

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5712

By

Our Master and Teacher
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

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צוואת הריב"ש באנגלית – The Way of the Baal Shem Tov
ספר שער היחוד באנגלית – Gate of Unity-English translation
שער היחוד המבואר – Gate of Unity with full commentary
פתח השער לאמרי בינה – The Gateway to Understanding
קונטרס עקרי הדת – Universal Principles of Faith
קונטרס ההתפעלות באנגלית – On Divine Inspiration
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Acknowledgements

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

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

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

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

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

Warning

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

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to disseminate these teachings,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 by the Prophet Amos,⁴ “Then he shall say: ‘Silence, for we must not make mention of the name of *Hashem!*’” Rather, one must toil only to **know** *HaShem* and thereby know His name, as stated,⁵ “For he has loved Me, therefore I shall deliver him; I will set him on high, because he knows My

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ Psalms 91:14

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 warns us that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁶ 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 either be enjoyed by someone who will appreciate its value, or 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*. This is as stated,⁷ “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

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

⁶ Exodus 20:6

⁷ Talmud Bavli, Brachot 13b

realize the time,⁸ “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 sages⁹ 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 world shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

The Translators

⁸ Mishneh Torah, Melachim u’Milchamot 12:5

⁹ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

Translators 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,¹⁰ **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

¹⁰ 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."

knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam¹¹ writes at the conclusion of his magnum opus, Mishneh Torah,¹² “The occupation of the entire world will be solely to know *HaShem*. Therefore, the Jews will be great sages¹³ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,¹⁴ ‘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.¹⁵

¹¹ Maimonides

¹² Mishneh Torah, Melachim u’Milchamot 12:5

¹³ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

¹⁴ Isaiah 11:9

¹⁵ 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.

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,¹⁶ 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 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

¹⁶ 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.

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 foundations 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.¹⁷ 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, of righteous memory.

¹⁷ 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.

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 Light, “The foundational key to all the teachings of Kabbalah.”¹⁸ 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,¹⁹ wrote that, “if not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.”²⁰ As the Rebbe points out in a discourse from the year 5720,²¹ in this work, *Ginat Egoz*, Rabbi Yosef Gikatilla explains the ultimate and most essential knowledge of

¹⁸ See introductions to *Shaarei Orah* and *Sefer HaMashalim* of Rabbi Yosef Gikatilla, and elsewhere.

¹⁹ Nachmanides

²⁰ 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*.

²¹ Discourse entitled “*Shiviti*” of Shabbat Parshat Naso 9 Sivan, 5720; Also see *Shnei Luchot HaBrit* 5a; *Ohr HaTorah Yitro* p. 836-839; *Sefer HaMaamarim* 5656 p. 381 and on; *Hemshech* 5666 p. 431; *Sefer HaMaamarim* 5677 p. 72 and on; *Sefer HaMaamarim* 5696 p. 73 and on, and elsewhere.

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,²² “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 Hishtalshehut*), 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*.²³ 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.”

²² Sefer HaSichot 5691, p. 162-163

²³ 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.

In another entry,²⁴ the Rebbe refers to the following teaching, relayed by Rabbi Shmuel of Lubavitch, the fourth Chabad Rebbe, to his son and successor, Rabbi Shalom DovBer of Lubavitch,²⁵ “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.²⁶ 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 known²⁷ amongst Chassidim as the “Opening Gateway to the Service of

²⁴ HaYom Yom, 7 Tammuz

²⁵ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 404; Also see Sefer HaToldot Admor Maharash, p. 81;

²⁶ Sefer HaSichot 5691 *ibid.* p. 163

²⁷ Sefer HaToldot Rebbe Maharash Hosafa 2, p. 65.

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* 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,²⁸ 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

²⁸ Talmud Bavli, Sanhedrin 97b; Rambam Hilchot Teshuvah 7:5

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.²⁹ 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.

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

²⁹ See the copyright page above, for a list of available books.

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,³⁰ “The earth will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

20th of Menachem Av, 5781

כ' מנחם אב, תשפ"א, שנת פלאות אראנו

The Translators

³⁰ Isaiah 11:9

Discourse 1

“*Kvod Malchutcha Yomeiru -*
They will speak of the glory of Your kingdom”

Delivered on the 2nd day of Rosh HaShanah, 5712
By the grace of *HaShem*, blessed is He,

(His honorable holiness, the Alter Rebbe, stated the following in a discourse:)³¹

The verse states,³² “They will speak of the glory of Your kingdom, and they will tell of Your power; To inform the sons of man of His mighty deeds and the glorious splendor of His kingdom.”

Now, the primary construct of the attribute of kingship-*Malchut* is from the quality of might-*Gevurot*. This is to say that in order for it to be possible for the existence of separate beings and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* to come forth from the true reality of the simple singularity of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it is necessary for there to be concealments and restraints.

³¹ Prior to beginning this discourse, the Rebbe stated that this discourse is found in the writings of the Tzemach Tzedek stating that it is a copy of a discourse said by the Alter Rebbe, Rabbi Shneur Zalman of Liadi, and recorded by Rabbi Pinchas Reizes of Shklov. It was said on the night of Rosh HaShanah 5566. (It was subsequently printed in the additions to Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 186 and on.)

³² Psalms 145:11-12

For, when it comes to the aspect of the world of Emanation-*Atzilut*, “He and His life force are one.”³³ This is analogous to the powers of the soul as they spread forth into thought, speech and action. It is the same with the aspects of the world of Emanation-*Atzilut*, that even the vessels (*Keilim*) therein, are all entirely an aspect of Godliness.

This is not the case however with the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, which are called the world of separation (*Olam HaPirud*). In other words, even the angelic beings therein, about whom it states,³⁴ “The hosts of the heavens bow to You,” are nevertheless in a state in which they experience tangible, separate existence. They thus are external and possess some element of free choice. (It should be noted that it is quite wondrous that it states here that angels possess an element of free choice. For, it explicitly states in Tanya,³⁵ that angelic beings have no freedom of choice.³⁶ Here however, the Alter Rebbe states that they do possess an element of free choice, and brings a proof of this.³⁷) This is as our sages, of blessed

³³ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20

³⁴ Nehemiah 9:6

³⁵ Tanya Ch. 39

³⁶ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Volume 3, section entitled, “The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgol*.”

³⁷ As the Rebbe will further explain in later discourses of this year, although on the one hand, angelic beings are utterly sublimated to the will of *HaShem*-יהוה, blessed is He, they nevertheless possess an element of independent existence and an element of concealment, to the extent that they can be mistaken as having independent power. Thus, the error of idolatry can arise from their existence, which would not be the case if they were entirely nullified of independent being. See the discourse entitled “*Vayikach HaShem Elokim*” of this year 5712 – Discourse 3, Ch. 4 and the citations there; Also see *Likkutei Torah Behar* 43d;

memory, stated,³⁸ “They removed Metatron from his place and smote him with sixty rods of fire.”

We must therefore state that the construct of kingship-*Malchut* is first from the aspect of the might-*Gevurot* of *HaShem*, blessed is He, so that by means of concealments and restraints, the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* can subsequently be drawn forth into existence. For, if this was not the case, everything would be in a state of complete limitlessness.

On the other hand, we must also state that there must be an aspect of sweetening the judgements (*Gevurot*). For, if this was not the so, the created beings could possibly remain entirely separated. It is with respect to this that it states,³⁹ “Avraham was awakened and crowned, and he rectified the throne.” Thus, through the sweetening of the judgments (*Gevurot*) it is possible for the separate worlds of created beings to come to be in a state of sublimation and nullification of their sense of self (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is as stated,⁴⁰ “The hosts of the heavens bow to You.”

Maamarei Admor HaZaken 5565 Vol. 1, p. 14; Sefer HaMaamarim 5682 p. 19; 5697 p. 234; Siddur Im Divrei Elokim Chaim p. 170d. (Also see Pilpul HaTmimim (Kfar Chabad), Kovetz 17, p. 324 by Rabbi Benyomin Walters for a lengthy clarification of this portion of the discourse with additional explanations.)

³⁸ Talmud Bavli, Chagigah 15a

³⁹ Zohar III 99b

⁴⁰ Nehemiah 9:6

2.

Now, it states,⁴¹ “In the beginning of the rule of the King, He engraved an engraving in the upper purity.”⁴² That is, it arose in His simple will to have a dwelling place in the lower worlds.⁴³ Nevertheless, it subsequently is necessary for there to be an arousal of the, “feminine waters,” from below to above, so that He should derive delight from the sublimation of the created beings, all of whom, “are as nothing before Him.”⁴⁴

However, we must understand how it is possible for Him to derive delight from them? That is, this is analogous to the nullification of a fly to a human being, in that there is utterly no comparison between them. In the same manner, everything was created through numerous restraints and constrictions (*Tzimtzumim*) throughout the entirety of the chaining down of the worlds (*Hishtalshelut*). It is thus necessary for there to be an awakening from below to Above, to draw forth the aspect of pleasure (*Ta'anug*), as in the verse,⁴⁵ “Then you will delight in *HaShem*-יהו"ה.”

Now, it is necessary to draw this forth on Rosh HaShanah specifically, which is called,⁴⁶ “This day is the

⁴¹ Zohar I (Bereishit) 15a

⁴² See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁴³ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

⁴⁴ Zohar I 11b; Daniel 4:32

⁴⁵ Isaiah 58:14

⁴⁶ Musaf Liturgy of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a).

beginning of Your works,” in that it is the day that everything returns to its beginning. It is for this reason that it states,⁴⁷ “On Rosh HaShanah recite verses of kingship before Me.” Similarly, it states,⁴⁸ “And *HaShem*-יהוה has distinguished you today to be a treasured people for Him,” utilizing terms of pride. This is like when a precious object is brought before the king, and praised before him, so that the king is drawn to delight in it.⁴⁹ Thus, it is for this reason that we recite,⁵⁰ “In every generation crown God, for He alone is exalted and holy.” That is, we must draw forth *HaShem*’s pleasure in the aspect of His Kingship. This is also the reason for the recital of the three paragraphs that begin with, “Therefore-*U’VeChein*-ובכן,”⁵¹ that we recite on Rosh HaShanah, all of which is for the above reasons.

3.

Now, we must further understand this. For, if the above is the case, then on the eve of Rosh HaShanah, prior to the aforementioned drawing forth of the Supernal pleasure to create the worlds through our recital of the verses of kingship, from where do the worlds derive their existence?

⁴⁷ Talmud Bavli, Rosh HaShanah 16a; 34b

⁴⁸ Deuteronomy 26:18

⁴⁹ This Rebbe will clarify this at greater length in the discourse of later this year, 5712, entitled, “*Livyatan Zeh* – This Leviathan You fashioned to be amused with,” (Discourse 15).

⁵⁰ Amida Liturgy of Rosh HaShanah

⁵¹ Amidah liturgy of Rosh HaShanah; See Zohar II 52a

The explanation, however, is as known, that there are inner (*Pnimityut*) and outer (*Chitzoniyut*) aspects to everything. This is clearly observable in thought, speech, and action, within each of which, the soul manifests. However, it is clear that the power of the soul that manifests in speech is more inner than the power of the soul that manifests in action. Similarly, the power of the soul that manifests in thought is more inner than the power of the soul that manifests in speech. Nonetheless, each of them include all three aspects, that is, each includes *ChaBa”D*, *ChaGa”T* and *NeHi”Y*,⁵² as is clearly observable that even action includes all three. It is only that one is a more inner aspect, whereas the other is a more external aspect.

It is the same way with the creation of the worlds, that is, with the attribute of kingship-*Malchut*, in that it possesses all the *Sefirot* within it, as mentioned above. Because of this, the angelic beings that receive from the attribute of kingship-*Malchut*, have a grasp of Godliness, delight in the ray of the Indwelling Presence of *HaShem*-יהוה, blessed is He,⁵³ and have six wings etc.⁵⁴ (It may be pointed out that the three categories *ChaBa”D*, *ChaGa”T* and *NeHi”Y* are reflected in this specification. That is, the matter of the intellectual *Sefirot*, *ChaBa”D*, is reflected in the fact that they have a grasp of Godliness and delight in the ray of the Indwelling Presence of *HaShem*-יהוה, blessed is He. The six wings refers

⁵² See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 & 41, and the commentative explanations and citations there.

⁵³ Rambam Hilchot Teshuvah 8:2; Tanya Ch. 39

⁵⁴ Isaiah 6:2

to the matter of the six emotive *Sefirot*, *ChaGa*”*T* and *NeHi*”*Y*.) If this is the case with the angelic beings, then it is certainly the case with souls.

Now, the *Sefirah* of kingship-*Malchut* receives influence from *Zeir Anpin*. However, there are two general manners in which it may receive influence. There is an aspect that is called, “face-to-face” (*Panim b’Panim*), and there is an aspect that is called, “back-to-back” (*Achor b’Achor*). The aspect of, “face-to-face” (*Panim b’Panim*), is when the *Sefirah* of kingship-*Malchut* receives from the inner aspect of *Zeir Anpin*. This is analogous to a person who hears and receives words of wisdom directly from the mouth of the wise sage. There are others, however, who receive in a way of externality (*Achorayim*), solely from the aspects of *NeHi*”*Y*. This is analogous to receiving the intellect and wisdom from the written word of the sage. In other words, although the intellect is manifest within the writing, nevertheless, it is received only through the external aspect (*Achorayim*), through the *Sefirot* of *NeHi*”*Y* (or even lower, the aspect) of action-*Asiyah*. (This is especially true when the recipient only receives it in an external manner, with his attributes of *NeHi*”*Y* alone.)

Now, it states about Rosh HaShanah,⁵⁵ “Blow the *shofar* at the New Moon, at the covered time-*Kese*-כֶּסֶס for our festival day.” This is analogous to a king who, when he wishes to rouse fear, conceals himself. Thus, at this time of concealment, the worlds are sustained in their existence solely

⁵⁵ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a; Beitza 16a

by the “impression of life” (*Kista d’Chayuta*),⁵⁶ and they only receive from the aspects of *NeHi”Y*, meaning, in an external manner (*Achorayim*). At such a time the recipient receives only from the aspects of *NeHi”Y*, and it thus is called, “back-to-back” (*Achor b’Achor*).

In contrast, when the kingdom is in a state of joy, then the king reveals himself, and makes a feast. It is about such a time that the verse states,⁵⁷ “and His right arm embraces me,” which refers to the subsequent holiday of Sukkot.⁵⁸

Thus, on Rosh HaShanah, we must call out to the King, that He should return His face and inner aspect toward us. That is, it is necessary to draw forth the pleasure from the root of all pleasures, through the verses of the Torah that we recite. For, the Torah came forth from wisdom-*Chochmah*,⁵⁹ and is rooted even higher, in the inner aspect of the crown-*Keter* (Desire), in the aspect of the Ancient One-*Atik* Himself.⁶⁰

Nevertheless, this alone is inadequate, because the attribute of kingship-*Malchut* is the aspect of speech (*Dibur*), as it states,⁶¹ “By the word of *HaShem*-יהוה the heavens were made.” Thus, since,⁶² “a prisoner cannot free himself from

⁵⁶ Zohar I 83a

⁵⁷ Song of Songs 2:6; 8:3

⁵⁸ See Pri Etz Chaim Shaar Rosh HaShanah Ch. 1; Shaar HaSukkot Ch. 4; Likkutei Torah Drushei Sukkot 79a-b; Shmini Atzeret 87a and elsewhere.

⁵⁹ Zohar II 62a; 85a; 121a

⁶⁰ Likkutei Torah Bamidbar 7a and elsewhere; See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26 and the explanations there.

⁶¹ Psalms 33:6

⁶² Talmud Bavli, Brachot 5b

prison,” it is necessary for the speech to be accompanied by the blowing of the *Shofar*. In other words, there must be the aspect of the *Tekiyah*, which is the simple cry of the desire of the heart (*Re’uta d’Leeba*), whereby the concealed essence of the heart is drawn forth into revelation.⁶³ Through this, “a spirit awakens a spirit and draws forth a spirit,”⁶⁴ from concealment into revelation, drawing forth the aspect of the Supernal desire.

4.

Now, all this is specifically accomplished through the *Shofar*. For, as known, there are four categories, which are the inanimate (*Domem*), the vegetative (*Tzome’ach*), the animate (*Chay*), and the speaker (*Medaber*). The lowest is the inanimate (*Domem*), yet we nevertheless see that the vegetative (*Tzome’ach*) is dependent upon what it receives from the inanimate (*Domem*). Similarly, the animate (*Chay*) is sustained by the vegetative (*Tzome’ach*) and the speaker (*Medaber*) is sustained by the animate (*Chay*) etc.

The reason is because, at its root, the inanimate (*Domem*) is from the loftiest level of all, from the aspect of the world of *Tohu*-chaos, as we see empirically that in the summertime, there is a revelation of something from nothing (*Yesh m’Ein*) specifically from the inanimate (*Domem*), from

⁶³ This Rebbe will clarify this at greater length in the discourse of later this year, 5712, entitled, “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*-יהוה” (Discourse 15).

⁶⁴ See Zohar II 162b; Zohar I 99b

which all the grasses and trees grow. This is because the loftiest of them all can chain down and descend the furthest down.

Now, in man, there is the aspect of rectification (*Tikkun*), which refers to the Godly soul that is within him, which is the aspect of the sublimation of the power of nullification-*Ko'ach Ma"eh* כח of wisdom-*Chochmah*-חכמה, that causes refinement.⁶⁵ However, man also possesses the aspect of the protrusion of *Nogah*-נוגה, which is called the “image-*Tzelem*-צלם,”⁶⁶ and is that which is refined. Therefore,⁶⁷ “in the time that the Holy Temple was standing, rejoicing was only through the consumption of the sacrificial meats,” which is the aspect of the animate (*Chay*). For, when the aspect of the protrusion of *Nogah*-נוגה is refined, then there is great joy, since it is rooted in a much loftier source.

It is for this reason that through the *Shofar*-שופר we can draw forth the aspect of delight (*Ta'anug*) from the Supernal source of delight. This is accomplished through,⁶⁸ “improve your deeds-*Shifru Ma'aseichem*-מעשיכם.” In other words, through man⁶⁹ and the refinement reflected by the *Shofar*-שופר, that is, the one who refines and that which is refined, there is an ascension of the “feminine waters” from the aspect

⁶⁵ Etz Chaim, Shaar 53 (Shaar Mochin d'Tzelem) Ch. 8; Shaar 39 (Shaar Ma"n uMa"d) Drush 1; Shaar 19 (Shaar Rapa"ch Nitzotzin) Ch. 5 citing Zohar Pekudei, and elsewhere.

⁶⁶ Genesis 9:6

⁶⁷ Talmud Bavli, Pesachim 109a

⁶⁸ See Midrash Vayikra Rabba 29:6

⁶⁹ That is, man-*Adam*-אדם-45 who possesses the aforementioned aspect of the power of *Ma"eh*-מ"ה-45, which is the source of the ability to refine, as mentioned above.

of *Tohu*-chaos to rectification-*Tikkun*, which affects the aforementioned drawing forth. Thus, the verse states,⁷⁰ “the matter is very near to you – in your mouth and in your heart – to do it.”

However, if there is only the aspect of the sounding of the *Tekiyah*, meaning that there is only the aspect of the drawing forth of the simple sound from the Supernal Source, the created beings would be incapable of receiving and withstanding “the fear of Yitzchak.”⁷¹ Rather, it would be similar to the statement that,⁷² “He outstretched His finger between them and burned them,” meaning that there was a revelation of the concealed light that was beyond the capacity of their vessels to receive and withstand. There thus are angels that are created and nullified of their existence each day. It is about this that the verse states,⁷³ “He causes vegetation to sprout for the animal,” about which the Zohar states,⁷⁴ “He swallows it up in a single gulp,” through the aforementioned revelation of light. Similarly, there are angelic beings that are called,⁷⁵ “planks of standing acacia wood (*Atzei Sheeteem Omdim*),” about whom we recite,⁷⁶ “May Your Name be praised forever, our King, Who forms

⁷⁰ Deuteronomy 30:14

⁷¹ Genesis 31:42

⁷² Talmud Bavli, Sanhedrin 38b

⁷³ Psalms 104:14; Zohar I 18b; Zohar III 217a; Sefer HaMaamarim 5663 Vol. 2, p. 51.

⁷⁴ Zohar III 154b; 240b, See Sefer HaMaamarim 5663 *ibid*.

⁷⁵ Exodus 26:15; 36:20; Zohar II 169b; Midrash Shemot Rabba 33:4; 35:6

⁷⁶ See liturgy of the blessings of the Shema recital; Tur Orach Chayim 59.

servants, and Whose ministering servants all stand (*Omdim*) etc.”

However, about the revelation of the coming future it is written,⁷⁷ “and they will enter caves in the rocks and tunnels in the ground, because of the fear of *HaShem*-יהו"ה etc.” This is why we must also sound the broken short blasts that are called the *Shevarim*-שבירים. For, they “break up the overwhelming strength of the judgments.”⁷⁸ This is the meaning of the verse,⁷⁹ “You shattered the sea with Your might; You smashed the heads of sea serpents upon the water.” That is, it is shattered into small fragments.

The sound of the *Teru'ah*-תרועה, on the other hand, is of the root,⁸⁰ “wimpering-*Yeilulei Yalil*-ילולי יליל,” and is in order to rouse mercy from the thirteen attributes of mercy. Through this, it can then be followed by the final long blast of the *Tekiyah*-תקיעה, from below to Above, so that it is all in a manner of “running” (*Ratzo*) and “returning” (*Shuv*). (This concludes the quote from the aforementioned discourse of the Alter Rebbe.)

5.

Now, the aforementioned discourse of the Alter Rebbe explains all this in regard to the attribute of kingship-*Malchut* of the world of Emanation-*Atzilut*. In truth, however, it is

⁷⁷ Isaiah 2:19

⁷⁸ Zohar III 99b

⁷⁹ Psalms 74:13

⁸⁰ Talmud Bavli, Rosh HaShanah 33b; 34a

equally applicable to levels that are much higher, in elevation after elevation (higher and higher, and even higher). For, regarding what was explained before, that on Rosh HaShanah everything returns to its beginning, what is meant is not just that there is an inclusion (*Hitkallelut*) and concealment (*He'elem*) of the attribute of kingship-*Malchut* alone, but rather, that there is a complete withdrawal (*Siluk*).⁸¹

This is as explained by his honorable holiness, my father-in-law, the Rebbe (in his continuum of discourses of Rosh HaShanah).⁸² He explains that the withdrawal of the *Sefirah* of kingship-*Malchut* is in a manner of concealment in which it has no existence, which is not comparable whatsoever to a concealment that has existence.⁸³ This is what is meant by the specific usage of the terms, “concealment and **withdrawal** (*He'elem V'Siluk*) of kingship-*Malchut*.” In other words, the concealment of the attribute of kingship-*Malchut* is in a manner of withdrawal (*Siluk*), in that it is utterly nullified of its existence (and no longer exists). This is similar to the

⁸¹ This Rebbe will clarify this at greater length in the discourse of later this year, 5712, entitled, “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*-יהוה” (Discourse 15).

⁸² *Sefer HaMaamarim* 5699 p. 18 and on; 5708 p. 54 and elsewhere.

⁸³ The example given in the discourse of the difference between these two, is like the difference between the existence of fire in a coal as compared to the fire as it exists in the flint. The fire of the coal is an example of a concealment that has an existence, and therefore, it is brought forth into revelation with relative ease, requiring that one merely blow on the coal. In contrast, there is no existence of actual fire in the flint, except in the way of the potential of an ability. Thus, it is far more difficult to bring forth the revelation of fire from the flint, and it requires that the flint be struck with force and toil. (See *Sefer HaMaamarim* 5699 *ibid.* & 5708 *ibid.*)

withdrawal (*Siluk*) mentioned regarding the restraint-*Tzimtzum*.

It is thus understood that the concealment and withdrawal (*Siluk*) of the attribute of kingship-*Malchut* does not just apply to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*. Rather, it applies to all levels of kingship-*Malchut*, even including the aspect of kingship-*Malchut* of the Unlimited One (*Ein Sof*), blessed is He.

6.

Now, based upon this, an even greater question arises. Namely, why is it that Rosh HaShanah was established specifically on the sixth day of creation, which is the day that Adam, the first man, was created? Why was it not established on the twenty-fifth of Elul instead, which is when the entire world was created?⁸⁴ For, since the matter of Rosh HaShanah is the concealment and withdrawal of kingship-*Malchut* to its very first Source, and it is from there that there is a renewal of the totality of the drawing forth of the worlds, just as there was at the beginning of creation, then Rosh HaShanah should have been established on the twenty-fifth of Elul, which is the day that all novel created beings were first brought forth into existence! Why then was Rosh HaShanah established on the sixth day of creation, the day when the body of Adam, the first man, was brought into existence? (The souls already existed

⁸⁴ Midrash Vayikra Rabba 29; Talmud Bavli, Rosh HaShanah 8a, Tosefot entitled "*L'Tekufot*," and elsewhere.

prior to the sixth day and even prior to the totality of creation. This is as stated,⁸⁵ “The thought of the Jewish people preceded everything.” Thus, all that was newly introduced with the creation of Adam, the first man, was the existence of his body.)

The explanation is as follows: The ultimate intention in the existence of the worlds is that⁸⁶ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” We do not know why He desired this,⁸⁷ but as explained,⁸⁸ there is no questioning a desire. What we do know, however, is that the reason for creation is that, “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” The beginning of the fulfillment of this intention for a “dwelling place in the lower worlds,” was on the sixth day of creation, the day that Adam, the first man, was created.⁸⁹ For, the soul is a “part of God from Above,”⁹⁰ literally,⁹¹ “and He who blows, blows from within Himself, from His innermost essential being.”

In contrast, the body is physical, and was created in such a way that at first it was an unformed lump (*Golem*). (This is the distinction between the formation of the body of man and all the other creations.⁹²)

⁸⁵ Midrash Bereishit Rabba 1:4

⁸⁶ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

⁸⁷ Sefer HaMaamarim 5679 p. 32; 5700 p. 18 and elsewhere.

⁸⁸ Or HaTorah Balak p. 997; *Hemshech* 5666 p. 7 and on, and elsewhere.

⁸⁹ See Likkutei Torah Netzavim 47c; *Hemshech* 5666 p. 20 and elsewhere.

⁹⁰ Job 31:2

⁹¹ Tanya Ch. 2

⁹² See Torah Ohr Bereishit 3d and on.

Thus, when the soul, which is a literally a, “part of God from Above,” bonded with the body, which is physical, the matter of, “a dwelling place in the lower worlds” began to be fulfilled. It is for this reason that Rosh HaShanah was established specifically on the sixth day of creation, and not on the twenty-fifth of Elul. For, it is specifically on the day that Adam, the first man, was created, that the fulfillment of the intention in creation began, namely, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

In other words, before the creation of Adam, the first man, there was only an external drawing forth, about which it states,⁹³ “By the word of *HaShem*-יהוה the heavens were made,” which is an aspect of externality (*Chitzoniyut*). In contrast, specifically with the creation of Adam, the first man, there was a drawing forth of the innerness (*Pnimityut*), since it was specifically then that the fulfillment of the desire of “the Holy One, blessed is He, that there be a dwelling place for Himself in the lower worlds, began to be fulfilled.”

Thus, it is for this reason that the day of Rosh HaShanah was established specifically on the day that Adam, the first man, was created, because this was the ultimate intention in the “dwelling place in the lower worlds,” namely, that the inner light should illuminate in the externality of the world, even below ten-handbreadths. May we have a good and sweet year, with revealed and apparent goodness!

⁹³ Psalms 33:6

Discourse 2

“*LeHavin Inyan Simchat Torah* - Understanding the matter of Simchat Torah”

Delivered on the day of Simchat Torah, 5712

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

1.

We must understand⁹⁴ the matter of Simchat Torah, which literally means that the Jewish people cause the Torah to rejoice. Moreover, we must understand the reason why the order of the day is that the rejoicing of the Torah is brought about not by toiling in Torah study, but instead, through song and dance.⁹⁵ Moreover, the question about the name of this holiday, Simchat Torah, is well known.⁹⁶ Namely, how is it possible that the Jewish people cause the Torah to rejoice?

Now, upon examination in greater detail, we may add to this. For, it is known that there are different levels in Torah.⁹⁷ That is, at times we find that the Torah is called an

⁹⁴ The Rebbe wrote a note regarding this discourse, to see the discourse “*Lehavin Inyan Simchat Torah*” of the year 5679, as well as various points mentioned in the discourse “*Torah Tzivah*” of the year 5654, and *Shmini Atzeret* 5702. (See Sefer HaMaamarim 5679 p. 31 and on; 5654 p. 26 and on; 5702 p. 39 and on.)

⁹⁵ See the discourse entitled “*Lehavin Inyan Simchat Torah*” of the year 5679 *ibid.* and 5680 p. 67; 5706 p. 40.

⁹⁶ Sefer HaMaamarim 5706 *ibid.*, and in the summary there.

⁹⁷ See the discourse “*Torah Tzivah*” of the year 5654 and 5702 *ibid.* Also see *Hemshech* entitled “*VeKachah*” 5637 Ch. 66 & 68 (Sefer HaMaamarim 5637 Vol.

“inheritance-*Yerushah*-ירושה,” as it states,⁹⁸ “The Torah that Moshe commanded us, is the inheritance-*Morashah*-מורשה of the Congregation of Yaakov.” That is, this is an aspect of Torah that is equal to every single Jew, irrespective of divisions of standing or station. It is like an inheritance in its most literal sense, that it is received automatically, without inspecting the state or standing of the inheritor, such that even a child or the like, inherits everything.⁹⁹

This is why the verse specifies that it is, “the inheritance of the Congregation of Yaakov.” That is, it even includes a Jew who is on the level of Yaakov-יעקב, which indicates that the *Yod*-י is in the heel-*Ekev*-עקב, which is a lower level than *Yisroel*-ישראל, which spells the words, “A head to Me-*Lee Rosh*-לי ראש.” This is because an inheritance is something that comes to the one inheriting automatically, without any examination of his state and standing.

Now, we also find that our sages, of blessed memory, stated,¹⁰⁰ “Make yourself fit to study Torah, for it is not yours by inheritance.” At first glance, it is not understood why they stated, “it is not yours by inheritance,” when the Torah verse states that it is, “the inheritance of the Congregation of Yaakov.” However, the explanation is that there are two levels in Torah. There is a level in Torah that is an aspect of

2 p. 552 and on; p. 5559 and on) Sefer HaMaamarim 5630 p. 87 and on; 5684 p. 210 and on; p. 222 and on; Discourse entitled “Send for yourself-*Shelach Lecha*” 5711 (in the prior volume); Discourse by the title “*Lehavin Inyan Simchat Torah*” 5746.

⁹⁸ Deuteronomy 33:4

⁹⁹ See Talmud Bavli, Nidah 44a in the Mishnah.

¹⁰⁰ Mishnah Avot 2:12; Also see Rashi and Midrash Shmuel there.

an inheritance (as explained above), and there also is a level in Torah about which it states “it is not yours by inheritance,” but rather, only comes to a person specifically through work and toil. This is similar to the dictum,¹⁰¹ “If a person says, ‘I have toiled and have not found,’ do not believe him; If a person says, ‘I have not toiled, but have found,’ do not believe him. If a person says, ‘I have toiled and have found,’ believe him.” That is, the finding only occurs through toil, and without the toil, it is impossible to find.

Now, at times we find that the Torah is an aspect of a gift (*Matanah*). This is like what our sages, of blessed memory, stated,¹⁰² “At first, Moshe would study Torah and forget it, until it was gifted to him.” In other words, this is something that is not dependent on the one below at all, not even in an automatic way (like an inheritance), nor is it attainable through toil. Although our sages, of blessed memory, stated,¹⁰³ “Were it not for the fact that he caused delight in his soul, he would not have given him the gift,” nevertheless, we cannot say that the fact that, “he caused delight in his soul,” necessitated that he be granted the gift. For, if that was so, it would be more like receiving a reward, than a gift. Rather, the essential matter of the giving of a gift, is that it is completely dependent on the giver.

¹⁰¹ Talmud Bavli, Megilla 6b

¹⁰² Talmud Bavli, Nedarim 38a; Midrash Shemot Rabba 41:6

¹⁰³ See Talmud Bavli, Gittin 50b; Bava Metzuya 16a; See Sefer HaMaamarim 5630 p. 87 and on; *Hemshech V'Kachah* 5637 Ch. 68; Sefer HaMaamarim 5684 p. 210 and on; p. 222 and on; Likkutei Sichot Vol. 13, p. 115 and on.

It is the same way with the gift of Torah, which is something that comes from Above, and is impossible for created beings to attain through their own efforts. This is because Torah is something that is entirely beyond the category and capacity of created beings.

Now, it makes sense that regarding the two aforementioned levels of Torah, namely the matter of the inheritance (*Yerushah*) of Torah and the matter of toil (*Yegiyah*) in Torah, that it is understood that it is applicable for the Jewish people to increase joy in Torah through their own toil. For this is the matter of drawing forth additional illuminations in the light of Torah. To further clarify, the matter of the inheritance of Torah is that, since it is something that is applicable to every single Jew in an automatic way, it thus indicates that this is the level of Torah that descends to such an extent that it is applicable to every single Jew, and thus, does not require any toil whatsoever. However, it is also understood, that in this level of Torah, it is quite possible and even applicable for there to be a lack of joy in Torah, and therefore it is applicable for the Jewish people to increase their joy in Torah through their toil in Torah.

The same applies regarding the level of Torah that is attained through toil. That is, since it is possible to attain this level through toil, this indicates that the descent of Torah from its essential level, is to the extent that man is able to grasp it through his toil. It is therefore understood that even in this level, it is applicable for there to be a lacking in the matter of joy, but that the Jewish people can increase their joy in this

level of Torah through their toil and efforts in the service of *HaShem*-יהו"ה, blessed is He.

However, we must understand the matter of joy in regard to the level of Torah that is an aspect of a gift. For, this aspect of Torah entirely transcends the category of created beings, and is not something that is applicable or attainable by the lower beings, not in an automatic way (like the inheritance, mentioned above), nor is it attainable by means of toil. Thus, the matter of increase of joy in this level of Torah is not understood. How is it applicable to say that there is any lacking in the matter of joy in this aspect of Torah, or that the joy comes about through the service of the Jewish people and that they cause the Torah to rejoice?

2.

The explanation may be understood as follows:¹⁰⁴ It is written,¹⁰⁵ “All who are called by My Name and for My glory, I created him, I formed him, I also made him.” The term, “for My glory-*L'Khvodi*-לכבודי,” refers to the Torah. This is as our sages, of blessed memory, stated,¹⁰⁶ “Glory-*Kavod*-כבוד only refers to the Torah.” The words, “All who are called by My Name,” refers to the souls of the Jewish people. This is as

¹⁰⁴ See discourse entitled “*Lehavin Inyan Simchat Torah*” 5679 *ibid.* and 5705 (Sefer HaMaamarim 5705 p. 69 and on) 5718 (Sefer HaMaamarim 5718 p. 31 and on) 5735 (Sefer HaMaamarim 5735 p. 255 and on).

¹⁰⁵ Isaiah 43:7

¹⁰⁶ Mishnah Avot 6:3

translated by Targum Yonatan,¹⁰⁷ “All who are linked to our righteous forefathers, upon whom My Name is called.” That is, they are called by His Name,¹⁰⁸ which means that they are even higher than the aspect called, “His Name-*Shmo*-שמו.” For example, this is similar to the fact that one who is called by name is Himself higher than the name.

The explanation is that the term, “My Name-*Shmee*-שמעי” refers to His name *HaShem*-ה'הו', as it includes all four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, the *Yod*-י is in the world of Emanation-*Atzilut*, the *Hey*-ה is in the world of Creation-*Briyah*, the *Vav*-ו is in the world of Formation-*Yetzirah*, and the final *Hey*-ה is in the world of Action-*Asiyah*.¹⁰⁹

In even greater detail, it refers to the ten *Sefirot* of the world of Emanation-*Atzilut*. That is, the *Yod*-י is in wisdom-*Chochmah*, the *Hey*-ה is in understanding-*Binah*, the *Vav*-ו is in the six emotive *Sefirot* of *Zeir Anpin*, and the final *Hey*-ה is in the attribute of kingship-*Malchut* of the world of Emanation-*Atzilut*.¹¹⁰ This does not, however, contradict what we stated above, that the four letters correspond to the four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This is because, the ten *Sefirot*

¹⁰⁷ Targum Yonatan to Isaiah 43:7

¹⁰⁸ See Exodus 3:6, and *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, p. 354. That is, *HaShem*, blessed is He, identifies Himself to Moshe as “The God of Avraham, the God of Yitzchak, and the God of Yaakov,” thus placing His Name upon them, and taking on their names.

¹⁰⁹ See *Etz Chaim*, Shaar 42 (Shaar *Drushei ABY”A*), Ch. 1, and elsewhere.

¹¹⁰ See *Etz Chaim* *Ibid.* Ch. 1-2; Shaar 3 (Seder *Atzilut* of Rabbi Chaim Vital), Ch. 1; *Shaarei Kedusha* of Rabbi Chaim Vital, Vol. 3, Ch. 1; *Tanya Iggeret HaKodesh* Ch. 4.

of the world of Emanation-*Atzilut* dwell within the worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, the aspect of wisdom-*Chochmah*, which is called “the upper father” (*Abba Ila’ah*) (and is the *Yod*-י) dwells within the world of Emanation-*Atzilut*.¹¹¹ The aspect of understanding-*Binah*, which is called “the upper mother” (*Imma Ila’ah*) (and is the *Hey*-ה) dwells in the throne, which is the world of Creation-*Briyah*. The six emotive *Sefirot* of *Zeir Anpin* (which is the *Vav*-ו) is in the world of Formation-*Yetzirah* (and corresponds to the aspect of Metatron-מטטרון).¹¹² The *Ophan*-cycles (which are the aspect of kingship-*Malchut*, and correspond to the final *Hey*-ה) is in the world of Action-*Asiyah*.¹¹³

Now, this matter applies not only to the particular world of Emanation-*Atzilut*, but also to the aspect of Emanation-*Atzilut* of the general worlds (*Klallut*), which refers to the Light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint-*Tzimtzum*, wherein there also is the matter of the Name *HaShem*-יהו"ה. Thus, when the verse states, “Everyone who is called by My Name,” it is in reference to the Jewish people, who are called and drawn forth with My Name.

Now, since “My Name-*Shmee*-שמ"י” is lower than the One who is called and drawn forth by, “My Name-*Shmee*-שמ"י,” we therefore find that the souls of the Jewish people transcend the aspect of the Name *HaShem*-יהו"ה as it is

¹¹¹ See Mikdash Melech to Zohar II 220b; Torah Ohr 75a and elsewhere; Sefer HaMaamarim 5696 p. 119.

¹¹² See Pardes Rimmonim, Shaar 16 (Shaar ABY"א), Ch. 4 and elsewhere.

¹¹³ Tikkunei Zohar, Tikkun 6, 23a.

manifest within the world of Emanation-*Atzilut* and even transcend the aspect of Emanation-*Atzilut* of the general worlds (*Klallut*), all of which are only the aspect of a name in relation to the souls of the Jewish people. In other words, even though the term Emanation-*Atzilut*-אצילות is of the root “near Him-*Etzlo*-אצל,” indicating its proximity to Him,¹¹⁴ and this certainly is the case regarding Emanation-*Atzilut* of the general worlds (*Klallut*), nevertheless, it also already possesses an aspect of separation and emanation-*Ha’atzalah*-האצלה.¹¹⁵ Thus, it is only the aspect of a name alone relative to the souls of the Jewish people, who even transcend this aspect.

Thus, what is meant by the verse, “All who are called by My Name,” is that the Jewish people are the ones who draw forth *HaShem*-יהו"ה Himself, blessed is He. In other words, it goes without saying that they draw forth the aspect of the Name *HaShem*-יהו"ה, blessed is He, that has an explanation and interpretation (whether it is the explanation that the Name *HaShem*-יהו"ה means “He who brings everything into existence-*Mehaveh*-מהווה,” or whether it is the explanation that, “He is and He was and He will be-*Hoveh V’Hayah V’Yihyeh*-ויהיה ויהיה ויהיה” as one, which entirely transcends the natural order). Rather, they even draw forth the Name *HaShem*-יהו"ה that entirely transcends explanation and entirely transcends all vowels,¹¹⁶ about which our sages, of

¹¹⁴ See *Pardes Rimonim* *ibid.* Ch. 1, and elsewhere.

¹¹⁵ See *Pardes* *ibid.*

¹¹⁶ See the discourse entitled “*Shiviti*” 5720 (*Sefer HaMaamarim* 5720 p. 160 and on), and the Rebbe’s citation to *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, where this is explained at great length.

blessed memory, stated,¹¹⁷ “Before the creation of the world there was Him and His Name alone.” In other words, this refers to the illumination and revelation of the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He, Who is drawn forth by the souls of the Jewish people. For, they are rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, and they thus have the ability to draw forth this aspect of *HaShem*-יהו"ה, blessed is He, even of the loftiest of levels.

We may bring a proof of this from the teaching of our sages, of blessed memory, who said,¹¹⁸ “The Holy One, blessed is He, consulted the souls of the righteous to create the world.” The matter of consultation relates to the revelation of light and illumination, as to whether there should be a revelation. This consultation applies not only to the revelation of light that is for the worlds, but also to the revelation of light as it is to Himself. That is, even with respect to the light that is included in His Essential Being, blessed is He, this consultation is applicable. This is because, since this is an aspect of light, it is not the existence of His Essential Being Himself, blessed is He, and is thus an aspect of revelation, and when it comes to all revelations Above, all revelations are only by virtue of His desire and will, and all revelations that are by His desire and will are done with intent. Thus, it is

¹¹⁷ Pirke D'Rabbi Eliezer, Ch. 3

¹¹⁸ Midrash Ruth Rabba 2:3

automatically understood that even in this revelation, the matter of consultation is applicable.

Now, since there is consultation with the souls of the righteous *Tzaddikim* over all matters of revelation of light and illumination, it is understood that the souls of the Jewish people transcend all matters of revelations of light. Therefore, every matter of light, including the light that is included in His Essential Being, blessed is He, is only considered to be the aspect of a name relative to the souls of the Jewish people and is drawn forth by their hand.

To further explain, since every matter of light and illumination, including the light that is included in His Essential Being, is not actually His Essential Being Himself, blessed is He, but only an illumination of light, it is therefore applicable and possible for there to be a restraint-*Tzimtzum* and constriction in it. This is further necessitated by what is stated in Torah Ohr,¹¹⁹ namely, that in the Luminary, which refers to the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, no constriction-*Tzimtzum* or concealment is applicable whatsoever, God forbid. On the contrary, the Luminary Himself is revealed. However, what this demonstrates and necessitates, is that, when it comes to all levels of light and illumination, restraint and constriction (*Tzimtzum*) is applicable, even in the loftiest levels of light and illumination.

Thus, since restraint (*Tzimtzum*) is applicable in the light, it is the light that is the source for the existence of worlds, since there is an aspect of change in it, and there are

¹¹⁹ Torah Ohr, Vayera 14b

inner and outer aspects. This is not the case, however, with the souls of the Jewish people, which are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He. Therefore, all aspects of light and illumination are only an aspect of a name in relation to them, and it is by their hand that they are drawn forth, since they are the ones consulted regarding the revelation of light.¹²⁰

3.

Now, just as the above is the case in regard to the matter of the light (“My Name-*Shmee*-שמי”), it is likewise the case with the matter of the Torah (“My glory-*Khvodi*-כבודי”). For, the Torah is also an aspect of light, as it states,¹²¹ “[You] cover yourself with light as a garment,” which refers to the Torah.¹²² That is, it is solely the aspect of light (*Ohr*).

In greater detail, however, we find that in Torah there is the matter of wisdom-*Chochmah*, and the matter of light-*Ohr*. With respect to the wisdom-*Chochmah* of Torah, the Torah is compared to water.¹²³ For, water has no color, but its color changes according to the coloration of the vessels it is placed within. It is this same way with the Supernal wisdom

¹²⁰ This Rebbe will further discuss this in the discourses of later this year, 5712, entitled, “*Livyatan Zeh* – This Leviathan You fashioned to be amused with,” (Discourse 15), and “*B’Sha’ah SheHeekdeemoo* – When Israel accorded precedence to ‘We will do’ over ‘We will hear,’” (Discourse 18) and elsewhere.

¹²¹ Psalms 104:2

¹²² See Likkutei Torah, Drushei Shmini Atzeret 86a, 91b and elsewhere.

¹²³ Talmud Bavli, Taanit 7a

of the Torah, which itself transcends grasp, but can come forth into grasp in a number of different ways of comprehension.

Beyond this, there is also the light-*Ohr* of Torah, which transcends even the wisdom-*Chochmah* of Torah. It is the Jewish people who draw forth the aspect of the light-*Ohr* of Torah into the aspect of the wisdom-*Chochmah* of the Torah.

Beyond this, however, the Jewish people actually draw forth the aspect of the Essential Being of *HaShem*-יהו"ה Himself into the light of the Torah, since the Jewish people are rooted in the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Nevertheless, we must still further understand this. Why is it that the drawing forth of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into the Torah, is specifically accomplished by the Jewish people? That is, it is well known that the Torah itself is also rooted in the Singular Preexistent Intrinsic Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. What then is the superiority of the souls of the Jewish people, specifically?

The explanation of the matter is that, as known, the ultimate intent is that,¹²⁴ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” This means that He desired that there be a revelation of His Essential Being, here below. This is what is meant by, “a dwelling place.” That is, it is analogous to the dwelling of

¹²⁴ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

human being, wherein the essential self and being of the person himself dwells within the dwelling, and not merely an external expression of himself. It is this same way with the matter of the “dwelling place for Himself, blessed is He,” meaning that the desire is that there should actually be a revelation of His Singular Intrinsic Essential Being, blessed is He.¹²⁵ Moreover, He desired that the revelation of His Singular Intrinsic Essential Being, be below, specifically in the lower worlds.

This intention is accomplished specifically by the Jewish people. For, not only are they rooted in the Singular Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, but the manner in which they are drawn forth into this world is that they become an aspect of something that appears to exist in and of themselves. This is analogous to a son, who exists independently of his father.

This is not the case with Torah, however. That is, although it is also rooted in the Singular Intrinsic Essential Being of *HaShem*-יהו"ה, blessed is He, it is nevertheless drawn forth in such a way that,¹²⁶ “the Torah and the Holy One, blessed is He, are entirely one.” In other words, even as it is drawn forth in the lower worlds, it remains in a state of unity with the Singular Intrinsic Essential Being of *HaShem*-יהו"ה,

¹²⁵ See Maamarei Admor HaZaken 5565 Vol. 2, p. 489 (and with the notes in Ohr HaTorah Shir HaShirim Vol. 2, p. 680). Ohr HaTorah Balak p. 997. Sefer HaMaamarim 5635 Vol. 2, p. 353. *Hemshech* 5666 p. 3, and elsewhere.

¹²⁶ See Tanya Ch. 4 and Ch. 23 citing the Zohar. See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah Netzavim 46a and elsewhere.

blessed is He, and remains at a great and wondrous distance from the lower beings.

Thus, the intent in creation, namely, “the dwelling place for Himself in the lower worlds,” is not accomplished by the Torah alone. This is because the matter of, “the dwelling place for Himself,” needs to be in an inner manner (*Pnimityut*), and not just in a transcendent, encompassing manner (*Makif*). Thus, since the drawing down of the Torah is in a manner that it remains at a great and wondrous distance from the lower beings, this does not fulfill the intention of “a dwelling place for Himself, blessed is He, in the lower worlds.”

Therefore, it is specifically the souls of the Jewish people which, although they are rooted in the Singular Intrinsic Essential Being of *HaShem*-יהו"ה, blessed is He, are drawn forth below in a manner that they come to be an aspect of something, in and of themselves, it is specifically through them that the intention of “a dwelling place for Himself, blessed is He in the lower worlds,” is fulfilled.

It is through this that we may now understand the matter of how it is that the Jewish people affect a rejoicing in the Torah. That is, they draw forth additional illuminations of light into it. For, as we explained before, the Jewish people draw forth the aspect of the light-*Ohr* of Torah into the wisdom-*Chochmah* of Torah. Beyond that, even in the aspect of the light-*Ohr* of Torah, they affect a drawing forth from the aspect of the Singular Intrinsic Essential Being of *HaShem*-יהו"ה, blessed is He. This is because it is specifically the Jewish people who fulfill and complete the intention in

creation, namely, that there should be “a dwelling place for Himself, blessed is He, in the lower worlds.”

4.

Through the above explanations we may now also understand the reason why the manner that the Jewish people cause the Torah to rejoice is not through study and toil in Torah, but rather, specifically through song and dance. We should preface, however, with a continued explanation of the verse,¹²⁷ “All who are called by My Name and for My glory, I created him, I formed him, I also-*Af*-אף made him.” The word “also-*Af*-אף” separates between, “I formed him-*Yitzarteev*-יצרתיו” and “I made him-*Aseeteev*-עשיתיו.” The purpose of this separation is to indicate the advantage of, “I made him-*Aseeteev*-עשיתיו,” over and above the levels listed before, which are Creation-*Briyah* and Formation-*Yetzirah*, and even beyond the level of, “My Name-*Shmee*-שמי,” mentioned before.

In other words, the word “also-*Af*-אף” indicates a separation and advantage to the level of, “I made him-*Aseeteev*-עשיתיו,” which is the matter of the revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. It is for this reason that it states, “I also made him-*Af Aseeteev*-אף עשיתיו,” indicating that this is drawn forth specifically through the matter of Action-*Asiyah*-עשייה. The term “action-*Asiyah*-

¹²⁷ Isaiah 43:7

עשייה” is a term that indicates force,¹²⁸ and refers to the matter of self-restraint (*Itkafia*). This similarly applies to the matter of the singing and dancing of Simchat Torah.

As explained by his honorable holiness, my father-in-law, the Rebbe, in a talk,¹²⁹ the matter of the dances (of Simchat Torah) is in order to accustom the body to delight in *HaShem's* commandments-*mitzvot*. For, the nature of the body, in and of itself, is to delight in physical things. Dancing, however, puts a strain on the body. Thus, the matter of dancing on Simchat Torah is in order to accustom the body to take delight in *HaShem's* commandments-*mitzvot*, which is the matter of action-*Asiyah*-עשייה and force-*Kefiyah*-כפייה. Thus, it is through this that we attain the loftiest level that is hinted at in the additional superiority indicated by the words “I also made him-*Af Aseeteev*-אף עשיתיו.”

This is similarly what is explained in the writings¹³⁰ of his honorable holiness, the Rebbe Rashab, whose soul is in Eden. (It is noteworthy that, to date, I have only come across this matter once in “the words of the Living God,”¹³¹ in the writings of the Rebbe Rashab, whose soul is in Eden.) Namely, that although, throughout the year, “study is greater

¹²⁸ See Likkutei Torah Bechukotai 48a and elsewhere. (That is, it is specifically the action-*Asiyah* of the commandments on the part of the souls of the Jewish people that causes (by force, so to speak) the light of the Unlimited One, blessed is He, to be drawn forth into vessels.)

¹²⁹ Sicha of Simchat Torah 5705 Ch. 2 (Also see the Kuntres of Shmini Atzeret and Simchat Torah of 5712 printed in Sefer HaMaamarim 5709 p. 74, and subsequently in Sefer HaSichot 5705 p. 58.)

¹³⁰ At the end of the discourse entitled “*Ani LeDodai*” 5674 (in *Hemshech* 5672 Vol. 1, p. 626).

¹³¹ The teachings of Chassidut.

[than action],”¹³² nevertheless, in the month of Tishrei, action is greater. This is because the primary service of *HaShem*-יהוה, blessed is He, during the month of Tishrei, is in the matter of action, which also includes the term of force, and refers to the matter of self-restraint (*Itkafia*). It is for this reason that the manner of joy on Simchat Torah is not through Torah study, but rather, through singing and dancing. For, this is the matter of action-*Asiyah*-עשיה and force, which accustoms the body to specifically delight in the performance of the commandments.

To further explain, the true perfection of the body’s delight in the fulfillment of the commandments-*mitzvot* will take place in the coming future, when the body itself will receive its vitality directly from Godliness, and the soul will actually be sustained by the body.¹³³ That is, it will not be as it is now, in which the body is sustained by the soul.

At first glance, however, we must understand how it is even possible that the body will be sustained by Godliness.¹³⁴ For, it is well known that the primary vitality of the body is from the soul. For example, the growth of the vegetative category of beings (*Tzome’ach*) is from the soul of the vegetative which grows. Similarly, even the inanimate (*Domem*) possess souls that sustain them. It thus states in the writings of Rabbi Yitzchak Luria, the Ari, of blessed

¹³² Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

¹³³ See discourse entitled “*Eleh Toldot Noach*” 5637; *Hemshech “VeKachah”* 5637 Ch. 91-92 (Sefer HaMaamarim 5637 Vol. 1, p. 283 and on; Vol. 2, p. 621 and on); Sefer HaMaamarim 5698 p. 219.

¹³⁴ See Sefer HaMaamarim 5679 *ibid.* p. 33; *Hemshech “VeKachah”* 5637 *ibid.* Ch. 88 and on (p. 615 and on). 5698 p. 214 and on.

memory,¹³⁵ that even inanimate objects (*Domem*) have souls that enliven and sustain them. Therefore, without the soul, the matter of vitality is entirely inapplicable. If this is the case with the inanimate (*Domem*) and the vegetative (*Tzome'ach*), then it is certainly the case with the animate (*Chai*) and the speaking beings (*Medaber*). How then is it possible that in the coming future, the body will live in and of itself?

This question is further strengthened by what we discover even in regard to Moshe, who when he ascended above, his body was actually sustained by spirituality. This is as stated,¹³⁶ “He remained there with *HaShem*-יהוה for forty days and forty nights – he did not eat bread and he did not drink water.” Nevertheless, we find in the Midrash¹³⁷ that Moshe did indeed suffer by not eating, and suffering is indicative of a lacking in vitality. Similarly, although we find that Eliyahu likewise did not eat for forty days and forty nights, he was sustained by the meal that he ate beforehand.¹³⁸ This being the case, we must understand how it is possible that in the coming future, the body will live in and of itself, to the point that even the soul will be sustained by the body.

The explanation of this matter, is that in the coming future, the intent and desire for “a dwelling place for Himself in the lower worlds,” will be fulfilled to completion, and the Essential Being of *HaShem*-יהוה, blessed is He, will be in the

¹³⁵ Etz Chaim, Shaar 39 (Shaar Ma”N uMa”D) Drush 3; Also see Tanya Shaar HaYichud VeHaEmunah Ch. 1.

¹³⁶ Exodus 34:28

¹³⁷ Midrash Shemot Rabba 47:7

¹³⁸ See Kings I 19:5-8

lower worlds. At that time there will be a revelation of the aspect of the Singular Preexistent Intrinsic Essential Self of *HaShem*-יהו"ה Himself, blessed is He, in the body itself. For, in relation to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, there is literally no difference between the soul and the body, and thus, even the body will be capable of being vitalized by *HaShem*-יהו"ה, blessed is He, independently.

Now, although the true reality of this matter will only be revealed in the coming future, nevertheless, there is a taste of this every year during the month of Tishrei. For, the service of *HaShem*-יהו"ה, blessed is He, in the month of Tishrei, is specifically in the aspect of action (*Ma'aseh*), through which the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth. More particularly, this begins on Rosh HaShanah, except that on Rosh HaShanah it is in a covered and concealed state, whereas on the holiday of Sukkot it is drawn forth into revelation. This accords with the known explanation¹³⁹ of the verse,¹⁴⁰ “Blow the *shofar* at the New Moon, at the covered time-*Kese*-כסה for our festival day-*b'Yom Chageinu*-ביום הגינו.” That is, that which is hidden and “concealed-*Kese*-כסה” on Rosh HaShanah, is drawn forth into revelation on, “our festival day-*b'Yom Chageinu*-ביום הגינו,” which is the holiday of Sukkot. Nevertheless, on the holiday of Sukkot, the revelation is in an encompassing and

¹³⁹ See the previous discourse of Rosh HaShanah; Also see Likkutei Torah, Drushei Rosh HaShanah 54d; Siddur Im Divrei Elokim Chayim, Shaar Rosh HaShanah 235b, and elsewhere.

¹⁴⁰ Psalms 81:4; Talmud Bavli, Rosh HaShanah 8a; Beitza 16a; See the prior discourse

transcendent manner (*Makif*), whereas it is on the subsequent holiday of *Shemini Atzeret* that it is drawn forth in an inner manner (*Pnimityut*).¹⁴¹ Nonetheless, even on *Shemini Atzeret* it remains within sealed vessels, and it is specifically on *Simchat Torah* that the drawing forth is actualized and brought forth into revelation. It is for this reason that the primary service of *HaShem*-יהו"ה, blessed is He, in action, is specifically on *Simchat Torah*, during which the Jewish people cause the Torah to rejoice with singing and dancing. Then, from *Simchat Torah* this matter is drawn forth to be revealed throughout the rest of the year.

¹⁴¹ See *Likkutei Torah*, *Ha'azinu* 77c; *Drushim L'Shmini Atzeret* 90c, and elsewhere.

Discourse 3

“*VaYikach HaShem Elokim et HaAdam*
VaYanicheihu b’Gan Eden -
HaShem God, took the man and placed him in the
Garden of Eden”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5712
By the grace of *HaShem*, blessed is He,

1.

The¹⁴² verse states,¹⁴³ “*HaShem*-יהו"ה God, took the man and placed him in the Garden of Eden, to work it and to guard it.” We must understand the matters indicated by the words “to work it-*L’Avdah*-לעבדה” and “to guard it-*L’Shamrah*-לשמרה” in the Garden of Eden (*Gan Eden*).

Now, we can say that the word “to work it-*L’Avdah*-לעבדה,” makes sense. For, although the Garden of Eden is the spiritual of the physical, nevertheless, it is necessary that there be drawings forth of additional illuminations of light into the Garden of Eden. Thus, we may understand that this is what is meant by the word “to work it-*L’Avdah*-לעבדה,” meaning that

¹⁴² In the notes of the Rebbe regarding this discourse, he refers to the discourse entitled “*V’Ruach Elokim Merachefet*” 5680 (printed in Sefer HaMaamarim 5680 p. 54 and on).

¹⁴³ Genesis 2:15

it refers to the drawing forth of additional illuminations of light in the Garden of Eden.

However, when it comes to the word, “to guard it-*L’Shamrah*-לשמרה,” guarding indicates that there is something that is damaging, something destructive, or something that is otherwise unfitting. Seemingly, this is not applicable in the Garden of Eden (*Gan Eden*). For, the Garden of Eden is entirely good and utterly cannot bear the existence of evil.¹⁴⁴ It is for this reason that after the sin of the tree of the knowledge of good and evil,¹⁴⁵ “Adam was judged to be punished by banishment.” This is because in the Garden of Eden, the existence of evil does not apply. This being the case, when Adam, the first man, was indeed present in the Garden of Eden, what necessity was there for this matter of guarding?

2.

This may be understood¹⁴⁶ through prefacing with a known matter, namely, that the entirety of the chaining down of the worlds (*Hishtalshelut*) is divided into three matters:

¹⁴⁴ See Maamarei Admor HaEmtza’ee Vayikra Vol. 2, p. 703; Sefer HaMaamarim 5662 p. 299; Discourse entitled “*Tzav et Bnei Yisroel*” of Shabbat Parshat Pinchas 5711 (translated in *The Teachings of the Rebbe*, 5711).

¹⁴⁵ Midrash Bereishit Rabba 19:9; Petichta to Eicha Rabbati 4

¹⁴⁶ See the discourse entitled “*V’Ruach Elokim Merachefet*” 5680 (printed in Sefer HaMaamarim 5680 p. 54 and on); Maamarei Admor HaEmtza’ee Bereishit p. 56 and on; 5686 p. 66 and on; Discourse entitled “*Bereishit Bara*” 5713 (Sefer HaMaamarim 5713 p. 21 and on).

World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*.¹⁴⁷ The totality of the chaining down of the worlds (*Hishtalshelut*) is founded upon these three matters. It is for this reason that these three matters are explained in Sefer Yetzirah,¹⁴⁸ since they are the foundation of the whole chaining down of the worlds (*Hishtalshelut*).¹⁴⁹

A short explanation of them is as follows: World-*Olam* עולם refers to the aspect of space (*Makom*-מקום), meaning six directions, which are the four horizontal directions east, west, south, north, and the two vertical directions up and down. Now, just as there are six physical directions of space, there likewise is an aspect of spiritual space that is connected to the physical. That is, since this is spirituality that is grasped within the physical, it refers to an aspect of spirituality that is physically graspable and comprehensible. It is thus understood that in this spiritual aspect, there likewise is a matter of six directions.

This may be better understood from the powers of the soul, since even as the soul is above, it possesses different powers, such as the power of sight, the power of hearing, the power of movement and mobility etc. For example, the power of sight of the soul, as it is above, is similar to what our sages,

¹⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volume 2, Section entitled “The Three aspects of *Olam*-World, *Shanah*-Year, and *Nefesh*-Soul.”

¹⁴⁸ See Sefer Yetzirah Ch. 3; Also see at great length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Vol. 2.

¹⁴⁹ See Ohr HaTorah Yitro, p. 816; Sefer HaMaamarim 5628 p. 144, and elsewhere.

of blessed memory, stated,¹⁵⁰ “Even though he does not physically see, the upper aspect of his soul (*Mazal*) sees.” In contrast, as the soul descends below, its power of sight is restricted to only seeing physical things. The same applies to the power of hearing. That is, the spiritual power of hearing of the soul, as it is above, is that it hears the Supernal heralds (*Khruzim*).¹⁵¹ In contrast, as the soul descends below, the power of hearing is restricted to only hearing physical matters, and the physical power of hearing cannot hear the spiritual matters. Therefore, the aspect of the radiance of the soul that manifests within the body is inadequate to be able to hear the Supernal heralds (*Khruzim*), but rather, the essential self of the soul is necessary for that.¹⁵²

We thus find that as the soul descends below, its powers undergo change, in that they have a relation to physical matters. However, it is also understood from this, that the aspect of the spiritual that manifests within the physical also possesses the aspect of six directions.

Now, in truth, even the aspect of the spiritual that does not manifest within the physical, possesses the aspect of six directions. For example, this may be understood through the matter of intellect. For, although the intellect itself transcends the aspect of the six directions of space, since the primary light of the intellect is the intellectual point that does not possess spatial directionality, nevertheless, as the point is

¹⁵⁰ Talmud Bavli, Megilla 3a

¹⁵¹ See Likkutei Torah, Ha'azinu 71d and elsewhere.

¹⁵² See Likkutei Torah *ibid*.

drawn forth into comprehension, we see that it does possess directions. That is, the particular details of the comprehension are its directions, and there are six particular directions, which are the emotive leanings of the intellect, and the emotive attributes are six- γ in number.¹⁵³

However, because the comprehension conceals the central point, great toil is necessary to bring out the essential point of the intellect (which is the point of illumination and the point of vitality) from the comprehension, as it comes forth in its length and width. This is because the comprehension conceals the central point. Thus, the six-directions of space are called by the name, “World-*Olam*-עולם,” which is of the same root as “concealment-*He’elem*-העלם,” indicating hiddenness. For, the six directions cover and conceal the essential point of vitality.

Now, the matter of Soul-*Nefesh* refers to the aspect of the central point of the light and vitality that transcends the particulars, and even transcends being a generalization (*Klall*) to particular details (*Pratim*). This is to say that although all the particulars are indeed drawn forth and come from the central point, nevertheless, the point is not an aspect of a generalization (*Klall*) to particulars (*Pratim*). For, the matter of a generalization (*Klall*) is that it is a generalization that consists of particulars (*Pratim*), wherein, “the generalization (*Klall*) contains only that which is specified in the particulars

¹⁵³ See at length in the Petach HaShaar – Opening Gateway to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

(Prat).”¹⁵⁴ In other words, without the particular details, the generalization is entirely inapplicable, since the entire matter of the generalization is that it is a generalization of particulars, in which case “the generalization (*Klall*) contains only that which is specified in the particulars (*Prat*).” This is not the case with the central point of the light and vitality, which is something separate, in and of itself, and is not merely a general principal. Nevertheless, there is a drawing forth from the central point in an automatic manner, first in a manner of a generalization to particulars, and then subsequently, even the particulars are drawn forth. However, it itself is something unto itself, and it is only that, from it, there is a drawing forth of the aspect of the general vitality, and the particular vitality, and the particular powers of the soul.

Now, since the aspect of Soul-*Nefesh* transcends the matter of particulars, nor is it even the aspect of a general principal in relation to them, and on the other hand, the aspect of World-*Olam* is the matter of concealment and hiddenness, to the point that there can come to be an aspect of six directions, this being the case, how is it possible for there to be any bond between the aspects of Soul-*Nefesh* and World-*Olam*? In other words, how is it possible for there to be a bond between the soul and the body?

The explanation of the matter is that this bond between them, is in a manner of “running” (*Ratzo*) and “returning” (*Shov*). In other words, when the soul manifests within the body, it immediately comes to be in a state of “running”

¹⁵⁴ Talmud Bavli, Bekhorot 6a

(*Ratzo*), desiring to withdraw from the body. However, due to the fact that it senses that the Supernal will of *HaShem*-יהו"ה, blessed is He, is that it indeed should be in the body, it thus comes to be in a state of “returning” (*Shov*).

We thus find that the bond between the soul and the body is not something constant or intrinsic, but that it is in a way of “running” (*Ratzo*) and “returning” (*Shov*), withdrawal (*Histalkut*) and spreading forth (*Hitpashtut*). This then, is the matter of Year-*Shanah*, which refers to the matter of the divisions of time.

Now, this matter, that the bond between the soul and the body must specifically be in a way of “running” (*Ratzo*) and “returning” (*Shov*), is not just due to the bond between the soul and the body, but it is also due to the light and vitality of the soul itself. To further explain, the vitality of the soul that enlivens the body, is in such a way, that the body itself becomes a living thing. In other words, it is not in a way that the body remains as something that is dead that the life of the soul resides in (and enlivens from outside of it), but rather, the body itself becomes a living thing. It is understood, however, that this vitality is not essential or intrinsic to the body. For, it is not possible for that which is essential and intrinsic to be in this state of manifestation, to the point that they are literally unified, so that the body itself is alive. Rather, it is only an illumination and glimmer of vitality that is drawn to it from its source. It is thus necessary to state that it is in a state of separation and distance from its source. For, if there was a revelation of the essential source itself, it would not be

possible for there to be this union of soul and body, as stated above. Rather, it is due to the fact that it is separate from its source that it is able to become unified with the body.

On the other hand, it is also necessary to state that it is in a state of adhesion (*Dveikut*) to its source. For, if this was not so, then there would be no aspect of vitality whatsoever. (That is, the power of the soul to enliven a body, so that the body itself comes to be alive, is due to the fact that the soul itself is essentially alive. Thus, it is due to the fact that it is alive that it enlivens, causing even the body to live. It is thus understood that the vitality that spreads forth to enliven the body must be in a manner that it has an adhesion (*Dveikut*) to the essential life of the soul. For, the life of the body, which is enlivened in an inner manner, is only by virtue of the power of the essential life of the soul.) Nevertheless, its adhesion is not truly an aspect of total adhesion (*Dveikut*), but rather, is in a way of constant renewal (*Hitchadshut*), which is the aspect of “running” (*Ratzo*) and “returning” (*Shov*).

3.

Now, these three levels of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*, also exist in man’s service of his Maker, blessed is He, the ultimate purpose of which is to come to love *HaShem*-יהוה and to fear Him, blessed is He. The explanation of this, is that when a person contemplates matters that bring

him to love *HaShem*-יהו"ה, blessed is He,¹⁵⁵ in a way that is appropriate to the strengths and capacities of his soul, he will come to sense and feel that Godliness is something that is very good for him. This is as stated,¹⁵⁶ "Closeness to God is good for me." He will thus be roused with love towards Godliness. However, it is said that this aspect of love is something that is motivated by the self-interests of the one who loves. For, his love is due to the fact that this is something that is good for **him**, as indicated by the words, "good for **me**," in the above verse. This being the case, this love is an existence of sensory love, and thus relates to the aspect of *World-Olam*.

However, there is a higher level of love of *HaShem*-יהו"ה that is loftier than this type of love, up to the highest level of love of *HaShem*-יהו"ה, blessed is He. That is, his love for Godliness is not because of his sense that, "closeness to God is good for me," but rather, he is essentially drawn toward Godliness. In other words, his love is not in a manner that he knows the details of that which he loves, due to which he loves, but rather, he is essentially drawn toward that which he loves to such an extent that not only does he not have a sense of his own existence (as is the case with the love reflected in the verse, "nearness to God is good for me," wherein he senses his own existence, and it is due to his self-love that he loves), but beyond this, that he does not even sense or feel the love.

¹⁵⁵ Rambam Hilehot Yesodei HaTorah 2:2

¹⁵⁶ Psalms 73:28

In other words, he does not sense and is not even aware of the fact that he loves.¹⁵⁷

This is similar to what we find with Rabbi Yochanan ben Zachai who said,¹⁵⁸ “I do not know on which path they are leading me.” At first glance, this is not understood, since Rabbi Yochanan ben Zachai spent his entire life involved in the study of Torah¹⁵⁹ with love and fear of *HaShem*-יהו"ה, blessed is He. How then could he have stated, “I do not know on which path they are leading me”? The explanation, however, is that Rabbi Yochanan ben Zachai was in a state of complete nullification of his sense of existence (*Bittul B'Metziyut*), that is, not only did he not have a sense of self, like the aforementioned love of “closeness to God is good for me,” but moreover, he did not even have a sense of the fact that he loves *HaShem*-יהו"ה, blessed is He. For, since he was in such a state of complete nullification of his sense of self and existence (*Bittul B'Metziyut*), he did not even know whether he loves or not. This type of love, is the love from the aspect of the Soul-*Nefesh*.

Now, in order for the love of *HaShem*-יהו"ה that is of the aspect of complete nullification of sense of existence (*Bittul B'Metziyut*) to come forth into revelation as tangibly felt love, this is caused through the medium of the aspect of an arousal that takes place in the intellect. For, the motion of the intellect is a motion that is settled and tranquil, and therefore,

¹⁵⁷ Also see Ohr HaTorah VeEtchanan p. 330; Sefer HaMaamarim 5627 p. 98.

¹⁵⁸ Talmud Bavli, Brachot 28b; Also see Likkutei Torah Masei 90b

¹⁵⁹ Talmud Bavli, Sukkah 28a

an emotional arousal that takes place in the intellect is already something that relates to the emotions themselves. Nevertheless, in the arousal that takes place in the intellect, one feels and senses the essential goodness of the thing itself, rather than the sense that it is good *for him*. Thus, the intellect is the intermediary that draws forth the love that is of the aspect of complete nullification of sense of existence (*Bittul B'Metziyut*) to come forth into revelation as tangibly felt love of *HaShem*-יהו"ה, blessed is He. This then, is the aspect of Year-*Shanah* in the love of *HaShem*-יהו"ה, which is the intermediary that draws forth the aspect of Soul-*Nefesh* (that is, the love of *HaShem*-יהו"ה that is of the aspect of complete nullification of sense of existence) into the aspect of World-*Olam* (that is, the aspect of tangibly felt love of *HaShem*-יהו"ה).

4.

Now, the difference between these two aspects of love of *HaShem*-יהו"ה as they are in man's service of *HaShem*-יהו"ה, is as follows: The love of *HaShem*-יהו"ה, blessed is He, that is in a way of nullification of sense of self (*Bittul B'Metziyut*) will never branch out or give rise to the existence of evil. In contrast, the tangibly felt love, in which there is an aspect of the sense that, "there is one who loves,"¹⁶⁰ since there is an aspect of a tangibly felt sense of self (*Yeshut*), it is possible

¹⁶⁰ See Torah Ohr 114d; Biurei HaZohar Admor HaEmtza'ee 81a-b and elsewhere.

that in the abundant chaining down of levels, this can give rise and branch out into the existence of actual evil.

For example, this is similar to what we find with the hosts of heaven. That is, on the one hand it states that,¹⁶¹ “The hosts of the heavens bow to You,” meaning that they are sublimated to Godliness, for which reason they are in their state of constant revolution from east to west, which is the matter of their prostration toward “the Divine Presence, which is in the west.”¹⁶² Nevertheless, there are people who err and prostrate themselves to the sun.¹⁶³ Now, at first glance, this is an extremely wondrous matter. For, if it is the case that the celestial beings are sublimated to Godliness, how is it possible for any matter of idolatry to arise from them?

However, the explanation of the matter¹⁶⁴ is that their sublimation is due to their comprehension and grasp. This is as stated by the Rambam,¹⁶⁵ that “all the stars and celestial spheres (*Galgalm*) possess a soul, knowledge, and intellect. They are alive and stand in recognition of the One who spoke and brought the world into being,” and they are sublimated to Godliness due to their grasp and comprehension. Thus, since their sublimation is due to their grasp and comprehension, and due to the fact that comprehension is grasped in a tangible manner (*Yesh*), therefore, even though they are sublimated, they nevertheless retain a small measure of sense of self

¹⁶¹ Nehemia 9:6

¹⁶² Talmud Bavli, Bava Batra 25a

¹⁶³ See Rambam Hilchot Avoda Zara 1:5 and on

¹⁶⁴ See Sefer HaMaamarim 5798 p. 32 and on.

¹⁶⁵ Mishneh Torah, Hilchot Yesodei HaTorah, 3:9; Rashi and Tosefot to Talmud Bavli, Chullin 40a

(*Yeshut*) at the very least. Therefore, because they still possess a small measure of sense of self (*Yeshut*), even though they are sublimated to Godliness, nevertheless, this can chain down through many levels until it is possible for it to give rise to a matter of actual idolatry. In other words, not only is it possible for this to chain down to the extent that they hide and conceal the Godliness, but beyond that, it even gives rise to a matter that stands in opposition to Godliness. All this is due to the minor amount of sense of self (*Yeshut*) that they possess.

The same is true of the tangibly felt love of *HaShem*-יהו"ה, blessed is He. That is, since it is in a state of tangibly felt sense of self (*Yesh*), meaning that "there is one who loves," it is possible that this can chain down through many levels to the point that it can give rise to the existence of actual evil.

This is analogous to a servant who stands sublimated and subjugated to the king. If he is truly in a state of complete sublimation to the king, then he will utterly be incapable of tolerating it, if others give him honor in the presence of the king. If, however, he is in a state of sense of self (*Yeshut*), in even a minor way, then even though he is sublimated to the king and does everything that the king commands him to do, he will nevertheless be capable of tolerating being honored by others in the presence of the king. We thus find that it is the servant's lack of total and complete sublimation, that is itself the cause that others can honor him in the presence of the king.

The same is true of the love of *HaShem*-יהו"ה, blessed is He, that is in a state of sense of self (*Yeshut*). That is, it is possible for this to branch out and give rise to the existence of actual evil. It is only when the love of *HaShem*-יהו"ה, blessed is He, is in a way of absolute nullification of one's sense of self and separate existence (*Bittul B'Metziyut*), that there can be no branching out to give existence to evil whatsoever.

5.

It is with the above in mind that we can now understand the verse that states,¹⁶⁶ “*HaShem*-יהו"ה God, took the man and placed him in the Garden of Eden, to work it and to guard it.” That is, although the Garden of Eden (*Gan Eden*) is the spiritual aspect of the four physical foundations, there must nevertheless be these aspects of, “to work it-*L’Avdah*-לעבודה” and “to guard it-*L’Shamrah*-לשמרה,” even in the Garden of Eden.

The word “to work it-*L’Avdah*-לעבודה” refers to the service of drawing forth additional illuminations of the light of *HaShem*-יהו"ה, blessed is He, into the Garden of Eden. For, the ultimate intention in creation is that *HaShem*,¹⁶⁷ “desired a dwelling place for Himself, blessed is He, in the lower worlds.” The word “for Himself” means for His Essential Self, specifically. Thus, the matter of, “to work it-*L’Avdah*-

¹⁶⁶ Genesis 2:15

¹⁶⁷ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

לעבדה,” refers to the service of drawing forth additional illuminations of the light of *HaShem*-יהו"ה, blessed is He, in the Garden of Eden, to the point that the,¹⁶⁸ “essential root of the Indwelling Presence of *HaShem*-יהו"ה, is in the lower worlds,” and not just lesser revelations (*Giluyim*).

Similarly, it is necessary for there to be the aspect of “to guard it-*L'Shamrah*-לשמרה.” For, it is quite possible that even in the Garden of Eden (*Gan Eden*) there can be a love of *HaShem*-יהו"ה, blessed is He, that is not in a manner of complete nullification of sense of self, but rather, a love that is tangibly felt with a sense of self, that “there is one who loves.” Thus, since it is possible that from the aspect of the love of *HaShem*-יהו"ה that is tangibly felt with a sense of self, there can be a chaining down, to the point that it can give rise to the possibility of the existence of actual evil, it is thus necessary for there to be a matter of guarding against possible damage and destruction etc., so that there should not come to be any existence of evil whatsoever from this. This is accomplished through the love of *HaShem*-יהו"ה, blessed is He, in a manner of complete nullification of one’s sense of self and separate existence (*Bittul B'Metziyut*), from which the existence of evil cannot arise.

Now, these matters of “to work it-*L'Avdah*-לעבדה” and “to guard it-*L'Shamrah*-לשמרה,” apply not only in the Garden of Eden, but even after Adam, the first man, was judged to be

¹⁶⁸ Midrash Bereishit Rabba 19:7; Also see *Hemshech “Bati Legani”* 5710 (p. 111 and on), and “*Bati Legani*” 5711 translated in *The Teachings of The Rebbe* 5711.

banished, and even during the time of exile, when “because of our sins we have been exiled from our land,”¹⁶⁹ in banishment after banishment. Here too, there must be the service of *HaShem*-יהו"ה, blessed is He, in a way of “to work it-*L'Avdah*-לעבדה” and “to guard it-*L'Shamrah*-לשמרה.” The service of “to work it-*L'Avdah*-לעבדה,” refers to the drawing forth of additional illuminations of light in “the Torah is light.”¹⁷⁰ This is accomplished through the fulfillment of the Torah and the commandments-*mitzvot* of *HaShem*-יהו"ה, which draw forth the Singular Preexistent Intrinsic Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, through which a “dwelling place” is made for (the essential root of the Indwelling Presence) of *HaShem*-יהו"ה, blessed is He, in the lower worlds.

However, in order for the dwelling to be fitting for Him to dwell in, the dwelling must be a clean dwelling.¹⁷¹ It thus is necessary for there to also be the matter of guarding, so that there should be no branching out of this, to give any existence to evil whatsoever. This requires that there be the aspect of sublimation and subjugation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, for then there can be no branching out to give rise to any existence of evil whatsoever. This then, is the service of, “to guard it-*L'Shamrah*-לשמרה.”

Moreover, we may state that, quite to the contrary, the primary aspect of the service of “to work it-*L'Avdah*-לעבדה,”

¹⁶⁹ Holiday *Musaf* liturgy

¹⁷⁰ Proverbs 6:23

¹⁷¹ See Likkutei Torah, Balak 70c and elsewhere.

refers to the service of refinement (*Avodat HaBirurim*), which specifically takes place during the time of exile. This is similar to Adam, the first man, whose primary service of refinement (*Avodat HaBirurim*) took place after he was judged to be banished from the Garden of Eden, and not while he was still in the Garden of Eden.¹⁷² For, although in the Garden of Eden there was a matter of refinement (*Birurim*), this took place in an automatic way, similar to the refinements (*Birurim*) that took place in the times of King Solomon, which were in a manner of tranquility.¹⁷³ Thus, the primary matter of refinement (*Birurim*) was specifically outside the Garden of Eden. The same applies now, that the primary refinement (*Birurim*) is specifically during the time of exile, and it is specifically through this that we draw forth the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, into the lower worlds. This matter will come to be revealed in the coming future, when the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, will be openly revealed in the lower worlds.

¹⁷² See Sefer HaMaamarim 5670 p. 215 and on; Discourse entitled “*Tzav et Bnei Yisroel*” of Shabbat Parshat Pinchas 5711 (translated in The Teachings of the Rebbe, 5711).

¹⁷³ See Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a; This will be further explained in the discourses entitled “*Padah b’Shalom* - He redeemed my soul in peace” (Discourse 5), and “*VaYeishev Yaakov* – Yaakov settled” (Discourse 6), of this year 5712.

6.

Through all the above, we may understand the meaning of the verse,¹⁷⁴ “The spirit of God hovered upon the surface of the waters,” to which there are two explanations.¹⁷⁵ The first explanation is that the word, “hovered-*Merachefet* מֵרַחֵף,” shares the same letters as, “the 288 that died-*RaPa”ch Meit* מֵת-מֵיִת.”¹⁷⁶ This refers to the two-hundred and eighty-eight sparks of holiness that are called, “dead-*Meit* מֵת-מֵיִת,” since,¹⁷⁷ “one who falls from his level is called dead.” The second explanation is that, “the spirit of God-*Ru’ach Elohi”m* רוּחַ אֱלֹהִיִּם” refers to the spirit of Moshiach.¹⁷⁸

The connection between these two explanations is that it is through our work of refinement (*Avodat HaBirurim*) which refines the two-hundred and eighty-eight (*RaPa”Ch* רַפְּ”ח) sparks (the first explanation), that there will be a revelation of the spirit of Moshiach (the second explanation), may this occur speedily in our days!

