

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5720

By

Our Master and Teacher
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

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Other books by the authors:

HaShem Is One – גנת אגוז באנגלית
The Way of the Baal Shem Tov – צוואת הריב"ש באנגלית
Gate of Unity-English translation – ספר שער היחוד באנגלית
Gate of Unity with full commentary – שער היחוד המבואר
The Gateway to Understanding – פתח השער לאמרי בינה
Universal Principles of Faith – קונטרס עקרי הדת
On Divine Inspiration – קונטרס ההתפעלות באנגלית
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The Knowledge of HaShem – ספר דעה את ה'
The Beginning of Wisdom – ספר התחלת החכמה

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

Acknowledgements

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

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

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

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

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

Warning

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

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

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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

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

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

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

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

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

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

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

1.

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

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

The Translators

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

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

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

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

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

¹² Maimonides

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

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

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

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

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

¹⁵ Isaiah 11:9

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

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

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

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

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

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

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

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

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

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

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

¹⁹ Pronounced Jikatiya

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

²¹ Nachmanides

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

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

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

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

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

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

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

²⁴ Sefer HaSichot 5691, p. 162-163

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

²⁶ *HaYom Yom*, 7 Tammuz

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

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

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

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

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

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

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

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

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

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

10th of Shvat, 5784

לכבוד י' שבט תשפ"ד, שנת ונתנ"ך יהו"ה אלהי"ך עליו"ן על כל גויי הארץ

The Translators

³² Isaiah 11:9

Discourse 1

*“Shema Yisroel, HaShem Elohei”nu, HaShem Echad
Listen Israel, HaShem is our God, HaShem Is One”*

Delivered on the 2nd day of Rosh HaShanah, 5720

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

1.

The verse states,³³ “Listen Israel, *HaShem-יהו"ה* is our God, *HaShem* is One-*HaShem Echad-אחד יהו"ה*.” Now, about the verses of Kingship (*Malchiyot*) recited on Rosh HaShanah, Talmud states,³⁴ “[The verse,] ‘Listen Israel, *HaShem-יהו"ה* is our God, *HaShem* is One-*HaShem Echad-אחד יהו"ה*’ is a verse of Kingship-*Malchut*; these are the words of Rabbi Yossi. Rabbi Yehuda says it is not a verse of Kingship-*Malchut*.”

Now, as the final *Halachic* ruling,³⁵ we rule according to the view of Rabbi Yossi that, “Listen Israel-*Shema Yisroel-שמע ישראל*” is indeed included as one of the ten verses of Kingship (*Malchuyot*), as it states at the conclusion of the blessing of Kingship (*Malchuyot*), “And in Your Torah it is written saying, ‘Listen Israel, *HaShem-יהו"ה* is our God, *HaShem* is One-*HaShem Echad-אחד יהו"ה*.””

³³ Deuteronomy 6:4

³⁴ Talmud Bavli, Rosh HaShanah 32b

³⁵ Tur, Orach Chayim, Siman 591

Now, in the continuum of discourses (*Hemshech*) entitled “*v’Kachah*,”³⁶ the inner reason for this dispute is explained. As known, the verse, “Listen Israel-*Shema Yisroel*” is the aspect of *HaShem* ’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), blessed is He.³⁷ However, the matter of Kingship-*Malchut* is that it should be the source for the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, although they are in a state of awareness of self and a sense of somethingness (*Yesh*), they nevertheless should come to be in a state of submission (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, this submission (*Bittul*) to *HaShem*-יהו"ה, is *HaShem* ’s-יהו"ה Lower Unity (*Yichuda Tata’ah*), blessed is He. This is because *HaShem* ’s-יהו"ה Upper Unity (*Yichuda Ila’ah*) is in the world of Emanation (*Atzilut*),³⁸ which is the world of Unification (*Olam HaAchdut*) where “He and His life force are one and He and His organs are one.”³⁹ In contrast, this is not so of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are *HaShem* ’s-יהו"ה Lower Unity (*Yichuda Tata’ah*), blessed is He.⁴⁰

³⁶ Of the Rebbe Maharash – Sefer HaMaamarim 5637 Vol. 2, p. 595 (Ch. 80).

³⁷ See Zohar I 18b; Also see the beginning of Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, and Ch. 7 there; See the introduction to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and elsewhere.

³⁸ See Sefer HaMitzvot of the Tzemach Tzedek, Shoresh Mitzvat HaTefilah, Ch. 19, Ch. 22-23; Also see the discourse entitled “*Kol HaMa’arich b’Echad*” 5678 (Sefer HaMaamarim 5678 p. 383 and on), and elsewhere.

³⁹ Introduction to Tikkunei Zohar 3b

⁴⁰ See Sefer HaMitzvot *ibid.*; The discourse entitled “*Kol HaMa’arich b’Echad*” 5678 *ibid.*, and elsewhere.

This then, is why Rabbi Yehudah posits that the verse “Listen Israel-*Shema Yisroel*” is not a verse of Kingship-*Malchut*, since it is the matter of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*) blessed is He. However, the view of Rabbi Yossi – which is the final Halachic ruling – is that the verse “Listen Israel-*Shema Yisroel*” is a verse of Kingship-*Malchut*.

Now, the discourse explains three reasons for this. The first is that as Kingship-*Malchut* is in the world of Emanation (*Atzilut*), at the very least it is included in the ten *Sefirot*, all of which are the aspect of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), blessed is He. For there are two matters in the aspect of Kingship-*Malchut*. The first is as Kingship-*Malchut* becomes the Crown-*Keter* of the world of Creation-*Briyah*,⁴¹ and the second is as Kingship-*Malchut* is in the world of Emanation (*Atzilut*).

Now, the primary aspect of Kingship-*Malchut* is as it is in the world of Emanation (*Atzilut*), and there, it too is included in *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), as the verse states,⁴² “I am of the loyal and faithful of Israel.” Therefore, the verse “*Shema Yisroel*-Listen Israel,” which is the aspect of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), is also counted in the verses of Kingship (*Malchiyot*).

The discourse continues that we can add to Rabbi Yossi’s reasoning. [That is, in and of itself, the above reason is not yet sufficient, being that here, what is meant by Kingship-*Malchut* is not as it is in the world of Emanation (*Atzilut*), but

⁴¹ See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 2; Shaar 6 (Shaar HaAkudim), Ch. 2; Shaar 42 (Shaar Drushei ABY”A), Ch. 1, and elsewhere.

⁴² Samuel II 20:19

as it is drawn down into Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as it states,⁴³ “Reign over the entire world... so that all that has been made, will know that You have made it, and so that all that has been formed, will understand that You have formed it, and so that all who have breath in their nostrils will say, ‘*HaShem*-יהו"ה, God of Israel is King, and His Kingship rules over all.’”

In other words, all the beings that were created, formed, and made in this world are enumerated here. This is why additional explanation is added to the reasoning of Rabbi Yossi’s view.] That is, though the aspect of Kingship-*Malchut*, which brings the created “something” (*Yesh*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) into being, only brings about the sublimation of their somethingness (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, (this being the Lower Unity – *Yichuda Tata’ah*), nevertheless, through sublimating our “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, we thereby come to the aspect of the nullification (*Bittul*) to *HaShem*-יהו"ה of the Upper Unity (*Yichuda Ila’ah*), in which before Him all is as nothing.

In addition, the entire matter of the world of Emanation (*Atzilut*), where there is the aspect of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), blessed is He, is for Kingship-*Malchut* of the world of Emanation (*Atzilut*) to bring about the worlds of Creation, Formation, and Action (*Briyah, Yezirah, Asiyah*). (For, as known, *HaShem*’s-יהו"ה intention in emanating the world of Emanation (*Atzilut*) is for it to be an intermediary

⁴³ In the Rosh HaShanah *Musaf* liturgy (in the section on the verses of Kingship-*Malchuyot*).

medium for bringing about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),⁴⁴ being that this is *HaShem's* יהו"ה primary Supernal intention.

In explaining this, we should add that it is not enough to merely say that the matter of the world of Emanation (*Atzilut*) is entirely just to bring a novel created “independent something” (*Yesh*) about, being that *HaShem's* יהו"ה ultimate Supernal intent is *not* for it to remain as a [separate] “independent something” (*Yesh*).⁴⁵

Rather, as stated above, through the sublimation of our “somethingness” (*Bittul HaYesh*) to *HaShem's* יהו"ה, blessed is He, we thereby come to the aspect of nullification (*Bittul*) to Him of the Upper Unity (*Yichuda Ila'ah*). In other words, *HaShem's* יהו"ה Supernal intent is that His Upper Unity (*Yichuda Ila'ah*) will also be drawn into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is known from Zohar,⁴⁶ and is explained in the continuum of discourses (*Hemshech*) entitled “*Yom Tov Shel Rosh HaShanah*” of the year 5666,⁴⁷ that the purpose of creation was, “for Him to be known through it.” In other words, there should be knowledge and grasp of *HaShem's* יהו"ה Upper Unity (*Yichuda Ila'ah*), blessed is He, even in the worlds of Creation, Formation, and Action (*Briyah, Yeztirah, Asiyah*).

⁴⁴ See the discourse entitled “*Oteh Ohr*” 5672 (*Hemshech* 5672 Vol. 1 p. 12 and on), and elsewhere.

⁴⁵ There is a small portion of the discourse missing at this juncture.

⁴⁶ Zohar II 42b

⁴⁷ *Hemshech* 5666, p. 4 and on, translated as Revealing The Infinite, Discourse 1.

This then, is why the verse “*Shema Yisroel*-Listen Israel” is included in the verses of Kingship (*Malchuyot*). For, *HaShem*’s-יהו"ה Supernal intent is that even in the aspect of Kingship-*Malchut* as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), there should also be the union of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), blessed is He, as it is in the world of Emanation (*Atzilut*).

This then, is the meaning of “Listen Israel-*Shema Yisroel*-שמע ישראל,” in which “Listen-*Shema*-שמע” is a word that means “Understand” and “Comprehend,”⁴⁸ referring to contemplating (*Hitbonenut*) that, “*HaShem* is our God-*HaShem Elohei*’nu-אלהינו-יהו"ה אלהינו,” this being the union of Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) by which “*HaShem* is One-*HaShem Echad*-אחד-יהו"ה אהד,” which is the union of *Zeir Anpin* and *Nukva*, comes about.⁴⁹

2.

However, we still must understand how it could be applicable for Him to be known in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁵⁰ For, as

⁴⁸ See Seforno to Deuteronomy 6:4; Torah Ohr, Bereishit 1a; Likkutei Torah, Naso 20d; Maamarei Admor HaZaken 5563 Vol. 2 p. 677; Ohr HaTorah, Eikev p. 479, and elsewhere. Also see Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch’s commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1.

⁴⁹ See Zohar III 263a; Siddur Shaar HaShamayim (Shnei Luchot HaBrit) there; Likkutei Torah, Shir HaShirim 29a; Torat Chayim, Pekudei 669a (Vol. 2, p. 451 in the new edition) and elsewhere.

⁵⁰ See the discourse entitled “*Shema Yisroel*” of Shabbat Parshat Va’etchanan 5671 (Sefer HaMaamarim 5671 p. 166 and on); Also see the discourse entitled “*Shema Yisroel* – Listen Israel,” 5715, translated in The Teachings of The Rebbe 5715, Discourse 1 (Sefer HaMaamarim 5715 p. 3 and on).

known, the worlds in general, and particularly the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are brought into being through the *Sefirah* of Kingship-*Malchut*. (This is why the *Sefirah* of Kingship-*Malchut* is called *HaShem*'s-יהו"ה Indwelling Presence-*Shechinah*-שכינה, being that she dwells (*Shochenet*-שוכנת) and manifests in the lower worlds.)⁵¹ However, the *Sefirah* of Kingship-*Malchut* is merely the spreading forth of a glimmer of *HaShem*'s-יהו"ה radiance and expression, and is not of the essential aspects [of the world of Emanation].

Moreover, even in the *Sefirah* of Kingship-*Malchut* itself, the creation of novel being is merely from the radiance of Kingship-*Malchut*, as the verse states,⁵² “[Let them praise the Name *HaShem*-יהו"ה], for His Name alone is exalted; His glory is above earth and heaven.” In other words, the creatures can only grasp a radiance of His Kingship-*Malchut* alone. This is so to such an extent, that even the grasp of the souls in the Garden of Eden (*Gan Eden*) is merely the aspect of a ray (*Zeev-*זיו) of *HaShem*'s-יהו"ה Indwelling Presence (*Shechinah*).

However, the essential aspects of the world of Emanation (*Atzilut*), [what is meant here is not the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, but rather, the essential aspects and qualities, such as the mind (*Mochin*) and emotions (*Midot*) themselves], cannot be received by novel created beings.

⁵¹ See Tanya, Likkutei Amarim, Ch. 41, Ch. 52, Iggeret HaKodesh, Epistle 31, and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “*Shechinah*-שכינה.”

⁵² Psalms 148:13; Also see Likkutei Torah, Emor 33c and elsewhere.

Moreover, being that they are essential qualities, there is no descent in them and they are not drawn down, but on the contrary, their nature is to be in a state of ascent and adhesion to their Source.

For example, even though the emotions (*Midot*) [of the world of Emanation-*Atzilut*] are for the sake of the worlds – being that emotions (*Midot*) are the matter of revelation to another, and there cannot be emotions (*Midot*) without another – nonetheless, the descent and revelation of the emotions (*Midot*) stems from the aspect of Kingship-*Malchut* of the emotions (*Midot*). However, as the emotions (*Midot*) are, in and of themselves, their motion is that of ascent. This goes without saying about the brains and intellect (*Mochin*). It therefore is not possible for novel created beings to have any grasp of them.

Rather, only Kingship-*Malchut*, which is but a glimmer of radiance, is drawn down to bring novel creations into being below. It therefore is possible to have grasp of this aspect, since the two are intertwined and interdependent. That is, since Kingship-*Malchut* is drawn below, it therefore is possible for novel created beings to receive this.

However, according to this, it is not understood how in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it could be possible, “For Him to be known by them.” For, the meaning of the words “For Him to be known by them” is that the Holy One, blessed is He, Himself should be known, meaning He who transcends the *Sefirot*, rather than just one of the *Sefirot*.

This is further demonstrated by the fact that the words “For Him to be known by them” is itself in the world of Emanation (*Atzilut*). This is as explained in the above-mentioned discourse in the continuum of discourses (*Hemshech*) entitled “*Yom Tov Shel Rosh HaShanah*” of the year 5666,⁵³ that in the world of Emanation (*Atzilut*) there is knowledge and grasp of *HaShem*’s-יהו"ה Godliness, since “He and His life force and He and His organs are one.”⁵⁴

In contrast, this is not so the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Therefore, the meaning of the words, “For Him to be known by them,” specifically refers to the emanation of the world of Emanation (*Atzilut*), and not about the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nor is it even about the aspect of the world of Emanation (*Atzilut*) as it is an intermediary medium for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

3.

However, the explanation is that the verse states,⁵⁵ “*HaShem*-יהו"ה has reigned, He has donned grandeur.” That is, in order for *HaShem*-יהו"ה to reign as King (*Melech*-מלך), this comes about through donning the garment of Grandeur (*Ge'ut*-גאווה). To explain, in the aspect of Kingship-*Malchut*, which is the matter of exalted rulership, there are two matters. There is

⁵³ *Hemshech* 5666, p. 6, (Revealing The Infinite, Discourse 1).

⁵⁴ Introduction to Tikkunei Zohar 3b

⁵⁵ Psalms 93:1

exalted rulership over another, and there is essential exaltedness and rulership, in that, in and of Himself, *HaShem*-יהו"ה is exalted. Now, [of the two] the primary matter of Kingship-*Malchut* is His exaltedness and rulership as He is, in and of Himself.

To further explain, [in a human being] the exalted rulership of Kingship-*Malchut* stems from the essential self of the soul. (That is, even as the soul powers are included in the soul, and even as the soul bears them all, nevertheless, Kingship-*Malchut* is deeper than them all, in that it literally is rooted in the essential self of the soul, as it is, in and of itself.)⁵⁶

That is, since the essential self of the soul is absolutely separate from all the soul powers, it therefore is the matter of exalted rulership, which is the matter of separateness unto oneself. From this it is understood that the primary matter of Kingship-*Malchut* is the exaltedness and rulership that stems from ones essential self.

The same is understood Above in *HaShem*'s-יהו"ה's Godliness, that His primary exaltedness and rulership stems from His Essential Self. This exaltedness and rulership is beyond all comparison to worlds, in that the worlds are utterly incomparable to Him, and are of no consequence to Him, even to the extent of being exalted over them and ruling them. Therefore, for His exalted rulership to extend over the worlds, this comes about through the matter expressed in the words, "He has donned grandeur (*Ge'ut Laveish*-גארות לבש)."

⁵⁶ See Sefer HaMaamarim 5635 Vol. 2 p. 321; *Hemshech* 5672 Vol. 3 p. 1,214-1,216; Sefer HaMaamarim 5689 p. 17; Also see the discourse entitled "Zeh HaYom – This day is the beginning of Your works" 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 1 (Sefer HaMaamarim 5717 p. 4 and on).

Now, there are two matters in this garment (*Levush*-לבוש). The first is the aspect of the first restraint of *Tzimtzum*, in that the inner aspect (*Pnimityut*) of the light (*Ohr*) was completely withdrawn, so that all that remained was a radiance that has a measure of relation to worlds,⁵⁷ meaning, that it has a measure of relation to being exalted over and ruling over worlds.

The second matter is the aspect of *HaShem's* יהו"ה Primordial Thought (*Machshavah HaKedooma*), "I will be King,"⁵⁸ which is present even before the restraint of the first *Tzimtzum*. This is a garment (*Levush*) that conceals, similar to the [garment] of thought (*Machshavah*) which covers over the intellect (*Sechel*). More specifically, it is the matter of the letters (*Otiyot*) of the thought of Understanding-*Binah*, which garbs and conceals the [essential] point (*Nekudah*) of Wisdom-*Chochmah*.

Through this garment (*Levush*) of the thought (*Machshavah*), "I will be King," which garbs the essential exaltedness and rulership, it is possible for there to subsequently be the matter of the restraint of *Tzimtzum*, through which there thereby is drawn a radiance that has a measure of relation to rulership over worlds.

Now, even in regard to the drawing down brought about through the restraint of *Tzimtzum*, it too is in a way that first

⁵⁷ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She'arim; Likkutei Torah, Hosafot to Vayikra, discourse entitled "*Lehavin Mah SheKatuv b'Otzrot Chayim*" (51b and on).

⁵⁸ See Ateret Rosh, Shaar Rosh HaShanah, Ch. 5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10; *Hemshech* "*Yom Tov Shel Rosh HaShanah*" 5665 and 5703.

there is a general drawing down, which then comes into the aspect of particulars. From this it is understood that, in a concealed way, the particulars are present in the general drawing down, and in a concealed way, the general drawing down is also present in the particulars.

By way of analogy, this may be understood from a person who wants to build a house. At first, he has a generally desire for a house, in which its particulars are not at all recognizable. That is, even though for the construction to be in accordance to his intention and pleasure, the particulars must specifically be aligned with his intention, nevertheless, in the general desire, the particular details are not recognizable.

Only afterwards is there a revelation of the particular desires as they apply to the details of each particular room etc., to the point that when he commands the builder to actually build the house, each particular is brought forth in and of itself, along with a specific order of what precedes and what follows.

In contrast, this is not so of the general desire, where none of the particulars are recognizable, and there certainly is no order of what precedes and what follows. Even so, it must be said that in a general way, all the particulars are concealed in the general desire.

This matter may be understood in the same way as it is Above in *HaShem's* יהו"ה Godliness. That is, the first drawing down after the first restraint of *Tzimtzum* is the aspect of a general drawing down, and is the matter of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam*

Kadmon),⁵⁹ by which “He sees and gazes to the end of all generations,”⁶⁰ and “He sees them all in a single glance.”⁶¹

The Rav, the Maggid of Mezhritch, called this the “general light (*Ohr Klalli*),”⁶² meaning that the particulars (*Pratim*) are not at all recognizable in it. Only afterwards, when the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*) becomes the Crown-*Keter* of the world of Emanation (*Atzilut*), do the particulars become revealed.

However, more specifically, even the world of Emanation (*Atzilut*) is still in a state of generality, and it is only when the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) becomes the Crown-*Keter* of the world of Creation (*Briyah*), and the aspect of Kingship-*Malchut* of the world of Creation (*Briyah*) becomes the Crown-*Keter* of the world of Formation (*Yetzirah*), and the aspect of Kingship-*Malchut* of the world of Formation (*Yetzirah*) becomes the Crown-*Keter* of the world of Action (*Asiyah*), and the Kingship-*Malchut* of the world of Action (*Asiyah*) becomes the Crown-*Keter* for the particular creatures and actualized beings of this world, that there is a revelation of the particulars in those aspects.

It thus is understood from the above analogy, that even in the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), all the

⁵⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13, Ch. 17-18.

⁶⁰ See the Rosh HaShanah *Musaf* liturgy (*Zichronot*)

⁶¹ Talmud Bavli, Rosh HaShanah 18a

⁶² See Likkutei Torah, Masei 95b; Sefer HaMitzvot of the Tzemach Tzedek 58b; Ohr HaTorah, Inyanim p. 84.

particulars are present in a concealed way, and that the opposite is also true, that even after the particulars were drawn down, the general aspect is in them in a concealed way.

With the above in mind, we can understand the matter of “making Himself known by them.” This is because from the particulars it is possible to grasp the general, and beyond this, from the particulars it even is possible to grasp the general as it is in and of itself, higher than particulars.

In other words, not only is it that through the revelation of the particulars, it is possible to grasp the particulars as they are included in the general, but beyond this, it even is possible to grasp the general itself, as it is higher than particulars, and not just as it is exalted compared to its external particulars, but even as it is exalted compared to the particulars as they are included in the general.

Now, through the grasp of the general, it is possible to also come to know the aspect of the essential exaltedness and rulership of *HaShem*-יהו"ה, blessed is He, as He precedes the restraint of the *Tzimtzum*, and even as He precedes the Primordial Thought (*Machshavah HaKedooma*) of “I will be King.”

This is because the general thought possesses the aspect of the essential exaltedness and rulership of *HaShem*-יהו"ה in a concealed way. This is the matter of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) after the restraint of the *Tzimtzum*, which has within it the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) as He precedes the restraint of the *Tzimtzum*, meaning, His essential exaltedness and rule.

It is for this reason that this is a general aspect, since it has within itself the essential exaltedness and rule of *HaShem*-יהו"ה, blessed is He, only that it is very hidden and concealed. It therefore is applicable for the creatures of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to come to have the matter of "making Himself known to them," since it is through the particulars that the grasp of the general is possible, and thereby also the grasp of the essential exaltedness and rule of *HaShem*-יהו"ה, blessed is He.

4.

However, in truth, this cannot be said, because that which is possible for the creatures to grasp is only that which relates to worlds. This applies whether we are discussing the inner manifest light (*Ohr Pnimi*) or even the aspects of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, which can only be grasped by way of knowledge through a process of elimination.

However, it is not at all applicable for the essential exaltedness of *HaShem*-יהו"ה, blessed is He, to be grasped. This is because all grasp (*Hasagah*) comes about through grasping the extremity of the thing being grasped. However, that which is essential has no extremities, and this being so, it is not applicable for it to be grasped.

This is because *HaShem*-יהו"ה, blessed is He, is utterly beyond any comparison or relativity to worlds altogether, to the point that He even is beyond the relativity of being exalted or

reigning over them (as discussed before). This being so, He certainly is beyond any relativity to be grasped by them.

The explanation is that (as stated in Zohar),⁶³ “No thought that can grasp Him whatsoever,” and “He only is grasped as He is manifest in Torah and its *mitzvot*, that He then is indeed grasped” (as explained in Tanya).⁶⁴

In other words, the thought (*Machshavah*) about which it states, “No thought that can grasp Him,” even includes the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).⁶⁵ (That is, it is only up to this aspect of thought (*Machshavah*) that it is possible for created beings to have grasp, however, even this thought (*Machshavah*) does not at all grasp Him.) However, even this [ungraspable] aspect can be grasped through Torah and its *mitzvot*.

This then, is the meaning of, “In order to make Himself know to them,” in that through Torah and *mitzvot*, even the creatures of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) can have knowledge of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

5.

The explanation is that, as known, in the general totality of the chaining down of the worlds (*Hishtalshelut*) there are three aspects. There are the aspects of “He (*Eehoo*-איהו),” “His

⁶³ Introduction to Tikkunei Zohar 17a

⁶⁴ Tanya, Likkutei Amarim, Ch. 4

⁶⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8 & Ch. 17, and elsewhere.

life force (*Chayohee*-חיוהי),” and “His organs (*Garmohee*-גרמוהי)”⁶⁶ (as explained in Tanya and in Chassidic discourses.)⁶⁷

The inner explanation of these three aspects is that the word “Him (*Eehoo*-איהו)” refers to His Essential Self which transcends the matter of the lights (*Orot*). “His life force (*Chayohee*-חיוהי)” refers to the aspect of the lights (*Orot*) which altogether transcend the matter of the vessels (*Keilim*) and even transcend the matter of manifestation within vessels (*Keilim*). (In general, this refers to the lights of the Crown-*Keter*, which do not have the matter of vessels (*Keilim*)). “His organs (*Garmohee*-גרמוהי)” refer to the aspect of lights (*Orot*) that manifest within the vessels (*Keilim*), as well as the aspect of the vessels (*Keilim*) themselves.

Now, these three levels are also present before the restraint of the *Tzimtzum*. For, about this our sages, of blessed memory, said,⁶⁸ “Before the creation of the world (and also before emanation), there was Him and His Name alone.” “His Name-*Shmo*-שמו” is similar to the aspect of “His life force and His organs” as they are after the restraint of the *Tzimtzum*, whereas “Him-*Hoo*-הוא” refers to the Essential Self of the Singular Preexistent Intrinsic Unlimited One, *HaShem*-יהוה Himself, who is called “Him-*Eehoo*-איהו” after the restraint of *Tzimtzum*.

⁶⁶ Introduction to Tikkunei Zohar 3b

⁶⁷ See Tanya, Iggeret HaKodesh, Epistle 20; *Hemshech* 5672 Vol. 1, Ch. 153, and elsewhere.

⁶⁸ Pirkei d’Rabbi Eliezer, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

More specifically, the general totality of the ten *Sefirot* as they are in the aspect of lights (*Orot*) and vessels (*Keilim*), (“His organs (*Garmohee*-גרמוהי)”) begins from Wisdom-*Chochmah*, which is the beginning of the chaining down (*Hishtalshelut*).⁶⁹

That is, even though Wisdom-*Chochmah* is the aspect of a point (*Nekudah*), it nevertheless comes forth into revelation. This is the meaning of the verse,⁷⁰ “I will teach you Wisdom-*A’Alephcha Chochmah*-הכמה אאלפך.” That is, Wisdom-*Chochmah* is called, “*Aleph*-אלף,” and *Aleph*-א is a letter-אות-sign, which is a matter of revelation.

The form of the letter *Aleph*-א is a point (*Nekudah*) [above], a line (*Kav*) [in the middle] and a point (*Nekudah*) [below].⁷¹ That is, even though it begins with a point (*Nekudah*), it then is drawn into a line (*Kav*), by which it then comes to a [lower] point (*Nekudah*) as it is in the recipient. This is the matter of “I will teach you Wisdom-*A’Alephcha Chochmah*-הכמה אאלפך,” which is the matter of revealed Wisdom-*Chochmah*.

There also is the matter of, “I will teach you Wisdom-*A’Alephcha Chochmah*-הכמה אאלפך” as it is in the Wisdom-*Chochmah* of the Crown-*Keter*. This is why “I will teach you-*A’Alephcha*-אאלפך” is in the future tense, as known about the name “I will be-*Eheye*”ה-אהייה,” that its *Aleph*-א indicates the

⁶⁹ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 8 (85b), and elsewhere.

⁷⁰ Job 33:33

⁷¹ See Sefer HaArachim Chabad, Section on “The Letters-*Otiyot*,” section on the letter *Aleph*-א, sub-chapter 16, and the citations there.

future tense, meaning, “I am destined to be revealed.”⁷² In other words, even though it presently is still concealed, nonetheless, we already know that it is destined to be revealed.

The same is so of the matter of, “I will teach you understanding-*A’Alephcha Binah* בינה-אאלפך,”⁷³ referring to the Understanding-*Binah* of the Crown-*Keter*. That is, even in the aspect of the Crown-*Keter* there is a root and source for the Understanding-*Binah* that is destined to be revealed. This is because the root of Understanding-*Binah* is not in Wisdom-*Chochmah*, but there rather is a unique root for it in the Crown-*Keter*, as known,⁷⁴ and this is the matter of “I will teach you understanding-*A’Alephcha Binah* בינה-אאלפך.”

However, there is yet another aspect in the *Aleph*-א, in that it shares the same letters as “wondrous-*Pele* פלא.”⁷⁵ This

⁷² See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*h-אהייה אשר אהייה*,” Zohar (III 11b) states, “The first name is *Eheye*-אהייה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d’Ana*-אנא מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheye*” [referring to *Chochmah*, which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which likewise is called *Eheye*-אהייה-I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהויה, the God of your forefathers etc.’ It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

⁷³ Talmud Bavli, Shabbat 104a

⁷⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shema, Ch. 59; Sefer HaMaamarim 5659 p. 74 and on; 5697 p. 182.

⁷⁵ See Tikkunei Zohar, Tikkun 70 (135a); Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shema *ibid.* Ch. 57; Also see the discourse entitled “*Kol HaMa’arich B’Echad*” 5678 *ibid.* (Sefer HaMaamarim 5678 p. 386 and on) and 5689 *ibid.* (Sefer HaMaamarim 5689 p. 77).

refers to the inner aspect of the Crown-*Keter*, which is the aspect of the Ancient One-*Atik* that transcends the general matter of the inter-inclusion of the *Sefirot*. Nevertheless, on a deeper level, there is a distinction between the seven lower *Sefirot* of the Ancient One-*Atik* and the three upper *Sefirot* of the Ancient One-*Atik*. That is, the seven lower *Sefirot* of the Ancient One-*Atik* manifest in the Long Patient One-*Arich*,⁷⁶ whereas its three upper *Sefirot* transcend manifestation, and are called “the head that is not affixed [in the fixtures].”⁷⁷ This is the aspect of “Him-*Eehoo*-איהו.”

6.

Now, to draw down from the aspect of “wondrousness-*Pele*-פלא,” which is the aspect of “Him-*Eehoo*-איהו,” this comes about specifically through the making of vessels (*Keilim*). For, as known, the root of the vessels (*Keilim*) is higher than the root of the light (*Ohr*).⁷⁸ Therefore, the drawing down of the light (*Ohr*) is specifically through the vessel (*Kli*).⁷⁹

However, it is through making new vessels (*Keilim*) – meaning that even that which is not essentially a vessel (*Kli*) is made into the aspect of a vessel (*Kli*) – that we draw down the

⁷⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

⁷⁷ See Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 1-2; Also see Zohar Terumah, Sifra d'Tzniyuta, and the commentaries there.

⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28-30 & Ch. 39.

⁷⁹ See Torah Ohr, Tzav 97a and on; Maamarei Admor HaZaken 5562 Vol. 1, p. 200 and on; Vol. 2 p. 440 and on.

aspect of “Him-*Eehoo*-אֵיהוּ,” which transcends the aspect of the light (*Ohr*).

In other words, the toil in serving *HaShem*-יהו"ה, blessed is He, that stems from the lights (*Orot*), which is in a way of direct light (*Ohr Yashar*), only reaches the aspect of “His life force (*Chayohee*-חַיִּוּהֵי),” meaning, the aspect of revelations (*Giluyim*). However, to reach the Essential Self of *HaShem*-יהו"ה, blessed is He, service of Him must specifically stem from the aspect of the vessels (*Keilim*), particularly through the making of new vessels (*Keilim*). For, it is from the renewal and novelty of the thing in a way of rebounding light (*Ohr Chozer*) that one thereby reaches the Essential Self of *HaShem*-יהו"ה, blessed is He.

By way of analogy, this may be understood by the bestowal of intellect (*Sechel*), as in the teaching of our sages, of blessed memory,⁸⁰ “I have received much from my teachers, and much from my peers, but from my students most of all.”

That is, there is a way of bestowal that comes from the teacher to the student, as it is, in and of itself, in that, “more than the calf wishes to suck, the cow wants to suckle.”⁸¹ This was said by Rabbi Akiva about the bestowal of intellect in a way of a direct light (*Ohr Yashar*). (The same applies to the words, “and much from my peers,” which is below the level of receiving from the teacher, and is also in a way of a direct light – *Ohr Yashar*.) That is, this is a constricted bestowal.

However, there also is the matter of “from my students most of all,” referring to the aspect of rebounding light (*Ohr*

⁸⁰ Talmud Bavli, Taanit 7a; Makkot 10a

⁸¹ Talmud Bavli, Pesachim 112a

Chozar) which is from below to above and reaches a much greater depth. This is especially so if the student asks questions on the intellect being conveyed, by which he arouses the teacher to exert himself to delve much deeper, until his power of intellect reaches his essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*), which even transcends the power to conceptualize (*Ko'ach HaMaskeel*), and from there he draws revelation to the student as well.⁸²

The same is understood about man's service of *HaShem*-יהו"ה, blessed is He. That is, service of *HaShem*-יהו"ה, blessed is He, that stems from the Godly soul, is in a way of direct light (*Ohr Yashar*) and reaches the aspect of revelations (*Gilyim*). However, it is service of Him stemming from the animalistic soul, meaning, when the Godly soul contemplates matters of *HaShem*'s-יהו"ה Godliness in a way that even the animalistic soul can grasp and comprehend, until even the animalistic soul agrees that there must be "love of *HaShem*-יהו"ה your God, with all your heart (*Bechol Levavecha*- בכל לבבך),"⁸³ meaning,⁸⁴ "With both your inclinations," that it then is service in the way of rebounding light (*Ohr Chozar*) which reaches the Essential Self of *HaShem*-יהו"ה, blessed is He.

On an even deeper level, this too is not yet the true matter of rebounding light (*Ohr Chozar*). This is because it is in a way that he separates the good of the animalistic soul from its evil, and elevates the good etc. However, the true matter of

⁸² See at length in the discourse of the preceding year, 5719, entitled "*HaPach Yam LaYabashah* – He transformed the sea to dry land," translated in The Teachings of The Rebbe 5719, Discourse 21, Ch. 5.

⁸³ Deuteronomy 6:5

⁸⁴ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

the rebounding light (*Ohr Chozer*) is in a way that he exerts actual force over the full strength of the evil of his animalistic soul, by which he breaks it, thus causing the refinement of the concealment and hiddenness itself.

That is, the essential strength and full power of the animalistic soul is itself transformed and becomes a receptacle for *HaShem*'s יהו"ה Godliness, in the way indicated by the verse,⁸⁵ "Many crops come through the power of the ox." Through this, one reaches the matter of "You shall love *HaShem* יהו"ה your God... with all your being (*Bechol Me'odecha*-מאדך)."⁸⁶ That is, this is not attained through service of *HaShem*-יהו"ה, blessed is He, stemming from the Godly soul.⁸⁶ This is the true matter of the rebounding light (*Ohr Chozer*), through which one reaches the Essential Self of *HaShem*-יהו"ה, blessed is He.

In general, this is the difference between the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*, and service of Him of the truly penitent-*Ba'alei Teshuvah*. As this is in the various times of the year, this is the difference between serving *HaShem*-יהו"ה, blessed is He, during the month of Nissan, and serving Him during the months of Elul and Tishrei.⁸⁷

That is, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim* is in a way of "the daily burnt-offerings (*Temidim*)

⁸⁵ Proverbs 14:4; See Likkutei Torah, Ha'azinu 75b and elsewhere.

⁸⁶ See Torah Ohr, Mikeitz 39c-d; Sefer HaMaamarim 5640 Vol. 2 p. 499.

⁸⁷ See Sefer HaMaamarim 5636 Vol. 2, p. 360; 5652 p. 3; Ohr HaTorah, Bo p. 260 and on.

according to their regular order,”⁸⁸ which is the way of direct light (*Ohr Yashar*). However, the service of returning to *HaShem* יהו"ה in repentance (of the *Baal Teshuvah*) is from below to above, as in the verse,⁸⁹ “I am my Beloved’s and my Beloved is mine-*Ani Ledodi V’Dodi Li*-לי.” The superiority of this, is that specifically through accepting the yoke of *HaShem*’s-יהו"ה Kingship, and the exertion of force in a way of the rebounding light (*Ohr Chozer*), we reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

7.

This then, is why the verse,⁹⁰ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד-יהו"ה,” is included in the count of the verses of Kingship (*Malchuyot*). For, *HaShem*’s-יהו"ה ultimate Supernal intent in the creation of the world, is that even in the world below, which was brought into being from the aspect of Kingship-*Malchut*, there will be the matter of “making Himself known,” referring to the knowledge of the Essential Self of *HaShem*-יהו"ה, blessed is He.

This is brought about through serving Him by fulfilling Torah and *mitzvot*, especially through the toil of affecting refinements (*Birurim*). That is, this is another meaning of, “Listen Israel-*Shema Yisroel*-שמע ישראל.” That is, in addition to what was explained above about the words “Listen Israel-

⁸⁸ See the liturgy of the *Musaf* prayer of Shabbat, Rosh Chodesh, and the Holidays.

⁸⁹ Song of Songs 6:3; See Sefer HaMaamarim 5627 p. 222.

⁹⁰ Deuteronomy 6:4

Shema Yisroel-שמע ישראל,” that the word “*Shema*-שמע” is a word that denotes understanding and comprehension, there also is another explanation of the word “*Shema*-שמע,” that it is a word that indicates, “summoning and gathering,”⁹¹ as in the verse,⁹² “Shaul summoned (*Vayishama*-וישמע) the people.”

That is, all the sparks that fell below must be summoned and gathered. This is as indicated by the word “*Shema*-שמע” which divides into “The name of seventy-*Shem Ayin*-שם עי’,”⁹³ in which the word “Name-*Shem*-שם-340” is equal in numerical value to the 288-רפ”ח sparks, plus the Name of *Ba”N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה), and their elevation to the aspect of the *Ayin*-ע, and even higher, to the aspect of the big *Ayin*-ע [of “*Shema*-שמע].”

This also is why the verse concludes “*HaShem* is One-*HaShem Echad*-אהד יהו”ה.” That is, at first glance, since the verse is speaking about the singularity and unity of *HaShem*-יהו”ה, blessed is He, especially considering what was explained above, that it refers to His Upper Unity (*Yichuda Ila’ah*), it seems as if the verse should have said, “*HaShem* is Singular-*HaShem Yachid*-יהו”ה יחיד,” which indicates a greater level of

⁹¹ See Maamarei Admor HaZaken and Ohr HaTorah ibid., and elsewhere.

⁹² Samuel I 15:4

⁹³ Zohar III 236b (Ra’aya Mehemna); Torah Ohr, Hosafot to Vayechi 105c; Likkutei Torah, Va’etchanan 12d and on; Re’eh 31b. (This refers to the elevation of the emotions (*Midot*) of the animalistic soul (indicated by the Name *Ba”N*-ב”ן-52 which shares the same numerical value as “animal-*Beheimah*-בהמה” [and the 288-רפ”ח sparks of the world of Chaos-*Tohu*] to the seven emotions (*Midot*) of the Understanding-*Binah* (each of which includes all ten *Sefirot*, i.e., *Ayin*-ע-70), which are the enlarged letters, so that the emotions of the animalistic soul become included in the emotional arousal of the intellect, thus elevating the intellect to a much greater degree.)

unity than the word “One-Echad-אהד.”⁹⁴ This being so, why does the verse say “One-Echad-אהד”?

However, the explanation is that *HaShem*’s-ה"ה primary Supernal intent, blessed is He, is the summoning and gathering of the sparks that fell, in that “one who falls from his level is called ‘dead-*Meit*-מת.”⁹⁵ Their elevation is to the aspect of the *Aleph*-א, meaning the Unlimited One, the Master of the world-*Alupho Shel Olam* של עולמו, which is specifically indicated by the word, “One-Echad-אהד.”

This is as our sages, of blessed memory, stated,⁹⁶ “Once you have crowned Him over everything above, below, and in the four corners of the heavens, you need not extend this any further.” The same is so of serving *HaShem*-ה"ה, blessed is He, on Rosh HaShanah, as our sages, of blessed memory, stated,⁹⁷ “Crown Me as King over you.”⁹⁸ Specifically through this toil in serving *HaShem*-ה"ה, blessed is He, we take hold of His Essential Self, since through this we fulfill His Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”⁹⁹

⁹⁴ See Torah Ohr, Va’era 55b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11, and elsewhere.

⁹⁵ See Likkutei Torah, Chukat 56d and on; Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim), Ch. 2; Mevo She’arim, Shaar 2, Section 2, Ch. 3.

⁹⁶ Talmud Bavli, Brachot 13b

⁹⁷ Talmud Bavli, Rosh HaShanah 16a; 34b

⁹⁸ There is a small portion of the discourse missing at this juncture.

⁹⁹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 2

“HaOseh Sukkato Tachat Hallan - One who makes his Sukkah under a tree”

Delivered on the 2nd day of Sukkot, 5720

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

1.

It states in Mishnah,¹⁰⁰ “One who makes his Sukkah under a tree, is as though he has made it inside the house.” Now, this needs to be understood,¹⁰¹ for, Midrash Rabbah on the Torah portion of Vayera, states,¹⁰² “The Holy One, blessed is He, said to Avraham: ‘You said [to the angels],¹⁰³ ‘Recline under the tree.’ By your life, I shall repay your descendants in the desert, in the land of Israel, and in the coming future. In the desert, as it states,¹⁰⁴ ‘He spread out a cloud for a shelter.’ In the land of Israel, as it states,¹⁰⁵ ‘You shall dwell in booths (*Sukkot*) for a period of seven days.’ In the coming future, as it states,¹⁰⁶ ‘There will be a Sukkah for shade during the day.’” We thus find that the matter of the Sukkah stems entirely from the fact that Avraham [told the angels], “Recline **under** the

¹⁰⁰ Mishnah Sukkah 1:2

¹⁰¹ See the discourse entitled “*HaOseh Sukkato*” 5674 (*Hemshech* 5672 Vol. 1 p. 413), and elsewhere.

¹⁰² Midrash Bereishit Rabba 48:10; Also see Bamidbar Rabba 14:12

¹⁰³ Genesis 18:4

¹⁰⁴ Psalms 105:39

¹⁰⁵ Leviticus 23:42

¹⁰⁶ Isaiah 4:6

tree.” This being so, it is not understood why someone who makes his Sukkah under a tree, it is rendered unfit.

This may be understood by first explaining the matter of the month of Tishrei. That is, all matters in the month of Tishrei are general and have an effect on the whole year.¹⁰⁷ In general, there are two matters in this month, which are the matters themselves and their revelations. About this the verse states,¹⁰⁸ “Blow the Shofar on the month, at the time of covering (*BaKeseh*-בכסה) for our festive day.” That is, those matters that are present on Rosh HaShanah and Yom HaKippurim are “covered-*BaKeseh*-בכסה,” and then come into revelation “for our festive day (*Yom Chageinu*-יום חגנו).”

The explanation is that the Shofar is the general matter of this month, as it says, “Blow the Shofar on the month (*BaChodesh*-ש-בחודש).” The matter of Shofar is as Rambam states,¹⁰⁹ “Although the command to blow the shofar on Rosh HaShanah is a Torah ordinance, it also contains an allusion, as if the shofar is saying, ‘Wake up, you sleepy ones from your sleep and you who slumber, arise. Examine your deeds, repent, and remember your Creator. Those who forget the truth in the vanities of the times and throughout the year devote their energies to vanity and emptiness, which does not benefit or

¹⁰⁷ See Maamarei Admor HaZaken 5566 p. 379; Ohr HaTorah Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; 5656 p. 278; 5702 p. 49.

¹⁰⁸ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a and on; Also see Likkutei Torah, Drushim L’Rosh HaShanah 54c and on; Siddur Im Divrei Elohi”m Chayim 235b and elsewhere.

¹⁰⁹ Mishneh Torah, Hilchot Teshuvah 3:4; Also see *Hemshech* 5666. p. 2 and on (translated in *Revealing the Infinite*, Discourse 1); Sefer HaMaamarim 5698 p. 15; 5710 p. 8 and on, and elsewhere.

save; look to your souls. Improve your ways and your deeds and let every one of you abandon his evil way and thoughts.”

In other words, this refers to returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) on Rosh HaShanah, following the toil of returning to *HaShem*-יהו"ה, blessed is He, during the month of Elul, especially during the days of *Selichot*. This is then followed by the ten days of repentance, at which time additional empowerment is granted from Above, as it states,¹¹⁰ “Seek *HaShem*-יהו"ה when He is to be found; call upon Him when He is near.” This is so, until the conclusion, on Yom HaKippurim, upon which it states,¹¹¹ “I have forgiven according to your word.” That is, on Yom HaKippurim we affect atonement and resolution of all blemish and sin (including sin-*Cheit*-חטא, as it means “lacking”).¹¹² This comes about through the revelation of the thirteen qualities of mercy, in which it states,¹¹³ “*HaShem*-יהו"ה passed over... Who pardons iniquity and overlooks transgression.”

However, on Yom HaKippurim, it still is concealed and is revealed on the holiday of Sukkot. This is the matter of the Sukkah, within which there is a revelation of the cloud of the

¹¹⁰ Isaiah 55:6; Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b, 105a; Mishneh Torah, Hilchot Teshuvah 2:6.

¹¹¹ Numbers 14:20; See Midrash Tanchuma Pekudei 11; Rashi to Exodus 33:11 and Deuteronomy 9:18; Tosefot entitled “*Kedei*-כדי” to Bava Kamma 82a; Also see Likkutei Sichot, Vol. 24, p. 570, note 10.

¹¹² See Kings I 1:21 and Rashi there; Likkutei Torah, Matot 82a; Nitzavim 51a; Also see the discourse entitled “*Al Kein Yomru HaMoshlim*” of Shabbat Parshat Chukat-Balak 5691 (Sefer HaMaamarim 5691 p. 318), and elsewhere.

¹¹³ Exodus 34:6; Micah 7:18

incense of Yom HaKippurim,¹¹⁴ about which the verse states,¹¹⁵ “For in a cloud I will appear upon the Ark-cover,” in which it simply states “I will appear-*Eira’eh*-אֶרְאֶה,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He,¹¹⁶ who “is not hinted at in any letter nor even in the thorn of a letter.”¹¹⁷ That is, atonement stems from this aspect of *HaShem*-יהו"ה Himself, blessed is He,¹¹⁸ and this is revealed on the holiday of Sukkot.

Now, based on the above explanation, that on Sukkot the matter of returning to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*) is revealed, we can understand the negation of the matter of “one who makes his Sukkah under a tree,” as will soon be further explained.

2.

The explanation is that the beginning of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) is the lower return (*Teshuvah Tata’ah*), and we then reach the upper return

¹¹⁴ See Ateret Rosh, Shaar Yom HaKippurim 36a and on; Maamarei Admor HaEmtz’ae, Devarim Vol. 4 p. 1,244; Ohr HaTorah, Sukkot p. 1,722 and on; *Hemshech “V’Kachah”* 5637 Ch. 84 and on (Sefer HaMaamarim 5637 Vol. 2, p. 604 and on); Sefer HaMaamarim 5657 p. 162, and elsewhere.

¹¹⁵ Leviticus 16:2

¹¹⁶ See Ateret Rosh *ibid.*, p. 29a; Maamarei Admor HaEmtza’ee, Devarim Vol. 3, p. 1,134.

¹¹⁷ Zohar III 257b

¹¹⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The gate entitled “The explanation of the motion of Judgment *Ya”h*-יה”ח.”

(*Teshuvah Ila'ah*) until “willful sins are transformed to be like merits.”¹¹⁹

This stems from a revelation of that which transcends the [lower] Name *HaShem*-יהו"ה. This is because the Zohar states¹²⁰ that the *mitzvot* depend on the (letters of the) Name *HaShem*-יהו"ה. This being so, for there to be atonement for blemishes and sins, so that not only do they not recall a single [negative] thing or even a half a thing,¹²¹ but instead he becomes as desirable as he was before the sin, and even more than before the sin, this comes about from that which is higher than the [lower] Name *HaShem*-יהו"ה.

This is the superiority of those who return to *HaShem*-יהו"ה in repentance (*Teshuvah*) even over and above the righteous (*Tzaddikim*), as our sages, of blessed memory, stated,¹²² “In the place where those who return to *HaShem*-יהו"ה in repentance stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” This is specifically brought about through that which transcends the [lower] Name *HaShem*-יהו"ה, and is the matter of the revelation of the pleasure (*Taanug*).

More specifically, there are two aspects in the revelation of pleasure (*Taanug*). There is the revelation of pleasure (*Taanug*) in desire (*Ratzon*), and there is the revelation of pleasure (*Taanug*) in wisdom (*Chochmah*). The difference is that in the desire (*Ratzon*) there only is a revelation of the

¹¹⁹ Talmud Bavli, Yoma 86b; Also see Tanya, Likkutei Amarim, Ch. 37

¹²⁰ Introduction to Tikkunei Zohar 2a; Tikkun 2 (18a); Also see Likkutei Torah, Pekudei 3b.

¹²¹ See Tanya, Iggeret HaTeshuvah, Ch. 2 (also see Talmud Bavli, Bava Kamma 30b).

¹²² Mishneh Torah, Hilchot Teshuvah 7:4 (citing Talmud Bavli, Brachot 34b).

externality (*Chitzoniyut*) of the pleasure (*Taanug*) in a transcendent encompassing way (*Makif*). In contrast, in Wisdom-*Chochmah* there is a revelation of the inner aspect (*Pnimiyut*) of the pleasure (*Taanug*) in a way of inner manifestation (*Pnimiyut*).

Likewise in Wisdom-*Chochmah* itself, there are two levels, the Concealed Wisdom (*Chochmah Stima'ah*) and the Revealed Wisdom (*Chochmah Gluyah*). As these two aspects are in the human soul, they are the Power to Conceptualize (*Ko'ach HaMaskeel*) [which is hidden] and the revealed wisdom (*Chochmah Gluyah*).

The matter of the holiday of Sukkot is the revelation of the Concealed Wisdom (*Chochmah Stima'ah*), within which is the revelation of the inner aspect (*Pnimiyut*) of the pleasure (*Taanug*). This is the root for the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*), which are the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*), from which forgiveness and atonement is drawn down for all blemish and sin, until one is even made to be more desirable than before having sinned.

However, we must better understand this. For, since the *mitzvot* depend on the [lower] Name *HaShem*-יהוה, the atonement must therefore come from that which transcends the chaining down of the worlds (*Hishtalshelut*). This is especially so considering the explanation that the *mitzvot* are the aspect of the “six-hundred and thirteen pathways of the Skull (*Galgalta*).”¹²³ From this it is understood that the atonement must be drawn from an aspect that is higher [than the Skull

¹²³ See Sefer HaMaamarim 5689 p. 6 and on.

(*Galgalta*)]. This being so, how is it possible that the atonement comes from the aspect of the Concealed Wisdom (*Chochmah Stima'ah*), which is the root for the Revealed Wisdom (*Chochmah Gluyah*) and from below the desire (*Ratzon*), which is the aspect of the “Skull” (*Galgalta*)?

However, the explanation is that within the Concealed Wisdom (*Chochmah Stima'ah*) itself, there are two levels. There is the source of the revealed wisdom (*Chochmah Gluyah*) and there is the source of the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*). These are the two encompassing aspects (*Makifim*) within it, these being the encompassing light of the direct light (*Makif d'Ohr Yashar*) and the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

3.

The matter of the encompassing light of the direct light (*Makif d'Ohr Yashar*) and the encompassing light of the rebounding light (*Makif d'Ohr Chozer*), may be understood¹²⁴ from the analogy of the bestowal of intellect from a teacher to his student, in which there are three aspects. There is that which the student receives in an inner and internalized way. There is that which continues to be above him in an encompassing and concealed way, meaning that since it transcends his vessels it is beyond them, and there is the encompassing transcendent aspect that was not at all drawn down from the bestower.

These two encompassing aspects are the encompassing light of the direct light (*Makif d'Ohr Yashar*) and the

¹²⁴ See Maamarei Admor HaEmitz'ave, Devarim Vol. 3 p. 1,141.

encompassing light of the rebounding light (*Makif d'Ohr Chozer*). The encompassing light of the direct light (*Makif d'Ohr Yashar*) is that which encompasses and hovers over one's vessels (*Keilim*), being that it is above and beyond them. In other words, his vessels (*Keilim*) are incapable of receiving the light (*Ohr*). Additionally, even the inner light that is internalized (*Ohr Pnimi*) has not come to be settled in him to the fullest necessary degree. Thus, because of these two reasons - the smallness of the receptacle and the lack of the light being settle - the primary and main aspect of the light (*Ohr*) remains in an encompassing state (*Makif*) and is concealed in relation to him.

However, when he repairs these two reasons, meaning that he becomes a fitting vessel and toils within himself in the inner light (*Ohr Pnimi*), so that it becomes settled within him – [and in truth, these two are interdependent, in that through the toil and settling of the matter itself, growth and expansion is caused in the vessels] – there then is caused to be a drawing down and revelation even of the light that, at first, was in a state of encompassing (*Makif*).

From this it is understood that even initially, before the revelation of the light (*Ohr*), the concealment was only from the angle of the recipients, but was not concealment, in and of itself. For, since upon the correction of the reasons [that prevent revelation] within the recipient, the light is then drawn down to be internalized in an inner way, it therefore must be said that even now, the concealment is solely from the angle of the recipient, rather than from the light (*Ohr*) itself. Additionally, this concealment is only relative to himself, and that which for

him may be encompassing (*Makif*), may already be internalized in an inner way (*b'Pnimityut*) for another person.

This likewise is the meaning of the verse,¹²⁵ “It is deep deep, who can fathom it?” That is, in the beginning the verse states, “It is deep deep (*Amok Amok*-עמוק עמוק),” indicating that he senses its depth (*Omek*-עומק). However, it then states, “who can fathom it?” This indicates that he has no entrance into it whatsoever. That is, this refers to the encompassing light of the direct light (*Makif d'Ohr Yashar*), in which he senses its depth, but currently has no way to enter into it or opening it up whatsoever, being that it transcends his vessels (*Keilim*).

However, the encompassing light of the rebounding light (*Makif d'Ohr Chozer*) means that, in and of itself, the light (*Ohr*) is concealed. Now, what is meant here is not what is explained elsewhere about the rebounding light (*Ohr Chozer*) which rebounds back from the vessels (*Keilim*), meaning that it is drawn into the vessels (*Keilim*) and then rebounds back from them. For, since that light (*Ohr*) rebounds from the vessels (*Keilim*), it therefore has some relation to the vessels (*Keilim*), (only that it rebounds back from them).

In general, that is still a matter of direct light (*Ohr Yashar*). That is, it is similar to what Shlomo said about the matter of the Red Heifer (*Parah Adumah*),¹²⁶ “I thought I could become wise, but it is beyond me.” That is, when he said, “I thought I could become wise,” it means that this matter has some relation to his grasp and comprehension, only that it is beyond him.

¹²⁵ Ecclesiastes 7:24

¹²⁶ Ecclesiastes 7:23; Midrash Kohelet Rabba to Ecclesiastes 2:23

As understood, this is not the true matter of the rebounding light (*Ohr Chozer*), for if it was, he would not have thought to say “I could become wise.” Thus, from the fact that he first said, “I could become wise,” it is understood that this refers to a light (*Ohr*) that has relation to being drawn down into vessels (*Keilim*), only that even so, “it is beyond me,” meaning that it rebounds from his vessels (*Keilim*). In other words, this is the matter of the rebounding light (*Ohr Chozer*) as it is in the encompassing light of the direct light (*Makif d’Ohr Yashar*).

Rather, the matter of the rebounding light (*Ohr Chozer*) being explaining here, is that it essentially returns to its Source, which does not stem from the vessels (*Keilim*). That is, just as the nature of revelation and illumination is to be drawn down to below, so likewise, the nature of light (*Ohr*) is to ascend and become included above, in elevation after elevation (higher and higher, and deeper and deeper), and it is concealed, in and of itself.

The explanation of these two encompassing lights (*Makifim*) as they are in the matter of intellect (*Sechel*), is as follows: The concealed aspect of the intellect is the Power to Conceptualize (*Ko’ach HaMaskeel*). That is, when an insight comes into a person’s mind, he senses that this intellect has a source from where it came. For, though he does not sense the intellect (*Sechel*) as it is in the Power to Conceptualize (*Ko’ach HaMaskeel*) itself, so much so, that he does not even know whether or not it is intellect (*Sechel*), nevertheless, it is not concealed essentially, being that he indeed senses its existence.

In contrast, in regard to the essential *Heyulie* ability for intellect (*Ko’ach HaSechel HaHiyulie HaAtzmi*), he does not

sense its existence at all, and he certainly does not know whether it is a matter of intellect. This is because it altogether is not in the category of being drawn down, being that it is essentially concealed. He therefore does not sense its existence, and only knows of its existence, either because it is intellectually necessitated that it must be, or because he has faith in the sages and understands that there is a source for the Power to Conceptualize (*Ko'ach HaMaskeel*), which itself is the source for Revealed Intellect (*Sechel HaGaluy*).

4.

From this example we can understand the matter as it is Above in *HaShem's* יהו"ה Godliness, that there are three aspects in the general matter of revelations (*Gilyim*). There is the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that manifests in the worlds in an inner way (*Pnimityut*). There is the encompassing light (*Makif*) of *HaShem*-יהו"ה, that is in the category of being drawn down (*Hamshachah*). This is the encompassing light of the direct light (*Makif d'Ohr Yashar*), which is in the category of being drawn down and revealed, only that the worlds are not receptacles (*Keilim*) that are capable of receiving this light (*Ohr*). And then there is the rebounding light (*Ohr Chozer*) of *HaShem*-יהו"ה, meaning that because of the essence of what it is by nature (to the degree that "nature" is applicable Above), it is in a state of ascent and inclusion, in a state of elevation after elevation.

This likewise is the meaning of the verse,¹²⁷ “Like the precious oil upon the head, running down the beard etc.” The Zohar states¹²⁸ that the “oil-*Shemen*-שמן” is the aspect referred to as “balsam-*Afarsemon*-אפרסמון,”¹²⁹ with the letters *Mem*-מ and *Samech*-ס, both of which indicate the encompassing aspects (*Makifim*). Nevertheless, there is a difference between them, in that the closed *Mem*-מ is square, meaning [that it is not all equidistant from the center] and one can have some grasp of it in an inner, settled way. In contrast, the *Samech*-ס is round [and is therefore all equidistant from the center], meaning that he has no grasp of it and it is not at all settled. These are the two encompassing aspects (*Makifim*) of the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*).¹³⁰

The explanation is that the general revelation in the worlds is from the aspect of the [lower] Name *HaShem*-יהו"ה, which has four letters, the substance of which is constriction-*Tzimtzum* [with the letter *Yod*-י], expansion-*Hitpashtoot* [with the first letter *Hey*-ה], drawing down-*Hamshachah* [with the letter *Vav*-ו], and expression-*Hitpashtoot* [with the final letter *Hey*-ה].¹³¹

However, there are various aspects in the Name *HaShem*-יהו"ה itself. That is, there is the Name *HaShem*-יהו"ה as it is within the chaining down of the worlds

¹²⁷ Psalms 133:2

¹²⁸ Zohar II 127a and on

¹²⁹ The aspect of Understanding-*Binah*. (See commentaries to Zohar II 127a)

¹³⁰ Also see Torat Chayim Beshalach 341b and on (Vol. 1, p. 234d in the new edition); Ateret Rosh, Drush L'Aseret Yemei Teshuvah 64b; Sefer HaMaamarim 5650 p. 361 and on; 5657 p. 166; 5664 p. 142 and on; *Hemshech* 5666 p. 358, and elsewhere.

¹³¹ See Likkutei Torah, Beshalach 1a and elsewhere.

(*Hishtalshelut*),¹³² and there is the Name *HaShem*-יהו"ה as it is in the aspect of "He and His Name alone,"¹³³ (which transcends and precedes the creation of the world).¹³⁴ Then there is the aspect of the Name *HaShem*-יהו"ה as it is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in which there altogether are no letters.¹³⁵

This is the matter of the verse,¹³⁶ "He made darkness His concealment." In other words, the Holy One, blessed is He, conceals and hides Himself in the matter of darkness (*Choshech*-חושך). Now, there are two explanations and matters in this. The first is that the aspect of darkness (*Choshech*-חושך) refers to the general matter of restraints (*Tzimtzumim*), including the first restraint of *Tzimtzum*, which is in a way of complete withdrawal [of His light] and is the true matter of darkness (*Choshech*-חושך).

However, since the restraint of *Tzimtzum* is for the purpose of revelation,¹³⁷ it is not yet true darkness and

¹³² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹³³ "Before the creation of the world there was Him and His Name alone." Pirke d'Rabbi Eliezer, Ch. 3; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹³⁴ Also see Sefer HaMaamarim 5696 p. 73; Sefer HaArachim Chabad Vol. 4, p. 453 and on and the citations there.

¹³⁵ Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Vol. 4 (The Vowels of Creation); Also see series of discourses in The Teachings of The Rebbe – 5717, Vol. 2, "*HaShem Lee b'Ozrai*" through "*Baruch HaGomel*," Discourses 28-30; Also see the discourse entitled "*Shiviti HaShem* – I have set *HaShem*-יהו"ה before me," of later this year, 5720, Discourse 21, and the citations there.

¹³⁶ Psalms 18:12

¹³⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

concealment, being that it only conceals relative to the recipients. This then, is the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*).

Therefore, even after the restraint of the *Tzimtzum* there is the presence of the drawing down of light, which touches and adheres to the Great Circle (*Iggul HaGadol*) that precedes the restraint of *Tzimtzum*. This is because the restraint of *Tzimtzum* is not a true cessation, since it is for the purpose of revelation.

However, there is another explanation of the matter of “He made darkness His concealment,” which is the matter of darkness (*Choshech*) and constriction (*Tzimtzum*), in and of itself. In other words, this is not for the purpose of revelation, but its matter is rather to be included and concealed in its Source, as discussed before about the matter of the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

However, in truth, even in the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends and precedes the restraint of *Tzimtzum* there are these two aspects. This is as known and explained in the continuum of discourses (*Hemshech*) entitled “*Yom Tov Shel Rosh HaShanah*” of the year 5666,¹³⁸ that in the light (*Ohr*) of *HaShem*-יהו"ה that transcends and precedes the restraint of *Tzimtzum*, there are the roots for the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

In general, these are the expression of the light (*Hitpashtoot HaOhr*) and the essence of the light (*Etzem*

¹³⁸ *Hemshech* 5666, p. 182 and on; p. 188 and on.

HaOhr), which are the matter of the encompassing light of the direct light (*Makif d'Ohr Yashar*), and the matter of the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

On an even deeper level, even the essence of the light (*Etzem HaOhr*) is still an aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), being that it too is in the category of light (*Ohr*), except that it is the essence of the light, and is separate from the expression (*Hitpashtoot*). In contrast, the true matter of rebounding light (*Ohr Chozer*) is the aspect of the light (*Ohr*) as it is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is the matter of His [unlimited] ability (*Yecholet*-יכולת).

The general matter of these two encompassing aspects (*Makifim*) is that they are like the two aspects of His exaltedness and rulership, that He is exalted and rules over worlds, and that He is exalted and rules in and of Himself, blessed is He, (as explained before in the discourse of Rosh HaShanah [of this year]).¹³⁹

This likewise is the meaning of the verse,¹⁴⁰ “Like the precious oil upon the head running down the beard, the beard of Aharon.” The aspect of “the beard, the beard of Aharon,” refers to the matter of the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*),¹⁴¹ which are the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*) that are drawn down

¹³⁹ See the preceding discourse of this year, 5720, entitled “*Shema Yisroel* – Listen Israel,” Discourse 1, Ch. 3 (Sefer HaMaamarim 5720, p. 5).

¹⁴⁰ Psalms 133:2

¹⁴¹ See Likkutei Torah, Beha'alotcha 30c; Korach 55a and elsewhere.

through the service of Aharon, the High Priest (*Kohen Gadol*) with the matter of the incense (*Ketoret*).

This is as stated,¹⁴² “For in a cloud I will appear upon the Ark-cover,” in which it simply states, “I will appear-*Eira'eh*-אֵרָאֵה,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself,¹⁴³ meaning, the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

It is from this aspect that there is a drawing down of atonement for all blemishes and transgressions of Torah and *mitzvot*, which are rooted in the “Skull” (*Galgalta*). The forgiveness comes from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, which, as discussed before, transcends the aspect of the “Skull” (*Galgalta*).

This is brought about through the aspect of the “precious oil,” which is the matter of the Concealed Wisdom (*Chochmah Stima'ah*), in which there are two encompassing lights (*Makifim*), the *Mem*-מ and the *Samech*-ס, these being the encompassing light of the direct light (*Makif d'Ohr Yashar*), and the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

For, these are the two matters that are present in the Concealed Wisdom (*Chochmah Stima'ah*), namely, that it is the source for the revealed wisdom (*Chochmah HaGluyah*), which is the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), and is the source of the thirteen qualities of

¹⁴² Leviticus 16:2

¹⁴³ See Ateret Rosh *ibid.*, p. 29a; Maamarei Admor HaEmtza'ee, Devarim Vol. 3, p. 1,134.

mercy (*Yod-Gimmel Midot HaRachamim*), which is the aspect of the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

This is the matter of,¹⁴⁴ “The inner aspect of the father-*Abba* [Wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*.” In other words, in the “Skull” (*Galgalta*) there is only the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*, in a transcendent encompassing way (*Makif*). In contrast, in the Concealed Wisdom (*Chochmah Stima'ah*) there is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, and it is present in an inner manifest way (*b'Pnimiyyut*), and because of this aspect it is the source for the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*), as explained before.

5.

With the above in mind, we can also understand the matter of, “one who makes his Sukkah under a tree etc.” For, the matter of the “tree” (*Ilan*) is that it is the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), as is explained in Kabbalah and Chassidus.¹⁴⁵ Therefore, this is not how the matter of the Sukkah must be.

For, the Sukkah is the revelation of the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*), which stem from the repentance and returning (*Teshuvah*) to *HaShem*-יהו"ה of Yom HaKippurim, and as explained before, specifically stems

¹⁴⁴ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar I 260b, 276b; Likkutei Torah, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe *ibid.*, and elsewhere.

¹⁴⁵ See *Hemshech* 5672 Vol. 1, p. 421

from the aspect of the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

This then, is the meaning of the teaching, “One who makes his Sukkah under a tree, it is as though he has made it inside the house.” For the “house” refers to the matter of being settled (*Hityashvut*), which is the aspect of the chaining down of the worlds (*Hishtalshelut*). Thus, even though the “tree” (*Ilan*) is an encompassing aspect (*Makif*), nevertheless, since it is the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), it therefore inadequate. Rather, there specifically must be the aspect of the Sukkah, which is the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

Now, though it is stated about Avraham [that he said to the angels],¹⁴⁶ “Recline under the tree,” nevertheless, this matter was stated in regard to angels, and also took place before the Torah was given. The difference between angels and souls, is like to the difference of before the Torah was given and after the Torah was given.

That is, before the Torah was given there was the decree that, “the citizens of Syria shall not ascend to Rome etc.”¹⁴⁷ meaning that it all was according to the order of the chaining down of the worlds (*Seder Hishtalshelut*). Thus, according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), it only is possible to reach the aspect of the encompassing light of the direct light (*Makif d'Ohr Yashar*), which is the aspect of the “tree” (*Ilan*).

¹⁴⁶ Genesis 18:4

¹⁴⁷ See Midrash Tanchuma, Va'era 15; Shemot Rabba 12:3

In contrast, this is not so after the Torah was given, in which a novelty was introduced, this being the “bond between Rome and Syria,” referring to revelation that transcends the order of the chaining down of the worlds (*Seder Hishtalshelut*). Thus, currently there specifically must be the aspect of the encompassing light of the rebounding light (*Makif d’Ohr Chozer*). This is specifically brought about by souls serving *HaShem*-יהו"ה, blessed is He, being that they are the inner aspect of the vessels (*Pnimityut HaKeilim*) which are unified to the inner aspect of the light (*Pnimityut HaOhr*), even to the essence of the light (*Etzem HaOhr*) and even to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is the aspect indicated by the verse,¹⁴⁸ “He made darkness His concealment.”

For, it is specifically through this that the true matter of repentance, return, and atonement is possible, being that He is much higher than the aspect of the “Skull” (*Galgalta*). This drawing down takes place on Yom HaKippurim, and is revealed on the holiday of Sukkot, “for our festive day.” Nevertheless, even then, its revelation is still in a transcendent encompassing manner (*Makif*), and it is only later, on Shemini Atzeret, that it then is drawn down in an internalized inner way (*b’Pnimityut*), as indicated by the verse,¹⁴⁹ “They will be Yours alone, strangers not sharing them with You.”

¹⁴⁸ Psalms 18:12

¹⁴⁹ Proverbs 5:17; Midrash Shemot Rabba 15:23; See the discourse entitled “*BaYom HaShmini Atzeret*” 5674 (*Hemshech* 5672 *ibid.* p. 435); 5670 p. 35, p. 44; 5704 p. 43, p. 47; 5709 p. 69, p. 73; 5710 p. 71, p. 82.

Discourse 3

*“BaYom HaShemini Atzeret Tihiyeh Lachem -
The eighth day shall be a restriction for you”*

Delivered on (the day of) Simchat Torah, 5720

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

1.

The¹⁵⁰ verse states,¹⁵¹ “The eighth day shall be a restriction (*Atzeret*-עצרת) for you, you shall not do any laborious work.” The meaning of the word “*Atzeret*-עצרת” is “restriction,” “restraint” and “absorption.” In other words, that which is drawn down on Sukkot, in an encompassing transcendent way (*Makif*), comes to be absorbed in an inner way (*b’Pnimityut*) on Shemini Atzeret.¹⁵²

About this absorption the verse specifies, “for you-*Lachem*-לכם,” as it states,¹⁵³ “They will be Yours alone, strangers not sharing them with You.” We therefore must understand why it states “for you-*Lachem*-לכם” about this restraint and absorption of Shemini Atzeret, being that it only is

¹⁵⁰ This discourse is a direct continuation of the discourse preceding it, “*HaOseh Sukkato* – One who makes his Sukkah under a tree,” Discourse 2.

¹⁵¹ Numbers 29:35

¹⁵² See Ohr HaTorah, Sukkot p. 1,762 and on.

¹⁵³ Proverbs 5:17; Midrash Shemot Rabba 15:23; See the discourse entitled “*BaYom HaShmini Atzeret*” 5674 (*Hemshech* 5672 Vol. 1, p. 435); 5670 p. 35, p. 44; 5704 p. 43, p. 47; 5709 p. 69, p. 73; 5710 p. 71, p. 82.

the restraint and absorption of that which was drawn down on Sukkot, about which it does not say “for you-*Lachem*-לכם.”

Moreover, given what the Midrashic teachings of our sages, of blessed memory,¹⁵⁴ explain about the offering of the seventy bulls that were sacrificed during Sukkot, corresponding to the seventy nations, this is not understood. That is, no matter what the explanation, ultimately, this matter is related to the nations of the world, in that they derive vitality from it, (even though the number of bulls offered decreased on each consecutive day [of Sukkot]).¹⁵⁵ Another verse likewise states,¹⁵⁶ “Praise *HaShem*-יהו"ה – all the nations,” as our sages, of blessed memory, explained,¹⁵⁷ “If the nations would only know what the Jewish people do on their behalf in the Holy Temple, they would praise and glorify them.”

However, since the very same revelation of the holiday of Sukkot is what comes to be restrained and absorbed on Shemini Atzeret, it is not understood why the verse specifically states about Shemini Atzeret, “for you-*Lachem*-לכם,” and, “They will be Yours alone, strangers not sharing them with You.”

¹⁵⁴ Talmud Bavli, Sukkot 55b; Midrash Bamidbar Rabba 21:24; Tanchuma Pinchas 16; Rashi to Numbers 29:18, 29:35.

¹⁵⁵ See Rashi to Numbers 29:18 and elsewhere.

¹⁵⁶ Psalms 117:1; See Ohr HaTorah, Sukkot p. 1,755.

¹⁵⁷ See Midrash Bamidbar Rabba 1:3 – “If only the nations of the world would know how good the Holy Temple was for them, they would surround it with fortifications of military installments to protect it.”

2.

Now, in explaining the words, “The eighth day-*BaYom HaShemini* השמיני-ביום,” the Rav, the Maggid of Mezhritch, explained¹⁵⁸ that the word “*Shemini* שמיני-” is of the same root as the word “oil-*Shemen* שמן-,” meaning “fattiness-*Shuman* שומן.” This is unlike the simple meaning [of the word], that Shemini Atzeret is called thus because of the number [eight], which in the *Sefirot* is the *Sefirah* of Understanding-*Binah*.¹⁵⁹ Rather, he explains that “*Shemini* שמיני-” is of the root “oil-*Shemen* שמן-,” which is the aspect of Wisdom-*Chochmah*, which transcends understanding and comprehension and even reaches the inner aspect of Wisdom-*Chochmah*, which is the aspect of pleasure (*Taanug*).

Beyond this, about the matter of “The eighth day-*BaYom HaShemini* השמיני-ביום,” our Rebbes and Leaders explained¹⁶⁰ that this does not refer to the “sacred anointing oil” (*Shemen Mishchat Kodesh*),¹⁶¹ which is the aspect of the Revealed Wisdom (*Chochmah HaGluyah*), but refers to the aspect of the Concealed Wisdom (*Chochmah Stima’ah*).

As explained before,¹⁶² this is the meaning of the verse,¹⁶³ “Like the precious oil upon the head running down the

¹⁵⁸ Likkutei Amarim 68b; Ohr Torah, Section 365 (398 in the edition printed in 5766); Ohr HaTorah, Shmini Atzeret p. 1,817; *Hemshech* 5672 *ibid.*, and 5696 *ibid* (Sefer HaMaamarim 5696 p. 41).

¹⁵⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁶⁰ See *Hemshech* 5672 *ibid.*

¹⁶¹ Exodus 30:25; 30:31

¹⁶² In the preceding discourse of this year, 5720, entitled “*HaOseh Suktato* – One who makes his Suktah under a tree,” Discourse 2, Ch. 4.

¹⁶³ Psalms 133:2

beard, the beard of Aharon,” referring to the aspect of the Concealed Wisdom (*Chochmah Stima'ah*) and the root of the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*), which are the thirteen fixtures of the beard (*Yod-Gimmel Tikkunei Dikna*) from which forgiveness and atonement comes on Yom HaKippurim.

That is, the root of the *mitzvot* is in the “Skull” (*Galgalta*), whereas the atonement for blemishing and transgressing the *mitzvot* is drawn from an aspect that transcends the “Skull” (*Galgalta*), this being the aspect of the Concealed Wisdom (*Chochmah Stima'ah*), only that On Yom HaKippurim the drawing down of this aspect is in a concealed way, whereas it comes to be revealed on Sukkot in a surrounding and encompassing way (*Makif*), and on Shemini Atzeret it comes in an inner way (*b'Pnimiyut*).

This then, is the meaning of “On the fatty day (*BaYom HaShemini*-ביום השמיני) shall be an absorption (*Atzeret*-עצרת),” meaning a revelation of the innerness (*Pnimiyut*) of the Concealed Wisdom (*Chochmah Stima'ah*) that transcends the aspect of the “Skull” (*Galgalta*). This is as explained before,¹⁶⁴ that in the “Skull” (*Galgalta*) there is a radiance of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*, in an encompassing transcendent way (*Makif*), whereas in the Concealed Wisdom (*Chochmah Stima'ah*) there is a radiance of the innerness (*Pnimiyut*) of the Ancient One-*Atik*, in an inner way (*b'Pnimiyut*).

¹⁶⁴ In the preceding discourse of this year, 5720, entitled “*HaOseh Sukkato* – One who makes his Sukkah under a tree,” Discourse 2, Ch. 4.

3.

Now,¹⁶⁵ to understand this in greater detail, as it is in the powers of the soul, the Ancient One-*Atik* is the aspect of pleasure (*Taanug*),¹⁶⁶ which is drawn down and revealed in the desire (*Ratzon*) – (which is the “Skull-*Galgalta*”) – and in wisdom-*Chochmah*. As we observe in man below, when he desires something and his desire is fulfilled, he derives pleasure in this. However, the drawing down of the pleasure (*Taanug*) into the desire (*Ratzon*) is in a transcendent encompassing way (*Makif*), whereas the drawing down of the pleasure (*Taanug*) into Wisdom-*Chochmah* is in an inner way (*b’Pnimityut*). For, as we observe in desire (*Ratzon*), the pleasure of it is not actively felt in an inner way, and this is why the lack of pleasure (*Taanug*) has no effect on him at all, in that the lack of it does not weaken his desire (*Ratzon*).

This is like the verse,¹⁶⁷ “I love you, says *HaShem*-יהוה,” which stems from *HaShem*’s-יהוה essential desire in the souls of the Jewish people. This desire (*Ratzon*) is always present, even in the absence of pleasure (*Taanug*). This itself is what the Jewish people argue to the Holy One, blessed is He, throughout the year, especially in the month of Tishrei. Namely, that due to *HaShem*’s-יהוה essential desire (*Ratzon Atzmi*) in the souls of the Jewish people, their state and standing in fulfilling Torah and *mitzvot* should not be relevant.

¹⁶⁵ See the discourse entitled “*Dirshu HaShem*” 5674 (*Hemshech* 5672 *ibid.* p. 406 and on).

¹⁶⁶ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24.

¹⁶⁷ Malachi 1:2

This is because fulfilling Torah and *mitzvot* is the aspect of pleasure (*Taanug*), as our sages, of blessed memory, taught,¹⁶⁸ “It brings satisfaction of spirit before Me that I spoke and My will was done.” This “satisfaction of spirit” (*Nachat Ru’ach*-נחת רוח) is the matter of pleasure (*Taanug*). Thus, since pleasure (*Taanug*) does not rule over desire (*Ratzon*), therefore, even when there is an absence of pleasure (*Taanug*), there must nevertheless be the matter indicated by the verse,¹⁶⁹ “He will choose our heritage for us, the pride of Yaakov that He loves,” in which the words “that He loves” refer to His essential desire (*Ratzon Atzmi*).

The same is so of the love of a father for his son, that this love and desire is always present, even when he has no pleasure from his son. In other words, the lack of pleasure in no way diminishes or weakens the desire.

Likewise, the satisfaction of pleasure (*Taanug*) does not increase the strength of the desire (*Ratzon*). That is, if someone desires something and subsequently delights in it, the pleasure (*Taanug*) does not increase the strength of the desire (*Ratzon*). This is because pleasure (*Taanug*) is not felt in an inner way (*b’Pnimityut*) in the desire (*Ratzon*), but only in a transcendent encompassing way (*Makif*), and therefore has no effect on it.

In contrast, this is not so of the revelation of pleasure (*Taanug*) in Wisdom-*Chochmah*, which a person senses in an inner way (*b’Pnimityut*). We thus see that due to the pleasure (*Taanug*), addition caused in the intellect. That is, when one conceptualizes a subject and subsequently delights in this, the

¹⁶⁸ Torat Kohanim and Rashi to Leviticus 1:9 and elsewhere.

¹⁶⁹ Psalms 47:5

pleasure will bring him to even greater depth of revelation in the revealed intellect (*Sechel HaGaluy*). This is because here, the drawing down of pleasure (*Taanug*) into intellect (*Sechel*) is in an inner way (*Pnimityut*).

From the above distinction, we can also understand a second distinction. That is, in the desire (*Ratzon*) there only is a drawing of the externality (*Chitzonyiut*) of the pleasure (*Taanug*), whereas in Wisdom-*Chochmah* there is a drawing of the innerness (*Pnimityut*) of pleasure (*Taanug*). This is because every encompassing light (*Ohr Makif*) is an aspect of externality (*Chitzonyiut*), whereas every inner light (*Ohr Pnimi*) is an aspect of innerness (*Pnimityut*).

Now, as simply understood, the cause of this difference between how pleasure (*Taanug*) is drawn in the desire (*Ratzon*) and how it is drawn in Wisdom-*Chochmah*, is because the desire (*Ratzon*) is an encompassing aspect (*Makif*). (This is because desire (*Ratzon*) is a revelation and radiance from the soul, and essentially is encompassing – *Makif*.) Thus, since desire (*Ratzon*) itself is in a state of encompassing (*Makif*), therefore, all matters revealed in it – including pleasure (*Taanug*) – are encompassing (*Makif*).

In contrast, this is not so of Wisdom-*Chochmah* and intellect (*Sechel*), which manifests inwardly (*Pnimi*) and is settled (*Hityashvut*) within him. Thus, since wisdom-*Chochmah* is a state of inner manifestation (*Pnimi*), therefore, all matters that are revealed in it – including pleasure (*Taanug*) – are in a way of inner manifestation (*Pnimi*).

On a deeper level, since desire (*Ratzon*) is unrelated to pleasure (*Taanug*) – being that desire (*Ratzon*) is not drawn

from pleasure (*Taanug*), but has its own unique root in the soul, meaning that both (desire-*Ratzon* and pleasure-*Taanug*) are essential to the soul, in that there is essential desire (*Ratzon Atzmi*) and there is essential pleasure (*Taanug Atzmi*) – therefore, in their essential being they are separate from each other. It therefore is not possible for a revelation of pleasure (*Taanug*) to be in the desire in an inner way (*Pnimi*), but only in an encompassing way (*Makif*).

On an even deeper level, not only are desire (*Ratzon*) and pleasure (*Taanug*) separate, but they are opposites. For, in the essence of the soul itself, pleasure is inwardly essential and relates to the essential self of the soul by way of going into the essential self. In contrast, desire is external, in that it is the attraction of the soul to something outside of the self.

As we observe, a person can have pleasure in himself, and on the contrary, this is the true matter of pleasure (*Taanug*), as explained elsewhere about, “the delight of the King in Himself.”¹⁷⁰ This is also true in man below, that true pleasure is delight in oneself. However, this is not so of desire (*Ratzon*), in that a person cannot desire himself, because desire only relates to something outside of himself.

This is because, pleasure is essential to the soul itself, in that it is inward, essential and alone. That is, in the essential self of his soul, one ascends into himself, in a way of concealment after concealment. In contrast, relative to the soul itself, desire (*Ratzon*) is external, and it therefore is the drawing and revelation of the soul to something outside of itself. Thus,

¹⁷⁰ See Emek HaMelech, Shaar 1; Likkutei Torah, Shir HaShirim 27a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & Ch. 24.

because pleasure (*Taanug*) and desire (*Ratzon*) are separate and distinct from each other, and even are opposites, therefore pleasure (*Taanug*) cannot be inwardly manifest (*b'Pnimityut*) in desire (*Ratzon*), but remains in an encompassing state (*Makif*) relative to desire.

In contrast, Wisdom-*Chochmah* is not essential to the soul. Rather, there only is a cause in the soul for the matter of Wisdom-*Chochmah*, and this cause is unified with the soul, which is why it is called “the intellectual soul” (*Nefesh HaMaskelet*). This is similar to why it is called “the speaking soul” (*Nefesh HaMedaberet*),¹⁷¹ being that “the soul is full of letters (*Otiyot*).”¹⁷²

What is meant here is not that speech (*Dibur*) is essential in the soul, but that there is a cause for speech (*Dibur*) in the soul. The same is so of intellect (*Sechel*), that intellect (*Sechel*) is not essential, like desire, but there nonetheless is a cause (*Sibah*) in the soul for intellect (*Sechel*). As it is in the soul, (to the degree that it is possible to make distinctions in the soul itself), this cause is the matter of pleasure (*Taanug*), meaning that [pleasure (*Taanug*) is the] cause (*Sibah*) of the intellect (*Sechel*).

Now, since the cause (*Sibah*) of intellect (*Sechel*) is pleasure (*Taanug*) – and moreover, it is not just a cause (*Sibah*), but as explained elsewhere,¹⁷³ the existence of intellect (*Sechel*)

¹⁷¹ See Targum Onkelos to Genesis 2:7; Also see the citations in the next note.

¹⁷² See Introduction to Tikkunei Zohar 12b; Etz Chayim, Shaar 5 (Shaar TANT'A) Ch. 3; Likkutei Torah, Naso 26b; Shir HaShirim 4b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38 and the notes and citations there, and elsewhere.

¹⁷³ *Hemshech* 5672 *ibid.* p. 411.

itself is the existence of pleasure (*Taanug*), only that this is as pleasure (*Taanug*) comes about through various constrictions (*Tzimtzumim*) etc., until it comes to exist as intellect (*Sechel*), nevertheless, its essential being is that of pleasure (*Taanug*) – therefore, within intellect (*Sechel*), pleasure (*Taanug*) becomes revealed in an inner manifest way (*b'Pnimiyyut*).

That is, within the inner aspect (*Pnimiyyut*) of intellect (*Sechel*) there is a drawing of the inner aspect (*Pnimiyyut*) of pleasure (*Taanug*) in an inner manifest way (*b'Pnimiyyut*). That is, when a person conceptualizes something in particular, because of the essential matter of conceptualizing it, he has pleasure and delight (*Taanug*) in this, and even when what he conceptualizes goes against his desire (*Ratzon*), he nevertheless delights in it.

This is because the matter of desire (*Ratzon*) is solely to awaken the intellect (*Sechel*), whereas the actual existence of intellect (*Sechel*) itself, is the existence of the pleasure (*Taanug*) itself, and thus the inner aspect (*Pnimiyyut*) of the pleasure (*Taanug*) is drawn into it in an inner manifest way (*b'Pnimiyyut*).

4.

However, we still must better understand this. For, as explained elsewhere,¹⁷⁴ the difference between desire (*Ratzon*) and pleasure (*Taanug*), is that pleasure (*Taanug*) has no dominion over the essential desire (*Ratzon Atzmi*). This is as

¹⁷⁴ *Hemshech* 5666 p. 69 and on; Maamarei Admor HaEmtza'ee, Na"Ch, p. 483 and on.

explained above (in chapter three) about the verse,¹⁷⁵ “I love you, says *HaShem*-יהוה,” that even when the opposite of pleasure (*Taanug*) is present, the essential desire (*Ratzon Atzmi*) remains in full force, overriding the pleasure (*Taanug*) and dominating it.

There are various proofs for this. One proof¹⁷⁶ is from the fact that on Shabbat it is permissible to fast due to a disturbing dream.¹⁷⁷ For, even though a fast causes suffering, nonetheless, because his desire [to fast] relieves his suffering, to the point that for him, the suffering [of the fast] is transformed into pleasure,¹⁷⁸ he thereby fulfills the *mitzvah* of “you shall proclaim Shabbat a delight (*Oneg*-ענג).”¹⁷⁹

This being so, it seems to contradict what was explained before, that pleasure (*Taanug*) is essential, whereas desire (*Ratzon*) is external, based on which, it is not understood how it is possible that the pleasure (*Taanug*) does not have dominion over the desire (*Ratzon*), whereas desire (*Ratzon*) has dominion over the pleasure (*Taanug*).

However, the explanation is that, in truth, there is no contradiction here at all. On the contrary, this is the reason itself. That is, because pleasure (*Taanug*) is essential, and its matter is [pleasure] in one’s essential self, it therefore cannot be revealed as it is in the essential self. Rather, all that comes into revelation is just a glimmer of radiance of it.

¹⁷⁵ Malachi 1:2

¹⁷⁶ See *Hemshech* 5666 *ibid.* p. 70; *Hemshech* 5672 *ibid.* p. 410.

¹⁷⁷ Tur and Shulchan Aruch, Orach Chayim 288:4; Shulchan Aruch of the Alter Rebbe 288:3.

¹⁷⁸ See Tur, Shulchan Aruch, and Alter Rebbe’s Shulchan Aruch, Orach Chayim 288 *ibid.*

¹⁷⁹ Isaiah 58:13

In contrast, since the desire (*Ratzon*) is external, and its matter is that the soul is drawn to something outside of itself, therefore it is the essence of the desire (*Etzem HaRatzon*) itself that comes into revelation. Thus, since the revelation of the desire (*Ratzon*) is of its essence, whereas the [revelation of the] pleasure (*Taanug*) is merely a glimmer of it, therefore, the radiance of the pleasure (*Taanug*) does not rule over the essential desire (*Ratzon Atzmi*), but on the contrary, the essential desire (*Ratzon Atzmi*) rules over the radiance (*Ha'arah*) of the pleasure (*Taanug*).

However, as each is only the aspect of a radiance (*Ha'arah*), or as each is essentially, it then is certain that the pleasure (*Taanug*) is essential and the desire (*Ratzon*) is external.¹⁸⁰ Therefore, the revelation of the pleasure (*Taanug*) within the desire (*Ratzon*) is only in a transcendent encompassing way (*Makif*), and it only is in Wisdom-*Chochmah* that the pleasure (*Taanug*) is revealed in an inner manifest way (*b'Pnimityut*). Moreover, the inner aspect (*Pnimityut*) of the pleasure (*Taanug*) is revealed in it, as explained above.

5.

This then, is the meaning of the verse,¹⁸¹ “The eighth day (*Shemini*-שמני) shall be a restriction (*Atzeret*-עצרת) for you.” For, “*Shemini*-שמני” is the aspect of “oil-*Shemen*-שמן,”

¹⁸⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

¹⁸¹ Numbers 29:35

and on a deeper level refers to the “good oil-*Shemen HaTov*-שמן הטוב,” which is the aspect of the Concealed Wisdom (*Chochmah Stima’ah*) that transcends the “Skull” (*Galgalta*). This aspect is the source of the thirteen qualities of mercy (*Yod-Gimmel Midot HaRachamim*) that are drawn down on Yom HaKippurim in a concealed way. This is revealed on Sukkot in a transcendent encompassing way (*Makif*), but is drawn down on Shemini Atzeret in an inner manifest way (*b’Pnimityut*).

Therefore, on Sukkot, when the revelation is encompassing (*Makif*), it is similar to the revelation in the aspect of the “Skull” (*Galgalta*), which is only the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*. This is why it is possible for the [external husks of *Kelipah*] to derive vitality [from this] etc., which is the matter of offering the seventy bulls on Sukkot, corresponding to the seventy nations, in that through this, vitality is drawn to them, as mentioned before on the verse,¹⁸² “Praise *HaShem*-יהוה – all the nations.”

However, this is not so of Shemini Atzeret, in which the term “*Atzeret*-עצרת” means “restraint” and “absorption,” indicating that revelation is drawn down in an inner manifest way (*b’Pnimityut*). That is, there then is the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, from which [the nations] derive no vitality whatsoever.

This is like the explanation elsewhere¹⁸³ about the creation of the world, which is specifically brought about from

¹⁸² Psalms 117:1; See Ohr HaTorah, Sukkot p. 1,755.

¹⁸³ See the discourse entitled “*VaEtchanan*” 5673 (*Hemshech* 5672 Vol. 1, p. 349); Also see Likkutei Torah, Re’eh 19b; Ohr HaTorah, Vayikra Vol. 3, p. 459 and on, and elsewhere.

the letter *Beit*-ב,¹⁸⁴ which is the beginning of the chaining down (*Hishtalshelut*), rather than from the letter *Aleph*-א, which transcends the chaining down (*Hishtalshelut*). This is because, relative to that which transcends the chaining down (*Hishtalshelut*), “darkness and light are the same,”¹⁸⁵ and it therefore is possible for [the external husks of *Kelipah*] to derive vitality from there.

However, even so, the giving of the Torah began with the letter *Aleph*-א.¹⁸⁶ This is because, since it is drawn in an inner manifest way (*b’Pnimityut*), in which the inner aspect (*Pnimityut*) of the Ancient One-*Atik* illuminates, [the nations] cannot possibly derive any vitality, but the contrary is true, that from the perspective of the inner aspect (*Pnimityut*) of the Crown-*Keter*, “all Your enemies shall be cut off.”¹⁸⁷ The same is so on Shemini Atzeret, that because the inner aspect (*Pnimityut*) is drawn forth, therefore,¹⁸⁸ “They will be Yours alone, strangers not sharing them with You.”

Now, the matter of the fatness (*Shuman*-שומן) and fattiness (*Dashen*-דשן) of Shemini Atzeret should be drawn down throughout the year, in the matter expressed by the

¹⁸⁴ See Talmud Yerushalmi, Chagigah 2:1; Midrash Tanchuma Bereishit 5; Bereishit Rabba 1:10; Zohar I 205b and elsewhere.

¹⁸⁵ Psalms 139:12

¹⁸⁶ Exodus 20:2

¹⁸⁷ Micah 5:8; Also see the note of the Rebbe to Sefer HaMaamarim 5700 p. 42. (That is, the first part of the verse, “Your hand will be raised over Your enemies” refers to the Crown-*Keter*, and to the inner aspect (*Pnimityut*) of the Crown-*Keter*, as is explained in Likkutei Torah, in the explanation to the discourse entitled “*Zot Chukat*,” Ch. 4.)

¹⁸⁸ Proverbs 5:17; Midrash Shemot Rabba 15:23; See the discourse entitled “*BaYom HaShmini Atzeret*” 5674 (*Hemshech* 5672 *ibid.* p. 435); 5670 p. 35, p. 44; 5704 p. 43, p. 47; 5709 p. 69, p. 73; 5710 p. 71, p. 82.

verse,¹⁸⁹ “Yaakov went on his way-*Darko*-דרכו,” referring to “keeping the way of *HaShem-Derech HaShem*-יהו"ה דרך etc.,”¹⁹⁰ by which the world is brought to a state of satisfaction and fatness in all matters pertaining to children, health, and abundant sustenance.

¹⁸⁹ Genesis 32:2 – See Sefer HaSichot 5696 p. 43, and Likkutei Sichot Vol. 15, p. 259 and on; Vol. 2, p. 266 and on, p. 367 and on, and elsewhere.

¹⁹⁰ Genesis 18:19

Discourse 4

“Bereishit Bara Elohi”m - In the beginning God created”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim & Erev Rosh Chodesh Marcheshvan, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁹¹ “In the beginning God-*Elohi”m*-
אלהים created the heavens and the earth.” About this, our
sages, of blessed memory, stated,¹⁹² “[The word], ‘In the
beginning-*Bereishit*-בראשית’ means ‘Two beginnings-*Beit
Reishit*-ראשית-*ב*.’ [That is, the world was created] for the
Jewish people who are called ‘The beginning-*Reishit*-ראשית’
and for the Torah which is called ‘The beginning-*Reishit*-
ראשית.’”

His honorable holiness, my father-in-law, the Rebbe,
cites¹⁹³ (in the name of the Baal Shem Tov),¹⁹⁴ that the word
“created-*Bara*-ברא” has two meanings. It is related to the word
“health-*Briyoot*-בריאות,” and also means “revelation.” Now,
HaShem’s-יהוה title “God-*Elohi”m*-אלהים-86” shares the same

¹⁹¹ Genesis 1:1

¹⁹² See Rashi and Ramban to Genesis 1:1; Midrash Aggadah (Levov 5652),
Bereishit; Also see Midrash Tanchuma 3; Bereishit Rabba 1:4; Vayikra Rabba 36:4

¹⁹³ See the discourse entitled “*Bereishit Bara*” 5699 (Sefer HaMaamarim 5699
p. 72).

¹⁹⁴ See Keter Shem Tov, Hosafot, Section 4.

numerical value as “the natural order-*HaTeva*-הטבע-86.”¹⁹⁵ Thus, the words “*Bara Elohi*”*m*-ברא אלהי”*m* mean that we must “make the natural order (*HaTeva*-הטבע) healthy (*Baree*-בריא).”

With what do we make the natural order (*HaTeva*-הטבע) healthy (*Baree*-בריא)? Through revealing its innerness. And who is it that makes the natural order (*HaTeva*-הטבע) healthy (*Baree*-בריא) by revealing its innerness? These are the ‘two beginnings-*Beit Reishit*-ראשית-ב’,” the Jewish people and the Torah. That is, by revealing its innerness and ultimate purpose, they make the natural order (*HaTeva*-הטבע) – which is the matter of *HaShem*’s-יהו”ה title “God-*Elohi*”*m*-אלהי”*m* – healthy.

This matter is the whole of man, [as it states],¹⁹⁶ “I was created to serve my Maker.” That is, through serving *HaShem*-יהו”ה, blessed is He, by fulfilling His Torah and *mitzvot*, we reveal the innerness of the creation, the ultimate Supernal intent of which, is “to make a dwelling place for the Holy One, blessed is He, in the lower worlds,” (as explained in the preceding discourses).¹⁹⁷

This dwelling place is made through man’s service of *HaShem*-יהו”ה, blessed is He. This is as Zohar states,¹⁹⁸

¹⁹⁵ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*v’Hamargeel*”); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on, and elsewhere.

¹⁹⁶ Talmud Bavli, Kiddushin 82a

¹⁹⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁹⁸ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

“Through restraining the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.”

This is likewise the meaning of Rashi’s explanation on this verse,¹⁹⁹ “Rabbi Yitzchak said: It was not necessary to begin the Torah with this verse... What then is the reason that it begins with ‘In the beginning-*Bereishit*-בראשית’? Because of the verse,²⁰⁰ ‘He told His people the strength of His works, to give them the heritage of nations etc.,’” referring to the conquest of the land of seven nations. That is, this is the entirety of man’s toil in serving *HaShem*-יהו"ה, blessed is He, to conquer the whole world and make it into a dwelling place for the Holy One, blessed is He.

However, we must understand the matter of specifically conquering the lands of the seven nations, for is it not so that all matters are numbered in units of ten? This being so, what is this matter of seven lands? A similar²⁰¹ question is posed by Pardes Rimonim,²⁰² about the Chambers (*Heichalot*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that there only are seven Chambers (*Heichalot*).²⁰³ For, at first glance, just as there are ten *Sefirot*, there should be ten Chambers (*Heichalot*).

Now, Emek HaMelech²⁰⁴ explains that this is because the drawing down of the mystery of the “root” (*Shoresh*) is

¹⁹⁹ Rashi to Genesis 1:1

²⁰⁰ Psalms 111:6

²⁰¹ See Sefer HaMaamarim 5671 p. 156 and on; Also see Ohr HaTorah, Devarim p. 19 and on.

²⁰² Pardes Rimonim, Shaar 24 (Shaar HaHeichalot) Ch. 9.

²⁰³ See Zohar I 38a and on; Zohar II, end of Parshat Pekudei; Also see Ginat Egoz translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The seven letters בג"ד כפר"ת correspond to the seven Chambers-*Heichalot*-היכלות.

²⁰⁴ Emek HaMelech, Shaar Olam HaBriyah, Ch. 7

seven in number. This is because the existence of the worlds comes from the aspects of *Zeir Anpin* and Kingship-*Malchut*, this being the matter of the six directions of *Zeir Anpin* and the point (*Nekudah*) of Kingship-*Malchut*. Only afterwards, through man's toil in serving *HaShem*-יהו"ה, blessed is He, we also draw down the intellectual aspects (*Mochin*), this being the mystery of "addition" (*Tosefet*).

That is, this refers to the maturation of *Zeir Anpin* through drawing down the intellect (*Mochin*) into [the six directions of *Zeir Anpin*]. This likewise is so of the drawing down of intellect (*Mochin*) into Kingship-*Malchut*, which is the matter of constructing (*Binyan*) Kingship-*Malchut* on Rosh HaShanah. That is, all this is brought about through man's toil in serving *HaShem*-יהו"ה, blessed is He. However, in and of themselves, there only are seven *Sefirot*, and therefore there only are seven Chambers (*Heichalot*).

However, we still must understand this. For, since it is so, that through man's toil in serving *HaShem*-יהו"ה, blessed is He, there ultimately are ten aspects, this being so, why are only seven Chambers (*Heichalot*) counted, and not ten? Furthermore, it is not understood why even in the world of Emanation (*Atzilut*) we only find seven Chambers (*Heichalot*).²⁰⁵ Is it not so that in the world of Emanation (*Atzilut*) all ten *Sefirot* are present, including the intellect (*Mochin*)? This being so, they are ten in number, as in the

²⁰⁵ Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 2; See Tanya, Iggeret HaKodesh, Epistle 20 (130a).

teaching,²⁰⁶ “Ten and not nine,” and certainly not less than this. This being so, why are there only seven Chambers (*Heichalot*)?

2.

To better understand this, we must begin by explaining the above-mentioned teaching of the Zohar,²⁰⁷ “Through the restraint of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.” Now, by the use of the word “elevated-*Istalek*-אסתלק” in this teaching, it is understood that what is meant is not “withdrawal-*Siluk*-סילוק” and concealment, which is a diminishment and absence of the light. For, through man’s toil in serving *HaShem*-יהו"ה, blessed is He, through self-restraint (*Itkafiya*), this certainly causes the drawing down of light (*Ohr*).

Thus, when this teaching uses the word “*Istalek*-אסתלק,” the intention is as explained in Likkutei Torah,²⁰⁸ that this term means “elevation.” That is, there is a drawing down of the encompassing light (*Ohr Makif*) which transcends the vessels, and it therefore is in a way of removal from them.

The explanation is that, as previously explained, there is a drawing down which is the mystery of the “root” (*Sod Shoresh*), and there is a drawing down which is the mystery of “addition” (*Sod Tosefet*). The difference between them is that

²⁰⁶ Sefer Yetzira 1:4

²⁰⁷ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

²⁰⁸ Likkutei Torah Chukat 65c; Also see Torah Ohr, Vayakhel 89d; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 112), and “*Bati LeGani* – I have come to My garden,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1.

the drawing down which is the mystery of the “root” (*Sod Shoresh*) stems from the creation itself, and is the aspect of the inner manifest light (*Ohr Pnimi*) which is commensurate to the capacities of the receptacles (*Keilim*), and is measured, limited, and settled (*Hityashvut*) within the vessels (*Keilim*).

However, the drawing down which is the mystery of “addition” (*Sod Tosefet*) comes about through toil, in that through toiling in service of *HaShem*-יהו"ה, blessed is He, there is caused to be additional light and illumination. This is the matter of drawing down the light (*Ohr*) of *HaShem*-יהו"ה that transcends the vessels. This light (*Ohr*) is not limited within the vessels (*Keilim*), but is in a way of “elevation” (*Siluk*-סילוק) etc.

By way of analogy, this may be understood by the bestowal of intellect from a teacher to his student. That is, in and of itself, the bestowal is limited, and it only is through the toil of the student that additional bestowal comes about, as explained before.²⁰⁹

The same is understood as it is Above in *HaShem*'s-יהו"ה Godliness, that in and of itself, the drawing down of the light (*Ohr*) is the inner manifest light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, which is limited according to the capacities of the vessels (*Keilim*). Rather, for there to be a drawing down of the encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, which transcends the vessels (*Keilim*), there specifically must be toil in service of *HaShem*-יהו"ה, blessed is He.

²⁰⁹ See the preceding discourse of this year, 5720, entitled “*Shema Yisroel* – Listen Israel,” Discourse 1, Ch. 6.

The beginning of the toil is that, at first, a person affects the restraint (*Itkafiya*) of the side opposite of holiness within himself. That is, the intellect of his Godly soul contemplates a matter of *HaShem*'s-יהו"ה Godliness and understands and grasps it in his human intellect, in a way that even his animalistic soul can grasp it.

He thus explains this to his animalistic to soul as well, until even his animalistic soul is affected, so that it too becomes roused with love of *HaShem*-יהו"ה, blessed is He. Through doing so, he also affects all his physical matters, such as his eating, drinking, and tending to all of his other needs, in that in all of them, the light (*Ohr*) of *HaShem*'s-יהו"ה Godliness is sensed.

This is the matter of restraining (*Itkafiya*) the side opposite of holiness as it is in man, which brings about the restraint of the side opposite of holiness in the world at large. Through this toil in service of *HaShem*-יהו"ה, blessed is He, "the glory of the Holy One, blessed is He, is elevated in all worlds."

3.

However, we still must better understand this. For certainly, the drawing down of additional light (*Tosefet Ohr*) also comes through the toil of the Godly soul, in and of itself. An example is those who serve *HaShem*-יהו"ה with their souls,²¹⁰ in that they also draw down additional light (*Tosefet Ohr*), and this additional light also is the aspect of the

²¹⁰ See *Hemshech* 5666 p. 157 and on; *Sefer HaMaamarim* 5698 p. 252 and on; 5708 p. 210 and on.

encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, being that the inner manifest light (*Ohr Pnimi*) stemming from the aspect of the “root” (*Shoresh*) is already present.

Thus, the additional light (*Tosefet Ohr*) drawn down by the toil is the aspect of the encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, which transcends the vessels (*Keilim*) and is elevated (*Siluk*) from them. We therefore find that, in and of itself, even the toil of the Godly soul causes the elevation of the glory of the Holy One, blessed is He. This being so, what is the superiority of specifically engaging in the toil of restraining (*Itkafiya*) the side opposite holiness?

However, the explanation is that in the elevation (*Istalek*) itself, there is a superiority to the toil of the animalistic soul, over and above the toil of the Godly soul, as it is in and of itself. For, as explained before,²¹¹ in the encompassing light (*Makif*) itself, there are two aspects. There is the encompassing light of the direct light (*Makif d'Ohr Yashar*) and the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

The encompassing light of the direct light (*Makif d'Ohr Yashar*) is the concealed element of that which is revealed, and on a higher level, is the concealment that subsequently is made to be the root of the revelation. In either case, it is the matter of a concealment that already has an element of tangible independent existence to it. In contrast, the encompassing light of the rebounding light (*Makif d'Ohr Chozer*) is the aspect of

²¹¹ See the preceding discourse of this year, 5720, entitled “*HaOseh Sukkato – One who makes his Sukkah under a tree,*” Discourse 2, Ch. 2 and on.

concealment that transcends revelation, and is concealment that has no tangible or independent existence whatsoever.

This then, is the difference between the toil of the Godly soul, in and of itself, relative to the toil of the animalistic soul. For, in regard to the toil of the Godly soul, even though it is so that through its toil the aspect of the concealed light (*Ohr*) that transcends the vessels (*Keilim*) is drawn down, however, this only is the aspect of the concealed element that relates to that which is revealed.

In contrast, this is not so of the toil of the animalistic soul and the restraint of the side opposite holiness, through which there is a drawing down of the concealment that has no tangible or independent existence, meaning, that which is inherently concealed. This aspect is specifically drawn down through the restraint of the side opposite holiness, as the verse states,²¹² “He reveals deep mysteries out of the darkness.”

The explanation is that the verse states,²¹³ “For *HaShem* יהו"ה your God – He is a consuming fire.” That is, *HaShem*'s יהו"ה Godliness is compared to fire.²¹⁴ However, there are two aspects of the concealment of fire.²¹⁵ There is the concealment [of fire] as it is in a hot coal, and there is the concealment [of fire] as it is in a flintstone.

The difference is that the concealment of [the fire in] the coal is concealment that has existence. That is, besides the fact

²¹² Job 12:22

²¹³ Deuteronomy 4:24

²¹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity; Also see *Likkutei Torah*, Acharei 25c and on, and elsewhere.

²¹⁵ See *Sefer HaMaamarim* 5650 p. 360 and on; *Hemshech* 5666 p. 80 and on; Also see *Likkutei Torah*, Acharei 26c.

that the flame exists in the hot coal – because the flame is bound to the coal, and since this is so, it also is included within it, this being the matter of revelation (*Gilyu*) as it is included in the concealment (*He'elem*) – but beyond this, the concealment of the hot coal itself is concealment that has tangible existence. In contrast, this is not so of the fire in a flintstone, which is concealment that has no tangible existence.

We thus see that when a hot coal is placed in water, the water not only extinguishes it externally, but even extinguishes it internally, meaning that even the fire that is concealed in the coal is extinguished. This is because this is concealment that has tangible existence, and therefore water extinguishes it.

In contrast, this is not so of a flintstone. For, even if the flintstone is placed in water for a long time, its fire is not at all extinguished. This is because it is concealment with no tangible existence, and therefore, water – which is a tangible existence – has no effect on that which has no tangible existence.

There similarly is no comparison between the way that what is concealed in the hot coal is brought out, and the way that what is concealed in the flintstone is brought out. For, it is possible to bring out that which is concealed in a hot coal by blowing on it with a bellows, through which even the fire that is concealed in it is brought out, and big flames are caused to be openly revealed. In contrast, with a flintstone, blowing on it is ineffective. Moreover, even blowing on it with great strength is ineffective. It rather must specifically be struck. In the analogue this means that great toil must be involved.

This may be understood as it is Above in *HaShem's*-יהויה Godliness, which as mentioned before, is compared to fire.

That is, through the toil of the direct light (*Ohr Yashar*), this being the toil of the Godly soul, we draw down the aspect of concealment that has tangible existence. However, it specifically is through the toil of the rebounding light (*Ohr Chozer*), this being the toil of the animalistic soul, that we thereby draw down the aspect of concealment that has no tangible existence, but is inherently concealed.

This then, is the meaning of the teaching,²¹⁶ “Through the restraint of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.” That is, it refers to the matter of restraint through the exertion of force over the animalistic soul regarding physical matters, such as eating-*Achilah*-אכילה, as well as all of man’s other needs, all of which are included in the term “consumption-*Achilah*-אכילה.”

The toil is that in all matters involving one’s needs, he refines the sparks [of holiness in them]. This is known from the writings of the Arizal,²¹⁷ and is explained at length in the teachings of the Baal Shem Tov²¹⁸ on the verse,²¹⁹ “[So that you will know] that not by bread alone does man live, but by all that issues from the mouth of *HaShem*-יהוה does man live.” That is, man is sustained by [eating] the inanimate (*Domem*), vegetative (*Tzome’ach*), and animal (*Chay*), because of what “issues from the mouth of *HaShem*-יהוה,” blessed is He, which manifests in them, and even though man too has an issuance

²¹⁶ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

²¹⁷ Likkutei Torah of the Arizal to Deuteronomy (Eikev) 8:3

²¹⁸ Keter Shem Tov, Section 194; Also see Likkutei Torah, Tzav 13b and on; Sefer HaMaamarim 5697 p. 207, and elsewhere.

²¹⁹ Deuteronomy 8:3

from the mouth of *HaShem*-יהו"ה within him, he nonetheless also requires that which issues from the mouth of *HaShem*-יהו"ה that is in the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chay*).

This is because their root is even higher [than man's], as known in explanation of the verse,²²⁰ "You have formed me back (*Achor*-אחור) and front (*Kedem*-קדם)." That is, in the revealed, man is higher, but in the root, the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chay*) are higher, in that they contain sparks of the world of *Chaos-Tohu* within them.

When man [eats them and then uses [the vitality he derives from] them for the sake of *HaShem*-יהו"ה, blessed is He, he thereby refines and elevates these sparks. Thus when person eats, he must specifically eat-*Achilah*-אכילה in this manner (and this includes the consumption-*Achilah* of all his needs).

On the hand, when a person lusts for the physicality [of the food], he does not refine it, but quite the contrary etc. This is like the teaching of the Rav, the Maggid of Mezhritch,²²¹ on the verse,²²² "Sell me (*Tashbireini*-תשבירני) food for money (*Kesef*-כסף)." That is, when a person yearns (*Nichsof*-נכסוף) to eat, he should break (*Tishbor*-תשבר) his lust for the food.

That is, the word "money-*Kesef*-כסף" is of the same root as,²²³ "I yearned and yearned-*Nichsof* *Nichsafti*-נכסוף נכספתי." Thus, the words, "Sell me (*Tashbireini*-תשבירני) food for money

²²⁰ Psalms 139:5; Midrash Bereishit Rabba 8:1; Vayikra Rabba 14:1; Sefer HaMaamarim 5697 p. 202 and on; See Sefer HaArachim ChaBa"D Vol. 1, section on "man-*Adam*-אדם," section 2 (p. 134 and on), and the citations there.

²²¹ Ohr Torah, Section 155 (p. 206 in the 5666 edition).

²²² Deuteronomy 2:28

²²³ See the hymn "*Yedid Nefesh*" in the Erev Shabbat liturgy; Genesis 31:30

(*Kesef*-כסף),” refer to the lust (*Nichsaf*-נכסף) one has for the food, about which the verse says, “Sell me (*Tashbireini*-תשבירני),” meaning that he must break (*Lishbor*-לשבור) the lust for the food. In other words, a person must specifically eat for the sake of Heaven. This then, is the matter of restraining (*Itkafiya*) the side opposite holiness, as it is in man and in the world at large.

It is specifically through this that “the glory of the Holy One, blessed is He, is elevated (*Istalek*),” referring to the matter of drawing down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that even transcends the light (*Ohr*) that is drawn down from the toil of the Godly soul. In other words, through the restraint (*Itkafiya*) there is a drawing down of the aspect of the “Concealed of all concealed” (*Steema d’Kol Steemeen*).

4.

Now, we should add by explaining the words, “(the glory of the Holy One, blessed is He, is elevated) in **all** worlds.” What is meant here is even in the world of Emanation (*Atzilut*), which is the beginning of the worlds. For, as known, the world of Emanation (*Atzilut*) is the intermediary medium between the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is because the Unlimited One, *HaShem*-יהו"ה, blessed is He, is “One, but not in enumeration.”²²⁴ That is, He utterly and completely transcends the category of *Sefirot* and tangible existence cannot come from Him, especially existence

²²⁴ Introduction to Tikkunei Zohar 17a

that is with measure and number, and especially the existence of something separate from Him.

However, about this the Zohar continues, “You are He who brought forth ten fixtures,” referring to the emanation of the ten *Sefirot* of the world of Emanation (*Atzilut*). That is, they are intermediary mediums²²⁵ by which the worlds are brought into existence, which is the matter of the continuation there, “to conduct (*L’Anhaga*-לאנהגה) the worlds with them,” and additionally, to reveal the light of *HaShem*’s-יהו"ה Godliness in the worlds through them, which is the meaning of the version of the text that reads, “to illuminate (*L’Anhara*-לאנהרא) the worlds with them,” which refers to *HaShem*’s-יהו"ה light and revelation drawn down through them.

This then, is why the world of Emanation (*Atzilut*) is the intermediary etc., for although it is the “World of Unification” (*Olam HaAchdut*), nevertheless, unification only applies when there is some existence etc., such as the existence of lights (*Orot*) and vessels (*Keilim*) that are unified. This being so, even the world of Emanation (*Atzilut*) is a tangible existence, only that it is unified etc. It therefore is the intermediary between [the Unlimited One, *HaShem*-יהו"ה, blessed is He, and] the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

By way of analogy, the world of Emanation (*Atzilut*) is like the foundational element of fire,²²⁶ which is separate from

²²⁵ See *Hemshech* 5672 Vol. 1 p. 160; *Sefer HaMaamarim* 5689 p. 19 and p. 25.

²²⁶ *Likkutei Torah, Shir HaShirim* 4d; *Ohr HaTorah, Na"Ch* p. 639 and on.

the other elements,²²⁷ being that it is spiritual and ascends above. However, even so, it is included as one of the four foundational elements (*Yesodot*). The same is so of the world of Emanation (*Atzilut*). That is, although it is separate from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it nonetheless is included in the category of worlds. This then, is the meaning of, “(the glory of the Holy One, blessed is He, is elevated) in **all** worlds.”

5.

This likewise explains the Chambers (*Heichalot*) in the worlds. As known, the Chambers (*Heichalot*) are rooted in the aspect of the Circles (*Iggulim*),²²⁸ and as known, the aspects of Circles (*Iggulim*) and Upright (*Yosher*),²²⁹ these being the aspects of the encompassing light (*Makif*) and the inner manifest light (*Pnimi*), are the aspects of the *Nefesh* and *Ru'ach* [of the soul], respectively.

By way of analogy, this may be better understood by the bestowal of intellect from a teacher to his student. That is, at first the teacher explains the subject in a general way. This is because, at first, the student is incapable of receiving all the particulars and the relationship of each particular to the general point. Therefore, at first, he only tells him the general point.

²²⁷ See Mishneh Torah, Hilchot Yesodei HaTorah 3:10; Also see Likkutei Torah Shir HaShirim ibid., Ohr HaTorah, Na"Ch ibid.

²²⁸ See Tanya, Iggeret HaKodesh, Epistle 20 (130a)

²²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17.

Only afterwards, through much self-investment and toil, does he come to the particulars and the relationship of each particular to the general point, meaning that ultimately the student grasps the general point, as it is with all its particulars. The same is so of the bestowal from Above. That is, the beginning of the drawing down is in an encompassing way (*Makif*), which is the aspect of Circles (*Iggulim*).

Now, from the above analogy it is understood that the general overview includes two opposites. That is, on the one hand, it is a general overview (*Klall*) rather than particulars (*Pratim*), since, as explained above, the student is incapable of grasping all the particulars, but specifically can only grasp the general overview (*Klall*). On the other hand, it is understood that all the particulars (*Pratim*) are included in the general overview (*Klall*). This is why after toiling in it, the student can grasp all the particulars (*Pratim*) and can also grasp the relationship of each particular (*Prat*) to the general overview (*Klall*). This is because initially, all the particulars were included in the general overview (*Klal*).²³⁰

From the above we can understand this as it relates to the aspect of Circles (*Iggulim*), which are the root of the Chambers (*Heichalot*), in that a Chamber (*Heichal*) is like a house that includes all that is in it, and even covers and conceals them. That is, the Chamber (*Heichal*) limits the spreading forth of a person, and creates a separation between him and matters that are outside the Chamber (*Heichal*). Its purpose is to cover

²³⁰ See the introduction to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (and known as “The Key to the teachings of Chassidus”), and the beginning of Ch. 5.

over him, thus shielding and protecting him. In other words, even though all drawings forth are by way of the Chamber (*Heichal*), nevertheless, the drawing forth is through a separation and concealment.

With the above in mind, we can understand the matter of the seven Chambers (*Heichalot*) and that they are seven in number, and not ten. For, since the matter of the Chambers (*Heichalot*) is concealment, therefore, the aspect of the intellect (*Mochin*), the matter of which is light and revelation – especially Wisdom-*Chochmah*, which itself is the aspect of light (*Ohr*) – are not counted with the Chambers (*Heichalot*).

Thus, even in the world of Emanation (*Atzilut*) – where there is the aspect of intellect (*Mochin*), as mentioned before – nevertheless, as the intellect is drawn into the Chambers (*Heichalot*) which conceal, they become concealed. Therefore, the intellectual aspects (*Mochin*) are not counted with the Chambers (*Heichalot*), because as they are in the Chambers (*Heichalot*), the matter of which is concealment (*He'elem*), they are not a matter of intellect (*Mochin*), the matter of which is revelation (*Giluy*). Therefore, only seven Chambers (*Heichalot*) are counted.

6.

Now, since there are seven Chambers (*Heichalot*) Above, therefore, in man's toil of serving *HaShem*-יהו"ה by conquering the world [for *HaShem*-יהו"ה], the primary toil is in

conquering the seven lands, which is the matter of refining one's emotions (*Midot*).²³¹

As known, presently it is not possible for the intellect (*Mochin*) to be drawn down, which will only be in the coming future, “when *HaShem*-יהו"ה your God, will broaden your borders,”²³² and the Keni, the Kenizzi, and the Kadmoni,²³³ which are the aspects of the intellect (*Mochin*), will also be conquered. However, currently there only is the drawing down of the emotions (*Midot*) alone.

Though it previously was explained in the name of Emek HaMelech, that it only is the drawing down which stems from the mystery of the “root” (*Shoresh*) that is seven in number, and that this is the matter of the emotions (*Midot*), whereas through our toil in serving *HaShem*-יהו"ה, blessed is He, there is caused to be an “addition” (*Tosefet*), meaning that the aspects of intellect (*Mochin*) are also drawn into *Zeir Anpin* and Kingship-*Malchut*, this does not contradict what is stated here – namely, that currently, the general toil is only in drawing down the emotions (*Midot*).

This is because, presently, the drawing down of the intellect (*Mochin*) is solely of intellect (*Mochin*) that relates to emotions (*Midot*), rather than the essence of intellect (*Etzem HaMochin*). The same is so of the construction of Kingship-*Malchut*, that the intellect drawn down into Kingship-*Malchut*

²³¹ See Maamarei Admor HaZaken 5565 Vol. 2 p. 800 and on, p. 1,049 and on; Maamarei Admor HaEmtza'ee, Devarim Vol. 1 p. 4 and on; Ohr HaTorah, Bereishit p. 1,168a and on, and elsewhere.

²³² Deuteronomy 12:20 and Sifri there

²³³ Genesis 15:19; Also see Deuteronomy 19:8 and Rashi there.

is not the essence of intellect (*Etzem HaMochin*), but solely that which is drawn down through the emotions (*Midot*).

Though it also states elsewhere²³⁴ that on Rosh Chodesh, Kingship-*Malchut* receives intellect (*Mochin*) not by way of the emotions (*Midot*), nonetheless, in actuality, this does not refer to the essence of the intellect (*Etzem HaMochin*). Rather, currently, the intellect (*Mochin*) that is drawn down is only intellect that applies to emotions (*Midot*), and the primary toil is in drawing down the emotions (*Midot*), being that presently, refinement (*Birur*) is possible in the emotions, rather than in the intellect (*Mochin*).

This also does not contradict the statement in Tanya,²³⁵ that it is easier to refine the intellect (*Mochin*) than the emotions (*Midot*), being that the shattering [of the vessels] (*Shevirat HaKeilim*) took place in the emotions (*Midot*). This is because here, Tanya is only discussing the matter of coarse [evil] rather than refined [evil]. In other words, presently, the refined evil, which is in the aspect of intellect (*Mochin*) cannot be refined, as explained in the writings of the Arizal,²³⁶ that the husks (*Kelipot*) of the three upper *Sefirot* are more refined and are much greater etc.

The explanation is that refined evil is like “thoughts of sin, which are worse than the sin,”²³⁷ even though in thought one does not feel it as being sin to such an extent. The same is true of intellect (*Mochin*), that one does not feel the sin of it to such an extent, whereas in truth, a person must also repent over

²³⁴ See Likkutei Torah, Zot HaBrachah 97c and elsewhere.

²³⁵ Tanya, Likkutei Amarim, Ch. 37

²³⁶ Likkutei Torah of the Arizal to Genesis 15:19

²³⁷ See Talmud Bavli, Yoma 29a

matters of the mind etc., (as stated by Rambam).²³⁸ Nevertheless, in this, the sin is not felt to such an extent, and on the contrary, since it is an intellectual matter of the mind, it could even seem to him to be a lofty matter etc.

The matter of magnitude (*Gadlut*) is likewise understood from the example of thoughts of sin, in that a blemish in ones thought (*Machshavah*) has a much greater negative effect on a person than a blemish in his speech (*Dibur*) or action (*Ma'aseh*). For, since the garment of thought (*Machshavah*) is higher and is unified to the soul, it therefore is a blemish of much greater magnitude and significance. The same is understood about the intellect (*Mochin*), that since the intellect is higher than the emotions (*Midot*), a blemish in the intellect is much greater and of greater significance.

The refinement of such a level can only be brought about by souls of the world of Emanation (*Atzilut*), being that “the father-*Abba* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*).”²³⁹ Through the inner aspect (*Pnimitiyut*) of Wisdom-*Chochmah* it is possible for the above-mentioned refinement to take place.

It sometimes is explained that even souls of the world of Creation (*Briyah*) can affect this refinement, since “the Supernal Mother-*Imma Ila'ah* (Understanding-*Binah*) dwells in the Throne (the world of Creation-*Briyah*).”²⁴⁰ Through drawing down Understanding-*Binah* it also is possible for the intellect (*Mochin*) to be refined.

²³⁸ Mishneh Torah, Hilchot Teshuvah 7:3

²³⁹ RaMa”Z to Zohar II 280b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119, and elsewhere.

²⁴⁰ Tikkunei Zohar, Tikkun 6

However, souls of the world of Formation (*Yetzirah*) are incapable of refining the intellect (*Mochin*). For, in the world of Formation (*Yetzirah*) only the aspect of the six-directions (the emotions-*Midot*) are drawn down, rather than the intellect (*Mochin*). For, as explained in Tanya,²⁴¹ only lofty souls are capable of affecting the refinement (*Birur*) of the intellect (*Mochin*).

This then, is the matter of conquering the seven lands, being that currently it only is possible to refine the emotions (*Midot*). Only in the coming future, “when *HaShem*-יהוה your God, will broaden your borders,”²⁴² will there also be the possibility of refining the intellect (*Mochin*).

Nevertheless, since even right now, there is an element of similarity to the drawings down of the coming future, this is likewise so of the matter of refining (*Birur*) the intellect. For, even though it currently is not possible to affect this refinement in the general sense, which is why the verse states,²⁴³ “You shall not distress Moav, and you shall not provoke etc.,” nonetheless, “Amon and Moav were purified through [the conquest of] Sichon.”²⁴⁴

This was brought about through Moshe, as the verse states about him,²⁴⁵ “He saw (*Vayar*-וירא) that the first portion

²⁴¹ Tanya, Ch. 8

²⁴² Deuteronomy 12:20 and Sifri there

²⁴³ Deuteronomy 2:9; Also see Maamarei Admor HaZaken 5565 Vol. 2 p. 800 and on, p. 1,049 and on; Maamarei Admor HaEmtza’ee, Devarim Vol. 1 p. 4 and on; Ohr HaTorah, Bereishit p. 1,168a and on, and elsewhere.

²⁴⁴ Talmud Bavli, Gittin 38a and Rashi there; Also see Judges 11:12-33; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the existence of all beings is dependent upon the Name *HaShem*-יהוה, blessed is He.

²⁴⁵ Deuteronomy 33:21; See Likkutei Torah Va’etchanan 3d and elsewhere.

(*Reishit*-ראשית) was his,” meaning that he had the sight (*Re’iyah*-ראיה) of wisdom-*Chochmah*, (and Moshe drew down this aspect generally, even for all following generations). It therefore was in his ability to also conquer Amon and Mo’av, being that they were [already] purified through [the conquest of] Sichon. Nevertheless, the primary refinement of the intellect (*Mochin*) will be in the coming future, whereas presently, the general toil in serving *HaShem*-יהו"ה, blessed is He, is in refining the emotions (*Midot*), which is the matter of conquering the seven lands.

7.

This then, is the meaning of the verse,²⁴⁶ “In the beginning God-*Elohi*”מ-אלהים created the heavens and the earth.” That is, the term “created-*Bara*”ברא means “health-*Breeyoot*”בריאות and “revelation-*Giluy*”גילוי.” In other words, all matters of the creation, that are drawn from *HaShem*’s יהו"ה title “God-*Elohi*”מ-אלהים-86,” which shares the same numerical value as “the natural order-*HaTeva*”הטבע-86,²⁴⁷ must be made healthy. This is brought about by revealing their innerness, namely, that even the inner aspect of the title “God-

²⁴⁶ Genesis 1:1

²⁴⁷ *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); *Pardes Rimmonim*, Shaar 12 (Shaar HaNetivot), Ch. 2; *Reishit Chochmah*, Shaar HaAhavah, Ch. 6 (section entitled “*v’Hamargeel*”); *Shnei Luchot HaBrit* 89a, 189a; *Shaalot uTeshuvot Chacham Tzvi*, Section 18; *Tanya*, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6; *Likkutei Torah*, Re’eh 22b and on, and elsewhere.

Elohi”m-אלהי”m,” is the Name *HaShem*-יהו”ה,²⁴⁸ which transcends the natural order-*HaTeva*-הטבע-86, as it states,²⁴⁹ “*HaShem*-יהו”ה He is the God-*Elohi*”m-אלהי”m.”²⁵⁰

This is brought about by the “two beginnings-*Beit Reishit*-ב, ראשית” these being the Jewish people and the Torah. Through this we conquer the seven lands, which is the matter of refining the sparks [of holiness] that are present in all worldly matters. This refers to the general toil of serving *HaShem*-יהו”ה, blessed is He, through restraining (*Itkafiya*) the side opposite holiness, through which “the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds,” meaning that the

²⁴⁸ That is, the name *Ya*”h-יה”ה (which is *Yod-Hey*-ה”ה-26 and is numerically equal to the full Name *HaShem*-יהו”ה-26) is manifest within *HaShem*’s-יהו”ה title God-*Elo*”him-אלהי”m and gives it form. For, if the name *Ya*”h-יה”ה would be lacking in “God-*Elo*”him-אלהי”m,” it would remain “mute-*Eelem*-אלים,” without speech or form. Thus, it the power of *HaShem*’s-יהו”ה Intrinsic Being that is drawn to manifest within novel created beings and give them existence-*Havayah*-הוי”ה. Without this, they could not at all be, for all beings exist solely through the power of His Preexistent Intrinsic Being and His singular name *HaShem*-יהו”ה that is emanated upon them. For, without His Preexistent Intrinsic Being, they have no being at all. Thus, it is only because *Elohi*”m-אלהי”m is “filled with *Ya*”H-*Maleh* *Ya*”H-יה”ה”מלא”א” that there is any speech of creation at all, and without *Ya*”H-יה”ה it is “mute-*Eelem*-אלים.” Thus, in reality, the title God-*Elohi*”m-אלהי”m attests to the reality that, in fact, *HaShem*-יהו”ה, blessed is He, whose name is spelled *Yod-Hey-Vav-Hey*-ה”ה-45, (known as the name of *Ma*”h-מ”ה-45), is our God, as indicated by the permutation of *Elohi*”m-אלהי”m as “*Ma*”h is my God-*Ma*”h *E*”li-מ”ה אלי”.” See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, and the notes there. Also see at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

²⁴⁹ Deuteronomy 4:35, 4:39; Kings I 18:39, and elsewhere.

²⁵⁰ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations) *ibid*.

“Concealed of all concealed” (*Steema d’Kol Steemeen*) is drawn down, except that presently we only reveal this drawing down in the seven lands, meaning the emotions (*Midot*), through which, in the coming future, the Keni, Kenizzi, and Kadmoni,²⁵¹ meaning, the aspects of the intellect (*Mochin*) will also be conquered.

That is, even they will be overpowered by force and by the refinement of the sparks. Through this there will be the elevation of the glory of the Holy One, blessed is He, meaning that the aspect of the “Concealed of all concealed” (*Steema d’Kol Steemeen*) will be drawn down, and the “dwelling place for the Holy One, blessed is He, in the lower worlds,”²⁵² will be fulfilled.

²⁵¹ Genesis 15:19; Also see Deuteronomy 19:8 and Rashi there.

²⁵² See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 5

“*Vayihiyu Chayei Sarah - Sarah’s lifetime was*”

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁵³ “Sarah’s lifetime was one hundred year, twenty years, and seven years; the years of Sarah’s life.” About this Zohar states,²⁵⁴ “Why is it that Torah specifically records the years of Sarah’s life and not of the other foremothers?²⁵⁵ Come and see: Chava (Eve) came into the world, adhered to the serpent [and was contaminated by him, thus bringing death to the world and to her husband.] When Noach²⁵⁶ came into the world, what is written about him?²⁵⁷ - ‘And he drank of the wine, became drunk and uncovered himself in his tent.’ However, when Sarah came, she

²⁵³ Genesis 23:1

²⁵⁴ Zohar I 121b and on.

²⁵⁵ Rivka (Rebecca), Leah and Rachel.

²⁵⁶ This is the order presented in Sefer HaMaamarim 5679 p. 87 and Maamarei Admor HaZaken 5562 Vol. 1 p. 75 and on, and in Maamarei Admor HaEmtza’ee, Dvarim Vol. 2, p. 682. However, in Zohar I 121b *ibid.* the order is that Noach is mentioned subsequent to Sarah.

²⁵⁷ Genesis 9:21

descended²⁵⁸ and ascended²⁵⁹ without any adhesion to him,²⁶⁰ as it states,²⁶¹ ‘And Avram ascended from Egypt, he and his wife and all that was his.’ Thus, because Sarah had no adhesion to the side of evil, she merited eternal Supernal life,” and the Zohar concludes, “because of this, her [life] was life.”

This also explains²⁶² the repetitive language of the verse, “Sarah’s lifetime was... the years of Sarah’s life.” For, the words “Sarah’s lifetime was” refer to the matter of eternal Supernal life, whereas the words “the years of Sarah’s life” [at the conclusion of the verse] refer to the matter that her [life] was life.

Now, this must be better understood.²⁶³ For, from the fact that the Zohar mentions Chava and Noach on the verse “the years of Sarah’s life,” by explaining her superiority [over and above them], in that “she descended and ascended,” it is understood that it all is one and the same matter. In other words, Chava and Noach also began in this form of serving *HaShem*-יהוה, blessed is He, except that Chava “adhered to the serpent,” and Noach, “Drank of the wine etc.” In contrast, Sarah “descended and ascended,” by which she also rectified the matters of Chava and Noach. We therefore must understand this.

²⁵⁸ From the Holy Land of Eretz Yisroel to Egypt.

²⁵⁹ She ascended from Egypt in purity.

²⁶⁰ The serpent

²⁶¹ Genesis 13:1

²⁶² See the beginning and end of the discourse by this same title 5679 (Sefer HaMaamarim 5679 p. 87, p. 97).

²⁶³ See the above discourse (of the year 5679) p. 87.

We also must understand why the Zohar first mentions the matter of “eternal Supernal life” and only mentions that “her [life] was life” afterwards. For, at first glance the matter of “eternal Supernal life” is a level, and this being so, why does it mention that “her [life] was life” after mentioning the matter of “eternal Supernal life?”

The general explanation is that Chava began the same toil in serving *HaShem*-יהו"ה, blessed is He, that Sarah engaged in, referring to the general matter of toil in serving *HaShem*-יהו"ה, blessed is He, in the Garden of Eden (*Gan Eden*). This is as stated,²⁶⁴ “*HaShem* God-אלהים took the man and placed him in the Garden of Eden, to work it (*L'Avdah*-לעבדה) and to guard it (*L'Shamra*-לשמרה).” That is, “to work it (*L'Avdah*-לעבדה)” refers to the 248 positive commandments-*mitzvot*, and “to guard it (*L'Shamra*-לשמרה)” refers to the 365 prohibitive commandments-*mitzvot*.²⁶⁵

However, because Chava “adhered to the serpent” she fell from her level. Likewise, Noah’s intention was to rectify the sin, which is the meaning of the words,²⁶⁶ “He planted a vineyard (*Vayita Karem*-ויטע כרם).” However,²⁶⁷ “He became drunk and uncovered himself.” In contrast, because Sarah was Avraham’s wife she therefore “descended and ascended etc.”

²⁶⁴ Genesis 2:15

²⁶⁵ See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27a, Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 45 (88b), and elsewhere.

²⁶⁶ Genesis 9:20

²⁶⁷ Genesis 9:21

2.

The explanation is that the general matter of toil in service of *HaShem*-יהו"ה, blessed is He, is the matter of serving Him in prayer. This is as stated,²⁶⁸ "You shall serve *HaShem*-יהו"ה your God," which refers to prayer (*Tefillah*).²⁶⁹ This is as stated,²⁷⁰ "to serve Him with all your heart," about which our sages, of blessed memory, stated,²⁷¹ "What service of Him is performed with the heart? You must say that this is prayer (*Tefillah*)." It likewise is explained in *Likkutei Torah*,²⁷² that prayer is compared to the spinal cord, upon which the vitality of the entire body depends.

To explain, there are two matters in prayer.²⁷³ The first is contemplation (*Hitbonenut*) and understanding in prayer. The second is the pleasure (*Taanug*) in prayer. Even though both come together as one, for when one properly contemplates (*Hitbonenut*) as is fitting, and grasps and understands etc., he then has delight in his grasp. Nonetheless, intellect (*Sechel*) and pleasure (*Taanug*) do not come from the same source, but from two sources that are unified. That is, pleasure (*Taanug*) does not stem from the intellect (*Sechel*) itself, but has its own unique source.

²⁶⁸ Exodus 23:25

²⁶⁹ *Mishneh Torah*, *Hilchot Tefilah* 1:1

²⁷⁰ Deuteronomy 10:10

²⁷¹ *Talmud Bavli*, *Taanit* 2a

²⁷² *Likkutei Torah*, *Balak* 70d; Also see *Kuntres Inyan Tefilah* of the *Mittler Rebbe*, translated as *Praying With Passion*.

²⁷³ *Sefer HaMaamarim* 5679 p. 90

3.

This may be understood by prefacing with an explanation²⁷⁴ of the teaching of our sages, of blessed memory, who stated,²⁷⁵ “There is no grass [or vegetation] below that does not have a *Mazal*-constellation [above] that hits it and tells it to grow.” In other words, every grass [or vegetation] has a *Mazal*-constellation that is unique to it. This is why there are differences between various the grasses and vegetation, stemming from the divisions in their roots in the upper *Mazalot*-constellations.

This is as explained about the sweetness or sourness of an apple, that its sweetness is rooted in the aspect of the Supernal Kindness-*Chessed*. For, even though the physical sweetness of the apple is utterly incomparable to Kindness-*Chessed* of the world of Emanation (*Atzilut*) – and from this it is similarly understood that man too possesses spiritual sweetness that transcends the physical sweetness of an apple, such as the sweetness of a pleasant voice etc. or higher than this, the sweetness of the intellect (*Sechel*), and it is self-understood that the physical sweetness of the apple is incomparable to the

²⁷⁴ See Sefer HaMaamarim 5679 p. 87 and on; Also see Maamarei Admor HaZaken 5562 Vol. 1 p. 75 and on; Maamarei Admor HaEmtza’ee, Dvarim Vol. 2, p. 682 and on; *Hemshech Chag HaShavuot* 5697 (Sefer HaMaamarim 5697 p. 284-304); Discourse entitled “*Eevdoo et HaShem b’Simchah*” 5699 (Sefer HaMaamarim 5699 p. 96 and on); Discourse entitled “*vaYihyu Chai Sarah*” 5712 (Sefer HaMaamarim 5712, p. 164 and on, translated in The Teachings of the Rebbe 5712, Discourse 4); Discourse by the same title of the year 5741 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 277 and on) and 5745 (p. 287 and on).

²⁷⁵ See Midrash Bereishit Rabba 10:6; Zohar I 251a; Zohar II 171b; Moreh Nevuchim Part 2, Ch. 10; Also see Tanya, Iggeret HaKodesh, Epistle 20.

spiritual sweetness in man, and is certainly incomparable to the sweetness of the upper *Mazal*-constellation – nevertheless, the sweetness of the upper *Mazal*-constellation is the root of the sweetness of the apple. In other words, the sweetness of the apple, which is the spiritual aspect of the physical, is rooted in the sweetness of the *Mazal*-constellation, which is the physical aspect of the spiritual, that is drawn down through myriads of chainings down (*Hishtalshelut*), only that there is a relative distance between them etc.

This is like the teaching of the Rav, the Maggid of Mezhritch, cited in Iggeret HaKodesh,²⁷⁶ on the verse,²⁷⁷ “I am but dust and ashes.” That is, our forefather Avraham said this about the radiance of the light of his soul that illuminated in his body from the light of the Supernal Kindness-*Chessed*. In other words, it is utterly incomparable to the Kindness-*Chessed* of the world of Emanation (*Atzilut*), but only is comparable to a tree that has turned to ash, in comparison to its state of being when it was a tree that was, “pleasing to see and good to eat etc.”²⁷⁸

This likewise is the comparison between Kindness-*Chessed* of the world of Creation (*Briyah*) compared to Kindness-*Chessed* of the world of Emanation (*Atzilut*). However, even so, Kindness-*Chessed* of the world of Creation (*Briyah*) is rooted in the Kindness-*Chessed* of the world of Emanation (*Atzilut*).

²⁷⁶ Tanya, Iggeret HaKodesh, Epistle 15

²⁷⁷ Genesis 18:27

²⁷⁸ Genesis 2:9

4.

However, we also must preface by explaining the matter of the four “vapors” (*Havalim*), these being the sense of sight (*Re'iyah*), the sense of hearing (*Shmiyah*), the sense of smell (*Rei'ach*), and the sense of speech (*Dibur*), corresponding to the four letters of the Name *HaShem*-יהו"ה.²⁷⁹

Now, these senses (*Chushim*), called the “vapors” (*Havalim*), are lower than the inner powers [of the soul], being that the senses (*Chushim*) are just the spreading out of the radiance of the soul as it extends outside of itself. For example, the sense of sight (*Re'iyah*) is the matter of seeing what is outside of oneself. The same is so of hearing (*Shemiyah*) [which is the matter of hearing what is outside of oneself] and speaking (*Dibur*), which is the matter of revealing [ones thoughts] to another.

They therefore are only “vapors” (*Havalim*), such as the “vapor of the eye” (*Hevel HaAyin*-הבֵּל הָעַיִן), the “vapor of the ear” (*Hevel HaOzen*-הבֵּל הָאָזֶן), the “vapor of the nose” (*Hevel HaChotem*-הבֵּל הַחֹטֶם),” and the “vapor of the mouth” (*Hevel HaPeh*-הבֵּל הַפֶּה). That is, the vitality is very constricted within them, and comes out by way of orifices and cracks, as in the verse,²⁸⁰ “Gazing through the windows, peering through the cracks.” In contrast, this is not so of the inner powers [of the soul] which are part and parcel of the light and vitality of the soul itself.

²⁷⁹ Etz Chayim, Shaar 4 (Shaar Ozen Chotem Peh), Ch. 1 and on.

²⁸⁰ Song of Songs 2:9

Nevertheless, in regard to the matter of pleasure (*Taanug*), the senses (*Chushim*) are superior to the [inner] powers [of the soul]. That is, there is a greater revelation of pleasure (*Taanug*) in the senses (*Chushim*) compared to the revelation of pleasure (*Taanug*) in the inner powers [of the soul]. This is because the pleasure (*Taanug*) is in a state of constriction in the inner powers [of the soul]. For example, the pleasure (*Taanug*) of the emotions (*Midot*) is the most constrained, and even the pleasure (*Taanug*) of the intellect (*Sechel*), which transcends the emotions (*Midot*) is constrained.

In contrast, in the senses (*Chushim*) there is greater pleasure (*Taanug*). An example is the pleasure in the sense of sight (*Chush HaRe'iyah*), in that a person can delight greatly in seeing something, to the point that through the essential pleasure (*Etzem HaTaanug*) of seeing, his soul can even expire from this sight.

This is the meaning of the statement in Midrash,²⁸¹ “The sight of the eyes of the righteous-*Tzaddikim* elevates them to the highest level.” The same is true in the reverse, that the sight of the eyes of those who are the opposite of righteous-*Tzaddikim*, lowers them to the greatest level, as in the teaching,²⁸² “The eyes and heart are [the agents of sin],” in that “the eye sees and the heart lusts.”²⁸³ In other words, the lust of the heart brought about through seeing is a much greater lust.

²⁸¹ Midrash Esther Rabba 7:9

²⁸² Talmud Yerushalmi Brachot 1:5; Midrash Bamidbar Rabba 10:2; Tanchuma Shlach 15; Rashi to Numbers 15:39

²⁸³ Rashi to Numbers 15:39 *ibid.* Also see the citations in the preceding note, and Kuntres HaAvodah, Ch. 2.

All this is because of the essential pleasure (*Taanug Atzmi*) in seeing (*Re'iyah*).

The same is so of the sense of hearing (*Chush HaShmiyah*). For example, when one hears a delightful [singing] voice, which moves him with wondrous pleasure in the essence of his soul, to the point that because of the sweetness of the voice it is possible for his soul to expire to an even greater degree than from the sense of sight (*Chush HaRe'iyah*).²⁸⁴

This is because the voice enters the orifice of the ear and reaches “the ear of the heart”²⁸⁵ this being the inner point of the heart where the singular-*Yechidah* essence of his soul resides.²⁸⁶ [For, although desire (*Ratzon*) and pleasure (*Taanug*) are encompassing lights (*Makifim*), which certainly is so of the essence of the soul, in that they have no a specific place in the body, this is only insofar that they have no vessels (*Keilim*) that are unique to them. Nevertheless, they indeed are bound to the body, and moreover, even the essence of the soul is bound to the body. Proof of this is the fact that one soul cannot enliven two bodies, being that it is bound to this particular body.²⁸⁷

Now, in regard to the specific place in the body to which the encompassing powers (*Makifim*) of the soul are bound – meaning desire (*Ratzon*), pleasure (*Taanug*) and the essence of

²⁸⁴ Also see Sefer HaMaamarim 5663 p. 27.

²⁸⁵ See Zohar II 116b

²⁸⁶ See Torah Ohr, Tetzaveh 84b and on; Also see Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud (The Gate of Unity), Ch. 1.

²⁸⁷ See *Hemshech* 5666 p. 178; *Hemshech* 5672 Vol. 1 Ch. 56; Sefer HaMaamarim 5700 p. 62; Also see Nitzutzei Orot to Zohar III 144b.

the soul – the desire (*Ratzon*) is bound to the heart and dwells in it, the pleasure (*Taanug*) is [bound to] in the inner aspect of the mind and brain and dwells in it, and the essence of the soul, which is the singular-*Yechidah* level of the soul, is in the inner point of the heart.] It thus draws all the powers of the soul to it, to the point that the [inner manifest] powers can expire.

The same is so of the sense of smell (*Chush HaRei'ach*). It too has an essential pleasure (*Taanug Atzmi*) that reaches the essence of the soul, as we observe, that when a person faints out of strong emotional arousal, his soul can be revived through the power of scent. This is because the sense of smell also reaches the essence [of the soul].

This is likewise so of the sense of speech (*Chush HaDibur*). It too reaches the essence [of the soul], as the verse states,²⁸⁸ “My soul went out as he spoke.” Although this [verse] stems from the matter of hearing (*Shemiyah*), nevertheless, from the very fact that the essence [of the soul] is in the hearing (*Shemiyah*), it must be said that from the angle of the speaker (*Medaber*) the essence [of the soul] is also present.

This is as we observe, that through speaking about a matter of intellect, a person has even more pleasure than when he first thought it. In other words, the pleasure itself does not stem from the intellect (*Sechel*), being that in thought, he already grasped the matter. Rather, the pleasure (*Taanug*) stems from the speech (*Dibur*) itself.

²⁸⁸ Song of Songs 5:6

From all the above, we can understand the superiority of the senses (*Chushim*) [over the inner powers of the soul]. That is, even though relative to the inner powers [of the soul] they are external, and their entire matter is for the other, nevertheless, it specifically is in them that the essential pleasure (*Taanug Atzmi*) is present, which is not found in the emotions (*Midot*) and intellect (*Sechel*) of the inner powers [of the soul].

Now, we should add that what was previously explained²⁸⁹ about the manifestation of pleasure (*Taanug*) in the intellect (*Sechel*), to the extent that,²⁹⁰ “The inner aspect of the father-*Abba* [Wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*,” and that beyond even this, the actual existence of the intellect (*Sechel*) is the pleasure (*Taanug*), only that as it comes into the chaining down (*Hishtalshelut*), in that the pleasure (*Taanug*) is made to be intellect (*Sechel*), this is not in contradiction to the explanation here, that the pleasure (*Taanug*) in the intellect (*Sechel*) is limited. For, even though “the inner aspect of the father-*Abba* [Wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*,” nevertheless, as this is revealed, it is but a glimmer of radiance.

This may be better understood by what was previously explained²⁹¹ about the difference between pleasure (*Taanug*)

²⁸⁹ In the preceding discourse of this year, 5720, entitled “*BaYom HaShmini Atzeret* – The eighth day shall be a restriction for you,” Discourse 3 – citing *Hemshech* 5672 Vol. 1, p. 411; Also see the preceding discourse entitled “*HaOseh Sukkato* – One who makes his Sukkah under a tree,” Discourse 2.

²⁹⁰ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar I 260b, 276b; Likkutei Torah, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe, Ch. 24-26 and elsewhere.

²⁹¹ In the preceding discourse of this year, 5720, entitled “*BaYom HaShmini Atzeret* – The eighth day shall be a restriction for you,” Discourse 3.

and desire (*Ratzon*). That is, pleasure is directed to the self, in a way of going [inward] into one's essential self, in a way of concealment after concealment. In contrast, desire (*Ratzon*) is the matter of revelation and the attraction [of the soul outward]. Therefore, as the pleasure (*Taanug*) is revealed, it only is a glimmer of radiance. This is because its matter is to the self, in a way of going [inward] into one's essential self, etc., therefore, as it comes out into revelation, it only is a glimmer of radiance.

This is why we observe that pleasure (*Taanug*) does not dominate and rule over desire (*Ratzon*), whereas desire (*Ratzon*) dominates and rules over pleasure (*Taanug*). This is because, with the pleasure (*Taanug*), all that comes into revelation is a glimmer of its radiance, whereas the desire (*Ratzon*) becomes revealed in its full essence. Therefore, the radiance (*Ha'arah*) of the pleasure (*Taanug*) does not rule over the essence of the desire (*Etzem HaRatzon*), but rather the essence of the desire (*Etzem HaRatzon*) rules over the pleasure (*Taanug*). For, although the pleasure (*Taanug*) is essentially higher than the desire (*Ratzon*), nevertheless, as it comes out into revelation, it only is a glimmer of its radiance.

The same is understood about the revelation of pleasure (*Taanug*) in the intellect (*Sechel*), that even though "the inner aspect of the father-*Abba* [Wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*," nevertheless, since pleasure (*Taanug*) is the matter of going [inward] into one's essential self, in a way of concealment after concealment, therefore, its revelation in the intellect (*Sechel*) is just a glimmer of its

radiance, and therefore the pleasure in the intellect (*Sechel*) is constrained and limited etc., as explained before.

However, the revelation of the essence of the pleasure (*Etzem HaTaanug*) is specifically in the senses (*Chushim*), which are the “vapors” (*Havalim*). That is, even though they are external and are for the other, and even though they come through the cracks and orifices, nevertheless, it is specifically in them that the essential pleasure (*Taanug HaAtzmi*) is revealed.

From this example we may understand how it is Above in *HaShem*'s יהו"ה Godliness, regarding the matter of the world of Emanation (*Atzilut*), which is the intermediary medium between the Emanator and the creations.²⁹² In it, there are lights (*Orot*) and vessels (*Keilim*), similar to the manifestation of the powers [of the soul] in the limbs and organs [of the body].

Now, aside for the fact that the light (*Ohr*) that is revealed in the vessels (*Keilim*) is only the light (*Ohr*) that is manifest within them, and not the essence of the light (*Etzem HaOhr*), nevertheless, even in this itself, that which is revealed within the vessels (*Keilim*) is only the externality (*Chitzoniyut*) of the light (*Ohr*), and not its inner aspect (*Pnimiyyut*).

However, Above in *HaShem*'s יהו"ה Godliness there also is the aspect of the senses (*Chushim*), and even though they are only the aspect of senses (*Chushim*), nevertheless, it is specifically in them that there also is a revelation of the inner

²⁹² See *Hemshech* 5672 Vol. 1, Ch. 160; *Sefer HaMaamarim* 5689 p. 19, p. 25; Also see the discourse entitled “*Bereishit Bara – In the beginning*” of this year, 5720, Discourse 4, Ch. 4.

aspect (*Pnimityut*) of the light (*Ohr*), as well as the aspect of the light (*Ohr*) that transcends manifestation in vessels (*Keilim*), and even the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

We therefore find that the matter of the revelation of the loftiest light (*Ohr*) is called and allegorically compared to the matter of the “vapors” (*Havalim*), such as the vapor of the eye (*Hevel HaAyin*). This is as stated,²⁹³ “A land [that *HaShem*-יהו"ה your God seeks out;] the eyes of *HaShem*-יהו"ה your God are always upon it, from the beginning of the year to the end of the year.” The same is true of the vapor of the nose (*Hevel HaChotem*), as it states,²⁹⁴ “*HaShem*-יהו"ה smelled the pleasing aroma,” referring to “the mystery of the sacrifices, which ascends to the mystery of the Unlimited One (*Ein Sof*).”²⁹⁵ The same is so of the vapor of the ear (*Hevel HaOzen*) and the vapor of the mouth (*Hevel HaPeh*).

Based on all the above, we can understand what was previously explained, that two matters are present in prayer, contemplation (*Hitbonenut*) and pleasure (*Taanug*). As explained before, the essence of the pleasure (*Etzem HaTaanug*) is not revealed through grasp and comprehension but comes from another place. Therefore, by itself, contemplation (*Hitbonenut*) and grasp is insufficient, because its root and source is from the vessels (*Keilim*), (like the growth of the grass from the *Mazal*-constellation, or like the

²⁹³ Deuteronomy 11:12; See Tanya, Iggeret HaKodesh, Epistle 14

²⁹⁴ Genesis 8:21

²⁹⁵ Zohar II 239a; Zohar III 26b

comprehension and grasp of Avraham compared to its root and source in Wisdom-*Chochmah* of the world of Emanation (*Atzilut*)).

Rather, there also must be the matter of pleasure (*Taanug*), meaning the delight in one's soul over *HaShem's*-יהו"ה Godliness, which is drawn from the aspect of the Supernal vapors (*Havalim*). It is specifically this that awakens the innerness (*Pnimityut*) and essence of the pleasure (*Atzmut HaTaanug*).

5.

Now, just as this is so of serving *HaShem*-יהו"ה in prayer, which is inclusive of all service of *HaShem*-יהו"ה, blessed is He, that the matter of pleasure (*Taanug*) is necessary, this is likewise so of fulfilling all the *mitzvot*, in that they must be fulfilled with "joy and goodness of heart."²⁹⁶ However, there is a condition in this, namely, that the joy (*Simchah*) must be with nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. For, as known, the receptacle (*Kli*) for the revelation of *HaShem's*-יהו"ה Godliness is specifically the matter of being nullified (*Bittul*) to Him.

Now, even though joy (*Simchah*) and pleasure (*Taanug*) are the matter of spreading forth and expansiveness, they nonetheless are not in contradiction to self-nullification (*Bittul*). For, in a person whose very existence is nullified (*Bittul*

²⁹⁶ Deuteronomy 28:47; See Mishneh Torah, Hilchot Lulav 8:13-15

b'Metziyut) to *HaShem*-יהו"ה, blessed is He, all his matters are nullified (*Bittul*) to *HaShem*-יהו"ה, including joy (*Simchah*) and pleasure (*Taanug*) that are in a way of spreading forth and expansiveness. They too are nullified (*Bittul*) to Him.

To explain, the matter of humility (*Anavah*) is not that one is unaware of his positive qualities. Rather, he knows all his positive qualities, but even so, is in a state of nullification (*Bittul*). An example is the humility (*Anavah*) and nullification (*Bittul*) to *HaShem*-יהו"ה of our teacher Moshe, who “was exceedingly humble, more than any person on the face of the earth.”²⁹⁷ Even though he knew his qualities, he nevertheless was in a state of nullification (*Bittul*) and humility (*Anavah*).

This is because he was nullified (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, in essence, as the verse states,²⁹⁸ “And what are we (*v'Nachnu Ma'h*-ונהנו מ"ה-*v'Nachnu Ma'h*.)” Thus, because of essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, even when a person knows his positive qualities, and even when he is in a state of expansiveness and spreading forth, he nevertheless is in a state of essential nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He.

For, since his entire existence is in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, therefore all his matters are nullified to Him, to the point that even joy (*Simchah*) is a result of the nullification (*Bittul*) and humility (*Anavah*), as the

²⁹⁷ Numbers 12:3

²⁹⁸ Exodus 16:7-8; Also see Torah Ohr, Vayeitzei 23a; Vayeichi 49c; Va'era 56a, and elsewhere.

verse states,²⁹⁹ “The humble shall increase their joy in *HaShem*-יהו"ה, [and the poor among the people will rejoice in the Holy One of Israel].”

By way of analogy, this may be understood from a king who has two extremes, expansiveness and nullification. That is, the king is in an ultimate state of expansiveness, being that he is elevated above the people and also is elevated in and of himself. Even so, this does not at all contradict that the king must be nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

An example is King David, who was in a state of ultimate spreading forth and expansiveness, to the point of taking vengeance against his enemies etc. However, even so, he was in an ultimate state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as the verse states,³⁰⁰ “I am a worm, and not a man,” and,³⁰¹ “I equalized and quieted my soul],” which is the matter of being nullified (*Bittul*), like an inanimate object that is silent (*Domem*).

The same is so of the *Sefirah* of Kingship-*Malchut*. It too has these two opposites. This is because, on the one hand, Kingship-*Malchut* is the matter of elevation and exaltedness, but on the other hand, Kingship-*Malchut* is in the ultimate state of nullification (*Bittul*), in that “she has nothing of her own.”³⁰²

²⁹⁹ Isaiah 29:19; See the discourse entitled “*v'Yasfoo Anavim*” of the Alter Rebbe (Maamarei Admor HaZaken 5562 Vol. 1 p. 51 and on), and of the Mittler Rebbe (Maamarei Admor HaEmtza'ee, Na"Ch p. 27 and on.

³⁰⁰ Psalms 22:7

³⁰¹ Psalms 131

³⁰² Zohar III 94b

In other words, there are two opposite extremes here, but they do not contradict each other.

The explanation is that the nullification (*Bittul*) of Kingship-*Malchut* is because of its root and source. The difference between Kingship-*Malchut* and *Zeir Anpin* is well known. That is, the root of *Zeir Anpin* is in the Long Patient One-*Arich Anpin*. This is as stated in *Etz Chayim*,³⁰³ that in the Long Patient One-*Arich Anpin*, there are nine *Sefirot* that are the root of the nine *Sefirot*, but the aspect of Kingship-*Malchut* is not revealed in the Long Patient One-*Arich Anpin*. Rather, its root is in the Unknowable Head (*Reisha d'Lo Ityada*), (and because of this it was emanated as a single point).

The difference is that the aspect of the Long Patient One-*Arich Anpin* is concealment that can be revealed, meaning, concealment that has tangible existence.³⁰⁴ In contrast, the Unknowable Head (*Reisha d'Lo Ityada*) is the aspect of *HaShem's* יהו"ה Essential Concealment (*He'elem HaAtzmi*), blessed is He, and is concealment that is beyond tangible existence.³⁰⁵

Thus, since the root of Kingship-*Malchut* is in the aspect of the Unknowable Head (*Reisha d'Lo Ityada*), which is concealment that is beyond tangible existence, therefore, in its emanation, it is in a state of nullification (*Bittul*) and nonexistence. Thus, since Kingship-*Malchut* is in a state of nonexistence, therefore all matters within it, including the

³⁰³ See *Etz Chayim*, Shaar 13 (Shaar Arich Anpin) Ch. 2.

³⁰⁴ See *Sefer HaMaamarim* 5679 p. 324 and on; 5700 p. 22 and on; 5689 p. 17.

³⁰⁵ See *Sefer HaMaamarim* 5679 p. 324 and on; 5700 p. 22 and on; 5689 p. 17.

exaltedness and expansiveness etc., are all in a state of utter nullification of their existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This is why it is imperative for each and every person to serve *HaShem*-יהו"ה, blessed is He, with joy and goodness of heart, in that joy in no way contradicts nullification (*Bittul*). Even a person who is just beginning to serve *HaShem*-יהו"ה, blessed is He, can have these two opposites at the same time.

An example is a servant whose service stems from accepting the yoke [of his master] upon himself. The same applies to serving *HaShem*-יהו"ה, blessed is He. The beginning of serving Him stems from accepting His yoke (*Kabbalat Ol*), but even so, he can delight in serving *HaShem*-יהו"ה, and this is not at all in contradiction to being nullified (*Bittul*) to Him. This is because the pleasure does not stem from his own existence, but is rather the Master's pleasure, as known.³⁰⁶

6.

With the above in mind, we can also understand the statement before about the superiority of the vapors (*Havalim*) in comparison to the vessels (*Keilim*), in that it is specifically in them that the essential pleasure (*Taanug Atzmi*) is revealed. That is, the superiority of the vapors (*Havalim*) stems from their

³⁰⁶ See *Hemshech* 5666 p. 325 and on; Also see Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud (The Gate of Unity), Ch. 1, and the notes and citations there.

nullification (*Bittul*) and this nullification (*Bittul*) is the receptacle (*Kli*) for the revelation of higher light (*Ohr*).

Now, at first glance this is not understood. For, the matter of nullification (*Bittul*) is also present in the vessels (*Keilim*). That is, from the very fact that they are receptacles (*Keilim*) for the revelation of light (*Ohr*) and draw down the light (*Ohr*), this means that they must be in a state of nullification (*Bittul*). Even though the revelation in the vessels (*Keilim*) is only the externality (*Chitzoniyut*) of the light (*Ohr*), nonetheless, the very fact that they are receptacles for the externality (*Chitzoniyut*) of the light (*Ohr*) means that they are in a state of nullification (*Bittul*). This being so, what exactly is the superiority of the nullification (*Bittul*) in the “vapors” (*Havalim*)?

However, the explanation is that there is nothing new in the nullification (*Bittul*) of the vessels (*Keilim*). This is because the nullification (*Bittul*) of the vessels (*Keilim*) is because of the light (*Ohr*). That is, in and of itself, the nature of light (*Ohr*) is to ascend, and that which is drawn down into the vessels (*Keilim*) is the nullification (*Bittul*) in the light (*Ohr*), which is the opposite of its being.

This is especially so considering that for there to be a drawing down into the vessels (*Keilim*), there must be a constriction (*Tzimtzum*) in the light (*Ohr*), and this constriction (*Tzimtzum*) certainly is a matter of nullification (*Bittul*) in the light (*Ohr*). That is, in addition to the nullification (*Bittul*) in the essential matter of being drawn down, which is the very opposite of the nature of the light (*Ohr*) to ascend, this

constriction (*Tzimtzum*) also is a matter of nullification (*Bittul*) in the light (*Ohr*).

Thus, due to this nullification (*Bittul*) in the light (*Ohr*) there also comes to be nullification (*Bittul*) in the vessels (*Keilim*). This is as known, that the “running” (*Ratzo*) and “returning” (*Shov*) in the vessels (*Keilim*) stems from the “running” (*Ratzo*) and “returning” (*Shov*) in the lights (*Orot*), which is the matter of “coming and not coming” (*Mati v’Lo Mati*).³⁰⁷

This is as stated in Etz Chayim,³⁰⁸ that the existence of the vessel (*Kli*) in the world of Akudim is the aspect of the “coming and not coming” (*Mati v’Lo Mati*) of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He. That is, though it is drawn and then withdrawn, it nevertheless leaves an impression (*Roshem*), and from this [impression] the vessels (*Keilim*) are brought into being. Thus, since the nullification (*Bittul*) in the vessels (*Keilim*) stems from the nullification (*Bittul*) in the light (*Ohr*), there therefore is no novelty in this.

In contrast, the matter of the “vapors” (*Havalim*), the general matter of which is that they are in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is that they are in a state of tangible “somethingness” (*Yeshut*). Nevertheless, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the “vapors” (*Havalim*) draws additional light down (*Tosefet Ohr*). This is as explained before, that because of the

³⁰⁷ There are individual redactors who recall that the Rebbe added: “For, is it not so that even the “protruding” (*Mati*) aspect in the light (*Ohr*) is a matter of [and in a state of] nullification (*Bittul*).

³⁰⁸ Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 5

“vapors” (*Havalim*), there is a drawing down of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, which transcends the light (*Ohr*) that manifests in the vessels (*Keilim*).

By way of analogy, this may be understood by a servant who brings a small gift to his master. It is because of the servant's investment of himself in serving his master with joy and nullification to him, that this causes his master to set aside all his own matters and draw his attention to the servant etc.

The same is likewise understood about the superiority of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, since this nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is a novelty etc., therefore, because of the nullification (*Bittul*) and joy (*Simchah*), we draw forth *HaShem*'s-יהו"ה essential pleasure (*Etzem HaTaanug*), blessed is He.

7.

Now, just as there is this condition that nullification (*Bittul*) to *HaShem*-יהו"ה must be with joy (*Simchah*), this also is so of serving *HaShem*-יהו"ה in prayer with pleasure. (For, as explained before, there must not only be contemplation (*Hitbonenut*) in prayer, but there also must be pleasure (*Taanug*)). That is, the pleasure (*Taanug*) must also be specifically with nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

In other words, in this one must not have a sense of self, that “closeness to God is good for **me**,”³⁰⁹ but there rather must be a sense of *HaShem*’s-יהו"ה Godliness, that *HaShem*’s-יהו"ה Godliness is essentially good, in and of itself. For, if there is a sense of self in prayer, meaning, that “closeness to God is good for **me**,” then after prayer a person can possibly fall into the external husk of the Philistines-*Plishtim*-פלשתים, [which is of the same root as], “An open thoroughfare-*Mavuy Mefulash*-מבוי מפולש.”³¹⁰ It thus is necessary to be careful in ensuring that the expansiveness of the pleasure (*Taanug*) will be with nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This is likewise so of the matter of the sin of the tree of knowledge (*Etz HaDa’at*), for in the beginning of creation, the service of *HaShem*-יהו"ה, blessed is He, of³¹¹ “to work it (*L’Avdah*-לעבדה) and to guard it (*L’Shamra*-לשמרה)” was out of pleasure (*Taanug*), but lacked nullification (*Bittul*). It rather was in a way of sense of self.

This is the meaning of the verse,³¹² “And the woman saw that the tree was good for eating, and that it was lustful to the eyes etc.” That is, [one sees] that this is delightful and good for **him**, which is the sense of self. For, as known, spiritually, the tree of knowledge (*Etz HaDa’at*) was the matter of sensation.³¹³ In other words, there was sensed

³⁰⁹ See Psalms 73:28

³¹⁰ See Torah Ohr, Beshalach 61c and on, and elsewhere; Also see Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 7.

³¹¹ Genesis 2:15

³¹² Genesis 3:6

³¹³ Also see Maamarei Admor HaZaken, It’halech Liozhna p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on; See Torah Ohr, Mishpatim 79d.

conceptualization, as Rabbeinu Bachaye wrote,³¹⁴ “He desired to conceptualize (*LeHaskeel*).”

However, at first glance, even before the sin [of eating from the tree] man already had lofty intellect, being that he was formed by the hands of the Holy One, blessed is He.³¹⁵ However, the explanation is that before the sin, the Godly intellect was not sensed, and through the sin, the Godly intellect came to be sensed, and this sensation is what caused the great fall.

This is explained about the matter of Re’umah-רְאוּמָה,³¹⁶ which spells “see *Ma”H-Re’uh Ma”H-מ”ה-ראו*” - which is the external husk (*Kelipah*) of the world of Emanation (*Atzilut*) but is positioned in the world of Creation (*Briyah*) - that even the “seeing-*Re’uh-ראו*” of *Ma”H-מ”ה* is an external husk (*Kelipah*). This chains down until it descends to the three impure husks of evil (*Shalosh Kelipot HaTmei’ot*). Proof for this is from the fact that Adam’s head was in the world of Creation (*Briyah*),³¹⁷ meaning, in the state of existence and form of service of *HaShem-יהוה* there, but even so, because of the sense of self there was a fall etc.

³¹⁴ To Genesis 3:6

³¹⁵ See Midrash Bereishit Rabba 24:5; Midrash Kohelet Rabba 3:11; Avot d’Rabbi Natan, Ch. 1.

³¹⁶ Genesis 22:24; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46

³¹⁷ Also see Maamarei Admor HaZaken, It’halech Liozhna p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on; See Torah Ohr, Mishpatim 79d.

With the above in mind, we can understand the above-mentioned teaching in Zohar that, “Noach came into the world etc., Sarah came into the world etc.” Noach’s intention was to repair the blemish caused by the sin of the tree of knowledge.³¹⁸ This is the meaning of the words,³¹⁹ “He planted a vineyard (*Vayita Karem*-ויטע כרם),” the purpose of which was to repair the sin of the tree of knowledge, which was transgressed with a cluster of grapes (as stated [about the tree of knowledge],³²⁰ “She squeezed grapes and gave it to him”). However, since Noach had the matter of sensation, he too fell from his level, as the verse states,³²¹ “And he drank of the wine, became drunk and uncovered himself in his tent.”

It was specifically Sarah who both “descended and ascended etc.” This is because Sarah was Avraham’s wife, and was the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), as known.³²² Her descent to Egypt-*Mitzrayim*-מצרים was of the root “constraints-*Meitzarim*-מיצרים” and limitations. In other words, this was not the aspect of Kingship-*Malchut* as it is in the world of Emanation (*Atzilut*), but as it descends to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), that is, into constraints (*Meitzarim*-

³¹⁸ Zohar I 73a

³¹⁹ Genesis 9:20

³²⁰ Midrash Bereishit Rabba 19:5; Zohar I 36a

³²¹ Genesis 9:21

³²² See Kohelet Yaakov, section on Sarah.

מיצרים) and limitations, to the point of even [descending] into Egypt literally.

However, being that she was Avraham's wife, she nevertheless ascended. That is, in the aspect of Kingship-*Malchut*, which is the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה, blessed is He, there also is the sense of nullification (*Bittul*) to *HaShem*-יהו"ה of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה.

This is like the explanation in *Kuntras Etz HaChayim*,³²³ that even in the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, there should be a sense of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה. The same is so of the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה, that there also is the sense of the nullification (*Bittul*) of the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

This likewise is why even in the lower wisdom (*Chochmah Tata'ah*) there is a sense of the upper wisdom (*Chochmah Ila'ah*), to the point that, as explained elsewhere,³²⁴ they are one matter. It thus is on account of her nullification (*Bittul*) that she ascended from Egypt (*Mitzrayim*-מצרים), rectified the tree of knowledge and merited eternal Supernal life.

The *Zohar* concludes, "her [life] was life." For, it states in *Talmud*,³²⁵ that repentance (*Teshuvah*) must be "[overcoming the inclination for] the same [kind of thing] in the

³²³ *Kuntres Etz HaChayim*, Ch. 7

³²⁴ See *Torah Ohr* 114b; *Biurei HaZohar* of the *Mittler Rebbe* 81a-b; *Kuntres HaAvodah*, Ch. 3 (p. 18).

³²⁵ *Talmud Bavli*, *Yoma* 86b

same time and in the same place.” The same was so of rectifying the sin of the tree of knowledge through Sarah, that the rectification was that in the place of sensation she drew down the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is the meaning of “her [life] was life,” which is the matter of sensation, in that she even drew nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in this.

This is likewise the meaning of the verse, “Sarah’s lifetime was one hundred year, twenty years, and seven years; the years of Sarah’s life.” The verse first speaks about the matter of eternal Supernal life, which is the matter of the “hundred year (*Me’ah Shanah*-מאה שנה).” For, the number one-hundred is as each of the ten *Sefirot* includes ten *Sefirot*, as they are in the aspect of the Ancient One-*Atik*. This is why the verse specifies “year-*Shanah*-שנה” in the singular, referring to the aspect of the Ancient One-*Atik*. The “twenty years” refer to the aspects of Wisdom-*Chochmah* and Understanding-*Binah* [each of which includes ten *Sefirot*], and the seven years refers to the seven emotions (*Midot*).

Sarah thus added illumination over and above the luminaries.³²⁶ That is, she drew additional lights (*Orot*) into the aspect of the “one hundred year, twenty years, and seven years.” In other words, because of her self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as well her joy (*Simchah*), additional light was caused.

³²⁶ Midrash Bereishit Rabba 53:8; See Ohr HaTorah, Bereishit 36a and on.

This is as explained before about the superiority of the “vapors” (*Havalim*), that specifically in them and through them, there is a drawing down of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, which transcends the light (*Ohr*) that manifests in the vessels (*Keilim*). All this is the matter of the eternal Supernal life.

However, true rectification comes about through drawing the nullification (*Bittul*) below, even in the place of sensation, which is the matter of [the conclusion of the verse], “the years of Sarah’s life,” meaning that, “her [life] was life,” as explained before. In other words, through her toil in serving *HaShem*-יהו"ה, blessed is He, she even drew the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, below, as explained above about the matter of the “vapors” (*Havalim*).

However, presently, the drawing down of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, is constricted, as explained before, that the drawing down is through the cracks and orifices. However, in the coming future there will be a revelation of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, in a way of expansiveness and spreading forth. This is as stated,³²⁷ “With their own eyes they will see [that *HaShem*-יהו"ה returns to Zion].”

That is, the eye Above will be revealed in the eye below, not only with the sight of the eye of the intellect, but even in the sight of the physical eye, as the verse states,³²⁸ “The glory of

³²⁷ Isaiah 52:8

³²⁸ Isaiah 40:5

HaShem-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” That is, even in the sight of the physical eye there will be a revelation of the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, with expansiveness and spreading forth, with the coming of our righteous Moshiach, speedily in our days.

Discourse 6

“Padah b’Shalom Nafshi - He redeemed my soul in peace”

Delivered on the 19th of Kislev, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,³²⁹ “He redeemed my soul in peace from battles against me, for the many were with me.” In Iggeret HaKodesh,³³⁰ the Alter Rebbe explains that “my soul” (also) refers to the innerness (*Pnimityut*) of the soul, which we redeem from exile. [He explains] that we do not just redeem it from the coarse “foreskin” [of the heart], but even from the refined “foreskin” [of the heart]. From this it is understood that this matter is the highest level of superiority.

The greatness of its superiority is further explained in the discourse entitled “*Padah b’Shalom*” of his honorable holiness, the Mittler Rebbe,³³¹ who explained that “battles against me,” refers to the spiritual battle between the Godly soul and the animalistic soul. [He explains] that there are two ways that the Godly soul toils with the animalistic soul, either in a

³²⁹ Psalms 55:19

³³⁰ Tanya, Iggeret HaKodesh, Epistle 4

³³¹ Shaarei Teshuvah Vol. 1 49a and on.

way of battle (“battles against me”) or in a way of peace (“He redeemed my soul in peace”),³³² as will be explained.

To preface, there is a way in which the Godly soul completely serves *HaShem*-יהו"ה, blessed is He, but without relating to the animalistic soul. He brings³³³ an example for this from the Shabbat prayers. Now, generally the time of war is when serving *HaShem*-יהו"ה, blessed is He, in prayer, as in the teaching,³³⁴ “The time of prayer is a time of battle.” However, since it is forbidden to separate the bad from the good (*Borer*) on Shabbat,³³⁵ therefore on Shabbat, prayer is the matter of pleasure (*Taanug*), as the verse states,³³⁶ “you shall proclaim the Shabbat a delight (*Oneg*),” being that [on Shabbat] prayer is not in a way of battling the opposition, not even to refine it etc.

The same can also take place in one’s service of *HaShem*-יהו"ה, blessed is He, during the mundane days of the week, in that a person can literally invest himself in matters of spirituality that have no relation to the body and animalistic soul altogether, or even to his physical matters. Thus, even though during prayer he may be in the highest state of elevation, nevertheless, after prayer he can possibly fall in a way that is not at all like [his state of being during prayer], may the Merciful One save us. For since, after praying he descends and

³³² See at length in the continuum (*Hemshech*) of discourses entitled “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 162 and on), and 5704 (Sefer HaMaamarim 5704 p. 106 and on).

³³³ In the discourse entitled “*Padah b’Shalom*” of the Mittler Rebbe, Ch. 2 (49c and on).

³³⁴ See Likkutei Torah, Teitzei 34c, 35c, citing Zohar, and elsewhere. Also see Zohar III 243a.

³³⁵ Talmud Bavli, Shabbat 73a

³³⁶ Isaiah 58:13

returns to being aware of his body and animalistic soul, with which he has not engaged [during prayer], they therefore remained in their full strength as before, and it therefore is possible for him to fall in a way that is unlike [his state during prayer].

This is why there specifically must be toil with the body and animalistic soul in a way of battle, in which one wrestles and grapples with the other.³³⁷ This also is part of the toil of the Godly soul, in that it too must manifest in matters of the animalistic soul. In other words, the understanding and comprehension of the Godly soul in matters of *HaShem*'s יהוה's Godliness, must be explained by the Godly soul to the animalistic soul in a way of explanation and understanding, until even the human intellect, and even the intellect of the animalistic soul, can grasp it, so that this grasp will also affect them. This manner [of service] is the true matter of "the time of prayer is the time of battle."

With the above in mind, it is understood why specifically during prayer many distracting thoughts enter one's mind, more than at other times that are not times of prayer. This is because,³³⁸ since he battles with the animalistic soul, he manifests within it to a greater degree, and therefore more matters that relate to the animalistic soul itself adhere to him. However, since "one who wrestles with a filthy person is bound

³³⁷ See the above-mentioned discourse "*Padah b'Shalom*" p. 50c and on.

³³⁸ See Tanya, Ch. 28; Also see *Hemshech* 5666 p. 304; See the discourse entitled "*Lo Heebeet* – He perceived no iniquity in Yaakov" of Shabbat Parshat Chukat-Balak, 12th of Tammuz of last year, 5719, translated in *The Teachings of The Rebbe*, 5719, Discourse 27, Ch. 6

to become soiled himself,”³³⁹ it thus is understood that this is not the ultimate state of elevation that can be reached through serving *HaShem*-יהוה, blessed is He, in prayer. In other words, this is toil in a way of battle (“battles against me”) and is not in a way of redemption in peace.

However, the matter of redemption in peace is that the toil of the Godly soul with the animalistic soul is not in a way of battle. [To clarify, what is meant here is not as explained before, that the Godly soul does not at all engage with the animalistic soul, being that actually this is not toil at all.

Rather, the entire matter of toiling in service of *HaShem*-יהוה, blessed is He, is as Tanya states³⁴⁰ citing *Etz Chayim*,³⁴¹ that in and of itself, the Godly soul does not at all require rectification, and it descended below solely to repair the body and animalistic soul. This being so, its descent is for it to toil with the body and animalistic soul, only that this can be done without a battle.]

Now, in this there are two ways. One way is that battle is unnecessary because ones animalistic soul is weak. This can either be because of his nature, or because through his toil he has weakened his animalistic soul until no battle is necessary. In other words, even though Tanya explains³⁴² that even if by nature he studies Torah assiduously, nevertheless he naturally loves his body more, and therefore toil is required. Even so, this toil is not called “battle.”

³³⁹ Tanya, *Likkutei Amarim* Ch. 28 *ibid*.

³⁴⁰ Tanya, *Likkutei Amarim* Ch. 37 (48b)

³⁴¹ *Etz Chayim*, Shaar 26 (Shaar HaTzelem), Ch. 1

³⁴² Tanya, *Likkutei Amarim*, Ch. 16 (22a)

However, the true matter of redemption in peace (which transcends the toil of “battles against me,” referring to “the time of prayer is the time of battle”), is when even as the body and animalistic soul are in their full strength, nevertheless, battle is not required. This is to such an extent that one is not even in the category of being tested, as the Mittler Rebbe explained at length in the above-mentioned discourse entitled “*Padah b’Shalom*.”³⁴³ In other words, the possibility of doing anything other than how it should be done according to Torah, does not apply.

From this it is understood that this matter is even higher than as our forefather Avraham was when he was tested with the ten tests.³⁴⁴ That is, until the matter of the verse,³⁴⁵ “You found his heart to be faithful before You,” Avraham did not yet come to serving *HaShem*-יהוה, blessed is He, in the way indicated by the verse, “He redeemed my soul in peace.”

The explanation (as explained there at length), is that when one only controls the **desire** of the body and animalistic soul, but the body and animalistic soul themselves remain as they are, then there always is room for battle. This is because the desire [of the body and animalistic soul] remains rooted in its place. However, when a person reaches such a level that he gives over the essence of the animalistic soul to holiness, similar to how it will be in the coming future, about which the verse states,³⁴⁶ “I will remove the spirit of impurity from the

³⁴³ Ch. 9 (54b and on).

³⁴⁴ Mishnah Avot 5:3

³⁴⁵ Nehemiah 9:8; See Talmud Yerushalmi, Brachot 9:5

³⁴⁶ Zachariah 13:2

land,” and even now he fulfills his service of *HaShem*-יהו"ה, blessed is He, in this way, which is the matter of “seeing your coming world within your lifetime,”³⁴⁷ then his prayer is not in a way of battle, but is much loftier, in a way of redemption in peace.

He explains there that this toil stems from the singular-*Yechidah* level of the soul. For, from the aspect of the *Chaya* level of the soul, even though it is an encompassing aspect (*Makif*) of the soul, it nonetheless is the encompassing aspect (*Makif*) of the soul that relates to the inner manifest powers [of the soul]. Thus, since the inner manifest powers [of the soul] are in a state of measure and limitation, therefore, because of the measure and limitation, there is a point in which the matter concludes in him.

Therefore, the possibility of there being a matter that is of the side opposite holiness remains, and because of this, battle is necessary. This is to such an extent that even in regard to the transcendent powers (*Makifim*), meaning the encompassing aspect of the *Chaya* level of the soul, which is bound to the inwardly manifest powers of the soul, the matter of the side opposite holiness is still applicable. Therefore, “the time of battle,” [with] “battles against me,” is still necessary.

However, the ultimate redemption, in a way of redemption in peace, that is, with complete peace to its ultimate truth, is through serving *HaShem*-יהו"ה, blessed is He, with the singular-*Yechidah* level of the soul. That is, the singular-

³⁴⁷ Talmud Bavli, Brachot 17a

Yechidah level of the soul illuminates in him in a revealed way. This is the ultimate matter of serving *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)."348

This is to such extent of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, that one does not even sense that he needs to give his soul over in this. For, since this is a matter that accords to Torah, for him there is no suffering in this. That is, it is not in a way that he accepts suffering with patience, or that he realizes that it is worthwhile for him to undergo suffering to achieve self-sacrifice. Rather, in his very root, he altogether has no pain or suffering in this, since it is inapplicable that a matter that accords to Torah should cause him suffering. Rather, [the opposite is true,] that this only causes pleasure and delight in him.

From all the above, we can understand the great superiority of the matter of "He redeemed my soul in peace," as also understood, in shorter form, from the above-mentioned section of *Iggeret HaKodesh*. In other words, this is the ultimate form of serving *HaShem*-יהו"ה, blessed is He. This is similar to what took place in the days of King Shlomo, meaning that they brought him all the sparks from all the lands in a way of peace and tranquility. This will likewise take place in the coming future, when the prophecy,³⁴⁹ "Foreigners will stand and tend your flocks," will be fulfilled.

³⁴⁸ Deuteronomy 6:5, and see Rashi there.

³⁴⁹ Isaiah 61:5

2.

However, Talmud states,³⁵⁰ “The verse states, ‘He redeemed my soul in peace from battles against me etc.’ The Holy One, blessed is He, said, ‘All who engage in Torah study, acts of lovingkindness, and pray with the congregation, I ascribe to them as though they redeemed Me and My children from amongst the nations of the world.’”

In other words, the matter of “He redeemed my soul in peace” refers to being engaged in Torah study, acts of lovingkindness, and praying with the congregation, and as Maharsha states,³⁵¹ these are the three pillars about which Mishnah states,³⁵² “The world stands upon three things: The Torah, the Temple Service (*Avodah*) (which refers to prayer,³⁵³ that is, praying with the congregation), and acts of lovingkindness (which includes all the *mitzvot*).³⁵⁴

Now, since each and every Jew was commanded in these three matters, it is understood that the matter of “He redeemed my soul in peace” is toil in serving *HaShem*-יהוה, blessed is He, that applies to each and every Jew, and every Jew is obligated in this. This is also understood by the fact that King David said this verse on behalf of the entire Jewish people and in their name. This being so, it applies to every single Jew, even the simplest of Jews.

³⁵⁰ Talmud Bavli, Brachot 8a

³⁵¹ Chiddushei Aggadot of the Maharsha to Brachot 8a ibid.

³⁵² Mishnah Avot 1:2

³⁵³ Talmud Bavli, Taanit 2a

³⁵⁴ See Tanya, Likkutei Amarim, Ch. 37

We therefore must explain how this is not in contradiction to the explanation before, about the inner meaning of “He redeemed my soul in peace,” as it is in its loftiest state, to the point of serving *HaShem*-ה'יהו, blessed is He, “with all your being (*Bechol Me'odecha*-בכל מאדך),” which even transcends serving Him stemming from the *Chaya* level of the soul.

3.

This may be better understood by prefacing with the explanation at the beginning of Tanya: “We have learned at the end of chapter three of Niddah,³⁵⁵ [that before the soul descends

³⁵⁵ Talmud Bavli, Niddah 30b – “Rabbi Simla’i taught: To what is a fetus inside its mother’s womb compared? To a folded notebook. And it rests with its hands on two sides, its two arms on its two knees, and its two heels on its buttocks, and its head rests between its knees, and its mouth is closed, and its umbilicus is open. And it eats from what its mother eats, and it drinks from what its mother drinks, and it does not emit excrement lest it kill its mother. But once it emerges into the air of the world, that which is closed opens, and that which is open closes, since otherwise it cannot live for even one hour. And a candle is lit for it above its head, and it gazes from one end of the world to the other, as it is stated (Job 29:3), ‘When His lamp shone above my head, and by His light I walked through darkness.’ And do not wonder [how one can see from one end of the world to the other], being that a person can sleep here and see a dream in Spain. And there are no days when a person is in a more blissful state than those days, as it states [in the preceding verse] (Job 29:2), ‘If only I were as in the months of old, as in the days when God watched over me.’ Which are the days [of a person’s life] that have months, but not years? You must say that these are the months of gestation. He is taught the entire Torah, as it is stated (Proverbs 4:4), ‘And He taught me and said to me: Let your heart hold fast to My words; keep My commandments and live,’ and it also states (Job 29:4), ‘When the secret of God-*Elo’ah*-אלוהי was upon my tent.’ What is the purpose of this [second verse]? It is so that if you say that [the verse in Proverbs is insufficient, since] it is a prophet who is saying [this, but it does not apply to ordinary people], come and hear the verse [in Job], ‘When the secret of God-*Elo’ah*-אלוהי was upon my tent.’ Once the fetus emerges into the air of the world, an angel comes and slaps it on its mouth, causing it to forget the entire Torah, as it states (Genesis 4:7), ‘Sin crouches at the

into the world] ‘An oath is administered to him: Be righteous, and do not be wicked.’” Now, at first glance, this is not understood. How is it possible to make everyone take an oath to be righteous, being that our sages, of blessed memory, stated,³⁵⁶ “The Holy One, blessed is He, saw that the righteous are few” (as mentioned in the continuation of Tanya).³⁵⁷ Nonetheless, even so, every fetus is given this oath to be righteous.

It must therefore be said that the intent of this oath to be righteous, only refers to being righteous-*Tzaddik* as it relates to fulfilling Torah and *mitzvot*, (meaning, in regard to the matter of reward and punishment, in that a person is judged according to the majority of his deeds, and is called righteous-*Tzaddik*) in deed, being that he is meritorious in judgement).³⁵⁸

However, this being so, it is not understood why he must take an oath. For, even without the oath, every Jew is commanded about this from the time that the Torah was given. It therefore must be said that the matter of the oath to be

entrance.’ He does not depart from there until an oath is administered to him, as it states (Isaiah 45:23), ‘To Me every knee shall bow, every tongue shall swear.’ [The words] ‘To Me every knee shall bow’ refers to the day of one’s death, as it states (Psalms 22:30), ‘All those who go down to the dust shall kneel before Him.’ ‘Every tongue shall swear’ this refers to the day of birth, as it states (Psalms 24:4), ‘He who has clean hands and a pure heart, who has not taken My Name in vain, and has not sworn deceitfully.’ And what is the oath that is administered? Be righteous and do not be wicked. And even if the entire world says to you: You are righteous, consider yourself as wicked. And know that the Holy One, blessed is He, is pure, and His servants are pure, and the soul that He gave you is pure. If you preserve it in a state of purity, good, but if not, I will take it from you.’”

³⁵⁶ Talmud Bavli, Yoma 38b

³⁵⁷ Pg. 5b

³⁵⁸ Talmud Bavli, Yoma 38b

righteous, is in addition to the commandment at the giving of the Torah, and we therefore must better understand this.

We also must understand what benefit there is in this oath that the soul is made to swear, (since the oath is administered before the fetus is born.) That is, the need for the warning “be righteous and do not be wicked” only applies once the soul has manifested in the body and animalistic soul, whereas before this, it is not in his control. Thus, since “a person cannot transfer the ownership of something that has not come into his possession,” of what use is this oath?

4.

However, the explanation is that, as known, the matter of administering this oath (*Mashbee'een*-משביעין) has three explanations. The first is that it means an “oath-*Shvuah*-שבועה.” The second is that it is of the root “seven-*Sheva*-שבע.” The third is that it is of the root “satiety-*Sovah*-שובע.” This is similar to the three explanations in Midrash³⁵⁹ on the verse,³⁶⁰ “In the seventh-*Shvee'ee*-שביעי month.” The first is the literal meaning, that it is the seventh (*Shvee'ee*-שביעי) in the count of the months. The second is that “it is the month of the oath (*Shevuata*-שבועתא), in which the Holy One, blessed is He, swore to our forefather Avraham, as the verse states,³⁶¹ ‘In Myself I swear

³⁵⁹ Midrash Vayikra Rabba 29:8-11

³⁶⁰ Leviticus 23:24

³⁶¹ Genesis 22:16

(*Nishba'ati*-נשבעתי) – the word of *HaShem*-יהו"ה.” The third is that it is a term of “satiety-*Sova*-שובע,” being that this month is filled with of all (goodness).³⁶² In other words, these three matters, “the seventh-*Shvee'ee*-שביעי,” “oath-*Shvu'ah*-שבועה,” and “satiety-*Sova*-שובע” are all included in the matter and content of a single word.

We similarly find in Zohar,³⁶³ that in explaining the matter of the years of plenty (*Sova*-שובע) and the years of famine,³⁶⁴ it continues and explains that this is the meaning of the verse,³⁶⁵ “In His Name shall you swear (*u'veeShmo Tishave'a*-ובשמו תשבוע),” which is the matter of an oath (*Shvu'ah*-שבועה). It also continues and explains the meaning of “In His Name shall you swear (*u'veeShmo Tishave'a*-ובשמו תשבוע),” that it is necessary to draw down the aspect of His Name (*Shmo*-שמו) in all seven Supernal levels, (that is, “shall you swear-*Tishave'a*-תשבוע” is of the root “seven-*Sheva*-שבע”). It continues and concludes that through doing so, all goodness is drawn down etc.

We thus find that there are three explanations to the verse, “In His Name shall you swear (*u'veeShmo Tishave'a*-ובשמו תשבוע).” The literal meaning is that it is a term of “oath-*Shvu'ah*-שבועה,” and the matter of the “seven-*Sheva*-שבע” levels is also included in this, as well as the matter of years of “plenty-*Sova*-שובע.” Thus, there likewise are these three

³⁶² That is, all of the holidays of the seventh month of Tishrei.

³⁶³ Zohar I 204b

³⁶⁴ Genesis 41:27

³⁶⁵ Deuteronomy 10:20

meanings in the matter of “he is made to take an oath-*Mashbee’een Oto*-משביעין אותו.”

5.

The explanation (as explained elsewhere at length, and as will be explained here in short), is that, as known³⁶⁶ about the manifestation of the soul in the body and animalistic soul, this is not the primary aspect of the soul. As known, proof for this,³⁶⁷ is from the song of the souls, which is not explicitly elucidated in the words of the prophets. For, as known from the explanation of the Rav, the Maggid of Mezhritch,³⁶⁸ about the teaching of our sages, of blessed memory,³⁶⁹ “all that have a chain (*Ba’alei Sheir*-בעלי שיר) may go out with a chain (*Sheir*-שיר) and may be pulled by the chain (*Sheir*-שיר),” is that every [spiritual] travel and ascent (and the same applies to drawing down from Above to below) is specifically through “song-*Shir*-שיר.”

This then, is the meaning of “all those who have a song-*Ba’alei Shir*-בעלי שיר.” This refers to the angels, [and also fits appropriately³⁷⁰ with the simple meaning of “all that have a chain (*Ba’alei Sheir*),” referring to animals upon whose necks a chain is placed.³⁷¹ For, as known, the angels too are called

³⁶⁶ See Likkutei Torah, Bamidbar 16a; Ha’azinu 71d; Shir HaShirim 16d; Sefer HaMaamarim 5635 Vol. 1 p. 271; Vol. 2 p. 430

³⁶⁷ See Ohr HaTorah, Bereishit Vol. 3 556a

³⁶⁸ Cited in Likkutei Torah, Zot HaBrachah 98a

³⁶⁹ Talmud Bavli, Shabbat 51b

³⁷⁰ Also see the discourse entitled “*Bati LeGani*” 5732 (Torat Menachem, Sefer HaMaamarim Shvat p. 373).

³⁷¹ See Rashi to Talmud Bavli, Shabbat 51b

animals-*Chayot* and beasts-*Behemot*.]³⁷² That is, their spiritual service of *HaShem*-יהו"ה, blessed is He, is called "song-*Shir*-שיר." This then, is the meaning of, "they go out with a song (*Yotzeem b'Sheir*-יוצאים בשיר-בשיר), referring to the ascent from below to Above, and "they are drawn with a song (*Nimshachim b'Sheir*-נמשכין בשיר-בשיר)," referring to the drawing down from Above to below.

However, based on this we must better understand. For, since all ascents and drawings down are through song (*Shir*-שיר), why is it that in the words of the prophets, only the song of the angels is mentioned, as the verse states,³⁷³ "And one called to another and said 'Holy, Holy, Holy is *HaShem Tzva'ot*-צבאות-יהו"ה etc.," and there is no mention of the song of the souls.

The explanation is that the song of the souls cannot manifest in the aspect of the voice until it is heard in the ear of the prophet. In other words, when it comes to the song of the angels, since an angel is positioned in one third of the world,³⁷⁴ meaning that he has a relation to the limitation and measure of the world, when it comes to his song – after it chains down to below – it can be heard in the ears of the prophet, and he therefore can speak about it in the words of prophecy.

³⁷² See Tanya, Likkutei Amarim, Ch. 39, and elsewhere.

³⁷³ Isaiah 6:3

³⁷⁴ See Talmud Bavli, Chullin 91b; Midrash Bereishit Rabba 68:12

In contrast, when it comes to souls, which are more inner than the ministering angels,³⁷⁵ their song completely transcends the world (just as the souls themselves are higher than the world). It therefore cannot manifest in the world, even to only be heard in the ear of the prophet. This is the general matter of the soul, which transcends manifestation in the world, and how much more so that it transcends manifestation in the body and animalistic soul. This is the primary aspect of the soul.

This aspect is called “the source of the flow-*Mazal*-מזל,” as our sages, of blessed memory, stated, “His *Mazal* sees,”³⁷⁶ which does not refer to an actual constellation (*Mazal*) since,³⁷⁷ “The Jewish people have no constellation.” Rather, what is meant is the primary aspect of the soul, about which the verse states,³⁷⁸ “A flow of waters from Lebanon.” In other words, it flows and drips down bestowal from Above to the soul as it manifests within the body and animalistic soul, which is called “the foot” (*Regel*) [of the soul].³⁷⁹

With the above in mind, we can also understand what our sages, of blessed memory, said,³⁸⁰ “It would have been preferable for a person not to have been created.” At first glance, this is not understood, for if he would not be created, he

³⁷⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, Section entitled “The twelve letters ה"ו ז"ח ט"י ל"ג ט"ע צ"ק correspond to the twelve tribes of Israel.”

³⁷⁶ Talmud Bavli, Megillah 3a

³⁷⁷ Talmud Bavli, Shabbat 156a; Also see Likkutei Torah, HaAzinu and Shir HaShirim ibid.

³⁷⁸ Song of Songs 4:15; See Rashi there.

³⁷⁹ See Torah Ohr, Mishpatim 77b

³⁸⁰ Talmud Bavli, Eruvin 13b

would not exist at all, and certainly existence (whatever it may be) is better than not existing. However, the explanation is that the meaning of “not created-*Nivra*-נברא” refers to that aspect of the soul that transcends the world of Creation (*Briyah*-בריאה).

In other words, there are two general categories in the soul. About this we say,³⁸¹ “The soul that You have placed within me, she is pure,” (and we then continue) “You have created Her, You have formed Her, You have blown her into me.” In other words, even before “You created her-*Atah Barata*-אתה בראתה” there already was the aspect of “the soul that You placed within me,” only that this is the level of the soul that transcends the world of Creation (*Briyah*) and utterly transcends worlds altogether.

[As stated before, this is why the prophet does not hear the song of the soul. That is, even as it is drawn down from Above to below, it is drawn down with song-*Shir*-שיר.] This aspect of the soul is above the aspect of “You created her,” and is called “not created-*Lo Nivra*-לא נברא.” It thus is in this regard that they said, “It would have been preferable for a person not to have been created.”

For, when the soul is in the state of “not created-*Lo Nivra*-לא נברא,” and transcends the aspect of “You created her-*Atah Barata*-אתה בראתה,” it is in a state of “She is pure-*Tehora Hee*-טהורה היא.” This is the level of the world of Emanation (*Atzilut*), where “no evil dwells with You,”³⁸² since it is the

³⁸¹ In the “*Elo ’hai Neshamah*” liturgy in the morning blessings.

³⁸² Psalms 5:5; Likkutei Torah, Bamidbar 3c

World of Unity (*Olam HaAchdut*), where “He and His life force are one and He and His garments are one.”³⁸³

However, for there to be the aspect of a creation, the soul must descend from the aspect of “the soul that You placed within me, she is pure” to the aspect of “You created her,” and then to, “You formed her, and You blew her,” until the world of Action, where the existence of the side opposite holiness is present etc.

Thus, since “all paths are fraught with danger,”³⁸⁴ it therefore would be preferable for him to not have been created and remain in a state of “she is pure” instead. Nevertheless, even as the soul is in a state of “not created-*Lo Nivra*-לא נברא,” it is not completely separate from the soul as it manifests in the body, Heaven forbid. Rather, it flows to it and bestows to it etc., as explained about the,³⁸⁵ “Flow of waters from Lebanon.”

This likewise is the matter of the Heavenly voice (*Bat Kol*-בת קול),³⁸⁶ as in the known teaching of the Baal Shem Tov³⁸⁷ about the Heavenly voice (*Bat Kol*) that cries out and says,³⁸⁸ “Return,³⁸⁹ O’ wayward children.” The question is, who exactly hears this etc., and this being so, of what benefit is it? To explain, the matter of “Return, O’ wayward children” is said to the soul as it manifests in the body, where there must be

³⁸³ Introduction to Tikkunei Zohar 3b

³⁸⁴ See Talmud Yerushalmi, Brachot 4:4

³⁸⁵ Song of Songs 4:15; See Rashi there.

³⁸⁶ Literally means, “The daughter of a voice.”

³⁸⁷ See Keter Shem Tov, Hosafot 101-102 and the citations there.

³⁸⁸ Jeremiah 3:14, 4:22

³⁸⁹ Tamud Bavli, Chagigah 15a; See Shnei Luchot HaBrit, Mesechet Rosh HaShanah 366 (322b).

the warning, “Be righteous and do not be wicked,” so that they will not be wayward children, and there therefore is the matter of “return.” This being so, it is necessary for this to be heard by the soul as it manifests in the body, even a body that has sinned and transgressed and has left the path. This being so, of what benefit is this Heavenly voice (*Bat Kol*-בת קול) if they do not hear it?

The Baal Shem Tov answered that this is the matter of “His *Mazal* sees.” In other words, the *Mazal* of the soul, which is the root and source of the soul, indeed hears the Heavenly voice (*Bat Kol*-בת קול). Moreover, because of the “flow of waters from Lebanon,” which flow to the soul as it is manifest in the body, thoughts of repentance suddenly fall into a person’s [heart and mind] even without any preparation from below. (This is not only so if there is no preparation from the angle of the body, but even if there is no preparation from the angle of the soul.)

This is to such an extent that even “the wicked are full of remorse,”³⁹⁰ stemming from the above-mentioned thoughts of repentance. Moreover, even a completely wicked person can come to have this in a transcendent encompassing way (*Makif*). This is why even Acher heard the heavenly voice proclaiming “Return, O’ wayward children,” except that he also heard, “except for Acher,” but even so, he should have pushed and entered.

³⁹⁰ Cited to the sages, of blessed memory, in Tanya, Likkutei Amarim Ch. 11; Also see Derech Chayim of the Mittler Rebbe, translated as The Gate of Return, Ch. 4; *Hemshech “Mayim Rabim”* 5636 p. 8, note 32; Sefer HaMaamarim 5698 p. 38, note 29.

This then, is the general matter of the head of the soul, and even higher, the “source of the flow-*Mazal*” of the soul and essence of the soul. That is, it is necessary for there to be the flow in the soul as it manifests in the body and animalistic soul, through which there also is the granting of strength for the matter of “Return, O’ wayward children,” meaning that even in this world, about which the verse states,³⁹¹ “Let us make-*Na’aseh*-נעשה [man]” in the plural, “and let whoever wishes to err, err,”³⁹² there will be a bestowal of thoughts of returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, as a result of the Heavenly voice (*Bat Kol*-בת קול) above, which the soul hears as it is in the state of “she is pure (*Tehorah Hee*-טהורה היא).” This thought to return (*Teshuvah*) will bring about the return of the wayward children in actuality.

6.

This is the general matter of “they make him take an oath-*Mashbee’een Oto*-משביעין אותו,” which (also) is of the root “satiety-*Sova*-שובע,” in that it is sated with every goodness. In other words, when the soul stands ready to manifest in the body and animalistic soul, there then is a drawing down to it from Above of the aspect of the soul as it is in the state of “she is pure.”

Because of the greatness of this drawing down – which, as explained before, even transcends the measures and

³⁹¹ Genesis 1:26

³⁹² Midrash Bereishit Rabba 8:8

limitations of the world of Creation (*Briyah*), in which there only is the possibility of the sense of independent “somethingness” (*Yesh*), and is the beginning of the chaining down (*Hishtalshelut*) and the beginning of the worlds, meaning that this drawing down transcends the measures and limitations of the worlds, (and as explained before, even transcends the hearing of the prophet), because of this, this drawing down is called “they make him sated-*Mashbee’een Oto*-אותו,” as a term of satiety.

This likewise is the matter of the teaching, “He is made to take an oath-*Mashbee’een*” in the literal sense, as a term of “oath-*Shvu’ah*.” For, on the matter of the oath that the fetus is administered before coming into the air of the world, our sages, of blessed memory, derived it³⁹³ from the verse,³⁹⁴ “To Me every knee shall bow, every tongue shall swear.”

The beginning of this verse is, “In Myself-*Bi*-בי I swear etc.” The Zohar states,³⁹⁵ that the words “In Myself-*Bi*-בי I swear,” (which specifies “in Myself-*Bi*-בי,” and was said to our forefather Avraham,³⁹⁶ refer to the aspect of the Holy Ancient One-*Atika Kadisha*, which except for one place, was not explained in the Torah.³⁹⁷ We likewise can understand that this is referred to in the verse “In Myself-*Bi*-בי I swear... to Me every

³⁹³ Talmud Bavli, Niddah 30b

³⁹⁴ Isaiah 45:23

³⁹⁵ Zohar III 130a

³⁹⁶ Genesis 22:16

³⁹⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, The Drawing Forth of Action from the Letters (*Otiyot*) to *Elohi”m*-אלהיים.

knee shall bow, every tongue shall swear,” (from which our sages, of blessed memory, derived that “He is made to take an oath-*Mashbee’een Oto*-אָתוּ-משביעין”), referring to the aspect of the Ancient One-*Atik*.

The explanation is that for the soul as it manifests in the body and animalistic soul to draw down the aspect of the “source of the flow-*Mazal*” of the soul and the primary aspect of the soul, which is a matter that is utterly beyond comparison, from the aspect that utterly transcends the worlds to the aspect that comes into manifestation and grasp etc., such a drawing down must necessarily be from an aspect that utterly transcends all measure and limitation. This is the aspect of “In Myself-*Bi-בי* (I swore),” which is the aspect of the Ancient One-*Atik*, who is called thus because he transcends all worlds.³⁹⁸

This likewise is the third explanation of “He is made to take an oath-*Mashbee’een Oto*-אָתוּ-משביעין,” which is of the root “seven-*Sheva*-שבע,” referring to the matter of drawing down the seven levels (as will soon be discussed), so that this subsequently is drawn down into actual service of *HaShem*-יהו"ה, blessed is He, in action, in the seven days of construct, and thereby also into matters of the body and animalistic soul. (For, as discussed before, the soul itself does not require any repair whatsoever, and it descended solely to repair the body and animalistic soul.)

³⁹⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Drawing Forth of Action from the Letters (Otiyot) to Elohi'm*-אלהי"ם; Also see *Torah Ohr* 98c; *Likkutei Torah*, *Drushim l'Rosh HaShanah* 61c, and elsewhere.

Now, to explain the matter of the seven levels more specifically (“He is made to take an oath-*Mashbee’een Oto-mashbeyein* אורתו,” as it is of the root “seven-*Sheva*-שבַע”) our sages, of blessed memory, stated,³⁹⁹ “In the morning, [when reciting the *Shema*] one recites two blessings before and one blessing after, and in the evening, one recites two blessings before and two blessings after.” Rashi comments and states, “This is as stated in Talmud Yerushalmi, that these seven blessings are by virtue of the verse,⁴⁰⁰ “Seven times a day I have praised You.”

More specifically, the matter of “seven times a day I have praised you” is both by day and by night. That is, in the morning there are the three blessings, the three sections of *Shema* and the morning *Amidah* [for a total of seven]. In the evening, there are four blessings and two chapters of the *Shema*. (The time of the first two sections of *Shema* is also in the evening, which is not so of the Torah portion of *Tzitzit*, being that night is not the time for [wearing] the *Tzitzit*),⁴⁰¹ and there is the evening *Amidah* prayer [for a total of seven].

This then, is the matter of the seven levels, which refers to serving *HaShem*-יהוה, blessed is He, in prayer, in a way of “Seven times a day I have praised You.” This is because prayer is the matter of “a ladder that is set earthward (*Artzah*-ארצה) and its head reaches to the heavens (*Shamaymah*-שמימה).” As known about the precision in this,⁴⁰² the term “earthward-

³⁹⁹ Talmud Bavli, Brachot 11a

⁴⁰⁰ Psalms 119:164

⁴⁰¹ Talmud Bavli, Menachot 43a; Tur and Shulchan Aruch of the Alter Rebbe, Orach Chayim, beginning of Siman 18.

⁴⁰² Genesis 28:12

Artzah-ארצה” [with the suffix *Hey*-ה] means below the earth, referring to the lowest depth (*Omek Tachat*). In contrast, “the heavens (*Shamaymah*-שמימה)” [with the suffix *Hey*-ה] means higher than the “heavens (*Shamayim*-שמים),” referring to the highest depth (*Omek Rom*), and prayer connects and bonds them.

Thus, since it is necessary to affect this during the seven days of construct (as mentioned before), therefore, in prayer (*Tefillah*) there likewise are seven levels, which is the matter of “Seven times a day I have praised You.” Through the above we affect the general matter of service of *HaShem*-יהוה, blessed is He, in a way of, “and there was evening and there was morning,” as they are in the “one day-*Yom Echad*-יום אחד,”⁴⁰³ as stated in Midrash, that the Holy One, blessed is He, was Singular (*Yachid*) in His world.

However, the matter of the seven levels in the service of *HaShem*-יהוה, blessed is He, of prayer (praying with the congregation) is in a way of ascent from below to above. (This is as explained before, that ultimately, the descent of the soul to below is to repair not only the body and the animalistic soul, but also his portion of the world). There thus are also seven levels in the way of serving Him by drawing down from Above to below, (which is the matter of engaging in Torah study and acts of lovingkindness). This is as stated in Talmud, Tractate *Menachot*,⁴⁰⁴ that the verse “Seven times a day I have praised You,” refers to the Tefillin of their heads, the Tefillin of their

⁴⁰³ Genesis 1:5

⁴⁰⁴ Talmud Bavli, *Menachot* 43b (and in Rashi there).

arms, the [four corners of the] Tzitzit of their garments, and the Mezuzah on their doorways. (That is the Tefillin of the head and arm are two, and with the four Tzitzit and the Mezuzah they are seven.)

With the above in mind, we can explain the matter of “He is made to take an oath, be righteous and do not be wicked.” For, even though the Holy One, blessed is He, saw that the righteous are few, since a person who is truly righteous-*Tzaddik* detests evil to the ultimate degree (as explained in Tanya),⁴⁰⁵ similar to the world [of Emanation-*Atzilut*] about which the verse states “no evil shall dwell with You,” (as mentioned before), which is the level of the root and *Mazal* of the soul, as it is in a state of “she is pure,” and is not at all related the measures and limitations of the world, and certainly is not at all related to the side opposite goodness, even so, he is made to take an oath, and this includes every single Jew.

In other words, they bestow him with satiety from the aspect of [be] righteous-*Tzaddik* within him, which is the “source of the flow-*Mazal*” and root of the soul, so that it also is drawn down into the soul as it manifests in the body and animalistic soul, thus affecting it not to be wicked.

[This also includes bringing about the repair of the body and animalistic soul through thoughts of repentance that come from the Heavenly voice (*Bat Kol*) “Return O’ wayward children,” which is heard by the soul above, from which there

⁴⁰⁵ Tanya, Likkutei Amarim, Ch. 10

is a flow that is drawn down to the soul as it manifests in the body.]

Due to this, the soul that manifests in the body is caused to be sated with all goodness, brought about through serving *HaShem*-יהו"ה, blessed is He, in a way of ascent and drawing down the "Seven times a day I have praised You." Through this, we affect that in every Jew there is the conduct of "be righteous (*Tzaddik*)" as a borrowed term, meaning, as it relates to being judged by the majority of one's deeds.

Beyond this, the matter of "be righteous (*Tzaddik*)" (which is the oath administered to every Jew), is also present in those who throughout the days of their lives it became clear that not only are they not on the level of the righteous-*Tzaddik*, but are not even on the level of the intermediate-*Beinoni*, and are even below this etc.

The explanation is that Zohar states⁴⁰⁶ on the verse,⁴⁰⁷ "Your people are all righteous (*Tzaddikim*)," "Is it so that all of Israel are righteous-*Tzaddikim*? For, there are many amongst Israel who are wicked etc." It continues and explains that this comes from having entered into the covenant of our forefather Avraham. That is, when they were circumcised, they ascended into the good portion of the Holy One, blessed is He, about which the verse states,⁴⁰⁸ "The righteous (*Tzaddik*) is the foundation (*Yesod*) of the world." (This refers to the circumcision of the covenant (*Brit Milah*), which is an eternal

⁴⁰⁶ Zohar I 93a

⁴⁰⁷ Isaiah 60:21

⁴⁰⁸ Proverbs 10:25

covenant (*Brit Olam*)⁴⁰⁹ and is in the quality of Foundation-*Yesod*, which is called Righteous-*Tzaddik*.)⁴¹⁰ Therefore, they all are certainly righteous.

However, since the matter of “He is made to take an oath, be righteous (*Tzaddik*)” also includes the ultimate elevated level of the righteous-*Tzaddik*, therefore, because the matter of “Your nation are all righteous (*Tzaddikim*),” which stems from the circumcision of the covenant, through which one enters into the consecration of a covenant with the Holy One, blessed is He, in a way that *HaShem*’s-יהו"ה love for the Jewish people is never forgotten,⁴¹¹ the Holy One, blessed is He, therefore helps him,⁴¹² so that without taking into consideration the state that he currently is in, “no one banished from Him will remain banished.”⁴¹³

Thus, since he is bound to *HaShem*-יהו"ה Above, at the end of it all he is pulled in, so that not only does he fulfill the commandment “do not be wicked,” but he also fulfills the commandment “be righteous,” until he reaches the ultimate meaning of the title righteous-*Tzaddik*, as explained in Tanya.⁴¹⁴

In greater depth, the general matter of “He is made to take an oath” is for the soul to be capable of standing up and being victorious in battle when it battles with the body and

⁴⁰⁹ Genesis 17:13

⁴¹⁰ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Ohr HaTorah Noach 54b and on.

⁴¹¹ See Likkutei Torah, beginning of Parshat Nitzavim

⁴¹² Talmud Bavli, Sukkah 52b

⁴¹³ Samuel II 14:14; See Tanya, Ch. 39

⁴¹⁴ Tanya, Likkutei Amarim, Ch. 14

animalistic soul. This is because “the argument of the evil inclination is presented first,”⁴¹⁵ being that the [evil inclination] comes into a person from the moment of his birth. In contrast, the good inclination only comes when he reaches the age of thirteen.⁴¹⁶

The reason it is this way below is because this also is how it is Above, as known about the matter stated (in the Torah portion of this past Shabbat) “These are the kings who reigned in the land of Edom before a king reigned over the children of Israel.” That is, the root of the kings of Edom (which are the root of the animalistic soul and the evil inclination) is in the world of Chaos-*Tohu*, which is the aspect of [separate] Points-*Nekudim* that precede the world of Repair-*Tikkun*, which is the aspect of Splotches-*Berudim*.⁴¹⁷ The [world of Repair-*Tikkun*]

⁴¹⁵ Zohar I 179a and on; See Midrash Kohelet Rabba 4:13

⁴¹⁶ Also see Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana, Siman 4.

⁴¹⁷ The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Berudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the sefirot are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up in itself. The small speckles (*Nekudim*) represent the level of *Sefirah*, in which the particular divisions of each *Sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction, as a unified system. The large splotches (*Berudim*) represent the level of *Partzuf*, in which the sefirot are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to

is the root of the good inclination, and of the Godly soul's service of *HaShem*-יהו"ה, blessed is He, below. This is the meaning of the statement that,⁴¹⁸ "The husk (*Kelipah*) preceded the fruit," in that Esav was born first.

Therefore, to be victorious in the war etc., the Holy One, blessed is He, must help him. In other words, this is brought about through drawing down from a level that both transcends the good inclination (*Yetzer Tov*) and the evil inclination (*Yetzer HaRa*). This is explained at length in the glosses of his honorable holiness, the Tzemach Tzeddek, in explanation of the words, "He is made to take an oath," that this refers to the matter drawing down from the aspect of Bound-*Akudim*, which both transcends the aspect of the [separate] Points-*Nekudim* and the aspect of Splotches-*Berudim*.

Thus, when there is a drawing down that transcends both Yaakov and Esav, there then is the fulfillment of the verse,⁴¹⁹ "But I love Yaakov and I hate Esav." This is like the analogy of a tube,⁴²⁰ [that if one places two stones in it] the one that entered first comes out last. From this perspective, Yaakov is the firstborn.

This likewise is the meaning of the verse,⁴²¹ "In Myself-*Bi-בי* I have sworn... (through which) every tongue (*Lashon*)"⁴²²

the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

⁴¹⁸ Shnei Luchot HaBrit 19b

⁴¹⁹ Malachi 1:2-3

⁴²⁰ See Rashi to Genesis 25:26

⁴²¹ Isaiah 45:23

⁴²² The word "tongue-*Lashon*-לשון" also means "language," and thus can be read "every language."

shall swear.” In other words, for there to be the swearing of **every tongue**, so that even those who are below (not only those who are on the level of righteous-*Tzaddikim*, but) even the intermediates (*Beinonim*), can be given the oath to “be righteous (*Tzaddik*),” until they come to the true level of the “righteous-*Tzaddik*.”

This all is due to the matter of “I swear in Myself-*Bi-ב*,” which refers to the aspect of the Ancient One-*Atik-א* (as explained in Chapter six),⁴²³ who is altogether removed-*Ne’etak-נ* from the matter of worlds, meaning, both from the aspect of the [separate] Points-*Nekudim*, as well from the aspect of the Splotches-*Berudim*. The drawing down brings about that “every tongue (*Lashon*)⁴²⁴ shall swear.”

With the above in mind, we can understand how the oath that is administered to the soul, assists it even after the soul is drawn down to manifest in the body. For, the matter of the oath is to bring about a bond between the “source of the flow-*Mazal*” and the source of the soul, and the soul that is positioned to manifest in the body. Since the source of the soul transcends change (being that it transcends worlds altogether), therefore, the connection and bond between the “source of the flow-*Mazal*” of the soul, with the soul [as it descends], is fully

⁴²³ That is, in *Cheshbon Kidmi* (the inclusion of the preceding numbers), the number 12-*ב* is inclusive of the numbers that precede it, *א*, which totals 78 and refers to the twelve letters of He who “is, and will be-*Hoveh v’Hayah v’Yihiyeh-והיה והיה והיה*,” which is equal in both letters and numerical value to three times the Name *HaShem-יהוה*. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Drawing Forth of Action from the Letters (Otiyot) to Elohi”m-אלהים*.

⁴²⁴ The word “tongue-*Lashon-לשון*” also means “language,” and thus can be read “every language.”

sustained even after the soul has descended below, in that even then there is the matter of,⁴²⁵ “A flow of waters from Lebanon,” referring to the matter of drawing down from the aspect of “In Myself-*Bi*-בי I have sworn,” that “every tongue (*Lashon*)⁴²⁶ shall swear.”

8.

Another explanation of the benefit of the oath (*Shvu'ah*-שבועה), according to the simple meaning of the matters expressed in the verse, “In Myself-*Bi*-בי I have sworn... to Me every knee shall bend and every tongue shall swear,” is that since we know with certainty, that at the end of it all, “no one banished from Him will remain banished,”⁴²⁷ and “to Me every knee shall bend,” this affects that the toil of [bringing about] that “every tongue (*Lashon*)⁴²⁸ shall swear” is made to be much easier.

We observe this in the matter of war as it is below. Namely, that when it is known with certainty, that in the end of it all, they will be victorious and prevail, this affects that the victory will be brought about more easily and with greater expediency.

⁴²⁵ Song of Songs 4:15; See Rashi there.

⁴²⁶ The word “tongue-*Lashon*-לשון” also means “language,” and thus can be read “every language.”

⁴²⁷ Samuel II 14:14; See Tanya, Ch. 39

⁴²⁸ The word “tongue-*Lashon*-לשון” also means “language,” and thus can be read “every language.”

With the above in mind, we can understand the statement in Talmud,⁴²⁹ “He does not depart from there until an oath is administered to him, as it states,⁴³⁰ ‘To Me every knee shall bow, every tongue shall swear.’ [The words] ‘To Me every knee shall bend’ refer to the day of one’s death... whereas the words, ‘Every tongue shall swear’ refer to the day of birth.”

Now, at first glance, according to this teaching, the order of the verse should be reversed, being that birth precedes death. Furthermore, it is not understood why Talmud cites the part of the verse “to Me every knee shall bend” (which refers to the day of death) in relation to the matter of “He is made to take an oath,” which is derived from the second part of the verse “Every tongue shall swear.” However, the explanation is that the possibility for “Every tongue (*Lashon*) shall swear,” meaning that they can fulfill the oath, stems from the fact that “to Me every knee shall bend,” as discussed before.

9.

With the above in mind, we can also understand the teaching in Zohar⁴³¹ on the verse,⁴³² “If a soul will sin,” about which the Zohar states, “This is said in astonishment!”⁴³³ His honorable holiness, the Mittler Rebbe, explains [this] in the

⁴²⁹ Talmud Bavli, Niddah 30b

⁴³⁰ Isaiah 45:23

⁴³¹ Zohar III 13b; 16a

⁴³² Leviticus 5:1

⁴³³ Also see the introduction of the Mittler Rebbe to *The Gate of Unity and The Gate of Faith*, translated as *Essential Faith*.

above-mentioned discourse entitled “*Padah b’Shalom*”⁴³⁴ (in which he explains the matter of redemption in peace on its loftiest level) that this stems from service of *HaShem*-יהו"ה, blessed is He, stemming from the singular-*Yechidah* level of the soul. In addition, the verse does not depart from its simple meaning.⁴³⁵ That is, when it states, “If a soul will sin,” this refers to each and every Jew, and even so, it is said in a way that indicates astonishment.

However, the explanation is that since in the singular-*Yechidah* level of the soul, the matter of “If a soul (*Nefesh*) will sin” is an astonishment, and the singular-*Yechidah* level of the soul is bound to the soul as it manifests in the body, therefore this is astonishing even about the soul as it manifests in the body.

The verse continues and explains why the matter of “If a soul (*Nefesh*) will sin” is astonishing. Namely, because “it heard the voice of the oath-*Alah*-אלה.”⁴³⁶ In other words, the soul heard the voice of the oath (*Shevu’ah*-שבועה) that it is made to swear, “be righteous-*Tehi Tzaddik*-תהי צדיק,” which also included the matter of satiety-*Sova*-שובע, meaning that he thereby becomes filled with every manner of goodness, with all the drawings down from Above [in all his matters]. It is due to this that there must thereby be (the continuation of the verse),⁴³⁷ “or he has seen-*Oh Ra’ah*-או ראה,” referring to the verse that

⁴³⁴ Ch. 6 & Ch. 9 (52a, 55a)

⁴³⁵ Talmud Bavli, Shabbat 63a

⁴³⁶ Leviticus 5:1

⁴³⁷ Leviticus 5:1 *ibid.*

states,⁴³⁸ “You have been shown to know [that *HaShem*-יהו"ה, He is the God],” [and as the verse continues], “or he knew-*Oh Yada*-או ידע,” meaning that even those matters that cannot come forth in a way of seeing (*Re'iyah*-ראיה) are nevertheless rooted in him in a way of knowing (*Da'at*-דעת), as it states,⁴³⁹ “You shall know (*v'Yada'ata*-וידעת) this day [and set it upon your heart] that *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם – in heavens above and on the earth below – there is nothing else.”

In general, these are the two aspects of the light of *HaShem*-יהו"ה, blessed is He - the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה that transcends all worlds.⁴⁴⁰ This is the matter of service of *HaShem*-יהו"ה, blessed is He, that stems from the inner manifest lights (*Orot Pnimiyyim*) and service of Him that stems from the transcendent surrounding lights (*Orot Makifim*).

In other words, because of the oath (*Shvu'ah*-שבועה) that “he is made to be sated-*Masbee'een Oto*-משביעין אותו” with every manner of goodness, it is necessary for him to have the sight (*Re'iyah*-ראיה) and knowledge (*Yediyah*-ידיעה) of *HaShem*'s-יהו"ה Godliness, in a manner that “You have been shown to know (*LaDa'at*-לדעת) that *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם,” and “You shall know (*v'Yada'ata*-וידעת) this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם,” (in which both [verses] emphasize that *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם), in which

⁴³⁸ Deuteronomy 4:35

⁴³⁹ Deuteronomy 4:39

⁴⁴⁰ See Likkutei Torah, Va'etchanan, in the discourse entitled “*v'Yada'ata HaYom*” (the first discourse) and in its explanation there.

HaShem's יהו"ה title "God-*Elohi*" מ-אלהי"ם-86" shares the same numerical value as "the natural order-*HaTeva*-הטבע-86," referring to how this is drawn below in the body and animalistic soul.

This then, is the general order of service of *HaShem*-יהו"ה, blessed is He, by each and every Jew, even the simplest of the simple. That is, the matter of "if a soul (*Nefesh*) should sin" is a great astonishment, since this is very astonishing in relation to the singular-*Yechidah* level of the soul, which is the "source of the flow-*Mazal*" of the soul. That is, due to the matter of the⁴⁴¹ "flow of waters from Lebanon (לבנון)," there is an effect on the soul as it manifests in the body, to either be in a state of,⁴⁴² "or he has seen-*Oh Ra'ah*-או ראה-," or in a state of "or he knew-*Oh Yada*-או ידע-," being that "it heard the voice of the oath-*Alah*-אלה."

This likewise is the meaning of the statement in Talmud,⁴⁴³ "'Every tongue (*Lashon*)⁴⁴⁴ shall swear' refers to the day of birth, as the verse states,⁴⁴⁵ 'He who has clean hands and a pure heart, who has not taken My Name in vain, and has not sworn deceitfully.'" In other words, he certainly is not violating this oath (*Shvu'ah*-שבועה). Thus, it is through this that [the soul] merits and is thereby caused to come to the matter of [the

⁴⁴¹ Song of Songs 4:15; See Rashi there.

⁴⁴² Leviticus 5:1 *ibid*.

⁴⁴³ Talmud Bavli, Niddah 30b *ibid*.

⁴⁴⁴ The word "tongue-*Lashon*-לשון" also means "language," and thus can be read "every language."

⁴⁴⁵ Psalms 24:4

preceding verse], “ascending the mountain of *HaShem*-
יהו"ה.”⁴⁴⁶

10.

This then, is the matter of “He is made to take an oath (*Mashbee'een*-משביעיין) – be righteous (*Tzaddik*).” In this, there are two meanings from one extreme to the other extreme. There is the meaning that he is made to take an oath to be righteous (*Tzaddik*) in the utmost state of elevation, meaning that he utterly detests evil etc., about which, our sages, of blessed memory, stated,⁴⁴⁷ “the Holy One, blessed is He, saw that the righteous are few.” There also is the simple meaning, which refers to the oath that every soul is made to swear before its descent to below.

The reason is because the soul of every Jew also has the matter of “be righteous (*Tzaddik*),” as it stems from the aspect of “she is pure (*Tehora Hee*-טהורה היא),” which transcends “You have created her (*Atah Baratah*-אתה בראתה).” In other words, this refers to the soul as it is in the world that is completely pure, which is the World of Unity (*Olam HaAchdut*). Thus, stemming from the matter of,⁴⁴⁸ “A flow of waters from Lebanon (לבנון),” this is drawn down and bonded to the aspect of “You have blown her into me-*Bi*-בי.”

⁴⁴⁶ Psalms 24:3

⁴⁴⁷ Talmud Bavli, Yoma 38b

⁴⁴⁸ Song of Songs 4:15; See Rashi there.

In other words, this comes through the fact that “he is made to take an oath (*Mashbee’een Oto*-משביעין אותו)” which is drawn down from the aspect of “In Myself-*Bi*-בי I have sworn” that “every tongue (*Lashon*)⁴⁴⁹ shall swear.” Through this there thereby is satiety (*Musba*-מושב) with every manner of goodness, beyond the measure and limitations of the world.

11.

From the above we can also understand the matter of “He redeemed my soul in peace,” as it relates to the battle that occurs upon the descent of the soul to manifest within the body and animalistic soul. That is, in this too there are two meanings that are two extremes. The inner meaning of “He redeemed my soul in peace” is as it stems from the inner aspect (*Pnimityut*) of the soul, which is service of *HaShem*-יהוה, blessed is He, that stems from the singular-*Yechidah* essence of the soul, which is in a way of peace (*Shalom*-שלום) and transcends the toil of “the time of prayer is the time of battle.”

That is, here the existence of battle is entirely inapplicable. For, not only have the desires of the body and animalistic soul become holy, (meaning that they have been entirely transformed to good, and it therefore is utterly inapplicable to desire that which is not good), but even the essence of the body and animalistic soul are made to be entirely holy.

⁴⁴⁹ The word “tongue-*Lashon*-לשון” also means “language,” and thus can be read “every language.”

It thereby is automatically utterly inapplicable for him to have desire or pleasure in anything that is the antithesis of holiness, to the point that for him, this is not even a test. For, the matter of holiness is entirely good, entirely desirable (*Ratzon*) and entirely pleasurable (*Taanug*). He sees and feels no other matter at all. Moreover, this is not just from his Godly soul, but even from his body and animalistic soul.

This matter is present in each and every Jew as he is in his root and source Above, and is then drawn all the way down,” thereby causing that the matter of, “if a soul should sin,” is the diametric opposite of the nature of a Jew, even the simplest of the simple, and even those who are below the level of the intermediates (*Beinonim*), about whom it states, “The wicked are full of remorse,” and even to those who are below this.

This affects that every Jew should come to have the service of *HaShem*-יהו"ה, blessed is He, indicated by the verse, “He redeemed my soul in peace,” according to the teachings of our sages, of blessed memory,⁴⁵⁰ that it refers to a person who engages in Torah study, acts of lovingkindness, and prays with the congregation. Through this, there is caused to be the redemption of “Me and My children from amongst the nations of the world” with the coming of our righteous Moshiach in the near future, in the most literal sense.

⁴⁵⁰ Talmud Bavli, Brachot 8a

Discourse 7

“*Ner Chanukah Mitzvah L’Hanicha - It is a mitzvah to place the Chanukah lamp*”

Delivered on Shabbat Parshat Vayeishev,
1st day of Chanukah, Shabbat Mevarchim Tevet, 5720
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,⁴⁵¹ “It is a *mitzvah* to place the Chanukah lamp at the entrance to one’s house, on the outside etc. The *mitzvah* is from sunset until the foot traffic of the Tarmodites ceases.” Now, the *mitzvah* of the Chanukah lamp is that there must be a flame (*Ner*-נר) and light (*Ohr*-אור), the which is the matter of [the verse],⁴⁵² “For a *mitzvah* is a flame (*Ner*-נר) and Torah is light (*Ohr*-אור).” The *mitzvah* is to place it at the entrance to one’s home on the outside, meaning with the intention to illuminate the outside.

Now, we must understand why the *mitzvah* of the Chanukah lamp differs from other *mitzvot* that also involve [the kindling] of lights, such as the lights of the Holy Temple, and the lights of Shabbat, which are specifically kindled inside. For, the Shabbat lights for to illuminate the home, as known, that the reason for the *mitzvah* of the Shabbat lights is for the sake of

⁴⁵¹ Talmud Bavli, Shabbat 21b

⁴⁵² Proverbs 6:23

having peace and harmony at home (*Shalom Bayit*).⁴⁵³ It thus is certain that they must be kindled inside.

The same is so of the lights of the Holy Temple, that they specifically are lit in the interior. They likewise are positioned to the right, and this is so both of the lights [of the Candelabrum (*Menorah*)] in the Holy Temple – as it states,⁴⁵⁴ “The Table (*Shulchan*) was in the north, and the Candelabrum (*Menorah*) was in the south” – and also is so of the Shabbat lights, as the Siddur of the Arizal states,⁴⁵⁵ that they must be placed on the right. Additionally, the time for lighting them is specifically when it still is day.⁴⁵⁶ This being so, why does the *mitzvah* of [kindling] the Chanukah lights differ in all these matters?

The explanation is that the matter of the Chanukah lights is to bring about “the cessation of the foot traffic of the Tarmodites (*Rigla d’Tarmuda’ee*-רגלא דתרמודאי).” As stated in books of Kabbalah,⁴⁵⁷ the name “Tarmod-תַרמוֹד” shares the same letters as “rebellious-*Moredet*-מורדת.” The same is so in the literal sense, that the servants of Shlomo rebelled against him and intermingled with the Tarmodites etc.⁴⁵⁸

⁴⁵³ Shulchan Aruch of the Alter Rebbe, Orach Chayim 263:1; Talmud Bavli, Shabbat 23b; Mishneh Torah, Hilchot Chanukah 4:14

⁴⁵⁴ Talmud Bavli, Yoma 21b

⁴⁵⁵ See the Siddur of the Arizal (section on the Shabbat lights); Also see Mishnat Chassidim, Mesechet Leil Shabbat 3:8

⁴⁵⁶ Talmud Bavli, Shabbat 23b, and elsewhere.

⁴⁵⁷ Emek HaMelech, Shaar Kiryat Arba, beginning of Ch. 111 (108a); Kohelet Yaakov, section on “Tarmod-תַרמוֹד.”

⁴⁵⁸ See Talmud Bavli, Yevamot 16b; Likkutei Sichot Vol. 3 p. 811, note 3 and elsewhere.

This then, is the meaning of “the cessation of the foot traffic of the Tarmodites (*Rigla d’Tarmuda’ee*-רגלא דתרמודאי-).” That is, through the light of the Chanukah lights, we bring about a cessation of the matter of rebelliousness (*Meridah*-מרידה) etc.⁴⁵⁹ In other words, because of the abundance of the light (*Ohr*) of the Chanukah lights – and what this means is not just abundance in quantity, but also abundance in quality (as explained elsewhere)⁴⁶⁰ – due to the abundance of light (*Ohr*), we affect the cessation of the side opposite holiness. This is not in a way of battle, but is automatic.

This is like what we explained before⁴⁶¹ about the verse, “He redeemed my soul in peace.” That is, this is service of *HaShem*-יהו"ה, blessed is He, that is not at all in a way of tests, being that through one’s toil, he already affected in himself that there altogether is no opposition. Therefore, the side opposite holiness has no hold on him. This is similar to what will take place in the coming future, when the prophecy,⁴⁶² “I shall remove the spirit of impurity from the land,” will be fulfilled. Therefore, no battles at all are necessary and the redemption is in peace.

Now, just as this was so in the days of Shlomo, who was “a man of tranquility,”⁴⁶³ and wars were unnecessary, such that the queen of Sheba brought him all the sparks of holiness by her

⁴⁵⁹ See *Ohr HaTorah, Bereishit (Chanukah)* Vol. 5, p. 942a

⁴⁶⁰ See *Sefer HaMaamarim* 5713 p. 228 (Translated in *The Teachings of The Rebbe, 5713, Discourse 23, Ch. 3.*)

⁴⁶¹ See the discourse entitled “*Padah b’Shalom*” of the 19th of Kislev of this year, 5720, Discourse 6.

⁴⁶² *Zachariah* 13:2

⁴⁶³ *Chronicles* I 22:9

own volition, without any war,⁴⁶⁴ this likewise is so of the Chanukah lights, that because of the abundance of light (*Ohr*), the side opposite holiness is caused to cease (“the cessation of the foot traffic of the Tarmodites-תַּרְמוּדִים”) automatically, without any need for wars.

However, according to what Midrash states,⁴⁶⁵ as cited by Ramban (Nachmanides) at the beginning of the Torah portion of Beha’alotcha, that the Chanukah lights are establish forever, it is understood that the Chanukah lights are greater than the level in the days of Shlomo. For, in the days of Shlomo, even though there was peace and “the moon was in a state of perfection,”⁴⁶⁶ nonetheless, for fifteen generations after Shlomo there was continual diminishment, until Nevuchadnetzar destroyed the Holy Temple.

However, this will not be so of the coming future, at which time the side opposite holiness will not be given any existence whatsoever, and it all will be transformed to holiness. This is as stated,⁴⁶⁷ “For then I will transform the nations [to speak] a clear language, so that they all will proclaim the Name *HaShem*-יהוה, to worship Him with united resolve.”

The same so of the Chanukah lights, which are established forever, meaning that there is no matter of destruction in them whatsoever. It is specifically the [Chanukah lights] that bring about “the cessation of the foot

⁴⁶⁴ See the discourse entitled “*Padah b’Shalom*” 5675 (*Hemshech* 5672 *ibid.* p. 769).

⁴⁶⁵ Midrash Bamidbar Rabba 15:6

⁴⁶⁶ See Zohar I 225b; Midrash Shemot Rabba 15:26

⁴⁶⁷ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4 (the *Shema*).

traffic of the Tarmodites-תַּרְמוּדַי,” meaning, the cessation and nullification of the side opposite holiness, and its transformation into holiness, which will happen in the coming future.

2.

Now, to understand this we must preface with an explanation⁴⁶⁸ of the verse,⁴⁶⁹ “All Your works shall thank You, *HaShem*-יהו"ה, and Your pious ones will bless You.” That is, two matters are enumerated here; “Thanks-*Hoda'ah*-הוֹדָאָה” and “blessing-*Brachah*-בְּרַכָּה.” The difference between them is like the difference between a blessing (*Brachah*) and a prayer (*Tefillah*).⁴⁷⁰

As known, prayer applies to everyone, since it is both a Torah *mitzvah*⁴⁷¹ and a Rabbinical ordinance.⁴⁷² This is especially so according to the Alter Rebbe,⁴⁷³ that in our times

⁴⁶⁸ See the discourse entitled “*Padah b'Shalom*” 5675 (*Hemshech* 5672 p. 766 and on); Also see the discourse entitled “*Padah b'Shalom*” 5726, Ch. 3 and on, and its continuation “*Lehavin Inyan Neiros Chanukah*” of the year 5726, Ch. 4 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 117 and on; p. 133 and on).

⁴⁶⁹ Psalms 145:10

⁴⁷⁰ See Likkutei Torah, Re'eh 19a; Ohr HaTorah, Bereishit Vol. 6, p. 725b; Vayikra Vol. 1, p. 26, p. 29, Naso p. 270 and on; Also see Likkutei Sichot, Vol. 18, p. 38 and on.

⁴⁷¹ Mishneh Torah, Hilchot Tefilah 1:1

⁴⁷² See Ramban in Hassagot Sefer HaMitzvot, Mitzvat Aseh 5; Sefer Mitzvot Katan, Mitzvah 12; Sefer Zohar HaRakia of the Rashbatz, Section 12; Also see the discourse entitled “*Bati LeGani*” 5735, Ch. 4 (Torat Menachem, Sefer HaMitzvot “*Bati LeGani*” Vol. 1 p. 170).

⁴⁷³ See Tanya, Kuntres Acharon 162a; Igrot Kodesh of the Alter Rebbe, p. 34 and on; Also see Iggeret HaKodesh, Vol. 12, p. 412.

“it literally is a Torah imperative.” This being so, it is understandable that prayer applies equally to everyone.

This is also understood from the fact that prayer is the matter of elevating all the sparks [of holiness] from matters that a person was engaged in, in accordance to Torah, throughout the day, that they all become refined and elevated during prayer. This matter is therefore applicable to everyone. This is because everyone is engaged in physical matters that he must elevate, being that his soul descended below. This elevation is done through prayer.

From this it is understood that the matter of prayer stems from below. In other words, through his own toil, the [person] below affects the refinement and elevation of the sparks [of holiness]. Since this stems from the one below, it is understood that the matter is dependent on the manner of the toil, and the preparation that the [person] below has undergone.

That is, when there is greater preparation in one’s toil in serving *HaShem*-יהו"ה, blessed is He, his prayer will be much more effective. This is to such an extent that even the loftiest prayer, such as the prayer of Choni HaMe’agel,⁴⁷⁴ which was the loftiest of prayers, depends on the manner of a person’s preparation below, as will soon be explained.

It also is understood that since prayer stems from the one below, it cannot be in the way of a command or an edict,

⁴⁷⁴ Talmud Bavli, Taanig 19a, 23a; Also see Zohar III 59b; Ohr HaTorah, Vayikra p. 257 and on; Discourse entitled “*Iia b’Zohar Zimna Chada*” 5627 (Sefer HaMaamarim 5627 p. 267 and on).

but by way of supplication. This is why the style and liturgy of prayer is in a way of supplication.

However, blessing (*Brachah*) stems from the One Above, meaning that the one who blesses is higher than what he draws down. He therefore is able to command the blessing to be drawn down. Now, this is something that does not apply to everyone, but only to those who are higher than the blessing and the drawing down, which is why they have the ability to bless, as the verse states,⁴⁷⁵ “And you shall be a blessing,” meaning that the power to bless is given over into your hand. This is the superiority of blessing (*Brachah*) over prayer (*Tefillah*).

On the other hand, there also is a superiority to prayer (*Tefillah*) over blessing (*Brachah*). For, the drawing down that comes through the blessing (*Brachah*) is only from the root and source of the chaining down (*Hishtalshelut*). In other words, that which is drawn down is not novel, but is only a drawing down of that which was concealed in the root and source. This is as stated,⁴⁷⁶ “He blessed each one according to his appropriate blessing.”

However, prayer causes a novel drawing down and a new desire. In other words, since prayer is the introduction of a novelty, it therefore is in its power to affect a new desire, to heal the sick and bless the years etc., as known. Due to this, there is a superiority to prayer (*Tefillah*) over blessing (*Brachah*).

⁴⁷⁵ Genesis 12:2 and Rashi there.

⁴⁷⁶ Genesis 49:28

However, there is another manner of blessing (*Brachah*) that also has the superior element of prayer (*Tefillah*). This is the matter of the blessing of the Holy One, blessed is He, and similarly the Priestly Blessing (*Birkat Kohanim*), the substance of which is the drawing down of novel light that transcends the chaining down of the worlds (*Hishtalshelut*) (like prayer). Nevertheless, it is not in a way of supplication, but in a way of a command and edict (meaning, the superior element of a blessing-*Brachah*).

Now, the superiority of this blessing (*Brachah*) (the blessing of the Holy One, blessed is He) over prayer (*Tefillah*), is not just that it is in the way of a command, (unlike prayer (*Tefillah*), which is by way of supplication), but the superiority is also in the manner in which the novel drawing forth itself is drawn down.

The explanation is that the drawing down of new desire in prayer (*Tefillah*), even though it is a drawing down of a new desire from Above, is nevertheless also dependent on the manner of preparation of the one below. We find this in the prayer of Choni HaMe'agel, who said,⁴⁷⁷ "This is not what I asked for... This is not what I asked for..." until the appropriate rains descended. This is because the drawing down through prayer stems from the one below.

This is not so of the matter of blessing (*Brachah*) in which the drawing down stems from the one Above. This is

⁴⁷⁷ Talmud Bavli, Taanit 19a, 23a; Also see Zohar III 59b; Ohr HaTorah, Vayikra p. 257 and on; Discourse entitled "Iia b'Zohar Zimna Chada" 5627 (Sefer HaMaamarim 5627 p. 267 and on).

similar to the drawing down affected through Torah, the substance of which is a drawing down stemming from the One Above, as we find the Rabbi Shimon Bar Yochai, who through speaking words of Torah, immediately caused the descent of the rains in the appropriate way.⁴⁷⁸

However, in this there is equality between the blessing of the Holy One, blessed is He, and the matter of prayer (*Tefillah*). For, in both there is a drawing down of new desire that transcends the chaining down of the worlds (*Hishtalshelut*). About this the verse states,⁴⁷⁹ “You would utter a decree and it would be done.” This is as our sages, of blessed memory, stated,⁴⁸⁰ “Even if He (the Holy One, blessed is He) says so, and you say otherwise, yours is enduring and His is not,” for the Holy One, blessed is He, decrees and the righteous-*Tzaddik* nullifies the decree.

In other words, even when the Holy One, blessed is He, (the aspect of the chaining down of the worlds – *Hishtalshelut*) decrees something, nevertheless, the righteous-*Tzaddik* [can] nullify it, whereas when the righteous-*Tzaddik* decrees, then the Holy One, blessed is He, fulfills it and it is drawn down below. This is because the blessing (*Brachah*) is in such a way that it draws down a new desire in the chaining down of the worlds (*Hishtalshelut*).

The explanation is that, in general, the desire (*Ratzon*) is the Crown-*Keter*. Now, in the Crown-*Keter* itself, there is

⁴⁷⁸ See the citations to Zohar etc., in the preceding note.

⁴⁷⁹ Job 22:28

⁴⁸⁰ Talmud Yerushalmi, Taanit 3:10; Also see Talmud Bavli, Taanit 23a

the externality of the Crown-*Keter* and the innerness of the Crown-*Keter*, these being the externality (*Chitzoniyut*) of the Crown-*Keter* and the innerness (*Pnimiyyut*) of the Crown-*Keter*. When the drawing down stems from the innerness (*Pnimiyyut*) of the Crown-*Keter*, a new desire (*Ratzon*) is made, and the externality of the Crown-*Keter* changes.

This is the meaning of the word “[Your pious ones] will bless You-*Yevarchuchah*-יברוכה-כה,” which divides into כה יברכו כה “they will draw down thus-*Koh*-כה”⁴⁸¹ Similarly, about the Priestly Blessing the verse states,⁴⁸² “Thus-*Koh*-כה shall you bless [the children of Israel],” in which the word “shall you bless-*Tevarchu*-תברכו” shares the same letters as “with His crown-*b’Kitro*-בתרו-ב,” which is the matter of drawing down from the innerness (*Pnimiyyut*) of the Crown-*Keter*.

The word “Thus-*Koh*-כה” refers to the aspect of Kingship-*Malchut*.⁴⁸³ This then is the meaning of “Thus shall you bless-*Koh Tevarchu*-כ”יה תברכו,” as well as “They shall bless Thus-*Yevarchu Koh*-כה” יברכו כ”ה.”⁴⁸⁴ That is, we bless and draw down the aspect of “Thus-*Koh*-כה” with a new drawing from the innerness (*Pnimiyyut*) of the Crown-*Keter*.