¹⁷⁴ Genesis 1:2

¹⁷⁵ See the discourse entitled “*V’Ruach Elokim Merachefet*” 5680.

¹⁷⁶ Shaar HaPesukim of the Arizal to Genesis 1:2; Etz Chaim Shaar 18 (Shaar RaPa”Ch Nitzotzin) Ch. 1; Likkutei Torah Matot 82d.

¹⁷⁷ Zohar III 135b; Etz Chaim Shaar 9 (Shaar Shvirat HaKeilim) Ch. 2; Likkutei Torah, Chukat 56d and on.

¹⁷⁸ Midrash Bereishit Rabba 2:4, 8:1; Baal HaTurim to Genesis 1:2

Discourse 4

“VaYihiyu Chayei Sarah - And Sarah’s lifetime was...”

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁷⁹ “And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.” The Zohar poses a question regarding this verse, as follows:¹⁸⁰ “Rabbi Yossi asked: ‘What is the reason that the death of Sarah is specifically recorded in the Torah, more than any other women in the world whose deaths are not recorded in the same manner in the Torah?’ Rabbi Chiya responded: ‘That is not so. Is it not written,¹⁸¹ ‘And Rachel died and was buried on the way to Ephrat’? Similarly, the verse states,¹⁸² ‘And Miriam died there,’ and likewise,¹⁸³ ‘And Devorah, Rivkah’s nursemaid, died,’ and,¹⁸⁴ ‘Shua’s daughter, the wife of Yehudah, died.’ Rabbi Yossi responded: “Regarding all these others it is not written in the same manner as it is written

¹⁷⁹ Genesis 23:1

¹⁸⁰ Zohar I 121b and on.

¹⁸¹ Genesis 35:19

¹⁸² Numbers 20:1

¹⁸³ Genesis 35:8

¹⁸⁴ Genesis 38:12

regarding Sarah. Regarding Sarah the verse states, ‘And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.’ That is, by all the others, the count of their days and years are not specified as they are in regard to Sarah. Similarly, by all the others there is not an entire Torah portion written, as there is with Sarah.”

The Zohar then continues and explains,¹⁸⁵ “Come and see: When Chavah came to the world, she adhered to the snake and he contaminated her, and she caused death to the world and to her husband. When Noach came to the world, it states,¹⁸⁶ ‘And he drank of the wine and became drunk, and he was uncovered within his tent.’ When Sarah came, she descended¹⁸⁷ and ascended,¹⁸⁸ and did not have any adhesion to him,¹⁸⁹ as it states,¹⁹⁰ ‘And Avram ascended from Egypt, he and his wife and all that he had.’ Thus, because Avraham and Sarah did not have any adhesion to the side of evil, Sarah merited eternal life for herself, for her husband and for her offspring who followed after her.’ It is for this reason that the Torah states, ‘And Sarah’s lifetime,’ indicating that she was meritorious throughout all the days of her life. It thus does not state, ‘And Chavah’s lifetime,’ or utilize this language with any of the other women. For, Sarah adhered to life, and thus, her life is true life.”

¹⁸⁵ Zohar I 122b

¹⁸⁶ Genesis 9:21

¹⁸⁷ From the Holy Land of Eretz Yisroel to Egypt.

¹⁸⁸ She ascended from Egypt in purity.

¹⁸⁹ The snake

¹⁹⁰ Genesis 13:1

Now, this must be better understood. For, if the question of the Zohar was about the difference between Sarah and all other women in the world (as opposed to men, such as Avraham, Yishmael, Yitzchak and Yaakov, about whom we do find this language “the life of” utilized), then why does the Zohar continue and bring an example from a man, Noach, stating, “When Noach came to the world etc.”? The indication seems to be that it is all one matter, namely that the damage caused by Chavah and the damage caused by Noach, was all repaired through Sarah. We therefore must understand this matter.

We must also understand why the verse concludes with the words, “the years of Sarah’s life,” which seemingly is redundant, since the verse already began with the words, “And Sarah’s lifetime was one-hundred etc.”

Now, this question is further exacerbated by what is explained in the teachings of Chassidut¹⁹¹ regarding the matter that, “Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life.” Namely, it is explained that this verse indicates the refinement of all the levels of creation, which was specifically accomplished by Sarah.

To further understand this, we must preface with what is well known, that the primary refinement was specifically accomplished by the founding mothers. It is for this reason that it states regarding Sarah (who was the first of the four

¹⁹¹ See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131b and on; Torat Chayim Chayei Sarah 126b and on.

mothers),¹⁹² “Whatever Sarah tells you, listen to her voice.” This is due to the fact that¹⁹³ “the Holy One, blessed is He, gave our forefathers a taste of the coming world while they were in this world,” and it states about the coming world,¹⁹⁴ “For *HaShem*-יהו"ה has created something new in the land – that the woman will transcend the man.”

Thus, it is explained regarding the verse, “And Sarah’s lifetime was one hundred years, twenty years, and seven years; the years of Sarah’s life,” that these divisions refer to all the particular levels. That is, the “one-hundred years” refers to the aspect of the crown-*Keter*, which is the beginning of the revelation of the existence of an external illumination of light from the Essential Being of *HaShem*-יהו"ה, blessed is He. For, as known in the wisdom of numerology, the hundreds refer to the crown-*Keter*.

Although at times we find¹⁹⁵ that thousands (*Elef*-אלף) and myriads (*Revavah*-רבבה) refer to the crown-*Keter*, they refer to the crown-*Keter*, as it is unto itself. However, with respect to how the aspect of the crown-*Keter* becomes the root and source of the world of emanation-*Atzilut*, which is the aspect of *Arich Anpin*, it corresponds to the numeral one-hundred. This is because, the numeral one-hundred is comprised of ten that include ten, which is reflective of the ultimate completion and perfection. The reason for this is

¹⁹² Genesis 21:12 – See Rashi who cites Shemot Rabba 1:1 and Tanchuma Shemot 1, that we learn from this that Avraham was actually inferior to Sarah in prophecy.

¹⁹³ Talmud Bavli, Bava Batra 16b

¹⁹⁴ Jeremiah 31:22

¹⁹⁵ See Biurei HaZohar and Torat Chayim ibid.

because it is indicative of the aspect of how the crown-*Keter* (is not just an aspect of a single point-*Nekudah*, nor the aspect of a *Sefirah*, that divides into ten, but is rather as it) is in a state of being a complete stature-*Partzuf*, wherein it possesses all of the particular levels within itself, which altogether total one-hundred.¹⁹⁶

Nevertheless, the verse specifies “one-hundred year-*Me’ah Shanah*-שנה מאה,” utilizing the term “year-*Shanah*-שנה” in the singular. This is because the crown-*Keter* is the intermediary between the Emanator, *HaShem*-יהוה, blessed is He, and the emanated,¹⁹⁷ and every intermediary must necessarily possess something of the two aspects to which it is an intermediate. That is, it possesses the lowest aspect of the Upper, and the highest aspect of the lower. Thus, the lowest aspect of the Emanator, blessed is He, even though it is the lowest level, to the extent that it is called by the term, “year-*Shanah*-שנה,” indicating a relationship with the parameters of time, nevertheless, it still is the lowest level of the **Emanator**, blessed is He, and is thus in the singular form, “year-*Shanah*-שנה.”

The verse then continues and states, “twenty year-*Esreem Shanah*-עשרים שנה,” which refers to the two aspects of wisdom-*Chochmah* and understanding-*Binah*. They do not possess the perfection of ten times ten, but each only include ten, and thus, together they only total twenty. These faculties

¹⁹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

¹⁹⁷ Likkutei Torah, Bracha 99a

refer to the intellect, which is the aspect of tangible comprehension (*Hasagah*). They therefore already possess a relation to tangible and separate existence (*Yesh*). Nevertheless, even when it comes to them, the term “year-*Shanah*-שנה” is used, in the singular form. This is because the intellectual faculties are the beginning of the novel existence of tangible somethingness (*Yesh*), and as known, it is specifically and solely within the power of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, to bring tangible novel beings into existence. That is, it is solely within His unlimited power and ability to bring limited novel beings into existence from nothing (*Yesh MeAyin*).¹⁹⁸ Therefore, the term “year-*Shanah*-שנה” here is also stated in the singular form (since the singularity of the Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, transcends all division, and transcends even the aspects conveyed by the terms, “One-*Echad*-אחד and “Singular-*Yachid*-יחיד”).¹⁹⁹

The verse then continues, “and seven years-*v'Sheva Shananim*-ושבע שנים,” which refers to the aspect of the seven emotive attributes through which the worlds are conducted. This is as stated,²⁰⁰ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.” Now, the

¹⁹⁸ Tanya Iggeret HaKodesh, Epistle 20

¹⁹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 & 11; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volume 1, The Gate of Intrinsic Being.

²⁰⁰ Psalms 25:6; See Sefer HaMaamarim 5708, p. 273 and elsewhere. The words of the verse read, “*Ki Me'olam Heima*-כי מעולם המה” which although normally mean, “for they are eternal,” can also mean, “for they are of the world.”

conduct of the worlds is through a multiplicity of lines and modes of conduct.²⁰¹ This is as stated in the Midrash,²⁰² “The Holy One, blessed is He, said: ‘If I create the world with kindness and compassion alone, no one would be concerned about the consequences of their actions. If I create it with the attributes of judgment and justice alone, the world would not be able to withstand it and exist.’” It thus is necessary for there to be a multiplicity of lines and modes of conduct, kindness-*Chessed*, judgment-*Gevurah*, as well as mercy-*Tiferet* which is the intermediary between the two, and which binds them together. It is for this reason that the verse states, “and seven years-*V’Shevah Shanaim* -ושבע שנים,” utilizing the term “years-*Shanim*-שנים” in the plural form.

It is for the above reasons that the verse regarding Sarah states, “And Sarah’s lifetime was one hundred-year, twenty year, and seven years,” since it was she who accomplished the primary refinement, and affected a drawing forth from *HaShem*-יהו"ה, blessed is He, on all levels. This being the case, the question posed before is further strengthened. Namely, if the verse already stated that “Sarah’s lifetime was one hundred-year, twenty year, and seven years,” then what is added by the repetition at the conclusion of the verse, “the years of Sarah’s life”?

²⁰¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapter 21-23.

²⁰² Bereishit Rabba 12:15; See Sefer HaMaamarim 5659, p. 2, and elsewhere.

2.

The explanation is as follows: As known, the ultimate intention in creation is that²⁰³ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” The matter of a “dwelling place” is that it refers to a drawing forth of the Essential Intrinsic Being of the Singular Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This drawing forth of the Essential Being of *HaShem*-יהו"ה, blessed is He, is specifically caused through joy, and not by means of understanding and comprehension. For, through understanding and comprehension we grasp only the aspect of Godliness that is grasped within the parameters of understanding and comprehension. It is specifically through joy, however, that we reach all the way to the Essential Self of *HaShem*-יהו"ה, blessed is He.

An example of this can be gleaned from the service of *HaShem*-יהו"ה in prayer, which is the primary service of *HaShem*-יהו"ה, blessed is He. This is as our sages, of blessed memory, stated,²⁰⁴ “Which is the service of *HaShem*-יהו"ה that is performed in the heart? This is prayer.” Now, there are two matters in prayer. The first is the contemplation (*Hitbonenut*), understanding, and comprehension of Godliness. The second is the delight and joy in Godliness. Now, the understanding and comprehension are only the receptacles for the joy and

²⁰³ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

²⁰⁴ Talmud Bavli, Taanit 2a

pleasure, which are the primary aspects of the service of *HaShem*-יהו"ה, blessed is He, in prayer.

Additionally, although the understanding and comprehension, as well as the joy and delight, come together as one, since, when one understands and comprehends the matter, this causes delight and joy, nevertheless, they differ from each other in substance and differ in their source and root. For, understanding and comprehension themselves do not grasp the Essential Being of *HaShem*-יהו"ה, blessed is He, since the intellect, as it is here below, is of absolutely no comparison to the Supernal intellect. Thus, they are no different from all other novel created matters or beings that have utterly no comparison whatsoever to the Essential Self of *HaShem*-יהו"ה, blessed is He.

This is as explained²⁰⁵ regarding the words stated by our forefather Avraham,²⁰⁶ "I am but dust and ashes." That is, his attribute of kindness-*Chessed* is but an aspect of dust and ashes in comparison to the Supernal attribute of kindness-*Chessed*. How much more so is this certainly the case, with a person who is engaged in prayer, that his intellect is of utterly no comparison whatsoever to the aspect of the Supernal intellect. In other words, the chaining down of the lower intellect from the Supernal intellect is in such a manner that through the abundant levels upon levels, there is caused to be a change to its state of being entirely. This is similarly the case with the emotions, that the chaining down of the attribute

²⁰⁵ Tanya Iggeret HaKodesh, Epistle 15

²⁰⁶ Genesis 18:27

of kindness-*Chessed* of Avraham our forefather, peace be upon him, from the attribute of the Supernal kindness, is in such a way that there is a change to its state of being entirely.

It is thus understood from this, that understanding and comprehension do not grasp the Essential Self of *HaShem*-יהו"ה, blessed is He. This is not the case, however, with pleasure and joy that are roused in prayer, wherein there is indeed a revelation of the Supernal delight. This is similar to what is explained²⁰⁷ regarding the chaining down of the crowns-*Keter* one from the other. That is, although there are different levels between the crown-*Keter* of one world and the crown-*Keter* of the world that is below it, nevertheless, though they chain down from one another, they are all one matter.²⁰⁸

In other words, the light and illumination that is drawn forth in the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), is drawn forth and chains down in a manner that it undergoes a change to its state of being (*Shinuy HaMahut*). This is not the case, however, with the illumination of the light of how *HaShem*-יהו"ה, blessed is He, utterly transcends all worlds (*Sovev Kol Almin*). That is, even though in the aspect of the encompassing circles (*Iggulim*), which are transcendent and encompassing, there are indeed different levels, nevertheless, though they chain down from one another, they are all one matter.

²⁰⁷ See Likkutei Torah Korach; *Hemshech* 5672 Vol. 1, p. 148 and on, and elsewhere.

²⁰⁸ See Shaar HaYichud of the Mittler Rebbe translated as *The Gate of Unity*, Ch. 7 & 8.

This then, explains why it is that through joy and delight in Godliness, there is a revelation of the aspect of the Supernal pleasure, through which we reach the aspect of the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He.

3.

Now, the receptacle for the matter of joy (*Simchah*) is the nullification of sense of self (*Bittul*). The explanation of this is as follows: The verse states,²⁰⁹ “The humble increase their joy in *HaShem*-יהו"ה, and the poor among the people will rejoice in the Holy One of Israel.” That is, it is through humility that we come to attain joy. This is as explained by his honorable holiness, my father-in-law, the Rebbe, in his discourse by the same title as this.²¹⁰ That is, at first glance it is an extremely wondrous thing, since humility and joy seem to be two diametrically opposite motions. Humility is a motion of constriction and withdrawal, whereas joy is a motion of spreading forth and enlargement. How then is it possible that through humility a person attains joy?

However, the explanation of the matter is that the humility is not a lowliness that is brought about due to the sense of the inferiority of his soul, that he cannot find any

²⁰⁹ Isaiah 29:19; See discourse entitled “*V'Yasfu*” in Maamarei Admor HaZaken 5562 Vol. 1, p. 51 and on; Discourse by the same title in Maamarei Admor HaEmtza'ee Na”Ch p. 27 and on; and in the discourses cited before.

²¹⁰ Of the year 5697 (Sefer HaMaamarim 5697 p. 299 and on; 5710 p. 237 and on).

good in his soul. Rather, what is meant by the matter of humility is that he is humble due to the lack of sense of self entirely. In other words, even though he is well aware of his positive and advantageous qualities, he does not consider himself to be an independent existence unto himself whatsoever. This is because he knows that all of his superior qualities are not by virtue of his own power at all, but are solely what have been given to him from Above.

This is comparable to the matters of faith and love of *HaShem*-יהו"ה, blessed is He. This faith is an inheritance from our forefather Avraham, peace be upon him. The same is true of the concealed love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה, blessed is He, (which also includes in it the fear of *HaShem*-יהו"ה), which likewise is an inheritance from Avraham.²¹¹ The same is true of all of the other positive qualities. Thus, this is similar to what we find with Moshe about whom it states,²¹² “Now the man Moshe was exceedingly humble, more than any other person on the face of the earth.” In other words, although he was well aware of his greatly elevated level and qualities etc., he was nevertheless humble, since in his mind he did not consider that those qualities were attained by his own toil, but rather, because they were granted to him as gifts from Above, and that had they been given to his fellow, he too would be at the same level or perhaps even a greater level.

It is this type of humility which is the receptacle for joy. For, the matter of joy is specifically applicable when one

²¹¹ See Tanya Ch. 18

²¹² Numbers 12:3

receives a gift, such as when an immense fortune falls into his possession by inheritance, through no toil of his own.²¹³ Therefore, one who senses his own superiority, has not truly attained complete and perfect joy. This is because he thinks that he is deserving of everything that he has (in that he thinks he has earned it). This is especially demonstrated when he is lacking something, in which case he then becomes depressed, since he thinks he is deserving and entitled etc.

Thus, true joy is found specifically in one who possesses the abovementioned quality of humility. Namely, that although he recognizes his positive qualities, he nevertheless remains in a state of nullification of sense of self (*Bittul*), due to the fact that he is well aware that all his positive qualities were granted to him as gifts from Above. That is, he recognizes that were these gifts to have been given to his fellow man, he would be even better than himself. It is through this that he attains true perfection and complete joy, since he is truly joyful for everything that he has through his knowledge that he is entirely undeserving of it. Thus, even when he is lacking something, this does not cause him to become depressed, since he does not think that he is entitled to anything more than what he has, and quite the contrary, even when it comes to what he does have, he does not think that he is deserving of it or entitled to it at all, but he receives it all as a gift from Above.

In more particular detail, the nullification of sense of self (*Bittul*) which is the receptacle for joy (*Simchah*) needs to

²¹³ See Tanya Ch. 33

be in a manner that even the joy itself is a Godly joy, in which there is no self-awareness. For, when the joy comes to be tangibly felt and sensory, in that he feels that he is joyous and takes pleasure in the fact that he is joyous in this, then due to the motion of spreading forth and enlargement that comes about with the matter of joy – for as known, joy breaks through boundaries²¹⁴ – it is possible to come about that this can chain down through abundant levels to the point that the extraneous husks of evil (*Kelipot*) can derive sustenance from it. Now, since it is possible for there to be a derivation of sustenance by the external husks of evil (*Kelipot*), this itself proves and demonstrates that even the level attained in holiness, is not to its ultimate perfection.

This is similar to what is explained²¹⁵ regarding the verse,²¹⁶ “And his concubine, whose name was Re’umah-ראומה.” It is explained that the letters of the name “Re’umah-ראומה” form the words “see what-*Re’u Mah*-מה-ראו.” That is, although he is in a state of nullification of sense of self (*Bittul*) which is indicated by the word “what-*Mah*-מה,” nevertheless, his sublimation to *HaShem*-יהו"ה, blessed is He, itself comes forth in a sensory way (the sublimation is recognizable). Thus, what is indicated by, “see what-*Re’u Mah*-מה-ראו,” is, “See that I am sublimated.”²¹⁷

²¹⁴ See Sefer HaMaamarim 5657 p. 223 and on, and elsewhere.

²¹⁵ See Likkutei Torah Tazria 23d; Behar 43a

²¹⁶ Genesis 22:24

²¹⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46 (and Ch. 54) and the citations there.

This is the matter of the “shining husk” (*Kelipat Nogah*) of the world of Emanation-*Atzilut*. For, regarding the world of Emanation-*Atzilut*, it states,²¹⁸ “no evil dwells with You.” Thus, the “shining husk” (*Kelipat Nogah*) of Emanation-*Atzilut* is solely that the sublimation to *HaShem-יהוה* itself comes forth in a felt manner. However, there is subsequently an abundant chaining down, until it is finally drawn forth into the aspect of the, “shining husk” (*Kelipat Nogah*) of the world of Action-*Asiyah*, which is the intermediary to actual and complete evil.

It is the same way with the matter of joy. That is, when the joy comes to be felt in a sensory manner, then it is possible that actual and complete evil can come forth from it. This can be seen in someone who is essentially evil, that when he is in a state of joy, then he goes out of his boundaries, and his self-centeredness and evil become revealed to everyone. In contrast, only he who is sublimated to *HaShem-יהוה*, when he is in a state of joy, then there is an even greater revelation of his sublimation to *HaShem-יהוה*, to the extent that he is forgiving of slights to his own honor, and is able to connect with every person.

It is for this reason that the nullification of sense of self (*Bittul*) which is the receptacle for joy (*Simchah*), needs to be in such a manner that even the joy itself is not felt in a sensory manner at all. For, in such a case, it is utterly impossible for there to be any derivation of sustenance to the external husks of evil (*Kelipah*).

²¹⁸ Psalms 5:5; Likkutei Torah Bamidbar 3c

4.

Now, all the above, is in regard to the proper order of the service of *HaShem*-יהו"ה, blessed is He, from the relation of creation as it is in a state that,²¹⁹ “the world was created in its state of completion.” That is, in such a state, the service of *HaShem*-יהו"ה, blessed is He, necessarily must be in a way of joy in Godliness, without any sense of self whatsoever. Moreover, this is something that is applicable to each and every person, since this is not a matter of extra beautification (*Hidur*) or the like, but is of the very foundations of the service of *HaShem*-יהו"ה, blessed is He.

This is not the case, however, with the service of *HaShem*-יהו"ה, blessed is He, in the state that follows the sin of the tree of the knowledge of good and evil, in which it is then possible for there to be sensory joy that is felt. The explanation is that, as known,²²⁰ the sin of the tree of the knowledge of good and evil was in the matter of sensation. This is as stated,²²¹ “And the woman saw that the tree was good for eating and that it was a delight to the eyes, and that the tree was desirable as a means to wisdom.” These are all sensory matters. That is, though while Adam, the first man, was in the Garden of Eden, only spiritual matters of the intellect were applicable, the sin was in her desire to

²¹⁹ Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and in the

²²⁰ See Maamarei Admor HaZaken, *Et'halech Liozhna* p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on.

²²¹ Genesis 3:6

conceptualize,²²² that is, that the intellect should come to be felt in a sensory manner. Thus, it was through the sensation of it that room was given for the external husks of evil (*Kelipot*) to derive sustenance.

This also provides us with an understanding of the cause and possibility for the sin of the tree of the knowledge of good and evil in the first place. For, at first glance, given that, “Adam’s head was in the world of Creation-*Briyah*, his body was in the world of Formation-*Yetzirah* and his feet were in the world of Action-*Asiyah* (of holiness),”²²³ how is it possible for it to even be applicable for there to have been any relation to the matter of sin altogether? The explanation, however, is that the cause of the sin was due to the matter of sensation, as explained above. It is thus understood that subsequent to the sin of the tree of the knowledge of good and evil, it is also possible for the joy in the service of *HaShem*-יהו"ה, blessed is He, to be in such a way that one is self-aware in a sensory manner.

Now, since when the joy comes to be felt in a sensory manner of self-awareness, it is possible for there to be a derivation of sustenance to the external husks of evil (*Kelipot*), it therefore is not possible for there to be this type of service of *HaShem*-יהו"ה, blessed is He, with joy, amongst each and every Jew. For, not every mind is capable of handling this, that they should be capable of experiencing Godly joy without

²²² See Rabbeinu Bachaye to Genesis 3:6

²²³ See Maamarei Admor HaZaken, *Et'halech Liozhna* p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on. Also see Etz Chaim, Shaar 39 (Shaar Ma"N u'Ma"D) the end of Drush 1.

any self-awareness whatsoever. Thus, this type of service of *HaShem*-יהו"ה, blessed is He, is exclusive to the righteous *Tzaddikim* alone. In contrast, the rest of the Jewish people must possess this joy only in an inner manner, whereas externally, they must instead specifically possess the matter of fear of *HaShem*-יהו"ה, and the acceptance of the yoke of *HaShem*-יהו"ה, blessed is He. This is as the verse states,²²⁴ "Rejoice with trembling."

Now, at first glance this is quite a wondrous matter, for how is it possible for there to be a bond between these two matters, joy and trembling, at the same time? However, the explanation is well known. Namely, it is analogous to a servant who serves his master with ultimate and total acceptance of the yoke of his master. In other words, he is so completely and totally sublimated to his master, to the point that he is not an independent being unto himself whatsoever. Thus, even though, on his own, it is not applicable for him to have any sense at all, and it is not even applicable for him to have any delight or pleasure in his service, nevertheless, due to his perfection in his total acceptance of the yoke of his master, he even derives pleasure in his service of him. However, his pleasure is not his own, but rather, is the pleasure of the master himself. That is, due to the fact that the master delights and is joyous in the service of the servant, thus, the servant himself delights and is joyous in the pleasure of his master.

²²⁴ Psalms 2:11; See Likkutei Torah Netzavim 47a

From this analogy we may understand how this relates to man's service of *HaShem*-יהו"ה, blessed is He, and how it is possible for there to be both these motions of joy and trembling at the same time. In other words, due to the perfection of one's acceptance of the yoke of *HaShem*-יהו"ה, blessed is He (with trembling), he also comes to attain the matter of joy, since it is through this service that the Supernal intent in creation is fulfilled, namely, to "create a dwelling place for the Holy One, blessed is He, in the lower worlds." However, this joy is an inner joy, whereas what is externally revealed is the matter of fear of *HaShem*-יהו"ה, blessed is He, and the acceptance of His yoke.²²⁵

5.

Based on all the above, we may now understand the aforementioned teaching of the Zohar. That is, "When Chavah came to the world, she adhered to the snake and he contaminated her, and she caused death to the world and to her husband. When Noach came to the world, it states,²²⁶ 'And he drank of the wine, and was drunken, and he was uncovered in his tent.'" We may now understand how this is all one matter, and that the destruction caused by Chavah, and the destruction caused by Noach, were repaired through Sarah.

²²⁵ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

²²⁶ Genesis 9:21

The explanation is as follows: The destruction caused by Chavah (when the snake came upon Chavah and infected her with contamination,²²⁷ through which she brought destruction to herself, her husband, and all the following generations) is connected to the general matter of the sin of the tree of the knowledge of good and evil, which is the previously explained matter of sense of self. This is also the reason why after the sin of the tree of the knowledge of good and evil, the verse states,²²⁸ “And *HaShem*-יהוה God, banished him from the Garden of Eden, to work the soil from which he was taken.” In other words, he was sent to refine the sparks as they are in their state and place, in a way of service from below to Above, and not in a manner that the refinement occurs in an automatic way from Above to below, such as what occurred in the days of Shlomo (Solomon) when, “the moon was returned to its state of perfection.”²²⁹

In other words, because the sin of the tree of the knowledge of good and evil caused the matter of sensory awareness to be, the service of *HaShem*-יהוה, blessed is He, also subsequently needed to be specifically in a felt manner, requiring the work and refinement of the sparks in the station and place where they are. This is what Noach desired to

²²⁷ Talmud Bavli, Shabbat 146a

²²⁸ Genesis 3:23; Also see the discourse entitled “*Tzav* – Command the children of Israel” of Shabbat Parshat Pinchas 5711 translated in *The Teachings of The Rebbe* 5711.

²²⁹ Midrash Shemot Rabba 15:26 and elsewhere; Likkutei Torah Bamidbar 3d and on; *Hemshech* 5672 Vol. 2, p. 769; Also see the subsequent discourse entitled “*Padah B'Shalom*” of this year, 5712.

rectify through his toil in the matter conveyed by the verse,²³⁰ “And Noach, the man of the earth, began and planted a vineyard.” For, the matter of wine-*Yayin-יין*” refers to the aspect of understanding-*Binah*,²³¹ which is the matter of grasp and comprehension (*Hasagah*).

Now, it is known²³² that there are two manners in comprehension. That is, there is comprehension through direct grasp (*Hasagat HaChiyuv*), and there is comprehension through negation (*Hasagat HaShlilah*). Comprehension through direct grasp (*Hasagat HaChiyuv*) means that he comprehends the thing itself, and in a manner that his intellect is able to grasp and surround the concept, and the concept is grasped by the intellect.²³³ In other words, the intellect does not at all exit its state and standing, but rather, as it is in its state and standing, he grasps the subject.

However, the comprehension through negation (*Hasagat HaShlilah*) is in such a way that he does not know the thing at all, but only knows that it is something wondrously beyond him. Even in this itself, he does not know the true being of the wondrousness of the thing, but rather, the entirety of his knowledge is solely that he knows that this is something wondrous. This is the inner aspect of the understanding (*Pnimiyyut Binah*), that is equal to wisdom-*Chochmah* in respect to the matter of the nullification of the

²³⁰ Genesis 9:20

²³¹ Zohar Naso 127a; Also see Maamarei Admor HaEmtza’ee Bereishit Vol. 1 p. 571 and on; Vayikra Vol. 1, p. 33.

²³² Likkutei Torah Pekudei 3d & 6c and elsewhere.

²³³ See Tanya Ch. 5

comprehension, in that it is something that goes beyond and outside of his grasp.

This then, is how Noach desired to rectify the sin of the tree of the knowledge of good and evil (the matter of the sensory) through the matter of wine-*Yayin*-יין, which is the inner aspect of the understanding (*Pnimityut Binah*). In other words, he attempted to rectify it through the nullification of sense of self (*Bittul*) that is brought about through comprehension by negation (*Hasagat HaShlilah*). However, it states about him that,²³⁴ “He drank of the wine and became drunk etc.” That is, even though this comprehension through negation brings about a lack of awareness of self, nevertheless, it is not due to actual sublimation (*Bittul*), but is only due to the confusion brought about through drunkenness, wherein there is a withdrawal of awareness and sense of self. Thus, the rectification of the sin of the tree of knowledge was not accomplished by his hand.

Now, the Zohar continues, “When Sarah came, she descended and ascended etc.” In other words, it was specifically through Sarah, who lived in the, “two thousand years of Torah,”²³⁵ that there was a rectification of the sin of the tree of the knowledge of good and evil. The explanation is that the name Sarah-שרה is of the same root as “dominion-*Serarah*-שררה,” which is the attribute of *HaShem*’s kingship-*Malchut*. This then, is what is meant by the words of the Zohar that, “Sarah descended.” That is, because she was of

²³⁴ Genesis 9:21

²³⁵ Talmud Bavli, Avoda Zarah 9a

the attribute of *HaShem's* kingship-*Malchut*, she was able to descend even into the most final levels. Nevertheless, it continues and states, “Sarah descended and ascended,” indicating that even in her descent to the lowest levels, she returned and ascended high Above, along with all the refinements that she refines.

This is also what is meant by the Zohar’s citation of the verse,²³⁶ “And Avram ascended from Egypt, he and his wife and all that he had.” However, the primary greatness in this, is that Sarah ascended from there. For, when it comes to Avraham-אברהם, whose name indicates that he is a “branch of what-*Eiver Ma'h*”-אבר מ"ה,²³⁷ in that he possessed the aspect of the sublimation and nullification of wisdom-*Chochmah*-הכמה, it is no wonder and greatness in that he possessed the matter of ascent. Rather, the primary greatness is with respect to Sarah, in that although she was of the aspect of kingship-*Malchut*, which is the name of *Ba"N*-ב"ן-52,²³⁸ she descended but nevertheless ascended.

The reason for this is as follows: Even though the attribute of kingship-*Malchut* is the aspect of the lower fear of *HaShem*-יהו"ה, blessed is He, which is solely the aspect of the sublimation of the tangible (*Bittul HaYesh*), and is thus unlike the upper fear of *HaShem*-יהו"ה of the aspect of wisdom-*Chochmah*, which is the aspect of nullification of one’s sense

²³⁶ Genesis 13:1

²³⁷ Zohar I 4a

²³⁸ That is, the Name of *HaShem*-יהו"ה expanded with the letters *Hey*-ה as follows, יהו"ה הי"ד הי"ה וי"ן ה"ה, has a numerical value of ב"ן-52, and in the *Sefirot* corresponds to the attribute of the kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He.

of independent existence entirely (*Bittul B'Metziyut*), nevertheless, this sublimation of the tangible (*Bittul HaYesh*) arises from the total acceptance of the yoke of Heaven, and is the aspect of setting one's self aside entirely. In other words, it is not like the sublimation of the tangible (*Bittul HaYesh*) that arises from grasp and comprehension alone (which is what Noach tried to accomplish through grasp by negation (*Hasagat HaShlilah*), as explained above), which still remains in a state of separate being (*Yesh*).

In other words, through the fact that Sarah was with Avraham, there was a drawing forth of an illumination of the upper fear of *HaShem*-יהו"ה, blessed is He, of Avraham, into the lower fear of *HaShem*-יהו"ה of Sarah. She was therefore able to rectify the sin of the tree of the knowledge of good and evil, by drawing forth the sublimation and nullification of sense of self (*Bittul*) even in the service of *HaShem*-יהו"ה, blessed is He, that comes into the sensory aspect, which is the manner of the service of *HaShem*-יהו"ה that followed after the sin of the tree of the knowledge of good and evil, as explained above.

6.

Through all the above we may understand the conclusion of the aforementioned verse, and the reason for the repetition of the words, "the years of Sarah's life." The explanation is that the verse first listed all the particular levels according to the order of the *Sefirot* from Above to below.

This is as we explained, that the matter of the “one-hundred year” refers to the aspects of *Atik* and *Arich* (that is, the crown-*Keter*), and the words “twenty year” refer to the aspects of wisdom-*Chochmah* and understanding-*Binah*, whereas the “seven years” refer to the aspects of *Zeir Anpin* and *Nukvah*.

However, because the intention is that there should be a drawing forth of the sublimation and nullification of sense of self (*Bittul*) even in the service of *HaShem*-יהו"ה, blessed is He, which is fulfilled in a sensory state of sense of self, it is for this reason that the verse concludes with the words, “the years of Sarah’s life.” For, the novelty of Sarah is that it was through her that there was a rectification of the sin of the tree of the knowledge of good and evil. This was accomplished through her drawing forth of the sublimation and nullification of sense of self to *HaShem*-יהו"ה, blessed is He, even into the aspect of the sensory sense of self. In other words, she caused a drawing forth of the acceptance of the yoke of *HaShem*’s Kingship even in the separate worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* (beginning with the world of Creation-*Briyah*, which is the beginning of seemingly independent existence).

In the service of *HaShem*-יהו"ה, blessed is He, this is accomplished through the matter of,²³⁹ “Rejoice with trembling.” For, as explained above, the service of *HaShem*-יהו"ה, blessed is He, must specifically be done with joy. However, due to the fact that the sin of the tree of the knowledge of good and evil caused the joy to be tangibly felt

²³⁹ Psalms 2:11; See Likkutei Torah Netzavim 47a

with a sense of self, it is necessary that the joy be in a way of “trembling,” meaning, with the acceptance of the yoke of *HaShem*’s kingship. This is like the aforementioned analogy of the servant, whose primary service is in a manner of accepting the yoke of servitude (since, from his own perspective,²⁴⁰ “freedom to do whatever he wishes is preferable to him”). Nevertheless, he too rejoices, since his master delights in his service, as explained above.

7.

Now, through the fact that the Torah explains all the levels of the life of Sarah in detail, specifying “one hundred year, twenty year, and seven years; the years of Sarah’s life,” – all of which indicate the matter of drawing forth sublimation to *HaShem*-יהו"ה, blessed is He, even in the tangible and sensory – the power for this service of *HaShem*-יהו"ה, blessed is He, is thus given over to each and every single Jew. Moreover, this applies even in the time of exile, which is like the matter of the banishment of Adam, the first man, from the Garden of Eden, because of the sin of the tree of the knowledge of good and evil.²⁴¹

Thus, although each person is well aware of the deficiencies of his own soul etc., nevertheless, through bonding ourselves to Avraham and Sarah, we are able to draw forth the sublimation and nullification to *HaShem*-יהו"ה,

²⁴⁰ Talmud Bavli, Gittin 13a

²⁴¹ See Petichta Eicha Rabba 4

blessed is He, through the acceptance of the yoke of His kingship, even during the time of exile. This is as stated,²⁴² “Listen to me, you who pursue righteousness, you who seek *HaShem*-יהו"ה. Look to the rock from which you were hewn, and at the hollow of the pit from which you were dug; Look to Avraham your forefather and to Sarah who bore you etc.”

It is through this that one is thus capable of serving *HaShem*-יהו"ה with joy, which is one of the primary foundations of the service of *HaShem*-יהו"ה, blessed is He. For, it is through joy, specifically, that there is a drawing forth of the Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as explained above. Moreover, this is accomplished in a manner in which there is no derivation of sustenance to the extraneous husks of evil (*Kelipah*), since there is also the aspect of the complete acceptance of the yoke of the kingship of *HaShem*-יהו"ה, blessed is He. Thus, there are both aspects of, “rejoice with trembling.” Through the above, we thus accomplish the intention of making a, “dwelling place for the Holy One, blessed is He, in the lower worlds,” which refers to a drawing forth of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He!

²⁴² Isaiah 51:1-2

Discourse 5

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

Delivered on the 19th of Kislev, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁴³ “He redeemed my soul in peace from battles against me, because there were many with me.” The Talmud comments about this verse,²⁴⁴ “The Holy One, blessed is He, said: Anyone who engages in Torah study, and in acts of kindness, and prays with the congregation, I ascribe to him merit as if he redeemed Me and My children from among the nations of the world.” The commentators²⁴⁵ explain that “the words ‘He redeemed my soul in peace’ refers to those who are engaged in words of peace, meaning Torah study, about which it is written,²⁴⁶ ‘all its pathways are peace.’ Likewise, acts of kindness are also peace etc.” (That is, he performs acts of kindness which cause peace amongst the creations.)

Now, we must understand this, since the explanation of the Talmud seems to be at odds with the simple explanation of

²⁴³ Psalms 55:19

²⁴⁴ Talmud Bavli, Brachot 8a

²⁴⁵ See Rashi *ibid.*

²⁴⁶ Proverbs 3:17

the verse. For, the simple explanation is that this verse was stated by King David (on behalf of the Jewish people), and that he was redeemed in peace even though he was in a state and standing of battle (“from battles against me”). He then continues and explains the reason for this (since, at first glance, it is not understood how it is possible for there to be a redemption in peace at the very same time that there is a matter of battle, as he said “from battles against me;” Thus the verse continues and states,) “because there were many with me.” This is as stated in the Jerusalem Talmud,²⁴⁷ which explains that this verse was stated in regard to the time of David’s battle with Avshalom, and that even the followers of Avshalom prayed for David’s victory, and that this is why, “He redeemed my soul in peace.”

This being the case, we must better understand the teaching of our sages, of blessed memory, in Talmud Bavli, who stated that the words, “He redeemed my soul in peace” refers to those who are engaged in the study of Torah and the performance of acts of kindness etc. (In other words, it seems to indicate that the matters of Torah study and the performance of acts of kindness are the methods (*Segulot*) by which to be redeemed in peace.) For, according to the simple explanation of the verse, the reason for the peaceful redemption is, “because there were many with me” (who prayed with me). In other words, this is what is meant by the matter of praying with the congregation, which is unrelated to the engagement in Torah study and acts of kindness that our

²⁴⁷ Talmud Yerushalmi Sotah 1:8

sages, of blessed memory, expounded upon the word, “peace-*Shalom*-שלום,” (since the substance of Torah study and acts of kindness are “peace-*Shalom*-שלום”).

In other words, according to the simple explanation of the verse, the word “peace-*Shalom*-שלום” refers to the manner of the redemption (in that he was redeemed in a way of peace), but not that it is the cause of the peace (or that the redemption was by means of the peace, meaning by means of Torah study and acts of kindness). Instead, the reason and cause of the redemption is explained in the continuation of the verse, which states, “because there were many with me.”

We thus find that there are two explanations about this matter of “He redeemed my soul in peace.” The first is that the redemption was caused by means of the matter of “peace-*Shalom*-שלום,” which refers to Torah study and acts of kindness. We may say that this also includes the matter of praying with the congregation, since through doing so one includes himself in the congregation,²⁴⁸ and this also is a matter of peace.

The second explanation is that the redemption was in a way of peace. In other words, the word “peace-*Shalom*-שלום” only explains the manner of the redemption. Instead, the reason for the redemption itself is explained in the continuation of the verse, “because there were many with me,” (as explained above). We must therefore understand how these two explanations fit together.

²⁴⁸ See Talmud Bavli, Brachot 36a

2.

In order to understand this, we must preface with what is explained in Tanya,²⁴⁹ that every single Jew possesses two *Neshamahs*, that is, two souls. The first soul is the animalistic soul, whereas the second soul of the Jew is a portion of Godliness from Above, in the most literal sense. It is explained at length²⁵⁰ that each of these souls desires and wishes to have exclusive dominion over “the small city, referring to the body.”²⁵¹ Due to this, the matter of war (“battle-*Krav*-קרב”) is caused between them. This war is the ultimate purpose in the creation of man. For, as known,²⁵² the Godly soul, in and of itself, does not require any rectification. Thus, it only descended below – where there is the opposition of the animalistic soul, the body, and his portion in the world at large – in order to refine the body, the animalistic soul and his portion in the world. It is this toil in the service of *HaShem*-יהו"ה, blessed is He, for which reason the Godly soul descended below.

Now, this service of *HaShem*-יהו"ה, blessed is He, can take place in a number of different ways (as will soon be explained in chapter three). To preface, however, there is a manner of service of *HaShem*-יהו"ה, blessed is He, in which the Godly soul has no relation whatsoever to the body and the animalistic soul. This is particularly the case when the soul of

²⁴⁹ Tanya, Ch. 1-2

²⁵⁰ Tanya, Ch. 9

²⁵¹ Talmud Bavli, Nedarim 32b

²⁵² Tanya Ch. 37

a very lofty person whose soul is elevated to no end, manifests within the body and the animalistic soul (as cited in Tanya).²⁵³ For, in such a case, there is a vast distance of comparison and relationship between the spirituality of the soul and the physicality and materiality of the body. Thus, it is possible that in such a case, the soul's service of *HaShem*-יהו"ה, blessed is He, is in such a manner that it has no relation to the animalistic soul and the body.

In other words, the soul can be entirely vested in the grasp and comprehension of Godliness, in a manner that is similar to how it was prior to its descent below. This is as stated,²⁵⁴ "By the life of *HaShem*-יהו"ה before Whom I stood-*Amadete*-עמדתי," about which our sages, of blessed memory, stated,²⁵⁵ "standing-*Amidah*-עמידה always refers to prayer." The same is true of the soul, even now. It stands before *HaShem*-יהו"ה, blessed is He, with love and fear of Him. However, this has no relation to the body and the animalistic soul, which remain in their current state and standing. Nevertheless, it is for this reason that when the Godly soul is revealed in its full strength, the existence of the body and animalistic soul are not felt, and this certainly is the case with all matters of the body and animalistic soul. However, when he removes himself from grasping Godliness, since the body and animalistic soul did not undergo any refinement and

²⁵³ Tanya Ch. 2

²⁵⁴ Kings II 5:16

²⁵⁵ Talmud Bavli, Brachot 6b, 26b; Bereishit Rabba 68:9

purification at all, it is quite possible for him to fall and descend far below, from one end to the very opposite.

It is about this that the Talmud states,²⁵⁶ “One who prays must direct his eyes downward and his heart upward.” This is explained²⁵⁷ as follows: If he does not have any bond with the lower, then although while praying (which is the matter of bonding and connecting to *HaShem*-יהו"ה, blessed is He) he is found Above, nonetheless, after his prayers, when he needs to serve *HaShem*-יהו"ה, blessed is He, in a manner of,²⁵⁸ “know Him in all your ways,” since the ultimate intention is for man to serve the Holy One, blessed is He, in all of his matters, however, due to the fact that he has not affected any change in his body or animalistic soul, it is possible for him to descend all the way down, from one end to the very opposite.

Therefore, the most desirable manner of service of *HaShem*-יהו"ה, blessed is He, is that, although there is a vast distance of comparison between the soul and the body, nevertheless, the verse states,²⁵⁹ “Is not Esav the brother of Yaakov?” – the word of *HaShem*-יהו"ה!“ In other words, the one who refines (*Yaakov*), and the one who is refined (*Esav*) stand together and relate to one another. This is to say that as distant as they may appear to be from each other, one must know that, “the burden is according to the camel.”²⁶⁰ Thus,

²⁵⁶ Talmud Bavli, Yevamot 105b

²⁵⁷ Likkutei Torah Re'eh 24a; Sefer HaMitzvot of the Tzemach Tzedek 24a; Kuntres HaTefillah Ch. 13; Discourse entitled “*Padah B'Shalom*” 17th of Kislev 5741, Ch. 4.

²⁵⁸ Proverbs 3:6

²⁵⁹ Malachi 1:2

²⁶⁰ Talmud Bavli, Ketubot 67a

since this soul is manifest within this body, they have a relation to each other, and therefore, the service of *HaShem*-יהו"ה, blessed is He, must be according to the manner of manifestation. In other words, the one who refines must manifest within the one being refined in order to refine him. This then, is the substance of what is meant by the teaching of our sages, of blessed memory, mentioned above. That is, even though his heart is above, he must direct his eyes downward.

It is for this reason that the general matter of service of *HaShem*-יהו"ה, blessed is He, is called by the term "battle-*Krav*-קרב," (as in the aforementioned verse, "from battles against me-*MiKrav Li*-לי-מקרב"). For, there are two explanations of the word "*Krav*-קרב." One meaning is, "battle," but it also is a term of "bringing close-*Kiruv*-קירוב."²⁶¹ In other words, the service of *HaShem*-יהו"ה, blessed is He, should not be in a manner of transcendence and separation, to be only invested in the grasp of Godliness without any involvement in refining the body and the animalistic soul. That is not the ultimate intent. Rather, the ultimate intent is that there should be a matter of "*Mikrav Li*-לי-מקרב," meaning that there should be a "battle-*Krav*-קרב" in a way of "bringing close-*Kiruv*-קירוב," and in a manner in which "one's eyes are directed below." It is specifically through this, that he will affect (not only an elevation of the Godly soul, but also) a refinement and purification (and subsequently, also an elevation) in the body and animalistic soul.

²⁶¹ See the discourse entitled "*Padah B'Shalom*" of the Mittler Rebbe, Ch. 1 & 11 (Shaarei Teshuvah Vol. 1, p. 49a & 56a).

In simple terms of actual service of *HaShem*-יהו"ה, blessed is He, the explanation is that although it is demanded of every Jew to be entrenched in the grasp of Godliness, as in the verse,²⁶² "Know the God of your father," nonetheless, this must be followed by the continuation of the verse, "and serve Him with a whole heart." In other words, all of the matters of one's grasp of Godliness and love and fear of *HaShem*-יהו"ה, blessed is He, must be drawn forth into letters of explanation that can be well received and even (apply to) to human intellect. Through the medium of the intellect, it can therefore even reach the body and the animalistic soul. It thus is necessary to be in a state of closeness-*Kiruv*-קירוב with them (even though in order to accomplish this, there must be a temporary cessation to one's elevated adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, with love and fear of Him). This is necessary in order to affect refinement and purification of the body and the animalistic soul, thus also automatically refining his portion of the world at large.

3.

Now, in this service of *HaShem*-יהו"ה, blessed is He, itself, there are two approaches, one in a way of battle, and the other in a way of tranquility.²⁶³

²⁶² Chronicles I 28:9; See Tanya Kuntres Acharon 156b

²⁶³ See *Hemshech* "Padah B'Shalom" 5659 p. 162 and on; 5704 p. 106 and on.

The first approach is in a manner of battle. In other words, this is when he establishes his regimen of service of *HaShem*-יהו"ה, blessed is He, in a way of measure and limitation. In general, this refers to the service of *HaShem*-יהו"ה in a way that is according to reason and intellect. This is to say that he enters into the give and take of arguments to understand and explain that Godliness is good, and moreover, that it is good for him to pursue. However, because the intellect presents arguments to one side, this also creates the possibility of arguments to the opposing side. Thus, because there are arguments to the opposite side, it is necessary to enter into battle and exert oneself in endeavoring to ensure that his arguments are victorious over the arguments of the opposing side.

In other words, the above approach is in a manner in which, "both [the good inclination and the evil inclination] present their judgment,"²⁶⁴ such that this one presents its view and that one presents its view. Thus, even when he temporarily is victorious over his evil inclination, nonetheless, because this victory came through battle, prior to which there was a time in which the animalistic soul had a hold and grasp, to the extent that it was able to present its views, it therefore is possible that, with the passage of time, it can return and reawaken, thus beginning the whole process over again from scratch.

The second approach is in a way of tranquility. In other words, although he is not entirely removed from the

²⁶⁴ Talmud Bavli, Brachot 61b; Tanya Ch. 13

physical and is solely engaged in spiritual matters, but instead serves *HaShem*-יהו"ה, blessed is He, in the aforementioned manner of “*Mikrav Li*-מקרב לי,” in that he has a bond with the body and the animalistic soul etc., nevertheless, his approach is not one of entering into the give and take of debate and argument. Nor does he establish his mode or regimen of service of *HaShem*-יהו"ה, blessed is He, according to the dictates of human intellect and reasoning. For, in doing so, he would be giving them room to present their arguments, as mentioned above. Instead, he goes with strength and determination, with the strength of resolute desire and pleasure, to the point that, for him, any other way is impossible and out of the question. Moreover, the general substance of his service of *HaShem*-יהו"ה, blessed is He, is in the line of²⁶⁵ “do good,” with an abundance of light and illumination, without giving room to the existence of the extraneous husks (*Kelipot*) of the side of evil, in the first place. That is, they take up no space for him whatsoever.

When one affects this within himself, in his “small world” and microcosm, and conducts his service of *HaShem*-יהו"ה, blessed is He, in this manner, then the automatic result is that the opposing side has utterly no hold or grasp on him whatsoever, and there is no room for the existence of evil in him at all. Thus, his service of *HaShem*-יהו"ה, blessed is He, is done in a way of tranquility, meaning that he need not fear the

²⁶⁵ Psalms 34:15 – That is, he focuses in the pursuit and active engagement of filling his time with the fulfillment of the positive commandments reflected in the words “do good,” as opposed to only the former half of the verse “depart from evil” which refers to desisting from transgressing the negative commandments.

enemy. This is because his service of *HaShem*-יהו"ה is not in a manner in which there is the existence of an enemy to overcome (like the aforementioned service of *HaShem*-יהו"ה that is according to reason and intellect). Rather, his mode of service is such that there is no existence of any enemy altogether.

Additionally, regarding what was explained before, that the service of *HaShem*-יהו"ה, blessed is He, must be in a way in which there is a bond with the body and the animalistic soul, and that he must indeed bring them close (*Kiruv*-קירוב) and affect them, when it comes to this mode of service in a way of tranquility, it is in such a way that not only does he affect them to not stand in opposition to the service of *HaShem*-יהו"ה, but on the contrary, the enemy is transformed into a friend, and they actually assist him in his service of *HaShem*-יהו"ה, blessed is He.

Now, the general difference between these two manners of serving *HaShem*-יהו"ה, blessed is He, explained above, is the same as the difference between the six mundane days of the week and the day of Shabbat. For, during the days of the week, the service of *HaShem*-יהו"ה, blessed is He, is in a way of battle. It is about this that the verse states,²⁶⁶ "Six days shall you work," indicating that one must be involved in mundane matters, in which it is necessary for one to descend into matters of this world and be invested in them. Now,

²⁶⁶ Exodus 20:9; Deuteronomy 5:13

although this is something of an aspect of,²⁶⁷ “one who dares to make gestures while in the presence of the king,” which is forbidden to do, nevertheless, the Torah itself gave us permission, as well as a command, so that even though we are standing in the presence of the King, we nevertheless must be involved in mundane matters.

This is the primary matter of the service of *HaShem*-יהו"ה, blessed is He, through the work of refinement (*Avodat HaBirurim*), such as the thirty-nine forms of labor that are prohibited on the day of Shabbat, which require plowing, sowing, harvesting, winnowing etc., and “are derived according to the sequence of preparing bread.”²⁶⁸ The involvement in these matters is connected (not only to the matter of “do good,” but also) to “desist from evil” (as explained in the teachings of Chassidut).²⁶⁹ Nevertheless, at the end of it all, he is victorious etc., and through this labor he produces,²⁷⁰ “bread that sustains the heart of man.” In other words, through his refinement and purification, he elevates them and transforms them into holiness.

Nevertheless, because this type of service of *HaShem*-יהו"ה, blessed is He, is in a manner of being victorious in battle, this indicates that he was temporarily in a state in which Godliness was concealed and hidden. Thus, even his toil to nullify the concealment and hiddenness is in a way of battle,

²⁶⁷ Talmud Bavli, Chagigah 5b; *Hemshech* “*Mayim Rabim*” 5636, Ch. 86 and elsewhere.

²⁶⁸ Talmud Bavli, Shabbat 74b

²⁶⁹ See *Hemshech* 5672 Vol. 2, p. 1,131 and on.

²⁷⁰ Psalms 104:15

in that he gives room for the existence of an opposing side, in which case it is liable to return and reawaken. Therefore, this is not the ultimate perfection in the service of *HaShem*-יהו"ה, blessed is He.

Rather, there is a higher level of service of *HaShem*-יהו"ה, blessed is He, which is the service of Shabbat. For, on Shabbat, the refinement (*Birur*-בירור) indicated by separating (*Borer*-בורר) is forbidden.²⁷¹ Instead, the service of *HaShem*-יהו"ה, blessed is He, on Shabbat, is in a manner expressed by the verse,²⁷² "Then you will delight in *HaShem*-יהו"ה," which is the service of *HaShem*-יהו"ה, blessed is He, in a way of tranquility.

This then, is the meaning of the verse, "He redeemed my soul in peace from battles against me." That is, although the service of *HaShem*-יהו"ה, blessed is He, must be in a way of "*Mikrav Li*-מקרב לי," what this means is that it should not be in a manner of separating oneself to only be fully entrenched in the grasp and comprehension of Godliness without any bond or relation to the body and animalistic soul whatsoever, but rather, it should be in a manner of "closeness-*Kiruv*-קירוב" to them, so that they are affected by it. Nevertheless, this is not to be in a way of battle, but rather, in a way of tranquility, as is indicated by the words, "He redeemed my soul in peace."

²⁷¹ Tur and Shulchan Aruch, and Shulchan Aruch Admor HaZaken, Orach Chayim Siman 319.

²⁷² Isaiah 58:14

4.

Now, this matter of “redemption in peace” is similar to what occurred in the times of King Shlomo.²⁷³ This is as stated,²⁷⁴ “Behold, a son will be born to you; he will be a man of rest, and I shall grant him rest from all his enemies all around; His name will be Shlomo and I will bestow peace and tranquility upon Israel in his days.” His mode of service of *HaShem*-יהו"ה, blessed is He, was in a manner of remaining in his place, but that due to his abundant wisdom etc., the sparks of holiness automatically gathered to him, like small flames and sparks that are consumed in the larger fire of the torch. For example, the queen of Sheba²⁷⁵ came to him bringing all the sparks of holiness she had, and the same with many others from all different places, even the most distant lands.

Now, although in the times of King Shlomo, “the moon was returned to its state of perfection,”²⁷⁶ nevertheless, this was not yet the ultimate state of perfection. For, the sparks that were automatically gathered in the times of King Shlomo were only those sparks that already possessed sensitivity to the illumination of holiness. Thus, all that was necessary was for them to sense and feel where the luminary

²⁷³ See discourse entitled “*Padah B'Shalom*” 5675 (*Hemshech* 5672 Vol. 2, p. 769 and on); Likkutei Torah Bamidbar 4a; *Hemshech* “*Padah B'Shalom*” 5659 p. 162 and on; 5704 p. 106 and on.

²⁷⁴ Chronicles I 22:9

²⁷⁵ Kings I 10:1 and on

²⁷⁶ Midrash Shemot Rabba 15:26 and elsewhere; Likkutei Torah Bamidbar 3d and on; *Hemshech* 5672 Vol. 2, p. 769; Also see the subsequent discourse entitled “*Padah B'Shalom*” of this year, 5712.

was situated. Thus, by their sensing that in a certain place there is a luminary, they automatically were drawn to the luminary and gathered there.

However, the ultimate perfection is that there should be a refinement not only of those sparks that already have a sensitivity to the light of holiness, but that even those sparks in which the light of holiness has become darkened due to numerous concealments and hiddenness, should also be pulled out of the depths of the external husks of evil (*Kelipot*). This then, is the true depth of the matter of, “redemption through peace,” in that all the sparks of holiness should be refined in a way of tranquility, not only those sparks that already possess sensitivity to the light of holiness, but even those sparks in whom the light of holiness has become darkened.

Thus, it is for this reason that this matter of “redemption through peace” was stated by King David, who is the King Moshiach. For, the true matter of redemption through peace will occur in the coming future. This is as stated,²⁷⁷ “For then I will transform the nations into a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה, to serve Him with a united resolve.”²⁷⁸ In other words, it will not just be like how it was with the queen of Sheba, who brought her sparks of holiness, but subsequently returned to her place and remained as she was. Rather, it will be in a manner that all the nations of the world will unitedly be

²⁷⁷ Zephaniah 3:9

²⁷⁸ See Rashi to Deuteronomy 6:4, “Listen Israel, *HaShem*-יהו"ה, our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.”; Also See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being.

transformed to serve *HaShem*-יהו"ה, blessed is He. It is then that the ultimate perfection of the matter of "redemption through peace," will be fully realized.²⁷⁹

Now, although it is true that the matter of "redemption through peace" will occur with the coming redemption, nevertheless, it is well known that the redemption began the moment the Temple was destroyed.²⁸⁰ This is as related in the Midrash:²⁸¹ "It occurred that there was a man who was plowing his field and one of his cows wailed. An Arab who was passing by, heard the wail and told him, that he understood from it that the Holy Temple was destroyed. Immediately thereafter, while they were still talking, the cow wailed a second time. The Arab told him that the redeemer and savior of the Jewish people was born."

It is understood from this, that at that very moment the process of preparation began for the matter of "redemption through peace," in a way of ultimate perfection, through this kind of service of *HaShem*-יהו"ה, blessed is He. In other words, not only should the service of *HaShem*-יהו"ה, blessed is He, not be by way of battle, but even the service in a way of tranquility and peace should be in a way of ultimate perfection. For through it, there is a refinement of not only the sparks of holiness that still possess sensitivity to Godly light, but additionally, even those matters that have a sensitivity to the physical and material only, will be refined.

²⁷⁹ See discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe, Ch. 11 (Shaar HaTeshuvah Vol. 1, p. 56a).

²⁸⁰ See Likkutei Sichot, Vol. 29 p. 14

²⁸¹ Midrash Eicha Rabba 1:51 and elsewhere.

Now, the accomplishment of this matter of “redemption through peace” in a manner of ultimate perfection, so that even the aforementioned sparks are refined, is through the service of *HaShem*-יהו"ה, blessed is He, through Torah study, acts of kindness, and praying with the congregation, all of which are matters of “peace-*Shalom*,” (as explained above). What this means is that these three matters; Torah study, acts of kindness and praying with the congregation, must themselves be done in a way of peace, as will now be explained.

5.

The explanation of the matter of engagement in Torah study in a way of peace, can be understood by prefacing with the difference between Torah study and prayer. The service of *HaShem*-יהו"ה, blessed is He, through prayer, is in a manner of ascension from below to Above. For, the primary matter of prayer is supplication for one’s necessities, meaning that man is tied to the lower world and feels his lacking etc. However, as a preface to requesting his needs, he must first set forth praise of the Ever Present One, *HaShem*-יהו"ה, blessed is He. This is as our sages, of blessed memory, taught,²⁸² “One should always set forth praise of the Holy One, blessed is He, and then pray for his needs.” For, it is through doing so that he affects an elevation in himself. This is similar to the

²⁸² Talmud Bavli, Brachot 32a; Rambam Hilchot Tefilah 1:2; Also see Likkutei Sichot Vol. 22, p. 117.

offering of sacrifices,²⁸³ which is in a manner of ascent from below to Above.²⁸⁴

This is not the case, however, with Torah study. For, since the Torah is the wisdom and will of the Holy One, blessed is He, and preceded the existence of the world,²⁸⁵ when man studies Torah he is drawing forth the Torah into the world from Above to below. This being the case, the refinements that occur through Torah study are also done in a manner of service of *HaShem*-יהו"ה, blessed is He, that is ordered from Above to below. In any event, it is certain that the Above and the below are not equal to one another, that there should be comparison between them to think that they are an equal battle.

Now, the service of *HaShem*-יהו"ה through Torah study itself, can take place in two possible ways. The first is that, because of his adhesion to the body and the animalistic soul, it is possible that a person's Torah study is in a manner of "he is not meritorious."²⁸⁶ The second is that his Torah study is in such a manner that from the first instance, there will not be the existence of a possibility that, "he is not meritorious."

In general, this is likewise the difference between the revealed parts of Torah and the inner parts of Torah.²⁸⁷ For, when it comes to the revealed parts of Torah, the study is

²⁸³ Talmud Bavli, Brachot 26a-b

²⁸⁴ Likkutei Torah Shlach 41c, 42a and elsewhere.

²⁸⁵ Midrash Bereishit Rabba 1:1 & 1:4

²⁸⁶ Talmud Bavli, Yoma 72b – That is, he does not merit to study Torah for the sake of the Name of *HaShem* and to fulfill it, and he thus forgets his studies.

²⁸⁷ See discourse entitled "*Padah B'Shalom*" 5675 (*Hemshech* 5672 Vol. 2, p. 775).

generally regarding physical and material matters. Moreover, even in this itself, the study is regarding matters such as, “Reuven claims such and such, whereas Shimon claims such and such,” wherein the claim of one of them is certainly false. Even so, the Torah nevertheless manifests even in these matters, and refines and clarifies what the final ruling should be.²⁸⁸ Now, since the study is regarding physical and material matters, even including false claims, therefore if the study is not approached with the requisite proper preparations and care, it is quite possible for a person to come to a state of, “he is not meritorious,” God forbid. Then²⁸⁹ “the Torah becomes for him” – (and it should be pointed out that this teaching specifies “for him,” since in relation to Torah itself there is no damage whatsoever – rather, only “for him”) – “the opposite of an elixir of life.”

This is not the case, however, with the inner aspects of the Torah. For, first of all, the involvement of the inner aspects of Torah is not in physical and material matters, but spiritual matters, such as the attainment of the knowledge of the chaining down of the worlds (*Seder HaHishtalshelut*), or matters that relate to and educate a person on the attainment of love and fear of *HaShem*-יהו"ה, blessed is He.

Another primary distinction between them is that when it comes to the revealed aspects of Torah, the primary objective is that he understands it with his intellect. That is, he toils with his intellect until he comes to produce novel

²⁸⁸ Also see Kuntres Etz HaChayim Ch. 11-13.

²⁸⁹ Talmud Bavli, Yoma 72b

insights in Torah according to the root of his soul.²⁹⁰ Thus, because in this mode of study, room is given for his own existence, and beyond that, he is even told that he is obligated to toil with his intellect to the full extent of his capabilities, to the point that he is even obligated to derive novel insights in Torah to the maximum extent that he is capable according to the root of his soul, then it is quite possible that (due to a number of reasons) he can come to perceive himself with ego and an increased sense of independent existence in his own eyes. In other words, not only does the Torah not affect in him that, “may my soul be like dust to all,”²⁹¹ (through which he should then come to the continuation of the verse, “open my heart to Your Torah”), but on the contrary, it affects an increased sense of self and arrogance in him, God forbid!

This is not the case, however, with the concealed parts of Torah, that is, the inner aspects of Torah. For, in the inner aspects of Torah, the primary matter is the words of the Master. This is indicated by the words of our sages, of blessed memory, in which they specified,²⁹² “One may only transmit the secrets of the Torah to one whose heart is worried within him.” This indicates that they transmit something to him that is already prepared, even though it is expected that he also understands and comprehends the matters being transmitted. However, his primary endeavor is not specifically the understanding of the matter, as is the transmission of it, and

²⁹⁰ See Hilchot Talmud Torah of the Alter Rebbe 1:4 & 2:2

²⁹¹ “*Eloh”ai Netzor* Liturgy at the conclusion of the Amidah; Talmud Bavli, Brachot 17a.

²⁹² Talmud Bavli, Chagigah 13a

how much more so is it the case, that his primary service of *HaShem*-יהו"ה, blessed is He, in this, does not necessitate that he come up with novel insights in this. Rather, he only must toil to remove any concealments and hiddenness, removing questions and contradictions etc.

It thus goes without saying that this is the perfect and complete form of study. In other words, when it comes to the study of the inner aspects of the Torah, the primary matter (is not the novelty, nor even his own understanding, but rather) to grasp the matters as they are, and then to draw those matters forth into the, “therefore,”²⁹³ as it relates to tangible action, meaning, to affect one’s thought, speech and action. This accords with the well-known teaching of his honorable holiness, my father-in-law, the Rebbe,²⁹⁴ that the primary matter of the teachings of Chassidut is to affect change in one’s character traits, and that the primary matter of the efforts in the intellectual *sefirot* of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da’at* (*ChaBa”D*), is so that one’s character traits (*Midot*) should be as they should properly be.

This is why our sages, of blessed memory, stated that,²⁹⁵ “One may only transmit the secrets of the Torah to one whose heart is worried within him.” For, when a person is truly aware of the state and standing that he finds himself in, this brings him to a state of constant worry over how he came

²⁹³ See Sefer HaMaamarim 5691 p. 326.

²⁹⁴ Likkutei Dibburim Vol. 1, p. 56a and on.

²⁹⁵ Talmud Bavli, Chagigah 13a

to matters such as these. It is specifically then that are we able to transmit the secrets of the Torah to him.

Thus, since in the study of the inner aspects of the Torah, a person's ego takes up much less space, and it certainly is not demanded of him to enlarge his existence, then it is much more unlikely that this type of study would cause a heightened sense of ego or arrogance in him. This is compounded by the fact that in studying the inner aspects of the Torah, he is entirely engaged in spiritual matters, matters that necessarily bring one to love and fear of *HaShem*-יהו"ה, blessed is He.²⁹⁶ This likewise is the reason that the inner aspects of the Torah are called, "The Tree of Life,"²⁹⁷ since they do not manifest in matters of good and evil.

Thus, when it comes to the study of the inner aspects of Torah, one need not be concerned by all the matters that one must avoid and negate when studying the revealed parts of Torah.

This is why our sages, of blessed memory, expounded upon the words "He redeemed my soul in peace," stating that it refers to being occupied in the study of Torah, since, as explained in numerous discourses,²⁹⁸ what is meant by this is the study of the inner aspects of Torah. This is because when one is occupied in the study of the inner aspects of Torah, he is involved in matters of light, illumination and spiritual

²⁹⁶ Rambam Hilchot Yesodei HaTorah 2:2

²⁹⁷ Zohar III 124b and on (*Ra'aya Mehemna*); Cited and explained in Tanya, Iggeret HaKodesh, Epistle 26.

²⁹⁸ See the end of the discourse entitled "*Padah B'Shalom*" 5675 (*Hemshech* 5672 *ibid.*) and elsewhere.

matters. One need only draw them down from Above to below, so that one's physical matters do not remain below, but rather, they become refined and elevated and ascend. Thus, when one is engaged in Torah study in this manner, he affects and causes there to be this matter of, "redemption through peace." Moreover, he affects this in a way that both matters are present. Namely, there is the matter of "Mikrav Li-לי" in that there is an enemy. However, there is also the matter of peace, in that the redemption is not in a manner of battle, for in the case of battle it is possible for the opposing side to overpower him. Rather, the redemption is in a way of peace, since he gives no existence whatsoever to the opposing side, and on the contrary, he takes the enemy and transforms him into one who assists.

6.

The same is true regarding the matter of serving *HaShem*-יהו"ה, blessed is He, through acts of kindness. For, our sages, of blessed memory, stated,²⁹⁹ "Charity (*Tzedakah*) is given to the poor, whereas acts of kindness (*Gmilut Chassadim*) are for both the poor and the rich." In other words, the matter of charity (*Tzedakah*) is only for the purpose of satisfying a lacking, as it states,³⁰⁰ "If there shall be a destitute person among you... you shall open your hand to him... whatever is lacking to him." We are taught regarding

²⁹⁹ Talmud Bavli, Sukkah 49b

³⁰⁰ Deuteronomy 15:7-8

this verse,³⁰¹ “This includes even a horse upon which to ride, and a servant to run in front of him.” However, all this is only to fulfill, “whatever is lacking to him.” In the terms of the service of *HaShem*-יהו"ה, blessed is He, this means everything that he is lacking in the service of *HaShem*-יהו"ה, blessed is He, at that time and in that place. However, this is not a matter of wealth, since³⁰² “you are commanded to support him, but you are not commanded to make him wealthy.”

The explanation of this is that as known,³⁰³ all matters of the opposing side, arise from the first restraint (*Tzimtzum*) at their very root. Now, the first restraint (*Tzimtzum*) was in a way of removal (*Siluk*) of illumination, after which there was a revelation of light and illumination of the line (*Kav*), which itself is drawn from the original light that was set aside. We thus find that the light of the line (*Kav*) is only the matter of filling the lack of the illumination of light that was withdrawn and caused to be lacking. Thus, it is this light alone that is drawn forth into the empty space (*Makom Panuy*), through which the lack is satisfied. However, all this only applies to the matter of revelations (*Gilyim*) and not to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. (For, when it comes to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, the matter of restraint-*Tzimtzum* is entirely inapplicable.)³⁰⁴ Thus, through an abundant chaining

³⁰¹ Talmud Bavli, Ketuvot 67b

³⁰² Ketuvot ibid.

³⁰³ See Sefer HaMaamarim 5691 p. 318 and on.

³⁰⁴ Torah Ohr, Vayera 14b and elsewhere.

down of things, it is possible for a matter of separation and multiplicity to arise from this, requiring the need for battle etc.

Now, because the ultimate perfection of the intent, is that there should be, “redemption through peace,” it is not adequate for there to only be a matter of charity (*Tzedakah*), which, as said above, is only to satisfy a lacking. Rather, there must be a matter of acts of kindness (*Gemilut Chassadim*). In other words, he gives not only, “whatever is lacking to him,” but rather, gives whatever is requested of him, without considering or asking if this is something that just relates to fulfilling and satisfying a lacking, or whether it is something additional and novel, beyond that measure.

Through this, we may also understand how this applies to the drawing forth of Godliness into the world. That is, through acts of kindness (*Gemilut Chassadim*), there is a drawing forth, not only of the light that was caused to be lacking because of the restraint (*Tzimtzum*), but rather, there is even a drawing forth of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהוה Himself, blessed is He, through which the, “redemption through peace” is completed to its ultimate perfection.

7.

We can add to the explanation of the difference between charity (*Tzedakah*) to the poor, and acts of kindness (*Gemilut Chassadim*), which also includes the wealthy, based on what is explained about prayer. That is, there are two types

of prayer.³⁰⁵ There is the prayer of the poor person, which is the prayer of David, as it states,³⁰⁶ “A prayer of the poor (*Tefillah L’Ani* לעני תפילה), when he swoons, and pours out his supplications before *HaShem*-יהוה.” Then there is the prayer of the wealthy, which is the meaning of the “prayer of Moshe”³⁰⁷ (*Tefillah L’Moshe*-למשה תפילה).³⁰⁸

Now, the prayer of the poor person is a prayer to satisfy his lacking. This is not the case, however, with the prayer of the wealthy person, which is not to satisfy his lacking. For, he is wealthy, and is thus not lacking anything, and if he is lacking some matter, then he is considered to be poor in regard to that particular matter. Similarly, even if we were to say that he is only temporarily lacking in that particular matter, nevertheless, “during the period that he is lacking, he is considered to be poor.”³⁰⁹ Thus, in this regard, his prayer is not the prayer of the wealthy man, since the motivation of his prayer is the fact that at this moment, he is poor in this regard and pleads that his lacking be satisfied.

This is why we find that the Midrash³¹⁰ teaches the following, about the verse,³¹¹ “A prayer of Moshe, the man of God.” They stated, “The Holy One, blessed is He, said to Moshe, ‘What are you asking for?’” (Since Moshe was

³⁰⁵ See *Hemshech* 5672 *ibid.* p. 771 and on; Discourse entitled “*Tfilah L’Moshe*” 5660 (*Sefer HaMaamarim* 5660 p. 49 and on); Discourses entitled “*Vayedaber... Zot Chukat HaTorah*” and “*Tfilah L’Moshe*” 5629;

³⁰⁶ Psalms 102:1

³⁰⁷ Psalms 90:1

³⁰⁸ *Zohar* I 168b

³⁰⁹ *Mishnah Pe’ah* 5:4

³¹⁰ *Midrash Tehillim* and *Yalkut Shimoni* to Psalm 90:1

³¹¹ Psalms 90:1

wealthy, even during the time of his prayer and did not lack anything at all, therefore, the Holy One, blessed is He, asked him what exactly he was praying for.) “Moshe responded, ‘I am not asking for myself. Rather, there is a certain land that is desolate, and it is Yours.³¹² Decree that it should be built!’” Thus, it was in this manner that Moshe pleaded, not on his own behalf, but on behalf of the Jewish people.

This is also the general conduct of all of the holy leaders of the Jewish people. That is, although, in and of themselves, they do not lack anything at all, nevertheless, they are not pleading on their own behalf, but on behalf of the Jewish people. For example, we find regarding our forefather Yaakov, peace be upon him, that in and of himself, he already was prepared for the arrival of Moshiach, as in the explanation of the verse,³¹³ “until I come to my master, to Se’ir.” Instead, Yaakov stated,³¹⁴ “The children are tender and the nursing flock and cattle are upon me; if they will be driven hard for a single day, then all the flocks will die.” In other words, they were not yet ready, because of the young of the flock (the little lambs), meaning, that if they would be rushed into the service of *HaShem*-יהו"ה, blessed is He, that is required to bring about the time that,³¹⁵ “*HaShem*-יהו"ה will be One and His Name

³¹² At this point in the discourse, the Rebbe continued in a voice that was choked with tears.

³¹³ Genesis 33:14 and Rashi there citing Midrash Bereishit Rabba 78:14 “He will go to Se’ir in the days of Moshiach, as it states, (Obadiah 1:21) ‘And saviors shall ascend Mount Zion to judge the mountain of Esav.’”; Also see Torat Chayim VaYishlach 42b and on; Discourse entitled “*VaYeishev Yaakov*” of this year 5712; Also see Likkutei Sichot Vol. 1, p. 69; Vol. 25 p. 363 and 368, and elsewhere.

³¹⁴ Genesis 33:13

³¹⁵ Zachariah 14:9

will be One-*Heheveh HaShem Echad U'Shmo Echad*- יהיה יהוה אחד ושמם אחד,” then, “if they will be driven hard for a single day, then all the flocks will die.” In other words, they will come to a state of expiry, rather than the service of *HaShem*-יהוה, blessed is He, in a manner of “running” (*Ratzo*) and “returning” (*Shov*), which is *HaShem*’s ultimate intent. Thus, because “the children are tender, and the nursing flock and cattle are upon me,” Yaakov himself remained in exile, even though, in and of himself, he did not lack anything at all.

The same is true of Moshe, that in and of himself, he was wealthy and was not lacking anything at all. The Holy One, blessed is He, Himself attests to this by His question, “What are you praying for?” It is in response to this question that Moshe answered, “I am not asking for myself. Rather, there is a certain land that is desolate.” This refers to the world of chaos-*Tohu*, as our sages, of blessed memory, stated,³¹⁶ “The Holy One, blessed is He, constructed worlds and destroyed them etc.” Moshe then continued, stating, “and it is Yours,” like the teaching of our sages,³¹⁷ of blessed

³¹⁶ Midrash Kohelet Rabba 3:11

³¹⁷ Sukkah 52b – Rav Chana bar Acha said that the Sages in the school of Rav say: There are four creations that the Holy One, blessed is He, regrets that He created. These are them: Exile, Chaldeans, Ishmaelites, and the evil inclination. Exile, as it is written (Isaiah 52:5), “Now therefore, why I am here? – the word of *HaShem*-יהוה – seeing that My people is taken for naught.” Chaldeans, as it is written (Isaiah 23:13), “Behold, this is the land of the Chaldeans, this is the people that was not.” Ishmaelites, as it is written (Job 12:6), “The tents of robbers are tranquil, and they that provoke God are secure, in whatever God brings with His hand.” The evil inclination as it is written (Micah 4:6) “On that day – the word of *HaShem*-יהוה – I will assemble the lame one and gather in the one driven away, and her that I corrupted.” (In other words, this is a reference to the evil inclination, indicating that the final completion of the refinement of the evil inclination is in the hands of the Holy One, blessed is He. This is as cited in the continuation of the

memory, regarding the verse,³¹⁸ “On that day – the word of *HaShem*-יהוה – I will assemble the lame one and gather in the one driven away, and her that I corrupted.” For this reason, Moshe demanded of the Holy One blessed is He, “Decree that it should be built,” specifying that this be a decree. That is, even though this is something that is impossible according to the intellect, he nevertheless demanded that the Holy One, blessed is He, bring it about by way of Supernal edict, and he therefore stated, “Decree that it should be built!”

Now, when demanding of the Holy One, blessed is He, to do something in a way of a decree, even if it isn't according to intellect, reason, and knowledge, the vessel and arousal from below required to draw this forth, must also be in a manner that is not according to reason and knowledge. In other words, even though he is wealthy, and in and of himself, is already perfected in all matters, even so, he places himself in danger and sets himself entirely aside, and demands by way of asking for a freely given gift. And what is his request? That the, “the children are tender, and the nursing flock and cattle are upon me,” and, “there is a certain land that is desolate etc.,” and therefore, “Decree that it should be built!”

This then, explains why our sages, of blessed memory, specified the matter of, “redemption through peace.” That is, they specified that one must specifically engage in acts of kindness (*Gemilut Chassadim*), rather than only charity

Talmud from the verse (Ezekiel 32:26), “And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.”)

³¹⁸ Micah 4:6

(*Tzedakah*). In other words, the service of *HaShem*-יהו"ה, blessed is He, that is necessary is not just one that applies to the poor, but rather, is a service of *HaShem*-יהו"ה, blessed is He, that applies both to the poor and the wealthy.

The explanation is that just as the service that is demanded of the wealthy, is that although they do not lack anything, they nevertheless must set themselves aside entirely for their fellow, so likewise, even the poor are capable of attaining the manner of service of *HaShem*-יהו"ה, blessed is He, that is not just supplication for the satisfaction of his own lacking. (This is true even as he is fully aware of his own impoverished state and that he is lacking in many matters.) Rather, their supplication too should be for, “the desolate land, which is Yours,” – and therefore – “decree that it should be built!”

Now, this matter is actualized through the prayer of Moshe, which is the prayer of the wealthy. For it is through this prayer of Moshe that the pipes and pathways have been opened, so that even the impoverished can serve *HaShem*-יהו"ה, blessed is He, in this manner. Thus, it is through this that we may also understand why the Talmud specifies that “acts of kindness (*Gemilut Chassadim*) are both for the poor and the rich.” Seemingly, they should have said, “charity is for the poor and acts of kindness are for the rich.” Why then did they specify that, “acts of kindness (*Gemilut Chassadim*) are both for the poor and the rich,” thus equating them? However, the explanation is that even the poor must engage in the service of *HaShem*-יהו"ה, blessed is He, in the manner of

“the prayer of the wealthy.” In other words, even though he is well aware of his own deficiencies and lacking, he pays no heed to this and does not plead on his own behalf, but rather, his supplication and request is on behalf of, “Your land, which is desolate.”

8.

The same is true regarding the manner of service of *HaShem*-יהו"ה, blessed is He, of praying with the congregation (which is the third matter mentioned by our sages, of blessed memory, in the aforementioned teaching). The explanation of this in the teachings of Chassidus³¹⁹ on the teaching of our sages,³²⁰ of blessed memory, as cited in Tanya is,³²¹ “One should never exclude himself from the congregation.” This is because of the superiority and advantage of the congregation, and similarly, is also the superiority and advantage of prayer with the congregation. This is like the teaching of our sages, of blessed memory,³²² “Although the sentence is already sealed, it can still be torn up, as it states,³²³ ‘For who is the great nation that has gods so close to them, as *HaShem*-יהו"ה our God is, whenever we call to Him.’ However, is it not written,³²⁴ ‘Seek *HaShem*-יהו"ה while He may be found, call

³¹⁹ See Sefer HaMaamarim 5698 p. 202

³²⁰ Talmud Bavli, Brachot 49b

³²¹ Tanya, Ch. 41 (p. 57b)

³²² Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b & 105a

³²³ Deuteronomy 4:7

³²⁴ Isaiah 55:6

upon Him when He is near'?"³²⁵ To this the Talmud answers, "The latter verse is referring to an individual, whereas the former verse is referring to the congregation. When is the time that the individual is heard? During the ten days between Rosh HaShanah and Yom Kippur." We thus find that the effect of praying with the congregation throughout the year is comparable to the prayer of the individual during the ten days of repentance.

Now, as known, during the ten days of repentance there is a matter of the Luminary coming close to the sparks.³²⁶ In other words, this is not in a manner that the spark comes close to the Luminary, but rather, the Luminary is drawn forth and comes close to the spark. The explanation is that when there is a closeness because of the spark itself, then there is differentiation between the sparks. This is not the case however, when the closeness is because of the Luminary. What is specified here is that we are referring to the Luminary Himself, blessed is He, and not just the aspect of revelations of illumination. Therefore, in the Luminary Himself, blessed is He, any matter of limitation whatsoever is not applicable, that He should be drawn forth only to one level rather than to another level. For, in relation to the Luminary, there are no changes, and He is drawn forth and present in every place. Thus, when the Luminary Himself comes close to the spark, there is a refinement of even those sparks in whom the

³²⁵ Indicating that there are times when He is not near and does not answer.

³²⁶ Derech Chayim of the Mittler Rebbe p. 21b, 24d and on, 91a and elsewhere, translated under the title The Path of Life.

concealment and hiddenness is so great, to the extent that their light has become darkened. This is because, in relation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, it states,³²⁷ “Even darkness does not obscure from You, and night shines like the day, darkness and light are the same.”³²⁸

Through the above we may also understand how this relates to the matter of, “redemption through peace.” That is, when there is only an aspect of revelations of illumination (*Gilyim*), then the opposing side has some measure of comparison. This is like two opposing sides, wherein although one may be strong and the other is weak, it nevertheless is still applicable that there be a battle between them. Thus, even when he overcomes and is victorious in the battle, it nevertheless is still possible that with the passage of time, the opposing side returns and reawakens.

However, when the Luminary Himself comes close, blessed is He, in relation to the Luminary Himself there is no room for the existence of opposition whatsoever, and even the enemy is transformed into a friend. Thus, it is unnecessary to be concerned with what will be with the passage of time, since in this, all that there is, is the existence of good alone. We thus find that it is because of the closeness of the Luminary, blessed is He, that the matter of, “redemption through peace,” is accomplished to its ultimate completion and perfection.

³²⁷ Psalms 139:12

³²⁸ Also see at length in the Opening Gateway (Petach HaSha'ar) of Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

Based on the above, (it is possible to say) that we can explain the relationship between, “redemption through peace,” and the redemption of the 19th day of Kislev. As per the words of the Alter Rebbe,³²⁹ “When I was reading the book of Psalms and got to the verse, ‘He redeemed my soul in peace,’ I went out in peace etc.” It is well known, that his honorable holiness, my father-in-law the Rebbe, explained (in various talks)³³⁰ that the imprisonment was brought about due to the Supernal prosecution against the conduct of the Alter Rebbe, in that he revealed the inner aspects of Torah in a public and open way. Nevertheless, even then, the Alter Rebbe was told³³¹ that since he had already begun to do so, he should continue in this manner. On the contrary, he should increase in speaking Chassidut with even greater strength. Thus, when there subsequently was a victory below, this was because there was a victory Above. This is to say that a Supernal ruling was issued, that from this point and on, the revelation of the inner aspects of the Torah should be in a way of openly publicizing these teachings to the masses.

Thus, when they informed the Alter Rebbe regarding the victory – and certainly, he was primarily concerned with

³²⁹ Igrot Kodesh of the Alter Rebbe, Vol. 1, p. 98, cited in HaYom Yom for the 19th of Kislev.

³³⁰ Sefer HaSichot 5703 p. 59 and elsewhere.

³³¹ Beit Rebbe Vol. 1, Ch. 16 in the note (31a); Cited and further explained in Likkutei Sichot, Vol. 30, p. 170 and on.

the spiritual victory (as in the words of his honorable holiness, my father-in-law, the Rebbe) – this was at the moment that he was reciting the verse, “He redeemed my soul in peace.” For, this verse clarifies the ultimate perfection of the service of *HaShem*-יהו"ה, blessed is He, that is accomplished through the inner aspects of Torah, that are revealed in the teachings of Chassidut. That is, there must be the aspect of, “*Mikrav Li*, מקרב לי” meaning that the Godly soul must be brought close-*Kiruv*-קירוב to the body and animalistic soul.

(Even in this itself, there is a novelty in the teachings of Chassidut, as is explained by his honorable holiness, my father-in-law, the Rebbe. That is, even the loftiest of matters must become manifest in letters such as these, to the extent that even human intellect understands that these matters apply to each and every Jew, and that all Jews are capable of attaining them and actualizing them in their service of *HaShem*-יהו"ה, blessed is He.)

Nonetheless, the redemption is not in a way of battle, but in a way of peace. Moreover, in this itself, it will not just be like how it was in the days of King Shlomo, wherein there was a gathering of the sparks that already had some relation to the light of holiness. Rather, there will even be a refinement of those sparks whose illumination has become completely darkened. This then, is what is meant by the conclusion of the verse, “because there were many-*Rabim*-רבים with me.” That is, this refers to the sparks that have fallen into the domain of the many (*Reshut HaRabim*-רשות הרבים), meaning that not only have they fallen into a place in which there is holiness,

but also the external forces of the opposing side, but rather, the entire matter of the domain of the many (*Reshut HaRabim*-רשות הרבים)³³² is that it stands in opposition to holiness. Nevertheless, we affect that, even there, “they are with me,” meaning that not only do they not stand in opposition to him, but on the contrary, they become unified with him. This is like the words of the Jerusalem Talmud which states that “even the followers of Avshalom prayed for David’s victory,” and as mentioned before, David is the King Moshiach.

Thus, through the victory that was revealed Above at the moment that the Alter Rebbe recited the verse, “He redeemed my soul in peace,” there was a drawing forth in all three of these matters of service of *HaShem*-יהו"ה, blessed is He. Namely, in the three areas of Torah study, acts of kindness, and prayer with the congregation, which correspond to the three levels of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*). For, Torah study is primarily in speech, as our sages, of blessed memory, stated regarding the verse,³³³ “to those who find them-*L'Motzeihem*-למצאיהם,” that it may be read,³³⁴ “to those who express them-*L'Motzi'eihem*-למוציאיהם with their mouth.” Acts of kindness (*Gemilut Chassadim*) refers to action (*Ma'aseh*), since all the commandments-*mitzvot* are called by the name, “charity-*Tzedakah*,”³³⁵ and

³³² This subject will be explained at greater length in a later discourse of this year, 5712, entitled, “*Chamishah Kinyanim* – The Holy One, blessed is He, acquired five possessions as His own in His world,” (Discourse 16).

³³³ Proverbs 4:22

³³⁴ Talmud Bavli, Eruvin 54a

³³⁵ See Torah Ohr Mikeitz 38c, 42c and elsewhere.

“charity-*Tzedakah*” is simply called, “the commandment.”³³⁶ Praying with the congregation is the matter of thought (*Machshavah*), as our sages, of blessed memory, stated,³³⁷ “Which is the service of *HaShem*-יהו"ה that is performed in the heart? This is prayer.” Therefore, we must take it upon ourselves that from this moment on, we should serve *HaShem*-יהו"ה, blessed is He, in the manner of, “*Mikrav Li*-מִקְרַב לִי” even in all of these matters, and in a way of, “redemption in peace.” This begins with the study of Torah, and specifically the study of the inner aspects of Torah (within which we need not be concerned as to whether one is in a state of, “being meritorious,” or, “not being meritorious,” as explained before at length). In the same manner, all this applies to acts of kindness and praying with the congregation, that our involvement in them should be in a manner that transcends reason and intellect, and in a way that is without measure or limitation. For, it is through this that we truly actualize the matter of, “He redeemed my soul in peace,” and in a way of, “I have gone out in peace,” with *HaShem*’s attribute of “Peace-*Shalom*-שְׁלוֹמִים.”

³³⁶ See Tanya, Ch. 37, where it is explained that it is called such, because charity is the core of all *mitzvot* of action, and surpasses them all.

³³⁷ Talmud Bavli, Taanit 2a

Discourse 6

“*VaYeishev Yaakov - Yaakov settled...*”

Delivered on the 23rd of Kislev,
Shabbat Mevarchim Teivet, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,³³⁸ “And Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” Now, the simple explanation of the verse is that Yaakov established his dwelling place in the land where his father Yitzchak sojourned. However, we need to understand this.³³⁹ It was stated before that,³⁴⁰ “Yaakov came to Yitzchak his father, in Mamre of Kiryat-Arba, which is Chevron, where Avraham and Yitzchak resided.” The subsequent verse continues,³⁴¹ “And Yitzchak expired and died etc.,” which took place several years after Yaakov came to him.³⁴² It thus is understood that Yaakov’s coming to his father Yitzchak was not merely a temporary visit, but that he came to settle down

³³⁸ Genesis 37:1

³³⁹ See Abarvanel to Gen. 37:1; Ohr HaTorah *VaYeishev* Vol. 1, p. 266a; Discourse entitled “*VaYeishev Yaakov*” 5631 & 5656 (Sefer HaMaamarim 5631 Vol. 1, p. 97; 5656 p. 308) & 5675 (*Hemshech* 5672 Vol. 2, p. 776) and elsewhere.

³⁴⁰ Genesis 35:27

³⁴¹ Genesis 35:29

³⁴² See Rashi to Genesis 35:29

permanently. This being the case, by telling us that, “Yaakov settled in the land of his father’s sojournings,” what novelty is the Torah introducing here that we did not already know?

Now, it states in the Midrash³⁴³ (and is also cited in Rashi’s commentary),³⁴⁴ “Yaakov sought to dwell in tranquility... the Holy One, blessed is He, said, ‘Is not what is prepared for the righteous in the coming world sufficient for them, that they also seek to dwell in tranquility in this world?’” This is how they explain the novelty introduced by the verse, “And Yaakov settled-*VaYeishev Yaakov*-וישב יעקב,” namely, that the meaning is “settling in tranquility.”

Nevertheless, we still must understand why the Holy One, blessed is He, said, “Is not what is prepared for the righteous in the coming world sufficient for them, that they also seek to dwell in tranquility in this world?” For, since Yaakov sought to dwell in tranquility, certainly, he knew that he merited to dwell in tranquility. This is further demonstrated by the fact that although *HaShem*-יהו"ה, blessed is He, promised Yaakov,³⁴⁵ “Behold I am with you and I will guard you wherever you go,” it nevertheless states that³⁴⁶ “Yaakov became very afraid,” about which our sages, of blessed memory, explained,³⁴⁷ “Yaakov was worried that transgression might cause *HaShem*’s protection to be removed from him.” This being the case, it is certain that when he did

³⁴³ Midrash Bereishit Rabba 84:3

³⁴⁴ Genesis 37:2

³⁴⁵ Genesis 28:15

³⁴⁶ Genesis 32:8 – When Esav was coming to greet him.

³⁴⁷ Talmud Bavli, Brachot 4a; Rashi to Genesis 32:11

indeed seek to dwell in tranquility, he certainly knew that he had attained such a level in which it was appropriate for him to dwell in tranquility.

This is also understood by what our sages, of blessed memory, stated,³⁴⁸ “There were three people to whom the Holy One, blessed is He, gave a taste of the coming world while yet in this world. They are Avraham, Yitzchak, and Yaakov.” Thus, it certainly was appropriate that Yaakov, “the choicest of the forefathers,”³⁴⁹ should dwell in tranquility. Therefore, it is not understood why the Holy One, blessed is He, stated, “Is not what is prepared for the righteous in the coming world sufficient for them, that they also seek to dwell in tranquility in this world?”

2.

Now, to understand this, we first must preface with an explanation of the particulars of the matter of Chanukah. For, it states in the Talmud,³⁵⁰ “The *mitzvah* of kindling the Chanukah candles is from sunset... it is a *mitzvah* to place the Chanukah lamp at the entrance to one’s house, on the outside...on which side should it be placed...? On the left side, so that the *Mezuzah* will be on the right and the Chanukah lamp will be on the left.”

³⁴⁸ Talmud Bavli, Bava Batra 16b; Also see *Hemshech* 5672 *ibid.* p. 784.

³⁴⁹ Shaar HaPsukim, Toldot 27:25; Midrash Bereishit Rabba 76; Zohar I 119b & 147b.

³⁵⁰ Talmud Bavli, Shabbat 21b and on.

Now, there are three *mitzvot* that involve lights. There is the *mitzvah* of lighting the candelabrum (*Menorah*) that was in the Holy Temple. There is the *mitzvah* to light the Shabbat candles, and there is the *mitzvah* to light the Chanukah lamp. However, the Chanukah lamp differs from the lamps of the candelabrum (*Menorah*) in the Holy Temple, and from the Shabbat candles.³⁵¹ That is, the commandment to kindle the lights of the candelabrum (*Menorah*) in the Holy Temple was at the midpoint, between *Minchah Ketanah* and sunset (*Plag HaMinchah*), which is a period of time that precedes sunset.³⁵² Similarly, one must light the Shabbat candles before sunset. However, the Chanukah lights are different, in that the *mitzvah* is to light them after the sun sets.

Additionally, regarding the candelabrum (*Menorah*) in the Holy Temple, the place of the candelabrum was specifically inside the Holy Temple, and in this itself, it was within the inner sanctuary-*Heichal*, where only the priests (*Kohanim*) were permitted to enter (rather than in the courtyard-*Azarah*). Moreover, even the priests themselves were forbidden to enter there for purposes other than to perform their service of *HaShem*-יהו"ה, blessed is He, (and were warned against unwarranted entry for no purpose).³⁵³ The same is true of the Shabbat lights, which are to be lit

³⁵¹ See discourse entitled “*Mitzvatah Mishetishka HaChamah*” in Ohr HaTorah Chanukah (*Bereishit* Vol. 5) p. 940b; Sefer HaMaamarim 5678 p. 112; Discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah*” and “*Mitzvatah Mishetishka HaChamah*” 5738 (*Torat Menachem Sefer HaMaamarim Kislev* p. 162 & p. 169).

³⁵² One and one-quarter variable hours (*Sha'ot Zmaniyot*) before sunset.

³⁵³ Mishneh Torah, Hilchot Biyat HaMikdash 2:2

indoors, since the primary matter of these lights is to bring peace to the home, and it therefore is necessary to light them in the dining room.³⁵⁴ This is not the case, however, in regard to the Chanukah lights, in which, “it is a *mitzvah* to place the Chanukah lamp at the entrance to one’s house, on the outside,” specifically.

Another difference³⁵⁵ is that the lights in the Holy Temple were placed on the right, as it states,³⁵⁶ “The table (*Shulchan*) stood in the north (left) and the candelabrum (*Menorah*) in the south (right).” This is similarly the case with the Shabbat lights, about which it states in Kabbalah (in *Sefer Mishnat Chassidim*)³⁵⁷ that they should be placed on the right. This is not the case, however, with the lights of Chanukah, which must specifically be placed on the left.

Now, the main point in this matter, is that the particular details of the laws of the *mitzvah* of the lights of Chanukah, relate to the general matter and reason that the sages established the *mitzvah* of the lights of Chanukah, as stated in the Talmud. Namely, it states,³⁵⁸ “What is Chanukah...? When the Greeks entered into the Sanctuary, they defiled all the oils that were in the Sanctuary... When the Hasmonean monarchy overcame them and emerged victorious

³⁵⁴ Shulchan Aruch and Shulchan Aruch Admor HaZaken, Orach Chayim 263.

³⁵⁵ See discourse entitled “*Ner Chanukah Mitzvatah*” 5675 (*Hemshech* 5672 Vol. 2, p. 784 and on).

³⁵⁶ Exodus 26:35 and Rashi there; Talmud Bavli, Yoma 33b; Mishneh Torah, Hilchot Beit HaBechirah 1:7

³⁵⁷ Mesechet Leil Shabbat 3:8; Siddur HaArizal, Seder HaShulchan

³⁵⁸ Talmud Bavli, Shabbat 21b and on

over them...”³⁵⁹ That is, they were victorious over the Greeks, who desired³⁶⁰ “to make them forget Your Torah and to make them forsake the laws that are Your will,” as will be explained.

3.

The explanation of this, in accordance with what is explained in various places,³⁶¹ is that the decree of the Greeks was not against Torah study in general. Rather, their intention was specifically as we recite, “to make them forget **Your** Torah.” In other words, their desire was specifically to cause the Jewish people to forget that Torah is the **Torah of HaShem-יהו"ה**, blessed is He. Regarding Torah, it is written,³⁶² “For it is your wisdom and understanding in the eyes of the nations.” In other words, even human intellect understands that the wisdom of Torah is an extremely deep wisdom etc. Therefore, even the Greeks were in agreement to this, and because of its elevated wisdom and intellect, they allowed the study of Torah, but only as the study of human wisdom and intellect, just like any other human wisdom. Their decree was solely, “to make them forget **Your** Torah,”

³⁵⁹ “...they searched and found only one cruse of oil that was placed with the seal of the High Priest... There was sufficient oil to light for one day, but a miracle occurred and they lit from it eight days...”

³⁶⁰ Liturgy of the “*Al HaNisim*” recited on Chanukah

³⁶¹ See Sefer HaMaamarim 5689 p. 161 and on; 5692 p. 185 and on; 5698 p. 173 and on; 5701 p. 59 and on; HaYom Yom, 2 Tevet, the 7th day of Chanukah.

³⁶² Deuteronomy 4:6

meaning, specifically to cause them to forget that Torah is the **Torah of HaShem-יהו"ה**, blessed is He.

The same applies to the performance of the commandments-*mitzvot*. They specifically desired, “to make them forsake the laws that are **Your will**.” For, as known,³⁶³ there are three categories of *mitzvot*: Testimonies-*Eidot*-עדות, Decrees-*Chukim*-חוקים and Ordinances-*Mishpatim*-משפטים. Ordinances-*Mishpatim*-משפטים and Testimonies-*Eidot*-עדות refer to commandments-*mitzvot* that have room for intellectual understanding. This is certainly the case with Ordinances-*Mishpatim*-משפטים, which are commandments-*mitzvot* that are necessary even according to human intellect. Moreover, even Testimonies-*Eidot*-עדות have room to be understood according to the intellect. For example, this includes the various commandments-*mitzvot* that are a remembrance to the Exodus from Egypt. The same is true of Shabbat, which is a remembrance of the Act of Creation (*Ma'aseh Bereishit*),³⁶⁴ as it states,³⁶⁵ “For in six days *HaShem-יהו"ה* made the heavens and the earth, the sea and all that is in them, and He rested on the seventh day.”

This is not the case however with *mitzvot* that are in the category of Decrees-*Chukim*-חוקים, which cannot at all be understood through the intellect. It is about these commandments that our sages, of blessed memory, stated that

³⁶³ See Sefer HaMaamarim 5692, 5698, 5701 cited earlier, and elsewhere.

³⁶⁴ Moreh HaNevuchim Vol. 2 Ch. 31; Ramban to Deuteronomy 5:15, and elsewhere.

³⁶⁵ Exodus 20:11, 31:17

they are solely because,³⁶⁶ “I have decreed a decree (*Chukah Chakakti*-חוקה חקקתי), and issued an edict.” It was specifically in regard to these commandments that the Greeks desired, “to make them forsake the **decrees that are Your will-*Chukei Retzonecha***-חוקי רצונך.” In other words, the decree of the Greeks did not extend to the commandments that were in the category of Ordinances-*Mishpatim*-משפטים and Testimonies-*Eidot*-עדות, since these commandments have room to be understood according to human intellect. Thus, they agreed to the fulfillment of these commandments. Rather, their decree was solely in regard to *mitzvot* in the category of Decrees-*Chukim*-חוקים, as stated, they desired “to make them forsake the **decrees that are Your will-*Chukei Retzonecha***-חוקי רצונך.”

Additionally,³⁶⁷ even in regard to the other commandments-*mitzvot*, they agreed that they may be fulfilled only as a matter of human reason and intellect, but not because they are the will of *HaShem*-יהו"ה, blessed is He, as in the teaching,³⁶⁸ “It gives me spiritual satisfaction that I spoke and My will was fulfilled.”

However, the ultimate and primary intention of the Greeks was to cause the Jewish people to utterly nullify the general matter of Torah study and the fulfillment of the commandments-*mitzvot* altogether.³⁶⁹ In other words, through causing them to first nullify the study of Torah as the Torah of

³⁶⁶ Midrash Tanchuma 3:8; Midrash Bamidbar Rabba 19:1

³⁶⁷ See Likkutei Sichot Vol. 3, p. 815.

³⁶⁸ Torat Cohanim and Rashi to Leviticus 1:9 and elsewhere.

³⁶⁹ See Torat Menachem, Sefer HaMaamarim Kislev p. 164 note 31.

HaShem-יהו"ה, blessed is He, as well desisting from performing, "the decrees that are Your will-*Chukei Retzonecha* רצונך-הוקי," their ultimate goal was to nullify all of Torah and *mitzvot* in general. This is understood from the explanation of his honorable holiness, my father-in-law the Rebbe,³⁷⁰ regarding the teaching of our sages, of blessed memory,³⁷¹ "Today [the evil inclination] tells him to do this and tomorrow it tells him to do that, until eventually it tells him to worship idolatry and he goes and worships idolatry." That is, when a person is serving the Holy One, blessed is He, studying Torah and fulfilling the commandments-*mitzvot*, the evil inclination comes to him and tells him, "Do this." That is, he agrees that a Jew should fulfill the commandments-*mitzvot*, but only because they make intellectual sense, not because they are the will of *HaShem*-יהו"ה, blessed is He. He even agrees to the study of Torah, but only because of the intellect that is in it. Thus the evil inclination tells him that he too (the evil inclination) wants to study with him ("I want to learn together with you"). However, it is through this, that in the end, he comes to nullify his study of Torah and fulfillment of the commandments-*mitzvot* entirely.

4.

The explanation of the matter may be understood through the teaching of our sages, of blessed memory, on the

³⁷⁰ Sefer HaMaamarim 5689 *ibid.* p. 172 and on; 5698 p. 175.

³⁷¹ Talmud Bavli, Shabbat 105b

verse,³⁷² “The companion of harlots will lose a fortune.” They stated,³⁷³ “Anyone who says: ‘This teaching is pleasant, but this teaching is not pleasant,’³⁷⁴ loses the fortune of Torah.” In other words, in the end he even loses the teaching about which he stated, “This teaching is pleasant.”

However, at first glance this is not understood. For, since he said, “This teaching is pleasant,” and he indeed derives vitality from his understanding of it, why does he lose it? Moreover, this is also not understood because of the statement of our sages that,³⁷⁵ “A person should always learn Torah in a place that his heart desires – and if he studies a different Tractate, that his heart does not desire, it will not be sustained in him, since his heart follows his desire.” This being the case, why should he lose the teaching that he finds pleasant and that his heart desires?

However, the explanation is that the wisdom of Torah differs from all other wisdoms. This is because, in and of itself, Torah is beyond grasp, and it is entirely inapplicable for it be grasped by the intellect. The only reason it is possible for grasp of Torah is because the Holy One, blessed is He, desires that through it, the Jewish people will become bonded to Him. That is, the Jewish people bind themselves to Torah and Torah is bound to the Holy One, blessed is He.³⁷⁶ Moreover, He desired that not only the Godly soul of the Jew should be

³⁷² Proverbs 29:3

³⁷³ Talmud Bavli, Eruvin 64a

³⁷⁴ That is, the words “this is pleasant-*Zo Na'ah*-זו נאה” is hinted at in the word for “harlot-*Zonah*-זונה.”

³⁷⁵ Talmud Bavli, Avoda Zarah 19a and Rashi there.

³⁷⁶ Zohar III 73a

included in this bond, but also the animal soul of the Jew and his physical and material body should be included. Thus, the Torah descended from level to level until it manifested within intellect and comprehension.³⁷⁷ For, through his grasp of Torah, the person who studies it becomes unified with *HaShem*-יהו"ה, blessed is He, in a "most wondrous unity, a unity that is completely unparalleled."³⁷⁸

It therefore is understood that if a person's study of Torah is not to bond himself to the Holy One, blessed is He, but only because of the intellect of Torah, it becomes impossible for him to truly grasp Torah at all, since Torah itself is entirely unrelated to grasp and comprehension, as mentioned above. It is because of this that, "Anyone who says: 'This teaching is pleasant, but this teaching is not pleasant,'" even loses the teaching that he finds pleasant. This is because he studies it only because he finds this teaching to be pleasant, due to the intellect in it.

This then, was the intention of the Greeks, who desired "to make them forget **Your** Torah," meaning that their goal was to cause it to be forgotten that the Torah is the **Torah of HaShem**-יהו"ה, blessed is He. For, they knew that, through this, the entire matter of Torah study, generally, would be forgotten. In the same vein, the Greeks desired, "to make them forsake the **decrees that are Your will**-*Chukei Retzonecha*-חוקי רצונך." In other words, their purpose was, "to

³⁷⁷ See Tanya Ch. 4

³⁷⁸ See Tanya Ch. 5

make them forget **Your** Torah,” through which they would ultimately altogether stop studying Torah in general.

The explanation of this is known, that our awakening below (*It'aruta D'leTata*) causes an awakening Above (*It'aruta D'Le'Eiyla*). The same principle applies regarding drawing forth Torah into human intellect. That is, although Torah itself transcends grasp and comprehension, nevertheless, it descended to manifest within human intellect, to the point that it is possible to grasp it and become unified with it in a, “most wondrous unity, a unity that is completely unparalleled.”³⁷⁹ The awakening from below (*It'aruta D'leTata*) that causes this, is through the fulfillment of the commandments-*mitzvot* (“the decrees that are **Your** will-*Chukei Retzonecha*-חוקי רצונך”). This is because, through the fulfillment of the commandments-*mitzvot*, we affect a change of being in physical objects through which the *mitzvot* are performed, so that they become Godly. The awakening below (*It'aruta D'leTata*) causes an awakening Above (*It'aruta D'Le'Eiyla*), in that, “a spirit awakens a spirit and draws forth a spirit,”³⁸⁰ through which we cause that the Torah, which totally transcends grasp and comprehension, is drawn forth into the intellect and into grasp and comprehension.

Thus, it is for this reason that the Greeks desired, “to make them forsake the **decrees that are Your will-*Chukei Retzonecha***-חוקי רצונך.” That is, their ultimate intention was to nullify the fulfillment of the commandments-*mitzvot*

³⁷⁹ See Tanya Ch. 5

³⁸⁰ Zohar II 162b

altogether, and by not fulfilling the commandments-*mitzvot*, there no longer would be the awakening from below (*It'aruta D'leTata*) that is required to draw forth the Torah from Above. This is what is meant by their desire, "to make them forget **Your** Torah," through which they would ultimately nullify the general matter of Torah study altogether.

5.

However, the Jewish people stood up against this wicked decree of the Greeks, and battled against them with self-sacrifice (*Mesirat Nefesh*), which transcends reason and intellect. That is, not only does self-sacrifice transcend human reason and intellect, but it even transcends reason and intellect of the side of holiness. For, according to the strict letter of the law, there is room for debate as to whether the decrees of the Greeks are amongst those matters that we are commanded to die rather than transgress, or whether it is better to transgress them, rather than to be killed.³⁸¹ For, the decrees of the Greeks prohibited the fulfillment of circumcision (*Milah*), Shabbat and family purity (*Taharat HaMishpachah*).³⁸² (That is, the Greeks decreed that all virgins that are to be wed, must first have relations with the high official.)³⁸³

³⁸¹ See Likkutei Sichot Vol. 35, p. 173; Torat Menachem Vol. 4, p. 233 and on.

³⁸² See Megilat Antiochus; Mishneh Torah, Hilchot Chanukah 3:1; Rashi and Ra"n to Talmud Bavli, Shabbat 23a and elsewhere.

³⁸³ See Rashi to Shabbat 23a *ibid*.

Now, regarding the commandments of circumcision (*Milah*) and Shabbat, one is obligated to transgress them, rather than to be killed.³⁸⁴ Similarly, even regarding the decree that virgins must first have relations with the high official before being wed, although it is true in matters of forbidden sexual relations (*Arayot*) the obligation to be killed rather than to transgress,³⁸⁵ there nevertheless is room to say that this was a similar to, “Esther, who was like the ground of the earth.”³⁸⁶ Moreover, although during a time in which there is a decree, the intent of which is to nullify the faith of the Jewish people, there indeed is an obligation to give up one’s life rather than to transgress **any** of the commandments,³⁸⁷ this only applies when one is forced to actively transgress it.³⁸⁸ Thus, at first glance, it does not seem that there is room to argue that there is any obligation to rise up in battle against the wicked kingdom that enacts such decrees.³⁸⁹

It therefore is understood from all of the above, that the self-sacrifice (*Mesirat Nefesh*) of the Jewish people in standing up against the decrees of the Greeks, was a self-

³⁸⁴ Mishneh Torah, Hilchot Yesodei HaTorah 5:2

³⁸⁵ Mishneh Torah, Hilchot Yesodei HaTorah 5:2

³⁸⁶ Talmud Bavli, Sanhedrin 74b and Rashi & Tosefot there; Ketuvot 3b and elsewhere – That is, there is room to say that the obligation to give up one’s life rather than to engage in forbidden sexual intercourse, only applies to men, who must actively transgresses the prohibition, since an erection is only possible if one is willing and interested. On the other hand, women, such as Esther, who passively submit to a rape without interest, are not necessarily required to give up their lives in order not to sin.

³⁸⁷ Mishneh Torah, Hilchot Yesodei HaTorah 5:3

³⁸⁸ Which, as explained in the footnote above, does not necessarily apply to women.

³⁸⁹ See Likkutei Sichot, Vol. 35, p. 173 *ibid*.

sacrifice (*Mesirat Nefesh*) that even transcended holy reason and intellect.

There is yet an additional superiority to the self-sacrifice of the Jewish people in standing up against the decrees of the Greeks. For, the decrees of the Greeks were enacted in a way of shrewdness and wisdom. That is, they began by only enacting decrees prohibiting specific commandments. However, their intention was to uproot the very foundations of faith in *HaShem*-יהו"ה, blessed is He, and to nullify and cause the Jewish people to stop studying Torah and fulfilling the *mitzvot* entirely (as explained before). Thus, because their decree was enacted in a way of shrewdness, the self-sacrifice (*Mesirat Nefesh*) required to combat it was much greater.

This is similar to the explanation³⁹⁰ given for the difference between the sin offering (*Chatat*) and the guilt offering (*Asham Taluy*). That is, when it comes to the sin offering (*Chatat*) which is for a definite transgression, one brings an offering worth only one-sixth (*Danka*) of a dinar, whereas for the guilt offering (*Asham*) which is for possible transgressions, one brings double that.³⁹¹ The reason is because in regard to a sin offering (*Chatat*), which is brought for known transgressions, one's heart is troubled within him, and he is remorseful with all his heart. However, such is not the case, regarding guilt offerings (*Asham Taluy*) which is

³⁹⁰ See Rabbeinu Yona commentary to Tractate Brachot 1,2:4; Cited in Shulchan Aruch (and Shulchan Aruch of the Alter Rebbe), Orach Chayim 603.

³⁹¹ Talmud Bavli, Zevachim 48a

brought for possible transgressions that are uncertain. For, in the case of uncertain transgressions, since he is doubtful as to whether or not he even sinned, he blesses himself in his heart, saying that he possibly did not sin altogether. Therefore, he is not truly remorseful over it. This is why guilt offerings (*Asham Taluy*) for possible sins need to be more expensive than the sin offerings (*Chatat*) for definite sins.

The same principle can be applied to the matter of their self-sacrifice (*Mesirat Nefesh*) against the decrees of the Greeks. That is, since their decrees were enacted in a way of shrewdness, the self-sacrifice (*Mesirat Nefesh*) required to combat it necessarily needed to be much greater.

6.

Now, by the very fact that the Jewish people stood up in battle against these decrees, in a way of self-sacrifice (*Mesirat Nefesh*) that transcended all reason and intellect, they therefore elicited that their victory was also in a way that entirely transcended the natural order. This is as we recite,³⁹² “You delivered the strong into the hands of the weak, the many into the hands of the few etc.” In addition, there also was the miracle of the cruse of oil that, “they searched and found only one cruse of oil that was placed with the seal of the High Priest... There was sufficient oil to light for one day, but a miracle occurred and they lit from it for eight days.”³⁹³

³⁹² Liturgy of the “*Al HaNisim*” recited on Chanukah

³⁹³ Talmud Bavli, Shabbat 21b and on

This miracle occurred, “only for the Ever Present One, *HaShem*-יהוה, blessed is He, to demonstrate how beloved the Jewish people are to Him,”³⁹⁴ and applies to the entire matter, both that they found a single cruse of oil, as well as to the fact that it was neither rendered impure by touch nor rendered impure by movement.³⁹⁵ For, it was in fact permissible for them to light the candelabrum (*Menorah*), even with the oil that was rendered impure, since “ritual impurity is overridden in cases involving the public.”³⁹⁶

This likewise applies to the miracle that occurred, in that there only was sufficient oil to light for a single day, and yet, they lit from it for eight days. It was entirely possible for an alternate miracle to have occurred instead, in the first place, namely, that they should find a cruse of oil that had adequate oil for eight days. We therefore see that all this happened “only for the Ever Present One, *HaShem*-יהוה, blessed is He, to demonstrate how beloved the Jewish people are to Him.”

Now, all this came to be revealed specifically in relation to the lighting of the candelabrum (*Menorah*), since the entire “matter of the candelabrum (and particularly the westernmost lamp)³⁹⁷ is a testimony to all mankind, that the

³⁹⁴ See Pnei Yehoshua to Shabbat 21b *ibid*; Sha'alot uTeshuvot Chacham Tzvi, Siman 87.

³⁹⁵ See Tosefot “*SheHayah*” to Shabbat 21b *ibid*.

³⁹⁶ Talmud Bavli, Pesachim 77a

³⁹⁷ The westernmost lamp in the candelabrum in which the measure of oil was placed, was the same measure of oil as placed in the other lamps. Nevertheless, the priest would light the others from it each day, and he would conclude with it. That is, the westernmost lamp would continue burning throughout the day after all the others were extinguished. The rest of the lamps

Indwelling Presence of *HaShem*-יהו"ה, blessed is He, dwells with the Jewish people."³⁹⁸

The explanation is that the love that the Holy One, blessed is He, has for the Jewish people, is an essential love that transcends reason and intellect. In other words, there is no logical reason for this level of love. This is as stated,³⁹⁹ “‘Was not Esav the brother of Yaakov?’ – the word of *HaShem*-יהו"ה – ‘Yet I loved Yaakov, but I hated Esav!’” In other words, *HaShem*'s-יהו"ה love of Yaakov is an essential love that totally transcends reason and intellect. This matter comes to be drawn forth into revelation when the Jewish people serve *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), in a manner that transcends reason and intellect. For, through this, we draw forth the essential love that the Holy One, blessed is He, has for the Jewish people, which transcends reason and intellect. Thus, it was due to this, that the miracle of the cruse of oil happened, “only for the Ever Present One, *HaShem*-יהו"ה, blessed is He, to demonstrate how beloved the Jewish people are to Him.”

7.

Now, based on what we explained above about the general matter of Chanukah, and that it happened through the self-sacrifice (*Mesirat Nefesh*) of the Jewish people, which

only burned at night, and each night, the priest would relight the rest of the lamps from the westernmost lamp. (See Talmud Bavli, Shabbat 22b).

³⁹⁸ Talmud Bavli, Shabbat 22b

³⁹⁹ Malachi 1:2-3

transcended reason and intellect, causing a drawing forth of the essential love that the Holy One, blessed is He, has for the Jewish people, which also transcends reason and intellect, and that this was the cause for the miracle of the cruse of oil, “to demonstrate how beloved the Jewish people are to Him,” through this we may now also understand the specifics of the *mitzvah* of the Chanukah lights. That is, based on this, we can now understand the aforementioned details, such as the fact that,⁴⁰⁰ “the *mitzvah* of kindling the Chanukah candles is from sunset...that it is a *mitzvah* to place the Chanukah lamp at the entrance to one’s house on the outside...and specifically on the left.”

However, to better understand this, let us preface with a further explanation of what was already explained (in the previous discourse entitled, “He redeemed my soul in peace”), that there are two manners of refinement (*Birurim*).⁴⁰¹ That is, there is a refinement that is in a way of battle and there is a refinement that is in a way of tranquility.

Refinement in a way of battle entails that one enters into give and take with the enemy, battling against him. This, in and of itself, gives room to the existence of the enemy. That is, in this there indeed is the existence of an enemy and moreover the enemy is powerful, only that he battles against him and is victorious over him. However, since the enemy exists, therefore, even though he overcomes and is victorious

⁴⁰⁰ Talmud Bavli, Shabbat 21b and on.

⁴⁰¹ Also see at length in *Hemshech “Padah B’Shalom”* 5659 (Sefer HaMaamarim 5659, p. 162 and on); 5704 (Sefer HaMaamarim 5704, p. 106 and on).

over him, it nevertheless is possible for the enemy to return and reawaken.

In contrast, refinement in a way of tranquility is like the refinement that happened in the days of King Solomon, peace be upon him.⁴⁰² For, it is written about him,⁴⁰³ “Behold, a son will be born to you; he will be a man of rest, and I shall grant him rest from all his enemies roundabout; His name will be Shlomo,⁴⁰⁴ and I will bestow peace and tranquility upon Israel in his days.” For, in the days of Shlomo, “the moon was returned to its state of perfection,” (as stated in Midrash and in Zohar).⁴⁰⁵ Thus, due to the abundant illumination of light, the sparks were gravitated to the Luminary in an automatic manner. For example, the queen of Sheba⁴⁰⁶ heard about the great wisdom of King Solomon and came to him, bringing all of the sparks of holiness that she had etc. Thus, since the refinement was in an automatic manner, there was no room for the existence of an enemy, and in such a circumstance, it is impossible for him to return and be reawakened.

Nevertheless, even the way that the refinement happened in the days of King Solomon, did not affect all sparks of holiness. (For, on the simple level of things, even though they brought King Solomon silver and gold etc., they did not bring him all of the silver and gold etc. Rather, some of these precious matters remained amongst the nations of the

⁴⁰² Also see the discourse entitled “*Padah B’Shalom*” 5675 (*Hemshech* 5672 Vol. 2, p. 769).

⁴⁰³ Chronicles I 22:9

⁴⁰⁴ The name Shlomo-Solomon means, “Peace is His.”

⁴⁰⁵ Midrash Shemot Rabba 15:26; Zohar I 73b & 150a and elsewhere.

⁴⁰⁶ Kings I 10:1 and on

world.) In other words, the refinement only affected those sparks that already possessed holiness, but it did not yet affect and refine those sparks within which the light of holiness had become completely darkened, to the extent that the light of Godliness that they possess was altogether not felt. An example, is the consumption of forbidden foods, which are from the three entirely impure husks of evil (*Shalosh Klipot HaTmei'ot*). Even if a person consumes them unknowingly and his intention is for the sake of Heaven, nevertheless, they cannot be elevated until the time of the fulfillment of the prophecy,⁴⁰⁷ “He will swallow death forever,” about which it states,⁴⁰⁸ “I will remove the spirit of impurity from the land.”⁴⁰⁹ That is, **all** the sparks will only be refined to perfect completion in the coming future, as it states,⁴¹⁰ “For then I will transform the nations to speak a pure language, so that they will all proclaim the Name of *HaShem*-יהו"ה, to serve Him with a united resolve.” In other words, there will then be a refinement of even those sparks whose light and illumination has become completely dimmed, so that even in them, there will be the revelation that,⁴¹¹ “*HaShem* is One-*HaShem Echad*-אחד יהו"ה and His Name is One.”

Now, we may state that on Chanukah there also was a refinement in a manner of tranquility, akin to the complete perfection of the coming future. This is reflected in the

⁴⁰⁷ Isaiah 25:8

⁴⁰⁸ Zachariah 13:2

⁴⁰⁹ Also see Tanya Ch. 7-8.

⁴¹⁰ Zephaniah 3:9

⁴¹¹ Zachariah 14:9

miracle of the cruse of oil that they found. That is, they specifically found a cruse of pure oil, even though, according to the letter of the law, they could have kindled the lights of the candelabrum (*Menorah*) with the impure oil (as explained before). For, the possibility of lighting with the impure oil relates to the manner of refinement in a way of battle, and does not relate to the state and standing of the revelation of the love of *HaShem*-יהו"ה, blessed is He, toward the Jewish people. That is, the essential love that the Holy One, blessed is He, has toward the Jewish people, that transcends reason and intellect, is revealed through the service of *HaShem*-יהו"ה of the Jewish people in a way of with self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect. This is specifically what causes refinement in a way of tranquility, similar to the refinements of the coming future.

This then, also explains the superiority of the Chanukah lights, over and above the lights of the Holy Temple. (This is as stated by the Ramban,⁴¹² in his explanation of the words of Midrash,⁴¹³ “The Holy One, blessed is He, said to Moshe: ‘Go and tell Aharon not to fear (that the tribe of Levi did not participate in the sacrificial offerings of the princes of the tribes). I have prepared you for an even greater matter. For, the sacrificial offerings only take place as long as the Holy Temple is standing. However, the lights of the candelabrum are eternally ‘toward the face of the

⁴¹² Nachmanides; At the beginning of his commentary to Parshat Beha'alotcha.

⁴¹³ Midrash Bamidbar Rabba 15:6

Menorah,' and will never be nullified.” However, at first glance, this does not seem to make sense. Being that the Holy Temple is not standing and because of its destruction the sacrificial offerings are nullified, is it not so that the lights of the *Menorah* are also nullified? However, it is explained that the Midrash was hinting at the Chanukah lights of the Hasmoneans etc.)

Additionally, there are eight lights in the Chanukah lights, unlike the lights of the candelabrum (*Menorah*) in the Holy Temple, which consisted of only seven lights. This is similar to the difference between⁴¹⁴ “the harp (*Kinor*) used in the Holy Temple, which had seven strings, compared to the harp (*Kinor*) in the days of Moshiach, which will have eight strings.” This is because the revelation of Chanukah is a foretaste of the revelation of the coming future.

This is also the reason that, “the *mitzvah* of kindling the Chanukah candles is from sunset... and it is a *mitzvah* to place the Chanukah lamp at the entrance to one’s house on the outside...and on the left,” specifically. The explanation is as follows: It is known that the general matter of Torah and *mitzvot* is related to the right,⁴¹⁵ as it states,⁴¹⁶ “The right hand draws near.” Within this itself, there is a manner of refinement through the, “right hand draws near,” which is in an automatic manner and reaches to a great distance (a longer

⁴¹⁴ See Talmud Bavli, Arachin 13b

⁴¹⁵ See the Levush and Shulchan Aruch of the Alter Rebbe Orach Chayim 2:4; Hagahot Maimoniyot to Mishneh Torah Hilchot Chanukah 4:7, *se'if katan* 8. Ra”N to Shabbat 22a; Likkutei Sichot Vol. 5, p. 223; Ohr HaTorah ibid. p. 337a and on.

⁴¹⁶ Talmud Bavli, Sota 47a

right hand that stretches further). However, all this is still the aspect of the right line.

However, through the self-sacrifice (*Mesirat Nefesh*) of Chanukah, there was a refinement that was akin to what will happen in the coming future, wherein there even will be a refinement of the left line. This then, explains the matter of the placement of the Chanukah lights on the left.⁴¹⁷

In the same manner, this is also why “the *mitzvah* of kindling the Chanukah candles is from sunset.”⁴¹⁸ For, in Midrash,⁴¹⁹ our sages, of blessed memory, commented on the verse,⁴²⁰ “Who is she that shines through like the dawn, beautiful as the moon, radiant as the sun, awesome as bannered hosts.” They stated, “Four praises were said about the Jewish people, corresponding to the four exiles, within which the Jewish people stood strong and kept their faith in the Holy One, blessed is He... radiant as the sun corresponds to the kingdom of the Greeks.” For, the kingdom of the Greeks is compared to the sun (and as explained there in Midrash, the court of the Greeks was outdoors and was named for the sun),⁴²¹ and all people flee from the strength of the sun. Nevertheless, Matityahu and his sons stood up against them with their faith in the Holy One, blessed is He, and the Greek

⁴¹⁷ See Sefer HaMaamarim 5679 p. 148; 5698 *ibid*; and elsewhere.

⁴¹⁸ See Sefer HaMaamarim 5654 p. 98 and on; 5660 p. 73 and on; 5686 p. 164 and on.

⁴¹⁹ Midrash Shemot Rabbah 15:6

⁴²⁰ Song of Songs 6:10

⁴²¹ As stated there, “The Sandreas Em Helios” which as explained in the commentaries refers to the outdoor Greek court in Athens “was named for the sun.” Of note is that the supreme court of ancient Athens was called “Heliaina” which relates to “Helios” or “Helius” and refers to the sun.

armies fled from them and were killed. In other words, through the self-sacrifice (*Mesirat Nefesh*) of Chanukah, they affected a nullification of the power of the sun of the opposing side of evil.

Now, in man's service of *HaShem*-יהו"ה, blessed is He, the matter of the sun-*Chamah*-חמה refers to the heat-*Chamimut*-חמימות of one's lusts. Thus, the matter of the "setting of the sun" refers to the nullification of the heat of one's passions and lusts. This is also why the time period that one is permitted to light the Chanukah lights is, "until there are no more feet walking around in the marketplace... and until the footsteps of the people of Tarmod (*Tarmuda*'i-תרמודאי) cease."⁴²² For, the matter of feet-*Regel*-רגל is indicative of the strength of the forces of the opposing side of evil. This is as stated,⁴²³ "Sending the feet of the ox and of the donkey," which our sages, of blessed memory, stated refers to the animal soul.⁴²⁴ This is similarly indicated by the word Tarmod-תרמוד, which shares the same letters as "rebellious-*Moredet*-מורדת."⁴²⁵ In other words, this refers to the elements in whom not only is there no sensitivity to Godliness, but that the concealment and hiddenness is so great, to the point that they rebel against Godliness. Yet, even so, the refinements caused by the lights of Chanukah even reach there, similar to the refinements of the coming future, which will affect even

⁴²² Talmud Bavli, Shabbat 21b

⁴²³ Isaiah 32:20

⁴²⁴ Talmud Bavli, Avoda Zarah 5b and Rashi there; Also see Sefer HaMaamarim 5654 *ibid* (p. 103); 5660 *ibid*. (p. 76); 5686 *ibid*. (p. 177).

⁴²⁵ See Emek HaMelech, Shaar Kiryat Arba, Ch. 111; Kohelet Yaakov, section on Tarmod-תרמוד.

those sparks, the light and illumination of which, have become entirely dimmed, as explained before.

8.

Based on all the above,⁴²⁶ we may now also understand the verse,⁴²⁷ “And Yaakov settled in the land of his father’s sojournings, in the land of Canaan.” That is, we may now understand the explanation that,⁴²⁸ “Yaakov sought to dwell in tranquility... the Holy One, blessed is He, said, ‘Is that which is prepared for the righteous in the world to come is not sufficient for them, that they seek to also dwell in tranquility in this world!’”

The explanation is that Yaakov thought that the time had already arrived for the refinements (*Birurim*) to happen in a way of tranquility.⁴²⁹ This is because Yaakov had already worked with Lavan and had refined all of the sparks of holiness, as it states,⁴³⁰ “I served you fourteen years for your two daughters, and six years for your flocks.” That is, he already refined all the necessary refinements of Lavan, who said, “The daughters are my daughters, and the children are my children, and the flock is my flock, and all that you see is

⁴²⁶ See the end of the discourse entitled “*VaYeishev Yaakov*” 5675 (*Hemshech* 5672 Vol. 2, p. 783 and on).

⁴²⁷ Genesis 37:1

⁴²⁸ Genesis 37:2

⁴²⁹ See Torah Ohr Vayishlach 24b and on; Torat Chayim 42b and on; Also see the prior discourse entitled “*Padah B'Shalom*” of this year 5712; Likkutei Sichot Vol. 25, p. 368.

⁴³⁰ Genesis 31:41-43

mine.” He thus thought that he could now already begin to perform the service of refinement (*Birurim*) in a manner of tranquility. This is to say that he thought that he need not descend into Egypt, but that instead, he should settle in tranquility in the land of Canaan and that the sparks would be automatically refined, similar to what will be in the coming future.

Now, although it is true that, in and of himself, Yaakov was a righteous *Tzaddik*, and could certainly have affected the refinement (*Birur*) in this manner, nevertheless, the world at large was not yet ready for this.⁴³¹ It thus was necessary for Yaakov to descend to Egypt. This is as our sages, of blessed memory, stated,⁴³² “Our forefather Yaakov should have descended to Egypt in iron chains. However, his merit caused him to descend without suffering,” in the carriages sent to him by Yosef.

On the other hand, even though Yaakov was required to descend to Egypt, nevertheless, in Egypt itself his refinements were accomplished in a way of tranquility. For, Yaakov settled in the land of Goshen, after having “sent Yehuda ahead of him to direct him-*Lehorot*-להורות,”⁴³³ which means,⁴³⁴ “to establish a house of study for him, from which teachings-*Hora’ah*-הוראה would emanate.” Thus, the refinements of the entire land of Egypt happened in an automatic manner. This is to say that Yaakov needed to

⁴³¹ See Torah Ohr and Torat Chayim *ibid.*

⁴³² Talmud Bavli, Shabbat 89b

⁴³³ Genesis 46:28

⁴³⁴ Midrash Tanchuma, Yalkut Shimoni, and Rashi to Genesis 46:28

merely descend to the place that needed refinement, however, once there, the refinements (*Birurim*) themselves, were in a manner of tranquility.

Now, we likewise find an example of this after the giving of the Torah,⁴³⁵ when the Jewish people traveled in the “wilderness of the nations.”⁴³⁶ That is, they traveled to the place that required refinement, but when they arrived in that place itself, the refinement happened in an automatic manner. For, the Holy Ark (*Aron HaKodesh*) would travel before them “and flatten the mountains and raise the hollows and kill all the snakes and scorpions.”⁴³⁷

However, in the coming future, the refinement (*Birur*) will be in a way of complete tranquility.⁴³⁸ In other words, there will be a refinement in a completely automatic manner, without any need to relate to the one being refined whatsoever. The example for this is likewise from the Chanukah lights. For,⁴³⁹ “the *mitzvah* of kindling the Chanukah candles is from sunset... it is a *mitzvah* to place the Chanukah lamp at the entrance to one’s house on the outside...and on the left,” specifically. This is because it is through this that there is a refinement of the left line in a completely automatic manner, similar to the refinements of the coming future.

⁴³⁵ See discourse entitled “*Padah B’Shalom*” 5675 (*Hemshech* 5672 Vol. 2, p. 774); *Hemshech* “*Padah B’Shalom* 5659 (Sefer HaMaamarim 5659 p. 164); 5704 (Sefer HaMaamarim 5704 p. 110).

⁴³⁶ Ezekiel 20:35

⁴³⁷ Rashi to Numbers 10:34

⁴³⁸ See discourse entitled “*Padah B’Shalom*” 5675 (*Hemshech* 5672 Vol. 2, p. 769).

⁴³⁹ Talmud Bavli, Shabbat 21b and on.

The explanation of all this in man's service of *HaShem*-יהו"ה, blessed is He, is as follows: Every single person possesses the capacity for both manners of refinement (*Birurim*). When a person is involved in eating and drinking, then his service of *HaShem*-יהו"ה, blessed is He, is in a way of battle.⁴⁴⁰ This is as stated,⁴⁴¹ "one who wishes to eat bread must do so by the blade of the sword." For, when one is eating, he must be cautious and take care not to eat more than what is necessary to sustain his body. If he eats beyond the measure that he needs, it is a matter of the extraneous husk of *Kelipat Nogah*.

Moreover, even whatever he does actually eat for the sustainment of his body and vitality, must be eaten for the sake of Heaven. In other words, he should eat according to the way of piety (*Chassidut*). For, even when a person eats in a mundane manner and not in order to fulfill his lust, but only what is necessary to sustain him, but if he does so not for the sake of Heaven, then his consumption of the food is also a matter of the extraneous husk of *Kelipat Nogah*,⁴⁴² and thus requires refinement and elevation. He must therefore battle with himself, to ensure that his consumption of food is as it should be. This is what is meant by, "one who wishes to eat bread must do so by the blade of the sword."

⁴⁴⁰ See *Hemshech* "Padah B'Shalom 5659 ibid. (Sefer HaMaamarim 5659 p. 160 and on); 5704 p. 103 and on.

⁴⁴¹ Zohar III 188b (Parshat Balak, Yenuka)

⁴⁴² See *Likkutei Sichot* Vol. 12 p. 200

In contrast, when he is occupied in the study of Torah, then the refinement (*Birur*) is in a manner of tranquility. However, in the study of Torah itself, there are also two approaches,⁴⁴³ which are similar to the two aforementioned manners of refinement (*Birurim*) in the way of tranquility. For, when it comes to the study of the revealed aspects of the Torah, which manifests in physical things, such as, “these are *kosher* and these are *treifot*,”⁴⁴⁴ one must necessarily refine and separate the permissible from the forbidden. Although this refinement is in a way of tranquility, nevertheless, he only possesses the power to refine the permissible.

However, when it comes to the study of the inner aspects of Torah,⁴⁴⁵ since it deals with spiritual matters, such as how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), how *HaShem*-יהו"ה, blessed is He, transcends all worlds, as well as the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and His revelations, then this study creates a bond between the one who studies and the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Because of this bond with the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, then,⁴⁴⁶ “Even darkness obscures not from You; and night shines like the day; darkness and light are the same.”

⁴⁴³ See the prior discourse entitled “*Padah B'Shalom*” of this year 5712.

⁴⁴⁴ Mishnah Chullin, Ch. 3

⁴⁴⁵ See end of the discourse entitled “*Padah B'Shalom*” 5675 (*Hemshech* 5672 Vol. 2, p. 775); Sefer HaMaamarim 5679 p. 137.

⁴⁴⁶ Psalms 139:12

An example of this may be derived from the consumption of food and drink on Shabbat,⁴⁴⁷ during which time it is a commandment-*mitzvah* to delight in rich meats and pleasant wines.⁴⁴⁸ Even if he eats beyond the measure necessary for his sustainment, the pleasure he derives in this, is Godly pleasure. This is as stated about Shabbat,⁴⁴⁹ “Then you will delight in *HaShem*-יהו"ה.”

It is in a similar manner in regard to the matter of eating and drinking when they are done in the occupation of studying the inner aspects of Torah. Thus, this is the lesson and moral that each and every person must learn from the matter of Chanukah. That is, even when one is involved in the consumption of food and drink,⁴⁵⁰ when the refinement is in a manner of battle, he nevertheless must sense and be aware of his bond with the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in that, from His perspective, “Even darkness obscures not from You; and night shines like the day; darkness and light are the same.” Thus, it is through this bond that the refinement (*Birurim*) is accomplished in a way of tranquility, as it will be in the coming future.

⁴⁴⁷ See *Hemshech* “*Padah B'Shalom* 5659 (Sefer HaMaamarim 5659 p. 162); 5704 (Sefer HaMaamarim 5704 p. 107), and elsewhere.

⁴⁴⁸ Mishneh Torah, Hilchot Shabbat 30:7; Talmud Bavli, Shabbat 118b; Tanya Ch. 7.

⁴⁴⁹ Isaiah 58:14

⁴⁵⁰ See Mishneh Torah, Hilchot De'ot 3:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 4, The Gate of Unity.

Discourse 7

*“Vayedaber Elohim el Moshe, Vayomer Elav Ani
HaShem
God spoke to Moshe and said to him, ‘I am HaShem’”*

Delivered on Shabbat Parshat Va’era,⁴⁵¹

The 28th of Tevet, Shabbat Mevarchim Shvat, 5712

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

1.

The verse states,⁴⁵² “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה. I appeared to Avraham, to Yitzchak and to Yaakov as *E"l Shaday*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known to them. Also, I established My covenant with them to give them the land of Canaan, the land of their sojourning where they resided. I have also heard the groaning of the children of Israel, whom the Egyptians are enslaving and have remembered My

⁴⁵¹ See the Sicha that preceded this discourse (Torat Menachem Vol. 4, p. 274), where it indicates that this discourse is founded upon the famous discourse known as “*Der Frumer Va’era*-The religious *Va’era*” (The discourse entitled “*Va’era*” of Shabbat Mevarchim Shvat 5554 – printed in Torah Ohr Lemberg edition of the year 5611 (תרי"ה) pg. 7b and on. Also see Maamarei Admor HaZaken, Parshiyot HaTorah Vol. 1, p. 238 and on and Hosafot pg. 26 (printed in 5749). It is printed with additional glosses in Ohr HaTorah, Va’era p. 119 and on; Pelach HaRimon Shmot p. 44 and on; For more about this discourse, see the notes of the sixth Chabad Rebbe, Rabbi Yosef Yitzchak Schneerson, in Sefer HaSichot, Torat Shalom p. 86; HaTamim, Vol. 8, p. 7 (380a); See the note in Maft'e'ach Maamarei v'Drushei Admor HaRashab, p. 68.) It is worth noting that the Rebbe cried abundantly while saying this discourse.

⁴⁵² Exodus 6:2-8

covenant. Therefore, say to the Children of Israel: ‘I am *HaShem*-יהו"ה, and I shall take you out from under the burdens of Egypt; I shall rescue you from their servitude; I shall redeem you with an outstretched arm and with great judgments. I shall take you to Me as a people and I shall be a God to you; and you shall know that I am *HaShem*-יהו"ה your God, who takes you out from under the burdens of Egypt. I shall bring you to the land about which I have raised My hand to give to Avraham, to Yitzchak and to Yaakov and will give it to you as an inheritance – I am *HaShem*-יהו"ה” (These verses convey the four terms of redemption.)⁴⁵³ In other words, there was a revelation of the Name *HaShem*-יהו"ה specifically through the redemption from Egypt.

Now, the question regarding this verse is well known.⁴⁵⁴ Namely, that we find in the Torah that the Name *HaShem*-יהו"ה, blessed is He, was indeed revealed to our forefathers as well. For example, it states,⁴⁵⁵ “And *HaShem*-יהו"ה appeared to Avram,” and,⁴⁵⁶ “And *HaShem*-יהו"ה appeared to him,” and there are many other such verses. Why then does it state here, “with My Name *HaShem*-יהו"ה I did not make Myself known to them”?

⁴⁵³ The four terms of redemption are: “I shall take you out-*V’Hotzeiti*-והוצאתי,” “I shall rescue you-*V’Hitzalti*-והצלתי,” “I shall redeem you-*V’Ga’alti*-וגאלתי,” and “I shall take you-*V’Lakachti*-ולקחתי.” See Midrash Bereishit Rabba 88:5; Shemot Rabba 6:4.

⁴⁵⁴ See Maamarei Admor HaZaken 5572 p. 131; Ohr HaTorah Va’era Vol. 7 p. 2,550 & p. 2,564.

⁴⁵⁵ Genesis 12:7; 17:1

⁴⁵⁶ Genesis 18:1; 26:2

We also must understand what was special about the exile in Egypt, that the revelation of the Name *HaShem*-יהו"ה, blessed is He, was specifically through the redemption from Egypt. For, we cannot say that the reason they merited the revelation of the Name *HaShem*-יהו"ה after the exodus from Egypt was because now, they were no longer in exile, since the forefathers also were not in exile, and yet, the verse states, "with My Name *HaShem*-יהו"ה I did not make Myself known to them." Rather, we must say is that what is meant is that this revelation was specifically because they were in exile in Egypt and redeemed from there, through which they came to the revelation of, "you shall know that I am *HaShem*-יהו"ה." We must therefore understand what was special about the exile and redemption from Egypt, and why specifically through this exile and redemption they were able to come to, "know that I am *HaShem*-יהו"ה."

2.

This may be understood by prefacing with a teaching of our sages, of blessed memory, who stated,⁴⁵⁷ "If the Jewish people return to *HaShem*-יהו"ה, they will be redeemed. If they do not, they will not be redeemed." It similarly states,⁴⁵⁸ "The Jewish people will only be redeemed through repentance (*Teshuvah*)."⁴⁵⁸ This indicates that, in every way, the matter of repentance (*Teshuvah*) is a prerequisite to redemption. In

⁴⁵⁷ Talmud Bavli, Sanhedrin 97b

⁴⁵⁸ Mishneh Torah, Hilchot Teshuvah 7:5

other words, even if they do not have any sins or transgressions, the matter of repentance (*Teshuvah*) must necessarily precede the matter of redemption (*Ge'ulah*), and the redemption is solely dependent on repentance (*Teshuvah*).

We must therefore understand the necessity of this prerequisite, that the redemption (*Ge'ulah*) must necessarily be preceded by the matter of repentance (*Teshuvah*). For, it makes sense that if there is sin and transgression, then the redemption must be preceded by repentance (*Teshuvah*). This is because it states regarding the coming future,⁴⁵⁹ “I will remove the spirit of impurity from the land.” It thus makes sense that there must first be a nullification of all sins and transgressions, so that the extraneous forces of the opposing side of evil should have no hold whatsoever on the thought, speech, and actions of a person. However, if there are no sins, why must there be this matter of repentance (*Teshuvah*) as a prerequisite for redemption?

3.

However, the explanation is that about the matter of repentance (that⁴⁶⁰ “the Jewish people are destined to repent toward the end of their exile”), it is written,⁴⁶¹ “No one banished from Him will remain banished.” The word “from Him-*Mimenu*-מִמֶּנּוּ” refers to the Singular Preexistent Intrinsic

⁴⁵⁹ Zachariah 13:2

⁴⁶⁰ Mishneh Torah, Hilchot Teshuvah 7:5

⁴⁶¹ Samuel II 14:14; See Tanya Ch. 39; Hilchot Talmud Torah of the Alter Rebbe 4:3.

and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Therefore, because every single spark of every single soul of every single Jew is bound to the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, therefore, "No one banished from Him will remain banished." Thus, in the end they all will, "be absorbed in the body of the King."⁴⁶²

However, we must understand how it is possible that the soul, which is in the aspect of a novel limited creation, can be absorbed into the body of the King," the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the Creator who is utterly limitless. In truth, it is impossible for us to even describe Him by the term, "Unlimited" (*Bli Gvul*),⁴⁶³ for just as it is impossible for us to say that He is in the category of the "limited," God forbid, it likewise is impossible to say that He is in the category of the "unlimited," God forbid. For, the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is altogether beyond all description, thus negating both the description "limited" and the description "unlimited," negating all positive description and negating all negative description.⁴⁶⁴ This being the case, it is all the more wondrous and astonishing to say that it is possible for the soul –

⁴⁶² Zohar I 217b

⁴⁶³ See Likkutei Torah Pekudei 7b; *Hemshech* 5666 p. 172 and on; 5672 Vol. 1, p. 94 and on; and elsewhere.

⁴⁶⁴ See *Hemshech* 5666 p. 58 and elsewhere.

especially as it is manifest within the body – to be bound up with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

However, the explanation is that this bond comes about through the Torah and *mitzvot*. For, the Torah is the wisdom and will of the Holy One, blessed is He,⁴⁶⁵ and the commandments-*mitzvot* are the “organs of the King.”⁴⁶⁶ But, they nevertheless descended and manifested within physical matters. This is true of Torah, as our sages, of blessed memory, stated,⁴⁶⁷ that when the angels requested that the Torah be given to them, the retort to them was, “Did you descend to Egypt...? Is there an evil inclination within you...?” This likewise is true of the commandments-*mitzvot*, that they manifest within physical things, such as the fringes-*Tzitzit* made of physical wool and the phylacteries-*Tefillin* made of physical parchment etc. This is true even of the *mitzvot* that are fulfilled with the mind and heart, to the extent that the measure of such *mitzvot* is that they be felt in the physical mind and heart.⁴⁶⁸

Thus, it is from these two extremities of the Torah and *mitzvot*, that is, that they are the will and wisdom of *HaShem*-יהו"ה, blessed is He, and that they are manifest within physical things, that they tie and bond the Godly soul that is manifest within the body, to the Singular Preexistent Intrinsic and

⁴⁶⁵ See Tanya Ch. 4

⁴⁶⁶ See Zohar I 170b; Tikkunei Zohar Tikkun 30 74a; Tanya Ch. 23 and elsewhere.

⁴⁶⁷ Talmud Bavli, Shabbat 88b and on

⁴⁶⁸ Sefer HaMaamarim 5691 p. 62; 5697 p. 215; 5698 p. 180.

Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. It is for this reason that the commandments-*mitzvot* are called, "garments" (*Levushim*),⁴⁶⁹ since they are the garments of the soul, by means of which the soul adheres and bonds to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, and is able to⁴⁷⁰ "gaze at the graciousness of *HaShem*-יהו"ה," and, "be absorbed in the body of the King."

4.

This then, is the meaning of the verse,⁴⁷¹ "Now Avraham was old, coming well on in his days," referring "to the Supernal days,"⁴⁷² which are the garments of Torah and *mitzvot*. It is through this that Avraham became "old-*Zaken*-זקן," meaning that he was, "an elder-*Zaken*-זקן who has acquired wisdom-*Chochmah*-חכמה."⁴⁷³ This refers to the sublimation to *HaShem*-יהו"ה, blessed is He, of the aspect of wisdom-*Chochmah*-חכמה, within which there is a revelation of the Oneness of *HaShem*-יהו"ה, blessed is He, that "He alone exists and there is nothing besides Him."⁴⁷⁴

⁴⁶⁹ See Tanya Iggeret HaKodesh, Epistle 29; Torah Ohr Miketz 32d and on.

⁴⁷⁰ Psalms 27:4

⁴⁷¹ Genesis 24:1

⁴⁷² Zohar I 224a; 129a; Also see Torah Ohr Chayei Sarah 16a; Mishpatim 76c, 79b; Discourse entitled "*V'Avraham Zaken*" 5738 (Torat Menachem Sefer HaMaamarim Cheshvan p. 307 and on).

⁴⁷³ Talmud Bavli, Kiddushin 32b

⁴⁷⁴ Tanya Ch. 35

However, to attain this level, it must be preceded by the, “coming well on in his days,” which refers to the garments of the Torah and *mitzvot*, in a manner in which each day is imbued with the fulfillment of the Torah and *mitzvot*. This is like the teaching,⁴⁷⁵ “Each and every day performs its service,” through which they are then called, “complete days.” Therefore, the fulfillment of Torah and *mitzvot* must be in a manner in which a person may even repeatedly fulfill a *mitzvah* multiple times, according to the number of days that one is graced with from Heaven. Moreover, there are some *mitzvot* that a person fulfills multiple times every day, such as prayer, in that there are three prayers every day, and on Shabbat and holy days, there are four prayers, and on Yom Kippur there are five prayers.

Now, this matter requires additional explanation, for at first glance it is not understood. Namely, the advantage of souls over and above angels, is that souls are in the aspect of “travelers” (*Mehalchim*), as it states,⁴⁷⁶ “I will grant you mobility amongst these [angels] who stand here.” In other words, souls must specifically travel in a way of ascension. This being the case, what is the meaning of the repeated performance of the same *mitzvot* over and over again?

However, the explanation is that the *mitzvot* are in an aspect of garments (*Levushim*), through which one can bind his soul to Godliness. It therefore is necessary to perform these commandments many times, so that one’s soul becomes

⁴⁷⁵ Zohar III 94b

⁴⁷⁶ Zachariah 3:7; Also see Torah Ohr Vayeishev 30a and on, and elsewhere.

bonded and adheres to Godliness, after which he can then come to the aspect of ascension in a manner of mobility.

Through this, we can explain the seeming contradiction that we find regarding the obligation to study Torah.⁴⁷⁷ That is, our sages, of blessed memory, stated,⁴⁷⁸ “Anyone who can engage in the study of Torah and does not do so, it states about him,⁴⁷⁹ ‘Because he has despised the word of *HaShem*-יהו"ה and has broken His commandment, that soul shall be utterly cut off, his sin shall be upon him.’” Nevertheless, they also stated that for a person who is unable to engage in Torah study throughout the day, because he is involved in the pursuit of livelihood,⁴⁸⁰ “It is adequate for him to study one chapter in the morning, and one chapter in the evening.”

Now, at first glance this not understood. If it is because of the greatness of the Torah that it states that even if a person only wastes an hour of his time from studying Torah, “he has despised the word of *HaShem*-יהו"ה”, this being so, why is it sufficient for a person who is involved in business to study only a single chapter in the morning and a single chapter in the evening? On the other hand, if we were to say that the matter of Torah study is dependent upon the interest of the person, and therefore, for a person who is involved in business it is sufficient to study a single chapter in the morning and a

⁴⁷⁷ See Ohr HaTorah *ibid.* which cites Torah Ohr Drushei Purim 98c.

⁴⁷⁸ Talmud Bavli, Sanhedrin 99a; See Tanya Ch. 1

⁴⁷⁹ Numbers 15:31

⁴⁸⁰ Talmud Bavli, Menachot 99b

single chapter in the evening, if this is so, why is it such a serious matter (that such an awesome matter was stated) for a person who is idle from Torah study for a mere hour, to the point that it says about him, “that soul shall be utterly cut off”?

However, this matter may be understood based on what was explained above, namely, that the Torah is the garment of the soul. Therefore, there are souls that require a greater abundance of garments and there are souls that have less need for garments. Thus, in regard to someone who is incapable of studying Torah all day long, because of his involvement in pursuing a livelihood, since his livelihood was not arranged for him from Heaven in such a way that he could be free to engage in Torah study all day long, we must say that his soul does not require the garments of Torah to such an extent. Thus, for such a person, the study of a chapter in the morning and a chapter in the evening is sufficient. However, for a person who indeed can study Torah all day long, we must say that his soul requires more garments, and therefore, it is forbidden for him to be idle, even for a moment. Rather, he must occupy himself in Torah study all day long, according to the measure of the garments that are required according to the root of his soul.

This then, also explains the teaching of our sages, of blessed memory, who stated,⁴⁸¹ “One who recites the *Shema* recital morning and evening for his entire life, but does not recite it for a single evening, it is as if he has never recited the *Shema* in all his days.” For, since he is lacking the garments

⁴⁸¹ Talmud Bavli, Brachot 63b

that are necessary to the root of his soul, he is therefore deficient in his bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. Thus, it is specifically through the fulfillment of Torah and *mitzvot* each and every day, according to the days that are apportioned to him, that he affects a bond of his soul to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

5.

However, not everyone merits that all their days are perfect and complete, to the point that they are not even lacking in a single hour or moment (as the Alter Rebbe said it).⁴⁸² Now, we can explain the precise usage of the word, “merits-*Zocheh*-זוכה,” and say that this is specifically a matter that one merits and is not dependent on his choice. This accords with the known statement,⁴⁸³ “Regarding the sin of neglecting Torah study, every day no one escapes this sin.” This is also understood from the words of our sages, of blessed memory, who stated,⁴⁸⁴ “There are three sins from which a person is not spared every day etc.” We thus find that this is something that is not dependent upon a person’s choice,

⁴⁸² Maamarei Admor HaZaken ibid. p. 240 & p. 27; Ohr HaTorah ibid. p. 121; Pelach HaRimon ibid. p. 48.

⁴⁸³ Tanya Ch. 25

⁴⁸⁴ Talmud Bavli, Bava Batra 164b; Also see “*Mar’e Mekomot V’HaArot Ktzarot*” to Tanya Ch. 1.

but is rather something that is merited and requires Supernal assistance.

The solution for this (as the Alter Rebbe continues to state),⁴⁸⁵ is according the teaching of our sages, of blessed memory, who said,⁴⁸⁶ “He should spend his entire life in a state of repentance.” Now, regarding the matter of repentance (*Teshuvah*), as known, the word “return-*Shuvah*-שובה” shares the same letters as, “shame-*Bushah*-בושה.” Similarly, the word “to return-*Tashuv*-תשוב” shares the same letters as “embarrassed-*Boshet*-ברושת.” In other words, when a person contemplates and uses his intellect to delve into the greatness of the Light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and how, “He is above to no end and below to no conclusion,”⁴⁸⁷ he will then immediately acquire great dread and shame before *HaShem*-יהו"ה, blessed is He.⁴⁸⁸

This is similar to what the Rebbe, the Tzemach Tzedek, cites⁴⁸⁹ from what the Alter Rebbe writes in the discourse entitled, “Purify our hearts-*VeTaher Libeinu*,”⁴⁹⁰ in the name of the Rav, the Maggid of Mezhritch, whose soul is in Eden.⁴⁹¹ Namely, it is explained that the fear of *HaShem*-

⁴⁸⁵ Maamarei Admor HaZaken ibid. p. 240 & p. 27; Ohr HaTorah ibid. p. 121; Pelach HaRimon ibid. p. 48.

⁴⁸⁶ Talmud Bavli, Shabbat 153a

⁴⁸⁷ Tikkunei Zohar, Tikkun 19 (40b); Tikkun 57; Zohar Chadash 34c.

⁴⁸⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Shulchan Aruch Orach Chayim 1:1; Tanya Ch. 43; Siddur Admor HaZaken, note to Tikkun Chatzot in the name of the Maggid of Mezhritch.

⁴⁸⁹ Ohr HaTorah and Pelach HaRimon ibid.

⁴⁹⁰ Maamarei Admor HaZaken 5562 p. 549; Likkutei Torah Balak 69a; Also see Sefer HaMaamarim 5670 p. 46; 5698 p. 110 and 135 and on; Sefer HaErechim Chabad Vol. 2, p. 546 and the citations there.

⁴⁹¹ See Ohr HaTorah of the Rav, the Maggid of Mezhritch, 14a

יהו"ה, blessed is He, that stems from a sense of shame before Him (*Yirah Boshet*), is akin to what the Zohar states that,⁴⁹² “Although the Supernal crown (*Keter Elyon*) is a brilliant light (*Ohr Tzach*) and a radiant light (*Ohr Metzuchtzach*), it nevertheless is dark before the Cause of all causes,” and is thus in a state of shame before the light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

How much more is this so regarding man's service of *HaShem*-יהו"ה, blessed is He. That is, although he loves *HaShem*-יהו"ה and fears *HaShem*-יהו"ה, blessed is He, nevertheless, his love and fear of Him are like nothing at all, and it certainly is better that he be ashamed and embarrassed before Him, to an even greater extent. This is certainly the case if he contemplates his great distance and lack of comparison, in that he does not even grasp the true reality of the ten *Sefirot* themselves. For his knowledge of them is just the knowledge of their existence, but is not a grasp of their actual being itself. How much more so is this certainly the case that he has no knowledge of the Supernal crown (*Keter Elyon*), and most certainly has no knowledge of its state of being prior to the restraint of the *Tzimtzum*. Moreover, even the Supernal crown (*Keter Elyon*) itself, as it is before to the restraint of the *Tzimtzum*, “is dark before the Cause of all causes.” (For, this matter applies to all levels of the Supernal crown (*Keter Elyon*), even including its most supernal levels, and even the levels that are beyond the category of levels altogether, even there it is, “dark before the Cause of all

⁴⁹² Tikkunei Zohar, Tikkun 70 (135b)

causes,” blessed is He. On the contrary, the Cause of all causes, blessed is He, is specifically found here below.⁴⁹³)

Thus, when he contemplates all this, he will immediately have great dread and shame before *HaShem*-יהוה, blessed is He, which is the matter of repentance (*Teshuvah*). This then, is the advice given to a person who does not merit that all his days are entirely perfect and complete, so that he too may bond his soul to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה, the Unlimited One Himself, blessed is He, through repentance (*Teshuvah*).

6.

However, we must understand how one is to come to this aspect of repentance (*Teshuvah*). Now, it is written,⁴⁹⁴ “When Israel was a lad, I loved him and from Egypt I have been calling out to My son.” The explanation of this matter may be understood by way of analogy. That is, we see that when a young son is in close proximity to his father, and his father shows him his love, bringing him close by showering him with extra affection, then the son feels comfortable in his soul to do foolish things due to his immaturity and small mindedness, even though he is acting against the will of his father. Moreover, even if his father admonishes him, he pays

⁴⁹³ See Sefer HaMaamarim 5670 p. 45 and on; Sefer HaErechim Chabad Vol. 2, p. 542 and the citations there.

⁴⁹⁴ Hosea 11:1

no attention and ignores his father's voice. It is only when his father rebukes and expels him, telling him that he no longer is his father, and the like, that the son's love for his father is awakened and revealed in his heart, and he cries out from the bitterness of his soul that he does not want to be separated from his father. This is certainly the case when he is told that his father no longer considers himself to be his father.

The same is true of the matter of the love that the Jewish people have for the Ever Present One, blessed is He, which is hidden in the depths of the heart of each and every Jew. That is, it only comes to the fore, from its concealment into revelation, through contemplation (*Hitbonenut*) of how distant he is from *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the verse, "When Israel was a lad, I loved him." That is, when there is a matter of closeness and proximity ("I loved him"), then it is possible for Israel to be a lad, and to behave as a lad, in a way of immaturity. Thus, the verse continues and specifies, "from Egypt I have been calling out to My son." That is, it is specifically because of Egypt-*Mitzrayim*-מצרים, which is the constriction-*Meitzar*-מיצר of the immaturity and small mindedness, that one comes to the aforementioned matter of "shame-*Bushah*-בושה." However, it is specifically through this that, "I have called out to My son." In other words, it is specifically through this that the revelation of the love is drawn forth with even greater strength.

This then, is the matter of the exile in Egypt-*Mitzrayim*-מצרים. For there is an aspect of Egypt-*Mitzrayim*-

מצרים on the side of holiness, and there is an aspect of Egypt-*Mitzrayim* מצרים on the opposing side of evil. The aspect of Egypt-*Mitzrayim* מצרים on the side of holiness is that one satisfies himself with studying Torah according to his obligations as set forth in Shulchan Aruch only. Likewise, he is satisfied with his performance of the commandments in a way of, “commandments done by rote.”⁴⁹⁵ He thus fulfills his obligations according to the way he sees fit.

However, from this aspect of Egypt-*Mitzrayim* מצרים of holiness, through an abundance of chaining down, it is possible to even descend to the aspect of Egypt-*Mitzrayim* מצרים of the opposing side of evil. In other words, he will come to stumble in blemishing the covenant of the circumcision. At times this may be in a way that he is caused to become impure by force, from above, through nocturnal emission in his sleep, about which it states,⁴⁹⁶ “The children of Israel, whom Egypt enslaves.”

The matter of the exodus from Egypt-*Mitzrayim* מצרים, however, is the aspect of repentance (*Teshuvah*) over this matter itself. This is to say that when he sees in himself that he is in a state of ultimate distance from *HaShem*-יהו"ה, blessed is He, and that he is like the son whose father has expelled and has been told that he is disowned, which he cannot at all bear, through this there is the aspect of, “from Egypt-*Mitzrayim* מצרים, I have called out to My son.” That is, it is specifically through the constriction-*Meitzar*-מיצר and the

⁴⁹⁵ Isaiah 29:13; Tanya Ch. 39

⁴⁹⁶ Exodus 6:5

great distance, that he is awakened to be sensitive to the fact that he is “My son.”

This then, is the advantage of the matter of repentance (*Teshuvah*). For, through repentance (*Teshuvah*), even a person who has not merited that all his days be perfect and complete, and is therefore lacking in his garments of Torah and *mitzvot*, can nevertheless bond his soul to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. Moreover, there is actually an advantage and superiority to the bond that is attained through repentance (*Teshuvah*), over and above the bond that is attained through the garments of Torah and *mitzvot*. For, the drawing forth that is affected through the garments of the Torah and *mitzvot* are in a state of limitation. In other words, the drawing forth he affects is commensurate to his effort and manner of service of *HaShem*-יהו"ה, blessed is He, in the fulfillment of Torah and *mitzvot*, which are the garments. In other words, this relates to the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*).

However, this is not the case regarding repentance (*Teshuvah*), about which it states,⁴⁹⁷ “Happy are the penitent, who in one hour, one day, or even in a single moment, come as close to the Holy One, blessed is He, as even the most righteous come to the Holy One, blessed is He, over several years.” In other words, the drawing forth affected by repentance (*Teshuvah*) is an aspect of limitless revelation (*Bli*

⁴⁹⁷ Zohar I 129a-b

Gvul). This is because he knows that every matter of measure and limitation is “dark before the Cause of all causes,” and he desires to exit his limitation. Thus, the drawing forth that is affected through repentance (*Teshuvah*), is the aspect of, “from Egypt-*Mitzrayim*-מצרים I have called out to My son,” which is an even loftier drawing forth of Godliness, in a limitless way.

7.

This then, is the meaning of the verse,⁴⁹⁸ “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shaday*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known to them...” In other words, the revelation to our forefathers was the aspect of *E”l Shaday*-א"ל שדי, which in general, refers to the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*).⁴⁹⁹

However, in greater detail, there are various levels in this.⁵⁰⁰ For, as our sages, of blessed memory, stated,⁵⁰¹ when the Holy One, blessed is He, created the world, “it continued to expand until the Holy One, blessed is He, rebuked it, as it states,⁵⁰² ‘I am *E”l Shaday*-א"ל שדי,’ which means, ‘I am He who said to the world ‘enough-*Dai*-די.’” In other words, this

⁴⁹⁸ Exodus 6:2-7

⁴⁹⁹ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of The Name.

⁵⁰⁰ See Ohr HaTorah *ibid.* p. 134 and on; *Sefer HaMaamarim* 5660 p. 57; *Hemshech* 5672 Vol. 1 p. 251-279, and elsewhere.

⁵⁰¹ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 46:3

⁵⁰² Genesis 17:1

refers the nature of the world, which is an aspect of concealment and hiddenness. However, there is yet a higher level of *E"l Shaday*-א"ל שדי, which indicates an abundant bestowal of influence, as it states,⁵⁰³ “I will pour out blessings upon you without end-*Bli Dai*-בלי די.” This aspect also includes the abundant bestowal and drawing forth of Godliness to the worlds, as in the explanation of the Midrash,⁵⁰⁴ that *Shaday*-שדי means that, “My Godliness is sufficient-*Dai*-די for all of creation.” However, all this is only in a matter that is, “sufficient to their needs-*Dai Seepuka*- די סיפוקא,”⁵⁰⁵ similar to the verse,⁵⁰⁶ “If there shall be a destitute person among you.... You shall open your hand to him... whatever is sufficient to what is lacking to him-*Dai Machsoro Asher Yechsar Lo*-די מחסרו אשר יחסר לו,” which our sages, of blessed memory, explained,⁵⁰⁷ “even includes a horse upon which to ride and a servant to run in front of him.” (The spiritual meaning of this matter is according to the explanations in the teachings of Chassidut.)⁵⁰⁸ However, all this is only a matter of satisfying the lacking, but is not a matter of wealth and excess. Thus, this aspect generally relates only to the aspect of the drawing forth of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*).