This then, is the meaning of the verse,⁴⁸⁵ “All Your works shall thank You, *HaShem*-יהו”ה, and Your pious ones will

⁴⁸¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁴⁸² Numbers 6:23; Also see Shaarei Orah of Rabbi Yosef Gikatilla translated as Gates of Light, Gate One (*Malchut*) *ibid*.

⁴⁸³ See Shaarei Orah of Rabbi Yosef Gikatilla translated as Gates of Light, Gate One (*Malchut*) *ibid*.

⁴⁸⁴ See Shaarei Orah of Rabbi Yosef Gikatilla translated as Gates of Light, Gate One (*Malchut*) *ibid*.

⁴⁸⁵ Psalms 145:10

bless You.” The thanks (*Hoda'ah*) is to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. About this the verse states, “All Your works shall thank You, *HaShem*-יהו"ה.” That is, it is in everyone’s power to give thanks etc., since the Name of Heaven is frequent in all mouths.⁴⁸⁶

The verse then continues “and Your pious ones will bless You-*Yevarchuchah*-יברכוכה,” which comes to include the matter of blessing (*Brachah*) together with the matter of thanks (*Hoda'ah*) in a single verse. In other words, the blessing is in the same essential light (*Ohr HaAtzme*) of *HaShem*-יהו"ה, blessed is He, where the submission and gratitude (*Hoda'ah*) was. (This also is why the Priestly Blessing is included in the Blessing of Thanks (*Hoda'ah*)⁴⁸⁷ [of the *Amidah* prayer].)

This is the matter of drawing down (*Hamshachah*) from the innerness (*Pnimityut*) of the Crown-*Keter*. However, this drawing down (*Hamshachah*) is not in everyone’s ability, but is specifically in the ability of “Your pious ones (*Chassidecha*-חסידריך).”

3.

The explanation is that our sages, of blessed memory, stated,⁴⁸⁸ “Who is Pious (*Chassid*-חסיד)? One who does

⁴⁸⁶ See Torah Ohr, Vayera 14b; Sefer HaMaamarim 5689 p. 23 and on, and in the citations there, note 127.

⁴⁸⁷ After the *Modim* blessing in the *Amidah* prayer.

⁴⁸⁸ Zohar II 114b; Introduction to Tikkunei Zohar 1b; Tanya, Likkutei Amarim, Ch. 10 (15b).

kindness (*Mitchessed*-מתחסד) for his Owner.” Torah Ohr (on Parshat Mishpatim)⁴⁸⁹ explains that “His Owner-*Kono*-קרנו” refers to *Zeir Anpin* of the world of Emanation (*Atzilut*). This is because the words⁴⁹⁰ “Blessed is your Maker (*Oseich*-עושך), blessed is your Former (*Yotzreich*-יוצרך), blessed is your Creator (*Boreich*-בוראך), blessed is your Owner (*Koneich*-קונך),” refer to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*).

We thus find that “your Owner (*Koneich*-קונך) refers to the world Emanation (*Atzilut*),” which is the matter of acquisition (*Kinyan*-קנין). That is, just as an acquisition is not the bringing of something new into being, but is only the matter of transferring something from one domain to another domain, the same is so of the world of Emanation (*Atzilut*), that it is not something new, but is only the revelation of that which is concealed (*Gilyu HaHe’elem*), as known.

Now, the primary aspect of the world of Emanation (*Atzilut*) is the aspect of *Zeir Anpin*. For, Kingship-*Malchut* is the aspect of created beings as they are rooted in the world of Emanation (*Atzilut*). However, the primary aspect of the world of Emanation (*Atzilut*) is the aspect of *Zeir Anpin*, which is the end of the world of Emanation (*Atzilut*).⁴⁹¹ This is why *Zeir Anpin* of the world of Emanation (*Atzilut*) is called “his Owner (*Kono*-קרנו).”

⁴⁸⁹ Torah Ohr 75d, 76b; See *Hemshech* 5666 p. 160 and on.

⁴⁹⁰ In the Kiddush Levanah liturgy.

⁴⁹¹ See Torah Ohr, Terumah 81b; *Hemshech* 5666 p. 684 and on, and elsewhere.

Thus, the meaning of “One who does kindness-*Chessed*-חסד with his Owner,” in that he draws down additional lights into *Zeir Anpin*. This is because *Zeir Anpin* is in a state of constriction and smallness, which is the meaning of the word “small-*Zeir*-זעיר.” It therefore is necessary to bless and draw down additional lights (*Orot*) into *Zeir Anpin* from the aspect of the Long Patient One-*Arich*.

Tikkunei Zohar⁴⁹² explains the word “*Kono*-קונו” as “his Nest-*Kan*-קן די ליה,” which is the aspect of Kingship-*Malchut* and is called a “Nest-*Kan*-קן.”⁴⁹³ Thus, the matter of doing “kindness-*Chessed*-חסד with his Nest-*Kono*-קונו,” meaning, with the *Sefirah* of Kingship-*Malchut*, is (not only the drawing down of additional lights (*Orot*), but also is) the matter of satisfying the lacking, in that Kingship-*Malchut* is in a state of lacking light (*Ohr*).

To explain, Kingship-*Malchut* is the root and source of the existence of “somethingness” (*Yesh*) and separateness (*Nifrad*). This is because it lacks all aspects of lights (*Orot*) within it, as known about the verse,⁴⁹⁴ “You alone are *HaShem*-יהוה; You (*Atah*-את) made the heavens etc.” That is, the coming into being of the heavens etc., is from the aspect of “You-*Atah*,” spelled lacking the letter *Heh*-ה. This is because the aspect of Kingship-*Malchut* lacks the five-ה Statures (*Partzufim*), these being the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, and Kingship-

⁴⁹² Cited in Tanya, Ch. 10 *ibid*.

⁴⁹³ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Nest-*Kan*-קן.”

⁴⁹⁴ Nehemiah 9:6

Malchut, and all that remains in it, is just the aspect of Kingship-*Malchut* of Kingship-*Malchut*.

Now, just as this is so of the “particular world of Emanation (*Atzilut*)”, this likewise is so of the “general world of Emanation (*Atzilut*).” This refers to the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that filled the place of the void before the restraint of the *Tzimtzum*. That is, for there to be the drawings down which follow the restraint of the *Tzimtzum*, this is also brought about by the lacking of the five Statures (*Partzufim*), which also are present in the “general world of Emanation (*Atzilut*).

For example, in regard to that which arose in *HaShem*’s-יהו"ה Supernal desire [before the restraint of the *Tzimtzum*], to bestow goodness, since “He desires kindness,”⁴⁹⁵ the aspect of the “desire (*Chafetz*) for kindness” is the aspect of the Ancient One-*Atik*, and “the desire (*Ratzon*) to bestow goodness” is the aspect of the Long Patient One-*Arich*, until the desire of “I will be King (*Ana Emloch*-אנא אמלוך)” etc.

However, for there to be the drawing down after the restraint of the *Tzimtzum*, there was the [withdrawal and] lacking of all five Statures (*Partzufim*), so that all that remained was the aspect of the [final letter] *Tav*-ת"ו, such that it is as though it can be said of it, that it is Kingship-*Malchut* of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He.⁴⁹⁶

⁴⁹⁵ Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁴⁹⁶ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1

This then, is the matter of lacking in the aspect of Kingship-*Malchut*. Therefore, to satisfy the lacking, it is necessary for there be the blessing (*Brachah*) and drawing down. [The same is so of the aspect of *Zeir Anpin*, that there is a matter of a lacking in the light (*Ohr*). For, as known, *Zeir Anpin* is only emanated in the aspect of the six directions etc., and it is therefore applicable for there to be a matter of satisfying the lacking in it. Nevertheless, the primary lacking and the primary satisfaction of the lacking is in Kingship-*Malchut*.]

However, the matter of satisfying the lacking as it stems from [one] “who acts kindly (*Mitchessed*-מתחסד) with his Owner,” which specifies kindness-*Chessed*-חסד, is in a way of drawing down additional lights (*Orot*), beyond just satisfying the lacking. This is as Rambam states⁴⁹⁷ in explanation of the superiority of kindness-*Chessed* over charity (*Tzedakah*). That is, it is fitting to give charity (*Tzedakah*) to each person according to what is appropriate to him. For, as known about charity (*Tzedakah*),⁴⁹⁸ “[You shall open your hand to him...] his requirements, whatever is lacking to him.” However, you have no obligation to make him wealthy.

In contrast, the matter of kindness-*Chessed* is the bestowal of goodness in a way of wealth. This likewise is the meaning of the statement of our sages, of blessed memory,⁴⁹⁹ “Acts of kindness (*Gemilut Chassadim*) are greater than charity

⁴⁹⁷ See the Rambam’s commentary to Mishnah Avot 5:6; Moreh Nevuchim 3:53.

⁴⁹⁸ Deuteronomy 15:8 and Rashi there; Ketuvot 67b

⁴⁹⁹ Talmud Bavli, Sukkah 49b

(*Tzedakah*). Charity is given to the poor, whereas acts of kindness are both for the poor and the rich.” This is because it is not just the matter of satisfying a lacking, but is also the drawing down of additional lights (*Orot*).

This then, is the meaning of “Your pious ones (*Chassidecha*-חסידים) shall bless You (*Yevarchuchah*-יברכוכה),” meaning that there should be a drawing down of the aspect of “Thus-*Koh*-כה,” which is the aspect of Kingship-*Malchut*, not just in a manner of filling the lacking, but also the drawing down of additional lights and new desire that transcend the chaining down of the worlds (*Hishtalshelut*) from the innerness (*Pnimityut*) of the Crown-*Keter*, as mentioned before.

4.

Now, because of the drawing down of additional light that transcends the chaining down of the worlds (*Hishtalshelut*) into the aspect of Kingship-*Malchut*, the nullification of the side opposite holiness is also caused, to the point that no battle at all is necessary. This is the matter of redemption in peace.

However, in this itself, there are various levels. This itself is the difference between how it was in the days of Shlomo, and how it will be in the coming future. For, as previously explained, in the days of Shlomo “the moon was in a state of perfection.”⁵⁰⁰ This perfection was not just the satisfaction of the lacking, but its matter was the abundance of

⁵⁰⁰ See Zohar I 225b; Midrash Shemot Rabba 15:26

much greater bestowal, which is the matter of wealth (*Asheeroot*-עשירות).

[The same is so of the filling of the moon, in that “the moon was in a state of perfection” every month, which is the matter of drawing down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), so that there is a drawing down of all the light (*Ohr*) which relates to each particular month, in a way of wealth (*Asheeroot*-עשירות).] It is for this reason that in his days there was peace, and the sparks were refined automatically, as explained before.

Even so, it was not that they were completely transformed in the very essence of their beings, as will be in the coming future, when “I will then transform the nations [to speak] a clear language, so that they all will proclaim the Name *HaShem*-יהו"ה, to worship Him with united resolve.”⁵⁰¹

The explanation is that Etz Chayim states⁵⁰² that there are seven levels in the ascent of Kingship-*Malchut*. In the days of Shlomo, Kingship-*Malchut* ascended to the sixth level. That is, the aspect of Kingship-*Malchut* ascended to be face to face (*Panim b'Panim*) with *Zeir Anpin*. However, it was not yet in a way that one Crown-*Keter* shared by both of them, but rather in a way that His Crown-*Keter* is above her Crown-*Keter*, and she receives the light through *Zeir Anpin*.

⁵⁰¹ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4 (the *Shema*).

⁵⁰² Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 2

It explains there⁵⁰³ that at this level, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, does not yet illuminate within Kingship-*Malchut* of Kingship-*Malchut*, but remains included in her Foundation-*Yesod*. In other words, the drawing down of the light (*Ohr*) is within all aspects of Kingship-*Malchut*, until the aspect of the Foundation-*Yesod* of Kingship-*Malchut*. This causes that even Kingship-*Malchut* of Kingship-*Malchut* is included in the Foundation-*Yesod*. Nevertheless, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is not drawn down, nor does it radiate [all the way] into Kingship-*Malchut* of Kingship-*Malchut*, as she is in her place.

The explanation of this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that the Foundation-*Yesod* of Kingship-*Malchut* is the matter of the bond of the recipient (*Mekabel*) with the Bestower (*Mashpiya*). This specifically only applies when the recipient senses the revelation of the light (*Ohr*) of the Bestower, and as a result, is drawn to the Him and bonds with Him. In contrast, if he does not sense the revelation of the light (*Ohr*), he does not bond with Him etc.

This is how the revelation was in the days of Shlomo, (that the aspect of Kingship-*Malchut* of Kingship-*Malchut* was included in the aspect of the Foundation-*Yesod* of Kingship-*Malchut*). That is, because of the abundance of light (*Ohr*), they became refined, and at the very least, elevated all the sparks of the side of holiness. For, although the sparks became very distant [from fire of the torch], they nevertheless are of the

⁵⁰³ Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 1

aspect of holiness, and therefore the matter of nullification (*Bittul*) and bonding applies to them. In other words, they still can come to have a sense of *HaShem*'s יהו"ה Godliness and be in a state of "running" desire (*Ratzo*) to ascend Above. This is why they were awakened and elevated through the revelation of [the fire of] the torch etc.

However, even after the queen of Sheba brought Shlomo all the sparks, there still remained sparks [of holiness] that had not been refined. (For, there were various matters that had sparks of holiness in them, but were not brought to Shlomo.) In other words, only the sparks in which some light (*Ohr*) was sensed, became refined and included in holiness, like a spark that is drawn to the torch and be included in its fire.

However, about the sparks whose light completely darkened, [like Tanya states⁵⁰⁴ about the three husks of *Kelipah* that are completely evil and have no good in them at all – what is meant here is not⁵⁰⁵ that they no spark of goodness at all, being that it is impossible for something to be sustained in its existence without any spark of Godliness – rather, what is meant is that the spark has become so distant, that its light has darkened, similar to the verse,⁵⁰⁶ “The flame of the wicked shall be snuffed out (*Yidach*-ידעך).”] That is, these sparks were not refined in the days of Shlomo, and therefore the side opposite holiness still remained in existence etc.

⁵⁰⁴ Tanya, Likkutei Amarim, Ch. 6

⁵⁰⁵ See the discourse entitled “*Vayigdelu HaNe'arim*” 5665 (Sefer HaMaamarim 5665 p. 104); Also see the discourse entitled “*Ner Chanukah*” 5670 (Sefer HaMaamarim 5670 p. 104); *Hemshech* 5672 Vol. 2 p. 770.

⁵⁰⁶ Job 21:17

However, about the coming future it is written,⁵⁰⁷ “I will remove the spirit of impurity from the land,” meaning that there will be a refinement of those sparks in which there is a sense of *HaShem* ’s-יהוה light, blessed is He, but beyond that, the very essence of the existence of the side opposite of holiness will be transformed to holiness.

In other words, in the days of Shlomo there was the refinement of the sparks that stemmed from the revelation of the light (*Ohr*), and therefore there was a refinement of only those sparks in which it was applicable to have a sense of the light. However, there was no refinement of those sparks whose light had completely darkened, but remained in existence etc. Therefore, even though in the days of Shlomo, the refinement was in a way of peace, and the side opposite holiness had no hold, there nevertheless remained some element of the side opposite holiness that was not transformed in essence.

Because of this, even though the queen of Sheba brought the sparks to Shlomo, nevertheless, over time, Nevuchadnetzar descended from her⁵⁰⁸ and destroyed the Holy Temple etc. In contrast, in the coming future there will not be any existence of the side opposite holiness, since all of existence will have been transformed to holiness. This likewise is the matter of the Chanukah lights, which bring about “the cessation of the foot traffic of the Tarmodites-תרמודאי,” so that they cease and are completely nullified.

⁵⁰⁷ Zachariah 13:2

⁵⁰⁸ See Rashi to Kings I 10:13 citing the Arizal; Also see ShaLaH 205b

This is the true matter of,⁵⁰⁹ “[Who is Pious (*Chassid-*מתחסד?)] One who does kindness (*Mitchessed-*מתחסד) with his Owner.” Namely, that the aspect of Kingship-*Malchut* should be filled with the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, stemming from the matter of kindness-*Chessed*-חסד, which transcends charity (*Tzedakah*). For, the refinement that took place in the days of Shlomo, even though it stemmed from the revelation of the light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), and is the matter of wealth (*Asheeroot*-עשירות) (as mentioned before), is still only included in the matter of charity (*Tzedakah*).

This is because the manner of refinement stemmed from the revelation of the light (*Ohr*), meaning that the spark (*Nitzutz*) sensed the light of the torch and therefore became included in it. That is, the sense of revelation affected a sense of lacking in it, meaning that it sensed that it lacked this revelation, and it therefore was drawn to become included in the torch, by which what it lacked was fulfilled. This is like the bond of the recipient (*Mekabel*) with the Bestower (*Mashpia*), stemming from the sense that without the Bestower (*Mashpia*) he is lacking. This being so, this all is included in the matter of charity (*Tzedakah*).

However, the true matter of acts of lovingkindness (*Gemilut Chassadim*) does not stem from the revelation of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, but rather stems

⁵⁰⁹ Zohar II 114b; Introduction to Tikkunei Zohar 1b; Tanya, Likkutei Amarim, Ch. 10 (15b).

from a drawing down of the loftiest level, namely, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, through which all of existence is transformed to holiness.

5.

Now, due to this, something new is also introduced into the matter of prayer (*Tefillah*). Namely, *this* prayer is not to satisfy a lacking, but is the prayer of the wealthy. For, as known,⁵¹⁰ the prayer of the wealthy is the “prayer of Moshe (*Tefillah l’Moshe*).”⁵¹¹ About this Midrash states,⁵¹² “What is the example for this? Three people came to take... from the king... the third one came and the king asked him, ‘What is your request?’ He responded, ‘I ask nothing for myself. However, a certain country is in ruins, and it is yours. Decree that it should be rebuilt etc.’ In the same way, Moshe requested nothing for himself, but only prayed on behalf of the Jewish people.”

The explanation is that the “country” refers to the aspect of Kingship-*Malchut*. “It is in ruins” means that it relates to having the above-mentioned lacking, and is therefore in the category of being “in ruins,” meaning to say that the possibility

⁵¹⁰ Zohar I 168b; Also see the discourse entitled “*Tefilah L’Moshe*” 5660 (Sefer HaMaamarim 5660 p. 49 and on); Discourse entitled “*Vayedaber... Zot Chukat*” of Shabbat Parshat Chukat-Balak 5729, Ch. 4 and on; and its continuation in the discourse entitled “*Tefilah L’Moshe*” of the 13th of Tammuz 5729, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Tammuz p. 25 and on; p. 36 and on).

⁵¹¹ Psalms 90:1

⁵¹² Midrash Tehillim and Yalkut Shimoni to Psalms 90:1

for ruin exists. This is as explained before, that even in the days of Shlomo, who was a man of tranquility, nevertheless, the possibility remained for there to subsequently be destruction etc.

“It is Yours” refers to the fact that Kingship-*Malchut* is rooted in the innerness (*Pnimityut*) of the Crown-*Keter*, and in the innerness (*Pnimityut*) itself, it is rooted in the innerness of the innerness (*Pnimityut d’Pnimityut*). For, as known, Kingship-*Malchut* is rooted in the Unknowable Head (*Reisha d’Lo Ityada*), and in the Unknowable Head (*Reisha d’Lo Ityada*) itself, it is in the innerness (*Pnimityut*) of the Unknowable Head (*Reisha d’Lo Ityada*), and even beyond this, it is rooted in the aspect that is like the Ancient One-*Atik*, which transcends the Skull-*Galgalta* of Primordial Man-*Adam Kadmon*.⁵¹³

This then, is the meaning of “Decree that it should be rebuilt,” meaning, that it should not **at all** be in the category of destruction. This is brought about through drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, within Kingship-*Malchut*. For, through doing so, not only is there the inclusion of the spark within the torch, but beyond this, the very existence of the side opposite holiness is transformed to holiness in essence, as mentioned before.

⁵¹³ See Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6

6.

This likewise is the matter of Chassidus-הסידות.⁵¹⁴ For, in the words of the Alter Rebbe, “A Chassid-חסיד is one who acts *beyond* the letter of the law.”⁵¹⁵ In other words, his intention is not for himself, that he pleads for something that he lacks which he needs, or even for his portion in the world, nor does he even ask that there be drawings to his fellow solely as his fellow relates to him. For, according to the letter of the law, the revelation should be only to himself, but he goes beyond the letter of the law, and does for his fellow, even as he is entirely unrelated to himself.

This is like the teaching of the Baal Shem Tov,⁵¹⁶ that the love of another Jew (*Ahavat Yisroel*) must even be for a Jew who is found in the ends of the earth. This likewise is stated in Tanya,⁵¹⁷ “Like a son who exerts himself on behalf of his father and mother whom he loves more than himself etc.”⁵¹⁸ Beyond this, the matter of Chassidus is that one’s natural emotions (*Midot Tiviyim*) themselves are transformed to holiness (*Kedusha*).⁵¹⁹

It therefore is not at all a contradiction that he himself remains wealthy, even physically, since all his physicality is not

⁵¹⁴ See Kuntres Inyana Shel Torat HaChassidut (from the Sichah talk of the 19th of Kislev 5726), Ch. 1 (Torat Menachem, Vol. 45 p. 257).

⁵¹⁵ See Sefer HaMaamarim 5698 p. 24

⁵¹⁶ See Likkutei Sichot Vol. 1 p. 201; Vol. 21 p. 51

⁵¹⁷ Tanya, Likkutei Amarim, Ch. 10

⁵¹⁸ Zohar III 281a

⁵¹⁹ See the Sichah talk of Shmini Atzeret and Simchat Torah 5694, Ch. 5 (Likkutei Diburim, Vol. 1, 56a and on).

merely for the sake of Heaven, but itself has become Godliness. This is similar to the revelation of the coming future, when all of existence will be transformed to holiness in essence.

This then, is the meaning of “Your pious ones (*Chassidecha*-חסידים) shall bless You (*Yevarchuchah*-יברכוכה).” That is, it is specifically “Your pious ones (*Chassidecha*-חסידים)” whose toil is solely for the sake of the One Above, *HaShem*-יהו"ה, blessed is He, so that even their natures are transformed into Godliness, who “shall bless *Koh-Yevarchu Koh*-כה.” That is, it is they who draw down the innerness (*Pnimityut*) of the Crown-*Keter* into the aspect of Kingship-*Malchut*.

This is also the meaning of the statement in *Zohar*,⁵²⁰ that “Your pious ones (*Chassidecha*-חסידים)” refers to the Priests (*Kohanim*), as it states,⁵²¹ “Your *Tumim* and Your *Urim* befit your pious one (*Ish Chassidecha*-איש חסידים).” This is because the matter of Aharon, the High Priest (*Kohen Gadol*), is to draw down the revelation of *HaShem*'s-יהו"ה Godliness below. This likewise is the matter of the Priestly Blessing, which is the matter of drawing new light (*Ohr*) into the aspect of Kingship-*Malchut*.

This then, is the meaning of “He redeemed my soul in peace.” This is as stated by the Alter Rebbe,⁵²² that it was the recitation of this verse that brought about his redemption and the redemption of the teachings of Chassidus. For, the

⁵²⁰ *Zohar* I 148a-b

⁵²¹ Deuteronomy 33:8

⁵²² See *Igrot Kodesh* of the Alter Rebbe p. 232, brought in *HaYom Yom* of the 19th of Kislev.

teachings of Chassidus are a matter that is beyond the letter of the law, and one's intention is utterly not for himself. Rather, the whole intention [of Chassidus] is to draw down the revelation of *HaShem*'s יהו"ה Godliness below, into the world, (which is the matter of the prayer of the wealthy, as mentioned before). Its toil is in such a way that even the natural emotions (*Midot Tiviyim*) become Godly emotions. Through this, there comes to be redemption in peace, meaning that the side opposite holiness has no hold whatsoever, so that its existence is entirely nullified, to the point that it is transformed to holiness.

7.

This then, explains the teaching,⁵²³ “The *mitzvah* of the Chanukah light is from sunset etc.” In other words, even at the time of the setting of the sun, when there is no illumination of light (*Ohr*) whatsoever, which is the matter of the sparks whose light has become darkened, such that it is inapplicable for them to become included in holiness out of any revelations of light (*Ohr*), being that they have no sensitivity to the light (*Ohr*), nevertheless, the matter of the *mitzvah* of the lights of Chanukah is to affect a transformation to holiness in them, as will be revealed in the coming future.

It likewise is for this reason that the lights of Chanukah are eight in number, just as it will be in the coming future, when there will be a lyre of eight strings,⁵²⁴ eight times *HaShem*-

⁵²³ Talmud Bavli, Shabbat 21b

⁵²⁴ Talmud Bavli, Arachin 13b

יהו"ה.⁵²⁵ About this it states,⁵²⁶ “And *HaShem*-יהו"ה illuminates my darkness,” meaning that even in a time of darkness, because of the aspect of the eighth Name *HaShem*-יהו"ה, there is caused to be “My darkness will illuminate,” and also will shine in a place of darkness, causing all of existence to be transformed to holiness, and the verse,⁵²⁷ “they shall make a sanctuary for Me and I shall dwell within them,” will be fulfilled.

⁵²⁵ See Ohr HaTorah, Bereishit (Chanukah), Vol. 1 326b and on.

⁵²⁶ Samuel II 22:29; See Torah Ohr, Mikeitz 41a, and elsewhere.

⁵²⁷ Exodus 25:8

Discourse 8

*“L’Oseh Nifla’ot -
To He who alone does great wonders”*

Delivered on Shabbat Parshat Mikeitz,
Zot Chanukah, 5720
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of
the date of this publication.

Discourse 9

*“V’Eileh Shemot Bnei Yisroel -
And these are the names of the children of Yisroel”*

Delivered on Shabbat Parshat Shemot,
Shabbat Mevarchim Shevat, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵²⁸ “And these are the names of the children of Yisroel who were coming to Egypt.” The question about the precision here is well known in the teachings of our Rebbes and leaders, (in Torah Ohr,⁵²⁹ Torat Chayim,⁵³⁰ and Ohr HaTorah).⁵³¹ That is, in the Torah portion of Vayigash, the Torah already stated,⁵³² “And these are the names of the children of Yisroel who were coming to Egypt.” If so, why does the Torah repeat their coming to Egypt here?

We also must understand how this repetition applies to the Jewish people and instructs us in our service of *HaShem*-יהוה, blessed is He, throughout all generations. For, the Torah is eternal,⁵³³ and all its matters are eternal and pertain to every generation. This is especially so of the chronicles of our

⁵²⁸ Exodus 1:1

⁵²⁹ Torah Ohr, Shemot 49a

⁵³⁰ Torat Chayim, Shemot, 1a

⁵³¹ Ohr HaTorah, Shemot p. 7

⁵³² Genesis 46:8

⁵³³ Tanya, Likkutei Amarim, Ch. 17, and elsewhere.

forefathers and the tribes, for as known,⁵³⁴ they are the roots of all Jewish souls throughout all generations, all of whom are branches of the souls of our forefathers and the tribes. Therefore, in everything that happened with our forefathers and the tribes, there is instruction pertaining to our service of *HaShem*-יהו"ה, blessed is He, throughout all generations.

In the teachings of Chassidus,⁵³⁵ it is explained that the repetition of their descent to Egypt indicates two matters of descent and drawing down which took place with Yaakov. This is as the verse states,⁵³⁶ “descend, we have descended-*Yarod Yaradnu*-יֵרֵד יִרְדְּנוּ,” indicating two aspects of descent.

To explain, “our forefathers, are themselves the Supernal Chariot (*Merkavah*),”⁵³⁷ which as known, refers to the matter of the Supernal Chariot (*Merkavah*) of the world of Emanation (*Atzilut*).⁵³⁸ Now, there are two levels in the world of Emanation (*Atzilut*); the Elder Yisroel (*Yisroel Sabba*) and the Little Yisroel (*Yisroel Zuta*).⁵³⁹ The union (*Yichud*) of the Elder Yisroel (*Yisroel Sabba*) is with the aspect of *Tevunah*,⁵⁴⁰ which is the aspect of the letters (*Otiyot*) of thought (*Machshavah*), whereas the union (*Yichud*) of the aspect of the

⁵³⁴ See Torat Chayim *ibid.* Also see Torah Ohr, Vayeitzei 24a

⁵³⁵ See Torah Ohr *ibid.* 50d; Torat Chayim *ibid.* 25a and on; Ohr HaTorah *ibid.* p. 41, and Vol. 7 p. 2,471 and on.

⁵³⁶ Genesis 43:20

⁵³⁷ Midrash Bereishit Rabba 47:6; 82:6

⁵³⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and on; Also see Torah Ohr, Shemot 49a and on; Torat Chayim *ibid.* Ohr HaTorah *ibid.* p. 7 and on; Vol. 7 p. 2,476 and on.

⁵³⁹ See Shaar HaYichud of the Mittler Rebbe, translated as the Gate of Unity, Ch. 34.

⁵⁴⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3; Ch. 38, 40 and on.

Little Yisroel (*Yisroel Zuta*), which is the aspect of *Zeir Anpin*, is with the aspect of *Nukva*, which refers to the letters of speech (*Dibur*).

This then, is the matter of the two descents of Yaakov (Yisroel) to Egypt. The first descent is the aspect of the union (*Yichud*) of Yisroel and Rachel, meaning, the Elder Yisroel (*Yisroel Sabba*) and Tevunah, whereas the second descent is the aspect of the union (*Yichud*) of Yaakov and Rachel, meaning, *Zeir Anpin* and *Nukva*.

The teachings of Chassidus⁵⁴¹ further explain that the matter of these two descents, as they relate to the Jewish people as a whole, is that they refer to the matter of the exile in Egypt and all the other exiles. This likewise is the meaning of repetition in regard the ascent, as it states,⁵⁴² “I will bring you up and also go up-*A’alcha Gam Alo*-גם עלה-,” referring to the redemption from Egypt, as well as to the coming redemption. About this the verse states,⁵⁴³ “As in the days when you left the land of Egypt, I will show it wonders.” In other words, the matter of the exile and the redemption from Egypt is a general example for the exiles that followed, as well as for the coming redemption.

The explanation is that just as in the exile that followed after the Torah was given, as known, immediately at the beginning of the exile, the redemption already began, as our

⁵⁴¹ Torah Ohr, Shemot ibid. 49a and on; Torat Chayim ibid. Ohr HaTorah ibid. p. 7 and on; Vol. 7 p. 2,476 and on.

⁵⁴² Genesis 46:4

⁵⁴³ Micah 7:15

sages, of blessed memory, stated,⁵⁴⁴ “His ox bellowed... the Savior of Israel has been born.” The same was likewise so of the exile in Egypt, that at the time of the descent, the Holy One, blessed is He, immediately promised, “I will bring you up and also go up-*A'alcha Gam Alo*-עלה גם עעלך,” and when the Holy One, blessed is He, speaks, it is as [good as] doing it.⁵⁴⁵ In other words, in actuality, the redemption is already present, except that it must be brought out from concealment (*He'elem*) to revelation (*Gilyu*).

Now, just as the exile and redemption in Egypt was entirely for the sake of giving the Torah, as the verse states,⁵⁴⁶ “When you take the people out of Egypt, you will serve God-*Elohi*”מ-אלהים on this mountain,” the same is so of the final exile. That is, the length of the exile is in preparation for the inner aspects (*Pnimityut*) of Torah to be revealed, which will take place in the coming future.⁵⁴⁷

The explanation is that, as known, through Torah and *mitzvot* we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. However, how can one possibly take

⁵⁴⁴ Talmud Yerushalmi, Brachot 2:4; Midrash Eicha Rabba 1:51 – “Rebbi Yudan the son of Rebbi Aivu said: It happened to a Jew who was plowing in the Valley of Arbel that his ox was bellowing. An Arab passed by and heard the bellowing of the ox. He said to him: Jew, Jew, unharness your ox, unharness your plow because the Temple was destroyed. The ox bellowed a second time. He said: Jew Jew harness your ox, fix your plow because King Moshiach has been born. He said to him: What is his name? Menachem. He said to him: What is his father’s name? Chizkiyah.”

⁵⁴⁵ Midrash Bereishit Rabba 44:22 and elsewhere.

⁵⁴⁶ Exodus 3:12

⁵⁴⁷ See Torah Ohr 49a; Torat Chayim 24b; Ohr HaTorah ibid. Vol. 7 p. 2,477 and on.

hold of the Essential Self of *HaShem*-יהו"ה, blessed is He, being that the soul is a limited creation?

This [limitation] is especially true upon its descent to manifest in the [physicality of the] body and animalistic soul, by which additional concealments and hiddenness come about etc. It is in regard to this, that the matter of exile exists, as our sages, of blessed memory, stated,⁵⁴⁸ “Our forefather Avraham chose exile [amongst the nations] over purgatory (*Gehinom*).” For, just as the purpose of purgatory (*Gehinom*) is to refine and purifying the soul, like “an iron crucible,”⁵⁴⁹ which refines and clarifies the silver from any dross within it etc., so likewise, through servitude in Egypt with “difficult toil, with mortar and bricks,”⁵⁵⁰ the soul is refined and clarified.

However, the refinement and clarification brought about in Egypt was solely to remove the concealments and hiddenness caused by the body and animalistic soul. However, even after this, how is it possible for the soul itself, which is a limited created being, to be able to⁵⁵¹ “behold the sweetness of *HaShem*-יהו"ה”? The explanation is that this is possible through the garment of Torah and *mitzvot*, within which the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, manifests. Thus, through Torah and *mitzvot* we take hold of His Essential Self, blessed is He.

⁵⁴⁸ Midrash Bereishit Rabba 44:21; Torah Ohr *ibid.* p. 49b

⁵⁴⁹ Deuteronomy 4:20; Kings I 8:51; Jeremiah 11:4; Torah Ohr *ibid.* Torat Chayim *ibid.*

⁵⁵⁰ Exodus 1:14

⁵⁵¹ Psalms 27:4

2.

The explanation is that, Torah and *mitzvot* are the matter of affecting the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.⁵⁵² This is why before every *mitzvah* we say, “For the sake of unifying the Holy One, blessed is He, and His Indwelling Presence (*LeSheim Yichud Kudsha Breech Hoo u'Shechintei*- הוא אברוך לשם יהוד קודש אברוך הוא (ושכינתיה).”⁵⁵³

Now, as known, to bring about the union of two matters, there must be a drawing down that is higher than both. Thus, through fulfilling Torah and *mitzvot* we affect the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*. This is because fulfilling Torah and *mitzvot* reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the aspect of the Holy One, blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence (the *Shechinah*) or transcends the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

This is the meaning of the verse,⁵⁵⁴ “And these words that I (*Anochi*-אני) command you today [shall be upon your

⁵⁵² See Tanya, Ch. 41 (57b) and elsewhere.

⁵⁵³ See Sefer HaLikkutim of the Arizal, Parshat Re'eh 15:8 and elsewhere; Likkutei Torah, Drushim l'Rosh HaShanah 55c.

⁵⁵⁴ Deuteronomy 6:6

heart],” about which our sages, of blessed memory, said,⁵⁵⁵ “The verse is speaking about the words of Torah.” It is in this regard that the verse specifies, “that I (*Anochi*-אנכי) command you,” in which the verse specifies “I-*Anochi*,” meaning,⁵⁵⁶ “I, who I am-*Anochi*; *Mi SheAnochi*-מי שאנכי,” referring to the Essential Self of *HaShem*-יהוה Himself, blessed is He.

The verse then states,⁵⁵⁷ “And you shall bind them as a sign etc.,” in that all of Torah is equated to the Tefillin,⁵⁵⁸ which refers to the *mitzvot* of the Torah.⁵⁵⁹ In other words, through Torah and *mitzvot* we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

⁵⁵⁵ See Sifri and Rashi to Deuteronomy 6:7; Shulchan Aruch of the Alter Rebbe, Siman 156:17; Hilchot Talmud Torah 3:2

⁵⁵⁶ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”h *Asher Eheye*”h-אשר אהייה,” Zohar (III 11b) states, “The first name is *Eheyeh*-אהייה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d’Ana*-אנא מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheye*”h-אשר אהייה” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheyeh*-אהייה-I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהוה, the God of your forefathers etc.’ It is this Name *HaShem*-יהוה which is the perfection of everything, and this is where there is the revelation and bond of the Holy Name etc.”

⁵⁵⁷ Deuteronomy 6:8

⁵⁵⁸ Talmud Bavli, Kiddushin 35a

⁵⁵⁹ See Likkutei Sichot Vol. 9 p. 79, note 3.

However, we must understand⁵⁶⁰ the statement [in Torah] before this,⁵⁶¹ “You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your being.” Since the verse considers the order of ascent from below to above, beginning with “all your heart,” and above this “with all your soul,” and above this “with all your being,” it is understood that this [ascent] is likewise so of the statement after this, “And you shall bind them as a sign etc.”

That is, the matter of Torah and *mitzvot* is above the aspect of “[You shall love *HaShem*-יהו"ה, your God...] with all your being (*Bechol Me'odecha*).” It therefore is certain that it cannot be said that the words, “And these words that I (*Anochi*-אנכי) command you today [shall be upon your heart],” is below the aspect of “with all your being (*Bechol Me'odecha*).”

This is because serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* must be with joy and goodness of heart.⁵⁶² If we were to say that this is a descent from one's previous level of “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*),” how then can the service be done with joy?

It therefore must be said that the matter of “These words etc.,” is a much higher level than the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*).” This higher matter is felt in the soul even as it manifests in the body and animalistic soul, and it therefore is possible to serve

⁵⁶⁰ See the discourse entitled “*v'Ahavta et HaShem Elohe'cha*” 5676 (Sefer HaMaamariumn 5672-5676 p. 123 and on).

⁵⁶¹ Deuteronomy 6:5

⁵⁶² Deuteronomy 28:47; See Tanya, Ch. 26 (33a)

HaShem-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, with joy and goodness of heart.

3.

However, we must first explain the verse, "And you shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul and with all your being." For, love of *HaShem*-יהו"ה, blessed is He, is primary in man's service of Him. This is as stated,⁵⁶³ "There is no labor like the labor of love." Now, there are three aspects in this, corresponding to three aspects that are present throughout the entire chaining down of the worlds (*Hishtalshelut*). That is, there is *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), there is His light that surrounds and transcends all worlds (*Sovev Kol Almin*), and there is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, before Whom all is considered as nothing.⁵⁶⁴

The explanation is that the light that fills all worlds (*Ohr HaMemaleh*) is in an inner light (*Ohr Pnimi*). The matter of "innerness" (*Pnimityut*) as it is physically, is that the light (*Ohr*) is inside the vessel (*Kli*). However, when it comes to the matter of "innerness" (*Pnimityut*) as it is spiritually, the distinction is that the garment (the vessel-*Kli*) has an effect on that which manifests within it (the light-*Ohr*).

⁵⁶³ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c, and elsewhere.

⁵⁶⁴ See Sefer HaMaamarim 5660 p. 54 and on.

To further explain, in various places⁵⁶⁵ it is explained that *HaShem's* יהו"ה light that fills all worlds (*Ohr HaMemaleh*), which is the inner manifest light (*Ohr Pnimi*), is similar to the inner powers of the soul that manifest in the limbs and organs of the human body, such as the power of sight in the eye, and the power of hearing in the ear etc. That is, each inner power has a unique organ within which it manifests.

However, this matter is not yet indicative of the inner manifest aspect (*Pnimiyyut*), since it also is possible for the transcendent powers (*Makif*) to relate to a particular organ or limb, even though they are found in it in a transcendent encompassing way (*Makif*). This is especially so considering what we explained before, that the distinction of the inner manifest light (*Pnimiyyut*) is that the vessel (*Kli*) has an effect on the light (*Ohr*). It therefore is certain that this matter of each power having an organ unique to it, does not yet indicate the inner manifest light (*Pnimiyyut*).

This is therefore understood from the general matter of the manifestation of the soul in the body, in which the manifestation (*Hitlabshut*) is in an inner way (*Pnimiyyut*). For, as the soul is Above, before its manifestation in the body, it has all the inner powers (*Kochot Pnimiyyim*) within itself, such as intellect (*Sechel*) and emotions (*Midot*), sight (*Re'iyah*), hearing (*Shmiyah*) etc. However, as the soul is Above, all its powers are into matters of spirituality and *HaShem's* יהו"ה Godliness. It is only upon its manifestation in the body that its powers

⁵⁶⁵ See Likkutei Torah, Emor 31a and on.

become involved in matters of physicality, meaning that it now conceptualizes [physically] and sees physically etc.

We thus find that the body has an effect on the powers of the soul, causing them to undergo change from how they were before. For, before the manifestation of the soul in the body, they were there spiritually, and upon their manifestation in the body they became physical.

Beyond this, even the spiritual powers, such as grasping the Godliness of *HaShem*'s יהו"ה, are no longer as they were when the soul was Above, before its manifestation in the body. Thus, in the soul's manifestation in the body by way of inner manifestation (*Hitlabshoot Pnimit*), the garment has an effect on that which manifests within it.

The same is so in the reverse in that, that which is manifest effects the garment, as explained in books (cited in various places)⁵⁶⁶ that through the grasp of the intellect (*Sechel*), with toil and self-investment, creases are caused in the physical brain. From this, we can also understand the matter of *HaShem*'s יהו"ה light that fills all worlds (*Ohr HaMemaleh*), that it is comes in an inner way and manifests in the worlds, and the worlds therefore have an effect on the light.

In other words, the Godly light of *HaShem*-יהו"ה, blessed is He, becomes hidden and concealed because of its manifestation in worlds and vessels, as it states,⁵⁶⁷ "Indeed, You are a God who conceals Himself." What is meant is not that he is concealed from the vessels (*Keilim*), in that He is remains

⁵⁶⁶ Sefer HaMaamarim 5697 p. 254

⁵⁶⁷ Isaiah 45:15

above them, being that this is something that relates to *HaShem's* יהו"ה light which surrounds and transcends all worlds (*Sovev Kol Almin*). Rather, His light that fills all worlds (*Ohr HaMemale*) is present and manifest within the vessels (*Keilim*) which cover over Him.

The same is so of the creations, that the Godly light of *HaShem*-יהו"ה, blessed is He, is present within them and enlivens them, and they sense that they have life, since it is in them in an inner manifest way (*Hitlabshoot*). However, even so, they do not sense that this vitality is Godliness. This is because of the hiddenness and concealment; in that they cover over the light (*Ohr*). This is the effect of the garment (*Levush*) on the light (*Ohr*) which manifests within it, namely, that it does not sense that it is light (*Ohr*) and Godly life.

Now, it is through contemplating the inner manifest light (*Ohr HaMemaleh*) that a person is awakened with a love for Godliness. This is the matter of loving Him “with all your heart (*Bechol Levavecha*-בכָּל לִבְבְּךָ), the matter of which is as in the verse,⁵⁶⁸ “To love *HaShem*-יהו"ה your God... for He is your life.” In other words, just as a person loves the life of his own soul, so likewise, when he contemplates that the vitality of the worlds is *HaShem's* יהו"ה Godliness, he then will desire it, since this is his life.

It thus is understood that the love stemming from this contemplation is not in a way that he wants to leave the world. This is because he does not sense Godliness as it is, in and of

⁵⁶⁸ Deuteronomy 30:20

itself, meaning, as it transcends manifestation in the worlds. Rather, he only senses the Godliness in the worlds, and therefore does not desire to leave the world. Rather, his desire is that the Godliness in the worlds should be revealed in its full strength, and that there will not be concealment and hiddenness etc.

Now, the effect of this love, in that he desires the Godly vitality, is that he will not desire anything else whatsoever, being that all other matters are only secondary to this, whereas the *HaShem's* יהו"ה Godly vitality is primary. Therefore, not only will he not desire whatever is opposed to it, but even in permissible matters, such as eating, drinking, and all his other needs, he only will desire them for the Godly vitality invested in them.

This love of *HaShem*-יהו"ה, blessed is He, is called “with all your heart-*Bechol Levavecha*-בכל לבבך,” about which our sages, of blessed memory, stated,⁵⁶⁹ “With both your inclinations.” In other words, since this love also relates to the animalistic soul, being that the matter of the animalistic soul is not to leave the world, but to desire the Godly vitality that is in the worlds, therefore this love also relates to the animalistic soul. This is because, even from the perspective of the animalistic soul, there is the desire to live, like a person who loves the life of his soul.

⁵⁶⁹ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

4.

Higher than this is the matter of love of *HaShem*-יהו"ה, blessed is He, "with all your soul" (*Bechol Nafshecha*-בכל נפשך), which is love stemming from contemplating (*Hitbonenut*) *HaShem*'s-יהו"ה light that transcends all worlds (*Ohr HaSovev*). For, the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds, is a light that is wondrously beyond the worlds.

Nevertheless, because of the root of the souls as they are Above in holiness etc., through contemplation (*Hitbonenut*) it is possible for them to even have grasp of the wondrous light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), and how *HaShem*-יהו"ה, blessed is He, is wondrously beyond all worlds etc.

Through such contemplation, the soul is roused with love of *HaShem*-יהו"ה, blessed is He, "with all your soul," the matter of which is the arousal to leave the body and the world and to become included in *HaShem*'s-יהו"ה surrounding transcendent light (*Ohr HaSovev*) as He is wondrously beyond the worlds etc.

This love is called "with all your soul" (*Bechol Nafshecha*-בכל נפשך), as our sages, of blessed memory, stated,⁵⁷⁰ "Even if He takes your soul." That is, this is the matter of the self-sacrifice to leave the body and become absorbed and

⁵⁷⁰ Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5

included in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

However, as known, even in *HaShem*'s-יהו"ה surrounding light (*Ohr HaSovev*), there are two general levels. There is the aspect of His surrounding light (*Ohr HaSovev*) that is wondrously beyond worlds, but nevertheless relates to worlds, which is why it is called "the light of *HaShem*-יהו"ה, blessed is He, *that surrounds all worlds (Sovev Kol Almin).*"⁵⁷¹ However, the true matter of *HaShem*'s-יהו"ה surrounding light (*Sovev*), is that it utterly and completely transcends any relation to worlds altogether, not even in a way of "surrounding" them.

This is the general difference between the particular encompassing lights (*Makifim Pratiyim*) and the general encompassing light (*Makif HaKlalli*). That is, in regard to the particular encompassing lights (*Makifim Pratiyim*), though they are encompassing lights (*Makifim*), they nevertheless relate to the worlds, which is why they are particular encompassing lights (*Makifim Pratiyim*).

With the above in mind, we can understand the statement in *Etz Chayim*,⁵⁷² that the *Line-Kav* "circles, and returns and re-encircles and returns etc." In other words, the *Circles-Iggulim* are drawn from the *Line-Kav*. However, at first glance, this is not understood. For, the *Line-Kav* is an inner manifest light (*Ohr Pnimi*) which fills all worlds (*Ohr*

⁵⁷¹ See Torah Ohr, Megilat Esther 98b and elsewhere

⁵⁷² *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*), Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 16.

Memaleh), as known,⁵⁷³ that the Line-Kav is called “the Indwelling Presence of *HaShem*-יהו"ה, (*Shechinah*),” because it dwells and manifests within etc. This being so, how is it possible for the Circles-*Iggulim* to be drawn from the Line-Kav? However, the explanation is that since the particular encompassing lights (*Makifim Pratiyim*) have some relation to worlds, they therefore also relate to the light of the Line-Kav, which is an inner manifest light (*Ohr Pnimi*).

However, the true matter of the light of *HaShem*-יהו"ה, that transcends all worlds (*Sovev*), is the general encompassing light (*Makif HaKlalli*) which has no relation to worlds whatsoever, in that “before Him everything is considered as nothing.” This is the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך), stemming from the true matter of *HaShem*'s-יהו"ה-s transcendence, which is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*.

5.

The explanation is that, as known about “The Endless Light-*Ohr Ein Sof*-אור אין סוף,” even the adjective “Endless-*Ein Sof*-אין סוף” only refers to the Light-*Ohr*-אור, rather than to the

⁵⁷³ See Maamarei Admor HaZaken 5564 p. 234 and on; Ohr HaTorah, Ha'azinu p. 1,823; *Hemshech* “v'Kachah” 5637 Ch. 27 (Sefer HaMaamarim 5637 Vol. 2 p. 445 and on); Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 1 (Torat Menachem, Sefer HaMaamarim Shvat p. 263).

Essential Self of *HaShem*-יהו"ה, blessed is He. Though it is called "The Endless Light-*Ohr Ein Sof*-אור אין סוף," what is meant is not that it is the light (*Ohr*) of the Endless One (*Ein Sof*-אין סוף). For, if that was so, the adjective "Endless-*Ein Sof*-אין סוף" would be describing His Essential Self, blessed is He, [which is beyond description].

Rather, what is meant is that the Light (*Ohr*-אור) itself is in a state of endlessness (*Ein Sof*-אין סוף). In other words, the description "endless-*Ein Sof*-אין סוף" only applies to something that is in the category of spreading forth (*Hitpashtut*), which can be in one of two possible ways. That is, there can either be a limited spreading forth (*Gvul*), or an unlimited spreading forth (*Bli Gvul*). Thus, it only is in regard to this aspect that it applies to say that it spreads forth endlessly (*Ein Sof*-אין סוף).

However, the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, is not at all in the category of "spreading forth" (*Hitpashtut*). It thus is inapplicable to use the adjective "endless-*Ein Sof*-אין סוף" in relation to Him.

By way of analogy, this is like the light of the sun, which indeed is in the category of "spreading forth" (*Hitpashtut*), meaning that it spreads out to many different places. It thus is applicable for this to be in one of the two above-mentioned ways. It can either spread forth in a limited way, or it can spread forth to all places in a limitless way. However, the sun itself is not in the category of spreading forth (*Hitpashtut*) at all, and it therefore is inapplicable to say that it spreads forth endlessly (*Ein Sof*-אין סוף).

The same is so of the soul, that the matter of spreading forth (*Hitpashtut*) only applies to the powers and vitality of the soul. However, the essential self the soul is not in the category of “spreading forth” (*Hitpashtut*).

The same is understood Above in *HaShem*'s יהו"ה's Godliness. That is, it is not applicable to use the adjective “endless-*Ein Sof*-אין סוף” about the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. Rather, the adjective “endless-*Ein Sof*-אין סוף” only applies to His light, which is in the category of endlessly “spreading forth” (*Hitpashtut*).

Another reason that it must be said of the Light (*Ohr*-אור-207) that it is Endless (*Ein Sof*-אין סוף-207), is to indicate that not only is its spreading forth endless (*Ein Sof*), but that it itself is in a state of endlessness (*Ein Sof*-אין סוף). To explain, even something that spreads forth and is drawn to every place (its spreading forth is endless-*Ein Sof*), since it is in the category of being drawn down, it therefore is not the true matter of endlessness-*Ein Sof*-אין סוף. For, since it is in the category of being drawn down (*Hamshachah*), every place that it is drawn to, is in the category of an “end-*Sof*-סוף,” even though it may then be drawn into other levels too.

This may be understood from the light (*Ohr*) of the Line-*Kav*, which is a short line-*Kav Katzar*,⁵⁷⁴ meaning that although the Line-*Kav* it is drawn down and spreads forth in all worlds, it nonetheless a short line-*Kav Katzar*, and is not a true

⁵⁷⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-14.

matter of endlessness (*Ein Sof*-אין סוף). For, as known,⁵⁷⁵ the line has both a beginning (*Rosh*) and an end (*Sof*), and as a result the aspects of “above” and “below” come about in the worlds as well. That is, those worlds that stem from the beginning of the Line-*Kav* and are closer to the [Great] Circle-*Iggul* and therefore are “above” relative to those worlds that stem from the lower on the Line-*Kav*, which are “below.”

Though in the coming future, the Line-*Kav* will be equal from its beginning to its end, this is only because its lower end will come to also adhere to the [Great] Circle-*Iggul*, as known. However, presently there are different levels [in the Line-*Kav*] and it therefore is in the category of “beginning” (*Rosh*) and “end” (*Sof*).

In other words, each aspect comes to a conclusion, and upon its conclusion, another aspect is drawn down. The reason is because since it is in the category of being “drawn down” (*Hamshachah*), meaning that it has a beginning, it therefore must be said that it has an end. This is as the Alter Rebbe⁵⁷⁶ stated citing the book *Pelach HaRimon* of Rabbi Menachem Azariah de Fano,⁵⁷⁷ that a being that is Preexistent (*Kadmon*) is eternal (*Nitzchi*), but not everything that is eternal (*Nitzchi*) is Preexistent (*Kadmon*). That is, there are creations that can exist eternally (*Nitzchiyut*) by the will of *HaShem*-יהוה, the Creator,

⁵⁷⁵ See *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*), Anaf 2; *Shaar HaYichud* of the Mittler Rebbe *ibid.*; *Sefer HaMaamarim* 5657 p. 230; *Hemshech* 5666 p. 49 and elsewhere.

⁵⁷⁶ *Likkutei Torah*, *Pekudei*; Also see *Shnei Luchot HaBrit*, *Beit HaShem* 4a and on.

⁵⁷⁷ *Pelach HaRimon*, Shaar 4, Ch. 3.

blessed is He. (For, the matter of eternality (*Nitzchiyut*) is even present in the creatures, such as the power to give birth to children from generation to generation). Nevertheless, none of them are Preexistent (*Kadmon*) like *HaShem's* יהו"ה-s Preexistence, blessed is He, Heaven forbid to think so.

The same is so of the *Line-Kav*, that though it is eternal (*Nitzchi*), meaning that it is drawn down and spreads forth in all worlds (and its spreading forth is endless-*Ein Sof*), nevertheless, it is not Preexistent (*Kadmon*-קדמון). This is because it has a beginning, and therefore in reality it is in the category of having an end. For, since it there are differentiations of levels in the *Line-Kav*, it therefore has a “beginning” (*Rosh*) and an “end” (*Sof*), (as explained before).

However, in regard to the Endless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) which precedes the restraint of the *Tzimtzum*, it literally is Unlimited (*Ein Sof*-אין סוף), meaning that it has neither beginning (*Rosh*) nor end (*Sof*). This is as stated in *Etz Chayim*,⁵⁷⁸ “There was no beginning (*Rosh*) nor end (*Sof*) in it etc.” This is the true matter of Unlimitedness (*Ein Sof*-אין סוף), which is in a state of complete limitlessness (*Ein Sof*-אין סוף) in general, (not just that its spreading forth is endless-*Ein Sof*-אין סוף). Rather, it has no beginning (*Rosh*) and no end (*Sof*), neither above (*Ma'alah*) or below (*Matah*), nor is it in the category of *Sefirot* altogether etc.

In other words, even though the Light (*Ohr*) that precedes the restraint of the *Tzimtzum*, includes all the

⁵⁷⁸ See *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*), Anaf 2 *ibid*. Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 10 *ibid*.

particular levels of the chaining down (*Hishtalshelut*) which follow the restraint of the *Tzimtzum* within it, nevertheless, as they are in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, they all are included there equally.

This is similar to what is explained⁵⁷⁹ about the aspect of Bound-*Akudim*, in which all [the *Sefirot*] were included in a single vessel, without any division between them. From this it is understood that this is certainly so of the matter of the *Sefirot* and levels as they are before the restraint of the *Tzimtzum*.

This likewise is the difference between Emanation (*Atzilut*) and Light (*Ohr*),⁵⁸⁰ or between the particular world of Emanation (*Atzilut*) and the general world of Emanation (*Atzilut d'Klallut*). That is, in regard to the particular world of Emanation (*Atzilut*), even though it is limitless (*Bli Gvul*) – for, as explained in Likkutei Torah in the discourse entitled “*Mah Yafu P’Amayich BaNe’alim*,”⁵⁸¹ the world of Emanation (*Atzilut*) is limitless (*Bli Gvul*) and from its perspective limitation (*Gvul*) is not possible, whereas the limitation of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) is specifically brought about because of the Veil-*Parsa* [that separates between the world of Emanation and the worlds of Creation etc.] – nevertheless, the world of Emanation is not the [true] matter of Unlimitedness (*Ein Sof*-אין סוף).

⁵⁷⁹ Torah Ohr, No’ach 10c; Torat Chayim, Bereishit 18a, and elsewhere.

⁵⁸⁰ Also see Sefer HaMaamarim 5678 p. 69 and p. 208.

⁵⁸¹ Likkutei Torah, Shir HaShirim 43c and on; See Sefer HaMaamarim 5627 p. 96 and on; 5628 p. 145.

This is because in the world of Emanation (*Atzilut*) the ten *Sefirot* are present, as it states,⁵⁸² “Ten and not nine, ten and not eleven.” Moreover, there is division of levels in them, so that the light (*Ohr*) of the [*Sefirah*] of Wisdom-*Chochmah* is unlike the light (*Ohr*) of the [*Sefirah*] of Understanding-*Binah*, and the same applies to all the other *Sefirot*.

In contrast, this is not so of the general world of Emanation (*Atzilut d'Klallut*), which refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. There is no division at all in it and it all is equally [nullified to *HaShem*-יהו"ה, blessed is He], as mentioned before. This is like the matter of the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*),⁵⁸³ and even higher, as known, that the general difference between the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of *Tzimtzum*, and the light (*Ohr*) of *HaShem*-יהו"ה, that follows the *Tzimtzum*, is the difference between Light (*Ohr*) and Influence (*Shefa*).

That is, Influence (*Shefa*) has some tangible existence of “somethingness.” The same is so of the general drawing down after the restraint of the *Tzimtzum*, including the aspect of Circles (*Iggulim*), in that they too have some tangible existence etc. This is as explained before, that even the aspect of *HaShem*'s יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), has some relation to worlds (*Almin*-עלמין).

⁵⁸² Sefer Yetzirah 1:4

⁵⁸³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-111; Also see *Hemshech* 5672 Vol. 1 p. 33 and on.

Rather, the true matter of the light (*Ohr*-אור) is the light (*Ohr*-אור) that precedes and transcends the restraint of the *Tzimtzum*, in which there is no existence whatsoever, but it solely is the revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. It therefore is like His Essential Self, blessed is He, (for as known, the light-*Ohr* is similar to its Luminary-*Ma'or*) and it therefore is truly Unlimited-*Ein Sof*-אין סוף.

This is why in the matter of the Light-*Ohr*-אור-207, it must be emphasized that it is Unlimited-*Ein Sof*-אין סוף-207. For, since it is in the category of being drawn down (*Hamshachah*), one might think that it has a beginning (*Rosh*) and an end (*Sof*), and is thus similar to the other drawings forth after the restraint of the *Tzimtzum*. That is, even though they spread forth everywhere, they nonetheless are in the category of having a beginning (*Rosh*) and an end (*Sof*). We therefore say that the Light-*Ohr*-אור-207 is Unlimited-*Ein Sof*-אין סוף-207, being that it is similar to the Luminary (*Ma'or*), *HaShem*-יהו"ה Himself, as explained before.

Now, since the souls of the Jewish people are rooted high above etc., they therefore are capable of contemplating (*Hitbonenut*) and literally even having a sense of the limitless light of the Unlimited One (*Ohr Ein Sof*-אין סוף-*Ein Sof*), meaning, of the light of *HaShem*-יהו"ה, blessed is He, as He even is above being wondrously beyond the worlds, since “before Him everything is as nothing,” being that He utterly is beyond worlds altogether.

From this contemplation (*Hitbonenut*) a person is roused to come to the love *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)," in a limitless (*Bli Gvul*) way. In other words, since this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, stems from contemplating (*Hitbonenut*) the limitless light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף), *HaShem*-יהו"ה, blessed is He, therefore, the love is also limitless (*Bli Gvul*), meaning that there is no cessation or change in it whatsoever.

6.

Now, after the verse states, "You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your being," it continues and states, "And these words that I command you today... and you shall bind them as a sign etc." This refers to fulfilling *HaShem's*-יהו"ה Torah and *mitzvot*, which even transcend love of *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)." This is why serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, is done with joy and goodness of heart, because it even transcends loving Him "with all your being."

This is because love of *HaShem*-יהו"ה, blessed is He, "with all your being," stems from the revelation of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. In contrast, through Torah and *mitzvot*, we take hold of the Essential Self of the Singular Preexistent

Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally.

To explain in short, our sages, of blessed memory, stated,⁵⁸⁴ “One hour of repentance and good deeds in this world, is more precious than all-*Kol*-כל the life of the coming world (*Kol Chayei Olam HaBa*).” Now, the hint here is well known, namely, that “the life of the coming world (*Chayei Olam Haba*)” is the aspect of “all-*Kol*-כל.”

As known, the word “All-*Kol*-כל” refers to the *Sefirah* of Foundation-*Yesod*.⁵⁸⁵ Thus, when it states that “One hour of returning in repentance and good deeds in this world is more precious than all the life of the coming world (*Kol Chayei Olam HaBa*),” this means that returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) and good deeds is even higher than the aspect of “All-*Kol*-כל.”

This likewise is the meaning of the verse,⁵⁸⁶ “You served *HaShem*-יהו"ה your God, with joy and goodness of heart out of an abundance of all (*Rov Kol*-רוב כל).” For, in the aspect of “All-*Kol*-כל,” there is an abundance of different levels. However, Torah and *mitzvot* are even beyond the highest aspect of “All-*Kol*-כל,” which is the meaning of “An abundance of all-*Rov Kol*-רוב כל,” meaning the full abundance of the levels of the aspect of “All-*Kol*-כל.”

The explanation is that [the *Sefirah*] of Foundation-*Yesod* is the matter of bestowal (*Hashpa'ah*). This also is why

⁵⁸⁴ Mishnah Avot 4:17

⁵⁸⁵ See Zohar I 17a, 31a, 122a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

⁵⁸⁶ Deuteronomy 28:47

the *Sefirah* of Foundation-*Yesod* is called “Good-*Tov*-טוב,”⁵⁸⁷ since there are an abundance of levels in this. That is, there is the aspect of the Foundation-*Yesod* of *Zeir Anpin* which bestows to Kingship-*Malchut*. Higher than this is the aspect of the Foundation-*Yesod* of Father-*Abba* [Wisdom-*Chochmah*] through which there is bestowal from the *Sefirah* of Wisdom-*Chochmah*, which is the beginning of the chaining down of the worlds (*Hishtalshelut*). Higher than this, there is the Foundation-*Yesod* of the Long Patient One-*Arich Anpin*, which is the matter of bestowal from the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

About this it states,⁵⁸⁸ “In Your great goodness (*Toovcha HaGadol*-הגדול-טובך) let Your fierce anger turn away from Your people, from Your city, from Your land, and from Your heritage.” In other words, because of the bestowal from the aspect that transcends the chaining down of the worlds (*Hishtalshelut*), all accusations are nullified.

By way of analogy, this may be understood from the bestowal of a teacher to his student. That is, the teacher bestows to his greatest student, and then this student bestows to a student who is lesser than him etc., until the intellect is even drawn down to the intellect of the lowest student.

⁵⁸⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36; Siddur Im Divrei Elohi”m Chayim 47d; Ohr HaTorah, Na”Ch Vol. 1, p. 103.

⁵⁸⁸ See the “*Ribono Shel Olam*” section of the morning prayer liturgy; Also see the Musaf prayer of Rosh HaShanah (in the *Zichronot*) section.

Now, when there is an accusation on the intellect, this is the matter of a question. Now, in the lowest student, even the smallest question will cause obstruction and hindrance, to the point that the question can confuse him. However, a small question does not confuse the greatest student, since he is capable of answering it. However, a much greater question will even confuse the greatest student, and it therefore will be necessary for the teacher to bestow the intellect again. Through the bestowal of intellect from its source, the question becomes null and void etc.

The same is understood as it is Above in *HaShem's*-יהוה Godliness. Namely, because of the bestowal of the Foundation-*Yesod* of the Long Patient One-*Arich*, which transcends the chaining down of the worlds (*Hishtalshelut*) – (and although it is the root of the Emanated, this is the root of the Emanated as it transcends the chaining down of the worlds – *Hishtalshelut*) – there thereby is the nullification of all accusers.

In other words, even after there already is a drawing down [of accusers] within the chaining down of the worlds (*Hishtalshelut*), the accuser is nullified. This is like the above-mentioned analogy, that when the teacher bestows the intellect again, through doing so, the question becomes null and void even for the lowest student.

This is because of the nullification of the student to the teacher, in that “his lips drip with bitterness and trepidation.”⁵⁸⁹

⁵⁸⁹ Talmud Bavli, Pesachim 117a; Shabbat 30b; Also see the discourse entitled “*Lecha Dodi*” 5689, Ch. 2 (Sefer HaMaamarim 5689 p. 124); Also see

That is, at the time of the bestowal, the student is an ultimate state of nullification (*Bittul*), in that he does not even think about what is being grasped. Rather, he simply receives and accepts the words of his teacher, and therefore receives the intellect in a way that all questions are null and void. Afterwards, when he leaves the teacher, he then contemplates what he grasped, until it becomes settled in him without questions.

This is how the matter is understood as it is Above in *HaShem's* יהו"ה Godliness. That is, because of the aspect of “Your great goodness (*Toovcha HaGadol*-טובך הגדול),” which is the Foundation-*Yesod* of the Long Patient One-*Arich*, there is the matter of “let Your fierce anger turn away from Your people, from Your city, from Your land, and from Your heritage,” in that all accusers are nullified, even after they have been drawn into the chaining down of the worlds (*Hishtalshelut*).

This is the matter of “An abundance of all-*Rov Kol*-רוב כל,” about which the verse states,⁵⁹⁰ “You served *HaShem*-יהו"ה, your God, with joy and goodness of heart out of an abundance of all (*Rov Kol*-רוב כל).” That is, fulfilling Torah and *mitzvot* even transcends the aspect of “Your great goodness (*Toovcha HaGadol*-טובך הגדול).”

This is because the aspect of “Your great goodness (*Toovcha HaGadol*-טובך הגדול),” which is the Foundation-*Yesod*

Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1.

⁵⁹⁰ Deuteronomy 28:47

of the Long Patient One-*Arich*, and is the source of all bestowals, is just the aspect of light (*Ohr*) and revelation (*Gilyu*). Even in its root, it only reaches the aspect of light (*Ohr*) and revelation (*Gilyu*), even in the light (*Ohr*) that precedes the restraint of the *Tzimtzum*.

In contrast, this is not so of Torah and *mitzvot*, which take hold of the Essential Self of the Singular Preexistent Intrinsic Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. They therefore must be fulfilled “with joy and goodness of heart out of an abundance of all (*Rov Kol*-כל).”

This likewise explains why the fulfillment of Torah and *mitzvot* even transcends the aspect of loving (*Ahavah*) *HaShem*-יהו"ה, “with all your being” (*Bechol Me’odecha*-בכל מאדך). For, in loving *HaShem*-יהו"ה, blessed is He, “with all your being,” even though it is limitless (*Bli Gvul*), it nonetheless only reaches the light (*Ohr*-אור). This is because love (*Ahavah*) is the matter of yearning and thirsting.

In other words, even in love of *HaShem*-יהו"ה, blessed is He, “with all your being” which is not a felt love, (for if one would feel it, it necessarily would be limited, and there would be changes and cessation in it, and since the love of Him “with all your being” is limitless (*Bli Gvul*), it therefore is not sensed), nevertheless, it still is the aspect of yearning, and his thirst is still not satisfied in this.

This is because even love of *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me’odecha*-בכל מאדך),” is still only the aspect of light (*Ohr*) and revelation (*Gilyu*). It therefore is applicable for there to be the matter of yearning and

thirst in this. In contrast, this is not so of fulfilling Torah and *mitzvot*, through which he ones thirst is satisfied, (and yearning is therefore not applicable). This is because Torah and *mitzvot* take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

7.

This also is why through fulfilling Torah and *mitzvot* we bring about the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*). That is, this union (*Yichud*) is brought about on all levels of “the Holy One, blessed is He, and His Indwelling Presence,” even the highest of levels.⁵⁹¹ For, as known, His Indwelling Presence (*Shechinah*) is the aspect of Kingship-*Malchut*, and the Holy One, blessed is He (*Kudshah Breech Hoo*) is the aspect of *Zeir Anpin*, who is called the Holy King (*Malka Kadeesha*). About this it states,⁵⁹² “Each and every soul stood [in its form] before the Holy King.”

On a higher level, the matter of “the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*)” is the [union of the] aspects of Wisdom-*Chochmah* and Understanding-

⁵⁹¹ See Maamarei Admor HaZaken 5564 p. 234 and on; Ohr HaTorah, Ha'azinu p. 1,823; *Hemshech* “v'Kachah” 5637 Ch. 27 (Sefer HaMaamarim 5637 Vol. 2 p. 445 and on); Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 1 (Torat Menachem, Sefer HaMaamarim Shvat p. 263).

⁵⁹² See the note of the Rebbe to Sefer HaMaamarim 5696 p. 62 (See Zohar III 104b; Zohar I 90b, 227b, 233b; Zohar II 86b; Zohar III 61b).

Binah, and on an even higher level is [the union] of the Ancient One-*Atik* and the Long Patient One-*Arich*.

Now, in regard to the aspects of the Ancient One-*Atik* and the Long Patient One-*Arich*, each has two opposites within it. That it, the aspect of the Ancient One-*Atik* is called “The Ancient of Days-*Atik Yomin*-יומין-עתיק,”⁵⁹³ in which “Days-*Yomin*-יומין” is the matter of revelation (*Giluy*), whereas “*Atik*-עתיק” means that He is removed and transcends (*Ne’etak*-נעתק) them.

The same is so of the aspect of the Long Patient One-*Arich*, which is called “The Long Countenance-*Arich Anpin*-אריך אנפין.” The word “Countenance-*Anpin*-אנפין” (face-*Panim*-פנים) is the aspect of the form of man, which is an aspect of limitation (*Gvul*). In contrast, the aspect of “Long-*Arich*-אריך” is the matter of limitlessness (*Bli Gvul*).

However, though both have two opposite matters, there nonetheless is a big difference between them. That is, in the aspect of the Long Patient One-*Arich*, the aspect of “Long-*Arich*-אריך” is related to the “Countenance-*Anpin*-אנפין,” meaning that the “Countenance-*Anpin*-אנפין” [itself] is in a state of lengthiness (*Arichut*-אריכות). This refers to the *Sefirot* as they are in their root, and is [why] the aspect of the Long Patient One-*Arich* is the root of the Emanations. In contrast, the aspect of “Removed-*Atik*-עתיק” has no relation to “days-*Yomin*-יומין,” but on the contrary, is removed from and transcends the aspect of “days-*Yomin*-יומין.”

⁵⁹³ Daniel 7:9

Now, even though the very fact that we say that it is “removed-*Ne’etak*-נעתק” from them, indicates that there is some element of relation to them, nevertheless, He is “removed-*Ne’etak*-נעתק” from them. Moreover, even the aspect of “days-*Yomin*-יומין” as they are in the aspect of the Ancient One-*Atik*-עתיק, are in a state of being removed and transcendent. These two aspects of the Ancient One-*Atik* and the Long Patient One-*Arich*, are the matter of “the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*).”

On an even higher level, the matter of “the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*)” is the matter of the Line-*Kav* and light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. That is, the Line-*Kav* is called *HaShem*'s-יהו"ה Indwelling Presence (*Shechinah*), whereas the light (*Ohr*) that precedes the restraint of the *Tzimtzum* is the aspect of the Holy One, blessed is He.

Now, Torah and *mitzvot* are the matter of bringing about the union of the Holy One, blessed is He (*Kudsha Breech Hoo*), and His Indwelling Presence (*Shechinah*) on all levels, up to and including the highest level. This is because they even are higher than the aspect of the Holy One, blessed is He, as He is in the light (*Ohr*) that precedes the restraint of the *Tzimtzum*.

This is as explained before, that Torah and *mitzvot* take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. They therefore can bring about union (*Yichud*) on all levels of “the Holy One, blessed is He (*Kudsha Breech Hoo*), and His Indwelling Presence (*Shechinah*).”

8.

This then, is the meaning of the verse,⁵⁹⁴ “And these are the names of the children of Yisroel who were coming to Egypt.” That is, since Torah is eternal and present in every generation, therefore, just as the exile in Egypt was in preparation for the giving of the Torah – since through the giving of the Torah we thereby come to grasp the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, for which reason the entire exile was worthwhile – the same is likewise so of this final exile.

That is, the entire length of the exile is in preparation for the revelation of the inner aspects (*Pnimityut*) of Torah, which will be revealed in the coming future. For, as known, at the giving of the Torah there only was the revelation of the revealed parts of Torah. However, the inner teachings (*Pnimityut*) of Torah will be revealed by Moshiach.⁵⁹⁵

This is as stated,⁵⁹⁶ “He will kiss me with the kisses of His mouth,” which Rashi explains refers to the inner teachings (*Pnimityut*) of Torah that will be revealed in the coming future. The entire length of the exile is for this purpose, namely, for us to merit the revelation of the inner teachings (*Pnimityut*) of Torah, through our righteous Moshiach, who will come and redeem us in the near future, in the most literal sense.

⁵⁹⁴ Exodus 1:1

⁵⁹⁵ See Likkutei Torah Tzav 17a; Discourse entitled “*v’Hamaskeeleem Yazheeroo* – And the wise shall be radiant” of this year, 5720, Discourse 16.

⁵⁹⁶ Song of Song 1:2 and Rashi there

Discourse 10

“*Bati LeGani - I have come to My garden*”

Delivered on the 10th of Shevat, 5720⁵⁹⁷

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

1.

The verse states,⁵⁹⁸ “I have come to My garden, My sister, My bride.” About this Midrash states,⁵⁹⁹ “The word, ‘to My garden-*LeGani*-לגני’ means ‘to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where I essentially was at first. For, at first, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in this lowest of worlds.” Only that because of the sin of the tree of the knowledge of good and evil and the sins that followed it, the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) withdrew from the earth to the first firmament (*Rakiya*), and higher still, until the seventh firmament (*Rakiya*).

Then, our forefathers and the righteous-*Tzaddikim*, came and drew the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) down from Above to below, until Moshe came –

⁵⁹⁷ This discourse is primarily based upon the tenth chapter of the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 124 and on).

⁵⁹⁸ Song of Songs 5:1

⁵⁹⁹ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

who is the seventh [generation from Avraham], and all sevens are beloved⁶⁰⁰ – and drew the *Shechinah* down to earth.

This is the meaning of [the teaching],⁶⁰¹ “By restraining (*Itkafia*) the side opposite holiness (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds.” That is, through the righteous-*Tzaddikim*, whose toil in serving *HaShem*-יהוה, blessed is He, is in restraining (*Itkafiya*) [the side opposite holiness], and [beyond even this,] with such a restraint (*Itkafiya*) that it leads to transformation (*It'hapcha*), the glory of the Holy One, blessed is He, is thereby elevated in all worlds. That is, they bring about a drawing down of the light (*Ohr*) of *HaShem*-יהוה, blessed is He, as He equally is present in all worlds.

It therefore is called “the glory (*Yikra*-יקרא)” (of the Holy One, blessed is He), indicating the “value-*Yoker*-יוקר” of this light (*Ohr*). That is, this is not a particular light (*Ohr Prati*) that is bound to the particulars of the world, because of which there are particulars in the worlds, including the world of Emanation (*Atzilut*) and even the Worlds of endlessness (*Olamot HaEin Sof*).

Rather, this light (drawn down by the toil of restraining (*Itkafiya*) and transforming (*It'hapcha*) the side opposite holiness), is much higher than all the worlds and is drawn down equally in all of them. About this it states, “The glory (of the Holy One, blessed is He), is elevated (*Istalek*) in all worlds.”

⁶⁰⁰ Midrash Vayikra Rabba 29:11

⁶⁰¹ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

This is because this lofty revelation is called, “elevated-*Istalek*-אסתלק,” as explained elsewhere at length.⁶⁰²

Now, this is brought about through the toil of the righteous-*Tzaddikim*, and “Your people are all righteous (*Tzaddikim*).”⁶⁰³ For, they are the ones who bring about the matter of “I have come to My garden-*LeGani*-לגני,” meaning “to My wedding canopy-*LeGenuni*-לגנוני.” That is, they bring about that *HaShem*-יהו"ה returns to the place where His essential dwelling was originally.

The matter of a place of dwelling is that when the person [who dwells in it] is in it, not only are his revealed and concealed powers in the dwelling, but he himself is in it.⁶⁰⁴ This then, is what is means that through “the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds.”

That is, there is a drawing down of the surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which is in all worlds equally. Moreover, there even is a drawing down of the true matter of His surrounding and transcendent aspect (*Sovev*), meaning the actual Essential Self and Being of the Singular Preexistent One, *HaShem*-יהו"ה Himself, blessed is He, (the One who dwells in the dwelling place). All this is explained at length in the earlier chapters⁶⁰⁵

⁶⁰² See the note of the Rebbe to Sefer HaMaamarim 5710 p. 112; Also see at length in the preceding discourse of this year, 5720, entitled “*Bereishit Bara* – In the beginning God created,” Discourse 4.

⁶⁰³ Isaiah 60:21

⁶⁰⁴ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 and with the glosses in *Ohr HaTorah*, *Shir HaShirim* Vol. 2, p. 679 and on; *Hemshech* 5666 p. 3 (translated as *Revealing The Infinite*, Discourse 1).

⁶⁰⁵ *Hemshech* “*Bati LeGani*” 5710 Ch. 1-9 (Sefer HaMaamarim 5710 p. 111 and on); Also see the discourses entitled “*Bati LeGani* – I have come to My garden”

of the discourse of he whose joyous occasion we are celebrating.

2.

The discourse then continues in the tenth chapter,⁶⁰⁶ – [and as the verse states,⁶⁰⁷ “The tenth shall be holy to *HaShem*-יהוה,” and as Talmud states,⁶⁰⁸ “[Even if it was not properly tithed], it nevertheless shall be holy.” How much more so when we increase in our service of *HaShem*-יהוה, blessed is He] – saying as follows: This is the meaning of the verse,⁶⁰⁹ “And they shall make a Sanctuary for Me, and I shall dwell within them (*B’Tocham*-בתוכם).”

The verse does not state “within it-*B’Tocho*-בתוכו,” but, “within them-*B’Tocham*-בתוכם,” meaning, within each and every Jew.⁶¹⁰ That is, when every Jew transforms his darkness into light, “the glory of the Holy One, blessed is He, is elevated in all worlds etc.”

from the years 5711 through 5719, translated in The Teachings of The Rebbe 5711-5719.

⁶⁰⁶ Sefer HaMaamarim 5710 p. 124

⁶⁰⁷ Leviticus 27:32; See Talmud Bavli, Bechorot 58b; Zohar II 271a; Rabbeinu Bachaye to the beginning of the Torah portion of Terumah.

⁶⁰⁸ Talmud Bavli, Bechorot 58b *ibid*.

⁶⁰⁹ Exodus 25:8

⁶¹⁰ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

He then continues and explains that this is the meaning of “‘I have come to My garden-*LeGani*-לגני’ meaning ‘to My wedding canopy-*LeGenuni*-לגנוני,’ that is, to the place where I essentially was at first.” For, *HaShem*’s-יהו"ה ultimate Supernal intent in the creation and novel existence of the worlds, is that the Holy One, blessed is He, desired (*Nit’aveh*-נתאווה) a dwelling place for Himself in the lower worlds.⁶¹¹

Now, about the use of the word “desired (*Nit’aveh*-נתאווה)” [which literally means “lusted”], the explanation is well known. Namely, that this is the loftiest matter in *HaShem*’s-יהו"ה Supernal intent, blessed is He, of creating and bringing the novel existence of worlds into being.

It even is higher than the intention of, “He desired to reveal the perfection of His powers and deeds,”⁶¹² and is even higher than creation as it stems from “the nature of the Good is to bestow goodness.”⁶¹³ This is because these two reasons [for the creation] (“It is the nature of the Good to bestow goodness” and “He desired to reveal the perfection of His powers and deeds”) are explanations to a question.

In contrast, that “He lusted-*Nit’aveh*-נתאווה,” stems from a place in which questions are utterly inapplicable. This is like the well-known saying of the Alter Rebbe: “On a lust (*Ta’avah*-תאווה) there is no question.” In other words, the fact

⁶¹¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁶¹² Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Ch. 1; Shaar HaHakdamot, Hakdama 3.

⁶¹³ See Etz Chayim, the beginning of Shaar HaKlallim; Emek HaMelech, Shaar 1 (Shaar Sha’ashu’ey HaMelech) Ch. 1.

that the “the Holy One, blessed is He, lusted (*Nit’aveh*-נתאווה-),” stems from His Essential Self, blessed is He.

Therefore, about the matter of a dwelling place, the word, “He lusted-*Nit’aveh*-נתאווה-” was used (to indicate that this stems from *HaShem*’s-יהו”ה Essential Self, blessed is He). This is because the dwelling place is for His Essential Self, blessed is He (as explained before in chapter one).

The inner substance of this chapter [of the discourse] may be better understood according to the teaching of the Baal Shem Tov,⁶¹⁴ that because of the great humility of a person, he becomes distant from serving *HaShem*-יהו”ה, blessed is He. That is, because of his sense of lowliness, he does not believe that a human being, through his prayers and study of Torah, can bring about a bestowal of influence to all worlds, so that even the angels derive their sustenance from his Torah study and prayer. For, if he would believe this, there is no limit to how much he would serve *HaShem*-יהו”ה, blessed is He, with joy and fear, and with an abundance of all (*Rov Kol*-רוב כל-) etc.

One must also set his heart to that which is written,⁶¹⁵ “Even if you lie amongst the cooking pots (*Shefatayim*-שפתים)”⁶¹⁶ - meaning that the Holy One, blessed is He, watches and listens to the “lips-*Sfat*-שפת” of man, and kisses them when a person speaks words of Torah and prayer etc.

This being so, who will not be gripped with shaking and trembling, in that the Great and Awesome King watches and listens to the lips (*Sefatayim*-שפתים) of man etc. It therefore is

⁶¹⁴ Keter Shem Tov, Section 145

⁶¹⁵ Psalms 68:14

⁶¹⁶ Also see Samuel I 10:22

necessary that man pay heed and say etc., [in the realization] that all his movements, engagements, and speech make an impression Above etc.

In contrast, if a person thinks, “What am I that I should [serve in] the hidden interior, or that I should repair what is Above and below etc.?” As a result of this, he follows his capricious heart etc., and is similar to what our sages, of blessed memory, said,⁶¹⁷ “The humility of Rabbi Zechariah ben Avkolas destroyed our Temple etc.” (This concludes the teaching of the Baal Shem Tov.)

Now, from the conclusion of this teaching of the Baal Shem Tov, that improper humility is similar to the humility of Rabbi Zechariah ben Avkolas, which caused the destruction of the Holy Temple, it is understood that when a person’s conduct is as it should be (which is the opposite of improper humility), this brings about the opposite of destruction. In other words, through this he builds the Holy Temple.⁶¹⁸

This then, is the meaning of what he states in the discourse at the beginning of the chapter: “This is the meaning

⁶¹⁷ Talmud Bavli, Gittin 56a; Eichah Rabba 4:3 – [Upon the conclusion of the story of Kamtza and Bar Kamtza, Bar Kamtza went to the Roman emperor and said to him: The Jews have rebelled against you. The emperor said to him: Who says this is the case? Bar Kamtza said to him: Send them an offering and see whether they will sacrifice it. The emperor went and sent with him a choice three-year old calf. While Bar Kamtza was coming to the Temple mount, he made a blemish on the calf’s upper lip... The sages thought to offer the sacrifice to maintain peace with the government. Rabbi Zechariah ben Avkolas said to them: Then people will say that blemished animals may be sacrificed upon the altar. The sages thought to kill him so that he would not go and speak against them. Rabbi Zechariah ben Avkolas said to them: People will say that one who makes a blemish on a sacrificial offering is to be killed. [As a result, they did nothing, and Bar Kamtza’s slander was accepted by the authorities, and subsequently, the war between the Roman’s and the Jews began.]

⁶¹⁸ Also see the Sichah talk of Shabbat Parshat Beshalach of this year 5720, Ch. 3 and on (Torat Menachem, Vol. 27 p. 356 and on).

of the verse,⁶¹⁹ ‘And they shall make a Sanctuary for Me, and I shall dwell within them (*B’Tocham*-בתוכם).’ The verse does not state ‘within it-*B’Tocho*-בתוכו,’ but states, ‘within them-*B’Tocham*-בתוכם,’ meaning, within each and every Jew.”⁶²⁰

There also is another matter in this, which is that even though at the beginning of the teaching of the Baal Shem Tov it is explained that man’s service of *HaShem*-יהו"ה, blessed is He, in Torah study and prayer, brings about a drawing down of influence in all worlds, including to the angels, nevertheless, in the continuation of his words, he explains that the Great and Awesome King watches and listens to the lips of one who speaks words of Torah or prayer, (specifying “The Great and Awesome King”).

It is self-understood that the Baal Shem Tov’s intention here was to refer to the Essential Self of the King *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, (That is, as He transcends being a King over a nation, but rather) refers to His essential exaltedness [as He is, in and of Himself].⁶²¹

This is why Kingship-*Malchut* is rooted in the Essential Self and Being of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and is

⁶¹⁹ Exodus 25:8

⁶²⁰ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

⁶²¹ See the discourse entitled “*Vayedaber Elohi”m et Kol HaDevarim HaEileh*” 5674 (*Hemshech* 5672 Vol. 1 p. 471); Sefer HaMaamarim 5703 p. 22 and on, and elsewhere.

higher than the root of the nine *Sefirot* of *Zeir Anpin*. In other words, through man's toil in serving *HaShem*-יהו"ה, blessed is He, he brings about a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This likewise is the meaning of what he continues to state that, "If he would believe this, there is no limit to how much he would serve *HaShem*-יהו"ה, blessed is He, with joy etc., with an **abundance of all-Rov Kol-רוב כל**." This is as known about the explanation of the verse,⁶²² "You served *HaShem*-יהו"ה your God, with joy and goodness of heart, out of an abundance of all (*Rov Kol-רוב כל*)."

That is, it is similar to what our sages, of blessed memory, said,⁶²³ "One hour of repentance and good deeds in this world is more precious than **all (Kol-כל)** the life of the coming world." In other words, the life of the coming world (*Chayei Olam HaBa*) is the aspect of "all-Kol-כל,"⁶²⁴ in that it includes all the most Supernal pleasures etc.

(This is also understood from what was explained earlier in the continuation of the discourse,⁶²⁵ in explanation of the verse,⁶²⁶ "For all (*Ki Kol-כי כל*) that is in the heavens and earth [is Yours].") Therefore, repentance (*Teshuvah*) and good deeds in this world are even more precious than an "abundance

⁶²² Deuteronomy 28:47

⁶²³ Mishnah Avot 4:17

⁶²⁴ See at length in the preceding discourse of this year, 5720, entitled "*V'Eileh Shemot* – And these are the names of the Children of Israel," Discourse 8, Ch. 6 and on.

⁶²⁵ That is, in the discourse entitled "*Bati LeGan*" 5710, Ch. 7 (Sefer HaMaamarim 5710 p. 121).

⁶²⁶ Chronicles I 29:11

of all-*Rov Kol* כל-רוב” (that is, more than all the life of the coming world). This is because through our service of *HaShem*-יהו"ה, blessed is He, in this world, we bring about a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is likewise the meaning of what it states in the discourse in the continuation of the chapter, that “*HaShem*’s-יהו"ה ultimate Supernal intent in the creation and novel existence of the worlds, is that the Holy One, blessed is He, desired (*Nit’aveh*-בתאוה) a dwelling place for Himself in the lower worlds.” That is, this refers to the matter of drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Due to this, there is caused to be service of *HaShem*-יהו"ה, blessed is He, in actuality, with the “acacia wood-*Atzei Shittim* שטיים-עצי,” meaning that one becomes refined from the “folly-*Shtut* שטות” of the side opposite of holiness, and comes to be like “standing acacia wood-*Atzei Shitim Omdeem* עצי עומדים-שטים,”⁶²⁷ similar to “pillars-*Amudim* עמודים” that connect the floor to the ceiling.

This refers to the bond brought about between the world and *HaShem*’s-יהו"ה Godliness,⁶²⁸ until the world becomes a dwelling place for the Holy One, blessed is He, in the lowest world, meaning a dwelling place for His Essential Self and Being, blessed is He.

⁶²⁷ Exodus 26:15

⁶²⁸ See the preceding chapter of the discourse entitled “*Bati LeGani*” 5710, Ch. 9, which is explained at length in the discourse entitled “*Bati LeGani*” 5719, translated in The Teachings of The Rebbe, 5719, Discourse 13.

3.

The discourse continues in the above-mentioned chapter (after concluding to explain the matter of “I have come to My garden”), with the explanation of the verse,⁶²⁹ “You who dwell in the gardens, [friends listen to your voice; Let me hear your voice].” Now, there are three explanations of this verse⁶³⁰ (and as known,⁶³¹ all the various explanations in Torah are connected and complete each other.)

The first explanation is that “gardens (*Ganim*-גנים)” [in the plural] refers to the two aspects of the Garden of Eden (*Gan Eden*), these being the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*).⁶³² (More specifically, the two above-mentioned aspects of the Garden of Eden (*Gan Eden*) include many different levels within them.)⁶³³

“You who dwell in the gardens” thus refers to the souls in the Garden of Eden (*Gan Eden*), each one according to the level of his service of *HaShem*-יהוה, blessed is He, (up to and including even the highest level of the Garden of Eden – *Gan Eden*).

They are called “friends,” which is (parenthetically) explained in the discourse, that sometimes one soul is emanated

⁶²⁹ Song of Songs 8:13

⁶³⁰ The discourse only mentions two of the explanations, and not the third explanation. See the Sichah talk of Shabbat Parshat Beshalach, 15th of Shevat, Ch. 8 (Torat Menachem, Vol. 27, p. 359, where the third explanation is elucidated, and it is explained that the reason it is not mentioned is because it refers to the labor in service of *HaShem*, blessed is He, during the time when the Holy Temple is standing.

⁶³¹ See Likkutei Sichot Vol. 3, p. 782, p. 896, and elsewhere.

⁶³² Zohar II 46a, and Mikdash Melech there.

⁶³³ See Torah Ohr, Tetzaveh 81c, and elsewhere.

from another soul etc. It can be said that the specific word “Emanated-*Ne’etzelet* נאצלת” is used, thus hinting to the highest level of the Garden of Eden (*Gan Eden*). This refers to the matter of the Eden-עדן that is within the Garden-*Gan*-גן,⁶³⁴ meaning, the aspect of the world of Emanation (*Atzilut*), which transcends the world of Creation (*Briyah*).

This then, is the meaning of “friends listen to your voice.” That is, the souls in the Garden of Eden (*Gan Eden*), who are called “friends,” listen to the voice of the Torah study and prayer of souls who are manifest within bodies below. This then, is the meaning of the conclusion of the verse, “Let me hear [your voice].” That is, this is said (to souls that are manifest in bodies, that through their Torah study and prayers) they bring about an ascent and elevation of the souls (in the Garden of Eden – *Gan Eden*).

The second explanation is that “You who dwell in the gardens” (does not refer to this lofty matter, as the souls are in the Garden of Eden (*Gan Eden*), and does not refer to souls as they are in the loftiest of levels, of a soul being emanated from a soul, which is the aspect of the world of Emanation (*Atzilut*), but rather refers to far below). That is, it refers to the assembly of the souls of the Jewish people as they are scattered in exile, and pasture in foreign gardens.⁶³⁵

That is, the souls below are found in the gardens of others, (meaning, in matters of the side opposite holiness), in a way of “dwelling” there, so to speak. However even so, they

⁶³⁴ See Talmud Bavli, Brachot 34b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), Nine (*Chochmah*), and Ten (*Keter*); Torah Ohr, Mishpatim 75d.

⁶³⁵ See Rashi to Song of Songs 8:13

withstand the test and sit in the synagogues and study halls, to engage in the study of Torah. Thus, the “friends,” refers to the ministering angels – who are called “friends” being that there is no jealousy, hatred, nor competition amongst them⁶³⁶ – “listen to your voice etc.”

In other words, even though the souls below are found in the foreign gardens of others, so that, in and of themselves, they are in a state that cannot be called “friends” – and therefore the word “friends” is explained to refer to the ministering angels – nonetheless, “friends listen to your voice.” That is, the ministering angels listen to the voice of the service of *HaShem*-יהו"ה, blessed is He, rendered by souls within bodies, even when they are on a level that they are scattered in the “gardens of others.”

Now, we must explain the continuation of the discourse. For, this matter, that through the service of *HaShem*-יהו"ה, blessed is He, of those who are below, there is caused to be an elevation of the souls that dwell in the Garden of Eden (*Gan Eden*), and even elevation in the loftiest levels of the Garden of Eden (*Gan Eden*), and similarly, there also is caused to be an elevation of the angels in every world, this is brought about by the additional Godly light drawn down to them.

From this it is understood that here we are not discussing the level of “the glory of the Holy One, blessed is He, is elevated in all worlds.” For, that is the surrounding transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which illuminates in all worlds equally. Rather, what we are discussing here is *HaShem*'s-יהו"ה light that fills all worlds

⁶³⁶ Midrash Shir HaShirim Rabba to Song of Songs 8:13

(*Memaleh Kol Almin*) and comes in a way of inner manifestation, with a chaining down of levels (*Hishtalshelut*), each level and world according to its matter. That is, in the upper Garden of Eden (*Gan Eden HaElyon*) it is in one way, and in the angels of the world of Action (*Asiyah*) it is in another way.

This then, is the explanation of the continuation of the discourse.⁶³⁷ That is, he first explains that it is through the toil of those below that “the glory of the Holy One, blessed is He, is elevated in all worlds,” meaning that there is a drawing down of *HaShem*’s-יהוה surrounding transcendent light (*Ohr HaSovev*), up to and including the true matter of His transcendence, meaning, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself.

He then adds that this toil itself also affects another matter, namely, the drawing down of His Godliness, such that there also is a drawing down of His light that fills the worlds (*Ohr HaMemaleh*) in all worlds, each world according to its matter, and likewise, to the souls and angels in each world according to their matter.

This may be understood according to the teaching of the Rav, the Maggid of Mezhritch,⁶³⁸ about the teaching of our sages, of blessed memory, on the Torah portion of this week.⁶³⁹

⁶³⁷ See the above-mentioned Sichah talk of Shabbat Parshat Beshalach, Ch. 9 and on (Torat Menachem, Vol. 27, p. 360 and on).

⁶³⁸ See Likkutei Amarim 53b and on; Ohr Torah, Section 402 (p. 424 in the 5766 edition).

⁶³⁹ See Mechilta and Midrash Lekach Tov to Exodus 15:3 (Beshalach), and Rashi to Exodus 20:2.

That is, “At the sea He appeared to them as a lad, and at the giving of the Torah He appeared to them as an elder.” However, at first glance, this teaching is not understood. For, does the verse not state,⁶⁴⁰ “You did not see any likeness,” [and how much more so, it is not applicable for there to be any changes in Him, such that at times He is like a lad and at times he is like an elder].

However, this may be explained based on the analogy of a father who loves his child, and out of his great love for him, the image of his child is engraved in his mind, as though he is standing before him. When his child is still small, the image engraved in the mind of the father is the form of the child as he still is young, and when he is older, the image engraved in his mind is as he is older.

This is as known, that “the Jewish people arose in *HaShem*’s-יהו"ה Supernal thought.” That is, they are always engraved in *HaShem*’s-יהו"ה Supernal thought, just as a child is always engraved in his father thoughts. Now, when the deeds of the child are fitting and good in his father’s eyes, that is how he is engraved in his father’s thoughts.

However, if he is the opposite of good, Heaven forbid, the engraving is likewise so. About this the verse states,⁶⁴¹ “When the Lord-*Adona*”י-יג"ו will have washed away the filth of the daughters of Tziyon.” That is, it is as though *HaShem*-יהו"ה, blessed is He, cleanses Himself⁶⁴² of the filth of the

⁶⁴⁰ Deuteronomy 4:15

⁶⁴¹ Isaiah 4:4

⁶⁴² The Rebbe said these words with a voice choked with tears.

daughters of Tziyon, being that this was engraved in His thought, so to speak.

Now, as known,⁶⁴³ when the Jewish people left Egypt, they were like a newborn that had just come out of its mother's womb. [For as known,⁶⁴⁴ exile is compared to the time of gestation and redemption is compared to birth.] When they came to the sea, they were like a young child who has been weaned from his mother, and they already had some level of speech, but in an incomplete way. This is the secret of why they were incapable of reciting the song at the sea by themselves, but instead, repeated whatever Moshe said etc.⁶⁴⁵ In other words, they still were incapable of speaking in a complete way, but could only speak like a small lad.

This then, is the meaning of "at the sea He appeared to them as a lad." In other words, at that time, this is how the Jewish people were depicted in the engraving of their form in *HaShem* יהו"ה's-ה"י Supernal thought, like a lad or a young man. When they then came to Marah, they were sweetened there.

This is the meaning of "They were bitter (*Marim*-מרים)," meaning that the Jewish people were still "bitter" (*Marim*-מרים), and "became sweetened there."⁶⁴⁶ Then, when they came to Mount Sinai, and gained grasp of *HaShem*'s-ה"י Supernal Wisdom, they ascended to the level of "an elder who has

⁶⁴³ Mechilta Exodus 14:30 (Beshalach)

⁶⁴⁴ Ezekiel Ch. 16; Also see Torah Ohr, Va'era; Maamarei Admor HaEmtza'ee, Kuntreisim p. 223 and on, and elsewhere.

⁶⁴⁵ See Mishnah Sotah 27b; Talmud Bavli, Sotah 30b; Yalkut Shimoni, Chukat, Remez 764.

⁶⁴⁶ For further explanation, see the Sichah talk of Shabbat Parshat Beshalach ibid. Ch. 11 (Torat Menachem Vol. 27 p. 361).

acquired wisdom,”⁶⁴⁷ and it is in this regard that at Sinai “He appeared to them as an elder.” That is, their form was engraved in *HaShem* יהו"ה's Supernal thought as an elder, similar to the child whose image is engraved in his father thoughts according to his greatness and perfection. (This concludes the teaching of the Rav, the Maggid of Mezhritch.)

From this it is understood that according to the changes in the conduct below, from the lowest level in which it is necessary for *HaShem* יהו"ה, blessed is He, to “wash away the filth of the daughters of Tziyon,” to the highest level as they are (not just as a lad or young man, but as) an elder, there also is caused to be a drawing down from Above to below in like manner. In other words, the drawing down is either from the aspect in which He appears as an elder, or from the aspect in which He appears as a young man, and even a drawing down of an aspect in which He must cleanse Himself, so to speak.

However, about this matter, the Rav, the Maggid of Mezhritch, is specific in adding language indicating that the matter “penetrates and ascends all the way to high Above.”⁶⁴⁸ That is, the changes to the manner of conduct below are “engraved in *HaShem* יהו"ה's Supernal thought,” meaning that they are specifically in a way of being engraved.

Now, in the matter of engraving, as known, it is in a way that the form of something external to the thing, is engraved in the thing itself, meaning, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה

⁶⁴⁷ Talmud Bavli, Kiddushin 32b; For the explanation of all the stages of maturation, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33-35 and the notes and commentary there.

⁶⁴⁸ See Rashi to Yoma 10a – passage entitled “*Ma’anikim*.”

Himself, blessed is He, in Whom all the above-mentioned changes are engraved, so to speak, so that He appears either as a young man or as an elder etc.

Based on this, we can understand what is explained in the discourse, namely, that through the service of *HaShem*-יהו"ה, blessed is He, of those below, two matters are brought about. The first is that "the glory of the Holy One, blessed is He, is elevated in all worlds." This refers to the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה that is in all worlds equally, to the point that there is made to be a dwelling place for the Holy One, blessed is He, in the lower worlds, meaning, a dwelling place for His Essential Self. This is because of the engraving in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The second matter is that the drawing down of the light (*Ohr*) is in a way of chaining down (*Hishtalshlut*), which is the aspect of *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), to souls and angels, and even to the souls of the Jewish people as they are scattered and grazing in the gardens of others.

This is because, in the Essential Self of *HaShem*-יהו"ה, blessed is He, there is an engraving of all the particular changes in the conduct of those below. It is for this reason that the drawing down can descend below, even to such a level in which "the filth of the daughters of Tziyon" is applicable, meaning the matter of the side opposite of holiness, Heaven forbid, so that even there, there literally is a sense of the engraving of

HaShem's יהו"ה Essence, blessed is He,⁶⁴⁹ (which is the meaning of, "let me hear").

4.

The discourse continues and states: It is in this regard that the Jewish people are called "The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות," as it states,⁶⁵⁰ "It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות left the land of Egypt." In other words, the name "The Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות" refers to the Jewish people, as the verse states,⁶⁵¹ "It happened on that very day that *HaShem*-יהו"ה took the children of Israel out of the land of Egypt, in their Legions-*Tzivotam*-צבאותם."

Now, we must explain why he does not suffice with the proof from the verse,⁶⁵² "It was on that very day that all the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות left the land of Egypt." This is because in Mechilta, it is explained that the words "all the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות" refer to the ministering angels. Similarly, in the Hosha'anah prayer we recite, "As You delivered a nation and its God... as You delivered the many legions (*Tzva'ot*-צבאות) [of Israel], and with them the angelic legions (*Tzva'ot*-צבאות)."

In other words, the angelic legions of ministering angels also went out of Egypt in the redemption. He therefore brings

⁶⁴⁹ See the above-mentioned Sichah talk of Shabbat Parshat Beshalach, Ch. 9 and on (Torat Menachem, Vol. 27, p. 360 and on).

⁶⁵⁰ Exodus 12:41

⁶⁵¹ Exodus 12:51

⁶⁵² Exodus 12:41

additional proof from the verse,⁶⁵³ “*HaShem*-יהו"ה took the children of Israel out of the land of Egypt, in their Legions-*Tzivotam*-צבאותם,” in which the Jewish people are called “the Legions of *HaShem*-*Tzivot HaShem*-יהו"ה צבאות.”⁶⁵⁴

The discourse then continues and states that we must understand why the Jewish people are called “The Legions of *HaShem*-*Tzivot HaShem*-יהו"ה צבאות.” For, the name [*HaShem* of legions], *HaShem Tzva'ot*-יהו"ה צבאות is not mentioned in Torah itself, but [in this Torah verse] the Jewish people are called “The Legions of *HaShem*-*Tzivot HaShem*-יהו"ה צבאות.”

To further explain, exile is the matter of the concealment of *HaShem*'s-יהו"ה Godliness. From this it is understood that redemption (what redemption depends on) comes about through the revelation of *HaShem*'s-יהו"ה Godliness. Now, based on this, the Jewish people must be called by a name that is appropriate to the light (*Ohr*) drawn down through His Name that was revealed in that time, referring to the revelation of the Name *HaShem*-יהו"ה. This is as the verse states,⁶⁵⁵ “I appeared to Avraham, Yitzchak, and Yaakov as *E'l Shadday*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”⁶⁵⁶

Nevertheless, not only were the Jewish people not called by the name that was revealed to our forefathers, but beyond this, they were specifically called “the Legions of *HaShem*-

⁶⁵³ Exodus 12:51

⁶⁵⁴ See the above-mentioned Sichah talk of Shabbat Parshat Beshalach, Ch. 9 and on (Torat Menachem, Vol. 27, p. 360 and on).

⁶⁵⁵ Exodus 6:3

⁶⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Name (*Shaar HaShem*).

Tzivot HaShem – יהו"ה צבאות corresponding to His name “*HaShem of Legions-HaShem Tzva’ot*-יהו"ה צבאו”ת.”

Now, even though this name is one of the seven holy names that is not to be erased,⁶⁵⁷ it was not present in the days of our forefathers, and certainly not in the days of Moshe. It likewise was not present during the exile in Egypt, and certainly not at the time of the redemption, which was a much higher state than during exile. Even so, it specifically was during the redemption that the Jewish people were called after the title “*HaShem of legions-Tzva’ot*-יהו"ה צבאו”ת.”

In greater depth, this question may be understood based on what his honorable holiness, the Alter Rebbe, explains in the discourse entitled “*B’Etzem HaYom HaZeh Yatzoo Kol Tzivot HaShem* etc.”,⁶⁵⁸ based on the teaching of our sages, of blessed memory,⁶⁵⁹ “From the day that the Holy One, blessed is He, created His world, there was no one who called the Holy One, blessed is He, ‘*HaShem of Legions-HaShem Tzva’ot*-יהו"ה צבאו”ת’ until Chanah came etc.”

He explains that the names by which the Holy One, blessed is He, is called, are the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*),⁶⁶⁰ and that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is

⁶⁵⁷ Talmud Bavli, Shevu’ot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

⁶⁵⁸ Torah Ohr, Bo 60a and on.

⁶⁵⁹ Talmud Bavli, Brachot 31b - The holy name “*HaShem Master of Legions-HaShem Tzva’ot*-יהו"ה צבאו”ת” is first mentioned in Samuel I 1:11 in the prayer of Chanah, the mother of the Prophet Shmuel.

⁶⁶⁰ The ten primary names (corresponding to the ten *Sefirot*) and all the families of titles that correspond to each of them, are explained at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

manifest within them and unified with them in an ultimate state of unity, as in the teaching,⁶⁶¹ “He and His organs are one.”

The explanation is that the general matter of a “name-*Shem*-שם” as it is Above, such as the seven names that are not to be erased, is similar to the matter of a “name” below, in that it merely is a glimmer of radiance. The same is so Above in *HaShem*’s יהו"ה Godliness, that the lights (*Orot*) that are revealed and drawn down from Above are called “names-*Shemot*-שמות.” However, for the lights (*Orot*) to be in a way of light and revelation (*Gilyu*), this happens specifically when measure and limitation is imposed on them.

In other words, it is impossible to know and receive the light until there is some description, measure, and limitation, which is called the vessel (*Kli*) for the light (*Ohr*), through which it is possible to receive the light (*Ohr*). This then, is the matter of the seven names which are not to be erased. That is, they are the lights (*Orot*) as they come into vessels (*Keilim*), in that each light (*Ohr*) has an appropriate vessel (*Kli*) for it.

Now, in regard to the seven names which are not to be erased, there is the manner in which they are in the world of Emanation (*Atzilut*), in which “He and His life force are one, and He and His organs are one.”⁶⁶² That is, they are not recognizable as having any existence, in and of themselves, but are subsumed and unified with *HaShem*-יהו"ה, blessed is He,⁶⁶³ for this is the state of the world of Emanation (*Atzilut*), which is

⁶⁶¹ Introduction to Tikkunei Zohar, 3b

⁶⁶² Introduction to Tikkunei Zohar, 3b *ibid*.

⁶⁶³ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

called the World of Unity (*Olam HaAhdut*),⁶⁶⁴ meaning that it is entirely *HaShem*'s יהו"ה Godliness.

Therefore, not only are the lights (*Orot*) unified with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as in the teaching "He and His life force are one," but He also is unified with the vessels (*Keilim*),⁶⁶⁵ as in the teaching, "He and His organs are one."

Now, this was the state and standing during the days of Moshe. For, as known, even as he was below, Moshe was a soul of the world of Emanation (*Atzilut*) and his matter was to receive the Torah of the world of Emanation (*Atzilut*) and give it (as it is) to the generation of knowledge (*Dor De'ah*), which was the generation of Moshe.⁶⁶⁶

That is, they too were on Moshe's level, and this is why they are called "the generation of Moshe," in which the word "generation-*Dor*-דור" means "a row-*Shurah*-שורה [of surrounding troops]."⁶⁶⁷ That is, they were in the same "row-*Shurah*-שורה," meaning, the same state and standing as Moshe,⁶⁶⁸ meaning that they were in the state of serving *HaShem*-יהו"ה, blessed is He, in the way of the world of Emanation (*Atzilut*), in which "He and His life force are one, and He and His organs are one." However, the name "*HaShem*

⁶⁶⁴ See Likkutei HaShas of the Arizal, beginning of Mesechet Shabbat, and elsewhere.

⁶⁶⁵ Tanya, Iggeret HaKodesh, Epistle 20

⁶⁶⁶ See Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

⁶⁶⁷ See Rashi to Isaiah 29:3; Mishnah Kelim 16:3; Likkutei Torah, Masei 95b; Ohr HaTorah (Yahal Ohr) to Psalms p. 549 and on, and elsewhere.

⁶⁶⁸ See Etz Chayim, Shaar HaKlallim, Ch. 11; Shaar HaPesukim of the Arizal, Shemot.

of Legions-*Tzva* 'ot-ת"צבאו" was not mentioned at that time, for in comparison to the other names, of what consideration is it?⁶⁶⁹

The may be understood as explained there, that the word "*Tzva* 'ot-ת"צבאו" means "legions of troops." This refers to the souls and angels of the world of Creation (*Briyah*), about which it states,⁶⁷⁰ "There is no number to His troops." Similarly, in explanation of the name "*Tzva* 'ot-ת"צבאו" it states in Talmud,⁶⁷¹ "He is a sign-*Ot*-אות in His legion-*Tzava*-צבא."

In other words, even though this name [*HaShem* of Legions-צבאות-יהו"ה] is the matter of drawing down *HaShem*'s-יהו"ה Godliness, such that it is one of the unerasable names of the Holy One, blessed is He, nevertheless, this is in a way that in the abundance of legions "He is a sign-*Ot*-אות in His legion-*Tzava*-צבא," meaning that even in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there should be a drawing down and manifestation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in an ultimate union, just as He is drawn down to manifest within the vessels (*Keilim*) of the world of Emanation (*Atzilut*).

Now, since in the days of Moshe, the Jewish people were in a state that for them there was no existence of the "legion-*Tzava*-צבא" at all, since there was a revelation of the power of the Actor in the acted upon (*Ko'ach HaPoel BaNifal*) as it utterly is one with Him, it therefore was not applicable for there to be a revelation of "*HaShem* of Legions-*HaShem*

⁶⁶⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of Hosts (Shaar HaTzva 'ot)*, and the preceding gates.

⁶⁷⁰ Talmud Bavli, Chagigah 13b

⁶⁷¹ Talmud Bavli, Chagigah 16a (Ein Yaakov edition)

Tzva'ot-יהו"ה צבאו"ת" at that time. For, "of what use is the flame of candle in broad daylight?"⁶⁷²

However, this was not so of the generations that followed. For, after "the face of the sun" (which is the face of Moshe) was withdrawn, there then was "the face of the moon" (which is the face of Yehoshua).⁶⁷³ This was then drawn down even lower, with the transmission to the Elders, and from the Elders to the Prophets,⁶⁷⁴ at which time prophecy began amongst the Jewish people in a way that was unlike Moshe's prophecy, whose prophecy was unique. For,⁶⁷⁵ "there is no prophet like Moshe." Thus, it was specifically then that the service of *HaShem*-יהו"ה, blessed is He, stemmed from how it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in which "He and His life force are not one, and He and His organs are not one."⁶⁷⁶

This is why the prophets ("Chanah came etc.") needed to actualize the matter of "Legions-*Tzva'ot*," that "He is a sign-*Ot* in His legion-*Tzava*," so that even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it should be that "He and His organs are one," similar to how it is in the world of Emanation (*Atzilut*).

With the above in mind, we can understand the strength of the question in the discourse. That is, since from the perspective of Moshe and his generation, which was the generation of knowledge (*Dor De'ah*), the matter of a "Legion-

⁶⁷² See Talmud Bavli, Chullin 60b

⁶⁷³ See Talmud Bavli, Bava Batra 75a; Sifri and Rashi to Numbers 27:20

⁶⁷⁴ Mishnah Avot 1:1

⁶⁷⁵ See Mishneh Torah, Hilchot Yesodei HaTorah 7:6 and elsewhere.

⁶⁷⁶ Introduction to Tikkunei Zohar 3b

Tzava-צבא” was inapplicable, why then were the Jewish people called “The Legions of *HaShem-Tzivot HaShem*-יהוה צבאות”?

This may be understood with an additional explanation based on what his honorable holiness, the Mittler Rebbe, explained at length in a discourse of the same title.⁶⁷⁷ He explained that the difference between the name “*HaShem Tzva*’ot-יהוה צבאו” and the other names, is like the difference between a verb (a term of action-*Shem HaPe’ulah*-שם הפעולה) a title (*Shem HaKinuy*-שם הכנוי), an adjective (a term of description-*Shem HaTo’ar*-שם התואר), and a noun or proper name (*Shem HaEtzem*-שם העצם).

To summarize by way of analogy, a noun (*Shem HaEtzem*-שם העצם) may be understood in relation to a wise man, in that he is wise in his essential self. That is, wisdom is essential to his soul always, without measure or limit. The adjective [“wise”] (*Shem HaTo’ar*-שם התואר) is that the spiritual vessels (*Keilim*) of his being (which must receive revelations from the essential power of wisdom) are very broad, and because of this, he is called by the adjective “wise-*Chacham*-חכם,” in that he is capable of receiving wisdom-*Chochmah* to no end.

With the above in mind, we can understand the verse,⁶⁷⁸ “He gives wisdom to the wise.” For, at first glance, since they [already] are wise, what is the meaning of [the first part of the verse], “He gives wisdom”? However, the explanation is that the word “the wise-*Chakeemeen*-חכימין” here is an adjective

⁶⁷⁷ Torat Chaim, Bo 137a and on (p. 112a and on in the new edition), discourse entitled “*VaYehi B’Etzem HaYom HaZeh*.”

⁶⁷⁸ Daniel 2:21

(*Shem HaTo'ar*-שם התואר) for those whose intellect is capable of receiving very great and deep wisdom, and it is to such people that “He gives wisdom,” meaning that the essential power of wisdom-*Chochmah* is drawn to them, and they become essentially bonded with the essence of the wisdom-*Chochmah*, from which abundant bestowal is drawn without measure or limitation.

In addition to this, there also is the title [“wise”] (*Shem HaKinuy*-שם הכנוי) or the verb [“wise”] (*Shem HaPe'ulah*-שם הפעולה), referring to the actual effect of wisdom-*Chochmah*, meaning that the wisdom-*Chochmah* comes into actual revelation (*Giluy*), to the point that it even can come out of himself, which is the matter of revealing [the wisdom] to another. However, the actual revelation (*Giluy*) [of the wisdom] to the point that it is revealed to another, is measured and limited.

From this, the great comparative distance between the verb [“wise”] (*Shem HaPe'ulah*-שם הפעולה), (even as it is in the person himself, in that it can then come down to another), the adjective [“wise”] (*Shem HaTo'ar*-שם התואר) and the noun [“wise”] (*Shem HaEtzem*-שם העצם) (which become unified and essentially bonded to each other, as explained above about the verse, “He gives wisdom to the wise”) is understood. Namely, this is the difference between limitation (*Gvul*) and limitlessness (*Bli Gvul*). For, the matter of “He gives wisdom to the wise” (which are the matter of a noun (*Shem HaEtzem*) and an adjective (*Shem HaTo'ar*) is in a limitlessness way (*Bli Gvul*). In contrast, the verb (*Shem HaPe'ulah*) (which is the actual revelation to the point of being drawn to another) is with

measure and limitation. Thus, the difference between them is a difference that is beyond all comparison.

Based on the above, he explains the difference between the seven names which are not to be erased, and the Name *HaShem*-יהו"ה, which is His Proper Name-*Shem HaEtzem*- שם העצם. The Name *HaShem*-יהו"ה is the inner aspect (*Pnimiyut*) of all the names, (which is why it joins with all the other names, such as *E"l*-א"ל, *Elohi"m*-אלהי"ם, and even the name *Tzva'ot*-צבאו"ת). This is because the [Proper Name *HaShem*-יהו"ה] is the aspect of the light (*Ohr*), whereas the other names are the aspect of the vessels (*Keilim*).

However, in this itself, all the names are the inner aspects of the vessels (*Pnimiyut HaKeilim*) that are unified with the light (*Ohr*), similar to an adjective (*Shem HaTo'ar*- שם התואר) as it is unified to a noun (*Shem HaEtzem*). In contrast, the term Legions-*Tzva'ot*-צבאו"ת is the aspect of the externality of the vessels (*Keilim*) and is similar to a verb (*Shem HaPe'ulah*-שם הפעולה), which is drawn forth with measure and limitation, until it is drawn to another. This is the matter of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

It is in this matter that the prophets have their effect in calling out with the name "*HaShem* of Legions-*HaShem Tzva'ot*-יהו"ה צבאו"ת," so that even there, there should be a drawing down that "He and His Life force and He and His organs are one." This was not so in the days of Moshe and his generation, when the Jewish people were in such a state, that they had no relation to the measure and limitation of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),

which are the aspects of “another,” and are not in a state of oneness.

Now, based in the comparative distance between the name *Tzva'ot* צבאוֹת and the other names, we may better understand the question in the discourse. Namely, what is the meaning of the matter that the Jewish people were called “The Legions of *HaShem-Tzivot HaShem* יהוֹה צבאוֹת” at that time?

5.

About this he answers and explains in the discourse that the name “Legions of *HaShem-Tzivot HaShem* יהוֹה צבאוֹת” is of the root “*Tzava* צבא,” which has three meanings. The first is that it means “army-*Chayil* חיל,” (as he explains in the continuing chapters that follow). The second is that it means a “limited allotted time,” as in the verse,⁶⁷⁹ “Behold, man has an allotted time-*Tzava* צבא upon the earth etc.” The third is that it means “colorfulness-*Tzivyon* צביון” and beauty.

He continues and explains the meaning of the word “*Tzava* צבא” as it relates to “colorfulness-*Tzivyon* צביון” and beauty, as it is in the souls of the Jewish people. Namely, just as the ultimate beauty is when something includes many colors in it, in that a single color is not beautiful, but it rather is specifically when there are many colors [that there is beauty]. (However, this is specifically when each color does not stand on its own, but is included with all the other colors.) The same is so of the Jewish people, who are divided into their various levels.

⁶⁷⁹ Job 7:1

That is, there are those, such as the masters of Torah, the masters of the Supernal secrets and mysteries, and the masters of wisdom etc., who have grasp. There also are simple people, who are masters of good deeds only and fulfill Torah and *mitzvot* simply. This then, is the “colorfulness-*Tzivyon*-צביון” [of the Jewish people] which is the ultimate beauty, in that many colors are included in them.

Now, it should be added that beauty is not just [in the Jewish people] generally, but also applies to each and every Jew in and of himself. In other words, the matter of beauty, brought about through the inter-inclusion of all colors together, is drawn down and has an effect on each Jew in particular, as he is, in and of himself.

From this, we can also understand this as it is in the analogue, that through the inter-inclusion of all kinds of Jews together, the ultimate beauty is made, even in each type as it is, in and of itself, though it may be in his particular form of serving *HaShem*-יהוה, blessed is He, whether in masters of the secrets of the Torah, or even in those who fulfill Torah and *mitzvot* simply, and are masters of good deeds.

The discourse continues and explains the meaning of “*Tzava*-צבא” as it means “an allotted time,” similar to the verse,⁶⁸⁰ “Though they will be fashioned in many days, to Him they are one etc.” That is, the verse,⁶⁸¹ “Behold, man has an allotted time-*Tzava*-צבא upon the earth etc.,” means that each person has an apportioned time in which he “will be fashioned

⁶⁸⁰ Psalms 139:16; See Likkutei Torah, Shlach 52a-b; Discourse entitled “*b’Yadcha Afkeed*” in Sefer HaMaamarim Yiddish p. 82, p. 102.

⁶⁸¹ Job 7:1

in many days.” However, when he concludes the days of toil in affecting refinements (*Birurim*) through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), he then becomes included in the “the Legions of *HaShem-Tzivot HaShem*-יהו"ה”.

Now, we must better understand the meaning of the words, “they will be fashioned in many days,” which indicates that there specifically must be manifestation in the days. (This refers to the garments of Torah and *mitzvot* that a person learns and does every day.)⁶⁸² That is, the refinement (*Birur*) of the world is brought about through Torah and *mitzvot*, and this being so, why must it specifically “come in days,”⁶⁸³ to the point that “if one day is lacking, then one garment is lacking.”⁶⁸⁴ For, this is the matter of “they will be fashioned in many days,” specifically through which we can reach the aspect of “and not One-*v'Lo Echad*-ולא אחד” (as will soon be explained).⁶⁸⁵

The Tzemach Tzedek explains⁶⁸⁶ that because Torah and *mitzvot* are fulfilled by the soul as it manifests in the body, it therefore applies for there to be an intermingling with matters that on account of them, there must be a cleansing and refining of the garments etc. This is like the explanation⁶⁸⁷ about why our sages, of blessed memory, stated “good deeds.” That is,

⁶⁸² See Torah Ohr, Mishpatim 79b

⁶⁸³ Utilizing the language of Genesis 24:1

⁶⁸⁴ See Zohar I 224a, 129a; Torah Ohr *ibid.*; Discourse entitled “*v'Avraham Zaken*” 5738 Ch. 1 (Torat Menachem, Sefer HaMaamarim Tishrei p. 307).

⁶⁸⁵ That is, the aspect of “His is One but not in enumeration” which transcends the chaining down of the worlds. (Introduction to Tikkunei Zohar 17a).

⁶⁸⁶ See Ohr HaTorah, Yahal Ohr to Psalms 139:16, p. 527 and on; Also see Ohr HaTorah Bamidbar (Shavuot) p. 91; Balak p. 948; Pinchas p. 1,599; Discourse entitled “*v'Avraham Zaken*” 5738 *ibid.*

⁶⁸⁷ See Likkutei Torah, Matot 82a; Shmini Atzeret 85a; Shir HaShirim 17c

“deed-*Ma’aseh*-מעשה” alone is not enough, but the deeds must be “good deeds-*Ma’aseem Tovim*-מעשים טובים.”

Now, the deeds of man are cleansed through serving *HaShem*-יהו"ה, blessed is He, in prayer. For, as known, the ascent of all matters of Torah and *mitzvot*, (as well as all the drawings down affected by them), is through the service of prayer (*Tefillah*). This is because prayer is “a ladder set earthward and its head reaches the heavens.”⁶⁸⁸ Serving *HaShem*-יהו"ה in prayer, is the service of the day, including both day and night, in that the prayers were established corresponding to the daily *Tamid* offerings,⁶⁸⁹ which is the matter of the morning *Tamid* offering and the afternoon *Tamid* offering.⁶⁹⁰

This is explained in *Likkutei Torah*,⁶⁹¹ on the verse,⁶⁹² “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi*”m-אלהי”m.” (“Set it upon your heart” refers to the service of prayer, as our sages, of blessed memory, said,⁶⁹³ “What service of Him is done with the heart? You must say this is prayer-*Tefillah*.” However, this is prefaced by the matter of “You shall know this day-*v’Yada’ata HaYom*-וידעת היום.”)