⁵⁰³ Malachi 3:10

⁵⁰⁴ Midrash Bereishit Rabba 46:3

⁵⁰⁵ Zohar III 11b; Ohr HaTorah ibid. p. 135 and on & 157 and on.

⁵⁰⁶ Deuteronomy 15:7-8

⁵⁰⁷ Talmud Bavli, Ketubot 67b

⁵⁰⁸ See the prior discourse “*Padah B'Shalom* – He redeemed my soul in peace” of this year 5712 (Discourse 5). Also see Sefer HaMaamarim 5627 p. 100; 5629 p. 97; 5635 p. 43; *Hemshech* 5672 Vol. 1, p. 309.

However, specifically through the descent into the exile of Egypt-*Mitzrayim*-מצרים, there is the aspect of, “from Egypt I have called out to My son,” meaning that it is through this that they attained the revelation of the Name *HaShem*-יהו"ה, which is the matter of drawing forth the Unlimited One, blessed is He. This then, is what is meant by the verse, “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה.’” For, this verse is coming in response to Moshe’s question,⁵⁰⁹ “Why have You done evil to this people?” In other words, Moshe was asking why the whole matter of the exile in Egypt was necessary altogether. The verse, “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה,’” comes in response to this question. That is, the ultimate purpose of the whole matter of exile in Egypt, is so that through it, there would come to be a revelation of the Name *HaShem*-יהו"ה, blessed is He.

Now, although it is true that the Name *HaShem*-יהו"ה, blessed is He, is also stated in relation to our forefathers (as mentioned above), nevertheless, the Name *HaShem*-יהו"ה mentioned in relation to the forefathers, was the lower Name of *HaShem*-יהו"ה, which is His name of Being-*Havayah*-הוי"ה as it means, “He Who brings everything into being-*Mehaveh*-מהווה,”⁵¹⁰ that is, this is the aspect of *HaShem*-יהו"ה, blessed is He, as He relates to worlds. However, through the exile in Egypt, we attained the aspect of, “you shall know that I am *HaShem*-יהו"ה.” This refers to the upper name of *HaShem*-

⁵⁰⁹ Exodus 5:22

⁵¹⁰ Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya Shaar HaYichud VeHaEmunah Ch. 4; Maamarei Admor HaZaken ibid.

יהו"ה,⁵¹¹ blessed is He, which is His name of Being-*Havayah*-הו"ה that means, "He is and He was and He will be-*Hoveh* ו'Hayah ו'Yihiyeh-יהיה ויהיה הוה as One,"⁵¹² which is how *HaShem*-יהו"ה, blessed is He, is utterly unlimited (*Bli Gvul*).⁵¹³ It is this aspect that is drawn forth through serving *HaShem*-הו"ה, blessed is He, with repentance (*Teshuvah*), as explained before.

It is about this that the verse states,⁵¹⁴ "And I shall give it to you as an inheritance – I am *HaShem*-הו"ה." That is, the love that is brought forth through the aspect of repentance (*Teshuvah*) is comparable to the inheritance of a great treasure that one has not labored for. For, the love, closeness and shame before *HaShem*-הו"ה, blessed is He, that come about through repentance (*Teshuvah*) are not according or commensurate to the good deeds that he performs on a daily basis, but rather,⁵¹⁵ "Happy are the penitent, who in one hour, one day, or in even a single moment, get as close to the Holy One, blessed is He, as even the most righteous come to the Holy One, blessed is He, over several years."

Thus, this is something that comes as a matter of inheritance. That is, an inheritance is something that comes about only because of the relationship between the one who

⁵¹¹ See Ohr HaTorah *ibid.* p. 126 and on.

⁵¹² Zohar III 257b (Ra'aya Mehemna); Tanya Shaar HaYichud VeHaEmunah Ch. 7 (82a); Pardes Rimonim *ibid.*; Maamarei Admor HaZaken *ibid.*; Ohr HaTorah *ibid.* p. 124.

⁵¹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁵¹⁴ Exodus 6:8

⁵¹⁵ Zohar I 129a-b

bequeaths the inheritance and the one inheriting it, and the state and standing of the one inheriting it not relevant in this. Because of this even a deaf person, an imbecile and an infant all inherit.⁵¹⁶ For, the primary matter of an inheritance is that the inheritor is related to the one who bequeaths the inheritance.

This then, is the meaning of, “I shall give it to you as an inheritance – I am *HaShem*-יהו"ה.” That is, the attainment of the aspect of the upper name of *HaShem*-יהו"ה, blessed is He, is solely through the matter of inheritance. We can add that the term, “inheritance-*Morashah*-מורשה,” is also related to the term “head-*Rosh*-ראש,” which indicates the bond with the “head of the congregation-*Rosh Ha'Eidah*-ראש העדה,”⁵¹⁷ who are called,⁵¹⁸ “your heads of your tribes-*Rosheichem Shivteichem*-ראשיכם שבטיכם.” That is, in order that even the “hewer of your wood and the drawer of your water”⁵¹⁹ attain the revelation of the Name *HaShem*-יהו"ה, blessed is He, there must be a bond with, “your heads of your tribes,” so that one does not become separated from He who bequeaths the inheritance, God forbid. This is as explained before regarding to the matter of repentance (*Teshuvah*), that it is like the son who is unable to bear it when his father tells him that he will no longer be his father, and his desire to be bonded with him is thus aroused.

⁵¹⁶ Talmud Bavli, Nidah 44a-b

⁵¹⁷ See the Sicha talk that followed this discourse (Torat Menachem Vol. 4, p. 279).

⁵¹⁸ Deuteronomy 29:9; Likkutei Torah Netzavim.

⁵¹⁹ Deuteronomy 29:10

Thus, it is through this that, “you shall know that I am *HaShem*-יהו"ה,” which means that you will be bonded to the upper name *HaShem*-יהו"ה, blessed is He. (For the term “knowledge-*Da'at*-דעת” means to bond and connect.⁵²⁰) This bond to the upper name *HaShem*-יהו"ה, blessed is He, refers to the bond to the aspect of, “He is and He was and He will be-*Hoveh v'Hayah v'Yihyeh*-ויהיה והיה והיה as One,”⁵²¹ which is the aspect of how *HaShem*-יהו"ה, blessed is He, is utterly unlimited (*Bli Gvul*). All this is brought about through the service of *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*).

⁵²⁰ Tanya Ch. 3, Ch. 42 and elsewhere.

⁵²¹ Zohar III 257b (Ra'aya Mehemna); Tanya Shaar HaYichud VeHaEmunah Ch. 7 (82a); Pardes Rimonim ibid.; Maamarei Admor HaZaken ibid.; Ohr HaTorah ibid. p. 124.

Discourse 8

“*Bati LeGani* -

I have come to My garden”

Delivered on 10th of Shvat, 5712

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

1.

The⁵²² verse states,⁵²³ “I have come to My garden My sister, My bride.” It states in Midrash Rabbah (commenting on this verse),⁵²⁴ “The word, ‘to My garden-*Gani*-גני,’ means, ‘to My wedding canopy-*Genuni*-גנוני,’ to the primary place that I was at first.” For, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. However, due to sins, it was withdrawn. That is, because of the sin of the tree of the knowledge of good and evil, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, withdrew from the earth to the firmament. Then, because of subsequent sins it withdrew from firmament to

⁵²² Note: This discourse is primarily founded upon the second chapter of the discourse entitled “*Bati LeGani*” 5710. This discourse was printed and distributed by his honorable holiness, my father-in-law, the Rebbe, may the memory of the righteous be for eternal blessing, and may his soul repose in Eden, and may his merit protect us. It was given to be studied on the 10th of Shvat 5710, the day of his passing. The discourse entitled “*Bati LeGani*” 5711 (adapted into English in The Teachings of The Rebbe 5711, discourse 1) is primarily based upon the first chapter of the discourse entitled “*Bati LeGani*” 5710.

⁵²³ Song of Songs 5:1

⁵²⁴ Midrash Rabba, Shir HaShirim 5:1

firmament, until the seventh firmament. Subsequently, there arose seven righteous *Tzaddikim* who drew down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, down from firmament to firmament, until the seventh *Tzaddik* came, and, “all sevens are beloved.”⁵²⁵ This refers to our teacher Moshe, who brought the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, down to earth. This is the meaning of the verse,⁵²⁶ “The righteous shall inherit the land, and dwell (*V'Yishkhenu*-וישכנו) forever upon it.” The meaning of “the righteous shall inherit the land,” is that they inherit the Garden of Eden (*Gan Eden*), since they draw forth and cause the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah* (שכינה) to dwell (משכינים)⁵²⁷ in the earth below, for this is the ultimate Supernal intent for which reason the worlds were created and are brought forth into existence.

Now, the revelation of the drawing forth of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, primarily took place in the Holy Temple. This is as stated,⁵²⁸ “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-וושכנתי בתוכם).” Now, our sages, of blessed memory, noted that this verse is precise in its wording, and said,⁵²⁹ “The verse does not say, ‘within it-

⁵²⁵ Midrash Vayikra Rabba 29:11

⁵²⁶ Psalms 37:29

⁵²⁷ See Maharz"u commentary to Midrash Bereishit Rabba 19:7; Matnat Kehunah and Maharz"u to Bamidbar Rabba 13:2

⁵²⁸ Exodus 25:8

⁵²⁹ Cited in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b and elsewhere; Reishit Chochmah Shaar HaAhavah Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a; Chelek Torah SheBichtav Trumah 325b-326b.

B'Tocho-בתוכו' but rather says, 'within them-*B'Tocham*-בתוכם,' meaning that He dwells within each and every single Jew." In other words, when each and every single Jew works on himself with the same kinds of service of *HaShem*-יהו"ה, blessed is He, that took place in the Holy Temple, through this, the primary root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, dwells within him, just as it was at the beginning of the creation of the worlds, and actually, even more than how it was it first. It is through this that the primary matter of a, "dwelling place for the Holy One, blessed is He," is actualized.⁵³⁰

Now,⁵³¹ one of the primary⁵³² modes of service of *HaShem*-יהו"ה, blessed is He, that took place in the Holy Temple, was the service of offering sacrificial offerings (*Korbanot*) before *HaShem*-יהו"ה, blessed is He, which is a form of spiritual service. For, although in the service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*) that took place in the Holy Temple, a physical animal was offered in sacrifice, nevertheless, this too was a spiritual service of *HaShem*-יהו"ה, blessed is He. Proof for this is from the participation of the Priests (*Kohanim*) in their service, together with the songs and melodies of the Levites, at the time that the sacrifices were offered, which are spiritual matters. This is as

⁵³⁰ For the lengthier explanation of all that has been stated thus far, see the discourse entitled "I have come to My garden – *Bati LeGani*" of the year 5711, adapted into English in *The Teachings of The Rebbe 5711*, discourse 1.

⁵³¹ With respect to the continuation, see the discourse entitled "*Bati LeGani* – I have come to My garden" 5710, ch. 2 (*Sefer HaMaamarim 5710*, p. 112 and on).

⁵³² See discourse entitled "*Bati LeGani*" 5728 Ch. 2 (*Torat Menachem Sefer HaMaamarim Shvat p. 307*); 5732 Ch. 4, note 22 (*Torat Menachem ibid. p. 369*).

stated in Zohar,⁵³³ that the service of the Priests (*Kohanim*) was performed silently, and affected a drawing forth to below with the inner desires of the heart (*Re'uta d'Leeba*). In contrast, the service of the Levites was with song and melody, which is a matter of ascension from below to Above.⁵³⁴

We thus see that even the service of bringing sacrificial offerings to *HaShem*-יהו"ה, blessed is He, which took place in the Holy Temple, was a spiritual service. This is certainly the case regarding the service of sacrificial offerings to *HaShem*-יהו"ה as it is within each and every Jew, which is a form of spiritual service of *HaShem*-יהו"ה, blessed is He. This is what is meant by the verse at the beginning of the Torah portion that deals with sacrificial offerings,⁵³⁵ “When a man brings an offering to *HaShem*-יהו"ה from you.”

The explanation of this verse by his honorable holiness, the Alter Rebbe, is well known.⁵³⁶ Namely, it would have been more grammatically correct to have instead stated, “When a man from among you brings an offering to *HaShem*.” Why then does the verse state, “When a man brings an offering to *HaShem*-יהו"ה from you”? However, the meaning

⁵³³ Note: Zohar III 39a; Also see Biurei HaZohar beginning of Parshat VaYeitzei (of the Mittler Rebbe p. 133a and on; and of the Rebbe, the Tzemach Tzedek, Vol. 1, p. 102); Likkutei Torah V'Etchanan in the second discourse entitled “*V'Yada'ata HaYom*” Ch. 2 (8b); *ibid.* Sukkot, second discourse entitled “*U'She'avtem*,” Ch. 1 (80a).

⁵³⁴ See the aforementioned discourse entitled “*Bati LeGani*” 5732 Ch. 5, note 24 (Torat Menachem, Sefer HaMaamarim *ibid.* p. 370).

⁵³⁵ Leviticus 1:2 – אדם כי יקריב מכם קרבן ליהויה

⁵³⁶ See discourse entitled “*U'She'avtem Mayim*” of the Holiday of Sukkot 5701 Ch. 3 (*Kuntres* 43; Sefer HaMaamarim *Kuntreisim* Vol. 2, p. 450a and on; copied in HaYom Yom 12 Adar II); Also see *Kuntres Limud HaChassidut* Ch. 12 (*Igrot Kodesh* of the Rebbe, Rabbi Yosef Yitzchak Schneerson, Vol. 3, p. 354).

of the words “When a man brings-*Adam Ki Yakriv*- אדם כי יקריב,” is that, “when a man desires to come close-*Yakriv*- יקריב to Godliness.” For, that is the meaning of the word, “sacrifice-*Korban*-קרבן,” as it states,⁵³⁷ “Why is it called a ‘*Korban*-קרבן?’ Because it brings one close-*Mekarev*-מקרב to *HaShem*-יהויה.” In other words, the matter of the sacrificial offerings (*Korbanot*) is the matter of bringing one’s strengths and senses close to *HaShem*-יהויה, blessed is He. This then, is the meaning of the continuation of the verse, “from you-*Mikhem*-מכם an offering to *HaShem*-יהויה.” That is, one must “sacrifice” and bring **himself** close (*Makriv*-מקריב) to *HaShem*-יהויה, blessed is He.

Now, this is similar to the matter of the physical sacrifices, wherein they would take a living animal that was perfect and without blemish, and slaughter it, removing its vitality from it. They then would offer the limbs and organs of the animal (*Eimorim*-אימורים),⁵³⁸ burning the fats in the fire that was upon the altar. This matter was to an even greater extent in regard to the burnt offering (*Olah*-עולה), the first of the sacrifices mentioned,⁵³⁹ which was “burnt in its entirety to *HaShem*-יהויה upon the altar.”⁵⁴⁰

It is this same way when it comes to a person’s spiritual sacrificial service of *HaShem*-יהויה. That is, first of all, one’s animal must be perfect and whole, meaning that he

⁵³⁷ Sefer HaBahir 46 (p. 111); Also see Zohar III 5a; Shnei Luchot HaBrit, Mesechet Taanit (211b); Pri Etz Chaim, Shaar HaTefilah Ch. 5.

⁵³⁸ Mishneh Torah, Maaseh HaKorbanot 1:18

⁵³⁹ In Leviticus 1

⁵⁴⁰ Samuel I 7:9

must inspect himself to ensure that the animal within him is whole and complete. This even includes his body and animalistic soul. Moreover, this self-inspection must be done willingly and intentionally, and not merely⁵⁴¹ “like the commandments of people done by rote.” For, if he only inspects himself in such a manner, the self-inspection will certainly not be good or adequate. However, if he instead realizes that this literally relates to the very life of his soul, then he certainly will inspect himself within his soul from all angles, intellectually, emotionally and particularly in the three garments of his soul, which are his thought, speech and action. He then will come to recognize all matters within himself that require rectification. Moreover, because this matter relates to the very life of his soul, he will see to ensure that he actually fulfills and rectifies all of rectifications that are necessary, so that he will be without blemish (*Mum*-מִוּם).⁵⁴²

Now, after the self-inspection, he will desire to be a sacrifice (*Korban*-קֶרְבַּן)⁵⁴³ that is slaughtered (*Shochato*-שְׁחוּטָה).⁵⁴⁴ In other words, the flesh remains whole, except that the vitality has been drawn out of it, meaning that he no longer is enlivened toward physical, material matters. That is, the body of the physical matters remains, but he only uses

⁵⁴¹ Isaiah 29:13; Tanya Ch. 39 (53b).

⁵⁴² Note: The explanation of the matter is understood in accordance with what is explained in Torah Ohr Mikeitz (36c) and in the additions to Torah Ohr (111d) and elsewhere.

⁵⁴³ Which, as mentioned above, also means “coming close” to *HaShem*-יהו"ה, blessed is He.

⁵⁴⁴ The root “slaughter-*Shachat*-שָׁחַט” also means “to be drawn” as per the verse (Chronicles II 9:15), “drawn gold-*Zahav Shachut*-זָהָב שְׁחוּטָה.” (Also see Talmud Bavli, Chullin 30b).

them to provide himself with additional strength in his service of *HaShem*-יהו"ה, blessed is He. This is like the teaching,⁵⁴⁵ “Wine and fragrance make my mind more receptive,”⁵⁴⁶ and similarly,⁵⁴⁷ “Because I had not eaten ox meat, I was unable to concentrate on the reasoning of the matter.”

In other words, these all are permissible matters, and this certainly is the case when it comes to matters that themselves are *mitzvot*, such as the food that one eats on Shabbat and on holy days, or the fringes (*Tzitzit*) that are made from physical wool, or the phylacteries (*Tefillin*) that are made of physical parchment. In other words, these are physical things through which the *mitzvot* themselves are performed, and are not just a part of the general command to,⁵⁴⁸ “know Him in all your ways.”⁵⁴⁹

This then, is the meaning of the service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*). That is, to remove the vitality that one has from physical and material matters, and to instead use them solely in the service of *HaShem*-יהו"ה, blessed is He. For, specifically then, it is an offering “from you-*Mikhem*-מכם,” meaning, from yourself. Then, “when a man brings an offering (*Korban*-קרבת) from you,” it then is an offering (*Korban*-קרבת) “to *HaShem*-יהו"ה,”

⁵⁴⁵ Note: Talmud Bavli, Yoma 76b, according to the version of the text cited in Tanya Ch. 7, and various other places in the Words of the Living God (Chassidic teachings).

⁵⁴⁶ Also see Zohar I 206a; Shnei Luchot HaBrit I 9b.

⁵⁴⁷ Talmud Bavli, Bava Kamma 72a and Rashi there

⁵⁴⁸ Proverbs 3:6

⁵⁴⁹ Note: See Mishneh Torah of the Rambam, Hilchot De'ot Ch. 3; Tur and Shulchan Aruch, Siman 231.

meaning that he comes close (*Mitkarev*-מתקרב) and becomes one with *HaShem*-יהו"ה, blessed is He.

2.

Now, when one honestly contemplates his state and standing with self-interest and intent, as mentioned above, it often will occur that he will see, without any doubt, that although he may be free of sin at the moment, nevertheless, as the Psalmist said,⁵⁵⁰ “my sin is constantly before me.” That is, all the sins that he perpetrated throughout his lifespan, including even those perpetrated before his Bar Mitzvah, are still extant and have yet to be rectified, as stated by his honorable holiness, the Mittler Rebbe.⁵⁵¹ The definitive proof that he has not yet rectified them, is that had he fully repented as necessary, then not only would there be no aspect of⁵⁵² “one transgression leads to another transgression,” but on the contrary, because has become a true penitent (*Baal Teshuvah*), his service of *HaShem*-יהו"ה, blessed is He, from that point forward, must be with much greater strength and vigor⁵⁵³ than how it was until this point, because since previously he was,⁵⁵⁴ “in a land of drought and the shadow of death,” his *Teshuvah*-

⁵⁵⁰ Psalms 51:5

⁵⁵¹ Note: *Poke'ach Ivrim* (translated as *Opening the Eyes of the Blind*) Ch. 21-22 (Maamarei Admor HaEmtza'ee Kuntreisim p. 488 and on); Also see *Shulchan Aruch*, *Orach Chayim* 343; *Talmud Bavli*, *Sanhedrin* 55b

⁵⁵² *Mishnah Avot* 4:2

⁵⁵³ *Zohar I* 129b

⁵⁵⁴ *Jeremiah* 2:6

repentance should awaken in him to a much greater thirst and yearning for Godliness. However, if he contemplates his true state and standing without excusing himself and without deluding himself in any way, he then will feel in his soul that, in fact, he is in the very opposite state than how he should be. That is, not only did his previous state and standing not bring him to a state of abundant love of *HaShem*-יהו"ה, blessed is He, to the point that,⁵⁵⁵ “his intentional sins come to be counted as merits,”⁵⁵⁶ but on the contrary, it caused him to become coarse and thick, to the point that he has taken on the epitome of the statement,⁵⁵⁷ “one transgression leads to another transgression.”

What this demonstrates and proves to him is that the matter of,⁵⁵⁸ “my sin is constantly before me” is not such that he has properly repented, only that based upon his current state and standing, whatever repentance (*Teshuvah*) he did previously was inadequate, and that it now is necessary for him to repent to a much higher level of repentance (*Teshuvah*). Rather, what this demonstrates and proves is that he never rectified his problems in the first place and that they remain as a veil that separates between him and His father in Heaven,⁵⁵⁹ causing barriers and obstructions in his service of *HaShem*-יהו"ה, blessed is He.

⁵⁵⁵ Talmud Bavli, Yoma 86b

⁵⁵⁶ See Tanya Ch. 7

⁵⁵⁷ Mishnah Avot 4:2

⁵⁵⁸ Psalms 51:5

⁵⁵⁹ See Tanya Ch. 29; Iggeret HaTeshuvah, end of Ch. 11.

Now, when he contemplates all this, and also recognizes the great value of the matter of sacrificial offerings (*Korbanot*-קרבנות), namely, the bringing close (*Kiruv*-קירוב) of his strengths and senses, to the point that they become included in the Supernal fire, as stated,⁵⁶⁰ “The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*),” as will soon further be explained, he then asks himself, “What relationship do I have to the matter of sacrificial offerings? How can I possibly be a desirable offering to *HaShem*-יהו"ה, blessed is He, as long as,⁵⁶¹ ‘nothing in him is whole’?”

Thus, in order to remove this question, his honorable holiness, my father-in-law the Rebbe, added⁵⁶² to the explanation of his honorable holiness, the Alter Rebbe, of the word “from you-*Mikhem*-מכם,” and explained that the word, “from you-*Mikhem*-מכם,” means that this matter is entirely from you and dependent on you. That is, this matter is completely and entirely in your hands alone. In other words, without any consideration of one’s current state and standing and all that he has undergone up to this point, and even with the knowledge of the ails his heart, nonetheless, “it is entirely dependent on you.” This is true to such an extent that each and every Jew is capable of saying to himself,⁵⁶³ “When will

⁵⁶⁰ Zohar II 239a; Zohar III 26b

⁵⁶¹ Isaiah 1:6

⁵⁶² Discourse entitled “*Bati LeGani*” 5710, Ch. 2 (*Sefer HaMaamarim* 5710 p. 113).

⁵⁶³ Tanna D’Vei Eliyahu 25:1

my deeds reach the deeds of my forefathers, Avraham, Yitzchak and Yaakov?”

This then, is the meaning of the words, “from you-*Mikhem* מכם an offering to *HaShem* יהו"ה.” That is, it is entirely dependent on you to be a sacrificial offering (*Korban* קרבן) to *HaShem* יהו"ה, blessed is He, and to come close (*L'Hitkarev* להתקרב) and become one with *HaShem* יהו"ה, blessed is He. For, the sacrificial offerings are specifically to *HaShem* יהו"ה **alone**, blessed is He. That is, sacrifices are not to be offered to God-*Elohi*”מ-אלהי"ם-86 which has the same numerical value as Nature-*HaTeva* הטבע-86,⁵⁶⁴ but rather, solely and specifically to *HaShem* יהו"ה Himself, blessed is He. This is as explained in Zohar⁵⁶⁵ about the verse,⁵⁶⁶ “Whoever sacrifices to God-*Elohi*”מ-אלהי"ם shall be obliterated, except to *HaShem* יהו"ה alone.” That is, the matter of sacrifices (*Korbanot*) are specifically to *HaShem* יהו"ה, blessed is He, Himself, higher than His title God-*Elohi*”מ-אלהי"ם.⁵⁶⁷

⁵⁶⁴ Pardes Rimonim Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah Shaar HaTeshuvah Ch. 6 section entitled “*HaMargil*” (121b); Shnei Luchot HaBrit 89a, 189a, 308b; Shaalot uTeshuvot Chacham Tzvi, Section 18 (cited in Likkutei Torah Re’eh 22c); Tanya Shaar HaYichud v’HaEmunah Ch. 6.

⁵⁶⁵ Note: Zohar III 5a; Zohar II 108a; Midrash HaNe’elam (Zohar Chadash) Bereishit 4a – Based upon this, the sweetness of the precise wording of our sages, of blessed memory (in Menachot 110a) is understood: Rabbi Shimon ben Azai stated, ‘Come and see what is written in the portion of the offerings: The names *E”l*-אל and *Elohi*”מ-אלהי"ם are not written, but only *HaShem* יהו"ה, so there is no room for the litigant (those who erroneously and heretically claim there are any other domains) to argue.’” With regards to the Talmud’s mention of the title *E”l*-אל as well, see Zohar III 31a & 132a.

⁵⁶⁶ Exodus 22:19

⁵⁶⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being.

Moreover, in truth, one's sacrifices reach even higher, to the aspect of "before *HaShem*-יהו"ה."⁵⁶⁸ For,⁵⁶⁹ "The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*)," who is higher than the aspect of the name of *HaShem*-יהו"ה, blessed is He, as manifest in letters.⁵⁷⁰ That is, although His Name *HaShem*-יהו"ה, blessed is He, utterly transcends His title God-*Elohi*"m-אלהי"m, nevertheless, the four letters of His Name indicate the diminishment and restraint of *Tzimtzum* (י), and the subsequent spreading forth (ה), drawing down (ו), and expression (ה),⁵⁷¹ all of which relate to the chaining down of the worlds (*Seder Hishtalshelut*). However, the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He, transcends the four letters of His Name *HaShem*-יהו"ה,⁵⁷² and the service of the sacrificial offerings (*Korbanot*) reach all the way to the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the conclusion of the verse regarding the sacrificial offerings,⁵⁷³ "That he may be desirable before *HaShem*-יהו"ה." For, the earlier verse first stated, "an offering to *HaShem*-יהו"ה," whereas at the conclusion of the matter, after it states, "of the cattle, and of

⁵⁶⁸ Leviticus 1:3

⁵⁶⁹ Zohar II 239a; Zohar III 26b

⁵⁷⁰ See the discourse entitled "*Shiviti*" 5720, and the citations there, as well as Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being.

⁵⁷¹ See Biurei HaZohar Acharei of the Mittler Rebbe (p. 76c and on); and Biurei HaZohar of the Tzemach Tzeddek (Vol. 1, p. 363 and on) and elsewhere.

⁵⁷² See the Opening Gateway (Petach HaShaar) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 17 and on.

⁵⁷³ Leviticus 1:3

the herd or of the flock,” the matter concludes with the words, “That he may be desirable before *HaShem*-יהו"ה.” His honorable holiness, the Rebbe, the Tzemach Tzedek, explained⁵⁷⁴ that, “before *HaShem*-יהו"ה,” means “even higher than the letters of the Name *HaShem*-יהו"ה.”

This then, is the meaning of the service of sacrificial offerings (*Korbanot*). That is, one’s service of *HaShem*-יהו"ה, blessed is He, must not be only with one’s Godly soul, but rather, it must be, “of the cattle and of the herd or of the flock,” which refers to the animalistic soul. This is certainly true of the service as it was in the Holy Temple, wherein one was able to perform the service of sacrificial offerings (*Korbanot*) to *HaShem*-יהו"ה, blessed is He, with an actual physical animal. For, it is through this that he reaches, “before *HaShem*-יהו"ה,” meaning that it reaches the Singular Preexistent Intrinsic Essential Being of the Limitless One Himself, *HaShem*-יהו"ה blessed is He.

3.

Now, when it comes to the sacrifices (*Korbanot*), and this likewise applies to the bringing close (*Kiruv*-קירוב) of one’s personal strengths and senses, the physical sacrifice would become included in the Supernal fire. His honorable holiness, my father-in-law the Rebbe, explained in the

⁵⁷⁴ Likkutei Torah Vayikra discourse entitled “*Leva'er... Adam Ki Yakriv*”
3c.

discourse,⁵⁷⁵ that the service of *HaShem*-יהו"ה, blessed is He, of each and every single Jew, is in the same manner, that is, the sacrificial offerings must become included in the Supernal fire. This refers to the fiery passions of the Godly soul, which is the upper fire. This is as stated,⁵⁷⁶ "It's flashes are flashes of fire, the flame of *Ya''h*-יה"י." That is, the root of the love of *HaShem*-יהו"ה that the Godly soul possesses, is of the Upper fire, which is called, "the flame of *Ya''h*" (*Shalhevet Ya''h*-יה"י שלהבת). Thus, even the love of *HaShem*-יהו"ה that the Godly soul possesses as it is below, is called the Upper fire.

The explanation of why the supernal love of *HaShem*-יהו"ה that the Godly soul possesses is called, "the flame of *Ya''h*-יה"י" is as follows: It states in *Sefer Yetzirah*⁵⁷⁷ that the ten *Sefirot* are, "like a flame that is bound to the coal." His honorable holiness, the Rebbe Maharash, explains⁵⁷⁸ that there are two aspects in this. That is, there is the flame that is within the coal, and there is the flame that is on the surface of the coal. Now, when it comes to the flame that is on the surface of the coal, it is possible for it to be considered independently of the coal, only that it has no substance or existence, in and of itself. It is for this reason that it states in the Mishnah that,⁵⁷⁹ "One who transfers a flame to the public

⁵⁷⁵ In Ch. 2 *ibid.* (*Sefer HaMaamarim* 5710 p. 113 and on).

⁵⁷⁶ Song of Songs 8:6; *Midrash Shir HaShirim Rabba* 8:6

⁵⁷⁷ *Sefer Yetzirah* 1:7

⁵⁷⁸ *Hemshech* entitled "*Mayim Rabim*" 5636, Ch. 62 and on; Also see the explanation of the discourse "*V'Oolam Chai Ani*" printed at the end of *Derech Mitzvotcha* of the Tzemach Tzedek (182a and on).

⁵⁷⁹ *Talmud Bavli Beitza* 39a; Cited in *Mishneh Torah* of the Rambam, *Hilchot Shabbat* 18:5

domain on Shabbat is not liable.” Based on this, we can determine and know two things. Namely, that on the one hand, there is a flame that is considered something unto itself, to the point that it is applicable to have a Halachic ruling regarding, “one who transfers a flame.” However, on the other hand, the flame has no substance or independent existence, in and of itself, whatsoever, and therefore, “One who transfers a flame to the public domain on Shabbat is not liable.”

Now, “prior to the creation of the world” – and as stated in the works of the received knowledge, that is, *Kabbalah*,⁵⁸⁰ this also applies prior to emanation – “there was Him and His Name alone.”⁵⁸¹ He then subsequently emanated the *Sefirot*. Thus, these two matters – that is, the ten *Sefirot* as they are concealed in the Emanator, and the ten *Sefirot* as they are emanated – are comparable to the two aspects of the flame. Now, when it comes to the flame as it is within the coal, even though it is much stronger there,⁵⁸² nevertheless, as it is within the coal, there is no actual existence of the flame, and there certainly is no existence of all of the particulars of the flame. Rather, its existence there is entirely undiscernible, and there is only the existence of the coal. It is only that there are proofs and demonstrations that necessitate the existence of the flame, even within the coal, and on the contrary, it is of much greater

⁵⁸⁰ See Avodat HaKodesh Vol. 1 (Chelek HaYichud), Ch. 2; Sefer HaMaamarim 5679 p. 198; 5687 p. 157 and elsewhere.

⁵⁸¹ Pirke D’Rabbi Eliezer Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁵⁸² See Shaar HaYichud v’HaEmunah of the Alter Rebbe Ch. 3.

strength there. However, all that is recognizable and discernible is the coal itself.

It is the same way – and to a much greater extent – when it comes to the general matter of the ten *Sefirot* as they are concealed within the One who emanates them, blessed is He. That is, all that there is there, is the Emanator Himself, blessed is He, only that there is proof from the existence of the ten emanated *Sefirot*, that there must also be ten *Sefirot* concealed within He who emanates them.

The ten *Sefirot* were subsequently emanated. However, even after being emanated, they are completely bound to their Source in the ten *Sefirot* that are concealed in He who emanates them, blessed is He. This is comparable to the flame on the surface of the coal that is entirely bound to the flame within the coal. Moreover, this bond sustains the entire existence of the surface flame, since if it becomes separated from its source, it will revert to absolute nothingness.

This then, is the meaning of, “the flame of *Ya”h*” (*Shalhevet Ya”h*-יה"ה שִׁלְהֶבֶת). That is, it is like the flame as it is within the coal and is like the flame as it is on the surface of the coal, which is, nonetheless, bound up with the coal. However, it is possible for the flame that is upon the coal to be considered separately, in and of itself. It is the same way with the order of the chaining down of the worlds (*Seder HaHishtalshelut*) of the ten revealed *Sefirot*. For, although they are entirely bound up with their Source in *HaShem*-יהו"ה, since, “He and his life for are one and He and His organs are

one,”⁵⁸³ and are like the flame on the surface of the coal that is entirely one with the flame within the coal and utterly united with the coal, nevertheless, due to the abundant chaining down, it is possible that, at the end of it all, there will be room to err and think that they are separate. This is as our sages, of blessed memory, stated,⁵⁸⁴ “When Moshe was writing the Torah... he arrived at the verse,⁵⁸⁵ ‘And God said, ‘Let us make man in our image and in our likeness.’” He questioned this and said, ‘Master of the universe, why are You giving room for the heretics to open their mouth?’ *HaShem*-יהו"ה responded, ‘Write it and let those who wish to err, err.’” In other words, the One Above stated, “Let those who wish to err (by what is written), err.” This is to say that from the perspective of the flame, it is possible to come to a place of error, to think that it is separate.

However, in reality, the flame itself is, “the flame of *Ya”h*” (*Shalhevet Ya”h*-יה"ה-שלהבת). That is, in the *Yod*-יוד that is within it, there is also the aspect of the thorn of the letter *Yod*-יוד. In other words, there are the ten revealed *Sefirot*, and the ten concealed *Sefirot*, and both are, “the flame of *Ya”h*-יה"ה,” with utterly no separation between them, God forbid that one should think so.⁵⁸⁶

Likewise, the love of *HaShem*-יהו"ה, blessed is He, that the Godly soul possesses, is also called, “the flame of *Ya”h*-

⁵⁸³ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20 (129a).

⁵⁸⁴ Midrash Bereishit Rabba 8:8

⁵⁸⁵ Genesis 1:26

⁵⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 – 11.

יה"י." For, the Torah begins with the word, "In the beginning-*Bereishit*-בראשית," which refers to the Jewish people, who are called, "the beginning-*Reishit*-ראשית."⁵⁸⁷ This is to say that the entirety of the chaining down of the worlds (*Hishtalshehut*) is for the Jewish people. It is thus understood that all matters within the chaining down of the worlds (*Hishtalshehut*) can be found to have a likeness in the Jewish people and affect the Jewish people. The same is true of the matter of, "the flame of *Ya"eh*-יה"ה," which affects the Jewish people to likewise possess "the flame of *Ya"eh*," that is, a love of Godliness.

For, it is written,⁵⁸⁸ "Because *HaShem*-יהו"ה your God, loves you." In the teachings of Chassidut⁵⁸⁹ this verse is explained to mean that He draws forth love within you and that He loves you, and that these two aspects are entirely interdependent. Moreover, when it states that "*HaShem*-יהו"ה your God loves you," it is referring to the Singular Preexistent Intrinsic and Essential Being of the Limitless One, *HaShem*-יהו"ה Himself, blessed is He. Thus, it is due to the Supernal "flame of *Ya"eh*" that this aspect is also caused within the Jewish people themselves.

Now, in general, there are two manners to this love (*Ahavah*).⁵⁹⁰ That is, just as Above there are the ten *Sefirot* as they are included in the Emanator, blessed is He, and as they

⁵⁸⁷ Genesis 1:1 and Rashi there.

⁵⁸⁸ Deuteronomy 23:6

⁵⁸⁹ See Likkutei Torah Teitzei, discourse entitled "*V'Lo Ava*" 38c and on; Discourse entitled "*Hashkifah*" of the Summer of 5700, (Sefer HaMaamarim 5700 p. 155 and on).

⁵⁹⁰ See *Hemshech "Mayim Rabim"* ibid. Ch. 70 and on; Maamarei Admor HaZaken ibid. p. 193 and on; Derech Mitzvotcha ibid. p. 183a

are emanated, so likewise, this love also possesses these two aspects. For, the emotions arise from the intellect. That is, when a person contemplates matters that bring one to love of *HaShem*-יהו"ה, blessed is He, then the love of *HaShem*-יהו"ה will be born in him. However, when he delves his mind and invests himself into the intellect itself, as he should, and is immersed and unified with the intellect itself, then the emotion has no existence at all, since the emotion is entirely included in its cause, and does not exist independently. It is only when he removes himself from the cause, and he lowers himself to the effect that the opposite is caused to occur, that then, it is the existence of the emotion that is primarily felt, for it has become revealed. Nevertheless, it is entirely bound up with the contemplation that gave birth to it, or more particularly, it is entirely bound up with the intellectual arousal of the contemplation, and it is specifically the intellectual arousal that vitalizes and gives strength to the emotion.

This is like the analogy of the flame that is on the surface of the coal, which is entirely bound up with the flame that is within the coal. For, it is through this bond that there is a constant sustainment of the vitality and strength of the flame. It is the same way when it comes to love of *HaShem*-יהו"ה, blessed is He. It must be entirely bound up with the love as it is included in the Cause. This then, is the meaning of the "flame of *Ya"ח*-יהו"ה," within which all the sacrificial offerings (*Korbanot*) that are offered become included.

4.

Now, we explained before that the sacrifices (*Korbanot*) are, “before *HaShem*-יהו"ה,” meaning that they transcend the letters of the Name *HaShem*-יהו"ה. It therefore is automatically understood that in the same way, the Supernal fire, within which the sacrifice becomes included, likewise transcends the letters of the Name *HaShem*-יהו"ה, blessed is He.

In man’s service of *HaShem*-יהו"ה, blessed is He, this refers to the service of *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. For, just as in the service of *HaShem*-יהו"ה with sacrificial offerings that took place in the Holy Temple, it specifically was an animal that was offered, it is the same way now, since the “prayers were established corresponding to the daily *Tamid* offerings.”⁵⁹¹ Thus, the Godly soul must specifically work with the animalistic soul,⁵⁹² in that the service of the Godly soul should not be separated unto itself. It is specifically through this kind of service of *HaShem*-יהו"ה, blessed is He, that one attains a transcendence of reason and intellect, thus entirely transcending the chaining down of the worlds (*Seder HaHishtalshelut*).

Now, although it is true that even the service of *HaShem*-יהו"ה with the soul, in and of itself, is also by means

⁵⁹¹ Talmud Bavli, Brachot 26b

⁵⁹² See Chullin 5b in explanation of the verse (Psalms 36:7), “Man and animal You preserve, *HaShem*-יהו"ה.”

of the body and with the body, since the Torah was specifically given to souls within bodies and the fulfillment of the commandments-*mitzvot* is through the use of the body, and this also applies to *mitzvot* that are called, “The duties of the heart,” as explained in various places,⁵⁹³ nevertheless, it is entirely possible for it not to relate to the body or affect the body at all.

For example, it is possible that while a person prays or studies Torah, and is within the four cubits of the Torah law (*Halachah*) and the four cubits of prayer, he is in a state of refinement and refined behavior. However, as soon as he removes himself from that, such as when he concludes his prayers or Torah study, he is pulled into the very same state of coarseness as he was before. Moreover, at times, it is possible for his sense of self to actually increase, because of the self-satisfaction he has in his service of *HaShem*-יהו"ה.

Similarly, we may compare this to the distinction of *mitzvot* that are fulfilled with a separate object, in contrast to *mitzvot* that are fulfilled with the body itself. That is, there is no discernable change in the physical parchment of the phylacteries (*Tefillin*) or the wool of the *Tzitzit* to the physical eye.⁵⁹⁴ That is, whatever changes the parchment and wool must undergo in order to be made fitting for the performance of the *mitzvah*, are changes that are due to the work of the

⁵⁹³ See discourse entitled “*V’Khol HaAm*” 5697 (*Kuntres* 79 – *Chag HaShavuot* 5710 (printed in *Sefer HaMaamarim* 5710 p. 224; 5697 p. 283)).

⁵⁹⁴ See Tanya *Kuntres* Acharon, section entitled, “*LeHavin Mah SheKatuv b’Pri Etz Chaim*” 155a; It is understood that this does not contradict what it states in Tanya Ch. 37 (46b) and in Torah Ohr at the beginning of Megillat Esther (90c-d) and elsewhere.

craftsman. However, the changes that are caused by the actual preparation and performance of the *mitzvah* itself, are not recognizable or discernable to the eye.

In the same manner, it is entirely possible for it to likewise be so in fulfilling *mitzvot* that are by the body and of the body. That is, it could remain as if the fulfillment of *the mitzvah* is being done with a separate object. In other words, in such a case, the body only acts as a medium through which the soul studies Torah and fulfills the *mitzvot*. However, this is not the ultimate purpose of the service of *HaShem*-יהו"ה, blessed is He.

Rather, the ultimate objective is for a person to serve *HaShem*-יהו"ה, blessed is He, with his body and animalistic soul, until they become completely transformed, from one extreme to the opposite extreme. That is, it should be recognizable in the body, that this is a body that studies Torah and performs *mitzvot*, and this should certainly be discernable and recognizable and in the animalistic soul. When this is accomplished, then not only does such a person have no relation to forbidden things altogether, but he also will be entirely removed from excess in permissible matters. That is, even in regard to permissible matters, he only will want and desire whatever is necessary for the health of his body, so that he will be able to properly serve *HaShem*-יהו"ה, blessed is He.⁵⁹⁵

⁵⁹⁵ See Mishneh Torah of the Rambam, Hilchot De'ot, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 4, The Gate of Unity.

However, if his service of *HaShem*-יהו"ה is such that it only is the service of the soul, as it is independent unto itself, in that the body is just the medium for this service, then this is not the ultimate intention, and his sacrificial offering is undesirable before *HaShem*-יהו"ה, blessed is He. It therefore is necessary that one's service of *HaShem*-יהו"ה, blessed is He, include both the body and animalistic soul, specifically. That is, he must serve the One Above with his body and his animalistic soul.

This is as explained by his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that the coming into being of the soul is from the lights (*Orot*), and that the general matter of the lights (*Orot*) is the aspect of revelations (*Gilyim*). In contrast, the coming into being of the body is from the Essential Being of *HaShem*-יהו"ה Himself, whose existence is intrinsic to Him, and who is the Preexistent Cause of all causes, who is not preceded by any other cause whatsoever, God forbid to think so. Thus, the soul, which recognizes this superiority of the body, desires to cleave to and receive the Essence. For this reason, the soul desires to bond with the body and the animalistic soul, and to work with them. Thus, the desire and intellect of the soul itself, necessitate and demand that it bond with the body, not just as a separate thing that acts as a medium through which to serve *HaShem*-יהו"ה, blessed is He, but rather, to bond with the body, so that body and soul serve *HaShem*-יהו"ה together as one.

However, in truth, even this is still not sufficient for his offering to be, "desirable before *HaShem*-יהו"ה." For, all

this is still servicing *HaShem*-יהו"ה, blessed is He, according to the dictates of reason and intellect. That is, the soul understands the superiority of the essence and thus desires the essence. Because of this, it endeavors to serve *HaShem*-יהו"ה with the body. Although this indeed is reason and intellect from the side of holiness, it nevertheless is still reason and intellect. However, the ultimate service of *HaShem*-יהו"ה is not for any benefit or goodness that one may receive through it. Rather, one's sole intention is to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He. The Supernal will of *HaShem*-יהו"ה is that there be, "a dwelling place for the Holy One, blessed is He, in the lower world,"⁵⁹⁶ referring specifically to this world.⁵⁹⁷ Therefore, the Jewish soul, which is a "portion of God from on high,"⁵⁹⁸ as stated,⁵⁹⁹ "You are children to *HaShem*-יהו"ה your God," senses and feels the will of the father, and it is because of this that it performs its service of *HaShem*-יהו"ה, blessed is He, specifically with the body.

Now, there is a superiority in this, over and above the aspect of a servant (*Eved*).⁶⁰⁰ That is, a servant only fulfills the command of the Master with which he has been charged (without reason and intellect). In other words, he knows the task that the Master has charged him with, but does not have a

⁵⁹⁶ Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba 3; Bamidbar Rabba 13:5; Tanya Ch. 36.

⁵⁹⁷ Tanya Ch. 36 *ibid*.

⁵⁹⁸ Job 31:2; Tanya Ch. 2

⁵⁹⁹ Deuteronomy 14:1

⁶⁰⁰ See Sefer HaSichot Torat Shalom p. 132; Torat Chayim Vayakhel 588b and on (In the new print, Vol. 2, p. 396a and on); *Hemshech* 5666 p. 308 and on.

sensitivity or feel for His will, nor does he have knowledge of why the Master wants it.

However, this is not the case with the souls about whom it states,⁶⁰¹ “You are children to *HaShem*-יהו"ה your God.” That is, although in this case too, the service of the soul is not out of reason and intellect, but only to fulfill the will of the Father, nevertheless, the soul senses and feels the will of the Father, and knows its reason.

This is why after the verse states, “From you a sacrifice to *HaShem*-יהו"ה,” it concludes, “of the cattle, and of the herd or of the flock.” For, the beginning words, “From you a sacrifice to *HaShem*-יהו"ה,” refer to the Godly soul. However, in order to bring about that⁶⁰² “the mystery of the sacrifice should ascend to the mystery of the Unlimited One (*Ein Sof*),” even higher than the letters of the Name *HaShem*-יהו"ה, blessed is He, it is necessary that the service be, “of the cattle,” which refers to the service of *HaShem*-יהו"ה, blessed is He, with the animal soul and the body. Moreover, this service needs to be in a particular and specific manner, just as the verse continues and specifies, “of the herd or of the flock.” That is, one must contemplate and delve into the particular details of the matter of his soul and of his service of *HaShem*-יהו"ה, blessed is He, with his body and animal soul. It is specifically then that, “he will be desirable before *HaShem*-יהו"ה.”

⁶⁰¹ Deuteronomy 14:1

⁶⁰² Zohar II 239a; Zohar III 26b

5.

Now, the Torah portion of the sacrificial offerings begins with the words,⁶⁰³ “And He called to Moshe-*Vayikra el Moshe*-משה אל ויקרא,” and these words empower us with the service of *HaShem*-יהו"ה through the sacrificial offerings (*Korbanot*). For, although the offering is, “from you-*Mikhem*-מכם, a sacrifice to *HaShem*-יהו"ה,” and it is entirely dependent upon you to present yourself as an offering to *HaShem*-יהו"ה, blessed is He, nevertheless, due to one’s lowly state, the more he contemplates, the more he will see his lowliness and distance and his spirit will fall and be lowered. Thus, the opening words are, “And He called to Moshe.” These words give each and every single Jew the ability to be an offering to *HaShem*-יהו"ה, and beyond that, even an offering, “before *HaShem*-יהו"ה.”

It is for this reason⁶⁰⁴ that the verse does not specify who it is who is calling,⁶⁰⁵ since it is from a most supernal and awesome place, the light of the Unlimited One blessed is He, who transcends all worlds. This refers to the aspect of, “You are holy-*Ata Kadosh*-אתה קדוש,” which transcends “Your Name is Holy-*Shimcha Kadosh*-שמך קדוש.”⁶⁰⁶ For, Moshe is the shepherd of Israel, and it states in the Midrash⁶⁰⁷ that he

⁶⁰³ Leviticus 1:1

⁶⁰⁴ See discourse entitled “*Vayikra*” 5675 (*Hemshech* 5672 Vol. 2, p. 918); 5632 Ch. 9 (Torat Menachem Sefer HaMaamarim Nissan p. 120 and on); 5643 and 5647.

⁶⁰⁵ See Zohar I 102b; Likkutei Torah Vayikra 1d

⁶⁰⁶ Liturgy of the *Amidah* prayer.

⁶⁰⁷ Midrash Shmot Rabba 2:2

was tested to see whether he tended to the younger sheep of the flock. That is, it was specifically this aspect that demonstrated that he was a proper shepherd. The same is true in each and every generation, since “there is an extension of Moshe in each and every generation,”⁶⁰⁸ who are the shepherds of Israel in each and every generation.⁶⁰⁹ It is they who draw forth strength for this service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*). This is because they are intermediaries that bond,⁶¹⁰ and act as intermediaries who stand, “between *HaShem*-יהו"ה and you.”⁶¹¹ That is, they are the intermediary who bonds and unites the worlds with Godliness, through souls.

This then, is what actualizes the “dwelling place for the Holy One, blessed is He, in the lower worlds.” Namely, this refers to the obligation placed upon each and every Jew to,⁶¹² “make a sanctuary for Me and I will dwell within them,” within each and every Jew. One of the primary services in the Holy Temple is the service of *HaShem*-יהו"ה through sacrificial offerings (*Korbanot*), which, as mentioned before, means that one must truly and honestly contemplate his state and standing with self-interest in his soul, without fooling himself. Nevertheless, he is told that it is, “from you-*Mikhem*-מכם,” and it is entirely dependent upon you to rectify yourself to be whole and perfect, without blemish, and that you must

⁶⁰⁸ Tikkunei Zohar, Tikkun 69 (112a, 114a)

⁶⁰⁹ Tanya Ch. 42 (59a)

⁶¹⁰ See Torat Shalom, Sichah of Simchat Torah 5673 (p. 158)

⁶¹¹ Deuteronomy 5:5; Also see Sefer HaMaamarim 5659 p. 190 and on.

⁶¹² Exodus 25:8

bring an offering, “from you-*Mikhem*-מכם,” and it should be an offering “of the cattle.”

This is accomplished through ones bond – to which he adds and ascends – to the “extension of Moshe in each and every generation.” For, it is in this extension that the essence is also found. Thus, through strengthening this bond he connects to the One who, “called to Moshe,” He who is “not graspable by any thought whatsoever.”⁶¹³ This draws forth the “flame of *Ya”h*”ה-י,” the Supernal fire, within which the sacrificial offering becomes included, through which, “I will dwell within them”⁶¹⁴ is realized.

All this likewise applies to our generation. For, we have a shepherd and prince of Israel who has instructed us in the straightforward path, and we must follow in his ways and in his paths and perform the deeds that must be done and desist from those deeds that should not be done. Thus, it is through this that power and strength has been drawn forth and given to each and every Jew, in whatever state and standing he finds himself, so that even in,⁶¹⁵ “one hour, one day, or in even a single moment, they are able to come close to the Holy One, blessed is He,” and prepare themselves to offer, “from you-*Mikhem*-מכם a sacrifice to *HaShem*”ה-יהו.” That is, he is given the ability to affect that his powers and senses should become included in the Supernal fire. Beyond that, he is even able to bring his body and animalistic soul, “of the cattle and of the

⁶¹³ Introduction to Tikkunei Zohar 17a

⁶¹⁴ Exodus 25:8

⁶¹⁵ Zohar I 129a

herd or of the flock,” close to *HaShem*-יהו"ה, through which they will be desirable “before *HaShem*-יהו"ה,” meaning to He who transcends the letters of the Name *HaShem*-יהו"ה, blessed is He.

As stated by his honorable holiness, the Rebbe, in the discourse,⁶¹⁶ that “through the restraint (*Itkafia*) of the opposing side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.”⁶¹⁷ That is, the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) which is equal to all worlds, is drawn forth through the service of *HaShem*-יהו"ה by restraining the opposing side (*Sitra Achara*), which refers to the service of *HaShem*-יהו"ה with the body and the animal soul. Thus, when each and every one fulfills this,⁶¹⁸ then the general vitality of the entire world will ascend to holiness, and,⁶¹⁹ “The whole earth shall be filled with the glory of *HaShem*-יהו"ה.” For, this is the ultimate intention of the days of Moshiach and the revival of the dead, and is the ultimate purpose and perfection for which the worlds were created. May it happen speedily in our days!

⁶¹⁶ Discourse entitled “*Bati Legani*” 5710 Ch. 1 (Sefer HaMaamarim 5710 p. 111).

⁶¹⁷ 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

⁶¹⁸ See Tanya Ch. 37 & 36.

⁶¹⁹ Numbers 14:21

Discourse 9

*“Lo Tihyeh Mishakeila v’Akara b’Artzecha -
There shall be no woman who loses her young or will
be infertile in your land”*

Delivered on Shabbat Mevarchim Adar
Parshat Mishpatim, Parshat Shekalim, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶²⁰ “There shall be no woman who loses her young or is infertile in your land; I shall fill the number of your days.” This verse comes in continuation of the verse that precedes it, which states,⁶²¹ “And you shall serve *HaShem*-יהוה your God, and He shall bless your bread and your water, and I shall remove illness from your midst.” Thus, it is in continuation to this verse that the Torah explains that through the service of *HaShem*-יהוה, blessed is He, there also, “shall be no woman who loses her young or is infertile in your land etc.”⁶²²

Now, these verses make mention of a promise regarding the three matters of, “children (*Banei*), life (*Chayei*),

⁶²⁰ Exodus 23:26 – Also see Likkutei Sichot Vol. 16 p. 271 and on.

⁶²¹ Exodus 23:25

⁶²² See the discourse entitled “*Lo Tihyeh Mishakeila*” in *Torat Chayim*, Mishpatim 440a (302c in the new print); *Ohr HaTorah Mishpatim* p. 1,248.

and sustenance (*Mezonei*),”⁶²³ indicating that there will be blessings of abundance in excess to a greater degree. That is, when the verse states, “He shall bless your bread and your water,” this refers to the matter of sustenance (*Mezonei*), and the verse emphasizes that, “He shall bless” them. In other words, not only will the sustenance be adequate according to the needs, but beyond this, there will be abundant blessings in great excess of the need.”⁶²⁴

The verse then continues regarding the matter of life and health (*Chayei*), stating, “and I shall remove illness from your midst,” and beyond this, “I shall fill the number of your days.” In other words, this refers to the matter of the lengthening of one’s days (*Arichut Yamim*). Likewise, in regard to children (*Banei*), the verse states, “There shall be no woman who loses her young or is infertile in your land,” which is a blessing for the birth of children (through the negation indicated by the fact that there will be no infertile woman – “*Akarah*-עקרה”), and that the children that are born will be sustained in their lives (through the negation that no woman will lose her young – “*Mishakeila*-משכלה”). Moreover, the children will live lengthy lives, even to your old age. (This is as we find regarding our forefather Yaakov, that even when he already was elderly, when he thought that he had lost one of his sons, he stated,⁶²⁵ “as I have been bereaved,

⁶²³ Talmud Bavli, Mo’ed Katan 28b; Zohar I 43b & 118a; Biurei HaZohar Vayera 11b

⁶²⁴ Liturgy of Kaddish d’Rabbanan – מזונא רייהא.

⁶²⁵ Genesis 43:14 and Rashi to Genesis 27:45

so I am bereaved-*Ka'asher Shakholti Shakhalti*- כאשר שכלתי-שכלתי.”)

Thus, the verse states, “There shall be no woman who loses her young or is infertile in your land etc.,” which may be explained in two manners; as a command and as a promise. (This matter is similarly found in various other places as well.⁶²⁶) That is, there is both a command and a promise that no woman will lose her young or be infertile. In other words, when man fulfills his responsibilities, so that no woman should lose her young or be infertile, then the Holy One, blessed is He, likewise promises and guarantees that no woman will lose her young or be infertile.

The precondition upon which all this is dependent, is (as prefaced in the verses),⁶²⁷ “And you shall serve *HaShem*-יהויה your God.” That is, although about the three matters of children (*Banei*), life (*Chayei*), and sustenance (*Mezonei*), our sages, of blessed memory, stated,⁶²⁸ “Life, children and sustenance are not dependent upon merit, but are rather depend on one’s *mazal*,”⁶²⁹ in which the matter of *mazal* is something that is unaffected by merit, nonetheless, **abundant**

⁶²⁶ See Likkutei Torah, Sukkot 80d and elsewhere.

⁶²⁷ Exodus 23:25

⁶²⁸ Talmud Bavli, Mo’ed Katan 28a; Ohr HaTorah Veyera (Vol. 4) 755b and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 44 and on; Vol. 2, p. 637 and on, and elsewhere.

⁶²⁹ The upper aspect of the soul, called the *Mazal*, will be further explained in a later discourse of this year, 5712, entitled “*Chamishah Kinyanim* – The Holy One, blessed is He, acquired five possessions as His own in His world,” (Discourse 17). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapter 25.

blessings in these matters specifically depend on one's service of *HaShem*-יהו"ה.

We must therefore understand what is meant by service of *HaShem*-יהו"ה, blessed is He, about which the verse states, "And you shall serve *HaShem*-יהו"ה your God."⁶³⁰ This is because, at first glance, the general matter of the service of a servant to his master only applies to a servant and master as they exist here, below in this world. That is, in this world the servant is capable of adding to the perfection of his master. For, although the master is truly a master, nevertheless, there are aspects and matters that he lacks, and the service of the servant is to fulfill what his master lacks and to otherwise actualize and fulfill his will. Thus, through this, he brings completion and perfection to the master. (It also is understood that, through this, the servant who serves his master, attains additional perfection too.) Above, however, since *HaShem*-יהו"ה is, "the One who perfects all,"⁶³¹ how are we to understand the matter of serving Him, as it applies to Him, blessed is He?⁶³²

We also must understand the seeming contradictions that we find in the words of our sages, of blessed memory.⁶³³

⁶³⁰ See discourse entitled "*V'Avadetem et HaShem Elokeichem*" in Maamarei Admor HaZaken Vol. 1, p. 402; Ohr HaTorah Mishpatim, p. 1,198 and on; 1,219 and on; Sefer HaMaamarim 5662 p. 273 and on;

⁶³¹ Tikkunei Zohar, Introduction 17b

⁶³² See discourse entitled "*Lo Tihyeh Mishakeila*" Torah Ohr Mishpatim, 78d; Ohr HaTorah ibid. p. 1,255.

⁶³³ See the introduction to Avodat HaKodesh, as well as Vol. 2 (Chelek HaAvodah) Ch. 3, cited in Shnei Luchot HaBrit, Shaar HaGadol 29b and on; Ohr HaTorah Mishpatim p. 1,219 and on; Sefer HaMaamarim 5662 ibid.; Also see the discourse entitled "*Zot Torat HaOlah*" 5678 & 5740, and elsewhere.

That is, at times we find that the matter of our service of *HaShem*-יהו"ה, blessed is He, has no impact Above. This is as stated in Midrash,⁶³⁴ "Does the Holy One, blessed is He, really care if an animal is slaughtered from the front of the neck or the back of the neck? Rather, the commandments-*mitzvot* were given solely to refine the creatures." In other words, the purpose of the *mitzvot* is only to refine the creatures, but have no affect Above. This is explicitly stated in scripture too, as in the verse,⁶³⁵ "If you have sinned, how have you affected Him? If your transgressions multiply, what have you done to Him? If you are righteous, what have you given Him, or what has He taken from your hand?"

At other times, however, we find that man's service of *HaShem*-יהו"ה, blessed is He, indeed has influence Above. This is as stated in Midrash⁶³⁶ on the verse,⁶³⁷ "And now, may the strength of my Lord-*Adona*"י-אדני be magnified etc." They stated that, "when the Jewish people fulfill Torah and *mitzvot*, they magnify and add additional strength Above" to the name Lord-*Adona*"י-אדני. We likewise find that when there is an absence or lacking in the service of *HaShem*-יהו"ה, blessed is He, a weakening is caused Above, so to speak. This is as stated in Midrash⁶³⁸ in explanation of the verse,⁶³⁹ "You

⁶³⁴ Midrash Bereishit Rabba 44; Tanchuma Shmini 8

⁶³⁵ Job 35:6-7

⁶³⁶ Midrash Eicha Rabba 1:33; Talmud Bavli Shabbat 89a; Likkutei Torah Shlach 39b – 40a; Ohr HaTorah Shlach p. 469 and on; p. 472, p. 479; Ohr HaTorah Na"Ch Vol. 1, p. 679, and elsewhere.

⁶³⁷ Numbers 14:17

⁶³⁸ Midrash Eicha Rabba 1:33 *ibid.*

⁶³⁹ Deuteronomy 32:18

disregarded (*Teshi*-תש) the Rock Who gave birth to you, and have forgotten God Who brought you forth.” That is, “when the Jewish people do not fulfill the will of the Ever-Present One, blessed is He, (meaning that there is an absence or lack in the fulfillment of Torah and *mitzvot*), there is a weakening (*Metishin*-מתישין) of the power of greatness of the One Above, so to speak.”

2.

However, the explanation of the matter is as cited in the teachings of Chassidut⁶⁴⁰ from Avodat HaKodesh,⁶⁴¹ that when our sages, of blessed memory, stated, “Does the Holy One, blessed is He, really care etc.,” it is explained that, “this refers to the Singular Master who is the Root of all roots, and that to Him, it makes no difference whatsoever. Nevertheless, for the purpose of His glory, and in order to bestow influence to the supernal heads, to unify the beginning of the thought to its end, it is entirely necessary.”

In other words, when it comes to the aspect of the Singular Master Himself, the Root of all roots, the matter of service does not affect Him whatsoever. Rather, it is only as He manifests within the chaining down of the worlds (*Hishtalshelut*), beginning with the attribute of wisdom-*Chochmah*, which is the beginning of the chaining down

⁶⁴⁰ See discourse entitled “*Tzeina U'Re'ena*” 5677 (Sefer HaMaamarim 5677 p. 195 and on).

⁶⁴¹ Avodat HaKodesh Vol. 2 (Chelek HaAvodah) Ch. 3, Shnei Luchot HaBrit, Shaar HaGadol 29b and on;

(since wisdom-*Chochmah* is called,⁶⁴² “the beginning-*Reishit*-*רֵאשִׁית*”). Moreover, even above wisdom-*Chochmah*, the matter of service of *HaShem*-יהו"ה, blessed is He, affects the aspect of the crown-*Keter* in its lower aspect, which is the aspect of *Arich* - the root of the emanated. Such is not the case, however, with the inner aspect of crown-*Keter*,⁶⁴³ which is the aspect of the Ancient One-*Atik*.

The explanation of the matter⁶⁴⁴ is that when it comes to the chaining down of the worlds (*Seder HaHishtalshelut*), the matter of service of *HaShem*-יהו"ה, blessed is He, has an effect, both on the vessels (*Keilim*), as well as the lights (*Orot*). For, in regard to the vessels (*Keilim*) whereby the light (*Ohr*) is concealed, room is granted for the existence of an “other.”⁶⁴⁵ For, when the light is illuminating, then only the source is apparent, and there is no existence of an “other.” However, when it comes to the vessels, which conceal the light, they thereby give room for the existence of an “other,” to the point that through an abundance of chaining down, the aspect of actual creatures are brought forth into existence.

Now, because the vessels (*Keilim*) are a matter of an “other,” to the point that at the end of it all, through an abundance of chaining down, actual creatures are brought into existence through them, therefore, the aspect of the vessels is affected by the service of *HaShem*-יהו"ה of the creature. In

⁶⁴² Psalms 111:10; Zohar I 31b; Targum Yonatan Genesis 1:1; Torat Chayim Bereishit 1a; Siddur Im Divrei Elokim Chayim 305d, and elsewhere.

⁶⁴³ See Sefer HaMaamarim 5677 *ibid.* p. 200 and on.

⁶⁴⁴ See Sefer HaMaamarim 5677 *ibid.* p. 196 and on, and elsewhere.

⁶⁴⁵ See Sefer HaErechim Chabad, Vol. 4, Section on the lights of the *Sefirot* as they relate to vessels.

other words, through an absence or lacking in the service of *HaShem*-יהו"ה, blessed is He, blemish is caused in the vessels (*Keilim*).

Additionally, the light (*Ohr*) is also affected by the matter of service of *HaShem*-יהו"ה, blessed is He. For, although the absence and lack of service causes blemish only in the vessels and not the light, nevertheless, because of the blemish in the vessels, the light is caused to withdraw from the vessel. This withdrawal of the light from the vessel affects the light itself too, since the purpose of the light is to shine in the vessels. Thus, when the light is caused to be withdrawn from the vessel, the light does not fulfill its purpose for being. This demonstrates that the matter of service of *HaShem*-יהו"ה affects the light too. For, with the absence or lack of the service of *HaShem*-יהו"ה, blessed is He, the light is caused to be withdrawn from the vessels, and subsequently is not fulfilling the reason that was drawn forth in the first place.

Beyond all the above, the matter of service of *HaShem*-יהו"ה, blessed is He, also affects the light that completely transcends manifestation within vessels. For, at the very least, the light that transcends manifestation within vessels is, nevertheless, the root and source of the light that does manifest within vessels. This then, is what is meant by the fact that the service of *HaShem*-יהו"ה, blessed is He, affects the aspect of *Arich Anpin*, since the aspect of *Arich Anpin* is the root of the emanated.⁶⁴⁶ Thus, since the emanated are

⁶⁴⁶ Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 1; See Sefer HaMaamarim 5677 *ibid*.

affected by the matter of service of *HaShem*-יהו"ה, blessed is He, so likewise, the root of the emanated (the aspect of *Arich Anpin*) is likewise affected by the matter of service of *HaShem*-יהו"ה.

Thus, it is solely regarding to the aspect of the Ancient One-*Atik Yomin*, that our sages, of blessed memory, stated, "Does the Holy One, blessed is He, really care etc." This is because the aspect of the Ancient One-*Atik Yomin* is the Singular Master who is the Root of all roots. That is, He is called the Root of all roots, rather than only the root of the emanated, because He even transcends being called the root of the emanated. In truth, He even transcends roots, being that the term "*Atik*-עתיק" is of the same grammatical root as⁶⁴⁷ "*removed-Vaya'tek*-ויעתק," meaning that He is removed and transcends even the aspect of *Arich Anpin*. This being the case, when He is called the, "Root of all roots," it is only a borrowed term. Therefore, this aspect is unaffected by the matter of service of *HaShem*-יהו"ה, blessed is He, about which the verse states,⁶⁴⁸ "If you have sinned, how have you affected Him? If your transgressions multiply, what have you done to Him? If you were righteous, what have you given Him, or what has He taken from your hand?"

⁶⁴⁷ Genesis 12:8

⁶⁴⁸ Job 35:6-7

3.

However, we must further understand all this. For, when the verse states,⁶⁴⁹ “And you shall serve *HaShem*-יהו"ה, your God,” it is referring (not only to the levels of the order of the chaining down of the worlds (*Hishtalshelut*) within which *HaShem*-יהו"ה, blessed is He, is manifest, and which are affected by the matter of service of *HaShem*-יהו"ה, as explained above, but also) to the aspect of how *HaShem*-יהו"ה, blessed is He, completely transcends the chaining down of the worlds (*Hishtalshelut*).

To understand this, let us preface by explaining the precision⁶⁵⁰ of the language in the verse. At first glance, the beginning of the verse seems to contradict its conclusion. Namely, it first states, “And you shall serve *HaShem*-יהו"ה your God, and He shall bless etc.” That is, this is stated in the third person, which conceals. However, the verse continues, “and I shall remove illness from your midst,” in the first person, as one who speaks for himself.

This may be understood by what Ramban⁶⁵¹ explains in his introduction to his commentary on Torah. Namely, he explains that Moshe did not write the Torah (the first four books) in the first person, as one who speaks for himself, but rather, in the third person. For example, many verses begin, “And *HaShem*-יהו"ה said to Moshe,” in which Moshe is not the

⁶⁴⁹ Exodus 23:25

⁶⁵⁰ Ohr HaTorah Mishpatim p. 1,219, p. 1,239; Sefer HaMaamarim 5662 ibid. p. 272.

⁶⁵¹ Nachmanides

speaker. If it was Moshe himself speaking, the verse should have stated, “And *HaShem*-יהו"ה spoke to me.” It also is not the speech of *HaShem*-יהו"ה, for then the verse should have stated, “and I spoke to Moshe.” Rather, it is said in the third person, as a narrator who telling us of the speech of *HaShem*-יהו"ה to Moshe (That is, neither *HaShem*-יהו"ה nor Moshe is the speaker).

It is explained that this aspect of the third person who relates the speech of *HaShem*-יהו"ה to Moshe, transcends both. That is, the narrator transcends both the aspect of Moshe and the aspect of the Name *HaShem*-יהו"ה, blessed is He. For, although the Name *HaShem*-יהו"ה, blessed is He, indicates that “He is and was and will be as one-*Hoveh v'Hayah v'Yihiyeh*-הוה ויהיה ויהיה,”⁶⁵² nonetheless, it also relates⁶⁵³ to He who brings into being-*Mehaveh*-מהווה and brings about-*Hithavut*-התהוות the creation (and the chaining down of the worlds).⁶⁵⁴ Thus, the aspect that transcends both (Moshe and the letters of the Name *HaShem*-יהו"ה) is the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, (He who says what occurs within the order of the chaining down of the worlds) and it is He who relates the speech from the Name *HaShem*-יהו"ה to Moshe.

⁶⁵² Zohar III 257b (Ra'aya Mehemna); Pardes Rimonim Shaar 1 (Shaar Eser vLo Tesha) Ch. 9; Tanya Shaar HaYichud vHaEmunah Ch. 7 (82a).

⁶⁵³ Pardes Rimonim *ibid.*; Tanya Shaar HaYichud vHaEmunah Ch. 4; Zohar *ibid.*

⁶⁵⁴ See Ateret Rosh, Shaar Rosh HaShanah Ch. 4 and elsewhere.

Now, He is specifically called the third, similar to the verse,⁶⁵⁵ “He will enliven us after two days; on the third day He will raise us up and we will live before Him.” As known, the words, “He will enliven us after two days,” refer to the totality of the chaining down of the worlds (*Hishtalshelut*), which divides into two categories. That is, there is the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), and there is the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), which correspond to the aspects of lights and the aspect of vessels, or alternatively, the aspect of the light as it is to Himself, and the aspect of revelation to another. The words, “on the third day,” however, refer to the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He (over and above the letters of His Name).⁶⁵⁶

Because of this, the verse first states, “and you shall serve *HaShem*-יהו"ה your God,” in the third person. That is, this aspect of the third person states that when, “you serve *HaShem*-יהו"ה your God,” then, “He shall bless your bread and your water.” In other words, *HaShem*-יהו"ה (about whom it states “you shall serve *HaShem*-יהו"ה your God”) shall bless your bread and your water. The verse then adds, “and I shall remove illness from your midst,” in the first person, indicating that He who speaks in the third person states that He Himself will, “remove illness from your midst.”

⁶⁵⁵ Hosea 6:2

⁶⁵⁶ See the discourse entitled “*Shiviti*” 5720, and Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, *The Gate of Intrinsic Being*.

What is understood from this is that the matter of service of *HaShem*-יהו"ה, blessed is He, affects (not only the Name *HaShem*-יהו"ה), but also, He who speaks in the third person, that is, the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. In other words, the service of *HaShem*-יהו"ה, blessed is He, affects (not only that your bread and water will be blessed by the Name *HaShem*-יהו"ה, blessed is He, but also) that, "I shall remove illness from your midst," which will be done by the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He (over and above the letters of His Name). We therefore must further understand this, since in regard to the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the chaining down of the worlds, it is written, "If you were righteous, what have you given Him," (as explained before).

Now, we can explain that when our sages, of blessed memory, stated, "Does the Holy One, blessed is He, really care etc.," this was stated in relation to the service of the Godly soul, in and of itself, (that is, the particulars of the service of *HaShem*-יהו"ה). However, when it comes to the result of the service of *HaShem*-יהו"ה, which is that through it there is a refinement of the creatures, including even the simplest and lesser creatures,⁶⁵⁷ in that they too need refinement and purification, which is the matter of the transformation of sense of self and tangible independent existence (*Yesh*) to a state of sublimation and nullification of

⁶⁵⁷ See Tanya Ch. 32

sense of self (*Ein*) to *HaShem*-יהו"ה, this even has an effect on the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.⁶⁵⁸

It is with respect to this that it states, “And you shall serve *HaShem*-יהו"ה your God... and I shall remove etc.,” referring to the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

Now, with this in mind we can understand why the verse states, “and I shall remove illness from your midst,” which is unlike the earlier verse that states,⁶⁵⁹ “All the illnesses that I placed in Egypt, I will not bring upon you, for I am *HaShem*-יהו"ה, your Healer.” That is, the earlier verse only speaks of the possibility of illness, and the blessing there is that this possibility will not become actualized. In contrast, this verse, “I shall remove illness from your midst,” has an even greater novelty. That is, even if illness has already been actualized (and is no longer just the possibility of illness), there nevertheless will be a removal of the illness. However, in order to remove illness that is already actualized, influence must come from an even higher source. It is about this that the verse states, “and I shall remove illness from your midst,” in the first person, referring to the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He (over and above the letters of His Name).⁶⁶⁰

⁶⁵⁸ See the discourse entitled “*B'Sha'ah Sheheekdeemoo*” of this year 5712, Ch. 7.

⁶⁵⁹ Exodus 15:26

⁶⁶⁰ The distinction between the two verses will be further clarified at the end of the discourse.

4.

Now, this matter of service of *HaShem*-יהו"ה, blessed is He, as expressed in the verse, "And you shall serve *HaShem*-יהו"ה your God," is comparable to the service of a servant. Thus, it refers primarily to the service of *HaShem*-יהו"ה, blessed is He, with fear, and with the acceptance of the yoke of Heaven,⁶⁶¹ since that is like the service of a servant.⁶⁶² That is, the servant takes up no space unto himself, and beyond that, he has no independent existence, in and of himself,⁶⁶³ but is entirely subjugated and sublimated to his Master. For, although, in and of himself, "being free to do whatever he wants would be preferable to him,"⁶⁶⁴ he nevertheless is restrained, focused,⁶⁶⁵ and sublimated to the will of his Master, thus fulfilling His will.

This is why the beginning of the service of *HaShem*-יהו"ה, blessed is He, as well as its core and root, is too accept the yoke of being a servant of *HaShem*-יהו"ה upon oneself. In other words, even though a person may be in such a state that he has not transformed himself, neither in his desire nor in his intellect or emotions (that is, he has not yet given himself over to *HaShem*-יהו"ה, blessed is He, in that he still harbors other desires), nevertheless, he serves *HaShem*-יהו"ה, blessed is He,

⁶⁶¹ Tanya Ch. 41 (56a); Kuntres HaAvodah Ch. 2

⁶⁶² Tanya *ibid.*; Also see Likkutei Sichot Vol. 6 p. 183.

⁶⁶³ Talmud Bavli Kiddushin 23b and Rashba there.

⁶⁶⁴ Talmud Bavli, Gittin 13a; Discourse entitled "*V'Eleh HaMishpatim*" 5738 Ch. 5 and on (Torat Menachem Adar p. 10 and on);

⁶⁶⁵ See Kuntres HaAvodah *ibid.* p. 13.

by accepting His yoke. It is imperative to do so, because when it comes to what one does, meaning, fulfilling *HaShem's* יהו"ה commandments-*mitzvot*, by desisting from evil and doing good, it is not possible to wait until he transforms himself. That is, even in the condition that he finds himself, nonetheless, by accepting the yoke of the Kingdom of *HaShem* יהו"ה and doing His will, he too acts in the service of *HaShem* יהו"ה, blessed is He.

Thus, we find that every day the order of service of *HaShem* יהו"ה, blessed is He, is in this way. That is, each and every day, our service begins with, *Modeh Ani lePhaneicha*, “I acknowledge before You, Living and Eternal King, that You have returned my soul within me with compassion. Great is Your faithfulness.”⁶⁶⁶ The same is true of the service of *HaShem* יהו"ה, blessed is He, during prayer, which begins with the words, “Acknowledge *HaShem* יהו"ה, call out in His Name, make His acts known among the peoples.” That is, even before the contemplations of the verses of song (*Psukei D'Zimra*), the prayers, and even before the contemplations of the blessings of the *Shema* recital, the *Shema* recital itself, and the standing prayer of *Shemoneh Esreh*, we say, “Acknowledge *HaShem* יהו"ה,” which is the matter of acknowledgement and submission (*Hoda'ah*). This service is specifically in a way of accepting the yoke of *HaShem's* יהו"ה Kingship.⁶⁶⁷

⁶⁶⁶ See Kuntres HaAvodah Ch. 1

⁶⁶⁷ The Rebbe will further explain the order of the service of *HaShem* יהו"ה, blessed is He, in prayer, in the subsequent discourses of this year 5712, entitled, “*Ani LeDodi – I am my Beloved's*” (Discourse 23) and “*Atem Nitzavim – You are*

Now, since the verse, “And you shall serve *HaShem*-יהו"ה your God,” also refers to the service of *HaShem*-יהו"ה in prayer, as stated by Rambam,⁶⁶⁸ “It is a positive commandment-*mitzvah* to pray, as it states,⁶⁶⁹ ‘And you shall serve *HaShem*-יהו"ה your God.’ And according to tradition, this service refers to prayer, as it states,⁶⁷⁰ ‘and serve Him with all your heart,’ about which our sages stated,⁶⁷¹ ‘Which is the service of the heart? This is prayer.’” It thus is understood that (in addition to serving *HaShem*-יהו"ה, blessed is He, from fear), the matter of service of *HaShem*-יהו"ה, blessed is He, from love, is also included, this being the matter of prayer, about which it states,⁶⁷² “There is no labor like the labor of love.”

Now, the explanation is that the effects of prayer affect both the Godly soul and the animal soul. This is because the word prayer-*Tefillah*-תפילה is of the root *Tofel*-תופל,⁶⁷³ which is a term of bonding. For, through prayer, the Godly soul bonds to its root and source. Likewise, there is an additional matter to prayer, which is that through prayer, the animalistic

standing this day” (Discourse 24). Also see Kuntres Inyan Tefilah of the Mittler Rebbe, translated as Praying with Passion.

⁶⁶⁸ Mishneh Torah, Hilchot Tefillah 1:1

⁶⁶⁹ Exodus 23:25

⁶⁷⁰ Deuteronomy 11:13

⁶⁷¹ Talmud Bavli 2a

⁶⁷² Zohar II 55b; Zohar III 267a; Likkutei Torah Shelach 42c; Kuntres HaAvodah Ch. 1, Ch. 3 and on; Sefer HaErechim Chabad Vol. 1, section on “Ahavat HaShem” 5 & 9.

⁶⁷³ Kuntres HaAvodah *ibid.* p. 4; Torah Ohr Terumah 79d (See the notes of the Rebbe in Sefer HaMaamarim 5709 p. 79); Also see Torah Ohr Mishpatim 79b; Torat Chaim 434b; (298c and on); Maamarei Admor HaZaken 5568 *ibid.* p. 402; Ohr HaTorah Mishpatim *ibid.* p. 1,198, and elsewhere.

soul becomes refined and purified, thus elevating the sparks of Godliness in a person's body and in his portion of the world at large. These two matters are caused through the service of *HaShem*-יהו"ה, blessed is He, specifically with love.

For, in regard to the service of *HaShem*-יהו"ה through fear and the acceptance of the yoke of His Kingship alone, he has not transformed himself at all, nor has he affected any refinement or purification of his animalistic soul. For, as we can clearly see, some people possess natural fear of Heaven, and with the slightest contemplation they can awaken the fear to desist from evil and do good. And yet, although their conduct in desisting from evil and doing good is entirely whole, nonetheless, their animalistic soul remains in its full strength, like the day it was born. On the contrary, it actually has gotten stronger over time, through ones abundant and regular use of it.⁶⁷⁴ Thus, since through the service of *HaShem*-יהו"ה, from fear alone, he has not affected a refinement and purification of his animalistic soul, he therefore has also not affected a bond of his Godly soul to its root and source either. For, the bond of the Godly soul is attained through the fulfillment of *HaShem's*-יהו"ה will, blessed is He, and His will is that the Godly soul refine the body and the animalistic soul. Moreover, it is to this end that the Godly soul descended below in the first place. For, in and of itself, the Godly soul is perfect and requires no rectification, and its descent below is only for the purpose of refining the

⁶⁷⁴ Tanya Ch. 13 (18b).

body and animalistic soul.⁶⁷⁵ Thus, as long it has not affected a refinement of the animalistic soul, it has not fulfilled the will of *HaShem*-יהו"ה, blessed is He, and therefore also has not affected a bond of his Godly soul with its root and source. It is specifically through the service of *HaShem*-יהו"ה, blessed is He, with love, for it is through it that he refines and purifies the animalistic soul, that he also affects a bonding of the Godly soul with its root and source.