Now, the explanation of “You shall know **this day**-*v’Yada’ata HaYom*-וידעת היום” is that just as day and night

⁶⁸⁸ Genesis 28:12; See Zohar I 266b, and elsewhere.

⁶⁸⁹ Talmud Bavli, Brachot 26b

⁶⁹⁰ Numbers 28:3 and on.

⁶⁹¹ Deuteronomy 7:4; Also see the discourse entitled “*v’Yada’ata HaYom*” of the second day of Shavuot 5723.

⁶⁹² Deuteronomy 4:39

⁶⁹³ Talmud Bavli, Taanit 2a

come together as one, as the verse states,⁶⁹⁴ “And there was evening and there was morning – one day (*Yom Echad*-יום אחד),” this likewise is so of “set it upon your heart.” That is, just as this is so within time, it likewise so in the soul, that both “hearts,” these being the good inclination and the evil inclination (which are the matter of day and night as they are in the soul), should be together as one, so that even the evil inclination returns to serving *HaShem*-יהו"ה, blessed is He. This is as stated,⁶⁹⁵ “You shall love *HaShem*-יהו"ה your God, with all your heart (*Bechol Levavecha*-בכ"ל לבבך),” meaning,⁶⁹⁶ “With both your inclinations.” Through doing so, we bring about the matter of “*HaShem* is One-*HaShem Echad*-אהד-יהו"ה,” (that is, “*HaShem*-יהו"ה, He is the God-*Elohi*”m-אלהי"ם”).

This is the matter of toil in prayer (*Tefillah*) in general, which is toil that must take place each and every day (“they will be fashioned in many days”), which washes and cleanses the garments of Torah and *mitzvot*. Through doing so, one affects that “He is not one-*Lo Echad*-לא אהד” in them, meaning that he affects a drawing down from the aspect of “not-*Lo*-לא” with the letter *Aleph*-א (which is how it is written in the verse), referring to how *HaShem*-יהו"ה, blessed is He, transcends the chaining down of the worlds (*Hishtalshelut*), so that He is drawn down into the “One-*Echad*-אהד,” through the word “to Him-*Lo*-לו [they are one]” with the letter *Vav*-ו-6 (which is how the verse is read), referring to the six Supernal emotions (*Midot*).

⁶⁹⁴ Genesis 1:5

⁶⁹⁵ Deuteronomy 6:5

⁶⁹⁶ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

This is the inner explanation of why there specifically must be the matter of “days-*Yamim*” ימים.” For, as the Tzemach Tzedek explained,⁶⁹⁷ the root of the physical days are the Supernal days, these being the Supernal emotions (*Midot*), being that through them there is a drawing down until the *Sefirah* of Kingship-*Malchut*, in serving *HaShem* יהו"ה, blessed is He, with Torah and *mitzvot*.

6.

The discourse continues and explains that through the toil of affecting refinements (*Birurim*), in that we refine and clarify the world, we thereby turn “treason-*Kesher*” קשר into the “boards-*Keresh*” [קרש] [of the Tabernacle (*Mishkan*)]. In other words, the “treason-*Kesher*” of the world is that it appears to exist independently, which is “false-*Sheker*” שקר etc.

However, by learning Torah and fulfilling the *mitzvot*, it is transformed into a “board-*Keresh*” (the board-*Keresh*-קרש for the Tabernacle (*Mishkan*), about which the verse states,⁶⁹⁸ “And they shall make a Sanctuary for Me, and I shall dwell within them”). These boards are made of “standing acacia wood-*Atzei Sheeteem Omdeem*” עצי שטים עומדים, which bond the limitless light of the Unlimited One, *HaShem* יהו"ה, blessed is He, [to the world] etc., (as explained at length in the previous chapters [of the discourse]).⁶⁹⁹

⁶⁹⁷ Ohr HaTorah, Yahal Ohr to Psalms 139:16 ibid.

⁶⁹⁸ Exodus 25:8

⁶⁹⁹ See Ch. 6 and on (Sefer HaMaamarim 5710 p. 119 and on).

Now, because the existence of the world must be affected so it will not be in a way of “falsehood-*Sheker*-שקר,” but instead will be in a way of a “board-*Keresh*-שקרה” (brought about through the “bond-*Kesher*-קשר,” thus binding the “falseness-*Sheker*-שקר” of the world to *HaShem*’s יהוה True Existence Above), it is understood that existence itself must undergo change.

This may be better understood according to what his honorable holiness, the Rebbe Maharash explained (in the discourses said on the Shabbat following the birth and circumcision (*Brit*) of the one whose joyous occasion we are celebrating),⁷⁰⁰ in elucidation of the teaching of our sages, of blessed memory,⁷⁰¹ “Why does the world [continue to] exist? Because of [the recitation of] ‘Let His Great Name be blessed’ [recited after] the study of Aggadah.”

Now, we must understand this question, “Why does the world [continue to] exist?” For, is it not so that “by the word of *HaShem* יהוה the heavens were made,”⁷⁰² in that⁷⁰³ “In His goodness He renews the act of creation every day, constantly”? This being so, there seems to be utterly no room to ask what the world exists on.

He therefore explains this⁷⁰⁴ based on what our sages, of blessed memory, said before this, “From the day that the Holy Temple was destroyed, every day is more accursed than

⁷⁰⁰ That is, the Previous Rebbe, Rabbi Yosef Yitzchak Schneerson, the grandson of the Rebbe Maharash. Shabbat Parshat Matot-Masei 5640 – *Hemshech* “*Matzah Zu*” 5640 Ch. 59 and on (Sefer HaMaamarim 5640 Vol. 1 p. 248 and on).

⁷⁰¹ Talmud Bavli, Sotah 49a

⁷⁰² Psalms 33:6

⁷⁰³ See the blessings of the morning *Shema* recital.

⁷⁰⁴ *Hemshech* “*Matzah Zu*” 5640 Ch. 61

the day before.” About this the Talmud continues and asks, “Why does the world [continue to] exist?” In other words, though it is true that “in His goodness He renews the act of creation every day, constantly,” nevertheless, since “every day is more accursed than the day before,” this being so, “why does the world [continue to] exist?” That is, on what basis is there the power to withstand this?

About this they answered, “Because of [the recitation of] ‘Let His Great Name be blessed’ [recited after] the study of Aggadah.” “His Great Name (*Shmei Rabba* רבא שמייה)” [in Aramaic] refers to “His Great Name (*Shmo HaGadol* שמו הגדול)” which transcends the seven names that are not to be erased. This is specifically drawn down through the Aggadah of Torah, which are the secrets and inner aspects (*Pnimityut*) of Torah,⁷⁰⁵ as explained at length in the discourse there.

He then adds another point, that the matter of “every day is more accursed than the day before,” refers to the state of the world’s existence. However, we must change the state of its existence through “[the recitation of] ‘Let His Great Name be blessed’ [recited after] the study of Aggadah.”

About this, he begins to explain⁷⁰⁶ the matter of “the light (*Ohr* אור) of Torah enlivens him,”⁷⁰⁷ and, “the dew (*Tal* טל) of Torah enlivens him.”⁷⁰⁸ The meaning of “enlivens him” refers even to the body and this world, since one lives on the surface of the earth.

⁷⁰⁵ See Tanya, Iggeret HaKodesh, Ch. 23.

⁷⁰⁶ *Hemshech* “*Matzah Zu*” 5640 Ch. 60

⁷⁰⁷ Talmud Bavli, Ketubot 111b

⁷⁰⁸ Yalkut Shimoni to Isaiah 26:19

This is the matter of the verse,⁷⁰⁹ “Torah is light,” meaning that its light must be drawn all the way down. This is as we observe, that the luminous face of a person who is a master of Torah is incomparable different [than others]. This is as stated by Rambam,⁷¹⁰ that from the way a person walks and behaves, we can recognize his inner qualities. This is because the illumination of the light of his Torah study and service of *HaShem*-יהו"ה, blessed is He, illuminates all the way down to the body of a person. In other words, the toil should be in a way in which its effects are recognizable, along with the change brought about in the world.

This likewise is the meaning of what he continues to explain in the discourse, that the affect is upon the “falseness-*Sheker*-שקר” of the world’s existence itself. That is, [the objective] is to change the world’s existence and affect a “bond-*Kesher*-קשר” with the True Existence of *HaShem*-יהו"ה Above in it, until it becomes the “board-*Keres*-קרש” in which “I shall dwell within them,” is actualized.

7.

He continues the discourse, stating that because of this, the Jewish people are called “the Legions of *HaShem-Tzivot* *HaShem*-יהו"ה צבאות יהו"ה.” For, it is they who reveal and draw down the revelation of *HaShem*-יהו"ה, blessed is He. The meaning of “*Tzava*-צבא,” as a limited allotment of time, is that their entire endeavor during “the days in which they are fashioned” which

⁷⁰⁹ Proverbs 6:23

⁷¹⁰ Mishneh Torah, Hilchot De'ot 5:1

is given to every person, should be in a way that they are “One is his-*Lo Echad*-לו אחד,” meaning that through ones toil in serving *HaShem*-יהו"ה, blessed is He, there should be an illumination and revelation of the aspect of “*HaShem* is One-*HaShem Echad*-אחד יהו"ה אלהים.”

However, it must be clarified that the word “*Tzava*-צבא” specifically means a limited allotment of time. For, time can also be in an unlimited way.⁷¹¹ This refers to the matter of “running” (*Ratzo*) and “returning” (*Shov*), which, at its root, is the matter of “coming and not coming” (*Mati v'Lo Mati*).⁷¹² He is therefore specific in the discourse, stating that “*Tzava*-צבא” means a limited allotment of time. For, the bond and relationship between “*Tava*-צבא” and time, specifically stems from the **limitation** in the matter of time.

This is as he (previously) brought proof from the verse,⁷¹³ “Behold, man has an allotted time-*Tzava*-צבא upon the earth,” which specifically refers to a limited allotment of time. It is to this end that he explains in the discourse, that during this limited allotment of time, in “the days that he is fashioned” given to every person, we must affect there to be “One is his-*Lo Echad*-לו אחד,” meaning that there should be an illumination and revelation of the matter of “*HaShem* is One-*HaShem Echad*-אחד יהו"ה אלהים.”

⁷¹¹ See Sefer HaMitzvot of the Tzemach Tzedek 57b and on; Also see the discourse entitled “*Baruch SheAsah Nissim*” 5664 (Sefer HaMaamarim 5664 p. 135); See the discourse entitled “*Bati LeGani*” 5722 (Torat Menachem, Sefer HaMaamarim “*Bati LeGani*” Vol. 2 p. 427 and on).

⁷¹² See Sefer HaMitzvot of the Tzemach Tzedek *ibid.* 59a.

⁷¹³ Job 7:1

This may be better understood based on what his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained in the discourse entitled “*LeMa’an Da’at Kol Amei HaAretz* [So that all the peoples of the earth shall know]”⁷¹⁴ [in which he explains that even the peoples of the earth will undergo a “breaking-*Shevirah*-שבירה” (in that “knowledge-*Da’at*-דעת” also means “breaking-*Shevirah*-שבירה”),⁷¹⁵ brought about through the toil of the Jewish people in the matter of “*HaShem*-יהוה, He is the God,” (which is the continuation of the [above] verse)].⁷¹⁶

There he explains the words,⁷¹⁷ “There is none comparable to You, *HaShem*-יהוה our God, in this world.” That is, the matter of “there is none comparable to You” is specifically recognizable in this world (rather than the upper worlds). To explain this, he brings the teaching of the Rambam,⁷¹⁸ that it is an error [to think] that the existence of beings who have measure (that is, physical beings) is intrinsic to them, even if they are beyond count.

This is because it is not possible for a limited “something” to come from another limited “something” to no end (in a limitless way). Rather, it must be said that their beginning is from nothing. In other words, the way that the tangible [limited] “something” is brought into being is in a way that is beyond all relativity. However, from the existence of the

⁷¹⁴ Of the year 5680 (Sefer HaMaamarim 5680, p. 50 and on).

⁷¹⁵ See Sefer HaMaamarim 5680, p. 54 – As in the verse (Judges 8:16), “He punished-*VaYoda*-וידע the people of Sukkot with them.”

⁷¹⁶ Kings I 8:60

⁷¹⁷ Of the Shabbat morning liturgy, “*HaKol Yoducha*.”

⁷¹⁸ Moreh Nevuchim, Introduction to Part 2 (Introductions 2-3)

light (*Ohr*) alone, we would not know that there is no relativity, but would think that it is in a way of relativity, since the light (*Ohr*) has some measure of comparison to its Luminary (*Ma'or*).

He adds yet another matter, that once we know that the existence of creatures in this world that have measure, are brought into existence in a way that is beyond all relativity, it therefore is also necessary to state that even the light (*Ohr*) is brought in a way that is beyond all relativity. For, if we were to say that the light (*Ohr*) has some aspect of relativity, how can there be existence in a way that is beyond all relativity?

This being so, from the very existence of the tangible [limited] “something” (*Yesh*), in a way that is beyond all relativity, we also come to know that the light too is [brought forth] in a way that is beyond all relativity. In other words, in all His matters, He is beyond all comparison and relativity, blessed is He.

Therefore, the true title that can be said about the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is the title “Creator-*Bor'eh*-בורא.”⁷¹⁹ This is because the word “Luminary-*Ma'or*-מאור” would already be a description [of Him], whereas the word “Creator-*Bor'eh*-בורא” does not [at all] describe His Essential Self. It rather only indicates the existence of the tangible “something” (*Yesh*), which has measure and limitation, and must necessarily be brought into being [by the Essential

⁷¹⁹ Sefer HaMaamarim 5668 p. 189 and on; *Hemshech* 5672 Vol. 1 p. 135; Vol. 2 p. 1,144 and on.

Self of the Intrinsic Being, *HaShem*-יהו"ה, blessed is He] in a way that is beyond all comparison and relativity.

We thus find that not only is it that the matter of “there is none who compares to You” is specifically sensed only in this world, but beyond that, it is this world that brings about the recognition and knowledge that “there is none who compares to You,” as well as in the worlds above.

This then, is the explanation of the statement in the discourse, that the matter of “Not One in them-*Lo Echad BaHem*-לא אהד בהם” (which refers to the drawing down of the aspect of “*HaShem* is One-*HaShem Echad*-אהד יהו"ה”) is specifically brought about in the limited time of the “days in which one is fashioned.” (In other words, the matter of time, as it is in the aspects of “running” (*Ratzo*) and “returning” (*Shov*) are not adequate, nor even higher, in the aspects of “coming and not coming” (*Mati v'Lo Mati*.) For the matter of “Not One-*Lo Echad* -לא אהד”⁷²⁰ refers to the aspect of “One-*Echad*” as it is in the aspect of the Singular One-*Yachid*-יחיד, meaning, “There is One, who has no second,”⁷²¹ and even refers to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

For this reason, there must be the matter of limitation. For, it is specifically the [existence of] limitation that brings out the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. (This is as explained before, that it only is possible to call Him the

⁷²⁰ That is, the aspect of “His is One but not in enumeration” which transcends the chaining down of the worlds. (Introduction to Tikkunei Zohar 17a).

⁷²¹ See Ecclesiastes 4:8; Sefer HaMaamarim 5632 Vol. 1 p. 283.

“Creator-*Bor’eh* בורא” due to the novel existence of the tangible limited “something.”)

Through this, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is brought about, even in all worlds in between, (meaning, even to the angels, and even to the souls as they are in the state and standing in which they “sit in the gardens,” and are called “friends,” being that sometimes a soul is emanated from [another] soul, as explained before in chapter three.)

8.

Now, all this is brought about by the toil of the Jewish people, who are called “the Legions of *HaShem-Tzivot* *HaShem*-יהו"ה צבאות.” In other words, this is brought about through serving *HaShem*-יהו"ה, blessed is He, in the way indicated by the word “*Tzava*-צבא,” according to all three meanings.

The first is that it means an “army-*Tzava*-צבא” (as explained in the continuing discourses that followed).⁷²² The second is that it means “colorful-*Tzivyon*-צביון” (meaning that it is the ultimate beauty and is the matter of inter-inclusion, both within oneself, as well as all the Jewish people together, and with the love of one’s fellow Jew (*Ahavat Yisroel*), which is the receptacle for “You shall love *HaShem*-יהו"ה your God,”⁷²³ to

⁷²² Sefer HaMaamarim 5710 p. 125 and on

⁷²³ Sefer HaSichot, 5700 p. 3 and elsewhere

the point that it is an essential love of essence to essence). The third is that it means “a limited allotment of time-*Tzava*-צבא.”

Through these three matters, we bring about the matter of “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות,” even in the aspect of the “Legions-*Tzva* 'ot-צבאות” as they are, in and of themselves. This refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are not in a state in which “He and His life force and He and His organs are one.”

This is to such an extent that it is even within one’s power to have an effect on the world in the most literal sense, even in the land of Egypt, which is the “nakedness of the earth.” Even in the lowest of all exiles, it is in the power of a Jew to have an effect that they are secondary and nullified to the Name *HaShem*-יהו"ה.

It is for this reason that they are not [merely] called “Legions-*Tzva* 'ot-צבאות” but instead are called “the Legions of *HaShem-Tzivot HaShem*-יהו"ה-צבאות,” in that they are secondary and nullified to the Name *HaShem*-יהו"ה,⁷²⁴ which is the innermost of all seven unerasable names.⁷²⁵ Through this, the entire world is brought to be on the level of the world of Emanation (*Atzilut*).

This is *HaShem* 's-יהו"ה ultimate Supernal intent in the service of Him, blessed is He, and is the most ultimate state of elevation. About this the verse states, “You who dwell in the gardens, friends (referring to the ministering angels) listen to

⁷²⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Hosts (*Shaar HaTzva* 'ot).

⁷²⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

your voice; let Me hear [your voice],” which refers to the Jewish people fulfilling Torah and *mitzvot*.

This is because through serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot* in “the days that you were fashioned,” using them to bring about the revelation of “Not One in them-*Lo Echad BaHem*-לא אחד בהם,” meaning, the revelation of “There is One, who has no second,”⁷²⁶ and bringing about the matter of “the Legions of *HaShem-Tzivot HaShem*-יהו"ה צבאות” wherever they can actualize it, this is the level of the world of Emanation (*Atzilut*) as it is openly revealed.

Through this we actualize and bring about the matter of,⁷²⁷ “I have come to My garden,” meaning,⁷²⁸ “to My wedding canopy-*LeGenuni*-לגנוני,’ meaning, to the place where My wedding canopy was at first, which is even higher than the world of Emanation (*Atzilut*). This is the matter of a dwelling place for the Holy One, blessed is He, meaning, a dwelling place for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which is brought about by the essential self of the soul, which bonds to *HaShem*’s-יהו"ה Essential Self above.

This is specifically actualized in this lowest world, so that it becomes a Tabernacle (*Mishkan*-dwelling) for *HaShem*-יהו"ה, blessed is He, as stated,⁷²⁹ “I shall dwell within them

⁷²⁶ See Ecclesiastes 4:8; Sefer HaMaamarim 5632 Vol. 1 p. 283.

⁷²⁷ Song of Songs 5:1

⁷²⁸ Midrash Shir HaShirim Rabbah to Song of Songs 5:1

⁷²⁹ Exodus 25:8

(*B'Tocham*-בתוכם),” meaning, within each and every Jew,⁷³⁰ as will openly be revealed with the coming of our righteous Moshiach, speedily in our days, in the most literal sense.

⁷³⁰ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

Discourse 11

“v’Lo YiKanef Od Morecha -
*Your Teacher will no longer be hidden behind His
garment*”

Delivered on Shabbat Parshat Beshalach,
15th of Shvat, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷³¹ “Your Teacher will no longer be hidden behind His garment etc.” The Alter Rebbe explains this in one of his short discourses, (in the manuscript-booklet of discourses from the years 5563-5564,⁷³² some of which have already been printed, though a significant portion have yet to be printed. Among them are both long discourses and short discourses.) He explains that the matter of the garment (*Levush*), (about which it states, “[Your Teacher will] no longer be hidden behind His garment,” meaning that He will no longer cover and hide Himself from you with a cloak and garment), is that [the garment] beautifies the inner aspects (*Pnimityut*) [of the soul].

⁷³¹ Isaiah 30:20

⁷³² This has subsequently been printed in Maamarei Admor HaZaken, HaKetzarim, p. 144 (also see p. 140 there and the note of the printer); and is printed with additions in Maamarei Admor HaEmtza’ee, Devarim Vol. 4, p. 1,278 and on; Also see the discourse by this title from Shabbat Chol HaMo’ed Sukkot 5721 (Sefer HaMaamarim 5721 p. 22 and on).

An example of this is that when an imbecile speaks words of wisdom that he heard from a wise person, it appears to everyone that he is a great sage. In the same way, when a person who essentially is evil does a good deed, it appears to everyone that he essentially is good. This is because the garments (*Levushim*) of thought, speech, and action (*Machshavah, Dibur, Ma'aseh*) have the power to beautify the inner powers [of the soul].

For example, when a very ugly person wears beautiful garments, they actually beautify him. However, the meaning of “Your Teacher will no longer be hidden behind His garment” is that “Your Teacher,” referring to the emotions (*Midot*) and intellect (*Mochin*), are not beautified through the garments, but they themselves will be clarified etc. This should suffice for the understanding. (This concludes the substance of the discourse.)

2.

The explanation is that in our times, the primary toil in serving *HaShem*-יהוה, blessed is He, is only in the garments (*Levushim*) of thought, speech and action (*Machshavah, Dibur, Ma'aseh*), not in refining the emotions (*Midot*) themselves,⁷³³ and certainly not in refining the intellect (*Mochin*), for this will specifically happen in the coming future, at which time there also will be the conquest of the three lands of the Keni, the Kenizi, and the Kadmoni. This refers to the matter of refining the three intellectual faculties (*Mochin*), in addition to the

⁷³³ See Tanya, Likkutei Amarim, Ch. 12 (17a)

conquest of the seven lands, referring to the refinement of the seven emotional qualities (*Midot*).⁷³⁴

Now, even though in our times the primary toil is just in the three garments of thought, speech, and action (*Machshavah, Dibur, Ma'aseh*), nevertheless, through them, the inner powers [of the soul], meaning the emotions (*Midot*) and intellect (*Mochin*), are beautified. About this the verse states that in the coming future, “Your Teacher will no longer be hidden behind His garment.” That is, in the coming future the emotions (*Midot*) and intellect (*Mochin*) will not need to be beautified in the garments of thought, speech, and action (*Machshavah, Dibur, Ma'aseh*) as they currently must be, since in that time the emotions (*Midot*) and the intellect (*Mochin*) will have already been refined and clarified.

3.

Now, the two analogies that the Alter Rebbe brings on the matter of the beautification brought about by the garments, must be explained. The first is the analogy of an imbecile who speaks words of wisdom. The second is the analogy of a wicked person who does a good deed.

The explanation is well-known from what Rambam writes in *Moreh Nevuchim*,⁷³⁵ that all the matters of man are divided into two categories, true and false, and good and evil. One of the differences between these two categories, is that the

⁷³⁴ See *Maamarei Admor HaZaken* 5565 Vol. 2 p. 800 and on; *Maamarei Admor HaEmtza'ee, Devarim* Vol. 1 p. 4 and on; Also see the discourse entitled “*Bereishit Bara – In the beginning God created,*” of this year, Discourse 4, Ch. 6.

⁷³⁵ *Moreh Nevuchim*, Part 1, Ch. 2

intellect (*Sechel*) is what distinguishes between true and false. This also was so before the sin of the tree of the knowledge of good and evil, in that through the intellect that Adam was given, he could distinguish between true and false. That is, he could distinguish between matters that are connected to *HaShem*'s-יהו"ה Godliness, which are true, as the verse states,⁷³⁶ “*HaShem-יהו"ה* your God is True,” and matters that are not connected to Him, which have no existence and are false.

In contrast, with the sin of the tree of knowledge, the matter of good and evil was newly introduced. That is, at that time sensuality and lust was newly introduced, and as a result, good and evil became applicable.⁷³⁷

Thus, corresponding to these two matters of true and false, and good and evil, two analogies were given. The first is of an imbecile who speaks words of wisdom, and the second of a wicked person who does a good deed. In other words, the effect of the garments (*Levushim*) in beautifying the inner manifest powers [of the soul], applies both to matters of true and false, which stem from the discernment of the intellect (*Sechel*), as well as to matters of good and evil, which stem from the matter of [self] sensation etc.

4.

Now, the general explanation of how it is that the garments affect the beautification of the inner powers [of the

⁷³⁶ Jeremiah 10:10

⁷³⁷ See Torah Ohr, Mishpatim; Ohr HaTorah, Sukkot p. 1,715; *Hemshech* “*Mayim Rabim*” 5636, Ch. 117.

soul], is because the great superiority of garments (*Levushim*). In man's service of *HaShem*-יהו"ה, blessed is He, this refers to the garments of thought, speech, and action (*Machshavah*, *Dibur*, and *Ma'aseh*) in fulfilling the 613 *mitzvot* of the Torah, which are of the utmost greatness and elevation etc.⁷³⁸

This also is the meaning of the statement our sages, of blessed memory,⁷³⁹ "A person should always engage in Torah and *mitzvot*, even not for the sake of Heaven etc." In other words, this not only refers to [fulfilling Torah and *mitzvot* in a way of] "the commandments of men done by rote,"⁷⁴⁰ but even refers to [specifically] fulfilling them not for the sake of Heaven, including the lowest level, which [specifically] is fulfilling them not for the sake of Heaven, such for the sake of provocation.⁷⁴¹

For, without consideration of the state and standing of the person, even so, when he is involved in fulfilling Torah and *mitzvot*, he nonetheless is garbed in the garments of Torah and *mitzvot*. This is why⁷⁴² our sages, of blessed memory, made it obligatory to rise and stand before anyone who is engaged in doing a *mitzvah*, even if he is a boor and an ignoramus.⁷⁴³ This is because at that time *HaShem*-יהו"ה, blessed is He, dwells and

⁷³⁸ See Tanya, Likkutei Amarim, Ch. 4; Also see Torat Menachem, Sefer HaMaamarim Sivan p. 382, and the citations there.

⁷³⁹ Talmud Bavli, Pesachim 50b; Also see the Sichah talk that precedes this discourse, Ch. 12 (Torat Menachem, Vol. 27, p. 362).

⁷⁴⁰ Isaiah 29:13; See Tanya, Likkutei Amarim, Ch. 39 (53b), and elsewhere.

⁷⁴¹ See Tosefot entitled "*HaOseh*-העושה" to Talmud Bavli, Brachot 17a; and Tosefot entitled "*Kan*-כאן" to Pesachim 50b *ibid*.

⁷⁴² Tanya, Likkutei Amarim, Ch. 46 (66a)

⁷⁴³ See Mishnah Bikkurim 3:3, and the commentaries of Rabbi Shimon of Shantz and Rabbi Ovadia Bartenura there; Also see "Marei Mekomot, Hagahot v'Ha'arot Ktzarot" to Tanya *ibid*. (p. 304).

manifests in his soul etc. Therefore, because of the greatness of the garments of Torah and *mitzvot*, they affect change in the person etc.

About this our sages, of blessed memory, said,⁷⁴⁴ “Through doing them not for the sake of Heaven, he will come to do them for the sake of Heaven,” being that “the Luminary within it will return them to goodness.”⁷⁴⁵

Now, we may add to the teaching of our sages, of blessed memory, that “Through (*MiToch*-מתוך) doing them not for the sake of Heaven, he will come to do them for the sake of Heaven,” that even when it is openly revealed that he his involvement in Torah and *mitzvot* is not for the sake of Heaven, nevertheless, since it is a matter of Torah and *mitzvot*, the innerness (*Toch*-תוך) of [the *mitzvot*] is that they [inherently]⁷⁴⁶ are for the sake of Heaven. This then, is the meaning of, “Through (*MiToch*-מתוך) doing them not for the sake of Heaven, he will come to do them for the sake of Heaven.” That is, from the innerness (*Toch*-תוך) of “not for the sake of Heaven” itself, he will come [to do them] “for the sake of Heaven.”⁷⁴⁷

This likewise was how our Rebbes and leaders spread the wellsprings [of Chassidus] outside. That is, they spread the wellsprings in a way they would reach every single Jew, without taking his [current] state and standing into consideration and without any preconditions etc. For, the

⁷⁴⁴ Talmud Bavli, Pesachim 50b *ibid*.

⁷⁴⁵ See Talmud Yerushalmi, Chagigah 1:7 and Korban HaEidah there.

⁷⁴⁶ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

⁷⁴⁷ See Likkutei Sichot, Vol. 20, p. 51 and on.

wellsprings [of Chassidus themselves] will have an effect on any state [that he may be in] etc., and it therefore is certain that ultimately, the Luminary within it will bring him to return to goodness.

Discourse 12

*“Zeh Yitnu... Machatzeet HaShekel -
This shall they give... a half Shekel”*

Delivered on Shabbat Parshat Mishpatim, Parshat Shekalim
Shabbat Mevarchim & Erev Rosh Chodesh Adar, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁴⁸ “This shall they give – everyone who passes through the census – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *gera*, half a *shekel* as an elevated portion to *HaShem*-יהוה.” About this Ra’aya Mehemna states,⁷⁴⁹ “What is the matter of the half *shekel*? It is like half a *hin*-הין,⁷⁵⁰ and is the letter *Vav*-ו positioned between the two letters *Hey*-הי [of the Name *HaShem*-יהוה, which is like a fulcrum and the two sides of a scale] and the stone for weighing is the letter *Yod*-י. [When it states] ‘the *shekel* is twenty *gera*’ this [refers] to the letter *Yod*-י-20 [as it is fully spelled out].”

Now, Rabbi Moshe Zacuto explains⁷⁵¹ that this passage of Zohar comes to answer two questions. The first question is that the verse first specifies that a half *shekel* [is to be given], before informing us of the measure of a whole *shekel*. That is, the verse could simply have stated, “This shall they give – ten

⁷⁴⁸ Exodus 30:13

⁷⁴⁹ Zohar II 187b (Ra’aya Mehemna)

⁷⁵⁰ See Numbers 15:9; 15:10; 28:14

⁷⁵¹ See Ramaz to Zohar II 187b *ibid*.

gera.” The second question is that the verse then repeats, “half a *shekel* as an elevated portion to *HaShem*-יהו”ה,” which seems to be redundant.

It therefore comes to teach us that there are two aspects to the half *shekel*. The first aspect is a general and simple statement that does not inform us of the measure of the *shekel*. This is the letter *Vav*-ו which divides and mediates between the two *Hey*'s-ההי”ן [of the Name *HaShem*-יהו”ה]. (The matter of the two *Hey*'s-ה is explained in the teachings about the half *shekel*.)⁷⁵² The second aspect is the “twenty *gera*,” which is the letter *Yod*-י”ד.

About this, the Zohar begins and states, “What is the matter of the half *shekel*?” In other words, to whom is the intention directed that it should be called the “half *shekel*” before being informed of the measure of a *shekel* etc.? It then explains, “The stone with which to weigh etc.,” which is the matter of the words, “the *shekel* is twenty *gera*.” In other words, the stone with which to weigh is the letter *Yod*-י, and correspondingly, the letters *Vav*-*Dalet*-ד”ו are weighed (being that they are the letters that fill the letter *Yod*-י”ד). About this the verse [continues] and states, “half a *shekel* as an elevated portion to *HaShem*-יהו”ה.” That is, half the twenty *gera* should be a portion (*Terumah*) to *HaShem*-יהו”ה.

In general, this is the matter of the four letters of the Name *HaShem*-יהו”ה. For, the first half *shekel* is the letter *Vav*-

⁷⁵² See Maamarei Admor HaZaken, Hanachot HaRav Pinchas, of blessed memory, p. 32 and on; Biurei HaZohar of the Mittler Rebbe and of the Tzemach Tzedek, Parshat Tisa.

ו, which divides between the two letters *Hey*-י"ן. The second half *shekel* is the letter *Yod*-י.

Now, at the beginning of the verse where it states, "This shall they give-*Zeh Yitnu*-זֶה יִתְּנוּ," this also precedes the four letters of the Name *HaShem*-יהו"ה. Thus, it is after the preface of "This shall they give-*Zeh Yitnu*-זֶה יִתְּנוּ," as well as the matter of the four letters of the Name *HaShem*-יהו"ה, that it then states about the second half *shekel*, "a portion (*Terumah*) to *HaShem*-יהו"ה."

2.

Now, to understand this, we first must preface with the matter of the four letters of the Name *HaShem*-יהו"ה. For, there are seven names that are not to be erased.⁷⁵³ More specifically, there are ten names.⁷⁵⁴ However,⁷⁵⁵ the Name *HaShem*-יהו"ה is the Explicit Name (*Shem HaMeforash*),⁷⁵⁶ the Name of the Essential Self (*Shem HaEtzem*),⁷⁵⁷ and the Singular Name (*Shem HaMeyuchad*).⁷⁵⁸

⁷⁵³ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

⁷⁵⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) to Gate Ten (*Keter*); Also see Pardes Rimmonim, Shaar 20 (Shaar HaShemot), Ch. 1 and on.

⁷⁵⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁷⁵⁶ Talmud Bavli, Sotah 38a; Sanhedrin 60a; Mishneh Torah, Hilchot Yesodei HaTorah *ibid.*; Ginat Egoz *ibid.*

⁷⁵⁷ Ginat Egoz *ibid.*; Kesef Mishneh to Hilchot Avodah Zarah 2:7; Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet) Ch. 1 and on; Moreh Nevuchim, Part 1, Ch. 61 and on; Ikkarim, Maamar 2, Ch. 28.

⁷⁵⁸ Talmud Bavli, Sotah and Sanhedrin *ibid.*; Ginat Egoz *ibid.* Pardes Rimmonim *ibid.*

Now, just as the essential Name *HaShem*-יהו"ה is singularly unique from all the other names, so likewise, the four letters of the Name *HaShem*-יהו"ה are different from the letters of the other names. The general difference is like the difference between engraved letters and written letters, which is the matter of essential letters and letters that are separate from the essence, respectively.⁷⁵⁹ In other words, letters that are written with ink on parchment are not part and parcel of the parchment itself, but are additional and separate from it. However, this is not so of letters that are engraved on a precious stone, in which the letters are not additional to it, but are from it and of it.⁷⁶⁰

The same is so of the letters of the Name *HaShem*-יהו"ה. That is, even though there also are letters (*Otiyot*) in the Name *HaShem*-יהו"ה, through which there is revelation – since that is the matter of letters-*Otiyot*-אותיות, in that they are of the same root as in the verse,⁷⁶¹ “The morning comes-*Ata*-אתא,” meaning that they reveal – nevertheless, they are essential letters that are part and parcel of Him, and therefore do not conceal.

In other words, with written letters, which are added to the parchment, the revelation brought about by the letters, comes in a way of concealment. That is, the letters are revealed

⁷⁵⁹ See the discourse entitled “*Zeh Yitnu*” of Shabbat Parshat Mishpatim, Parshat Shekalim 5675 (*Hemshech* 5672 Vol. 2, p. 864 and on); Also see the discourse by this title of the year 5721 (Sefer HaMaamarim 5721 p. 118 and on); Also see the aforementioned discourse of the year 5715 (Sefer HaMaamarim 5715 p. 81 and on).

⁷⁶⁰ Likkutei Torah, Bechukotai 45a, 45d, and elsewhere; Also see Midrash Bereishit Rabba 21:5.

⁷⁶¹ Isaiah 21:12; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (*The Letters of Creation*, Part 2), The Gate explaining the difference between the various names of general classification; Also see Torah Ohr, Mikeitz 42b and elsewhere.

specifically by the fact that the ink covers over and conceals the parchment. In contrast, this is not so of essential letters (*Otiyot Atzmiyim*) that are part and parcel of the thing itself, like engraved letters. In this case, the letters do not cover or conceal the essential thing at all, being that they are of the essence of the precious stone. Thus, these letters reveal the essence itself, meaning that the essence is revealed in them.

The same is understood about the letters of the Name *HaShem*-יהו"ה, that they are not something additional, nor do they conceal at all. The matter of the letters (*Otiyot*) is solely that such is the manner of revelation, in that it comes through letters (*Otiyot*). Nevertheless, the letters (*Otiyot*) do not conceal, but rather, their substance is that the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, is revealed in them.

3.

The explanation is that the four letters of the Name *HaShem*-יהו"ה are the matter of constriction (*Tzimtzum*) [*Yod*-י], expansion (*Hitpashtut*) [*Hey*-ה], drawing down (*Hamshachah*) [*Vav*-ו], and expression (*Hitpashtut*)[*Hey*-ה].

By way of analogy, this may be understood⁷⁶² from the bestowal of intellect from a teacher to his student who is of no [intellectual] comparison to himself. At first the teacher must constrict all his own intellect into a single point, which is the

⁷⁶² See Sefer HaMaamarim 5656 p. 250 and on; *Hemshech* 5666 p. 207 and on; Sefer HaMaamarim 5678 p. 2 and on.

matter of the letter *Yod*-י.⁷⁶³ This point (*Nekudah*) includes within itself the entire intellect that will subsequently be bestowed to the recipient. Moreover, it also includes the essence of the [teacher's intellect (*Sechel*), which transcends the recipient.

This explains the teaching of our sages, of blessed memory,⁷⁶⁴ “For forty years a person does not grasp the [ultimate] depth of his teacher's intent.” Nonetheless, after forty years he does grasp it. However, at first glance, since the teacher only bestowed the externality (*Chitzoniyut*) of his intellect to him, which is why for forty years he did not grasp the [ultimate] depth of his teacher's intent, this being so, how is it that after forty years he comes to grasp the depth of his teacher's mind? This demonstrates that concealed in this point (*Nekudah*), there also is intellect (*Sechel*) that transcends the [intellect of the] recipient.

However, this point (*Nekudah*) specifically comes in a way of constriction (*Tzimtzum*). For, since the teacher and student are of utterly no comparison to each other, therefore, before the constriction (*Tzimtzum*), the intellect of the student is not at all [in the mind of the teacher] and it only is when the teacher withdraws his own intellect – this being the matter of the restraint of *Tzimtzum*, which is in a way of withdrawal (*Siluk*) – that intellect that relates to the student is found. In other words, it is found in such a way that it is included in a

⁷⁶³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

⁷⁶⁴ Talmud Bavli, Avodah Zarah 5b

single point (*Nekudah*), which also includes the essence of the teacher's intellect within it, as mentioned before.

However, even once this point (*Nekudah*) is present, since it only is a general point, no bestowal can come from it. It therefore is necessary for the teacher to specify the particulars of the point, and to estimate within himself what he will reveal from the point, and how he will reveal it to him. This is the matter of the letter *Hey-ה*, which is has the form of three lines, hinting at all the particulars of the recipient's intellect as they are estimated in the teacher. In other words, this is the plane of the recipient as it still is in the estimation of teacher's intellect.

However, even after the teacher estimates all the particulars of the intellect he will bestow to the student, since this still is within the estimation of the teacher, great [intellectual] light is illuminated in it. Therefore, for him to actually bestow it to the student, a further constriction (*Tzimtzum*) must take place.

This is the matter of the letter *Vav-ו*, which has a letter *Yod-י* at its head. This indicates that even after the letter *Hey-ה*, a drawing down by way of constriction (*Tzimtzum*) is still necessary, only that this constriction (*Tzimtzum*) is unlike the preceding constriction (*Tzimtzum*). This is why it is not a letter *Yod-י* unto itself, but is rather the letter *Yod-י* as it is included in the letter *Vav-ו*.

The explanation is that the previous constriction (*Tzimtzum*) was in a way of complete withdrawal (*Siluk*). This is because, before the constriction (*Tzimtzum*), [in the teacher] there was no existence at all of intellect that relates to the student, being that the teacher is utterly beyond any comparison

to the student. Thus, [for the teacher] to find intellect that relates to the student, this is brought about through constriction (*Tzimtzum*) in a way of the withdrawal (*Siluk*) [of his own intellect], which is the matter of the letter *Yod-י*.

In contrast, this is not so of the constriction (*Tzimtzum*) that follows the letter *Hey-ה*, the matter of which is the plane of the recipient, as it is within the bestower. Here the plane of the recipient is already present, except that great [intellectual] light illuminates within it. It therefore is only necessary to constrict the abundance of light, and diminish it according to the capacity of the recipient [to receive]. This is the matter of the letter *Yod-י* as it is included in the letter *Vav-ו*. That is, this is a matter of drawing down (*Hamshachah*) [intellect], except that the drawing down comes by way of constriction (*Tzimtzum*).

Nevertheless, even the letter *Vav-ו*, which is the matter of drawing [the intellect] down to the recipient, is according to how to the teacher draws the intellect down. Therefore, there still is an abundance of light in it. It therefore undergoes a further constriction until it is drawn to the final letter *Hey-ה*, which is the matter of the plane as it is in the grasp of the recipient.

From the above example, we may understand this as it is Above in *HaShem's-יהו"ה* Godliness. That is, at first the limitless light of the Unlimited One, *HaShem-יהו"ה*, blessed is He, filled [the place of the void] etc.,⁷⁶⁵ and there was absolutely

⁷⁶⁵ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; The beginning of Otzrot Chayim, Mevo She'arim; Also see the discourse entitled "*Lehavin Mah SheKatuv b'Otzrot Chayim*" in Likkutei Torah, Hosafot to Vayikra 51b and on; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13, and elsewhere.

no room for the chaining down of worlds (*Hishtalshelut*). Thus, for there to be a drawing down of light (*Ohr*) according to the capacities of the chaining down of the worlds (*Hishtalshelut*), a constriction (*Tzimtzum*) was necessary in a way of withdrawal (*Siluk*).

Through this, light (*Ohr*) that applies to the chaining down of the worlds (*Hishtalshelut*) came to be. However, it was included in the single point (*Nekudah*) of the letter *Yod-י*, which also includes the light (*Ohr*) of *HaShem-יהוה*, blessed is He, that precedes the restraint of the *Tzimtzum*. This is why through serving *HaShem-יהוה*, blessed is He, with Torah and *mitzvot*, we thereby draw down (not only the light (*Ohr*) that relates to the chaining down of the worlds (*Hishtalshelut*), but) even the limitless light of the Unlimited One, *HaShem-יהוה*, blessed is He, which precedes the restraint of the *Tzimtzum*.

However, this point (*Nekudah*) is general, and it therefore an estimation of the particulars is necessary. This is the matter of the estimation within Himself, in potential, of that which is destined to be brought forth in actuality.⁷⁶⁶ This is the matter of the letter *Hey-ה*, meaning the plane of the recipient as it is in the Bestower.

After this, the letter *Vav-ו* is drawn from it, which is the matter of the letter *Vav-ו* whose head is the letter *Yod-י*.⁷⁶⁷ This is because the manner in which the *Line-Kav* is drawn from the letter *Hey-ה* is by means of a constriction (*Tzimtzum*), until it is

⁷⁶⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11, and the notes and citations there.

⁷⁶⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

subsequently drawn down to the aspect of the final letter *Hey-ה*, which is the plane of the recipient.

This refers to the aspect of the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*),⁷⁶⁸ about which it states,⁷⁶⁹ “He gazes and sees to the end of all generations.” Now, as known, the word “generations-*Dorot-דורות*” is of the same root as “*Darei Darei-דרי דרי*”⁷⁷⁰ meaning, “many rows.”⁷⁷¹ That is, this thought already has all the particular levels in it, and is the matter of the plane of the recipient as it is Above, and from this, it subsequently is drawn down to below etc.

Now, just as this is so of the general totality of the chaining down of the worlds (*Hishtalshelut*), so likewise, this is so of the particular worlds, such as the world of Emanation (*Atzilut*). That is, the drawing down in each world is through the letters of the Name *HaShem-יהוה*.

To explain, the beginning of the drawing down of the world of Emanation (*Atzilut*) from the aspect of the Crown-*Keter* is through the letter *Yod-י*, which is the *Sefirah* of Wisdom-*Chochmah*. It is the matter of the point (*Nekudah*) that includes the entirety of the light of the world of Emanation (*Atzilut*) within itself, as well as the light of the Crown-*Keter*.

⁷⁶⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-18.

⁷⁶⁹ See the Rosh HaShanah liturgy of the Zichronot section; Also see Sefer HaMitzvot of the Tzemach Tzedek, 58b and on; Sefer HaMaamarim 5652 p. 40 and on, and elsewhere.

⁷⁷⁰ Talmud Bavli, Megillah 12a

⁷⁷¹ See Maamarei Admor HaZaken, 5565 Vol. 1 p. 419; Ohr HaTorah (Yahal Ohr) to Tehillim p. 549.

This is why through serving *HaShem*-יהו"ה, blessed is He, with Torah and *mitzvot*, we also draw down the light (*Ohr*) of the Crown-*Keter*, being that, in a concealed way, this light (*Ohr*) is also included in the point (*Nekudah*).

This is the matter of the two aspects that are present in the letter *Yod*-י. That is, there is the essential form of the letter *Yod*-י, and there is the thorn of the letter *Yod*-י.⁷⁷² For, even though the letter *Yod*-י is just a point (*Nekudah*), it nevertheless has the form of a letter, whereas the thorn of the letter *Yod*-י does not even have the form of a letter.⁷⁷³

In other words, the *Yod*-י is a point that includes the light (*Ohr*) of the world of Emanation (*Atzilut*) within itself, and therefore has form, that is, the form of the chaining down of the worlds (*Hishtalshelut*) is concealed in the letter *Yod*-י. However, the thorn of the letter *Yod*-י is the aspect of point (*Nekudah*) that includes the light of the Crown-*Keter*, which has no form and transcends the chaining down of the worlds (*Hishtalshelut*).

Now, the general matter of the point (*Nekudah*) of the letter *Yod*-י is brought about through constriction (*Tzimtzum*) in a way of withdrawal (*Siluk*). For, since relative to the Crown-*Keter*, the world of Emanation (*Atzilut*) is utterly of no comparison⁷⁷⁴ – since the matter of a world begins with the world of Emanation (*Atzilut*), whereas higher than the world of Emanation (*Atzilut*), there is no matter of a world – therefore, the drawing down from the Crown-*Keter* is through a

⁷⁷² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Nine (*Chochmah*) and Gate Ten (*Keter*).

⁷⁷³ See Shaarei Orah of Rabbi Yosef Gikatilla *ibid*.

⁷⁷⁴ See Torah Ohr, Vayera 14a

withdrawal (*Siluk*), which is then drawn down to the point (*Nekudah*) of Wisdom-*Chochmah*.

Nevertheless, this point (*Nekudah*) is still general. Thus, for there to be a drawing down from it, the matter of an estimation as it relates to the particulars of the point (*Nekudah*) is necessary. In other words, even though the world of Emanation (*Atzilut*) is entirely a World of Unity (*Olam HaAchdut*), there nevertheless are ten *Sefirot* in it, as it states,⁷⁷⁵ “Ten and not nine, ten and not eleven.” It therefore is necessary for its particulars be specified etc. This is the matter of the *Hey-ה* of Understanding-*Binah*, from which there subsequently is a drawing down to the aspect of *Zeir Anpin*, which is the letter *Vav-ו*, and ultimately to the aspect of Kingship-*Malchut*, which is the final letter *Hey-ה*.

4.

Now, though the four letters of the Name *HaShem-יהוה* constrict and draw down the light (*Ohr*), as explained before, nevertheless, they are not at all anything in addition, but are like engraved letters that are of Him and from Him.

The matter of engraved letters may be understood from the analogy of intellect being drawn down from a teacher to his student, and even more specifically, from the drawing down of intellect within oneself. That is,⁷⁷⁶ the drawing down of intellect (*Sechel*) begins with a flash of insight, in a way of a point (*Nekudah*). Now, even though there are letters (*Otiyot*) in

⁷⁷⁵ Sefer Yetzirah 1:4

⁷⁷⁶ See *Hemshech* 5672 Vol. 2 *ibid.* p. 852 and on.

this flash – being that **all** revelation comes through letters (*Otiyot*) – nonetheless, as these letters flash in the intellect, they are not at all felt, since [in a flash of insight] it is the light (*Ohr*) of the intellect that is primarily felt, rather than the letters. Even when he then contemplates the intellect of the insight in his thought, in that he delves into the intellect [of the insight] – which is the matter of thought within thought (*Machshavah SheB'Machshavah*)⁷⁷⁷ – even then, His primary [awareness] is of the intellect (*Sechel*), rather than the letters (*Otiyot*).

It is only when he then thinks the *letters* of the intellect, this being the matter of speech within thought (*Dibur SheB'Machshavah*) until the matter of action within thought (*Ma'aseh SheB'Machshavah*),⁷⁷⁸ and especially when he actually speaks the intellect (*Sechel*) in letters of speech (*Dibur*), that the letters (*Otiyot*) become primary.

That is, when speaking, the intellect (*Sechel*) as it initially was in the flash of [insight into] the intellect, is lost, even as it then comes to thought within thought (*Machshavah Sheb'Machshavah*), at which time there is an abundance of intellectual light. When the letters [of speech] are revealed, we then do not see the light (*Ohr*) of the intellect, being that in speech, it is the letters (*Otiyot*) that are primarily [felt]. In contrast, when the light of one's intellect illuminates, he primarily [is aware of] the intellect (*Sechel*), rather than its letters (*Otiyot*).

⁷⁷⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41-43

⁷⁷⁸ See Shaar HaYichud (the Gate of Unity), Ch. 41-43 *ibid*.

Now, we also observe that during the flash of insight, as well as during thought within thought (*Machshavah SheB'Machshavah*), if in the middle of it he begins thinking how to modify its letters, the light of the intellect will dim and he will lose it. That is, its letters (*Otiyot*) are one with it and cannot be changed.

Only in speech within thought (*Dibur SheB'Machshavah*) etc., are the letters (*Otiyot*) dominantly felt etc., and it is specifically then that he can change the letters, as we clearly see, that every person is capable of expressing the same thought in different letters.

The reason is because, in the flash of intellectual [insight] and in the aspect of thought within thought (*Machshavah SheB'Machshavah*), it is not the letters (*Otiyot*) that are dominant, but the intellect (*Sechel*) is dominant and primary. Therefore, its letters are like engraved letters, in that they are letters that are essential [to the intellect], and are of it and part of it. Therefore, since they are essential letters, they are one with the intellect. Thus, if he has the letters (*Otiyot*), it is not applicable for the intellect (*Sechel*) to change, being that [the intellect and its letters] are one thing.

This is not so of speech within thought (*Dibur SheB'Machshavah*) where the letters (*Otiyot*) are dominant and primary. In such a case, its letters (*Otiyot*) are like written letters that are added to the intellect (*Sechel*), and therefore the letters (*Otiyot*) can be changed without affecting the intellect (*Sechel*) itself.

5.

This also is a difference between the letters of the Written Torah (*Torah SheB'Khtav*) and the letters of the Oral Torah (*Torah SheBa'al Peh*). That is, in the Written Torah (*Torah SheB'Khtav*) the forms of the letters are of importance. For, if the letters are touching each other or part of a letter is separated from it, the Torah scroll is rendered invalid,⁷⁷⁹ and certainly no changes can be made to the letters. Moreover, it goes without saying that the same matter cannot be written in different letters.

In contrast, this is not so of the Oral Torah (*Torah SheBa'al Peh*), where the intellect (*Sechel*) is primary and the letters are unimportant. We see this in the words of the Rishonim and Acharonim, and even in the words of the Tana'im and Amora'im, that though they may say the same thing, each one says it in different letters.

This is because the letters of the Oral Torah (*Torah SheBa'al Peh*) are like letters written with ink and can therefore be changed, as explained before. In contrast, the letters of the Written Torah (*Torah SheB'Khtav*), are essential letters that are part and parcel of it. That is, the letters themselves are one with the matter expressed in them, and therefore cannot be changed.

This explains why we find that one matter may be repeated two or three times in the Written Torah. An example is the Torah portion about the sacrificial offerings of the tribal leaders (*Nesi'im*).⁷⁸⁰ That is, with each particular leader the

⁷⁷⁹ Shulchan Aruch, Yore De'ah, 274:4-5

⁷⁸⁰ Numbers 7:12 and on

Torah repeats all the specifics of his offerings. At first glance, it seems that it would have been enough for the Torah to simply specify the particulars of the first tribal leader, and then about the other tribal leaders, it could simply have stated that their offerings were the same as his. Why then does Torah repeat all the specifics of each of their offerings?

We similarly find this in the Torah's census of the Jewish people. That is, with each tribe the Torah repeats itself stating,⁷⁸¹ "Their offspring according to their families, according to their paternal household, by number of the names according to their head count, every male from twenty years of age and up, everyone who goes out in the legion." Seemingly, it could have simply stated this about the first Tribe, and then say that this was how all the other Tribes were counted, and simply give us the count.

However, the explanation is that the letters of the Written Torah (*Torah SheB'Khtav*) are essential letters that are part and parcel of the Torah, meaning that they are one with everything stated in them. Therefore, even though the letters are the same, nevertheless, in each and every place where they appear, they are a particular unique drawing forth etc.

To further explain, we even find that there are various [traditional] ways that each letter can be written in a Sefer Torah. For example, one way that the letter *Aleph-א* is written is with a *Yod-י* on the top, a *Yod-י* below, and a *Vav-ו* in the middle. Here, the upper *Yod-י* represents the upper Wisdom (*Chochmah Ila'ah*) and the lower *Yod-י* represents the lower Wisdom (*Chochmah Tata'ah*).

⁷⁸¹ Numbers 1:20 and on

Now, there is another way that the letter *Aleph-א* may be written, that is, with a *Yod-י* on top and a *Dalet-ד* below (in other words, the *Yod-י* below looks like a little *Dalet-ד* instead).⁷⁸² This represents the matter of Wisdom-*Chochmah* and Kingship-*Malchut*, and the line-*Kav* between them is the matter of Splendor-*Tiferet*, which bonds Wisdom-*Chochmah* and Kingship-*Malchut*.

There also another way that the *Aleph-א* may be written, in which the line-*Kav* in the middle is divided in two, with its bottom portion being related to the upper *Yod-י*, and its upper portion related to the lower *Yod-י*. That is, the line-*Kav* is drawn is from left to right, and represents the matter of drawing down from Might-*Gevurah* to Victory-*Netzach*. Therefore, its upper portion, which is the aspect of Might-*Gevurah* and is of the left line [of the *Sefirot*], is related to the lower *Yod-י*, which is the aspect of Kingship-*Malchut* and is also of the left line [of the *Sefirot*]. The lower portion of the line, which is the aspect of Victory-*Netzach*, is of the right line [of the *Sefirot*] and is related to the upper *Yod-י*, the aspect of Wisdom-*Chochmah*, which also is of the right line [of the *Sefirot*].

The same is so of the letter *Beit-ב*. It too can be written in several ways. One way is with a line above, a line below, and a line in the middle on the right. Here, the upper line represents Understanding-*Binah* and the lower line represents Kingship-*Malchut* (these being the two mothers). The line in

⁷⁸² See Shulchan Aruch of the Alter Rebbe, Orach Chayim 36:2; Torah Ohr 52c, 59a.

the middle is the aspect of Splendor-*Tiferet*, which bonds the Understanding-*Binah* and Kingship-*Malchut*.⁷⁸³

There then is another way to form the letter *Beit*-ב, which is that it is a *Vav*-ו and a *Dalet*-ד,⁷⁸⁴ which represent the two-*Du*-יד Statures (*Partzufim*) of *Zeir Anpin* and Kingship-*Malchut*, as they are included within Wisdom-*Chochmah* [י"ד].

Likewise, the letter *Gimmel*-ג is formed as a letter *Vav*-ו with a letter *Yod*-י at its base. That is, it becomes constricted at the conclusion of its drawing forth, and it represents the aspect of Foundation-*Yesod*, which bestows to Kingship-*Malchut*. About this it states,⁷⁸⁵ “*Gimmel*-ג means ‘Bestowal to the poor-*Gomel Dalim* דללים-גומל.’”

Now, besides the fact that every letter has its various ways, even within that particular way, there is a different way unique to the matter of each Torah portion. Therefore, even though the letters seem to be the same, there is a unique drawing down in each specific place [in Torah where it is found]. All this is so of the letters (*Otiyot*) of the Written Torah (*Torah SheB’Khtav*), which are essential letters (*Otiyot Atzmiyim*).

In contrast, this is not so of the letters of the Oral Torah (*Torah SheBa’al Peh*), which are like written letters, and are lower than engraved letters. This is as explained before, that the written letters do not have the same abundance of light as the engraved letters, as we clearly observe, that with the letters of the Written Torah (*Torah SheB’Khtav*) their holiness is felt

⁷⁸³ Zohar III 36a and Mikdash Melech there.

⁷⁸⁴ Sefer HaTemunah, Temunah 1; See Shulchan Aruch of the Alter Rebbe *ibid*.

⁷⁸⁵ Talmud Bavli, Shabbat 104a

to a far greater degree than the letters of the Oral Torah (*Torah SheBa'al Peh*).

6.

However, we still must better understand this. For, we see that from the letters of the Written Torah (*Torah SheB'Khtav*) the particulars of *HaShem*'s יהו"ה Supernal will in the *mitzvot* cannot be known, in that the revelation of the particulars is specifically in the Oral Torah (*Torah SheBa'al Peh*).⁷⁸⁶ However, since all revelation is through letters (*Otiyot*) and the letters of the Written Torah (*Torah SheB'Khtav*) are higher, in that all the light illuminates in them in a revealed way, this being so, why then is it impossible to know the particulars of *HaShem*'s יהו"ה Supernal will from the letters of the Written Torah (*Torah SheB'Khtav*), but only specifically from the letters of the Oral Torah (*Torah SheBa'al Peh*)?

This may be understood by prefacing⁷⁸⁷ with the explanation that we sometimes find that on the higher level, the number is greater. This is as stated in *Zohar*⁷⁸⁸ on the verse,⁷⁸⁹ “Sarah’s lifetime was one hundred year, twenty years, and seven years.” It is explained that the seven years refer to *Zeir Anpin* and *Kingship-Malchut*, the twenty years refer to *Wisdom-Chochmah* and *Understanding-Binah*, and the one

⁷⁸⁶ See Tanya, *Iggeret HaKodesh*, Epistle 29.

⁷⁸⁷ See *Biurei HaZohar* of the Mittler Rebbe, *Chayei Sarah* 131c and on; *Torat Chaim*, *Chayei Sarah* 126d; *Hemshech* 5672 Vol. 1 p. 58, p. 166 and on, and elsewhere.

⁷⁸⁸ *Zohar* I 122b and on

⁷⁸⁹ *Genesis* 23:1

hundred refer to the aspect of the Crown-*Keter*, (which includes all ten *Sefirot* as they each include ten, the total being one hundred). This is the external aspect (*Chitzoniyut*) of the Crown-*Keter*.

However, the numbers one thousand (*Eleph*-אלף) and ten thousand (*Revavah*-רבבה) are the inner aspects (*Pnimityut*) of the Crown-*Keter*. That is, the number one thousand (*Eleph*-אלף) refers to the inner aspect of the Crown-*Keter* as it is in a state of being drawn down, whereas the number ten thousand (*Revavah*-רבבה) refers to the essential inner aspect of the Crown-*Keter*, as it transcends being drawn down.

However, at other times it states that the higher the level, the smaller the number. This is why the world of Emanation (*Atzilut*) is called the World of Oneness (*Olam HaAchdut*) and this certainly is so of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the world of Emanation (*Atzilut*).

The explanation is that this is the difference between lights (*Orot*) and vessels (*Keilim*). That is, in aspect of the lights (*Orot*), the higher it is, the greater the number, and to the degree that it descends to below, the number becomes lessened. In contrast, in the aspect of the vessels (*Keilim*), the higher it is, the more lessened the number, whereas to the degree that it descends below, the number is increased all the more.

By way of analogy, this may understood by the bestowal of intellect from a teacher to his student. That is, with a great student, it is enough to convey the intellect to him with less letters (*Otiyot*). In contrast, with a lesser student, the intellect must be conveyed to him more letters (*Otiyot*), and to the degree

that he is lesser, to that degree there will be a greater need for many letters, allegories, and explanations etc. We thus find that in the matter of letters (*Otiyot*), whatever is lower will have more letters (*Otiyot*).

In contrast, this is not so of the light (*Ohr*). That is, as understood, with a greater student, the intellect can be bestowed to him with less letters (*Otiyot*), but the light of the intellect (*Ohr HaSechel*) will nonetheless illuminate for him in greater abundance. In contrast, with a lesser student, many letters will be necessary, and for him, the light of the intellect (*Ohr HaSechel*) will be greatly diminished.

From this example we can understand how it is Above in *HaShem*'s יהוה's Godliness. Namely, that in the matter of the vessels (*Keilim*), the lower they are, the greater the number. This is because here, the drawing down is through an abundance of vessels (*Keilim*). In contrast, in the matter of the lights (*Orot*), the higher it is, the greater and more abundant the light (*Ohr*), and the higher they are, the number will be greater, in that this refers to the abundance of the light (*Ohr*).

However, it must be stated that, in truth, [the lights (*Orot*)] are not in a state of numeration. For, in the lights (*Orot*), the matter of numeration is inapplicable. Though we say that the higher it is, the greater the number, what is meant is that if this light would be drawn down and revealed below, the number would be very great. However, as it is above, it is not in the category of the division of numbers.

This also is the meaning of the teaching in Zohar,⁷⁹⁰ “In the Skull (*Galgalta*) there sit thirteen thousand worlds.” However, at first glance, even the world of Emanation (*Atzilut*) is a matter of Oneness (*Achdut*). This being so, how is it that the Skull (*Galgalta*) could have such an abundance as this. However, the explanation⁷⁹¹ is that what is meant is the abundance of light, and that if it would be revealed below, it would be an abundant number such as this.

With the above in mind, we can understand why it is not possible to know the particulars of *HaShem*’s יהו"ה Supernal will from the Written Torah (*Torah SheB’Khtav*). This is because the letters of the Written Torah (*Torah SheB’Khtav*) are like engraved letters, in which there is an illumination of much light (*Ohr*). However, it does not come to a state of number and division (with an abundance of vessels), but remains in its general state. It therefore is not possible to know the particulars of *HaShem*’s יהו"ה Supernal will from this.

Additionally, the revelation to the creatures must specifically be through the garments of creation (as it states in *Etz Chaim*),⁷⁹² and the matter of garments (*Levushim*) is even lower than the matter of vessels (*Keilim*).⁷⁹³ Therefore, when it comes to the Written Torah (*Torah SheB’Khtav*) – which is the aspect of the world of Emanation (*Atzilut*), which transcends the

⁷⁹⁰ Zohar III 128b; Also see the note of the Rebbe to *Sefer HaMaamarim* 5703 p. 112.

⁷⁹¹ See *Likkutei Torah*, Bamidbar 8b, in explanation of what it states in *Tanya*, *Iggeret HaKodesh*, Epistle 20 (130a).

⁷⁹² See *Etz Chayim*, Shaar 42 (Shaar Drushei ABY”A), Ch. 1-2; *Pardes Rimoni*, Shaar 16 (Shaar ABY”A) Ch. 1.

⁷⁹³ See the discourses entitled “*Az Yasheer*” and “*VaYishma Yitro*” 5675 (*Hemshech* 5672 Vol. 2 p. 847 and on, p. 852 and on).

matter of the garments (*Levushim*) – revelation to the creatures is not possible. Rather, it specifically is through the Oral Torah (*Torah SheBa'al Peh*), in that is an abundance of both vessels (*Keilim*) and garments (*Levushim*), that revelation is specifically there.

7.

This then, is the difference between the letters of the Name *HaShem*-יהו"ה and the other names. For, the letters of the Name *HaShem*-יהו"ה are essential letters (*Otiyot Atzmiyim*) that are from Him and of Him. In general, this is the matter of the world of Emanation (*Atzilut*), where even the vessels (*Keilim*) are in the ultimate state of unity with *HaShem*-יהו"ה, blessed is He, for, “he and His life force are one, and He and His organs are one.”⁷⁹⁴

Moreover, not only is it that the letters of the Name *HaShem*-יהו"ה are themselves the aspect of an engraving, but even as they come into the revelation of their particulars, which is the matter of the expansions of the Name *HaShem*-יהו"ה, these being the four names *A"V*-ע"ב-72,⁷⁹⁵ *Sa"G*-ס"ג-63,⁷⁹⁶ *Ma"H*-מ"ה-45,⁷⁹⁷ and *Ba"N*-ב"ן-52,⁷⁹⁸ as they are in the world of Emanation (*Atzilut*), they too are an aspect of engraving.

The explanation of the four expanded names is as follows. The Name of *A"V*-ע"ב-72 is the Name *HaShem*-יהו"ה

⁷⁹⁴ Introduction to Tikkunei Zohar 3b

⁷⁹⁵ יר"ד ה"י רי"ן ה"י

⁷⁹⁶ יר"ד ה"י וא"ן ה"י

⁷⁹⁷ יר"ד ה"א וא"ו ה"א

⁷⁹⁸ יר"ד ה"ה ר"ן ה"ה

spelled with *Yod's*-י [י"ו"ד ה"י ו"י"ו ה"י]. The letter *Yod*-י indicates Wisdom-*Chochmah*. Thus, all four letters (which include all the ten *Sefirot*), are spelled with the letter *Yod*-י. In other words, this indicates all the *Sefirot* as they are in the aspect of Wisdom-*Chochmah*. For, the [first] letter *Hey*-ה"י is the matter of Understanding-*Binah* of Wisdom-*Chochmah*, [as it states],⁷⁹⁹ “Be Understanding in Wisdom-Haven *b'Chochmah*-הבן בהכמה.” The letter *Vav*-ו"ו refers to the emotions (*Midot*) as they are in Wisdom-*Chochmah*.

This is as explained in Biurei HaZohar⁸⁰⁰ on the verse,⁸⁰¹ “From the top of the rocks (*Tzurim*-צורים) I see him, and from hills (*Gva'ot*-גבעות) I gaze upon him.” The “rocks-*Tzurim*-צורים” refer to the emotions (*Midot*) as they are in Wisdom-*Chochmah*, where they are in a state of ultimate nullification (*Bittul*). The final *Hey*-ה"י is the aspect of Kingship-*Malchut* as it is in Wisdom-*Chochmah*.

The name of *Sa"GG*-63 [י"ו"ד ה"י ו"א"ו ה"י] is also spelled with *Yod's*-י, except for the letter *Vav*-ו"ו, which is spelled with the letter *Aleph*-א. This is because the name *Sa"GG*-63 is in Understanding-*Binah*, and is therefore filled with *Yod's*-י. This is because Understanding-*Binah* also is in a state of ultimate nullification (*Bittul*), being that Wisdom-*Chochmah*

⁷⁹⁹ Sefer Yetzirah 1:4; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 [The text here reads “Be wise in understanding-*Chakem b'Binah*-הכחם בבינה,” but was amended, as that refers to the aspect of Wisdom-*Chochmah* as it is in the understanding-*Binah*, whereas “Be understanding in wisdom-Haven *b'Chochmah*-הבן בהכמה” refers to the aspect of Understanding-*Binah* as it is in Wisdom-*Chochmah*. See Shaar HaYichud, Ch. 1 *ibid.*]; Also see Sefer HaMaamarim 5659 p. 73 and on, and elsewhere.

⁸⁰⁰ Biurei HaZohar of the Mittler Rebbe p. 103a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 2 p. 993 and on.

⁸⁰¹ Numbers 23:9

and Understanding-*Binah* are “the two lovers who never separate.”⁸⁰²

However, this only is so at the initial drawing forth into Understanding-*Binah*. Nevertheless, when Understanding-*Binah* becomes the source of the emotions (*Midot*), the emotions (*Midot*) then come to be in a state of tangible existence. This is the difference between the “rocks-*Tzurim*-צורִים” and the “hills-*Gva'ot*-גבעות.” That is, the “rocks-*Tzurim*-צורִים” are the emotions (*Midot*) as they are in Wisdom-*Chochmah*, where they are in the ultimate state of nullification (*Bittul*). In contrast, the “hills-*Gva'ot*-גבעות” are the emotions (*Midot*) as they are in Understanding-*Binah*, and in Understanding-*Binah* there comes to be the beginning of the tangible existence of emotions (*Midot*).

This is why in the name of *Sa"v* ג"ס"ו-63 the *Vav*-ו"ו is filled with the letter *Aleph*-א. That is, as discussed before, the *Aleph*-א indicates a general drawing forth, meaning that the emotions (*Midot*) are already in a state of being drawn down (rather than as they are in Wisdom-*Chochmah*).

All the above is in regard to the matter of drawing down the emotions (*Midot*) from Understanding-*Binah*. Nevertheless, the essence of Understanding-*Binah* is also in a state of nullification (*Bittul*). This is also why Zohar states,⁸⁰³ “Judgments arise from Understanding-*Binah* at its end,” specifying, “at its end,” but not at its beginning, since Wisdom-

⁸⁰² See Zohar II 56a; Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

⁸⁰³ See Zohar III 65a; 292a

Chochmah and Understanding-*Binah* are the “two lovers who never separate.”

The name of *Ma”H*-מ”ה-45 [י”ד ה”א ו”י ה”א] is the aspect of *Zeir Anpin*, and is therefore filled with *Alephs*-א. For, as explained before, the *Aleph*-א indicates the general matter of drawing down, and the primary drawing down is in *Zeir Anpin*.

The name of *Ba”N*-ב”ן-52 [י”ד ה”ה ו”י ה”ה] is in *Kingship-Malchut*, and is therefore filled with the letters *Hey*-ה. That is, it is filled with the same letter as the essential primary letter itself. This indicates the constriction and diminishment of the light (*Ohr*) in the aspect of *Kingship-Malchut*.

This is analogous to the bestowal of intellect. That is, with a great student who knows the depth of the intellect, when this student then reveals and bestows the intellect to another [student], he does not have to give it over specifically in the same letters that he received the intellect. Rather, he also is capable of giving it over in different letters. In contrast, this is not so of a lesser student, who does not know the intellect to its depth. Even if he is able to reveal and bestow it to someone else, he must specifically give it over in the same letters that he received it.

The same is understood about the aspect of *Kingship-Malchut*, that the light (*Ohr*) is in an ultimate state of diminishment. Therefore, the bestowal of *Kingship-Malchut* is in the same way as it is in *Kingship-Malchut* itself. It is for this reason that the letters that fill (the name of *Ba”N*-ב”ן-52), are the letter *Hey*-ה, which is the same letter as the essential primary letter.

Now, all the particulars of these letters, (that is, not only the letters of the Name *HaShem*-יהו"ה itself, but even the letters that fill (*Miluy*) them), are all essential letters, and are from Him and of Him. For, the entirety of the Name *HaShem*-יהו"ה, including its expansions (*Miluyim*), are the aspect of Emanation (*Atzilut*), which is the World of Unity (*Olam HaAchdut*).

8.

The explanation is that even though the other names are also in the world of Emanation (*Atzilut*),⁸⁰⁴ as explained in the previous discourses,⁸⁰⁵ nevertheless, there is a difference between all the other names and the Name *HaShem*-יהו"ה. This is because the other names are in the vessels (*Keilim*) [of the *Sefirot*], whereas the Name *HaShem*-יהו"ה is in the light (*Ohr*). That is, even the letters of the Name *HaShem*-יהו"ה are an aspect of light (*Ohr*). For, even though the letters (*Otiyot*) are vessels (*Keilim*), nevertheless, the letters of the Name *HaShem*-יהו"ה are the innerness (*Pnimiyyut*) of the vessels (*Keilim*), which are unified to the light (*Ohr*).

This itself is the difference between the innerness (*Pnimiyyut*) of the vessels (*Keilim*) and the externality (*Chitzoniyyut*) of the vessels (*Keilim*). Namely, the matter of the innerness (*Pnimiyyut*) of the vessel (*Kli*) is that it gives form and description to the light (*Ohr*), because, in and of it itself, the light (*Ohr*) is in the ultimate state of simplicity, whereas

⁸⁰⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

⁸⁰⁵ See the discourse entitled "*Bati LeGani* – I have come to My garden," of this year, 5720, Ch. 4 and on; Also see the discourses entitled "*Bati LeGani*" and "*Zeh Yitnu*" 5721 (Sefer HaMaamarim 5721 p. 77 and on; p. 97 and on, p. 123).

form stems from the vessel (*Kli*). Nevertheless, even the form that stems from the innerness (*Pnimityut*) of the vessel (*Kli*) is not separate from the light (*Ohr*), but is of it and part of it. For, the light (*Ohr*) itself takes on this form.⁸⁰⁶

In contrast, this is not so the externality (*Chitzoniyut*) of the vessels (*Keilim*), (which is the aspect of all the other names). That is, this is like written letters that are separate. Even though in the world of Emanation (*Atzilut*), “He and His organs are one,” meaning that even the externality (*Chitzoniyut*) of the vessels (*Keilim*) are unified with the light (*Ohr*), nevertheless, the union of “He and His life force are one,” is not similar to the union of “He and His organs are one.” This is as stated in *Iggeret HaKodesh*,⁸⁰⁷ that the matter of “He and His organs are one,” is that through them and by means of them, He creates from nothing to something. That is, their purpose is to bestow.

This then, is the difference between the Name *HaShem-יהוה* and the other names. For, in the other names, even the letters themselves are of the externality (*Chitzoniyut*) of the vessels (*Keilim*), and are for the sake of bestowing to another. In contrast, in the Name *HaShem-יהוה*, even its expansions (*Miluyim*) are of the innerness (*Pnimityut*) of the vessels (*Keilim*), and are the aspect of essential letters (*Otiyot Atzmiyim*).

Now, just as in the world of Emanation (*Atzilut*) itself, there is a difference between the innerness (*Pnimityut*) of the vessels (*Keilim*) and the externality (*Chitzoniyut*) of the vessels

⁸⁰⁶ As per the prior example of a flash of insight of Wisdom-*Chochmah*, in which the letters of it are part and parcel of it, and cannot be changed or exchanged.

⁸⁰⁷ Tanya, *Iggeret HaKodesh*, Epistle 20

(*Keilim*), [so likewise, this is] the general difference between the vessels (*Keilim*) and the garments (*Levushim*). That is, the world of Emanation (*Atzilut*) is the matter of vessels (*Keilim*) that are unified to the light (*Ohr*), whereas the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the matter of separate garments (*Levushim*).

However, more specifically, even in the vessels (*Keilim*) of the world of Emanation (*Atzilut*) there is a difference between the innerness (*Pnimitiyut*) of the vessels (*Keilim*) and the externality (*Chitzoniyut*) of the vessels (*Keilim*). The same is so in regard to the garments (*Levushim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are generally separate, that there are various levels.

That is, in the world of Creation (*Briyah*) there is the matter of garments (*Levushim*), in the worlds of Formation (*Yetzirah*) and Action (*Asiyah*), there is the matter of Chambers (*Heichalot*), and Chambers (*Heichalot*) are like a house. That is, the difference between a garment (*Levush*) and a house (*Bayit*) is that the garment (*Levush*) relates to the one who is enclothed in it, in that the garment is made to fit the measurements of the one [wearing it]. In contrast, this is not so of a house (*Bayit*), which is completely separate [from him] etc.

9.

Now, since all of creation and the chaining down of the worlds (*Hishtalshelut*) is for the sake of the Jewish people,⁸⁰⁸ therefore, all matters of the chaining down of the worlds

⁸⁰⁸ See Rashi to Genesis 1:1

(*Hishtalshelut*) are also present in the souls of the Jewish people.

To explain, [every morning] we recite,⁸⁰⁹ “[My God], the soul that You have given into me, she is pure (*Tehorah Hee-היא טהורה*).” This refers to the soul as it is in the world of Emanation (*Atzilut*), which is the matter of engraved letters. For, as known, the souls of the Jewish people are rooted in the innerness (*Pnimityut*) of the vessels (*Keilim*). This itself is the difference between the souls [of the Jewish people] and angels. That is, angels are from the externality (*Chitzonyut*) of the vessels (*Keilim*), whereas the souls [of the Jewish people] are from the innerness (*Pnimityut*) of the vessels (*Keilim*).⁸¹⁰

We then recite, “You have created her, You have formed her, You have blown her into me.” This refers to the soul as she is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which is the matter of garments (*Levushim*), as in the teaching,⁸¹¹ “You have made garments (*Levushim*) for them, from which souls issue forth etc.”

Now, in this itself, there are a number of different levels. For example, there is the garment of skin, which also is a garment (*Levush*), as the verse states,⁸¹² “You clothed me with skin and flesh.” This garment is part and parcel of the person himself. However, there is another garment (*Levush*) that is

⁸⁰⁹ In the morning blessings.

⁸¹⁰ See Etz Chayim, Shaar 28 (Shaar Halbburim) Ch. 1; Shaar 40 (Shaar Pnimityut v'Chitzonyut), Drush 10; Pri Etz Chayim, Hakdamah l'Shaar HaShabbat, Ch. 5; Shaar HaShabbat Ch. 10; Likkutei Torah, Parshat Re'eh 26d; Drushim l'Yom HaKippurim 70c, and elsewhere.

⁸¹¹ Introduction to Tikkunei Zohar 17a (Patach Eliyahu)

⁸¹² Job 10:11; See *Hemshech* 5672 Vol. 1 *ibid.* p. 858 and on.

external to man, but is a refined garment.⁸¹³ There also is a coarse garment, which is the shoe that one wears on his feet.

In general, these are the three matters of thought, speech, and action (*Machshavah, Dibur, Ma'aseh*), corresponding to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, Creation (*Briyah*) is the world of thought (*Machshavah*), (and is the aspect of the living animal-*Chai*. This is why in holy books⁸¹⁴ it states that on Shabbat and holidays, one should wear silk garments, being that they are of the level of the living animal-*Chai*, which are the garments of the world of Creation-*Briyah*.) The worlds of Formation (*Yetzirah*) and Action (*Asiyah*) correspond to speech (*Dibur*) and action (*Ma'aseh*), respectively.

This then, is the meaning of “You have created her, You have formed her, You have blown her into me,” which refers to the soul as it is in the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to the aspect of the “foot” of the soul, which is the soul of the world of Action (*Asiyah*). That is, this aspect is like the garment of the shoe.

Now, although this is lower than the upper aspects of the soul, as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and is most certainly lower relative to the aspect of “she is pure (*Tehorah Hee* טהורה היא),” which is the soul as it is in the world of Emanation (*Atzilut*), nevertheless, the verse states,⁸¹⁵ “How lovely are your feet in shoes, O’ daughter of nobility,” which refers to the daughter of

⁸¹³ That is, he garments which are external to him.

⁸¹⁴ See Mikdash Melech cited in *Hemshech* 5672 *ibid*. Also see Sefer HaMaamarim 5661 p. 231 and the glosses there.

⁸¹⁵ Song of Songs 7:2

our forefather Avraham.⁸¹⁶ That is, the revelation of beauty is specifically in the aspect of the shoes (*Na'alayim*-נעליים). For, the revelation of the superiority and elevation of the soul is not as it is in the upper worlds, but specifically as it manifests and fulfills its service of *HaShem*-יהו"ה, blessed is He, by toiling with the animalistic soul. It is in this that the primary beauty is brought forth.

10.

With the above in mind, we can understand the meaning of the verse,⁸¹⁷ “This shall they give – everyone who passes through the census – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *gera*, half a *shekel* as an elevated portion to *HaShem*-יהו"ה.” That is, the “twenty *gera*” refer to the ten powers of the Godly soul and the ten powers of the animalistic soul.⁸¹⁸ The giving of the half *shekel* refers to the matter of toiling with the ten powers of the animalistic soul, which is the primary toil in serving *HaShem*-יהו"ה, blessed is He. Specifically this matter is “an elevated portion to *HaShem*-יהו"ה.”

This is also why the verse states, “This-*Zeh*-זה shall they give.” For, the term “this-*Zeh*-זה” is the matter of revelation, and refers to physical things, about which it is possible to point to with one’s finger and say “this-*Zeh*-זה.” In other words, *HaShem*’s-יהו"ה ultimate Supernal intent in the toil of the soul

⁸¹⁶ Talmud Bavli, Chagigah 3a

⁸¹⁷ Exodus 30:13

⁸¹⁸ See the discourse entitled “*Zeh Yitnu*” 5634 (Sefer HaMaamarim 5634 p. 127 and on); 5651 (Sefer HaMaamarim 5651 p. 119 and on).

in Him, blessed is He, is specifically for the toil to be with physical things and physical matters. This specifically is brought about through the manifestation [of the Godly soul] in the animalistic soul and the physical body.

The order in this, is that the verse first states the matter of the half *shekel* simply, without informing us of the measure of a complete *shekel*. In other words, [this half *shekel*] does not have measure or limitation, and refers to the essential self of the soul. After this it states, “the *shekel* is twenty *gera*,” referring to the Godly soul as it is manifest in the animalistic soul. [Through this, it has an effect in its service, so that there is the matter of,⁸¹⁹ “You shall love *HaShem*-יהו"ה your God, with all your heart (*Bechol Levavecha*-בכ"ל לבבך),” meaning,⁸²⁰ “With both your inclinations,” even to the point of “with all your excessiveness (*Bechol Me'odecha*-בכ"ל מאדך).” That is, through the “excessiveness-*Me'od*-מאד” of the animalistic soul, there thereby is caused to also be the aspect of “excessiveness-*Me'od*-מאד” in the Godly soul.]⁸²¹ It then is twenty in number, that is, the ten powers of the Godly soul, and ten powers of the animalistic soul.

This then, is the matter of “The stone with which to weigh is the *Yod*-י,” which indicates nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from the revelation of the essential self of the soul, for through this, there also is caused to be a nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the powers of the animalistic soul.

⁸¹⁹ Deuteronomy 6:5

⁸²⁰ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

⁸²¹ See Torah Ohr, Mikeitz 39c and on; Sefer HaMaamarim 5640 Vol. 2 p. 499.

The verse then states, “half a *shekel* as an elevated portion to *HaShem*-יהו"ה.” “Half” means half of the twenty *gera*, and refers to the ten powers of the animalistic soul. For, *HaShem*’s-יהו"ה primary Supernal intent in the toil of serving Him, is in the powers of the animalistic soul . Thus, about this the verse states “half a *shekel* as an elevated portion to *HaShem*-יהו"ה.” This is because the primary intention in the half *shekel* is in the ten powers of the animalistic soul, and it is specifically this matter that becomes the, “elevated portion to *HaShem*-יהו"ה.” It is to this end that the verse repeats the instruction at the beginning of the verse, “This-*Zeh*-זה shall they give,” indicating that the primary service of *HaShem*-יהו"ה, blessed is He, is in physical matters, as explained before.

Another explanation of the words “This-*Zeh*-זה shall they give,” is that through the refinement of the ten powers of the animalistic soul, there is caused to be a revelation of the aspect of “This-*Zeh*-זה.” This is similar to the revelation at the splitting of the sea, in which each and every person pointed with his finger and said,⁸²² “This (*Zeh*-זה) is my God, and I will make a Sanctuary for Him.” We know that the half *shekel* is related to the splitting of the sea, for as Talmud Yerushalmi states,⁸²³ the words “everyone who passes through the census” refer to “whoever crossed the sea.”

This is so until we come to the revelation of the coming future, which will also be in a way of “This-*Zeh*-זה,” as our sages, of blessed memory, stated,⁸²⁴ “The Holy One, blessed is

⁸²² Exodus 15:2 and Rashi there; Also see Midrash Shemot Rabba 23:15

⁸²³ Talmud Yerushalmi, Shekalim 1:3

⁸²⁴ Talmud Bavli, Taanit 31a

He, is destined to make a dance for the righteous-*Tzaddikim*... and each and every one will point with his finger (and say ‘this-*Zeh-זה*’),⁸²⁵ as it states,⁸²⁶ ‘And they will say on that day: Behold, this (*Zeh-זה*) is our God; we hoped to Him that He would save us; This (*Zeh-זה*) is *HaShem-יהוה* to Whom we hoped, let us exult and rejoice in His salvation.’⁸²⁷

⁸²⁵ See Rashi to Taanit 31a and Midrash Shemot Rabba ibid.

⁸²⁶ Isaiah 25:9

⁸²⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Drawing Forth of Action from the Letters (Otiyot) to Elohi"m-אלהי"ם*.

Discourse 13

*“BaLaylah HaHoo Nadedah Shnat HaMelech -
That night, the king’s sleep was disturbed”*

Delivered on Purim, 5720

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

1.

The verse states,⁸²⁸ “That night, the king’s sleep was disturbed.” Now, his honorable holiness, my father-in-law, the Rebbe, cites⁸²⁹ the customs of Maharil⁸³⁰ that upon arriving at the verse, “That night,” the [Megillah] reader must raise his voice, since this is the strength and primary aspect of the miracle,⁸³¹ and asks a question on this. For, at first glance, it seems that the primary miracle was in the pleadings of Esther and all her endeavors and deeds to nullify the decree. This being so, why then does [Maharil state that] the strength and primary aspect of the miracle was tied to the fact that the king’s sleep was disturbed?

In explanation, he cites the statement in Yalkut that,⁸³² “That night, the king’s sleep was disturbed – refers to the King

⁸²⁸ Esther 6:1

⁸²⁹ See the discourse entitled “*BaLaylah HaHoo*” 5700 (Sefer HaMaamarim 5700 p. 5 and on).

⁸³⁰ Hilchot Purim (p. 429 – Jerusalem 5749) – cited in Darkei Moshe to Shulchan Aruch, Orach Chayim 690, and in Magen Avraham there, section 17.

⁸³¹ Talmud Bavli, Megillah 19a, and Yaavetz there.

⁸³² Yalkut Shimoni to Esther 6:1 (Remez 1,057)

of the world.” That is, this matter, that the sleep of the King of the world was disturbed, is the primary strength of the miracle.

However, at first glance, not only is this not an answer, but it even adds a further question. That is, how does the matter of sleep apply Above in *HaShem*'s יהו"ה Godliness? For, does not the verse state,⁸³³ “The guardian of Israel neither sleeps nor slumbers.”

This may be understood with a preface explaining the verse,⁸³⁴ “As waters mirror the face to the face, [so does the heart of man to man].” Now, the Baal Shem Tov's⁸³⁵ explanation on the verse,⁸³⁶ “*HaShem*-יהו"ה is your shadow,” is well known. Namely, that just as one's shadow does whatever he does, so likewise, “*HaShem*-יהו"ה is your shadow,” so to speak. That is, according to how a person conducts himself below, so likewise do they act with him from Above. This is as stated in Zohar on the Torah portion of Tetzaveh,⁸³⁷ “Come and see: The lower world always stands ready to receive...

However, the upper world only bestows to her according to the state she is in. If below her face is radiant, so the radiance will be bestowed from Above.” In other words, when man below has “a radiant face,” in that he is in a state of joy and gladness, then from Above there likewise is a drawing down of joy, gladness, and a radiant face. (On the other hand, the opposite is also true, Heaven forbid.)⁸³⁸

⁸³³ Psalms 121:4

⁸³⁴ Proverbs 27:19; See Tanya, Ch. 46 (65a)

⁸³⁵ See Keter Shem Tov, Hosafot, Section 78; Also see Shnei Luchot HaBrit 30a; 325a (citing Midrash).

⁸³⁶ Psalms 121:5

⁸³⁷ Zohar II 184b

⁸³⁸ See Zohar II 184b *ibid.*

In this way the discourse explains that being that there is the matter of “sleep” amongst the Jewish people, this caused that instead of it being a state in which “the Guardian of Israel neither sleeps nor slumbers,” it became necessary to find council and means by which to bring about [the verse],⁸³⁹ “Awaken! Why do you sleep?”

2.

The discourse explains⁸⁴⁰ that generally, the matter of sleep, as it is below in the world at large, is the matter of exile,⁸⁴¹ as the verse states,⁸⁴² “I am asleep,” about which Zohar states,⁸⁴³ “[The words] ‘I am asleep’ – refer to the exile.” In other words, exile is compared to sleep.

To explain,⁸⁴⁴ during sleep, a person’s body is in the same condition of wholeness as it is when he is awake, only that its powers, especially the inner powers, are either not active in actualizing their effects, or are active, but in a weakened state, rather than in the way that truly is appropriate to them.

More specifically, as known, sleep begins with closing one’s eyes. That is, in all the other organs of the body, there is

⁸³⁹ Psalms 44:24

⁸⁴⁰ The discourse entitled “*BaLaylah HaHoo*” 5700 *ibid.* Ch. 4.

⁸⁴¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 41.

⁸⁴² Song of Songs 5:2

⁸⁴³ Zohar III 95a

⁸⁴⁴ See Ohr HaTorah, Megillat Esther p. 293a and on; Sefer HaMaamarim 5679 p. 304 and on; Also see Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 90 and on; 5564 p. 195 and on; Ohr HaTorah, Shir HaShirim Vol. 2, p. 497 and on; Also see the discourse entitled “*Dodi Shlach*” in Pelach HaRimon to Shir HaShirim 86b and on; 5628 (Sefer HaMaamarim 5628 p. 79 and on); Discourse entitled “*Ani Yesheinah v’Leebee Er*” 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 128 and on).

no recognizable change during sleep, compared to when one is awake. To the same degree, the change is recognizable in the eyes, for during sleep, [one's eyes] are closed.

Now, sight is one of man's most important faculties. This is true of physical sight, with the physical eyes of flesh, as well as intellect sight, as the verse states,⁸⁴⁵ "A wise man has eyes in his head, but a fool walks in darkness." However, when a person is in a state of not seeing and not knowing what is done around him, this is called sleep.

The same is so of drawing the power of hearing down (which is lower than sight). That is, the primary matter in hearing is that of discernment, as the verse states,⁸⁴⁶ "Does the ear not discern words?" However, when a person is in such a state that he cannot discern and distinguish between good news and bad news, he then is in a sleeplike state. The same applies to all the powers of the soul.

Beyond this, it even is possible that during sleep the various powers of the soul indeed are active, except that they are disordered and confused. This is similar to the matter of dreams in general, in which there indeed is a matter of sight, such as "one who sees a dream [taking place] in Spain."⁸⁴⁷ Similarly, there also is the matter of hearing in dreams, as well as the other powers of the soul, only that because he is sleeping, it is possible for two opposites to bond, and be bound in a way that is the opposite of truth.

⁸⁴⁵ Ecclesiastes 2:14; Zohar II 116b (Ra'aya Mehemna); Zohar III 280b

⁸⁴⁶ Job 12:11; Also see Listen Israel, a translation of Rabbi Hillel HaLevi of Partich's commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1.

⁸⁴⁷ Talmud Bavli, Niddah 30b

From the above we can also understand the matter of sleep as it is in man's service of *HaShem*-יהו"ה, blessed is He. To explain, the verse states,⁸⁴⁸ "Raise your eyes on high, and see Who created these," and likewise,⁸⁴⁹ "**Listen** Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אהד." These matters are the seeing (*Re'iyah*) and hearing (*Shmiyah*) of the intellect, which are the aspects of Wisdom-*Chochmah* and Understanding-*Binah*,⁸⁵⁰ through which there thereby is a drawing down until there also is sight (*Re'iyah*) and hearing (*Shmiyah*) with the [physical] eyes of flesh and [physical] ears of flesh.

However, when one lacks this, then instead of the above mentioned seeing and hearing, there is the lack of "seeing-*Re'eh*-ראה" and "hearing-*Shma*-שמע," and it becomes possible for a person to falter and fall far below etc. This is why exile is called "sleep." For, during the time of the Holy Temple, *HaShem*'s-יהו"ה Godliness was seen, as our sages, of blessed memory, stated,⁸⁵¹ "Just as one comes [to the Holy Temple] to see, so does he come to be seen." It similarly states,⁸⁵² "Ten miracles were done for our ancestors in the Holy Temple" which they saw with eyes of flesh.

In contrast, [about the time] following the destruction of the Holy Temple the verse states,⁸⁵³ "We have not seen our signs." That is, the signs-*Otot*-אותות (miracles) are present, but

⁸⁴⁸ Isaiah 40:26

⁸⁴⁹ Deuteronomy 6:4

⁸⁵⁰ See Torah Ohr, Mishpatim 75a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5, and elsewhere.

⁸⁵¹ Talmud Bavli, Chagigah 2a

⁸⁵² Mishnah Avot 5:5

⁸⁵³ Psalms 74:9

“We have not seen our signs” in that, “the one for whom the miracle was done does not recognize the miracle that was done for him.”⁸⁵⁴

Now, since “*HaShem*-יהו"ה is your shadow,”⁸⁵⁵ and,⁸⁵⁶ “As waters mirror the face to the face, so does the heart of (the Supernal) Man (upon the Throne) [reflect] to (the lower) man,” this likewise causes the matter of “sleep” Above in *HaShem*'s-יהו"ה Godliness, so to speak.

That is, instead of the verse,⁸⁵⁷ “The eyes of *HaShem*-יהו"ה are to the righteous, and His ears are to their cry” being fulfilled, the verse,⁸⁵⁸ “The eyes of *HaShem*-יהו"ה wander all over the world,” is fulfilled. The same is likewise so of all the other matters by which *HaShem*'s-יהו"ה Divine Providence (*Hashgachah Pratit*) is called. That is, because of lack in serving *HaShem*-יהו"ה below, this causes “the Holy One, blessed is He, to withdraw high above,”⁸⁵⁹ and the “sleep of *HaShem*-יהו"ה” comes about.⁸⁶⁰

At such a time it is possible for His Divine Providence (*Hashgachah Pratit*) to be in a way of two opposites. That is, it is possible for there to be bestowal of goodness from Above, but it is not drawn to a place of goodness, but instead is drawn to the opposite of goodness, Heaven forbid.⁸⁶¹ This can be to such an extent that there can be the diametric opposite of truth.

⁸⁵⁴ Talmud Bavli, Niddah 31a

⁸⁵⁵ Psalms 121:5

⁸⁵⁶ Proverbs 27:19; See Tanya, Ch. 46 (65a)

⁸⁵⁷ Psalms 34:16

⁸⁵⁸ Zachariah 4:10; Chronicles II 16:9

⁸⁵⁹ See Zohar I 210a; Zohar III 20b, 75a; Also see Torah Ohr, Va'era 55c

⁸⁶⁰ Psalms 44:24

⁸⁶¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

That is, instead of conduct in a way of “You have chosen us from amongst all the nations and have elevated us,”⁸⁶² instead [the verse],⁸⁶³ “The stranger who is amongst you shall ascend above you, higher and higher etc.” is fulfilled, (along with all the particulars mentioned in that Torah portion).

The discourse continues and explains⁸⁶⁴ that the matter of [the verse],⁸⁶⁵ “Awaken! Why do you sleep *HaShem*-יהו"ה,” is brought about specifically through man serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*). In other words, since for him, the powers of the soul (from the power of sight to the lowest power [of the soul]) are in a state of “sleep,” he is therefore incapable of conducting them in a way that is appropriate to them. This can be to such an extent that they can even cause him to err.

This is as explained in Tanya,⁸⁶⁶ “Those originating from the side of evil come and attach themselves to him and inform him of mundane matters in his dreams... sometimes mocking him and showing him false things and tormenting him in his dreams.”⁸⁶⁷ It therefore is necessary to rouse and draw down an aspect that transcends the revealed powers [of the soul] by means of serving *HaShem*-יהו"ה, blessed is He, in a way of self-sacrifice (*Mesirat Nefesh*).

This likewise has an affect Above in *HaShem*-יהו"ה Godliness. That is, instead of “the Holy One, blessed is He,

⁸⁶² See the Amidah liturgy of the holidays.

⁸⁶³ Deuteronomy 28:43

⁸⁶⁴ The discourse entitled “*BaLaylah HaHoo*” 5700 *ibid.*, Ch. 5 (Sefer HaMaamarim 5700 p. 9 and on).

⁸⁶⁵ Psalms 44:24

⁸⁶⁶ Tanya, Likkutei Amarim Ch. 29

⁸⁶⁷ Zohar III 25a-b

withdrawing high above,” and [instead of] the “sleep of *HaShem*-יהו"ה,” this causes that “the King of the world’s sleep was disturbed,” and, “Awaken (Why do you sleep) *HaShem*-יהו"ה.” There then begins to be order, in that “the Guardian of Israel neither sleeps nor slumbers.”

This then, is the meaning of the verse,⁸⁶⁸ “I am asleep, but my heart is awake.” That is, even though “I am asleep – in exile,” nevertheless, “my heart is awake.” In other words, every single Jew has the essential point of Judaism in him, which always is in full strength and wholeness, and itself is the general matter of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה.⁸⁶⁹

Therefore, even Above in *HaShem*’s-יהו"ה Godliness, it likewise is so that “My heart is awake,” meaning that the King of the world – who is the heart of the Jewish people, as the verse states,⁸⁷⁰ “God is the rock of my heart and my portion forever,” – His “heart is awake” and “the Guardian of Israel neither sleeps nor slumbers.”

3.

Now, after the verse states,⁸⁷¹ “I am asleep but my heart is awake,” it continues, “The voice of My Beloved knocks [and says]: Open to Me, My sister, My beloved, My dove, My perfect one.” The explanation is that “My Beloved-*Ra'ayati-*

⁸⁶⁸ Song of Songs 5:2

⁸⁶⁹ See Tanya, Likkutei Amarim, Ch. 18

⁸⁷⁰ Psalms 73:26; Also see Midrashim to Song of Songs 5:2; Midrash Shir HaShirim Rabba 5:1 (2); Pesikta Rabbati 15:6, and elsewhere.

⁸⁷¹ Song of Songs 5:2

רעיית” is a term of love and endearment. This refers to the Abundant Love (*Ahavah Rabbah*) stemming from the Essential Self of the One Above, blessed is He, that is, from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He.

[His words are directed] to the essential self of the soul below, overlooking the fact that a person may have sinned, blemished and left the path, until he lacks all levels and matters, so that not only is he not in a state of “My perfect one-*Tamati*-תמתי,” and not only is he not in a state of “My dove-*Yonati*-יונתי,” and not only is he not a state of “My beloved-*Ra’ayati*-רעיית,” but he is not even in the state of “My sister-*Achoti*-אחות.” (All these levels will be explained later.)⁸⁷²

Even so, “My Beloved knocks” (meaning, that He cries out and says), “Open to Me.” This stems from *HaShem*’s-יהו”ה essential love, blessed is He, as the verse states,⁸⁷³ “I love you, says *HaShem*-יהו”ה.” For, although “Esav is a brother to Yaakov,”⁸⁷⁴ and at such a time they seem to be equal or in the same state [of existence], nevertheless, “I love Yaakov, and I hate Esav.”

The verse then continues (that when) “The voice of My Beloved knocks” (he requests) “Open to Me.” The explanation is as our sages, of blessed memory, stated,⁸⁷⁵ “Give Me an

⁸⁷² Also see Likkutei Biurim of Rabbi Hillel HaLevi of Partich to Kuntres HaHitpaalut of the Mittler Rebbe.

⁸⁷³ Malachi 1:2-3

⁸⁷⁴ Malachi 1:2-3 *ibid.*

⁸⁷⁵ See the note of the Rebbe to Sefer HaMaamarim 5703 p. 198 (See Likkutei Torah, Korach 55a; Midrash Shir HaShirim Rabba to Song of Songs 5:2; Zohar III 95a; Pesikta Rabbati 15; Pesikta d’Rav Kahana, Parshat HaChodesh) [Also see the Sefardic liturgy of the Tashlich prayer and elsewhere.]

opening the size of a needle, and I will open for you like the opening of a [great] hall.”

Now, as known, this teaching has two versions. One version states,⁸⁷⁶ “Like the opening of the eye (*Charerah*-חררה) of a needle,” referring to the hole in the needle, through which thread is drawn.⁸⁷⁷ However, the version brought in Chassidic discourses⁸⁷⁸ is “like the tip (*Chudah*-חודה) of a needle.”⁸⁷⁹

The explanation is that the hole in a needle has some dimensions to it, in that the thread must pass through it. Therefore, notwithstanding the fact that the thread is very thin, it nevertheless has certain dimensions. In contrast, the tip of a needle, is in such a way that the needle becomes thinner and thinner until it comes to a point, not followed by anything at all.

Thus, the “tip of the needle” indicates the matter of self-sacrifice (*Mesirat Nefesh*), in that there is no expansion to it whatsoever. That is, in the intellect of the mind there is no explanation and reasoning, nor is there any explanation or reasoning in the emotions of the heart, nor is there any explanation or reasoning in any possible way whatsoever.

Rather, it only is a point (*Nekudah*) and nothing more, without length, width, or depth at all. This is the matter of being totally given over and invested, without any spreading forth whatsoever. One rather is solely and utterly invested in this point (*Nekudah*) with the whole essence of his being and with all the spreading forth of his expression.

⁸⁷⁶ Pesikta Rabbati 15 *ibid.*, and Pesikta d’Rav Kahana *ibid.*

⁸⁷⁷ See the commentaries to Pesikta Rabbati 15 *ibid.*

⁸⁷⁸ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 90 and on; Also see Likkutei Torah, Behar 40a; Korach 55a; VaEtchanan 4a, and elsewhere.

⁸⁷⁹ See Midrash Shir HaShirim Rabba to Song of Songs 5:2 *ibid.*

This point (*Nekudah*) [of the needle] makes a hole that punctures the “iron curtain that separates between the Jewish people and their Father in Heaven.”⁸⁸⁰ This then, is the matter of “Open to Me,” by which “I will open for you like the opening of a [great] hall” comes about.

He then explains the verse and the particulars by which we come to the “opening of a [great] hall,” (after having fulfilled the matter of “Open for Me” – “like the tip of a needle,” which is the matter of the point (*Nekudah*) of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה), these being [the aspects of], “My sister, My beloved, My dove, My perfect one.”

4.

This is as explained in the discourse of the Alter Rebbe, [recorded] in the booklet of manuscripts of the redactions of Rav Pinchas⁸⁸¹ (in which there are some differences from the version printed in Likkutei Torah),⁸⁸² that “My sister-*Achoti*-אהותי” indicates service of *HaShem*-יהו"ה, blessed is He, stemming from the natural love of Him.

This is like a brother and sister whose love and bond with each other (the word “sister-*Achot*-אהות” is of the same

⁸⁸⁰ See Tanya, Likkutei Amarim, Ch. 17 (23a); Also see Talmud Bavli, Pesachim 85b; Sotah 38b.

⁸⁸¹ Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 90 and on; 5564 p. 195 and on; Ohr HaTorah, Shir HaShirim Vol. 2, p. 497 and on; Also see the discourse entitled “*Dodi Shlach*” in Pelach HaRimon to Shir HaShirim 86b and on; 5628 (Sefer HaMaamarim 5628 p. 79 and on); Discourse entitled “*Ani Yesheinah v'Leebee Er*” 5631 (Sefer HaMaamarim 5631 Vol. 1 p. 128 and on).

⁸⁸² Likkutei Torah, Shir HaShirim 33c and on; 35a and on.

root as “sown together-*Eechooy*-אֶחָוִי-י”⁸⁸³ requires no explanation, understanding, grasp, or proofs, but is natural to them.

The same is so at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He, (when he has nothing but the matter of self-sacrifice (*Mesirat Nefesh*) alone, which transfers and positions him from one extreme to the other). That is, he begins his service at the very lowest level, meaning that he begins by awakening his natural love for *HaShem*-יהו"ה, blessed is He. This is the hidden love (*Ahavah Mesuteret*) inherited from our forefathers,⁸⁸⁴ specifically our forefather Avraham, about whom the verse states,⁸⁸⁵ “Avraham was [but] one-*Echad*-אֶחָד.”

There is yet another matter here, as stated in Midrash,⁸⁸⁶ “The words,⁸⁸⁷ ‘[We have a little] sister-*Achot*-אָחוֹת’ – refer to Avraham, who ‘joined-*Eechah*-אֵיחָה’ together all the people of the world before the Holy One, blessed is He.” That is, he bound the world to the Holy One, blessed is He, as the verse states,⁸⁸⁸ “And he called there in the Name of *HaShem*-יהו"ה, Eternal God [of the] world.”

In other words, the bond of the world to *HaShem*’s-יהו"ה Godliness is not only in a way that the world is an independent existence unto itself, and the Holy One, blessed is He, is “the God of **the** world-*E”l HaOlam*-א"ל הַעוֹלָם,” but the verse

⁸⁸³ Talmud Bavli, Mo’ed Katan 26b and elsewhere; Also see Likkutei Torah, Behar 39c and on; Sefer HaMaamarim 5678 p. 308 and on; 5686 p. 312 and on.

⁸⁸⁴ See Tanya, Likkutei Amarim, Ch. 18

⁸⁸⁵ Ezekiel 33:24

⁸⁸⁶ Midrash Bereishit Rabba 39:3; Shir HaShirim Rabba 8:8 (2)

⁸⁸⁷ Song of Songs 8:8

⁸⁸⁸ Genesis 21:33; Talmud Bavli, Sotah 10a and on.

specifies, “God world-*El Olam*-אל עולם,” indicating that the existence of the world is entirely and solely the Godliness within it.⁸⁸⁹

As known, (and explained in short in *Shaar HaYichud VeHaEmunah*,⁸⁹⁰ and at greater length in the Chassidic discourses⁸⁹¹ that followed it), without the power of the Actor in the acted upon (*Ko'ach HaPoel BaNifal*) – that is, if the word of *HaShem*-יהוה which brings the heavens and earth into being and enlivens them, as it states,⁸⁹² “With the speech of *HaShem*-יהוה the heavens were made, and all their hosts with the breath of His mouth,” - would be withdrawn – the existence of the heavens and earth would be utterly nullified, and they would revert to absolute nothingness, as they were before their creation.

From this it is understood is that at every moment the act of creation (*Ma'aseh Bereishit*) must be renewed, just as it was at the beginning of creation. [This is as stated,⁸⁹³ “In His goodness He renews the act of creation every day, constantly.” It is explained⁸⁹⁴ that though it states, “every day,” it means constantly, at “each and every moment.”]

⁸⁸⁹ Likkutei Torah, Tavop 44d, 43c; *Hemshech* 5672 Vol. 1, Ch. 133; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in *The Teachings of The Rebbe* 5711, Discourse 1, Ch.

⁸⁹⁰ See Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, and the notes and citations there.

⁸⁹¹ See the discourse entitled “*Tanu Rabbanan*” 5643 (*Sefer HaMaamarim* 5643 p. 39) and elsewhere.

⁸⁹² Psalms 33:6

⁸⁹³ See the blessings of the morning *Shema* recital.

⁸⁹⁴ See Likkutei Torah, *Acharei* 26a; *Ohr HaTorah*, *Bereishit* Vol. 6, p. 1,020b, and elsewhere; Also see *Sefer HaMaamarim* 5635 Vol. 2, p. 300, and elsewhere.

On a deeper level, the matter of novel existence is not just from the speech of *HaShem*-יהו"ה and the breath of His mouth, but is as the verse states,⁸⁹⁵ "Whatever *HaShem*-יהו"ה desired, He did." In other words, the true matter of the existence of creation stems from *HaShem*'s-יהו"ה Supernal will and desire, blessed is He, (as explained in Torah Ohr,⁸⁹⁶ and in the discourses of Purim on the Megillah of Esther.)⁸⁹⁷

The explanation is as we observe in the powers of man, that the [power] of desire differs from all the other powers.⁸⁹⁸ For, all [the other] powers of man existence as powers external to the soul, and therefore they effect existence that is outside of man. For example, when a person is intellectually engaged, and a novel insight comes into his mind, once his engagement with that intellect stops, the insight he had while engaging in it, remains.

The same is so of the emotions of the heart, such as the emotion of love or the opposite thereof. That is, when one has actualized a matter of goodness to his fellow, stemming from the emotion of love, then even after the arousal of love has ceased, nonetheless, the goodness remains.

In contrast, this is not so of desire (*Ratzon*), being that it is not an existence that is external to the soul, but is only the attraction and leaning of the soul to something. It therefore cannot affect something that is external to the desire. Rather, as long as there is the desire for something, that something

⁸⁹⁵ Psalms 135:6

⁸⁹⁶ Torah Ohr, 41c

⁸⁹⁷ Shaarei Orah, Shaar HaPurim 78a and on; See the Sichah talk of the conclusion of Shabbat Parshat Acharei 5738, Ch. 24.

⁸⁹⁸ See Sefer HaMaamarim 5678 p. 305.

retains its existence, but when the desire is withdrawn from it, its existence is nullified, just as if the soul would withdraw from the desire, the general matter of desire would altogether not be.

Based on this, it is understood that since “everything that *HaShem*-יהו"ה desired He did,” meaning that the doing (*Asiyah*) below stems from *HaShem*'s-יהו"ה Supernal will, it therefore is in a way of the absence of independent existence to a far greater degree than existence could be from the aspect of His Wisdom-*Chochmah*, blessed is He.

Now, this matter exists in the nature of matters pertaining to the creation of the world, to such an extent that it can also be explained to the animalistic soul. That is, even though this soul is animalistic, and “the spirit of the beast descends down,”⁸⁹⁹ nevertheless, when he is explained that all of existence below is brought about by “the word of *HaShem*-יהו"ה, [by which] the heavens were made,” and that if this would be withdrawn for even a moment, it all would revert absolute nothingness, and that it follows automatically that even right now, as it exists, its existence is not at all independent – and beyond this, since the true matter of its existence stems from *HaShem*'s-יהו"ה Supernal will (*Ratzon*), similar to the desire in man, which never is external to the soul – we thereby cause that even the animalistic soul desires the joining and bonding of the world with the God of the world (*E"l Olam*-אל עולם), to the point that the world is one existence with *HaShem*'s-יהו"ה Godliness, as in the specific wording [of the verse], “God world-*El Olam*-אל עולם,” indicating that only *HaShem*'s-יהו"ה

⁸⁹⁹ Ecclesiastes 3:21

Godliness exists and [the “world”] is only in a way that His Godliness [is revealed] below.

5.

Now, after the level of serving *HaShem*-יהו"ה, blessed is He, indicated by the word “My sister-*Achoti*-אחותי,” we come to a higher level of service called “My beloved-*Ra'ayati*-רעיתי.” The explanation is as Midrash states,⁹⁰⁰ “What is the meaning of ‘*Ra'ayati*-רעיתי?’ It means, ‘My sustainer-*Parnasati*-פרנסתי.” That is, the Jewish people give sustenance (*Parnassah*) to their Father in Heaven,⁹⁰¹ so to speak.⁹⁰²

This is analogous to sustenance (*Parnassah*) – which is the matter of eating – as it is in man. That is, eating is what brings about the bond between the soul and the body. For, in and of itself, the soul, is the ultimate spirituality, whereas the substance of the body is physical. This being so, how can there be a bond between the soul and the body? However, this is brought about through eating and drinking, which generally are called, “sustenance” (*Parnassah*).

The same is understood Above in *HaShem*'s-יהו"ה Godliness, as our sages, of blessed memory, stated,⁹⁰³ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” In other words, in and of Himself, the Holy One,

⁹⁰⁰ Midrash Shir HaShirim Rabba 1:9 (6)

⁹⁰¹ With the two daily *Tamid* offerings (which are substituted by prayer). See Midrash Shir HaShirim Rabba *ibid*.

⁹⁰² Also see Zohar III 7b.

⁹⁰³ Midrash Tehilliom 103:1; See Talmud Bavli, Brachot 10a; Also see Maamarei Admor HaEmtza'ee, Kuntreisim, p. 5.

blessed is He, is utterly beyond any comparison whatsoever, both to the chaining down of the worlds (*Hishtalshelut*) and to the worlds (*Olamot*) themselves.

This is as stated in Torah Ohr,⁹⁰⁴ that the primary aspect of *HaShem*'s יהו"ה Godliness is *not* that the worlds are brought into being by Him. Thus, for there be the matter of the Holy One, blessed is He, filling the world, meaning a drawing down of *HaShem*'s יהו"ה Godliness which transcends the chaining down of the worlds (*Hishtalshelut*) into the world, this is brought about by the Jewish people.

The explanation is that our sages, of blessed memory, stated,⁹⁰⁵ “[The word], ‘In the beginning-*Bereishit*-בראשית’ means ‘For the sake of the Jewish people who are called ‘The beginning-*Reishit*-ראשית,’” and the reason the Jewish people are “the beginning-*Reishit*-ראשית” is “for the Torah, which is called ‘The beginning-*Reishit*-ראשית.’”

Therefore, through the Jewish people, who are called “*Ra'ayati*-רעייתי,” meaning, ‘My sustainer-*Parnasati*-פרנסתי,” in that they conduct themselves according to the instructions of Torah, which is called “bread,” as it states,⁹⁰⁶ “Go and partake of My bread,” they thereby bring about the matter of “sustenance” Above (“**M**y bread”). That is, the “Soul of the world” bonds with, manifests in, and fills the world, similar to how the soul fills the body.

The explanation of the superiority of serving *HaShem*-יהו"ה, blessed is He, in a way of “My sustainer-*Ra'ayati*-רעייתי”

⁹⁰⁴ Torah Ohr, Megillat Esther 99b

⁹⁰⁵ See Rashi and Ramban to Genesis 1:1; Midrash Aggadah (Levov 5652), *Bereishit*; Also see Midrash Tanchuma 3; *Bereishit Rabba* 1:4; *Vayikra Rabba* 36:4

⁹⁰⁶ Proverbs 9:5

over and above serving Him in a way of “My sister-*Achoti*-אחותי,” is that serving Him in a way of “My sister-*Achoti*-אחותי,” stems from love of *HaShem*-יהו"ה that is natural.

Additionally, it brings about the joining (*Eechooy*-איחוי) of the world to *HaShem*'s-יהו"ה Godliness in a way that is connected to the natural order of the world. However, it only is in a way that it becomes apparent that the entire existence of the world is *HaShem*'s-יהו"ה Godliness, nonetheless, it still is possible for a person to remain entrenched in the world. In other words, this is not in a way of leaving the limitations of the world.

In contrast, to affect the matter of “My sustainer-*Parnasati*-פרנסתי,” meaning for there to be a bond with the Holy One, blessed is He, who transcends the world, in a way of manifestation, that He also fills the world, there must be a drawing down of that which even is higher than the aspect of “the Holy One, blessed is He, fills the world.” It thus is necessary for there to be a form of serving *HaShem*-יהו"ה, blessed is He, in a way that utterly removes one from the matter of the natural order and from the general matter of the world.

In general, this is the difference between serving *HaShem*-יהו"ה, blessed is He, stemming from the limited powers of the soul, about which the verse states,⁹⁰⁷ “And you shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul,” and serving Him, “with all your being (*Bechol Me'odecha*-בכל מאדך),” thus transcending one's own limited powers and vessels (*Keilim*). For, as long as he is limited by his own vessels (*Keilim*), even when he fills them with the

⁹⁰⁷ Deuteronomy 6:5

innerness of the side of holiness, he nonetheless has not left measure and limitation.

This being so, he has not yet left the limiting parameters of the world and the chaining down of the worlds (*Hishtalshelut*). He therefore is incapable of drawing down *HaShem*'s יהו"ה Godliness that transcends the world, into the world, so that "the Holy One, blessed is He, fills the world." This only comes about specifically through serving Him in way that departs from measure and limitation.

This also is why the matter of "My beloved-*Ra'ayati*-רעיתי" – meaning "My sustainer-*Parnasati*-פרנסתי" – comes about through the study of Torah. This is because Torah is the will and wisdom of the Holy One, blessed is He, and "precedes the world by two thousand years."⁹⁰⁸ That is, Torah transcends the entire chaining down of the worlds (*Hishtalshelut*). Therefore, it is through Torah that the matter of "My beloved-*Ra'ayati*-רעיתי," meaning "My sustainer-*Parnasati*-פרנסתי," is actualized, which is the matter of bringing about a drawing down into the chaining down of the worlds (*Hishtalshelut*) so that "the Holy One, blessed is He, fills the world."

6.

However, both these ways of serving *HaShem*-יהו"ה, blessed is He; "My sister-*Achoti*-אחותי" and "My sustainer-*Ra'ayati*-רעיתי," are still connected to the chaining down of the worlds (*Hishtalshelut*). That is, it either is directly connected

⁹⁰⁸ Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

to the chaining down of the worlds (*Hishtalshelut*) itself (as it is in the aspect of “My sister-*Achoti*-אחותי”), or it is as we draw down the aspect that transcends the order of the chaining down of the worlds (*Hishtalshelut*). so that “the Holy One, blessed is He, fills the world,” (as it is in the aspect of “My sustainer-*Ra’ayati*-רעייתי”).

However, we then come to a higher form of serving *HaShem*-יהו"ה, blessed is He, called “My dove-*Yonati*-יונתי.” This is analogous to two doves who gaze at each other in a way that essential pleasure is drawn into this gazing. The general matter is that this gazing (*Histakloot*-הסתכלות) is the ultimate delving into the depths that there can be in man, through which one comes to recognize truth in the strongest possible way.

This either stems from physically gazing with one’s eyes of flesh, or from the highest way of gazing with the eye of the intellect, to the point that there is the seeing, gazing, and recognition of truth, which is the aspect of Wisdom-*Chochmah*. This is the matter of “gazing at the glory of the King.”⁹⁰⁹

This then, is service of *HaShem*-יהו"ה, blessed is He, stemming from the aspect of “My dove-*Yonati*-יונתי,” which is the matter of gazing from below to Above – “He comes to see”⁹¹⁰ – which also brings about the gazing from Above to below, so that,⁹¹¹ “The eyes of *HaShem*-יהו"ה are to the righteous.” This matter altogether does not relate to the

⁹⁰⁹ See Zohar II 247b; Zohar I 199a, 38b; Zohar III 13a; Also see Kuntres HaHitpa’alut (translated as Divine Inspiration) and Likkutei Biurim of Rabbi Hillel HaLevi of Paritch *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1-3.

⁹¹⁰ Talmud Bavli, Chagigah 2a

⁹¹¹ Psalms 34:16

chaining down of the worlds (*Hishtalshelut*), since it solely is the essential matter of gazing, in which there is essential pleasure, bonding, adhesion, and oneness with *HaShem*-יהו"ה, blessed is He.

Through this, one reaches the level called “My perfect one-*Tamati*-תמתי” [which is of the root “complete-*Tam*-תם”] meaning “wholeness” (*Shleimut*-שלמות). That is, [this way] of serving *HaShem*-יהו"ה, blessed is He, by the Jewish people, is such that they become partners with the Holy One, blessed is He,⁹¹² so much so that, so to speak, there is a need for the deeds of the lower beings, as in [the verse],⁹¹³ “He cherishes your handiwork.”

In other words, through the general service of *HaShem*-יהו"ה, blessed is He, in a way that self-sacrifice (*Mesirat Nefesh*) penetrates the matter of “My sister-*Achoti*-אחותי,” which is service of Him stemming from the measured and limited powers of the soul, there also is a penetration of the matter of “My beloved-*Ra'ayati*-רעייתי,” which is the service of studying Torah, or service that stems from the powers that transcend the measure and limitation of the powers as they manifest in the body, until one comes to the aspect of “My dove-*Yonati*-יונתי,” which is the matter of gazing strongly [into the depths of the truth of *HaShem*'s-יהו"ה reality, blessed is He], to the point that he even comes to attain the aspect of “My perfect one-*Tamati*-תמתי,” and actualizes the completion of *HaShem*'s-יהו"ה

⁹¹² Talmud Bavli, Shabbat 10a

⁹¹³ Job 14:15

ultimate Supernal will and desire for “a dwelling place for the Holy One, blessed is He, in the lower worlds.”⁹¹⁴

This matter, (meaning, the completion of “My perfect one-*Tamati*-תמתי”), is connected to the beginning of toil in serving *HaShem*-יהו"ה, blessed is He, as indicated by the teaching,⁹¹⁵ “Give Me an opening the size of the tip of a needle.” That is, even though he is far below, not yet even having arrived at the level of service indicated by “My sister-*Achoti*-אחותי,” it nonetheless is connected to the ultimate ascent indicated by “My perfect one-*Tamati*-תמתי.” For, as known, the highest of the high connects with the lowest of the low.

This is why *HaShem*'s-יהו"ה ultimate Supernal intent is the matter of action (*Asiyah*), [as our sages, of blessed memory, stated],⁹¹⁶ “Action is greater,” referring to this physical world, which is called the world of Action (*Asiyah*). For, it is specifically in this world, where there is the toil of restraining (*Itkafiya*) the side opposite holiness, and the side opposite holiness is transformed (*It'hapcha*), by which a “dwelling place for the Holy One, blessed is He, in the lower worlds,” is made.

⁹¹⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁹¹⁵ See the note of the Rebbe to Sefer HaMaamarim 5703 p. 198 (See Likkutei Torah, Korach 55a; Midrash Shir HaShirim Rabba to Song of Songs 5:2; Zohar III 95a; Pesikta Rabbati 15; Pesikta d'Rav Kahana, Parshat HaChodesh) [Also see the Sefardic liturgy of the Tashlich prayer and elsewhere.]

⁹¹⁶ Talmud Bavli, Kiddushin 40b

This also explains the continuation of the verse,⁹¹⁷ “My head is drenched with dew (*Tal*-טל), My sidelocks drip with the rains of the night.” This is explained in the booklet of manuscripts of the redactions of Rav Pinchas, of blessed memory,⁹¹⁸ about the matter of “dew-*Tal*-טל” and “rain-*Matar*-מטר.” Rain comes about through “a mist ascended from the earth,”⁹¹⁹ indicating something that depends on the toil of the lower beings. The verse therefore states,⁹²⁰ “If you will follow My decrees... then I will provide your rains in their time.” In other words, it depends on man’s toil below in serving *HaShem*-יהוה, blessed is He.

In contrast, “the dew (*Tal*-טל) is never withheld.”⁹²¹ That is, without considering the conduct of those below, there nevertheless is a drawing down from Above stemming from *HaShem*’s-יהוה essential love, blessed is He. The verse therefore concludes, “My head is drenched with dew (*Tal*-טל),” meaning that the matter of drawing down the ultimate elevated aspect of “My perfect one-*Tamati*-תמתי” all the way below, stems from the matter of “dew-*Tal*-טל.”

Now, there is yet another matter in this. Namely, that after ones service of *HaShem*-יהוה in all the above-mentioned matters of “My sister-*Achoti*-אחותי,” “My beloved-*Ra’ayati*-רעייתי,” “My dove-*Yonati*-יונתי,” and “My perfect one-*Tamati*-

⁹¹⁷ Song of Songs 5:2

⁹¹⁸ Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 92.

⁹¹⁹ Genesis 2:6

⁹²⁰ Leviticus 26:3-4

⁹²¹ Talmud Bavli, Chagigah 3a

תמתי,” one is then not only granted what he grasped and attained through his own toil with his arousal from below, but he even is granted the aspect of “dew-Tal-טל.”⁹²² This is an aspect that – in and of themselves - the deeds of the lower beings cannot attain or reach. Only once he has attained perfection stemming from his own toil, is he granted the aspect of “My head is drenched with dew (Tal-טל)” from Above.⁹²³

This likewise explains how it is that through,⁹²⁴ “Give Me an opening the size of the tip of a needle,” there thereby is caused to be, “I will open for you like the opening of a [vast]

⁹²² The “dew-Tal-טל” refers to the revelation of the true reality of the simple and absolute oneness and unity of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He. Talmud (Bavli Taanit 4a) relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) ‘I will be (*Eheveh*-אהיה) as the dew-Tal-טל to Israel.” In other words, just as dew-Tal-טל is constant and unchanging, *HaShem* is One-יהו"ה אה"ח is the constant and unchanging essential reality of all that is. This is hinted at in the fact that the word, “Dew-Tal-טל-39,” shares the same numerical value as *HaShem* is One-*HaShem Echad*-יהו"ה אה"ח-39. About this, the verse states (Isaiah 26:19), “Oh, let Your dead revive... For Your dew is the dew-Tal-טל that revives.” That is, it is through the revelation of the true reality of *HaShem* is One-*HaShem Echad*-יהו"ה אה"ח, blessed is He, in the coming future, that the resurrection of the dead will come about. This itself is the essence of *HaShem*'s-יהו"ה Supernal desire, as indicated by the fact that the name that corresponds to the crown-*Keter*, which is the desire, is the name *Eheveh*"h-אה"ה, which is the first of His desires, as it states (Proverbs 8:30), “And *Eheveh*"h-אה"ה was with Him as His nursling, and *Eheveh*"h-אה"ה was His delight every day, playing before Him at all times.” See Ginat Egoz of the Godly Rishon, Rabbi Yosef Gikatilla, translated as *HaShem* is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁹²³ See Zohar III 90b, 128b

⁹²⁴ See the note of the Rebbe to Sefer HaMaamarim 5703 p. 198 (See Likkutei Torah, Korach 55a; Midrash Shir HaShirim Rabba to Song of Songs 5:2; Zohar III 95a; Pesikta Rabbati 15; Pesikta d'Rav Kahana, Parshat HaChodesh) [Also see the Sefardic liturgy of the Tashlich prayer and elsewhere.]

hall.” About this it is explained⁹²⁵ that “the opening of the hall (*Ulam*-אולם)” [in the Holy Temple] had no doors by which to close or seal it, but it always was open.⁹²⁶ This matter indicates a drawing down from the highest of levels, in that it is drawn down in and of itself (and arousal from below cannot reach there). Nevertheless, to reach “the opening of the hall (*Ulam*-אולם),” one must pass through all the gateways (*She’arim*-שערים) that precede it.⁹²⁷

Thus, it is after attaining perfection in serving *HaShem*-יהו"ה, blessed is He, in the aspects of “My sister-*Achoti*-אחותי,” “My beloved-*Ra’ayati*-רעייתי,” “My dove-*Yonati*-יונתי,” and “My perfect one-*Tamati*-תמתי,” that he then can receive all the matters found in the “hall-*Ulam*-אולם” from Above, without any obstructions at all, since no door seals the opening.

8.

Now, all the above are the words of the Holy One, blessed is He, to the assembly of the souls of the Jewish people (*Knesset Yisrael*).⁹²⁸ However, in response to this, the assembly of the souls of the Jewish people (*Knesset Yisrael*) says⁹²⁹ that

⁹²⁵ Likkutei Torah, VaEtchanan 4a

⁹²⁶ Mishnah Middot 2:3

⁹²⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity; Also see Shaarei Orah by Rabbi Yosef Gikatilla, translated as Gates of Light.

⁹²⁸ See Shaarei Orah, of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “The Ingathering of Israel-*Knesset Yisrael*-כנסת ישראל.”

⁹²⁹ See Sefer HaMaamarim 5628 p. 84 and on; See the discourse entitled “*Ani Yesheinah v’Leebee Er*” 5631 Ch. 5 and on (Sefer HaMaamarim 5631 Vol. 1 p. 134 and on); 5651 (Sefer HaMaamarim 5651 p. 110 and on).

because “I am asleep – in exile,” therefore,⁹³⁰ “I have removed my robe, how shall I don it?”

The explanation is as stated in Midrash,⁹³¹ that “my robe-*Kutanti*-כתנתי” refers to the garments of Priesthood and the garments of Kingship. This refers to the matter of the garments of the *mitzvot*,⁹³² as our sages, of blessed memory, taught,⁹³³ through fulfilling the *mitzvot*, a new garment is made [for the soul]. However, due to the exile, including both the literal exile, but especially the deepest form of exile, which stems from “the foreign god that is within you,”⁹³⁴ this being the matter of the exile of the animalistic soul and the body, one is therefore in a state of sleep.

That is, he does not have the matter of sight (*Re'iyah*-ראיה) indicated by the verse,⁹³⁵ “Raise your eyes on high, and see Who created these,” nor he does not have the matter of hearing (*Shmiyah*-שמיעה) indicated by the verse,⁹³⁶ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד-יהו"ה.” Moreover, he lacks in all the [soul] powers that must be revealed and functioning according to their proper functions, to the point that “I have removed my robe.”

That is, he remains without the garments of Priesthood and the garments of Kingship, which are the garments of the *mitzvot*. He therefore continues and argues, “How shall I don

⁹³⁰ Song of Songs 5:3

⁹³¹ Midrash Shir HaShirim Rabba to Song of Songs 5:3

⁹³² Torah Ohr, Tetzaveh 82a and on

⁹³³ See Zohar I 224a, 129a; Torat Menachem, Sefer HaMaamarim Cheshvan p. 307 and on.

⁹³⁴ See Talmud Bavli, Shabbat 105b – i.e., the evil inclination.

⁹³⁵ Isaiah 40:26

⁹³⁶ Deuteronomy 6:4

it?” In other words, since he is not accustomed in this, he does not know how it can be possible for him to return to the path of Torah and *mitzvot*.

The verse thus continues,⁹³⁷ “I have washed my feet, how can I soil them?” The explanation is that the verse states,⁹³⁸ “I saw *HaShem*-יהוה sitting on His throne, with all the hosts of Heaven standing by Him, to His right and to His left.” That is, Above in *HaShem*’s-יהוה Godliness there are those to the right and those to the left.⁹³⁹

Therefore, when knowledge about the state of the lower beings reaches them, namely, that they are in the state indicated by [the words], “I have removed my robe, how shall I don it?” the quality of Judgment-*Din* [to the left] comes and argues, “I have washed my feet, how can I soil them?”⁹⁴⁰ For, the verse states,⁹⁴¹ “[The heavens are My throne, and] the earth is My footstool.”

In the earth itself, this refers to the most sanctified place in the world, which is the Holy Temple, about which the verse states,⁹⁴² “They shall make a sanctuary for Me and I shall dwell within them.”⁹⁴³ However, during the time of exile when “I am asleep – in exile,” and “the Holy One, blessed is He, withdraws

⁹³⁷ Song of Songs 5:3 *ibid*.

⁹³⁸ Kings I 22:19

⁹³⁹ See the commentators to King I 22:19, citing Talmud Yerushalmi, Sanhedrin 1:1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁹⁴⁰ Also see Targum to Song of Songs 5:3 *ibid.*, and Pelach HaRimon 89a

⁹⁴¹ Isaiah 66:1

⁹⁴² Exodus 25:8

⁹⁴³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Shnei Luchot HaBrit 69a; Likkutei Torah, Naso 20b

high above,” the quality of Judgment-*Din* argues, “I have washed My feet,” meaning, “I have nothing to do with the earth, which is My footstool,” and this being so, “how can I soil them?” That is, “How can I return and manifest My Indwelling Presence – the *Shechinah* – within the Holy Temple?”

For, even at the time “that the moon was in a state of perfection,”⁹⁴⁴ in the days of Shlomo, the verse states,⁹⁴⁵ “Behold, the heavens and the heavens of the heavens cannot contain You; surely not this Temple that I have built,” (which was said in the form of a question). This being so, how much more is it so when “I am asleep,” and, “have removed my robe.” This being so, “How can I soil them?”

9.

About this, the next verse continues and states,⁹⁴⁶ “My Beloved sent His hand through the hole.” When it states “My Beloved-*Dodi*” here, it refers to the same “Beloved” as in the verse, “The voice of My Beloved knocks etc.”⁹⁴⁷ This refers to the abundant love (*Ahavah Rabbah*) and essential love (*Ahavah Atzmit*) indicated by the verse,⁹⁴⁸ “I love you, says *HaShem*” יהוה”ה.” Therefore, without taking into any consideration that there are those on the right [who argue favorably] and those on the left [who argue negatively], because

⁹⁴⁴ See Zohar I 225b; Shemot Rabba 15:26

⁹⁴⁵ Kings I 8:27

⁹⁴⁶ Song of Songs 5:4

⁹⁴⁷ See the beginning of Ch. 3 of this discourse.

⁹⁴⁸ Malachi 1:2

of His great love, “(My Beloved) sent His hand through the hole.”

That is, He does not wait for “Open to Me” to be fulfilled, but He Himself makes a hole. This is as our sages, of blessed memory, stated,⁹⁴⁹ “The Holy One, blessed is He, excavated an opening [for repentance] under His Throne of Glory” which is a very lofty aspect that “no angel has control over,” neither those to right nor those to the left.

This is like the verse,⁹⁵⁰ “The arms of the world are below.” That is, it specifically is in the aspect of “below-*Tachat*-תחת” (below the Throne of Glory) that there is the aspect that transcends the entire chaining down of the worlds (*Hishtalshelut*). The matter of this hole is that it penetrates the “iron curtain that separates the Jewish people from their Father in Heaven.”⁹⁵¹ Through this, there thereby can be a drawing down of arousal stemming from Above.

Additionally, the Holy One, blessed is He, does not satisfy Himself with excavating beneath His Throne of Glory, but beyond this, He “sent His hand through the hole.” This refers to the help and assistance granted from Above, which even is drawn down to one who is in a state of, “I have removed my robe” until he does not even know “how (and by what means) shall I don it?” Even so, “My Beloved sent His hand

⁹⁴⁹ See Midrash Ruth Rabba 5:6; Yalkut Shimoni to Kings II, Remez 246

⁹⁵⁰ Deuteronomy 33:27; See Ohr HaTorah, Zot HaBrachah p. 1,879

⁹⁵¹ See Tanya, Likkutei Amarim, Ch. 17 (23a); Also see Talmud Bavli, Pesachim 85b; Sotah 38b.

through the hole,” which brings about (the conclusion of the verse),⁹⁵² “My innards stirred for him.”

To explain, it states in Talmud, Tractate Chullin,⁹⁵³ that the “innards-*Bnei Mei'ayim* בני מעיים” begin from the heart and are then drawn down to the lower “innards.” That is, the assistance of arousal from Above, which even is drawn to a person who cries and admits “I have removed my robe,” causes in him that, “My innards stirred for Him.”

That is, whether he understands it or not, his heart is caused to be aroused (and as said above, the heart is the beginning of the “innards”), to the point that it even is drawn to the lower “innards,” which are the digestive organs, the function of which is to separate between the part of the [food] that is fit for man, and the waste that must be excreted from the body. In other words, they too begin to function in their proper manner, as a result, the matter indicated by the words, “My Beloved sent His hand through the hole,” is brought about from Above.

This then, is the general meaning of [the verse], “I am asleep, but my heart is awake.” That is, even though “I am asleep – in exile,” nevertheless, “no one banished from Him will remain banished,”⁹⁵⁴ since “My heart is awake.” In other words, this is because the Holy One, blessed is He, is “awake,”

⁹⁵² Song of Songs 5:4 *ibid.*

⁹⁵³ Talmud Bavli, Chullin 56b

⁹⁵⁴ Samuel II 14:14; See Tanya, Ch. 39

about Whom the verse states,⁹⁵⁵ “God is the rock of my heart and my portion forever,” in all places and at all times.

That is, *HaShem*-ה' יהו"ה does not listen to the quality of Judgment-*Din*, but instead sends “His hand through the hole,” until it penetrates the whole of a Jew’s existence, so that “my innards stirred for Him,” and one finds no room for an independent self, to the point that he is completely transformed from one extreme to the other.

This is not only so in relation to the matter of self-sacrifice (*Mesirat Nefesh*), but also includes the way this is drawn down in all the particular levels; “My sister-*Achoti*-אחותי,” “My beloved-*Ra'ayati*-רעייתי,” “My dove-*Yonati*-יונתי,” and “My perfect one-*Tamati*-תמתי.”

10.

This then, is why the verse,⁹⁵⁶ “That night, the king’s sleep was disturbed,” is the strength of the miracle. For, even though, at that time, the Jewish people were in a state of sleep, nevertheless, “The sleep of the King of the world was disturbed.” This is because below, the Jewish people stood steadfast in a movement of self-sacrifice (*Mesirat Nefesh*) for an entire year.⁹⁵⁷ [Moreover, this is why in the Megillah they are specifically called “Jews-*Yehudim*-יהודים.” For, as our

⁹⁵⁵ Psalms 73:26; Also see Midrashim to Song of Songs 5:2; Midrash Shir HaShirim Rabba 5:1 (2); Pesikta Rabbati 15:6, and elsewhere.

⁹⁵⁶ Esther 6:1

⁹⁵⁷ Torah Ohr, Megillat Esther 97a

sages, of blessed memory, taught,⁹⁵⁸ “Whosoever rejects idolatry (it is as though he agrees to all of Torah)⁹⁵⁹ [and he] is called a ‘Jew-*Yehudi*-יהודי.’”]

Thus, this is what caused the strength of the miracle, that “The sleep of the King of the world was disturbed.” This also brought about that below the “sleep of the king (Achashverosh) was disturbed,” and he therefore “commanded to bring the record book of the chronicles (*Divrei HaYamim*-דברי הימים),” so that it will also be drawn down into the “days-*Yamim*-ימים,” that is, into the aspect of time (and space) below.⁹⁶⁰

That is, just as in serving *HaShem*-יהוה, blessed is He, self-sacrifice (*Mesirat Nefesh*) is such that it also is drawn down and affects the ten powers of the soul, up to and including thought, speech and action (*Machshavah, Dibur, Ma’aseh*), the same is so of the matter indicated by the verse,⁹⁶¹ “The guardian of Israel neither sleeps nor slumbers,” that it also affects the drawings down to below in matters pertaining to one’s children, health, and abundant substance, below ten handbreadths, [that is, in the physical world].

This then, is the general explanation of why the strength of the miracle was the matter of “The sleep of the King of the world was disturbed.” For, this affected that even “the sleep of the king was disturbed” in the literal sense, and this is what brought about that “the Jews had light and gladness and joy and

⁹⁵⁸ Talmud Bavli, Megillah 13a

⁹⁵⁹ Talmud Bavli, Kiddushin 40a

⁹⁶⁰ See Sefer HaMaamarim 5700 *ibid.* p. 10; Ohr HaTorah, Megillat Esther p. 297.

⁹⁶¹ Psalms 121:4

honor,”⁹⁶² both according to how our sages, of blessed memory, explain it,⁹⁶³ as well as in the most literal sense, that is, in actuality. For, “the verse does not depart from its simple meaning.”⁹⁶⁴

Now, “these days are remembered and celebrated in every generation.”⁹⁶⁵ About this, the Arizal’s explanation is well known.⁹⁶⁶ That through our remembrance, in a way of arousal, we thereby cause all the drawings down and bestowals from Above to occur again, as they did on the first occasion.

In other words, through this arousal, and especially during these days, we affect all the above-mentioned matters, both according to the inner meanings, as well as the literal simple meaning, so that “the Jews” – in every place that they may be, and throughout the entire year – should “have light and gladness and joy and honor!”

⁹⁶² Esther 8:16

⁹⁶³ Talmud Bavli, Megillah 16b

⁹⁶⁴ Talmud Bavli, Shabbat 63a

⁹⁶⁵ Esther 9:28

⁹⁶⁶ See Ramaz (Rabbi Moshe Zacuto) in Sefer Tikkun Shovevim, cited and explained in Lev David of the Chida (Rabbi Chayim Yosef David Azulai), Ch. 29; Also see Torat Menachem Vol. 20 p. 85 note 10.

Discourse 14

“Eileh Pekudei HaMishkan - These are the sums of the Tabernacle”

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁶⁷ “These are the sums of the Tabernacle, the Tabernacle of Testimony, which were reckoned at Moshe’s bidding.” The questions regarding the specific wording of this verse are well known.⁹⁶⁸ That is, the verse repeats the word “Tabernacle-*Mishkan*-משכן,” and the second time “Tabernacle-*Mishkan*-משכן” is mentioned, it states, “the Tabernacle of Testimony-*Mishkan HaEidut*-העדות.” The Holy Alshich,⁹⁶⁹ asks additional questions on the specific wording here, some of which Likkutei Torah also mentions.⁹⁷⁰

The point of the explanation is that from the fact that the verse mentions “Tabernacle-*Mishkan*-משכן” twice, it must be said that there are two levels of the “Tabernacle-*Mishkan*-

⁹⁶⁷ Numbers 38:21

⁹⁶⁸ Likkutei Torah, Pekudei 3a; Torat Chaim, Pekudei, p. 647b, 655b (Vol. 2 p. 442c, 452a in the new edition).

⁹⁶⁹ Rabbi Moshe Alshich to Numbers 38:21

⁹⁷⁰ See Likkutei Torah, Pekudei *ibid*.

משכן,” and that the second level of the “Tabernacle-*Mishkan*-משכן” is the matter of “Testimony-*Eidut*-עדות.”

Now, the general matter of the verse, “These are the sums etc.,” refers to a previous statement (in the Torah portion before this, that),⁹⁷¹ “Moshe gathered the entire assembly of the children of Israel,” in preparation for the toil of [constructing] the Tabernacle (*Mishkan*). The conclusion of the [above] matter is as stated here [in the Torah portion of Pekudei], “These are the sums etc.”

Now, since in the matter of “these are the sums of the Tabernacle (*Mishkan*),” there are two aspects to the Tabernacle (*Mishkan*-משכן), it is understood that this likewise is so of the matter of “Moshe gathered etc.,” that there also two aspects, corresponding to the two aspects of the Tabernacle (*Mishkan*-משכן).

The explanation is that the verse states,⁹⁷² “There the tribes ascended, the tribes of *Ya”h*-יה”ה, a testimony for Israel.” At first, this verse simply states “tribes-*Shevatim*-שבטים” and then states, “the tribes of *Ya”h-Shivtei Ya”h*-יה”ה שבטי,” indicating two aspects in the tribes (*Shevatim*-שבטים). About the second aspect of “tribes” (*Shevatim*-שבטים) the verse states, “a testimony for Israel-*Eidut l’Yisrael*-עדות לישראל,” indicating that they are the aspect of “Testimony-*Eidut*-עדות.”

The same is so of the Tabernacle (*Mishkan*-משכן), in that there are two aspects of the Tabernacle (*Mishkan*-משכן). That is, there is the simple [mention] of the “Tabernacle-*Mishkan*-

⁹⁷¹ Exodus 35:1 – The beginning of the Torah portion of Vayakhel.

⁹⁷² Psalms 122:4

משכן,” and there is the “Tabernacle of Testimony-*Mishkan HaEidut* העדות-משכן.”

2.

The explanation⁹⁷³ is that the word “Tribe-*Shevet* שבט” indicates the matter of “drawing down” (*Hamshachah*), as in,⁹⁷⁴ “a star that extends out-*Kochava d’Shaveit* כוכבא דשביט” (a comet).⁹⁷⁵ That is, the light of the comet is drawn outside [of itself], like the branch of a tree that is drawn out from the tree. Now, there are two details here. The first is that it is drawn outside. The second is that even as it is drawn outside, it nevertheless is part and parcel of the body of the tree [or the comet] and adheres to it.

The same is so of the tribes (*Shevatim* שבטים), in that they are drawn from the forefathers. The forefathers [Avraham, Yitzchak and Yaakov] (about whom it states,⁹⁷⁶ “One may only call three people ‘forefathers-*Avot* אבות,”) are the aspect of the Chariot (*Merkavah*) for the world of Emanation (*Atzilut*). On the other hand, the tribes (*Shevatim* שבטים) are a drawing down of the aspect of the Chariot (*Merkavah*) of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation and

⁹⁷³ See the discourse entitled “*Vayakhel*” 5655 (Sefer HaMaamarim 5655 p. 137 and on); 5634 (Sefer HaMaamarim 5634 p. 144 and on); Also see the discourse by this title in Ohr HaTorah, *Vayakhel* p. 2,086.

⁹⁷⁴ Talmud Bavli, Brachot 58b and Rashi there.

⁹⁷⁵ Also see Torah Ohr, *Vayechi* 103b; Sefer HaMaamarim 5689 p. 257.

⁹⁷⁶ Talmud Bavli, Brachot 16b

Action (*Briyah, Yetzirah, Asiyah*), all the way down to this world.

(This is similar to the drawing down of a comet – “a star that extends out-*Kochava d'Shaveit*-כוכבא דשב״ט” – that is, it is drawn outside of itself.) Nonetheless, even in their descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the [tribes] are connected to their source in the aspect of the Chariot (*Merkavah*) of the world of Emanation (*Atzilut*).

Now, the descent of the tribes (*Shevatim*-שבטים) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is a very great descent. For, the world of Emanation (*Atzilut*) is the World of Unity (*Olam HaAchdut*), in which “He and His life force are one, and He and His organs are one.”⁹⁷⁷ In contrast, in the world of Creation (*Briyah*) there is the beginning of the sense of independent “somethingness” (*Yeshut*), as it states,⁹⁷⁸ “And from there it separates (*Yipared-*יפרד).” This is especially so of the descent to this physical world, which is a very great descent beyond all comparison.

However, *HaShem's* יהו"ה ultimate Supernal intent in the descent is for the purpose of ascent, as in the teaching,⁹⁷⁹ “The descent is for the purpose of ascent.” In other words, the whole matter of the tribes (*Shevatim*-שבטים), which is the matter

⁹⁷⁷ Introduction to Tikkunei Zohar 3b

⁹⁷⁸ Genesis 2:10; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Torah Ohr, Vayeishev 27c and on, and elsewhere.

⁹⁷⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, Section entitled “The twelve letters הו"ה ט"י ל"ב ט"ז צ"ק correspond to the twelve tribes of Israel.”

of descent, is for the sake of ascent. It is in this regard that the verse states,⁹⁸⁰ “There the tribes ascended (*Alu*-עלו).” In other words, the whole matter of the tribes (*Shevatim*-שבטים), which is the matter of descent, is for the sake of ascent, as in, “There the tribes ascended (*Alu*-עלו).”

This is also hinted at in Yosef’s dream, in the verse,⁹⁸¹ “Behold! – We were binding sheaves in the middle of the field etc.” That is, the toil of “binding sheaves” refers to gathering stalks that are separate from each other. This refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are “the world of separation (*Alma d’Pruda*).”⁹⁸²

This also is the meaning of “in the middle of the field,” meaning that they were not in the city, and were not the aspect indicated by the verse,⁹⁸³ “The splendor (*Tiferet*) of man is to dwell in a house.” They were rather in “the field” which refers to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and their toil was to gather [the stalks] together and bring about the matter of unity (*Achdut*-אחדות) in them, which is the matter of ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), to the world of Emanation (*Atzilut*).

⁹⁸⁰ Psalms 122:4

⁹⁸¹ Genesis 37:7; See the discourse entitled “*V’Heenei Anachnu MeAlmeem*” in Torah Ohr, Vayeishev 27c and on; Sefer HaMaamarim 5689 p. 266 and on.

⁹⁸² See Zohar I 22a; Zohar III 228b (Ra’aya Mehmena); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) *ibid*.

⁹⁸³ Isaiah 44:13

The explanation is that the general purpose of the descent of the soul to below, is for the sake of refining and gathering sparks [of holiness]. This is done through eating [and drinking], as well as through all the physical matters that one is engaged in for the sake of refining the sparks [of holiness in them].

In other words, the eating [and drinking] must not be for the sake of the physical bread. This is as stated,⁹⁸⁴ “He brings his bread with his soul,” meaning that for the sake of bread, one gives his very soul, in the most literal sense. However, it is for the sake of affecting refinements (*Birurim*) and gathering the sparks [of holiness].

This accords to the teaching of the Baal Shem Tov,⁹⁸⁵ based on the writings of the Arizal,⁹⁸⁶ on the verse,⁹⁸⁷ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” In other words, the matter of eating must not be for the sake of the bread itself, but for the sake of that which “emanates from the mouth of *HaShem*-יהו"ה” that is within it.

It is in this same way that one must engage in all his physical matters. That is, his intention should be to refine the sparks [of holiness] in them, and to elevate them to Above. It is to this end that the soul descended to the worlds of Creation,

⁹⁸⁴ In the liturgy of “*Ki k'Shimcha*” כ"י כשמן in the [repetition] of the *Musaf* of Rosh HaShanah and Yom HaKippurim (based on Lamentations 5:9).

⁹⁸⁵ Keter Shem Tov, Section 194; Also see Likkutei Torah, Tzav 13b and on; Sefer HaMaamarim 5697 p. 207, and elsewhere.

⁹⁸⁶ Likkutei Torah of the Arizal to Deuteronomy (Eikev) 8:3

⁹⁸⁷ Deuteronomy 8:3

Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to this physical world, so that even in the place of separateness, the soul should bring about the matter of unity (*Achdut*).

3.

This also is the meaning of the verse,⁹⁸⁸ “Then Shlomo gathered together the elders of Israel and all the heads of the tribes... every man of Israel.” The matter of this gathering (*Hakhel*-הקהל) is that he elevated them to the aspect of unity (*Achdut*-אחדות). However, all this is the matter of the first refinement (*Birur Rishon*), which is from below to Above. That is, this is refinement and ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*).

That is, since it is the first refinement (*Birur Rishon*), from below to Above, the toil itself still takes place in the place of separateness, where there is not yet even the sublimation and nullification of the “something” (*Bittul HaYesh*) to *HaShem*-יהוה, blessed is He. Therefore, the order in this service is in a way of division, in that he first gathered the elders of Israel, then the heads of the tribes, and only afterwards, the rest of the Jewish people.

However, after the first refinement (*Birur Rishon*) and ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*),

⁹⁸⁸ Kings I 8:1-2; Chronicles II 5:2-3

there then is the second refinement (*Birur Sheini*). This is the matter of ascent to the aspect that transcends the world of Emanation (*Atzilut*), which is the aspect of the Concealed of all concealed (*Steema d’Kol Steemeen*), about which the verse states,⁹⁸⁹ “He made darkness His concealment,” and this aspect transcends division.

This is the matter of the second time that “Tribes-*Shevatim*-שבטים” is mentioned, about which the verse states, “a testimony for Israel-*Eidut l’Yisroel*-עדות לישראל.” For, testimony (*Eidut*-עדות) is not [necessary] when something is revealed, nor is it even [necessary] for something that will be revealed.⁹⁹⁰ Rather, testimony it is specifically necessary for that which is concealed, this being the matter of ascent to the Concealed of the all concealed (*Steema d’Kol Steemeen*), about which the verse states, “He made darkness His concealment.”

The explanation is that, as known, in the general totality of the chaining down of the worlds (*Hishtalshelut*), there are three aspects.⁹⁹¹ These are *Akudim*, *Nekudim*, and *Berudim*.⁹⁹²

⁹⁸⁹ Psalms 18:12; See Likkutei Torah, Pekudei 3d

⁹⁹⁰ See Talmud Bavli, Rosh HaShanah 22b

⁹⁹¹ See Maamarei Admor HaEmtza’ee, Bamidbar Vol. 2, p. 864 and on; Ohr HaTorah, Bamidbar p. 188 and on.

⁹⁹² The two levels of the world of Tohu, and the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Berudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the sefirot are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential

Berudim (splotches) refers to how the ten *Sefirot* come into division. In general, this refers to the ten *Sefirot* of the world of Emanation (*Atzilut*), which are in a state of division. For, even though the world of Emanation (*Atzilut*) is the World of Unity (*Olam HaAhdut*), nonetheless, it has ten *Sefirot*, which are “ten and not nine, ten and not eleven.”⁹⁹³

Now, even as the *Sefirot* are in the world of *Nekudim* (Points), which is the aspect of the point (*Nekudah*) of Wisdom-*Chochmah* or the Crown-*Keter* of each *Sefirah*, they also are in a state of division, in that they are ten points (*Nekudot*), or ten Crowns (*Ketarim*).

However, the above only relates to the aspects of *Nekudim* and *Berudim*. However, the aspect of *Akudim* (Bound), refers to how they [the *Sefirot*] are bound up (*Akudim*) in a single vessel and thus transcend division. About this [Sefer Yetzirah] states,⁹⁹⁴ “Before One (*Echad*-אהד) what do you count?”

That is, the entire matter of numeration-*Mispar*-מספר, meaning the ten *Sefirot*-ספירות, is specifically included in the

desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up in itself. The small speckles (*Nekudim*) represent the level of *Sefirah*, in which the particular divisions of each *Sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction, as a unified system. The large splotches (*Brudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there. Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 1; Shaar 7 (Shaar Mati v'Lo Mati) Ch. 1, and elsewhere; Also see Torah Ohr, No'ach 10c and on, and elsewhere.

⁹⁹³ Sefer Yetzirah 1:4

⁹⁹⁴ Sefer Yetzirah 1:7

aspect of “One-*Echad*-אחד.” Moreover, this is the meaning of the word “One-*Echad*-אחד.” That is, the *Aleph*-א-1 and *Chet*-ח-8 are the nine *Sefirot* of *Zeir Anpin*, and the *Dalet*-ד-4 is *Sefirah* of *Kingship-Malchut*.

This is the matter of the ten *Sefirot* as they are drawn down in the world of Emanation (*Atzilut*), (as well as in the world of *Nekudim*-Points), in which they are there in a state of ten, and in the category of numeration (*Mispar*-מספר). However, “before One (*Echad*-אחד) what do you count?” That is, that which transcends the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation (*Atzilut*) is not in the category of numeration or division altogether. This refers to the world of *Akudim* (Bound) and higher.

About this the verse states,⁹⁹⁵ “Moshe gathered (*Vayakhel*-ויקהל) the entire assembly of the children of Israel,” which refers to the matter of the second refinement (*Birur Sheini*) and is the ascent and gathering of the sparks [of holiness] to the aspect of *Akudim* (Bound), which transcends division.

This is why the verse states, “Moshe gathered (*Vayakhel*-ויקהל) the entire assembly of the children of Israel,” in that he gathered them all equally, without any divisions whatsoever. In other words, this is unlike the gathering of Shlomo, in which there was the division of the elders of Israel, the heads of the tribes etc. For, the gathering of Shlomo was the matter of the first refinement (*Birur Rishon*) and ascent from

⁹⁹⁵ Exodus 35:1 – The beginning of the Torah portion of *Vayakhel*.

the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*). However, as explained before, in the world of Emanation (*Atzilut*) there is a division of ten *Sefirot*.

However, the gathering of Moshe is the matter of the second refinement (*Birur Sheini*) and ascent to the aspect that transcends the world of Emanation (*Atzilut*) and transcends division altogether. The reason that Moshe had the power to affect the ascent to the aspect that transcends the world of Emanation (*Atzilut*) is because about Moshe, the verse states,⁹⁹⁶ “For I drew him from the water.”

That is, as known, Moshe’s soul was from the first Sabbatical (*Shmitah*),⁹⁹⁷ which is an aspect that transcends the chaining down of the worlds (*Hishtalshelut*). It therefore was in his power to affect the gathering and ascent to the aspect of *Akudim* (Bound), and even higher, to the aspect indicated by the verse,⁹⁹⁸ “He made darkness His concealment.”

This is likewise the meaning of the verse,⁹⁹⁹ “Moshe approached the thick cloud where God-*Elohi*”מ-אלהי” was.” The “thick cloud-*Araphel*-ערפל” refers to the aspect of darkness that transcends light and revelation, meaning, the aspect of “He made darkness His concealment.” The meaning of the words, “where God-*Elohi*”מ-אלהי” was” is that relative to this aspect,

⁹⁹⁶ Exodus 2:10

⁹⁹⁷ Torah Ohr, Shemot 51d, 52b

⁹⁹⁸ Psalms 18:12; See Likkutei Torah, Pekudei 3d

⁹⁹⁹ Exodus 20:18

even the [lower name] *HaShem*-יהו"ה is considered to be like His title "God-*Elohi*" מ-אלהי"ם."¹⁰⁰⁰

This then, explains why the matter of "Moshe gathered etc.," was in preparation not only for the aspect of the Tabernacle (*Mishkan*-משכן), as simply stated, but also for the aspect of the Tabernacle of Testimony (*Mishkan HaEidut*-משכן העדות). This is because Moshe's gathering was the ascent of the second refinement (*Birur Sheini*). It therefore was also preparatory for the aspect of the Tabernacle of Testimony (*Mishkan HaEidut*-משכן העדות), in that Testimony (*Eidut*-עדות) applies to that which is concealed, which is the matter of drawing down the aspect of the Concealed of all concealed (*Steema d'Kol Steemeen*), as explained before.

4.

Now, everything stated above, both in regard to the matter of "the tribes ascended," as well as to the matter of "the tribes of *Ya'h*"-יה"ה, a testimony for Israel," which are the two gatherings of Shlomo and of Moshe, are both an ascent from below to Above, except that in the matter of ascent, there are two aspects. For, "just as they unite Above, so does she unite below."¹⁰⁰¹ This refers to the first refinement (*Birur Rishon*)

¹⁰⁰⁰ See Torah Ohr, Vayeitzei 21d; Likkutei Torah, Shabbat Shuvah 65d; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) where the lower Name *HaShem*-יהו"ה (of the world of Emanation-*Atzilut*) is explained, and see his *Ginat Egoz* translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), where the upper essential Name *HaShem* is explained.

¹⁰⁰¹ Zohar II 135a (recited at the end of the Kabbalat Shabbat liturgy).

and the second refinement (*Birur Sheini*), both of which are from below to Above.

Through these two ascents from below to Above, a drawing down from Above to below is then drawn into both aspects. This is the meaning of the verse,¹⁰⁰² “These are the sums of the Tabernacle-*Mishkan*-משכן,” – which states “Tabernacle-*Mishkan*-משכן” simply – and then continues, “the Tabernacle of Testimony-*Mishkan HaEidut*-משכן העדות.”

This is also why about “the Tabernacle of Testimony-*Mishkan HaEidut*-משכן העדות” the verse continues, “that were reckoned at Moshe’s bidding.”¹⁰⁰³ This is as explained before, that the preparation for the drawing down was specifically because of the ascent brought about by Moshe. In the same way, the drawing down of “the Tabernacle of Testimony-*Mishkan HaEidut*-משכן העדות” was specifically in Moshe’s power.

5.

This is also the meaning of the continuation of the verse,¹⁰⁰⁴ “The toil of the Levites etc.” At first glance, this [part of the verse] is not understood, being the the construction of the Tabernacle (*Mishkan*) did not require the toil of the Levites. Their toil only came afterwards, in the Tabernacle (*Mishkan*) itself, as well as in transporting the Tabernacle (*Mishkan*) when

¹⁰⁰² Numbers 38:21

¹⁰⁰³ Also see Likkutei Torah, Pekudei 4d and on.

¹⁰⁰⁴ Numbers 38:21 *ibid*.

they moved from encampment to encampment. However, the construction of the Tabernacle (*Mishkan*) was not done through the toil of the Levites.

However, the explanation¹⁰⁰⁵ is that since *HaShem's*-יהו"ה ultimate Supernal intent in the Tabernacle (*Mishkan*) is the drawing down of the Oneness (*Achdut*) of *HaShem*-יהו"ה, blessed is He, even in the place of separateness, as explained before, meaning that even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) – which are the “world of separation” (*Alma d'Pruda*) – there should be a drawing down, not only of the world of Emanation (*Atzilut*), but of the aspect of the world of *Akudim* (Bound) and even higher, all of which comes about through the toil of affecting refinements (*Birurim*), as explained before.

This then, is the matter of the toil of the Levites-לויים, which is related to [the word “Leviathan-לויתן,”] as in the verse,¹⁰⁰⁶ “You fashioned this Leviathan-לויתן to laugh-*Lesachek*-לשחק with.” For, “from the time that the Holy Temple was destroyed, it is forbidden to fill one’s mouth with laughter-*Schok*-שחוק.”¹⁰⁰⁷ Only in the coming future “our mouths will then be filled with laughter-*Schok*-שחוק.”¹⁰⁰⁸

However, the toil of the Levites-לויים - which is the matter of bonding and nullifying the tangible “something” (*Yesh*) to the Godly “nothing” (*Ayin*) - brings about the drawing forth of *HaShem's*-יהו"ה Supernal laughter and delight, to the

¹⁰⁰⁵ See Likkutei Torah, Pekudei 5d; Likkutei Torah, Naso 24b and on.

¹⁰⁰⁶ Psalms 104:26

¹⁰⁰⁷ Talmud Bavli, Brachot 31a

¹⁰⁰⁸ Psalms 126:2; Talmud Bavli, Brachot 31a ibid.

point that “our mouths will then be filled with laughter-*Schok-shoq*,” which is the matter of the revelation of the coming future.

This then, is the general matter of the Tabernacle-*Mishkan*-משכן, about which the verse states,¹⁰⁰⁹ “They shall make a sanctuary for Me, and I shall dwell (*v’Shachanti*-ושכנתי) within them.” That is, through the toil of the Tabernacle (*Mishkan*-משכן) and the Sanctuary (*Mikdash*-מקדש), which refers to the matter of gathering and refining the sparks [of holiness], both the first refinement (*Birur Rishon*) and the second refinement (*Birur Sheini*), as explained before, there thereby is caused to be the matter of “I shall dwell within them (*V’Shachanti B’Tocham*-ושכנתי בתוכם),”¹⁰¹⁰ referring to drawing down the aspect of the pleasure (*Taanug*) and revelation of the coming future.

¹⁰⁰⁹ Exodus 25:8

¹⁰¹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Shnei Luchot HaBrit 69a; Likkutei Torah, Naso 20b.

Discourse 15

*“VaYomer Yehoshua el Kol HaAm -
Yehoshua said to the entire nation”*

Delivered on the 2nd night of Pesach, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰¹¹ “Yehoshua said to the entire nation: Thus said *HaShem*-יהוה, the God of Israel... I took your forefather Avraham from across the river and led him throughout all the land of Canaan; I multiplied his seed and I gave him Yitzchak... To Yitzchak I gave Yaakov... and Yaakov and his sons went down to Egypt.”

Now, we must understand this.¹⁰¹² For, everyone knows the story that “I took your forefather Avraham” until “Yaakov and his sons went down to Egypt.” This being so, what novelty is there in these verses, to the extent that it was necessary to say, “Thus said *HaShem*-יהוה, the God of Israel,” meaning that this came to Yehoshua as words of prophecy.

Now, the *Zohar* poses this question,¹⁰¹³ and answers that this informs us that “the Holy One, blessed is He, did a great

¹⁰¹¹ Joshua 24:2-4 – Also see the liturgy of the Haggadah

¹⁰¹² See the discourse entitled “*Vayomer Yehoshua*” 5657 (Sefer HaMaamarim 5657 p. 60 and on); See Likkutei Torah, Bechukotai 46d and on; Ohr HaTorah, Drushim l’Rosh HaShanah p. 1,329.

¹⁰¹³ *Zohar* III 98b and on.

kindness to the Jewish people and made them a holy Supernal Chariot for His glory, and He took them out of the glorious and holy upper river (*Nahar*) etc. About this the verse states, ‘Thus said *HaShem* יהוה... your forefathers always dwelt across the river etc.’”

The explanation is that the river (*Nahar*-נהר) is as the verse states,¹⁰¹⁴ “A river (*Nahar*-נהר) went out from Eden to water the Garden (*Gan*).” Eden refers to the aspect of Wisdom-*Chochmah*, and the river (*Nahar*-נהר) refers to the aspect of Understanding-*Binah*,¹⁰¹⁵ which is the matter of thought (*Machshavah*). For, just as the waters of a river flow unceasingly, so likewise thought (*Machshavah*) flows unceasingly.¹⁰¹⁶

However, the root of the souls [of the Jewish people] transcends the aspect of thought (*Machshavah*). About this the verse states, “Your forefathers always dwelt across the river (*Nahar*-נהר),” meaning, higher than the aspect of the river (*Nahar*-נהר) [of thought].

This also explains the teaching,¹⁰¹⁷ “The Jewish people ascended (*Alu*-עלו) in thought (*Machshavah*).” That is, this teaching does not state that they “were present in the thought,” but that they “ascended (*Alu*-עלו) in thought,” specifying that

¹⁰¹⁴ Genesis 2:10; See Torah Ohr, Vayishlach 25a; Sefer HaMitzvot of the Tzemach Tzedek 82b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*).

¹⁰¹⁵ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

¹⁰¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

¹⁰¹⁷ Midrash Bereishit Rabba 1:4

they “ascended-*Alu*-עלו.” In other words, in the aspect of thought (*Machshavah*) itself, they are in the highest aspect of thought (*Machshavah*).¹⁰¹⁸

This likewise¹⁰¹⁹ is stated in Zohar¹⁰²⁰ on the verse,¹⁰²¹ “On the day of the first-fruits,” that, “The Jewish people are the first-fruits of the Holy One, blessed is He, and precede (*Kadmonim*-קדמונים) all the other nations of the world.” The meaning of the word “preceding-*Kadmonim*,” is that they are rooted in the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).

However, the teaching of the Rav, the Maggid of Mezhritch, is well known.¹⁰²² Namely, that the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*) is a general light (the general Crown-*Keter*) that includes the entire chaining down of the worlds (*Hishtalshelut*) as one equality. This being so, there also is room for the nations of the world in it. About this the Zohar states that the Jewish people are the aspect of the “first-fruits (*Bikkurim*-ביכורים).” That is, even in Primordial Man (*Adam Kadmon*) itself, they are the highest aspect, meaning the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*).¹⁰²³

¹⁰¹⁸ See Likkutei Torah, Shir HaShirim 19b and elsewhere.

¹⁰¹⁹ See Sefer HaMaamarim 5657 *ibid.* p. 68.

¹⁰²⁰ Zohar III 253a (Ra'aya Mehemna); See Ramaz to Zohar there.

¹⁰²¹ Numbers 28:26; Also see the discourse entitled “*u'vYom HaBikkurim*” 5654 (Sefer HaMaamarim 5654 p. 284-285; p. 296-298).

¹⁰²² Cited in Sefer HaMitzvot of the Tzemach Tzeddek 58b; Ohr HaTorah, Inyanim p. 84; See Likkutei Torah, Masei 95b; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 259.

¹⁰²³ Also see *Hemshech* 5666 p. 230.

Higher than this, the root of the souls of the Jewish people is in the aspect of letters (*Otiyot*) that are present in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, before the restraint of the *Tzimtzum*, as in the teaching,¹⁰²⁴ “He engraved an engraving [of letters] in the Upper Purity (*Tehiru Ila'ah*-טהירו עילאה-).”¹⁰²⁵

With the above in mind, we can understand the words that every Jew recites [each morning, “My God,] the soul that you have given into me, she is pure (*Tehora Hee*-טהורה היא). You created her, You formed her, You blew her into me.” The words, “created her... formed her... blew her” refer to the aspects of [the worlds of] Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).¹⁰²⁶ This being so, the words “she is pure (*Tehora Hee*-טהורה היא)” refer to the aspect of [the world of] Emanation (*Atzilut*), which transcends Creation (*Briyah*).¹⁰²⁷

This being so, it is not understood why the words “she is pure-*Tehorah Hee*-טהורה היא” are used, rather than the words “she is holy-*Kedoshah Hee*-קדושה היא,” because the difference between purity (*Taharah*-טהרה) and holiness (*Kedushah*-קדושה)

¹⁰²⁴ See Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

¹⁰²⁵ The numerical value of “the Upper Purity-*Tehiru Ila'ah*-טהירו עילאה-346” is equal to “His Name-*Shmo*-שמו-346” about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was He (*Hoo*-הוא) and His Name (*Shmo*-שמו) alone.” See Yonat Eilem, Ch. 1 and elsewhere. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁰²⁶ See the Siddur of the Arizal there; Pri Etz Chayim, Shaar HaBrachot, Ch. 7; Likkutei Torah, Re’eh 27a, and elsewhere.

¹⁰²⁷ See the citations in the prior note.

is well known.¹⁰²⁸ That is, holiness (*Kedushah*-קדושה) is as [expressed in the teaching],¹⁰²⁹ “Holiness-Kodesh-שקדושה is a thing unto itself.” In contrast, purity (*Taharah*-טהרה) implies that it must be pure the opposite of purity, or on a higher level, at the very least, the matter of ego and sense of self (*Yeshut*) must be negated.

However, since the words “she is pure (*Tehorah Hee*-טהורה היא)” refer to the [the world of] Emanation (*Atzilut*), which transcends Creation (*Briyah*), about which [it states],¹⁰³⁰ “He and His life force are One, He and organs are One,” it is not understood why the words “she is pure-*Tehorah Hee*-טהורה היא” are used, rather than the words “she is holy-*Kedoshah Hee*-קדושה היא.”

The question is further compounded when considering the root of the souls of the Jewish people in the general order of the chaining down of the worlds (*Seder Hishtalshelut d’Klallut*). That is, their root is in the general world of Emanation (*Atzilut d’Klallut*) which precedes and transcends the restraint of the *Tzimtzum*.

For, as known, the [particular] world of Emanation (*Atzilut*) is the aspect of Action of the general worlds (*Asiyah d’Klallut*). The worlds of *Akudim* (Bound) and *Nekudim* (Points) are the aspects of the world of Formation of the general worlds (*Yetzirah d’Klallut*), and Primordial Man (*Adam*

¹⁰²⁸ See Biurei HaZohar of the Mittler Rebbe, Tazriya 70a; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 334 and on.

¹⁰²⁹ Zohar III 94b

¹⁰³⁰ Introduction to Tikkunei Zohar 3b; Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20.

Kadmon) is the aspect of Creation of the general worlds (*Briyah d'Klallut*).¹⁰³¹

That is, the words, “created her... formed her... blew her” refer to the aspects of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) of the general world, whereas “she is pure (*Tehora Hee*-טהורה היא-” refers to the aspect of Emanation of the general worlds (*Atzilut d'Klallut*), which is the matter of the Upper Purity (*Tehiru Ila'ah*-עליון טהירו) that precedes and transcends the restraint of the *Tzimtzum*.

However, the explanation is that the root of the souls of the Jewish people is in the aspect of the letters (*Otiyot*) of the Upper Purity (*Tehiru Ila'ah*-עליון טהירו), rather than the aspect of the lights (*Orot*). Thus, since the letters (*Otiyot*) are the root and source of novel existence, it therefore uses the word “pure-*Tehorah*-טהורה.”

This then, is the meaning of the verse, “I took your forefathers... from across the river (*Nahar*-נהר).” That is, the root of the souls of our forefathers, is from higher than the aspect of the river (*Nahar*-נהר),” reaching all the way to the aspect of the Upper Purity (*Tehiru Ila'ah*-עליון טהירו) that precedes and transcends the restraint of *Tzimtzum*. From there they were drawn down until the aspect of “the land of Canaan,” which refers to the matter of Kingship-*Malchut*.¹⁰³²

This is the meaning of the continuation of the verse, “I led him throughout all the land of Canaan,” and it is there that

¹⁰³¹ Likkutei Torah, Behar 43d; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18, Ch. 33, and elsewhere.

¹⁰³² Likkutei Torah, Bechukotai ibid. Also see Torah Ohr, Vayeishev (26c, 27c), and elsewhere.

he was made to be the aspect of the Supernal Chariot (*Merkavah*). This is as Tanya explains,¹⁰³³ that all the limbs [of the forefathers] were holy etc. It was through this that they empowered their children after them for all eternity. (For, the matter of forefathers, is that they bequeath their inheritance to their children.) That is, every single Jew is capable of being the aspect of a Supernal Chariot (*Merkavah*) for *HaShem*'s יהו"ה's Godliness, so that all of one's matters are for the sake of Heaven.¹⁰³⁴

2.

The explanation¹⁰³⁵ is that our sages, of blessed memory, stated,¹⁰³⁶ “Our forefathers are the Supernal Chariot (*Merkavah*) themselves.” That is, the three forefathers, Avraham, Yitzchak and Yaakov (about whom it states,¹⁰³⁷ “One may only call three people ‘forefathers-*Avot*-אבות”)), are themselves the Chariot (*Merkavah*) for the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*).¹⁰³⁸

¹⁰³³ Tanya, Likkutei Amarim, Ch. 23 (28b)

¹⁰³⁴ Mishnah Avot 2:12; See Mishneh Torah, Hilchot De'ot, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity (*Shaar HaYichud*).

¹⁰³⁵ See the discourse entitled “*v'E'escha L'Goy Gadol*” 5636 & 5640 (Sefer HaMaamarim 5635 Vol. 2 p. 465 and on; Sefer HaMaamarim 5640 Vol. 1 p. 7 and on), and with the glosses, see the discourse entitled “*Vayomer... Lech Lecha... v'E'escha* etc.” 5643 (Sefer HaMaamarim 5643 p. 9 and on).

¹⁰³⁶ Midrash Bereishit Rabba 47:6; 82:6

¹⁰³⁷ Talmud Bavli, Brachot 16b

¹⁰³⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and on.

Avraham was the Chariot (*Merkavah*) for the aspect of Kindness-*Chessed*, as stated in Sefer HaBahir,¹⁰³⁹ “The quality of Kindness-*Chessed* said before the Holy One, blessed is He: From the time that Avram is upon the earth, I have not needed to serve my function, since Avram stands and serves in my place, as the verse states,¹⁰⁴⁰ ‘He stood at my watch.’”

About this, his honorable holiness, my father-in-law, the Rebbe, explained in various discourses and talks,¹⁰⁴¹ that the fact that as long as our forefather Avraham was below in this world, and by his service of *HaShem*-יהו"ה, blessed is He, he took the place of the Supernal quality of Kindness-*Chessed*, this shows that he was higher than the aspect of Kindness-*Chessed* of the world of Emanation (*Atzilut*), and therefore the quality of Kindness-*Chessed* was envious of him.

In other words, Avraham's service of *HaShem*-יהו"ה, blessed is He, was in the line and mode of kindnesses (*Chassadim*). This is as stated in the book *Orchot Tzaddikim*,¹⁰⁴² that Avraham was generous with his soul, his body, and his money. This is the general meaning of the verse,¹⁰⁴³ “And Avraham traveled southward.”¹⁰⁴⁴

¹⁰³⁹ Sefer HaBahir, Section 191, cited in Pardes Rimoni, Shaar 22 (Shaar HaKinuyim) Ch. 4.

¹⁰⁴⁰ Genesis 26:5

¹⁰⁴¹ Sefer HaMaamarim 5702 p. 101; Sefer HaSichot 5701 p. 44, citing the Tzemach Tzedek.

¹⁰⁴² *Orchot Tzaddikim*, Shaar 17; See *Ohr HaTorah*, Vayera 90b; Sefer HaMaamarim 5689 p. 132; 5698 p. 129 and on.

¹⁰⁴³ Genesis 12:9

¹⁰⁴⁴ That is, the south (*Negev*) corresponds to the quality of kindness (*Chessed*), whereas the north (*Tzafon*) corresponds to the quality of judgment (*Gevurah*). See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One

Yitzchak was the Chariot (*Merkavah*) for the quality of Might-*Gevurah*, as the verse states,¹⁰⁴⁵ “The fear (*Pachad*-פחד) of Yitzchak.” Fear (*Pachad*-פחד) is the quality of Might-*Gevurah*. For, as known, the early Kabbalists called this second quality by the name “fear-*Pachad*-פחד.”¹⁰⁴⁶

His toil in service of *HaShem*-יהו"ה, blessed is He, was in the digging of wells.¹⁰⁴⁷ That is, by his service of *HaShem*-יהו"ה, blessed is He, he brought about the revelation of the hidden waters, meaning, the living spring waters that flow from below to Above, this being is the general matter of [the quality of] Might-*Gevurah*.¹⁰⁴⁸

Yaakov was the Chariot (*Merkavah*) for the quality of Splendor-*Tiferet*, which includes both Kindness-*Chessed* and Might-*Gevurah* in it, as the verse states,¹⁰⁴⁹ “Had not the God of my father – the God of Avraham and the fear of Yitzchak – been with me etc.” This is the quality of Splendor-*Tiferet*, which includes both Kindness-*Chessed* and Might-*Gevurah*.

His toil in serving *HaShem*-יהו"ה, blessed is He, was that he “took for himself fresh rods of poplar, hazel and chestnut, and peeled white streaks in them, laying bare the white of the

(*Malchut*) and Gate Seven (*Chessed*) *ibid.*; Also see *Pardes Rimonim*, Shaar 23 (*Erchei HaKinuyim*), Ch. 14.

¹⁰⁴⁵ Genesis 31:42

¹⁰⁴⁶ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and Gate Six (*Gevurah*) and elsewhere therein; Also see *Pardes Rimonim*, Shaar 23 (*Shaar Erchei HaKinuyim*), section on “fear-*Pachad*-פחד.”

¹⁰⁴⁷ Genesis 26:18 and on; See *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, Ch. 6.

¹⁰⁴⁸ See *Torah Ohr*, *Toldot 17c*; *Ohr HaTorah Toldot*, Vol. 4, p. 808a and on, p. 814b and on; *Sefer HaMaamarim* 5678 p. 73 and on; 5698 p. 147 and on.

¹⁰⁴⁹ Genesis 31:42

rods.”¹⁰⁵⁰ This refers to the inter-inclusion of the colors white and red, meaning, Kindness-*Chessed* and Might-*Gevurah*, which is the matter of Splendor-*Tiferet*.¹⁰⁵¹ This is why we also find that Yaakov blessed his sons when they went down to Egypt (when the exile began), saying,¹⁰⁵² “May the Self Sufficient God-*E”l Shadday*-”אֱלֹהֵינוּ שַׁדַּי grant you mercy (*Rachamim*).” For, as known, mercy (*Rachamim*) is the quality of Splendor-*Tiferet*.¹⁰⁵³

Thus, since our three forefathers were the Supernal Chariot (*Merkavah*) for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*), they thereby bestowed this to their children, so that they too can be the aspect of the Chariot (*Merkavah*) for the qualities of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

3.

This also is the meaning of the verse,¹⁰⁵⁴ “And I will make of you a great nation; I will bless you, and make your name great, and you shall be a blessing.” About this, our sages, of blessed memory, stated in Tractate Pesachim,¹⁰⁵⁵ “The words, ‘I will make of you a great nation,’ [are fulfilled] when

¹⁰⁵⁰ Genesis 30:37

¹⁰⁵¹ See Zohar I 161b; Ohr HaTorah Vayeitzei 221b; Sefer HaMaamarim 5678 p. 76; 5699 p. 108.

¹⁰⁵² Genesis 43:14

¹⁰⁵³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, Ch. 35 & Ch. 48, and elsewhere.

¹⁰⁵⁴ Genesis 12:2

¹⁰⁵⁵ Talmud Bavli, Pesachim 117b

we recite ‘the God of Avraham’ [in the Amidah prayer].¹⁰⁵⁶ The words, ‘I will bless you,’ [are fulfilled] when we recite ‘the God of Yitzchak’ [in the Amidah prayer] and the words, ‘and make your name great [are fulfilled] when we recite ‘the God of Yaakov’ [in the Amidah prayer].

Now, one could think that this blessing should also conclude with all [the forefathers]. The verse therefore states, ‘and **you** shall be a blessing.’ That is, the blessing is concluded with you [Avraham],¹⁰⁵⁷ and is not concluded by [mentioning] all of them.”

The explanation is that our sages, of blessed memory, said¹⁰⁵⁸ about the verse, “And I will make of you a great nation,” – “This refers to the same nation about which it is written,¹⁰⁵⁹ ‘For which is a great nation [that has a god who is close to it, as is *HaShem*-יהו"ה our God, whenever we call unto Him].’ It is from you [Avraham] that I will raise such a nation.”

Now, the Jewish people are called a “great nation,” based on the verse,¹⁰⁶⁰ “Great is *HaShem*-יהו"ה and much praised in the city of our God.” For, since “*HaShem*’s-יהו"ה portion is His people,”¹⁰⁶¹ and as Tanya states,¹⁰⁶² that they are a portion of the Name *HaShem*-יהו"ה, blessed is He, meaning that the Name *HaShem*-יהו"ה is present in every single Jew, as

¹⁰⁵⁶ At the beginning of the Amidah prayer.

¹⁰⁵⁷ That is, “Blessed are You, *HaShem*-יהו"ה, the Shield of Avraham (*Magen Avraham*-מגן אברהם).”

¹⁰⁵⁸ Midrash Bereishit Rabba 39:11; Bamidbar Rabba 11:2

¹⁰⁵⁹ Deuteronomy 4:7

¹⁰⁶⁰ Psalms 48:2

¹⁰⁶¹ Deuteronomy 32:9

¹⁰⁶² Tanya, Iggeret HaTeshuvah, Ch. 4

the verse states,¹⁰⁶³ “*HaShem*-יהו"ה is my portion, says my soul,” they therefore are a “great nation,” just as “*HaShem*-יהו"ה is great.”

Now, this matter is drawn from our forefather Avraham, (as stated, “From you [Avraham] I will raise such a nation”). For, “greatness-*Gedulah*-גדולה” is the matter of Kindness-*Chessed*, as known, that the earlier Kabbalists called the quality of Kindness-*Chessed*, “Greatness-*Gedulah*-גדולה.”¹⁰⁶⁴

Thus, our forefather Avraham, whose service of *HaShem*-יהו"ה, blessed is He, was with the quality of Kindness-*Chessed* and love, bequeathed all the Jewish people with the hidden love of *HaShem*-יהו"ה, blessed is He, which is hidden in each and every Jew. Included in this is also the quality of fear of *HaShem*-יהו"ה, blessed is He.¹⁰⁶⁵

Now, love and fear of *HaShem*-יהו"ה, blessed is He, generally include all the emotions, and from them there also is a drawing down into service of *HaShem*-יהו"ה, blessed is He, in actuality, through studying Torah and fulfilling the *mitzvot*.¹⁰⁶⁶ This likewise is the matter of the four letters of the Name *HaShem*-יהו"ה, which are present in each and every Jew.

That is, love and fear of *HaShem*-יהו"ה, blessed is He, are the aspects of the letters *Yod-Hey*-י"ה [of the Name *HaShem*-

¹⁰⁶³ Lamentations 3:24

¹⁰⁶⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Gedulah/Chessed*); Also see Likkutei Torah, Eikev 17d, and elsewhere.

¹⁰⁶⁵ See Tanya, Likkutei Amarim, Ch. 18.

¹⁰⁶⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Tanya, Iggeret HaTeshuvah, Ch. 4, and elsewhere.

יהו"ה], about which the verse states,¹⁰⁶⁷ “The hidden are for *HaShem*-יהו"ה, our God.” Fulfilling Torah and *mitzvot* are the aspects of the letters *Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה], about which the verse continues, “The revealed are for us and our children.”

4.

Now, the explanation of the four letters of the Name *HaShem*-יהו"ה, as it is in the toil of serving *HaShem*-יהו"ה in man's soul, (as explained elsewhere at length),¹⁰⁶⁸ is as follows:

The letter *Yod*-י is a point (*Nekudah*) without any spreading forth whatsoever. In the service of *HaShem*-יהו"ה, blessed is He, it is the power of nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, without any spreading forth whatsoever, similar to the form of the letter *Yod*-י.

The letter *Hey*-ה spreads forth in length and breadth. In the service of *HaShem*-יהו"ה this is the matter of contemplation (*Hitbonenut*) in a way of understanding and comprehension. That is, one contemplates the verse,¹⁰⁶⁹ “How great are Your

¹⁰⁶⁷ Deuteronomy 29:28; See Tikkunei Zohar, Tikkun 10; Likkutei Torah, Pekudei 3b and on, and elsewhere.

¹⁰⁶⁸ See Likkutei Torah, Re'eh; Sefer HaMaamarim 5679 p. 611 and on; 5698 p. 67 and on.

¹⁰⁶⁹ Psalms 92:6

works, *HaShem*-יהו"ה," and,¹⁰⁷⁰ "How abundant are Your works, *HaShem*-יהו"ה."

That is, there is a great division of many creatures, to the point that even below in this world, there are a great many creatures. For, even in the class of the inanimate (*Domem*), there are many different categories and classifications, from simple rocks to precious and desirable stones. Moreover, even within the same category, there are many differences between them, in that they differ in [the clarity of] their radiance. Likewise, in the vegetative (*Tzome'ach*) class, there are many divisions, "from the cedar of Lebanon, to the hyssop growing out of the wall."¹⁰⁷¹

This likewise is so of the class of living animals (*Chai*), and is certainly so of the speaking class (*Medaber*), as stated in Mishnah,¹⁰⁷² "The Holy One, blessed is He, stamped all people with the seal of Adam, the first man, but not one of them is similar to the other." Moreover, our sages, of blessed memory, stated,¹⁰⁷³ "Their minds are unlike each other, and their faces are unlike each other," but instead, "every person differs from the other in voice, appearance, and thought."¹⁰⁷⁴

However, in addition to the abundance of creatures, indicated by the verse, "How abundant are Your works, *HaShem*-יהו"ה,"¹⁰⁷⁵ there also is the matter indicated by the

¹⁰⁷⁰ Psalms 104:24

¹⁰⁷¹ Kings I 5:13

¹⁰⁷² Talmud Bavli, Sanhedrin 37a

¹⁰⁷³ Talmud Bavli, Brachot 58a

¹⁰⁷⁴ Talmud Bavli, Sanhedrin 38a

¹⁰⁷⁵ See Torah Ohr 56b

verse, “How great are Your works, *HaShem*-יהו"ה.”¹⁰⁷⁶ This refers to the great upper works, such as the celestial spheres of the stars and constellations, even including the angels, who are separate intellects (*Sichliyim Nivdalim*),¹⁰⁷⁷ whose greatness is in quality, which is the primary matter of greatness.¹⁰⁷⁸

Thus, when a person contemplates the abundance and greatness of the creations, and that it all was brought into being solely from the letter *Hey*-ה [of the Name *HaShem*-יהו"ה]— as our sages, of blessed memory,¹⁰⁷⁹ taught on the word,¹⁰⁸⁰ “When He created them-*b'Heebaram*-בהבראם,” – “Read it as ‘He created them with the [letter] *Hey-b'Hey Baram*-בראם-בה,’ being that this world was created with the letter *Hey*-ה” – a person comes to understand and grasp that a single letter is of utterly no comparison whatsoever etc.

For, even in man below, there utterly is no comparison between a single letter and the power of speech in general, and it certainly has no comparison to the power of thought in general, or to all the possibilities that he has throughout all the days of his life in general.

How much more is this certainly so Above in *HaShem*'s-יהו"ה Godliness, that there is no comparison between a single letter and all the creations that were brought about

¹⁰⁷⁶ Talmud Bavli, Sanhedrin 38a

¹⁰⁷⁷ See Moreh Nevuchim, Part 2, Ch. 3-6; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1) and on; Likkutei Torah, Shlach 45a, 46a; Ohr HaTorah, Masei p. 1,398 and on; Sefer HaChakirah of the Tzemach Tzedek 13a.

¹⁰⁷⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:6; Also see Torah Ohr 56b *ibid.*

¹⁰⁷⁹ Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

¹⁰⁸⁰ Genesis 2:4

through it, even including the most lofty and supernal creations, such as the fiery-*Seraphim* angels etc., all of whom were created with a single letter, as our sages, of blessed memory, stated,¹⁰⁸¹ “The coming world was created with the letter *Yod*-י” [of the Name *HaShem*-יהו"ה]. It thus is understood that there is utterly no comparison between two letters, relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Thus, when a person contemplates all this, it will become firmly established in him, not to desire either the letters (*Otiyot*) or what was created with them, being that he can reach the [Source and] Master of the letters - the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who brings the letters into being.

This then, is the matter of the letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is present in every single Jew. That is, a Jew not only has the power of self-sacrifice (*Mesirat Nefesh*), but he also has the power of understanding and comprehension, in that he comprehends with his intellect that he should have no desire except for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is like the Alter Rebbe's teaching,¹⁰⁸² that a Jew neither desires nor is capable of being separate from *HaShem*'s-

¹⁰⁸¹ Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

¹⁰⁸² See Tanya, Likkutei Amarim, Ch. 14, Ch. 18, Ch. 24-25; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 3 (Sefer HaMaamarim 5710 p. 114 and on); Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25th of Tammuz).

יהו"ה Godliness. The only reason he sometimes does not conduct himself in this way, is because it seems to him that [though he goes contrary [to *HaShem*'s-יהו"ה will], he remains in his Jewishness.

That is, [the only reason this is possible] is because this [truth] is concealed and hidden from him etc. However, when the concealments are removed etc., his grasp remains whole. That is, with his intellect he grasps that he should not desire anything that was only created from two letters, but that he should only desire the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, from the aspect of the letters *Yod-Hey*-י"ה in one's soul, there is a drawing down into one's actual service of *HaShem*-יהו"ה, blessed is He, through the six emotional qualities and through accepting the yoke of *HaShem*'s-יהו"ה Kingship, meaning, in actually studying Torah study and fulfilling the *mitzvot*.

These are the letters *Vav-Hey*-ו"ה. That is, the letter *Vav*-ו is the matter of the Torah, which descended through hidden stages etc.,¹⁰⁸³ like the form of the letter *Vav*-ו which indicates a drawing down from Above to below. The letter *Hey*-ה is the matter of the *mitzvot*, which are generally included in – and whose primary aspect is – the *mitzvah* of charity-*Tzedakah*-

¹⁰⁸³ See Tanya, Likkutei Amarim, Ch. 4

צדקה,¹⁰⁸⁴ which is “The righteousness of the *Hey-Tzedek Hey-*
ה' צדק ה'.”¹⁰⁸⁵

5.

This then, explains how it is that through serving *HaShem*-יהו"ה, blessed is He, with the Name *HaShem*-יהו"ה, as it is in the soul of every Jew, we become a “great nation-*Goy Gadol*-גוי גדול,” just as “*HaShem* is great-*Gadol HaShem*-גדול יהו"ה.” This then, is the blessing by which Avraham was blessed,¹⁰⁸⁶ “And I will make of you a great nation.” That is, that the fact that the Jewish people become a “great nation,” is “from you,” meaning, from Avraham.

The verse then continues, “I will bless you,” [which is fulfilled] by our recitation of “the God of Yitzchak.” For, the quality of Yitzchak is the quality of *Might-Gevurah*, which is the matter of the dominance of the drawing down and bestowal. This is the meaning of what is stated in the blessing to Yitzchak,¹⁰⁸⁷ “May God-*Elohi*”m-אלהי"ם give you [the dew of the heavens] etc.,” in which *HaShem*'s-יהו"ה title “God-*Elohi*”m-אלהי"ם” is specified.¹⁰⁸⁸

¹⁰⁸⁴ See Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

¹⁰⁸⁵ See Zohar III 72a; Likkutei Torah, Nitzavim 51c

¹⁰⁸⁶ Genesis 12:2

¹⁰⁸⁷ Genesis 27:28

¹⁰⁸⁸ See the beginning and end of the discourse entitled “*Vayiten Lecha*” 5666 (*Hemshech* 5666 p. 85 and on); Also see the discourse by the same title of the year 5728 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 339 and on); Siddur Im Divrei Elohi”m Chayim p. 247a-b.

For, we find that specifically Yitzchak drew down the primary root and source of all blessings to the world. This then, is the meaning of “I will bless you,” indicating abundant blessing, as explained in Likkutei Torah on the Torah portion of Naso¹⁰⁸⁹ in explanation of the verse,¹⁰⁹⁰ “May יהוה-*HaShem* bless you.”

The verse then continues, “and make your name great” [which is fulfilled] by our recitation of “the God of Yaakov.” This is because Yaakov is the quality of Splendor-*Tiferet*, which includes both Kindness-*Chessed* and Might-*Gevurah*. That is, it has both a drawing forth of the greatness of Avraham, as well as the dominance and strength of the blessings of Yitzchak, about whom the verse states,¹⁰⁹¹ “The man became exceedingly great and continued to become greater, until he was very great.” Therefore, since Yaakov included both qualities, about him the verse states,¹⁰⁹² “The man became exceedingly prosperous, and he attained bountiful flocks, maidservants and servants etc.”

The verse then concludes “and you shall be a blessing,” about which it states, “A person could think that the blessing should also conclude with them all [with all the forefathers]. The verse therefore states, ‘and **you** shall be a blessing.’ That is, they conclude the blessing with you [Avraham],¹⁰⁹³ and do

¹⁰⁸⁹ Likkutei Torah, Naso 26c

¹⁰⁹⁰ Numbers 6:24

¹⁰⁹¹ Genesis 26:13

¹⁰⁹² Genesis 30:43

¹⁰⁹³ That is, “Blessed are You, יהוה-*HaShem*, the Shield of Avraham (*Magen Avraham*-מגן אברהם).”

not conclude by [mentioning] all of them.” This is because the quality of Avraham is the quality of Kindness-*Chessed*, which is “the day that accompanies all other days.”¹⁰⁹⁴

6.

This then, is the meaning of the verse,¹⁰⁹⁵ “I took your forefather Avraham from across the river (*Nahar*-נהר).” For, as explained before, the root of the drawing down of Avraham is from the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*) and even higher.

In other words, in the kindness of Avraham there also is a manifestation of the aspect that transcends Kindness-*Chessed*, which is the meaning of “the God of Avraham,” meaning, the aspect which transcends Avraham. This refers to the aspect of the Supernal Wisdom-*Chochmah Ila’ah* of the world of Emanation (*Atzilut*), which transcends Kindness-*Chessed* of the world of Emanation (*Atzilut*).

[With the above in mind, we can also understand why it states,¹⁰⁹⁶ “The God of Avraham, the God of Yitzchak, and the God of Yaakov, the Great, the Mighty, and the Awesome God.” For, at first glance, Avraham, Yitzchak, and Yaakov, correspond to Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, and also, “the Great (*HaGadol*), the Mighty

¹⁰⁹⁴ See Zohar III 103b; See the note of the Rebbe to Sefer HaMaamarim 5708 p. 144.

¹⁰⁹⁵ Joshua 24:2

¹⁰⁹⁶ In the liturgy of the Amidah prayer.

(*HaGibor*), and the Awesome (*v'HaNorah*)” likewise correspond to Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.¹⁰⁹⁷

However, the explanation is that “the God of Avraham” refers to the aspect that manifests within the Kindness-*Chessed*. That is, Kindness-*Chessed* (Avraham) is in the right line [of the *Sefirot*], and “the God of Avraham” is the aspect of Wisdom-*Chochmah*, which also is in the right line, and manifests within Kindness-*Chessed*. The same is likewise so of “the God of Yitzchak” and “the God of Yaakov.”]

Beyond this, the verse states,¹⁰⁹⁸ “The God of my father, and I will exalt Him.” As stated in Zohar,¹⁰⁹⁹ “the God of my father-*Eloh*” *ei Avi*” אבי-אלה” refers to “the God of Avraham.” The explanation of the word “I will exalt Him-*Aromemenhoo*” ארוממנהו” is that, though He is exalted, in and of Himself, [nevertheless], even the aspect of the Supernal Wisdom (*Chochmah Ila'ah*) of the world of Emanation (*Atzilut*) (which is “the God of Avraham”) requires elevation to a higher level.

This is like what we explained before, that the root of the souls is in the inner aspect of Primordial Man (*Adam Kadmon*), and [they are rooted] all the way to the aspect of “He engraved an engraving in the Upper Purity (*Tehiru Ila'ah*-טהירו עילאה). It is from there that the drawing down is all the way

¹⁰⁹⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated Gates of Light, Gate Five (*Tiferet*), section on the title “Awesome-*Norah*” נורא”; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15.

¹⁰⁹⁸ Exodus 15:2

¹⁰⁹⁹ Zohar II 55b

until “the land of Canaan,” which is the aspect of Kingship-*Malchut*.

The drawing down from the aspect that is “across the river (*Nahar*-נהר)” until the aspect of “the land of Canaan” is specifically within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is why the verse states, “I took your forefather,” in which the verse specifies, “**I took-** *v'Ekach*-ואקח.”

This then, is the meaning of the verse,¹¹⁰⁰ “Yehoshua said to the entire nation: Thus said *HaShem*-יהו"ה, the God of Israel... I took your forefather Avraham from across the river and led him throughout all the land of Canaan.” That is, when the Jewish people arrived at the land of Canaan, where it was necessary for their service of *HaShem*-יהו"ה, blessed is He, to involve physicality, such as “one who plows, and one who sows etc.”¹¹⁰¹ the [empowerment for this] was brought about through the prophetic revelation of Yehoshua.

That is, this is what gives the empowerment to serve *HaShem*-יהו"ה, blessed is He, with physical things, so that they too are made to be a Chariot (*Merkavah*) for *HaShem*'s-יהו"ה Godliness. The giving of power for this is because “I took your forefather... throughout all the land of Canaan,” which is the matter of the Supernal Chariot (*Merkavah*), as explained before. That is, our forefathers drew down this empowerment to every single Jew, so that they all can be in the aspect of a Supernal

¹¹⁰⁰ Joshua 24:2-4 – Also see the liturgy of the Haggadah

¹¹⁰¹ Mishnah Avot 7:2

Chariot (*Merkavah*) for *HaShem*'s יהו"ה Godliness, even while engaged in physical things etc.

This empowerment comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as the verse specifies, “**I took**-*v'Ekach*-ואקח.” For, “the higher it is, the lower it descends.”¹¹⁰² This is because his root he is drawn from is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is capable of the impossible¹¹⁰³ and bears all opposites.

This itself grants the empowerment for even physical things to be made into receptacles for *HaShem*'s יהו"ה Godliness, through which we fulfill His Supernal intent that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹¹⁰⁴

¹¹⁰² See the citations in Sefer HaMaftchot (Kehot 5741) to Sifrei Admor HaZaken, section on “*Kol HaGavo'ah* etc.”; Also see Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on.

¹¹⁰³ Shaalot u'Teshuvot HaRashba Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b, and elsewhere.

¹¹⁰⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 16

*“V’HaMaskeeleem Yazhiru k’Zohar HaRakia -
The wise will shine like the radiance of the
firmament”*

Delivered on the last day of Pesach, 5720

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

1.

The verse states,¹¹⁰⁵ “The wise will shine (*Yazheeroo-*
זיהרו) like the radiance of the firmament, and those who teach
righteousness to the multitudes like the stars, forever and ever.”
About this verse the Zohar states,¹¹⁰⁶ “With this book of yours,
which is the book of Zohar (*זהר*)... Because the Jewish people
are destined to taste of the Tree of Life... they will go out of the
exile with mercy.” [Likewise, it states in the holy letter of the
Baal Shem Tov¹¹⁰⁷ that he asked Moshiach, “Master, when will
you come?” to which Moshiach responded, “When your
wellsprings will spread outside.”] This being so, the verse “The
wise will shine etc.,” refers to the time of the footsteps of
Moshiach, before Moshiach comes.

¹¹⁰⁵ Daniel 12:3

¹¹⁰⁶ Zohar III 124b (Ra’aya Mehemna) cited in Tanya, Iggeret HaKodesh,
Epistle 26 (142a).

¹¹⁰⁷ Printed in full in Ben Porat Yosef of Rabbi Yaakov Yosef of Polnoye; Also
see Keter Shem Tov (Kehot), Section 1, and elsewhere. The letter has been translated
and included in The Way of The Baal Shem Tov, a translation of Tzava’at HaRivash.

However, in Midrash Rabbah¹¹⁰⁸ on the verse,¹¹⁰⁹ “This month shall be for you [the beginning of the months] etc.,” it states, “This is analogous to a king who betrothed a woman and wrote her a [betrothal contract] endowing her minimally. When the time came to marry her, he wrote her [a marriage contract endowing her with] many gifts, as a husband. So likewise, this world is the betrothal etc., and He only gave them the moon etc. However, the marriage will be in days of Moshiach, at which time He will give them everything, as written, ‘The wise will shine like the radiance of the firmament, and those who teach righteousness to the multitudes like the stars forever and ever.’” From this it is understood that this verse refers to the time after Moshiach arrives.

We thus find that there are differing Midrashic teachings on this verse. Nevertheless, as known, the general principle is¹¹¹⁰ that in regard to a matter of reality, disputes are inapplicable, and it therefore is understood that both matters are true. That is, the matter indicated by the verse, “The wise will shine etc.,” applies both before and after Moshiach’s coming.

We also find this in the matter of the exodus from Egypt (about which it states,¹¹¹¹ “As in the days when you left the land of Egypt, I will show it wonders”). That is, in the exodus from Egypt their emancipation was completed with the splitting of

¹¹⁰⁸ Midrash Shemot Rabba 15:31

¹¹⁰⁹ Exodus 12:2

¹¹¹⁰ See Sdei Chemed, Ma’arechet Klallim, Ma’areched Mem, Klall 164.

¹¹¹¹ Micah 7:15

the sea, as it states,¹¹¹² “On that day, *HaShem*-יהוה saved Israel etc.”

That is, there are two explanations¹¹¹³ of the verse,¹¹¹⁴ “Then Moshe sang (*Yasheer*-ישיר).” The first is that it [is in past tense and] refers to the Song of the Sea.¹¹¹⁵ The second is that [it is in the future tense, “will sing-*Yasheer*-ישיר,” and] refers to the song that will be sung in the future redemption, as our sages, of blessed memory, stated,¹¹¹⁶ “The verse does not say ‘Sang-*Shar*-שָׁר,’ but ‘Will sing-*Yasheer*-ישיר.’ From here we have a source in the Torah for the resurrection of the dead (*Techiyat HaMeitim*).” (It states, “Then Moshe will sing,” because,¹¹¹⁷ “The first redeemer himself (Moshe) is [also] the last redeemer.”

We also find this in the verse,¹¹¹⁸ “I will sing (*Asheer*-אשיר) of Your might and rejoice toward morning in Your kindness.” That is, here too there are two explanations. The first is that it refers to the coming future, and the second is that it refers to splitting of the sea. This is as stated in Midrash,¹¹¹⁹ “[The words] ‘I will sing of Your might’ refer to the coming future, as it states,¹¹²⁰ ‘Behold! God is my salvation; I will trust

¹¹¹² Exodus 14:30

¹¹¹³ See Shaar HaEmunah of the Mittler Rebbe, Ch. 29 & Ch. 43.

¹¹¹⁴ Exodus 15:1

¹¹¹⁵ See Mechilta and Rashi to Exodus 15:1; Midrash Shemot Rabba 23:6

¹¹¹⁶ Talmud Bavli, Sanhedrin 91b; Also see the citations in the preceding note.

¹¹¹⁷ See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Vayechi; Torah Ohr, Mishpatim 75b; Likkutei Sichot, Vol. 11, p. 8 and on.

¹¹¹⁸ Psalms 59:17 – Which is the Psalm that began to be recited on the 11th of Nissan (the Rebbe’s birthday) of this year, 5720. See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on.

¹¹¹⁹ Midrash Shemot Rabba 23:6

¹¹²⁰ Isaiah 12:2

and not fear. For God is my might and my praise.’ [The words] ‘and rejoice toward morning in Your kindness’ refer to the morning of that day of judgment, as it states,¹¹²¹ ‘The Watchman said: Morning is coming, but also night.’

Alternatively, [the words] ‘I will sing of Your might’ refer to the time when Israel were standing at the sea singing this song, as it states,¹¹²² ‘Then Moshe sang.’ What did they sing? ‘The might and vengeance of *Ya”h-ה”י* [was my salvation].’ [The words] ‘and rejoice toward morning in Your kindness’ – refer to that morning, when You looked down at the Egyptian encampment, as it states,¹¹²³ ‘It happened at the morning watch, [that *HaShem-יהוה* looked down at the camp of Egypt].”

Now, similar to the difference between the exodus from Egypt and the coming redemption, (both in regard to the essential matter of the redemption, as well as in regard to the matter of song), as this is manifest in the coming redemption itself, is the difference between the two abovementioned explanations of the verse, “The wise will shine etc.”

2.

Now, about the revelations of the coming future, the verse states,¹¹²⁴ “Behold, My servant will become successful,

¹¹²¹ Isaiah 21:12

¹¹²² Exodus 15:1

¹¹²³ Exodus 14:24

¹¹²⁴ Isaiah 52:13

he will be exalted and become high and exceedingly lofty.”¹¹²⁵ There are two explanations of this. The first is that all these levels of elevation refer to Moshiach himself.¹¹²⁶ The second is as written by the early commentators of the Scriptures (Tanach),¹¹²⁷ that it refers to the entire Jewish people, in that in the coming future, all Jews will be on this level.

Now, as explained in the discourses of the previous years,¹¹²⁸ these two meanings are aligned. That is, the very fact that these elevated levels of, “My servant will become successful... and exceedingly lofty” will be in all Jews, is because King Moshiach himself will have all these levels, and will give them to all Jews as well.

The explanation is that this will come about through the inner aspect (*Pnimityut*) of Torah,¹¹²⁹ that Moshiach will teach all Jews.¹¹³⁰ This is because all drawings down come through Torah, as in the teaching,¹¹³¹ “Three knots are bound to each other; the Jewish people are bound to the Torah, and the Torah is bound to the Holy One, blessed is He, with concealed and revealed [aspects to each].” Therefore, by Moshiach teaching

¹¹²⁵ See Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on.

¹¹²⁶ Targum Yonatan ben Uziel to Isaiah 52:13; Midrash Tanchuma, Toldot 14 (Buber 20); Zohar I 181b; See Likkutei Torah Tzav 17a; Ohr HaTorah, Na”Ch to Isaiah 52:13 (Vol. 1, p. 265 and on); Sefer HaMaamarim 5635 Vol. 1, p. 265 and on; 5698 p. 200, and elsewhere.

¹¹²⁷ Rasahi, Radak, and Metzudat David

¹¹²⁸ See the discourse entitled “*Heenei Yaskeel Avdee* – Behold, My servant will become wise” of the year 5717, translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 22 (Sefer HaMaamarim 5717 p. 198 and on).

¹¹²⁹ See Likkutei Torah, Tzav 17a

¹¹³⁰ See Mishneh Torah, Hilchot Teshuvah 9:2

¹¹³¹ See Zohar III 73a; Also see Sefer HaMaamarim 5700 p. 61 and the note there.

the innerness (*Pnimiyut*) of Torah to all Jews, he thereby will cause all Jews to be elevated and become “successful, exalted, high, and exceedingly lofty.”

To further explain, it must be said that the Torah teachings that Moshiach will teach the Jewish people are the inner aspects of Torah (*Pnimiyut HaTorah*). For, our sages, of blessed memory, stated,¹¹³² “The entire Torah that is currently revealed is vanity compared to the Torah of Moshiach.” This being so, it cannot be said that the Torah study of the coming future will be of the revealed aspects of Torah.

Another proof is from the fact that Moshiach will teach Torah to **all** Jews, including our teacher Moshe and the forefathers [Avraham, Yitzchak and Yaakov] (and elsewhere it also mentions the righteous-*Tzaddikim* who preceded the forefathers),¹¹³³ all of whom will rise in the resurrection of the dead. Therefore, since amongst them there will be those who already have studied all of Torah (as it states in Talmud),¹¹³⁴ this being so, what will Moshiach teach them?

It therefore must be said that Moshiach will teach and reveal the inner aspects (*Pnimiyut*) of Torah to them. About this the verse states,¹¹³⁵ “He will kiss me with the kisses of His mouth,” referring to the inner reasons of the Torah that will be revealed in the coming future.¹¹³⁶

¹¹³² Midrash Kohelet Rabba 11:8

¹¹³³ See Shaar HaEmunah ibid.

¹¹³⁴ Talmud Bavli, Menachot 99b; See Hilchot Talmud Torah of the Alter Rebbe 1:4-5, 2:2 and on; 3:7.

¹¹³⁵ Song of Song 1:2

¹¹³⁶ See Rashi to Song of Song 1:2 ibid.; Otiyot d’Rabbi Akiva, Ot Zayin; Yalkut Shimoni to Isaiah, Remez 429.

Moreover, this will be revealed in a way of seeing, which transcends comprehension and understanding. For, in the soul, the matter of seeing [something] is the most self-evident proof of it. This also is why the teachings of Moshiach will be as a king. [For, as known, Moshiach is called both a Rav (Teacher) and a King (*Melech*-מֶלֶךְ).¹¹³⁷ Thus, since he primarily will be a king, therefore, the teachings that he primarily will teach the Jewish people will be as a king.]

This is because kingship-*Malchut* is a matter that transcends grasp and comprehension, as in the teaching,¹¹³⁸ “First accept My Kingship upon yourselves, and then accept My decrees.” Thus, the way a king teaches is in a way of seeing, which transcends understanding and comprehension.

With the above in mind, it also is understood that the matter of Moshiach teaching Torah to the entire nation does not contradict the verse,¹¹³⁹ “They will no longer teach, each man his fellow.” For, when it states, “They will no longer teach etc.,” this refers to teaching and learning in a way of understanding and comprehension. In contrast, Moshiach will teach the Jewish people in a way of seeing, which transcends the understanding and comprehension.

This likewise is the matter of the splitting of the river (*Nahar*-נְהַר)¹¹⁴⁰ that will take place in the coming future. For,

¹¹³⁷ Sefer HaMitzvot of the Tzemach Tzedek 110b and on; Ohr HaTorah, Inyanim p. 214 and on.

¹¹³⁸ Mechilta to Exodus 20:3

¹¹³⁹ Jeremiah 31:33

¹¹⁴⁰ The River-*Nahar*-נְהַר refers to the Understanding-*Binah*, as will be explained. See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Shaar HaYichud of the Mittler Rebbe,

just as the splitting of the sea was preparatory to the giving of the Torah – in that, for the Torah to be given, the sea first had to split – the same is so of the revelation of the innerness (*Pnimiyut*) of Torah that King Moshiach will reveal. That is, it will first be necessary for the river (*Nahar*-נהר) to split, in preparation for the revelation of the innerness (*Pnimiyut*) of Torah of the coming future.

About this the verse states,¹¹⁴¹ “They shall pass through the river on foot.” Through this, there will be a revelation of the innerness (*Pnimiyut*) of Torah, to the point that [as the verse continues], “There we will rejoice in **Him**,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

3.

Now, we must understand the elevation of the revelation of the innerness (*Pnimiyut*) of Torah in the coming future with greater depth, as well as the fact that it will be preceded by the splitting of the river (*Nahar*-נהר). For, at first glance, it is not understood why it was stated that the [hidden] reasons of Torah were not revealed, and that they will specifically be revealed in the coming future.

That is, even now, there already are revelations of the inner teachings (*Pnimiyut*) of Torah through Rabbi Shimon bar

translated as The Gate of Unity, Ch. 1 and on; Also see the Sichah talk of Motzei Shabbat Parshat Lech Lecha, the 8th of Cheshvan 5752, and elsewhere.

¹¹⁴¹ Psalms 66:6; Also see Shaar HaEmunah of the Mittler Rebbe *ibid.*, Ch. 52 and on.

Yochai and the Arizal, and the [spiritual] leaders of the Jewish people who came after them. The question is further compounded by what the Zohar explains in several places,¹¹⁴² about the study of Torah as it is in the Garden of Eden (*Gan Eden*).

That is, it explains that [in the Garden of Eden (*Gan Eden*)] all Torah study is into the secrets and mysteries of the Torah. This being so, specifically what novelty will be introduced with the revelation of the innerness (*Pnimityut*) of Torah in the coming future? This may be understood by prefacing with an explanation of the matter of the river (*Nahar-נהר*), and that its “splitting” is in preparation for the revelation of the innerness (*Pnimityut*) of the Torah in the coming future.

The explanation is that the matter of the river (*Nahar-נהר*) as it is in the powers of the soul, is the power of Understanding-*Binah*. For, just as a river begins in the spring, so likewise, the length and breadth of Understanding-*Binah* begins from the point of Wisdom-*Chochmah*.¹¹⁴³ From there it is drawn down and spreads to a length and breadth of comprehending the Understanding-*Binah*.

Elsewhere¹¹⁴⁴ it is explained that the river (*Nahar-נהר*) is the matter of thought (*Machshavah*). This is because the comprehension of Understanding-*Binah* is specifically through

¹¹⁴² See Shaar HaEmunah *ibid.* – “As explained in Zohar Shlach [169a and on] and in the hidden discourses of the Head of the Academy (Rav Mesivta) etc.”

¹¹⁴³ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and on.

¹¹⁴⁴ *Likkutei Torah*, Tzav 17a; *Shir HaShirim* 17c and on; *Hemshech* 5666 p. 11, and elsewhere.

the letters (*Otiyot*) of thought (*Machshavah*) [which flow constantly].

From this it is understood that the spreading forth and drawing down of Wisdom-*Chochmah* into the river of Understanding-*Binah*, is not in a way that the point (*Nekudah*) of Wisdom-*Chochmah*, as it is, in and of itself, is drawn down and spreads forth in Understanding-*Binah*. It rather becomes en clothed and concealed in a separate garment. For, as known, thought (*Machshavah*) is a separate garment, being that the garment of thought (*Machshavah*) is in such a way, that it is possible to don [one thought] and then divest oneself of that thought and [think] a different thought.¹¹⁴⁵

This likewise is so of the manifestation of Understanding-*Binah* in the letters of thought (*Machshavah*). That is, a person can think about the very same grasp and comprehension, but in different letters (*Otiyot*). This being so, it is understood that the drawing down of the comprehension into the letters of thought, is only comprehension as it becomes garbed within the garments [of thought].

Moreover, even the Understanding-*Binah* itself is just a garment for the point (*Nekudah*) of Wisdom-*Chochmah*, being that this point (*Nekudah*) can be explained in various ways. Thus, since the point (*Nekudah*) can be divested of these explanations, and instead be explained with other explanations, it is understood that the explanations of the Understanding-

¹¹⁴⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

Binah are separate from the point (*Nekudah*) of Wisdom-*Chochmah*.

This is so much so, that it could be that through many explanations, a person can bring out ideas that are completely unrelated to the point (*Nekudah*). This is why there specifically must be a “point within the Sanctuary (*Nekudah b’Heichala*).”¹¹⁴⁶ That is, the point (*Nekudah*) protects and guards the grasp and comprehension, thus preventing a person from going in a crooked path. From this it is understood that even when there is a point (*Nekudah*) guarding the comprehension of the Understanding-*Binah*, nonetheless, the Understanding-*Binah* is a separate existence from the Wisdom-*Chochmah*, and is a garment (*Levush*) that covers and conceals it.

With the above in mind, we can also understand what we see in the matter of the emotions (*Midot*) being drawn from the intellect (*Sechel*). That is, the emotions are not directly drawn from the intellect (*Sechel*) itself, but are specifically drawn through the medium of contemplation (*Hitbonenut*).¹¹⁴⁷ That is, the more one contemplates, with many explanations and letters of thought (*Machshavah*), the more arousal of emotions (*Midot*) there will be.

To further explain, at first glance, it is not understood why the emotions (*Midot*) are not directly roused by the intellect (*Sechel*) itself. For, since the intellect (*Sechel*) is what

¹¹⁴⁶ Zohar I 6a; Likkutei Torah Re’eh 18b

¹¹⁴⁷ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Also see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

causes the emotions (*Midot*), one would think that the emotions (*Midot*) would necessarily be directly roused by the intellect (*Sechel*) itself. That is, once a person understands intellectually that this particular thing is good, he necessarily should be roused with the emotion of love and kindness-*Chessed* towards it. Similarly, if he understands that something is not good, he necessarily should be roused with the emotion of might-*Gevurah* and fear [towards it]. This being so, why is contemplation (*Hitbonenut*) specifically necessary?

However, the explanation is that being that the intellect (*Sechel*) and the emotions (*Midot*) are opposites – in that intellect (*Mochin*) is cold and settled, whereas emotions (*Midot*) are a state of arousal, passion, and feeling – therefore, since they are opposites, as long as the intellect (*Sechel*) illuminates, the emotions (*Midot*) cannot exist.

It is specifically through the contemplation (*Hitbonenut*) of Understanding-*Binah*, which is a garment that covers over the point (*Nekudah*) of Wisdom-*Chochmah*, that the existence of emotions (*Midot*) becomes possible. Therefore, to the degree that one contemplates, with many explanations and letters, to that degree his emotions (*Midot*) will have a stronger existence. That is, the more one contemplates, the more the intellect (*Sechel*) will be covered and concealed, and the more the intellect (*Sechel*) is concealed, the more existence of emotions (*Midot*) there will be.

This matter (that the Understanding-*Binah* covers the Wisdom-*Chochmah*) may be understood from the analogy of a

spring (*Ma'ayan*-מעייין) and a river (*Nahar*-נהר).¹¹⁴⁸ That is, even though the existence of river comes from the spring, nevertheless, the river conceals the flow of the spring. Moreover, to the extent that the river spreads forth to a length and breadth, to that extent the spring will be concealed.

The same is so of the analogy of a father and mother. (For, as known, *Wisdom-Chochmah* and *Understanding-Binah* are called the “Father-*Av*-אב” and “Mother-*Eim*-אם” respectively, in that they give birth to the emotions.)¹¹⁴⁹ That is, even though the seminal drop, which stems from [conception in] the brain of the father, has the power to give birth, as well as having the *Heyulie* [ability] to bring about all 248-רמה limbs [of the child] – and, as stated in *Tanya*,¹¹⁵⁰ that even the fingernails [of the child] are derived from the seminal drop – nevertheless, in the seminal drop, the form of the 248-רמ"ה limbs of the body are not at all recognizable, but are hidden within it. The same is so of *Wisdom-Chochmah* and *Understanding-Binah*, in that the *Understanding-Binah* covers over the *Wisdom-Chochmah*.

Furthermore, not only is it so, that the *Wisdom-Chochmah* is concealed in the *Understanding-Binah*, but beyond that, there also is the inner aspect and essence of *Wisdom-Chochmah*, which is not at all drawn into the *Understanding-Binah*. That is, all that is drawn into

¹¹⁴⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 *ibid*.

¹¹⁴⁹ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 2.

¹¹⁵⁰ *Tanya*, Ch. 2

Understanding-*Binah* is the revelation (*Giluy*) of the Wisdom-*Chochmah*. However, the essence of the Wisdom-*Chochmah* itself transcends Understanding-*Binah* and remains hidden. This refers to the aspect of the “Concealed of all concealed” (*Steema d’Kol Steemeen*) and “Intellect that is Hidden from the consideration of the thought” (*Sechel HaNe’elam MiRa’ayon HaMachshavah*).

With the above in mind, we must say that this likewise is so in the analogy of the river being drawn from the spring. That is, it is not as superficially understood at first glance, that everything in the spring comes out and flows into the river. Rather, there is that which remains concealed in the spring and does not come to be drawn out into the river. This is called the concealed wellspring (the aquifer),¹¹⁵¹ which is the root of the flow of the spring itself, and is in a state of complete concealment.

The same is so of the analogy of the seminal drop of the father. This too is not as understood superficially, at first glance, that everything in the seminal drop is drawn into the physical and takes on the form of the fetus in the womb of the mother. Rather, there is a spiritual light and vitality within it that does not come into the physical form of the limbs of the body. This refers to the aspect of the encompassing lights (*Makifim*) of the *Chayah* and *Yechidah* levels [of the soul] etc.

From this it is understood that to reach the essence of the Wisdom-*Chochmah*, this specifically is brought about

¹¹⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 *ibid*.

through removing the concealment of the river (*Nahar*) of Understanding-*Binah*. It specifically is then possible to reach the essential point (*Nekudah*) of the Wisdom-*Chochmah*. The same is so of the analogy of the spring (*Ma'ayan*), that through removing the concealment of the river (*Nahar*) it is possible to even reach the concealed wellspring (the aquifer). Moreover, even if one only reaches the revealed spring, as it is, in and of itself (before being drawn into the river-*Nahar*) it is the aspect of “living waters.”

4.

Now, to understand this with additional explanation, as known, Wisdom-*Chochmah* and Understanding-*Binah* are called seeing (*Re'iyah*-ראייה) and hearing (*Shmiyah*-שמיעה), respectively.¹¹⁵² Now, “hearing cannot compare to seeing.”¹¹⁵³ That is, even when one hears something in all its details, and imagines it with all its details, and subsequently sees it, even though when he finally sees it, nothing new is introduced for him, since all its details are exactly like how he heard it etc. Nonetheless, he becomes roused to a much greater degree from seeing it. This is because “hearing cannot compare to seeing.”

The difference is that in hearing, the order is that one first hears all the details, detail after detail, and from this he comes to know the general whole. However, since the general

¹¹⁵² See Torah Ohr, Mishpatim 75a; Hemshech “v'*Kachah*” 5637 Ch. 33 & Ch. 57 (Sefer HaMaamarim 5637 Vol. 2, p. 459 and on; p. 523 and on); Sefer HaMaamarim 5713 p. 50.

¹¹⁵³ See Mechilta to Exodus (Yitro) 19:9

whole (*Klall*) only comes to him by way of the details, he cannot grasp the essential general whole, except as it is constructed from all its particulars, meaning that it is not the general whole itself.

However, this is not so of seeing. Rather, when it comes to seeing, at first glance he immediately grasps the whole of it with all its details. That is, he grasps the general whole itself (not just as it is constructed by its particulars), in that he grasps the essence of the thing, as it transcends being a general to particulars.

This then, is why seeing brings arousal. For, even though through hearing about them he knew all the particulars, nevertheless, by seeing it, a novelty is introduced in him, which is knowledge of its essence. This is he did not previously have, and this is what causes his arousal etc.

With the above in mind, we can also understand the statement in Likkutei Torah,¹¹⁵⁴ that while the Arizal was napping, he was whispering with his lips, and saw [matters] in

¹¹⁵⁴ Likkutei Torah, Tzav 17b, citing Pri Etz Chayim, Shaar Kriyat Shma Al HaMitah, Ch. 1; Also see Sefer HaMaamarim 5635 p. 269; 5698 p. 201.

the Torah portion on Balak and Bilaam that would take sixty or eighty years¹¹⁵⁵ to express in speech.¹¹⁵⁶

However, at first glance, we must ask how in a single hour he could possibly grasp something in his thought that would take sixty or eighty years to express in speech? For, even though thought (*Machshavah*) is higher than speech (*Dibur*), and therefore, that which comes into thought in a single glance is divided into many particulars when it comes into speech, nevertheless, thought (*Machshavah*) and speech (*Dibur*) have a relative comparison to each other.

That is, they are like a general principle (*Klal*) and its particulars (*Prat*). In other words, even though the general principle (*Klal*) is a single point, which then divides into many particulars (*Pratim*), nonetheless, the general principle (*Klal*) and the particular (*Prat*) are comparable to each other. That is, the more particulars, the more it is recognized that the general principle is all the greater. The same is so of thought (*Machshavah*) and speech (*Dibur*), that they are comparable to

¹¹⁵⁵ “If we were to take the path of speaking of these matters, which we have received through the knowledge of the forms of the holy Names, their combinations of letters, numerical values, letter permutations and other such matters, which we have received by way of the received knowledge of Kabbalah, then even if all the heavens were parchment and all the seas were ink, and all the reeds were quills, and all the trees were fingers, and every moment of our lifetime was as long as the [969 years of the] lifetime of Metushelach, we would still be incapable of writing all we have received by way of the received knowledge of the holy Names. How much more so regarding what we have not received and have no knowledge of.” See Mafte’ach HaChochmot by the wondrous Rishon, Rabbi Avraham Abulafia; Also see Ginat Egoz by his student Rabbi Yosef Gikatilla, translated as HaShem Is one, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on, as well as his Shaarei Orah, translated as Gates of Light, called “the key to all of Kabbalah” by the holy Arizal.

¹¹⁵⁶ See the note of the Rebbe to Sefer HaMaamarim 5701 p. 133; Also see Sefer HaMaamarim 5689 p. 153, note 24.

each other. However, to say that what can be grasped in a single hour in thought, would require sixty or eighty years to express in speech, means that it altogether is incomparable.

However, the explanation is that the Arizal had revelation in a way of seeing (*Re'iyah*-ראייה). To clarify, the Arizal did not have the sight of prophecy (*Nevu'ah*-נבואה), being that the sight of prophecy is only in the aspects of Victory-*Netzach* and Majesty-*Hod*, whereas the Arizal grasped much higher than this. This is the meaning of the teaching,¹¹⁵⁷ “A wise sage (*Chacham*-חכם) is greater than a prophet (*Navi*-נביא).”

This demonstrates that he only had the sight (*Re'iyah*-ראייה) of comprehension. Even so, in sight (*Re'iyah*-ראייה) that stems from grasp, there are two aspects. The first aspect is the sight of the eye of the intellect, which comes about after one reaches the distilled point (*Nekudat HaTamtzeet*) [of the matter]. Since this comes about from the grasp, it relates to the particulars of the comprehension, and therefore, this aspect is like the superiority of the general principle (*Klal*) over the particular (*Prat*).

However, the second aspect is the sight of Wisdom-*Chochmah*, which is the aspect of seeing the essence itself, which transcends the general principle (*Klal*). The Arizal had this aspect of the sight of Wisdom-*Chochmah*, which is the matter of seeing the essence, and is beyond all comparison to comprehension altogether.

¹¹⁵⁷ Talmud Bavli, Bava Batra 12a; See Tanya, Iggeret HaKodesh, Epistle 19 (127b); Sefer HaMitzvot of the Tzemach Tzedek 172b; *Hemshech* “v’Kachah” 5637 Ch. 56 (Sefer HaMaamarim 5637 Vol. 2, p. 518 and on).

This is the difference between seeing (*Re'iyah*-ראיה) and hearing (*Shmiyah*-שמיעה). That is, there are two general differences between them. The first difference is that in hearing (*Shmiyah*-שמיעה) one only grasps the matter through [its particulars], one particular after another. In contrast, in seeing (*Re'iyah*-ראיה), one sees it all in a single glance. The second difference is that in seeing (*Re'iyah*-ראיה), there is a strong arousal about the matter, to the point that one's soul can expire, which is not so of hearing (*Shmiyah*-שמיעה).

These two differences are intertwined with each other. That is, since in seeing (*Re'iyah*-ראיה), he grasps the essence itself (which is why he sees the whole thing in a single glance), therefore the essence of the thing seen also affects the essence of his soul, in that the essence of his soul becomes bound to the essence of the thing, to the point that his soul can expire etc. In contrast, this is not so of hearing (*Shmiyah*-שמיעה).

5.

With the above in mind, we can understand what it means that Moshiach will reveal the inner aspects (*Pnimityut*) of Torah, even though, at first glance, there currently are already revelations of the inner aspects (*Pnimityut*) of Torah. For, the general difference between the revealed parts of Torah and the inner parts (*Pnimityut*) of Torah is that the revealed parts of Torah are limited, as explained before, that being that it is limited, there indeed are those who have learned the entire Torah.

In contrast, this is not so of the inner aspects (*Pnimiyut*) of Torah, about which the verse states,¹¹⁵⁸ “Its measure is longer than the earth and wider than the sea,” meaning that it is limitless. Therefore, even when the inner aspects (*Pnimiyut*) of Torah become constrained in the garments of comprehension, wherein they are limited, nonetheless, this is not the true matter of the inner aspects (*Pnimiyut*) of Torah, but actually is still within the category of the revealed parts of Torah, only that it is the inner aspect (*Pnimiyut*) of the revealed parts of Torah.

This itself is the matter of the inner aspect (*Pnimiyut*) of Torah. For, the word “inner-*Pnimiyut*-פנימיות” indicates that it is the inner of that which is “outer-*Chitzoniyut*-חיצוניות,” and it therefore is also present in the outer (*Chitzoniyut*). In general, this refers to the revelation of the inner aspect (*Pnimiyut*) of Torah, as it is in comprehension.

However, the novelty is that Moshiach will introduce and reveal the true inner aspect (*Pnimiyut*) of Torah, as it is in a state of limitlessness, and in the aspect of the sight of Wisdom-*Chochmah*, and even higher, with actual physical sight. This revelation will be through the splitting of the “river” (*Nahar*-נהר).

This is as explained before, that just as in preparation for the giving of the Torah there was the splitting of the sea, in the same way, the preparation for the revelation of the inner aspect (*Pnimiyut*) of Torah that will be revealed in the coming future, will be through the splitting of the river (*Nahar*-נהר),

¹¹⁵⁸ Job 11:9

meaning, the [“splitting”] of the matter of the concealment of Understanding-*Binah*.

In other words, because presently there has only been the splitting of the sea, whereas the “river” (*Nahar*-נהר) remains in its place, there therefore is still the concealment of the “river” (*Nahar*-נהר), which is the limitation of the comprehension.

Even though the Arizal himself did have the abovementioned revelation of the sight (*Re'iyah*-ראיה) of Wisdom-*Chochmah*, nevertheless, not every Jew had this revelation, only the Arizal etc.

Moreover, even for him, this was not constant. However, in the coming future, through the splitting of the “river” (*Nahar*-נהר), there will be revelation for all Jews in a way of seeing (*Re'iyah*-ראיה), to the point of seeing with actual [physical] sight!

This is also why it presently is a state of betrothal, whereas the state of marriage will be in the coming future. For, marriage refers to the matter of drawing forth the seminal drop, meaning, the drawing forth of the innerness and essence. This refers to the fact that Moshiah will reveal the inner aspect (*Abba*) of the Father-*Abba* (Wisdom-*Chochmah*), which is the inner aspect (*Pnimitiyut*) of the Ancient One-*Atik*.¹¹⁵⁹ Moreover,

¹¹⁵⁹ See Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 15; Ramaz to Zohar III 276b; See the discourse entitled “*v'Hayah Bayom HaHoo*” of Acharon Shel Pesach 5722 (Sefer HaMaamarim 5722 p. 227 and on).

he even will reveal the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, as it is in its own place and level.¹¹⁶⁰

This then, is the meaning of the verse,¹¹⁶¹ “They shall pass through the river on foot; there we will rejoice in Him.” That is, through the splitting of the “river” (*Nahar*-נהר), “there we will rejoice in **Him**” will come about, meaning, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

6.

Now, as known about the verse,¹¹⁶² “As in the days when you left the land of Egypt, I will show it wonders,” all the revelations of the coming future already began at the time of the exodus from Egypt.¹¹⁶³ From this it is understood that at the time of the splitting of the sea, in a concealed way there already was the splitting of the river of the coming future. This is as stated in *Mechilta*,¹¹⁶⁴ that at the time of the splitting of the sea, all the waters in the world split.

The reason is because all levels of the chaining down of the worlds (*Hishtalshelut*) are bound to each other. This is the meaning of the word “chaining down-*Hishtalshelut*”-השתלשלות,

¹¹⁶⁰ See *Hemshech* 5666 p. 95 and on; *Sefer HaMaamarim* 5696 p. 9; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on.

¹¹⁶¹ Psalms 66:6

¹¹⁶² Micah 7:15

¹¹⁶³ See *Sefer HaMaamarim* 5708 p. 164

¹¹⁶⁴ Exodus 14:21

which is of the same root as “chain-*Shalshélet*-שלשלת,”¹¹⁶⁵ in that even the lowest link has a relation to the highest link. Therefore, if a change takes place in the lowest link, this affects a change in the entirety of the chaining down of the worlds (*Seder Hishtalshelut*), even up to the highest level.

From this it is understood that when a matter of “splitting” – meaning, the removal of concealment – is caused in the lowest level (the splitting of the sea), this also is connected to the removal of concealment in the highest level (the splitting of the river).

The explanation is that the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*) from level to level, is brought about through the constriction of *Tzimtzum*. By way of example, this may be understood from the powers of the soul, beginning with the highest power, which is the power of desire (*Ratzon*), in that it comes about by way of constriction (*Tzimtzum*).

For, even though desire (*Ratzon*) is very lofty, nevertheless, it is not in a way that the desire (*Ratzon*) is the essence [of the soul] and there is nothing higher than it. For, we indeed see that there are changes in desire (*Ratzon*), in that sometimes he wants this thing, and sometimes he wants its opposite. This is so much so, that even in the essential desire (*Ratzon Atzmi*) and even in the natural desire (*Ratzon Teevee*) there can be changes.

¹¹⁶⁵ Likkutei Torah, Zot HaBracha 95b and elsewhere.

An example is the love of a father for his son, in which he sometimes overpowers his desire and love [of the child], such as “our forefather Avraham, [who] overpowered his compassion for his only son, to do Your will.”¹¹⁶⁶ It thus is understood that desire (*Ratzon*) is not the essence of the soul.

On the other hand, as known,¹¹⁶⁷ (and explained in the preceding discourses)¹¹⁶⁸ desire (*Ratzon*) is not an existence unto itself, like the other powers [of the soul], but is rather, the attraction of the soul, in that it is drawn to something. Therefore, if the soul withdraws from the desire, nothing at all remains of it, being that its entire existence is the attraction of the soul to something.

However, what is meant here is not that the soul itself is drawn in the desire (*Ratzon*), being that, as explained above, the desire (*Ratzon*) is not the essence of the soul. Rather, the lowest aspect of the soul becomes constrained and manifests in the desire.

The same is so of the drawing down from desire (*Ratzon*) to intellect (*Sechel*), that it is through a constriction (*Tzimtzum*). For, we see that when desire (*Ratzon*) is in its full strength, it has no relation to intellect (*Sechel*) at all. However, on the other hand, our sages, of blessed memory, stated,¹¹⁶⁹ “A person should always learn Torah from a place [in Torah] that his heart desires.” That is, through the desire (*Ratzon*) he will

¹¹⁶⁶ See the liturgy of the beginning of the morning prayers.

¹¹⁶⁷ *Hemshech* 5672 Vol. 1, p. 86 and on; Vol. 2 p. 1,156 and on.

¹¹⁶⁸ See the earlier discourse of this year, 5720, entitled “*Balaylah HaHoo – That night, the king’s sleep was disturbed.*” Discourse 12, Ch. 4, and elsewhere.

¹¹⁶⁹ Talmud Bavli, Avodah Zarah 19a

be more successful in grasping the intellect. From this it is understood that the drawing down from the desire (*Ratzon*) to the intellect (*Sechel*) is also through a constriction (*Tzimtzum*).

The same is so of the drawing down from intellect (*Sechel*) to emotions (*Midot*). Since they are two opposite states of being – in that the intellect (*Sechel*) is cold and tranquil, whereas the emotions (*Midot*) are in a state of arousal and motion (as explained before) – therefore, the drawing down from the intellect (*Sechel*) to the emotions (*Midot*) is by way of constriction (*Tzimtzum*).

The same is so of the way the emotions (*Midot*) are drawn into speech (*Dibur*). (For, thought and speech are the garments of the intellect and the emotions, and more specifically, speech is the garment of the emotions.) That is, when the emotions are in their full strength and dominance, a person will be incapable of speaking at all, and certainly will be incapable of speaking in an orderly fashion. (He also will be incapable of orderly thought.) From this it is understood that the drawing down of emotions (*Midot*) into speech (*Dibur*) is through a constriction (*Tzimtzum*).

The same is so as it is Above in *HaShem*'s-יהו"ה Godliness, that the drawing down of the order of the chaining down of the worlds (*Hishtalshelut*) from level to level, is through constriction (*Tzimtzum*).

In general, there are three separating veils (*Parsa'ot*). There is the veil (*Parsa*) between the Crown-*Keter* and Wisdom-*Chochmah*, this being the matter of the membrane (*Kruma*) that hovers over the brain. Then there is the veil

(*Parsa*) between the intellect (*Mochin*) and the emotions (*Midot*), which is the matter of the “narrow of the neck” (*Meitzar HaGaron*). Then there is the veil (*Parsa*) between *Zeir Anpin* and *Kingship-Malchut*, which is the matter of the “narrow of the chest” (*Meitzar HaChazeh*).

Now, the splitting of the sea is the matter of splitting the “narrow of the chest” (*Meitzar HaChazeh*). For, as known,¹¹⁷⁰ the “sea-*Yam-ם*” is the matter of *Kingship-Malchut*. Thus, the “splitting of the sea-*Yam-ם*” refers to the “splitting” of the concealment of *Kingship-Malchut*. Due to this “splitting” the concealed world (*Alma d’Itkasiya*) illuminated in the revealed world (*Alma d’Itgaliya*) and the revealed world (*Alma d’Itgaliya*) was elevated to the concealed world (*Alma d’Itkasiya*).

However, because all levels of the chaining down of the worlds (*Hishtalshelut*) are bound to each other, and a change in the lowest level causes to a change in the highest level too, therefore, at the splitting of the sea there was also a splitting of the uppermost separating veils (*Parsa’ot*). This is the meaning of the statement that all the waters in the world were split.

However, all this was in a state of concealment, and all that was openly revealed was the “splitting” of the concealment of *Kingship-Malchut*, whereas the concealment of the “river” remained in place. Therefore, at that time the revelation was only a glimmer of radiance, and even that was only temporary.

¹¹⁷⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

Nevertheless, on an inner level and in a concealed way, there also was the splitting of the river (*Nahar*-נהר) of the coming future, only that it currently is still concealed, whereas in the coming future it will be openly revealed.

7.

Now, as known, all the revelations of the coming future are brought about by our current deeds and service of *HaShem*-יהו"ה, blessed is He.¹¹⁷¹ Therefore, it also is so that in relation to the revelation of the inner aspects (*Pnimityut*) of Torah, which will be revealed by King Moshiach, its beginning must take place right now.

This then, is the meaning of the two explanations of the verse,¹¹⁷² “The wise will shine like the radiance of the firmament etc.” The Midrash explains that this refers to the revelation of the inner aspects (*Pnimityut*) of Torah that will take place in the coming future. The Zohar explains that it refers to the revelation of the inner aspects (*Pnimityut*) of Torah as it currently is, which is preparatory to the revelation of the inner teachings (*Pnimityut*) of Torah of the coming future.

This also is the matter of the two explanations of the verse,¹¹⁷³ “I will sing (*Asheer*-אשיר) of Your might.” The first is that it refers to the song of the sea, which resulted from the

¹¹⁷¹ Tanya, Likkutei Amarim, Ch. 37

¹¹⁷² Daniel 12:3

¹¹⁷³ Psalms 59:17

revelation of the splitting of the sea.¹¹⁷⁴ The second is that it refers to the song that will stem from the revelation of the coming future.

Nonetheless, there is a difference between them. For, as explained before, the revelation of the inner aspects (*Pnimityut*) of Torah, as they currently are revealed, are still part and parcel of the revealed parts of Torah, whereas the primary revelation of the inner aspects (*Pnimityut*) of Torah itself, in the most literal sense, will take place in the coming future.

This matter is hinted in the verse,¹¹⁷⁵ “The might and vengeance of *Ya”h-h*” [was salvation for me]” (cited in Midrash¹¹⁷⁶ in explanation of the verse “I will sing (*Asheer-אשיר*) of Your might”). For, “The might-*Azi*-עזי” refers to Torah, which is called,¹¹⁷⁷ “Strength (*Oz*-עוז) and council (*Tushiyah*-תושיה).” That is, Torah is strength (*Oz*-עוז) for the Godly soul, and council (*Tushiyah*-תושיה) for the animalistic soul.¹¹⁷⁸ This primarily refers to the revealed parts of Torah. However, “*Ya”H*-יה” is the matter of the concealed aspects,¹¹⁷⁹ meaning, the inner aspects (*Pnimityut*) that are concealed within Torah.

¹¹⁷⁴ There are individual redactors of the discourse who recall that the Rebbe added: For, it was then that there already began to be the splitting of the “river” (*Nahar*) of the coming future, and it is then that there began to be the revelation of the inner aspects (*Pnimityut*) of the Torah in the manner in which it is currently revealed.

¹¹⁷⁵ Exodus 15:2

¹¹⁷⁶ Midrash Shemot Rabba 23:6 *ibid*.

¹¹⁷⁷ Mechilta to Exodus (Beshalach) 15:2; Midrash Vayikra Rabba 31:5; Talmud Bavli, Sanhedrin 26b

¹¹⁷⁸ See Torah Ohr, Yitro 67a and on; Hosafot 109a and on.

¹¹⁷⁹ Deuteronomy 29:28; Tikkunei Zohar, Tikkun 10; Likkutei Torah, Pekudei 3b and on, and elsewhere.

This then, is the inner substance of the Midrash's explanation on the verse "I will sing (*Asheer*-אשיר) of Your might," that this refers to "the might (*Azi*-עזי) and vengeance of *Ya'h-h*" [was salvation for me]." In other words, this not only includes the matter of "might-*Oz*-עוז" ("Your might-*Uzecha*-עוזך") in the revealed parts of Torah, but also the matter of *Ya'H-h*" in the concealed aspects of Torah.

Nevertheless, at the song of the sea, even the concealed aspect of Torah (*Ya'H-h*) was [only revealed] as it is included in the revealed parts of Torah ("Your might-*Uzecha*-עוזך"). However, the primary and complete revelation of the concealed aspects of Torah, in the most literal sense, will take place with the song of the coming future. For, even though there then will also be a revelation of the revealed parts of Torah – which is the matter that "the Tishbite [Eliyahu the Prophet] will answer questions and contradictions"¹¹⁸⁰ (which will be in addition to the study of the revealed parts of Torah by all who have not yet completed this) – nevertheless, the primary teachings that Moshiach will teach the entire nation will be the inner aspects (*Pnimityut*) of Torah, which is the matter of "*Ya'H-h*" and refers to concealed aspect.

Moreover, it will not be in a way that it is included in the revealed parts of Torah, within the limitations of the garments of the comprehension of Understanding-*Binah*. It will rather be in a way of the sight (*Re'iyah*-ראיה) of Wisdom-

¹¹⁸⁰ Tosefot Yom Tov to Mishnah Eduyot 8:7; Shnei Luchot HaBrit, Torah SheBaal Peh, Klall Ot Tav (409a), citing Zohar III 28a; Also see Aruch HaShalem on this teaching.

Chochmah, which is the matter of the true limitlessness of the inner aspects (*Pnimiyut*) of Torah.

Now, it can be said that the revelation of sight (*Re'iyah*) that the Arizal had (as explained in chapter four) is the same revelation that will take place in the coming future, except that at the time, only the Arizal had this, and only temporarily. However, the novelty that will be introduced in the coming future is that all Jews will be in this state, in an established way.¹¹⁸¹ This then, is the meaning of the verse,¹¹⁸² “The wise will shine like the radiance of the firmament, and those who teach righteousness to the multitudes like the stars, forever and ever.”

¹¹⁸¹ See Zohar I 117b; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

¹¹⁸² Daniel 12:3

Discourse 17

*“Vayehiy BaYom HaShemini -
It was on the eighth day”*

Delivered on Shabbat Parshat Shmini,
Shabbat Mevarchim Iyyar, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁸³ “It was on the eighth day, Moshe summoned Aharon and his sons, and the elders of Israel.” About this the Kli Yakar writes, “From the fact that it states, ‘on the eighth day,’ we see that this day is also included in the days of inauguration that preceded it. But this is not so, as the verse states,¹¹⁸⁴ ‘You shall be inaugurated for a seven-day period.’” He thus explains that “the verse is providing the reason why it was specifically on this day that there was a revelation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.

That is, because it was the eighth day, this caused it to have an even greater strength of holiness. For, all numerations of seven are mundane, whereas the number eight is holy. This is similar to the statement in Midrash,¹¹⁸⁵ ‘All Moshe’s praise [of *HaShem*-יהו"ה, blessed is He] was with the word ‘Then-Az-

¹¹⁸³ Leviticus 9:1

¹¹⁸⁴ Leviticus 8:33

¹¹⁸⁵ See Yalkut Shimoni, Beshalach Remez 241

זא-8,” in which the *Aleph-א-1* [is higher than and] rides upon the *Zayin-ז-7* etc.”¹¹⁸⁶ He then continues and explains that this eighth day “took ten crowns,”¹¹⁸⁷ and that this hints at what our sages, of blessed memory, stated,¹¹⁸⁸ “The lyre [that will be played] in the days of Moshiach will have eight strings, and that of the coming world it will have ten strings etc.,” as he explains there at greater length.

Now, we must understand why the first matter, which is counted amongst the ten crowns [that the eighth day took] is the first day of creation.¹¹⁸⁹ For, at first glance, it should be included in the category of the seven days of construct,¹¹⁹⁰ which are under the number eight. In contrast, the aspect of the ten crowns transcends even the [number] eight, and even transcends the aspect of the eighth as it is unto itself.

This is especially so when it comes to the first matter, which is the first and most singularly unique of the ten crown and is the highest of their levels. This being so, how is it appropriate that the first crown is “the first day of creation,” if it is included in the category of the creation?

However, the explanation is that the first day of creation had an added element of superiority to it. That is, on [the first day] there was an illumination of the light (*Ohr-אור*) that was created on the first day, with which Adam could gaze from one

¹¹⁸⁶ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

¹¹⁸⁷ Talmud Bavli, Shabbat 87b; Torat Kohanim and Rashi to Leviticus 9:1

¹¹⁸⁸ Talmud Bavli, Arachin 13b

¹¹⁸⁹ Talmud Bavli, Shabbat 87b and Torat Kohanim to Leviticus 9:1 *ibid*.