Now, there is yet another matter in which the service of *HaShem*-יהו"ה, blessed is He, through fear alone, is inadequate, requiring that one also serve *HaShem*-יהו"ה with love. Namely, the word service-*Avodah*-עבודה is of the same root as, "working hides-*Ibud Orot*-עורות-עִיבוּד עֹרֹת."⁶⁷⁶ Now, just as in the working of hides, there are a number of necessary steps that require effort and great toil, until the hides are adequately worked and become fitting for use as parchment upon which the Torah portions can be written etc., this necessity is likewise the case when it comes to the service of *HaShem*-יהו"ה, blessed is He, which must specifically be in a way of work, with great effort and toil. It is thus understood that the service of *HaShem*-יהו"ה, blessed is He, through fear alone, is not the true matter of work-*Avodah*-עבודה. For, fear alone does not necessitate that one's service of *HaShem*-יהו"ה, blessed is He, should be with great effort and toil, as explained before regarding people who possess natural fear of Heaven

⁶⁷⁵ Tanya Ch. 37 (48b) citing Etz Chaim, Shaar 26, Ch. 1.

⁶⁷⁶ Torah Ohr Bereishit 5b; Mishpatim 76a; Likkutei Torah Vayikra 2d and elsewhere.

etc. It thus is necessary to also serve *HaShem*-יהו"ה, blessed is He, with love, which specifically comes through great effort and toil.

From all the above it is therefore understood that when the verse states, "And you shall serve *HaShem*-יהו"ה your God," it refers to and includes both the service of *HaShem*-יהו"ה from fear, which is the beginning of serving Him, and also the service of *HaShem*-יהו"ה from love. This accords with the explanation in Kuntres HaAvodah,⁶⁷⁷ that perfection in the service of *HaShem*-יהו"ה, is service that includes both fear of *HaShem*-יהו"ה and love of *HaShem*-יהו"ה, blessed is He.

5.

In further explanation of the service indicated by the words, "you shall serve *HaShem*-יהו"ה your God," the next verse continues, "There shall be no woman who loses her young or is infertile in your land etc." An⁶⁷⁸ infertile woman (*Akarah*) is one who does not give birth to children, referring to the emotions of love (*Ahavah*) and fear (*Yirah*), (which are the offspring of contemplation-*Hitbonenut*).⁶⁷⁹ Love (*Ahavah*) is the aspect of the son (*Ben*-בן), whereas fear (*Yirah*) is the aspect of the daughter (*Bat*-בת). In similar vein, a woman who

⁶⁷⁷ Kuntres HaAvoda Ch. 1-3

⁶⁷⁸ See Torah Ohr, Mishpatim 79a and on; Torat Chayim 431b (296d) and on; Ohr HaTorah ibid. p. 1,256 and on; Sefer HaMaamarim 5692 p. 222.

⁶⁷⁹ Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 2:1-2; Tanya. Ch. 3 and elsewhere.

loses her young (*Mishakeilah*) is one who gives birth to love (*Ahavah*) and fear (*Yirah*), but they are not long-lasting.

Thus, it is in regard to this that the Torah states in the form of a command, “There shall be no woman who loses her young or is infertile in your land.” This is to say that one’s contemplation (*Hitbonenut*) must be in such a manner that it gives rise to emotions and that the emotions are long-lasting. It is in this manner that one’s service of, “you shall serve *HaShem*-יהו"ה your God,” will be as it should be.

To further explain, in regard to the infertile woman (*Akarah*) who does not give birth to children, there are two aspects. The first, is that she does not give birth because she has no womb.⁶⁸⁰ That is, she lacks the necessary receptacle to be able to enter into pregnancy and give birth.

In man’s service of *HaShem*-יהו"ה, blessed is He, the womb refers to intellectual arousal, for it is through this that there subsequently is a birth of the emotions, so that they become revealed in his heart. Thus, the meaning of an infertile woman (*Akarah*) who possesses no womb, is that not only are love and fear of *HaShem*-יהו"ה not revealed in his heart, indicating that he suffers from dullness of the heart (*Timum HaLev*), but more so, he has no intellectual arousal, indicating that he also suffers from dullness of the mind (*Timum HaMo'ach*). The reason is because he is not a receptacle, since he is a full vessel, and as known, “the

⁶⁸⁰ Talmud Bavli, Yevamot 64b; Bereishit Rabba 47:2; 53:5; 63:5; Ohr HaChayim Vayeira 21:2

attribute of flesh and blood, is that an empty vessel holds whatever is put into it, whereas a full vessel does not.”⁶⁸¹

When a person is a full vessel, it means that he is full of his own desires. It goes without saying that this certainly is the case regarding the desires of the evil inclination, that is, desires for forbidden matters. However, this is also so regarding the desires of his animalistic soul for permissible matters. For, although they are permissible, nonetheless, at the very least, the lust for them is considered to be, “a demon of the Jewish demons,”⁶⁸² Moreover, this even applies to the desires of the Godly soul, which are holy desires. That is, if he is full of and occupies himself with the fulfillment of his own desires, meaning that in regard to a service of *HaShem*-יהו"ה that he is talented in, he desires it, but, on the other hand, he does not desire other forms of service of *HaShem*-יהו"ה (that is, one labor he does want, but another labor he does not want). This being the case, he too is, “a full vessel that does not hold whatever is put into it.” In other words, he does not grasp the truth of it with his mind that any intellectual arousal should arise from it.

The second kind of infertile woman (*Akarah*) is one who indeed has a womb, but nevertheless, does not give birth. This refers to a person who indeed has a fitting receptacle through which to attain Godly knowledge and intellectual arousal in his mind, but nonetheless, no birth of the emotions is revealed in his heart. This is because, just as in physical

⁶⁸¹ Talmud Bavli, Brachot 40a

⁶⁸² Zohar III 253a; Tanya Ch. 8 (13a)

birth, a seed must be sown (*Zriyah*-זריעה) through a revelation of the power of the Unlimited One, blessed is He,⁶⁸³ likewise, the matter of sowing is necessary to the birth of the emotions, as stated,⁶⁸⁴ “Light is sown (*Zaru’a*-זרוע) for the righteous.” This refers to the sowing and planting of Torah and *mitzvot*, which specifically come about through Supernal strength. That is, this refers to an essential movement of the soul that transcends intellect and reason, and at the very least, is necessary once a year, at the beginning of one’s service of *HaShem*-יהו"ה, blessed is He.⁶⁸⁵

Furthermore, after the seeding (*Zriyah*-זריעה) there are the days of gestation (*Ibur*-עיבור), wherein the fetus develops and grows etc., until it becomes revealed in the air of the world. In similar fashion, there is an order of days of gestation (*Ibur*-עיבור) that is necessary for the emotions to be born and revealed in the heart.⁶⁸⁶

However, even after the emotions of love and fear of *HaShem*-יהו"ה are born and revealed in his heart, (thus negating the matter of, “the infertile woman – *Akarah*”) care and caution must nevertheless be taken to assure that they be sustained in their existence, (thus negating the matter of, “the woman who loses her young – *Mishakeilah*”). For, it is specifically then that one’s service of *HaShem*-יהו"ה, blessed is

⁶⁸³ See Likkutei Torah, Shir HaShirim 39d and on; *Hemshech* “*Kol HaNeheneh*” 5652 (Sefer HaMaamarim 5652 p. 130); *Hemshech* “*Samach T’Samach*” 5657 (Sefer HaMaamarim 5657 p. 179) and elsewhere.

⁶⁸⁴ Psalms 97:11

⁶⁸⁵ Sefer HaMaamarim 5703 p. 19 and elsewhere.

⁶⁸⁶ See Torat Chayim Beshalach 161a (Bo 129a) and on, and elsewhere.

He, is true service, as it states,⁶⁸⁷ “The lip of truth shall be established forever.”

6.

However, there is additional advice that one must place upon his soul. Namely, that we are referring to something that applies even when he is performing his service of *HaShem*-יהו"ה, blessed is He, as is fitting, both as it relates to the comprehension of the mind and as it relates to the emotions of the heart. In other words, the Godly emotions are indeed revealed in his heart and are not false delusions, but are indeed true love and fear of *HaShem*-יהו"ה, blessed is He, which are sensed in his fulfillment of Torah and *mitzvot*. That is, in addition to the actual physical fulfillment of Torah and *mitzvot*, he also is aware of and knows the intentions of the *mitzvot* and he is aware of the Godliness that is drawn forth through their fulfillment. (For example, through fulfilling the *mitzvah* of giving charity-*Tzedakah*, Godliness is caused to be drawn forth in the line of kindness-*Chessed*. Likewise, through serving *HaShem*-יהו"ה, blessed is He, in a way of judgment-*Gevurah*, he affects what is indicated by the verse,⁶⁸⁸ “You have executed justice and righteousness in Yaakov,” that is, Godliness is drawn forth in the line of judgment-*Gevurah*. Likewise, through the study of Torah, which is the middle line, he causes a drawing forth of

⁶⁸⁷ Proverbs 12:19; Ohr HaTorah Mishpatim ibid. p. 1,265.

⁶⁸⁸ Psalms 99:4

Godliness in the middle line.) That is, ultimately his service is in the manner hinted at in the precision of the words, “and you shall serve *HaShem*-יהו"ה your God,” in that his service is to *HaShem*-יהו"ה, blessed is He, whose Name indicates that He is and was and will be as one (*Hoveh V'Hayah V'Yihyeh*-הוה (והיה ויהיה). Beyond this, He serves the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, who utterly transcends the chaining down of the worlds (*Hishtalshelut*). In other words, it is *HaShem*-יהו"ה Himself, blessed is He, who becomes, “your God-*Eloheichem*-אלהיכם,” meaning, “your strength and vitality.”⁶⁸⁹

Nonetheless, even when one is in such a state and standing, he must be very cautious not to allow his desire to become satisfied by his service of *HaShem*-יהו"ה, blessed is He. For, if he does so, he will become stagnant in his station and will not continue to move and grow in his service of *HaShem*-יהו"ה, blessed is He. (That is, he stays where he is and goes no further.) For, in addition to the fact that self-satisfaction and self-fulfillment can cause that the love and fear of *HaShem*-יהו"ה that were revealed in him, will not be sustained (this being the matter of a woman who loses her young – *Mishakeilah*), beyond this, even at times that he indeed is serving *HaShem*-יהו"ה, blessed is He, with love and fear of Him, nonetheless, his service of *HaShem*-יהו"ה will be

⁶⁸⁹ See Torah Ohr *ibid.* 79a; Torat Chayim Mishpatim 431b (296d); Ohr HaTorah *ibid.* p. 1,255. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of The Title (*Shaar HaKinuy*), that the title God-*Elohi*”מ-אלהי”ם is of the root “strength-*Aleem*-אליים,” similar to the Talmudic dictum (Gittin 60b), “Whoever is stronger prevails-*Kol d’Aleem Gvar*-כל דאליים גבר.”

measured and limited. That is, it will be according to the measure that gives him a sense of satisfaction and fulfillment according to his own desire.⁶⁹⁰

It is about this that Torah states,⁶⁹¹ “There shall be no woman who loses her young (*Mishakeilah*) or is infertile (*Akarah*) in your land.” The verse specifies, “In your land-*b’Artzecha*-בְּאַרְצְךָ,” because the word, “land-*Aretz*-אֶרֶץ,” is of the same root as the word, “desire-*Ratzon*-רָצוֹן.” In other words, one must not even allow himself to feel self-satisfied in his desire-*Ratzon* of serving *HaShem*-יְהוָה, blessed is He. (It goes without saying that he should not have any sense of his own desires, for in that case, he is, “a full vessel that does not contain what is placed within it.” In other words, in such a case, he does not have a receptacle at all, like the first kind of the infertile woman (*Akarah*) mentioned above.)

The verse continues, “I shall fill the number of your days,”⁶⁹² which is the recommended advice that one should adopt so that he will not come to feel a sense of self-satisfaction and self-fulfillment of the desire in his soul.

The explanation is that when a person contemplates that he has been granted a fixed number of days in this world, as the verse states,⁶⁹³ “they are fashioned in many days,” and

⁶⁹⁰ See Torah Ohr *ibid.* p. 78d; Torat Chayim *ibid.* p. 431a (296d); Ohr HaTorah *ibid.* p. 1,255.

⁶⁹¹ Exodus 23:26 – Also see Likkutei Sichot Vol. 16 p. 271 and on.

⁶⁹² See Torah Ohr Mishpatim 79b and on; Torat Chayim *ibid.* p. 437a and on; Ohr HaTorah *ibid.* p. 1,261 and on; Sefer HaMaamarim 5692 p. 223.

⁶⁹³ Psalms 139:16; Zohar I 224a; Torah Ohr *ibid.*; Torat Chayim *ibid.* p. 437b and on; Ohr HaTorah *ibid.*; Also see discourse entitled “*VaYedaber*” of this year 5712 – Discourse 7; Discourse entitled “*V’Avraham Zaken*” 5738 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 307 and on).

that he has no more and no less than that, and that every single day, at every hour and at every moment, he must serve *HaShem*-יהו"ה, blessed is He, thus fulfilling his mission in the world, he then becomes so utterly preoccupied with this, to the extent that he has absolutely no interest in thinking about other matters, such as attaining spiritual levels.

This is similar to the statement of Rabbi Yochanan ben Zachai, who upon falling ill before his passing, cried and said,⁶⁹⁴ “I have but two paths before me, one to the Garden of Eden and one of Gehinom,⁶⁹⁵ and I do not know on which path they are leading me.” One of the explanations given about this⁶⁹⁶ is that he was so greatly preoccupied with fulfilling his mission in this world that he had no interest to pay any attention (or even appreciate) his own levels of attainment.⁶⁹⁷

Thus, it is in this same manner, that one should be so completely entrenched and preoccupied (so busy, singularly focused and immersed) in the fulfillment of his mission every single day, at every hour and every moment, that he becomes completely unaware of what is happening in his intellect and emotions, and is certainly entirely unaware of what relates to the hidden levels of his soul.⁶⁹⁸ From this it is understood that certainly any sense of self-satisfaction and the fulfillment of

⁶⁹⁴ Talmud Bavli, Brachot 28b

⁶⁹⁵ Hell

⁶⁹⁶ There are additional explanations in Maamarei Admor HaZaken, HaKetzarim p. 309, and with glosses, in Ohr HaTorah Pinchas p. 1,059 and on; Sefer HaMaamarim 5626 p. 171 and on; 5646 p. 14 and on; 5696 p. 50 and on.

⁶⁹⁷ Also see Kitzurim v'Ha'arot l'Tanya p. 47.

⁶⁹⁸ See the discourse entitled “*Vayikach HaShem Elokim*” of this year 5712 – Discourse 3; Also see the discourse entitled “*Bereishit Bara*” 5713 (Sefer HaMaamarim 5713 p. 25 and on).

his own desires, is certainly not applicable to him. For, he knows that at every single moment he must fulfill his mission, and that if a moment passes and he is not serving *HaShem*-יהו"ה, blessed is He, then not only was he capable of ascending and thriving (and advancing) in his service of *HaShem*-יהו"ה, and did not do so, but beyond that, the moment he is not serving *HaShem*-יהו"ה, blessed is He, he is rebelling against the King, King of kings, the Holy One, blessed is He, in that he is not fulfilling the mission he was entrusted with by *HaShem*-יהו"ה, blessed is He.⁶⁹⁹

Thus, not only is it entirely inapplicable for him to have any sense of self-satisfaction and the fulfillment of desire in, “your land-*Artezcha*-ארצך,” but on the contrary, if he is asked, “what is the state of your ‘land-*Artzecha*-ארצך’?” he cries out with the bitterness of his soul, “What do I have to do with desire? What do I have to do with pleasure? What do I have to do with love? What do I have to do with fear? How can I possibly think of these matters that relate to the attainment of spiritual levels, when I must stand upon my watch, so that not even a moment will pass that I will find myself in a state of rebellion against the King, God forbid, by not fulfilling the mission He entrusted to me at this moment.”

⁶⁹⁹ In this point of reciting the discourse, his honorable holiness, the Rebbe, began to cry with abundant tears, pausing and placing his holy head upon the table, only continuing the recital of the discourse after some time.

Now, when man fulfills the command that, “there shall be no woman who loses her young or is infertile in your land,” meaning that he does everything in his ability that his service of *HaShem*-יהו"ה, blessed is He, should be with true love and fear of Him, and that his love and fear of *HaShem*-יהו"ה should be lasting, and moreover, he does so in a manner that he lacks any sense of self-satisfaction and fulfillment of his own will, as explained above, he then is granted the additional promise that, “there will be no woman who loses her young or is infertile in your land” (as a promise and guarantee).⁷⁰⁰

With all the above in mind, we can add to the explanation of the continuation of the verse, “I shall fill the number of your days.” The verse specifies that “I shall fill-*Amale*-אמלא,” indicating that it is something that is specifically granted from Above. (In other words, this is in addition to his contemplation of the limited number of days that have been allotted to him.) Moreover, in this itself, it is said in the first person by the third person who is narrating, which (as explained before) refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who utterly transcends the chaining down of the worlds (*Hishtalshelut*).

The explanation is that although there may indeed be some blemish and lacking in the number of days that are allotted in a person’s service of *HaShem*-יהו"ה, blessed is He,

⁷⁰⁰ There is a portion of the text missing at this point.

meaning that there were days in which he did not fulfill the mission he was entrusted with and sent to fulfill, and perhaps there even were days that he did undesirable things etc., nevertheless, from the perspective of the third-person Narrator, who utterly transcends the chaining down of the worlds (*Hishtalshelut*), any manner of blemish is unapplicable. Thus, through adhesion to *HaShem*-יהו"ה Himself, blessed is He, the days that were apportioned to him become filled, even beyond their apportioned measure, so that all his days become completely filled.⁷⁰¹ Moreover, not only do all his days become filled, but they also become days that illuminate. This is the meaning of the verse's precise language, "the number-*Mispar*-מספר of your days."⁷⁰² That is, the word "number-*Mispar*-מספר" is of the same root as in the verse,⁷⁰³ "The heavens⁷⁰⁴ relate-*Mesaprim*-מספריים the glory of God," which the Zohar explained to mean,⁷⁰⁵ "They radiate and shine," like the term, "a brilliant stone-*Even Sapir*-אבן ספיר,"⁷⁰⁶ which is of the same root and means illumination and brilliance.

Thus, it is about this that the verse states, "and I shall remove illness from your midst," said in the first person and related by the third person Narrator, blessed is He. For, the

⁷⁰¹ See *Torat Chayim* *ibid.* p. 439b and on; *Ohr HaTorah Mishpatim* p. 1,266; *ibid.* Vol. 7 p. 2,731.

⁷⁰² *Torah Ohr Mishpatim* 79c; *Torat Chayim* *ibid.* p. 440a; *Ohr HaTorah* *ibid.* p. 1,262.

⁷⁰³ Psalms 19:2

⁷⁰⁴ The heavens-*Shamayim*-שמים refers to the emotive attributes of fire-*Eish*-אש and water-*Mayim*-מים, which are judgment-*Gevurah* and kindness-*Chessed*, or love and fear of *HaShem*-יהו"ה, blessed is He. (See *Talmud Bavli*, *Chagigah* 12a and *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 2.)

⁷⁰⁵ *Zohar* II 136b

⁷⁰⁶ *Exodus* 39:11 – Sapphire.

illness referred to in the statement, “I shall remove illness from your midst,” even refers to illness that can be present when there is the aspect of, “you shall serve *HaShem*-יהו"ה, your God.” That is, even when there is the presence of, “He shall bless your bread and your water,” wherein “your bread” and “your water” refer to the written Torah (*Torah SheBichtav*) and the oral Torah (*Torah SheBaal Peh*),⁷⁰⁷ or alternatively, to Torah and Mitzvot.⁷⁰⁸ In other words, it is about this that it states, “He shall bless your bread and your water.” This is to say that one’s service of *HaShem*-יהו"ה, blessed is He, in Torah and *mitzvot*, is due to the blessing of the Name *HaShem*-יהו"ה, blessed is He. However, even so, there still can be illness, and it therefore is necessary for there to be the aspect of, “I shall remove illness from among you,” specifically by the third person Narrator.

The explanation⁷⁰⁹ is that the illness referred to here is simply stated as, “illness-*Machalah*-מחלה,” and refers to the root of all illness, which is the matter of the sense of self that was caused by the sin of the tree of the knowledge of good and evil.⁷¹⁰ For, as known, before the sin, there was no awareness of self at all, as in the verse,⁷¹¹ “And they were both naked... and were not ashamed.” The sin, however, affected them with

⁷⁰⁷ Maamarei Admor HaZaken 5568 *ibid.*; Ohr HaTorah *ibid.* p. 1,225 and on; p. 1,227; p. 1,235.

⁷⁰⁸ Torat Chayim *ibid.* p. 440a and on.

⁷⁰⁹ Torah Ohr Mishpatim 79c-d; Torat Chayim *ibid.* p. 440a and on; Ohr HaTorah *ibid.* p. 1,262; Maamarei Admor HaZaken 5568 *ibid.* p. 410 and on; Ohr HaTorah *ibid.* p. 1,211 and on, p. 1,225 and on, p. 1,235 and on.

⁷¹⁰ Torah Ohr *ibid.* 79d; Torat Chayim *ibid.* 440b and on; Ohr HaTorah *ibid.* p. 1,262 and on, and elsewhere.

⁷¹¹ Genesis 2:25

the awareness of self, as it states,⁷¹² “And the woman saw that the tree was good for eating and that it was a delight to the eyes... and she took of its fruit and ate; and she gave also to her husband with her and he ate... and they realized they were naked.”

It thus is possible that even when the aspect of, “you shall serve *HaShem*-יהוה your God,” exists and moreover, He even, “blesses your bread and your water,” there nevertheless can be (and there indeed is) an aspect of illness, which is the matter of a sense of self. This is because the sin of the tree of the knowledge of good and evil affected everyone, even including the righteous, more so, even perfectly righteous *Tzaddikim*. This is as our sages, of blessed memory, stated,⁷¹³ “Four died because of the serpent; Binyamin, the son of Yaakov, Amram, the father of Moshe, Yishai, the father of David and Kilav, the son of David.” These were all extremely righteous individuals and their deaths were due only to the sin of the tree of the knowledge of good and evil. It is therefore possible for the sense of self to affect even perfectly righteous *Tzaddikim*.

For, as known,⁷¹⁴ even a perfectly righteous *Tzaddik* who serves *HaShem*-יהוה with fear of Him and loves Him with delightful love, is nevertheless not entirely and completely nullified of his own existence, but remains with a sense of independent existence unto himself, that is, as a

⁷¹² Genesis 3:6

⁷¹³ Talmud Bavli, Shabbat 55b; Bava Batra 17a; Also see Likkutei Sichot Vol. 24, p. 132 and on.

⁷¹⁴ See Tanya Ch. 35 (44a and on), and Ch. 37 (48a).

person who fears *HaShem*-יהו"ה, blessed is He and loves Him. In other words, there is one who loves. Thus, his adhesion to *HaShem*-יהו"ה, blessed is He, as it is in a body, does not attain the level and state of adhesion to *HaShem*-יהו"ה that his soul had before its descent below. How much more so is this certainly the case, in regard to intermediates (*Beinonim*) and those on a lesser level than this. They certainly possess the matter of sense of self.

However, the removal of this illness of sense of self, cannot be attained by the toil of man through his own strength. Rather, this only is attainable through a most Supernal drawing forth, as indicated by the verse, “and I shall remove illness,” specifically. That is, the word “I shall remove-*V’Haseeroti*-והסירותי” is stated in the first person, referring to the Singular Preexistent Intrinsic Essential Unlimited Being *HaShem*-יהו"ה Himself, blessed is He, as explained before.

8.

Now, all these matters are also drawn forth physically. That is, they relate to “abundant sustenance,”⁷¹⁵ (*Mezona Reveecha*) about which it states, “He shall bless your bread and your water.” They likewise relate to the matter of life and health (*Chayei*), about which it states, “and I shall remove illness from your midst,” and continues, “I shall fill the number of your days.” They likewise relate to the matter of children (*Banei*), about which the verse states, “There shall be

⁷¹⁵ Liturgy of Kaddish d’Rabbanan – מזונת רייחא –

no woman who loses her young or is infertile in your land.” All this becomes preparatory for entry into the Land of Israel (as discussed in the continuing verses there),⁷¹⁶ may this occur for us speedily in our days, through our righteous Moshiach!⁷¹⁷

⁷¹⁶ Exodus 23:27-33

⁷¹⁷ There was a continuing section said at the end of the discourse which we are missing.

Discourse 10

*“LaYehudim Hayta Orach v’Simcha v’Sasson v’Yikar -
The Jews had light and joy and jubilation and honor”*

Delivered on Purim, 5712

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

1.

The verse states,⁷¹⁸ “The Jews had light and joy and jubilation and honor.” The Talmud comments and states⁷¹⁹ that “light” (*Orah*-אורח) refers to Torah, “joy” (*Simchah*-שמחה) refers to the festivals (*Yom Tov*), “jubilation” (*Sasson*-ששון) refers to the circumcision (*Milah*), and “honor” (*Yikar*-יקר) refers to the phylacteries (*Tefillin*). The simple explanation⁷²⁰ is that Haman’s decree prohibited the Jewish people from fulfilling these specific commandments. This accords with what our sages, of blessed memory, stated in Midrash,⁷²¹ that Haman specifically chose these particular *mitzvot*, because they all are signs of the covenant between the Holy One, blessed is He, and the Jewish people. Thus, when Haman’s decree was nullified, “the Jews had light and joy and jubilation

⁷¹⁸ Esther 8:16

⁷¹⁹ Talmud Bavli, Megillah 16b

⁷²⁰ Rashi to Megillah 16b *ibid.*

⁷²¹ Targum Sheni to Esther 3:8; Targum Esther 8:16; Chuddushei Aggadot of the Maharsha to Megillah 16b *ibid.*; Anaf Yosef to Megillah *ibid.*; Discourse entitled “*LaYehudim Hayta Orach*” 5626 (Sefer HaMaamarim 5626 p. 29); Likkutei Sichot Vol. 3, p. 916 and on.

and honor,” for they could fulfill these commandments and do so with even greater strength of commitment. This is because they came to fulfill these commandments-*mitzvot* by standing up to the test of Haman’s decree for almost an entire year.⁷²²

Nonetheless, we see that in actuality, the holiday of Purim was established with particular emphasis on two of the above-mentioned matters, these being “light-*Orah*” (Torah) and “joy-*Simchah*” (*Yom Tov*). For, the substance of the days of Purim is that they are, “days of festivity and joy.”⁷²³ The same is true of the matter of “light-*Orah*” (Torah), since through the miracle of Purim, a whole new matter was added in Torah. This is as our sages, of blessed memory, taught⁷²⁴ regarding the verse,⁷²⁵ “Write this for a memorial in the book and rehearse it in the ears of Yehoshua; That I will utterly blot out the remembrance of Amalek from under the heavens.” They stated that, “in the book,” refers to what is written in the Megillah. Moreover, the fact that it is an obligation to read the Megillah on the days of Purim is also a matter of the light-*Orah* of Torah.

This is also understood from the inner aspect of these matters. For, in explaining the verse,⁷²⁶ “The Jews confirmed and undertook upon themselves,” the Talmud states,⁷²⁷ “They

⁷²² See Torah Ohr Hosafot to Megillat Esther 120d; Torah Ohr *ibid.* 97a “for an entire year”; Shaarei Orah, Shaar HaPurim 90b; Sefer HaMaamarim 5679 p. 306; 5681 p. 191; 5708 p. 118, and elsewhere.

⁷²³ Esther 9:17 and on

⁷²⁴ Talmud Bavli, Megillah 7a

⁷²⁵ Exodus 17:14

⁷²⁶ Esther 9:27

⁷²⁷ Talmud Bavli, Shabbat 88a

confirmed what they had already undertaken upon themselves at Mount Sinai.” For, about the giving of the Torah at Mount Sinai, our sages, of blessed memory, stated,⁷²⁸ “From here we know the caveat of the Torah,” (namely, that it was accepted under duress through coercion,⁷²⁹ in that, “the Holy One, blessed is He, overturned the mountain above them like a tub, and said, ‘If you accept the Torah, excellent, and if not, your burial will be here.’”⁷³⁰) Even so, they accepted it again, willingly and with good will, in the time of Achashverosh, as explained there. From this it is understood that when the decree of Haman was nullified after the state and standing that the Jewish people were in throughout that year, there subsequently was additional light and illumination of the light of Torah, in that they, “confirmed and undertook upon themselves,” and received the Torah with even greater strength and fortitude than before.

The same is true of the matter of the joy (*Simchah*) of the festivals. For, our sages, of blessed memory, stated,⁷³¹ “In the coming future, all the festivals are destined to be nullified, except for the days of Purim, which shall never be nullified and are eternal.” This is as stated,⁷³² “And these days of Purim shall not pass from among the Jews, nor will their remembrance cease from their seed.” We thus find that the matter of the days of Purim (which was accomplished through

⁷²⁸ Shabbat 88a *ibid*.

⁷²⁹ See Rashi to Shabbat 88a *ibid*.

⁷³⁰ Shabbat 88a *ibid*.

⁷³¹ Midrash Mishlei Ch. 9; Yalkut Shimoni Mishlei, Remez 944.

⁷³² Esther 9:28; Rambam Mishneh Torah Hilchot Megillah 2:18

withstanding the test etc.) affected the matter of the joy of,⁷³³ “You shall rejoice in your festivals,” to such a great extent, that even in the coming future, when all the other festivals will be nullified, the joy (*Simchah*) of Purim will remain.

Moreover, there is an even greater aspect to the joy of Purim, which is that even nowadays, when the other festivals are still in full force, the joy of all the other holidays is in a way of measure and limitation. This is as stated,⁷³⁴ “When one eats, drinks and celebrates on a festival, he should not allow himself to become overly drawn to drinking wine, mirth and levity etc.” This is to such an extent that on the festivals, the courts are required to appoint officers to enforce these matters,⁷³⁵ thus ensuring that the joy does not exceed the proper measure.

This is not the case, however, when it comes to the joy of Purim. On Purim, not only is it permissible to become drawn into drinking wine, but on the contrary,⁷³⁶ “A person is obligated to become so intoxicated on Purim until he does not know the difference between “cursed is Haman” and “blessed is Mordechai.” In other words, not only is there a complete nullification of measure and limitation, but in fact, the nullification of measure and limitation is itself the obligation of the days of Purim. That is, “one is obligated to become

⁷³³ Deuteronomy 16:14

⁷³⁴ Rambam Mishneh Torah, Hilchot Shevitat Yom Tov 6:20; Tur and Shulchan Aruch Orach Chayim 529:3; Shulchan Aruch of the Alter Rebbe 529:12.

⁷³⁵ Rambam Mishneh Torah, ibid. 6:21; Tur and Shulchan Aruch ibid. 529:4; Shulchan Aruch of the Alter Rebbe ibid. 529:13.

⁷³⁶ Talmud Bavli, Megillah 7b; Rambam Mishneh Torah, Hilchot Megillah 2:15; Tur and Shulchan Aruch Orach Chayim 695:2

intoxicated,” meaning “to become drunk,”⁷³⁷ and in a way that he reaches the point that, “he does not know.” In other words, this is the very opposite of the conduct of,⁷³⁸ “rejoice in your festivals” as it relates to all other holy days, wherein one’s joy must be measured and limited and one should not allow himself to be drawn into excessive drinking.

2.

Now, the explanation of why the days of Purim will remain established, even after all other festivals will be nullified, as well as why the joy of Purim must be entirely beyond and greater than the joy of the other festivals, is according to the known explanation presented in the teachings of Chassidut.⁷³⁹ That is, all matters that relate to the other festivals are aspects that relate to the order of the chaining down of the worlds (*Seder HaHishtalshelut*). Therefore, in the coming future, when there will be revelations that transcend the chaining down of the worlds (*Seder HaHishtalshelut*), the revelations of the other festivals will be similar to,⁷⁴⁰ “the light of a candle in broad daylight.” This is what was meant when our sages, of blessed memory, stated that the other festivals will be nullified. What is meant is not that they will literally

⁷³⁷ Rashi to Megillah 7b *ibid*.

⁷³⁸ Deuteronomy 16:14

⁷³⁹ Torah Ohr, Hosafot to Meggilat Esther 119b; Discourse entitled “*Layehudim Hayta Orach*” 5626 (Sefer HaMaamarim 5626 p. 916 and on); Discourse entitled “*Kol HaMo’adim*” 5716 (Sefer HaMaamarim 5616 p. 126 and on); and elsewhere.

⁷⁴⁰ Talmud Bavli, Chullin 60b – “What use is a candle in broad daylight?”

be nullified in our actual observance of them, God forbid, since the Torah clearly and explicitly states that this Torah will never be exchanged, nor will anything in Torah be nullified.⁷⁴¹ Rather, it is only that, as a result of the revelations of the coming future, which will completely transcend the chaining down of the worlds (*Seder HaHishtalshelut*), all matters that relate to the chaining down of the worlds, including the festivals, will come to be in a state of relative nullification (*Bitul*), similar to the light of a candle in broad daylight.

(Now, this matter can also be explained simply. The simple reason for the difference between the joy of the festivals (*Yom Tov*) and the state and standing of the mundane days of the week (*Chol*), is that on the mundane days of the week, one is involved in mundane matters. Thus, when the festival days (*Yom Tov*) arrive, whereupon one is commanded to rest from the mundane, as stated,⁷⁴² “no manner of work shall be done on them,” (“except for the preparation of food”),⁷⁴³ one comes into a state of joy (*Simchah*), since the mundane occupations of the week have become nullified. In the coming future, however, it will be different, because then, even during the mundane days of the week mundane activities will not need to be done. This is as stated in Rambam,⁷⁴⁴ that even in the times of Moshiach (which are preparatory to the

⁷⁴¹ Pirush HaMishnayot of the Rambam, Sanhedrin Perek Chelek, 9th Foundation of the Jewish Faith. Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 9:1; Hilchot Melachim 11:3

⁷⁴² Exodus 12:16

⁷⁴³ See the continuation of Exodus 12:16 *ibid*.

⁷⁴⁴ Mishneh Torah of the Rambam, Hilchot Teshuvah 9:2

coming future) there will be no worries and concerns etc., since all our needs will be met with great abundance and we will be free to occupy ourselves in studying the Torah of *HaShem*-יהו"ה, blessed is He, as written,⁷⁴⁵ “Strangers shall stand and pasture your flocks and foreigners shall be your plowmen and vine-trimmers.” Thus, in that time, the matter of rest and peace of mind, experienced on festivals, will not be any different from the rest and peace of mind of the mundane days of the week. As a result, because of the rest and peace of mind from mundane activities in general, the festival days will be indistinguishable as something unto themselves.)

However, such is not the case in regard to the days of Purim, because the joy (*Simchah*) of Purim is to the point that, “he does not know,” meaning that it transcends the chaining down of the worlds (*Seder HaHishtalshelut*). Thus, even in the coming future, when all matters will be openly be revealed as coming from He who transcends the chaining down of worlds (*Seder HaHishtalshelut*), blessed is He, Purim will not be nullified, not even in the way that the light of a candle is nullified in broad daylight.

3.

Now,⁷⁴⁶ to understand this matter in greater detail, it is generally known that the order of the chaining down of the

⁷⁴⁵ Isaiah 61:5

⁷⁴⁶ See Ohr HaTorah, Meggilat Esther p. 131 and on; See the Sichah that followed this discourse, Ch. 25 (Torat Menachem Vol. 5, p. 43), that this discourse is founded upon the discourse of the Tzemach Tzedek.

worlds (*Seder HaHishtalshelut*) is divided into four categories. These are the worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This is the meaning of the verse,⁷⁴⁷ “All that is called in My Name and for My glory, I have created it, I have formed it, I even have made it.” That is, the words, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו), I even have made it (*Af Asitiv*-אף עשיתיו),” refer to the division of the three worlds. That is, there is the world of Action-*Asiyah*-עשייה, in both its physical or spiritual aspects. There is the world of the celestial spheres, or as it is called, the world of the angelic beings (the world of Formation-*Yetzirah*-יצירה), and there is the world of souls-*Neshamot* (the world of Creation-*Briyah*-בריאה).⁷⁴⁸

This also explains the distinction between the terms, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו), I even have made it (*Af Asitiv*-אף עשיתיו).” For, the term, “I have created it-*Barativ*-בראתיו” indicates the creation and coming into being of something from nothing (*Yesh MeAyin*). This is as stated by Ramban,⁷⁴⁹ that there is no term in the Holy Language⁷⁵⁰ that indicates the bringing into being of something from nothing, except for the word, “create-*Bara*-ברא.” This is not true of the term, “I have formed it-*Yatzartiv*-יצרתיו,” which means to give form-*Tzurah*-צורה, which indicates that its substance already exists, but it now receives

⁷⁴⁷ Isaiah 43:7

⁷⁴⁸ See Ohr HaTorah, Yitro p. 824 and on; Sefer HaMaamarim 5653 p. 210 and on.

⁷⁴⁹ Ramban (Nachmanides) to Genesis 1:1

⁷⁵⁰ Lashon HaKodesh – Biblical Hebrew

its form-*Tzurah*-צורה. That is, it is not a matter of something being brought into existence out of nothing, but rather, that a tangible something, which has already been brought forth, undergoes a change, in that it receives form-*Tzurah*-צורה. The words, “אף עשיתיו-*Af Asitiv*” indicate the completion and perfection of the thing.

Now, regarding the words, “אף עשיתיו-*Af Asitiv*,” this level actually has additional superiority, over and above the other levels, as indicated by the additional word, “אף עשיתיו-*Af Asitiv*,” indicating the addition of something new. For, when there only is the aspect of simple substance-*Chomer* alone (“I have created it-*Barativ*-בראתי”) or just the aspect of form-*Tzurah* (“I have formed it-*Yatzartiv*-יצרתיו”), it is possible for an actual physical thing to never come about. This is what is added by the words, “אף עשיתיו-*Af Asitiv*,” meaning that it is *HaShem*-יהו"ה Himself, blessed is He, who brings physical things into actual existence, **not** in a way of a chaining down of one thing from another (*Hishtalshelut*). For, no matter how many spiritual levels are chained down one from the other, from level to level, actual physical existence can never come about. Therefore, whatever is included in the order of the chaining down of the worlds that, “I have created it-*Barativ*-בראתי, I have formed it-*Yatzartiv*-יצרתיו, I have made it *Asitiv*-עשיתיו,” only relate to spiritual actualization-*Asiyah*-עשייה. However, about the actualization-*Asiyah*-עשייה of the physical, it states, “אף עשיתיו-*Af Asitiv*,” using the term, “even-

Af-אָף,” and thus making a separation and distinction between them.

This is because the existence of the physical, here below, is not like the chaining down of the aspects of, “I have created it-*Barativ*-בְּרִאתוֹ,” and “I have formed it-*Yatzartiv*-יִצְרָתוֹ.” Rather, existence of the physical also comes in a way of something from nothing. Thus, its existence is in a way that not only transcends the matter of, “I have formed it-*Yatzartiv*-יִצְרָתוֹ,” but even transcends the aspect of, “I have created it-*Barativ*-בְּרִאתוֹ,” as indicated by the addition of the separating term, “even-*Af*-אָף.” That is, the existence of the physical is brought about directly by the power of *HaShem*-ה' יהו"ה, the Singular Preexistent Intrinsic Unlimited Being Himself, blessed is He, the Cause of all causes, who has no cause that precedes Him, God forbid that one should think so. It therefore is within the sole power of *HaShem*-ה' יהו"ה Himself, blessed is He, to create something from absolute and total nothing.⁷⁵¹

Now, the general matter of the creation of something from nothing (*Yesh MeAyin*) is in such a manner that, although specifically the One Above, blessed is He,⁷⁵² is the only true existence, we nevertheless call Him by the title, “nothingness-*Ayin*-אֵין.” This is both from the angle of the One Above, blessed is He, as well as from the angle of the created beings. From the angle of the One Above, blessed is He, He is called

⁷⁵¹ See Tanya Iggeret HaKodesh Epistle 20 (130b).

⁷⁵² See Likkutei Torah, Re'eh 19c, 26s and elsewhere.

“nothingness-*Ayin*-אין,”⁷⁵³ since all of novel existence is brought about by only a tiny glimmer of His Unlimited light, blessed is He.⁷⁵⁴ For, the light from which the worlds come into being is not His essential Godliness, therefore, relative to His essential Godliness, this glimmer is called, “nothingness-*Ayin*-אין.”

He also is called, “nothingness-*Ayin*-אין” relative to the novel created being.⁷⁵⁵ This is because what makes it possible for the novel being to exist, is specifically because his coming into being is in such a way, that he does not feel the power of the Creator that is creating him. Therefore, He is also called, “nothingness-*Ayin*-אין” in relation to the created being. This is because the created being is altogether unaware of the true reality of His Being, blessed is He. Moreover, if the created being was to become aware of the true reality of *HaShem*-יהוה, blessed is He, his existence would become utterly nullified (and he would cease being a creature). In other words, he would become entirely consumed in the power of the Actor that is manifest within him. This is similar to the teaching of our sages, of blessed memory, that,⁷⁵⁶ “He stretched out His little finger between them and burned them.”

Now, the general matter of, “I have created it-*Barativi*-בראתיו,” which is the matter of the creation of something from nothing, as it is within the chaining down of the worlds (*Seder*

⁷⁵³ See *ibid.* Also see Torah Ohr, Megilat Esther 99b and elsewhere.

⁷⁵⁴ Torah Ohr Megilat Esther *ibid.*; Also see Likkutei Torah Shir HaShirim 8a and elsewhere.

⁷⁵⁵ See *Hemshech* 5666 pp. 221 and on, and elsewhere.

⁷⁵⁶ Talmud Bavli Sanhedrin 38b; See Likkutei Torah Drushei Rosh HaShanah 60b and elsewhere.

HaHishtalshelut), refers to the world of souls. This is as our sages, of blessed memory, stated regarding the souls of the Jewish people that,⁷⁵⁷ “The thought of Israel preceded everything.” Now, the matter of this thought may be understood according to what we see here in man below. That is, the beginning of the existence of letters in a tangibly felt way, is in the power of thought first. For, although it is true that even before thought, there is a concealed source of the letters, nevertheless, it is not yet in the category of tangible existence. However, such is not the case regarding thought, within which the letters are felt to exist as the letters of thought. The existence of souls is in the same way. That is, they receive the existence of a novel creation (similar to the letters of thought).

Nevertheless, the soul, in and of itself, is in a state of love and fear in relation to Godliness. This is as stated,⁷⁵⁸ “By the life of *HaShem*-יהו"ה, the God of Israel, before Whom I stood.” In other words, just as thought is not something separate from the thinker, even though it is merely a garment of the soul, nevertheless, it is a garment that is bonded to the matter invested within it. Therefore, thought is to oneself and not to another. The same is true of the soul as it is in its state of creation, as it stands in total adhesion to Godliness.

Lower than this, there is the matter of, “I have formed it-*Yatzartiv*-יצרתיו,” which is compared to the power of speech. That is, the letters of speech are separate from the speaker and

⁷⁵⁷ Midrash Bereishit Rabba 1:4

⁷⁵⁸ Kings I 17:1

are known to whoever hears him. The example for this above, are the angelic beings who are brought into being through the power of speech. This is as written,⁷⁵⁹ “By the word of *HaShem* יהו"ה the heavens were made and by the breath of His mouth all their hosts.” This is why the angelic beings are in a state of separate existence, so much so, that the matter of sin can even apply to them.⁷⁶⁰

Lower than this, there is the matter of, “I even have made it-*Af Asitiv*-אף עשיתיו,” which refers to the world of Action-*Asiyah*-עשייה,⁷⁶¹ all the way to this physical and material world. It is about this world that the verse includes the additional word, “I **even** have made it-*Af Asitiv*-אף עשיתיו.” This is because the existence of tangible physical being, is from the aspect of the additional word, “even-*Af*-אף,” which transcends the aspect of, “I have formed it-*Yatzartiv*-יצרתיו,” and even the aspect of, “I have created it-*Barativ*-בראתיו,” as explained before.

4.

Now, in order for the general matter of, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו) and I even have made it (*Af Asitiv*-אף עשיתיו-),” to come about, the

⁷⁵⁹ Psalms 33:6; Also see Sefer HaMaamarim 5679 p. 612; 5698 p. 68; 5703 p. 73, and elsewhere.

⁷⁶⁰ See Pirke D'Rabbi Eliezer Ch. 22; Yalkut Shimoni Bereishit, Remez 44; Also see the prior discourse of the second day of Rosh HaShanah of this year, 5712, Discourse 1, entitled “*Kvod Malchutcha Yomeiru* - They will speak of the glory of Your kingdom,” and the notes there.

⁷⁶¹ At times the world of the celestial spheres (*Galgalim*) are also included in this aspect. (See the note of the Rebbe in Sefer HaMaamarim 5708 p. 158.)

verse begins with the words, “All who are called in My Name and for My glory,” which refers to the ten *Sefirot* of the world of Emanation-*Atzilut*. For, it is through them that the order of the chaining down of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* was brought about.

The reason is because, since *HaShem*-יהו"ה, blessed is He, is truly One-*Echad*-אחד, meaning that He is absolutely singular and alone in His Being, and nothing exists besides Him, blessed is He,⁷⁶² this being the case, how is it possible that from the true reality of His Oneness there could come to be an existence of abundant details in the chaining down of the worlds that, “I have created (*Barativ*-בראתיו), I have formed (*Yatzartiv*-יצרתיו), I even have made (*Af Asitiv*-עשיתיו-אף)?” However, the explanation is that the existence of created beings is brought about through a medium, which generally is the matter of the ten *Sefirot* of the world of Emanation-*Atzilut*. Their existence is such that it states about them,⁷⁶³ “He and His life force are one,” and “He and His organs are one.” They therefore serve as a medium between Him the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. Thus, these worlds are brought about through the medium of the ten *Sefirot*.

Now, when we call the ten *Sefirot* a “medium” or “intermediary” (*Memutza*-ממוצע), what is meant is not that the medium has any kind of comparison to *HaShem*-יהו"ה Himself,

⁷⁶² See Tanya Ch. 35 in the note (44b and on); Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 1.

⁷⁶³ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20.

blessed is He, God forbid to think so. In other words, one may come to the misconception that the distance of comparison between the created worlds and the ten *Sefirot* is the same as the distance of comparison between the ten *Sefirot* and *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Essential Being Himself, blessed is He. Such is not at all the case, for as known,⁷⁶⁴ relative to *HaShem*-יהו"ה Himself, blessed is He, the world of Emanation-*Atzilut* and the world of Action-*Asiyah* are equally nothing before Him. Rather, the ten *Sefirot* are called a medium and intermediary only insofar as they are the medium through which it is possible for there to be a drawing down from the true reality of the Singular Oneness of *HaShem*-יהו"ה, blessed is He, to the abundant worlds within the order of the chaining down of the worlds (*Seder HaHishtalshehut*).

This then, is the meaning of the verse, “All who are called in My Name and for My glory, I have created it, I have formed it, I even have made it.” That is, the world of Emanation-*Atzilut* only serves as a medium through which there can then be the existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.⁷⁶⁵ However, the ultimate intent in the creation of them all, is for man, as it states,⁷⁶⁶ “I made the earth and I created man upon it,” to fulfill the six-hundred and thirteen commandments. This is

⁷⁶⁴ See Sefer HaMitzvot of the Tzemach Tzedek, Shoresh Mitzvat HaTefilah Ch. 12 and elsewhere.

⁷⁶⁵ See the discourse entitled “*Mitzvatah Mishetishka*” 5678 (Sefer HaMaamarim 5678 p. 112) and elsewhere.

⁷⁶⁶ Isaiah 45:12

indicated by the word, “I created-*Barati*-בראתי,” which has the numerical value of six-hundred and thirteen.⁷⁶⁷

It thus is understood that when it comes to all the levels of, I have made it-*Asitiv*-עשיתיו, I have formed it-*Yatzartiv*-יצרתי, I have created it-*Barativ*-בראתי,” and even “All that is called in My Name and for My glory,” since they all are nothing but mediums and intermediaries to bring about, “I created-*Barati*-בראתי man upon it,” with the numerical value of six-hundred and thirteen-תרי”ג-613, it therefore is understood that the state and standing of the chaining down of the worlds (*Seder HaHishtalshelut*) in its entirety, from the beginning of all levels to the end of all levels, is utterly dependent on the actions of man below in this lowest world, and is completely tied to the state and standing of the matter of, “I created-*Barati*-בראתי man upon it,” (with a numerical value of six-hundred and thirteen-תרי”ג) – in the study of Torah and the fulfillment of the commandments-*mitzvot*.

5.

Now, in the ten *Sefirot* themselves (which are the mediums through which it then is possible for the matters of, “I have created it (*Barativ*-בראתי), I have formed it (*Yatzartiv*-יצרתי), I even have made it (*Af Asitiv*-עשיתיו) to be) their head is the *Sefirah* of wisdom-*Chochmah*, as it states,⁷⁶⁸ “The beginning is wisdom-*Chochmah*,” which is the aspect of

⁷⁶⁷ Mikdash Melech to Zohar I 205b

⁷⁶⁸ Psalms 111:10

sublimation and nullification to *HaShem*-יהו"ה, blessed is He. It therefore is possible for the Light of the Unlimited One, blessed is He, that is, the true reality of *HaShem*-יהו"ה, the Singular Being who is utterly One and alone, with no other besides Him, to manifest within it.⁷⁶⁹ For, He manifests in such a place as this, wherein there is no sense of separate existence whatsoever, and wherein its entire existence is to be a vessel that is entirely subsumed, given over, (immersed and) sublimated to the Light of *HaShem*-יהו"ה, blessed is He, that is manifest within it.

Because of this, one of the explanations⁷⁷⁰ of the teaching, “He and His life force are one and He and His organs are one,” is that “His life force” refers to intellect, particularly the *Sefirah* of wisdom-*Chochmah*, which is considered to be like a light (*Ohr*) without a vessel (*Kli*).⁷⁷¹ In other words, the entire substance of its existence is that it is a revelation through which there subsequently can be the matters of, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו), I even have made it (*Af Asitiv*-אף עשיתיו).” Aside for this, it has no sense of anything at all, except for the sense of the true reality that *HaShem*-יהו"ה, blessed is He, is utterly One and alone and that there is nothing besides Him.

However, in order for a drawing forth to come about from the first *Sefirah*, that is, from the Supernal wisdom, which is, “the beginning is wisdom-*Chochmah*,” and is for the

⁷⁶⁹ See Tanya Ch. 35 in the note (44b and on).

⁷⁷⁰ Sefer HaMaamarim 5633 Vol. 2, p. 348; 5653 p. 228; 5692 p. 129; 5708 p. 161, and elsewhere.

⁷⁷¹ See Sefer HaMaamarim 5678 p. 366.

chaining down of the worlds, as indicated by the words, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו), I even have made it (*Af Asitiv*-אף עשיתיו-),” which refers to the letters of thought, the letters of speech, and the power of action (as explained before), this is first preceded by the manifestation of wisdom-*Chochmah* within the aspect of the emotions-*Midot*.

This may be compared to how it is in man below, though, in reality, the difference between them is limitless. We observe in man that the matter of action comes about after passing through an entire order of chaining down. At first, there is the desire and will of the heart, which is then drawn into letters of thought. That is, he thinks about how to attain what he desires. Then, from the letters of thought it is drawn into letters of speech. For example, he may ask another person to bring him the object of his desire. Similarly, in regard to action, he will do actions that bring him to his desired objective, which he is drawn to because of the arousal and sensitivities of his heart.

As explained in Tanya,⁷⁷² even before a person begins to feel a desire for something in his heart, the matter was already present in the power of his *Chochmah*-wisdom, intellect and awareness, meaning that it was known to him. Only afterwards does it again ascend from the heart to the mind, to ruminate and think about it, at which point the aspect of letters is born in his mind, these being the letters of thought.

⁷⁷² Tanya Ch. 20 (26a-b)

Subsequently, they come forth into letters of speech, until finally, it comes forth into the matter of actualization.

It is similarly so Above, but with unlimited degrees of separation of any actual comparison. That is, in order for the aspects of, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו), I even have made it (*Af Asitiv*-אף עשיתיו)” to come about, there must be a chaining down even within the ten *Sefirot* themselves. That is, there must be a drawing down from the aspect of wisdom-*Chochmah* to the aspect of the emotions-*Midot*, and then from the emotions-*Midot*, there is a drawing down into the *Sefirah* of kingship-*Malchut*.

The explanation of the matter is that the letters of thought and speech are not actually brought forth into existence from the emotions-*Midot* of the heart. The proof for this is from the fact that, in an infant, the emotions of his heart are also drawn forth. On the contrary, the emotions that are drawn forth in his heart are with greater strength and force. For, it is clearly observable that when an infant wants something, it is without limitation and measure. Rather, he will cry, scream and demand, and it is almost impossible to pacify him. Even so, an infant cannot speak. Thus, from the fact that we see that he has emotions-*Midot* and that they are very powerful, but that, nonetheless, he does not have letters of speech, we must say that the letters of speech do not come from the emotions.

Similarly, we cannot say that the existence of the letters is from the revealed intellect. For, we see that even when a toddler already possess a small measure of intellect

and understanding, he nevertheless is unable to speak in letters of speech. It therefore is necessary to say that the letters of his thought are not yet ordered as they should be. It is only after he further develops and grows and receives something that transcends both the emotions-*Midot* of the heart and the revealed intellect, that he then is able to speak.

It therefore is explained that the existence of the letters comes from the very essence of the human soul and from the aspect of the intellectual faculties, as they are, even prior to any matter of revelation. In other words, this refers to the root of the matters of intellect, understanding and comprehension. (The example for this in the chaining down of the *Sefirot* is the matter of the *Sefirah* of wisdom-*Chochmah*.) It is when this aspect begins to be revealed in the child, that there is then a revelation of the matter of letters. Nevertheless, the letters that he thinks and speaks will be about matters that he is drawn to in the emotions of his heart.

It thus is understood that two things are necessary. That is, it is impossible for there to be the existence of the letters except through the medium of the aspect of wisdom-*Chochmah* (which is the matter of “the father founded the daughter”⁷⁷³) that reaches all the way to the essence of the soul. However, even so, in order for the letters to come forth into revelation, it is necessary to bond the essence of the soul with the power of thought and the power of speech, which is accomplished through the medium of the emotions of the

⁷⁷³ Zohar III 248b, 256b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapters 42 through 50.

heart. For, it is the emotions of the heart that affect the division and restraint of the revelations that are drawn forth from the wisdom-*Chochmah* of the mind, until they can be drawn forth into letters of thought and letters of speech.

In this same manner, we may understand how it is Above. That is, in order for there to be the matters of, “I have created it (*Barativ*-בראתיו), I have formed it (*Yatzartiv*-יצרתיו), I even made it (*Af Asitiv*-עשיתיו-אף),” it must first be preceded by, “All who are called in My Name and for My glory.” In other words, it is not enough for there to only be a drawing forth of the Supernal wisdom-*Chochmah*, “the beginning is wisdom-*Chochmah*,” but there also must be a subsequent drawing forth to the aspect of the emotions-*Midot*. For, although “the father founded the daughter” and the existence of the letters is from wisdom-*Chochmah*, nevertheless, the letters still remain concealed. This is due to the fact that wisdom-*Chochmah* is in an ultimate state of sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He. It therefore is impossible for there to be a revelation of details, and it most certainly is impossible for there to be such abundant detail, to the point that there can be details that even conflict with one another. For, within wisdom-*Chochmah*, there is a revelation of the true reality of the simple Oneness of *HaShem*-יהו"ה, blessed is He.

Thus, in order for there to be a revelation of letters, and in abundance, even letters that conflict with each other, there must be the matter of the emotions-*Midot*, which primarily consist of the two qualities of kindness-*Chessed* and

judgment-*Gevurah*. This brings about the possibility for there to be conflicting and separate matters, that are not in a way of Oneness. In other words, the coming into being of the essential existence of the letters is in a way of, “the father founded the daughter.” That is, because the letters are indeed drawn far below, they are thus drawn from the essence of the soul, or from the beginning of the *Sefirot*, which is the *Sefirah* of wisdom-*Chochmah*. Nevertheless, in order for there to be a revelation of letters, such as the letters of speech or even the letters of thought, the wisdom must pass through the medium of the emotions-*Midot*. For, it is only through them that a drawing forth from ultimate Oneness to abundant letters of thought and speech is possible, until finally manifesting in action below.

6.

Now, we previously stated, that the entire chaining down of the worlds, which is, “called in My Name and for My glory, I have created it, I have formed it, I even have made it,” is utterly dependent upon man’s service of *HaShem*-יהו"ה, blessed is He, here below, through the study of His Torah and the fulfillment of His commandments-*mitzvot*. (That is, “I have created-*Barati*-בראתי” has a numerical value of six-hundred and thirteen.) It therefore is understood that when man’s service of *HaShem*-יהו"ה, blessed is He, here below, is without blemish or lacking, this affects perfection Above in the entirety of the chaining down of the worlds (*Seder*

HaHishtalshelut). That is, man's service of *HaShem*-יהו"ה, blessed is He, has an affect all the way from the aspect of, "All who are called in My Name and for My glory" as it is drawn forth by means of the emotions of the heart, until the revelation of the letters, first in the letters of thought and then in the letters of speech, and finally, into the matter of action.

In general, this was the state and standing of the Jewish people when the Holy Temple was standing, at which time there were open revelations of these matters. Thus, in those times, "the Jewish people would pray and be answered."⁷⁷⁴ That is to say, when they would pray and plead for spiritual matters, or even physical matters, they would immediately see a response from the One Above, blessed is He. However, about the time of exile it states,⁷⁷⁵ "We have not seen our signs-*Ototaynu*-אותתינו."⁷⁷⁶ This is because,⁷⁷⁷ "due to our sins we have been exiled from our land." The term for "sin-*Chet*-חטא" means "deficiency,"⁷⁷⁸ which indicates that there is a deficiency in man's service of *HaShem*-יהו"ה, blessed is He below, and therefore this also has an affect Above. In other words, when man's conduct below is in a manner indicated by the verse,⁷⁷⁹ "They have turned their necks to Me, and not their faces," then this is likewise the affect Above, and there is

⁷⁷⁴ Midrash Rabba Tehillim, Psalm 91

⁷⁷⁵ Psalms 74:9; Torah Ohr, Megilat Esther ibid. 93a-c, and elsewhere.

⁷⁷⁶ The root of the term "our signs-*Ototaynu*-אותתינו" is the same as "our letters-*Otiyotaynu*-אותיותינו." See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volumes 2 & 3, The Letters of Creation.

⁷⁷⁷ Musaf liturgy of the Yom Tov prayers.

⁷⁷⁸ See Kings I 1:21 and Rashi; Also see Likkutei Torah Matot 82a and elsewhere.

⁷⁷⁹ Jeremiah 2:27

a withdrawal of influence from the inner aspect of the emotions-*Midot*.

This may be further understood from the difference between the inner-*Pnimityut*-פנימיות (the face-*Panim*-פנים) and the external, hind side-*Achorayim*-אחוריים (the back of the neck) as it is below. That is, the face specifically possesses all of the revelations within the body of man. For, the face is place of the eyes, ears, nose, and mouth (within which the senses of man are primarily revealed, namely, the faculties of seeing, hearing, smelling, tasting and speaking). However, such is not the case with the neck, which is the aspect of the hind side-*Achorayim*. Even though it also is part and parcel of the very same head, nevertheless, in the neck there are no revelations at all, so much so, that this difference is recognizable in the sense of feeling, which is the lowest of the senses. This is to say that when it comes to the skin of ones face, a person has much greater sensitivity and feels even the smallest details, in a way that is completely beyond comparison to the sense of feeling of the skin of his neck.

We thus may understand this matter in man's service of *HaShem*-יהו"ה, blessed is He, when his conduct is as indicated by the verse, "They have turned their necks to Me, and not their faces." That is, this refers to when there is a deficiency in one's inner sensitivity to matters of holiness and Godliness, heaven forbid. This can be to such a point that he may even come to exchange this vitality to sensitivity, excitement (and enthusiasm) about external matters, that is, matters of this world. In other words, when physical and

material matters are discussed, then he is sensitive to his deficiencies and they touch and move him to such an extent that he becomes completely focused and invested in them. Such is not the case, however, when it comes to matters of spirituality and holiness, in which his performance of them is only out of duty, or out of habit, in a way of, “commandments of people done by rote,”⁷⁸⁰ solely because this is how he was raised and trained by his parents.

Moreover, even in this itself, training by force of habit also does not help, and he steadily becomes lax and deficient in this too. This kind of conduct also has an affect Above, and causes the very opposite of the matter expressed in the verse,⁷⁸¹ “*HaShem*-יהו"ה spoke to you face to face,” which is replaced by the verse,⁷⁸² “I will utterly conceal My face from them.” Thus, since there is a concealment of the medium of the emotions-*Midot*, there thus is no drawing forth of revelation into the letters-*Otiyot*-אותיות of thought, and more particularly, into the letters of speech, and finally, into the matter of action. Therefore,⁷⁸³ “We have not seen our signs-*Ototaynu*-אותותינו.” That is, we pray, but nevertheless do not see that we are answered, neither physically nor spiritually.

⁷⁸⁰ Isaiah 29:13; Tanya Ch. 39

⁷⁸¹ Deuteronomy 5:4

⁷⁸² Deuteronomy 31:18

⁷⁸³ Psalms 74:9; Torah Ohr, Megilat Esther ibid. 93a-c, and elsewhere.

7.

Even so, man must not allow his spirit to fall on account of this, for that would be a great error and folly (as expressed in the teachings of Chassidut).⁷⁸⁴ For, it is about this that we say,⁷⁸⁵ “though Avraham did not know us and Yisroel did not recognize us,” nevertheless, “You, *HaShem*-יהוה, are our Father.”

The explanation of this is that the general matter of the emotional attributes (*Midot*) begins with Avraham, since he is the matter of the right line of kindness-*Chessed*, which is the first of the emotive attributes (*Midot*). Now, since the conduct of exile is in a manner that, “they have turned their necks to Me,” it therefore follows that, “Avraham did not know us.” This is as stated in the Talmud, in tractate Shabbat,⁷⁸⁶ that Avraham was unable to protect the Jewish people etc. The same is true the latter half of the verse, “Yisroel did not recognize us.” For, Yisroel refers to the aspect of Zeir Anpin, which generally is inclusive of all of the emotive attributes (*Midot*).

Nonetheless, one must not fall because of this since, “You, *HaShem*-יהוה are our Father.” In other words, there nevertheless remains a glimmer of the Supernal wisdom, even if there is deficiency in the intermediate aspects reflected by Avraham and Yisroel. For, as explained above, the effect of

⁷⁸⁴ Torah Ohr, Megilat Esther 93a; Cited in Ohr HaTorah there p. 140.

⁷⁸⁵ Isaiah 63:16

⁷⁸⁶ Talmud Bavli, Shabbat 89b

the medium of the emotions (*Midot*) is that they cause the letters (*Otiyot*-אותיות) to be drawn forth into revelation. However, the very existence of the letters themselves, is specifically due to the aspect of the Supernal wisdom, that “the father founded the daughter.” Thus, even though during the time of exile there is a deficiency in the medium of the emotions, reflected by the matters of Avraham and Yisroel, for which reason the letters do not come forth into revelation, nevertheless, “You, *HaShem*-יהו"ה are our Father,” which refers to the sublimation of the aspect of the Supernal wisdom-*Chochmah*. For, in *Chochmah*, the matter of exile is not applicable, so much so, that even during exile this aspect, which is the root and source for the existence of the letters-*Otiyot*-אותיות, is attainable, except that it is not revealed.

It is for this reason that about the time of exile the verse only states, “we have not **seen** our signs-*Ototaynu*-אותותינו.” In other words, what is meant, is not that there are no miracles, but rather, as in the precise words of our sages, of blessed memory,⁷⁸⁷ “The one for whom the miracle was done does not recognize the miracle that was done for him.” In other words, there indeed are miracles, but that the deficiency lies in the recognition of the miracles. This is because the miracles are not revealed miracles, but are rather miracles that manifest within the natural order.

⁷⁸⁷ Talmud Bavli, Nidah 31a; Also see Ohr HaTorah Tehilim (Yahal Ohr) p. 154; Discourse entitled “*Kiyemei Tzeitcha*” 5738 Ch. 3 and on (Torat Menachem Sefer HaMaamarim Nisan p. 198 and on).

For, within nature itself there are two modes of conduct. The first is the natural order itself, wherein the world goes according to its pattern,⁷⁸⁸ as in the verse,⁷⁸⁹ “seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease.” This too is according to the will of *HaShem*-יהו"ה, the Creator, blessed is He, and because of this, His title *God-Elohi*”מ-אלהי”-86 has the numerical value of, “the natural order-*HaTeva*-הטבע-86.”⁷⁹⁰ However, because we are so accustomed to seeing these occurrences happen every day, at all times, it is possible for us to forget (temporarily) that it all is a matter of Godliness. It is therefore possible to come to the erroneously conclusion that the world is, “a city without a Ruler,”⁷⁹¹ God forbid that one should think so.

The second aspect is the matter of miracles that manifest within the natural order, meaning that these miracles are not perceived by our eyes of flesh, but only by the eye of the intellect. An example is the miracle of Purim, wherein the events were caused happen in such a way, that the servants became angry with their master, so that the miraculous event with Bigthan and Teresh,⁷⁹² as well as the killing of Vashti and Esther being taken etc., should happen. In other words, it was a miracle that transcends the natural order, only that it is

⁷⁸⁸ As per the language of our sages; See Mishneh Torah of the Rambam, Hilchot Melachim uMilchamot 12:1 and elsewhere.

⁷⁸⁹ Genesis 8:22

⁷⁹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of The Title; Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Tanya Shaar HaYichud vHaEmunah Ch. 6, and elsewhere.

⁷⁹¹ See Midrash Bereishit Rabba 39:1; Rambam Hilchot Avodat Kochavim 1:3.

⁷⁹² Esther 2:21; Talmud Bavli Megillah 13b

manifest within the natural order, to the point that this miracle that transcends the natural order could not be perceived by the eyes of flesh, but only with the eye of the intellect.⁷⁹³ In other words, this was not like the miracle of the splitting of the sea, for example, which was a miracle that was openly revealed to the eyes of flesh, without any need of contemplation. Rather, it was in such a manner that the miracle was manifest within the the natural order.

It is in this same manner that miracles happen each and every day, at every hour, only that they are not revealed. That is, “We have not **seen** our signs-*Ototaynu*-אוֹתַיִנוּ,” as explained before. In other words, the signs and wonders are there, only that we do not see them. The reason is because there is a deficiency in the matters indicated by Avraham and Yisroel (the emotive attributes-*Midot*), which are the mediums through which the letters-*Otiyot*-אוֹתֵיֶיךָ are drawn forth into revelation.

8.

Now, the explanation of the matter in man’s service of *HaShem*-יהו"ה, blessed is He, is that although during the time of exile, Avraham did not know us and Yisroel did not recognize us,” meaning that one does not yet possess the

⁷⁹³ Note: It was also mentioned that the same king that made the decree is the one who himself nullified it. However, we do not recall clearly whether this was stated in order to demonstrate that this is a miracle that is not seen with the eyes of flesh, or the opposite, that due to this we can see with the eye of the intellect that this is something that transcends the natural order.

matters of love and fear of *HaShem*-יהו"ה, blessed is He, nor any of the other emotive attributes, nevertheless, there still is the superior level of "You, *HaShem*-יהו"ה are our Father." For, at every hour and moment, each and every Jew possesses the matter of simple faith in *HaShem*-יהו"ה, blessed is He, according to his state and standing.

The explanation of this is as follows: There is indeed a manner in which there must be the order of the chaining down of the worlds (*Seder HaHishtalshelut*), until the revelation of the letters-*Otiyot* אותיות can come about. In other words, man's service of *HaShem*-יהו"ה, blessed is He, below, should be in such a way that the emotions-*Midot* are revealed, for it is through this that the medium of the Supernal emotions-*Midot* are affected Above. This causes a drawing forth in a manner of,⁷⁹⁴ "face to face," as it states,⁷⁹⁵ "As water reflects a face back to a face, so one's heart is reflected back to him by another."

However, to accomplish this, a person must take the lengthy time required to invest and exert himself fully in the service of *HaShem*-יהו"ה, blessed is He. This requires ample time, for there are various different kinds of contemplations (*Hitbonenut*) that are necessarily required. That is, there are contemplations (*Hitbonenut*) through which one is aroused to love *HaShem*-יהו"ה and there are contemplations (*Hitbonenut*) through which one is aroused to fear *HaShem*-יהו"ה, blessed is He, as well as other contemplations (*Hitbonenut*) that rouse all

⁷⁹⁴ Deuteronomy 5:4

⁷⁹⁵ Proverbs 27:19; Tanya Ch 46

the other emotive attributes (*Midot*) and bring them into revelation. As is explained in Tanya,⁷⁹⁶ the extent of the exertion of the soul and the exertion of the flesh required, whether it is for an hour or two etc.,⁷⁹⁷ depends on the state and standing of each individual.

Nevertheless, during the time of exile, there is also another mode of service of *HaShem*-יהו"ה, blessed is He. For although, "Avraham did not know us and Yisroel did not recognize us," nonetheless, each and every Jew possesses the matter of simple faith in *HaShem*-יהו"ה, blessed is He, even the most insignificant and worthless Jew. Proof for this is the fact that, when they are faced with the ultimate test of their faith in Oneness of *HaShem*-יהו"ה, blessed is He, even the most worthless and insignificant Jews will sacrifice their lives for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He.⁷⁹⁸ This is because regarding this, there utterly is no doubt in his mind that this touches (and strikes) his very bond with *HaShem*'s-יהו"ה Godliness. Therefore, without any consideration about the state and standing of his love and fear of *HaShem*-יהו"ה, his study of Torah or his performance of *mitzvot*, he immediately is willing to give up his life for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, and in this, absolutely nothing can stand in his way, neither concealments nor ridicule etc.

⁷⁹⁶ Tanya, Ch. 42 (59b)

⁷⁹⁷ See Tanya Ch. 31

⁷⁹⁸ See Tanya Ch. 18

Thus, because of the simple faith that each and every Jew possesses, irrespective of his spiritual state and standing, it is unnecessary for him to go through the entire order of chaining down (*Hishtalshelut*). Rather, it is possible for him to be transformed from one extreme to the opposite extreme in a single moment. For, if he contemplates, with simple faith, that he is one with the Holy One, blessed is He, (“You, *HaShem*-יהו"ה are our Father,”), then when he is moved to do any particular thing, if it is not according to Torah and not appropriate according to the instructions of Torah, he then realizes that this separates Him from the Oneness of *HaShem*-יהו"ה, blessed is He. He thereby is literally able to transform himself from one extreme to the other extreme in a single moment, and to be one with the Holy One, blessed is He, even in a revealed manner. From there, he can then come to a state and standing in which he also acquires love and fear of *HaShem*-יהו"ה, blessed is He, in a revealed manner.

However, this matter does not come from below to Above, but rather, from Above to below. That is, the first thing he begins with is the matter of, “You, *HaShem*-יהו"ה are our Father.” That is, he draws forth the simple faith in *HaShem*-יהו"ה, blessed is He, into the three garments of his soul, thought, speech and action. Subsequently, he then comes to the revelation of love and fear of *HaShem*-יהו"ה, blessed is He, through which there can then even be a drawing forth of the letters-*Otiyot* אורתיית into revelation, at which point there is a state and standing of, “they pray and are answered,” just as it was when the Holy Temple was standing.

With all the above in mind, we may understand the statement of our sages, of blessed memory,⁷⁹⁹ “In the coming future, all the festivals are destined to be nullified, except for the days of Purim, which shall never be nullified and are eternal.” For, the Festivals are connected to the matter of the emotions (*Midot*) and correspond to our three forefathers. This is as stated in Midrash,⁸⁰⁰ that the holiday of Matzot (Passover) corresponds to Avraham, who said,⁸⁰¹ “Quickly take three se’ahs of fine flour. Knead it and make cakes!” It is explained that this is because it was Pesach (Passover).⁸⁰² Similarly, the Holiday of Shavuot corresponds to Yitzchak, and the Holiday of Sukkot corresponds to Yaakov about whom it states,⁸⁰³ “and Yaakov journeyed to Sukkot etc.”

However, in the coming future when there will be revelations that transcend the chaining down of the worlds (*Seder HaHishtalshelut*), there no longer will be a need for the medium of the emotions-*Midot*. For, the matter of the emotions-*Midot* is that they restrain and draw all matters forth according to the measure (*Midah*) and limitation of the chaining down of the worlds. However, about the coming

⁷⁹⁹ Midrash Mishlei Ch. 9; Yalkut Shimoni Mishlei, Remez 944.

⁸⁰⁰ Zohar III 257b; Tur Orach Chayim 417; Menorat HaMa’or, Vol. 2, Hilchot Rosh Chodesh (p. 202); Avudraham Hilchot Rosh Chodesh.

⁸⁰¹ Genesis 18:6

⁸⁰² Midrash Bereishit Rabba 48:12; Rashi to Genesis 18:10

⁸⁰³ Genesis 33:17

future, it states,⁸⁰⁴ “your Teacher will no longer be hidden behind His garment and your eyes will behold your Teacher.” That is, in the coming future the service of *HaShem*-יהו"ה, blessed is He, will generally be in a manner of sight,⁸⁰⁵ which is the aspect of the Supernal wisdom. Ultimately, there even will be the perception of Godliness with our physical eyes of flesh, as it states,⁸⁰⁶ “For, every eye shall behold the return of *HaShem*-יהו"ה to Zion.” Thus, in that time, all the intermediary aspects that relate to the emotive attributes (*Midot*) will be nullified, which in particular refer to the matters reflected in the festivals of Pesach, Shavuot and Sukkot. For, then they will be, “like the light of a candle in broad daylight,” relative the revelation of, “your Teacher will no longer be hidden behind His garment.”

Such is not the case, however, with the festival of the days of Purim that occurred in a time of exile, during which “Avraham did not know us and Yisroel did not recognize us.” That is, the miracle that happened for them at that time was due to the matter of, “You, *HaShem*-יהו"ה are our Father.” In other words, the Jewish people stood with self-sacrifice (*Mesirat Nefesh*) and simple faith in *HaShem*-יהו"ה, blessed is He, for almost an entire year, and no thoughts to the contrary even arose in the heart of a single one of them. In other words, although there were many different types of Jews amongst them, in many diverse states and standings, including

⁸⁰⁴ Isaiah 30:20; Also see Tanya Ch. 36

⁸⁰⁵ See Likkutei Torah Tzav 17b; Shaar HaEmunah of the Mittler Rebbe, Ch. 59 and on; Sefer HaMaamarim 5698 p. 201, and elsewhere.

⁸⁰⁶ Isaiah 52:8

even those who derived pleasure from the feast of Achashverosh or those who bowed down to the idol (as per the opinions regarding this stated in the Talmud),⁸⁰⁷ nevertheless, they all stood and were moved by their simple faith and self-sacrifice for the Name of *HaShem*-יהו"ה, blessed is He.

It is for this reason that the Jewish people are called by the title “Jews-Yehudim-יהודים” in the Megillah, including both the Jews that were from the tribe of Judah-Yehudah-יהודה, as well as those who were from other tribes. This is because, “anyone who repudiates idolatry is called a Jew-Yehudi-יהודי,”⁸⁰⁸ and,⁸⁰⁹ “whoever denies idolatry is like a person who accepts all of Torah.” Therefore, since all the Jewish people stood together in this movement, they all are called by the title, “Jews-Yehudim-יהודים.”

Now, this matter was drawn within them by Mordechai, who is called, “a Jewish man-*Ish Yehudi*- איש יהודי.” The meaning is that he was the minister (*Sar*-שר) of the Jewish people, similar to the term,⁸¹⁰ “*Ish Har HaBayit*- איש הר הבית,” which means,⁸¹¹ “The minister of the Temple Mount.” It likewise is similar to the title,⁸¹² “My Master, the High Priest-*Ishi Kohen Gadol*- אישי כהן גדול,” which is a term of greatness and rulership.⁸¹³ In other words, Mordechai was the general soul (*Neshamah Klallit*) of that generation, and as

⁸⁰⁷ Talmud Bavli, Megillah 12a

⁸⁰⁸ Talmud Bavli, Megillah 13a

⁸⁰⁹ Talmud Bavli, Kiddushin 40a

⁸¹⁰ Mishnah Middot 1:2; Talmud Bavli, Tamid 27b

⁸¹¹ See Rashi to Tamid 27b *ibid*.

⁸¹² Talmud Bavli Yoma 18b

⁸¹³ See Rashi to Yoma 18b *ibid*.

stated in Midrash,⁸¹⁴ “Mordechai in his generation was like Moshe in his generation.” He gathered all of the Jews to the true reality of the Oneness of *HaShem*-יהו"ה, blessed is He, and affected this in them in a revealed manner, so much so, that they stood in a way of self-sacrifice for *HaShem*-יהו"ה throughout that entire year. That is, he affected a repudiation of idolatry in them and an acknowledgement and acceptance of Torah in its entirety.

Thus, when the Jewish people stood in this movement throughout the whole of that year, meaning that they drew forth and instilled the matter of the Oneness of *HaShem*-יהו"ה, blessed is He, within all the different kinds of changes that occur within the matter of time,⁸¹⁵ without consideration to their state and standing in other matters, thus affecting a bond with the aspect of, “You, *HaShem*-יהו"ה are our Father.” This being so, even in the coming future when, “your Teacher will no longer be hidden behind His garment,” the only matters that will be, “like the light of a candle in broad daylight” will be those that relate to the other festivals, since they are measured and limited.

Such is not the case, however, regarding the days of Purim, during which the Jewish people stood here below, in a movement of actual self-sacrifice for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, which transcends all

⁸¹⁴ Midrash Esther Rabba 6:2

⁸¹⁵ See Likkutei Sichot Vol. 4 p. 1323; Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5; Avodat HaKodesh Vol. 4, Ch. 19; Also see the discourse entitled “*V’Keebel HaYehudim*” 5738 Ch. 3 (Torat Menachem, Sefer HaMaamarim Adar, p. 46); Discourse entitled “*Kiyumu V’Keeblu HaYehudim*” 5745, and elsewhere.

measure and limitation. It is through this that they affected a drawing forth from Above of the aspect of, “You, *HaShem* יהוה are our Father,” that is, of He who transcends both Avraham and Yisroel. This matter will not become nullified, even in the coming future, since this is the very substance and inner essence of the revelations of the coming future.

It is for this reason that even now, during exile, there still is a difference between the joy of the other holidays and the joy of the days of Purim. For, in regard to the joy of the other holidays, since they are matters that relate to the drawing forth of influence according to the order of the chaining down of the worlds, therefore, the manner of the joy is constrained to measure and limitation, such as the restraint of not being drawn into excessive drinking of wine etc. This is not the case, with the days of Purim. For, even though on Purim a person is fully permitted to engage in all the various forms of labor, and the days of Purim are part of the mundane days of the week, nonetheless, it is specifically on those days that,⁸¹⁶ “A person is obligated to become so intoxicated on Purim until he does not know.” In other words, the joy of Purim must be in a way that transcends revealed intellect and reason. This is because it is with this same movement that the Jewish people stood at the time of the decree, and is the reason why they were redeemed in this manner. That is, they were bound to He who entirely transcends the totality of the chaining down of the worlds, blessed is He.

⁸¹⁶ Talmud Bavli, Megillah 7b; Rambam Mishneh Torah, Hilchot Megillah 2:15; Tur and Shulchan Aruch Orach Chayim 695:2

10.

This then, is the meaning of the verse, “The Jews had light and joy.” That is, the days of Purim specifically affected the matter of Torah – “light refers to Torah” – and affected the matter of joy, referring to the joy of holidays, which until then were in a state of measure and limitation. For, in regard to the matter of Torah as it was prior to Purim, it was in a state of limitation, in that,⁸¹⁷ “From here we know that there is a caveat to the Torah.” That is, had they been called to account and asked why they did not fulfill that which they had accepted upon themselves, they could have responded that they accepted the Torah under duress,⁸¹⁸ in that, “the Holy One, blessed is He, overturned the mountain above them like a tub and said, ‘If you accept the Torah, excellent, but if not, your graves will be here.’” They thus were given an avenue to claim that, “this particular matter relates to me, but that particular matter does not relate to me etc.” However, if one is not under duress, he has a choice. Therefore, when the days of Purim affected that the Jewish people accepted the totality of Torah upon themselves, this brought about the addition of a novel matter to the “light which is Torah.”

The same is true in regard to the matter of joy, which refers to the festivals, as our sages, of blessed memory,

⁸¹⁷ Shabbat 88a *ibid.*

⁸¹⁸ See Rashi to Shabbat 88a *ibid.*

learned from the verse,⁸¹⁹ “and you shall rejoice in your festivals.” For, the obligation to rejoice on the festivals is in a manner of measure and limitation, since that was given prior to the state and standing of the days of Purim.