¹¹⁹⁰ See Shaalot U'Teshuvot of the Rashba Vol. 1, Section 9.

end of the world to the [other] end, and because of the great elevation of this light, it was hidden [to be revealed] to the righteous *Tzaddikim* in the coming future.¹¹⁹¹

In other words, the light of the first day [of creation] is the aspect of the light of the coming future. This refers to the light (*Ohr*-אור) that precedes the restraint of the *Tzimtzum*. This is the meaning of what our sages, of blessed memory, stated¹¹⁹² [about this light] that, “He separated it for Himself.”

That is, within the light (*Ohr*) that precedes the restraint of *Tzimtzum* itself, there is the externality of the light (*Chitzoniyut HaOhr*) that relates to worlds, but there also is the essence of the light (*Etzem HaOhr*), which is for Himself. About this [aspect of the light (*Ohr*)] it states, “He separated it for Himself.”¹¹⁹³ We thus understand the great elevation of this light (*Ohr*-אור). Nevertheless, it was this light (*Ohr*-אור) that illuminated on the first day of the act of creation, the substance of which is the coming into being of the worlds.

We can also understand this as it relates to the teaching of the Baal Shem Tov, [who said],¹¹⁹⁴ “Where did He hide it? In the Torah.” That is, we find these two opposites in the Torah too. For, on the one hand, the Torah transcends the worlds, as

¹¹⁹¹ See Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 11:2 and elsewhere.

¹¹⁹² See Talmud Yerushalmi, Brachot 8:6; Midrash Tehillim 27:1

¹¹⁹³ See Ohr HaTorah, VaEtchanan p. 360; Sefer HaMaamarim 5669 p. 169; 5677 p. 153; 5681 p. 228 and on; 5685 p. 231-232; 5799 p. 184; 5707 p. 240 and on.

¹¹⁹⁴ See Degel Machane Ephraim, Bereishit; Keter Shem Tov, Section 84; Also see Zohar Chadash 85d and elsewhere.

our sages, of blessed memory, stated,¹¹⁹⁵ “The Torah preceded the world by two-thousand years.”

However, on the other hand, the Torah was specifically given below, so that when the angels argued,¹¹⁹⁶ “Place Your majesty over the heavens,” [Moshe] answered them, “Did you descend to Egypt? Is there an evil inclination amongst you?” In other words, the Torah that transcends the worlds was specifically given below, in the aspects of Egypt and the evil inclination.

2.

The explanation of the matter is that it states in Zohar on the Torah portion of Emor¹¹⁹⁷ in introduction to Torah portion on the festivals, “Rabbi Yitzchak began [and said: The verse states,¹¹⁹⁸ ‘And God called the light (*Ohr*-אור) day (*Yom*-יום).” He then continues and explains the matter of the light (*Ohr*-אור) that was created on the first day, that was hidden for the righteous-*Tzaddikim* in the coming future.

The Zohar then continues and states that “Day-*Yom*-יום” includes both day and night, as the verse [continues and] states, “And there was evening and there was morning, one day (*Yom Echad*-אחד יום).” Therefore, the light (*Ohr*-אור) of the first day will specifically illuminate in the coming future. For, in that

¹¹⁹⁵ See Midrash Bereishit Rabba 8:2; Midrash Tehillim 90d, and elsewhere.

¹¹⁹⁶ Psalms 8:2; See Talmud Bavli, Shabbat 88b and on.

¹¹⁹⁷ Zohar III 93a and on

¹¹⁹⁸ Genesis 1:5

time the Jewish people will be in a state of oneness, [as indicated by the verse],¹¹⁹⁹ “One nation (*Goy Echad*-גוי אחד).”

In other words, there presently is a lacking in the unity and oneness of the Jewish people, and this light (*Ohr*-אור) is therefore not drawn down. Rather, it is specifically in the coming future when they will be in a state of oneness (*Achdut*-אחדות) that there will be a drawing down of “The light (*Ohr*-אור) [that] is good (*Tov*-טוב)”¹²⁰⁰ to a “world that is entirely good (*Tov*-טוב).”¹²⁰¹

However, from the introduction to the Torah portion of the festivals, there is indication that a revelation of this light (*Ohr*-אור) illuminates on the holidays. Moreover, it states in Zohar (about the matter of “the light (*Ohr*-אור) [that] is good (*Tov*-טוב),” which is the hidden light – *Ohr HaGanuz*) that “He does not withhold it from illuminating every day.”¹²⁰²

The Ramaz comments on this, stating that this is the meaning of what we recite,¹²⁰³ “In His goodness (*Tuvo*-טובו) He renews the act of creation every day, constantly.” That is “His goodness-*Tuvo*-טובו” refers to “the light (*Ohr*-אור) [that] is good (*Tov*-טוב),”¹²⁰⁴ which is the light that was created on the first day. In other words, this light (*Ohr*-אור) is drawn forth “every day, constantly,” and this is the meaning of “In His goodness

¹¹⁹⁹ Samuel II 7:23

¹²⁰⁰ Genesis 1:4

¹²⁰¹ Talmud Bavli, Kiddushin 39b and elsewhere.

¹²⁰² Zohar III 88a

¹²⁰³ See the blessings of the morning *Shema* recital.

¹²⁰⁴ Also see Avudraham there.

(*Tuvo*-טובו) He renews the act of creation every day, constantly.”

The matter may be better understood by the precise wording, “He renews-*HaMechadesh*-שֶׁמְחַדֵּשׁ,” the meaning of which is that He brings novel existence into being in a way of something from nothing (*Yesh MeAyin*). It therefore states, “He renews the act of creation every day, constantly.”

For, in regard to the novel creation of something from nothing (*Yesh MeAyin*), the renewal must necessarily be constant. This is as explained at length in *Shaar HaYichud VeHaEmunah*,¹²⁰⁵ that the creation of the heavens and earth cannot be compared to a craftsman who makes a vessel, in which the form of the vessel remains even after it has left the hand of the craftsman.

This is not so of the creation of the heavens and earth. For, since they are brought into being as something from nothing (*Yesh MeAyin*), this must happen “every day, constantly,” at every hour and moment. This also is why it specifies, “In His goodness (*Tuvo*-טובו) He renews.” For, due to the great wondrousness of the novel creation of something from nothing (*Yesh MeAyin*), it is not possible for this to stem from anything other than His goodness, meaning, the essential goodness of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹²⁰⁵ Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity & Faith*, Ch. 1 & 2.

3.

Now, to understand the wondrousness of something coming into being from nothing (*Yesh MeAyin*), we must preface by explaining the wondrousness in the chaining down of the worlds (*Hishtalshelut*), which is in a way of cause and effect. For, the order of drawing down from cause to effect is not in a manner in which the cause spreads forth in the effect, but rather, all that is drawn from the cause is just an external glimmer of radiance.

For, the general principle is well known, that the external aspect (*Chitzoniyut*) of the upper level becomes the inner aspect (*Pnimiyyut*) of the lower level,¹²⁰⁶ meaning, that it only is its tenth portion. In truth, it is not even the tenth portion, neither in quantity nor in quality, but solely the tenth portion alone.

We observe this in the bestowal of intellect from a teacher to his student. That is, at first the teacher only has the point (*Nekudah*) of the intellect that relates to the recipient in mind, but only in a way of a point (*Nekudah*). This is the aspect of Wisdom-*Chochmah*. He then must draw the particulars and reveal the details of the point (*Nekudah*), which is the matter of the Understanding-*Binah*.

It then must be drawing down through the emotions (*Midot*), being that bestowal is not possible without the medium of emotions (*Midot*), in that there must be the quality of

¹²⁰⁶ See Etz Chayim, Shaar 14 (Shaar Abba v'Imma) Ch. 9; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 8, Ch. 18 and elsewhere.

Kindness-*Chessed*, which is the desire and interest to bestow. There also must be the quality of Might-*Gevurah*, which is the matter of constricting and restraining the bestowal [to the capacity of the receiver].

There also must be the quality of Splendor-*Tiferet*, which is the matter of the inter-inclusion of Kindness-*Chessed* and Might-*Gevurah*, so that they be in the proper proportions. However, even after all this, it still transcends actual bestowal, but is as the intellect (*Shechel*) is still in the bestower, only that as it is in the bestower himself, this is intellect (*Sechel*) that relates to the recipient.

There then must also be the aspects of Victory-*Netzach* and Majesty-*Hod*, which are, “the kidneys which give council,”¹²⁰⁷ and adjust the intellect and physicalize it according to the capacity of the student [to receive]. In addition, Victory-*Netzach* and Majesty-*Hod* are the matter of [the teacher] overcoming himself against all obstacles and hindrances that may be [preventing] the bestowal etc.

There then is the matter of Foundation-*Yesod*, which is the bonding between the bestower and the recipient. The bestowal then comes forth into the letters (*Otiyot*) of speech, which is the aspect of Kingship-*Malchut*, as explained at length in Iggeret HaKodesh.¹²⁰⁸

From this it is understood that the intellect which is [finally] bestowed to the student in actuality, is not even a tenth

¹²⁰⁷ See Talmud Bavli, Brachot 61a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, Ch. 26, Ch. 35.

¹²⁰⁸ Tanya, Iggeret HaKodesh, Epistle 15

portion, neither in quality nor in quantity. This is because every time that it chains down from one level to the next, it becomes more and more constrained and diminished, so that the lowest level is not at all comparable to how it was on the highest level. Therefore, what is meant when we say the “tenth portion” is that it is the tenth level.

This is likewise understood when it relates to the chaining down of the worlds (*Hishtalshelut*). For example, [our sages, of blessed memory, stated],¹²⁰⁹ “There is no grass [or vegetation] below that does not have a constellation (*Mazal*) above that hits it and tells it to grow.” [From the language of this teaching itself, it must be said that this does not refer to the coming into existence of the fruit or vegetation from nothing to something, but that it refers to the growth of the fruit or vegetation and its qualities etc., once it has already been brought into existence.] That is, the sweetness of the fruit comes from the sweetness of the upper constellation (*Mazal*).

However, it is self-understood that the sweetness of the fruit is utterly incomparable to the “sweetness” of the constellation (*Mazal*). That is, the sweetness of a fruit is unlike the sweetness of good emotions, and the sweetness of [good] emotions (*Midot*) are unlike the sweetness of the intellect (*Sechel*), and certainly the sweetness of the intellect (*Sechel*) is

¹²⁰⁹ See Midrash Bereishit Rabba 10:6; Zohar I 251a; Zohar II 171b; Moreh Nevuchim Part 2, Ch. 10; Also see Tanya, Iggeret HaKodesh, Epistle 6 & Epistle 20; Maamarei Admor HaZaken al Maamarei Rabboteinu Zichronam L’Brachah p. 135 and on; Maamarei Admor HaEmtza’ee, Devarim Vol. 3 p. 876 and on; Sefer HaMaamarim 5689 p. 221.

unlike the sweetness of the upper constellations (*Mazalot*) and the separate intellects (*Sichliyim Nivdalim*) [the angels].

Nevertheless, the sweetness of the constellation (*Mazal*) is what causes the sweetness of the fruit, and a cause has some element of closeness to its effect. This is why the sweetness of the constellation (*Mazal*) chained down into the fruit specifically as a matter of sweetness, rather than anything else.

In other words, if the “sweetness” of the constellation (*Mazal*) was completely distant [from the sweetness of the fruit], something else could possibly come from it. However, since specifically sweetness came from it, it is understood that it is in a way of cause and effect, and that the cause has some element of closeness to the effect.

The same is understood in the bestowal of intellect from a teacher to his student. That is, as explained before, even though the intellect bestowed to the student is completely distant compared to the intellect of the teacher [himself], it nevertheless is in a way of cause and effect, that is, in a way of proximal closeness. Proof of this is that from the intellect (*Sechel*) of the teacher, there specifically comes to be the existence of intellect (*Sechel*) in the student, and not anything other than intellect (*Sechel*).

The same is so of the chaining down of the powers [of the soul] one from the other, that this too is in a way of cause and effect. For example, in the drawing down of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*), the power of conceptualization (*Ko'ach*

HaMaskeel) is completely hidden from the revealed intellect (*Sechel*).

That is, not only do we not grasp the actual existence of the thing itself, but we do not even grasp the existence of the power of conceptualization (*Ko'ach HaMaskeel*) itself. Rather, because we sense the existence of the revealed intellect (*Sechel HaGaluy*), we know that there is an existence of the power of conceptualization (*Ko'ach HaMaskeel*) from which novel insights come into the revealed intellect (*Sechel HaGaluy*).

From this it is understood that the drawing down of the effect – which is the revealed intellect (*Sechel HaGaluy*) – from the cause – which is the power of conceptualization (*Ko'ach HaMaskeel*) – is in a way of distance of relative comparison.

The same is so of the drawing down of the emotions (*Midot*) from the intellect (*Sechel*), that this too is in way of distance of relative comparison, and the same is so from the emotions (*Midot*) to speech (*Dibur*) etc. That is, with each drawing down the light becomes more and more constricted etc. Nevertheless, all this is in a way of cause and effect, in a way that there is proximal relativity and closeness.

4.

The explanation is that even though the drawing down of the effect is not from the essence of the cause, but only from its radiance, nevertheless, the radiance of the effect is in a way of inner manifestation (*Hitlabshut*), and there is an inclusion of the cause in the effect, meaning in the radiance of the cause.

Moreover, this generally is in a way of close proximity and inner manifestation (*Hitlabshut*). This is why the drawing down of the effect causes a change in the cause, in that it is not the same as it was before the drawing down, during the drawing down, and after the drawing down of the radiance.

This may be better understood from the [relationship of] cause and effect [between] the intellect (*Sechel*) and the emotions (*Midot*), which are two opposites. For, what is sensed in the intellect (*Sechel*) is the essential goodness of the thing itself, whereas what is sensed in the emotions (*Midot*) is the good of the thing as it relates **to himself**. As this relates to serving *HaShem*-יהוה, blessed is He, the intellect (*Sechel*) is the sense that “closeness to God is good,” whereas in the emotions (*Midot*) the sense is that “closeness to God is good for **me**.”¹²¹⁰

Now, because the intellect (*Sechel*) and the emotions (*Midot*) differ in their existence, they likewise differ in their mannerisms. That is, the mind and intellect (*Mochin*) is cold, whereas the emotions (*Midot*) are with warmth and passionate arousal. For, since the matter relates to **him**, he therefore becomes heated and passionate [about it] etc.

Nonetheless, even so, the emotions (*Midot*) are drawn from the intellect (*Sechel*) in a way of cause and effect (*Ilah v'Alul*). For, the true matter of intellect (*Sechel*) is not that he just understands and grasps the matter, but there also is the matter of feeling, meaning that he has an intellectual feel for the matter in his intellect (*Sechel*). Only that as the feeling is

¹²¹⁰ Psalms 73:28; Also see the Sichah talk of Acharon Shel Pesach of this year, 5720, Ch. 27 (Torat Menachem, Vol. 25, p. 240).

included in the mind and intellect (*Mochin*), its existence is like the existence of the mind and intellect (*Mochin*). This is why here the sense and feeling is not as it relates to himself, but that he senses the goodness of the essence of the thing itself, in a way of coldness etc.

Nevertheless, the sense and feeling of the intellect (*Sechel*) is the cause (*Ilah*) of the emotions (*Midot*). That is, it is when he has a feel for the thing in his intellect (*Sechel*) that he will begin to be roused about it in his mind (*Mochin*). In other words, the arousal of the intellect (*Sechel*) is the effect (*Alul*) stemming from the cause (*Ilah*), the cause being the sense and feeling of the intellect (*Sechel*), which is a matter of cause and effect (*Ilah v'Alul*) in a way of proximity.

This is then drawn down into the heart as well, in a manner of cause and effect (*Ilah v'Alul*) in a way of distance. Nevertheless, this too is in a way of cause and effect (*Ilah v'Alul*), for which reason there is a drawing down of the same matter, rather than a different matter.

That is, from the sense and feeling of the matter in the intellect (*Sechel*) there is a drawing down of a sense and feeling of the matter in the heart, and from the arousal of the intellect (*Sechel*) an arousal is caused in the heart.

Now, since it is in a way of cause and effect (*Ilah v'Alul*), it therefore is necessarily so that the emotions (*Midot*) will come into being from the intellect (*Sechel*). That is, provided that nothing obstructs this, such as the blockage of the mind (*Timum HaMo'ach*) and the blockage of the heart (*Timum HaLev*), the emotions (*Midot*) will necessarily come

from the intellect (*Sechel*), since it is in a way of cause and effect (*Ilah v'Alul*).

The same is so in the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which also is in a way of cause and effect (*Ilah v'Alul*). For, even though the world of Formation (*Yetzirah*) is distant in relative comparison to the world of Creation (*Briyah*), to the extent that it [only] is the aspect of Kingship-*Malchut* of the world of Creation (*Briyah*), which becomes the Crown-*Keter* of the world of Formation (*Yetzirah*), nevertheless, they relate to each other.

For, as known,¹²¹¹ the worlds of Creation (*Briyah*) and Formation (*Yetzirah*) are compared to thought (*Machshavah*) and speech (*Dibur*), respectively, and the way speech (*Dibur*) comes from thought (*Machshavah*) is not in a way of something from nothing (*Yesh MeAyin*), but is only the revelation [in speech] of that which is concealed (*Giluy HaHe'elem*) [in thought]. That is, initially the letters of speech (*Dibur*) were included in the letters of thought (*Machshavah*), and are subsequently revealed from their concealment into revelation [in speech].

The same is understood about the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which is in a way of cause and effect (*Ilah v'Alul*). That is, the general matter of cause and effect (*Ilah v'Alul*) is that it is not a novel existence that is brought into being, but that

¹²¹¹ See Likkutei Torah, Acharei 25d and on, and elsewhere.

the effect (*Alul*) was initially included in its cause (*Ilah*), and its coming forth unto itself, is only revelation from concealment. Therefore, once it becomes revealed, it is an existence unto itself and no longer requires the cause (*Ilah*).

5.

However, the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from the world of Emanation (*Atzilut*) – as well as the general matter of the coming into being of something from nothing (*Yesh MeAyin*) – is a matter of novel existence being brought forth into being. In other words, previously it was not included in the “nothing” (*Ayin*) and its coming into being is in a way of a novelty.

This is as stated in Biurei HaZohar to the Torah portion of Pinchas.¹²¹² Namely, the novel creation of something from nothing (*Yesh MeAyin*) is only in a way in which the Creator brings the creation into being, but not that the Creator becomes a creation, such as in the case of cause and effect (*Ilah v'Alul*), God forbid to think so.

Thus, since the “something” (*Yesh*) is an entirely new existence, it has no independent existence whatsoever, but constantly requires the Godly “nothing” (*Ayin*) to bring it into existence at every moment. (This is as cited above to the explanation in Shaar HaYichud VeHaEmunah.) This is [what

¹²¹² Biurei HaZohar of the Mittler Rebbe 115a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1 p. 548.

is meant by the words],¹²¹³ “In His goodness He renews the act of creation every day, constantly.”

The power to bring forth the existence of something from nothing is specifically “in His goodness-*Tuvo*-טובו,” meaning, the essential goodness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).

6.

Now, in the matter of “good-*Tov*-טוב” itself, there are two levels, for, our sages, of blessed memory, said,¹²¹⁴ “One verse states,¹²¹⁵ ‘*HaShem*-יהו"ה is good to all,’ and another verse states,¹²¹⁶ ‘*HaShem*-יהו"ה is good to those who trust in Him.’ This is analogous to a person who owns an orchard. When he waters it, all of it gets watered [including the weeds], but when he hoes [around the trees], he only hoes around the good amongst them.”

This is the difference between the worlds and the souls of the Jewish people. That is, the worlds are from the aspect of the external union (*Yichud Chitzoni*), whereas the souls of the Jewish people are from the aspect of the inner union (*Yichud*

¹²¹³ See the blessings of the morning *Shema* recital.

¹²¹⁴ Talmud Bavli, Sanhedrin 39b; Also see Ohr HaTorah, Vayera 96a, Beshalach p. 416 and on; Tehillim (Yahal Ohr) p. 681 and on.

¹²¹⁵ Psalms 145:9

¹²¹⁶ Lamentations 3:25

Pnimi),¹²¹⁷ through which we draw down the inner aspect and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The toil of the souls of the Jewish people in service of *HaShem*-יהו"ה, blessed is He, is to draw down the inner union (*Yichud Pnimi*) into the worlds, which is the aspect of “*HaShem*-יהו"ה is good to those who trust in Him.” This is because the souls of the Jewish people are unlike all other creations, as explained in *Biurei Zohar* there.¹²¹⁸

That is, the existence of the souls of the Jewish people is in a way that *HaShem*'s-יהו"ה Godliness becomes the existence of the aspect of the soul etc., only that it is in a way of “something from nothing” (*Yesh MeAyin*). It therefore is the souls of the Jewish people that draw down the inner union (*Yichud Pnimi*) into the world. This refers to the matter of drawing down the “light (*Ohr*-אור) [that] is good (*Tov*-טוב),” which was created on the first day, and is the aspect of goodness indicated by the verse, “*HaShem*-יהו"ה is good to those who trust in Him.”

Now, even though the primary aspect of this will be in the coming future, nevertheless, even now, there is an illumination of this light (*Ohr*-אור) on holidays, which are called “Good days-*Yamim Tovim*-ימים טובים.” For, on these

¹²¹⁷ See *Likkutei Torah*, *Nitzavim* 47a; *Shir HaShirim* 22c; *Sefer HaMitzvot* of the *Tzemach Tzedek* 33b, and elsewhere; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 25-27.

¹²¹⁸ *Biurei HaZohar* of the *Mittler Rebbe* 115a and on; *Biurei HaZohar* of the *Tzemach Tzedek*, Vol. 1 p. 548.

days there is an illumination of the aspect of the “light (*Ohr-אור*) [that] is good (*Tov-טוב*).”

Now, the matter of the holidays may be understood by what our sages, of blessed memory, stated about Purim. They said,¹²¹⁹ “First it states,¹²²⁰ ‘[an occasion] of gladness, feasting, and a holiday (*Yom Tov-יום טוב*),’ and then it states,¹²²¹ ‘[days of] feasting and gladness,’ but does not mention ‘a holiday (*Yom Tov-יום טוב*).’

This is because [on Purim] they did not take on any (prohibition against) performing labor (*Melachah-מלאכה*).” From this it is understood that the matter of a holiday (*Yom Tov-יום טוב*) is that it is forbidden to perform labor (*Malachah-מלאכה*) on that day.

The explanation¹²²² is that the verse states,¹²²³ “Six days shall you work and accomplish all your labor.” However, at first glance, “the entire earth is filled with His glory,”¹²²⁴ [and doing labor] is thus, “like one who makes gestures in the presence of the King.”¹²²⁵

However, the explanation is that permission was granted from above to engage in labor [during the mundane days of the week]. This is because on the mundane days of the

¹²¹⁹ Talmud Bavli, Megillah 5b

¹²²⁰ Esther 9:19

¹²²¹ Esther 9:22

¹²²² See Sefer HaMitzvot of the Tzemach Tzedek 8a and on; Ohr HaTorah, Lech Lecha Vol. 4 p. 720a-b; *Hemshech* 5666 p. 22; Discourse entitled “*Vayakhel Moshe – Moshe assembled*” 5712, translated in *The Teachings of The Rebbe* 5712, Discourse 11 (Sefer HaMaamarim 5712, p. 242 and on).

¹²²³ Exodus 20:9; Deuteronomy 5:13

¹²²⁴ Isaiah 6:3

¹²²⁵ See Talmud Bavli, Chagigah 5b

week (*Chol*) there only is the external union (*Yichud Chitzoni*), meaning that *HaShem*'s-יהו"ה Godliness is in a state of concealment, and it therefore is not "in the presence of the King," being that the aspect of the King is concealed.

However, this is not so on the holidays (*Yom Tov*-יום טוב), when there is an inner union (*Yichud Pnimi*) and *HaShem*'s-יהו"ה Godliness is [therefore more] openly revealed. It therefore is prohibited to engage in labor (*Melachah*-מלאכה), being that it is "like one who makes gestures in the presence of the King etc." This certainly is so on Shabbat, which is even higher than the holidays (*Yom Tov*-יום טוב), at which time there is an illumination of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds.

Now, even though the revelation of the holidays is in a way that "it is the Jewish people who sanctify the times,"¹²²⁶ in that since they are from the aspect of the inner union (*Yichud Pnimi*), it is they who draw down the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the holidays, which is not so of Shabbat, "which is sanctified in and of itself [from the days of creation]."¹²²⁷

Nevertheless, this aspect that "Shabbat is sanctified, in and of itself" is the lower aspect of Shabbat. However, there is another aspect of Shabbat brought about through toil in serving

¹²²⁶ Talmud Bavli, Brachot 49a – That is, the establishment of the new months is determined by the laws of Kiddush HaChodesh which were given to the Jewish people, and thus, the days upon which the holidays will fall out is determined by the Jewish people, and not solely by the cycles of time as is the weekly Shabbat which is established from the days of creation.

¹²²⁷ Talmud Bavli, Beitzta 17a and Rashi there.

HaShem-יהו"ה, blessed is He, as our sages, of blessed memory, taught,¹²²⁸ "One who toiled on the eve before Shabbat will eat on Shabbat." It is in this aspect that there is the matter of inner union (*Yichud Pnimi*), the substance of which is the drawing down of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

Now, the general matter of the drawing down [that takes place] on Shabbat and the holidays (*Yom Tov*) is in a manner in which the light (*Ohr*-אור) illuminates in a revealed way in each and every Jew. That is, even in the soul of a complete boor and ignoramus, the light of the holiness of Shabbat and the holidays (*Yom Tov*) illuminates. This is why "he faces capital punishment by excision (*Karet*) and stoning for profaning this sanctity."¹²²⁹

Additionally, this not only applies to Shabbat and holidays (*Yom Tov*), but as stated in *Zohar*,¹²³⁰ "He does not withhold [this light (*Ohr*-אור)] from illuminating every day." In other words, even on all other days, the souls of the Jewish people draw down the aspect of the "light (*Ohr*-אור) [that] is good (*Tov*-טוב)," through serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*.¹²³¹

¹²²⁸ Talmud Bavli, Avodah Zarah 3a

¹²²⁹ Tanya, Likkutei Amarim, Ch. 46

¹²³⁰ *Zohar* III 88a

¹²³¹ See the letter of the 27th of Nissan of this year 5720 (*Igrot Kodesh*, Vol. 19, p. 277).

The explanation is that our sages, of blessed memory, stated,¹²³² “The world stands on three things: The Torah, the Temple service (*Avodah*), and acts of lovingkindness.” The word “world-*Olam*-עולם” is of the same root as “concealment-*He’elem*-העלם.” The reason for the concealment (*He’elem*-העלם) is to subsequently draw down the aspect of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). This is fulfilled through toil in serving Him in the three modes; Torah study, the Temple service (*Avodah*), and acts of lovingkindness.

More specifically, the Temple service (*Avodah*) refers to the matter of sacrificial offerings (*Korbanot*).¹²³³ However, from the time that the Holy Temple was destroyed, it refers to prayer (*Tefillah*).¹²³⁴ This is because the service of the sacrificial offerings (*Korbanot*) is in thought (*Machshavah*), in that one must have devotional intent (*Kavanah*) for the sake of the sacrifice etc.¹²³⁵ The same applies to prayer (*Tefillah*), that the primary aspect is the devotional intent (*Kavanah*) and thought (*Machshavah*) [in prayer]. Moreover, the [raising of the] voice in prayer is solely to arouse the devotional intent (*Kavanah*).¹²³⁶

¹²³² Mishnah Avot 1:2

¹²³³ See the commentators to Mishnah Avot 1:2 *ibid*.

¹²³⁴ See Talmud Bavli, Brachot 26a

¹²³⁵ Mishnah Zevachim 4:6; Talmud Bavli, Zevachim 46b

¹²³⁶ See Reishit Chochmah, Shaar HaKedushah, Ch. 15; Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:5. 101:3; Kitzur Shulchan Aruch 6:1 and elsewhere.

However, Torah study is done through speech (*Dibur*), as the verse states,¹²³⁷ “For they are life to whoever finds them-*L’Motzeihem*-למצאיהם,” about which our sages, of blessed memory, said,¹²³⁸ “To those who express them-*L’Motzi’eihem*-למוציאיהם with their mouth.”

Even though Torah study is higher than prayer – being that prayer is an ascent from below to Above, whereas Torah [study] is a drawing down from Above to below – nonetheless, the very reason for this is because “that which is higher descends further down.”¹²³⁹

An example of this is seeing (*Re’iyah*-ראיה) and hearing (*Shmiah*-שמיעה), [about which it states],¹²⁴⁰ “hearing cannot compare to seeing.” Nonetheless, even so, through hearing (*Shmiah*-שמיעה) one can grasp the spiritual, whereas through seeing (*Re’iyah*-ראיה), one specifically grasps the physical.

Acts of lovingkindness (*Gemilut Chassadim*) includes all the *mitzvot*,¹²⁴¹ and is even higher than Torah study, since it descends even further down, into the aspect of action (*Ma’aseh*).

Now, these three aspects; thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) are matters of the worlds of

¹²³⁷ Proverbs 4:22

¹²³⁸ Talmud Bavli, Eruvin 54a

¹²³⁹ See Likkutei Torah, Acharei 26a; Also see the citations in Sefer HaMaftachot (Kehot 5741) to Sifrei Admor HaZaken, section on “*Kol HaGavo’ah* etc.”; Also see Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on.

¹²⁴⁰ See Mechilta to Exodus (Yitro) 19:9; Also see Torah Ohr, Mishpatim 75a; *Hemshech* “*v’Kachah*” 5637 Ch. 33 & Ch. 57 (Sefer HaMaamarim 5637 Vol. 2 p. 459 and on, p. 523 and on).

¹²⁴¹ See Torah Ohr, Mikeitz 38c; 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),¹²⁴² and are in a way of chaining down from cause to effect (*Ilah v'Alul*), as explained before. However, through toil in serving *HaShem*-יהו"ה, blessed is He, in the aspect of action (*Ma'aseh*) we draw down the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). About this the verse states,¹²⁴³ "I created it, I formed it, I even made it (*Af Aseeteev*-עשיתיו-אף)."

That is, specifically in regard to the aspect of action (*Aseeteev*-עשיתיו) the verse includes the word "even-*Af*-אף," to include the fourth aspect, which transcends the chaining down of the worlds (*Hishtalshelut*), meaning, the aspect of the Crown-*Keter*.

That is, as explained before, the drawing down of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*) is in a way of chaining down (*Hishtalshelut*). The likeness to this, as it is Above in *HaShem*'s-יהו"ה Godliness, is the matter of drawing down Wisdom-*Chochmah* from the aspect of the Concealed Wisdom (*Chochmah Stima'ah*), which is the aspect of Wisdom-*Chochmah* in the Crown-*Keter*, which is drawn in a way of a chaining down (*Hishtalshelut*). However, the aspect that transcends the chaining down (*Hishtalshelut*) is the aspect of the Crown-*Keter* itself. The likeness to this, as it is in the soul [of man] is the [aspect of] desire (*Ratzon*) itself.

¹²⁴² See Likkutei Torah, Acharei 26a ibid.

¹²⁴³ Isaiah 43:7

The difference between them is that the drawing down of Wisdom-*Chochmah* from the Wisdom-*Chochmah* of the Desire (*Ratzon*) – meaning, the power of conceptualization (*Ko'ach HaMaskeel*) – is in a way of cause and effect (*Ilah v'Alul*). However, the drawing down of Wisdom-*Chochmah* from the Desire (*Ratzon*) itself – meaning, the desire to be wise – is in a way of something from nothing (*Yesh MeAyin*).

This is because the desire (*Ratzon*) is entirely and completely separate from the intellect (*Sechel*). For, with the very same [power of] desire (*Ratzon*) that he desires to be wise, he can also desire other matters that are completely different, and can desire all of them with the same strength of desire. The same is so Above in *HaShem*'s-יהו"ה Godliness, in regard to the existence of Wisdom-*Chochmah* as it is brought forth from the Crown-*Keter*, in that it is in a way of something from nothing (*Yesh MeAyin*).

However, the aspect of the essence of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*), is specifically drawn down in action (*Asiyah*). As this relates to the matter of worlds, this refers to this physical world. As this relates to serving *HaShem*-יהו"ה, blessed is He, this refers to fulfilling the *mitzvot* in action, that is, in actual deed. This is because the word “action-*Ma'aseh*-מעשה” indicates “force,”¹²⁴⁴ through which there is a drawing down of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is

¹²⁴⁴ See Beit Yosef to Tur, Yoreh De'ah 248; Likkutei Torah, Bechukotai 48a; Sefer HaMaamarim 5636 Vol. 2, p. 289, and elsewhere.

He (*Sovev Kol Almin*). This accords to the teaching,¹²⁴⁵ “Through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.”

This likewise is the meaning of the verse,¹²⁴⁶ “He also has placed the world (*HaOlam*-העלם) in their hearts.” For, “the world-*HaOlam*-העלם” - which also means “concealment-*He'elem*-העלם” – has two explanations.

The first explanation is concealment and hiddenness (*He'elem*-העלם), in that even the Godliness that is within the world is in a state of concealment etc. The second explanation is that “the world-*HaOlam*-העלם” meaning “concealment-*He'elem*-העלם” refers to the Essential Concealment (*He'elem HaAtzmi*).

That is, when the verse states “He has also placed the world (*HaOlam*-העלם) in their hearts,” [this means] that through man’s toil in serving *HaShem*-יהו"ה, blessed is He, in the three modes of Torah study, prayer (*Avodah*), and acts of lovingkindness, we draw down the essential concealment of the Essential Self of *HaShem*-יהו"ה, blessed is He, into the concealment of the world. In other words, this drawing down is even present right now, only that it is still in a state of

¹²⁴⁵ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c; Also see at length in the preceding discourse of this year, 5720, entitled “*Bereishit Bara* – In the beginning God created,” Discourse 4.

¹²⁴⁶ Ecclesiastes 3:11; See Midrash Kohelet Rabba to Ecclesiastes 3:11; Likkutei Torah Bamidbar 5a and on, 5c; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 355.

concealment, and its primary revelation will occur in the coming future.

8.

This then, is the meaning of the verse,¹²⁴⁷ “It was on the eighth day etc.” That is, it is through the labor of the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*) with self-restraint (*Itkafiya*) and self-transformation (*It’hapcha*)¹²⁴⁸ during the seven days of inauguration, which is the matter of the seven days of construction, that they thereby drew down the revelation of the aspect of the eighth, which transcends the worlds, and “that day took ten crowns.”¹²⁴⁹

That is, in the *Sefirah* of Understanding-*Binah* there is the presence of all ten *Sefirot*, up to and including the aspect of the Crown-*Keter*. In the Crown-*Keter* itself, there also are all ten crowns, such as the Crown of the Crown (*Keter SheBKeter*), Wisdom of the Crown (*Chochmah SheBKeter*) etc. The first Crown-*Keter*, however, is the aspect of the Crown of the Crown (*Keter SheB’Keter*), which is the aspect of the light (*Ohr*-אור) of *HaShem*-יהוה, blessed is He, that illuminated on the first day. This refers to the essence of the light (*Etzem HaOhr*) which “He separated for Himself.”¹²⁵⁰

¹²⁴⁷ Leviticus 9:1

¹²⁴⁸ See the discourse entitled “*Bati LeGani*” 5710, Ch. 2 (Sefer HaMaamarim 5710, p. 112).

¹²⁴⁹ Talmud Bavli, Shabbat 87b; Torat Kohanim and Rashi to Leviticus 9:1

¹²⁵⁰ See Talmud Yerushalmi, Brachot 8:6; Midrash Tehillim 27:1

Nevertheless, the first Crown-*Keter* is “the first day of creation.” This is because the Supernal intent of *HaShem*-יהו"ה, blessed is He, is to draw down “the light (*Ohr*-אור) [that] is good (*Tov*-טוב)”¹²⁵¹ into the concealment (*He'elem*-העלם) of the world (*Olam*-עולם). This matter is brought about through the Torah, since this light (*Ohr*-אור) was hidden in the Torah that preceded the world.

On the other hand, the Torah descended to below, as [explained before about Moshe's answer to the angels], “Did you descend to Egypt? Is there an evil inclination among you?” For, it is through Torah that we affect the drawing down into the concealment of the world. However, presently, this is still concealed, and that which is presently revealed is only the revelations of the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is the matter of grasp and comprehension.

However, in the coming future there will be the matter of the “splitting” of the river (*Nahar*-נהר),¹²⁵² which is the “splitting” of the concealments of the comprehension (as was explained in the previous discourse),¹²⁵³ through which there will be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹²⁵¹ Also see Avudraham there.

¹²⁵² Isaiah 11:15

¹²⁵³ See the preceding discourse of this year, 5720, entitled “*V'HaMaskeeleem Yazhiru* - The wise will shine like the radiance of the firmament,” Ch. 6.

This is the meaning of the verse,¹²⁵⁴ “They shall pass through the river on foot; There we will rejoice in Him,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

¹²⁵⁴ Psalms 66:6; Also see Shaar HaEmunah of the Mittler Rebbe *ibid.*, Ch. 52 and on.

Discourse 18

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5720
By the grace of *HaShem*, blessed is He,

This discourse has not been located or published as of
the date of this publication.

Discourse 19

*“B’Sha’ah SheHeekdeemoo Yisroel Na’aseh L’Nishma –
At the time when Israel gave precedence to ‘We will do’
over ‘We will listen’”*

Delivered on the first night of Shavuot, 5720

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

This discourse has not been located or published as of the date of this publication.

Discourse 20

“*Chamishah Kinyanim - Five acquisitions*”

Delivered on the 2nd day of Shavuot, 5720

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

1.

It states in the Mishnah,¹²⁵⁵ “The Holy One, blessed is He, acquired for Himself five acquisitions in His world, and they are: The Torah, one acquisition; Heaven and earth, one acquisition; Avraham, one acquisition; [The people] Israel, one acquisition; the Holy Temple, one acquisition.

From where [do we know this about] the Torah? As it is written,¹²⁵⁶ ‘*HaShem*-יהו"ה has acquired me as the beginning of His way, before His deeds of yore.’ From where [do we know this about] heaven and earth? As it is written,¹²⁵⁷ ‘Thus said *HaShem*-יהו"ה: The heavens are My throne and the earth is My foot-stool; What house can you build for Me, and what place can be My resting place?’ Another verse similarly states,¹²⁵⁸ ‘How abundant are Your works, *HaShem*-יהו"ה; You made them all with Wisdom; the earth is full of Your possessions.’

¹²⁵⁵ Avot 6:10

¹²⁵⁶ Proverbs 8:22

¹²⁵⁷ Isaiah 66:1

¹²⁵⁸ Psalms 104:24

From where [do we know this about] Avraham? As it is written,¹²⁵⁹ ‘He blessed him saying: Blessed is Avram to the Most High God, Owner of heaven and earth.’ From where [do we know this about the people] Israel? As it is written,¹²⁶⁰ ‘Until Your people pass through, *HaShem*-יהוה – until this people that You have acquired pass through.’ It similarly, it states,¹²⁶¹ ‘As to the holy ones that are in the land, My whole desire (possession) is in them.’

From where [do we know this about] the Holy Temple? As it is written,¹²⁶² ‘The foundation of Your dwelling place that You, *HaShem*-יהוה, have made – the Sanctuary, Lord, that Your hands established.’ Another verse similarly states,¹²⁶³ ‘And He brought them to His sacred border, this mountain that His right hand acquired.’”

Now, we must understand why the Mishnah specifically uses the word “acquisition-*Kinyan*-קנין,” and not a word of “creation-*Briyah*-בריאה.”¹²⁶⁴ For, the word “acquisition-*Kinyan*-קנין” only connotes and the purchase of a desirable object, that is transferred from the property of the seller and enters into the property of the buyer. This being so, what relation does this have to these five matters?

Additionally, we must understand why the Mishnah specifically states, “The Holy One, blessed is He, acquired five

¹²⁵⁹ Genesis 14:19

¹²⁶⁰ Exodus 15:16

¹²⁶¹ Psalms 16:3

¹²⁶² Exodus 15:17

¹²⁶³ Psalms 78:54

¹²⁶⁴ Also see the discourse entitled “*Chamishah Kinyanim*” 5636 (Sefer HaMaamarim 5636 Vol. 2 p. 251).

acquisitions for Himself in **His** world-*Olam*-עולמו,” rather than simply stating “in the world-*Olam*-עולם.” We also must understand why it states, “the Heavens and the earth, one acquisition,” in that, at first glance, the “heavens and the earth” are included as [part and parcel of] “His world.” This being so, why were they specified in and of themselves? We also must understand why for each of the acquisitions the Mishnah states, “one acquisition-*Kinyan Echad*-קנין אחד,” and does not instead say, “the first acquisition, the second acquisition, the third acquisition etc.”¹²⁶⁵

2.

The point of the explanation is that in regard to the acquisitions that the Holy One, blessed is He, acquired in His world, about which it states that each is “one acquisition-*Kinyan Echad*-קנין אחד,” is that all their matters are the drawing down of the aspect of “One-*Echad*-אחד” into His world. (This is like what our sages, of blessed memory, stated,¹²⁶⁶ “The Holy One, blessed is He, was singular (*Yachid*-יחיד) in His world.”)¹²⁶⁷

More specifically, these five acquisitions refer to the particulars of the emotional qualities (*Midot*).¹²⁶⁸ That is, “Avraham, one acquisition” refers to the quality of Kindness-

¹²⁶⁵ See Midrash Shmuel to Avot 6:10, cited in Ohr HaTorah, Shavuot p. 199, and Sefer HaMaamarim 5636 p. 252.

¹²⁶⁶ See Rashi to Genesis 1:5 (citing Midrash Bereishit Rabba 3:8)

¹²⁶⁷ See Ohr HaTorah *ibid.* Sefer HaMaamarim 5636 Vol. 2 p. 283-284.

¹²⁶⁸ See Ohr HaTorah *ibid.* p. 174, 181; Sefer HaMaamarim 5636 op. 252

Chessed. This is as stated in Pardes Rimonim¹²⁶⁹ citing Sefer HaBahir that,¹²⁷⁰ “The quality of Kindness-*Chessed* said before the Holy One, blessed is He: From the day that Avram is upon the earth, I have not needed to serve my function, since Avram stands and serves instead of me etc.”

“The Torah, one acquisition” refers to the quality of Might-*Gevurah*. That is,¹²⁷¹ even though Torah is “the Torah of kindness,”¹²⁷² nevertheless, for Torah to be revealed below, this is specifically brought about through Might-*Gevurah* and constriction-*Tzimtzum*. This is as stated,¹²⁷³ “To distinguish between the impure and the pure etc.” We thus find that though from the perspective of *HaShem*’s-יהו"ה Supernal intent the matter of Torah is that of Kindness-*Chessed*, nevertheless, in actual revelation it specifically is in a manner of Might-*Gevurah*.

“[The people] Israel, one acquisition” refers to the quality of Splendor-*Tiferet*-תפארת, as it states,¹²⁷⁴ “Israel, in whom I am glorified-*Etpa’er*-אתפאר.”

“Heaven and earth, one acquisition” is the aspect indicated by the verse,¹²⁷⁵ “For all (*Ki Kol*-כי כל-80) that is in the heavens and the earth [is Yours],” which Targum translates as, “He is One in the heavens and the earth.” This refers to the

¹²⁶⁹ Pardes Rimonim, Shaar 22 (Shaar HaKinuyim) Ch. 4

¹²⁷⁰ Sefer HaBahir, Section 191

¹²⁷¹ See the discourse entitled “*Chamishah Kinyanim*” in Maamarei Admor HaEmtza’ee, Shavuot p. 865 and on; Ohr HaTorah, Shavuot ibid. p. 189; Sefer HaMaamarim 5636 Vol. 2 p. 261.

¹²⁷² Proverbs 31:26; Yalkut Shimoni to Psalms 118:1 (Remez 875)

¹²⁷³ Leviticus 11:47

¹²⁷⁴ Isaiah 49:11

¹²⁷⁵ Chronicles I 29:11

quality of Foundation-*Yesod*-יסוד-80, which binds the heavens and the earth.¹²⁷⁶ “The Holy Temple, one acquisition” refers to the aspect of Kingship-*Malchut*.¹²⁷⁷

This then, is the matter of the [teaching], “The Holy One, blessed is He, acquired five acquisitions for Himself in His world.” For, in and of itself, the world is in a state of limitation, and it is necessary to affect a drawing down of the limitless light of *HaShem*-יהו"ה, blessed is He, into it. This refers to the light of the world of Emanation (*Atzilut*), which is called an “acquisition-*Kinyan*-קנין.” This is because it is not the existence of something novel, but rather is that which is drawn from concealment into revelation. It thus is like an object in which the only change is that it was transferred from the possession of the seller to the possession of the buyer.

For example, when it comes to the heavens and the earth, even after the bestowal of rains, which are drawn from the heavens to the earth, as the verse states,¹²⁷⁸ “Just as the rains... descend from heaven... watering the earth and causing it to produce and sprout,” nevertheless, the growth and sprouting is still a state of limitation. It is in this regard that [the Mishnah] states, “Heaven and earth, one acquisition (*Kinyan Echad*-אחד-קנין),” meaning that there must be a drawing down and revelation in them of the limitless light of *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*).

¹²⁷⁶ Zohar I 31a; Zohar II 116a; Also see Shaar HaYichud of the Mittler Rebbem, translated as The Gate of Unity, Ch. 36

¹²⁷⁷ Zohar I 208a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹²⁷⁸ Isaiah 55:10

This likewise is as stated in Zohar on the beginning of the Torah portion of Ha'azinu,¹²⁷⁹ in which Moshe stated,¹²⁸⁰ “Give ear, O’ Heavens,” that, “this refers to the upper heavens (*Shamayim Ila'in*-עלאין-שמים)¹²⁸¹ – those [heavens] that are known and called by the Name of the Holy One, blessed is He.” “May the earth hear” – “this refers to the upper earth (*Eretz Ila'ah*-עלאה-ארץ), known as the Land of the Living (*Eretz HaChayim*-ארץ החיים) etc.”¹²⁸² The Mikdash Melech and Rabbi Moshe Zacuto explain that this refers to *Zeir Anpin* and *Nukvah* of the world of Emanation (*Atzilut*), about which the term “acquisition-*Kinyan*-קנין” is applicable.

This is also the meaning of [the words of the Mishnah], “The Torah, one acquisition; [The people] Israel, one acquisition.” That is, by the Jewish people binding themselves to Torah they bring about a drawing down and revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in the Torah. This is a matter of limitlessness (*Bli Gvul*) even relative to Torah, about which the verse states,¹²⁸³ “It’s measure is longer than the earth and wider than the sea,” even as it is, in and of itself.

¹²⁷⁹ Zohar III 286b

¹²⁸⁰ Deuteronomy 32:1

¹²⁸¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), section on the title “*Shechakim*-שחקים” (and “heavens-*Shamayim*-שמים.” Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2 & Ch. 33, and the notes and citations there.

¹²⁸² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on the title “The Land of the Living-*Eretz HaChayim*-ארץ החיים.”

¹²⁸³ Job 11:9

3.

Now, to better understand the [teaching], “Avraham, one acquisition... [The people] Israel, one acquisition etc.,” we must preface¹²⁸⁴ with an explanation of the general matter of the descent of the soul to manifest in the body and animalistic soul. For, [as we recite],¹²⁸⁵ “The soul that You have placed within me, she is pure (*Tehorah Hee*-טהורה היא),” referring to the soul as it is in the world of Emanation (*Atzilut*).¹²⁸⁶

This is like the known teaching,¹²⁸⁷ “Each and every soul stood in its form before the Holy King,” which refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*).¹²⁸⁸ From there it descended to below etc. However, this descent is for the purpose of ascent,¹²⁸⁹ in that there is an added elevation brought about through its manifestation in the body, relative to its state before its descent to below.

The explanation is as written,¹²⁹⁰ “Yaakov is the rope of His inheritance.” This is comparable to a rope that is tied above on one end and tied below on the other end. If a person shakes the rope below, this will cause its upper end to shake as well.

¹²⁸⁴ See Maamarei Admor HaEmtza’ee *ibid.* p. 856 and on; Ohr HaTorah *ibid.* p. 182 and on; Sefer HaMaamarim 5636 *ibid.* p. 253 and on.

¹²⁸⁵ In the “*Elo’hai Neshamah*” liturgy in the morning blessings.

¹²⁸⁶ See Siddur of the Arizal there; Also see Likkutei Torah, Re’eh 27a

¹²⁸⁷ See the note of the Rebbe to Sefer HaMaamarim 5696 p. 62; See Zohar III 104b; Zohar I 90b, 227b, 233b; Zohar II 86b; Zohar III 61b, 104b.

¹²⁸⁸ See Sefer HaMaamarim *ibid.*, and elsewhere.

¹²⁸⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, Section entitled “The twelve letters ה'יו ז'יה ט'יי ל'ינ ס'ע צ"ק correspond to the twelve tribes of Israel.”

¹²⁹⁰ Deuteronomy 32:9; See Tanya, Iggeret HaTeshuvah, Ch. 5-6.

The same is true in the reverse, that when its upper end is shaken, all of it will shake, including its lowest end.

It likewise is so that when the soul, as it is in the body, in the world of Action (*Asiyah*), is aroused below, this will also cause an arousal of its first root, in the world of Emanation (*Atzilut*). The opposite is also true, that when its root in the world of Emanation (*Atzilut*) is awakened, arousal will immediately be drawn down to also affect the soul that manifests in the physical body.

To explain, as known, the light of the soul that [manifests] in the body is not all the illumination of the soul, but just a miniscule portion of it. Rather, the primary aspect of the soul remains transcendent and encompassing higher the body. This is called the “*Mazal*-מזל” of the soul,¹²⁹¹ which is of the same root as the word “flow-*Nozel*-נוזל.”¹²⁹² This is because there is a flow (*Nozel*-נוזל) of drops from there that illuminate the soul that is manifest in the body

This is as known from the Baal Shem Tov’s teaching¹²⁹³ about the Heavenly voice (*Bat Kol*) which cries out saying,¹²⁹⁴ “[Return,¹²⁹⁵ O’ wayward children].” That is, these proclamations are heard by the [upper] *Mazal* of the soul, and

¹²⁹¹ See Talmud Bavli, Megillah 3a

¹²⁹² Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*), Gate Six (*Gevurah*); Gate Ten (*Keter*); Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 2, and elsewhere.

¹²⁹³ See Keter Shem Tov, Hosafot 101-102 and the citations there; Likkutei Torah, Shlach 46b; Teitzei 36d; Shir HaShirim 24a

¹²⁹⁴ Jeremiah 3:14, 4:22; Mishnah Avot 6:2, and elsewhere.

¹²⁹⁵ Tamud Bavli, Chagigah 15a; See Shnei Luchot HaBrit, Mesechet Rosh HaShanah 366 (322b).

are also drawn down to the soul that manifests in the body. This is the reason why thoughts of returning to *HaShem*-יהו"ה in repentance sometimes enter a person's [mind and heart] without any previous preparation etc. The same is so from below to Above, that through the arousal of the soul below, the root of the soul is also roused above.

More specifically, there is the *Mazal* of the soul, which is that aspect of the soul that remains above in a transcendent and encompassing (*Makif*) state. The soul as it is in the world of Action (*Asiyah*) is the aspect of the *Nefesh* of the soul. Its source and root in the world of Formation (*Yetzirah*) is the aspect of the *Ru'ach* of the soul. Its source and root in the world of Creation (*Briyah*) is called the *Neshamah*, whereas [the aspect of the soul] in the world of Emanation (*Atzilut*) is called the *Chayah* and *Yechidah*.¹²⁹⁶

Thus, immediately upon the awakening of the soul that is manifest in the body, there also is an arousal of the aspect of the *Mazal* as it is in the world of Action (*Asiyah*). Then, from the world of Action (*Asiyah*) there also is an arousal of its root in the world of Formation (*Yetzirah*), and from the world of Formation (*Yetzirah*) to the world of Creation (*Briyah*), and from the world of Creation (*Briyah*) to the world of Emanation (*Atzilut*).

This is like the analogy of a rope, that when it is shaken from below it [all] immediately shakes. In other words, through the toil of the soul that manifests in the body serving *HaShem*-

¹²⁹⁶ See Shaar HaGilgulim, Hakadama 1; Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Shaar 2.

יהו"ה below, this causes additional elevation in the root of the soul, meaning, in the *Chayah* and *Yechidah* levels of the soul.

The explanation is that though the toil of the soul as it manifests in the body is utterly incomparable to the soul as it is, in and of itself, before its descent below, nevertheless, upon its descent below, it affects the breaking and refinement of the animalistic soul. This is as the verse states,¹²⁹⁷ “You shall love of *HaShem*-יהו"ה your God, with all your hearts (*Bechol Levavecha*-לבבך לבבך),” meaning,¹²⁹⁸ “With both your inclinations.”

Because the animalistic soul is rooted in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun* but fell in the shattering [of the vessels] etc., therefore, when the Godly soul refines the animalistic soul by restraining it (*Itkafiya*) etc., the result of which is that it must leave its limitations to be in a state of limitlessness (*Bli Gvul*), this also causes additional elevation in the service of *HaShem*-יהו"ה of the Godly soul, to be in a way that transcends measure and limitation, [until it comes to the aspect of “You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-מאדך).¹²⁹⁹

As known, this is the meaning of the verse,¹³⁰⁰ “Many crops come through the power of the ox.” This also is analogous to a water source. That is, the water pressure

¹²⁹⁷ Deuteronomy 6:5

¹²⁹⁸ Sifti and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

¹²⁹⁹ See Torah Ohr, Mikeitz 39c and on.

¹³⁰⁰ Proverbs 14:4

becomes all the stronger specifically when there is a blockage of its flow.¹³⁰¹

This then, is the elevation caused in the soul by its descent to manifest in the body, at which time it refines the animalistic soul. Moreover, the ascent that specifically is brought about through its descent (is not only that it refines the animalistic soul, but it also) reaches the *Mazal* and uppermost transcendent encompassing light (*Makif*) of the Godly soul itself, only that the ascent comes about through the refinement of the animalistic soul and the body. This is like the analogy of a nut (*Egoz*-אגוז), that its fruit is specifically revealed by breaking its shell, the fruit being the hidden light (*Ohr HaGanuz*-אור הגנוז) of the Godly soul.¹³⁰²

This then, is the meaning of, “Avraham, one acquisition... [The people] Israel, one acquisition etc.” That is, the language used indicates that the root of their essence is very high, and this is why they are called an “acquisition-*Kinyan*-קנין,” which is not just because of the refinement of the animalistic soul. Rather, it only is that the ascent comes through the refinement of the animalistic soul, as explained above.

To explain more specifically, about Avraham’s level as he is, in and of himself, the verse states,¹³⁰³ “Your forefathers always dwelt across the river (*Nahar*-נהר),” referring to the

¹³⁰¹ See Likkutei Torah, Masei 91c; Talmud Bavli, Rosh HaShanah 55c; Sefer HaMaamarim 5697 p. 244 and on.

¹³⁰² Also see Ohr HaTorah, Shir HaShirim Vol. 1, p. 106 and on.

¹³⁰³ Joshua 24:2; Also see the preceding discourse of this year, entitled “*Vayomer Yehoshua* – And Joshua said to the entire nation,” Discourse 15.

aspects of *ChaGa*”^{T1304} of the Long Patient One-*Arich*.¹³⁰⁵ However, through the descent of Avraham’s soul into his body, he merited to ascend even higher, to the aspect of the Ancient One-*Atik*.

The same is so of the Jewish people as a whole – “[The people] Israel, one acquisition.” That is, through the descent we elevate the root and source of the soul to a level that transcends both the world of Chaos-*Tohu* and the world of Repair-*Tikkun*.¹³⁰⁶ It is for this reason that though “Esav is Yaakov’s brother”¹³⁰⁷ to the point that “I do not know which one He desires,”¹³⁰⁸ nonetheless, “I love Yaakov,”¹³⁰⁹ specifically.

4.

Now, we must explain why [the Mishnah] makes a distinction between Avraham and [the people] Israel as two [separate] acquisitions.¹³¹⁰ For, at first glance, given that Avraham is Israel and Israel is Avraham, are they not one acquisition?

¹³⁰⁴ An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

¹³⁰⁵ See Likkutei Torah, Bechukotai 47a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 (regarding the “arms of *Arich Anpin*”).

¹³⁰⁶ See Ohr HaTorah, Vayishlach 231b and on; Kitzurim v’Ha’arot l’Tanya p. 48 and on; Also see the discourse entitled “*Chamisha Kinyanim*” 5712, translated in The Teachings of The Rebbe 5712, Discourse 16, Ch. 5 and on.

¹³⁰⁷ Malachi 1:2

¹³⁰⁸ See Midrash Bereishit Rabba 2:5

¹³⁰⁹ Malachi 1:2 *ibid*.

¹³¹⁰ See the discourse entitled “*Shema Yisroel*” 5636 (Sefer HaMaamarim 5636 p. 271 and on).

This may be understood be prefacing that in addition to the words of Mishnah Avot, in which the acquisition of [the people] Israel is derived from the verse,¹³¹¹ “Until Your people pass through, *HaShem*-יהוה – until this people You have acquired pass through,” in Sifri¹³¹² we also find the acquisition of [the people] Israel.

[However, Sifri does not mention all five acquisitions mentioned in Mishnah Avot, but only mentions three acquisitions, these being Torah, [the people] Israel, and the Holy Temple.¹³¹³ (In Talmud¹³¹⁴ and Mechilta,¹³¹⁵ four acquisitions are mentioned, in that heaven and earth are also mentioned.)¹³¹⁶ Additionally, it does not use the language “**one** acquisition-*Kinyan E Chad*-קנין אחד.”] That is, [Sifri] learns this from the verse,¹³¹⁷ “Is He not your Father, your Owner (*Kanecha*-קניך)?”

The two acquisitions [in Sifri] may be understood based on the teaching in Midrash¹³¹⁸ on the verse,¹³¹⁹ “My Beloved is mine, and I am His.” They stated, “He is a God to me, [as it states],¹³²⁰ ‘I am *HaShem*-יהוה your God,’ and I am a nation and a people to Him, as it states,¹³²¹ ‘Pay attention to Me, my

¹³¹¹ Exodus 15:16

¹³¹² Sifri to Deuteronomy 32:6

¹³¹³ See Sefer HaMaamarim 5636 *ibid.* p. 280 and on.

¹³¹⁴ Talmud Bavli, Pesachim 87b

¹³¹⁵ Mechilta to Exodus 15:16

¹³¹⁶ Also see Ohr HaTorah *ibid.* p. 182b

¹³¹⁷ Deuteronomy 32:6

¹³¹⁸ Song of Songs 2:16

¹³¹⁹ Midrash Shir HaShirim Rabba to Song of Songs 2:16

¹³²⁰ Exodus 20:2; Deuteronomy 5:6

¹³²¹ Isaiah 51:4

people; give ear to Me, My nation.’ He is a father to me, [as it states],¹³²² ‘For You are our Father,’ and,¹³²³ ‘For I have been a Father to Israel.’ I am a son to Him, [as it states],¹³²⁴ ‘My firstborn son is Israel,’ and,¹³²⁵ ‘You are children to *HaShem*-יהו"ה your God.’”

This then, is the matter of the two acquisitions. The first is the acquisition of a people (*Am*-עם), as it states,¹³²⁶ “This people You have acquired,” which is the acquisition mentioned in Mishnah Avot. The second is the acquisition of a child, as it states, “You are children to *HaShem*-יהו"ה your God,” which is the acquisition mentioned in Sifri, citing the verse,¹³²⁷ “Is He not your **Father**, your Owner?” This is why the Jewish people are called the “children of the Ever Present One” (*Banim LaMakom*-בנים למקום).

In other words, as they are from the root of their souls above in *HaShem*'s-יהו"ה Godliness, they are called “children-*Banim*-בנים.” However, as they are drawn to manifest in bodies below, they are called a “people-*Am*-עם,” which is the aspect of a servant (*Eved*-עבד).

¹³²² Isaiah 63:16

¹³²³ Jeremiah 31:8

¹³²⁴ Exodus 4:22

¹³²⁵ Deuteronomy 14:1

¹³²⁶ Exodus 15:16

¹³²⁷ Deuteronomy 32:6

5.

The explanation is that the aspect of Understanding-*Binah* בִּינָה is called “the son of *Ya”H-Ben Ya”H* בֶּן יִהְיֶה-הָ.”¹³²⁸ That is, the aspect of the “son-*Ben*-בֶּן” is drawn from the aspect of *Ya”H*-הָ. The aspect of a “son-*Ben*-בֶּן” refers to the aspect of love (*Ahavah*),¹³²⁹ as indicated by the verse,¹³³⁰ “He remembered (*Zachar*-זָכַר) His kindness” [in which the word “*Zachar*-זָכַר” also means “male child”]. This love (*Ahavah*) is drawn down from the aspect of *Ya”H*-הָ. In other words, this comes from contemplating (*Hitbonenut*) the matter [indicated by the verse],¹³³¹ “For with *Ya”H*-הָ did *HaShem*-יהוָה form worlds,” in that the creation of the worlds is from two letters [of His Name *HaShem*-יהוָה].¹³³²

This as stated by our sages, of blessed memory,¹³³³ “The coming world was created with the [letter] *Yod*-י, and this world was created with the [letter] *Hey*-ה, as the verse states,¹³³⁴ ‘When He created them-*b’Heebaram*-בְּהִבְרָאם,’ – read it as, ‘He created them with the [letter] *Hey*-בְּ *Hey Baram*-בְּהִי בְרָאם.’”

¹³²⁸ See Chayei HaNefesh of Rabbi Avraham Abulafia, Part 1, Sod 2; Pardes Rimonim, Shaar 9, Ch. 5, and elsewhere.

¹³²⁹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2.

¹³³⁰ Psalms 98:3; See Tanya, Ch. 43

¹³³¹ Isaiah 26:4

¹³³² Also see the preceding discourse of this year, entitled “*Vayomer Yehoshua* – And Joshua said to the entire nation,” Ch. 4.

¹³³³ Talmud Bavli, Menachot 29b

¹³³⁴ Genesis 2:4

For, “the letter *Hey*-ה is the lightest and most ethereal of all letters, in that it is [almost] intangible.”¹³³⁵

Now, when one contemplates that all worlds are brought into being from these two letters alone, which take up no space at all – similar to how it is in man, that two letters are of utterly no consequence compared to one’s essential power of speech, and are certainly [of no consequence] compared to his power of thought, and most certainly [are of no consequence] compared to the essential self of his soul, in that they literally are like nothing [in comparison], the same is understood here, that the entire world, including this world and the coming world, are inconsequential and take up no space relative to *HaShem*-יהו"ה Himself, blessed is He – through this contemplation he literally will be aroused with love and yearning for the Essential Self and Being of the Singular Preexistent Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of Understanding-*Binah*-בינה, [which spells] “the son of *Ya”H-Ben Ya”H*-יה"ה בן.” That is, through contemplating (*Hitbonenut*) the aspect of *Ya”H*-יה"ה, this brings about the aspect of the “son-*Ben*,” which is the matter of love (*Ahavah*) of *HaShem*-יהו"ה.

The explanation is that in addition to the acquisition of the [people of] Israel who are called “children-*Banim*-בנים” because to the root of their souls Above, moreover, even as the soul manifests in the body, it can come to the aspect of a “child-

¹³³⁵ See the liturgy of Akdamot; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 4 (The Vowels of Creation); Tanya, *Iggeret HaTeshuvah*, Ch. 4 (94b), and in “*Marei Mekomot, Hagahot, v’Ha’arot Ktzarot*” to Tanya there; Also see Tanya, *Iggeret HaKodesh*, Epistle 5 (107b).

Ben-בן,” through contemplating (*Hitbonenut*) of the aspect of *Ya”H-יה”ה*, which arouses love (*Ahavah*) of *HaShem-יהו”ה*, which is the aspect of a “child-*Ben-בן*.”

This then, is what is expressed [in the words], “Avraham, one acquisition.” That is, it refers to the Jewish people as a whole, that there is the acquisition of them in the aspect of a “child-*Ben-בן*,” (as in the verse, “Your Father, your Owner”). This refers to the matter of loving (*Ahavah*) *HaShem-יהו”ה*, like a child who always loves and yearns for his father. This is the matter of Avraham, whose primary mode of serving *HaShem-יהו”ה*, blessed is He, was with the quality of love (*Ahavah*), as it states,¹³³⁶ “Avraham who loved Me.”

Now, the reason Mishnah Avot makes a distinction and separation in stating, “[The people] Israel, one acquisition,” separate and apart from “Avraham, one acquisition,” and derived this from [a different] verse,¹³³⁷ “This people (*Am-עם*) You have acquired,” is because it refers to the matter [indicated by the words], “I am a nation (*Am-עם*) to Him.” (This is as explained above citing Midrash on the verse,¹³³⁸ “My Beloved is mine, and I am His.”)

About this our sages, of blessed memory, explained,¹³³⁹ “Do not only read it as ‘your children-*Banayich-בניך*’¹³⁴⁰ but read it as ‘your builders-*Bonayich-בוניך*.’” “Your builders-

¹³³⁶ Isaiah 41:8

¹³³⁷ Exodus 15:16

¹³³⁸ Midrash Shir HaShirim Rabba to Song of Songs 2:16

¹³³⁹ Talmud Bavli, Brachot 64a

¹³⁴⁰ Isaiah 54:13 – “All your children-*Banayich-בניך* will be students of *HaShem-יהו”ה*.”

Bonayich בוניך” refers to the matter of drawing *HaShem*’s יהו”ה Godliness into the world specifically through the study of Torah.¹³⁴¹

[To explain, the matter of studying Torah specifically relates to the name “Israel,” (and it therefore states, “[The people] Israel-ישראל, one acquisition”). This is because the name “Israel-ישראל” is an acronym¹³⁴² for “There are six-hundred-thousand letters in the Torah-*Yesh Sheesheem Ribo Otiyot LaTorah* לתורה רבוא אותיות לתורה-”]

This is why Torah scholars are called “builders-*Bana'im* בנאים,” being that they are engaged in constructing the world, and as known, a building is constructed with “stones,” as in the teaching,¹³⁴³ “Two stones build two houses, [three stones build six houses] etc.” This refers to the letters (*Otiyot*) of the Torah, through which *HaShem*’s יהו”ה Godliness is drawn down to below, as it states at the giving of the Torah,¹³⁴⁴ “*HaShem*-יהו”ה descended upon Mount Sinai.”

For, as known,¹³⁴⁵ when the Torah was given, the decree preventing the upper from descending below and the lower from ascending above was abrogated. The same is presently so when a person studies Torah in a way of self-nullification (*Bittul*) to *HaShem*-יהו”ה, blessed is He. This is as stated,¹³⁴⁶

¹³⁴¹ Talmud Bavli, Brachot 64a *ibid.*; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹³⁴² Zohar Chadash Ruth 88d; Megaleh Amukot, Ophan 186; See Sefer HaMaamarim 5689 p. 81.

¹³⁴³ Sefer Yetzirah 4:12

¹³⁴⁴ Exodus 19:20

¹³⁴⁵ Midrash Tanchuma Va’era 15; Shemot Rabba 12:3

¹³⁴⁶ Talmud Bavli, Brachot 22a; See Torah Ohr, Yitro 67b

“Just as then [at the giving of the Torah] there was awe, fear, quaking and trembling, so too [in every generation, Torah must be studied] with awe, fear, quaking and trembling.” Through this we draw down *HaShem*’s יהו"ה Godliness into the aspect of “this people (*Am*-עם) (You have acquired).”

In other words, when there is a lack of arousal of love of *HaShem*-יהו"ה, blessed is He, which is the aspect of the “child-*Ben*-בן,” and (as explained above) is referred to as, “Avraham, one acquisition,” there then must be service of Him in the aspect of a “servant-*Eved*-עבד,” as indicated by “Israel, one acquisition,” about whom the verse states,¹³⁴⁷ “Until Your people (*Amcha*-עמך) pass through, *HaShem*-יהו"ה – until this people (*Am*-עם) You have acquired pass through,” in which they specifically are called by the [lesser term] “people-*Am*-עם,” because the [word] “people-*Am*-עם” and [the word] “servant-*Eved*-עבד” are one and the same matter.¹³⁴⁸

6.

Now, although at first glance, it would seem that the level of a servant-*Eved*-עבד (or “people-*Am*-עם”) is lower than the level of a child, there nevertheless is an element of superiority in a servant (*Eved*-עבד) that a child (*Ben*-בן) does not have. That is, a servant serves with fear (*Yirah*), which reaches higher than the service of a child, in that a child only serves with love (*Ahavah*).

¹³⁴⁷ Exodus 15:16

¹³⁴⁸ See Ohr HaTorah, Shavuot p. 207.

The explanation is that there are two aspects of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He. There is the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה, and the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה. Nevertheless, the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה is rooted in the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה.

To explain, fear of punishment (*Yirat HaOnesh*) is the lowest level of fear, as known from books of Mussar. However, there also is fear of punishment (*Yirat HaOnesh*) that is fear of *HaShem*'s-יהו"ה exaltedness (*Yirat HaRomemut*). To clarify, in general, the matter of punishment (*Onesh*) is for the purpose of refining, whitening, purifying, and cleansing that which one has blemished etc., so that he will then be capable of receiving the reward for the *mitzvot* [that he did] in the Garden of Eden (*Gan Eden*), and certainly in the coming future, when the *mitzvah* itself will be revealed.

We thus find that [in reality] the punishment (*Onesh*) is the ultimate goodness and kindness, in that it enables a person to then be capable of deriving benefit from the *HaShem*'s-יהו"ה Supernal pleasure, as in the teaching,¹³⁴⁹ “Better to be judged and be brought into the coming world.”

(From this teaching we can also understand the greatness and awesomeness of the *mitzvot*, such that all the punishments of purgatory (*Gehinom*), which are utterly beyond the sufferings of *Iyov*,¹³⁵⁰ are worthwhile in order to be capable of receiving the delight derived from the *mitzvot*.)

¹³⁴⁹ Talmud Bavli, Chagigah 15b

¹³⁵⁰ See Tanya, Iggeret HaTeshuvah, Ch. 12; Derech Mitzvotecha 1b

This being so, here fear of punishment (*Yirat HaOnesh*) is not fear of the punishment itself, being that, in and of itself, the punishment is the ultimate goodness and kindness. Rather, here fear of punishment (*Yirat HaOnesh*) means that through the punishment he comes to understand the great blemish that he caused in the honor and exaltedness of *HaShem*-יהו"ה, blessed is He, by transgressing His negative commandments and failing to do His positive commandments, such that to erase the sin, he is deserving of bitter punishment.

Moreover, the greater the punishment, the greater blemish he caused to the honor and exaltedness of *HaShem*-יהו"ה, blessed is He. We thus find that fear of punishment (*Yirat HaOnesh*) and fear of *HaShem*'s-יהו"ה exaltedness (*Yirat HaRomemut*) are one and the same etc.

Thus, through fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, we reach even higher than what is attained through love (*Ahavah*) of *HaShem*-יהו"ה. This then, is the meaning of “[The people] Israel, one acquisition,” and “This people (*Am*-עם) that You acquired.” That is, this refers to the level of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, that is the toil of a servant (*Eved*-עבד). In other words, this matter is much higher than “Avraham, one acquisition,” which is acquisition of the aspect of the “child-*Ben*,” and is the aspect of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He.¹³⁵¹

¹³⁵¹ The conclusion of this discourse is missing.

Discourse 21

*“Shiviti HaShem L’Negdi Tamid -
I have set HaShem before me always”*

Delivered on Shabbat Parshat Naso,
9th of Sivan, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁵² “I have set *HaShem*-יהו"ה before me always.” We previously explained (in the discourse of the holiday of Shavuot)¹³⁵³ that the Baal Shem Tov explains¹³⁵⁴ that the word “I have set-*Shiviti*-שויתי” means “equanimity-*Hishtavut*-השתוות.” We thus can say that, “I have set *HaShem*-*Shiviti HaShem*-יהו"ה,” refers to the matter of “equanimity-*Hishtavut*-השתוות” in the Name *HaShem*-יהו"ה.

To clarify, though I have not seen this explanation [written] anywhere, however, being that “a [Torah] verse never departs from its simple meaning,”¹³⁵⁵ and the simple meaning is that [the word] “I have set-*Shiviti*-שויתי” refers to *HaShem*-

¹³⁵² Psalms 16:8

¹³⁵³ It seems that the intention is either to the discourse entitled “*b’Sha’ah She’heekdeemoo*” of the first night of Shavuot (toward morning) or to the missing portion of the preceding discourse entitled “*Chamishah Kinyanim* – Five acquisitions” of the second day of Shavuot. In either case, the section referenced is missing. See however, the Sichah talk of the second day of Shavuot of this year, 5720, Ch. 10 and on (Torat Menachem, Vol. 28 p. 118 and on).

¹³⁵⁴ Tzavat HaRivash, translated as The Way of The Baal Shem Tov, 2

¹³⁵⁵ Talmud Bavli, Shabbat 63a

יהו"ה (I have placed *HaShem*-יהו"ה before me always),¹³⁵⁶ it therefore is understood that the explanation of the Baal Shem Tov that the word “I have set-*Shiviti*-שוייתי” means “equanimity-*Hishtavut*-השתוות,” (that is, the word “I have set-*Shiviti*-שוייתי” refers to the person himself, in that whatever happens, it all is equal to him), we can also explain that it refers to *HaShem*-יהו"ה (as in the simple meaning). That is, this is the matter of equanimity (*Hishtavut*-השתוות) in the Name *HaShem*-יהו"ה itself.

2.

Now, the explanation is that in the name *HaShem*-יהו"ה there is a matter of division, in that the Name *HaShem*-יהו"ה has four letters corresponding to four distinct levels. Moreover, the Name *HaShem*-יהו"ה is vowelized with different vowels, as we find in the Alter Rebbe's siddur¹³⁵⁷ that each blessing is printed with different vowels for the Name *HaShem*-יהו"ה, some with the vowel *Komatz*-קמץ, some with the vowel *Patach*-פתח etc.] Each vowelization of the Name *HaShem*-יהו"ה indicates the drawing down of the name *HaShem*-יהו"ה in a different way.¹³⁵⁸

¹³⁵⁶ Rashi and Metzudot commentaries to Psalms 16:8

¹³⁵⁷ Siddur Im Divrei Elohi'm Chayim, and see Shaar HaKollel 6:9, and the introduction to the siddur there, note 3; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 17 and on; Siddur of the Arizal, and elsewhere.

¹³⁵⁸ See Ginat Egoz of Rabbi Yosef Gikatilla translated as HaShem Is One, Vol. 1, The Gate of His Sanctuary (*Shaar HaHeichal*); Vol. 4 (The Vowels of Creation); Ohr HaTorah, VaEtchanan, p. 379 and on; Sefer HaLikkutim (Tzemach Tzedek), section on “*Nekudoṯ*” and “*Pratei HaNekudoṯ*” p. 285 and on; Sefer HaMaamarim 5698 p. 112, p. 123, and elsewhere.

However, it should be pointed out that the divisions relating to the vowels are not true divisions at all. That is, they cannot compare to the matter of inter-weaving (*Shiluv*) the Name *HaShem*-יהו"ה with His titles, such as inter-weaving (*Shiluv*) the Name *HaShem*-יהו"ה with His title "Lord-Adon" אדני¹³⁵⁹ or inter-weaving (*Shiluv*) the Name *HaShem*-יהו"ה with His title "God-Elo" אלהים¹³⁶⁰. For, in the matter of inter-weaving (*Shiluv*), the aspect that is primarily sensed is the added title (either "Lord-Adon" אדני¹³⁵⁹ or "God-Elo" אלהים¹³⁶¹),¹³⁶¹ whereas the Name *HaShem*-יהו"ה is only interwoven into it, meaning that it is drawn down and revealed through it.

In contrast, in the various ways by which the Name *HaShem*-יהו"ה is vowelized, the Name *HaShem*-יהו"ה is sensed in all of them. Even so, in the matter of vowelizing the Name *HaShem*-יהו"ה, there is a matter of division.

Now, the above-mentioned divisions are in all levels of the Name *HaShem*-יהו"ה, which consists of two general levels. That is, there is the lower Name *HaShem*-יהו"ה and the upper Name *HaShem*-יהו"ה.¹³⁶² It goes without saying that in the lower Name *HaShem*-יהו"ה there certainly are divisions. However, in the upper Name *HaShem*-יהו"ה there also is division.

¹³⁵⁹ אידהבני"ה or יאהדונה"י

¹³⁶⁰ אילההיה"ם or יאהלהה"ם

¹³⁶¹ See Tanya, Shaar HaYichud v'HaEmuna, Chapter 7; Likkutei Torah, Drushim L'Shabbat Shuvah 65d.

¹³⁶² Torah Ohr, Beshalach 61d and on; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

On the contrary, in the upper Name *HaShem*-יהו"ה the matter of division is to an even greater extent than how it is in the lower Name *HaShem*-יהו"ה. That is, since the existence of the letters (*Otiyot*) of the upper name *HaShem*-יהו"ה are much loftier, the division between them is therefore much greater.

However, there is an even higher aspect of the Name *HaShem*-יהו"ה, and about this the verse states,¹³⁶³ "I have set (*Shiviti*-שׁוִיִּיתִי) *HaShem*-יהו"ה before me always," [in which the term "I have set-*Shiviti*-שׁוִיִּיתִי"] indicates "equanimity-*Hishtavut*-הִשְׁתַּוּוּת." That is, there is no division whatsoever in this aspect [of the Name *HaShem*-יהו"ה]. This refers to the Name *HaShem*-יהו"ה without vowels,¹³⁶⁴ and beyond this, without letters (*Otiyot*) at all.¹³⁶⁵ This is the Name *HaShem*-יהו"ה as it precedes the restraint of the *Tzimtzum*.

Now, more generally, this also applies after the restraint of the *Tzimtzum*. This refers to the Name *HaShem*-יהו"ה as it is in the Crown-*Keter*. This is because the Crown-*Keter* is the matter of desire (*Ratzon*), and as known, desire (*Ratzon*) is in way of equanimity (*Hishtavut*-הִשְׁתַּוּוּת) in that desire (*Ratzon*) is equal wherever it is.¹³⁶⁶ In other words, by the same [power of] desire (*Ratzon*) that a person desires something lofty, he can also desire something lowly. Moreover, the strength of the desire remains equal in the both. It thus is understood that in

¹³⁶³ Psalms 16:8

¹³⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Sanctuary (Shaar HaHeichal)*; Also see Ohr HaTorah *ibid.* p. 384.

¹³⁶⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

¹³⁶⁶ *Likkutei Torah*, Naso 24a, and elsewhere.

the Crown-*Keter* the Name *HaShem*-יהו"ה is also in a way of equanimity (*Hishtavut*-השתוות). That is, there are no divisions in it, not even a division of vowels.

(Though as known, the Name *HaShem*-יהו"ה vowelized with the vowel *Komatz*-קמץ refers to the Crown-*Keter*,¹³⁶⁷ nonetheless, the vowelization of this Name with the *Komatz*-קמץ is essential to it [*Nikud Atzmi*].) Likewise, in this aspect there is not even division stemming from the letters (*Otiyot*).

Thus, in this aspect there is a true matter of equanimity (*Hishtavut*-השתוות) in the name *HaShem*-יהו"ה (as in "I have set *HaShem-Shiviti HaShem*-יהו"ה שויתי יהו"ה"). This is because not only is there no division stemming from the vowels (*Nikud*), but there also is no division stemming from the letters (*Otiyot*).

3.

To explain in greater detail, the Zohar states,¹³⁶⁸ "There are no desires (*Re'utin*), no lights (*Nehorin*), and no candles (*Botzinin*) in that Unlimited One (*Ein Sof*).” The explanation¹³⁶⁹ is that candles (*Neirot*) refer to the aspect of vessels (*Keilim*), including the lights (*Orot*) as they manifest in the vessels (*Keilim*), which Zohar calls "His organs." The lights

¹³⁶⁷ Ohr HaTorah, VaEtchanan, p. 379 and on; Sefer HaLikkutim (Tzemach Tzeddek), section on "*Nekudot*" and "*Pratei HaNekudot*" p. 285 and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation).

¹³⁶⁸ Zohar II 239a; Zohar III 26b

¹³⁶⁹ See *Hemshech* 5627 Vol. 2, p. 914

(*Nehorin*) refer to the lights (*Orot*) that transcends manifestation in vessels (*Keilim*), which Zohar calls “His life force.” Even higher is the aspect of the desires (*Re’utin*), which are the desire (*Ratzon*) for the *Sefirot*.

Now, the aspect of candles (*Botzinin*), referring to the lights (*Orot*) as they manifest in vessels (*Keilim*), certainly has the matter of division. The same is true of the lights (*Orot*) before they manifest in vessels (*Keilim*), which is the matter of the “lights” (*Nehorin*), in that they too have a matter of division.

Even the “desires” (*Re’utin*) which refer to the desire (*Ratzon*), meaning as the *Sefirot* are in the Crown-*Keter* – even though the general matter of desire (*Ratzon*) is in a way of equanimity (*Hishtavut*-השתווה) (as explained above), nevertheless, this is not a true matter of simplicity (*Psheetoot*).

It thus is in this regard that Zohar states, “There are no desires (*Re’utin*), no lights (*Nehorin*), and no candles (*Botzinin*) in that Unlimited One (*Ein Sof*).” In other words, the Unlimited One, *HaShem*-יהו"ה, blessed is He, transcends division altogether. That is, He transcends the divisions of “candles” (*Botzinin*), the divisions of “lights” (*Nehorin*), and even the divisions of “desires” (*Re’utin*).

Now, just as this is so of the *Sefirot*, so it is of the Name *HaShem*-יהו"ה – as it relates to the matter of the *Sefirot*. For, when the Name *HaShem*-יהו"ה, is spelled fully (*Miluy*) it has ten letters (י ו ד ה ך ם ן ף ץ) corresponding to the ten *Sefirot*. That is, there are the aspect of “candles” (*Botzinin*), the aspect of “lights” (*Nehorin*), and even the aspect of “desires” (*Re’utin*), which is the matter of the Name *HaShem*-יהו"ה of the Crown-

Keter. For, even though it transcends division in general, nonetheless, this is not the true matter of simplicity (*Psheetoot*).

However, there is an even higher aspect of the Name *HaShem*-יהו"ה that even transcends the aspect of “desires” (*Re'utin*), and is “not desires” (*Lav Re'utin*). This refers to the Name *HaShem*-יהו"ה (explained in *Ginat Egoz*),¹³⁷⁰ which is the aspect of His ability (*Yecholet*)¹³⁷¹ (which even transcends desire-*Ratzon*).¹³⁷² This is the Name *HaShem*-יהו"ה that has no letters (*Otiyot*),¹³⁷³ and in this there is the true matter of equanimity (*Hishtavut*-השתוות).

In other words, even though He has the ability (*Yecholet*) for each power in particular, nevertheless, this is not in a way that there is an ability for one power and an ability for another power. Rather here, the ability for all powers, as well as the ability for the absence of all powers, is all one matter.

To further clarify, it is explained¹³⁷⁴ that there even is the matter of the Name *HaShem*-יהו"ה which entirely transcends the aspect of “ability” (*Yecholet*), which is the true matter of [the teaching],¹³⁷⁵ “Before to the creation of the world there was

¹³⁷⁰ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, cited by the holy ShaLa”H 5a, and explained in *Ohr HaTorah*, *Yitro* p. 836-839; *Hemshech Samech Vav* 5666, p. 431; *Sefer HaMaamarim* 5677, p. 72 and on, and elsewhere.

¹³⁷¹ *Ohr HaTorah* *ibid.* p. 839; *Sefer HaMaamarim* 5656 p. 381, 382 and on; *Hemshech* 5666 p. 431; *Sefer HaMaamarim* 5677 p. 72 and on.

¹³⁷² *Sefer HaMaamarim* 5656 *ibid.*

¹³⁷³ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 *The Gate of Intrinsic Being (Shaar HaHavayah)* cited in *Hemshech Samech Vav* 5666, p. 431.

¹³⁷⁴ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* *ibid.*

¹³⁷⁵ *Pirke d'Rabbi Eliezer*, Ch. 3

Him and His Name alone.” However, more generally, even the Name *HaShem*-יהו"ה in the Crown-*Keter* is in a way of equanimity (*Hishtavut*-השתוות). For desire (*Ratzon*) (and this also applies to pleasure-*Ta'anug*) is equally present everywhere (as explained above).

4.

This then, is the meaning of, “I have set *HaShem*-יהו"ה before me always.” That is, our service of *HaShem*-יהו"ה, blessed is He, must be in a way of “I have set *HaShem-Shiviti HaShem*-שויתי” as a term of “equanimity-*Hishtavut*-השתוות.” In other words, even on those levels in which there is division, we draw down the aspect of *HaShem*-יהו"ה which transcends division, meaning, the Name *HaShem*-יהו"ה that has no vowels, and even higher, the Name *HaShem*-יהו"ה that has no letters, and even higher, the aspect of “there was Him and His Name alone,” which generally refers to the Simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

It should be added that this is also hinted in the fact that the verse states “(I have set *HaShem*-יהו"ה before me) **always-Tamid**-תמיד,” indicating eternity, meaning that in this there is no change whatsoever. For, in regard to all light (*Ohr*), even the loftiest level of light (*Ohr*), since light is revelation, it is applicable for it to undergo change. However, the true matter of eternity (“always-*Tamid*-תמיד”), in which there is no change, specifically stems from the Essential Self of the

Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.¹³⁷⁶

5.

Now, this is connected to the general matter of the giving of the Torah. For, about the Torah the verse states,¹³⁷⁷ “I was then (*VaEheveh*-וָאֵהֵיְהִי) His nursling, I was then His delight every day, playing before Him at all times etc.” That is, the Torah is the essential delight and pleasure of *HaShem*-יהו"ה, blessed is He, as it is in an aspect of simplicity (*Psheetoot*).

From there it traveled and descended through many levels [which are five general levels, as explained elsewhere¹³⁷⁸ about [the five aspects enumerated in] the verse,¹³⁷⁹ “I was then His nursling, I was then His delight every day, playing before Him at all times, playing in the inhabited areas of His earth, My delights are with the children of man”], until it is drawn down to manifest in the understanding and comprehension of human intellect below, in a way of division etc. However, through the study of Torah, man elevates Torah as it is below, to its root in

¹³⁷⁶ See Likkutei Sichot Vol. 5 p. 98 and the notes there.

¹³⁷⁷ Proverbs 8:30; Tanya Kuntres Acharon 161a; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Masa HaAron BaKatef (40b and on); Discourse entitled “*VaEheveh Etzlo Amon*” 5721 (Torat Menachem, Sefer HaMaamarim Sivan p. 419 and on); Also see Midrash Bereishit Rabba 1:1

¹³⁷⁸ See Maamarei Admor HaZaken 5565 Vol. 1 p. 507 and on; with the glosses in Ohr HaTorah Shir HaShirim Vol. 2, p. 707 and on; Sefer HaMaamarim 5665 p. 73; *Hemshech* 5672 Vol. 1 p. 374; Also see the discourse entitled “*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years,” of the year 5711, translated in The Teachings of The Rebbe 5711, Discourse 11, Ch. 3 (Sefer HaMaamarim 5711 p. 94 and note 26 there), and elsewhere.

¹³⁷⁹ Proverbs 8:30-31 *ibid*.

the essential delight of *HaShem*-יהו"ה, blessed is He, which transcends division.

This likewise is so in the root of the Torah. For, as our sages, of blessed memory, explained,¹³⁸⁰ the verse, "I was with Him as a nursling-*Amon*-אמון," means, "I was the craftsman's tool-*Kli Umanuto*-כלי אומנתו of the Holy One blessed is He." In other words, even as the Torah is "with Him-*Etzlo*-אצלו," as in "I was with Him (*Etzlo*-אצלו) as a nursling-*Amon*-אמון," in which "the word '*Amon*-אמון' means 'wondrous-*Mufלא*-מופלא'¹³⁸¹ and "the word '*Amon*-אמון' means 'hidden-*Mutzna*-מוצנע' etc."¹³⁸² nevertheless it still is connected to the aspect called "the craftsman's tool-*Kli Umanuto*-כלי אומנתו," in which the term "vessel-*Kli*-כלי" is used, referring to the [lower aspect of] the vessels (*Keilim*), (meaning, the "candles-*Botzinin*").

This itself grants empowerment to even bind the aspect of the "candles" (*Botzinin*), where the primary aspect of division is, to the aspect that even transcends the "desires" (*Re'utin*), that is, to the ultimate simplicity of *HaShem*-יהו"ה Himself, blessed is He.

This then, is the matter of "I have set *HaShem-Shiviti HaShem*-יהו"ה שוייתי." That is, even in the levels where there is division, the level of the Name *HaShem*-יהו"ה that transcends division should be drawn down, as explained above.

¹³⁸⁰ Midrash Bereishit Rabba 1:1

¹³⁸¹ Tikkunei Zohar, Tikkun 42 (81b); Me'orei Ohr, Ma'arechet 1, Ot 95

¹³⁸² Midrash Bereishit Rabba 1:1 *ibid*.

6.

This is why there also is the matter of, “I have set *HaShem*-יהו"ה before me always,” even in the very lowest level. This is as mentioned at the beginning of Shulchan Aruch (the Code of Jewish Law)¹³⁸³ in regard to a person’s service of *HaShem*-יהו"ה, blessed is He, even before reciting the “*Modeh Ani*” prayer [upon waking in the morning].

Through this, we come to an even higher level in the matter of “I have set-*Shiviti*-שויתי,” which is that a person’s service of *HaShem*-יהו"ה, blessed is He, is such that whatever happens is all equal (*Hishtavut*-השתוות) to him (as the Baal Shem Tov explained).

This is to such an extent that we come to the highest level of “I have set *HaShem-Shiviti HaShem*-יהו"ה שויתי יהו"ה,” which is the matter of equanimity (*Hishtavut*-השתוות) in the Name *HaShem*-יהו"ה itself. That is, we reach that aspect of *HaShem*-יהו"ה that transcends division, and we ultimately reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

From there we affect a drawing down to below as well, to the point that there even is a drawing down into matters that initially stood in opposition, so that they too are transformed to goodness. This is indicated by the specific wording, “I have set *HaShem*-יהו"ה **before me** (*L’Negdi*-לנגדי) always,” [in which the word “*L’Negdi*-לנגדי” also means “opposite me” or

¹³⁸³ See Rama to the beginning of Orach Chayim 1:1

“opposed to me”]. That is, even those matters that were in opposition (*Menagdim*-מנגדים) to holiness are themselves transformed to holiness, to the point that they are elevated to the aspect of “I have set *HaShem* always-*Shiviti HaShem Tamid*-שויתי יהו"ה תמיד.”

Similarly, from there, there is a drawing down of abundant bestowal without any limitation whatsoever, even as it relates to all physical matters, as in the verse cited at the end of *Shulchan Aruch*,¹³⁸⁴ “Whoever is goodhearted feasts continually-*Tamid*-תמיד.”

¹³⁸⁴ Proverbs 15:15; Rama to Siman 697

Discourse 22

“*V’Atah Yigdal Na Ko’ach Adona’y* -
And now, may the strength of the Lord be magnified”

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁸⁵ “And now, may the strength of the Lord-*Adona’y*-יְיָ אֱלֹהֵינוּ be magnified as You have spoken, saying.” About this Zohar states,¹³⁸⁶ “About this we learned¹³⁸⁷ that whosoever answers with all his strength, ‘Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)’ they tear up his sentence of seventy years.”

Rabbi Moshe Zacuto explains that this verse (“And now, may the strength of the Lord-*Adona’y*-יְיָ אֱלֹהֵינוּ be magnified etc.”) is written in Moshe’s prayer about the matter of the spies, when *HaShem*-יְיָ אֱלֹהֵינוּ said to him,¹³⁸⁸ “Until where (*Ad Anah*- עַד אֲנִי) will this people provoke me?” The verse does not say “Until when-*Ad Matai*- עַד מַתַּי,” indicating a length in time, but

¹³⁸⁵ Numbers 14:17

¹³⁸⁶ This is the version of the teaching (regarding the seventy years) as it is in Zohar III 20a (Ra’aya Mehmna); Introduction to Tikkunei Zohar 4b; Tikkun 19 (40a); Zohar Chadash 113c; Rif to Brachot Ch. 3 (21b), and Rosh there (section 19); Tur Orach Chayim 56; Shulchan Aruch of the Alter Rebbe, Orach Chayim 56:2.

¹³⁸⁷ Talmud Bavli, Shabbat 119b

¹³⁸⁸ Numbers 14:11

instead specifies “Until where-*Ad Anah*-עד אנה” referring to an expanse in space (*Makom*-מקום) etc.

This is because they had already transgressed ten sins by which they blemished the ten *Sefirot* of Kingship-*Malchut*. (That is, they blemished the aspect of “space-*Makom*-מקום,” which is the *Sefirah* of Kingship-*Malchut*, in all its aspects.)¹³⁸⁹ The verse therefore states, “Until where (*Ad Anah*-עד אנה) will this people provoke me?” meaning, “Until what place (*Makom*-מקום) will their blemish reach?”

This is why our teacher Moshe said, “And now, may the strength of the Lord-*Ko’ach Adona’y*-כה אדוני” be magnified.” That is, [he prayed] for the magnification of the Crown-*Keter*-כתר and Wisdom-*Chochmah*-חכמה (which form the acronym “strength-*Ko’ach*-כה”) to illuminate in *HaShem*’s-יהוה title “Lord-*Adona’y*-אדוני” (which is the aspect of Kingship-*Malchut*).¹³⁹⁰

That is, to repair the blemish in the aspect of space-*Makom*-מקום (Kingship-*Malchut*) it is necessary to draw down from an aspect that transcends the aspect of “space-*Makom*-מקום.” This refers to drawing down Wisdom-*Chochmah* and the Crown-*Keter*, which are the matter of the letter *Yod*-י and the thorn of the letter *Yod*-י of His Name *HaShem*-יהוה, blessed

¹³⁸⁹ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 7 (82a), and elsewhere.

¹³⁹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 7 *ibid.*; Likkutei Torah, Shlach 39b; Ohr HaTorah, Shlach p. 476.

is He.¹³⁹¹ Through doing so, the blemish and lacking in the aspect of Kingship-*Malchut* is filled.

This likewise is the matter of answering “Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)” with all of one’s strength (*Ko’ach*-כה).¹³⁹² For, “His Great Name (*Shmei Rabba*-שמיה רבא)” refers to the aspect that transcends the chaining down of the worlds (*Hishtalshelut*). Thus, “May His Great Name be blessed” means that the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) should be drawn down “forever and forever and ever-*L’Olam u’L’Olmei Almaya*-עלמיא-עלמיא-עלמיא,” referring to the general totality of all worlds (*Olamot*-עולמות), until this world below.

Through this, *HaShem* ’s-ה"ה Supernal intent that, “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is fulfilled.¹³⁹³ In other words,¹³⁹⁴ He desires to dwell in the lower worlds to the same extent as He “dwells” in Himself, so to speak.

¹³⁹¹ See Zohar III (Ra’aya Mehemna) 17a; Introduction to Tikkunei Zohar 6b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*); Also see Tanya, Iggeret HaTeshuvah, Ch. 4.

¹³⁹² See the discourse entitled “*v’Atah Yigdal Na*” in Ohr HaTorah, Shlach p. 486 and on; 5678 (Sefer HaMaamarim 5678 p. 344 and on); Likkutei Torah, Shlach 48c; Ohr HaTorah, Shir HaShirim Vol. 1, p. 264; See the discourse by the same title of the year 5686 (Sefer HaMaamarim 5686 p. 331 and on), and 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 308a and on); Also see the discourse entitled “*v’Atah Yigdal Na* – And now may the strength of the Lord be magnified” of last year 5719, translated in The Teachings of The Rebbe 5719, Discourse 26 (Torat Menachem, Sefer HaMaamarim Sivan p. 378); 5735 (Sefer HaMaamarim 5735 p. 411).

¹³⁹³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹³⁹⁴ See the discourse entitled “*Zachor*” 5678 (Sefer HaMaamarim 5678 p. 193).

By way of analogy, this is like a person who comes and dwells in his friend's house. When he does so, his essential self – as he is – dwells in his friend's house to the same degree as when he dwells in his own house. The same is so of the matter of a “dwelling place in the lower worlds,” namely, that there should be the revelation below of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Through the above, “they tear up his sentence of seventy years.” This is because the sentence stems from the aspect of “space-*Makom*-מקום,” which is Kingship-*Malchut*, and is the matter of “seventy years.” That is, this refers to the ten *Sefirot* of Kingship-*Malchut* as they each include all seven emotional qualities (*Midot*). However, due to the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), “they tear up his sentence.”

From all the above it is understood that the aspect of “His Great Name (*Shmei Rabba*-רבא-שמיה)” even transcends the root of “space-*Makom*-מקום.” For, since the blemish reached the entire chaining down of the worlds (*Hishtalshelut*), it therefore is necessary to affect a drawing down not only from higher than “space-*Makom*-מקום,” but even from higher than the root of “space-*Makom*-מקום.” This is the aspect of “His Great Name (*Shmei Rabba*-רבא-שמיה),” which [in the Holy Tongue] is

called “*Shmo HaGadol*-שמו הגדול,”¹³⁹⁵ which precedes and transcends the restraint of the *Tzimtzum*.

2.

The explanation is that¹³⁹⁶ it states in Pirke d’Rabbi Eliezer,¹³⁹⁷ “Before the creation of the world, there was Him and His Name alone.” About this Avodat HaKodesh states,¹³⁹⁸ “This even applies to before the Upper Emanation (*Atzilut*) etc.” That is, when it states, “Before the creation of the world,” it refers to before the restraint of the *Tzimtzum*.

Even though it states “before the creation-*Nivra*-נברא” (and not “before the emanation-*Ne’etzal*-נאצל”), nevertheless, here the word “creation-*Briyah*-בריאה” is (as explained by the Ramban in his Torah commentary),¹³⁹⁹ “the creation of novel existence.”

Therefore, even the world of Emanation (*Atzilut*) (as well as that which transcends the world of Emanation (*Atzilut*)) is included in the word “creation-*Briyah*-בריאה” here. This refers to the matter of the vessels (*Keilim*), for, as known, it was

¹³⁹⁵ See Talmud Bavli, Brachot 3a and Tosefot entitled “*Oneen*-עונין” there; Likkutei Torah Shlach 48c *ibid.*, Re’eh 18d.

¹³⁹⁶ See the discourse entitled “*Zachor*” 5678 *ibid.* (Sefer HaMaamarim 5678 p. 189 and on).

¹³⁹⁷ Pirke d’Rabbi Eliezer, Ch. 3; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹³⁹⁸ Avodat HaKodesh, Chelek HaYichud, Ch. 2

¹³⁹⁹ Ramban (Nachmanides) to Genesis 1:1

through the restraint of *Tzimtzum* that the vessels (*Keilim*) were brought into novel existence.¹⁴⁰⁰

This then, is the meaning of “before the creation of the world.” That is, before the restraint of the *Tzimtzum* “there was Him and His Name alone.” The word “Him-*Hoo*-הוא” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, and “His Name-*Shmo*-שמו” refers to His light (*Ohr*-אור).¹⁴⁰¹

Now, within the light (*Ohr*-אור) itself, the word “Him-*Hoo*-הוא” refers to the essential self the light (*Etzem HaOhr*-עצם האור), whereas “His Name-*Shmo*-שמו” refers to the expression and revelation of the light (*Hitpashtut v’Giluy HaOhr*-התפשטות וגילוי האור).

Now, when this teaching states “**there was-*Hayah***-היה Him and His Name alone,” the word “there was-*Hayah*-היה” is not only past tense, meaning that this was so previously, being that even now (after the restraint of the *Tzimtzum*) this is still so. Rather, what is meant is the truth of His being, blessed is He, that is, the true reality of His Being which precedes any restraint of *Tzimtzum*, since He is singularly unique in His preexistent intrinsic Being,¹⁴⁰² namely, “there was Him and His Name alone.”

In other words, not only is there the essential self of the light (*Etzem HaOhr*-עצם האור) of *HaShem*-יהוה, blessed is He,

¹⁴⁰⁰ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 3.

¹⁴⁰¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

¹⁴⁰² See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

but there even is the expression and revelation of the light (*Hitpashtut v'Giluy HaOhr*-האור-התפשטות וגילוי) of *HaShem*-יהו"ה, all of which is included in the simple oneness of *HaShem*-יהו"ה, blessed is He, as He is in the ultimate state of simplicity.

The explanation is that, as known, the arousal of the desire for worlds occurred in the light (*Ohr*-אור), and is the matter of revelation to another. However, this is not so of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the arousal of desire, which is the light (*Ohr*-אור) that is revealed to Himself.

This [explains] the matter of the essential self of the light (*Etzem HaOhr*-האור-עצם) of *HaShem*-יהו"ה, blessed is He, and the expression and revelation of His light (*Hitpashtut v'Giluy HaOhr*-האור-התפשטות וגילוי), which are [the aspects of] "Him and His Name."

This likewise is the matter of "Sefirot to no end."¹⁴⁰³ Now, at first glance this is not understood, being that, as known, there are ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*)¹⁴⁰⁴ that are hidden in their Emanator. Thus, since in the Emanator there also are ten *Sefirot*, this being so, what is the meaning of "Sefirot to no end"?

However, the explanation is that¹⁴⁰⁵ it is specifically applicable to discuss ten *Sefirot* in the aspect of the arousal of

¹⁴⁰³ Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 169 (cited in the discourse entitled "Zachor" 5678 *ibid.*), and with the glosses see *Ohr HaTorah*, *Shir HaShirim* Vol. 3, p. 966.

¹⁴⁰⁴ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11, and elsewhere.

¹⁴⁰⁵ See *Hemshech* 5666 p. 184 and on; Also see *Shaar HaYichud* (*The Gate of Unity*) *ibid.*, Ch. 10.

the desire – which is the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that relates to worlds. In contrast, this is not so of the light (*Ohr*) of *HaShem*-יהו"ה that relates to Himself, which is utterly without limit (*Bli Gvul*). It therefore is inapplicable for there to be a limitation of “ten and not nine, ten and not eleven”¹⁴⁰⁶ there, except in a way of “*Sefirot* to no end.”

However, in the general matter of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, there are no limitations whatsoever, and therefore, all its aspects – including “His Name-*Shmo*” – שמו-” – are in a way that “there was Him and His Name alone.”

This may be understood¹⁴⁰⁷ by the explanation in the additions to Torah *Ohr*¹⁴⁰⁸ about the matter of a name (*Shem*-שם). That is, although the matter of a person’s name (*Shem*-שם) is generally [given] as an example for the matter of the light (*Ohr*-אור) of *HaShem*-יהו"ה Above, nevertheless, this example is not perfectly aligned.

To explain, when it comes to the matter of the praises by which a person is praised, that he is wise or kind or the like, through which we arouse a revelation of wisdom or kindness [in him], even before he became roused in them, these powers already existed in him, only that they were concealed in his essence in a way of an essential *Heyulie* power.

In contrast, this is not so of a name (*Shem*-שם). That is, it is inapplicable to say that it was previously there in a

¹⁴⁰⁶ Sefer Yetzirah 1:4

¹⁴⁰⁷ See Sefer HaMaamarim 5657 p. 191 and on; *Hemshech* 5666 *ibid*.

¹⁴⁰⁸ Torah *Ohr* 102a, 103c

concealed way, not even in a way of a hidden essential *Heyulie* power etc. Nonetheless, even so, we see that a person's name (*Shem*-שם) is related to himself. We see this in the fact that he is specifically aroused when his name is called, which is not so if he is called by a different name. From this it is understood that one's name (*Shem*-שם) has some relationship to himself.

However, in the matter of the Name (*HaShem*-השם) as it is Above, in *HaShem*'s יהו"ה Godliness, it is in a way that it previously had no existence whatsoever, and was only an ability (*Yecholet*). This is because the ability has no actual existence at all, in that it solely is the existence of the ability (*Yecholet*) itself.

Moreover, this is in such a way that the ability (*Yecholet*) for this [specific] power and the ability (*Yecholet*) for a different power is utterly equal, stemming from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is all-capable and thus is capable of the impossible.¹⁴⁰⁹

This then, explains [the teaching], "There was Him and His Name alone." That is, even the aspect of "His Name-*Shmo*-שמך" as it was before to the restraint of the *Tzimtzum*, is included in the simple oneness of *HaShem*-יהו"ה Himself, blessed is He, as indicated by the word "alone-*Bilvad*-בלבד."

This then, is the matter of "May His Great Name be blessed forever and forever and ever- *Yehei Shmei Rabba Mevorach L'Olam u'L'Olmei Almaya*- יהא שמייה רבא מברך לעלם

¹⁴⁰⁹ See Shaalot U'Teshvot of the Rashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b.

ולעלמי עלמיה.” That is, “His Great Name,” which is the matter of “*Shmo HaGadol*-שמו הגדול” – meaning, that which is indicated by “Him and His Name alone” – should be drawn down “forever and forever and ever-*L’Olam u’L’Olmei Almaya*-עלמיה ולעלם ולעלמי עלמיה,” referring to the general worlds (*Olamot*-עולמות) of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), whether to the particular worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) or the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is the matter of “the dwelling place in the lower worlds,” as explained before.

3.

This matter of drawing down His Great Name (*Shmo HaGadol*-שמו הגדול) may be better understood by the great loftiness and elevation there is within the order of the chaining down of the worlds (*Seder Hishtalshelut*).¹⁴¹⁰ For, the verse states,¹⁴¹¹ “How abundant are Your works, *HaShem*-יהוה,” referring to the general totality of the chaining down of the worlds (*Hishtalshelut*), all of which are called, [“Your works-*Ma’asecha*-מעשיך,” meaning that they are in the category of] “action-*Ma’aseh*-מעשה.”

They therefore may be understood from the power of action (*Ma’aseh*) as it is in a human being, action (*Ma’aseh*)

¹⁴¹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

¹⁴¹¹ Psalms 104:24

being his lowest power, which is even lower than his power of speech (*Dibur*).

For, even though the power of speech (*Dibur*) is also the [power] to reveal to another, it nevertheless also has some inner relation to the person himself. It therefore is only drawn down and grasped through the power of hearing (*Shmiyah*), and even then, specifically only by [the hearing of] a human being, who has similar capacities as himself, rather than other living beings, such as animals.

In contrast, the power of action (*Ma'aseh*) is even drawn down and grasped in the sense of touch, and is even drawn down to the inanimate (*Domem*), which cannot at all compare to a human being. In other words, not only is it drawn to someone separate [from himself], but it even is drawn to something entirely unrelated [to himself].

The reason the power of action is drawn down so far, is because even in himself, before its descent, action is something separate from himself. This is explained in *Shemonah Perakim* of the Rambam,¹⁴¹² that the power of action (*Ko'ach HaAsiyah*) is part of the powers of the soul that become awakened (*Chelek HaMit'orer*) and is not of the intellectual powers (*Ko'ach HaSichli*) [of the soul] etc. This is why the power of action (*Ko'ach HaMa'aseh*) comes into that which is entirely separate in its state of being [from the person himself].

An example of this may likewise be understood Above in *HaShem's* יהוה's Godliness, that the general worlds of

¹⁴¹² *Shemonah Perakim* of the Rambam's [introduction to *Pirkei Avot*], Ch. 1

Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are like an action that extends into that which is separate and of no relative comparison whatsoever.

In other words, the Godly vitality drawn to them from the aspect of Kingship-*Malchut* is in a way of separation in them. For, even though their existence is brought into being in a way of closeness, with an inner manifestation and oneness [to their Source], so much so, that the existence of the created being is solely and entirely the Godly vitality [which brings it into being and enlivens it] – as known about the Baal Shem Tov’s explanation¹⁴¹³ of the verse,¹⁴¹⁴ “Forever, *HaShem*-יהוה”, your word stands firm in the heavens” – nevertheless, it is concealed and hidden, to the point that the world appears to exist separately and independently etc. This is similar to action (*Ma’aseh*), which comes into something separate [from the self].

The reason is because Kingship-*Malchut* itself is the aspect of a separate power. That is, even as it is in the world of Emanation (*Atzilut*), it is the aspect of exalted rulership (*Hitnasut*), and therefore, even as the power of Kingship-*Malchut* is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is hidden and concealed, in order to bring into being and enliven novel creations that appear to be separate. It therefore is similar to the

¹⁴¹³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 1.

¹⁴¹⁴ Psalms 119:89

power of action (*Ma'aseh*), in that since it is a separate power, it therefore even comes [to manifest] in the inanimate (*Domem*).

Moreover, even the aspect of Wisdom-*Chochmah* in the act of creation, (in that the root of Kingship-*Malchut* is from Wisdom-*Chochmah*, as in the teaching,¹⁴¹⁵ “The Father-*Abba* (Wisdom-*Chochmah*) founded the Daughter-*Barta* (Kingship-*Malchut*)”), is also an aspect of Action (*Asiyah*).

This is as the verse states,¹⁴¹⁶ “You have made them (*Asita*-עשית) all with wisdom (*Chochmah*).” For, the aspect of “the Father-*Abba* (Wisdom-*Chochmah*) suckles from the Mazal,”¹⁴¹⁷ which only is the aspect of the “hairs” (*Sa'arot*). That is, it is like the hairs of man, in that their vitality is drawn through the separating the bone of the skull (*Gulgolet*) and their vitality is very constricted. This is to such an extent that if one's hairs are cut, he feels no pain at all. The same is so of the matter of “the Father-*Abba* (Wisdom-*Chochmah*) suckles from the Mazal,” that it is a separated vitality, in that it comes through a separation etc.

Higher than this, even the revelation of the Line-*Kav* is entirely a drawing down that only is like the aspect of the “hairs” (*Sa'arot*), as in the teaching,¹⁴¹⁸ “This precious and holy thread upon which all the hairs of the beard are dependent, is

¹⁴¹⁵ Zohar III (Ra'aya Mehemna) 248a, 256a, 258a

¹⁴¹⁶ Psalms 104:24

¹⁴¹⁷ Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim, Ch. 5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

¹⁴¹⁸ Zohar III (Idra Rabba) 134a

called the *Mazal* etc.” This is because it is drawn down through the separation of the restraint of *Tzimtzum* etc.

Thus, just as it was explained above about the creations, that the vitality in them is limited and constricted etc., being that, even in its root, Kingship-*Malchut* is the aspect of a separate power, the same is so of the drawing down of the Line-*Kav* through the separation of *Tzimtzum*.

This is because the entire drawing down of the Line-*Kav* is solely from the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), blessed is He, who precedes the restraint of the *Tzimtzum*,¹⁴¹⁹ which is the root of the Line-*Kav* and the root of the aspect of Kingship-*Malchut* of all worlds. This is as stated in Tanya¹⁴²⁰ in explanation of the verse,¹⁴²¹ “Your Kingdom is the Kingdom [over] all worlds.”

However, all the above is in regard to the manner of the chaining down of the worlds (*Seder HaHishtalshelut*) according to how it is brought into being. Nevertheless, *HaShem*’s-יהו"ה ultimate Supernal intent, blessed is He, is for there also to be a drawing down of the revelation of His Great Name (*Shmo HaGadol*-שמו הגדול).

This is brought about through Torah, by which there is a drawing down of the aspect of the Wisdom-*Chochmah* of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, into the

¹⁴¹⁹ See Likkutei Torah, Beha’alotcha 36a; Masei 95b-c

¹⁴²⁰ Tanya, Likkutei Amarim, Ch. 52 and the note there.

¹⁴²¹ Psalms 145:13

world of Action (*Asiyah*), (as in the verse, “You have made them (*Asita*-עשית) all with wisdom (*Chochmah*)”).

This drawing down is also through the *Line-Kav*. For, just as the novel existence of the worlds is brought about through the *Line-Kav*, so likewise, all revelations of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, in the world, are brought about through the *Line-Kav*.

The explanation is that the explanation above, that the *Line-Kav* is only the aspect of the *Mazal*, refers to the external aspect (*Chitzoniyut*) of the *Line-Kav*, which is measured and limited, and brings the divisions of above and below in the worlds.¹⁴²² That is, in the world of Emanation (*Atzilut*) there is a radiance of the *Line-Kav*, and in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) only a radiance of a radiance is drawn down, and then a radiance of a radiance etc. (as explained in *Tanya*).¹⁴²³

Likewise, in the general totality of the worlds there is the division between the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*). Likewise, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves, from the world of Formation (*Yetzirah*) down, is called the revealed world (*Alma d'Itgaliya*), whereas the world of Creation (*Briyah*) is called the concealed world (*Alma d'Itkasiya*). This is as the verse states,¹⁴²⁴ “He forms (*Yotzer*) light and creates (*Boreh*) darkness.”

¹⁴²² See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 14-15.

¹⁴²³ *Tanya*, *Iggeret HaKodesh*, Epistle 20.

¹⁴²⁴ *Isaiah* 45:7; See *Likkutei Torah*, *Shir HaShirim* 4c and elsewhere.

Higher than this, the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the revealed world (*Alma d'Itgaliya*), whereas the [general] world of Emanation (*Atzilut*) is the concealed world (*Alma d'Itkasiya*). This is as our sages, of blessed memory, taught¹⁴²⁵ about the verse,¹⁴²⁶ “For no man can see Me and live,” that “even the *Chayot* angels who carry the Supernal throne do not see etc.”

That is, the *Chayot* angels are positioned in the world of Creation (*Briyah*),¹⁴²⁷ and in the world of Creation (*Briyah*) it is applicable for there to be a matter of sight, since it is included in the category of the revealed world (*Alma d'Itgaliya*). However, they do not see into the world of Emanation (*Atzilut*).

Higher still, even the world of Emanation (*Atzilut*) is included in the category of the revealed world (*Alma d'Itgaliya*), being that it is one of the four worlds, Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*). Thus, [relatively speaking], the concealed world (*Alma d'Itkasiya*) refers to those worlds that transcend the world of Emanation (*Atzilut*).

About this our sages, of blessed memory, said,¹⁴²⁸ “In the Skull (*Galgalta*) there sit thirteen thousand worlds,” and even though in various places¹⁴²⁹ it is explained that they are not in the aspect of actual worlds, they nevertheless are called

¹⁴²⁵ Midrash Bamidbar Rabba 14:22

¹⁴²⁶ Exodus 33:20

¹⁴²⁷ See Tanya, Likkutei Amarim, Ch. 39 in the note.

¹⁴²⁸ Zohar III 128b (Idra Rabba); Also see the note of the Rebbe to Sefer HaMaamarim 5703 p. 112.

¹⁴²⁹ Tanya, Iggeret HaKodesh, Epistle 20 (130a); Likkutei Torah, Bamidbar 8b; Ohr HaTorah, Va'era p. 199.

“worlds-*Almin*-עלמין,” and [relative to the world of Emanation (*Atzilut*) these worlds are the concealed world (*Alma d'Itkasiya*).

Now, all these distinctions stem from the *Line-Kav*, which creates the [divisions of] above and below. Nevertheless, all this is the externality (*Chitzoniyut*) of the *Line-Kav*, which is drawn down from the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*). In contrast, since it is rooted in the Hidden Splendor (*Tiferet HaNe'elam*), the inner aspect (*Pnimityut*) of the *Line-Kav* is without limit (*Bli Gvul*).¹⁴³⁰

Now, the inner aspect (*Pnimityut*) of the *Line-Kav* is drawn down through Torah – [which is called] “the threefold Torah”¹⁴³¹ – which is in the middle column (*Kav HaEmtza'ee*)¹⁴³² and is [rooted in] the aspect of the Hidden Splendor (*Tiferet HaNe'elam*).

4.

This is also the meaning of the verse,¹⁴³³ “For I have known him, that he will command his children and his household after him to keep the way of *HaShem*-יהוה, doing charity and justice.” The explanation¹⁴³⁴ is that a way (*Derech-*

¹⁴³⁰ See Ohr HaTorah (Yahal Ohr) to Psalms (Tehillim) p. 189 and on; Sefer HaMaamarim 5698 p. 122.

¹⁴³¹ Talmud Bavli, Shabbat 88a

¹⁴³² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁴³³ Genesis 18:19

¹⁴³⁴ See the discourse entitled “*Zachor*” 5634 (Sefer HaMaamarim 5634 p. 136 and on); Also see Biurei HaZohar of the Mittler Rebbe, Vayishlach p. 19b and on;

דרך) is for the purpose of going from place to place, thus making it possible to go from the court of the King to all other places in the city. From this larger way (*Derech*-דרך) pathways (*Netivot*-נתיבות) are drawn out, and [even] smaller footpaths by which it is possible to go to the surrounding smaller settlements. However, the general matter of a way (*Derech*-דרך) is that it is used to travel back and forth.

The same is so Above in *HaShem*'s-יהו"ה Godliness. That is, the general matter of the *Line-Kav* is called a "way-*Derech*-דרך," since through it the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is drawn down to the worlds. From it, smaller pathways (*Netivot*) branch out and are drawn to each *Sefirah* in particular etc.

However, since the way is to be used to go back and forth, it is not enough for there only to be the drawing down of the *Line-Kav* through the restraint of *Tzimtzum* in order to bring the worlds into novel existence. Rather, it is also necessary for there to be the drawing down of the *Line-Kav* to bring about the revelation of *HaShem*'s-יהו"ה Godliness into the worlds, through serving Him by fulfilling Torah and *mitzvot*.

This is because Torah is called "the way of *HaShem*-*Derech HaShem*-יהו"ה-דרך," in that it is a general way (*Derech*) that brings about the revelation of *HaShem*'s-יהו"ה Godliness below. On the other hand, the *mitzvot* are particular drawings down, and are like the smaller pathways (*Netivot*) which bring

Biurei HaZohar of the Tzemach Tzedek, Vol. 2, p. 704 and on; Sefer HaMaamarim 5689 p. 11.

about the drawing down of the revelation of *HaShem*'s-יהו"ה Godliness below.

About this the verse states, "doing charity and justice." That is, charity (*Tzedakah*-צדקה) refers to the matter of fulfilling the positive *mitzvot*,¹⁴³⁵ which bring about the drawing down of light and revelation. In contrast, justice (*Mishpat*-משפט) refers to restraining evil, by guarding against [transgressing] the negative prohibitive *mitzvot*.

Now, there also is the matter of judgment in charity (*Mishpat b'Tzedaka*-משפט בצדקה),¹⁴³⁶ referring to self-judgment in a way of righteous judgment, in which one is not bribed by self-love, so that he only takes what he needs for himself, and considers everything else as excess from which he restrains himself, and instead gives to charity.

In regard to all the *mitzvot* there likewise is the matter of force and self-restraint. Through this force and self-restraint (which generally refers to the negative prohibitive *mitzvot*) a person becomes a fitting receptacle to receive revelations of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that are drawn down through the *mitzvot*.

The known analogy¹⁴³⁷ for this, are the preparations required to make ones dwelling place fitting for [the visitation of] a king of flesh and blood, in that it is necessary to beautify the house with all manner of beautiful vessels. However, even

¹⁴³⁵ Torah Ohr, Mikeitz 38c, 42c, and elsewhere.

¹⁴³⁶ See Sefer HaMaamarim 5789 p. 133 and elsewhere.

¹⁴³⁷ Likkutei Torah, Balak 70c; Ohr HaTorah Balak p. 997, and elsewhere.

before this, the house must first be thoroughly cleaned of everything that is undesirable.

The same is so in the matter of the positive and the negative *mitzvot*. That is, the positive *mitzvot* bring about the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, and [guarding against transgressing] the negative *mitzvot* brings about the preparation of the vessels (*Keilim*).

However, in truth, there is an additional element of superiority to the negative *mitzvot*. That is, through [guarding against transgressing them] one reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is the root of the drawing down of the light (*Ohr*) brought about through fulfilling the positive *mitzvot*.

The same applies to the stringencies and safeguards instituted by our sages, of blessed memory, which are stricter than the Biblical commandments,¹⁴³⁸ in that they are “more delightful [to the Holy One, blessed is He] than the words of Torah [itself],”¹⁴³⁹ in that through them we reach the Essential Self of *HaShem*-יהו"ה, blessed is He.

This likewise is the meaning of the teaching,¹⁴⁴⁰ “Through the restraint of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated (*Istalek*-אסתלק) in all worlds.” The meaning of the word “*Istalek*-אסתלק” here, is not that He is “withdrawn,” God forbid, but rather, that there is a

¹⁴³⁸ See Talmud Bavli, Eruvin 21b; Sanhedrin 88b

¹⁴³⁹ See Talmud Bavli, Avodah Zarah 35a; Talmud Yerushalmi, Brachot 1:4

¹⁴⁴⁰ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

drawing down of the light that is in a state of elevated withdrawal.¹⁴⁴¹ In other words, through the restraint etc., we reach the root that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is drawn from.

The same applies to the giving of the Torah in general, in that the primary essence of the drawing down is brought about through Torah. Nevertheless, the preparation of the vessel (*Kli*) – and similarly, to reach the Essential Self of *HaShem*-יהו"ה, blessed is He, from where the drawing down is brought forth – is brought about through Yitro's acknowledgement, who said,¹⁴⁴² “Now I know that *HaShem*-אלהים-יהו"ה is greater than all the gods-*elohim*.”

The same is so of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), which even transcends the level of the righteous-*Tzaddikim*.¹⁴⁴³ This is because through returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) we reach the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) and this is why repentance is beneficial even after a person has sinned and caused blemish. This is because the blemish is only in the aspects that relate to the chaining down of the worlds (*Hishtalshelut*), whereas through returning to *HaShem*-יהו"ה in repentance, we reach much higher.¹⁴⁴⁴

¹⁴⁴¹ See Torah Ohr, Vayakhel 89d; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 7 (Sefer HaMaamarim Shvat p. 269 and on).

¹⁴⁴² Exodus 18:11; See Zohar II 67b and on.