However, after they withstood the test and after the great awakening to repent affected all the Jewish people, this too affected a novelty. That is, it included those who had some relation to the service of *HaShem*-יהו"ה, blessed is He, as well as those who had no relation to the service of *HaShem*-יהו"ה. It included those who had a relation to the service of *HaShem*-יהו"ה in a way of reason and intellect, as well as those who had a relation to the service of *HaShem*-יהו"ה in a way that is not according to reason and intellect. For, even in the service of *HaShem*-יהו"ה that is not according to reason and intellect, there is a matter of service of *HaShem*-יהו"ה that is revealed through reason and intellect. Nevertheless, in that year, they all equally stood in their self-sacrifice for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, and they all were prepared to actually give up their lives, which is something that utterly and completely transcends reason and intellect, beyond even desire and will.

This is as explained in the teachings of Chassidut,⁸²⁰ that this kind of love of *HaShem*-יהו"ה is reflected in the verse,⁸²¹ “Who do I have in the heavens? And aside for You I desire nothing on earth.” This is similar to the oft quoted

⁸¹⁹ Deuteronomy 16:14

⁸²⁰ See Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefilah Ch. 40 (p. 138a) – cited in HaYom Yom 18 Kislev.

⁸²¹ Psalms 73:25

words of the Alter Rebbe when he was in a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה. He said, "I want nothing at all! I do not want Your Garden of Eden! I do not want Your coming world (*Olam HaBa*)! I want nothing but You alone!"

It is in this state and standing that all the Jewish people stood at that time. Thus, this is what brought about their redemption in a manner of,⁸²² "it was overturned" (*V'Nahafoch Hoo*-הוא ונהפוך), meaning that there was a complete transformation (*Ithapcha*-אתהפכה) from one extreme to the other. That is, the very same mouth that made the decree, himself nullified the decree,⁸²³ and beyond that, he commanded that,⁸²⁴ "the Jewish people dominated their enemies." Therefore, when the obligation to rejoice on the days of Purim was established, the obligation was for the kind of joy that has no relationship to measure and limitation, but rather, completely transcends measure and limitation, which is the matter of,⁸²⁵ "A person is obligated to become so intoxicated on Purim until he does not know."

⁸²² Esther 9:1

⁸²³ See Torah Ohr, Megillat Esther 94b

⁸²⁴ Esther 9:1

⁸²⁵ Talmud Bavli, Megillah 7b; Rambam Mishneh Torah, Hilchot Megillah 2:15; Tur and Shulchan Aruch Orach Chayim 695:2

Discourse 11

“VaYakhel Moshe Et Kol Adat B’nei Yisroel - Moshe assembled the entire assembly of the Children of Israel”

Delivered on Shabbat Parshat VaYakhel-Pekudei,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸²⁶ “Moshe assembled the entire community of the Children of Israel and said to them: ‘These are the things that *HaShem*-יהוה” commanded, to do them: For six days work shall be done, but the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהוה.” The questions regarding the precise wording of the Torah here are well known.⁸²⁷ Namely, why does the verse state, “Moshe assembled the entire community of the Children of Israel and said to them etc.”? Seemingly, the verse should simply have stated, “Moshe spoke to the entire community of the Children of Israel,”⁸²⁸ from which it would have been self-understood that he assembled them. For, in various other places in Torah this is how the verses are written. For example, as the Torah

⁸²⁶ Exodus 35:1-2

⁸²⁷ Also see Likkutei Sichot Vol. 1, p. 187 and on.

⁸²⁸ Also see Ohr HaTorah Vayakhel p. 2,092 & 2,116.

portion continues about the construction of the Tabernacle (*Mishkan*), it states,⁸²⁹ “Moshe said to the entire community of the Children of Israel etc.,” from which it is self-understood that he assembled them. Why then is it necessary for this verse to specify, “Moshe assembled-*VaYakhel Moshe*- וַיִּקְהַל מֹשֶׁה”?

We also must better understand the continuation of the verse that states, “These are the things that *HaShem*-יהו"ה commanded, to do them.” That is, the Torah does not specify which things are being referred to here. Although most commentators⁸³⁰ explain that it refers to the matter of constructing the Tabernacle, as explicated in the continuation of the Torah portion, nonetheless, this requires further understanding and explanation. For, about the gifts and construction of the Tabernacle (*Mishkan*), we find that the Torah already has a unique verse that states,⁸³¹ “Moshe said to the entire Community of the Children of Israel, saying: ‘This is the word that *HaShem*-יהו"ה has commanded, saying: ‘Take from yourselves a portion for *HaShem*-יהו"ה etc.’” This being so, we cannot say that the previous verse, “These are the things that *HaShem*-יהו"ה commanded, to do them,” refers to the construction of the Tabernacle (*Mishkan*).

It thus is necessary to say that the verse, “These are the things that *HaShem*-יהו"ה commanded,” refers to what is written immediately afterwards, namely, “For six days work

⁸²⁹ Exodus 35:4

⁸³⁰ See Ramban and Rabbi Avraham Ibn Ezra to Exodus 35:1-2

⁸³¹ Exodus 35:4-5

shall be done, but the seventh day shall be holy for you, a day of complete rest for *HaShem*-יהו"ה.” However, this too is not understood⁸³² because the commandment to keep the Shabbat had already been taught to the Jewish people several times before. What novelty is added to the matter of Shabbat in this Torah portion, to such an extent that it required that Moshe gather the entirety of the Jewish people to tell them about the commandment of Shabbat?

Additionally, we must understand the specific use of the term “On six days, work shall be done-*Tei'aseh Melachah*-תיעשה מלאכה.” The verse specifically uses the term, “shall be done-*Tei'aseh*-תיעשה” which implies that, “it will happen automatically.”⁸³³ This is as stated in Mechilta on this verse, that, “at a time when the Jewish people fulfill the will of the Ever-Present One, their labor is performed by others.” We thus find that when Moshe gathered the Jewish people, he immediately began speaking with them regarding a most superior level of service of *HaShem*-יהו"ה, blessed is He, which is what is meant by the matter of, “fulfilling the will of the Ever-Present One.”

We also must understand the continuation of the verse, “but the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהו"ה.” We must understand why the verse uses the double language, “a day of complete rest-*Shabbat*

⁸³² See Alshich to Exodus 35:1-2; Cited in Ohr HaTorah *ibid.* p. 2,116 and 2,128; Discourse entitled “*VaYakhel*” 5675 (*Hemshech* 5672 Vol. 2, p. 502).

⁸³³ See Siftef Kohen on the Torah and other commentators to Exodus 35:1; Also see Ohr HaTorah *ibid.* p. 2,116 & 2,145; Discourse entitled “*VaYakhel*” 5675 *ibid.*

Shabbaton-שבת שבתון,” which seems to indicate a matter of greater addition in holiness. We also must understand the relationship between all the particular in the verses, such as the relationship between, “Moshe assembled,” to the matter of “These are the things that *HaShem*-יהוה” commanded,” and the matter of the *mitzvah* of Shabbat.

2.

Now, to understand this, we first must preface with the commentary of Rashi here,⁸³⁴ (which also is found in Midrash⁸³⁵ and Zohar⁸³⁶) that this matter of Moshe assembling the Jewish people occurred on the day after Yom Kippur, when Moshe descended from the mountain. On Yom Kippur, the Holy One, blessed is He, said to Moshe,⁸³⁷ “I have pardoned according to your word,” referring to the matter of atonement for the sin of the golden calf.⁸³⁸ (This came about after Moshe prayed for one-hundred and twenty days.)

Now, because of the sin of the golden calf, the contamination (*Zuhama*) returned to the Jewish people. (That is, at first, the world was created in a complete and perfected state.⁸³⁹ However, the serpent then came upon Chavah and

⁸³⁴ Rashi to Exodus 35:1

⁸³⁵ Midrash Lekach Tov to Exodus 35:1; Mechilta Exodus 18:13

⁸³⁶ Zohar II 195a

⁸³⁷ Numbers 14:20; Rashi to Exodus 33:11 and elsewhere.

⁸³⁸ See Ohr HaTorah *ibid.* p. 2,145.

⁸³⁹ Midrash Bereishit Rabba 14:7, 12:6, 13:3 (Yafeh To’ar commentary there).

infected her with contamination⁸⁴⁰ through the sin of the tree of knowledge of good and evil. Then, when the Jewish people stood at Mount Sinai, the contamination ceased,⁸⁴¹ but it returned with the sin of the golden calf.⁸⁴²) Thus, on the day following Yom Kippur, it became necessary for the Jewish people to remove the contamination and to return to their previous state and standing as it preceded the sin of the golden calf, like the state of the world when it was first created in its complete and perfect state.

Thus, when the verse states, “Moshe assembled the entire Community of the Children of Israel and said to them: ‘These are the things that *HaShem*-יהו"ה commanded, to do them etc.,” it conveys the matter of the service of *HaShem*-יהו"ה, blessed is He, that is required to rectify the sin. Now, although Moshe relayed several matters to them regarding the order of rectification, what particularly relates to us, is in the continuation of the verse, “On six days, work shall be done-*Tei'aseh*-תיעשה,” meaning that, “it will happen automatically, of its own accord.”

3.

The explanation⁸⁴³ of this matter is according to the verse,⁸⁴⁴ “When you eat of the toil of your hands, you are

⁸⁴⁰ Talmud Bavli, Shabbat 146a; Zohar 52b

⁸⁴¹ Talmud Bavli, Shabbat 146a *ibid.*; Zohar 52b

⁸⁴² Zohar 52b *ibid.*

⁸⁴³ See Torat Chayim, second discourse entitled “*VaYakhel Moshe*” (p. 619b and on; p. 414a and on in the new edition).

happy and it is well with you.” In the Mishnah, our sages, of blessed memory, explained this verse as follows,⁸⁴⁵ “‘You shall be happy’ refers to this world, ‘and it is well with you’ refers to the coming world.” In other words,⁸⁴⁶ in order for you to be happy in this world and that it should be well with you in the coming world, one must specifically conduct himself in a way of, “by the toil of your hands.” This is to say that in his pursuit of livelihood, his labor and occupation in business matters should be only with his hands, but not with his head and heart. For, the mind and heart of a Jew must always be within the four cubits of Torah, the four cubits of prayer, and the fulfillment of *HaShem*’s יהו"ה commandments-*mitzvot*. That is, his involvement in the acquisition of livelihood should be with his hands only, but he should not invest his mind and heart in it.

This then, is the meaning of the term, “shall be done-*Tei’aseh*-תיעשה,” in an automatic fashion, as if it is being done of its own accord. In other words, he does not become engrossed in his involvement with the pursuit of livelihood. Thus, in such a case, it is as if the labor is performed automatically, of its own accord. This is because, according to true reality, it was unnecessary for man to be preoccupied with material matters of the world altogether, since,⁸⁴⁷ “The earth

⁸⁴⁴ Psalms 128:2

⁸⁴⁵ Mishnah Avot 4:1; Talmud Bavli Brachot 8a

⁸⁴⁶ See Likkutei Torah Shlach 42d; Discourse entitled “*Mayim Rabim*” 5738 Ch. 2 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 246).

⁸⁴⁷ Psalms 24:1

and all therein is *HaShem*'s יהו"ה," and,⁸⁴⁸ "the whole earth is filled with His glory," and similarly, the verse states,⁸⁴⁹ "Do I not fill the heaven and the earth?" The verse specifies, "I-*Ani*-אני," referring to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This being the case, if a person is occupied with the material matters of this world, it is an aspect of,⁸⁵⁰ "one who dares to make gestures while in the presence of the king." Thus, our ability to do so is only because the Torah granted us permission and even commanded us to be involved in matters of livelihood, as it states,⁸⁵¹ "Six days shall you labor and do all your work," which is a positive commandment.⁸⁵² The Torah similarly states,⁸⁵³ "*HaShem*-יהו"ה your God will bless you in all that you do."

Nevertheless, this must only be in a way that is, "the toil of your hands," meaning that one's mind and heart are not engrossed and preoccupied in it, but rather, that his involvement is only in the power of action alone. Moreover, even in this, it should only be as much as is necessary to be a receptacle for the blessings of *HaShem*-יהו"ה, blessed is He.⁸⁵⁴

⁸⁴⁸ Isaiah 6:3

⁸⁴⁹ Jeremiah 23:24

⁸⁵⁰ Talmud Bavli, Chagigah 5b; Sefer HaMitzvot of the Tzemach Tzedek 8a; Ohr HaTorah Bereishit Vol. 4 p. 720a-b; *Hemshech* 5666 p. 22 and elsewhere.

⁸⁵¹ Exodus 20:8; Deuteronomy 5:13

⁸⁵² Mechilta, cited in Drashot Rabbi Yehoshua Ibn Sho'av, Parshat Vayeishev, and in Sefer Mincha Belulah.

⁸⁵³ Deuteronomy 15:18 and Sifri there.

⁸⁵⁴ See Likkutei Torah, Teitzei 37a and on; Sefer HaMitzvot of the Tzemach Tzedek 106a and on; Sefer HaMaamarim 5696 p. 115; Discourse entitled "*Mayim Rabim*" 5738 *ibid*.

In addition, he should utilize all of this for the service of *HaShem*-יהו"ה, as it states,⁸⁵⁵ "Know Him in all your ways."

Notwithstanding all this, it still is called by the term, "toil-*Yegiyah*-יגיעה." The reason is because, actually, one's own will and desire is to be involved in matters of Torah and the fulfillment of *HaShem's*-יהו"ה commandments alone. Therefore, his engagement in the pursuit of livelihood is just out of necessity, as if he is being forced to do so. In other words, even though in Torah, *HaShem*-יהו"ה has granted us permission to be involved in these matters, so much so, that there is a *mitzvah* to be involved in the pursuit of livelihood, nevertheless, one has no desire to being engaged in this (even though he uses it for the service of *HaShem*-יהו"ה, blessed is He), and he does so only out of necessity. He thus calculates how much time he needs to be engaged in it, and he only engages in it during that allotted time. Moreover, even during the allotted time when he must be engaged in it, he waits anxiously waits for it to pass, so that he can go back to his involvement of Torah study and prayer. Therefore, because he has no interest or desire in matters of business, it thus is called "toil-*Yegiyah*-יגיעה."

We therefore find that there are two extremes. On the one hand, ones involvement in business is only in a way of, "the toil of your hands." That is, he does not invest his mind and heart in it, but his power of action alone, and only what is necessary. His desire, mind and heart, however, are not engrossed in the business, so much so, that the business is in a

⁸⁵⁵ Proverbs 3:6; Mishneh Torah of the Rambam, Hilchot De'ot Ch. 3

way of, “shall be done-*Tei’aseh*-תיעשה,” meaning that it is as if it gets done of its own accord, in an automatic manner. However, on the other hand, it is called, “toil-*Yegiyah*-יגיעה,” meaning that although he only invests his power of action alone, and only to the extent that is necessary, and in an automatic manner, nevertheless, because he has no desire in it, even this level of engagement in the pursuit of livelihood with the power of action alone, is considered to be, “toil-*Yegiyah*-יגיעה.”

The verse then continues, “the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהויה.” In other words, when there is the aspect of, “for six days work shall be done-*Tei’aseh*-תיעשה,” in an automatic fashion, it is specifically then that there will be the aspect of, “the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהויה.”

This is similar to the teaching of our sages, of blessed memory, who stated,⁸⁵⁶ “Whoever toils on the eve of Shabbat, will eat on Shabbat.” That is, when one’s conduct during the six days of the week is not as it should be, meaning that his engagement in the pursuit of his livelihood is not just, “by the toil of his hands,” but rather, he also invests his mind and heart into it, to the point that he becomes engrossed in his business, then even when he temporarily uproots himself from his business matters and wants to engaged in the study of Torah and prayer, he nevertheless is beset and distracted by extraneous thoughts. Moreover, in addition to the fact that

⁸⁵⁶ Talmud Bavli, Avoda Zarah 3a

due to the extent that he has become subsumed and consumed by his business affairs, he is beset by distracting thoughts of his business while he studies Torah and prays, since that is what he thought about throughout the day, beyond this, he even is caused to become distracted by extraneous thoughts, the likes of which he has no connection to whatsoever, in and of himself.⁸⁵⁷ This is because he has opened the door to extraneous thoughts in general, and once the door is opened, other matters push their way in. (That is, when the door is open, anyone can enter.)

Thus, even when the day of rest-Shabbat comes, and he desires to, “gaze at the glory of the King,” he is incapable of doing so. In other words, not only does he not have, “a day of complete rest-Shabbat *Shabbaton* for *HaShem*-יהו"ה,” which is the aspect of,⁸⁵⁸ “then you shall delight in *HaShem*-יהו"ה,” but beyond this, he does not even have a simple Shabbat (reflected in a single usage of the term Shabbat, as opposed to the double usage in the verse).

It is about this that our sages, of blessed memory, stated,⁸⁵⁹ “When Shabbat comes, in your eyes it should be as though all your work is done.” This is only possible if a person’s involvement in the pursuit of livelihood is in a way of “the toil of your hands,” without investing his mind and heart into the pursuit of livelihood. However, if a person becomes

⁸⁵⁷ See Derech Chayim, Shaar HaTeshuvah Ch. 15 (19c); Maamarei Admor HaEmtza’ee, Bereishit p. 342; Sefer HaMaamarim 5697 p. 269.

⁸⁵⁸ Isaiah 58:14

⁸⁵⁹ Mechilta and Rashi to Exodus 20:9; Tur and Shulchan Aruch, Orach Chayim 306:8; Shulchan Aruch of the Alter Rebbe, Orach Chayim 306:21.

consumed by business affairs, it becomes impossible for him to experience the day of Shabbat as if all his work is done. Thus, because of whatever involvement he has in business matters that he was unable to complete before Shabbat, he is beset with distractions even on the day of Shabbat itself.

It is only if ones engagement in the pursuit of livelihood is in a manner of, “the toil of your hands,” in which he does not become preoccupied and consumed by it, that he is engaged in it in a way of, “for six days work shall be done-*Tei’aseh*-תיעשה,” in an automatic fashion. Therefore, it follows automatically that, “the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהוה,” which is a matter of additional holiness. For, in this case, even the mundane days of the week attain a level of Shabbat, since the mundane matters of the week do not consume him. Therefore, for him, when the day of Shabbat arrives, it becomes a matter of additional holiness, in an even loftier way, as indicated by the double usage of, “a complete day of rest-*Shabbat Shabbaton*-שבת שבתון.”

4.

Now, this matter was stated on the day following Yom Kippur, after the Holy One, blessed is He, said to Moshe,⁸⁶⁰ “I have pardoned according to your word,” and a rectification of the sin of the golden calf, which is the sin of idolatry, began. (Similarly, this is the case during the time of exile, wherein it

⁸⁶⁰ Numbers 14:20; Rashi to Exodus 33:11 and elsewhere.

is necessary to rectify the sin of idolatry, since it is because of idolatry that the first Holy Temple was destroyed.)⁸⁶¹ Thus, it is about this that the verse states that its rectification is through involvement in the pursuit of livelihood, in a way of, “for six days work shall be done-*Tei’aseh*-תיעשה,” in an automatic manner.

The explanation is that about the matter of idolatry, Rambam explains⁸⁶² that this error began in the generation of Enosh. Namely, they said that since God created the stars and celestial spheres through which to conduct His world, it therefore is fitting to praise, glorify them and to treat them with honor etc. In other words, the influence from Above is through mediums and intermediaries, as it states,⁸⁶³ “With the bounty of the sun’s crops and with the bounty of the moon’s yield.” Although they are only mediums, nevertheless, the bestowal of influences passes through their hands. They therefore erred and prostrated themselves to the sun and the moon, in order to receive influence from them through the garments of the natural order.⁸⁶⁴ That is, they too acknowledged that the Holy One, blessed is He, is the King, King of kings, but they called Him, “the God of the gods,”⁸⁶⁵ in that they considered them to have some independent existence.

⁸⁶¹ Talmud Bavli, Yoma 9b

⁸⁶² Mishneh Torah, Hilchot Avoda Zarah 1:1

⁸⁶³ Deuteronomy 33:14

⁸⁶⁴ See Sefer HaMitzvot of the Tzemach Tzedek 6a & 60a and elsewhere.

⁸⁶⁵ Talmud Bavli Menachot 110a

However, in truth, they should not be considered to have any independent existence at all, since they are nothing more than,⁸⁶⁶ “an axe in the hand of He who hews with it.” It is thus understood that the sin of idolatry also exists in a refined manner, whenever any importance whatsoever is given to the garments and parameters of the natural order.⁸⁶⁷ Therefore, the rectification for this is to engage in the pursuit of livelihood in a manner of, “work shall be done-*Tei’aseh*-תיעשה,” in an automatic manner, without investing one’s mind and heart and becoming preoccupied and consumed by it. For, the very opposite of prostrating to *HaShem*-יהו"ה, is when one lowers his head and invests his mind into the garments of the natural order, through the pursuit of livelihood and investing himself into his business affairs, which is a refined form of idolatry. The rectification for this is that, “work shall be done-*Tei’aseh*-תיעשה,” in an automatic manner.

5.

Now, everything that was said above also exists in spiritual labor, in the service of *HaShem*-יהו"ה, blessed is He.⁸⁶⁸ The explanation is as stated in Mishnah,⁸⁶⁹ “Do not be like servants who serve the Master in expectation of receiving

⁸⁶⁶ Isaiah 10:15

⁸⁶⁷ See Likkutei Torah, Acharei 27c; Sefer HaMitzvot of the Tzemach Tzedek 107a; Sefer HaMaamarim 5696 p. 114 and on; Discourse entitled “*Mayim Rabim*” 5717 Ch. 4 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 327 and on), and elsewhere.

⁸⁶⁸ See Torat Chayim *ibid.* p. 621a and on (415a and on).

⁸⁶⁹ Mishnah Avot 1:3; Also see Torat Chayim *ibid.* p. 589b (396c).

reward, but be like servants who serve the Master without expectation of receiving reward.” In other words, it is possible that one’s service of *HaShem*-יהו"ה, blessed is He, is in order to receive reward. That is, he knows and understands the goodness and elevation attained through Torah study and fulfilling the *mitzvot*, and he even feels the pleasantness, delight and sweetness of Torah and the fulfillment of the *mitzvot*, and this is why he is engaged in Torah and *mitzvot*.

However, about this our sages, of blessed memory, stated, “Do not be like servants who serve the Master in expectation of receiving reward.” In other words, **true** service of *HaShem*-יהו"ה, blessed is He, is not because one feels good or derives pleasure from it, but is rather because he accepts the yoke of *HaShem*’s-יהו"ה Kingship upon himself and desires to fulfill His Supernal will, blessed is He.

Now, when one’s service of *HaShem*-יהו"ה, blessed is He, is in a manner of accepting His yoke, it then is in an aspect of, “work shall be done-*Tei’aseh*-תיעשה,” in an automatic manner, but in a way of toil-*Yegiyah*-יגיעה. In other words, because he is not drawn to serve *HaShem*-יהו"ה out of his own desire, pleasure and interest, but only because he accepts the yoke of *HaShem*’s-יהו"ה Kingship upon himself, it is as if he himself has no pleasure in it at all, as if he does it because he is compelled to do so. It therefore is called, “toil-*Yegiyah*-יגיעה.” However, at the same time, it is as if the work is being done automatically.

For, when one’s service of *HaShem*-יהו"ה, blessed is He, is the result of his own sensitivities, it becomes possible

for him to come to think that⁸⁷⁰ “My strength and the power of my hand brought me all this success!” That is, he may come to think that it is the result of his own positive strengths and good qualities that he studies Torah and gives charity. However, if his service of *HaShem*-יהוה is not due to his own sensitivities, but is solely due to his acceptance of the yoke of *HaShem*'s-יהוה Kingship, blessed is He, then he feels and understands that it is not at all his own work. Rather, whatever he has accomplished is only due to the help of Heaven, in a manner that the help from Above is entirely primary. This is like the teaching of our sages, of blessed memory, who stated,⁸⁷¹ “Give me an opening the size of a pinhole and I will open it for you like the entrance to a large hall.” In other words, his own act was merely like the aspect of opening a pinhole, whereas the rest of the matter was accomplished automatically because, “he is granted assistance from Above.”⁸⁷²

This matter thus rectifies the sin of the golden calf, through which the defilement of the sin of the tree of knowledge of good and evil returned.⁸⁷³ For, the sin of the tree of knowledge of good and evil is the matter of awareness of self.⁸⁷⁴ This is as stated,⁸⁷⁵ “And the woman saw that the

⁸⁷⁰ Deuteronomy 8:17

⁸⁷¹ Shir HaShirim Rabba 5:2; Also see Likkutei Sichot Vol. 1, p. 191, note 17.

⁸⁷² Talmud Bavli, Yoma 38b

⁸⁷³ Zohar I 52b

⁸⁷⁴ See Maamarei Admor HaZaken “*EtHalech Liozhna*” p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on; 5679 p. 92 and on; 5710 p. 118. Also see the prior discourse of this year entitled “*Lo Tihyeh Mishakeilah*,” – Discourse 9.

⁸⁷⁵ Genesis 3:6

tree was good to eat and that it was a delight to the eyes,” which is a matter of awareness of self. The rectification for this is the matter of service of *HaShem*-יהו"ה, blessed is He, through accepting His yoke, which is in a way of, “work shall be done-*Tei'aseh*-תיעשה,” in an automatic manner and in a way of toil-*Yegiyah*-גייעה, as explained above.

Because of this we find⁸⁷⁶ that the souls who were enslaved in Egypt were the very same souls of the generation of discord (*Dor Haflagah*), who stated,⁸⁷⁷ “Come, let us build us a city and a tower with its top in the heavens etc.” That is, the rectification for this was their enslavement in Egypt, through labor and toil with bricks and mortar.⁸⁷⁸ The explanation is that the sin of the generation of discord (*Dor Haflagah*) who said,⁸⁷⁹ “Let us make a name for ourselves etc.,” is the sin of sense of self. The rectification for this was the exile and enslavement in Egypt, with bricks and mortar, specifically in a way of rigorous labor and toil.⁸⁸⁰ For, this is the very opposite of how it was in the generation of discord (*Dor Haflagah*), in which, although they too performed labor with bricks and mortar in the construction of the tower, nevertheless, their work was not in a manner of toil, since they

⁸⁷⁶ Pri Etz Chayim, Shaar Chag HaMatzot Ch. 1; Ohr HaTorah Shmot p. 24-25; Sefer HaMaamarim 5655 p. 95 and on; Discourse entitled “*Vayiru et Elokei Yisroel*” 5719 (Sefer HaMaamarim 5719 p. 118 and on), and elsewhere.

⁸⁷⁷ Genesis 11:4

⁸⁷⁸ Exodus 1:14 – That is, they said (Genesis 11:3), “Come, let us make bricks (ונלבנה לבנים)... and the bitumen served them as mortar (והחמר היה להם לחמר).” They were thus punished in Egypt with (Exodus 1:14) “bricks and mortar” (בחרם ובלבנים).

⁸⁷⁹ Genesis 11:4

⁸⁸⁰ Exodus 1:13-14

derived pleasure from it, desiring to ascend to the firmament and wage war against *HaShem*-יהו"ה, blessed is He. Therefore, the rectification for this was through enslavement in Egypt, during which they endured hard labor with bricks and mortar, specifically in a way of difficult toil and rigorous work (*Avodat Parech*-עבודת פרך). For, the term, “rigorous-*Parech*-פרך” means that it, “crushes-*Mepharechet*-מפרכת” body and soul.⁸⁸¹

It is similarly so regarding the rectification of the sin of the tree of knowledge of good and evil, which is through the labor of, “for six days work shall be done.” For, the sin of the tree of knowledge of good and evil is the matter of sense of self. Thus, when the service of *HaShem*-יהו"ה, blessed is He, is performed with sense of self, then it is not considered to be, “toil-*Yegiyah*-גייעה,” since he derives pleasure from this service. Moreover, it also is not in an automatic manner, since he thinks that his service of *HaShem*-יהו"ה is by the power of his own strength. Therefore, the rectification for this is to serve *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship, blessed is He. For, then his service of *HaShem*-יהו"ה is in a way of toil (as opposed to his previous service of *HaShem*-יהו"ה, blessed is He, which was out of pleasure.) Moreover, then his service of *HaShem*-יהו"ה, blessed is He, is in a way of, “shall be done-*Tei'aseh*-תיעשה,” in an automatic manner, because he is given strength from Above (as opposed to his previous service of *HaShem*-יהו"ה, blessed is He, which

⁸⁸¹ Rashi to Exodus 1:13

was in a way of,⁸⁸² “my strength and the might of my hand brought me all this success.”)

6.

This then, is the meaning of the verse, “Moshe assembled the entire Community of the Children of Israel and said to them: ‘These are the things that *HaShem*-ה'יהו"ה commanded, to do them: For six days work shall be done, but the seventh day shall be holy to you, a day of complete rest for *HaShem*-ה'יהו"ה.” For, on the day after Yom Kippur, when they needed to remove the contamination (*Zuhama*) and cause the world to return to its original perfected state at the beginning of creation, prior to the sin, Moshe therefore assembled the Jewish people and said to them: “These are the things that *HaShem*-ה'יהו"ה commanded, to do them.” This refers to the thirty-nine forms of mundane labor. This is as our sages, of blessed memory, expounded,⁸⁸³ “‘דברים-*Dvarim* Things-*HaDvarim*’ and ‘אלה הדברים-*Eileh HaDvarim*’ refer to the thirty-nine forms of labor that were taught to Moshe at Sinai.”⁸⁸⁴ For, it is through them that the ultimate intention in creation and the reason that the

⁸⁸² Deuteronomy 8:17

⁸⁸³ Talmud Bavli, Shabbat 70a

⁸⁸⁴ See Rashi to Shabbat 70a *ibid.* – From the words “These are the things-*Eileh HaDvarim* אלה הדברים” our sages of blessed memory derived that the root “things-*Dvarim* דברים” is in the plural and thus indicates two, the prefix *Hey*-ה in “**The** things-*HaDvarim* הדברים” comes to add one, thus equaling three, and the term “these-*Eileh* אלה” has a numerical value of thirty-six. Thus, altogether they equal thirty-nine, and refer to the thirty-nine forms of labor that were taught to Moshe at Sinai.

worlds are brought into existence, is caused to be fulfilled, namely, that⁸⁸⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” which refers to this physical and material world, of which there is no lower world.

The explanation is that, as explained in Tanya,⁸⁸⁶ it cannot be said that the intention in the, “dwelling place for Himself in the lower worlds” is for the Supernal worlds. For, one may say that relative to the Emanator Himself, blessed is He, they too are an aspect of “lower worlds,” since they are an aspect of descent from the light of His countenance, blessed is He. An example is the world of Emanation-*Atzilut*, the matter of which is the revelation of that which is concealed (*Giluy HaHe'elem*).⁸⁸⁷ This being the case, as it was in its concealed state, it was on a much loftier level. For, when revelations are drawn down, they are diminished. Therefore, it is impossible to say that the intention was for the world of Emanation-*Atzilut*, since it is only in an aspect of descent, and it is neither fitting nor logical to say that that which is loftier should be used to serve that which is below it.

Rather, the ultimate intent is for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, and within those worlds themselves, the intent is specifically in this physical and material world of which there is no lower

⁸⁸⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

⁸⁸⁶ Tanya Ch. 36 *ibid.*; Also see Sefer HaMaamarim 5658 p. 30 and on; 5678 p. 112 and on; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, (translated in The Teachings of The Rebbe 5711 – Discourse 1), Ch. 4-5.

⁸⁸⁷ Torah Ohr, Bereishit 3a, Vayera 14a, Mishpatim 76a.

world. This is because the descent is for the purpose of ascent. For, “through the restraint (*Itkafia*) of the ‘other side-*Sitra Achara*,”⁸⁸⁸ the glory of the Holy One, blessed is He, is elevated in all worlds.”⁸⁸⁹ That is, there is a drawing forth of the aspect of how He is within all worlds equally,⁸⁹⁰ referring to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He.

For, in regard to revelations (*Gilyim*), there is diminishment in their descent, as mentioned above. Therefore, they are not equal in all worlds. Thus, it is specifically the Essential Being of *HaShem*-יהוה alone, blessed is He, that is equal in all worlds. Moreover, the drawing forth of the Essential Being of *HaShem*-יהוה Himself, blessed is He, comes about, “through the restraint (*Itkafia*) of the ‘other side-*Sitra Achara*,” which specifically takes place in this lowly world.

In even greater detail, within this world itself, there are four categories. These are the inanimate (*Domem*), vegetative (*Tzome'ach*), the animate (*Chay*), and human being (*Medaber*-the speaking being). The ultimate Supernal intent, however, is specifically for the category of the inanimate (*Domem*). It is because of this that the ultimate Supernal intent is specifically for the soul to descend into a physical body. For, there is a distinction between the formation of the body of man and the

⁸⁸⁸ The “Other Side-*Sitra Achara*,” means whatever is the opposite of holiness.

⁸⁸⁹ 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

⁸⁹⁰ Sefer HaMaamarim 5710, p. 111.

body of all other creatures.⁸⁹¹ This is because all other creatures were, “created with their full capacities and in their full form.”⁸⁹² Their bodies thus relate to the soul that is within them.

However, such is not the case with man, about whom it states,⁸⁹³ “Your eyes saw my unformed mass.” Our sages, of blessed memory, commented on this, stating⁸⁹⁴ that at first his form was that of an unformed clod, which is the aspect of the inanimate (*Domem*). It was only afterwards that *HaShem*-יהו"ה blew a soul (*Neshamah*) into him. Thus, it is specifically within this inanimate (*Domem*) being that the entire intent in bringing about a “dwelling place for the Holy One, blessed is He,” is fulfilled, namely, the drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Now, the drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is accomplished through the souls of the Jewish people. This is because their souls are not separate from *HaShem*-יהו"ה, blessed is He, being that, “the souls of the Jewish people arose first in thought.”⁸⁹⁵ That is, they are of an aspect of thought (*Machshavah*), and beyond that, within thought itself, they are of the loftiest level of thought

⁸⁹¹ See discourse entitled “*Lehavin HaTa'am SheNishtaneh*” Torah Ohr, Bereishit 3d and on, and printed with the glosses in Ohr HaTorah Bereishit Vol. 6, p. 1,051a and on.

⁸⁹² Talmud Bavli, Chullin 60a; Rashi to Genesis 1:25

⁸⁹³ Psalms 139:16

⁸⁹⁴ Talmud Bavli, Sanhedrin 38a-b

⁸⁹⁵ Midrash Bereishit Rabba 1:4

(*Machshavah*). It is for this reason that the term specifically used was, “arose-*Alu*-עלו in thought,”⁸⁹⁶ indicating that they are rooted in the thought of Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is His self-knowledge, through which He knows the souls. Thus, since He knows the souls through His self-knowledge, then no matter where they are anywhere in the chaining down of the worlds (*Seder HaHishtalshelut*), even within the body of man, they possess a sense of *HaShem*'s-יהו"ה self-knowledge, blessed is He, in that He and His knowledge are one. Therefore, these souls affect a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Now, this drawing forth is by means of Torah, since Torah likewise is rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Thus, when the souls and the Torah come together, they then draw forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into the body of man, that is, the aspect of the inanimate (*Domem*), as well as into all physical things in the world. For, this is what is meant by the words, “these are the things-*Eileh HaDvarim*-אלה הדברים,” that is, the thirty-nine forms of mundane labor. This is because the soul itself requires no rectification, and the reason for its descent below is to refine the body, the

⁸⁹⁶ See Likkutei Torah, Shir HaShirim 17c and on; Sefer HaMaamarim 5700 p. 17, and elsewhere.

animalistic soul and his portion of the world at large,⁸⁹⁷ through which the intent of bringing about, “a dwelling place for the Holy One, blessed is He, in the lower worlds,” is fulfilled.

This then, is the meaning of the words, “These are the things (*Eileh HaDvarim*-אלה הדברים) that *HaShem*-יהו"ה commanded, to do them.” The word, “commanded-*Tzivah*-צוה,” is of the root “*Tzavta*-צוותא” which means a bond. In other words, it is through involvement in physical things for the sake of making, “a dwelling place for the Holy One, blessed is He, in the lower worlds,” that we bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

7.

Now, as known, the entire chaining down of the worlds (*Seder HaHishtalshelut*) is founded upon the three matters; World-*Olam*, Time-*Shanah*, and Soul-*Nefesh*,⁸⁹⁸ and therefore these three matters are specified and counted here. That is, the words, “Moshe assembled the entire Community of the Children of Israel,” refer to the aspect of Soul-*Nefesh*,

⁸⁹⁷ Tanya Ch. 37 (48b), citing Etz Chayim Shaar 26, Ch. 1.

⁸⁹⁸ See the beginning of the introduction of the Raavad to Sefer Yetzirah; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 2, Section entitled “The Three aspects of *Olam*-World, *Shanah*-Year, and *Nefesh*-Soul.”; Imrei Binah Shaar HaKriyat Shma, Ch. 38; Sefer HaMaamarim 5680 p. 54; See the prior discourse entitled “*Vayikach HaShem Elokim – HaShem*, God, took the man and placed him in the Garden of Eden” of this year (Discourse 3), and elsewhere.

meaning that he gathers all of the souls of the Jewish people to the true reality of the Oneness of *HaShem*-יהו"ה, blessed is He. This matter is specifically given into the power of Moshe, since the root of his soul is from the first Sabbatical,⁸⁹⁹ which transcends the Sabbatical that we currently find ourselves in, meaning that the root of his soul transcends the chaining down of the worlds (*Hishtalshelut*).

The words, "He said to them: 'These are the things that *HaShem*-יהו"ה commanded, to do them,'" refer to the aspect of the mundane labors of the week, which are the aspect of *World-Olam*. Thus, because the bond between the *Soul-Nefesh* and the *World-Olam* is through the *Year-Shanah*, which refers to is the aspect of time,⁹⁰⁰ the verse therefore continues and states, "On six days, work shall be done, but the seventh day shall be holy to you, a day of complete rest for *HaShem*-יהו"ה." In other words, this refers to the order of the service of *HaShem*-יהו"ה, blessed is He, within the parameters of time.

Now, just as all this is found in the Jewish people as a general whole, so it is with each and every Jew as an individual. That is, each and every Jew must engage in the service of *HaShem*-יהו"ה, blessed is He, in these three matters. That is, there must be the aspect of, "Moshe assembled the entire Community of the Children of Israel," meaning that a

⁸⁹⁹ Torah Ohr, Shmot 52a; Ohr HaTorah Vayakhel p. 2,086 and on; Discourse entitled "*Vayakhel*" 5634 and 5655 (Sefer HaMaamarim 5634 p. 147 and on; 5655 p. 139 and on); Discourse entitled "*V'Eileh Pekudei*" 5720 (Sefer HaMaamarim 5720 p. 124).

⁹⁰⁰ See Imrei Binah, *ibid.*; Sefer HaMaamarim 5680 *ibid.* p. 57, and elsewhere.

person must gather and assemble all his matters that are scattered and separated.⁹⁰¹ This is within the capacity of the aspect of Moshe within each and every Jew. For, it is about this that our sages, of blessed memory, stated,⁹⁰² “Indeed, for Moshe, the fear of Heaven is a small matter.” This refers to the aspect of Moshe that is found within each and every Jew.⁹⁰³

The words, “These are the things that *HaShem*-יהו"ה commanded, to do them,” refer to engaging in mundane matters in the way indicated by the word, “*Tzivah*-צווה” which is of the root, “*Tzavta*-צוותא” and means to bond. In other words, one must bond his physical matters with Godliness, since this is the ultimate Supernal intent in the descent of the soul into the body.

All this is accomplished through servicing *HaShem*-יהו"ה, blessed is He, within time. For, this is what is indicated by the continuation, “for six days, work shall be done.” Through this, we come to the aspect of, “a day of complete rest (*Shabbat Shabbaton*-שבת שבתון) for *HaShem*-יהו"ה.” Thus, the matter of Shabbat is juxtaposed to the matters relating to the construction of the Tabernacle (*Mishkan*). For, it is through the aforementioned service of *HaShem*-יהו"ה, blessed is He, that there will be the construction of the third Holy Temple, may it be speedily in our days.

⁹⁰¹ There is a small section of the discourse missing here.

⁹⁰² Talmud Bavli, Brachot 33b

⁹⁰³ Tanya Ch. 42.

Discourse 12

*“Am Zu Yartzarti Li, Tiheelati Yisapeiru -
This nation I fashioned for Myself, they shall declare
My praise”*

Delivered on Shabbat Parshat Vayikra, 3 Nissan, 5712

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

1.

The verse states,⁹⁰⁴ “This nation (*Am Zu-עם זו*) I fashioned for Myself, they shall declare My praise.” The Talmud states,⁹⁰⁵ “Let this one *Zeh-זה* (masculine) come and receive this *Zot-זאת* (feminine) from This One *Zeh-זה* (masculine) for this nation *Am Zu-עם זו* (feminine)... ‘This nation (*Am Zu-עם זו*)’ refers to the Jewish people, about whom it states, ‘This nation (*Am Zu-עם זו*) that I fashioned.’”⁹⁰⁶ Mechilta makes a similar statement on the verse,⁹⁰⁷ “Until this nation (*Am Zu-עם זו*) that You have acquired passes through.” Mechilta states there, “The entire world is Yours, and You have no nation but for the nation of Israel, as it states, ‘This nation (*Am Zu-עם זו*) I fashioned **for Myself** etc.’ The Jewish people are called an acquisition (*Kinyan*) as it states, ‘This nation You have acquired (*Kanita-קניית*).”

⁹⁰⁴ Isaiah 43:21 – Haftorah reading of Shabbat Parshat Vayikra

⁹⁰⁵ Talmud Bavli, Menachot 53b – יבוא זה ויקבל זאת מזה לעם זו

⁹⁰⁶ Menachot 53b *ibid.*, See Ein Yaakov version of the text.

⁹⁰⁷ Exodus 15:16

Now, we must understand the special superiority indicated by the use of the words, “this-Zeh-זה” (masculine) and “this-Zu-זו” (feminine) about which our sages, of blessed memory, said,⁹⁰⁸ “Let this one Zeh-זה (masculine) come and receive this Zot-זאת (feminine) from This One Zeh-זה (masculine) for this nation Am Zu-עם זו (feminine).” Now, the discussion in Talmud that precedes this statement, make sense in stating, “Let the mighty one (Adir-אדיר) come,” “Let the beloved one (Yedid-ידיד) come...” “Let the good one (Tov-טוב) come...” For, all these terms (mighty-Adir-אדיר, beloved-Yedid-ידיד and good-Tov-טוב) are terms, each of which depict a certain superiority. However, when the Talmud then states, “Let this one (Zeh-זה) come,” we need to understand what superior matter is conveyed here.

We also need to understand an additional matter. Namely, our sages, of blessed memory, stated,⁹⁰⁹ “All the other prophets prophesied with the word, ‘Thus-Koh-כה says HaShem-יהו"ה-יהו"ה,’ whereas Moshe prophesied with the word ‘This-Zeh-זה is the word of HaShem-יהו"ה-יהו"ה.’” That is, specifically Moshe has a relation to the level indicated by the word, “This-Zeh-זה.” This being the case, how do we say that the entire Jewish people are on the level of, “This-Zu-זו,” as stated, “This nation-Am Zu-עם זו”?

Moreover, we must understand the verse, “This nation (Am Zu-עם זו) that I fashioned for Myself,” which specifically uses the term “This-Zu-זו,” in the feminine form. For, the

⁹⁰⁸ Talmud Bavli, Menachot 53b – יבוא זה ויקבל זאת מזה לעם זו

⁹⁰⁹ Sifri and Rashi to Numbers 30:2

verse could have stated, “This nation-*Am Zeh*-זה-עם,” in the masculine form, as in the verse,⁹¹⁰ “For this nation is Your people-*Ki Amcha HaGoy HaZeh*-הזה-כי עמך הגוי.” Why then are there other verses that refer to the children of Israel with the term “this” in the feminine form, such as, “This nation (*Am Zu*-זו-עם) that I fashioned for Myself,” or,⁹¹¹ “This nation (*Am Zu*-זו-עם) You redeemed,” or,⁹¹² “Until this nation (*Am Zu*-עם זו) that You have acquired passes through.”

2.

Now, this may be understood by prefacing with an explanation of the teaching of our sages, of blessed memory, that “All the other prophets prophesied with the word, ‘Thus-*Koh*-כה says *HaShem*-יהו”ה-יהו,’ whereas Moshe prophesied with the word, ‘This-*Zeh*-זה is the word of *HaShem*-יהו”ה-יהו.” The difference between “This-*Zeh*-זה” and “Thus-*Koh*-כה”⁹¹³ is that the term “This-*Zeh*-זה” indicates the thing itself, as it is, meaning that he recognizes the thing with perfect precision in all its details. In contrast, the term “Thus-*Koh*-כה” indicates that he does not recognize and know the thing in all of its details with precision, but only in a way of approximation.

Therefore, when it states that, “all the other prophets prophesied with the word ‘Thus-*Koh*-כה,’” it indicates that

⁹¹⁰ Exodus 33:13

⁹¹¹ Exodus 15:13

⁹¹² Exodus 15:16

⁹¹³ See Likkutei Torah, Matot 82a and on; Ohr HaTorah Chanukah (Bereishit Vol. 2) p. 331b, Emor p. 583, and elsewhere.

their prophecy was in a way of, “an unclear lens” (*Aspaklaria She’Ainah Me’ira*).⁹¹⁴ That is, the revelation they had below was not exactly as it is Above.

However, such was not the case with Moshe who prophesied with the word, “This-Zeh-זה,” since even as he was below, his prophecy was exactly how it was Above, in the world of Emanation-*Atzilut*.⁹¹⁵ That is, just as in the world of Emanation-*Atzilut*, “He and His life force are one and He and His organs are one,”⁹¹⁶ Moshe himself was likewise in this state, even as he was below, in that “the Divine Presence of *HaShem*-יהוה (the *Shechinah*) spoke from his throat.”⁹¹⁷ Moshe therefore prophesied with the term, “This-Zeh-זה.”

The explanation is that the term, “This-Zeh-זה,” solely applies to matters of holiness (*Kedushah*).⁹¹⁸ For, when it comes to all other matters, it is impossible to teach about them with the term, “this-Zeh-זה,” stating that, “this is the essential being of the thing,” since the thing that is seen is not its essential being. For, the essential being of the thing is its ultimate intent (for which it was created). Thus, what is seen is only its externality alone, which is entirely secondary to its intent and ultimate purpose, which is the essential and true being of the thing. Therefore, it is only in regard to holiness

⁹¹⁴ Talmud Bavli, Yevamot 49b

⁹¹⁵ See Likkutei Torah, Netzavim 49b and elsewhere.

⁹¹⁶ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20

⁹¹⁷ See Zohar III 232a (Ra’aya Mehemna), 7a, 265a; Midrash Shmot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro 18:19

⁹¹⁸ See Likkutei Torah, Chukat 56d; Re’eh 32b and on; Discourse entitled “*BaChodesh HaShlishi*” 5729 Ch. 10 (Torat Menachem, Sefer HaMaamarim Sivan p. 305 and on); Igrot Kodesh Vol. 1, p. 265 and on; Vol. 12 *ibid*; Also see Chiddushei Aggadot of the Maharsha to Menachot *ibid*.

(*Kedushah*) that the use of the term “this-Zeh-זה” is applicable. For, it is specifically in matters of holiness (*Kedushah*) that what is seen is the essential being of the thing, not just as a medium for something else, but rather, that the ultimate intent is the thing itself.⁹¹⁹

However, in truth, it only is applicable to use the term “this-Zeh-זה” in reference to the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהוה Himself, blessed is He. For, since the existence of *HaShem*-יהוה, blessed is He, is intrinsic to Him,⁹²⁰ and He alone is the True Existent Being,⁹²¹ it thus is appropriate and applicable to use the term, “this-Zeh-זה,” in reference to Him, blessed is He. However, when it comes to anything that is not His Singular Preexistent Intrinsic and Essential Being, blessed is He, the term “this-Zeh-זה,” is not appropriate, since it is not the true existence. (In other words, what is seen is not the essential being of the thing, since its essential being is due solely to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He.)

3.

Now, it also is applicable to use the term, “this-Zeh-זה,” in relation to the Jewish people, because of the adhesion (*Dveikut*) of the Jewish people to the Singular Preexistent

⁹¹⁹ See Likkutei Sichot Vol. 5, p. 243, and elsewhere.

⁹²⁰ See Tanya Iggeret HaKodesh, Epistle 20 (p. 130b)

⁹²¹ See Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 1:1-4

Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This is as stated,⁹²² “but you who adhere (*Dveikim*) to *HaShem*-יהו"ה your God – are all alive today.” Similarly, the verse states,⁹²³ “to cleave to Him,” and to,⁹²⁴ “go in His ways.” This too is due to the adhesion indicated by the teaching,⁹²⁵ “The Jewish people, the Torah and the Holy One, blessed is He, are all One.” Thus, since the existence of *HaShem*-יהו"ה, blessed is He, is intrinsic to Him, the Jewish people likewise possess an aspect that is similar to, “He whose existence is intrinsic to Him,” blessed is He, and it thus is likewise applicable to use the term “this-*Zeh*-זה” in relation to them.

Now, in addition to the above, since the will of the Holy One, blessed is He, is that the matters of the Jewish people should not be granted in a manner of, “the bread of shame” (*Nahamah D’Khisufa*),⁹²⁶ but rather, should be earned through a person’s toil in the service of *HaShem*-יהו"ה, blessed is He, through free choice, therefore,⁹²⁷ “God has made this-*Zeh*-זה opposite this-*Zeh*-זה.” That is, He created this physical world, which appears to exist independently and intrinsically, so much so, that it is filled with the extraneous husks of the opposing side of evil (*Sitra Achara*) who state,⁹²⁸ “The river is

⁹²² Deuteronomy 4:4

⁹²³ Deuteronomy 11:22, 30:20

⁹²⁴ Deuteronomy 28:9

⁹²⁵ Zohar III 73a

⁹²⁶ Maggid Meisharim, Bereishit; Also see Likkutei Torah Tzav 7d

⁹²⁷ Ecclesiastes 7:14

⁹²⁸ Ezekiel 29:3

mine and I have made myself,” and,⁹²⁹ “There is only me and nothing but me.” In other words, there also is an aspect of “this-Zeh- π ” in the extraneous forces of the opposing side of evil (*Sitra Achara*).

In greater detail, even the opposing side of evil (*Sitra Achara*) knows that the true reality is that,⁹³⁰ “there is nothing aside for Him.” It is only that it was granted permission to confuse and entice man etc. This is as our sages, of blessed memory, taught,⁹³¹ “Let he who wishes to err, err.” That is, a person is capable of erring and deluding himself to think that he exists independently and intrinsically. The purpose of this for him to stand up to the test, through which his reward will be more greatly elevated. This is like the analogy given in Zohar, Parshat Terumah,⁹³² of the harlot who is hired to entice the prince, so that when the prince withstands the test, his reward is increased.

Now, what is meant by the increased reward is that it is the greatest possible reward and there is nothing greater than it. For, as long as there can be a reward that is greater than it, the reward that was granted until now is not really the most ultimate great reward. It thus is understood that the increased reward accomplished through standing up to the test, is the matter of adhesion and bonding to the Singular Preexistent

⁹²⁹ Isaiah 47:8; See Tanya Ch. 22 (28a) & Ch. 24 (29b and on); Likkutei Sichot Vol. 21, p. 40 and on.

⁹³⁰ Deuteronomy 4:35

⁹³¹ Midrash Bereishit Rabba 8:8

⁹³² Zohar Terumah 163a, cited in Tanya Ch. 9 & Ch. 29; Likkutei Torah Chukat 62a; Maamarei Admor HaZaken “*Ethalech Liozhna*” p. 155; Ohr HaTorah Bereishit Vol. 5, p. 845b.

Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. In other words, it is not merely the aspect of illuminations of light and revelations, but rather, he becomes bonded with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This matter is indicated by the verse,⁹³³ "Great is *HaShem*-יהו"ה in the city of our God," which refers to the greatness of the Essential Being of *HaShem*-יהו"ה, blessed is He. In other words, when man withstands a test and does not become confounded by the aspect of, "this-*Zeh*-זה," of the opposing side of evil (*Sitra Achara*), then through this, he comes to be with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and is therefore called by the term, "this nation-*Am Zu*-עם זו."

4.

Now, the bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is brought about by Moshe. It thus states about him,⁹³⁴ "Let this one (*Zeh*-זה) come and receive this (*Zot*-זאת) from This One (*Zeh*-זה) for this nation (*Am Zu*-עם זו)..." The words, "Let this one (*Zeh*-זה) come," refers to Moshe, as it states,⁹³⁵ "For this (*Zeh*-זה) man, Moshe." The words, "receive this (*Zot*-

⁹³³ Psalms 48:2; Also see Sefer HaMaamarim 5635 Vol. 2, p. 388 and on; 5661 p. 171 and on; Likkutei Sichot Vol. 9 p. 157 and on.

⁹³⁴ Talmud Bavli, Menachot 53b – יבוא זה ויקבל זאת מזה לעם זו

⁹³⁵ Exodus 32:1, 32:23

זאת” refers to the Torah, as it states,⁹³⁶ “This (*Zot*-זאת) is the Torah that Moshe placed before the children of Israel.” The words “from This one (*Zeh*-זה)” refers to the Holy One, blessed is He, as it states,⁹³⁷ “This (*Zeh*-זה) is my God and I shall build Him a Sanctuary.” The words, “for this nation (*Am Zu*-עם זו)” refers to the Jewish people, as explained above.

In other words, it is Moshe who affects a bond between the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, and draws this aspect forth to the Jewish people. This is because it is Moshe who affects a bond and union between the worlds and souls to Godliness. The same applies to the “extension of Moshe in each generation,”⁹³⁸ which refers to the “heads of multitudes of Israel”⁹³⁹ in each and every generation.⁹⁴⁰ For, it is they who bond the Jewish people to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, and draw this aspect forth.

This accords with the explanation in Tanya,⁹⁴¹ that even the ignorant, and even those who willfully sin and rebel against the Torah sages, derive their bond with Godliness through the “heads of the multitudes of Israel,” similar to the analogy of a child who is derived from, and thus bonded, to the mind of his father. We thus find that through the fulfillment of Torah and *mitzvot* and through their bond with

⁹³⁶ Deuteronomy 4:44

⁹³⁷ Exodus 15:2

⁹³⁸ Tikkunei Zohar, Tikkun 69 (112a, 114a)

⁹³⁹ Numbers 1:16

⁹⁴⁰ Tanya Ch. 42

⁹⁴¹ Tanya Ch. 2

Moshe, that the Jewish people come to be in this state and aspect.

5.

However, when it comes to the aspect of “This-Zeh-זה,” as it is in the Jewish people, it is stated in the feminine form, “This nation-*Am Zu* זֶה זֶה.” The explanation of the matter is that the bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, that is attained through Torah study and the fulfillment of the commandments-*mitzvot*, is specifically only when the fulfillment of Torah and *mitzvot* is not due to reason and intellect, or one’s personal sensitivities. For, when one’s fulfillment of Torah and *mitzvot* is according to reason, intellect and one’s sensitivities, including even sensitivity to Godliness, then a bond to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is not effected. This is because there is an extraneous component here, other than the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This is as is explained in Tanya,⁹⁴² that even a perfectly righteous person (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה with fear and a pleasurable love, is nevertheless not completely nullified of his sense of separate existence, but rather, is a separate thing unto himself who fears and loves

⁹⁴² Ch. 35 (44a and on).

HaShem-יהו"ה. That is, there is one who loves.⁹⁴³ Thus, since there still is an element of a sense of separate existence apart from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, he therefore has not bonded with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Thus, the bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is attained through Torah study and the fulfillment of the commandments-*mitzvot*, is specifically when the fulfillment of the Torah and the commandments-*mitzvot* is not out of reason, intellect, or one's personal sensitivities. That is, when one has no ulterior motives at all.⁹⁴⁴ This even excludes holy motives, such as fulfilling Torah and *mitzvot* because they extract (and pull him out) of the extraneous husks of evil (*Kelipot*) and from the bad state that he finds himself in. Rather, one's fulfillment of Torah and *mitzvot* should be with the acceptance of the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, upon himself. In other words, all else is completely irrelevant to him, being that his sole desire is to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He.

Now, this matter becomes apparent in that his service of *HaShem*-יהו"ה, blessed is He, in fulfilling the commandments-*mitzvot*, is such that the most minor commandments and the most major commandments are equal

⁹⁴³ Torah Ohr, Hosafot 114d and elsewhere.

⁹⁴⁴ See Tzava'at HaRivash translated as The Way of the Baal Shem Tov, 15.

to him.⁹⁴⁵ That is, although there are matters that, to him, seem to be the minor of the minor, which do not seem to relate to him to any great extent, and there are other matters that, to him, seem to be the major of the major, through which he is extracted from the lowest depths of the abyss, nevertheless, he fulfills them all in a way that the most minor and the most major are equal. This is because his service of *HaShem*-יהו"ה, blessed is He, in fulfilling His commandments-*mitzvot*, is not out of reasoning or intellect, but is rather due to his acceptance of the yoke of *HaShem*'s-יהו"ה Kingship upon himself. That is, his sole desire is to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He, and when it comes to the *HaShem*'s-יהו"ה Supernal will, there is no difference between the most minor *mitzvah* and the most major *mitzvah*, since both are equally His will.

As known,⁹⁴⁶ the faculty of will or desire (*Ratzon*) differs from all the inner powers of the soul. For, when it comes to all the inner powers of the soul, including even the power of intellect, which is the most elevated of the inner powers, there is division between them. For example, regarding the intellect, even if he only fulfills one particular, he at least possesses that particular. However, such is not the case with the desire (*Ratzon*), for if he does not fulfill even

⁹⁴⁵ See Tzava'at HaRivash translated as The Way of the Baal Shem Tov, 1.

⁹⁴⁶ See Sefer HaMaamarim 5678 p. 346; Discourse entitled "*VaAni Tefilat*" 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 311b); Discourse entitled "*Agurah*" 5695 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 350b and on); Likkutei Sichot Vol. 30 *ibid*.

one particular, the entire substance of the desire (*Ratzon*) is lacking.

In other words, desire (*Ratzon*) comes with only two options. Either he fulfills all the particulars of the desire, thus completing and fulfilling the desire (*Ratzon*), or he does not fulfill the desire in its entirety, in which case, since he is deficient in one particular, even the most minor one, the fulfillment of the entire desire remains deficient. The reason is because desire (*Ratzon*) is an encompassing power that is not bound to the inner matters.

It thus is understood that from the perspective of the *HaShem's* יהו"ה Supernal desire, there is no difference between the most minor desire and the most major desire, in that both are equally His desire. Therefore, if a person wants to fulfill the *HaShem's* יהו"ה Supernal will, it makes no difference to him whether this command-*mitzvah* is the most minor of the minor or the most major of the major. This is because his fulfillment of the commandments has nothing to do with intellect or reasoning, but is rather the simple acceptance of the yoke of *HaShem's* יהו"ה Kingship upon himself.

He therefore is like a simple servant (*Eved Pashut*) or on a higher level, he is like a son who also is a servant. This is as explained before⁹⁴⁷ about the superiority of a son who also is a servant, over and above a regular servant. That is, the regular servant only fulfills the will of the Master, but he has

⁹⁴⁷ See the discourse entitled "*Bati LeGani* – I have come to My garden" of this year 5712 (Discourse 8), Ch. 4.

no sensitivity for the will of the Master, nor does he know its reason. However, such is not the case with the son, who indeed is sensitive to the will of the Master and even knows its reason, but nevertheless, does not fulfill his will out of any intellectual reasoning, but only because it is the will of the Master.⁹⁴⁸

Thus, since the bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is attained specifically through fulfilling Torah and *mitzvot* out of acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, the feminine term is therefore used regarding this. In other words, the entire substance of his being is such that he is a receptacle (the feminine) and serves *HaShem*-יהו"ה, blessed is He, through the acceptance of His yoke. Through this, he comes to be in a state of, "This-*Zeh*-זֶה," which is indicative of his bond with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

6.

This, then, is the meaning of the verse,⁹⁴⁹ "This nation (*Am Zu*-עַם זוֹ-זו) I fashioned for Myself, they shall declare My praise." The explanation is that all of novel existence (what I

⁹⁴⁸ See Sefer HaSichot, Torat Shalom, p. 132; Also see Torat Chayim Vayakhel p. 588b and on (396a in the new edition); *Hemshech* 5666 p. 308 and on.

⁹⁴⁹ Isaiah 43:21 – Haftorah reading of Shabbat Parshat Vayikra

fashioned) is for, “this nation (*Am Zu*-זו-עם),” and the existence of “this nation (*Am Zu*-זו-עם)” is so that, “they shall declare My praise.” In other words, it is specifically when the service of *HaShem*-יהו"ה, blessed is He, is in a state of, “this nation (*Am Zu*-זו-עם),” in the feminine form, referring to the matter of accepting the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, that the aspect of, “they shall declare My praise,” is possible in a manner that accords with His Supernal intent.

For, when one's service of *HaShem*-יהו"ה, blessed is He, is according to the dictates of his intellect and reasoning, it then is in a state of,⁹⁵⁰ “one who dares to make gestures in the presence of the King.” In other words,⁹⁵¹ even if he is a perfectly righteous *Tzaddik* (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה with fear of Him and loves Him with abundant and delightful love, he nevertheless must contemplate and realize that he stands before the King, and that his service of *HaShem*-יהו"ה contains an aspect of self (*Yeshut*), that is, “there is one who loves.” Even though his sense of self is such that he loves *HaShem*-יהו"ה, blessed is He, it nonetheless contains an aspect self (*Yesh*). This being the case, his service of *HaShem*-יהו"ה, blessed is He, is in a state of, “one who dares to make gestures in the presence of the King.” It is only when one's service of *HaShem*-יהו"ה, blessed is He, is in a state of the acceptance of the yoke of the Kingship of *HaShem*-יהו"ה upon himself – “this nation-*Am Zu*-זו-עם” – through which he

⁹⁵⁰ Talmud Bavli, Chagigah 5b; *Hemshech* “*Mayim Rabim*” 5636, Ch. 86 and elsewhere.

⁹⁵¹ See *Sefer HaMaamarim* 5655 p. 75 and on; 5689 p. 5.

bonds to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He (as reflected by the term "This-Zeh-זה"), that he can then come to the aspect of "they shall declare My praise." That is, only then is his declaration of praise of *HaShem*-יהו"ה, blessed is He, aligned with the Supernal intent.

Now, the verse specifies, "this **nation-Am** Zu-זו **עם**," specifically using the term, "nation-Am-עם," even though the term "nation-Am-עם" generally indicates lowliness of level.⁹⁵² This is because through accepting the yoke of *HaShem*'s-יהו"ה Kingship upon themselves, (the aspect of "this-Zu-זו,") even the "nation-Am-עם" become bonded to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, through which they come to the state of "this-Zeh-זה."

The explanation is that although all the other prophets prophesied with the term, "Thus-Koh-כה," (and not "This-Zeh-זה,") this difference only relates to matters that have to do with different levels of attainment, through which only the aspect of illuminations and revelations (*Orot V'Giluyim*) are attained. Thus, in respect to this, even the level of the prophets, about whom it states,⁹⁵³ "The spirit of *HaShem*-יהו"ה spoke through me; His word is upon my tongue," is only an aspect of, "Thus-Koh-כה."

⁹⁵² See Tanya, Shaar HaYichud VeHaEmunah Ch. 7 (81b); Sefer HaMaamarim 5660 p. 5, and elsewhere.

⁹⁵³ See Samuel II 23:2

However, regarding the service of *HaShem*-יהו"ה, blessed is He, with the acceptance of His yoke, through which a bond is affected to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, Who transcends the aspect of illuminations and revelations (*Orot V'Giluyim*), then even the aspect of the "nation-*Am*-עַם" come to be in a state of, "This-*Zeh*-זֶה," (as reflected in "This nation-*Am Zu*-זו-עַם"). This is because when it comes to the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, the greatest person and the simplest person are equal. This is just like the fact that in the service of *HaShem*-יהו"ה out of the acceptance of His yoke, the most minor commandment and the most major commandment are equal.

7.

Now, it states in Midrash,⁹⁵⁴ "The Holy One, blessed is He, said: 'In this world, you have declared before Me,⁹⁵⁵ 'This is My God-*Zeh Eili*-זֶה אֱלֹהֵי-יְהוָה' only one time, but in the coming future, you will say it twice, as it states,⁹⁵⁶ 'And they will say on that day, 'Behold, this-*Zeh*-זֶה is our God; we hoped to Him that He would save us; this-*Zeh*-זֶה is *HaShem*-יהו"ה to Whom we hoped, let us exult and be glad in His salvation.'"" In other words, even the aspect of, "This-*Zeh*-זֶה," that was already revealed in this world at the splitting of the sea, at which time,

⁹⁵⁴ Midrash Shmot Rabba 23:15

⁹⁵⁵ Exodus 15:2

⁹⁵⁶ Isaiah 25:9

“a maidservant perceived what even Ezekiel the prophet did not perceive”⁹⁵⁷ (though he is described as one of the greatest of prophets⁹⁵⁸), is of no comparison the aspect of, “This-Zeh-זה,” that will be revealed in the coming future, in the days of Moshiach and the resurrection of the dead (*Tchiyat HaMeitim*). For, in that time we will say, “This-Zeh-זה” twice, “This-Zeh-זה is our God... This-Zeh-זה is *HaShem*-יהו"ה to Whom we hoped.”

This may be understood through the explanation given in the discourse of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,⁹⁵⁹ and whose *Hilulah* we are now celebrating.⁹⁶⁰ He explained that the words, “This is our God-*Hineh Eloheinu Zeh*-זה הנה אלהינו” refers to the aspect of *Zeir Anpin*, and that the words, “This is *HaShem* to Whom we hoped-*Zeh HaShem Kivinu Lo*-לו קיינו יהו"ה,” refers to the aspect of *Atika Kadisha*. We can say that the explanation is that *Zeir Anpin* (the Small Countenance) refers to an aspect of smallness and constriction, and therefore indicates the manner of revelation of the aspect of, “This-Zeh-זה,” as it currently is in this world. In other words, the revelation is only in a way of comprehension, but not in a way of actual sight. Thus, although at the splitting of the sea, when they said,⁹⁶¹ “This is My God-*Zeh Eili*-זה א"לי,” and even a maidservant perceived etc., nevertheless, the sea was split into twelve paths,

⁹⁵⁷ Mechilta Beshalach 15:2

⁹⁵⁸ Midrash Dvarim Rabba 7:8

⁹⁵⁹ Sefer HaMaamarim 5654 *ibid.* p. 154, citing the Ramaz to Zohar I 135a.

⁹⁶⁰ Erev Shabbat Kodesh, 2 Nissan, was the *Hilulah* of his honorable holiness, the Rebbe Rashab.

⁹⁶¹ Exodus 15:2

corresponding to the twelve tribes.⁹⁶² In other words, each tribe had a separate path to themselves. Moreover, although the verse states,⁹⁶³ “Then Moshe **and** the Jewish people sang-*Az Yashir Moshe U’Vnei Yisroel*-אל-ובני ישראל,” with the connective letter *Vav*-ו, which indicates the bond between them, there nevertheless were differences between them. This is because, presently, the revelation is only in a way of comprehension and not with actual sight, and the current revelation is not something that can be experienced with the physical senses, such as the sight of the eye, the hearing of the ear, the smell of the nose or the speech of the mouth.

In contrast, in the coming future, the revelation of the aspect of, “This-*Zeh*,” (will not only be from the title God-*Elohi*”*m*-אלהי”ם, the substance of which is the matter of constriction and concealment, as reflected in the words, “This is our God-*Elohei*”*nu Zeh*,” but rather,) will even be the revelation of the Name *HaShem*-יהו”ה (“this is *HaShem*-יהו”ה),⁹⁶⁴ referring to the aspect of how *HaShem*-יהו”ה is, was,

⁹⁶² Mechilta Beshalach 14:16; Pirke D’Rabbi Eliezer Ch. 42; Rashi to Psalms 136:13.

⁹⁶³ Exodus 15:1

⁹⁶⁴ It is explained that when the term “this-*Zeh*” is utilized in the Torah in relation to *HaShem*-יהו”ה, blessed is He, it has a numerical value of 12-ב”י, which in triangular value (*Cheshbon Kidmi*) includes the numerals that precedes it. Thus, א”ב א”ב א”ב has a total numerical value of 78, which is equivalent to He is, and was, and will be-*Hoveh V’Hayah V’Yihyeh*-יהיה ויהיה ויהיה which shares the same letters as יהו”ה יהו”ה יהו”ה, indicating the Oneness of *HaShem*-יהו”ה blessed is He, prior to the world, in the world, and after the world. Thus, the verse (Genesis 22:16) “In Myself-*Bi*-12 ב”י-12 I have sworn” is a reference to the Essential Being of *HaShem*-יהו”ה, blessed is He. Similarly, the verse (Exodus 3:15), “This-*Zeh*-12 is My Name forever,” is the same as saying, “Is and was and will be-יהיה ויהיה ויהיה is My Name forever.” (Nevertheless, this is already an expression of the Name of *HaShem*-יהו”ה blessed is He, that divides into twelve letters of “Is and was and will

and will be, as one.⁹⁶⁵ Moreover, there will be an even greater revelation, the aspect of the Name *HaShem*-יהו"ה, blessed is He, that cannot be vowelized with any vowels, since it transcends vowels altogether.⁹⁶⁶ This revelation will be openly and clearly revealed, so that every person will point with his physical finger and say, "This is *HaShem-Zeh* *HaShem*-יהו"ה-זה," and "This is *Arich*, and this is *Atik*."

All this will come about in the coming future, may it happen speedily in our days, that there should be a redemption from the physical Egypt, through which there automatically will be a redemption from the spiritual Egypt. (For, as known, the descent of the soul into the body is the matter of spiritual exile in Egypt-*Mitzrayim*.)⁹⁶⁷ May this happen speedily in our days, through Moshiach, our righteous redeemer, and may the prophecy that,⁹⁶⁸ "all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken," come about.

be-היה ויהיה ויהיה," thus relating to the worlds.) For a more extensive explanation, see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, *The Gate of Intrinsic Being*, and Volume 2, section entitled, "The Drawing Forth of Action from the Letters to *Elohi*"m-אלהי"ם."

⁹⁶⁵ *Zohar* III 257b (Ra'aya Mehemna); Tanya Shaar HaYichud V'HaEmunah Ch. 7 (82a); *Pardes Rimmonim* Shaar 1 (Shaar Eser V'Lo Tesha), Ch. 9.

⁹⁶⁶ See *Ginat Egoz* of Rabbi Yosef Gikatilla, *Shaar HaHavayah*, translated as *HaShem is One, The Gate of Intrinsic Being*; Also see *Sefer HaMaamarim* 5698 p. 112 & p. 123; Also see discourse entitled "*Shiviti HaShem*" 5720 (*Sefer HaMaamarim* 5720, p. 160 and on).

⁹⁶⁷ See Tanya, Ch. 47 and elsewhere.

⁹⁶⁸ *Isaiah* 40:5

Discourse 13

*“Adona”y Sefatai Tiftach uFiy Yagid Tehilatecha -
Lord, open my lips, and my mouth will declare Your
praises”*⁹⁶⁹

Delivered on the 11th of Nissan, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁷⁰ “My Lord-*Adona”y*-”גדל, open my lips and my mouth will declare Your praises.” Now, this verse is the request of King David, as well as that of the community of Israel and each and every Jew. It therefore was instituted to be recited before the *Amidah* prayer, as stated in Talmud,⁹⁷¹ “Rabbi Yochanan said: At the beginning of prayer, one says: ‘My Lord-*Adona”y*-”גדל, open my lips and my mouth will declare Your praises.’”

Now, we must understand⁹⁷² why they specifically established the recital of this verse before the *Amidah* prayer and not before all the prayers. (For example, it is not recited

⁹⁶⁹ This discourse is founded upon the discourse by the same title of the Rebbe Maharash, from the year 5627. (See *Igrot Kodesh* of the Rebbe, Vol. 9, p. 238.) That discourse is printed in *Sefer HaMaamarim* 5626 (Kehot 5749), p. 278 and on, and 5627 p. 436 and on; (Also see the discourse entitled “*Vayigash*” 5658 (*Sefer HaMaamarim* 5658 p. 67 and on)).

⁹⁷⁰ Psalms 51:17 – This is the section of Psalms that began to be recited on the 11th of Nissan 5712 (See *Sefer HaMaamarim* 11 Nissan, p. 1 and on).

⁹⁷¹ Talmud Bavli, Brachot 9b

⁹⁷² See *Sefer HaMaamarim* 5626, 5627, and 5658 *ibid*.

before the recital of *Shema* and its blessings or before the verses of song – *Pesukei D’Zimra*.) Even more perplexing is that Talmud states there that, “Rav Beruna once juxtaposed the mention of the redemption (*Ge’ulah*) to the *Amidah* prayer and laughter did not cease from his mouth for that entire day.” The Talmud then asks, “How can the mention of the redemption be juxtaposed to the *Amidah* prayer? Did not Rabbi Yochanan state that one must first recite the verse, ‘My Lord-*Adona’y*—”וַיִּפְתָּח אֶפְרַיִם אֶת־פִּי וְיִשְׁבַּח אֱלֹהֵינוּ, open my lips and my mouth will declare Your praises?’” The Talmud concludes with the answer, “Since the Sages instituted it, it is considered to be one extended prayer.” Now, at first glance, if juxtaposing the mention of the redemption (*Ge’ulah*) to the *Amidah* prayer is of such great importance, why then did they institute the recital of this verse before the eighteen blessings⁹⁷³ of the *Amidah* prayer? That is, why must we rely on the answer that it is considered to be one extended prayer? Why was it not instead instituted to be recited before all the prayers, thus allowing for the mention of the redemption (*Ge’ulah*) to be immediately juxtaposed to the *Amidah* prayer in a literal and simple manner?

Now, as known,⁹⁷⁴ the matter of juxtaposing the mention of the redemption (*Ge’ulah*) to the *Amidah* prayer, corresponds to the matter of Yehudah approaching Yosef.⁹⁷⁵

⁹⁷³ In actuality, there are nineteen blessings in the *Amidah* prayer. This is because the blessing, “Let there be no hope for the informers,” was added later.

⁹⁷⁴ See Zohar *Vayigash* 205b; Discourse entitled “*Vayigash*” *ibid*; Discourse entitled “*Vayigash*” in *Hemshech* 5666 p. 119, 126 and on, 487 and on.

⁹⁷⁵ Genesis 44:18

That is, Yehudah corresponds to the matter of prayer. This is why he was named Yehudah, as the verse states,⁹⁷⁶ “This time I shall thank *HaShem-HaPa’am Odeh et HaShem-* הפעם אודה את יהוה.” In the *Sefirot*, this corresponds to the *Sefirah* of kingship-*Malchut* as it descends to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, in order to refine them, as indicated by the verse,⁹⁷⁷ “She rises while it still is night and gives food to her household etc.”

Yosef, on the other hand, corresponds to the matter of redemption and salvation. That is, Yosef corresponds to the *Sefirah* of foundation-*Yesod*, which bestows influence to the *Sefirah* of kingship-*Malchut*. This is indicated by the verse,⁹⁷⁸ “Now, Yosef was the ruler over the land, he was the provider to all the people of the land.” This influence is even bestowed when the *Sefirah* of kingship-*Malchut* is in a state of descent to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This is similar to what we find regarding Yosef, that during the years of abundance, he also prepared and set aside food and grain for the years of famine.⁹⁷⁹ In other words, his bestowal of influence also took place during the years of famine.

Thus, the matter of juxtaposing the mention of the redemption (*Ge’ulah*) to the *Amidah* prayer constitutes the bond between *Yesod* (*Zeir Anpin*) and *Malchut*. We may

⁹⁷⁶ Genesis 29:35

⁹⁷⁷ Proverbs 31:15; Also see Torah Ohr, Bereishit 8a; Ohr HaTorah Bereishit (Vol. 6), p. 1,058b and on, and elsewhere.

⁹⁷⁸ Genesis 42:6

⁹⁷⁹ Genesis 41:47-49

therefore understand why the mention of redemption (*Ge'ulah*) is juxtaposed to prayer specifically before the *Amidah* prayer. For, the novelty introduced in the *Amidah* prayer, over and above the prayers that precede it, is that the *Amidah* prayer constitutes the union of *Zeir Anpin* and *Nukvah*. This is as explained in various places,⁹⁸⁰ that the *Shema* recital is the matter of the union of *Abba* and *Imma*, whereas the *Amidah* is the matter of the union of *Zeir Anpin* and *Nukvah*.

This also is the reason why the eighteen blessings of the *Amidah* prayer are recited while standing,⁹⁸¹ since it is in the world of Emanation-*Atzilut*, which is the world of standing. In contrast, the *Shema* recital is specifically recited while seated (*Yeshivah*-ישיבה), since it is the aspect of,⁹⁸² “your dwelling places-*Moshvoteychem*-מושבתיכם,” referring to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. However, is not the *Shema* recital loftier than the eighteen blessings of the *Amidah*? For, the *Shema* recital is the union of *Abba* and *Imma*, whereas the *Amidah* is the union of *Zeir Anpin* and *Nukvah*. However, this itself is the reason for it, since it is specifically in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which are the aspect of, “your dwelling places-*Moshvoteychem*-מושבתיכם,” wherein the revelations of Godliness are in a state of descent

⁹⁸⁰ Pri Etz Chaim, Shaar HaKriyat Shema, Ch. 4, and elsewhere.

⁹⁸¹ See Pri Etz Chaim, *ibid.*; Likkutei Torah Bamidbar 20a-b; Sefer HaMitzvot of the Tzemach Tzedek, Shores Mitzvat HaTefillah, Ch. 2 (Derech Mitzvotcha, 115a).

⁹⁸² Leviticus 23:17; See Likkutei Torah and Derech Mitzvotcha *ibid.*

and lowliness (and are not in their ultimate strength), that it is specifically possible for there to be a union of *Abba* and *Imma* without one's existence becoming totally nullified. Such is not the case, however, when it comes to the *Amidah* prayer.

Thus, it is for the following reason that we juxtapose the mention of the redemption (*Ge'ulah*) to the *Amidah* prayer. Namely, it is in order to draw the matter of the union of *Abba* and *Imma* of the blessings of the *Shema* recital (that is, the redemption) into the matter of the union of *Zeir Anpin* and *Nukvah* of the *Amidah* prayer, so that the ascension of the *Amidah* prayer will be as it should be.⁹⁸³

This being the case, this matter is even more astonishing. That is, why did they institute the recital of the verse, “My Lord-*Adona*”*y-”וַיִּפְתַּח אֶפְרָיִם*, open my lips” between the mention of the redemption (*Ge'ulah*) and the *Amidah* prayer? For, by doing so, it then becomes necessary to answer that, “it is considered to be one extended prayer.” Why did they not instead institute saying it at the very beginning of the prayers (before *Hodu*)?

2.

All this may be understood by prefacing with an explanation of the matter of prayer. For, the general difference between Torah study and prayer,⁹⁸⁴ is that the

⁹⁸³ For a lengthy discourse that explains the *Shema* recital and the *Amidah* prayer, see the Opening Gateway (*Petach HaShaar*) to Imrei Binah, translated as The Gateway to Understanding.

⁹⁸⁴ See *Hemshech* 5672 Vol. 2, p. 785 and on, and elsewhere.

matter of Torah is from Above to below. This is to say that the service of *HaShem*-יהו"ה, blessed is He, of the lower beings, does not affect Torah. All that is necessary is to make one's receptacle fitting, so that the vessel does not cause confusions in the light that is drawn forth. Prayer, in contrast, is from below to Above, and the drawing forth is thus commensurate to one's service of *HaShem*-יהו"ה, blessed is He. For, the drawing forth from Above is through the aspect of the emotions, as stated,⁹⁸⁵ "six days *HaShem*-יהו"ה made." The verse is precise in saying "six days *HaShem*-יהו"ה made," rather than, "in six days *HaShem*-יהו"ה made." That is, it is referring to the six Supernal emotive attributes with which the world is constructed.⁹⁸⁶

This drawing forth is affected through man's service of *HaShem*-יהו"ה, blessed is He, in refining his emotions and in his service of *HaShem*-יהו"ה, blessed is He, in thought, speech, and action, all of which affect a refinement of his emotive attributes.⁹⁸⁷ The same is true on an even loftier level, which is that through praying, "Let it be desirable before You," we affect a drawing forth of a new desire from Above.⁹⁸⁸ What is generally understood from this, is that the matter of prayer is specifically in a way of ascension from below to Above.

⁹⁸⁵ Exodus 20:11; 31:17

⁹⁸⁶ Zohar I 247a; Zohar III 298b, and elsewhere.

⁹⁸⁷ See Sefer HaMaamarim 5626 *ibid.* p. 280; 5627 *ibid.* p. 438; 5658 *ibid.* p.

⁹⁸⁸ See Sefer HaMaamarim 5629 p. 2 and elsewhere.

However,⁹⁸⁹ there is an even loftier level in prayer, which is similar to Torah. This is called, “an extended prayer” (*Tefilah Arichta*), wherein the drawing forth that is affected by such a prayer is from Above to below. It is similar to Torah in that, although in general, the matter of Torah is from Above to below, nevertheless, in Torah itself there are two levels.⁹⁹⁰ There is the aspect of the “dew-*Tal*” of Torah, which is from Above to below, as we are taught,⁹⁹¹ “The dew-*Tal* is never withheld.”⁹⁹² That is, dew-*Tal* does not depend on man’s service of *HaShem*, יהוה, blessed is He, from below. Then there is the aspect of the “rain-*Matar*” of Torah, which is from below to Above. For, rain is drawn down after being preceded by an ascension from below to Above, as it states,⁹⁹³ “A mist ascended from the earth and watered the whole surface of the soil.”

The same is also true of prayer. It too possesses two levels. That is, although the general matter of prayer is that it

⁹⁸⁹ See Sefer HaMaamarim 5626 *ibid.* p. 285; 5627 *ibid.* p. 443; 5658 *ibid.* p. 76.

⁹⁹⁰ See Likkutei Torah Eikev 14b; Ha’azinu 73b and on.

⁹⁹¹ Talmud Bavli, Taanit 3a-b

⁹⁹² 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 is sometimes desired and sometimes not desired. However, I will be for you like that which is always desired as stated (Hosea 14:6) ‘I will be as the dew-*Tal*’ to Israel.” In other words, dew is constant and unchanging, just as *HaShem* is One-*HaShem Echad*-יהוה אחד is constant and unchanging. Thus, the dew-*Tal* has a numerical value of 39 which is the same as *HaShem* is One-*HaShem Echad*-יהוה אחד-39. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being.

⁹⁹³ Genesis 2:6

is from below to Above, nonetheless, prayer also possesses a level of drawing forth from Above to below.⁹⁹⁴

3.

The explanation⁹⁹⁵ of the matter is as our sages, of blessed memory, taught,⁹⁹⁶ “Whoever sits and studies Torah, the Holy One, blessed is He, reads and studies opposite him.” In another place it states,⁹⁹⁷ “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study.” It is explained elsewhere⁹⁹⁸ that when they stated, “Whoever sits and studies Torah, the Holy One, blessed is He, reads and studies opposite him,” this refers to the drawing forth of the level of Torah in a way of ascension, from below to Above. That is, this drawing forth of Torah is accomplished through man’s study of Torah below and thus depends on man’s efforts. In contrast, when they stated, “During the first three hours of the day, the Holy One, blessed is He, sits and engages in Torah study,” this is a matter of drawing forth from Above to below, which is an awakening from Above that is not dependent on the actions of the lower beings.

⁹⁹⁴ See *Ohr HaTorah Tehillim* (Yahal Ohr) p. 198.

⁹⁹⁵ See *Sefer HaMaamarim* 5626 *ibid.* p. 283 and on; 5627 *ibid.* p. 441 and on; 5658 *ibid.* p. 73 and on.

⁹⁹⁶ *Tana D’Vei Eliyahu Rabba*, Ch. 18; *Yalkut Shimoni Eicha*, Remez 1,034.

⁹⁹⁷ *Talmud Bavli*, *Avoda Zarah* 3b

⁹⁹⁸ *Sefer HaMaamarim* 5630 p. 87 and on; *Hemshech “V’Kachah”* 5637 Ch. 66 (*Sefer HaMaamarim* 5637 Vol. 2, p. 552 and on); *Sefer HaMaamarim* 5697 p. 266 and on.

Now, just as it is so with the Supernal Torah, so is it this way with Torah as it is below. That is, there are two types of Torah study. There is Torah study that is not for the sake of the Name of *HaShem*-יהו"ה, blessed is He, and there is Torah study for the sake of the Name of *HaShem*-יהו"ה, blessed is He.⁹⁹⁹ For, even regarding Torah study that is not for the sake of the Name of *HaShem*-יהו"ה, blessed is He, our sages of blessed memory, stated,¹⁰⁰⁰ "A person should always engage in the study of Torah, even if he does not do so for the sake of the Name of *HaShem*-יהו"ה, since through doing so not for the sake of the Name of *HaShem*-יהו"ה, he will come to do so for the sake of the Name of *HaShem*-יהו"ה."

Now, the explanation of study for the sake of the Name of *HaShem*-יהו"ה, blessed is He, is that one has no sense of self existence whatsoever. Rather, his study is like one who repeats after the reader,¹⁰⁰¹ in that he simply is stating the word of *HaShem*-יהו"ה, blessed is He. (That is, he says what is said Above.) The same is true in regard to prayer, that although, in general, it is a matter that depends on the actions of the lower beings, nevertheless, there is a level of prayer that does not depend on the actions of the lower beings. In this level of prayer, a person is in a state of utter nullification of sense of self and his prayer is solely like one who repeats after the reader.

⁹⁹⁹ Also see Sefer HaMaamarim 5665 p. 123 and on; Discourse entitled "*Livyatan Zeh Yatzarta*" of Shabbat Parshat Shmini of this year 5712 (Discourse 15).

¹⁰⁰⁰ Talmud Bavli, Pesachim 50b

¹⁰⁰¹ See Talmud Bavli, Sukkah 38a; Also see Torah Ohr Yitro 67b; Likkutei Torah Shir HaShirim 44b and elsewhere.

4.

This then, is the substance of the request,¹⁰⁰² “My Lord-*Adona*” יְיָ-אֲדוֹנָי, open my lips and my mouth will declare Your praises,” which is the matter of, “the extended prayer” (*Tefilah Arichta*). Namely, it is a simple and literal request that the Holy One, blessed is He, should “open my lips and my mouth will declare Your praises.” The term “declare-*Yagid*-יגיד” is of the same root as “relate-*Haggadah*-הגדה,” and is a term that means, “to draw forth” (*Hamshachah*).¹⁰⁰³ For, it is through one’s utter nullification of sense of self (*Bitul*), that he reaches a level and state in which this prayer is not his own (that is, of the one who is praying), but rather, “my mouth will declare **Your** praises,” meaning that it is **Your** prayer and praise.

When a person prays in this manner, then the drawing forth from Above is likewise in a manner in which nothing can possibly obstruct the bestowal of influence and it is drawn down exactly as it is above. In contrast, in the first level of prayer, which is in a way of ascension from below to Above, it is possible for there to be an obstruction to the drawing forth of influence affected by prayer.¹⁰⁰⁴ Such is not the case, however, in regard to this level of prayer, which is the “extended prayer” (*Tefilah Arichta*). For, in this type of

¹⁰⁰² Psalms 51:17 – This is the section of Psalms that began to be recited on the 11th of Nissan 5712 (See Sefer HaMaamarim 11 Nissan, p. 1 and on).

¹⁰⁰³ Pri Etz Chayim, Shaar HaAmidah Ch. 2, and elsewhere.

¹⁰⁰⁴ See Likkutei Torah Korach 55d and on, and elsewhere.

prayer, the influence is drawn forth and comes down in that time and place, immediately.

5.

With the above in mind, we can now understand why the recital of the verse, “My Lord-*Adona’y*-יְהוָה אֱדוֹנָי, open my lips,” is specifically said before the *Amidah* prayer. This is because the twelve intermediate blessings of the *Amidah* prayer are supplications for the bestowal of physical influence. That is, we request that *HaShem*-יהוה, blessed is He, bless our year and heal the sick etc. However, in order for the influence to come forth, as it is, and be bestowed to manifest physically, the aspect of the “extended prayer” (*Tefilah Arichta*), is necessary, as explained before.

In terms of the received knowledge of Kabbalah, this is explained as follows: At the beginning of the *Amidah* we recite, “The Supernal God-*E”l Elyon*-אֱלֹהֵי עֵלְיוֹן... and who brings a redeemer to their children’s children...” It is explained elsewhere¹⁰⁰⁵ that the words, “and who brings a redeemer to their children’s children,” refer to a drawing forth of a new issuance of influence to the *Sefirot* of *Netzach*, *Hod*, and *Yesod*. This is drawn forth by the Supernal God-*E”l Elyon*-אֱלֹהֵי עֵלְיוֹן, which is a drawing forth from the aspect of crown-*Keter*.¹⁰⁰⁶

¹⁰⁰⁵ Pri Etz Chayim, Shaar HaAmidah Ch. 14-15; Likkutei Torah Masei 90c; Shir HaShirim 27c.

¹⁰⁰⁶ For a lengthier explanation of this, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

This is similarly stated in the writings of the Arizal¹⁰⁰⁷ in explanation of the verse, “My Lord-*Adona*”y-”אדני, open my lips and my mouth will declare Your praises.” Namely, it is explained there that *HaShem*’s-יהוה title, My Lord-*Adona*”y-”אדני, corresponds to the aspect of His kingship-*Malchut*. The word, “my lips-*Sifatai*”שפתי,” in the plural, correspond to the aspects of His victory-*Netzach* and majesty-*Hod*. The word, “open-*Tiftach*”תפתח,” is the aspect of His beauty-*Tiferet*. The continuing word, “and my mouth-*uFi*”ופי,” refers to a drawing forth of a new issuance of *Netzach*, *Hod* and *Yesod*. This ability to draw forth a new issuance of beneficence is drawn from the aspect of the crown-*Keter*, which is the *Aleph*-א of the title My Lord-*Adona*”y-”אדני. For, as explained in the Siddur,¹⁰⁰⁸ the primary focus is on the *Aleph*-א of the title My Lord-*Adona*”y-”אדני. For, the *Aleph*-א is the same letters as wondrous-*Pele*-פלא, and refers to the aspect of *HaShem*’s-יהוה Supernal wondrousness-*Pele Elyon*-פלא עליון, and is the aspect of the crown-*Keter* that transcends the aspects of wisdom-*Chochmah* and understanding-*Binah*.¹⁰⁰⁹

Nevertheless, it is drawn forth by understanding-*Binah*, as in the teaching,¹⁰¹⁰ “The revelation of the Ancient

¹⁰⁰⁷ See Pri Etz Chayim, Shaar HaAmidah Ch. 1; Also see Mishnat Chassidim, Mesechet Atzilut d’Arvit, 1:4.

¹⁰⁰⁸ Siddur Im Divrei Elokim Chayim, discourse entitled “*Adona*”y *Sifatai Tiftach*” p. 236c and on; cited in Ohr HaTorah to Psalms 51 *ibid*.

¹⁰⁰⁹ See the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway To Understanding, Ch. 1.

¹⁰¹⁰ Zohar III 178b; Torah Ohr Lech Lecha 11b and on.

One-*Atik* is in understanding-*Binah*.”¹⁰¹¹ This is the explanation of the teaching,¹⁰¹² “The age of fifty is the age of council.” Council refers to,¹⁰¹³ “the two kidneys that council,”¹⁰¹⁴ which are the aspects of victory-*Netzach* and majesty-*Hod*,¹⁰¹⁵ and thus refer to the new issuance of *Netzach*, *Hod*, and *Yesod*. However, these are drawn forth specifically through the fifty gates of understanding (*Nun Shaarei Binah*), and particularly, the fiftieth gate, which transcends the chaining down of the worlds (*Hishtalshelut*).¹⁰¹⁶ For, as stated regarding this,¹⁰¹⁷ “To those above, He appears to be below, and to those below, He appears to be above.” We may say that the explanation of this is that He transcends the parameters of above and below, and it is specifically from this aspect that there is a drawing forth of a new influence of *Netzach*, *Hod* and *Yesod*.

The same is true according to the teachings of Chassidut. That is, through reciting the verse, “My Lord-*Adona*”*y*-”וּפְתַחֵנִי”¹⁰¹⁸, open my lips,” which constitutes sublimation to *HaShem*-יהוה, blessed is He, and the nullification of sense of self – the aspect of the “extended prayer” (*Tefilah Arichta*)

¹⁰¹¹ For a lengthy explanation of this, see the notes to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40.

¹⁰¹² Mishnah Avot 5:22

¹⁰¹³ Talmud Bavli, Brachot 61a

¹⁰¹⁴ Also see Tanya, Iggeret HaKodesh, Epistle 15 (122b); Likkutei Torah Shir HaShirim *ibid.*; Likkutei Torah Masei *ibid.*; Also see the notes to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 & 36.

¹⁰¹⁵ See Likkutei Torah *ibid.*

¹⁰¹⁶ See Likkutei Torah, Bamidbar 12a and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32, and the notes there.

¹⁰¹⁷ Talmud Bavli, Sotah 14a, and more extensively explained in the Likkutei Torah *ibid.*

– it is through this that we draw forth the bestowal of physical influence in the twelve intermediate blessings of the *Amidah* prayer, which is the primary intent of the prayer.¹⁰¹⁸

This then, is the meaning of the recital of the verse, “My Lord-*Adona*” *יְהוָה יִפְתְּחֵנִי וּפְתֹחַ מִּיּוֹם לִפְתֵּחַ*, open my lips and my mouth will declare Your praises.” Namely, it refers to the matter of sublimation to *HaShem*-יהוה, blessed is He, and the nullification of sense of self (*Bitul*). That is, he requests that *HaShem*-יהוה, blessed is He, open his lips and then, “My mouth will declare **Your** praises,” meaning, “the praises that are **Yours**.” That is, he is like one who repeats after the reader and is merely drawing forth the praise from Above. It is specifically when he is in a state of utter sublimation to *HaShem*-יהוה, blessed is He, and is nullified of sense of self, that he supplicates from the bitterness of his soul, as the same Psalm states:¹⁰¹⁹ “Create a pure heart for me, O God, and renew a steadfast spirit within me. Cast me not away from Your Presence, and take not Your Holy Spirit from me. Restore the joy of Your salvation to me, and sustain me with a generous spirit.” Then, “I will teach transgressors Your ways, and sinners will return to You.” It is through this that we affect a drawing forth from the Supernal Wonder-*Pele Elyon*-פלא עליון, which is a drawing forth that does not come in a way of constrictions and limitations, but rather, is drawn forth immediately below.

¹⁰¹⁸ See Mishneh Torah of the Rambam, Hilchot Tefilah 1:2; Also see Likkutei Sichot Vol. 22 p. 117 and elsewhere.

¹⁰¹⁹ Psalms 51:12 and on.

Thus, for this reason we recite the verse, “My Lord-*Adona*”*y*-”וַיִּפְתָּח־לִי־פִי, open my lips and my mouth will declare Your praises,” before the *Amidah* prayer. For through this, the *Amidah* prayer comes to be in an aspect of an, “extended prayer” (*Tefilah Arichta*), through which we draw forth the beneficence and influence into physicality etc.¹⁰²⁰

¹⁰²⁰ The conclusion of this discourse is missing.

Discourse 14

“Kiyemei Tzeitcha MeiEretz Mitzrayim Avenu Niflaot

-

*Like the days when you left the land of Egypt, I will
show you wonders”*

Delivered on the last day of Pesach,¹⁰²¹ 5712

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

1.

The verse states,¹⁰²² “Like the days when you left the land of Egypt, I will show you wonders.” Now, this must be understood, for the coming redemption will be much loftier than the redemption of the exodus from Egypt. (Therefore, according to the opinion of Ben Zoma,¹⁰²³ in the era of Moshiach, the exodus from Egypt will no longer be mentioned.¹⁰²⁴ Even according to the sages, who said that in the era of Moshiach, we will indeed mention the exodus from Egypt, being that there is an element of superiority to the exodus from Egypt, over and above the coming redemption, nevertheless, the exodus from Egypt will be secondary to the

¹⁰²¹ Acharon shel Pesach. The original discourse was edited by the Rebbe, and printed in Kuntres Acharon Shel Pesach 5750.

¹⁰²² Micah 7:15

¹⁰²³ Talmud Bavli, Brachot 12b

¹⁰²⁴ In the liturgy

coming redemption.¹⁰²⁵) This being the case, why does the verse state, “Like the days when you left the land of Egypt I will show you wonders,” seeming to indicate that the loftiness of the coming future is that then too, “I will show you wonders” just as in the time of the exodus from Egypt.

We also need to understand why the verse specifically uses the term, “**I will show you**-*Arenu*-אראנו wonders,” which seems to indicate that the primary superiority of the coming redemption is not in the wonders that will happen then themselves, but rather, in that the Holy One, blessed is He, will **show** the wonders. We also need to understand why the term, “I will show you-*Arenu*-אראנו”, speaks in the hidden form of the third person. That is, the first part of the verse states “(Like the days) when **you** left-*Tzeitcha*-צאתך,” in the second person. This being the case, the latter half of the verse should have continued in the second person, “I will show **you**-*Arecha*-אראך.” Although the Zohar states¹⁰²⁶ that the word, “I will show you-*Arenu*-אראנו,” in the hidden form of the third person, comes to indicate that it is referring to Moshe, we nonetheless require an explanation as to the connection of this explanation of the Zohar, to the simple understanding of the verse that, “I will show you-*Arenu*-אראנו,” refers to the Jewish people.

Now, the central point that explains this, is that there are two general categories of miracles. There are miracles that transcend the natural order (such as the miracles that occurred

¹⁰²⁵ Brachot 12b *ibid*.

¹⁰²⁶ Zohar II 54a; Tikkunei Zohar, Tikkun 13 (28b).

during the exodus from Egypt, from the transformation of water to blood etc., to the miracle of the splitting of the sea, wherein the sea was transformed to dry land). Then there are miracles that are encloded in the natural order. However, in this itself, there also are two possibilities. That is, the garments of the natural order can be in such a way, that it is recognizable that they are merely a garment for the miracle to manifest within them. Examples are the miracles of Chanukah and Purim, for although these miracles manifested through the natural order, nonetheless, the fact that they were miracles was apparent in a revealed way (to the point that,¹⁰²⁷ “all ends of the earth recognized it”). The second possibility is that the garments of the natural order conceal the miracle that is manifest within them, such that it is not recognizable as being miraculous.¹⁰²⁸

Now, as known,¹⁰²⁹ the root of miracles that are manifest within the natural order, is actually from a loftier source than miracles that transcend the natural order. Moreover, the root of miracles that are manifest within the natural order, in such a manner that it is not even recognizable that the natural garments are merely garments, is from an even higher source.¹⁰³⁰ This accords with the verse,¹⁰³¹ “To Him

¹⁰²⁷ Isaiah 52:10; Psalms 98:3

¹⁰²⁸ That is, the miracle is hidden in the natural order and is not recognizable as a miracle. See Ohr HaTorah (Yahal Ohr) Psalms 40:6, 110 (p. 144-145); Also see the discourse entitled “*Zeh HaYom*” 12 Tammuz 5738, Ch. 6 (Torat Menachem, Sefer HaMaamarim Tammuz p. 68).

¹⁰²⁹ Torah Ohr, Megilat Esther 93d and 100a.

¹⁰³⁰ See Ohr HaTorah (Yahal Ohr) to Psalms *ibid.* 109 (p. 154).

¹⁰³¹ Psalms 72:18; 136:4

Who **alone** performs great wonders,” about which our sages, of blessed memory, stated,¹⁰³² “Even the one for whom the miracle was done, does not recognize the miracle that was done for him.” That is, the root of these wonders (in which, “the one for whom the miracle was done, does not recognize the miracle that was done for him”) is from the aspect of *HaShem*-יהו"ה, blessed is He, as He is utterly “**alone-Levado-**לבדו.”¹⁰³³

This then, is the novelty of the fact that the coming redemption will be in a way of, “**I** will show you wonders.” For, the wonders of the coming redemption will be drawn from *HaShem*-יהו"ה, blessed is He, as He is, utterly “**alone-Levado-**לבדו.” This is as our sages, of blessed memory, taught,¹⁰³⁴ “In the past (that is, in the exodus from Egypt), I and my court of justice went before you. However, in the coming future, I alone will go before you.” In other words, the miracles of the exodus from Egypt were drawn from *HaShem*-יהו"ה, blessed is He, through the medium of His court of justice. However, the miracles of the coming redemption will be from *HaShem*-יהו"ה alone, blessed is He, (and not through the medium of His court of justice).¹⁰³⁵

This then, is the novelty introduced by the words, “**I will show** you wonders.” That is, although the wonders that are drawn from *HaShem*-יהו"ה alone, blessed is He, are (generally) in a way that He alone is aware of the miracle,

¹⁰³² Talmud Bavli, Nidah 31a

¹⁰³³ See Ohr HaTorah (Yahal Ohr) to Psalms ibid.

¹⁰³⁴ Midrash Shmot Rabba 19:6

¹⁰³⁵ See at greater length in Ohr HaTorah (Yahal Ohr) ibid. 108 (p. 154).

nevertheless, in the coming future, it will be in a manner of, “**I will show** you wonders,” meaning that even this level of miracles will be openly revealed and recognized.

2.

Now, about the words, “Like the days when you left the land of Egypt,” the question regarding the specific wording is well known.¹⁰³⁶ Namely, the verse specifies, “days-*Kiymei*-כימי,” in the plural, however the exodus from Egypt occurred on a single day. (Similarly, in remembrance of the exodus from Egypt, the verse states,¹⁰³⁷ “Remember **this day**-*HaYom*-היום when you came out of Egypt,” and similarly,¹⁰³⁸ “In order that you remember **the day**-*Yom*-יום of your departure from the land of Egypt.”) Why then does this verse specify, “Like the **days**-*Kiymei*-כימי,” in the plural form?

The explanation is that the splitting of the sea (seven days later) is also included in the exodus from Egypt.¹⁰³⁹ (This is likewise so regarding the commandment-*mitzvah* to recall the exodus from Egypt every day, which also includes

¹⁰³⁶ See discourse “*Kiymei Tzeitcha*” 5708 (Sefer HaMaamarim 5708 p. 159); Zohar III 176a; Zohar I Hashmatot 25 (261b); Ohr HaTorah Na”Ch 107 (p. 487).

¹⁰³⁷ Exodus 13:3

¹⁰³⁸ Deuteronomy 16:3

¹⁰³⁹ Note: For, until then, the fear of Egypt was still upon them (since “Pharaoh sent officers with them” as stated in Rashi to Exodus 14:5 and Mechilta there). On the seventh day of Pesach, however, when “Israel saw the Egyptians dying on the seashore” (Exodus 14:30 and Rashi and Mechilta there), then the Israelites left Egypt completely, meaning that they not only left the land of Egypt, but also the fear of Egypt.

recalling the splitting of the sea.¹⁰⁴⁰ This likewise is the case regarding the commandment to tell the story of the exodus from Egypt on the eve of Passover, about which it states,¹⁰⁴¹ “Whoever discusses the exodus from Egypt at length is praiseworthy,” which also includes the splitting of the sea.¹⁰⁴²) The verse therefore specifies, “days-*Kiymei*-כִּימֵי,” in the plural. (Regarding the commandment to recall the exodus from Egypt, about which it states, “So that you will remember the **day-Yom**-יּוֹם of your departure from the land of Egypt,” this is because the commandment is primarily to recall the exodus from Egypt itself, and recalling the splitting of the sea too, does not at all obstruct one from fulfilling this obligation.¹⁰⁴³)

¹⁰⁴⁰ Note: See Tosefta to Brachot beginning of Ch. 2 (cited in Torah Ohr Beshalach 62b; Also see Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Kriyat Shma 66:12): “We must recall (during the recital of “*Emet V’Yatziv*”) the exodus from Egypt etc., and the splitting of the sea.” In the Chasdei David to the Tosefta *ibid.*, it states, “The completion of the redemption was at the splitting of the sea.”

¹⁰⁴¹ Haggadah Shel Pesach, “*Avadim HaYinu*” section.

¹⁰⁴² Note: This is also understood from the fact that in the Haggadah (whose subject matter is to relate the story of the exodus from Egypt) – it is discussed at length – such as the number of plagues the Egyptians were smitten with at the splitting of the sea.

¹⁰⁴³ See Shulchan Aruch of the Alter Rebbe *ibid.* 67:1, that when there is a doubt as to whether a person has recited the paragraph of the *Tzitzit*-fringes in the *Shema* recital, they must go back and recite it. This is because the recollection of the exodus from Egypt is a Biblical positive commandment from the Torah, and when there is a doubt as to the performance of Biblical commandments, we err on the side of stringency. This is not the case however if there is a doubt as to whether he has recited the subsequent paragraph of “*Emet V’Yatziv*,” which is a doubt in a Rabbinically instituted requirement. This proves that when it comes to the recollection of the splitting of the sea (even though we may say that when he recalls the splitting of the sea he has fulfilled a Biblical positive commandment, nevertheless), it does not obstruct him from fulfilling his obligation.

Thus, the explanation of the words, “Like the **days** when you left the land of Egypt, I will show you wonders,” is that in the coming redemption, there will be both the miracles and wonders that were in the exodus from Egypt itself, as well as the miracle and wonder of the splitting of the sea. This is as stated about the coming redemption,¹⁰⁴⁴ “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt and He will wave His hand over the river with the power of His breath; He will split it into seven streams and lead them across in shoes. There will be a road for the remnant of His people that remain in Assyria, as there was for Israel on the day that it went up from the land of Egypt.”

We therefore must understand the relationship between these two matters. Namely that, “like the days when you left the land of Egypt **I will show you** wonders,” that even the wonders that are drawn from *HaShem*-יהו"ה alone, blessed is He, will be in a way of, “I will show you” (that the miracle will be recognizable), and that the wonders of the coming redemption will also include the wonder of the splitting of the sea.

3.

This may be understood by prefacing that the fact that the root of miracles that are encloded in nature is from a higher source than miracles that are above nature, is because,

¹⁰⁴⁴ Isaiah 11:15-16 – the *Haftorah* that is read on the final day of Passover (Acharon shel Pesach).

in miracles that are above nature, the revelation of the Unlimited Light that transcends worlds (from which the miracles are drawn) is in such a way that the laws of nature are nullified and abrogated by it, and as a consequence, are not revealed in the world. In contrast, in miracles that manifest within the natural order, the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, that transcends the worlds, is in the world itself.¹⁰⁴⁵ Now, since the world is limited, and the limited and unlimited are two diametric opposites, therefore, in order for the revelation of the limitless light of the Unlimited One, blessed is He, to be within the limitations of the world, it is necessary for this drawing forth of the limitless, to be from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who exists everywhere, including within the limitations (and natural order) of the world.

An additional explanation of the superiority of miracles that are manifest within nature, as opposed to miracles that transcend nature, is that the matter of miracles in

¹⁰⁴⁵ Note: Even when the garments of the natural order are in such a manner that “the one for whom the miracle was performed does not recognize the miracle that was performed for him,” nevertheless, since the matter of miracles (including this manner of miracles) is such that there is a change in the world that is not according to the laws of the natural order – the concealment is thus only that man does not recognize the miracle. However, with respect to the world itself, through the occurrence of a miracle (that is, a change in the world that is not according to the laws of the natural order), there is a drawing forth and revelation of the limitless light of the Limitless One, blessed is He, into the world. (See Ohr HaTorah Tehillim *ibid.* (p. 155). It is explained there that the natural order-*HaTeva*-הטבע-86, which is the general conduct of the world, is drawn from *HaShem*'s-יהו"ה title, God-*Elohi*"מ-אלהים-86. The miracles that are manifest within the natural order, which includes also those miracles that the one for whom the miracle was performed does not recognize, are drawn from *HaShem*'s-יהו"ה title *Shada*"ג-שדי.)

general, is that through them, the fact that *HaShem*-יהו"ה, blessed is He, rules over nature with absolute dominion is revealed.¹⁰⁴⁶ Now, this matter is more greatly revealed in miracles that manifest within nature. For, the revelation of His dominion, blessed is He, through miracles that transcend nature, demonstrates that it is within *HaShem*'s-יהו"ה power, blessed is He, to utterly nullify and abrogate the laws of nature. In contrast, miracles that are manifest within nature, demonstrate that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, rules with utter dominion over nature itself,¹⁰⁴⁷ meaning that the natural order **itself** is according to His will.¹⁰⁴⁸

¹⁰⁴⁶ See Torah Ohr, Mikeitz 42a

¹⁰⁴⁷ See Shaar HaEmunah of the Mittler Rebbe, Ch. 15 (p. 30a), "Miracles that are performed within the natural order demonstrate the Godly dominion over the powers of nature themselves, to be able to change them from one extreme to another."

¹⁰⁴⁸ Note: The same is true with respect to the advantage of miracles in which the one for whom the miracle was done, does not recognize the miracle that was done for him. That is, they are drawn from an even loftier source than even the miracles that are manifest within the natural order, but are recognizable as being miraculous (as said before in chapter 1). For, when there is a recognition of the fact that the garments of the natural order are merely a garment, this is because the change made to the natural order (as mentioned in the earlier notes) is revealed somewhat. Thus, this is somewhat similar to the supernatural miracles in which the natural order is abrogated. This is not the case, however, when it comes to miracles in which it is entirely not recognizable that the natural order is merely a garment (even though in these miracles there also is some change, as discussed in the previous notes). This is because these changes are entirely concealed, meaning that in these kinds of miracles, the natural order remains in its full strength. Thus, the fact that there is nevertheless a change to the natural order (in a concealed manner, at least), is due to the absolute and total dominion of the light of the Unlimited One, blessed is He, over the natural order, even as the natural order remains in its full strength and state.

4.

Now, the difference between these two explanations about the superiority of miracles that are enclined within nature, may be understood by prefacing with what is written in the Akeida.¹⁰⁴⁹ Namely, that it is possible to know the greatness of the Creator, blessed is He, even from the conduct of the natural order itself. This is in addition to the fact that through contemplation (*Hitbonenut*) into the conduct of the created (such as the constant motion of the stars and constellations, etc.) one comes to recognize that, “there is a Ruler over this city.”¹⁰⁵⁰ That is, through contemplation of the constancy of the natural order, in that it does not undergo change, as stated in Torah,¹⁰⁵¹ “They shall not cease,” and that even though nearly six thousand years have passed, there nevertheless has been no weakening in the conduct of the natural order, (and similarly, during this entire time, there has been no weakening in the strength of the creatures themselves, in that the hosts of heaven continue to be sustained individually and the hosts of earth continue to be sustained in their species, in such a manner that they are as strong today, as they were on the day they were created,¹⁰⁵²) through this, we

¹⁰⁴⁹ See Akeida to Exodus 12:2 “*HaChodesh*” (Shaar 38), cited and explained in Ohr HaTorah Bereishit 18b and on; Also see the discourse entitled “*HaChodesh*” 5654 (Sefer HaMaamarim 5654 p. 131 and on); 5666 (*Hemshech* 5666 p. 156 and on); 5678 (Second discourse, Sefer HaMaamarim 5678 225 and on); and elsewhere. Also see at length in Likkutei Sichot Vol. 17 p. 150 and on.

¹⁰⁵⁰ See Midrash Bereishit Rabba 39:1; Mishneh Torah of the Rambam, Hilchot Avodah Zarah 1:3.

¹⁰⁵¹ Genesis 8:22

¹⁰⁵² Talmud Yerushalmi, beginning of Tractate Brachot.

can come to know the greatness of the Creator, blessed is He, whose power (from which the influence to the world comes) is utterly infinite and unlimited.

Now, although the nature of the creatures is from the Godly vitality that manifests within them, and the unique nature of each creature is according to the manner of Godly vitality manifest within it, from which it is understood that the vitality manifest within the creatures is limited,¹⁰⁵³ nevertheless, this only relates to the nature of the creatures themselves. However, in regard to the constant conduct of the natural order, within which there is no change or weakening, this is due to the infinite and unlimited power of *HaShem*-יהו"ה, blessed is He, which transcends manifestation.

However, to come to know the greatness of the Creator, blessed is He, through the conduct of the natural order, a person must necessarily contemplate it (*Hitbonenut*). In contrast, if one experiences a supernatural miracle, that is, a change of the natural order, he immediately recognizes (without contemplation) that this is from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is not restrained by the limitations of the world.

An additional aspect of the superiority of supernatural miracles, over and above the natural order, is that the limitless power of the Unlimited One, blessed is He, that is revealed through the constancy of the natural order (even once it has

¹⁰⁵³ This is in addition to the fact that in a limited body it is impossible for there to be a manifestation of vitality that is unlimited (See *Moreh Nevuchim*, Vol. 2, Introduction 12).

been contemplated) is manifest within limitation, in that the **conduct** of the natural order (limitation) undergoes no changes and is unceasing. However, through supernatural miracles, the revelation of the limitless light of the Unlimited One, blessed is He, that transcends manifestation within limitation, is drawn forth. Nevertheless, for this very reason, there is a superiority to the revelation of the power of the Unlimited One, blessed is He, that is revealed in the constancy of the natural order, over and above the revelation of the power of the Unlimited One, blessed is He, that is revealed through supernatural miracles. For, the revelation of the limitlessness of the Unlimited One, blessed is He, as revealed through supernatural miracles, abrogates the natural order of the world and therefore does not belong to the world.¹⁰⁵⁴ In contrast, the constancy of the natural order, reveals the reality that even the vitality of the world (limitation) is bound to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

Now, we can explain this further based on what is stated in the serial discourse from the year 5666 (*Hemshech* 5666).¹⁰⁵⁵ That is, the fact that there is constancy in the conduct of the natural order (even though the various natures of the creatures are according to the Godly vitality manifest within them, which is limited, as explained before), is because the root of the vitality manifest within them is (not from the

¹⁰⁵⁴ And is thus **supernatural**.

¹⁰⁵⁵ *Hemshech* 5666, at the end of the discourse entitled "*HaChodesh*" (p. 163).

vessels-*Keilim*, but is rather) from the light of the line-*Kav*, which is rooted in the limitless light of the Unlimited One, blessed is He, that precedes the restraint-*Tzimtzum*. As explained in various places,¹⁰⁵⁶ the root of the vessels-*Keilim* is from the restraint-*Tzimtzum* itself, whereas the root of the line-*Kav* is from the limitless light of the Unlimited One that precedes the restraint-*Tzimtzum* (Only that it is drawn forth **by means** of the restraint-*Tzimtzum*).¹⁰⁵⁷

This accords with the statement in *Etz Chayim*,¹⁰⁵⁸ that after the restraint-*Tzimtzum*, He drew forth a single straight line-*Kav* (of light) from the limitless light of the Unlimited One (*Ohr Ein Sof*), blessed is He, from the circle of His all-encompassing light.¹⁰⁵⁹ Now, as known, the fact that the line-*Kav* penetrated through the darkness of the restraint-*Tzimtzum*, is because every penetration comes about in a way of overpowering.¹⁰⁶⁰ This is because the root from which the line-*Kav* is drawn, is from the concealed *Tiferet* that even transcends the light that illuminated (in a revealed manner) before the restraint-*Tzimtzum*.

With this in mind, we may explain that the fact that there is a superiority to the revelation of the power of the Unlimited One, blessed is He, through the constancy of the natural order, compared to the revelation of the Unlimited

¹⁰⁵⁶ See *Hemshech* 5672 Vol. 1, Ch. 8, and elsewhere.

¹⁰⁵⁷ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15.

¹⁰⁵⁸ *Etz Chayim*, *Shaar 1* (*Drush Iggulim vYosher*) *Anaf 2*; Also see the beginning of *Mevo She'arim* (*Shaar 1*, Vol. 1, Ch. 2).

¹⁰⁵⁹ See *Hemshech* 5666 p. 164.

¹⁰⁶⁰ See *Siddur Im Divrei Elokim Chayim* 248a.

One, blessed is He, through supernatural miracles, is because even the light that precedes the restraint-*Tzimtzum*, is limited to being limitless, for which reason it cannot be revealed within the limitation of the worlds. Thus, the revelation of the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev*) – (which is the revelation of the light that precedes the restraint-*Tzimtzum*¹⁰⁶¹) – and is the source of supernatural miracles, is through the abrogation and nullification of the (limitation of the) natural order. Such is not the case with the light of the line-*Kav*, from which the constancy of the conduct of the natural order is drawn forth. Since it is rooted in the concealed *Tiferet*, it therefore includes and bonds two opposites within itself, the limitless and the limited.¹⁰⁶² Therefore, the revelation of *HaShem*-יהו"ה, the Unlimited One, blessed is He, (and His constancy and eternity) from the light of the line-*Kav*, is also present within limitation (that is, within the natural order).

5.

Now, according to the above (in chapter 4), that even the constancy of the conduct of the natural order is through a drawing forth of the revelation of the limitless light of the Unlimited One, blessed is He, that transcends worlds, and that the superiority of miracles, is that through them there is a

¹⁰⁶¹ See *Torat Menachem*, *Sefer HaMaamarim Tevet* p. 232.

¹⁰⁶² See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15.

drawing forth of a revelation of the limitless light of the Unlimited One, Himself, blessed is He, which transcends manifestation within limitation, we may say that the two categories of miracles, that is, miracles that transcend the natural order and miracles that are manifest within the natural order, reflect two kinds of revelation of the limitless light of the Unlimited One, blessed is He, who transcends manifestation within limitation.

Accordingly, what was previously explained (in chapter 3) that - the superiority of miracles that are encloded within nature, is that the revelation of the limitless light of the Unlimited One, blessed is He, is encloded within the limitations of the world itself - this is because, in miracles, the superiority of the conduct of the natural order is also present, and the superiority of miracles that are encloded within nature, in regard to the matter of the miracles themselves (that is, the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is above being encloded), is that, in them is revealed, that the fact that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He (which is above being encloded) rules and controls nature, is in a manner that even nature itself, is done according to His will (the second explanation above, in chapter 3).

The same is true regarding supernatural miracles that transcend the natural order. That is, the superiority of these miracles is that they are revealed, and additionally, the reality that the limitless light of the Unlimited One rules and has utter dominion over the natural order, becomes revealed to a greater

extent (in one particular aspect) in miracles that transcend the natural order. For, in miracles that manifest within the natural order, the natural order remains in existence, and the dominion of the limitless light of the Unlimited One over the natural order is (only) in such a manner that the natural order is conducted according to His will. In contrast, in supernatural miracles that transcend the natural order, the natural order becomes nullified of its existence, and the dominion of the limitless light of the Unlimited One, blessed is He, over nature, at the very essence of its existence, becomes revealed.

We may therefore state that the difference between the kinds of miracles in their source is as follows: Miracles that are manifest within the natural order are a revelation of the limitless light of the Unlimited One, blessed is He, as He relates to and gives room for the existence of space and limitation. Relative to the illumination and revelation of this light, the natural order (limitation) has existence, only that the limitation is according to the will of the limitless light of the Unlimited One, blessed is He. On the other hand, supernatural miracles that transcend the natural order, are a revelation of the limitless light of the Unlimited One, as He entirely transcends all matters of limitation. Thus, relative to the revelation and illumination of this light, the natural order becomes utterly abrogated and nullified of its existence.

(This is similar to what is explained elsewhere¹⁰⁶³ regarding the distinctions between desire-*Ratzon* and intellect-*Sechel*. (That is, desire-*Ratzon* and intellect-*Sechel* are

¹⁰⁶³ *Hemshech* 5672 Vol. 1, Ch. 125.

analogous to the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds – *Sovev Kol Almin* (the source of miracles), and the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds – *Memale Kol Almin* (the source of the natural order.) That is, when desire-*Ratzon* is drawn into the intellect and affects that there be reason for the desire, this is only a glimmer of the illumination of the desire-*Ratzon*. The essence of the desire-*Ratzon*, however, is not at all drawn into reason and intellect-*Sechel*, because ultimately, desire is above reason.

Even so, there still is a superiority to miracles that are manifest within the natural order. For, it is specifically through them that the dominion of the limitless light of the Unlimited One, blessed is He, over the (conduct of) the natural order itself, is revealed. We may therefore say that the difference between these two categories of miracles is similar to the difference between the sublimation and nullification of sense of self of the Upper Unity (*Yichuda Ila'ah*) and the sublimation and nullification of sense of self in the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He.

This is to say, that the fact that in relation to a revelation of the limitless light of the Unlimited One, the natural order becomes nullified of its existence (through supernatural miracles), is similar to the sublimation and nullification of self that is affected by the Upper Unity-*Yichuda Ila'ah* (that is, the nullification of all sense of independent existence), which comes about through the contemplation (*Hitbonenut*) of how before *HaShem*-יהו"ה,

blessed is He, everything is as naught.¹⁰⁶⁴ In contrast, when the natural order remains in existence, but nevertheless, the way it is conducted is (not according to the laws and qualities of the natural order, but rather) according to the will of *HaShem*-יהו"ה, blessed is He, (with miracles that are manifest within the natural order), this is similar to the sublimation and nullification of sense of self that comes about through accepting the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He. That is, even though one remains in his state of existence, to the point that, "to the servant it would be more preferable to be set free of his duties,"¹⁰⁶⁵ nevertheless, in actuality, he conducts himself in accordance to the will of his Master, rather than his own will.

6.

Now, as known, the superiority of the nullification of sense of self (*Bitul*) that arises from contemplation of *HaShem*'s-יהו"ה Upper Unity (*Yichuda Ila'ah*), is such that one's entire existence becomes nullified. (That is, there is nothing with or in him that remains independent of *HaShem*-יהו"ה, blessed is He, that is not utterly nullified to Him. In other words, this is unlike the nullification of sense of self (*Bitul*) that arises from accepting the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, which relates to action alone), whereas, the superiority of the nullification of sense of self

¹⁰⁶⁴ Zohar I 11b

¹⁰⁶⁵ Talmud Bavli, Gittin 13a

through the acceptance of the yoke of *HaShem's* יהו"ה Kingship, blessed is He, is in the self-nullification itself. This is true self-nullification of sense of self, in that it is not tied to his state of being at all. For, regarding the nullification of self (*Bitul*) that arises from contemplation of *HaShem's* יהו"ה Upper Unity (*Yichuda Ila'ah*), since one's nullification of self (*Bitul*) is because he recognizes that, "before *HaShem*-יהו"ה everything is as naught," his nullification is tied to his state of being (and is according to his level of recognition). Therefore, it is not true nullification.

In contrast, the self-nullification that arises from accepting the yoke of *HaShem's* יהו"ה Kingship, blessed is He, in that one accepts upon himself to fulfill the commands of *HaShem*-יהו"ה, blessed is He, even if His commands are not according one's own will, is like a servant who, of necessity, must fulfill the will of his Master. Thus, since this kind of nullification of self (*Bitul*), entails entirely disregarding one's own existence, not even taking it into consideration, it therefore is true nullification of self (*Bitul*) to *HaShem*-יהו"ה, blessed is He.

We may say that the same holds true of miracles that manifest within the natural order. That is, although the nullification of the natural order to the limitless light of the Unlimited One, blessed is He, that is in these miracles, only relates to the manner in which the natural order is conducted, and not to the very essence of its existence itself, nevertheless, since according to the laws and qualities of nature there is no room for miracles, and the changes (that is, the miracles) that

occur in the conduct of the natural order are because the limitless light of *HaShem*-יהו"ה, blessed is He, controls and conducts the natural order according to His will, therefore, the nullification of the natural order that occurs through such miracles, is true sublimation and nullification of self (*Bitul*).

7.

With the above in mind, we may state that the novelty indicated by the words, "I will show you wonders," which will occur in the coming future, in that even miracles that are manifest within the natural order, will be in a manner of, "I will show you wonders," (the miracles will be recognized), even in the miracles (and wonders) themselves. In other words, the fact that right now, the natural order conceals the miracle that manifests within it, is because "natural order" is the very opposite of "miracles" (even as the miracle is manifest within it). For, as mentioned before (in chapter 5), the change (miracle) that occurs in the natural order, is the very opposite of the laws and qualities of the natural order. It is specifically for this reason that supernatural miracles, which transcend the natural order, are more revealing of their source. Thus, the fact that in the coming future there will be such revelation, that (even) miracles that manifest within nature will be in a manner of, "I will **show** you wonders," (that is, the miracle will be recognized), is because in the coming future there will be an ascension of the entire natural order. That is, even the natural order itself will be a revealing vessel for the

limitless light of the Unlimited One, blessed is He, that manifests within it. Thus, even miracles that manifest within the natural order will be openly revealed.

This then, is the novelty of, “I will show you wonders,” in the coming future. This will take place both in seeing and recognizing the wonders, as well as in the wonders themselves. For, miracles that are currently manifest within the natural order are such, that even after the revelation and illumination of the limitless light of the Unlimited One that becomes revealed through the miracle, the existence (of the natural order) remains, which, in and of itself, is the very opposite of the revelation of the light of the Unlimited One, blessed is He. (It is only that the revelation of the light of the Unlimited One, blessed is He, rules over it and conducts it in actuality, that it should be according to His will, blessed is He.)

However, in the miracles that manifest within the natural order of the coming future, there will be both advantages. Namely, that the revelation of the limitless light of the Unlimited One, blessed is He, will be within the natural order, plus there will be no existence that is in opposition to the revelation of the Unlimited One, blessed is He, since in that time, even the natural order will be a receptacle for the limitless light of the Unlimited One, blessed is He.

Now, we can connect all the above to another known matter;¹⁰⁶⁶ that in the coming future, the soul will be sustained by the body. For, presently, the body is sustained by the soul, but in the coming future, the soul will be sustained by the body. For, although, even then, there will be a physical body, nonetheless, it will be sustained by Godliness, and will therefore not require the consumption of physical food and drink for its sustenance. Moreover, the body will be loftier than the soul.

The explanation is that the sublimation and nullification (*Bittul*) of the body to Godliness, reaches even higher than the sublimation and nullification (*Bittul*) of the soul.¹⁰⁶⁷ For, the fact that the soul is nullified to Godliness, is because the soul is spiritual, and its sublimation and nullification is therefore connected to its state of being. However, when we affect the sublimation and nullification of the physical body to *HaShem*-יהו"ה, blessed is He, (through service of Him), then this sublimation and nullification is (not due to the state of being of the body, but is rather,) due to *HaShem* 's-יהו"ה Godliness.

¹⁰⁶⁶ See *Hemshech* “*VKachah*” 5637 Ch. 91-92; Discourse entitled “*V'Eileh Toldot Noach*” 5637 (Sefer HaMaamarim 5637 Vol. 2, p. 621 and on; Vol. 1, p. 283 and on); Also see Sefer HaSichot Torat Shalom p. 127 and on; Sefer HaMaamarim 5698 p. 219, and elsewhere.

¹⁰⁶⁷ *Hemshech* 5672 Vol. 1, Ch. 62.

Only that presently, the sublimation and nullification of the soul is a sublimation of its very existence (*Bittul B'Metziyut*), whereas the sublimation of the body is the sublimation of self, even as it exists (*Bittul HaYesh*).¹⁰⁶⁸ In the coming future, however, the sublimation and nullification of the body will possess both superior aspects. That is, the sublimation and nullification will be due to *HaShem*'s יהו"ה Godliness, and moreover, it will be a sublimation and nullification of its entire being (*Bittul B'Metziyut*). Thus, in the coming future, the soul will be sustained by the body.

9.

Now, we may say that this is one of the explanations of why the revelations of the coming future specifically depend on our deeds and service of *HaShem* יהו"ה, blessed is He, during exile.¹⁰⁶⁹ This is because the true matter of sublimation and nullification (*Bittul*) to *HaShem* יהו"ה, blessed is He, takes place primarily during exile. For, regarding the nullification of the Jewish people to *HaShem* יהו"ה when the Holy Temple was standing, since in those days they had comprehension of Godliness, and when they ascended in pilgrimage to the Holy Temple, they even beheld Godliness,¹⁰⁷⁰ therefore the existence of the person who comprehended and grasped, was also felt. Whereas, during exile, particularly in the generation

¹⁰⁶⁸ See *Hemshech* 5666 p. 158.

¹⁰⁶⁹ Tanya Ch. 37

¹⁰⁷⁰ See *Torat Menachem*, *Sefer HaMaamarim Nissan*, p. 189 and on.

of, “the heels of Moshiach,” the service of *HaShem*-יהו"ה, blessed is He, is in the acceptance of the yoke of His Kingship, blessed is He, and nullification through the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, is not because of one's own state of being, but because of *HaShem*'s-יהו"ה Godliness.

This is explained in the discourses¹⁰⁷¹ of our Rebbes, our leaders, on the verse,¹⁰⁷² “Now the man Moshe was exceedingly humble, more than any person on the face of the earth!” They explained that, primarily, he was humbled by the generation of, “the heels of Moshiach.” For, although there is great concealment and hiddenness of Godliness, they nevertheless stand with great strength of determination to study *HaShem*'s-יהו"ה Torah and fulfill His commandments with self-sacrifice. Therefore, (in the words of the discourse), Moshe was humbled by their sublimation and nullification in accepting the yoke of *HaShem*'s-יהו"ה Kingship upon themselves with their self-sacrifice. This is because the nullification of Moshe, who said,¹⁰⁷³ “and what are we,” is nullification to *HaShem*'s-יהו"ה Upper Unity, whereas the service of the generation of, “the heels of Moshiach,” is the nullification of accepting the yoke of *HaShem*'s-יהו"ה Kingdom and self-sacrifice for the sake of the Name of *HaShem*-יהו"ה.

¹⁰⁷¹ Sefer HaMaamarim 5679 p. 464; Kuntreisim Vol. 1, p. 53a and on, and elsewhere; also cited in Torat Menachem Tammuz p. 58 note 118-119.

¹⁰⁷² Numbers 12:3

¹⁰⁷³ Exodus 16:7

This is why the revelations of the coming future specifically depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, during exile. For, the primary novelty in the revelations of the coming future, is that then, the superiority of drawing forth the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, into the natural order and the physical body itself, will be revealed. That is, their nullification to *HaShem*-יהו"ה, blessed is He, will not be due to their state of being, but will be due to *HaShem*'s-יהו"ה Godliness. This revelation will specifically come about through the self-nullification (*Bittul*) of accepting the yoke of *HaShem*'s-יהו"ה Kingship and self-sacrifice for the sake of the Name of *HaShem*-יהו"ה, blessed is He, during exile.

10.

Now, even though the miracles of the exodus from Egypt were supernatural and transcended the natural order, whereas the matter of, "I will show you wonders" (referring to the manifestation of miracles within the natural order, wherein the miracles will be revealed and recognized) will come about in the coming redemption, nevertheless, as known,¹⁰⁷⁴ specifically the redemption from Egypt, "opened the pipe," for all subsequent redemptions, including the coming redemption. We therefore may state that a matter of, "I will show you wonders" existed even in the exodus from Egypt, except that,

¹⁰⁷⁴ See discourse entitled "*K'Ymei Tzeitza*" 5708 Ch. 12 (Sefer HaMaamarim 5708 p. 164).

at that time, this matter was still in a state of concealment, whereas in the coming future, it will openly be revealed.

This then, is why the verse states, “Like the days when you left the land of Egypt, I will show you wonders.” That is, the verse compares the wonders of the coming future with the wonders of the exodus from Egypt, even though the wonders and miracles of the coming redemption will be from the aspect of how *HaShem*-יהוה, blessed is He, is utterly alone. (That is, it will not be through his court of justice, like the miracles of the exodus from Egypt.)¹⁰⁷⁵ For, in the exodus from Egypt the “pipe was opened,” so that even the wonders of the coming future were already present in a concealed way.

The verse thus states, “Like the **days** when you left the land of Egypt,” specifying “days-*Kiymei*-כימי,” in the plural. That is, it even included the miracle of the splitting of the sea that occurred seven days after they left Egypt (as explained in chapter 2). This is to emphasize that at the splitting of the sea, there already was an “opening of the pipe,” and inclusion, in a concealed manner, of the splitting of the sea that will happen in the coming future. (As stated,¹⁰⁷⁶ “*HaShem*-יהוה will dry up the gulf of the Sea of Egypt etc.”) Moreover, it even included the splitting of the river that will happen in the coming future. (As the verse continues, “and He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead them across in shoes.”)

¹⁰⁷⁵ As explained before in Ch. 1

¹⁰⁷⁶ Isaiah 11:15-16 – the *Haflorah* that is read on the final day of Passover (Acharon shel Pesach).

That is, although the splitting of the river transcends the splitting of the sea, in that the splitting of the sea indicates the bond of the world of Emanation-*Atzilut* with the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, whereas the splitting of the river indicates the bond of all the worlds (that is, Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*) with the limitless light of *HaShem*-יהו"ה, blessed is He, which transcends the world of Emanation-*Atzilut*.¹⁰⁷⁷ Nevertheless, the splitting of the sea that happened in the exodus from Egypt, included both the splitting of the sea that will occur in the coming future, as well as the splitting of the river that will occur in the coming future, in a concealed way.

We thus may say, that the bond between the two matters of, "I will show you wonders," is that amongst the wonders of the coming redemption, there will be the wonder of the splitting of the sea, as well as the wonder of the splitting of the river. (Therefore, verse states, "days-*Kiymei*-כימי," in the plural.) Moreover, the miracles that manifest within the natural order will be in a way of, "**I will show** you wonders." This is because, the fact that in the coming future, nature will no longer conceal the miracles that are manifest within it, is because then, the limitless light of *HaShem*-יהו"ה, blessed is He, will bond with the natural limitation of the world, which He will cause through the wonder of splitting the sea¹⁰⁷⁸ and

¹⁰⁷⁷ See Likkutei Torah, Tzav discourse entitled "*VeHeinif*" 16d and on; Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and Ch. 61, and elsewhere.

¹⁰⁷⁸ Which causes the union of Atzilut with Beriyah, Yetzirah and Asiyah, as explained by the Rebbe above.

through the wonder of splitting the river.¹⁰⁷⁹ Thus, the verse comes to explain, that the fact that in the coming future there will be this aspect of, “I will show you wonders” (regarding these two abovementioned wonders), is because of, “the days when you left the land of Egypt.” That is, the “opening of the pipe” for all this, occurred in the exodus from Egypt.

11.

Now, we may say that the fact that (after stating, “He will wave His hand over the River with the power of His breath; He will break it into seven streams”) the verse continues, “and lead them across in shoes,” is that, just as¹⁰⁸⁰ actual shoes are made of coarse leather, and in order for coarse leather to become fit to be made into a shoe (the garment for the feet) the leather must be softened from its hardness. That is, as it is, in and of itself (before being softened), the leather is hard and coarse, and impossible to fashion into a shoe. It is specifically through softening its hardness, that it then is possible to shape and form it into a shoe. The same is true spiritually, that the matter indicated by, “He will lead them across in shoes,” is that one must trample over the nature of his body and animal soul. Through this, he softens their

¹⁰⁷⁹ Which causes the union of the limitless light of HaShem, blessed is He, with all the worlds.

¹⁰⁸⁰ See *Hemshech “V’Kachah”* 5637 Ch. 108 (Sefer HaMaamarim 5637 Vol. 2, p. 660 and on).

hardness, so that they no longer are hard as a cedar, but instead, are as soft as a reed.¹⁰⁸¹

This is the meaning of the term, “service-*Avodah*-עבודה,” which is of the same root as, “processing hides-*Ibud Orot*-עורות.”¹⁰⁸² For the primary matter of the service (*Avodah*-עבודה) of *HaShem*-יהו"ה, blessed is He, is that a person must battle his nature. This is as explained in Tanya¹⁰⁸³ regarding the matter of the servant of God (*Oved Elohim*-עובד אלהים). It is through this that there comes to be a refinement (not only of one's nature, but also) of the nature of the entire world. For, this is the meaning of, “the servant of God-*Oved Elohi*”*m*-עובד אלהים” in that *HaShem*'s-יהו"ה title, “God-*Elohi*”*m*-אלהים-86” has the same numerical value as, “the natural order-*HaTeva*-הטבע-86.”¹⁰⁸⁴ That is, there is a processing and rectification of all the natural order-*HaTeva*-הטבע-86 that is drawn forth into being through *HaShem*'s-יהו"ה title God-*Elohi*”*m*-אלהים-86.¹⁰⁸⁵

This then, is the meaning of the verse, “He will wave His hand over the river with the power of His breath; He will break it into seven streams and lead them across in shoes.” That is, the fact that in the coming future there will be a bond

¹⁰⁸¹ See Talmud Bavli, Taanit 20a

¹⁰⁸² See Torah Ohr Bereishit 5b, Mishpatim 76a; Ohr HaTorah Shir HaShirim Vol. 3, p. 987 and on.

¹⁰⁸³ Tanya Ch. 15

¹⁰⁸⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of The Title (*Shaar HaKimuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*) Ch. 2; Shaar HaTeshuvah Ch. 6, discourse entitled “*V'HaMargil*” 121b; Shaar HaYichud VeHaEmunah Ch. 6; Also see the citations in *Torat Menachem*, *Sefer HaMaamarim* Elul p. 263, note 76.

¹⁰⁸⁵ Also see *Likkutei Torah Balak* 73d

between the natural order of the world and the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who altogether transcends worlds, is through the preparation of the splitting of the river, which is through and by means of the service (*Avodah*-עבודה) of *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke of His Kingship, meaning that one forces himself to serve *HaShem*-יהו"ה, blessed is He, **against** his nature.

12.

With all the above in mind, we can now explain the statement in Zohar,¹⁰⁸⁶ that “I will show you wonders-*Arenu*-אראנו” is stated in the concealed third person, referring to Moshe. For, the redemption of the exodus from Egypt was by the hand of Moshe. Thus, based on what we explained before - that it was with the redemption of the exodus from Egypt that the, “pipe was opened,” for the coming redemption - we therefore find that it was Moshe who, “opened the pipe,” for the wonders of the coming redemption, only that this remained concealed for him. Thus, the verse states, “Like the days when you left the land of Egypt, I will show you wonders.” That is, in the coming future there will be a revelation of the wonders that were opened at the time of the exodus from Egypt.

We may also say that the reason the term, “I will show you-*Arenu*-אראנו” (wonders) is in the concealed third person

¹⁰⁸⁶ Zohar II 54a; Tikkunei Zohar, Tikkun 13 (28b).

and refers to Moshe, is that it is an instruction to each and every Jew. That is, to merit beholding the wonders of the coming future, every Jew must reveal the aspect of Moshe he has within himself.¹⁰⁸⁷ That is, even though Moshe's nullification to *HaShem*-ה"ה יהו"ה is a nullification to *HaShem*'s-ה"ה יהו"ה Upper Unity, due to revelations, whereas the matter of, I will show you wonders, comes about through accepting the yoke of *HaShem*'s-ה"ה יהו"ה Kingship, and does not depend on revelations (as explained in chapter 9), nonetheless, for the drawing forth of influence to be revealed (I will show), there must also be nullification to *HaShem*-ה"ה יהו"ה that comes about through revelations (that is, through the contemplation that, "Before Him, everything is as naught," and similar contemplations). This will bring about, "I will **show** you wonders." That is, that the wonders of the coming future will be revealed, with the coming of our righteous Moshiach, speedily, in actuality!

¹⁰⁸⁷ See Tanya, Ch. 42 (49b); Likkutei Torah Vayikra 2a; That is, the fact that every single individual Jew possesses an aspect of Moshe, means that each person also possesses the sublimation and nullification (*Bittul*) of Moshe.

Discourse 15

*“Livyatan Zeh Yatzarta Lesachek Bo -
This Leviathan You fashioned to be amused with”*

Delivered on Shabbat Parshat Shmini
Shabbat Mevarchim Iyyar, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁸⁸ “This Leviathan You fashioned to be amused with.” The Talmud states,¹⁰⁸⁹ “There are twelve hours in the day. During the first three, the Holy One, blessed is He, sits and engages in Torah study. During the second three, He sits and judges the world. Once he sees that the world has rendered itself worthy of destruction, He rises from the throne of judgment and sits upon the throne of mercy. Thus, during the third three, He sits and sustains the entire world, from the horns of the wild oxen to the eggs of lice. During the fourth three,” – towards the end of the day, the time of the Mincha prayer¹⁰⁹⁰ – “He sits and is amused by the Leviathan, as it states, ‘This Leviathan You fashioned to be amused with.’”

¹⁰⁸⁸ Psalms 104:26

¹⁰⁸⁹ Talmud Bavli, Avodah Zarah 3b

¹⁰⁹⁰ “The third three hours of the day are called ‘close to Mincha’ as it states in the Talmud at the beginning of the chapter “*Arvei Psachim*” – See Likkutei Torah, Shmini 18b.

This matter¹⁰⁹¹ may be understood by the explanation in Likkutei Torah,¹⁰⁹² that the name “Leviathan-*Livyatan-*לִיְוִיָתָן” is of the same root as the word in the verse,¹⁰⁹³ “This time, my husband will accompany-*Yilveh-*יְלוּהָ me.” That is, it is a term of “attachment” and “bonding,” and refers to souls, whose purpose is to affect a bond between the worlds and *HaShem*’s-יהו"ה Godliness. The matter of “amusement” in relation to the Leviathan, refers to the delight that the Holy One, blessed is He, has from the service of the souls when they bond the worlds to His Godliness.

By way of analogy, this may be understood from how it is below,¹⁰⁹⁴ that if someone wishes to rouse the amusement and pleasure of a minister, and certainly of the king, he does not do so by giving him something very grand or precious, because, to him, even grand and precious things are of no consequence. Instead, this is accomplished through giving him some kind of unusual novelty, like a talking bird,¹⁰⁹⁵ or the like. For, although the speech of a bird cannot at all be compared to the speech of a human being, nevertheless, because it is a novelty, it causes amusement and delight.

The same is true in the analogue, regarding the bonding the worlds to *HaShem*’s-יהו"ה Godliness which is affected through the service of *HaShem*-יהו"ה, blessed is He, of

¹⁰⁹¹ See Sefer HaMaamarim 5654 p. 68 and on; 5704 p. 67 and on; Also See Torat Chayim Toldot 158d and on.

¹⁰⁹² Likkutei Torah, beginning of Shmini *ibid*.

¹⁰⁹³ Genesis 29:34

¹⁰⁹⁴ See Likkutei Torah Shlach 48c and on; Pinchas 77c; Ohr HaTorah Shmot p. 56 and on; Likkutei Torah Masei 91c.

¹⁰⁹⁵ See Likkutei Torah Shlach *ibid*. p. 48a.

the souls below. Although the service of יהו"ה-*HaShem*, blessed is He, performed by souls as they are below, cannot at all be compared to their manner of service as they were above, since even a perfectly righteous *Tzaddik* (*Tzaddik Gamur*) who serves יהו"ה-*HaShem* with fear and abundant love and delight, is nevertheless in the state that, "there is one who loves,"¹⁰⁹⁶ and therefore, does not reach anywhere near the level of the soul as it is above, nevertheless, because it is a novelty, it causes pleasure and amusement Above. This then, is the meaning of the verse, "This Leviathan You fashioned to be amused with."

Now, the explanation of the matter of, "During the fourth set of three hours, He sits and is amused by the Leviathan," is as follows: The Talmud stated, "There are twelve hours in the day." The twelve hours of the day differ from each other, according to the differences in the twelve permutations of the Name יהו"ה-*HaShem*, blessed is He, each of which illuminates a particular hour of the day.¹⁰⁹⁷ However, they are generally divided into four divisions of three hours each.¹⁰⁹⁸ When it states that, "During the first three, the Holy One, blessed is He, sits and engages in Torah study," this refers to the Torah study of the Holy One, blessed

¹⁰⁹⁶ See Tanya Ch. 35 (44a and on), and Ch. 37 (48a).

¹⁰⁹⁷ See Tanya Ch 41 (48b);

¹⁰⁹⁸ There are twelve possible permutations of the Name יהו"ה-*HaShem*, as follows: יהו"ה יוה"ה יהו"ה, הוה"ו הוו"ו הוו"ו הוו"ו, והי"ה ויה"ה ויה"ה ויה"ה, הי"ה והי"ה והי"ה והי"ה. As you can see, these are divided into four categories of three permutations, each beginning with one of the letters of the four letters of the Name יהו"ה-*HaShem*. These correspond to the division of the twelve hours into four groupings of three hours. See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1.

is He, in and of Himself. This is as explained before,¹⁰⁹⁹ about the difference between the teaching of our sages, of blessed memory that,¹¹⁰⁰ “Whoever sits and studies Torah, the Holy One, blessed is He, reads and studies opposite him,” and the teaching that, “During the first three, the Holy One, blessed is He, sits and engages in Torah study.”¹¹⁰¹ That is, the matter of, “whoever sits and studies Torah, the Holy One, blessed is He, reads and studies opposite him,” indicates that this applies throughout the day. It therefore refers to the awakening from Above, that is preceded and effected by an awakening from below. However, such is not the case in the matter of, “During the first three, the Holy One, blessed is He, sits and engages in Torah study,” which is the aspect of an awakening from Above, from Himself, independent of an awakening from below. This refers to the matter of the, “dew-*Tal*-טל” of Torah, in that dew comes from Above, on its own.¹¹⁰² This is also called, “the light of Torah” (*Ohr Torah*).

Now, this matter also affects the hours that follow it. For, even in the second set of three hours, in which “He sits

¹⁰⁹⁹ In the discourse entitled “*Adona*”y *Sifatai Tiftach*-My Lord, open my lips,” of this year, Discourse 13, Ch. 3.

¹¹⁰⁰ Tana D’Vei Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eicha, Remez 1,034.

¹¹⁰¹ See discourse entitled “*Adona*”y *Sifatai Tiftach*” 5626 (Sefer HaMaamarim 5626 p. 283 and on); *Hemshech “V’Kachah*” 5637 Ch. 66 & 68 (Sefer HaMaamarim 5637 Vol. 2, p. 552 and on, p. 559 and on); Sefer HaMaamarim 5634 p. 41 and on; 5684 p. 211 and on & p. 222 and on; Discourse entitled “*Shlach Lecha*” 5711 Ch. 3 (Translated in The Teachings of The Rebbe 5711, Discourse 12).

¹¹⁰² The dew-*Tal*-טל has a numerical value of 39, and refers to the knowledge of *HaShem* is One-*HaShem Echad*-יהוה אחד-39 that accompanies the Torah. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1 and Talmud Bavli, Taanit 4a.

and judges the entire world;” from the perspective of the attribute of judgment,¹¹⁰³ “even the heavens are not pure in His eyes,” and,¹¹⁰⁴ “He finds fault even in His angels.” Nevertheless, due to the aspect of the first three hours of the day, which are the aspect of the, “three heads of the Ancient One-*Atik*,” and refer to the matter of awakening from Above, from Himself, there is a drawing forth of influence to below. This then, is the matter of the third set of three hours, wherein “He sits and sustains the entire world, from the horns of the wild oxen to the eggs of lice.” That is, He sustains the totality of the chaining down of the worlds (*Hishtalshelut*) from the highest heights to the lowest depth, from the “depth of the heights” (*Omek Rom*) to the “depths below” (*Omek Tachat*). In other words, it is because of the first three hours, in which He sits and engages in Torah study, that He then “rises from the throne of judgment and sits upon the throne of mercy.”

However, because the ultimate intention is that¹¹⁰⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” the ultimate intention is specifically in the matter of the fourth set of three hours, wherein “He sits and is amused by the Leviathan.” For, this refers to the service of *HaShem*-יהוה, blessed is He, of souls that are below, in affecting a bond between the worlds and *HaShem*'s-יהוה Godliness. It is specifically this that rouses amusement and delight Above.

¹¹⁰³ Job 15:15

¹¹⁰⁴ Job 4:18

¹¹⁰⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

2.

Through the above we may understand the statement of our sages, of blessed memory, in Midrash. They stated,¹¹⁰⁶ “In the coming future, the Holy One, blessed is He, will make a joust for the righteous *Tzaddikim*, between the Leviathan (*Livyatan*) and the Behemoth (*Shor HaBar*) and the Leviathan will slaughter the Behemoth with his fins.” The difference between the Leviathan (*Livyatan*) and the Behemoth (*Shor HaBar*) is explained in Likkutei Torah.¹¹⁰⁷ That is, the Leviathan (*Livyatan*) is a sea creature, whereas the Behemoth (*Shor HaBar*) is a creature of dry land. Sea creatures¹¹⁰⁸ are not separate from their source, and as soon as they ascend to dry land (leaving the sea, which is the source of their vitality,) they quickly die.¹¹⁰⁹ They therefore must always be immersed within their source of life.

Now, aside for the fact that when they are separated from their source of their they die, and their entire existence can only be as they are immersed in their source, beyond this, even as they are immersed in their source, their existence is not independent unto itself, but rather, their entire existence is within the source of their vitality. This is as explained

¹¹⁰⁶ Midrash Vayikra Rabba 13:3

¹¹⁰⁷ Likkutei Torah Shmini 18b and on; Also see Maamarei Admor HaZaken, Al Maamarei Razal, p. 145 (written by the Mittler Rebbe); Maamarei Admor HaZaken 5571 p. 163 (written by the Tzemach Tzeddek).

¹¹⁰⁸ Also see Biurei HaZohar of the Mittler Rebbe, Beshalach 42c and on, and elsewhere; Shaar HaEmunah of the Mittler Rebbe, Ch. 52 (84a).

¹¹⁰⁹ See Talmud Bavli, Avodah Zarah *ibid.*; Brachot 61b.

elsewhere¹¹¹⁰ regarding the reasoning for the view of Rabbi Shimon ben Gamliel,¹¹¹¹ that water creatures do not create a separation.¹¹¹² That is, although they are creatures of the sea, meaning that they have some kind of existence that is created of the water,¹¹¹³ nevertheless, their entire existence depends on the waters themselves, and therefore they do not create any separation.

However, with the creatures of the dry land this is not so. For, although “they all originate from dust and all return to dust,”¹¹¹⁴ meaning that the earth is their source, nevertheless, they can temporarily separate from their source. For example, they can temporarily be in the air.¹¹¹⁵ Moreover, even when they are upon the earth, they are not part and parcel of the earth, but exist independently of it.

Now, the difference between the souls of the concealed world (*Alma D’Itkasya*) and the souls of the revealed world (*Alma D’Itgalya*), is similar to these differences. That is, the souls of the concealed world (*Alma D’Itkasya*) are always immersed in their Source, meaning that they are always aware of their Source and that their entire existence is the existence of the Source. However, such is not the case with souls of the revealed world (*Alma D’Itgalya*). For, although they may understand and comprehend that their entire existence is

¹¹¹⁰ Sefer HaMaamarim 5662 p. 352.

¹¹¹¹ Mishnah Mikva’ot 6:7

¹¹¹² A halachic separation (*Chatzitzah*) in a tube that connects the ritual pools of two *Mikvah*’s.

¹¹¹³ Talmud Bavli, Chullin 27b

¹¹¹⁴ Ecclesiastes 3:20

¹¹¹⁵ Like a bird

dependent on the Source, nevertheless, their existence is not nullified in their source. Rather, this phenomenon is specific to souls of the concealed world (*Alma D'Itkasya*), for since they are always aware of their Source, their existence is in a state of nullification to their Source, literally. An example of this is Rabbi Shimon Bar Yochai, who said,¹¹¹⁶ “I am a sign of *HaShem*-ה'ה"ה in the world.” That is, his existence was in a state of complete nullification to his Source, (and since he was entirely nullified to his Source in a manner that his very existence was the existence of the Source, blessed is He, in truth, his was a very great existence).¹¹¹⁷

The same is true of all souls of the concealed world (*Alma D'Itkasya*), which are in the aspect of, “the fish of the sea,” (*Noonei Yama*), since they are in a constant state of adhesion (*Dveikut*) to Godliness. In *Likkutei Torah*,¹¹¹⁸ the example given for this is Rabbi Shimon bar Yochai. (Elsewhere,¹¹¹⁹ it is stated that it was the same way with our forefathers, Avraham, Yitzchak and Yaakov. That is, when it states that, “our forefathers fulfilled all of Torah before it was given,”¹¹²⁰ the explanation is not that they fulfilled everything in actuality, but rather, that they affected all the supernal unifications that are currently accomplished through the

¹¹¹⁶ Zohar I 225a

¹¹¹⁷ See *Maamarei Admor HaZaken* 5564 p. 106; *Ohr HaTorah VaYechi* 359a; *Sefer HaMaamarim* 5633 Vol. 1, p. 50 and on; 5655 p. 55 and on, and elsewhere.

¹¹¹⁸ *Likkutei Torah*, *Shmini* 18a

¹¹¹⁹ See *Maamarei Admor HaZaken* 5571 *ibid.*, p. 163.

¹¹²⁰ *Talmud Bavli*, *Kiddushin* 82a

physical commandments. That is, they caused and affected this through their spiritual intentions.)

His honorable holiness, the Tzemach Tzedek, adds to the words of the Alter Rebbe,¹¹²¹ and states that the same is true of the Baal Shem Tov, of righteous memory. From this, it is understood that the same applies to all the successors of the Baal Shem Tov, and particularly, to the soul of the Alter Rebbe. For, as in the words of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, the Alter Rebbe was a soul of the world of Emanation-*Atzilut*, and as explained in Iggeret HaKodesh¹¹²² regarding a soul of the world of Emanation-*Atzilut*, even as it is below there is no change to its state of being. That is, it is as if it is above, in the world of Emanation-*Atzilut*. Thus, even when there is something that is not as it should be, this does not at all cause a soul such as this, to become confused.

All the above relates to souls of the world of Emanation-*Atzilut*, which are called, “the fish of the sea” (*Noonei Yama*). However, the same is true even of souls of the world of Creation-*Briyah*, which also are called, “the fish of the sea” (*Noonei Yama*). For although, in general, the world of Emanation-*Atzilut* is the concealed world (*Alma D’Itkasya*) and the worlds of Creation-*Briyah*, Formation-

¹¹²¹ Cited in the notes of his honorable holiness, the Rebbe Rashab, whose soul is in Eden, to the Likkutei Torah of Parshat Shmini ibid., (printed in the additions to Likkutei Torah there 18b); Also see Maamarei Admor HaZaken 5571 ibid, and Maamarei Admor HaZaken al Maamarei Razal ibid; Also see the discourse entitled “*Shlach Lecha*” 5711 Ch. 2 (Translated in The Teachings of The Rebbe 5711, Discourse 12).

¹¹²² Tanya, Iggeret HaKodesh, Epistle 20 (130a)

Yetzirah, and Action-*Asiyah* are the revealed world (*Alma D'Itgalya*), nevertheless, when discussing these matters more particularly, there is a difference between the world of Creation-*Briyah* and the world of Formation-*Yetzirah*. That is, the world of Creation-*Briyah* is the world of thought, which is the concealed world (*Alma D'Itkasya*). In contrast, the world of Formation-*Yetzirah* is the world of speech, and the world of Action-*Asiyah* is the aspect of action, and they thus are called the revealed world (*Alma D'Itgalya*).

This then, explains the matter of the Leviathan (*Livyatan*), which refers to the souls of the concealed world (*Alma D'Itkasya*) who are the aspect of, “the fish of the sea” (*Noonei Yama*). They are called Leviathan, since he is the greatest of all sea creatures.

Now, the Behemoth (*Shor HaBar*) refers to the souls of the revealed world (*Alma D'Itgalya*), which are creatures of the dry land. However, they are called by the name Behemoth (*Shor HaBar* שור הבר), for which there are three explanations.¹¹²³ The first explanation is that it is of the root,¹¹²⁴ “a pure heart-*Bar Levav* לבב בר,” which is a term of refinement-*Birur* בירור and purity. In other words, this indicates that although he is in the aspect of an ox-*Shor* שור, he nevertheless is refined and purified. The second explanation is that it means “grain” as in the verse,¹¹²⁵ “to acquire grain-*Lishbor Bar* בר לשבור.” This refers to the matter

¹¹²³ Likkutei Torah, Shmini 18c and on.

¹¹²⁴ Psalms 24:4

¹¹²⁵ Genesis 42:3

expressed in the verse,¹¹²⁶ “Many crops come through the power of the ox-*Shor*-שׁוֹר.” In other words, although the actual growth of the crops comes from the power of growth, meaning that when seeds are sown in the earth, the actual growth comes from the power of growth (*Ko’ach HaTzome’ach*) in the earth, nevertheless, in order for there to be an abundance of growth in the crops, the field must first be plowed, which is the work of the ox-*Shor*-שׁוֹר. Thus, “Many crops come through the power of the ox-*Shor*-שׁוֹר.”

The third explanation is that the term “*Bar*-בַּר” indicates something that is “external.” Now, in this explanation itself, there are two aspects. The first is that it indicates something that is external, but which assists the inner. In other words, not only does it not oppose or obstruct the inner, but on the contrary, it assists it.

(This is not the same as the matter as, “many crops come through the power of the ox,” in that the ox affects abundant growth, for this itself refers to something inner. Rather, the term *Shor HaBar*-שׁוֹר הַבַּר as a term meaning “external,” is that it is found on the outside, but assists the inside. This may be understood by the explanation¹¹²⁷ of the matter of the service of refinements (*Birurim*), in that there is a first refinement and a second refinement. The first refinement is a matter of ascension, meaning that he stands outside, but ascends above. The second refinement is a matter

¹¹²⁶ Proverbs 14:4

¹¹²⁷ Likkutei Torah, Tzav 7c; Maamarei Admor HaZaken 5571 *ibid.*, p. 164.

of inclusion, meaning that he already finds himself within, but must only become included.

This is likewise the difference between the second explanation of the Behemoth-*Shor HaBar*-שׁוֹר הַבַּר, which is the matter of, “many crops come through the power of the ox-*Shor*-שׁוֹר,” that is like the second refinement, and the third explanation of the Behemoth-*Shor HaBar*-שׁוֹר הַבַּר, which is a term of something “external,” that is like the first refinement. This then, is the first aspect of the term, “outside-*Bar*-בַּר,” indicating that it is secondary, but assists the inner.) The second aspect of the term *Shor HaBar*-שׁוֹר הַבַּר, as a term meaning “external,” is that it refers to something external that stands in opposition to the inner.

Now, these three explanations of the matter of the *Shor HaBar*-שׁוֹר הַבַּר stated above, correspond to the three levels of the righteous-*Tzaddikim*, the intermediates-*Beinonim*, and the wicked-*Resha'im*. The righteous-*Tzaddikim*, refer to the aspect of the *Shor HaBar*-שׁוֹר הַבַּר as a term of refinement-*Birur*-בִּירוּר and purity. The intermediates-*Beinonim* are the aspect reflected by the matter of, “many crops come through the power of the ox.” For, the intermediate-*Beinoni* refers to someone who has never transgressed in his life, nor will he ever transgress.¹¹²⁸ (In other words, he currently is in a state and standing in which he will never transgress.¹¹²⁹ The wicked-*Resha'im* are reflected in the term “*Bar*-בַּר” as a term

¹¹²⁸ Tanya Ch. 12.

¹¹²⁹ See Maarei Mekomot, V'Haarot Ktzarot to Tanya *ibid.* (p. 88 and on); and in Likkutei Pirushim.

meaning, “external,” that stands in opposition to the inner, meaning that they battle against the righteous-*Tzaddikim*.

3.

Through this, we may understand the matter of the Leviathan slaughtering the Behemoth (*Shor HaBar*) with his fins. For, the Leviathan refers to the souls of the concealed world (*Alma D’Itkasya*), who are called, “the fish of the sea” (*Noonei Yama*) and are in a state of constant adhesion to *HaShem’s*-יהו"ה Godliness. The Behemoth (*Shor HaBar*) refers (even) to the wicked-*Resha'im* who battle against the righteous-*Tzaddikim*. This then, is the meaning of the joust between the Leviathan and the Behemoth, and what is meant that the Leviathan will slaughter the Behemoth.

For, the matter of slaughtering (*Shechitah*) is as our sages, of blessed memory, stated,¹¹³⁰ “The term ‘and he shall slaughter-*V’Shachat*-ושחט,’ only means, ‘and he shall draw-*V’Mashach*-ומשך,’” and therefore refers to the drawing and elevating of something from one domain to another domain. In other words, the souls of the aspect of Leviathan will even affect the wicked, drawing and elevating them from the domain of the external husks of evil (*Kelipah*) to the domain of the holy (*Kedushah*).

This is also why the slaughtering will be done with his fins, which are the two “wings” with which he swims. The

¹¹³⁰ Talmud Bavli, Chullin 30b; See Maamarei Admor HaZaken, Inyanim p. 410, and elsewhere.

explanation is that the fins refer to the aspects of love and fear of *HaShem*-יהו"ה, blessed is He, by which he ascends above.¹¹³¹ That is, the righteous *Tzaddik*'s love and fear of *HaShem*-יהו"ה, blessed is He, relate not only to himself, and not only to the aspect of the Leviathan (*Livyatan*-לוייתן) as indicated by the verse, "This time, my husband will accompany-*Yilveh*-ילוה me," referring to those who adhere and bond to the righteous *Tzaddik*, but rather, their love and fear of *HaShem*-יהו"ה, blessed is He, also relates to the Behemoth, the *Shor HaBar*, as a term meaning "outside," which even refers to those who stand in opposition to the *Tzaddik*. That is, the *Tzaddik*'s love and fear of *HaShem*-יהו"ה, blessed is He, affects even the wicked-*Resha'im* and those who intentionally sin and rebel against the righteous *Tzaddikim*, thus drawing and causing them to ascend from the domain of the external husks of evil (*Kelipot*) to the domain of holiness (*Kedushah*).

This then, is the meaning of the teaching that,¹¹³² "In the coming future, the Holy One, blessed is He, will make a joust for the righteous-*Tzaddikim*." That is, He will show everyone, both the righteous and the wicked, the battle between the righteous and the wicked, and at its conclusion, the Leviathan will slaughter the Behemoth with his fins.

¹¹³¹ See Tanya, Ch. 40; Also see Torat Chayim *ibid.* p. 159c.

¹¹³² Midrash Vayikra Rabba 13:3

4.

Now, we still must understand the meaning of this teaching that,¹¹³³ “In the coming future, the Holy One, blessed is He, will make a joust for the righteous-*Tzaddikim* between the Leviathan (*Livyatan*) and the Behemoth (*Shor HaBar*).” For, the primary matter of battle specifically applies currently, whereas about the coming future, it is written,¹¹³⁴ “I will remove the spirit of impurity from the land.” Therefore, the matter of battle primarily applies currently, particularly during exile, and especially during the “footsteps of Moshiach.” This being so, why does it state that this joust will happen in the coming future?