¹⁴⁴³ Mishneh Torah, Hilchot Teshuvah 7:4

¹⁴⁴⁴ See Sefer HaMitzvot of the Tzemach Tzedek 38a-39b, and elsewhere.

5.

This then, is the meaning of [the verse],¹⁴⁴⁵ “And now, may the strength of the Lord-*Adona’y*-יְיָ אֲדוֹנָי be magnified,” which is what Moshe responded to the words of *HaShem*-יהו"ה, blessed is He, when He said,¹⁴⁴⁶ “Until where (*Ad Anah*-עַד אֲנֵה) will this people provoke Me?” That is, they caused blemish in all aspects that relate to the matter of “space-*Makom*-מְקוֹם.”

However, even so, through returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), His Great Name (*Shmo HaGadol*-שְׁמוֹ הַגָּדוֹל) which transcends the chaining down of the worlds (*Hishtalshelut*), was drawn down, through which all blemishes and lackings become repaired and filled etc.

This likewise is the meaning of saying “Amen! May His Great Name be blessed” with all one’s strength (*Ko’ach*-כֹּחַ). That is, we thereby draw down the aspect of His Great Name (*Shmei Rabba*-שְׁמֵיהָ רַבָּא) which transcends and precedes the restraint of the *Tzimtzum*, into “forever and forever and ever-*L’Olam u’L’Olmei Almaya*-לְעֵלָם וּלְעֵלָמֵי עֲלֵמָיָא” [meaning, into all worlds (*Olamot*-עוֹלָמוֹת)], until in this world below.

Through doing so, we fulfill *HaShem*’s-יהו"ה Supernal intention to make a dwelling place for the Holy One, blessed is He, in the lower worlds, so that He dwells within it with the totality of His Essential Self, as will be revealed in the coming future with the coming of our righteous Moshiach, may it be speedily, in the most literal sense!

¹⁴⁴⁵ Numbers 14:17

¹⁴⁴⁶ Numbers 14:11

Discourse 23

*“Ki MeRosh Tzurim Erenu U’MiGva’ot Ashurenu -
From the heads of rocks I see them, and from hills do
I gaze upon them”*

Delivered on the 12th of Tammuz, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁴⁷ “From the heads of rocks I see them, and from hills do I gaze upon them.” This verse refers to each and every Jew, in that they are seen as they are in the aspect of “the heads of rocks (*Rosh Tzurim*-ראש צורים)” and “hills (*Gva’ot*-גבעות).”

About this, Midrash Rabbah states on the Torah portion of Bo,¹⁴⁴⁸ “The words, ‘From the heads of rocks I see them’ refer to the forefathers... we find that at first, the Ever-Present One sought to establish the world, but was unsuccessful until the forefathers arose. This is analogous to a king who sought to build a city. He issued a decree and they searched for a place to build the city. He came to lay the foundation, but water was rising from the depths and did not allow him to lay the foundation. He sought to lay the foundation in a different place,

¹⁴⁴⁷ Numbers 23:9

¹⁴⁴⁸ Midrash Shemot Rabba 15:7

but the water overturned it, until he came to a certain place and found an huge rock. He said: “I will establish the city here, upon these rocks.” So likewise, originally the world was only water mixed with water.¹⁴⁴⁹ God sought to establish the world, but the [presence of the] wicked did not allow it... In the generation of Enosh... the waters arose and inundated them...¹⁴⁵⁰ Likewise, in the generation of the flood... the waters arose... When the forefathers came and were meritorious, the Holy One, blessed is He said: “I will establish the world upon these.”

This also is the meaning of the verse,¹⁴⁵¹ “To Him who spread out the earth upon the waters, for His kindness is to the world (*Ki l’Olam Chasdo*-כי לעולם חסדו).”¹⁴⁵² That is, for the world to be constructed in such a way that the earth is upon the waters (and not as at first “when the world was a mixture of water with water... and the waters arose and inundated them etc.”), “His kindness is to the world (*Ki l’Olam Chasdo*-כי לעולם חסדו)” is necessary.

This is as stated by Rabbeinu Bachaye on the verse,¹⁴⁵³ “Let the waters beneath the heaven be gathered into one area, and let the dry land appear.” He explains that it was necessary for the Holy One, blessed is He, to decree that the waters

¹⁴⁴⁹ Talmud Yerushalmi Chagigah 2:1

¹⁴⁵⁰ See Midrash Bereishit Rabba 5:6; Rashi to Genesis 6:4, Deuteronomy 32:7

¹⁴⁵¹ Psalms 136:6

¹⁴⁵² See Ohr HaTorah Balak p. 911 and on; Also see Kuntres 12-13 Tammuz 5697 (Sefer HaMaamarim, Kuntreisim Vol. 2 p. 385b and on; Sefer HaMaamarim 5697 p. 237 and on); Kuntres 12-13 Tammuz 5709 (Sefer HaMaamarim 5709 p. 185 and on).

¹⁴⁵³ Genesis 1:9

beneath the heavens, which are high above, be gathered to one lowly place below, and for the earth to rise up until the dry land appeared.

That is, these two decrees are the opposite of their natures. For, the nature of earth is to descend below [the water] and the nature of water to ascend [above the earth]. However, He now decreed upon the water... to descend below like the nature of the earth... and He decreed upon the earth to ascend above, like the nature of the water. This is the meaning of the verse, “To Him who spread out the earth upon the waters, for His kindness is to the world (*Ki l’Olam Chasdo*-כי לעולם חסדו).” That is, this is a kindness-*Chessed* to the world, so that the world can be sustained.

2.

The explanation is that when it states that at first the world was water mixed with water, this refers to the general matter of the world of *Chaos-Tohu*, in which there was an abundance of lights (*Orot*) but few vessels (*Keilim*).¹⁴⁵⁴ That is, the lights (*Orot*) were such that they were not appropriate to the vessels (*Keilim*) and the vessels (*Keilim*) were such that they are not appropriate to the lights (*Orot*). Therefore, even though there was a matter of construct (*Binyan*), nevertheless, this was in a way that “one builds in order to destroy.”¹⁴⁵⁵ This is what

¹⁴⁵⁴ See Torah Ohr, Vayishlach 24a, 24d, and elsewhere.

¹⁴⁵⁵ See Talmud Bavli, Shabbat 31b; Also see Maamarei Admor HaZaken 5563 Vol. 2, p. 728; Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 582 and on, and elsewhere.

[the Midrash] means by stating, “the waters arose from the depths and did not allow him to lay the foundation etc.”

The Midrash then continues, “until he came to a certain place and found a huge rock,” referring to Avraham who is called,¹⁴⁵⁶ “The greatest amongst the giants.” That is, he is the “head of the rocks (*Rosh Tzurim*-ראש צורים)” (referring to our forefathers) being that he is the head of the forefathers.¹⁴⁵⁷

With Avraham the two-thousand years of Torah began, which is the aspect of the world of Repair-Tikkiun¹⁴⁵⁸ (after the two-thousand years of Chaos-*Tohu*).¹⁴⁵⁹ This is as our sages, of blessed memory, taught¹⁴⁶⁰ on the verse,¹⁴⁶¹ “The earth was chaos (*Tohu*) and void, with darkness etc.,” – “The Holy One, blessed is He, said: Until when will the world be conducted in darkness? Let the light come! ‘And God said let there be light (*Ohr*)’¹⁴⁶² – this is Avraham.”

Now, even after the world of Repair-*Tikkun* was made, there still was the matter of the waters of the sea inundating the earth etc. The explanation is that the sea waters, which are salty and unfit for drinking, generally refer to worldly matters, meaning, matters of the body and animalistic soul. These are called “many waters” (*Mayim Rabim*-מים רבים),¹⁴⁶³ which do not allow “the construction of the country,” referring to “a

¹⁴⁵⁶ Joshua 14:15; Midrash Bamidbar Rabba 13:3

¹⁴⁵⁷ Midrash Bereishit Rabba 49:6

¹⁴⁵⁸ Torah Ohr, Lech Lecha 11b

¹⁴⁵⁹ Talmud Bavli, Avodah Zarah 9a

¹⁴⁶⁰ Midrash Bereishit Rabba 2:3

¹⁴⁶¹ Genesis 1:2

¹⁴⁶² Genesis 1:3

¹⁴⁶³ See Torah Ohr, Noach, and elsewhere.

dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁴⁶⁴

Nevertheless, even in regard to seawater, when they rise up from the depths [of the earth] and break through, by the pressure that they undergo when going through the veins of the earth, their waters are sweetened. The same is so in regard to the soul of each and every Jew, which is called “a wellspring of living waters” (*Be'er Mayim Chayim*-מים חיים).¹⁴⁶⁵

That is, when the Godly soul manifests in the animalistic soul, it sweetens the “salt water” that is unfit for man, and are transformed into sweet waters. Moreover, through the Godly soul toiling with the animalistic soul, the Godly soul is likewise caused to be elevated to a way of serving *HaShem*-יהו"ה, blessed is He, that it could not otherwise attain on its own.

The explanation is as known and explained elsewhere at length,¹⁴⁶⁵ that even though before the descent of the soul, it stood in constant service before *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁴⁶⁶ “As *HaShem*-יהו"ה lives, before Whom I stood,” nevertheless, all this is only the aspect of serving Him in the way indicated by the verse,¹⁴⁶⁷ “[You shall love *HaShem*-יהו"ה your God...] with all your soul.” That is, it is a form of serving Him that accords to reason and understanding, meaning, serving Him in a way of measure and limitation. This

¹⁴⁶⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁴⁶⁵ See Torah Ohr, Beshalach 62d and on; Torat Chaim, Beshalach 230b and on (164b and on in the new edition).

¹⁴⁶⁶ Kings I 17:1

¹⁴⁶⁷ Deuteronomy 6:4

is service of *HaShem*-יהו"ה, blessed is He, stemming from His light that fills all worlds (*Memaleh Kol Almin*).

However, the descent [of the soul] to below, which is a descent “to a deep pit,”¹⁴⁶⁸ is for the purpose of ascent.¹⁴⁶⁹ For, through this, [the soul] comes to serve *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך), meaning, in a way that transcends measure and limitation.

This is because upon its descent, the soul manifests in the body and animalistic soul, which, in and of themselves, are in a motion that transcends measure and limitation. This is because they are rooted in the world of *Chaos-Tohu*,¹⁴⁷⁰ in which the lights (*Orot*) were abundant, but the vessels (*Keilim*) were few. It therefore was not applicable for the lights (*Orot*) to manifest in the vessels (*Keilim*), and moreover, in and of themselves, the vessels (*Keilim*) were few, so that it was not applicable for them to receive the light in a way of inner manifestation (*Hitlabshut*).

As a result, there was the matter of the shattering of the vessels (*Shevirat HaKeilim*) and the fall of the sparks [of holiness] to below. In other words, the light (*Ohr*) did not take on the measure and limitation of the vessels (*Keilim*), and therefore the sparks of holiness fell and became manifest in

¹⁴⁶⁸ See Talmud Bavli, Chagigah 5b

¹⁴⁶⁹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, Section entitled “The twelve letters ק"ק ט"ע ל"ג ס"י צ"ק correspond to the twelve tribes of Israel.”

¹⁴⁷⁰ *Likkutei Torah*, Matot 82d and elsewhere.

even lower matters. This is like the known analogy that whatever is higher falls further below.¹⁴⁷¹

Thus, it is specifically the body and animalistic soul that lack measure and limitation, being that they are rooted in a world whose state of being is such as this. Therefore, through the soul toiling with the body and animalistic soul, the effect is that even the Godly soul comes to have a motion such as this (the absence of measure and limitation).

In other words, in exchange for its form of service, which until now (was perfect, but only) “with all your soul” – which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) – through its descent to below it comes to reach the aspect of “with all your being,” thus transcending its own measure and limitation.

This is true even though this still is only “with all **your** being-*Bechol Me'odecha*-בכל מאדך,” meaning, according to the extent of **your** being, though in comparison to someone else, it could be considered to be service of *HaShem*-יהו"ה, blessed is He, that is immeasurable and unlimited.

This is similar to the words [brought in Halachah],¹⁴⁷² “A body of water that has no end,” which is called so because a person standing there cannot see any visible end to them. In other words, even though everyone knows that they indeed have an end, nevertheless, since he cannot see their end, it is called “a body of water that has no end.”

¹⁴⁷¹ Likkutei Torah, Re'eh 19c, and elsewhere.

¹⁴⁷² Talmud Bavli, Yevamot 121a; Mishneh Torah, Hilchot Geirushin 13:16, 13:20.

The same is so in regard to the matter of “[You shall love *HaShem*-יהו"ה your God...] with all **your** being-*Bechol Me'odecha*-בכל מאדך.” That is, since for him, this is in a way of leaving measure and limitation, it therefore reaches Above and arouses that aspect of *HaShem*'s-יהו"ה Godliness that transcends measure and limitation (His true limitlessness),¹⁴⁷³ meaning, the aspect of the Supernal desire and pleasure of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

However, to attain the transformation of the salty waters so that they become sweet waters, referring to the refinement of the animalistic soul, by which the Godly soul itself is also elevated, so that it ascends from serving *HaShem*-יהו"ה, blessed is He, “with all your soul” to serving Him “with all your being,” it is necessary to ensure that “the waters not inundate the foundations (*Yesodot*).”

About this Midrash states that the Holy One, blessed is He “came to a certain place and found a huge rock, and said: “I will establish the city here, upon these rocks.” This refers to the “head of the rocks (*Rosh Tzurim*-ראש צורים),” meaning, our forefathers. For, as known,¹⁴⁷⁴ the “head of the rocks (*Rosh Tzurim*-ראש צורים)” refers to the root of the forefathers in the aspect of the emotions (*Midot*) as they are in their root, which transcends intellect (*Sechel*), meaning, higher than reason and

¹⁴⁷³ See Likkutei Torah, Shlach 39c and on; Bechukotai 47d

¹⁴⁷⁴ See Biurei HaZohar of the Mittler Rebbe, Balak 103a and on; Biurei HaZohar of the Tzemach Tzedek, Balak, Vol. 2 p. 993 and on; Ohr HaTorah Balak p. 904 and on; Also see the discourse entitled “*Ki MeRosh Tzurim*” 5734 (Sefer HaMaamarim 5734 p. 173 and on).

understanding, in which they do not have the measures and limitations of the intellect (*Sechel*).

Thus, since, in and of themselves, the emotions (*Midot*) have overpowering strength, they therefore have the strength to stand up against the “many waters” (*Mayim Rabim*) of the side opposite holiness, which “rise and do not allow the foundation to be set.” Thus, through them it is possible “for the city to be built.”

The substance of this as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that we must rouse in ourselves to what we received as an inheritance from our forefathers (the “rocks-*Tzurim*-צורים”). In general, this refers to the hidden love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה, blessed is He, which also includes fear of Him.¹⁴⁷⁵ It thus includes the general totality of the emotions (*Midot*), as they are in their source and root, which transcends the intellect (*Sechel*), (“the head of the rocks-*Rosh Tzurim*-ראש צורים”). In other words, this refers to the general matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, by which the animalistic soul is refined etc.

3.

Now, besides the matter of the “rocks-*Tzurim*-צורים” (“From the heads of rocks I see them”), there also must be the matter of the “hills-*Gva'ot*-גבעות” (“and from hills do I gaze

¹⁴⁷⁵ See Tanya, Likkutei Amarim, Ch. 18.

upon it”). The explanation is as explained by the Alter Rebbe in Likkutei Torah,¹⁴⁷⁶ that “hills-*Gva’ot*-גבעות” are lower in level than “mountains-*Harim*-הרים.” This is because the “hills-*Gva’ot*-גבעות” refer to the foremothers (as stated in Midrash¹⁴⁷⁷ that “mountains-*Harim*-הרים” refer to the forefathers and “hills-*Gva’ot*-גבעות” refer the foremothers) who receive from the “mountains-*Harim*-הרים.”

This refers to love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, with the externality of the heart, derived from reason and intellect stemming from contemplation (*Hitbonenut*) etc. In contrast, the level of the “mountains-*Harim*-הרים” is the aspect of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect etc.

This is why about the “rocks-*Tzurim*-צורים” the verse says, “I see them-*Erenu*-אראנו,” whereas about the “hills-*Gva’ot*-גבעות” it says, “I gaze upon them-*Ashurenu*-אשורנו.” To explain, Targum translates the word “*Ashurenu*-אשורנו” as “*Secheeteih*-סכייתה” which also is the translation of the word “gaze-*Habatah*-הבטה.”¹⁴⁷⁸ The difference between “seeing-*Re’iyah*-ראיה” (“I see them-*Erenu*-אראנו”) and “gazing-*Habatah*-הבטה” (“I gaze upon them-*Ashurenu*-אשורנו”) is as Rashi explains,¹⁴⁷⁹ “The words, ‘And he saw it-*v’Ra’ah Oto*-וראה אותו’ indicates a mere glance, whereas the word ‘and he gazed-*v’Heebet*-והביט’ indicates gazing intently.”

¹⁴⁷⁶ Likkutei Torah, Nitzavim 45a

¹⁴⁷⁷ Talmud Bavli, Rosh HaShanah 11a; Midrash Shemot Rabba 15:4; Bamidbar Rabba 20:19

¹⁴⁷⁸ See Genesis 15:5; Samuel I 17:42

¹⁴⁷⁹ Rashi to Numbers 21:8

The Midrash likewise states¹⁴⁸⁰ that “the word ‘gazing-*Habatah*-הבטה’ indicates [seeing] at close proximity (which is why it is in a way that “he gazes upon it intently”), whereas ‘seeing-*Re’iyah*-ראיה’ indicates [seeing] from a distance (which is why it indicates “a mere glance”).”

The explanation is that the aspect of “rocks-*Tzurim*-צורים” refers to emotions (*Midot*) that transcend intellect (*Sechel*). About them, the verse states, “I see them-*Erenu*-אראנו,” meaning, with a mere glance, being that there is not much grasp of them, and it therefore is called “seeing-*Re’iyah*-ראיה,” which is from a distance.

In contrast, the aspect of “hills-*Gva’ot*-גבעות” refers to emotions (*Midot*) that accord to intellect (*Sechel*). Therefore, the verse states about them “I gaze upon them-*Ashurenu*-אשורנו,” being that this aspect is comprehended and grasped in the soul, and is therefore like “gazing-*Habatah*-הבטה,” which is from close proximity and with intent etc.

This is like the difference between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*). For, in the concealed world (*Alma d’Itkasiya*), (which in our service of *HaShem*-יהו"ה, blessed is He, is compared to emotions (*Midot*) that transcend reason and intellect), actual “gazing-*Habatah*-הבטה” is not applicable, because even the creations that exist in the concealed world (*Alma d’Itkasiya*) are hidden etc. Only in the revealed world (*Alma d’Itgaliya*), (which in our service of *HaShem*-יהו"ה, blessed is He, is like

¹⁴⁸⁰ Eichah Rabba 5:1 (the view of Rabbi Yudan).

emotions (*Midot*) that accord to reason and intellect), is it applicable for there to be an actual “gazing-*Habatah*-הבטה.”

This then, is the meaning of the verse, “From the head of rocks (*Tzurim*-צורים) I see them (*Erenu*-ארנו), and from hills (*Gva'ot*-גבעות) I gaze upon them (*Ashurenu*-אשורנו).” For, even though the “hills” (*Gva'ot*-גבעות) refer to the aspect of emotions (*Midot*) that accord to intellect (*Sechel*), (and therefore are only called “hills-*Gva'ot*-גבעות” indicating that they are not as strong or as high as “mountains-*Harim*-הרים”), meaning that they only are the recipients of the emotions (*Midot*) that transcend intellect, like the foremothers who received from the forefathers. Nevertheless, the matter of “the head of rocks-*Rosh Tzurim*-ראש צורים,” which refers to emotions (*Midot*) that transcend intellect, are insufficient by themselves. Rather, there also must be the matter indicated by, “from hills (*Gva'ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו).”

The reason is because since *HaShem's*-יהו"ה ultimate Supernal intent is for there to be perfection in serving Him, not only stemming from the transcendent encompassing powers (*Makifim*) of the soul, which is the aspect of loving *HaShem*-יהו"ה, blessed is He, “with all your being,” but there should be a drawing down from this into all ten powers of the soul, and subsequently also into the three garments of thought, speech, and action, which generally is the entire service of Him according to reason and intellect. In other words, *HaShem's*-יהו"ה ultimate Supernal intent is that there be “a dwelling place for Him in the lower worlds.”

It therefore is necessary for there to be orderly toil with the inner manifest powers [of the soul], including the toil of serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* as they relate to the body and animalistic soul. Moreover, this must be in a way that all matters penetrate the understanding and comprehension, not only of the Godly soul, but also of the animalistic soul, until they also are drawn into the garments of the animalistic soul, including the thought, speech, and action of the body.

Therefore, though it is true that there first must be the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect – “From the head of rocks (*Tzurim*-צורים) I see them (*Erenu*-ארנו)” – nevertheless, this is not yet *HaShem*'s-יהו"ה ultimate Supernal intent. Rather, there then must be a drawing down from the aspect of the “mountains-*Harim*-הרים” to the aspect of the “hills-*Gva'ot*-גבעות,” similar to the drawing down from the aspect of the concealed world (*Alma d'Itkasiya*) into the aspect of the revealed world (*Alma d'Itgaliya*).

In other words, there must be toil in serving *HaShem*-יהו"ה, blessed is He, in the aspect of “from hills (*Gva'ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו).” That is, there must be the aspect of “gazing-*Habatah*-הבטה” in close proximity, with intent, and in an orderly way. Specifically through this “a dwelling place for the Holy One, blessed is He, in the lower worlds,” is made, meaning, in the revealed world (*Alma d'Itgaliya*).

This then, is the meaning of the explanation in Likkutei Torah¹⁴⁸¹ about the verse,¹⁴⁸² “Skipping over mountains (“*Harim*-הרים,” the forefathers), jumping over hills (“*Gva’ot*-גבעות,” the foremothers).” The difference between skipping (“*Dilug*-דילוג”) and jumping (“*Kefitzah*-קפיצה”) is that skipping is with one foot (indicating that it is not a complete departure from the chaining down of the worlds-*Hishtalshelut*). In contrast, jumping (“*Kefitzah*-קפיצה”) is with both feet¹⁴⁸³ (indicating a complete departure from the chaining down of the worlds-*Hishtalshelut*).

For, although, at first glance, the forefathers are on a higher level than the foremothers, nevertheless, the verse states,¹⁴⁸⁴ “Whatever Sarah tells you, heed her voice.” This is because it is specifically through the toil indicated by the foremothers, [that] “from hills (*Gva’ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו),” that “a dwelling place for the Holy One, blessed is He,” is made. That is, within the chaining down of the worlds (*Seder Hishtalshelut*) itself, we affect the complete departure from the chaining down of the worlds (*Seder Hishtalshelut*), (“jumping” with both feet).

For, the matter of “dwelling”¹⁴⁸⁵ is like the analogy of a person who comes and dwells in his friend’s house. When he does so, his essential self – as he is – dwells in his friend’s

¹⁴⁸¹ Likkutei Torah, Shir HaShirim 15b and on.

¹⁴⁸² Song of Songs 2:8; See Yalkut Shimoni to Shir HaShirim, Remez 986.

¹⁴⁸³ Mishnah Ohalot 8:5; Talmud Yerushalmi, Beitza 5:2

¹⁴⁸⁴ Genesis 21:12

¹⁴⁸⁵ Maamarei Admor HaZaken 5565 Vol. 1 p. 489; with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 680; Sefer HaMaamarim 5662 p. 335; 5670 p. 245; 5678 p. 193, and elsewhere.

house, to the same degree as when he dwells in his own house (as explained in the previous discourses).¹⁴⁸⁶ That is, this matter is specifically brought about below.

4.

Now, everything stated above applies to the general totality of the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people. This is the meaning of the verse,¹⁴⁸⁷ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world.” In other words,¹⁴⁸⁸ the toil of the Jewish people in drawing down *HaShem*'s-יהו"ה Godliness (which is why He is called “the God of Israel”) is to bring about a drawing down “from the world to the world,” meaning, from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*).¹⁴⁸⁹

The verse begins, “Blessed is *HaShem-Baruch HaShem*-יהו"ה ברוך,” in which the word “blessed-*Baruch*-ברוך”¹⁴⁹⁰ is of the same root as, “one who draws down-*HaMavreech*-המבריך a vine.”¹⁴⁹¹ The order is that one bends the

¹⁴⁸⁶ See the beginning of the preceding discourse of this year, 5720, entitled “*v'Atah Yigdal* – And now may the strength of my Lord be magnified,” Discourse 22 (Sefer HaMaamarim 5720, p. 164 and on).

¹⁴⁸⁷ Psalms 106:48

¹⁴⁸⁸ See *Hemshech* “*Matzah Zu*” 5640, Ch. 52 and on (Sefer HaMaamarim 5640 Vol. 1 p. 234 and on).

¹⁴⁸⁹ See Zohar I 158b; Ohr HaTorah Bereishit (Vol. 3) p. 551a; Sefer HaMaamarim 5638 p. 90, and elsewhere.

¹⁴⁹⁰ See Torah Ohr, Mikeitz 37c; Sefer HaMaamarim 5626 p. 132 and on; 5654 p. 312 and on, and elsewhere.

¹⁴⁹¹ Mishnah Kilayim 7:1

branch of the vine down and then covers it with earth, by which a new vine grows.

This likewise is so in the matter of drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*). That is, it is like drawing down from the aspect of the “rocks-*Tzurim*-צוריים” to the aspect of the “hills-*Gva'ot*-גבעות,” which is a drawing down from above to below. Nonetheless, specifically by doing so, the matter of “jumping” with both feet is caused, so that there comes to be “a dwelling place for the Holy One, blessed is He” - who utterly transcends the chaining down of the worlds (*Hishtalshelut*) - specifically in the lower worlds.

This matter is explained elsewhere at length,¹⁴⁹² that the difference between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) is like the difference in this world itself, between creatures of the sea [which are hidden] and creatures of the land [which are revealed].

[This is because “Torah was stated both in general principles and in particular details.”¹⁴⁹³ Therefore, within this world as well, there are both general aspects and particular details, in that even the particular includes many particulars. Thus, even in the revealed world (*Alma d'Itgaliya*), there are the creatures of the sea, which are similar to the creatures of the concealed world (*Alma d'Itkasiya*).]

¹⁴⁹² See *Hemshech “Matzah Zu”* 5640 *ibid.*; See *Likkutei Torah*, Tzav 14b and on; *Shaar HaEmunah* Ch. 52 (94a and on); *Sefer HaMaamarim* 5659 p. 145 and on; 5678 p. 254 and on; 5698 p. 188 and on.

¹⁴⁹³ *Talmud Bavli*, Chagigah 6b

To explain, the creatures of the concealed world (*Alma d'Itkasiya*) are compared to the fish of the sea, in that the moment they leave their source of life, which is the sea, they immediately die.¹⁴⁹⁴ In contrast, this is not so of the creatures of the revealed world (*Alma d'Itgaliya*), meaning, the [creatures of] the land. That is, even though they were created from the earth, as in the verse,¹⁴⁹⁵ “All originate from the dust,” and they also derive all of their needs from the earth, as in the verse,¹⁴⁹⁶ “A land where bread grows” (in which the verse specifies “bread-*Lechem*-לֶחֶם,” referring to and including all the needs of the creatures, all of which are included in the word “bread-*Lechem*-לֶחֶם”),¹⁴⁹⁷ nevertheless, they remain in existence regardless of whether they are on the earth, swimming in the sea, or flying in the air.

The same is so spiritually, (and on the contrary, because this how it is spiritually, this is how it is physically).¹⁴⁹⁸ That is, the state of being in the concealed world (*Alma d'Itkasiya*) is that the creature knows and grasps the intangible Godly “nothing” (*Ayin*) that brings existence into being. Thus, since he knows that *HaShem*-ה' יהו"ה brings him into being, enlivens him, and sustains him, he therefore is incapable of separating himself from the Source of his vitality.

In contrast, this is not so of the revealed world (*Alma d'Itgaliya*), in which the manner of creation is that the creature

¹⁴⁹⁴ See Talmud Bavli, Avoda Zarah 3b; Chullin 127a; Brachot 61b

¹⁴⁹⁵ Ecclesiastes 3:20

¹⁴⁹⁶ Job 28:5

¹⁴⁹⁷ See Sefer HaMaamarim 5685 p. 281 and elsewhere.

¹⁴⁹⁸ See Sefer HaSichot 5748 Vol. 1 p. 133 and on.

is made to be “something separate”, to the point that the “something separate” can be separated, but even so remain in existence. This is because it does not know that there is a Source who brings it into existence, enlivening and sustaining it.

To further explain, even about the concealed world (*Alma d’Itkasiya*), it is explained and understood that it is not possible for the created being to actually have any grasp of the intangible Godly “nothing” (*Ayin*) that brings it into existence, for if that were the case, it’s existence would be utterly nullified.¹⁴⁹⁹ However, this only applies if there would be grasp of the actual being (*Hasagat HaMahut*) [of the Source who brings it into being].

In other words, if a creature of the concealed world (*Alma d’Itkasiya*) would actually grasp the essential being of the “word of *HaShem*-יהוה” which brings it into being, it would be nullified of its existence. However, even so, since (the concealed world-*Alma d’Itkasiya*) is much higher [than the revealed world], at the very least, there is knowledge of the existence [of the Source] (*Yediyat HaMetziyut*).

In other words, one knows that there is a Godly Being who enlivens him, even though he does not directly perceive and know the essential self of that Being, but only knows of the existence of that Being. Nevertheless, this knowledge itself is also drawn down to affect his senses, and does not allow him to separate himself from the Source of his life.

¹⁴⁹⁹ See Sefer HaMaamarim 5629 p. 161 and on.

In contrast, this is not so of the revealed world (*Alma d'Itgaliya*), in which the creature is in a way of separation, thus making it possible for him to perceive himself as an independent and separate existence. This is to such an extent that it even is possible for there to be those who say,¹⁵⁰⁰ “I do not know *HaShem*-יהו"ה,” and [it even is possible for there to be] those who are lower than this¹⁵⁰¹ and say,¹⁵⁰² “I am, and there is nothing more.”

The difference between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) may be better understood with greater explanation, by way of comparison to the soul of man and the difference between one's thought (*Machshavah*) and one's speech (*Dibur*).

To explain, in general, the matter of speech (*Dibur*) stems from [the existence of] another. For, as one is, in and of himself, without the presence of another, he lacks nothing even if everything remains in his thought (*Machshavah*) and is not brought out in speech (*Dibur*).

Even when a person uses his power of speech to instruct someone to fulfill his personal needs, in which case he needs to speak so that his lacking will be fulfilled, it is not in a way that, in and of itself, he requires speech, but is rather a matter in which his fellow is mixed into this, (in that he requires another

¹⁵⁰⁰ Exodus 5:2; Sefer HaMaamarim 5679 p. 360; 5692 p. 157; 5697 p. 149, and elsewhere; Also see Sefer HaArachim Chabad, Vol. 2, section on “*Umot HaOlam*” p. 275, and the citations there.

¹⁵⁰¹ See Maamarei Admor HaZaken, Nevi'im p. 43 and on; p. 55 and on; Ohr HaTorah, Na"Ch Vol. 2, p. 767 and on; See Likkutei Sichot, Vol. 21 p. 40 and on.

¹⁵⁰² Isaiah 47:8, 47:10; Tanya, Likkutei Amarim, Ch. 22 & Ch. 24.

to do this for him). Therefore, there also must be something in himself that is connected [and dependent on] the other. However, in matters that another is not mixed into, that is, [matters for which] the other is not needed, being that he can do them himself, speech (*Dibur*) is unnecessary.

In contrast, thought (*Machshavah*) is specifically to oneself. In other words, even though thought (*Machshavah*) is called a “garment” (*Levush*),¹⁵⁰³ this only is because thought (*Machshavah*) is not the essence of the intellect (*Sechel*) or the essence of the emotions (*Midot*), but only is like a servant who serves and garbs them. Nevertheless, we observe that for a person to properly understand and grasp a matter of intellect in his intellect, there necessarily must be a manifestation of the power of thought (*Machshavah*) in him, and without this, understanding and comprehension is not possible.

Based on the above distinction between thought (*Machshavah*) and speech (*Dibur*), we see that thought (*Machshavah*) is an inner garment (*Levush Pnimi*) that is close [to the soul]. That is, thought does not go outside of oneself, but remains unified to him. This is to such an extent that just as the presence of soul is constant, so likewise, being that it is bound to the soul, thought (*Machshavah*) flows constantly, to the point that thought never ceases. In contrast, speech (*Dibur*) is a garment that is separate (*Levush Nifrad*), in that it separates from oneself and is revealed to another.

¹⁵⁰³ See Tanya, Likkutei Amarim, Ch. 4

Now, it was explained before that *HaShem's* יהו"ה ultimate Supernal intent is for there to be a drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*). This likewise is *HaShem's* יהו"ה ultimate Supernal intent in creating man, to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

In other words, the entire existence of “another” and of an “outside” is for it to be made into a dwelling place for *HaShem* יהו"ה, blessed is He. To this end, physical matters, such as Tefillin, which are made of physical parchment, are also necessary. (The same applies to other *mitzvot*, such as Tzitzit, which are made of physical wool, and the like. This is because all of Torah is equated to Tefillin.)¹⁵⁰⁴

There also must be a drawing down from thought (*Machshavah*) into speech (*Dibur*), until there finally is a drawing down into action (*Ma'aseh*), as in the words of the Mishnah,¹⁵⁰⁵ “Action (*Ma'aseh*) is most primary,” since *HaShem's* יהו"ה Supernal intent is specifically fulfilled through it.

However, neither speech (*Dibur*) and certainly not action (*Ma'aseh*) are sufficient on their own. For, by itself it is possible for the speech (*Dibur*) to become completely separate and disconnected [from *HaShem* יהו"ה], and how much more so when it comes to action (*Ma'aseh*). This is as explained in the

¹⁵⁰⁴ Talmud Bavli, Kiddushin 35a

¹⁵⁰⁵ Mishnah Avot 1:17

previous discourse,¹⁵⁰⁶ that the power of action (*Ma'aseh*) is something separate and apart, such that it even applies to animals etc.

It therefore is necessary for there to be the matter indicated by the verse,¹⁵⁰⁷ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world.” That is, there must be a drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*) to the point that they become one thing and one domain - the domain of the Singular One of the world (*Yechido Shel Olam*),¹⁵⁰⁸ *HaShem*-יהו"ה, blessed is He.

5.

Based on the above we can also understand the *mitzvah* of *Eiruv*¹⁵⁰⁹ which was instituted by Rabbinic ordinance.¹⁵¹⁰ As in the ruling of the Alter Rebbe in *Shulchan Aruch*,¹⁵¹¹ “It is a *mitzvah* to seek to make *Eiruv* in courtyards... and it is necessary to make the blessing [upon its establishment, in praise of *HaShem*-יהו"ה] ‘who sanctified us with His commandments and commanded us concerning the *mitzvah* of

¹⁵⁰⁶ See the preceding discourse of this year, 5720, entitled “*v'Atah Yigdal* – And now may the strength of my Lord be magnified,” Discourse 22, Ch. 3 and on (*Sefer HaMaamarim* 5720, p. 167 and on).

¹⁵⁰⁷ Psalms 106:48

¹⁵⁰⁸ See Tanya, *Likkutei Amarim*, Ch. 33.

¹⁵⁰⁹ See *Hemshech* “*Matza Zu*” 5640 *ibid.* Ch. 49 and on (p. 229 and on); Also see *Ohr HaTorah*, *Shir HaShirim* Vol. 2 p. 440 & p. 453.

¹⁵¹⁰ *Mishneh Torah*, *Hilchot Eruvin* 1:2 and elsewhere.

¹⁵¹¹ *Orach Chayim* 366:18

Eiruv,’ just as one recites a blessing over all Rabbinic commandments.”

The explanation is that the *Eiruv* affects that private domains (*Reshut HaYachid*), which are separate from each other become one single domain. In other words, even though, in and of itself, each domain is a private domain (*Reshut HaYachid*) – meaning, that it is the domain of the Singular One of the world (*Yechido Shel Olam*) – nevertheless, it is possible for the two domains to be separate from each other, this one unto itself, and that one unto itself.

Therefore, though in and of itself, each one is a private domain (*Reshut HaYachid*), nevertheless, it is forbidden to carry from one domain to the other domain [on Shabbat], being that there is a demarcation ending the measure and limit of one domain, and a demarcation where the measure and limit of the other domain begins. Therefore, the matter of an Eruv is necessary, the matter of which is the intermingling (*Eiruv*-עירוב) of domains.

The substance of this as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that there is service of Him stemming from Kindness-*Chessed*, and service of Him stemming from Might-*Gevurah*. Now, since both are of the side of holiness, they therefore are the aspect of the private domain (*Reshut HaYachid*). However, as long as the mode of serving *HaShem*-יהו"ה, blessed is He, is only in one mode (either Kindness-*Chessed* or Might-*Gevurah*), it is “upheld by just one

pillar,”¹⁵¹² and is not yet the ultimate intent in the service of *HaShem*-יהו"ה, blessed is He.

This is why the *mitzvah* of Eiruv was given. For, the matter of an Eiruv is the conjoining of Kindness-*Chessed* and Might-*Gevurah* together. This is the general matter of the quality of Splendor-*Tiferet*, which includes both Kindness-*Chessed* and Might-*Gevurah* and makes them exist as one.

This matter is also hinted in the name “*Eiruv*-עירוב,” as stated in Me’orei Ohr¹⁵¹³ (and cited in Chassidus),¹⁵¹⁴ that the word “*Eiruv*-עירוב-288” shares the same numerical value as “Kindness-*Chessed*-חסד-72” together with “Might-*Gevurah*-גבורה-216.” That is, the letters רי"ו-216 of the word “*Eiruv*-עירוב” are numerically equal (*Gematria*) to “Might-*Gevurah*-גבורה-216,”¹⁵¹⁵ and the letters ע"ב-72 [of “*Eiruv*-עירוב”] are numerically equal (*Gematria*) to “Kindness-*Chessed*-חסד-72.” Their conjoining into a single word indicates the bond and mingling (*Eiruv*-עירוב) of Kindness-*Chessed* and Might-*Gevurah*, in that they are made into a single domain.

This is also known from the teaching of the Rav, the Maggid of Mezhritch,¹⁵¹⁶ in explanation of the teaching of our

¹⁵¹² Zohar III 127b (beginning of Idra Rabba)

¹⁵¹³ Me’orei Ohr, Ma’arechet 70, Ot 27

¹⁵¹⁴ *Hemshech* “*Matzah Zu*” 5640 *ibid.*, Ch. 54 (p. 78), and Ohr HaTorah, Shir HaShirim *ibid.*

¹⁵¹⁵ See Tikkunei Zohar, Tikkun 22 (67b)

¹⁵¹⁶ See Likkutei Torah, Tazriya 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 34c, and elsewhere; Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah Vol. 2 p. 645 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

sages, of blessed memory,¹⁵¹⁷ on the verse,¹⁵¹⁸ “Dominion and dread are with Him; He makes peace in His heights,” that, “Michael, the minister of snow, and Gavriel, the minister of fire, do not extinguish each other.”

That is, the substance of the [angel] Michael is the quality of Kindness-*Chessed*, and the substance of the [angel] Gavriel is the quality of Might-*Gevurah*, and they are compared to two ministers of the King who, in and of themselves, are opposites of each other. That is, even though they are ministers of a single King, they nevertheless have measures and limitations, and there therefore is a point where the matter of one minister concludes, and the matter of the second minister begins. Nonetheless, when they stand before the King, then because of the matter of the King, this causes “peace in His heights,” in that [before Him] they both are equal and do not extinguish each other, but instead withstand each other.

The substance of this [teaching] as it relates to *HaShem*'s יהו"ה holy titles, blessed is He, is that as known,¹⁵¹⁹ His title “God-*E*” א"ל-ל"י is in [the *Sefirah* of] Kindness-*Chessed*, whereas His title “God-*Elohi*” אלהי"ם-m is in [the *Sefirah* of] Might-*Gevurah*, whereas His Name *HaShem*-יהו"ה is in [the *Sefirah* of] Splendor-*Tiferet*. In other words, the Name *HaShem*-יהו"ה, which is the Essential Name (*Shem*

¹⁵¹⁷ Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma Vayigash 6.

¹⁵¹⁸ Job 25:2

¹⁵¹⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Six (*Gevurah*) and Gate Seven (*Chessed*); Etz Chayim, Shaar 44 (Shaar HaShemot) Ch. 3 and Ch. 6; Zohar III 296a; Pardes Rimonim, Shaar 20 (Shaar HaShemot) Ch. 5-8 & Ch. 10-11.

HaEtzem)¹⁵²⁰ of the Singular Preexistent Intrinsic and Unlimited One, is specifically in the third [median] quality, which is the quality of Splendor-*Tiferet*, by which “He makes peace in His heights.”

More specifically, the matter of Eiruv-עירוב (which indicates the bond between Kindness-*Chessed* and Might-*Gevurah*), has two aspects. That is, there is the joining (*Eruv*) of alleyways (*Mevu’ot*) and the joining of courtyards (*Chatzeirot*). About this Me’orei Ohr states¹⁵²¹ (and is cited in Chassidus),¹⁵²² that the Eruvin of the alleyways (*Eiruvei Mevu’ot*) – the “inner houses”¹⁵²³ – is the matter of Splendor-*Tiferet*, which joins Kindness-*Chessed* with Might-*Gevurah*, and that the Eruvin of courtyards (*Eiruvei Chatzeirot*) – the “outer houses”¹⁵²⁴ – is the matter of Foundation-*Yesod*, which joins Victory-*Netzach* and Majesty-*Hod*.

6.

This then, is likewise the meaning of the verse,¹⁵²⁵ “Blessed is *HaShem*-יהוה, the God of Israel, from the world to the world,” referring to the matter of drawing down from the

¹⁵²⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; *Kesef Mishneh to Hilchot Avodah Zarah 2:7*; *Pardes Rimonim*, Shaar 19 (*Shaar Shem Ben Dalet*); *Moreh Nevuchim*, Part 1, Ch. 61 and on.

¹⁵²¹ Me’orei Ohr, *Ma’arechet 70*, Ot 27

¹⁵²² *Hemshech “Matzah Zu”* 5640 *ibid.*, Ch. 54 (p. 78), and Ohr HaTorah, *Shir HaShirim* *ibid.*

¹⁵²³ See *Zohar III 109a* (Ra’aya Mehemna)

¹⁵²⁴ See *Zohar III 109a* (Ra’aya Mehemna) *ibid.*

¹⁵²⁵ *Psalms 106:48*

concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*). In other words, notwithstanding the great distance of comparison between them, in that the concealed world (*Alma d'Itkasiya*) is “like the waters covering the ocean floor”¹⁵²⁶ and is a matter that transcends measure and limitation, whereas the revealed world (*Alma d'Itgaliya*) is entirely a matter of revelation, which is a matter of measure and limitation, nevertheless, we affect a bond between them and mingle them (similar to how “He makes peace in His heights”), in a manner that they become a single existence.

In other words, through drawing down the Name *HaShem*-יהו"ה, as in “Blessed is *HaShem-Baruch HaShem*-ברוך יהו"ה,” the One who “makes peace in His heights,” we thereby can fulfill the *mitzvah* (that “He has sanctified us with His commandments and commanded us”) of *Eiruv*-עירוב, meaning, to mingle and bond the concealed world (*Alma d'Itkasiya*) with the revealed world (*Alma d'Itgaliya*), so that they are made to be a single existence. This matter is specifically brought about through the service of *HaShem*-יהו"ה, blessed is He, of [our forefather] Yaakov. This is also why the verse specifically states, “Blessed is *HaShem*-יהו"ה, the God of **Israel-Yisroel**-ישראל etc.”

To preface, in regard to the matter of the forefathers (“the head of rocks-*Rosh Tzurim*-ראש צורים”) there are three ways of serving *HaShem*-יהו"ה, blessed is He. There is the service of Avraham, whose matter was the quality of Kindness-

¹⁵²⁶ Isaiah 11:9

Chessed, as well-known from the teaching of Sefer HaBahir.¹⁵²⁷ There is the service of Yitzchak, which stems from the quality of Might-*Gevurah*, as the verse states,¹⁵²⁸ “Had not... the fear of Yitzchak (*Pachad Yitzchak*-פחד יצחק) been with me.” Nevertheless, this is not yet the ultimate perfection. For, as our sages, of blessed memory, stated,¹⁵²⁹ “From Avraham [Yishma’el came out], and from Yitzchak [Esav came out] etc.,” in that it is possible for vitality to be derived by the side opposite of holiness. For, as long as a particular detail of *HaShem*’s-יהו"ה Supernal desire is missing, there is a lacking in the whole matter,¹⁵³⁰ and it therefore is possible for the side opposite holiness to derive vitality.

However, perfection is in Yaakov’s service of *HaShem*-יהו"ה, as it states,¹⁵³¹ “His bed was perfect,” with no vitality derived by the side opposite holiness. This is because Yaakov is the quality of Splendor-*Tiferet*, which is called,¹⁵³² “The center beam (*Breyach HaTichon*-בריה התיכון) that penetrates from one end to the other end,” until it transcends the “ends” and “directions,” thus binding the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה

¹⁵²⁷ Sefer HaBahir, Section 191, cited in Hashmatot to Zohar I 264b; Pardes Rimonim, Shaar 22 (Shaar HaKinuyim), Ch. 4.

¹⁵²⁸ Genesis 31:42

¹⁵²⁹ Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Likkutei Torah, VaEtchanan 5a; Shir HaShirim 9d; Also see Mehutam Shel Yisroel of Rabbi Yoel HaKohen Kahan, translated as On the Essence of the Jewish People.

¹⁵³⁰ See Sefer HaMaamarim Kuntreisim Vol. 2, p. 350b, and 311b and on.

¹⁵³¹ Midrash Vayikra Rabba 36:5 *ibid*; See Rashi to Genesis 47:31

¹⁵³² Exodus 26:28; See Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Himself, blessed is He, with the lower worlds, for them to be “a dwelling place for the Holy One, blessed is He.”

More specifically, in addition to the bond between Kindness-*Chessed* and Might-*Gevurah* brought about by Splendor-*Tiferet*, there also is the bond between the two lines as they are in the aspect of the “head of the rocks-*Rosh Tzurim*-ראש צורים,” which are the head, beginning, and root of the emotions (*Midot*). This refers to the matter of the Crown-*Keter* which affects a bond between Wisdom-*Chochmah* and Understanding-*Binah* (which are the root of Kindness-*Chessed* and Might-*Gevurah*).

In the same way, there likewise is the bond between the two lines as they are in the aspect of “from the hills I gaze upon them-*MiGva’ot Ashurenu*-מגבעות אשורנו.” This refers to the matter of Foundation-*Yesod* (which is the quality of Yosef), which brings about the bond between Victory-*Netzach* and Majesty-*Hod* (similar to the two aspects of the Eiruv (עירוב), the “inner houses” and the “outer houses,”¹⁵³³ as mentioned above).

This then, is the meaning of the verse,¹⁵³⁴ “Blessed is *HaShem*-יהו"ה, the God of **Israel-*Yisroel***-ישראל etc.” That is, it refers to Yaakov’s service of *HaShem*-יהו"ה, blessed is He, the substance of which is the middle line (*Kav HaEmtza’ee*)¹⁵³⁵ that “penetrates from one end to the other end.” Through this there is made to be a bond between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*), (“from the

¹⁵³³ See Zohar III 109a (Ra’aya Mehemna) *ibid*.

¹⁵³⁴ Psalms 106:48

¹⁵³⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

world to the world”) to the point that we make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

7.

Now, the general difference between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*), which in the revealed world (*Alma d’Itgaliya*) itself is like the difference between the sea and the dry land (as explained in chapter four), is also the difference between the two manners by which the world is conducted.

That is, there is the miraculous conduct of the world, and there is the natural conduct of the world.¹⁵³⁶ That is, there is the miraculous conduct, stemming from the quality of Kindness-*Chessed* and transcends measure and limitation, and there is the natural conduct, stemming from the quality of Might-*Gevurah*, which is *HaShem*’s יהוה title God-*Elohi*”מ-ם-אלהי”86 (and is the quality of Might-*Gevurah*) and shares the same numerical value (*Gematria*) as “the natural order-*HaTeva*-הטבע-86,” which has measure and limitation.¹⁵³⁷

¹⁵³⁶ See the discourse entitled “*Baruch SheAsah Nissim*” 5664 (Sefer HaMaamarim 5664 p. 129, p. 141 and on); Also see the discourse “*Baruch SheAsah Nissim*” of this year, 5720, Discourse 24 (Sefer HaMaamarim 5720, p. 184 and on).

¹⁵³⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimomim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*v’Hamargeel*”); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on, and elsewhere.

In addition, there also is the bond between the two modes of conduct. About this our sages, of blessed memory, said,¹⁵³⁸ “At first it arose in thought to create the world with the quality of judgment (*Din*). He saw that the world could not withstand this, so He included the quality of compassion (*Rachamim*),” referring to the matter of signs and miracles in the world. (As explained in Shaar HaYichud VeHeEmunah,¹⁵³⁹ “this refers to the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.”)

In other words, this is the mingling (*Eiruv*-עירוב) of the two conducts into a single existence, so that in the world itself the miraculous should exist. (This is like what the verse,¹⁵⁴⁰ “Blessed is *HaShem*-יהוה, the God of Israel, from the world to the world,” expresses).

Now, as known, in the miraculous itself, there are various distinctions. That is, there are open miracles, there are miracles that manifest within the natural order, and there are even higher miracles, such that in the natural order itself there are open miracles in such a way that, “all ends of the earth see.”¹⁵⁴¹ This is similar to what the Alter Rebbe wrote in his letter¹⁵⁴² upon departing from imprisonment in Petersburg, “*HaShem*-יהוה performed a miraculous wonder of

¹⁵³⁸ See Rashi to Genesis 1:1

¹⁵³⁹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

¹⁵⁴⁰ Psalms 106:48

¹⁵⁴¹ Isaiah 52:10; Psalms 98:3; Also see *Hemshech* 5672 Vol. 1 p. 278; Vol. 2 p. 860; Vol. 3 p. 1, 231, p. 1,307, and elsewhere.

¹⁵⁴² Igrot Kodesh of the Alter Rebbe, p. 232.

magnanimity... in the eyes of all the ministers and all the nations etc.”

The general matter of *HaShem*'s יהו"ה inclusion of “the quality of compassion (*Rachamim*)” was drawn into revelation in the third millennium, with the giving of the Torah. (For, at that time that the two-thousand years of Torah began, followed by the two-thousand years of the days of Moshiach.)¹⁵⁴³ This especially includes *mitzvot* that were Rabbinically instituted, which are stricter [than Biblical *mitzvot*],¹⁵⁴⁴ and [as stated],¹⁵⁴⁵ “The words of the sages are sweeter to Me than the words of the Torah,” such as the *mitzvah* of Eruvin, (as explained above).

This is drawn down in each and every generation through the righteous leaders of the generation, who through their service of *HaShem*-יהו"ה, blessed is He, bring about the matter [indicated by the verse], “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world.”

This is brought about through drawing this matter down into the inner aspect (*Pnimitiyut*) of the soul, into the revealed powers of the soul, until [it manifests] in thought, speech, and action, and the concealed aspect of the soul seeks and requests the concealed aspect of the Torah, which then is drawn into the revealed aspect of the soul and the revealed aspect of Torah, until there is a drawing down of the concealed aspect into the revealed aspect of the world.

¹⁵⁴³ See the discourse entitled “*Zachor*” 5678 (Sefer HaMaamarim 5678 p. 193).

¹⁵⁴⁴ Talmud Bavli, Eruvin 21b; Sanhedrin 88b

¹⁵⁴⁵ Talmud Bavli, Avodah Zarah 35a

This can be connected to the verse,¹⁵⁴⁶ “I am *HaShem*-יהו"ה your God, who raised you from the land of Egypt; open your mouth wide, and I will fill it.” The explanation is as Rabbeinu Bachaye stated¹⁵⁴⁷ in explanation of the verse,¹⁵⁴⁸ “I am *HaShem* your God (*HaShem Eloheicha*-יהו"ה אלהי"ך) since the land of Egypt.” He explains that *HaShem*-יהו"ה, blessed is He, took them out of the land of Egypt with two qualities, these being the qualities of Judgment-*Din* and Compassion-*Rachamim*. (This is like the teaching of our sages, of blessed memory,¹⁵⁴⁹ “For Egypt it was affliction and for the Jewish people it was healing.”)

This then, is the meaning of “I am *HaShem* your God (*HaShem Eloheicha*-יהו"ה אלהי"ך), who raised you,” which includes the Name *HaShem*-יהו"ה and His title God-*Elohi"m*-אלהי"ם.¹⁵⁵⁰ It can be said that this is brought about by the aspect of “I-*Anochi*-אנכי,” which transcends all measure and limitation. Through this “He makes peace in His heights,” so that there is a joining of “*HaShem* your God-*HaShem Elohecha*-יהו"ה אלהי"ך,” and there thus was the ascent from the land of Egypt in

¹⁵⁴⁶ Psalms 81:11; See the Sichah talk following the discourse (Torat Menachem, Vol. 28 p. 202 and on), that this is the Psalm that corresponds to the years of the Rebbe Rayatz, whose day of redemption is being celebrated.

¹⁵⁴⁷ Rabbeinu Bachaye to Numbers 9:18, cited in Ohr HaTorah (Yahal Ohr) to Tehillim 81:11 (p. 296).

¹⁵⁴⁸ Hosea 12:10

¹⁵⁴⁹ See Isaiah 19:22; Zohar II 36a

¹⁵⁵⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKinuy*).

a way of two opposites (*Kindness-Chessed* and *Might-Gevurah*) simultaneously.

The verse then continues, “Open your mouth wide and I will fill it.” This is as explained by Maharsha in *Chiddushei Aggadot* on the words of Talmud in Tractate *Brachot*.¹⁵⁵¹ He explains that the words “Open your mouth wide and I will fill it,” refer to the words of Torah. [He explains that] this is juxtaposed to “I am *HaShem*-יהו"ה your God, who raised you from the land of Egypt,” to inform us, “Do not think that I am incapable of fulfilling your request. For, I am *HaShem*-יהו"ה your God who raised you from the land of Egypt, whereupon you saw My ability to fulfill all your requests in regard to words of Torah.”

In the teachings of Chassidus it is further explained¹⁵⁵² that the words “all your requests” are similar to David’s request [in the verse],¹⁵⁵³ “Unveil my eyes that I may perceive wonders from Your Torah.” This refers to the revelation of the inner aspects (*Pnimitiyut*) and secrets of Torah, [as has been added over the course of thirty-three (ל"ג) years].¹⁵⁵⁴ About this it states, “Do not think that I am incapable of fulfilling your request... I am *HaShem*-יהו"ה your God etc.”

¹⁵⁵¹ *Chiddushei Aggadot* to Talmud Bavli, *Brachot* 50a

¹⁵⁵² See *Ohr HaTorah* (*Yahal Ohr*) *ibid.* p. 294 and on.

¹⁵⁵³ Psalms 119:18; See *Siddur Im Divrei Elohim Chayim*, *Shaar Lag BaOmer*, 304c and on; *Sefer HaMaamarim* 5638 p. 147 and on; Discourse entitled “*Gal Einai*” 5737 (*Sefer HaMaamarim* 5737 p. 229 and on; *Torat Menachem*, *Sefer HaMaamarim Iyyar* p. 291 and on).

¹⁵⁵⁴ From the redemption of the 12th-13th of Tammuz 5687 [through 5720].

That is, in Egypt they were sunken in the forty-nine gates of impurity,¹⁵⁵⁵ but He raised them up on the wings of eagles,¹⁵⁵⁶ to the point that within a period of fifty days they merited to receive the Torah [from *HaShem*-ה' יהו"ה] face to face.¹⁵⁵⁷ In the same way, “It is not too wondrous for Me to fulfill your requests in the words of Torah.”

Now, in addition to the fact that there is caused to be the matter of “open your mouth wide and I will fill it” as it relates to spiritual matters, there also is a drawing down for there be the matter of “open your mouth wide and I will fill it” in the literal sense, as it relates to physical matters.

This is as the commentators of Tanach explain,¹⁵⁵⁸ “Open your mouth wide to ask of Me for whatever your heart desires.” That is, with your mouth you should ask for all the desires and the requests of your heart, not only in childish matters, but with expansiveness etc., and then “I will fill it.” That is, “whatever you ask for I will fulfill.”

[It is explained elsewhere¹⁵⁵⁹ that this does not contradict the words of Talmud in Tractate Brachot,¹⁵⁶⁰ cited before. It states there, “In the case of a request it is different” (in that the one making the request must do so like a pauper standing at the doorway, and not exalt himself by making

¹⁵⁵⁵ See Zohar Chadash, Yitro, and elsewhere.

¹⁵⁵⁶ Exodus 19:4

¹⁵⁵⁷ Deuteronomy 4:5

¹⁵⁵⁸ See Rashi, Avraham Ibn Ezra, Seforno to Psalms 81:11, cited in Ohr HaTorah *ibid*.

¹⁵⁵⁹ See the Sichah talk following the discourse (Torat Menachem, Vol. 28 p. 203 and on).

¹⁵⁶⁰ Talmud Bavli, Brachot 50a

excessive requests).¹⁵⁶¹ The Talmud answers, “In the case of a request, the verse also states, ‘Open your mouth wide and I will fill it.’ However, that verse is written in regard to matters of Torah (in which it is appropriate to make excessive requests).¹⁵⁶²

This then, is the general matter of the teaching “He included the quality of Compassion (*Rachamim*) with it,” as it was drawn down into revelation at the giving of the Torah. That is, it is through the drawing down of the matter of Torah and *mitzvot* in actuality, [as in the verse],¹⁵⁶³ “If you will follow My decrees” (meaning, “to toil in the study of Torah”) and observe My commandments” then¹⁵⁶⁴ “I will provide your rains (*Gishmeichem*-גשמיכם) in their time,” meaning that even the physicality (*Gashmiyut*-גשמייות) of the world¹⁵⁶⁵ will be in a state of expansiveness and abundance, and there will be the matter of “open your mouth wide and I will fill it” even in this world.

This is as the verse states,¹⁵⁶⁶ “May God give you of the dew of the heavens and of the fatness of the earth,” which is [the blessing] drawn down through Yaakov to all the Jewish people, even to this final generation, the generation of the “footsteps of Moshiach,” and as drawn down in literal open revelation by the signs and miracles of the righteous leaders of the generation.

¹⁵⁶¹ See Rashi to Brachot 50a *ibid*.

¹⁵⁶² See Rashi to Brachot 50a *ibid*.

¹⁵⁶³ Leviticus 26:3 (and Rashi there)

¹⁵⁶⁴ Leviticus 26:4

¹⁵⁶⁵ See Ramban to Leviticus 26:4

¹⁵⁶⁶ Genesis 27:28

This was also the case with the miracle of the redemption of the 12th and 13th of Tammuz, in which although it manifested in the ways of the natural order, was an even greater miracle, and has been established as a day of gathering, joy, and redemption, for all coming generations.¹⁵⁶⁷ This will also hasten and draw down the true and complete redemption below ten hand-breadths, with the coming of King Moshiach, and “He shall lead us upright”¹⁵⁶⁸ to greet the face of our righteous Moshiach.

¹⁵⁶⁷ See Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 81 & p. 86 and on, and elsewhere.

¹⁵⁶⁸ See the liturgy of the Grace after meals (*Birkhat HaMazon*).

Discourse 24

“Baruch SheAsah Nissim - Blessed is He who performed miracles”

Delivered on the 15th of Tammuz, 5720¹⁵⁶⁹
By the grace of *HaShem*, blessed is He,

1.

We recite,¹⁵⁷⁰ “Blessed are You, *HaShem*-יהוה... who performed miracles for our forefathers in those days, in this time.” Now,¹⁵⁷¹ the fact that it states “miracles-*Nissim*-נסים” in the plural, includes (not only an abundance of miracles, but) an abundance of various types of miracles too.

In general, these are divided into two general categories. As explained in the previous discourse,¹⁵⁷² there are miracles that manifest in the garments of the natural order. An example is the miracle of Mordechai and Esther, which was a miracle

¹⁵⁶⁹ This discourse was delivered in the Gan Yisroel summer camp on the 15th of Tammuz, 5720. It is a direct continuation of the preceding discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks I see them, and from hills do I gaze upon them,” Discourse 23 of the 12th of Tammuz. (Sefer HaMaamarim 5720, p. 171 and on.)

¹⁵⁷⁰ In the blessing of the miracles recited on Chanukah and Purim.

¹⁵⁷¹ See the discourse entitled “*Baruch SheAsah Nissim*” 5664 (Sefer HaMaamarim 5664 p. 129, p. 142 and on); Also see the discourse by the same title of the year 5715, translated in The Teachings of The Rebbe 5715, Discourse 6 (Torat Menachem, Sefer HaMaamarim Kislev p. 107 and on).

¹⁵⁷² In the discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks I see them, and from hills do I gaze upon them,” Discourse 23 of the 12th of Tammuz. (Sefer HaMaamarim 5720, p. 171 and on.)

that manifested in the garments of the natural order. That is, at first Achashverosh issued a decree and then rescinded it himself etc. Even so, we know this was a miracle, except that it manifested by way of the vessels of the natural order.

However, there also is another type of miracle that transcends the ways of the natural order. An example is the miracle of the splitting of the sea, and similarly, the miracle of the Manna and the quail [in the desert]. This is as Rambam states¹⁵⁷³ that the desert was a place that was neither fitting for the Manna nor the quail, and thus this miracle was not at all according to the natural order. Rather, these were miracles that transcended the ways of the natural order.

The difference between these [two types of miracles] depends on whether they are drawn from the Name *HaShem*-יהוה or from His title the Self-Sufficient God-*Shadday*-ישׁדאי.¹⁵⁷⁴ To explain, the title “*Shadday*-ישׁדאי” is not just that “He said to His world ‘enough-*Dai*-דאי,’”¹⁵⁷⁵ referring to the matter of the limitations of the world. Rather, it also means that, “His Godliness is sufficient-*Shedai*-ישׁדאי for all creatures.”¹⁵⁷⁶

This refers to the drawing down and revelation of *HaShem*’s-יהוה Godliness in a way that is sufficient and adequate for all creatures, which is the matter of miracles that manifest within the natural order. In other words, the miracle

¹⁵⁷³ Moreh Nevuchim, Part 3, Ch. 50.

¹⁵⁷⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Name (Shaar HaShem)*.

¹⁵⁷⁵ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 5:8; 46:3

¹⁵⁷⁶ Midrash Bereishit Rabba 46:3; Rashi to Genesis 17:1

is manifest within a title such as this, which also bears the meaning “He said to His world ‘enough-*Dai*-די.”

However, there also are miracles that are drawn from the Name *HaShem*-יהו"ה, about which the verse states,¹⁵⁷⁷ “For *HaShem* God-*HaShem Elohi*”*m*-ם אלהי"ה יהו"ה is a sun and a shield.” In other words, relative to His title God-*Elohi*”*m*-ם אלהי"ה, the Name *HaShem*-יהו"ה is like the light of the sun compared to its shield and sheath.¹⁵⁷⁸ That is, it utterly and completely transcends the natural order (*HaTeva*-הטבע). From the Name *HaShem*-יהו"ה there is a drawing down of miracles that completely transcend the natural order.

Now, as explained before,¹⁵⁷⁹ *HaShem*’s-יהו"ה ultimate Supernal intent is for the two types of miracles to be drawn from one to the other etc. This is like the verse,¹⁵⁸⁰ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world.” That is, there must be a drawing down of *HaShem*’s-יהו"ה Godliness – meaning, the Name *HaShem*-יהו"ה – “from the world,” meaning, the concealed world (*Alma d’Itkasiya*), “to the world,” meaning, the revealed world (*Alma d’Itgaliya*).

In other words, the matter of *HaShem*’s-יהו"ה Godliness should not remain as He transcends all the worlds, and

¹⁵⁷⁷ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 4; Ohr HaTorah to Tehillim (Yahal Ohr) to Psalms 84:12, and elsewhere.

¹⁵⁷⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

¹⁵⁷⁹ In the discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks I see them, and from hills do I gaze upon them,” Discourse 23 of the 12th of Tammuz. (Sefer HaMaamarim 5720, p. 171 and on.)

¹⁵⁸⁰ Psalms 106:48

similarly, there should not be the revelation in the concealed world (*Alma d'Itkasiya*) in and of itself, and the revelation in the revealed world (*Alma d'Itgaliya*) in and of itself. Rather, there should be a drawing down and revelation of the Name *HaShem*-יהו"ה from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*). (The same applies to matters that transcend the world – such as the two types of miracles, meaning, miracles that utterly transcend the natural order, and miracles that manifest in the garments of the natural order.)

In our service of *HaShem*-יהו"ה, blessed is He, this is the matter of joining (*Eiruv*-עירוב) domains. That is, even though both are “private domains” (*Reshut HaYachid*), meaning that they are matters of holiness, nevertheless, since their substance and ways differ from each other, such as the line and mode of Kindness-*Chessed* and the line and mode of Might-*Gevurah*, therefore this is not yet the ultimate perfection. For, since one line and mode is not aligned with the other line and mode, neither line and mode is in a state of perfection, being that there is opposition to it.

Rather, for the matter of perfection to be, the middle line (*Kav HaEmtza'ee*), which is Splendor-*Tiferet*, must be.¹⁵⁸¹ The matter of Splendor-*Tiferet*, as it is in our service of *HaShem*-יהו"ה, blessed is He, is the quality of compassion (*Rachamim*), due to which a bestowal of Kindness-*Chessed* is drawn down, even to a place that from the standpoint of the quality of Might-

¹⁵⁸¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Gevurah, there should not be the bestowal of Kindness-*Chessed*.

This then, is what is meant by stating that [the middle line] has no opposition. This is because the matter of the middle line (*Kav HaEmtza'ee*), (the line of Splendor-*Tiferet*), includes both the reasoning of the side of Might-*Gevurah*, as well as the reasoning of the side of Kindness-*Chessed*, and then comes to mediate the conclusion with a single conclusion includes both.

This then, is the general matter of the mingling (*Eiruv*-עירוב) of domains. This is also hinted in the word “*Eiruv*-עירוב,” which is a single word that includes the letters “72-ע”ב” and “216-ר”י”י.”¹⁵⁸² The numerical value (*Gematria*) of “72-ע”ב” is equal to “Kindness-*Chessed*-הסד-72.”

(Higher than this, as known, the Name of A”V-ע”ב-72¹⁵⁸³ is in Wisdom-*Chochmah*,¹⁵⁸⁴ which is the source of Kindness-*Chessed*. This is why the word “Kindness-*Chessed*-הסד-72,” including the word itself (*Kollel*), has the same numerical value (*Gematria*) as the word “Wisdom-*Chochmah*-הכמה-73.”)¹⁵⁸⁵

The letters “216-ר”י”י” [of the word *Eiruv*-עירוב] share the same numerical value as the word “Might-*Gevurah*-גבורה-216,¹⁵⁸⁶ (which also includes Understanding-*Binah*, which is the source of Might-*Gevurah*). The word “mingling-*Eiruv*-עירוב” which includes both, is the matter of the middle line (*Kav*

¹⁵⁸² See Me’orei Ohr, Ma’arechet Ayin, Ot 27

¹⁵⁸³ י”י”ד ה”י” ר”י”ן ה”י”י

¹⁵⁸⁴ Etz Chayim, Shaar 18 (Shaar RaPaCh Nitzotzin) Ch. 2

¹⁵⁸⁵ See Megaleh Amukot, Ophan 144

¹⁵⁸⁶ See Tikkunei Zohar, Tikkun 22 (67b)

HaEmtza'ee) of Knowledge-*Da'at* and Splendor-*Tiferet*, which unify (Wisdom-*Chochmah* and Understanding-*Binah*, and then also unify) Kindness-*Chessed* and Might-*Gevurah*.

This then, is the meaning of the verse,¹⁵⁸⁷ “Blessed is *HaShem*-יהו"ה, the God of Israel, from the world to the world.” The verse specifies “the God of **Israel-*Yisrael***-ישראל,” since this matter is the way of serving *HaShem*-יהו"ה of [our forefather] Yaakov, the choicest of the forefathers,¹⁵⁸⁸ who is the middle line (*Kav HaEmtza'ee*) called,¹⁵⁸⁹ “The center beam (*Breyach HaTichon*-בריח התיכון) that penetrates from one end to the other end,” (as explained at length in the previous discourse).

2.

This likewise¹⁵⁹⁰ is the meaning of the verse,¹⁵⁹¹ “He relates His word to Yaakov, His statutes and Judgments to Israel etc.” About this [the Alter Rebbe] explained in the Siddur¹⁵⁹² that when Yaakov’s service of *HaShem*-יהו"ה is present, He then “relates His word to Yaakov etc.” In other words, all the drawings forth enumerated before this [verse in Psalms], such

¹⁵⁸⁷ Psalms 106:48

¹⁵⁸⁸ See Midrash Bereishit Rabba 76:1 and elsewhere.

¹⁵⁸⁹ Exodus 26:28, 36:33; See Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁵⁹⁰ See *Hemshech* “*Matzah Zu*” 5740, Ch. 45 (Sefer HaMaamarim 5640 Vol. 1, p. 240 and on) [Note that the referenced discourse was said on the occasion of the circumcision (*Brit Milah*) of the Rebbe Rayatz, on the 19th of Tammuz, 5640.]

¹⁵⁹¹ Psalms 147:19

¹⁵⁹² Siddur Im Divrei Elohi”m Chayim 65a

as,¹⁵⁹³ “He Who gives snow like fleece, Who scatters frost like ashes etc.,” are all related and drawn down¹⁵⁹⁴ specifically to Yaakov. This is because he is the “the center beam (*Breyach HaTichon*-ברייה התיכון) that penetrates from one end to the other end.” (This is as explained above that it is [Yaakov] who affects the drawing down and unification of the concealed world (*Alma D’Itkasiya*) with the revealed world (*Alma d’Itgaliya*).

In contrast, this is not so of the two extremities of Kindness-*Chessed* [Avraham] and Might-*Gevurah* [Yitzchak] from whom dross came out.¹⁵⁹⁵ That is, it is only in the middle line (*Kav HaEmtza’ee*) that there is no room for the external husks to derive any vitality whatsoever.

He continues and explains¹⁵⁹⁶ that even the end of the middle line (*Kav HaEmtza’ee*), which is the aspect of Foundation-*Yesod* – where there indeed was room for the external husks to derive vitality from the husk of the foreskin (*Orlah*) covering the Foundation-*Yesod*¹⁵⁹⁷ – nevertheless, through the *mitzvah* of circumcision (*Milah*), the husk of the foreskin (*Orlah*) is cut off. The external husks therefore have no hold whatsoever on the middle line (*Kav HaEmtza’ee*).

This is also the meaning of the verse,¹⁵⁹⁸ “Yaakov was a pure man who dwelt in tents.” His “dwelling in tents” refers

¹⁵⁹³ Psalms 147:16

¹⁵⁹⁴ The term “He relates-*Magid*-מגיד” also means to “draw down.” See Daniel 7:10; Yoma 75a; Ohr HaChamah to Zohar I 86b and elsewhere.

¹⁵⁹⁵ See Talmud Bavli, Pesachim 56a

¹⁵⁹⁶ Siddur Im Divrei Elohi”m Chayim 65a

¹⁵⁹⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Ten (*Keter*), and elsewhere.

¹⁵⁹⁸ Genesis 25:27

to the bond and union between the *Sefirah* of Understanding-*Binah* and the *Sefirah* of Kingship-*Malchut*,¹⁵⁹⁹ (these being the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*), respectively).

This is brought about because he was “a pure man (*Ish Tam*-איש תם),” meaning that, “He was born circumcised.”¹⁶⁰⁰ For, circumcision (*Milah*), which is the matter of removing the foreskin (*Orlah*), affects that there is no derivation of vitality to the external husks (*Kelipah*), even from the [lower] end of the middle line (*Kav HaEmtza'ee*), which is the aspect of Foundation-*Yesod*.

To explain, Yaakov himself did not need to undergo the service of circumcision (*Milah*) being that he was born circumcised, only that subsequently, in our service of *HaShem*-יהוה, blessed is He, this is the matter of the *mitzvah* of circumcision (*Milah*), through which one becomes “a pure man (*Ish Tam*-איש תם),” by toiling in removing the foreskin (*Orlah*).

However, based on what was stated above, the matter of circumcision (*Milah*) is solely for there not to be any derivation of vitality to the external husks, even from the [lower] end of the middle line (*Kav HaEmtza'ee*). In other words, at first glance, this does not seem to be related to the essential matter of the bond and union between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).

On the other hand, the words of the verse, “A pure man dwelling in tents” indicate that he was “a pure man (*Ish Tam*-

¹⁵⁹⁹ Zohar I 167b – also cited in *Hemshech* “*Matzah Zu*” 5740, Ch. 52 (p. 234).

¹⁶⁰⁰ Avot d'Rabbi Nathan, Ch. 2

יֹשֵׁב אוֹהֲלִים” because he “dwelt in tents (*Yoshev Ohalim*- יֹשֵׁב אוֹהֲלִים),” and that it is because of this that he has the power to bond the concealed world (*Alma d’Itkasiya*) with the revealed world (*Alma d’Itgaliya*).

This may be understood through prefacing with a general explanation of the *mitzvah* of circumcision (*Milah*) which was commanded to our forefather Avraham, as the verse states,¹⁶⁰¹ “Walk before Me and be pure (*Tamim*-תָּמִיִּם).” However, at first glance, do we not also find other righteous-*Tzaddikim* people and prophets, even before the *mitzvah* of circumcision (*Milah*) was given? Even in regard to Avraham himself, we find several incidents of prophecy even before he was circumcised (*Milah*).

About this, it is explained¹⁶⁰² that when it became necessary to reveal a much higher light and illumination, the removal of his foreskin (*Orlah*) became necessary. That is, even the skin of Avraham’s foreskin (*Orlah*) – which did not conceal the revelations that preceded this – nevertheless caused the concealment of the revelation of an even higher light and illumination, which only could be revealed by the removal of the concealment and hiddenness etc., this being the matter of circumcision (*Milah*).

This is also the meaning of the words, “A pure man dwelling in tents (*Yoshev Ohalim*- יֹשֵׁב אוֹהֲלִים).” That is, because of the greatness of “dwelling in tents (*Yoshev Ohalim*- יֹשֵׁב אוֹהֲלִים),” which is the matter of mingling (*Eiruv*-עִירוּב) the

¹⁶⁰¹ Genesis 17:1; See Tosefta to Nedarim Ch. 2; Tanchuma Lech Lecha 16-17

¹⁶⁰² See Likkutei Torah, Tazriya 21a

domains by bonding and unifying the concealed world (*Alma d'Itkasiya*) with the revealed world (*Alma d'Itgaliya*), the matter of removing the foreskin (*Orlah*) is necessary, (“a pure man-*Ish Tam*-איש תם”).

3.

The explanation is as Midrash states,¹⁶⁰³ “A certain heretic asked Rabbi Akiva, ‘If it is according to your words, that the Holy One, blessed is He, honors the Shabbat, He should not cause the wind to blow [on Shabbat], nor cause the rain to fall, nor cause the grass to grow?’ Rabbi Akiva responded, ‘This is analogous to two people who resided in the same courtyard, in which case an *Eiruv* is required. However, if a person resides in the courtyard alone, it then is permissible for him to carry throughout the entire courtyard. Here too, since for the Holy One, blessed is He, there is no other domain but His, and the entire world is His, therefore the entire world is permitted to Him.”

Now, at first glance, this is not understood. For, the question [posed by the heretic] was (not just in regard to transporting items between domains [on Shabbat], but was) in regard to all thirty-nine forms of labor [forbidden on Shabbat] which do not at all depend on the differentiation between domains.

However, the explanation is that the thirty-nine forms of labor are the matter of refining (*Birur*) the sparks [that fell from] the world of Chaos-*Tohu*. This matter [of refinement (*Birurim*)] relates to the words, “six days shall you work,”¹⁶⁰⁴ which as stated

¹⁶⁰³ Midrash Bereishit Rabba 11:5

¹⁶⁰⁴ Exodus 20:9; 34:21; Deuteronomy 5:13

in Mechilta,¹⁶⁰⁵ is a positive *mitzvah* and is the matter of the toil of affecting refinements (*Avodat HaBirurim*). However, on Shabbat, one must rest and cease from labor, being that it is forbidden to separate [the bad from the good] (*Borer*) on Shabbat.¹⁶⁰⁶

However, that which transcends the world of Chaos-*Tohu* has utterly no relation to the matter of refinements (*Birurim*), and all labors are permitted there. This is why Rabbi Akiva answered him with the analogy of two separate domains. This is because in an aspect in which the separation of domains is entirely inapplicable (this being the aspect of Primordial Man-*Adam Kadmon*, which includes the totality of creation), the matter of refinements (*Birurim*) is also inapplicable there, and all labors are permissible. This is why the Holy One, blessed is He, makes the wind blow, the rain fall, and the grass grow etc., [on Shabbat].

From the above we can understand the greatness of mingling (*Eiruv*-עירוב) domains, which is the matter of drawing down a much higher light than the revelation and illumination that there is on Shabbat. This light nullifies the differentiations between domains, thus making them all into one domain, called the Domain of the Singular (*Reshut HaYachid*), that is, the domain of the Singular One of the world (*Yechido Shel Olam*).¹⁶⁰⁷

¹⁶⁰⁵ Cited in the Drashot of Rabbi Yehoshua Ibn Shuaib, Parshat VaYeishev and in Sefer Mincha Belulah; See Mechilta d'Rashbi to Exodus (Yitro) 20:9; Also see the discourse entitled "*Vayakhele*" 5712, translated in The Teachings of The Rebbe 5712, Discourse 11 (Sefer HaMaamarim 5712 p. 242); Likkutei Sichot Vol. 17, p. 245 note 20.

¹⁶⁰⁶ Talmud Bavli, Shabbat 73a (in the Mishnah) and 74a there; See Torah Ohr, Chayei Sarah 15c; Beshalach 65b and on.

¹⁶⁰⁷ See Tanya, Likkutei Amarim, Ch. 33.

This likewise is the matter of circumcision (*Milah*)¹⁶⁰⁸ which overrides Shabbat. (That is, all forms of labor associated with the circumcision (*Milah*) are permitted on Shabbat.)¹⁶⁰⁹ In other words, the *mitzvah* of circumcision (*Milah*) [on the eighth day after birth] transcends Shabbat. This is because Shabbat is counted as one of the seven days called “the seven days of construct,”¹⁶¹⁰ meaning that they relate to the chaining down of the worlds (*Seder Hishtalshelut*). In contrast, circumcision (*Milah*) is done on the eighth day,¹⁶¹¹ the aspect that transcends the entire chaining down of the worlds (*Seder Hishtalshelut*).

About this our sages, of blessed memory, explained that the reason circumcision (*Milah*) is done on the eighth day is “so that one Shabbat passes over (*Ya’avor*-יעבור) him.”¹⁶¹² The explanation of the use of the word “passes over-*Ya’avor*-יעבור” is similar to the explanation¹⁶¹³ of the verse,¹⁶¹⁴ “Until Your people pass over (*Ya’avor*-יעבור) *HaShem*-יהוה,” indicating that this is higher than the [lower] Name *HaShem*-יהוה.¹⁶¹⁵ This is also the meaning of “in order that one Shabbat passes over (*Ya’avor*-יעבור) him,” in that the [*mitzvah* of] circumcision (*Milah*) is higher than Shabbat.

¹⁶⁰⁸ See Likkutei Torah *ibid.* p. 20c and on; Siddur Im Divrei Elohi’im Chayim, Shaar HaMilah 139a and on; Ohr HaTorah, Vayikra Vol. 2 p. 502 and on; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Milah 9b and on.

¹⁶⁰⁹ Talmud Bavli, Shabbat 130a (in the Mishnah) and 132a there.

¹⁶¹⁰ Sefer HaMaamarim 5678 p. 270

¹⁶¹¹ Leviticus 12:3

¹⁶¹² See Zohar III 44a (Ra’aya Mebhena); Also see Midrash Vayikra Rabba 27:10

¹⁶¹³ Likkutei Torah, Ha’azinu 71d and elsewhere

¹⁶¹⁴ Exodus 15:16

¹⁶¹⁵ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled, “The gate explaining that the Explicit Name-*Shem HaMeforash* is ע”ב-72 and י”ר-216.”

Now, for there to be an illumination and revelation of the highest light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) – (the aspect of the eighth) – the removal of the foreskin (*Orlah*) is necessary.¹⁶¹⁶ For, relative to this highest light, the foreskin (*Orlah*) is considered to be concealment and hiddenness. This then, is the matter [indicated by the verse], “A pure man dwelling in tents.” That is, through removing the foreskin (*Orlah*) – (“a pure man-*Ish Tam*-איש תם”) – it then is possible to draw down the highest revelation of “dwelling in tents-*Yoshev Ohalim*-יושב אהלים” [in the plural], which refers to the matter of mingling (*Eiruv*-עירוב) the domains, as explained above.

4.

However, we still must better understand the above explanation, that the matter of circumcision (*Milah*) is because of the awesome strength and superiority of the revelation of *HaShem*'s-יהו"ה light, blessed is He. For, at first glance, it is explained in the [Alter Rebbe's] Siddur¹⁶¹⁷ on the verse,¹⁶¹⁸ “He relates His word to Yaakov etc.,” that the matter of circumcision (*Milah*) is so that additional vitality will not be drawn to the external husks (*Kelipah*).

The essential point of the explanation is that, in regard to the external husks (*Kelipah*) deriving vitality from holiness, (in addition to the vitality that was given to them in the act of

¹⁶¹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Ten (*Keter*) *ibid*.

¹⁶¹⁷ Siddur Im Divrei Elohi”m Chayim 65a *ibid*.

¹⁶¹⁸ Psalms 147:19

creation), this can also come about from the awesome strength and superiority of the revelation of *HaShem's* יהו"ה light, blessed is He. This is because the awesome strength and superiority of the revelation of *HaShem's* יהו"ה light, comes in a way that “darkness and light are the same,”¹⁶¹⁹ and,¹⁶²⁰ “If you were righteous, what have you given Him?”

It therefore is possible that even the external husks (*Kelipah*) will derive vitality from this, as known about [the verse],¹⁶²¹ “The spider seizes [its prey] with its handiwork, though it dwells in the King’s palace.” Therefore, the matter of circumcision (*Milah*) is necessary, not only to be able to receive the awesome strength of light and revelation (by removing the concealment caused by the foreskin-*Orlah*), but also to negate any derivation of vitality to the external husks (*Kelipah*).

This may be better understood by explaining the prohibition of doing labor on Shabbat, which is the matter of ceasing the labor of refinements (*Birurim*-בירורים), being that separating (*Borer*-בורר) [the bad from the good] is forbidden on Shabbat (as explained in chapter three).

This is because, on Shabbat, there is a drawing down and revelation of an even higher light. Thus, if the external forces and husks (*Kelipot*) would have a certain existence, even in a way of being **refined**, (which, as mandated by Torah, is how they exist during the days of the week), they then would be able to receive vitality from the higher light and illumination that is revealed on Shabbat.

¹⁶¹⁹ Psalms 139:12

¹⁶²⁰ Job 35:7

¹⁶²¹ Proverbs 30:28; See Midrash Bereishit Rabba 66:7; Emek HaMelech, Shaar 6, Ch. 45; Shaar 14, Ch. 9, & Ch. 98.

However, there is also an aspect in which Torah did not prohibit the performance of labor, (since it is an aspect in which differentiation between domains is inapplicable). This is because of the revelation of an even higher light of *Hashem*-יהו"ה, blessed is He, in which there is absolutely no room for the existence of external forces.

This then, is the general difference between Shabbat and the circumcision (*Milah*). For, even though, on Shabbat the revelation of Godly light is a very high light and revelation, nevertheless, it relates to the chaining down of the worlds (*Hishtalshelut*), (the seven days of construct). Therefore, from this aspect, the possibility still remains for the external forces to derive vitality, (in the event that there is a matter of labor).

In contrast, this is not so of the matter of circumcision (*Milah*), which is the revelation of the higher light of *HaShem*-יהו"ה, blessed is He, that transcends the entire chaining down of the worlds (*Hishtalshelut*), (the eighth), in which there is utterly no room for the existence of external forces.

This then, is why circumcision (*Milah*) overrides Shabbat, so that all labors required for the circumcision (*Milah*) are done on Shabbat. For, due to the great elevation of the light of *HaShem*-יהו"ה, blessed is He, that is drawn down, there utterly is no room for the existence of the external forces, and therefore there is no need to be concerned that they may derive any vitality through the toil of refinement (*Birur*).

On the other hand, because of the great elevation of this light, its drawing down is in a way of arousal from Above, and does not stem from the labor of the lower beings. Thus, the matter of labor here (in performing the circumcision-*Milah*) is

solely the matter of removing the concealment and hiddenness, thus making it possible to receive this great light and illumination.

To explain in greater detail, it was explained (in chapter three) that the aspect in which it is inapplicable for there to be a differentiation of domains, is the aspect of Primordial Man (*Adam Kadmon*), which includes all worlds. However, in Primordial Man (*Adam Kadmon*) itself, there is the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), and the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*). These are like the externality (*Chitzoniyut*) of the Crown-*Keter* and the innerness (*Pnimityut*) of the Crown-*Keter*.¹⁶²²

To explain, Primordial Man (*Adam Kadmon*) is [called] the Man of Creation (*Adam d'Briyah*) of the general worlds (*Klallut*).¹⁶²³ For, as the Alter Rebbe states¹⁶²⁴ in the name of the Rav, the Maggid of Mezhritch, Primordial Man (*Adam Kadmon*) is the matter of the Primordial Thought (*Machshavah HaKedooma*),¹⁶²⁵ this being the general thought and desire for all the worlds.

Now, it is self-understood that this matter (which relates to worlds) is only its external aspect (*Chitzoniyut*). About this the verse states,¹⁶²⁶ “darkness and light are the same,” which is why it is possible for the external forces to derive vitality from

¹⁶²² See Likkutei Torah, Tazriya 20d

¹⁶²³ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 4; Likkutei Torah, Behar 43d; Maamarei Admor HaZaken, Inyanim p. 1 and on; Ohr HaTorah, Inyanim, p. 77 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

¹⁶²⁴ See Ohr HaTorah, Inyanim p. 84.

¹⁶²⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18 *ibid*.

¹⁶²⁶ Psalms 139:12

here. This is because this is the desire for the general totality of all the worlds, including the husks (*Kelipot*) and external forces (*Chitzonim*).

However, *HaShem*'s יהו"ה ultimate Supernal intent in the service of Him, is that there should also be a drawing down of the inner aspect (*Pnimityut*) of Primordial Man (*Adam Kadmon*) and the inner aspect (*Pnimityut*) of the Crown-*Keter*. Because of these aspects there is the complete nullification of the existence of the external forces (*Chitzonim*), as the verse states,¹⁶²⁷ "All your enemies will be eliminated." About this the verse states,¹⁶²⁸ "Even if you raise [yourself] like an eagle, or you place your nest amongst the stars, I will bring you down from there – the word of *HaShem*-יהו"ה."

The words, "Even if you raise [yourself] like an eagle," refer to the elevation of the external forces (*Chitzonim*) to derive vitality from the externality (*Chitzoniyut*) of the Crown-*Keter* and the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), (that is, from the aspect of the general thought for all worlds, in which even the external forces (*Chitzonim*) are included). However, "I will bring you down from there," is through the toil of serving *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*.

This is why the verse concludes, "the word of *HaShem*-יהו"ה," referring to the *mitzvot*, which are included and hinted in the Name *HaShem*-יהו"ה. For, as stated in Tikkunei Zohar,¹⁶²⁹ "the *mitzvot* depend on the letters of the Name *HaShem*-יהו"ה,

¹⁶²⁷ Micah 5:8; See Torah Ohr, Yitro 109d; Likkutei Torah, Chukat 59a

¹⁶²⁸ Obadiah 1:4; See Torah Ohr, Mikeitz 36d

¹⁶²⁹ Introduction to Tikkunei Zohar 2a; Also see Tikkun 2 (18a); Likkutei Torah, Pekudei 3b

like grapes attached to the cluster.” That is, there are *mitzvot* that depend on the letter *Yod*-י of the Name *HaShem*-יהו"ה etc., until the final letter *Hey*-ה of the Name *HaShem*-יהו"ה. Therefore, through fulfilling the *mitzvot* we draw down the innerness (*Pnimityut*) of the Crown-*Keter* and the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*), by which we affect that “I will bring You down from there,” so that “all Your enemies will be eliminated.”

However, for it to be possible to draw down from the innerness (*Pnimityut*) of the Crown-*Keter* and the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*), there first must be the matter of removing the foreskin (*Orlah*). That is, even though the foreskin (*Orlah*) does not distract or obstruct the revelation of the externality (*Chitzoniyyut*) of Primordial Man (*Adam Kadmon*) or the externality (*Chitzoniyyut*) of the Crown-*Keter*, (since about that aspect it states, “darkness and light are the same,” which is why the external forces can derive vitality from there), nevertheless, when it is necessary to draw down from the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*) and the innerness (*Pnimityut*) of the Crown-*Keter*, (which, as explained above, is *HaShem*'s-יהו"ה ultimate Supernal intent), then because of the awesome strength of such revelation, it cannot occur except after the foreskin (*Orlah*) is removed.

This then, explains the matter of circumcision (*Milah*) in general, which is in the aspect of Foundation-*Yesod*, which is in the middle line (*Kav HaEmtza'ee*) “that penetrates from one end to the other end.”¹⁶³⁰ That is, it penetrates from its

¹⁶³⁰ Exodus 26:28; See Zohar II 175b

upper end, which is the innerness (*Pnimityut*) of the Crown-*Keter*, to its lower end, which is the aspect of Kingship-*Malchut*, even as [Kingship-*Malchut* descends, as indicated by the verse],¹⁶³¹ “Her feet descend unto death.”

It therefore necessary to negate the two ways by which the external forces (*Chitzonim*) derive their vitality. That is, they derive vitality from the externality (*Chitzoniyut*) of the surrounding encompassing light (*Makif*), and they derive vitality from the many [concealing] restraints (*Tzimtzumim*) that are present at the end of the chaining down of the worlds (*Hishtalshelut*).

Now, when the Siddur [of the Alter Rebbe] states that the matter of circumcision (*Milah*) nullifies the vitality derived by the external forces (*Chitzonim*) **at the end** of the middle line (*Kav HaEmtza'ee*), (which is derivation [of vitality] stemming from the many concealing restraints (*Tzimtzumim*), rather than derivation [stemming] from the externality (*Chitzoniyut*) of the surrounding encompassing light (*Makif*)), this is because even the derivation [of vitality] from the externality (*Chitzoniyut*) of the surrounding encompassing light (*Makif*) also [stems] from the many concealing restraints (*Tzimtzumim*).¹⁶³²

This is because from the perspective of the externality (*Chitzoniyut*) of the surrounding encompassing light (*Makif*), even though about this aspect the verse states “darkness and light are the same,” nevertheless, the external forces (*Chitzonim*) are incapable of receiving directly from there,

¹⁶³¹ Proverbs 5:5

¹⁶³² See *Hemshech* 5672 Vol. 1, p. 347

because of the [overpowering] strength of *HaShem* 's יהו"ה light, blessed is He, which nullifies their existence.

They are only capable of receiving through many concealing restraints (*Tzimtzumim*), by which the light descends and becomes constricted and diminished, in a way of diminishment after diminishment, until it even is drawn to the side opposite holiness, meaning, to the external husks (*Kelipah*) and side opposite holiness (*Sitra Achara*).

5.

Now, we should add and explain the matter of the two types of miracles and the bond between them, (in that this is similar to the matter of mingling (*Eiruv*-עירוב) domains, and the bond and drawing down from the concealed world (*Alma d'Itkasiya*) to the revealed world (*Alma d'Itgaliya*), brought about through the middle line (*Kav HaEmtza'ee*), as explained above).

To explain, we find in regard to Achaz (who is called thus because "he put his grip (*Achaz*-אחז) on the synagogues and study halls [to close them down] etc.,"¹⁶³³ meaning that it then was a time of great concealment and hiddenness) that [the prophet] Yishayahu said to him,¹⁶³⁴ "Request a sign for yourself from *HaShem*-יהו"ה your God," (regarding the promise that he would triumph over those who rose up against Yerushalayim,¹⁶³⁵ in which he told him to choose between one

¹⁶³³ Midrash Bereishit Rabba 42:3; Petichta to Esther Rabba 11

¹⁶³⁴ Isaiah 7:11

¹⁶³⁵ See Isaiah 7:1 and on.

of two types [of signs], saying),¹⁶³⁶ “request it in the depths below, or high above.”

About this, the Zohar states,¹⁶³⁷ “The words ‘in the depths below-*Ha’amek She’olah*-העמק שאלה-ה’ refer to the final letter *Hey*-ה of the Holy Name, and [the words] ‘high above-*Hagbe’ah Lema’alah*-הגבה למעלה-ה’ refer to the letter *Yod*-י, the beginning of the Holy Name.”

Now, the explanation in Biurei HaZohar¹⁶³⁸ is well-known (with the additional explanation in the notes of the Tzemach Tzedek).¹⁶³⁹ That is, the prophet Yishayahu gave Achaz a choice to choose the way by which the miracle and salvation should come. That is, should the miracle manifest within the natural order, indicated by the words, “in the depths below-*Ha’amek She’olah*-העמק שאלה-ה’,” stemming from the final letter *Hey*-ה of the Name *HaShem*, or should the miracle transcend the natural order, indicated by the words “high above-*Hagbe’ah Lema’alah*-הגבה למעלה-ה’,” stemming from the letter *Yod*-י of the Name *HaShem*-יהוה, as will be explained.

Now, as explained there,¹⁶⁴⁰ a miracle that manifests in the natural order is drawn from the final letter *Hey*-ה of the Name *HaShem*-יהוה, which is the *Sefirah* of Kingship-*Malchut*.

¹⁶³⁶ The conclusion of Isaiah 7:11 *ibid*.

¹⁶³⁷ Zohar III 2a

¹⁶³⁸ Biurei HaZohar of the Mittler Rebbe, p. 63a

¹⁶³⁹ Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 315 and on; Also see Maamarei Admor HaZaken 5565 Vol. 1 p. 368 and on; Maamarei Admor HaEmtza’ee, Hanachot 5577 p. 12 and on.

¹⁶⁴⁰ Also see Biurei HaZohar (of the Tzemach Tzedek) *ibid*. p. 318 – That is, it is through these two manners of miracles that Yishayahu desired to repair Achaz from having turned to the side of the forces of externality (*Chitzonim*) etc., the root of their sustainment being the two manners previously explained.

This is because the natural order came into being by the *Sefirah* of Kingship-*Malchut*, whose “feet descend unto death.”¹⁶⁴¹

That is, Kingship-*Malchut* descends and manifests in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) to bring about refinements (*Birurim*). This is as the verse states,¹⁶⁴² “She rises while it is yet night, and gives food (*Teref*-טרף-289) to her household.”

This is compared to a wolf who hunts (*Toref*-טורף) an animal in the field and brings it back to its lair. That is, this refers to the *Sefirah* of Kingship-*Malchut* whose “feet descend unto death” to hunt for food (*Litrof Teref*-לטרוף טרף), referring to the matter of refining (*Birur*) the 288-רפ"ח sparks of holiness. For 288-רפ"ח with the inclusion of the word (*Kolel*) itself, has the same numerical value (*Gematria*) as “food-*Teref*-טרף-289.”¹⁶⁴³

She then elevates them above. This is why this is called “the depths below-*Ha'amek She'olah*-העמק שאלה,” in that she descends to manifest all the way below in “the depth below” (*Omek Tachat*-תחת-עומק), all the way to “the grave-*She'ol*-שואל.” (This is why the word “*She'olah*-שאלה” here [is written with the vowel *Komatz*-קמץ], in that it is of the same root as the word “grave-*She'ol*-שואל.”)

However, miracles that transcend the natural order are drawn from the uppermost end, which is the letter *Yod*-י of the Name *HaShem*-יהו"ה and is called “high above-*Hagbe'ah Lema'alah*-הגבה למעלה,” (as in the verse,¹⁶⁴⁴ “The heavens for

¹⁶⁴¹ Proverbs 5:5

¹⁶⁴² Proverbs 31:15

¹⁶⁴³ Mikdash Melech to Zohar III 60a; Hosafot to Torah Ohr 110a

¹⁶⁴⁴ Proverbs 25:3

height”). For, in regard to the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the aspect of Understanding-*Binah*,¹⁶⁴⁵ since it manifests in the world of Creation (*Briyah*),¹⁶⁴⁶ (which is the beginning of the [three] worlds, Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)), it is not true height.

Rather, the true matter of height (“high above-*Hagbe’ah Lema’alah*-להגבה למעלה”) is the matter of the letter *Yod*-י of the Name *HaShem*-יהו"ה, which is the *Sefirah* of Wisdom-*Chochmah* and is only a point (*Nekudah*), being that it transcends the chaining down of the worlds (*Seder Hishtalshelut*), up to the thorn of the letter *Yod*-י, which is the root of Wisdom-*Chochmah*.

[This can be aligned with the explanation (in chapter one), that miracles which transcend the natural order are drawn down from the Name *HaShem*-יהו"ה. This is because the primary and most general aspect of the Name *HaShem*-יהו"ה is its letter *Yod*-י, and the primary and most general aspect of the letter *Yod*-י is the thorn of the letter *Yod*-י,¹⁶⁴⁷ where the writing of the letter *Yod*-י begins.

This can also be aligned with the explanation above about the relationship between the two types of miracles and the matter [of the verse],¹⁶⁴⁸ “[Blessed is *HaShem*-יהו"ה, the God of Israel,] from the world to the world,” referring to the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma*

¹⁶⁴⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Eight (*Binah*); Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 1; Shaar 42 (Shaar Drushei ABY”A) Ch. 1, and elsewhere.

¹⁶⁴⁶ See Etz Chayim, Shaar 3 *ibid.*, and elsewhere.

¹⁶⁴⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid.*, and Gate Ten (*Keter*), and elsewhere.

¹⁶⁴⁸ Psalms 106:48

d'Itgaliya), which are Understanding-*Binah* and Kingship-*Malchut*.

That is, miracles that transcend the natural order are related to the aspect of Understanding-*Binah*. For, as known, “the Supernal Mother (*Imma Ila'ah*) [Understanding-*Binah*] dwells in the Throne [the world of Creation-*Briyah*], in its three upper *Sefirot*.”¹⁶⁴⁹ That is, in the *Sefirah* of Understanding-*Binah*, there also is an illumination of Wisdom-*Chochmah*, to the point that “the revelation of the Ancient One-*Atik* is in Understanding-*Binah*.”¹⁶⁵⁰

The general explanation is that even though the time of Achaz was a time of great concealment (as mentioned above), nevertheless, Yishayahu told him that he could request and choose a miracle (*Neis*-נס). The word “miracle-*Neis*-נס” also means “to raise up-*Haramah*-הרמה,”¹⁶⁵¹ as in the verse,¹⁶⁵² “Raise a banner-*Hareemoo Neis*-נס הרימו,” and refers to the matter of elevation [brought about through] the revelation of *HaShem*'s-יהוה Godliness, not only the aspect of Godliness that is manifest, concealed, and hidden in the natural order, but also the aspect of *HaShem*'s-יהוה Godliness as He transcends the natural order.

Biurei HaZohar there concludes that Achaz did not want to sanctify the Name of Heaven, and therefore did not want to request any miracle at all. He therefore refused to choose either of these above-mentioned ways. (For, as explained above, the

¹⁶⁴⁹ Tikkunei Zohar, Tikkun 6 (23a)

¹⁶⁵⁰ See Zohar III 178b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40.

¹⁶⁵¹ Rashi to Exodus 20:17; Also see Sefer HaMaamarim 5664 p. 132.

¹⁶⁵² Isaiah 62:10

time of Achaz was a time of the greatest concealment and hiddenness, and he did not want any revelation of *HaShem*'s-יהו"ה Godliness, in whatever way it may be).

Therefore, Yishayahu told him that the Holy One, blessed is He, would perform a sign and wonder by force, except that the sign would stem from *HaShem*'s-יהו"ה title Lord-*Adona*"י-אדני, and therefore the miracle would manifest according to the conduct of the world etc. This is as the prophecy concludes,¹⁶⁵³ "Therefore, the Lord-*Adona*"י-אדני Himself will give you a sign: Behold the young woman (*Alma*-עלמה) is pregnant and will bear a son etc." The "young woman-*Alma*-עלמה" refers to the aspect of "concealment-*He'elem*-העלם," meaning that the miracle will be drawn down in a way of concealment and hiddenness.

6.

To explain in greater detail, even in regard to miracles that manifest in the natural order and are drawn from the aspect of "the depths below-*Ha'amek She'olah*-העמק שאלה," there are various ways in this.¹⁶⁵⁴ For, as known, there are miracles that manifest in the natural order in such a way, that the one for whom the miracle was done, does not recognize it as a miracle.

¹⁶⁵³ Isaiah 7:14

¹⁶⁵⁴ See Ohr HaTorah, Tehillim (Yahal Ohr) p. 154; Also see the discourse entitled "*Keeyemei Tzeitcha*" 5738 Ch. 3 (Torat Menachem, Sefer HaMaamarim Nissan p. 197 and on).

This is as stated in Talmud,¹⁶⁵⁵ “What is the meaning of the verse,¹⁶⁵⁶ “[Blessed is *HaShem* God-*HaShem Elohi*”מ-יהוה אלהים, the God of Israel], Who alone performs (great) wonders etc.?’ [It means that] even the one for whom the miracle was done, does not recognize the miracle that was done for him.”

This refers to miracles that happen every day, but go unrecognized, as we observe regarding to the particulars of earning a livelihood. For, as the Rebbe Maharash said,¹⁶⁵⁷ if we contemplate the matter of earning a livelihood in our times, we see that it is similar to the matter of Manna, which in reality, transcends the ways of the natural order, except that it is hidden within the ways of the natural order.

However, in regard to such miracles, their manifestation in the natural order is in such a way that they are very hidden and concealed. (That is, they even are more hidden than the miracle of Mordechai and Esther, which took place on Purim, which also manifested in the natural order.) This is because, here the miracle is completely embedded in the garments of nature.

Higher than this are miracles that manifest in the natural order, but are similar to the miracle of Purim. That is, even though the nullification of the decree was in such a way that Achashverosh himself nullified the decree and [nullified] the original messages [that he dispatched to all the provinces of his empire, and this was done] through natural means, nevertheless

¹⁶⁵⁵ Talmud Bavli, Niddah 31a

¹⁶⁵⁶ Psalms 72:18

¹⁶⁵⁷ Sefer HaMaamarim 5651 p. 196; 5709 p. 21

the miraculous was **recognized** in this, to the point that “all ends of the earth saw.”¹⁶⁵⁸ The verse therefore states,¹⁶⁵⁹ “Behold! They are recorded in the book of chronicles of the kings of Media and Persia.”

However, there is another category of miracles which is higher than the two types that manifest in the natural order. [This refers to those miracles that are indicated by the words], “high above-*Hagbe’ah Lema’alah*-הגבה למעלה,” referring to miracles that transcend the natural order, as explained above.

Nevertheless, *HaShem’s*-יהו"ה ultimate Supernal intent is that there should no longer be two different types of miracles (*Nissim*-נסים), in the plural, indicating that they are separate one from other. That is, there either is [the aspect indicated by] “in the depths below-*Ha’amek She’olah*-העמק שאלה” as it is unto itself, or there is [the aspect indicated by] “high above-*Hagbe’ah Lema’alah*-הגבה למעלה” as it is unto itself.

Rather, [*HaShem’s*-יהו"ה ultimate Supernal intent] is that even within the [aspect indicated by] “in the depths below-*Ha’amek She’olah*-העמק שאלה,” there should be a drawing down of [the aspect indicated by] “high above-*Hagbe’ah Lema’alah*-הגבה למעלה.”

This is especially so considering what Rabbi Moshe Zacuto wrote¹⁶⁶⁰ in explanation of the words “in the depths below-*Ha’amek She’olah*-העמק שאלה.” He explained that the word “depths-*Ha’amek*-העמק” is related to “the depths of the

¹⁶⁵⁸ Psalms 98:3; Talmud Bavli, Megillah 11a; Ohr HaTorah, Megillat Esther p. 142.

¹⁶⁵⁹ Esther 10:2

¹⁶⁶⁰ Ramaz to Zohar III 2a

wellspring-*Imka d'Beira* עימקא דבירא.”¹⁶⁶¹ That is, the power for the descent of the *Sefirah* of Kingship-*Malchut* (which according to the simple meaning is what “in the depths below-*Ha'amek She'olah* שאלה” refers to,) comes from the aspect of Wisdom-*Chochmah* (“the depths of the wellspring-*Imka d'Beira* עימקא דבירא”). For, as known,¹⁶⁶² “the Father-*Abba* (Wisdom-*Chochmah*) founded the daughter (Kingship-*Malchut*).”

The Tzemach Tzedek adds,¹⁶⁶³ and explains that the word “below-*She'olah* שאלה” [also mean “to lend-*Hash'alah* השאלה”], as in the teaching,¹⁶⁶⁴ “The mother-*Imma* (Understanding-*Binah*) lends her clothes to the daughter (Kingship-*Malchut*),” (as explained elsewhere at length).¹⁶⁶⁵

In other words, even in regard to miracles that manifest in the natural order, there also is a matter that transcends the natural order. For, without this, it would be inapplicable for there to be miracles, even in the natural order. This is to such an extent that even miracles that manifest in the natural order, in a way that they completely are hidden and embedded in the garments of the natural order, there is a drawing down and revelation of that which even is higher than “high above-*Hagbe'ah Lema'alah* למעלה.”

¹⁶⁶¹ Zohar II 63b

¹⁶⁶² Zohar III 258a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42 & Ch. 50.

¹⁶⁶³ Biurei HaZohar of the Tzemach Tzedek ibid. p. 315.

¹⁶⁶⁴ Zohar I 2a

¹⁶⁶⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41 and on (p. 137a and on).

This is as is hinted in the prophecy,¹⁶⁶⁶ “Behold the young woman (*Alma*-עלמה) is pregnant and will bear a son etc.” That is, even though the miracle is hidden and concealed (*He'elem*-העלם), (as explained above), nevertheless, her giving birth to a son is then brought about and he is called by all kinds of names and titles,¹⁶⁶⁷ “The Wondrous Advisor, Mighty God, Eternal Father, Prince of Peace, with Greatness of Dominion etc.,” all of which are matters of Moshiach.¹⁶⁶⁸

7.

The explanation as it relates to our service of *HaShem*-יהו"ה, blessed is He, may be understood based on the explanation of the previous discourse¹⁶⁶⁹ on the verse,¹⁶⁷⁰ “From the head of rocks (*Rosh Tzurim*-ראש צורים) I see them, and from hills (*Gva'ot*-גבעות) do I gaze upon them.”

It was explained that the general matter of serving *HaShem*-יהו"ה, blessed is He, must be preceded by the matter of self-sacrifice (*Mesirat Nefesh*) indicated by “the head of rocks” (*Rosh Tzurim*-ראש צורים). This is like what his honorable holiness, the Rebbe Rashab, whose soul is in Eden said,¹⁶⁷¹ that self-sacrifice (*Mesirat Nefesh*) means that “it is this way and no other.”

¹⁶⁶⁶ Isaiah 7:14

¹⁶⁶⁷ Isaiah 9:5-6

¹⁶⁶⁸ See Radak and other commentaries to Isaiah 9:5-6

¹⁶⁶⁹ The preceding discourse entitled “*Ki MeRosh Tzurim* – From the heads of rocks I see them, and from hills do I gaze upon them,” Discourse 23, Ch. 2 and on.

¹⁶⁷⁰ Numbers 23:9

¹⁶⁷¹ Sefer HaSichot 5705 p. 112; See the Sichah talk of the 12th of Tammuz, 5720, Ch. 9 (Torat Menachem, Ch. 28 p. 195); 12th of Tammuz 5735; Also see the Sicha talk of the 2nd of Nissan 5708 (Sefer HaSichot 5708 p. 195.)

In other words, it is an established decision that is absolute and eternally unchanging, in a way of ultimate truth (*Emet L'Ameeto*-אמת לאמיתו). This is the matter of the middle line (*Kav HaEmtzae*)¹⁶⁷² which is drawn from the inner aspect (*Pnimiyyut*) of the Crown-*Keter*. In our service of *HaShem*-יהו"ה, blessed is He, this refers to the innerness (*Pnimiyyut*) of the soul, which is the Singular-*Yechidah* essential self of the soul.

However, after introducing the matter of self-sacrifice (*Mesirat Nefesh*), one must toil with the inner manifest powers [of his soul] in an orderly way. This is indicated by the words "from hills (*Gva'ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו)." That is, there must be the matter of gazing with intent and in an orderly way, with actual tangible action. (This is because,¹⁶⁷³ "Action (*Ma'aseh*) is most primary.") Specifically through this kind of toil in serving *HaShem*-יהו"ה, blessed is He, there comes to be the matter of "I gaze upon them (*Ashurenu*-אשורנו)" meaning "from close proximity."¹⁶⁷⁴

The same is so regarding the revelation of Moshiach brought about through the general totality of service of *HaShem*-יהו"ה, blessed is He. For, about Moshiach the verse states,¹⁶⁷⁵ "Behold, My servant will become successful, he will be exalted and become high and exceedingly lofty." This refers to the five ascents of the *Sefirah* of Kingship-*Malchut*,¹⁶⁷⁶ up to

¹⁶⁷² See Tanya, Likkutei Amarim, Ch. 13; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

¹⁶⁷³ Mishnah Avot 1:17

¹⁶⁷⁴ See the preceding discourse entitled "*Ki MeRosh Tzurim*" Discourse 23 *ibid.*, where this was explained at greater length, and the citations there.

¹⁶⁷⁵ Isaiah 52:13

¹⁶⁷⁶ See Ohr HaTorah, Na"Ch to Isaiah 52:13 (Vol. 1 p. 265 and on); Sefer HaMaamarim 5635 Vol. 1 p. 265-266; Sefer HaMaamarim 5698 p. 4.

and including “**exceedingly** lofty-*Gavah Me’od*-גבה מאד,” which is even loftier than the aspect indicated by “high above-*Hagbe’ah Lema’alah*-הגבה למעלה.”

For, even though the word “**exceedingly**-*Me’od*-מאד” shares the same letters as “Man-*Adam*-אדם,” nevertheless, its primary permutation is “**exceedingly**-*Me’od*-מאד,”¹⁶⁷⁷ which is why it is even loftier than Adam, the first man. That is, this refers to the Singular-*Yechidah* essential self of the soul.¹⁶⁷⁸

Even so, the verse states, “My servant (*Avdee*-עבדי) will become successful.”¹⁶⁷⁹ That is, he will reach this specifically through serving *HaShem*-יהו"ה, blessed is He, in the aspect of “My servant-*Avdee*-עבדי,” as the verse states,¹⁶⁸⁰ “Fear not, My servant Yaakov (*Avdee Yaakov*-יעקב-עבדי).” This is specifically brought about through the matter indicated by the words “from hills (*Gva’ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו).”

This likewise is the meaning of the precise wording of the verse,¹⁶⁸¹ “He relates His word to Yaakov, His statutes and Judgments to Israel.” For, as explained above (in chapter two) this refers to the matter of the middle line (*Kav HaEmtza’ee*), in which it also specifically states “Yaakov,” referring to the toil of a servant-*Eved*-עבד, (even though the verse goes on to also mention Israel).

¹⁶⁷⁷ See Likkutei Torah, Tzav 17a and elsewhere.

¹⁶⁷⁸ See Ramaz to Zohar II 40b; Zohar III 260b; Also see Ohr HaTorah Na”Ch ibid., Sefer HaMaamarim 5635 & 5698 ibid.

¹⁶⁷⁹ Also see Biurei HaZohar of the Mittler Rebbe, Vayeishev 22b and on; Biurei HaZohar of the Tzemach Tzeddek (Vol. 1 p. 118 and on).

¹⁶⁸⁰ Isaiah 44:2; Jeremiah 46:27-28; See *Hemshech* 5666 p. 225, and elsewhere.

¹⁶⁸¹ Psalms 147:19

The same applies to the verse that discusses the revelation of the light of Moshiach, as it states,¹⁶⁸² “I see him (*Erenu*-ארָאנוּ) but not now, I gaze upon him (*Ashurenu*-אֲשׁוּרֵנוּ) but not from near. A star has issued from Yaakov, and a scepter-bearer has risen from Israel,” which Targum translates as, “Moshiach will be magnified from Israel” (because the whole world will then have ascended to the level of Israel). Nevertheless, all this comes about specifically through prefacing with the matter of “A star has issued from Yaakov,” refers to the toil of a servant (“My servant Yaakov”), [as in] “My servant will become successful.”

The same is so of the general matter of serving of *HaShem*-יהו"ה, blessed is He, throughout each and every day of exile, in that every day a person must see himself as though he left Egypt today.¹⁶⁸³ Thus, since the verse states,¹⁶⁸⁴ “As in the days when you left the land of Egypt, I will show you (*Arenu*-ארָאנוּ) wonders,” it is understood that this is the matter of Moshiach’s coming as it is in our service of *HaShem*-יהו"ה, blessed is He, every single day.

That is, there first must be the matter indicated by the words, “From the head of rocks (*Rosh Tzurim*-רֹאשׁ צִוּרִים) I see them (*Erenu*-ארָאנוּ),” which refers to the matter of self-sacrifice (*Mesirat Nefesh*). However, this must then be followed by the words “from hills (*Gva’ot*-גְּבֻעוֹת) do I gaze upon them (*Ashurenu*-אֲשׁוּרֵנוּ),” referring to the matter of serving *HaShem*-

¹⁶⁸² Numbers 24:17

¹⁶⁸³ See Tanya, Likkutei Amarim, Ch. 47; Mishnah Pesachim 10:5; Talmud Bavli, Pesachim 116b.

¹⁶⁸⁴ Micah 7:15

יהו"ה, blessed is He, specifically with orderly toil, as explained above.

8.

Through toiling in serving *HaShem*-יהו"ה, blessed is He, in the aspects of "From the head of rocks (*Rosh Tzurim*-ראש צורים) I see them (*Erenu*-ארָאנו) and from hills (*Gva'ot*-גבעות) do I gaze upon them (*Ashurenu*-אשורנו)," we bring about the revelation of Moshiach ("A star has issued from Yaakov and a scepter-bearer has risen from Israel") in a way of "I see him-*Erenu*-ארָאנו" and "I gaze upon him-*Ashurenu*-אשורנו." This is true even though (when this prophecy was said) it stated, "I see him (*Erenu*-ארָאנו) but not now, I gaze upon him (*Ashurenu*-אשורנו) but from near."

This is especially so considering that in addition to all the matters of serving *HaShem*-יהו"ה, blessed is He, which already took place throughout all the generations, in the meantime, there also were miraculous matters etc., up to and including the miracles and wonders that took place in the time of his honorable holiness, my father-in-law, the Rebbe and leader of our generation.

This is as explained in Tanya¹⁶⁸⁵ (in explanation of the teaching,¹⁶⁸⁶ "At first it arose in thought to create the world with the quality of judgment (*Din*). He saw that the world could not withstand this, so He included the quality of compassion

¹⁶⁸⁵ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 5.

¹⁶⁸⁶ See Rashi to Genesis 1:1

(*Rachamim*)”), that this refers to the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.” For, although the miracles took place through the ways of the natural order, nevertheless, it was in a way that “all ends of the earth saw,”¹⁶⁸⁷ which is something that entirely transcends the natural order.

In the words of his honorable holiness, my father-in-law, the Rebbe,¹⁶⁸⁸ whose joyous occasion we are celebrating, this is a matter of rescuing the Torah (*Hatzalat HaTorah*),¹⁶⁸⁹ which transcends and is higher than both Simchat Torah and the joy of those who are learned in Torah.

In this, all are equal, and for this, the matter of self-sacrifice (*Mesirat Nefesh*) is demanded, so that thereby the study of Torah is without compromise. Since study is what brings to action,¹⁶⁹⁰ fulfilling the *mitzvot* must also be uncompromising, that it should be “in this way and no other” (as mentioned in chapter seven).

¹⁶⁸⁷ Isaiah 52:10; Psalms 98:3

¹⁶⁸⁸ See the Sichah talk of the 12th of Tammuz 5704 (Sefer HaSichot 5704 p. 153 and on); See the Sichah talk of the 12th of Tammuz of this year 5720, Ch. 4 (Torat Menachem, Vol. 28 p. 189).

¹⁶⁸⁹ See Talmud Bavli, Bava Metziya 85b – “[Rabbi Chiya said] I am acting that Torah should not be forgotten from the Jewish people. What do I do? I go and sow flax, and twine nets, and then I trap deer and feed their meat to orphans. Next I prepare parchment [from their hides] and write the five books of Torah on them. I go to a town and teach five children the five books [one per child], and I teach six other children the six orders of the Mishnah. I say to them: Until I return and come here, read each other the Torah and teach each other the Mishnah. This is how I act to ensure that the Torah will not be forgotten by the Jewish people.” Similarly, Rabbi Yitzchak of Acco said, “If not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.” See manuscript citation in the transcribers introduction to Sefer HaMashalim (The Book of Allegories) of Rabbi Yosef Gikatilla. Also see his *Ginat Egoz*, translated as *HaShem Is One*.

¹⁶⁹⁰ Talmud Bavli, Kiddushin 40b

About this we recite,¹⁶⁹¹ “Blessed are You, *HaShem*-יהו"ה... who performed miracles for our forefathers in those days, in this time.” In other words, we request that even in our times it should be so. Moreover, since in the interim, we have added to our service of *HaShem*-יהו"ה, blessed is He, [we therefore request] that this should be in an even loftier way, that there should be the mingling (*Eiruv*-עירוב) of all types of miracles, so that they all are one miracle and of one category.

For, though it is within the natural order, nevertheless, in the natural order itself, there must be the matter of rescuing the Torah (*Hatzalat HaTorah*), which is a matter that transcends and is higher than Simchat Torah and higher than the joy of those who are learned in Torah.

This is because this arouses and draws down the matter of self-sacrifice (*Mesirat Nefesh*) in actuality, as was in those days. Therefore, this automatically also affects all who go in his footsteps and all Jews who have a relation to him, in that our service of *HaShem*-יהו"ה, blessed is He, should be uncompromising – “In this way and no other.”

Through the above we cause that in the now and in the near future, there will be “A star has issued from Yaakov,” and “Behold! My servant will become successful,” and then, “a scepter-bearer has risen from Israel,” until he becomes “exceedingly lofty,” with the coming of King Moshiach, may it be speedily in our times, below ten handbreadths!

¹⁶⁹¹ In the blessing of the miracles recited on Chanukah and Purim.

Discourse 25

“U’Mikneh Rav - An abundance of livestock”

Delivered on Shabbat Parshat Matot-Masei,
Shabbat Mevarchim Menachem-Av, 5720¹⁶⁹²
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁹³ “The children of Reuven and the children of Gad had much livestock... They saw the land of Ya’zer and the land of Gil’ad, and found that the place was a [good] place for livestock... They said... let this land be given to your servants as a permanent holding; do not bring us across the Jordan.” Moshe responded with words of rebuke, reminding them of the misdeeds of the spies. However, he finally said,¹⁶⁹⁴ “If you arm yourselves before *HaShem*-יהו"ה for war... and the Land will be conquered before *HaShem*-יהו"ה... then you will be vindicated... and this Land will be your permanent holding.”

From this it is understood that, in and of itself, the request of the children of Reuven and the children of Gad, was similar to the argument of the spies, who did not want to enter the Land. Only when they agreed to the condition stipulated by

¹⁶⁹² Part of this discourse is included in Likkutei Sichot, Vol. 8 p. 189 and on.

¹⁶⁹³ Numbers 32:1-5

¹⁶⁹⁴ Numbers 32:20-22

Moshe, when they said,¹⁶⁹⁵ “We will quickly arm ourselves etc.,” did this matter become desirable.

2.

This may be better understood by prefacing with the explanation in the discourse [by the same] title “*U’Mikneh Rav*” of the Tzemach Tzedek¹⁶⁹⁶ and the Rebbe Maharash (in Sefer HaMaamarim 5629),¹⁶⁹⁷ based on the Alter Rebbe’s explanation¹⁶⁹⁸ of why our forefathers and the tribes chose to be shepherds. That is, in order to serve *HaShem*-יהו"ה, including serving Him through Torah and *mitzvot*, they wanted seclusion (*Hitbodedut*) from the world. They therefore chose to be shepherds, so that the world would not distract and obstruct their service of *HaShem*-יהו"ה, blessed is He.

For the same reason the spies too did not want to enter the Land.¹⁶⁹⁹ That is, they argued that entering the Land would bring about a great [spiritual] descent and that remaining in the desert was preferable, being that in the desert, they did not need to engage in worldly matters. This is especially so considering that they were the generation of knowledge (*Dor De’ah*),¹⁷⁰⁰

¹⁶⁹⁵ Numbers 32:17

¹⁶⁹⁶ Ohr HaTorah, Matot p. 1,339

¹⁶⁹⁷ Sefer HaMaamarim 5629 p. 281 and on.

¹⁶⁹⁸ Maamarei Admor HaZaken 5565 Vol. 1 p. 192 and on; Also see the discourse entitled “*Ben Porat Yosef*” in Torat Chaim, Vayechi p. 102b and on; Ohr HaTorah, Mikeitz Vol. 6 p. 1,102a and on; Discourse entitled “*v’Lo Zachar Sar HaMashkeem*” 5633 (Sefer HaMaamarim 5633 Vol. 1 p. 63 and on); Discourse by the same title of the year 5677 (Sefer HaMaamarim 5677 p. 103 and on); 5688 (Sefer HaMaamarim 5688 p. 23 and on); Also see the discourse entitled “*U’Mikneh Rav*” 5721 (Sefer HaMaamarim 5721 p. 230 and on).

¹⁶⁹⁹ See Likkutei Torah, beginning of Shlach.

¹⁷⁰⁰ Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

and wanted to be engaged in the study of Torah, which only was given to those who ate of the Manna.¹⁷⁰¹ The same applied to all of a person's necessities, all of which were readily available to them [in the desert], such as water from the well of Miram,¹⁷⁰² and clothing provided by the Clouds of Glory, etc.¹⁷⁰³

That is, [in the desert] all matters that pertained to their sustenance and garments were not [obtained through engaging in] physicality. Therefore, they did not want to enter the Land of Israel (*Eretz Yisroel*) and engage in refining matters of physicality. They therefore argued,¹⁷⁰⁴ “It is a Land that consumes its inhabitants.” In other words, [they argued that] instead of them refining, purifying, and elevating the physical, the opposite could possibly happen, Heaven forbid, that through doing so, they would descend [spiritually] etc.

It is in this regard that the response to them was,¹⁷⁰⁵ “The Land is very, very good.” That is, to attain the ultimate elevation, as indicated by the words, “very very-*Me'od Me'od*-מאד מאד,” this specifically is brought about through toiling in service of *HaShem*-יהו"ה, blessed is He, in the Land, by revealing its “goodness-*Tov*.” This is because ascent is specifically brought about through descent.¹⁷⁰⁶

¹⁷⁰¹ Mechilta at the beginning of Parshat Beshalach and 16:4 there.

¹⁷⁰² Talmud Bavli, Taanit 9a; Rashi to Numbers 20:2 and elsewhere.

¹⁷⁰³ See Rashi to Deuteronomy 8:4

¹⁷⁰⁴ Numbers 13:32

¹⁷⁰⁵ Numbers 14:7

¹⁷⁰⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, Section entitled “The twelve letters ה"ו ז"ח ט"י ל"ב ט"ע צ"ק correspond to the twelve tribes of Israel.”

Moreover, in this itself, it is not enough to suffice with the general descent of the soul into the body and animalistic soul. That is, even the spies agreed to the descent into the world of thought (*Olam HaMachshavah*)¹⁷⁰⁷ or the world of speech (*Olam HaDibur*).¹⁷⁰⁸ Rather, there also must specifically be descent into the world of action (*Olam HaMa'aseh*). Specifically through such descent do we reach the aspect indicated by the words, “very very-*Me'od Me'od*-מאד מאד.”

Thus, when the children of Reuven and the children of Gad said that they wanted to stay on the other side of the river Jordan and to be shepherds of flocks, this was similar to the argument of the spies. However, through accepting Moshe's condition [and stating], “We will quickly arm ourselves etc.,” demonstrating that they too had the necessary self-sacrifice (*Mesirat Nefesh*) to enter the Land of Israel (*Eretz Yisroel*), then after this, they could remain on the other side of the river Jordan.

3.

Now, we must understand this in greater depth. Additionally, we must understand the difference between the children of Reuven and Gad and the forefathers and tribes. That is, without requiring any preconditions, the forefathers and tribes were shepherds. In contrast, this was not so of the children of Reuven and Gad who required the stipulation that “We will quickly arm ourselves etc.,” and even then, it was not

¹⁷⁰⁷ Likkutei Torah, Shlach 37b, 38b

¹⁷⁰⁸ Likkutei Torah, Shlach 37a; See Likkutei Sichot Vol. 4, p. 1046 and on.

enough that they said of their own volition, “We will quickly arm ourselves,” but they first needed to receive words of rebuke from Moshe, the shepherd of Israel. Only then did he affect that their service of *HaShem*-יהוה, blessed is He, would be desirable.

This may be understood by prefacing with the explanation in the above-mentioned discourses, about the difference between Yosef and the other tribes. That is, like our forefathers, the other tribes were shepherds, which was not so of Yosef. Even before Yosef went down to Egypt, he was not a shepherd like his brothers, but remained in the house of Yaakov.

This was especially so when he went down to Egypt. When he was in the house of Potiphar,¹⁷⁰⁹ “he appointed him over his household, and placed all that he had in his custody.” Furthermore, even when he was imprisoned, the verse states,¹⁷¹⁰ “The prison warden placed all the inmates of the prison in Yosef’s custody, and whatever was done there, was accomplish by him.”

Moreover, this certainly was so when he was taken to Pharaoh and was told,¹⁷¹¹ “By your command shall all my people be sustained,” and, “without you no man shall lift his hand or foot in all the land of Egypt.” That is, he was engaged in worldly matters etc., but even so, at the very same time, he was in the utmost state of adhesion to *HaShem*-יהוה.

¹⁷⁰⁹ Genesis 39:4

¹⁷¹⁰ Genesis 39:22

¹⁷¹¹ Genesis 41:40

This is also the meaning of the verse,¹⁷¹² “Yosef recognized his brothers, but they did not recognize him.” This is because the tribes, whose service of *HaShem*-יהו"ה, blessed is He, was through solitude (*Hitbodedut*) and separating themselves from the world, could not understand how a person who is engaged in worldly matters, can at the very same time be in a state of adhesion to *HaShem*-יהו"ה.

However, in truth, even when Yosef was engaged in worldly matters, he was in the ultimate state of adhesion to *HaShem*'s-יהו"ה, greater than the adhesion of the tribes when they were in solitude (*Hitbodedut*). This is the meaning of the words, “They did not recognize him.” That is, they did not recognize such a lofty level of adhesion to *HaShem*'s-יהו"ה, as his.

The essential point is that the tribes, and also the forefathers, were the aspect of the lower Chariot (*Merkavah Tata'ah*), which is [part and parcel of] the chaining down of the worlds (*Hishtalshelut*). Thus, in that aspect, the world takes up space and is of consequence, and therefore the world distracts [from adhesion to *HaShem*-יהו"ה]. In other words, in this aspect there are two lines and modes, in that “[God made] one opposite the other.”¹⁷¹³ This was so even with Yaakov, the choicest of the forefathers,¹⁷¹⁴ about whom the verse states,¹⁷¹⁵ “A man wrestled with him,” like two people who wrestle each other etc., being that they are of some consequence and relation to each

¹⁷¹² Genesis 42:8

¹⁷¹³ Ecclesiastes 7:14

¹⁷¹⁴ Midrash Bereishit Rabba 76:1, and elsewhere.

¹⁷¹⁵ Genesis 32:25

other. This is also the meaning of the verse,¹⁷¹⁶ “Was not Esav the brother of Yaakov?” In other words, Esav takes up space and importance, and is of some consequence [relative to Yaakov] etc.

In contrast, this was not so of Yosef, who was from an aspect that was higher than even the roots of [both] the world of Chaos-*Tohu* - the root of Esav - and the world of Repair-*Tikkun* - the root of Yaakov.¹⁷¹⁷ He thus was of such an aspect that there utterly was no room for the existence of any opposition. Therefore, even when he was engaged in worldly matters, he could be in the ultimate state of adhesion (*Dveikut*) to *HaShem*-יהוה, being that worldly matters did not at all oppose him.

Through the above we also can understand the distinction between Yaakov and Yosef.¹⁷¹⁸ That is, Yaakov made various physical arrangements to save himself from Esav, but nonetheless, it was not considered sinful for him to do so. [This is so, even though our sages, of blessed memory, stated,¹⁷¹⁹ “The moment Yaakov called Esav, ‘my lord-*Adonee*-אדוני, the Holy One, blessed is He, said to him: ‘You debased yourself by calling him ‘my lord-*Adonee*-אדוני’ eight times. As

¹⁷¹⁶ Malachi 1:2

¹⁷¹⁷ See the discourse entitled “*Eem Lavan Garti*” of the Alter Rebbe, printed with the glosses in Ohr HaTorah, Vayishlach 231b and on; Tavo p. 1,036 and on; Kitzurim v’Ha’arot l’Tanya p. 49 and on, and elsewhere.

¹⁷¹⁸ See Maamarei Admor HaZaken ibid., p. 200; Torat Chaim ibid. p. 107a and on; Ohr HaTorah, Vayeishev Vol. 6 p. 1,098a and on; See the discourse entitled “*v’Lo Zachar Sar HaMashkeem*” 5633 (Sefer HaMaamarim 5633 Vol. 1 p. 61 and on); 5677 (Sefer HaMaamarim 5677 p. 102 and on); 5688 (Sefer HaMaamarim 5688 p. 22 and on).

¹⁷¹⁹ Midrash Bereishit Rabba 75:11

you live, I will establish eight kings from his descendants¹⁷²⁰ before your descendants [have a king].” Nevertheless, this was not an actual sin, nor was this an actual punishment.]

In contrast, we find about Yosef that when he said to the royal cupbearer,¹⁷²¹ “If only you would think of me... and mention me to Pharaoh etc.,” he was punished for this and two years were added to his imprisonment.¹⁷²² As stated in Midrash,¹⁷²³ “This is the meaning of the verse,¹⁷²⁴ ‘[Happy is the man who has placed his trust in *HaShem*-יהו"ה] and has not turned to the arrogant (*Rehavim*-רהבים) [nor to those who stray after falsehood].” That is [by asking the royal cupbearer to mention him to Pharaoh] Yosef gave over his reliance to the Egyptians who are called “arrogant-*Rahav*-רהב.”

The question on this is well known. Namely, what was Yosef’s sin here? For, as it states in Chovot HaLevavot,¹⁷²⁵ a person is obligated to seek means and arrangements etc. Proof of this is from Shmuel, who said [to *HaShem*-יהו"ה],¹⁷²⁶ “How can I go? If Shaul finds out he will kill me,” and this was not considered to be lack in his trust of *HaShem*-יהו"ה, blessed is He. This being so, what was Yosef’s sin? The Alter Rebbe¹⁷²⁷ asks this question with even greater depth, that Yosef’s father Yaakov, made various arrangements etc., but even so, this was not considered to be sinful for him.

¹⁷²⁰ See Genesis 36:31

¹⁷²¹ Genesis 40:14

¹⁷²² Rashi to Genesis 40:23; Midrash Bereishit Rabba 89:2

¹⁷²³ Midrash Bereishit Rabba 89:3, cited in Rashi ibid.

¹⁷²⁴ Psalms 40:5

¹⁷²⁵ Shaar HaBitachon, Ch. 7

¹⁷²⁶ Samuel I 16:2

¹⁷²⁷ See Maamarei Admor HaZaken ibid., p. 200.

However, the explanation is that in regard to the lower Chariot (*Merkavah Tata'ah*), there is room to consider worldly matters. It therefore is necessary to make physical arrangements, being that, in this aspect, the world has some importance and consideration. Therefore, from the perspective of worldly matters there is a need to make the appropriate arrangements etc.

In contrast, Yosef was the aspect of the upper Chariot (*Merkavah Ila'ah*), in which the world is utterly of no consideration. Therefore, he had no need to make any physical arrangements at all. [On the contrary], for one such as him, who utterly transcends the world, making physical arrangements would be a descent etc.

Thus, being that Yosef knew his level, that he completely transcended the world, being that he saw in himself (even before imprisonment) that though he engaged in worldly matters, nevertheless, this did not at all distract him [from adhesion to *HaShem*-יהו"ה], he therefore knew that he was of the aspect of the upper Chariot (*Merkavah Ila'ah*) in which the world is of no consideration. Therefore, for him to make physical arrangements was a descent from his level, and he therefore was punished measure for measure, remaining imprisoned in the pit for an additional two years, which is a matter of descent etc.

4.

This may be better understood with the analogy of the difference between a minister of the king and the king himself.

That is, when a great minister gives some attention and importance to a simple person, this is because, in truth, the simple person has some measure of comparison to him. For, even though, compared to the minister, the simple person is very far from the stature of the minister, nevertheless, there is some measure of comparison between them.

However, when a great and magnificent king gives some attention and consideration to a simple and lowly man amongst men, this is not because there is any comparison or relationship between them. For, compared to the exaltedness of the king, no one is of any consideration or importance whatsoever.

Rather, the opposite is true. Specifically because of [the king's] incomparable greatness and humility [in that he lowers himself to him] since it is the nature of the exalted to be drawn to the lowly, it is self-understood that such an existence, that in and of itself has no existence, and its only existence is that the king gives its existence, it is not applicable for such an existence to cause [the king] any distraction etc.

The same is understood as it is Above in *HaShem's*-יהו"ה Godliness. That is, in that aspect of His Godliness where the world's existence is of some consequence and consideration, it applies that engaging in matters of the world will distract from service of *HaShem*-יהו"ה, blessed is He. Moreover, in this aspect physical arrangements must be made, being that worldly matters must also be taken into consideration.

In contrast, this is not so of the aspect of *HaShem's*-יהו"ה Godliness that entirely transcends the worlds, which was the

level of Yosef. On such a level, the world's existence causes no distraction whatsoever, and physical arrangements need not be made etc.

5.

With the above in mind, we can also understand what is related about the Baal Shem Tov, that because of his Godly soul's great adhesion (*Dveikut*) to *HaShem*-יהו"ה on the evening of the Holy Shabbat, he was incapable of properly responding worldly questions. He therefore prayed about this, thus affecting that even on the evening of the Holy Shabbat he could respond about worldly matters.

Now, at first glance, it is not understood why he needed this. However, the explanation is that this was not a descent for him, but on the contrary, he ascended to a higher level than before, until the physical was no longer in contradiction at all.

To explain, as known, on the evening of the Holy Shabbat there is a matter of the ascent of the worlds.¹⁷²⁸ Therefore, at first, he was incapable of responding to matters of the world, being that the physical stood in opposition etc. Then, [through prayer], he affected the elevation of his level to the ultimate level, in which the physical does not stand in opposition etc. Moreover, from that state itself he could respond to worldly matters. That is, he brought about the drawing down of that which transcends the chaining down of the worlds (*Hishtalshelut*) into matters of the world.

¹⁷²⁸ See Pri Etz Chayim, Introduction to Shaar HaShabbat, Ch. 1 and on, and elsewhere.

This was Yosef's level, about whom the verse states,¹⁷²⁹ "Yosef collected all the money found in the land of Egypt etc." In other words, not only was his involvement with worldly matters not in contradiction to his ultimate state of adhesion (*Dveikut*) to *HaShem's*-יהו"ה at the very same time, but beyond that, it was specifically from this state of adhesion (*Dveikut*) to *HaShem's*-יהו"ה that he drew down [beneficence] in physical matters, by which he affected their refinement (*Birur*) etc.

This likewise is the general difference between the service of *HaShem*-יהו"ה of the forefathers and tribes, and Yosef's service of Him.¹⁷³⁰ That is, the toil of the tribes and forefathers was in the first refinement (*Birur Rishon*), which is the matter of refining (*Birur*) *HaShem's*-יהו"ה Name of *Ba''N-*ב"ן-52 [י"ד ה"ה ו"ו ה"ה] in a way of an inner manifestation and hold (*Hitlabshut*) on the thing being refined. It thus is understood that there is consideration and room given to the world here, and therefore the world is distracting etc.

In contrast, Yosef's toil was in the second refinement (*Birur*), which is the refinement (*Birur*) of *HaShem's*-יהו"ה Name of *Ma''H-*מ"ה-45 [י"ד ה"א ו"א ה"א],¹⁷³¹ and it therefore was accomplished automatically etc.

6.

Now, the general difference between these two above-mentioned paths of serving *HaShem*-יהו"ה, blessed is He,

¹⁷²⁹ Genesis 47:14

¹⁷³⁰ See Torah Ohr, Vayeishev 28a-b

¹⁷³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

existed before the giving of the Torah. However, after the giving of the Torah, which specifically was given below [as in Moshe's response to the angels],¹⁷³² "Did you descend to Egypt? Is there an evil inclination amongst you?" it is understood that our service of *HaShem*-יהו"ה, blessed is He, must be in a way of engaging in worldly matters, to make them receptacles (*Keilim*) for *HaShem*'s-יהו"ה Godliness.

Therefore, when the spies argued that they wanted to stay in the desert and continue to be in a state of seclusion (*Hitbodedut*) apart from the world, this was the opposite of *HaShem*'s-יהו"ה Supernal intent, in that after the giving of the Torah, every single Jew is empowered that even when he is engaged in worldly matters, this does not obstruct his service of *HaShem*-יהו"ה, blessed is He

The same was so of the children of Reuven and the children of Gad. That is, when they said that they wanted to stay on the other side of the river Jordan and be shepherds of flocks, in and of themselves, this was not *HaShem*'s-יהו"ה Supernal intent. However, there was assistance to this end, by their stating, "We will quickly arm ourselves etc.," this being the matter of self-sacrifice (*Mesirat Nefesh*) in a way that their whole existence is solely the existence of the Master.¹⁷³³ This was roused in them after the words of rebuke that Moshe, the shepherd of Israel, said to them. That is, he revealed the matter of self-sacrifice (*Mesirat Nefesh*) within them.

¹⁷³² Talmud Bavli, Shabbat 88b and on; Also see the discourse entitled "v'Khol HaAm" 5700, and elsewhere.

¹⁷³³ See the discourse entitled "U'Mikneh Rav" (and the discourses that follow it) in *Hemshech* 5666.

The explanation is that through their self-sacrifice (*Mesirat Nefesh*) in entering the Land of Israel (*Eretz Yisroel*) they demonstrated in themselves, that even when they are on the other side of the river Jordan, it is not a matter of secluding (*Hitbodedut*) themselves, but rather, they also toil in the world, in making “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁷³⁴ Only that in this itself, their primary toil and form of serving *HaShem*-יהו"ה was through the study of His Torah etc.¹⁷³⁵

For, as known, within the Jewish people there are two categories. There are masters of Torah and masters of good deeds.¹⁷³⁶ However, each must include the other, because, “whoever says, ‘I only have Torah’ does not even have Torah.”¹⁷³⁷ Rather, one must have Torah, as well as acts of lovingkindness (*Gemilut Chassadim*),¹⁷³⁸ which includes all the *mitzvot*.¹⁷³⁹ Likewise, masters of good deeds must also study Torah, at the very least one chapter in the morning and one chapter in the evening, or a verse in the morning and a verse in the evening.¹⁷⁴⁰

Therefore, by the fact that they said, “We will quickly arm ourselves etc.,” they could remain on the other side of the

¹⁷³⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁷³⁵ See Likkutei Sichot, Vol. 8, p. 190.

¹⁷³⁶ See Tanya, Iggeret HaKodesh, Epistle 5 (109a); Biurei HaZohar of the Mittler Rebbe, Vayeishev p. 25a-b; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 134.

¹⁷³⁷ Talmud Bavli, Yevamot 109b

¹⁷³⁸ Likkutei Torah, Vayikra 5a; Re'eh 23c

¹⁷³⁹ Likkutei Torah, Re'eh 23c *ibid.*, and elsewhere.

¹⁷⁴⁰ Hilchot Talmud Torah of the Alter Rebbe 3:4

river Jordan and serve *HaShem*-יהו"ה, blessed is He, in the way of masters of Torah etc.

This also is the meaning of what our sages, of blessed memory, said,¹⁷⁴¹ “There are ten [grades] of holiness. The Land of Israel (*Eretz Yisroel*) is holier than all the lands... since from it the Omer, the first-fruits (*Bikkurim*), and the two loaves (*Shtei HaLechem*) are brought.” However, in this, the lands on the other side of the river Jordan also apply, from which the Omer, the first-fruits (*Bikkurim*), and the two loaves (*Shtei HaLechem*) are also brought (just as in the Land of Canaan).

As known, the matter of these three things [the Omer, the first fruits and the two loaves] is the refinement (*Birur*) of physical things. Nonetheless, even so, “the Land of Canaan is holier than the land on other side of the river Jordan,”¹⁷⁴² and *HaShem*'s-יהו"ה ultimate Supernal intent is for us to enter the Land of Israel (*Eretz Yisroel*), specifically, whereas [dwelling on] the other side of the river Jordan is only preparatory to [dwelling in] the Land of Israel (*Eretz Yisroel*).

To explain, even though in general, even the other side of the Jordan is holy in regard to the Omer etc., nevertheless, more specifically, in comparison to the Land of Israel (*Eretz Yisroel*) itself, the other side of the river Jordan is called, “an inheritance that in its beginning is hastily seized.”¹⁷⁴³ An “inheritance that is hastily seized” is a matter of the world of

¹⁷⁴¹ Mishnah Kilayim 1:6; Midrash Bamidbar Rabba 7:8

¹⁷⁴² Midrash Bamidbar Rabba 7:8 *ibid.*

¹⁷⁴³ Proverbs 20:21; See Midrash Bamidbar Rabba 22:9 [The verse in proverbs is, “If an inheritance is seized hastily in the beginning, its end will not be blessed.”]

Chaos-*Tohu*,¹⁷⁴⁴ which is the opposite of a settled (*Hityashvut*) “dwelling place for the Holy One, blessed is He, in the lower worlds.”

Rather, *HaShem* 's-יהו"ה ultimate Supernal intent is that we enter the Land of Canaan to engage in the thirty-nine forms of labor, such as plowing and sowing etc. This is the matter of specifically refining (*Birur*) physical things, by which we gather and collect all the sparks of holiness. This is as stated before on the verse,¹⁷⁴⁵ “Yosef collected all the money etc.”

Through this we merit the third treasure [hidden by Yosef for the righteous-*Tzaddikim*], which will be revealed in the coming future.¹⁷⁴⁶ That is, the secret will be openly revealed, literally. This refers to the revelation of the inner aspect (*Pnimityut*) of Torah in the coming future,¹⁷⁴⁷ as the verse states,¹⁷⁴⁸ “Let Him kiss me with the kisses of His mouth,” which Rashi explains refers to the hidden reasons of the Torah that will be revealed in the coming future. In other words, through the toil of affecting refinements (*Avodat HaBirurim*) during the time of exile, we will merit the revelations of the inner aspect (*Pnimityut*) of Torah in the coming future, through our righteous Moshiach,¹⁷⁴⁹ may it be speedily in our days!

¹⁷⁴⁴ See Midrash Bereishit Rabba 83:1; Also see Sefer HaMaamarim 5633 Vol. 1 p. 37; Sefer HaMaamarim 5627 p. 495-498.

¹⁷⁴⁵ Genesis 47:14

¹⁷⁴⁶ See Talmud Bavli, Pesachim 119a; Torah Ohr, Vayigash 44b, 44d.

¹⁷⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*.

¹⁷⁴⁸ Song of Songs 1:2 and Rashi there.

¹⁷⁴⁹ See the preceding discourse of this year entitled “*HaMaskeeleem Yazhiru* – The wise will shine like the radiance of the firmament,” Discourse 16, Ch. 2 (Sefer HaMaamarim 5720, p. 134 and on).

Discourse 26

“*Lo Hayu Yamim Tovim L’Yisroel -
There were no days as joyous for the Jewish people*”

Delivered on Shabbat Parshat Eikev,
20th of Menachem-Av, 5720¹⁷⁵⁰
By the grace of *HaShem*, blessed is He,

1.

It states in Mishnah,¹⁷⁵¹ “There were no days as joyous for the Jewish people as the fifteenth of Av and Yom HaKippurim etc.” It states in Pri Etz Chayim¹⁷⁵² (cited in Chassidus)¹⁷⁵³ that the superiority of the fifteenth of Av is because the moon is full, in that “the moon is in its state of wholeness.”¹⁷⁵⁴

Now, this must be better understood.¹⁷⁵⁵ For, this matter that “the moon is in its state of wholeness,” happens on the fifteenth day of every month. This being so, what is the superiority of the fifteenth of Av? Moreover, the holidays of Pesach and Sukkot also are on the fifteenth of the month. This being so, what is the superiority of the fifteenth of Av, over and

¹⁷⁵⁰ This discourse was redacted in summarized form.

¹⁷⁵¹ Mishnah Taanit 4:8; Talmud Bavli, Taanit 26b

¹⁷⁵² Pri Etz Chayim, end of Shaar Chag HaShavuot – “*Drush Al Sod T’u b’Av.*”

¹⁷⁵³ See the discourse entitled “*Nachamu*” 5670 (Sefer HaMaamarim 5670 p. 218, p. 221; cited in summarized form in HaYom Yom for the 15th of Av); Also see Ohr HaTorah, VaEtchanan, Vol. 6 p. 2,197 and on.

¹⁷⁵⁴ Zohar I 150a; Zohar II 85a

¹⁷⁵⁵ See the discourse entitled “*Nachamu*” 5670 *ibid.*

above Pesach and Sukkot? That is, to what extent is it so great that our sages, of blessed memory, stated, “There were no days as joyous for the Jewish people as the fifteenth of Av?”

The essential point of the explanation¹⁷⁵⁶ is that the superiority of the fifteenth of Av, and the elevation of “the moon being in its state of wholeness,” is that it follows the descent of the ninth of Av. Given the principle that the descent is for the purpose of ascent,¹⁷⁵⁷ it is understood that to the degree that the descent is great, to that degree the ascent that follows it is all the greater.¹⁷⁵⁸ This then, is the superiority of the fifteenth of Av, in which the ascent of “the moon being in a state of wholeness” is a greater ascent, being that it follows (and is brought about by) the descent that preceded it, which is a very great descent.

2.

The explanation¹⁷⁵⁹ is that the moon refers to the *Sefirah* of Kingship-*Malchut*. For just as the moon has nothing of her own,¹⁷⁶⁰ (in that the light of the moon is not its own light, but is the light of the sun reflected by the moon), so likewise, the *Sefirah* of Kingship-*Malchut* has nothing of her own.

¹⁷⁵⁶ See Sefer HaMaamarim 5670 *ibid.* p. 219 and on, p. 229 and on; Also see Ohr HaTorah *ibid.*, p. 2,198; Na”Ch Vol. 2, p. 1,096.

¹⁷⁵⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, Section entitled “The twelve letters ה"ו ז"ח ט"י ל"ג ט"ע צ"ק correspond to the twelve tribes of Israel.”

¹⁷⁵⁸ Ohr HaTorah, Na”Ch *ibid.* and Sefer HaMaamarim 5670 *ibid.*, p. 219, p. 226, based on the discourse entitled “*L'Susati*” 5564 (Maamarei Admor HaZaken 5564 p. 25 and on).

¹⁷⁵⁹ Sefer HaMaamarim 5670 *ibid.* p. 218, p. 221 and on.

¹⁷⁶⁰ See Zohar I 249b; Zohar II 215a, and elsewhere.

The explanation is¹⁷⁶¹ not that the moon (Kingship-*Malchut*) has no light at all. Rather, what is meant is that it does have light, only that the light is essential to it (and does not illuminate outwardly). This is why Kingship-*Malchut* is emanated in the mystery of a point (*Nekudah*).

Now, there are two views about what the point (*Nekudah*) refers to, whether it refers to the Crown-*Keter* of Kingship-*Malchut*, or whether it refers to Kingship-*Malchut* of Kingship-*Malchut*. However, the light that indeed illuminates and is revealed (to another), is not at all her own. Thus, for there to be light that illuminates from her, this comes about through drawing down from the *Sefirot* above her, into Kingship-*Malchut*. This is completed on the fifteenth day of each month, at which time “the moon is in a state of wholeness.” For, then the illuminating light of Kingship-*Malchut* is in its ultimate state of wholeness.

This¹⁷⁶² is the meaning of the verse,¹⁷⁶³ “The advantage of land (*Eretz-אֶרֶץ*) is in all (*BaKol-בְּכָל*); even the king is indebted to the field.”¹⁷⁶⁴ As known, the land (*Eretz-אֶרֶץ*) refers to the *Sefirah* of Kingship-*Malchut*. Thus, [the verse is understood as saying that] the advantage caused in the *Sefirah* of Kingship-*Malchut* is brought about through “all-*BaKol-בְּכָל*,”

¹⁷⁶¹ See Siddur Im Divrei Elohi”m Chayim 182d; Pirush HaMilot of the Mittler Rebbe, Ch. 48 (29b and on); *Hemshech* 5666 p. 404.

¹⁷⁶² Sefer HaMaamarim 5670 *ibid.* p. 218 and on, p. 222 and on; Also see the discourse entitled “*Lo Hayu Yamim Tovim L’Yisroel*” of the 15th of Av, 5735, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Av p. 168 and on; p. 312 and on), and of the year 5746.

¹⁷⁶³ Ecclesiastes 5:8

¹⁷⁶⁴ The discourse in Sefer HaMaamarim 5670 cites to the discourse of Shabbat Parshat Chayei Sarah 5630 (Sefer HaMaamarim 5630 p. 19 and on); Also see Biurei HaZohar of the Mittler Rebbe (Hosafot), Chayei Sarah, p. 129c and on.

which refers to the *Sefirah* of Foundation-*Yesod*.¹⁷⁶⁵ For, through the *Sefirah* of Foundation-*Yesod* the fifty gates of Understanding-*Binah* are drawn down into Kingship-*Malchut*. This is why the word “all-*Kol*-ל-50” has the same numerical value (*Gematria*) as fifty-נ.¹⁷⁶⁶

However, the above is the order of these matters as they are in and of themselves. However, higher than this is the continuation of the verse, which states, “Even the king is indebted to the field.” This indicates a special ascent in the *Sefirah* of Kingship-*Malchut*, which has two explanations.

The first is as stated in Zohar,¹⁷⁶⁷ that here the “King-*Melech*-מלך” refers to the Upper King, meaning the *Sefirah* of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). Therefore, the meaning of the words “Even the king is indebted to the field,” is that it refers to a drawing down of the Crown-*Keter* to Kingship-*Malchut*, being that Kingship-*Malchut* is called the “field-*Sadeh*-שדה.”

The second explanation of Zohar there is that “the king-*Melech*-מלך” refers to the *Sefirah* of Kingship-*Malchut*, and that the words “Even the king is indebted to the field” refer to the descent of Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are called the “field-*Sadeh*-שדה.”

¹⁷⁶⁵ See Zohar III 257a (Ra'aya Mehemna); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Pardes Rimonim, Shaar 13 (Shaar HaShe'arim), Ch. 6; Shaar 23 (Shaar Erchei HaKinuyim), section on “*Kol*-ל” and “*Kalah*-כלה”; Likkutei Torah of the Arizal, Vayeishev 40a, and elsewhere.

¹⁷⁶⁶ See Pardes Rimonim *ibid.*, and elsewhere.

¹⁷⁶⁷ Zohar I 122a

For, [as it states], “There is one field-*Sadeh*-הדה and there is another field-*Sadeh*-הדה.” That is, “there is one field-*Sadeh*-הדה” on the side of holiness, which is the *Sefirah* of Kingship-*Malchut* and “there is another field-*Sadeh*-הדה,” referring to the side opposite holiness. Thus, according to this explanation, “the field-*Sadeh*-הדה” refers to the side opposite holiness, to which Kingship-*Malchut* descends in order to refine the sparks.

However, specifically because the descent of Kingship-*Malchut* is to bring about refinements (*Birurim*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this means that the purpose of the descent is the ascent. Through this *Malchut* ascends high above, even higher than the aspect of the drawing down of the Crown-*Keter* into Kingship-*Malchut*.¹⁷⁶⁸

3.

With the above we can understand the general matter of the fifteenth day of the month, at which time “the moon is in a state of wholeness.” That is, this superiority of the moon (Kingship-*Malchut*) always comes after the descent of the time of the birth (*Molad*) of the moon, at which time the moon is in a hidden state. Only after the descent of the hiding of the moon at its time of birth (*Molad*), that the ascent then comes, until it reaches the “state of wholeness.” Nonetheless, change is

¹⁷⁶⁸ See the discourse entitled “*Lo Hayu Yamim Tovim L’Yisroel*” of the 15th of Av, 5735, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Av p. 168 and on; p. 312 and on).

possible in the ascent itself. This is because the moon does not always ascend, and therefore [in its ascent] there is the possibility for its descent. However, there is a higher ascent than this. This is eternal ascent in which there is no possibility of descent.

With the above in mind, we can understand¹⁷⁶⁹ the novelty of the fifteenth of Av, as it relates to the general matter of the moon being in a state of wholeness. For, every month there the moon ascends in a way that its descent is possible. Even on the fifteenth of the month of Nissan, on which the holiday of Pesach falls, nonetheless, the exodus from Egypt was a redemption that was followed by exile.¹⁷⁷⁰ The same is so of the construction of the first Holy Temple. This is as stated in Midrash,¹⁷⁷¹ that Shlomo was the fifteenth generation from Avraham, and the moon was then in its state of wholeness, and he thus built the Holy Temple. Nonetheless, the ascent was not eternal, in that the Holy Temple was later destroyed.

However, when it comes to the ascent of the fifteenth of the month of Av, since it follows after the descent of the ninth of Av, which is the greatest descent, therefore, the ascent that follows is commensurate to the descent. Thus, this ascent of the *Sefirah* of Kingship-*Malchut*, is an ascent after which there is no descent, which is the ascent of the coming future.

¹⁷⁶⁹ See Sefer HaMaamarim 5670 *ibid.* p. 220, p. 228 and on.

¹⁷⁷⁰ See Mechilta to Beshalach (Exodus) 15:1; Talmud Bavli, Pesachim 116b, Tosefot entitled "*Hachi Garsinan v'Nomar.*"

¹⁷⁷¹ Midrash Shemot Rabba 15:26

4.

Based on the above we can also understand¹⁷⁷² the statement in Midrash¹⁷⁷³ on the verse,¹⁷⁷⁴ “Comfort, comfort (*Nachamu Nachamu*-נחמו נחמו) My people,” which is a doubled measure of comfort, corresponding to the destruction of the first Holy Temple and the destruction of the second Holy Temple. However, at first glance, this is not understood, because [of the principle that] “included in two-hundred is one-hundred.”¹⁷⁷⁵

That is, the first Holy Temple was higher than the second Holy Temple, in that the second Holy Temple lacked five things [that the first Holy Temple had].¹⁷⁷⁶ This being so, since there already is comfort for the first Holy Temple, what need is there for the additional comfort of the second Holy Temple?

However, this may be understood based on the explanation above that the descent is for the purpose of ascent, and that after the descent, the ascent is greater than how it was before the descent. This being so, it must be said that there is a superiority to the second Holy Temple, over and above the first Holy Temple, being that the second Holy Temple followed the destruction of the first Holy Temple, meaning that it was an ascent after a descent. This is similar to the superiority of those who truly return to *HaShem*-ה' in repentance (*Ba'alei*

¹⁷⁷² See Sefer HaMaamarim 5670 *ibid.* p. 220, p. 231.

¹⁷⁷³ Midrash Eichah Rabba Ch. 1; Yalkut Shimoni, Remez 245

¹⁷⁷⁴ Isaiah 40:1

¹⁷⁷⁵ An idiom of our sages, of blessed memory – See Talmud Bavli, Bava Kamma 74a; Bava Batra 41b.

¹⁷⁷⁶ Talmud Bavli, Yoma 21b

Teshuvah) over and above the righteous (*Tzaddikim*).¹⁷⁷⁷ Therefore, there specifically must be additional comfort over the destruction of the second Holy Temple, for this element of superiority in the second Holy Temple [over and above the first Holy Temple].

This then, is the meaning of “Comfort, comfort (*Nachamu Nachamu*-נחמו נחמו) My people etc.” That is, after the descent of the ninth of Av, upon which both the destruction of the first Holy Temple and the destruction of second Holy Temple occurred, in the coming future there will be an ascent commensurate to this descent. That is, there will be an eternal ascent that will not be followed by any exile.¹⁷⁷⁸

Moreover, this ascent will have both elements of superiority, the superiority of the first Holy Temple, which had the five things that were lacking in the second Holy Temple, and the superiority of the second Holy Temple, which is the superiority of those who truly return to *HaShem*-יה"ה in repentance (*Ba'alei Teshuvah*).

¹⁷⁷⁷ Talmud Bavli, Brachot 34b; Mishneh Torah, Hilchot Teshuvah 7:4

¹⁷⁷⁸ See Mechilta to Beshalach (Exodus) 15:1; Talmud Bavli, Pesachim 116b, Tosefot entitled “*Hachi Garsinan v'Nomar*.”

Discourse 27

*“Acharei HaShem Elohim” eichem Teileichu -
You shall follow HaShem your God”*

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁷⁷⁹ “You shall follow *HaShem*-יהוה your God and you shall fear Him; you shall observe His commandments and you shall listen to His voice; you shall serve Him and you shall adhere to Him.” In *Likkutei Torah*¹⁷⁸⁰ and in the *Siddur*¹⁷⁸¹ it is explained that this verse enumerates all the ways of serving *HaShem*-יהוה, blessed is He. The beginning of serving Him is the matter of “you shall follow *HaShem*-יהוה your God,” and the perfection [of serving Him] is “you shall adhere to Him.”

With this in mind we can also explain why this verse is always read on Rosh Chodesh Elul or on Shabbat Mevarchim Elul. This is because the month of Elul is the month for making an accounting of the whole year.¹⁷⁸² This also is the matter of

¹⁷⁷⁹ Deuteronomy 13:5

¹⁷⁸⁰ *Likkutei Torah*, Re’eh 19b; Also see *Sefer HaMitzvot* of the Tzemach Tzedek 195b.

¹⁷⁸¹ *Siddur Im Divrei Elohim* Chayim 23d and on.

¹⁷⁸² *Sefer HaMaamarim* 5696 p. 141 and on (copied in *HaYom Yom* of the 27th of Av); *Sefer HaMaamarim* 5700 p. 153; *Torat Menachem*, Vol. 1, p. 175.

sounding of the Shofar during the month of Elul, as in the verse,¹⁷⁸³ “Is the Shofar ever sounded in a city and the people do not tremble?”

This is because during the month of Elul there is a radiance of the thirteen attributes of mercy¹⁷⁸⁴ (as stated in Mishnat Chassidim¹⁷⁸⁵ and Pri Etz Chayim).¹⁷⁸⁶ About these days the verse states,¹⁷⁸⁷ “I stayed on the mountain as on the first days,” that, “Just as the first days were with goodwill (*Ratzon*), so too, these were with goodwill (*Ratzon*).”

That is, this refers to the revelation of *HaShem*'s יהו"ה Supernal desire, blessed is He, by which there likewise is an arousal of the inner desire (*Ratzon*) in the soul of man. It therefore is possible to bring about the repair of all matters etc.

This then, is why we read this verse, “you shall follow *HaShem*-יהו"ה your God etc.,” during the month of Elul. For, all the general ways of serving *HaShem*-יהו"ה, blessed is He, are enumerated in it, all of which must be fulfilled every day of the year. That is, [it is read in Elul] because it then is necessary to make an accounting of the entire year and to take stock as to whether one has fulfilled the service required of him in all these matters or not.

¹⁷⁸³ Amos 3:6; Tur, Orach Chayim 581:1

¹⁷⁸⁴ Likkutei Torah, Re'eh 32a and on

¹⁷⁸⁵ Mishnat Chassidim, Mesechet Elul 1:3

¹⁷⁸⁶ Pri Etz Chayim, beginning of Shaar Rosh HaShanah

¹⁷⁸⁷ Deuteronomy 10:10 and Rashi there; Also see Rashi to Exodus 33:10 & Deuteronomy 9:18

2.

Now, in addition to the Torah verse “you shall follow *HaShem*-יהו"ה your God etc.,” which enumerates all the levels of serving *HaShem*-יהו"ה, blessed is He, beginning with service in the aspect of “you shall follow *HaShem*-יהו"ה your God,” and culminating with “you shall adhere to Him,” there also is a verse in the Prophets that explains the preparation necessary to begin the service of “you shall follow *HaShem*-יהו"ה your God.” This is the verse,¹⁷⁸⁸ “They will follow after *HaShem*-יהו"ה, He will roar like a lion; for He will roar and [His] children will tremble from the west, they will tremble like a bird from Egypt and like a dove from Assyria.”

The explanation is that the service indicated by “They will follow after *HaShem*-יהו"ה,” is the service of fearing (*Yirah*) *HaShem*-יהו"ה, blessed is He. This is because the difference between love (*Ahavah*) of *HaShem*-יהו"ה and fear (*Yirah*) of Him, is that love (*Ahavah*) is an inner service, whereas fear is external. This is why the verse specifies, “They will follow **after** (*Acharei*-אחרי) *HaShem*-יהו"ה.”

This is likewise the reason that the preparation for this, is that “He will roar like a lion.” This is because the “lion-*Aryeh*-אריה” is the matter of “fear-*Yirah*-יראה,” as the verse states,¹⁷⁸⁹ “A lion (*Aryeh*-אריה) has roared; who will not fear?” This is also the meaning of the words, “[His] children will tremble,” in that trembling (*Charadah*-חרדה) is a matter of fear (*Yirah*-יראה).

¹⁷⁸⁸ Hosea 11:10-11

¹⁷⁸⁹ Amos 3:8

Now, this trembling during the month of Elul (brought about through the sounding of the Shofar) is in all Jews. This is the meaning of the words, “[His] children will tremble,” referring to all Jews, who are called [His] children, as the verse states,¹⁷⁹⁰ “You are children to *HaShem*-יהו"ה your God.”

Moreover, this trembling not only effects those Jews who can be called “children-*Banim*-בנים,” but even those who are called [His] “people-*Am*-עם.” This is the meaning of the words,¹⁷⁹¹ “Is the Shofar ever sounded in a city and the people (*Am*-עם) do not tremble?” That is, this verse specifies the “people-*Am*-עם.”

This is also why after stating “[His] children will tremble,” the verse continues, “they will tremble like a bird from Egypt and like a dove from Assyria.” That is, during the month of Elul even those who are in one of the two states of exile indicated by Egypt (*Mitzrayim*-מצרים) and Assyria (*Ashur*-אשור),¹⁷⁹² are caused to “tremble” (*Charadah*-חרדה). This “trembling” (*Charadah*-חרדה) is in preparation for the service indicated by “you shall follow *HaShem*-יהו"ה your God.”

3.

Now, we must understand this in greater detail. Additionally, we must understand the verse, “He will roar like a lion; for He will roar and His children will tremble etc.,”

¹⁷⁹⁰ Deuteronomy 14:1

¹⁷⁹¹ Amos 3:6

¹⁷⁹² See Likkutei Torah, Drushim L'Rosh HaShanah 60a; Sefer HaMaamarim Yiddish p. 80 and on.

(which specifies “he will roar” twice). We also must understand why the roaring is specifically related to the lion.

The explanation¹⁷⁹³ is that the words “He will roar like a lion” refer to the service of *HaShem* יהו"ה, blessed is He, of the angels, specifically the fiery-*Seraphim* angels, who are called “fiery-*Seraphim* שרפים” because they become burned and consumed by their comprehension and grasp.¹⁷⁹⁴

In other words, the fiery-*Seraphim* angels have a very great grasp [of *HaShem*'s יהו"ה Godliness]. This is because they are in the world of Creation (*Briyah*), and as known, “the Supernal Mother-*Imma Ila'ah* [Understanding-*Binah*] dwells in the throne [the world of Creation-*Briyah*].”¹⁷⁹⁵ There therefore is an illumination of grasp of *HaShem*'s יהו"ה Godliness there.

This is also the meaning of the verse,¹⁷⁹⁶ “*Seraphim* were standing above Him.”¹⁷⁹⁷ However, at first glance, this verse is not understood. For, as the Baal Shem Tov asked,¹⁷⁹⁸ how could they be “standing above Him (*MiMa'al Lo*- ממעל לו)”? For, the words “above Him (*MiMa'al Lo*- ממעל לו)” refer

¹⁷⁹³ See the discourse entitled “*Ani L'Dodi*” of Shabbat Parshat Re'eh 5670 (Sefer HaMaamarim 5670 p. 232 and on); Also see the discourse entitled “*Kteev, Acharei HaShem Yeileichu*” in Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,413 and on; Discourse entitled “*Atem Nitzavim*” 5722 (Sefer HaMaamarim 5722 p. 335 and on).

¹⁷⁹⁴ See Likkutei Torah, Naso 28d; Pinchas 77d and elsewhere.

¹⁷⁹⁵ Tikkunei Zohar, Tikkun 6 (23a)

¹⁷⁹⁶ Isaiah 6:2

¹⁷⁹⁷ See however Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

¹⁷⁹⁸ See Ohr HaTorah, Bereishit Vol. 6 p. 1,027b; Sefer HaMaamarim 5635 Vol. 1, p. 6; Vol. 2, p. 302.

to what the previous verse stated,¹⁷⁹⁹ “I saw the Lord-*Adona*”y-
”ממעל לו-*MiMa'al Lo* sitting upon a high and lofty throne.”

This being so, how is it possible that the fiery-*Seraphim* angels could be standing “above Him (*MiMa'al Lo*-למעל לו-),” especially considering that this aspect is the source of their vitality? This being so, how is it possible that they could be standing “above Him (*MiMa'al Lo*-למעל לו-),” meaning, above the source of their vitality?

However, the explanation is similar to the explanation in Tanya¹⁸⁰⁰ about the encompassing light (*Makif*) and that which it encompasses (*Mukaf*). Namely, when a person studies and grasps “the word of *HaShem*-יהוה, which is the law (*Halachah*),”¹⁸⁰¹ although the law (*Halachah*) transcends human intellect, nevertheless, through his grasp of it, his mind and intellect encompasses and surrounds it. Thus, being that his mind and intellect encompasses and surrounds (*Makif*) it, he therefore is higher than it.

With this in mind, we can understand the meaning of the verse “*Seraphim* were standing above Him.” That is, since they grasp the source of their vitality, they therefore encompass and surround (*Makif*) the vitality, and are higher than it. Thus, because of this grasp, they are in a state of excitement and passion, and this is the matter of “He will roar like a lion.”

¹⁷⁹⁹ Isaiah 6:1

¹⁸⁰⁰ Tanya, Likkutei Amarim, Ch. 5; Also see Likkutei Torah, Chukat 62c; Sefer HaMaamarim 5678 p. 417 and on; Sefer HaMaamarim 5686 p. 161 and on; Discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love” 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 6, Ch. 7 (Sefer HaMaamarim 5717 p. 56).

¹⁸⁰¹ Talmud Bavli, Shabbat 138b

However, the “roaring” primarily stems from the matter of distance and lack of comparison of Him. This is similar to the verse,¹⁸⁰² “My roar (*Sha’agti*-שאגתי) is from the groaning of my heart.” This refers to returning to *HaShem*-יהוה in repentance, which is something that is beyond any comparison. Namely, a person turns himself over from one extreme to the other extreme. That is, at first, he was “in a parched and thirsty land with no water,”¹⁸⁰³ and by returning to *HaShem*-יהוה in repentance (*Teshuvah*) he comes to a state in which “his willful sins are transformed to be like merits.”¹⁸⁰⁴

In other words, because of something that is beyond all relative comparison, the matter of “roaring” comes about. In contrast, when a person grasps that which is of relative comparison to himself, the grasp and comprehension only arouses passion and excitement, but not a “roar.”

From this it is understood that when the verse states, “He will roar like a lion,” this stems from the contemplation and grasp of the fiery-*Seraphim* into something that is beyond comparison to them. In other words, not only do they not grasp the source of their vitality, but beyond that, they grasp that even the source of their vitality is but a mere glimmer of radiance that is utterly incomparable to the Essential Self of *HaShem*-יהוה, blessed is He, from where the glimmer is drawn. This is like a person’s name, which is utterly incomparable to the

¹⁸⁰² Psalms 38:9

¹⁸⁰³ Psalms 63:2

¹⁸⁰⁴ Talmud Bavli, Yoma 86b; Tanya, Likkutei Amarim, Ch. 6

essential self of his soul,¹⁸⁰⁵ nor is it even comparable to the soul's essential powers, even the powers of thought, speech, and action.

Now, about the matter of a name (*Shem*-שם), it is known that through it vitality is drawn down.¹⁸⁰⁶ This is similar to what is known about the teaching of our sages, of blessed memory,¹⁸⁰⁷ “When the Holy One, blessed is He, came to create man, He consulted with the ministering angels... they answered: ‘This man, what is his goodness?’ He answered: ‘His wisdom is greater than your wisdom.’ He brought the animals, the beasts, and the birds before them and said to them: ‘What is the name of this one?’ And they did not know. He passed them before Adam and said to him: ‘What is the name of this one?’ He said, ‘This is an ox-*Shor*-שור etc.’”

The explanation¹⁸⁰⁸ is that Adam knew and grasped the root of the vitality of each creature, which is the matter of their names (*Shemot*-שמות). However even so, the drawing down of vitality through the name (*Shem*-שם) is just in relation to the body. (The likeness to this, Above in *HaShem*'s יהו"ה Godliness, is that the matter of the name-*Shem*-שם, as it is

¹⁸⁰⁵ See Torah Ohr, Terumah; Likkutei Torah, Behar 41c; Balak 67c; Maamarei Admor HaZaken, Al Parshiyot HaTorah, Vol. 1, p. 222 and on; Ohr HaTorah, Shemot p. 103 and on.

¹⁸⁰⁶ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 1 and on.

¹⁸⁰⁷ Midrash Bereishit Rabba 17:4

¹⁸⁰⁸ See Ramban and Rabbeinu Bachaye to Genesis 2:19; Shnei Luchot HaBrit (Shalah), Hakdamah Beit HaMikdash 14a; Likkutei Amarim of the Rav, the Maggid of Mezhritch, Section 244; Ohr Torah of the Rav, the Maggid of Mezhritch, Section 14 (p. 16 in the 5766 edition); Likkutei Torah Behar ibid., Naso 26b, 27a; Ohr HaTorah Bereishit Vol. 3, p. 542a; Sefer HaMaamarim 5630 p. 67 and on; p. 97 and on; *Hemshech “Mayim Rabim”* 5636 Ch. 22; *Hemshech* 5672 Vol. 1 p. 307 and on; Sefer HaMaamarim 5698 p. 107.

Above, is solely the drawing down of vitality as it relates to the general totality of the chaining down of the worlds-*Hishtalshelut*). However, relative to the essential self of the soul, and certainly relative to the essential self of the Godly soul, it only is a glimmer of radiance that is incomparable.

This then, is the grasp of the fiery-*Seraphim* angels, in that they contemplate and grasp the matter of the verse,¹⁸⁰⁹ “There is none as holy as *HaShem*-יהו"ה,” and it goes without saying that *HaShem*-יהו"ה Himself, blessed is He, is holy and separately transcendent, since He is utterly beyond the category of worlds altogether. Thus, through this, they are caused to have the matter of “roaring,” stemming from a grasp and comprehension that relates to *HaShem*-יהו"ה as He is beyond all comparison.

This then, is the second explanation of the verse,¹⁸¹⁰ “*Seraphim* were standing above Him (*MiMa'al Lo*-ל"ו מ"מעל).” That is, since they grasp the wondrousness of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, (*Sovev Kol Almin*), and yearn to become included in it, they thus are in this state themselves, for, “in the place where a person’s desire is, that is where he is,” as the Baal Shem Tov explains.¹⁸¹¹

This explanation is deeper than the first explanation. For, according to the first explanation, they are on the same level as the source of their vitality, and it only is because they grasp and encompass that level, that they therefore are called “above it.” However, according to the second explanation, they

¹⁸⁰⁹ Samuel I 2:2

¹⁸¹⁰ Isaiah 6:2

¹⁸¹¹ See Keter Shem Tov, Hosafot, Section 48.

actually are found to be in the aspect of the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), which is utterly beyond the source of their vitality and incomparable to it.

4.

However, we still must better understand why the verse relates the matter of “roaring” specifically to the matter of a lion (*Aryeh*-אריה). That is, all that was stated above relates to the service of *HaShem*-יהו"ה, blessed is He, of all angels in general, and not specifically just the matter of a lion (*Aryeh*-אריה).

However, the explanation is that the verse states,¹⁸¹² “There was a lion’s face to the right... and an ox’s face to the left etc.” The difference between right and left is that right is the matter of revelation (*Giluy*) whereas left is the matter of restraining [the revelation] (*Tzimtzum*). From this, there also comes to be a drawing down of the distinction between a lion (*Aryeh*-אריה) and an ox (*Shor*-שור) as they are below, which is the [general] difference between wild animals (*Chayot*-חיות) and domesticated animals (*Behemot*-בהמות).¹⁸¹³

(That is, the lion is the king of the wild animals (*Chayot*), whereas the ox is the king of the domesticated animals (*Behemot*).)¹⁸¹⁴ That is, wild animals (*Chayot*-חיות) are in a greater state of passion and heat than domesticated animals (*Behemot*). That is, in comparison, domesticated animals

¹⁸¹² Ezekiel 1:10

¹⁸¹³ See Ohr HaTorah, *Drushim L’Yom HaKippurim* Vol. 5 p. 2,131.

¹⁸¹⁴ Talmud Bavli, Chagigah 13b

(*Behemot*) are in a state of coldness, whereas wild animals (*Chayot*-חיות) are in a state of heat, being that their vitality (*Chayut*-חיות) dominates in them, meaning that there is a greater revelation of their vitality (*Chayut*-חיות). In contrast, though an ox has great strength, as the verse states,¹⁸¹⁵ “Many crops come through the power of the ox (*Shor*-שור),” and as it states,¹⁸¹⁶ “Like an ox (*Shor*-שור) to a yoke,” nevertheless, this is concealed.

This distinction stems from their roots, in that “the face of the ox (*Pnei Shor*-פני שור) is to the left),” which is the matter of restraint [of revelation] (*Tzimtzum*) and concealment. In contrast, “the face of the lion (*Pnei Aryeh*-פני אריה) is to the right,” which is the matter of light and revelation, from which there a dominance of vitality (*Chayut*-חיות) is drawn down.

It is also why the word “lion-*Aryeh*-אריה-216” shares the same numerical value (*Gematria*) as “*Might-Gevurah*-גבורה-216.” However, at first glance, this is not understood, being that “the face of the lion (*Pnei Aryeh*-פני אריה) is to the right.” This being so, how is it the aspect of *Might-Gevurah*-גבורה [which is to the left]? Rather, this refers to the dominance of the vitality (*Chayut*-חיות) stemming from the revelation of light that illuminates in them.

With the above in mind, we can also understand why the ox (*Shor*-שור) is a pure [kosher] animal, which is not so of the lion (*Aryeh*-אריה). At first glance this is not understood, given that “the face of the lion (*Pnei Aryeh*-פני אריה) is to the right,” and is loftier than “the face of the ox (*Pnei Shor*-פני שור) to the

¹⁸¹⁵ Proverbs 14:4

¹⁸¹⁶ Talmud Bavli, Avodah Zarah 5b

left.” This being so, given that the ox (*Shor*-שׁוֹר), whose vitality is constricted and concealed, is pure, it would seem that the lion (*Aryeh*-אֲרִיָה), whose vitality is revealed, should certainly be pure.

However, the explanation is that this itself is the reason. For, since the revelation of the light of “the face of the lion (*Pnei Aryeh*-פְּנֵי אֲרִיָה) is to the right,” it cannot illuminate below within vessels (*Keilim*), except in a way that causes the shattering [of the vessels] (*Shevirah*), and it therefore is impure. This is like what is known¹⁸¹⁷ about the shattering of the vessels (*Shevirat HaKeilim*) of the world of *Chaos-Tohu*. That is, since the lights (*Orot*) were overly abundant, they could not be received in the vessels (*Keilim*), and therefore caused the vessels to shatter (*Shevirat HaKeilim*).

The same is understood in regard to the lion (*Aryeh*-אֲרִיָה) and the ox (*Shor*-שׁוֹר). That is, the lion (*Aryeh*-אֲרִיָה) is from the aspect of the right, which is the abundance of light and vitality. However, the body of the lion (*Aryeh*-אֲרִיָה) is not a receptacle (*Kli*) for this abundance of light and vitality, and it therefore is an impure body, in that the body is far from the vitality. In contrast, this is not so of the ox (*Shor*-שׁוֹר) whose vitality is constricted [restrained] (*Tzimtzum*). Thus, the body of the ox (*Shor*-שׁוֹר) is a receptacle (*Kli*) for its vitality, and therefore its body is pure.

This is also understood from the well-known analogy of a wall that falls down. That is, whatever falls from a higher

¹⁸¹⁷ See Etz Chayim, Shaar HaKlallim Ch. 1-2; Shaar HaTikkun, Ch. 5; Shaar HaMelachim Ch. 1 & Ch. 5, and elsewhere.

place falls further down.¹⁸¹⁸ Therefore, the lion (*Aryeh*-אריה) whose root is loftier, is an impure animal. Because of this, the lion hunts and tears its prey apart, which stems from its body, which is not a receptacle (*Kli*) for the overabundance of light.

However, in truth, this also stems from the light (*Ohr*). For, the manner of the vessels (*Keilim*) is similar to the manner of the lights (*Orot*). This is like the world of *Chaos-Tohu*, in which the reason its vessels (*Keilim*) were few, was specifically because its lights (*Orot*) were abundant. It therefore must be said that in all matters that are present in the vessels (*Keilim*), there also is a certain likeness to them in the lights (*Orot*). From this we also can understand why a lion (*Aryeh*-אריה) hunts and tears its prey apart, that this is not just because of the vessel (*Kli*), but that there is a likeness to this because of the light (*Ohr*) and vitality (*Chayut*).

This is also the meaning of the verse,¹⁸¹⁹ “Does an ox bellow over its fodder?” That is, when an ox has grain to eat, it does not bellow, and it specifically is when it does not have what to eat that it bellows. In contrast, about the lion the verse states,¹⁸²⁰ “Does a lion roar in the forest if it has no kill?” That is, it is specifically when it has its prey that it roars.

The explanation is that “the face of the ox (*Pnei Shor*-פני שור) to the left” is in a state of “returning” (*Shov*) and suffices itself with the revelation of light (*Giluy Ohr*) by which it satisfies its thirst. It therefore is in a state of being settled, (and

¹⁸¹⁸ Likkutei Torah, Re'eh 19c and elsewhere.

¹⁸¹⁹ Job 6:5

¹⁸²⁰ Amos 3:4

only when the light (*Ohr*) does not illuminate and is in a state of complete hiddenness and concealment, does it then bellow).

In contrast, “the face of the lion (*Pnei Aryeh*-פני אריה) to the right” is in a state of “running” (*Ratzo*), and it therefore does not suffice with the revelation of light (*Giluy Ohr*). On the contrary, the opposite is true, that the more revelation of light (*Giluy Ohr*), the greater the state of “running” (*Ratzo*).

In other words, because of the great revelation of *HaShem*'s יהו"ה light that fills all worlds (*Memaleh Kol Almin*), he senses a greater degree of wondrousness of the light of *HaShem*-יהו"ה, blessed is He, which transcends and surrounds all worlds (*Sovev Kol Almin*), and as a result, the above-mentioned “roaring” is caused.

This is also why a lion (*Aryeh*-אריה) hunts and tears its prey apart, the matter of which, on the side of holiness, is the wrath and dominance against any opposition [to *HaShem*'s-יהו"ה Godliness]. We see this in the matter of service of *HaShem*-יהו"ה, blessed is He.

That is, when it comes to a person whose service of *HaShem*-יהו"ה, blessed is He, is in a settled manner, in the aspect of “returning” (*Shov*), which stems from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), we see that he is not very concerned by the existence of that which opposes *HaShem*'s-יהו"ה Godliness. For, as long as the opposition does not directly oppose his own service of *HaShem*-יהו"ה, blessed is He, it is of no consequence to him. (In general, his entire service of *HaShem*-יהו"ה, blessed is He, is in a way of lowliness and self-nullification, “like an ox to the yoke.”)

In contrast, this is not so of a person who serves *HaShem*-יהו"ה, blessed is He, with passion, in a way of "running" (*Ratzo*), stemming from the aspect of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, (*Sovev Kol Almin*). For him, when an existence that stands in opposition to *HaShem*'s-יהו"ה Godliness is present, he cannot tolerate this, and takes action to nullify the opposition (until there no longer is opposition).

This is the matter of hunting and tearing apart the prey, like "a wolf who tears apart everything in front of him and everything behind him."¹⁸²¹ That is, wherever it may be, whether before him or behind him, if he sees the existence of opposition, he tears it apart, meaning that he nullifies the existence of opposition until he transforms it to holiness.

5.

(After stating, "He will roar like a lion," the verse¹⁸²² then continues and states [a second time], "for He will roar." The word "He-*Hoo*-הוּא" is [in the third person] and indicates concealment, indicating that this roar is higher than the roar of the lion.

The explanation is that the roar of the lion stems from the light (*Ohr*) that is in the worlds. That is, even though according to what was explained above, the roar of the lion stems from the wondrousness of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*),

¹⁸²¹ Mechilta to Exodus (Yitro) 20:8; See Sefer HaMaamarim 5689 p. 164.

¹⁸²² Hosea 11:10-11

nevertheless, even the surrounding transcendent light (*Ohr HaSovev*) relates to worlds. This is why it is called “the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends **all worlds-Kol Almin-כל עלמין**.”¹⁸²³ It therefore is also generally included in the aspect of “after *HaShem-Acharei HaShem*-אחרי יהו"ה.”

In contrast, when the verse states, “for He (*Hoo*-הוא) will roar,” this stems from the true transcendence of *HaShem*-יהו"ה, blessed is He, which transcends the parameters of “surrounding **worlds-Almin-עלמין**.” In the soul of man, this stems from the aspect of the encompassing light of the singular-*Yechidah* essential self of the soul, which even transcends the encompassing light of the *Chayah* level of the soul.¹⁸²⁴

The verse then continues, “[His] children will tremble etc.” In other words, both above-mentioned aspects of “roaring” penetrate all Jews, who are called “children.” Moreover, not only does this effect those who are called “children-*Banim*-בנים,” but even those who are in a state of exile, as the verse continues, “like a bird from Egypt-*Mitzrayim*-מצרים,” referring to those who are in exile in a state of constriction-*Meitzar*-מיצר, “and like a dove from Assyria-*Ashur*-אשור,” referring to those who are in exile [in a state of satisfaction-אושר] in the aspect indicated by the verse,¹⁸²⁵ “Yeshurun-ישורון became fat and kicked.” That is, even they tremble from “the roar of the lion.”

¹⁸²³ See Torah Ohr, Megillat Esther 98b; Sefer HaMaamarim 5679 p. 371; 5689 p. 48; 5697 p. 192, and elsewhere.

¹⁸²⁴ For the explanation of the particular levels of the soul, see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

¹⁸²⁵ Deuteronomy 32:15

Now, in our service of *HaShem*-יהו"ה, blessed is He, the matter of "the roar of the lion" generally relates to the service of bringing sacrificial offerings (*Korbanot*). For, the "lion-*Aryeh*-אריה" is the matter of [the upper lion] that "consumes the sacrifices."¹⁸²⁶ In our service of *HaShem*-יהו"ה, blessed is He, the matter of sacrifices (*Korbanot*) is as in the verse,¹⁸²⁷ "When a man from you (*Mikem*-מכם) brings a sacrifice to *HaShem*-יהו"ה etc.," which is the matter of bringing the animalistic soul close (*Hakravah*-הקרבה),¹⁸²⁸ and includes of all types of [animalistic souls], such as the ox, the sheep and the goat.¹⁸²⁹

That is, they all must be brought close to the hidden love of *HaShem*-יהו"ה, blessed is He, which is concealed in the soul, this being the "lion that consumes the sacrifices" as it is in man. For, although "a fire descends from above, it [nonetheless] is a *mitzvah* for a fire to be kindled by a person below."¹⁸³⁰ This lower fire is the matter of the hidden love (*Ahavah Mesuteret*) for *HaShem*-יהו"ה, blessed is He.

All the above is in preparation for the aspect of,¹⁸³¹ "you shall follow *HaShem*-יהו"ה your God," which is the beginning of service of *HaShem*-יהו"ה, blessed is He, as explained above.

¹⁸²⁶ See Zohar III 32b; Likkutei Torah, Bamidbar 11a; Sefer HaMaamarim 5696 p. 126; 5698 p. 229; 5709 p. 30.

¹⁸²⁷ Leviticus 1:2

¹⁸²⁸ Likkutei Torah, Vayikra 2b and on

¹⁸²⁹ See Likkutei Torah, Vayikra ibid., 2d; Kuntres HaTefilah, Ch. 8 (p. 20); Sefer HaSichot, Torat Shalom p. 10.

¹⁸³⁰ Talmud Bavli, Yoma 21b

¹⁸³¹ Deuteronomy 13:5

6.

Now, the matter of the lion (*Aryeh*-אריה) is primarily on Rosh HaShanah. For, as known,¹⁸³² Rosh HaShanah is the aspect of the lion (*Aryeh*-אריה). Nevertheless, the preparation for Rosh HaShanah begins in the month of Elul. This is as stated by his honorable holiness, my father-in-law, the Rebbe, in his Elul discourse of twenty-years ago,¹⁸³³ upon his arrival [to reside] in the United States of America.

Therefore, even during the month of Elul, there is the matter of the lion (*Aryeh*-אריה), which is the matter of sounding the Shofar during the month of Elul, which causes roaring and trembling. This causes the [fulfillment of], “you shall follow *HaShem*-יהו"ה your God,” which is the beginning of serving *HaShem*-יהו"ה, blessed is He, as explained above.

We then come to the remaining levels, until we arrive at the aspect of “you shall adhere to Him (*u'Bo Tidbakun*-וּבו תִּדְבַקוּן),” which has the addition of the long letter *Nun*-ן, which has a long leg that is drawn below. This hints that the illumination and drawing down of *HaShem*'s-יהו"ה Godliness is drawn all the way down etc.,¹⁸³⁴ in a way of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, even below etc.

The same is so of the month of Elul-אלול, which is an acronym for [the verse],¹⁸³⁵ “I am my Beloved’s and my

¹⁸³² See Likkutei Torah, Eikev and elsewhere.

¹⁸³³ See the discourse entitled “*Ani LeDodi*” and “*Lecha Amar Leebee*” 5700 (Sefer HaMaamarim 5700 p. 151, p. 153, p. 155, p. 167).

¹⁸³⁴ Likkutei Torah, Re’eh 20b

¹⁸³⁵ Song of Songs 6:3

Beloved is mine-*Ani Ledodi V'Dodi Li*-אני לדודי ודודי לי.¹⁸³⁶ This verse begins “I am my Beloved’s-*Ani LeDodi*,” and only afterwards is there caused to be “my Beloved is mine-*v’Dodi Li*,” which is the matter of adhesion (*Dveikut*) to the point that ““I am my Beloved’s and my Beloved is mine” become one thing.

The verse then continues,¹⁸³⁷ “He grazes amongst the roses (*HaRo’eh BaShoshanim*-הרועה בשושנים),” [about which it states],¹⁸³⁸ “The rose has thirteen petals, corresponding to the thirteen attributes of mercy,” which illuminate in the month of Elul. There is also the explanation that the words, “He grazes amongst the roses (*HaRo’eh BaShoshanim*-הרועה בשושנים),” means “Those who study Torah-*SheShonim*-תוריהם,”¹⁸³⁹ refers to the thirteen principles by which the Torah is expounded.¹⁸⁴⁰ This drawing down is on Shemini Atzeret and Simchat Torah, and the Torah is the receptacle (*Kli*) for the drawing down that we be inscribed and sealed for the good, with a good and sweet new year, in [all matters pertaining to] children, health, and abundant sustenance!

¹⁸³⁶ Avudraham, Seder Tefilat Rosh HaShanah uPirusha, Ch. 1; Reishit Chochmah, Shaar HaTeshuvah, Ch. 4 (115b); Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Bayit Chadash (Ba”Ch) to Tur, Orach Chayim, Siman 581 (section entitled “*v’He’everu*”); Shnei Luchot HaBrit (ShaLaH), Mesechet Rosh HaShanah, 336 (213a); Likkutei Torah, Re’eh 32a, and elsewhere.

¹⁸³⁷ Song of Songs 6:3

¹⁸³⁸ Introduction to Zohar 1a; Likkutei Torah, Re’eh 33a and elsewhere.

¹⁸³⁹ Zohar II 20b

¹⁸⁴⁰ Introduction to Sifra; See Likkutei Torah, Re’eh 33d; Ohr HaTorah ibid.

Discourse 28

“*Lecha Amar Leebee - On Your behalf my heart has said*”

Delivered on the 3rd night of Selichot, 5720¹⁸⁴¹

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

1.

The verse states,¹⁸⁴² “On Your behalf (*Lecha*-לך) my heart has said, ‘Seek My Face (*Bakshu Panai* פני-בקשו).” In his discourse by this title,¹⁸⁴³ his honorable holiness, my father-in-law, the Rebbe, cites the commentary of Rashi on this verse, namely, that there are two explanations of the word “*Lecha*-לך.” The first is that it means, “For You-*Beeshveelcha*-בשבילך,” meaning, “as Your emissary-*B’Shleechootcha*-בשליחותך,” and the second is that it means “In Your place-*BiMekomcha*-במקומך.”

¹⁸⁴¹ The original text of this discourse was edited by his honorable holiness, the Rebbe, and published in the pamphlet prepared for the third night of Selichot 5749 (Also see *Sefer HaMaamarim* 5705 p. 266.)

¹⁸⁴² Psalms 27:8 – This Psalm is customarily recited from Rosh Chodesh Elul until Hosha’ana Rabba – in the Siddur of the Alter Rebbe it is recited after the Song of the Day (*Shir Shel Yom*). Also see elsewhere. See the citations included in *Torat Menachem*, *Sefer HaMaamarim Tishrei* p. 235, note 94; *Maamarei Admor HaEmtza’ee*, *Devarim* Vol. 2, p. 506 – “We recite the Psalm ‘*LaDavid HaShem Ori...*’ but the primary verse is ‘*Lecha Amar Leebee Bakshu Panai* etc.’”

¹⁸⁴³ The discourse of the third night preceding the eve of Rosh HaShanah 5701, printed in *Sefer HaMaamarim* 5700 p. 163 and on; 5710 p. 281 and on (“the third night of Selichot”).

He continues in the discourse and explains that the words “*Bakshu Panai* פני-בקשו” also have two explanations. That is, the word “*Bakshu*-בקשו” means “request” and “supplicate,” and “*Bakshu*-בקשו” also means “seek” and “search.” He explains that both matters (“to request and supplicate” and “to seek and search”) are present in [the matter of] prayer. For, prayer is the matter of requesting and supplicating, and the request is to be successful on ones toil in seeking and finding ways to repair all one’s matters.

He explains that this is the meaning of the words, “On Your behalf **my heart** (*Leebee*-לבי) has said,” (in which the verse specifies “my heart (*Leebee*-לבי)”), since both matters indicated by the words “Seek My Face-*Bakshu Panai* פני-בקשו” are present in prayer (as stated above), and prayer is the service of *HaShem*-יהו"ה of the heart (*Avodah SheBaLev*-עבודה (שבלב)).¹⁸⁴⁴

The discourse continues and adds that in serving *HaShem*-יהו"ה with the heart (*Avodah SheBaLev*) there are two matters. There is “that which is **in** the heart” (*Toch HaLev*-תוך (הלב), and there is “that which is **with** the heart” (*Eem HaLev*-עם הלב.” Now, it can be said that these two matters align with the two (above-mentioned) explanations of the words “*Bakshu Panai* פני-בקשו.”

That is, the “request and supplication” of prayer comes through toiling with the innerness of the heart. In other words, in order for one’s request and supplication to be in truth, this comes about by arousing his heart, meaning, by toiling with his

¹⁸⁴⁴ Talmud Bavli, Taanit 2a; Mishneh Torah, Hilchot Tefilah 1:1; Rabbeinu Yona to Avot 1:2

heart itself. The “seeking” (of how to repair all one’s matters) that occurs in prayer, is toiling “with the heart” (*Eem HaLev-עם הלב*). That is, one toils in all his other matters, but the toil is through the heart and by means of the heart.¹⁸⁴⁵

2.

Now, to explain this, the discourse prefaces with an explanation of the verse,¹⁸⁴⁶ “From my flesh I behold God.” This verse must be better understood, for, if man’s primary aspect is his soul, why then does the verse state “from my flesh I behold God”?

He therefore explains that in regard to sight (*Re'iyah-ראיה*) there are two matters. There is intellectual sight and there is the physical sight of the senses. Intellectual sight relates more to the soul, whereas the [physical] sight of the senses, relates more to the body.

This distinction also applies to that which is being seen, in that everything consists of body and soul. Even physical things have a soul¹⁸⁴⁷ and even spiritual things have a body. The verse therefore states, “From **my flesh** I behold God.” For, the meaning of “I behold God” is the matter of seeing *HaShem*’s-יהוה Godliness with the [physical] senses. This is

¹⁸⁴⁵ See Sefer HaMaamarim 5688 p. 104, that the explanation of the words “the toil **with** (*Eem-עם*) the heart” is that prayer must affect all of [one’s other matters] throughout the day, in his thought, speech, and action. This is brought about **through** the heart.

¹⁸⁴⁶ Job 19:26

¹⁸⁴⁷ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 1, citing the Arizal; See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Ch. 3; Shaar 50 (Shaar Kitzur ABY”A).

because there are matters of *HaShem*'s יהו"ה Godliness, such as particular Divine providence (*Hashgachah Pratit*), that a person can clearly see with his [physical] senses.

In explaining the verse, "From my flesh I behold God," He continues the discourse¹⁸⁴⁸ by explaining that the powers of the human soul chain down from the Supernal *Sefirot* above.¹⁸⁴⁹ This is as stated,¹⁸⁵⁰ "Let Us make man in Our image, after Our likeness." Thus, from the powers of the human soul, it is possible to understand the *Sefirot* as they are Above in *HaShem*'s יהו"ה Godliness.¹⁸⁵¹

(After explaining the matter of "From my flesh I behold God") he continues the discourse¹⁸⁵² [and explains] that there must be preparation for there to be the arousal of heartfelt emotions (*Midot*). For, even though the arousal of heartfelt emotions (*Midot*) comes about through contemplation (*Hitbonenut*), nevertheless, for the light of the mind (*Mochin*) to illuminate in one's heart and arouse emotions, there also must be preparation stemming from the heart.

Now, this preparation is the embitterment (*Merirut*) that precedes prayer. That is, when a person contemplates the ultimate purpose of the descent of his soul to below, which is descent for the sake of ascent,¹⁸⁵³ and that through his service of *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*,

¹⁸⁴⁸ Ch. 2

¹⁸⁴⁹ Also see Tanya, Likkutei Amarim, Ch. 3.

¹⁸⁵⁰ Genesis 1:26

¹⁸⁵¹ [See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.]

¹⁸⁵² Ch. 4

¹⁸⁵³ [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, Section entitled "The twelve letters ל"ב ט"ע צ"ק correspond to the twelve tribes of Israel."]

his soul will ascend much higher than how it was before its descent, [when he then contemplates] how he conducts himself in actuality, in that not only is he not engaged in studying Torah and fulfilling *mitzvot* to the degree that he should (which causes that the ascent of his soul, brought about through its descent, is not perfect), and moreover, [when he contemplates that] through his undesirable actions, he lowers his soul and causes it to descend even further down, especially if he contemplates the analogy [in Tanya]¹⁸⁵⁴ [which compares this] to a person who seizes the King's head [and pushes it into a privy full of excrement] etc., this will bring him to a great sense of bitterness. This bitterness (*Merirut*) causes the “ploughing in the earth of his heart,” thus preparing him to have true arousal of the emotions (Midot) of his heart (through *Hitbonenut*-contemplation).

He continues the discourse¹⁸⁵⁵ [and explains] that all the above also applies throughout all the days of the year, especially during the month of Elul, which is when the thirteen attributes of mercy are revealed.¹⁸⁵⁶ This revelation of the thirteen attributes of mercy during the month of Elul is for everyone, even those who are very distant.

This is like the analogy of the King in the field,¹⁸⁵⁷ at which time whosoever desires it is granted permission and is

¹⁸⁵⁴ Tanya, Likkutei Amarim, Ch. 24

¹⁸⁵⁵ Ch. 4

¹⁸⁵⁶ Likkutei Torah, Re'eh, in the first discourse entitled “*Ani LeDodi*,” Ch. 1 (32a); See Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 422 and on, and the citation there entitled “*Hanizkar b'Sifrei Kabbalah* [as is mentioned in books of Kabbalah]”

¹⁸⁵⁷ Likkutei Torah, Re'eh ibid. 32b

able to¹⁸⁵⁸ greet His face (and petition Him). Moreover, the King receives everyone with a welcoming and smiling face.

[It should be added that even in the explanation (in the discourse) of the superiority of the month of Elul, which comes in continuation of the matter of embitterment (*Merirut*), since during the month of Elul there is a revelation of the thirteen attributes of mercy – even to those who are distant – which is why it is an auspicious time “to plow the earth of one’s heart” through embitterment (*Merirut*) – [nevertheless], the revelation of the thirteen attributes of mercy during the month of Elul should also add to joy (*Simchah*). For, since in the month of Elul, the King shows “a smiling face to everyone,” therefore (“as waters reflect a face to the face”)¹⁸⁵⁹ this should add more joy in serving the King.]

He concludes the discourse [by stating that] the explanation of the words “On Your behalf (*Lecha*-לך) my heart has said,” that it means, “For You-*Beeshveelcha*-בשבילך,” that is, “as Your emissary-*B’Shleechootcha*-בשליחותך,” is that the heart should be directed to fulfill *HaShem*’s יהו"ה's Supernal will, blessed is He, meaning that it should be for His sake, namely, to actualize “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁸⁶⁰

Now, the explanation of the words “On Your behalf (*Lecha*-לך) my heart has said” as it means “In Your place-*BiMekomcha*-במקומך,” is that this refers to the essential point of

¹⁸⁵⁸ In Likkutei Torah it states “granted permission,” whereas the discourse adds “and are capable of.”

¹⁸⁵⁹ Proverbs 27:19

¹⁸⁶⁰ [See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.]

Jewishness in each and every Jew, in that he is bound to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

3.

Now, to better understand the two meanings of the words, “On Your behalf (*Lecha*-לך) my heart has said,” and their relationship to the matters explained in the discourse, [such as the matter of “From my flesh I behold God,” and that there must be preparation for an arousal of heartfelt emotions etc.], we should preface with a teaching that the Rav, the Maggid of Mezhritch,¹⁸⁶¹ taught in the name of the Baal Shem Tov.

That is, there are three aspects in the words of prayer, these being “worlds-*Olamot*-עולמות,” “souls-*Neshamot*-נשמות,” and “Godliness-*Elohu*”-אלהו"ת.” Based on this, we can also say that in regard to this matter of “Seek My Face (*Bakshu Panai*-פני-בקשו),” which in our service of *HaShem*-יהו"ה, blessed is He, refers to “seeking My Face” in prayer, there likewise are these three aspects.

To explain, the word “My Face-*Panai*-פני” (in this verse) has three explanations. Rashi explains that the words

¹⁸⁶¹ Ohr Torah of the Rav, the Maggid of Mezhritch, 7b (Kehot) (and in the Kehot edition from 5740 and on, see section 18 [and in the 5766 edition, see p. 25]); Also see 7a there (section 17); This teaching is also brought in Tzava’at HaRivash [translated as The Way of the Baal Shem Tov] (Kehot), section 75 (12a-b), and is cited and explained in Ohr HaTorah, No’ach, Vol. 3, p. 614a; Also see the famous letter of the Baal Shem Tov printed at the beginning of Keter Shem Tov [and translated in the beginning of The Way of The Baal Shem Tov]; Also see the section copied in Baal Shem Tov al HaTorah, Vol. 1, Parshat No’ach, Amud HaTefilah, in the note to section 15.

“On Your behalf (*Lecha*-לך) my heart has said” mean “For You-*Beeshveelcha*-בשבילך,” that is, “as Your emissary-*B'Shleechootcha*-בשליחותך” and “In Your place-*BiMekomcha*-במקומך.” The word “My Face-*Panai*-פני” refers to the “Face” of the Holy One, blessed is He, meaning, the innerness (*Pnimityut*-פנימיות) of *HaShem*’s-יהו"ה Godliness (*Elohoo*’t-אלהו"ת).

The Alter Rebbe explains¹⁸⁶² that the fact that the heart says “seek my face,” indicates that this refers to one’s own innerness (*Pnimityut*-פנימיות), meaning the innerness the heart (*Pnimityut HaLev*), which is the innerness of the souls (*Neshamot*-נשמות).

There is yet another explanation¹⁸⁶³ of the words “Seek My Face (*Bakshu Panai*-בקשו פני),” that it refers to the world of Emanation (*Atzilut*). This is because the aspects of front (*Panim*-פנים), back (*Achor*-אחור), right (*Yemin*-ימין) and left (*Smol*-שמאל) correspond to the four worlds, Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*).

[Back (*Achor*-אחור) corresponds to the world of Action (*Asiyah*); left (*Smol*-שמאל) corresponds to the world of Formation (*Yetzirah*); right (*Yemin*-ימין) corresponds to the world of Creation (*Briyah*); and front (*Panim*-פנים) corresponds to the world of Emanation (*Atzilut*).] [Thus front (*Panim*) refers to] the innerness (*Pnimityut*) of the worlds (*Olamot*-עולמות).

¹⁸⁶² Likkutei Torah, Nitzavim 44b and on; Also see Likkutei Torah, Teitzei (cited later in the discourse) 36b; Also see Maamarei Admor HaEmtza’ee, Devarim Vol. 2 p. 489, p. 492, p. 507.

¹⁸⁶³ Ohr HaTorah to Tehillim (Yahal Ohr) to Psalm 27:8, section 1 (p. 104) based on Ramaz (Rabbi Moshe Zacuto) to Zohar III 93b.

4.

Now, in the matter of “My face-*Panai*-פני” as it is in each of the three above-mentioned aspects, there are two general levels. There is an innerness (*Pnimityut*-פנימיות) that relates to the externality (*Chitzonyut*), and there is actual innerness (*Pnimityut*-פנימיות), completely unto itself and separate from the externality (*Chitzonyut*). In the matter of worlds, [these two are] the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*).

This is as the Tzemach Tzedek¹⁸⁶⁴ explained the verse, “Seek My Face; Your Face do I seek *HaShem*-יהו”ה.” He explains that “Seek My Face (*Bakshu Panai*-פני-בקשו)” refers to drawing down Wisdom-*Chochmah*, which is the world of Emanation (*Atzilut*), and that “I seek Your Face *HaShem*-יהו”ה,” refers to drawing down the “Face-*Panim*-פנים” of *HaShem*-יהו”ה, referring to the lights (*Orot*) of the Long Patient One-*Arich* and the Ancient One-*Atik*.

To explain, the difference between the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*), is that the world of Emanation (*Atzilut*) is included in the four worlds, except that it is their “Face-*Panim*-פנים,” meaning the innerness (*Pnimityut*-פנימיות), that relates to the externality (*Chitzonyut*). However, that which is higher than the world of Emanation (*Atzilut*), transcends worlds altogether, and is the innerness (*Pnimityut*-פנימיות) that is unrelated to the externality (*Chitzonyut*).

¹⁸⁶⁴ Ohr HaTorah, Tehillim (Yahal Ohr) to Psalm 27:8 ibid.

The same is so of the innerness of the heart (*Pnimiyut HaLev*), which is the innerness (*Pnimiyut*) of the souls (*Neshamot*-נשמות), in which there is a likeness to these two levels. This is as explained in Likkutei Torah in the discourse entitled,¹⁸⁶⁵ “*Ki Teitzei LaMilchamah Al Oyvecha.*” Namely, that there are two levels in the innerness of the heart (*Pnimiyut HaLev*). There is the **radiance** (*Ha’arah*) of the point of the heart, and there is the **essential self** (*Atzmut*) of the point of the heart. Both these levels are from the world of Emanation (*Atzilut*).

[In general, this is the difference between the externality (*Chitzoniyut*) of the heart and the innerness (*Pnimiyut*) of the heart, namely, the externality (*Chitzoniyut*) of the heart is from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), whereas the innerness (*Pnimiyut*) of the heart is from the world of Emanation (*Atzilut*). This is why the externality (*Chitzoniyut*) of the heart accords to reason and intellect, whereas the innerness (*Pnimiyut*) of the heart transcends reason and intellect.

That is, in the world of Creation (*Briyah*) there is the matter of grasp and comprehension, being that “the Supernal Mother-*Imma Ila’ah* (Understanding-*Binah*) dwells in the throne (the world of Creation-*Briyah*).”¹⁸⁶⁶ In contrast, the world of Emanation (*Atzilut*) is generally Wisdom-*Chochmah*, and the true matter of Wisdom-*Chochmah* transcends intellect.]

¹⁸⁶⁵ Likkutei Torah, Teitzei 36a; Also see Maamarei Admor HaEmtza’ee, Devarim Vol. 2 p. 489, p. 492, p. 507.

¹⁸⁶⁶ Tikkunei Zohar, Tikkun 6 (23a); Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 3; Shaar 42 (Shaar Drushei (Klalut) ABY”A), Ch. 13; Tanya, Likkutei Amarim, Ch. 39 (52a).

However, only the **radiance** (*Ha'arah*) of the point of the heart is from the world of Emanation (*Atzilut*) as it is in the innerness (*Pnimiyut*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In contrast, the **essential self** (*Atzmut*) of the point of the heart is of the world of Emanation (*Atzilut*) as it is unto itself. This is similar to how it is Above in *HaShem's*-יהו"ה Godliness, that the aspect of Emanation (*Atzilut*) as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is only a radiance of the world of Emanation (*Atzilut*). The same is so in the soul of man, that this aspect is only a **radiance** (*Ha'arah*) of the point of the heart.

We thus find that the radiance (*Ha'arah*) of the point of the heart is that which radiates from the innerness (*Pnimiyut*) of the heart to the externality (*Chitzoniyut*) of the heart. (This is similar to the radiance (*Ha'arah*) of the world of Emanation (*Atzilut*) as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*.) In contrast, the essential self (*Atzmut*) of the point of the heart, is the innerness (*Pnimiyut*) [of the heart], as it is unto itself, in its own place and level.

The same is so of the innerness (*Pnimiyut*) of *HaShem's*-יהו"ה Godliness (*Elohoo''t*-אלהו"ת). Here too there is a likeness to the two above-mentioned levels. This may be understood through the explanation in Tanya¹⁸⁶⁷ about the Name *HaShem*-יהו"ה and His title God-*Elohi''m*-אלהי"ם. That is, it explains that His title "God-*Elohi''m*-אלהי"ם" is external

¹⁸⁶⁷ Tanya, Iggeret HaTeshuvah, Ch. 4 (94a)

(*Chitzoniyyut*) whereas His Name *HaShem*-יהו"ה is inner (*Pnimiyyut*).

[We can relate this to the explanation in Likkutei Torah there,¹⁸⁶⁸ that love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, in the externality (*Chitzoniyyut*) of the heart, is brought about through contemplating (*Hitbonenut*) the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). In contrast, love (*Ahavah*) of *HaShem*-יהו"ה in the innerness (*Pnimiyyut*) of the heart (which is the desire of the heart-*Re'uta d'Leeba* that transcends reason and intellect), is drawn from the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).

This is because His Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם are the two (general) aspects; the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) and the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), respectively.¹⁸⁶⁹ Therefore, the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), (which is His title "God-*Elohi*"מ-אלהי"ם") and is the externality (*Chitzoniyyut*),¹⁸⁷⁰ is the root of love of *HaShem*-יהו"ה, blessed is He, in the externality (*Chitzoniyyut*) of the heart.

¹⁸⁶⁸ Likkutei Torah, Teitzei 35d

¹⁸⁶⁹ See *Hemshech* 5666 p. 222 and elsewhere; Also see Sefer HaMitzvot of the Tzemach Tzedek (62a) that the Name *HaShem*-יהו"ה is the light that transcends all worlds (*Sovev Kol Almin*), whereas His title God-*Elohi*"מ-אלהי"ם is the light that fills all worlds (*Memaleh Kol Almin*). [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKinuy*).]

¹⁸⁷⁰ See Likkutei Torah, Nitzavim 44c, that the contemplation in the greatness of *HaShem*-יהו"ה, blessed is He, from which the love (*Ahavah*) in the externality (*Chitzoniyyut*) of the heart stems, is the aspect of "After *HaShem*-*Acharei HaShem*-יהו"ה." אחריו יהו"ה."

In contrast, the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), (which is His Name *HaShem*-יהו"ה), and is the inner aspect (*Pnimityut*), is the root of love (*Ahavah*) of *HaShem*-יהו"ה in the innerness (*Pnimityut*) of the heart.]

Based on this, we can say that the words, "Your Face (*Panecha*-פניך) *HaShem*-יהו"ה," refer to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends manifestation in His title "God-*Elohi*"*m*-אלהי"ם." For, the fact that (generally) the Name *HaShem*-יהו"ה is the inner aspect (*Pnimityut*), is so even after He manifests in His title "God-*Elohi*"*m*-אלהי"ם." However, the aspect of "Your Face (*Panecha*-פניך) *HaShem*-יהו"ה," refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends manifestation in His title "God-*Elohi*"*m*-אלהי"ם."

5.

Now, we can say that the aspect indicated by "Your Face (*Panecha*-פניך) *HaShem*-יהו"ה," even transcends the [Name] *HaShem*-יהו"ה that transcends manifestation in His title "God-*Elohi*"*m*-אלהי"ם." [This is similar to the explanation elsewhere¹⁸⁷¹ on the verse,¹⁸⁷² "The truth of *HaShem*-יהו"ה is eternal." Namely, that even the aspect of the [Name] *HaShem*-יהו"ה which transcends manifestation in His title "God-

¹⁸⁷¹ *Hemshech* 5666 p. 224

¹⁸⁷² Psalms 117:2

Elohi”*m-אלהי*” is the aspect of [the Name] *HaShem-יהו* (as simply written).

In contrast “The Truth of *HaShem-Emet HaShem-אמת יהויה*” (referring to the ultimate reality of *HaShem-יהויה*) is the Essential Self of the limitless light of the Unlimited One, *HaShem-יהויה* Himself, blessed is He, Who transcends the [Name] *HaShem-יהויה* that transcends manifestation in His title “God-*Elohi*”*m-אלהי*,” and even transcends [the letters of the] Name *HaShem-יהויה*.

This may be better understood based on the known principle,¹⁸⁷³ that the innerness (*Pnimityut*) of everything is the thing itself, and the fact that it is the source of something else, is its externality (*Chitzoniyut*).

With this in mind, we can explain the difference between the two aspects of innerness (*Pnimityut*) Above in *HaShem*’s-*יהויה* Godliness, (these being [the (lower) Name] *HaShem-יהויה*, and the limitless light of the Unlimited One, *HaShem-יהויה* Himself, blessed is He, who transcends [the letters of] the Name *HaShem-יהויה*). That is, the Name *HaShem-יהויה* shares the same root as “He who brings into being-*Mehaveh-מהווה*,”¹⁸⁷⁴ except that the way existence comes from the Name *HaShem-יהויה* is automatic.

¹⁸⁷³ See Sefer HaMaamarim 5670 p. 6 and on; Also see Tanya, Iggeret HaKodesh, Epistle 19 (128a) – “The hindside (*Achorayim*) of the *Sefirot* are the levels of the externality (*Chitzoniyut*)... which are able to spread forth and descend to below.”

¹⁸⁷⁴ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 4; Also see Zohar III 257b (Ra’aya Mehemma); Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9.

As known,¹⁸⁷⁵ the way existence comes from His title “God-*Elohi*” *m-אלהי*” is by way of inner manifestation (*Hitlabshut*), (as in the verse,¹⁸⁷⁶ “In the beginning God-*Elohi*” *m-אלהי* created”). In contrast, the way existence comes from His Name *HaShem*-יהו is automatic, (as in the verse,¹⁸⁷⁷ “Let them praise the Name *HaShem*-יהו, for He commanded and they were created”).

Thus, generally speaking, the Name *HaShem*-יהו is the inner aspect (*Pnimityut*). That is, the very fact that existence comes from Him automatically, indicates that He is wondrously beyond novel existence,¹⁸⁷⁸ (and cannot actually [be called] a “source” [for something else]).

However, more specifically, the fact that novel existence comes about from His Name *HaShem*-יהו is because He is a source of novel existence.¹⁸⁷⁹ Therefore, the primary

¹⁸⁷⁵ *Hemshech* 5666 (p. 224) *ibid.*; Sefer HaMaamarim 5678 p. 380; Sefer HaMaamarim, Kuntreisim Vol. 1, p. 193b and on; [Sefer HaMaamarim 5691 p. 322 and on].

¹⁸⁷⁶ Genesis 1:1

¹⁸⁷⁷ Psalms 148:5

¹⁸⁷⁸ Sefer HaMaamarim, Kuntreisim Vol. 1 *ibid.* p. 194a; [Sefer HaMaamarim 5691 p. 323]; Also see Likkutei Torah, Shir HaShirim 14c – “He commanded and they were created automatically, in that they have no comparison or relation to Him whatsoever.”

¹⁸⁷⁹ See *Hemshech* 5666 p. 224 *ibid.* – To further illuminate based on the statement [in the morning liturgy], “You are He before the world was created, and You are He after the world was created.” At first glance, since the words here are “the world was created,” indicating that it was created automatically (as explained at length in Likkutei Torah, cited in the previous note), what then is the novelty of the fact that creation causes no change in Him? The explanation is that even an act that comes automatically, indicates that that from which the act came forth, is in the category of being a source for the action (which is why specifically this action came forth from it). When it comes to an act that comes from a “source” (even when it is automatic), it affects some change (at the very least, in a refined way) in its source. It thus is to this end that there is novelty in stating, “You are He before the world was created, and You are He after the world was created,” literally equally. The reason

matter of the inner aspect (*Pnimiyyut*) is that it refers to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends [the letters of His Name] *HaShem*-יהו"ה.

Based on this, we can say that this also is so of the two inner (*Pnimiyyut*) levels of the heart. For, the fact that the **radiance** (*Ha'arah*) of the point of the heart, is not inner (*Pnimiyyut*) to the same degree as the innerness (*Pnimiyyut*) of the **essential self** of the point of the heart, is due to how it essentially is, before it radiates and illuminates the externality (*Chitzoniyyut*) of the heart.¹⁸⁸⁰

For, from the fact that there is a drawing down from it to illuminate in the externality (*Chitzoniyyut*) of the heart, this means that it is not the true matter of innerness (*Pnimiyyut*). Rather, the true matter of innerness (*Pnimiyyut*) is the essential self (*Atzmut*) of the point of the heart, as it is, separate from the externality (*Chitzoniyyut*) of the heart. This is similar to the explanation above about the matter of “Your Face (*Panecha-*

is because the creation (even creation that comes automatically), is only from the aspect of His Name (*Shmo*-שמו), which only is a glimmer of His radiance. (See Likkutei Torah, Shir HaShirim 8a, and elsewhere.

*In Tanya, at the beginning of chapter 20 (25b and on) it explains that the meaning of the words [of the liturgy], “You are He before the world was created and You are He after the world was created,” is that the creation “does not affect any change in His unity, blessed is He.” However, in Likkutei Torah Emor (31c) [it is explained] that “He is not constrained by this [the creation],” and this is similarly stated in Likkutei Torah, Shir HaShirim 8a and elsewhere. Also see the lengthy note in the next chapter of this discourse.

¹⁸⁸⁰ To elucidate, about the radiance (*Ha'arah*) of the point of the heart, it is explained in Likkutei Torah (*Teitzei* 35d) that its root is in the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Ohr HaSovev*). In contrast, about the source of the essential self (*Atzmut*) of the point of the heart, it is explained there (36b) that its root is in the aspect of “Your Face (*Panecha*-פניך) *Hashem*-יהו"ה,” which is drawn down through the fulfillment of Torah and *mitzvot*. This seems to indicate that the difference between the two aspects is also in their essential being.

פניך יהו"ה-*HaShem*,” that it even transcends the [letters of the Name] יהו"ה-*HaShem* which transcend manifestation in His title “God-*Elohi*”m-אלהים.”

6.

Now, we should add to the explanation of the relationship between the two levels of the innerness (*Pnimityut*) of the heart, (the radiance (*Ha'arah*) of the point of the heart, and the essential self (*Atzmut*) of the point of the heart), and the two levels of innerness (*Pnimityut*) above in *HaShem*'s-יהו"ה Godliness, (these being the [Name] יהו"ה-*HaShem*, and the limitless light of the Unlimited One, יהו"ה-*HaShem* Himself, who transcends [the letters of the Name] יהו"ה-*HaShem*), based on the explanation in Likkutei Torah, cited above, in explanation of the verse,¹⁸⁸¹ “When you will go out to war over your enemies.”

That is, this war refers to the war between the Godly soul and the animalistic soul.¹⁸⁸² This war takes place in the powers of the soul that manifest in the body, (the intellect and emotions). In contrast, the innerness (*Pnimityut*) of the heart (that is, the radiance (*Ha'arah*) of the point of the heart) is “**over** your enemies-*Al Oyvecha*-על אויביך,” meaning, above your enemies, in that the enemy has no dominion or hold there.

It is through the revelation of the radiance (*Ha'arah*) of the point of the heart, which is “**over** your enemies-*Al Oyvecha*-על אויביך,” that there thereby is [the fulfillment of the

¹⁸⁸¹ Deuteronomy 21:10

¹⁸⁸² Likkutei Torah, Teitzei 35c

continuation of the verse], “and you will capture his captivity,” in that he is transformed from evil to good.

However, the transformation from evil to good, brought about by the revelation of the **radiance** (*Ha'arah*) of the point of the heart, only takes place in the garments of thought, speech, and action. However, to actually transform the emotions (*Midot*) from evil to good, there must be a revelation of the **essential self** (*Atzmut*) of the point of the heart.¹⁸⁸³

This is the meaning of the [continuing verse],¹⁸⁸⁴ “and you will see amongst its captives, a woman who is beautiful of form.” The “woman who is beautiful of form” refers to the soul as it manifests in the body, and in order to extricate [its essence and being, meaning, its intellect and emotions] from captivity, this comes about through the revelation of the essential self (*Atzmut*) of the point of the heart.¹⁸⁸⁵

Now, we can say that about the transformation of the garments (brought about by the revelation of the radiance (*Ha'arah*) of the point of the heart), the verse states, “and **you will capture** his captivity.” In contrast, about the transformation of the emotions (*Midot*), (brought about by the revelation of the essential self (*Atzmut*) of the point of the heart) it states “**and you will** see among its captives etc.”

The reason is because relative to the radiance (*Ha'arah*) of the point of the heart, an adversary is present. This is why about this level the verse states, “**over** your enemies-*Al Oyvecha*-על אויביך,” because relative to the radiance (*Ha'arah*)

¹⁸⁸³ Likkutei Torah, Teitzei 36a ibid.

¹⁸⁸⁴ Deuteronomy 21:11

¹⁸⁸⁵ Likkutei Torah, Teitzei 36b.

of the point of the heart, the existence of an enemy is present, except that it is in a way of “**over** your enemies-*Al Oyvecha*-על אויביך,” meaning, above your enemy, in that the enemy has no dominion or hold [over him].

Therefore, the way in which matters of holiness (thought, speech, and action of the soul) are extracted from captivity, brought about through the revelation of the radiance (*Ha'arah*) of the point of the heart, is in a way that requires action, as in the words, “and you will capture his captivity.” [Only that the action is not in a way of battle, since in relation to this level, the enemy has no dominion.]

In contrast, the essential self (*Atzmut*) of the point of the heart is [like] the essential singular-*Yechidah* self of the soul,¹⁸⁸⁶ to which there is no counterpart on the side opposite holiness, as it states,¹⁸⁸⁷ “It does not have a shadow of a shadow.”

Therefore, the nullification of the side opposite holiness, as it is brought about through the revelation of the essential self (*Atzmut*) of the point of the heart (is not in a way that through the revelation of the essential self (*Atzmut*) of the point of the heart, the nullification of the side opposite holiness is **caused**, but rather) through this revelation, there is utterly no room for the existence of a side opposite holiness in the first place.¹⁸⁸⁸

¹⁸⁸⁶ This is what seems to be indicated by the continuation of the matters as they are expounded in Likkutei Torah Teitzei 36d and on *ibid*.

¹⁸⁸⁷ Talmud Bavli, Yevamot 122a; Likkutei Torah, Teitzei 37c *ibid.*, and 36c; Maamarei Admor HaEmtza'ee [Devarim Vol. 2] *ibid.* p. 542 and on.

¹⁸⁸⁸ Similarly, see the discourse entitled “*Padah b'Shalom*” 5739, end of Ch. 5 (Torat Menachem, Sefer HaMaamarim Kislev p. 42).

This then, is [why the verse states],¹⁸⁸⁹ “and **you will see** among its captivity” (without any need to **extract** her from captivity).

The same is so Above in *HaShem*'s יהו"ה Godliness. That is, when it comes to *HaShem*'s יהו"ה title “God-*Elohi*”*m*-אלהי”*m*,” it is possible that (through many constricting concealments) the external forces could derive vitality, to the extent that there can even be “other gods-*elohim* *acheirim*-אלהים אחרים,” Heaven forbid.¹⁸⁹⁰

As explained in various places,¹⁸⁹¹ *HaShem*'s יהו"ה title “God-*Elohi*”*m*-אלהי”*m*” is not only a sheath and a shield that covers over and conceals the light of the Name *HaShem*-יהו"ה, but even the light of the Name *HaShem*-יהו"ה, as it is drawn down and constricted by His title God-*Elohi*”*m*-אלהי”*m* to be the source of the creations, which in general, is the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) – is called “God-*Elohi*”*m*-אלהי”*m*.”

It can thus be said that this is likewise true of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). For, since the existence brought forth from *HaShem*'s יהו"ה title “God-*Elohi*”*m*-אלהי”*m*” (which is the light of *HaShem*-יהו"ה that fills all worlds-*Memaleh Kol Almin*) is in a way of inner manifestation (*Hitlabshut*), in that the creations brought forth into novel existence are of some consequence and consideration, therefore, their nullification (*Bittul*) to *HaShem*-

¹⁸⁸⁹ Deuteronomy 21:11

¹⁸⁹⁰ Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Milah, Ch. 3 (6b), and elsewhere.

¹⁸⁹¹ *Hemshech* 5666 p. 222 and elsewhere; Also see Sefer HaMitzvot of the Tzemach Tzedek (62a) that “*HaShem*-יהו"ה is the aspect that surrounds all worlds (*Sovev Kol Almin*) and His title ‘God-*Elohi*”*m*-אלהי”*m*’ is the aspect that fills all worlds (*Memale Kol Almin*).”

יהו"ה, blessed is He, is only the sublimation of their sense of self (*Bittul HaYesh*).¹⁸⁹² It therefore is possible for an actual sense of self (*Yeshut*) to chain down from this,¹⁸⁹³ to the extent that there can be a sense of self (*Yeshut*) of idolatry ("other gods-*elohim acheirim*-אחרים אלהים").

Thus, to give no room for the sense of self (*Yeshut*) and the side opposite holiness, this is specifically brought through the revelation of the Name *HaShem*-יהו"ה, (the light of *HaShem*-יהו"ה that surrounds and transcends all worlds-*Sovev Kol Almin*), from Whom existence is brought forth automatically, and the creations are of utterly no consequence and take up no space relative to Him, meaning that their very existence is nullified (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.¹⁸⁹⁴

Now, based on the above explanation (in chapter five) that the Name *HaShem*-יהו"ה also is a source for the existence of novel creation, it must be said that even relative to the Name *HaShem*-יהו"ה, the creations are of some relative consequence.¹⁸⁹⁵ Thus, true nullification (*Bittul*) is specifically

¹⁸⁹² *Hemshech* 5666 p. 224 *ibid.* and *Sefer HaMaamarim* 5678 p. 380 *ibid.*

¹⁸⁹³ Note what is stated in *Kunres Etz HaChayim*, Ch. 7, that if there is only the toil in serving *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*) "he may easily come to fall from his level, God forbid, and be in a state of complete sense of self."

¹⁸⁹⁴ *Hemshech* 5666 p. 224 *ibid.* and *Sefer HaMaamarim* 5678 p. 380 *ibid.*

¹⁸⁹⁵ Also see the discourse entitled "*Shuva Yisroel*" 5741 (*Torat Menachem*, *Sefer HaMaamarim Tishrei*, p. 115 and on). To elucidate based on what it states in *Tanya*, Ch. 20 (cited before in the note in the preceding chapter) in explanation of the words [of the liturgy], "You are He before the world was created, and You are He after the world was created," is that the worlds do not affect any change in the **unity** of *HaShem*-יהו"ה, blessed is He. This proves that even the worlds as they are created in an automatic manner ("the world was created") are of some consequence, and it therefore is necessary to state that the worlds do not affect any change in the oneness, singularity, and unity of *HaShem*-יהו"ה, blessed is He.

Based on this, we may explain "in the earlier forms of this liturgy it stated, 'You are He before You created,' whereas the current liturgy is 'You are He before

in relation to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, who transcends [the letters of the Name] *HaShem*-יהו"ה, and is not in the category of being a “source” for worlds.

Based on this, we can say that to negate all room for the existence of a sense of [independent] self, in a complete and ultimate way, this specifically is brought about through the revelation of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends [the letters of the Name] *HaShem*-יהו"ה.

This then, is the meaning of the verse,¹⁸⁹⁶ “You shall have no other gods (*elohim acheirim*-אחרים) **over** My Face (*Al Panai*-על פני).” That is, for there to be no room for “other gods-*elohim acheirim*-אחרים,” this is brought about through “over My Face-*Al Panai*-על פני,” in that the true matter of “My Face-*Panai*” is the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who [transcends the letters of the Name] *HaShem*-יהו"ה.

the world was created’ (see Likkutei Torah, Shir HaShirim 14c) – that this is because in earlier generations there was room to think that there is also actual [independent] existence, and it was necessary to negate this view. However, once there was a revelation of the teachings of Kabbalah, which was also introductory to the revelation of the teachings of Chassidus in which there is an emphasis on the oneness, singularity, and unity of *HaShem*-יהו"ה, blessed is He, and that as this relates to the views regarding [independent] existence, there is no room for such a view. Thus, all that is necessary to negate is only that there is not an [independent] existence, even in a refined form, but rather “You are He before the world was created... You are He after the world was created” etc.

¹⁸⁹⁶ Exodus 20:3

Now, we can say that the two explanations of the words, “On Your behalf (*Lecha*-לך) my heart has said, ‘Seek My Face (*Bakshu Panai* פני-בקשו),” (that the word “*Lecha*-לך” means “For You-*Beeshveelcha*-בשבילך,” meaning “as Your emissary-*B’Shleechootcha*-בשליחותך,” and that the word “*Lecha*-לך” also means “In Your place-*BiMekomcha*-במקומך”), as well as the two meanings (in the discourse) of the word “Seek-*Bakshu*-בקשו” (that the word “*Bakshu*-בקשו” means “request” or “supplicate,” and that the word “*Bakshu*-בקשו” also means “seek” and “search”) are aligned with the two levels of the word “My Face-*Panai*-פני.”

That is, when it comes to the inner aspect (*Pnimityut*) of the Name *HaShem*-יהו"ה (which is the aspect of the innerness (*Pnimityut*) of the heart relative to His title “God-*Elohi*”מ-אלהי”ם”), in man this is similar to the **radiance** (*Ha’arah*) of the point of the heart, and the meaning of the word “*Lecha*-לך” is “For You-*Beeshveelcha*-בשבילך,” and “as Your emissary-*B’Shleechootcha*-בשליחותך.”

In other words, the heart is the emissary of the Holy One, blessed is He. For, the matter of an emissary (*Shliach*-שליח) is that he is sent **to do** something. The mission one is sent on in this level of the innerness (*Pnimityut*) of the heart, is to illuminate the externality (*Chitzoniyut*) of the heart, in order to be victorious in the war with the animalistic soul.

The primary victory (brought about through the revelation of this level) is in the garments of thought, speech, and action, only that in order that the thought, speech, and

action should be in a state of wholeness and perfection, this is brought about through the heartfelt emotions, meaning through toil **with** the heart (*Eem HaLev*-עם הלב).

Based on this, the words, “Seek My Face-*Bakshu Panai*-בִּקְשׁוּ פָנַי,” mean “seek” and “search,” referring to searching throughout all of one’s matters to ensure that they are aligned with the aspect of “My Face-*Panai*,” (that is, “the Face of *HaShem-Pnei HaShem*-פְּנֵי יְהוָה”).

However, when it comes to the innerness (*Pnimityut*) of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוָה Himself, who transcends [the letters of His Name] *HaShem*-יהוָה, which in man is like the **essential self** (*Atzmut*) of the point of the heart, the meaning the word “*Lecha-לך*” is “In Your place-*BiMekomcha*-בְּמִקוֹמְךָ.” This is as cited before (at the end of chapter two) from the discourse, that this refers to the essential point of Jewishness in every single Jew, which is bound to the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהוָה Himself, blessed is He, (“In Your place-*BiMekomcha*-בְּמִקוֹמְךָ”).

On this level it is not applicable for there to be a mission (*Shlichut*-שְׁלִיחוּת), since the essential point of Jewishness is not a medium for any other matter (such as fulfilling a mission). Rather, it is the ultimate end itself.¹⁸⁹⁷ Service of *HaShem*-יהוָה, blessed is He, as it relates to this level, is toil in the heart itself, meaning to reveal it. For, as the innerness (*Pnimityut*) of the heart is, in and of itself, it is in a state of concealment,¹⁸⁹⁸

¹⁸⁹⁷ See at length in Likkutei Sichot Vol. 3 p. 817.

¹⁸⁹⁸ See Likkutei Torah, Shir HaShirim 5c-d; Also see Tanya, Likkutei Amarim, Ch. 19 (25a).

and the toil is to awaken it, so that it will be revealed. Based on this, the meaning of the words, “Seek My Face-*Bakshu Panai*-פני בקשו,” is that the word “*Bakshu*-בקשו” means “request” or “supplicate.” This request and supplication is with great awakening (as in the words of the discourse).

8.

Now, elsewhere it is explained¹⁸⁹⁹ that in the ascent of the soul, brought about by its descent, there are two matters. The first is that through the fact that even while it is manifest in the body and animalistic soul, it nevertheless serves *HaShem*-יהו"ה, blessed is He, there thereby is a revelation of the strength of its bond to the Holy One, blessed is He. That is, even the concealment and hiddenness brought about by the body and animalistic soul are incapable of causing any diminishment of this bond.

The second is that through its service of *HaShem*-יהו"ה, blessed is He, below, something novel is brought about, this being the refinement and purification of the body and animalistic soul, and one's portion in the world at large. Now, since this matter (of the refinement and purification of the body etc.) is a novelty (and not merely the revelation of the concealed), it therefore is higher than the revelation of the strength of the bond of the soul [to the Holy One, blessed is He].

Now, based on what is known,¹⁹⁰⁰ that the refinement and purification of the body and animalistic soul (for which

¹⁸⁹⁹ Torat Menachem, Sefer HaMaamarim Av p. 190 and p. 149.

¹⁹⁰⁰ Sefer HaMaamarim 5670 p. 14; Sefer HaMaamarim 5710 p. 32

purpose the soul descended below)¹⁹⁰¹ is specifically brought about through the love and fear of *HaShem*-יהו"ה, blessed is He, which are openly revealed in the heart – in the externality (*Chitzoniyut*) of the heart – it can therefore be said that there is a superiority to the mission (*Shlichut*-שליוּת), which is the **radiance** (*Ha'arah*) of the point of the heart as expressed in the externality (*Chitzoniyut*) of the heart, over and above the toil of revealing the **essential point** of one's Jewishness.

9.

We thus can say that this is why the discourse explains the matter of “From my flesh I behold God,” specifying “from my flesh.” What is meant, is seeing (*HaShem's*-יהו"ה Godliness) with the [physical] senses that relate to the body. For *HaShem's*-יהו"ה ultimate Supernal intent in the descent of the soul below, is (not only for matters of the soul to be revealed while it manifests in the body, but) that **the body** should see and perceive *HaShem's*-יהו"ה Godliness.

[To explain, there is another meaning of the words, “From my flesh I behold God.” Namely, that from the flesh itself, I behold the Godliness within it. This is like the Alter Rebbe's teaching¹⁹⁰² on the verse, “From my flesh I behold God,” that, “We must cut the flesh to see Godliness.” That is, from the fact that he said, “we must cut the flesh” (referring to removing matters that conceal), it is understood that through this, we see the Godliness in the flesh itself.

¹⁹⁰¹ Tanya, Likkutei Amarim, Ch. 37 (48b)

¹⁹⁰² Likkutei Dibburim, Vol. 2, p. 334a; Sefer HaSichot 5697 p. 171.

This is as similarly understood from the discourse of the Rebbe Rashab, whose soul is in Eden,¹⁹⁰³ on the verse “From my flesh I behold God,” that, “Do not look at the fact that it is a clod (*Golem*), being that this clod (*Golem*) is brought into being by the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יהו"ה Himself, blessed is He, being that it only is in His power and ability to create something from absolute nothing.”¹⁹⁰⁴

We can therefore say that when this discourse explains that the meaning of “From my flesh I behold God” is [physical] sight with the senses – even though one might think that the sight of Godliness in the flesh itself, is a higher matter (especially according to the explanation of the Rebbe Rashab, whose soul is in Eden, that it refers to the power of the Essential Self of *HaShem*-יהו"ה, blessed is He, that is in the body) is because the sight of the Godliness in the flesh (and the power of the Essential Self of *HaShem*-יהו"ה, blessed is He, within it) is an intellectual sight that relates to the soul. However, *HaShem*’s-יהו"ה ultimate Supernal desire in the descent of the soul below, is for the **body** to see His Godliness.]

¹⁹⁰³ Likkutei Dibburim, Vol. 2, p. 336a; Sefer HaSichot 5696 p. 173.

¹⁹⁰⁴ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

Now, as known,¹⁹⁰⁵ just as the descent of the soul is for the purpose of ascent,¹⁹⁰⁶ this likewise is so of the descent of the Godly light (*Ohr*) which creates and enlivens the creations, that it is descent for the purpose of ascent.

Based on this, it can be said that through the Name *HaShem*-יהו"ה descending to manifest in His title God-*Elohi*'m-אלהי"ם (in order to create and enliven the creations), an ascent is caused in the light (*Ohr*) to even higher than how it was in its root in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends [the letters of the Name] *HaShem*-יהו"ה.¹⁹⁰⁷

The ascent is that there comes to be a novel matter in it¹⁹⁰⁸ – namely, the revelation of *HaShem*'s-יהו"ה Godliness in this physical world. This is as explained before (in chapter two) in the discourse, that there are matters of *HaShem*'s-יהו"ה Godliness, such as particular Divine Providence (*Hashgachah Pratit*), to the point that this can clearly be seen with physical sight.

We thus can say that this is the meaning of the statement in the discourse, that the fact that sight with the [physical]

¹⁹⁰⁵ Sefer HaMaamarim 5685 p. 150 (also see p. 148 and on about various matters in the descent of the light).

¹⁹⁰⁶ [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, Section entitled “The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק correspond to the twelve tribes of Israel.”]

¹⁹⁰⁷ This is similar to what was explained before in chapter eight regarding the levels of the soul.

¹⁹⁰⁸ In addition to the ascent that through man's labor in serving *HaShem*-יהו"ה, blessed is He, there is made to be the fulfillment of the Supernal intent that there be “a dwelling place for the Holy One, blessed is He, in the lower worlds.”

senses relates to the body, is both in regard to the one who sees and in regard to that which is seen, is that the superiority in the innerness (*Pnimityut*) which relates to the externality (*Chitzoniyut*) and its descent to the externality (*Chitzoniyut*), is both in regard to the person - that **the body** sees Godliness (as explained before in chapter nine) - as well as in regard to the Godly light of *HaShem*-יהו"ה, blessed is He, Above, whose revelation is below in this physical world.

11.

Now, the same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, through the descent of the intellect and mind (*Mochin*) [which is the upper aspect of man,¹⁹⁰⁹ in that it is the nature of the mind and intellect (*Mochin*) to ascend above] into the emotions (*Midot*) [the lower aspect in man, in that the nature of the emotions (*Midot*) is to descend below], there comes to be a [greater] ascent of the intellect and mind (*Mochin*). The primary ascent in this is not only in the fact that the light of the intellect (*Sechel*) also illuminates in the heart, but that through this, something novel is brought about – the arousal and awakening of the emotions (*Midot*).

It can therefore be said that this is why in order for there to be an arousal and awakening of the heartfelt emotions, it is also necessary for there to be preparation stemming from the heart. For, the primary novelty in the arousal and awakening of

¹⁹⁰⁹ To elucidate based on the words of our sages (Midrash Bereishit Rabba 8:11 and elsewhere), man is created from the upper and from the lower. See at length in Torat Menachem, Sefer HaMaamarim Shvat p. 311.

the emotions (*Midot*) is when the arousal (also) stems from the emotions (*Midot*) [themselves].

We can say that the same is true of the matter of the King being in the field (during the month of Elul). That is, even though relative to how He is in His royal court (on Rosh HaShanah and Yom HaKippurim) it is a descent, in that when he is in His royal court, He is donned in His crown of kingship and His royal garb, which is not so when He is in the field, [nevertheless], through this, an ascent is caused in the King, so to speak.¹⁹¹⁰ For, through his descent to the field a novel matter comes about, in that even those who are very distant come to greet His face.

Even so, since in the matter of revelations (*Gilyim*), the fact that He is found in the field is a descent relative to how He is in His royal court, there therefore must be toil in the field in a manner of following the King to His royal court.¹⁹¹¹ This is as stated in the discourse,¹⁹¹² that the toil in serving *HaShem*-יהוה, blessed is He, during the month of Elul, is in preparation for serving Him on Rosh HaShanah and Yom HaKippurim.

This likewise is the connection between the two explanations¹⁹¹³ of [the verse],¹⁹¹⁴ “On Your behalf (*Lecha*-לך) my heart has said, ‘Seek My Face (*Bakshu Panai*-בְּקִשׁוּ פָנָי).” That is, the service indicated by the words, “On Your behalf (*Lecha*-לך) my heart has said,” in which the word “*Lecha*-לך”

¹⁹¹⁰ Similarly see Likkutei Sichot Vol. 4, p. 1344

¹⁹¹¹ See at greater length in Likkutei Sichot *ibid*.

¹⁹¹² The end of the discourse – Sefer HaMaamarim 5700 p. 167

¹⁹¹³ Just as all the explanations in a single verse are related to one another. The proof for this is as known from the matter of Shaatnez. (Talmud Bavli, Niddah 61b) – See Likkutei Sichot, Vol. 3 p. 782.

¹⁹¹⁴ Psalms 27:8

means, “For You-*Beeshveelcha*-בשבילך,” meaning “as Your emissary-*B’Shleechootcha*-בשליחותך,” that is, fulfilling the will of *HaShem*-יהו"ה, blessed is He, in making the lower world a dwelling place for the Holy One, blessed is He, must be in a way that, through doing so, we attain the word “*Lecha*-לך” as it means, “In Your place-*BiMekomcha*-במקומך,” referring to the revelation of the essential point of Jewishness that is bound to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

12.

The discourse continues (at its conclusion) and states that through the arousal and awakening of the point of the heart, one becomes a purified receptacle to receive the bestowal of blessings for the entire year. We can say that, in this, there are both elements of superiority. That is, there is the superiority indicated by the word “*Lecha*-לך” as it means “as Your emissary-*B’Shleechootcha*-בשליחותך,” and there is the superiority indicated by the word “*Lecha*-לך” as it means, “In Your place-*BiMekomcha*-במקומך.”

That is, when the drawing down of beneficence is according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), then a person is examined in judgment, to see whether he is fitting to receiving it, and there are antagonists who argue against him, stating that he is unworthy of it. We can say that this also is so when the drawing down is from the Name *HaShem*-יהו"ה, (since even the Name *HaShem*-יהו"ה is a source for novel existence, as explained in chapter

five). This is as stated,¹⁹¹⁵ “The sons of God-*Bnei Elohi*”*m*- בני אלהים came to stand [in accusation] over [the Name] *HaShem*-יהוה.”

However, the fact that there is a drawing down of beneficence and blessing (with tremendous abundance), is because through the revelation of the essential self (*Atzmut*) of the point of the heart, the drawing down stems from the limitless light of the Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends [the letters of the Name] *HaShem*-יהוה, and the accusations of the “sons of God-*Bnei Elohi*”*m*- בני אלהים” are entirely inapplicable there. (This is as explained before at the end of chapter six, in explanation of the verse¹⁹¹⁶ “You shall have no other gods (*elohim acheirim*-אחרים) over My Face (*Al Panai*-על פני).”)

Moreover, in this aspect there are none of the measures or limitations of *HaShem*'s-יהוה title God-*Elohi*”*m*-אלהים (even as it is on the side of holiness). Therefore, the drawing down of beneficence from there is with great abundance.

Additionally, the fact that the beneficence is drawn into physical matters, and certainly the fact that the drawing down of the beneficence does not only stem from Above, but is also due to the person becoming a fitting vessel to receive the beneficence (as explained in the discourse), is because through serving *HaShem*-יהוה, blessed is He, with the radiance (*Ha'arah*) of the point of the heart [as expressed and manifest] in the externality (*Chitzoniyut*) of the heart, to make the **lower** into a dwelling place for the Holy One, blessed is He, there is a

¹⁹¹⁵ Job 2:1

¹⁹¹⁶ Exodus 20:3

sense of the superiority of the physicality (as explained in chapter ten about the matter of “From **my flesh** I behold God”), as well as the superiority of the Jewish people who make the dwelling place.

Now, since during the month of Elul, there are two matters in the service of *HaShem*-יהוה, blessed is He, namely that the service (itself) is in the field and is in a manner of following the King to His royal court (as explained in chapter eleven), therefore, there also are two matters in the drawing down of beneficence.

That is, there is a drawing down of the aspect of “abundant goodness-*Rav Tuv*-רַב טוֹב” (with the vowel *Melupum* [*Shoorook*])¹⁹¹⁷ which transcends measure and limitation and comes in a way of openly revealed and apparent goodness (even) in physical matters, with a good and sweet new year [in all matters pertaining to] children, health, and sustenance – and all in abundance!

¹⁹¹⁷ See Likkutei Torah, Shir HaShirim 10d

Discourse 29

*“Atem Nitzavim -
You are standing this day”*

Delivered on Shabbat Parshat Nitzavim-Vayeilech,
25th of Elul, 5720
By the grace of *HaShem*, blessed is He,

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