However, the explanation is that the power for victory in the battle specifically comes from the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends all aspects of illuminations and revelations. For, it is written,¹¹³⁵ “‘Is not Esav the brother of Yaakov?’ – the word of *HaShem*-יהו"ה!” Now, this matter is something that is from an aspect that transcends the chaining down of the worlds (*Hishtalshelut*). For, from the angle of the chaining down of the worlds (*Hishtalshelut*), Esav is rooted in the world of chaos-*Tohu*, which preceded the world of rectification-*Tikkun*, whereas Yaakov is rooted in the world of rectification-*Tikkun*, which refines the world of chaos-

¹¹³³ Midrash Vayikra Rabba 13:3

¹¹³⁴ Zachariah 13:2

¹¹³⁵ Malachi 1:2

Tohu.¹¹³⁶ It is about this that the verse states,¹¹³⁷ “One regime will overcome the other,” meaning that,¹¹³⁸ “when one rises, the other one falls.” Thus, from this angle, it is unbecoming to state, “Is not Esav the brother of Yaakov?” For, the term “brother-*Ach*-אח” is of the root “fusion-*Ichuy*-איחוי,” which is a term of union and bonding,¹¹³⁹ and it is unbecoming to say this about Yaakov and Esav as they are in the chaining down of the worlds (*Hishtalshelut*). It is only from the perspective of an aspect that transcends the chaining down of the worlds (*Hishtalshelut*), and thus is higher than both chaos-*Tohu* and rectification-*Tikkun*, that it is fitting to say, “Is not Esav the brother of Yaakov?” Since, from this aspect, “it is not known which of them He desires.”¹¹⁴⁰ This is as stated,¹¹⁴¹ “If you have sinned, how have you affected Him? If your transgressions multiply, what have you done to Him? If you were righteous, what have you given Him, or what has He taken from your hand?”¹¹⁴²

From this it is understood that the power for victory is not due to the aspect of illuminations and revelations; certainly not those that are according to the order of the chaining down of the worlds (*Seder HaHishtalshelut*). Rather, the contrary is

¹¹³⁶ See Likkutei Torah of the Arizal, end of Parshat Vayishlach; Torah Ohr Vayishlach 24a and on; Torat Chaim ibid. p. 153b and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20-21.

¹¹³⁷ Genesis 25:23

¹¹³⁸ See Rashi to Genesis 25:23 (citing Talmud Bavli, Megillah 6a); Also see Tanya Ch. 9 (13b and on) & Ch. 13 (18b), and elsewhere.

¹¹³⁹ See Likkutei Torah, Behar 38c, and elsewhere.

¹¹⁴⁰ Midrash Bereishit Rabba 2:5

¹¹⁴¹ Job 35:6-7

¹¹⁴² That is, from this angle, Esav’s wickedness and Yaakov’s righteousness are of no consequence.

true, that “his arguments came first,”¹¹⁴³ in that chaos-*Tohu* preceded rectification-*Tikkun*. Even from the perspective that transcends the chaining down of the worlds (*Seder HaHishtalshehut*), and transcends both chaos-*Tohu* and rectification-*Tikkun*, they both are equal. This being the case, it would be impossible for there to ever be victory in this war. About this our sages, of blessed memory, stated,¹¹⁴⁴ “If not for the Holy One, blessed is He, who assists him, he would be incapable of overcoming him.” This refers to assistance from the Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This is because the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and therefore, as the verse concludes,¹¹⁴⁵ “But I loved Yaakov and I hated Esav!” This is as stated,¹¹⁴⁶ “You are children of *HaShem*-יהו"ה your God.” For, as known,¹¹⁴⁷ although a son becomes a separate being unto himself, he nevertheless is one essence with the father. Thus, due to the strength of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, it is possible for there to be victory in this war.

Now, the drawing forth of the power of the Essential Self of *HaShem*-יהו"ה blessed is He, is through accepting the

¹¹⁴³ See Zohar I 179b – That is, the animalistic soul and evil inclination are present from birth, and thus precede the arrival and development of the Godly soul, which begins at the age of thirteen when one becomes a Bar Mitzva. Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Ch. 39.

¹¹⁴⁴ Talmud Bavli, Sukkah 52b

¹¹⁴⁵ Malachi 1:2

¹¹⁴⁶ Deuteronomy 14:1

¹¹⁴⁷ See Likkutei Torah, Balak 73; Shir HaShirim 6b

yoke of the Kingship of Heaven upon oneself.¹¹⁴⁸ This is like the teaching,¹¹⁴⁹ “One should always accept the yoke of the Kingship of Heaven upon himself first, and only then accept the yoke of the commandments-*mitzvot*.” For, the matters of Torah and *mitzvot*, as they are in the *Sefirot*, correspond to the aspects of *Zeir Anpin* and *Malchut*,¹¹⁵⁰ or alternatively, to the concealed wisdom-*Chochmah Stima’ah* and *Arich Anpin*,¹¹⁵¹ all of which relate to the chaining down of the worlds (*Seder HaHishtalshelut*). The matter of the **yoke** (*עול-OL*)¹¹⁵² of the commandments, however, transcends the chaining down of the worlds (*Seder HaHishtalshelut*), but is nonetheless an aspect of illuminations and revelations.

The yoke of the Kingship of Heaven, however, is from the Singular Preexistent Intrinsic and Essential Being of *HaShem-יהו"ה* Himself, blessed is He. For “the heavens” (*Shamayim*) are the aspect of the encompassing lights, meaning, the aspect of how *HaShem-יהו"ה*, blessed is He, transcends all worlds (*Sovev Kol Almin*). However, the **yoke** (*עול-OL*) of the Kingship of Heaven refers to the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem-יהו"ה* Himself, blessed is He, who is beyond relating to worlds altogether, and thus, He Himself, transcends even the aspect of the illumination of how *HaShem-יהו"ה*, blessed is He, transcends all worlds (*Sovev Kol Almin*). Thus, it is

¹¹⁴⁸ See Sefer HaMaamarim 5664 p. 181; 5691 p. 298 and on.

¹¹⁴⁹ Talmud Bavli, Brachot 13a

¹¹⁵⁰ See Likkutei Torah, Shlach 46a and elsewhere.

¹¹⁵¹ See Likkutei Torah, Bamidbar 14c and Shir HaShirim 23a

¹¹⁵² The term “yoke-*עול-OL*” is of the root “*על-AL*” which means, “above,” indicating that the yoke is above that which it is upon.

specifically through accepting the yoke of the Kingship of Heaven, that we draw forth the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This matter is further understood by what is explained elsewhere, that even in the limitless light of the Unlimited One, blessed is He, that is, the *Ohr Ein Sof* that precedes the restraint of the *Tzimtzum*, there is an aspect of Kingship of Kingship (*malchut* of *malchut*) of the Unlimited One (*Ein Sof*), and it was in this level that the restraint of the *Tzimtzum* occurred. In this itself, there is the aspect of a *Malchut*, and therefore an aspect of a Crown of Kingship-*Keter Malchut*, which is the desire for kingship.¹¹⁵³ However, the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, that even transcends the aspect of the Crown of Kingship-*Keter Malchut*. This accords to the teaching that,¹¹⁵⁴ “The Holy One, blessed is He, consulted the souls of the righteous *Tzaddikim* to create the world.” This refers to the souls of the Jewish people, for they are the righteous *Tzaddikim*, as it states,¹¹⁵⁵ “Your people are all righteous-*Tzaddikim*.” Therefore, the desire and decision for kingship was by their hand. It therefore is understood that they even transcend the aspect of the desire for kingship which was rendered by their hand.

¹¹⁵³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

¹¹⁵⁴ Midrash Ruth Rabba 2:3

¹¹⁵⁵ Isaiah 60:21

The drawing forth of this aspect, is specifically through the acceptance of the yoke of Heaven. This is as explained in the discourses of Rosh HaShanah¹¹⁵⁶ regarding the coronation of the King, that the coronation comes about not because of our comprehension or grasp, and not because of our emotional arousal, but specifically through the sublimation (*Bittul*) of the nation to the King. It is specifically through this, that the desire for kingship is awakened in Him. For, this sublimation reaches His Essential Self, blessed is He, which transcends desire, and therefore, it is specifically the sublimation that awakens the desire.¹¹⁵⁷ This is the meaning of the teaching, “One should always accept the yoke of the Kingship of Heaven upon himself first.” For, the acceptance of the yoke of the Kingship of Heaven by the Jewish people, reaches the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Essential Being Himself, blessed is He, and it is from Him that there is the strength to be victorious in the war.

With this, we may now understand the statement in Midrash, that “In the coming future, the Holy One, blessed is He, will make a joust for the righteous *Tzaddikim*.” For, we previously explained¹¹⁵⁸ that in the coming future there will be a revelation of the Essential Being of *HaShem*-יהו"ה Himself,

¹¹⁵⁶ See *Hemshech Rosh HaShanah* 5709 Ch. 10 – Kuntres Rosh HaShanah of this year 5712 (and subsequently printed in *Sefer HaMaamarim* 5709 p. 15).

¹¹⁵⁷ This will be further expounded upon in later discourses of this year, 5712, particularly in the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*-יהו"ה,” (Discourse 24).

¹¹⁵⁸ In the prior discourse, “Like the days that you went out of the land of Egypt – *K'Ymei Tzeitcha*” 5712 – Discourse 14.

blessed is He. This is the meaning of the verse,¹¹⁵⁹ “They will no longer teach – each man his fellow, each man his brother – saying, ‘Know *HaShem*-יהוה!’ For they will all know Me, from their smallest to their greatest – the word of *HaShem*-יהוה.” In other words, there will be a revelation of the Essential Being of *HaShem*-יהוה Himself, blessed is He, who is the bearer of His Name *HaShem*-יהוה and thus transcends it, and who even transcends Being-*Havayah*-הויה itself.¹¹⁶⁰

This refers to the teaching,¹¹⁶¹ “Before the creation of the world there was Him and His Name alone.” Now, in the matter of, “His Name-*Shmo*-שמו,” there are two aspects; the revelation of His Name to Himself, and the revelation of His Name that relates to the worlds.¹¹⁶² However, in the coming future, there will be a revelation of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהוה Himself, blessed is He, who transcends both the aspect of His Name-*Shmo*-שמו, and even the aspect indicated by the word Him-*Hoo*-הוא.¹¹⁶³

¹¹⁵⁹ Jeremiah 31:33

¹¹⁶⁰ That is, the Singular Being, *HaShem*-יהוה Himself, entirely transcends being that is defined as “being-*Havayah*-הויה,” which already implies the duality of “being” versus “non-being.” This is because the true reality of *HaShem*’s-יהוה Being is that He is, but His existence is unlike the existence of any other being. For, it is He who brings the existences of everything into being, as in the teaching (Mishneh Torah, Hilchot Yesodei HaTorah 1:1), “From the truth of His Being all beings exist.” He therefore cannot be defined by them in any way, shape or form, for He is altogether beyond conception. (See *Hemshech* 5666, Discourse One, translated under the title, “Revealing the Infinite.”)

¹¹⁶¹ Pirke D’Rabbi Eliezer Ch. 3

¹¹⁶² See *Hemshech* 5672 Vol. 2, p. 1,023 and elsewhere.

¹¹⁶³ That is, the word Him-*Hoo*-הוא in the third person, already indicates some relation to worlds, albeit in a concealed manner, similar to what was explained before regarding the aspect of how *HaShem*-יהוה, blessed is He, transcends all worlds (*Sovev Kol Almin*), which already implies some relation to worlds, in a way of negation. This is further indicated by the numerical value of the word Him-*Hoo*-

This revelation will be to everyone equally. For, although even then, there will be different levels, that will only be in the matter of comprehension, that is, in the comprehension of the Name *HaShem*-יהו"ה. However, in the aspect of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who is the bearer of the Name *HaShem*-יהו"ה, and thus transcends its letters, as indicated by the verse, "They will all know Me-*Oti*-אותי,"¹¹⁶⁴ there will not be different levels, but rather, "they will **all** know Me-*Oti*-אותי." This is to say that the matter of, "they will all know Me-*Oti*-אותי," will

הוא-12 which is inclusive of the numerals א-1 through י"ב-12 (known as *Cheshbon Kidmi*-triangular value), and thus is equal to י"ב א"ב ג"ד ה"ו ז"ח ט"י י"א י"ב which totals 78 (1+2+3+4+5+6+7+8+9+10+11+12=78), the the numerical value of, "He is and He was and He will be-*Hoveh V'Hayah V'Yihyeh*-יהוה-78," thus indicating how *HaShem*-יהו"ה, blessed is He, is the very source and foundation of the present, the past, and the future, and that He is present and unchanged in them all. This is further indicated by the fact that, "He is and He was and He will be-*Hoveh V'Hayah V'Yihyeh*-יהוה-78," shares exactly the same letters and is equal to the three names *HaShem HaShem HaShem*-יהו"ה יהו"ה יהו"ה expressed in the verses, (Ps. 10:16) "*HaShem is King*-מלך יהו"ה," (Ps. 93:1) "*HaShem was King*-מלך יהו"ה," (Ex. 15:18) "*HaShem will be King*-ימלך יהו"ה." Thus, although transcendent and concealed, there is already some aspect of relation to worlds indicated by the term "He-*Hoo*-הוא." (See Ginat Egoz of Rabbi Yosef Gikatilla, translated and adapted into English under the title *HaShem is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and Volume 2, the Gate entitled, "The Drawing Forth of Action from the Letters to *Elohi*'m-אלהי"ם.")

¹¹⁶⁴ That is, the term for "letter" or "letters" is "אות" and with the possessive suffix *Yud*-י, as in *Oti*-אותי thus also indicates He who bears the letters, the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, in that they are His and secondary to Him. Additionally, the term "אות" also means a "sign," and thus, the word "*Oti*-אותי" can be read "My sign," referring to the sign of the covenant between *HaShem*-יהו"ה, blessed is He, and the Jewish people, as it states (Ex. 31:13-17), "a sign-*Ot*-אות between Me and you for all your generations, so that you may know that it is I, *HaShem*-יהו"ה, who sanctifies you... a sign-*Ot*-אות between Me and the children of Israel forever etc." Thus, this eternal covenant and bond with the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, and the Jewish people, will become fully revealed in the coming future. (See Ginat Egoz, translated as *HaShem is One*, Vol. 2 (section on *Havdalah*), and Vol. 3 (section on The Particular Noun – *Etzem Prati*).)

be in everyone equally, this being the bonding of the soul to the Singular Essential Being, *HaShem*-יהו"ה Himself, blessed is He. (The meaning of the word, “they will know-*Yeidu*-ידעו” in this verse, is not knowledge as intellectual comprehension, but knowledge-*Yediyah*-ידיעה, meaning bonding and adhesion.)¹¹⁶⁵

Now, because in the coming future there will be a revelation of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, therefore the matter of the “joust” (*Kenigya*) will be then, since it is specifically then that the victory will be achieved, which is only within the power of *HaShem*-יהו"ה Himself, to do. For, as explained before, “If not for the Holy One, blessed is He, who assists him,” – meaning that the assistance is from the Singular Essence of *HaShem*-יהו"ה Himself, blessed is He – “he would be incapable of overcoming him.”

This is because the war with the Behemoth (*Shor HaBar*), who battles with his horns against the Leviathan, is a very difficult war, for the Behemoth (*Shor HaBar*) is called,¹¹⁶⁶ “The beasts on a thousand mountains-*Beheimot B’Harerei Alef*-בהמות בהררי אלף.” There are two explanations of this.¹¹⁶⁷ The first, is that every day, the Behemoth (*Shor HaBar*) consumes the animals of a thousand mountains. The second is that every day the Behemoth (*Shor HaBar*)

¹¹⁶⁵ As in Genesis 4:1, “And Adam knew-*Yada*-ידע Chava, his wife, and she conceived etc.”; Also see Tanya Ch. 3 and Ch. 42 (59a and on).

¹¹⁶⁶ Psalms 50:10; Also see Targum Yonatan there; Talmud Bavli, Bava Batra 74b; Likkutei Torah, Shmini.

¹¹⁶⁷ See Rashi and the other commentators to Psalms 50:10

consumes the grass of a thousand mountains. It is because of this, that the war against him is so very difficult, so much so, that the assistance of *HaShem*-יהו"ה Himself is required.

However, it is self-understood, that when we say that the victory is with the assistance of *HaShem*-יהו"ה Himself, blessed is He, we do not at all mean that it can be accomplished without work. Certainly, there must be work, specifically strenuous toil. This is like the common saying amongst Chassidim,¹¹⁶⁸ “There is no room (it is unacceptable) for anything to be done automatically by rote.” Rather, what is meant is that, because of the difficulty of the battle, even after all the strenuous work and toil, it is impossible to be victorious without the help and power of *HaShem*-יהו"ה Himself, blessed is He.

This is why the “joust” (*Kenigya*) will be in the coming future. For, since the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is presently concealed, therefore, because we are in the thick of a very difficult battle, it is impossible for us to know who will be victorious. For, as known, though presently, these matters affect additional illuminations in the world of Emanation-*Atzilut*, nonetheless, in this world, actual victory has yet to be achieved. Therefore, it is specifically in the coming future, when the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, will be revealed, that actual victory will be achieved. In that time, specifically, there will also be the matter of “amusement” and “laughter” (*Schok*-שחוק).

¹¹⁶⁸ See Sefer HaSichot 5702 p. 119

(This is as our sages, of blessed memory, stated, that from the day that the Holy Temple was destroyed, one is forbidden to fill his mouth with mirth and laughter.)¹¹⁶⁹ This mirth and laughter refers to the delight that will come with the actual victory of the war.

5.

There is yet another matter to explain about the victory of the Leviathan, who will slaughter the Behemoth (*Shor HaBar*) with his fins. That is, that through the love and fear of *HaShem*-יהו"ה, blessed is He, that the righteous *Tzaddikim*, who are called, "the fish of the sea" (*Noonei Yama*) have, they even elevate the Behemoth (*Shor HaBar*) to the side of holiness (*Kedushah*), as mentioned above. Now, this also affects an elevation in the righteous *Tzaddikim* who are the aspect of the Leviathan. This is because, when the righteous *Tzaddikim* bring about the elevation of the wicked *Resha'im*, they too are uplifted by it.

By way of analogy, this may be understood by the descent of the soul below. Namely, although the soul, in and of itself, requires no rectification, and did not descend to this world for its own benefit, but only to refine the body and the animalistic soul,¹¹⁷⁰ nevertheless, through service of *HaShem*-יהו"ה, blessed is He, the soul is also elevated.¹¹⁷¹ The same is

¹¹⁶⁹ Talmud Bavli Avoda Zarah 3b; Brachot 31a

¹¹⁷⁰ Tanya Ch. 37 (48b).

¹¹⁷¹ See Likkutei Torah, Re'eh 29a and elsewhere.

true of the influence of the righteous-*Tzaddikim* upon the wicked-*Resha'im*, through which they too become elevated.

This also explains the statement of our sages, of blessed memory,¹¹⁷² “Because I had not eaten ox meat, I was unable to concentrate on the reasoning of the matter.” In other words, it is specifically the consumption of “ox meat” (not fish meat, but specifically ox meat), referring to the matter of refining the Behemoth (*Shor HaBar*), that affects the reasoning of a matter with precision. This refers to the revelation of the hidden reasons of Torah, which will be revealed in the coming future.¹¹⁷³ The laughter and mirth (*Schok*-שחוק) will specifically be then,¹¹⁷⁴ for as explained above, in that time there will be a revelation of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and the soul will bond with His Essential Being, blessed is He.

¹¹⁷² Talmud Bavli, Bava Kamma 72a and Rashi there.

¹¹⁷³ See Rashi to Song of Songs 1:2; Likkutei Torah Tzav 17a, and elsewhere.

¹¹⁷⁴ There is a portion of the discourse missing here.

Discourse 16

*“Chamishah Kinyanim Kanah Lo HaKadosh Baruch
Hoo BeOlam -
The Holy One, blessed is He, acquired five
possessions as His own in His world”*

Delivered on Shabbat Parshat Bamidbar

Shabbat Mevarchim and Erev Rosh Chodesh Sivan, 5712

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

1.

The Mishnah states,¹¹⁷⁵ “The Holy One, blessed is He, acquired five possessions as His own in His world, and these are them: The Torah is one possession. The heavens and the earth are one possession. Avraham is one possession. The Jewish people are one possession. The Holy Temple is one possession.” The simple explanation of this teaching is that there are five things in the world that are important to the Holy One, blessed is He. This is why they are called, “acquisitions-*Kinyan*-קנין,” which indicates the value of something to a person, in that he is willing to pay money for it, thus acquiring sustenance for his life.¹¹⁷⁶

Now, the above teaching orders these five things according to their order in time. It thus begins with the Torah,

¹¹⁷⁵ Mishnah Avot 6:10

¹¹⁷⁶ See Tanya Ch. 37 (48b)

in accordance with the teaching of our sages, of blessed memory,¹¹⁷⁷ “The Torah preceded this world by two-thousand years.” It then continues with the heavens and the earth, which refer to the world itself. It subsequently lists Avraham, the Jewish people and the Holy Temple, which follow in chronological order.

However, we must better understand this teaching. For seemingly, according to the simple explanation, it should have simply stated, “The Holy One, blessed is He, **has** five possessions,” which would have been sufficient in indicating their importance to Him. Why does it instead state, “The Holy One, blessed is He, **acquired** five possessions,” using the word, “acquired-*Kanah*-קנה”? That is, the language utilized seems to indicate that there are possessions (that are not possessions in and of themselves, but are rather) possessions due to some form of acquisition. That is, that the Holy One, blessed is He, acquired them.

We must also understand why it states, “The Holy One, blessed is He, acquired five possessions as His own **in His world.**” At first glance, the word, “in His world-*beOlam*-בעולמו” seems to be superfluous. This is further exacerbated by the fact that the heavens and the earth, which include the whole world within themselves, are in the count, for there is nothing in the world that is not included in these general terms, “the heavens and the earth.” This being the case, what is meant by stating that, “In His world-*b’Olam*-

¹¹⁷⁷ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

בעולמו, the Holy One, blessed is He, acquired the heavens and the earth”)? Moreover, we also must understand why it specifies, “In **His** world-*b’Olamו*,” (as opposed to simply stating, “In the world-*ba’Olam*”). For, seemingly, even without stating, “**His** world,” it is self-understood that the world is **His**. Why was it necessary to add, “in **His** world-*b’Olamו*” specifically?

2.

The explanation¹¹⁷⁸ is that the five possessions that the Holy One, blessed is He, acquired, are specifically in **His** world. In other words, **His world** refers to a world in which there is no room to err and think that it is a domain unto itself, or that there are two domains, God forbid. That is, one might erroneously come to think that¹¹⁷⁹ “from the midpoint and up, is one domain, and from the midpoint and down, is another domain,” God forbid. Rather, what is meant by, “**His world**,” is a world in which it is readily recognizable that it is the world of the Holy One, blessed is He. However, in order for these matters to ascend and be in **His** world, it is necessary for

¹¹⁷⁸ See the discourse entitled “*Chamisha Kinyanim*” in Maamarei Admor HaZaken al Maamarei Raza”l p. 120 and on; Maamarei Admor HaEmtza’ee Bamidbar Vol. 2, p. 851 and on; Ohr HaTorah Shavuot (Bamidbar Vol. 1) p. 174 and on; p. 177 and on; p. 181 and on; Sefer HaMaamarim 5636 Vol. 2, p. 251 and on; p. 524 and on; Also see Likkutei Sichot Vol. 35 p. 39 and on; Also see the next discourse of 5712 that follows as a continuation to this discourse. This discourse is also mentioned in the letter of the 23rd of Sivan of this year 5712 (Igrot Kodesh Vol. 6, p. 137).

¹¹⁷⁹ See Talmud Bavli, Sanhedrin 39a; Likkutei Torah Bamidbar 8b and on; Shir HaShirim 49c, and elsewhere.

there to be some act of acquisition. This is the meaning of the specific wording, “The Holy One, blessed is He, acquired in **His** world.”

The explanation of the matter is that¹¹⁸⁰ an acquisition (*Kinyan*-קנין) of something is not the creation of something new. Rather, it only is a transference of something out of the domain of the seller and into the domain of the buyer. That is, at first it was in the domain and control of the seller, and then, through the act of acquisition, it came to be revealed as the possession of the buyer. From this example we may understand how it is Above, in that the acquisition (*Kinyan*-קנין) does not indicate the creation of the novel existence of something from nothing. Rather, it only indicates the revelation of that which is concealed (*Giluy HaHe'elem*). Therefore, it generally refers to the world of Emanation-*Atzilut*.

This accords with the known explanation of the blessing,¹¹⁸¹ “Blessed is your Possessor-*Koneich*-קונך, blessed is your Creator-*Boreich*-בוראך, blessed is your Former-*Yotzreich*-יוצרך, Blessed is your Maker-*Oseich*-עושך.” That is, the terms, “your Creator-*Boreich*-בוראך,” “your Former-*Yotzreich*-יוצרך,” and “your Maker-*Oseich*-עושך,” correspond to the three worlds of Creation-*Briyah*-בריאה, Formation-*Yetzirah*-יצירה, and Action-*Asiyah*-עשייה. In other words, the creation of something from nothing (*Yesh MeAyin*) begins in

¹¹⁸⁰ See Torah Ohr, Mishpatim 75d; *Hemshech* 5666 p. 160 and on, and elsewhere.

¹¹⁸¹ See the liturgy of Kiddush Levanah - Sanctification of the Moon.

the world of Creation-*Briyah*, since that is where the possibility for novel existence begins,¹¹⁸² so much so, that with the abundance of chaining down, it is possible for room for error to arise, so that one may come to think that there are two domains, God forbid.

Such is not the case, however, with the world of Emanation-*Atzilut*, which is called a “Possession-*Kinyan*-קניין,” and about which it states, “Blessed is your Possessor-*Koneich*-קונך.” This is because the world of Emanation-*Atzilut* is not a novel creation of something from nothing, but is rather only the revelation of that which is concealed. For, since the world of Emanation-*Atzilut* is the medium between the Emanator and the created, it is understood that, it itself, is not the creation of something new. Rather, what was concealed in the Emanator, is drawn forth to come into revelation in the emanated. Therefore, since the world of Emanation-*Atzilut* is not the creation of something new, but is only the revelation of that which is concealed (*Giluy HaHe’elem*), there is therefore no room for error in it. This is why it states about the world of Emanation-*Atzilut*,¹¹⁸³ “Evil does not abide with You,” since it is revealed and recognizable that it is **His world** (the world of the Holy One, blessed is He). For, in the world of Emanation-*Atzilut*, “He and His life force are one and He and His organs are one.”¹¹⁸⁴

¹¹⁸² See Sefer HaMaamarim 5660 p. 32 and elsewhere.

¹¹⁸³ Psalms 5:5; See Likkutei Torah Bamidbar 3c

¹¹⁸⁴ Introduction to Tikkunei Zohar 3b; Also see Tanya Iggeret HaKodesh, Epistle 20.

Now, in addition to this, there also is the act of acquisition (*Kinyan*-קנין), through which the Holy One, blessed is He, acquired matters of the worlds below. Through this, even matters of the world below are elevated into **His world** (the world of the Holy One, blessed is He). Thus, it is with respect to this that it states, “The Holy One, blessed is He, acquired five possessions in His world-*B’Olamu*.”¹¹⁸⁵ That is, in order for these matters (that are found in the world below) to be elevated to be in **His world**, they must undergo the act of acquisition, that is, that, “the Holy One, blessed is He, **acquired** them.”

3.

Now, this may be better understood from the matter of acquisition (*Kinyan*-קנין) as it is here below. Through the process of acquisition there is a transference of property from the domain of the seller to the domain of the buyer. Now,¹¹⁸⁵ there are two methods of acquisition; through pulling the object and through the payment of money. In this, there is a dispute between Reish Lakish and Rabbi Yochanan.¹¹⁸⁶ Reish Lakish maintains that the method of “pulling-*Meshichah*”¹¹⁸⁶ *משכיכה*,” is explicitly stated in Torah, and that when a purchaser takes an object into his possession, it then becomes his, and through this act, the purchaser obligates himself to pay the

¹¹⁸⁵ See Likkutei Torah, Eikev 16c and on; Siddur Im Divrei Elokim Chayim 111a and on; Sefer HaMitzvot of the Tzemach Tzeddek, *Mitzva Ladun b’Mekach uMemkar* (Derech Mitzvotecha 36b and on).

¹¹⁸⁶ Talmud Bavli, Bava Metzia 46b-47b

seller money. Rabbi Yochanan maintains the view that, “by Torah law, money (*Kesef*-כסף) effects the acquisition,” and that even if only money was given (without the pulling) he has purchased the object. Nonetheless, even according to this opinion, by Rabbinical ordinance, pulling (*Meshichah*-משיכה) is still necessary, since the object has not been acquired until he takes it into his possession and domain.

The difference between these two views is that through “pulling-*Meshichah*-משיכה,” the act of acquisition is in the demonstration that the object has entered into his domain and possession. This is why an acquisition through “pulling-*Meshichah*-משיכה” is only effective in a private domain (*Reshut HaYachid*) or in an alley (*Simta*), (but it is not effective in a public domain (*Reshut HaRabim*)).¹¹⁸⁷ Through this act, the purchaser obligates himself to pay money to the seller, according to the terms discussed between them. However, this is not the case with a monetary transaction, wherein the acquisition is in such a manner that no change takes place in the object at all. Because of this, the Sages decreed that the buyer has not consummated the purchase until he has “pulled” the object, through which it then becomes recognizable that it now has become his property and is under his domain.

The same principle applies to the matter of spiritual acquisitions (*Kinyan*-קניין). For, in regard to all matters of the world, the verse states,¹¹⁸⁸ “all His work which God created to

¹¹⁸⁷ See Shulchan Aruch, Choshen Mishpat 197:2 and 198:9 and on.

¹¹⁸⁸ Genesis 2:3

do-*La'asot*-לעשות,” meaning,¹¹⁸⁹ “to rectify-*Letaken*-לתקן.” That is, every created thing in the world requires rectification, meaning that creation was created in such a manner that there is a lacking in its perfection. What is understood from this is that, in and of itself, creation is not the domain of the holy (*Kedushah*). That is, since, “He is the ultimate perfection and completion,”¹¹⁹⁰ whatever is not perfect and complete is not in His domain, so to speak.

It is for this reason that the toil of serving *HaShem*-יהו"ה, blessed is He, is necessary in order to affect the acquisition of the Holy One, blessed is He, so that all matters of the world can ascend to the domain of the Holy One, blessed is He, which is the private domain (*Reshut HaYachid*-רשות היחיד), meaning, the unified realm and domain of the Singular One of the world (*Yechido Shel Olam*- של יחידו של עולם),¹¹⁹¹ referring to the world of Emanation-*Atzilut*, which is called **His world**-*Olamo*-עולמו, (as explained above, in chapter 2).

Now, there are two manners to this acquisition (*Kinyan*-קנין); through “pulling-*Meshichah*-משיכה” and through “money-*Kesef*-כסף.” The aspect of “pulling-*Meshichah*-משיכה” refers to the ascension of all matters of man and the world, which are pulled and drawn to ascend to the domain of the holy (*Kedushah*), through man’s service of *HaShem*-יהו"ה, blessed is He, which generally, is in a manner of an awakening

¹¹⁸⁹ Midrash Bereishit Rabba 11:6 and cited in Rashi (explained at greater length in Likkutei Sichot Vol. 25 p. 14 and on).

¹¹⁹⁰ Introduction to Tikkunei Zohar 17b and elsewhere.

¹¹⁹¹ See Tanya Ch. 33 and elsewhere.

from below. The aspect of “money-*Kesef*-כסף,” is of the same root as,¹¹⁹² “I have greatly yearned-*Nichsof Nicholsafti*-נכסוף ונכספת,” and refers to the love that is drawn from Above, in a manner of an awakening from Above. Now, in this itself, there are two manners, similar to the two manners of acquisition of something through money, as understood simply. That is, it is possible for the acquisition to first be through the payment of money (“by Torah law, money (*Kesef*-כסף) effects acquisitions,”) and for the “pulling-*Meshichah*-משיכה” to follow afterwards. Or alternatively, it is possible that the payment of the money to follow after the acquisition through “pulling-*Meshichah*-משיכה.”

These two aspects, as they relate to the spiritual matter of “yearning-*Kesef*-כסף,” which refers to the pull that is affected from Above, may be understood as follows: It is possible for there to be an awakening from Above that brings about an awakening below (when the “yearning-*Kesef*-כסף” precedes the “drawing-*Meshichah*-משיכה”). Alternatively, it is possible for there to be the awakening Above that follows and is caused by the awakening below (when the “yearning-*Kesef*-כסף” follows the “drawing-*Meshichah*-משיכה”).

The explanation is that in the love of *HaShem*-יהו"ה, blessed is He, itself (the “yearning-*Kesef*-כסף”), there are two levels. There is a love of *HaShem*-יהו"ה that is called “minor love” (*Ahavah Zuta*), and there is a love of *HaShem*-יהו"ה that is called “major love” (*Ahavah Rabba*). The “minor love”

¹¹⁹² See the Liturgical song *Yedid Nefesh*, and Genesis 31:30, and similar usage in the verse in Psalms 84:3 and elsewhere.

(*Ahavah Zuta*) of *HaShem*-יהו"ה, blessed is He, is love that is according to reason and intellect. That is, he contemplates and realizes that Godliness is good, through which love of Godliness is born in his heart. This love, however, has measure and limitation. For, since it was born through the comprehension of the intellect, it is limited by the limitations of the intellect that gave birth to it. This is in addition to the fact that the comprehension of the intellect is only into matters and levels of Godliness that manifest within the worlds, which is measured and limited. It therefore is not applicable for this love to have any element of the expiry of the soul (*Klot HaNefesh*-כלות הנפש),¹¹⁹³ which is an aspect of love of *HaShem*-יהו"ה, blessed is He, that transcends measure and limitation. Moreover, this level of love is born of the contemplation that Godliness is good for **him**,¹¹⁹⁴ as stated,¹¹⁹⁵ "For He is your life." It thus follows that the element of the expiry of the soul (*Klot HaNefesh*-כלות הנפש) does not apply in this love, since that is a matter of love of *HaShem*-יהו"ה, blessed is He, that transcends one's own existence.

In contrast, "major love" (*Ahavah Rabba*) is love of *HaShem*-יהו"ה, blessed is He, that transcends intellect and reason, and is drawn to him from Above. This is to say that after he has attained perfection in his service of *HaShem*-יהו"ה, blessed is He, in the love of *HaShem*-יהו"ה that is according to

¹¹⁹³ As expressed in the verse Psalms 84:3, "My soul yearns and expires for the courtyards of *HaShem*-יהו"ה – יהו"ה נפש לחצרות יהו"ה – נכספה וגם כלתה נפשי לחצרות יהו"ה."

¹¹⁹⁴ As expressed in the verse Psalms 73:28, "Nearness to God is good for **me** – קרבת אלהים לי טוב –"

¹¹⁹⁵ Deuteronomy 30:20

reason and intellect, to the limit of his capabilities, he then comes to a state of “major love” (*Ahavah Rabba*) that transcends intellect and reason. This love of *HaShem*-יהו"ה, blessed is He, is drawn to him from Above, due to the essential love of the Holy One, blessed is He, for the Jewish people. Through it, the concealed love (*Ahavah Mesuteret*) that is hidden in his heart and which is embedded as a nature in every Jew from birth,¹¹⁹⁶ is caused to awaken. This love of *HaShem*-יהו"ה, blessed is He, entirely transcends reason and intellect and entirely transcends measure and limitation. (In this love itself, there likewise are two possible manners of manifestation. There is love of *HaShem*-יהו"ה that is like flames of fire (*Rishpei Aish*-רשפי אש),¹¹⁹⁷ in a manner of thirst and yearning from below to Above. Then there is love of *HaShem*-יהו"ה, blessed is He, that is love in a manner of delight in *HaShem*-יהו"ה (*Ahavah b'Taanugim*-אהבה בתענוגים),¹¹⁹⁸ which is from Above to below.)¹¹⁹⁹

Now, these two levels of love of *HaShem*-יהו"ה, blessed is He, (that is, the “minor love” (*Ahavah Zuta*), and the “major love” (*Ahavah Rabba*)), are connected to the two manners of “yearning-*Kesef*” (that is, the awakening from Above that precedes and brings about the awakening below, and the awakening Above that comes from and follows after the awakening below). For, the awakening Above that precedes the awakening below (when the “yearning-*Kesef*-

¹¹⁹⁶ See Tanya Ch. 19; Likkutei Torah Tazria 20b

¹¹⁹⁷ See Song of Songs 8:6

¹¹⁹⁸ See Song of Songs 7:7

¹¹⁹⁹ See Siddur Im Divrei Elokim Chayim ibid., p. 112a

כסף” precedes the “drawing-*Meshichah*-משיכה”) affects a person’s service of *HaShem*-יהוה, so that he comes to a love that is roused through the contemplations (*Hitbonenut*) of his intellect, which is the “minor love” (*Ahava Zuta*). However, through the awakening Above that follows the awakening below (that is, when the “yearning-*Kesef*-כסף” follows the “drawing-*Meshichah*-משיכה”), there is an arousal of the love of *HaShem*-יהוה, blessed is He, that transcends reason and intellect, which is the “major love” (*Ahavah Rabba*).

4.

Now, of the possessions that the Holy One, blessed is He, acquired in His world, the Torah is counted first, as one possession. It was explained before (in chapter 1) that this refers to the fact that,¹²⁰⁰ “The Torah preceded this world by two-thousand years.” The explanation is that the existence of the world is drawn from the aspect of the emotive attributes (*Midot*),¹²⁰¹ as it states,¹²⁰² “Remember Your mercies, *HaShem*-יהוה and Your kindnesses, for they are of the world,” and similarly it states,¹²⁰³ “The world is built of kindness-*Chessed*.” However, such is not the case with Torah, which is from the aspect of the intellectual qualities, and thus preceded the world.

¹²⁰⁰ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49a.

¹²⁰¹ See Sefer HaMaamarim 5634 p. 54 and on; 5708 p. 273, and elsewhere.

¹²⁰² Psalms 25:6

¹²⁰³ Psalms 89:3

This then, is the meaning of the teaching that, “The Holy One, blessed is He, acquired five possessions as His own in His world, and these are them: The Torah is one possession.” That is, we must draw forth the Torah, which is of the aspect of the intellectual qualities (*Mochin*) which are the three first *Sefirot*, into the world that is brought into existence from the emotive attributes (*Midot*). It is through this that the acquisition (*Kinyan*-קנין) is made, so that the world is caused to ascend into the private domain of the Singular One (*Reshut HaYachid*-רשות היחיד), blessed is He, so that it becomes **His world**, (the world of the Holy One, blessed is He). This also explains the continuation of the teaching that, “the Heavens and the earth are one possession.” That is, through Torah there is an acquisition (*Kinyan*) of the heavens and the earth as well, in that they are caused to ascend to the private domain of the Singular One (*Reshut HaYachid*-רשות היחיד), blessed is He, so that they become **His world**, (the world of the Holy One, blessed is He).

Now, there is another explanation to the matter of “Torah is one possession,” in that the Torah itself is one of the five possessions in the world whose existence is from the emotive attributes (*Midot*). In other words, the five possessions include the totality of the emotive attributes (*Midot*). Avraham is the attribute of kindness-*Chessed* and love, as it states,¹²⁰⁴ “Avraham who loved Me.” Torah is the attribute of judgment-*Gevurah*, as stated at the beginning of

¹²⁰⁴ Isaiah 41:8

the Ten Commandments,¹²⁰⁵ “And God-*Elohim*-אלהים spoke all of these words etc.,” specifically using *HaShem*’s יהוה title God-*Elohi*”m-אלהים, which is the attribute of judgment-*Gevurah*. This similarly is expressed in the language of our sages, of blessed memory, who stated,¹²⁰⁶ “The first two commandments, ‘I am *HaShem*-יהוה,’ and ‘You shall have no other gods,’ we heard directly from the mouth of the Mighty One-*HaGevurah*-הגבורה,” specifying the attribute of judgment-*Gevurah*. The third possession is Israel, which aside for the fact that it refers to *Zeir Anpin*, which includes the totality of the emotive attributes, refers specifically to the aspect of beauty-*Tiferet*, which is the middle line that is inclusive of kindness-*Chessed* and judgment-*Gevurah*. The heavens and the earth refer to the aspect of foundation-*Yesod*, as stated,¹²⁰⁷ “For everything¹²⁰⁸ in the heavens and the earth is Yours,” which Onkolos translated as, “He unifies the heavens and the earth,” and refers to the attribute of foundation-*Yesod*.¹²⁰⁹ The Holy Temple corresponds to the attribute of kingship-*Malchut*, as it states,¹²¹⁰ “And they shall make a Sanctuary for Me, and I will dwell-*V’Shachanti*-ושכנתי within them,” specifically using a term of dwelling-*Shechinah*-שכינה, which refers to the aspect

¹²⁰⁵ Exodus 20:1

¹²⁰⁶ Talmud Bavli, Makkot 24a

¹²⁰⁷ Chronicles I 29:11

¹²⁰⁸ The words of the verse (Chron. I 29:11) are, “Yours *HaShem*-יהוה, is the greatness-*Gedulah*, the strength-*Gevurah*, the beauty-*Tiferet*, the victory-*Netzach* and the glory-*Hod*, for everything-*Ki Kol*-כי כל in the heaven and earth is Yours.” The term “for everything-*Ki Kol*-כי כל-80” has the same numerical value as the attribute of foundation-*Yesod*-יסוד-80, to which it refers. (See Zohar I 31a, and Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 36.)

¹²⁰⁹ Zohar I 31a; Zohar II 116a; Zohar III 257a

¹²¹⁰ Exodus 25:8

of kingship-*Malchut* that dwells and is manifest in the lower worlds.¹²¹¹

Now, we can connect the two aforementioned explanations of the matter of, “the Torah is one possession.” (That is, that Torah is the aspect of the intellectual aspects (*Mochin*) that transcend the world that is brought forth into being from the emotive attributes (*Midot*), and that the Torah is itself one of the five possessions that together correspond to the emotive attributes.) However, we must first preface with an explanation of the relationship between Torah and the aspect of judgment-*Gevurah*. For, seemingly, the Torah is the aspect of kindness-*Chessed*, as it states,¹²¹² “The Torah of kindness-*Chessed* is upon her tongue.” Similarly, it states¹²¹³ that, “the Torah came forth from wisdom-*Chochmah*,” and, as known, wisdom-*Chochmah* is in the right line.¹²¹⁴

The explanation is that when it states that Torah is the aspect of judgment-*Gevurah*, it is to be understood similar to the matter of, “the might-*Gevurot* of the rains” (which descend with strength-*Gevurah*). That is, the constriction into drops is not for the purpose of judgment-*Din*-דן (that is, it is not a constriction-*Tzimtzum* for the sake of constriction-*Tzimtzum*), but on the contrary, it is in a way of overpowering strength and overflowing vitality. This is because the primary bestowal of influence with an abundance of light and vitality

¹²¹¹ See Tanya Ch. 52 and elsewhere.

¹²¹² Proverbs 31:26; Also see Midrash Tehillim 118:4

¹²¹³ Zohar II 62a, 85a, 121a

¹²¹⁴ Zohar II 175b; Pardes Rimmonim Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 2 & Shaar 15 (Shaar HaMehut v'HaHanhagah), Ch. 5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21-22, and elsewhere.

to a much greater measure, is only by means of the aspect of might-*Gevurot*, specifically.¹²¹⁵ That is, the constriction-*Restraint* is solely a matter of the division of the rains into many individual drops, so that the bestowal of influence can be received below. This is as our sages, of blessed memory, stated,¹²¹⁶ “The verse states,¹²¹⁷ ‘Who has divided a channel for the torrent,’ – I have created many drops of water in the clouds, and for each drop I created its own channel, so that two drops should not emerge from the same channel. For, if two drops were to emerge from the same channel, they would damage the earth and it would be incapable of yielding produce.”

The same is true of Torah, the level of which is extremely great and exalted and preceded the world, since it is the will and wisdom of the Holy One, blessed is He, and “the Torah and the Holy One, blessed is He, are entirely one.”¹²¹⁸ Nevertheless, it was drawn forth specifically to descend to the lowest of places. This is like the teaching of our sages, of blessed memory,¹²¹⁹ “Moshe said to the angels: Did you descend to Egypt, that you should receive the Torah?” It thus is necessary for there be a drawing forth of Torah specifically below, in a way of might-*Gevurah* (constriction-*Tzimtzum* and division-*Hitchalkut*). Through this, Torah affects the matter of acquisition-*Kinyan* in the world.

¹²¹⁵ See Siddur Im Divrei Elokim Chayim 247a

¹²¹⁶ Talmud Bavli, Bava Batra 16a; Midrash Bereishit Rabba 13:10

¹²¹⁷ Job 38:25

¹²¹⁸ Tanya Ch. 4 and Ch. 23 citing the Zohar; See Zohar I 24a, Zohar II 60a, Tikkunei Zohar, Tikkun 6; Likkutei Torah Netzavim 46a and elsewhere.

¹²¹⁹ Talmud Bavli, Shabbat 88b

5.

Now, in addition to the above explanation, that Torah effects the matter of acquisition-*Kinyan* in the world, it also is necessary for the act of acquisition-*Kinyan* to be in the Torah itself. The explanation is that, although Torah is the wisdom and will of the Holy One, blessed is He, and the Torah and the Holy One, blessed is He, are entirely one, nevertheless, it descended very far below. This is as stated, “Moshe said to the angels: Did you descend to Egypt, that you should receive the Torah?” That is, it descended and manifested within physical things, to the point of even manifesting in false arguments, such that if one person claims one thing to be true,¹²²⁰ and the other claims the opposite to be true, it must be said that one of them is telling an untruth.

Thus, because of the great descent of Torah, it is possible that a person’s study of Torah is not as it should be, so much so, that he could come to, “teach ideas in Torah that do not accord to *Halachah*,”¹²²¹ God forbid, either “in order to argue with his opponents,”¹²²² or he may do so, not for the sake of the Name of *HaShem*-יהוה, blessed is He, but because he wants to be called by the title Rav or Rabbi, and the like. Therefore, the act of acquisition-*Kinyan* in Torah study is necessary in order to elevate it to the private domain of the

¹²²⁰ See Tanya Ch. 5

¹²²¹ Talmud Bavli, Sanhedrin 99a

¹²²² Talmud Bavli, Brachot 17a, Tosefot entitled “*HaOseh*.”

Singular One (*Reshut HaYachid*), blessed is He. In other words, one's study of Torah must be in such a way, that it is felt by the one who studies it, that it is the Torah of the Holy One, blessed is He, and that it is **His** wisdom and **His** will, blessed is He.¹²²³

This matter is accomplished through prefacing the service of *HaShem*-יהו"ה, blessed is He, with prayer. For, it states in Talmud,¹²²⁴ "Abba Binyamin would say: 'Throughout my life I have taken great pains... that my prayer should be before my bed.'" Rashi explains, "I was careful not to engage in Torah study immediately upon rising from bed, until I first recited the *Shema* and prayed." However, Tosafot questions Rashi and states, "I do not know from where he derived that it is forbidden to study before prayer."

The explanation¹²²⁵ is that, although in truth, there is no prohibition to study Torah before praying, nevertheless, because of the Torah's descent below, it is possible that one's studies are not as they should be, whether he does so in order to be called Rabbi, or whether he does so simply to argue, to the point that he may even teach ideas in the Torah that are not in accordance with the *Halachah* (as mentioned above). Because of this, one must first engage in the service of *HaShem*-יהו"ה, blessed is He, through prayer, specifically in a way of contemplation (*Hitbonenut*). This is as stated,¹²²⁶

¹²²³ See Kuntres Etz HaChayim, Ch. 11.

¹²²⁴ Talmud Bavli, Brachot 5b

¹²²⁵ See Likkutei Torah, Zot HaBracha 96b

¹²²⁶ Talmud Bavli, Brachot 28b

“When you pray, know before Whom you stand.”¹²²⁷ Thus, one must contemplate¹²²⁸ until he arrives at the self-sacrifice of the *Shema* recital, and the submission and nullification of sense of self, “like a servant before his master”¹²²⁹ in the *Amidah* prayer. (That is, his subjugation becomes recognizable, even externally, through the bowing and the prostrations of the *Amidah* prayer.) Through this, he then attains the matter of,¹²³⁰ “To You *HaShem*-יהו"ה I uplift my soul,” to become unified in Your Oneness, which is the matter of actual self-sacrifice, like the state of the soul when it departs from the body, at which point it no longer contemplates or takes the needs of the body into consideration etc.¹²³¹ It is through prefacing with prayer, that the matter of the acquisition-*Kinyan* of Torah comes to be affected, namely, that his Torah study is in the private domain of the Singular One (*Reshut HaYachid*), in a way that it is bonded and unified with the Holy One, blessed is He.

Now in addition to this, (that is, in addition to prefacing with the service of *HaShem*-יהו"ה, blessed is He, through prayer), in the study of Torah itself, the matter of the acquisition-*Kinyan* is affected by studying the inner aspects of

¹²²⁷ There is a small portion of the discourse missing here.

¹²²⁸ See Kuntres Inyan Tefillah of the Mittler Rebbe, translated into English under the title Praying With Passion.

¹²²⁹ Talmud Bavli, Shabbat 10a

¹²³⁰ Psalms 86:4 – in the Tachanun prayer that immediately follows the *Shmonah Esreh*. Also see Kuntres Inyan Tefillah of the Mittler Rebbe, translated into English under the title Praying With Passion, *ibid*.

¹²³¹ Tanya Ch. 41 (58a and on), cited in Kuntres Etz HaChayim *ibid*.; Also see Kuntres Inyan Tefillah *ibid*.

Torah. For,¹²³² the descent of Torah to manifest within physical matters, to the point that it can even manifest in false arguments, only applies to the revealed aspect of Torah, which is the matter of the Tree of the knowledge of good and evil.¹²³³ However, such is not the case, regarding the inner aspects of Torah, which are the secrets of the Torah, and is the aspect of the Tree of Life.¹²³⁴

Thus, through the study of the inner aspects of Torah, the effect is that even the study of the revealed parts of Torah will be approached properly, as it should be. That is, even when he studies matters of Torah that descended to be manifest in physical matters, including false arguments, not only is no confusion caused by the matters of the world within which Torah descended and manifested, in that he senses and feels that Torah is the wisdom and will of the Holy One, blessed is He, but additionally, through his study of Torah, the world itself becomes refined and elevated to the private domain of the Singular One (*Reshut HaYachid*), blessed is He. This then, explains the matter of, “the heavens and the earth are one acquisition,” which is caused by “the Torah is one acquisition,” (as explained before in chapter 4).

¹²³² See Kuntres Etz HaChayim, Ch. 11 *ibid*, and Ch. 13.

¹²³³ Zohar III 124b (Ra'aya Mehemna), cited and explained in Tanya, Iggeret HaKodesh, Epistle 26; Also see Rabbi Chaim Vital's introduction to Etz Chayim.

¹²³⁴ Zohar III 124b *ibid*.

In regard to the general matter of acquisition-*Kinyan*-קנין, we may add that although we explained before (in chapter 2) that this refers to the ascent to the world of Emanation-*Atzilut*, as indicated by the matter of, “Blessed is your Possessor-*Koneich*-קונך,” in truth, it also refers to an ascent and elevation to a level that even transcends the world of Emanation-*Atzilut*. For, the act of acquisition-*Kinyan*-קנין is accomplished through pulling-*Meshichah*-משיכה to the private domain-*Reshut HaYachid*-רשות היחיד, which specifically refers to the Singular One-*Yachid*-יחיד, and the aspect of the Singular One-*Yachid*-יחיד transcends the world of Emanation-*Atzilut*. For, the world of Emanation-*Atzilut* is the aspect of One-*Echad*-אחד, which is lower than the Singular One-*Yachid*-יחיד, blessed is He.

The explanation of the matter is according to the known difference between the term, One-*Echad*-אחד and the term, Singular-*Yachid*-יחיד.¹²³⁵ The term One-*Echad*-אחד indicates that there are particulars, but that through contemplation we come to know that, in reality, there is One-*Echad*-אחד. Such is not the case regarding the term, Singular-*Yachid*-יחיד, which indicates a singularity within which there is no division of particulars altogether.¹²³⁶

¹²³⁵ See Torah Ohr, Va’era 55b and on; Sefer HaMitzvot of the Tzemach Tzedek 124a-b and elsewhere.

¹²³⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Chapter 10-11; Also see Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, and Vol. 4, The Gate of Unity.

This is likewise the difference between the world of Emanation-*Atzilut* and that which transcends the world of Emanation-*Atzilut*. For, as known, there are three levels, called *Akudim*-ringed, *Nekudim*-speckled and *Vrudim*-splotched.¹²³⁷ The aspect of *Vrudim*-splotched, refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, which are in a manner of separation (*Pirud*) and are called the separate worlds (*Alma D'Pruda*).¹²³⁸ (However,

¹²³⁷ Genesis 31:10; See Etz Chayim Shaar 6 (Shaar HaAkudim), Ch. 1 and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20. The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Brudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account (Genesis 30) of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three 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 within 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* (or *Tikkun*), 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.

¹²³⁸ See Etz Chayim, Shaar 43 (Shaar Tziyur HaOlamot), Introduction to the section, and elsewhere.

they too possess an element of unity.)¹²³⁹ The aspect of *Nekudim*-speckled, refers to the world of Emanation-*Atzilut*, which is the world of unity, wherein “He and His life force are one and He and His organs are one.” Nevertheless, there still is an element of division, such as the difference between the “life force” and the “organs,” in that the unity of, “He and His life force are one” is dissimilar to the unity of, “He and His organs are one.”¹²⁴⁰ Additionally, there are the divisions of the illuminations of the ten *Sefirot*, such as the difference between wisdom-*Chochmah* and kindness-*Chessed* etc. Nevertheless, they all are in an aspect of Oneness, since they all are in a state of awareness that there is One Master over all the *Sefirot*. Higher than this is the aspect of *Akudim*-ringed, wherein all the lights are included in a single vessel, without any division whatsoever. This is the aspect of Singular-*Yachid*-יחיד which transcends the aspect indicated by the word One-*Echad*-אחד.

It thus is understood that the true matter of acquisition-*Kinyan*-קנין, is that it refers to ascension and elevation to the private domain (*Reshut HaYachid*-רשות היחיד) – the Singular-*Yachid*-יחיד that transcends the aspect of One-*Echad*-אחד – and thus refers to an ascension and elevation to a level that transcends the world of Emanation-*Atzilut*. This then, is the true meaning of the matter of, “the heavens and the earth are

¹²³⁹ An explanation of the matter of the unity in the separate worlds (*Alma D'Pruda*) was stated, but is missing from the discourse. (See however Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20.)

¹²⁴⁰ See *Hemshech* “*Mayim Rabim*” 5636 Ch. 32; *Hemshech* 5666 p. 190, and elsewhere.

one possession,” meaning that the elevation and ascension of the entire world (the heavens and the earth) should not only be to the level of the world of Emanation-*Atzilut*, but even to the level that transcends the world of Emanation-*Atzilut*. This is as explained elsewhere,¹²⁴¹ that the true matter of, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”¹²⁴² is that the revelation should even transcend the world of Emanation-*Atzilut*.

The same applies to the matter of, “the Torah is one acquisition,” wherein the matter of the acquisition-*Kinyan*-קנין is to elevate the Torah to a level that transcends the world of Emanation-*Atzilut*. This accords with the known teaching in the writings of the Arizal,¹²⁴³ in explanation of the blessing,¹²⁴⁴ “and for Your Torah that You have taught us.” It is explained that the word, “Your Torah-*Toratecha*-תורתך,” refers to Torah as it exists in the world of Emanation-*Atzilut*. The words therefore mean, “Your Torah” of the world of Emanation-*Atzilut* “that You have taught us” in the world of Creation-*Briyah*. That is, our Torah is the Torah of the world of Creation-*Briyah*. This is also hinted at by the fact that the Torah begins with the letter *Beit*-ב, which is the first letter of the word Creation-*Briyah*-בריאה.¹²⁴⁵

¹²⁴¹ See *Hemshech* 5666 p. 4 and p. 509 and elsewhere.

¹²⁴² Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

¹²⁴³ See the note of the Rebbe to Sefer HaMaamarim 5700 p. 68; Also see Likkutei Torah Eikev 17b; Sefer HaMaamarim 5696 p. 10.

¹²⁴⁴ Second blessing of the grace after meals – *Birkhat HaMazon*.

¹²⁴⁵ See Likkutei Torah of the Arizal, beginning of Parshat Bereishit.

Thus, the explanation of, “the Torah is one acquisition” is that even our Torah, which is in the world of Creation-*Briyah*, and even as it descends further below, having descended to Egypt, should ascend Above, not just to the level of the world of Emanation-*Atzilut*, that is, to “Your Torah” which is in the world of Emanation-*Atzilut*, but even to the level of Torah that transcends the world of Emanation-*Atzilut*.

It is about this that it states,¹²⁴⁶ “David would bond the Torah above with the Holy One, blessed is He.” That is, David would bond the Torah, as it is above, that is, the aspect of “Your Torah” of the world of Emanation-*Atzilut*, with the Holy One, blessed is He, referring to the Unlimited One, blessed is He, who transcends the world of Emanation-*Atzilut*. This matter was accomplished specifically by David, since his service of *HaShem*-יהוה, blessed is He, was in a way of accepting the yoke of His Kingship.¹²⁴⁷ This is as our sages, of blessed memory, taught,¹²⁴⁸ “What is the meaning of the verse,¹²⁴⁹ ‘The saying of David, the son of Yishai, and the saying of the man who was raised up on high-*Al-el*’? It means, ‘The saying of David, the son of Yishay, who raised the yoke-*Ol-el* of repentance.’” That is, he accepted the yoke

¹²⁴⁶ Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (58) & 196, and in Ohr HaBahir.

¹²⁴⁷ See Kuntres Etz HaChayim Ch. 12 (p. 40).

¹²⁴⁸ Talmud Bavli, Mo’ed Katan 16b

¹²⁴⁹ Samuel II 23:1

of Torah and the yoke of *mitzvot* upon himself,¹²⁵⁰ specifically in a way of a yoke-*Ol*-עול.

This refers to the matter of self-sacrifice, subjugation and sublimation that comes about through serving *HaShem*-יהו"ה, blessed is He, in prayer that precedes Torah study, (as explained before in chapter 5). Through this, there is the acquisition-*Kinyan* of Torah, causing the Torah that is below to ascend and to be bonded to the Holy One, blessed is He, the Unlimited One who transcends the world of Emanation-*Atzilut*. That is, the aspect of the Singular One-*Yachid*-יחיד, blessed is He. The same applies to all the other acquisitions, until and including, "the Holy Temple is one acquisition," which refers to the aspect of kingship-*Malchut* (as explained before in chapter 4). That is, the acquisition-*Kinyan* affects that not only is it elevated to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, but even to the aspect of kingship-*Malchut* of the Unlimited One, who transcends the world of Emanation-*Atzilut* and is the aspect of the Singular One-*Yachid*-יחיד, blessed is He.

7.

This then, is the general theme of the teaching, "The Holy One, blessed is He, acquired five possessions as His own in His world." For, Torah-תורה is of the same root as

¹²⁵⁰ Yalkut Shimoni Shmuel II *remez* 165; Midrash Bamidbar Rabba 18:21; Midrash Shmuel Ch. 29; Tanna D'Vei Eliyahu Rabba Ch. 2.

“instruction-*Hora'ah*-הוראה,”¹²⁵¹ thus indicating that all matters of Torah are there to instruct us. Thus, even this teaching, is (not merely to relate story,¹²⁵² but is rather) an instruction to each and every Jew. That is, in order for these five possessions to be acquired in His world (the world of the Holy One, blessed is He), there must be the act of acquisition-*Kinyan*-קניין, as indicated by the words, “The Holy One, blessed is He, acquired-*Kanah*-קנה,” specifically. This is specifically accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people. This is as explained before (in chapter 3), that all matters created by the Holy One, blessed is He, were created in a manner of¹²⁵³ “all His work which God created to do-*La'asot*-לעשות,” which means,¹²⁵⁴ “to rectify-*Letaken*-לתקן.” That is, it requires rectification, and the rectification specifically depends on the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people. For, through their service of Him, they elevate all matters to the private domain (*Reshut HaYachid*), the domain of the Singular One-*Yachid*-יחיד, blessed is He, who transcends the world of Emanation-*Atzilut*.

The power to accomplish this is given to each and every Jew. This is as stated in Tanna D'Vei Eliyahu Rabba,¹²⁵⁵ that every single Jew should ask himself, “When

¹²⁵¹ See Radak to Psalms 19:8 and Sefer HaShoroshim of the Radak on the root “ירה”; Also see Zohar III 53b.

¹²⁵² See Zohar III 152b; Pardes Rimonim Shaar 27 (Shaar HaOtiyot) Ch. 1.

¹²⁵³ Genesis 2:3

¹²⁵⁴ Midrash Bereishit Rabba 11:6 and cited in Rashi (explained at greater length in Likkutei Sichot Vol. 25 p. 14 and on).

¹²⁵⁵ Tanna D'Vei Eliyahu 25:1

will my deeds reach the deeds of my forefathers, Avraham, Yitzchak and Yaakov?” That is, it is within the power of each and every Jew to refine his portion of the world and to elevate it to the private domain (*Reshut HaYachid*) of the Singular One, blessed is He. Through this, the intention of, “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is fulfilled.

Discourse 17

*“Chamishah Kinyanim Kanah Lo HaKadosh Baruch
Hoo BeOlam -
The Holy One, blessed is He, acquired five
possessions as His own in His world”¹²⁵⁶*

Delivered on the first night of the holiday Shavuot, 5712

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

1.

The Mishnah states,¹²⁵⁷ “The Holy One, blessed is He, acquired five possessions as His own in His world, and these are them: The Torah is one possession. The heavens and the earth are one possession. Avraham is one possession. The Jewish people are one possession. The Holy Temple is one possession. The Torah, as it states,¹²⁵⁸ “*HaShem*-יהו"ה possessed me as the beginning of His way, the first of His works of old.” The Mishnah continues in this way, providing proofs from verses of scripture in which each of these five is called a “possession-*Kinyan*-קניין.”

¹²⁵⁶ This discourse is a direct continuation of the discourse that preceded it, the discourse entitled “*Chamishah Kinyanim*” of Shabbat Parshat Bamidbar 5712, Discourse 16. Thus, much of what is mentioned in this first chapter is a recap of what was explained at greater length in the previous discourse.

¹²⁵⁷ Mishnah Avot 6:10

¹²⁵⁸ Proverbs 8:22

Now, it was explained before¹²⁵⁹ that when it states, “The Holy One, blessed is He, acquired... in His world,” it specifies “**His world-Olamו-עולמו**,” in order to negate (not only the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which are called the separate worlds (*Alma D’Pruda*), since in them, there is room to err and think that there are two domains, God forbid, but) even the world of Emanation-*Atzilut*. For, although the world of Emanation-*Atzilut* is a world of oneness, as indicated by the teaching,¹²⁶⁰ “He and His life force are one and He and His organs are one,” nevertheless, the divisions of “He,” “His life force” and “His organs” are already there, as well as the division of ten *Sefirot*. Therefore, the true matter indicated by the use of the word, “**His world-Olamו-עולמו**,” is that it refers to the aspect that transcends the world of Emanation-*Atzilut* and is called “*Akudim*-ringed” in books of Kabbalah, indicating that they all were included in a single vessel.¹²⁶¹

We also explained the matter of, “Torah is one possession,” based upon this. Namely, that the act of acquisition (*Kinyan*-קנין) applies not only to Torah as it descended to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, (beginning with the descent from Emanation-*Atzilut* to Creation-*Briyah*, until it finally descends

¹²⁵⁹ In the previous discourse, Discourse 16 by the same title, Ch. 6.

¹²⁶⁰ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20

¹²⁶¹ Genesis 31:10; See Etz Chayim Shaar 6 (Shaar HaAkudim), Ch. 1 and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and the notes there and in the prior discourse.

to manifest within physical matters, as in the teaching,¹²⁶² “Moshe answered the angels: Did you descend to Egypt, that you should receive the Torah?”) to elevate them to the world of Emanation-*Atzilut*. (For, this is called an acquisition-*Kinyan*-קנין and is comparable to the simple meaning of acquisition, which is the transference of something from one domain to another domain. That is, at first the item was in the domain of the seller and then it was transferred and revealed in the domain of the buyer. This indicates that there is no novelty or creation of something new out of nothing here, but only the revelation of that which is concealed (*Giluy HaHe’elem*), which is the level of the world of Emanation-*Atzilut*.) Beyond this, however, is that even in Torah as it is in the world of Emanation-*Atzilut*, there is an act of acquisition-*Kinyan*-קנין to elevate it to the level that transcends Emanation-*Atzilut*, and this is what is truly meant by the use of the word, “**His world-Olam**”-עולמו.”

For, about Torah, the verse states,¹²⁶³ “I was with Him as His nursling, I was delights day by day,” referring to two levels in Torah.¹²⁶⁴ The words, “I was delights day by day” refers to the level of Torah about which it states,¹²⁶⁵ “The Torah preceded the creation of the world by two-thousand

¹²⁶² Talmud Bavli, Shabbat 88b

¹²⁶³ Proverbs 8:30

¹²⁶⁴ See Sefer HaMaamarim 5665 p. 73 and on; Also see the discourse entitled “*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years,” of the second day of Shavuot of the year 5711, adapted into English in The Teachings of The Rebbe 5711, Discourse 11.

¹²⁶⁵ Midrash Tehillim 90:7; Also see Bereishit Rabba 8:2; Tanchuma Vayeshev 4; Zohar II 49a; Discourse entitled “*Ita b’Medrash Tehillim*” (Sefer HaMaamarim 5708 p. 272 and on).

years.” (For, this is the meaning of the double language, “day by day-*Yom Yom* יום יום,” and,¹²⁶⁶ “a day of the Holy One, blessed is He, is one thousand-*Eleph* אלף years.”) The term “two-thousand years-*Alpayim Shanah* שנה אלפיים,” refers to the two aspects of “learning-*Aleph* אלה” which are,¹²⁶⁷ “I will teach you wisdom-*A’Alephcha Chochmah* חכמה אלהפך,” and,¹²⁶⁸ “I will teach you understanding-*A’Alephcha Binah* אלהפך בינה.”¹²⁶⁹ Thus it refers to the aspects of wisdom-*Chochmah* and understanding-*Binah* of the world of Emanation-*Atzilut*, which is the level of Torah as it is in the world of Emanation-*Atzilut*.

However, the first part of the verse,¹²⁷⁰ “I was with Him as His nursling,” refers to the level of Torah that transcends the world of Emanation-*Atzilut*.¹²⁷¹ It is about this

¹²⁶⁶ Midrash Tehillim 90:7 *ibid.* and Bereishit Rabba 8:2 *ibid.*; Also see Talmud Bavli, Sanhedrin 97a and Rashi there; Bereishit Rabba 19:8.

¹²⁶⁷ Job 33:33

¹²⁶⁸ Talmud Bavli Shabbat 104a

¹²⁶⁹ Likkutei Torah Shir HaShirim 1d

¹²⁷⁰ Proverbs 8:30

¹²⁷¹ The words “I was with Him as His nursling-*VaEheveh Etzlo Amon* ואהיה אצלו אמן” indicates the initial revelation of the light of the Oneness of *HaShem*-יהוה, blessed is He, with the name *Eheveh* אהיה which corresponds to the attribute of the Crown-*Keter*, and thus transcends the faculties of wisdom-*Chochmah* and understanding-*Binah*. This is indicated by the fact that the name *Eheveh* אהיה-21 is the first of *HaShem*’s יהוה names of Being-*Havayah* יהוה in that it is the very first derivative of the Preexistent Intrinsic Essential Name of *HaShem* יהוה Himself, blessed is He, and is the same as the truncated name *Yeh* יהו-21. This name *Yeh* יהו-21 indicates the absolute Oneness of *HaShem* יהוה-39 in that the letters יהו and יהוה are equal to *HaShem* is One יהוה אחיד-39. Additionally, the usage in this verse with the prefix *Vav* ו-6, as in *VaEheveh* אהיה-27 is inclusive of all ו-27 letters of the *Aleph-Beit*, which are the letters through which the Torah, and all of creation, were subsequently brought forth. Thus, the former half of the verse, “I was with Him as His nursling-*VaEheveh Etzlo Amon* אהיה אצלו אמן,” indicates the most elevated and superior level of the

level that the verse states,¹²⁷² “There was a voice from above the firmament that was over their heads.” The voice refers to Torah, and the “voice from above the firmament” refers to the level of Torah that transcends the firmament of the world of Emanation-*Atzilut*.¹²⁷³

It was further explained, that the acquisition (*Kinyan*) of Torah is specifically accomplished through man’s service of *HaShem*-יהוה, blessed is He. For, although the initial act of creation and all its matters is,¹²⁷⁴ “because **He** desires kindness,” nevertheless, once it was created, and especially once the Torah was given, everything depends specifically on the service of *HaShem*-יהוה of the Jewish people.¹²⁷⁵ This explains the continuation of the Mishnah there, “Torah is one acquisition... the Jewish people are one acquisition.” That is, through service of *HaShem*-יהוה, the Jewish people affect the matter of acquisition (*Kinyan*) within themselves and the matter of acquisition (*Kinyan*) within Torah.

The same applies to the act of acquisition (*Kinyan*) of Torah, in elevating it to the level that transcends the world of Emanation-*Atzilut*. For, this was the service of David who,¹²⁷⁶ “would bond the Torah above, with the Holy One, blessed is

Essential Torah of *HaShem*-יהוה. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being.)

¹²⁷² Ezekiel 1:25

¹²⁷³ See the discourse entitled “*VaYehiy Kol Me’al LaRakia*” in Maamarei Admor HaZaken, Nevi’im p. 234 & p. 237; cited in *Hemshech “Chayav Adam Levarech”* 5638 Ch. 22 (Sefer HaMaamarim 5638 p. 146).

¹²⁷⁴ Micah 7:18

¹²⁷⁵ See Likkutei Torah Nitzavim 47b and elsewhere.

¹²⁷⁶ Zohar III 222b (Ra’aya Mehemna); Sefer HaBahir (58) & 196, and in Ohr HaBahir.

He.” This is to say that it was specifically David’s service of *HaShem*-יהו"ה that affected the elevation of Torah of the world of Emanation-*Atzilut*, “the Torah above,” to the level that transcends the world of Emanation-*Atzilut*. For, David’s service of *HaShem*-יהו"ה, blessed is He, was specifically in a manner of accepting the yoke (*Ol*-עול) of the *HaShem*’s-יהו"ה Kingship, blessed is He, upon himself. This is as our sages, of blessed memory, taught,¹²⁷⁷ “What is the meaning of the verse,¹²⁷⁸ ‘The saying of David the son of Yishai, and the saying of the man who was raised on high-*Al*-על-אל’? It means, ‘The saying of David the son of Yishai, who raised the yoke-*Ol*-עול of repentance-Teshuvah-תשובה.’” That is,¹²⁷⁹ “he accepted the yoke of Torah and the yoke of the *mitzvot* upon himself.” In doing so, he affected the matter of acquisition (*Kinyan*) within himself, through which he also affected the matter of acquisition (*Kinyan*) in the Torah above, elevating it to the level that transcends the world of Emanation-*Atzilut* and bonding it to the Holy One, blessed is He.

2.

Now, the general service of *HaShem*-יהו"ה, blessed is He, by the Jewish people, through which the act of acquisition (*Kinyan*) is effected, is specifically accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the souls of the

¹²⁷⁷ Talmud Bavli, Mo’ed Katan 16b

¹²⁷⁸ Samuel II 23:1

¹²⁷⁹ Yalkut Shimoni Shmuel II *remez* 165; Midrash Bamidbar Rabba 18:21; Midrash Shmuel Ch. 29; Tanna D’Vei Eliyahu Rabba Ch. 2.

Jewish people, as they have descended below to manifest within bodies. The explanation is that,¹²⁸⁰ although the descent of the soul is a very great descent indeed, nevertheless, the descent is for the purpose of ascent. For, it is through the descent of the soul to manifest within in the body, below in this world, that it attains an even loftier level than how it was on its own, before its descent below. This comes about specifically through its service of *HaShem*-יהו"ה, blessed is He, in its descent below to manifest within the body, that it affects this matter of acquisition (*Kinyan*).

Now, we must explain this matter, that it is specifically through the service of *HaShem*-יהו"ה of the soul below as it manifests within the body, that it is elevated to a higher level than it was before its descent,¹²⁸¹ since, at first glance this is not understood. For, as known, every ascent is by means of the “wings” (*Gadfin*), which are the aspects of love and fear of *HaShem*-יהו"ה, blessed is He. Love and fear of *HaShem*-יהו"ה, blessed is He, are called, “wings” (*Gadfin*),¹²⁸² since it is through them that the soul is caused to ascend. However, in regard to ascent that is accomplished through the service of *HaShem*-יהו"ה, blessed is He, by the soul as it has descended below to manifest within the body, it is impossible to say that the ascent is caused by the arousal of love and fear of

¹²⁸⁰ See the letter of the 23rd of Sivan 5712 (Igrot Kodesh Vol. 6, p. 137).

¹²⁸¹ See the prior discourse, Discourse 16 by the same title, Ch. 6; Maamarei Admor HaZaken al Maamarei Raza'l p. 121 and on; Maamarei Admor HaEmtza'ee, Bamidbar Vol. 2, p. 856 and on; Ohr HaTorah Shavuot (Bamidbar Vol. 1) p. 182(b) and on; Sefer HaMaamarim 5636 Vol. 2, p. 253 and on.

¹²⁸² See Tikkunei Zohar, Tikkun 10 (25b); Tanya Ch. 40 (55a and on), and elsewhere.

HaShem-יהו"ה, blessed is He, which the soul attains through its descent to manifest within the body. For, the love and fear of the soul, as it is below, cannot at all be compared to the level of love and fear of *HaShem*-יהו"ה it has as it is above.

As explained in Tanya,¹²⁸³ even the perfectly righteous (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה with great fear, love and delight, cannot reach anywhere near the level of adhesion (*Dveikut*) of the soul to *HaShem*-יהו"ה, blessed is He, and love and fear of Him, as it is above, even in a tiny way. That is, because of the concealments caused by the body, which affects the soul with its coarseness and sense of self, there is utterly no comparison between them and it is impossible to rid oneself completely of these matters, even with great toil in the service of *HaShem*-יהו"ה, blessed is He. Thus, even a perfect *Tzaddik* (*Tzaddik Gamur*) who serves *HaShem*-יהו"ה with fear and abundant love and delight, remains something unto himself, as an independent being who fears and loves *HaShem*-יהו"ה, blessed is He.¹²⁸⁴ That is, there is one who loves.¹²⁸⁵

This being the case, how is it possible that through an arousal of love and fear of *HaShem*-יהו"ה, blessed is He, of the soul as it is below (which cannot at all be compared to the level of love and fear of *HaShem*-יהו"ה of the soul above) that the soul could be elevated higher than its level before its descent to this world? For, when it was above, in a much

¹²⁸³ Tanya Ch. 37 (48a).

¹²⁸⁴ See Tanya, Ch. 35 (44a and on).

¹²⁸⁵ Torah Ohr, 114d.

loftier state of arousal of love and fear of *HaShem*-יהו"ה, blessed is He, it was beyond all comparison to how it is below.

3.

This may be understood by the fact,¹²⁸⁶ that the descent of the soul is in such a manner, that the entire soul does not become manifest within the body, but only a tiny glimmer of it. Rather, the primary and essential aspect of the soul, remains encompassing and transcendent (*Makif*) over the body. In the terminology of our sages, of blessed memory, this transcendent aspect of the soul is called, “*Mazal*-מזל.”¹²⁸⁷ This is the meaning of the words,¹²⁸⁸ “Even though he does not see it, his *Mazal* sees it.”

This matter applies to all levels of the descent of the soul to below. For, about the souls of the Jewish people, the verse states,¹²⁸⁹ “You are children of *HaShem*-יהו"ה your God,” from Whom they chained down and descended by way of the chaining down (*Hishtalshelut*) of the four worlds, Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. From this it is understood that just as in the descent of the soul to manifest within the body, there is the encompassing and transcendent aspect of the *Mazal*, which remains above, in the ten *Sefirot* of the attribute of kingship-

¹²⁸⁶ See Likkutei Torah, Bamidbar 16a; Ha'azinu 71d; Shir HaShirim 16d, and elsewhere.

¹²⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

¹²⁸⁸ Talmud Bavli, Megillah 3a

¹²⁸⁹ Deuteronomy 14:1

Malchut of the world of Action-*Asiyah*, so likewise, this is the case with the level of the soul in the world of Action-*Asiyah*, that there is a more transcendent aspect of the *Mazal* in the ten *Sefirot* of the attribute of kingship-*Malchut* of Formation-*Yetzirah*. This likewise applies to the level of the soul that is in the world of Formation-*Yetzirah*, that there is a more transcendent aspect of *Mazal* in the ten *Sefirot* of the world of Creation-*Briyah*. Similarly, the level of the soul that is in the world of Creation-*Briyah*, has a more transcendent aspect of *Mazal* in the ten *Sefirot* of the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, until its root in the aspect of the wisdom-*Chochmah* of the world of Emanation-*Atzilut*,¹²⁹⁰ which is the aspect of,¹²⁹¹ “She is pure.”

Now, since the soul that manifests within the body has the aspect of the transcendent *Mazal*, which is the level of the soul as it is in the world of Action-*Asiyah*, which itself has a transcendent *Mazal*, which is the level of the soul in the world of Formation-*Yetzirah*, all the way until the aspect of, “She is pure,” of the world of Emanation-*Atzilut*, we therefore find that even as the soul descends and manifests within the body, it still is bonded and connection to the aspect of, “She is pure,” of the world of Emanation-*Atzilut*. About this, the verse states,¹²⁹² “Yaakov is the rope of His inheritance.” For, the soul is like a rope that runs from its upper end to its lower end, so that if the lower end is shaken, the entire rope

¹²⁹⁰ See Shaarei Kedushah of Rabbi Chaim Vital, Part 3.

¹²⁹¹ In the liturgy of the morning blessings.

¹²⁹² Deuteronomy 32:9; See Tanya, Iggeret HaKodesh, Epistle 5-6.

simultaneously shakes, including its uppermost end. The reverse is also true, that when the upper end is shaken, the lower end automatically shakes as well.

It thus is understood that when the soul in the body below is roused with love and fear of *HaShem*-יהו"ה, blessed is He, this also affects an arousal of love and fear of *HaShem*-יהו"ה on all levels of the soul above, including the level of "She is pure." That is, every level of soul is roused with love and fear of *HaShem*-יהו"ה, blessed is He, each according to its level and station.

Now, because the service of *HaShem*-יהו"ה, blessed is He, of the soul as it is manifest in the body, causes the soul to ascend to a loftier level than it was before its descent, we must say, that the advantage of the love and fear of *HaShem*-יהו"ה of the soul below, is not just that through it, an arousal of love and fear of *HaShem*-יהו"ה is caused on all levels of the soul above (since even before its descent, the soul as it is above, already has love and fear of *HaShem*-יהו"ה, blessed is He.) Instead, we must say that there is a superiority to the love and fear of *HaShem*-יהו"ה, blessed is He, of the soul as it is below, over and above its love and fear, as it is above.

The explanation is that the superiority of the Godly soul's love and fear of *HaShem*-יהו"ה, blessed is He, as it manifests within the body, is due specifically to its manifestation in the animalistic soul. This is because all matters of the animalistic soul are not according to reason and intellect, but are below reason and intellect. Therefore, when the animalistic soul is awakened to love and fear *HaShem*'s-

יהו"ה Godliness (due to the Godly soul that manifests within it), this awakening also is not according to reason and intellect. Though it is below reason and intellect, it nonetheless is connected to the levels of the soul that do transcend reason and intellect. For, as known, matters that are below reason and intellect have a connection and relation to that which transcends reason and intellect. Thus, through the descent of the soul and its manifestation in the animalistic soul, an arousal of love and fear of *HaShem*-יהו"ה, blessed is He, is caused in the Godly soul, in a manner that transcends reason and intellect.

This then, is the superiority of the love and fear of *HaShem*-יהו"ה, blessed is He, of the soul as it is below, relative to the love and fear of the soul, as it is above. That is, the love and fear of the soul, as it is above, is according to reason and intellect. However, through its descent to manifest within the animalistic soul, it can attain love and fear of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect.

4.

The explanation is that, as known, there are two kinds of love of *HaShem*-יהו"ה, blessed is He. There is love of *HaShem*-יהו"ה that is called "minor love" (*Ahavah Zuta*), and there is love of *HaShem*-יהו"ה that is called "major love" (*Ahavah Rabba*). "Minor love" of *HaShem*-יהו"ה (*Ahavah Zuta*), is love that is brought about through intellectual contemplation (*Hitbonenut*) and is love that is according to

reason and intellect. “Major love” of *HaShem*-יהו"ה (*Ahavah Rabba*), is the natural and essential love of *HaShem*-יהו"ה, blessed is He, that transcends intellect and reason.

Now, the service of *HaShem*-יהו"ה of the soul, as it is, in and of itself (meaning, as it is above), is primarily the matter of grasping and comprehending *HaShem*'s-יהו"ה Godliness, specifically. As known,¹²⁹³ this is the difference between souls and angels. For, in regard to the angelic beings, their love and fear of *HaShem*-יהו"ה are natural love and fear.¹²⁹⁴ This is true to the extent that even in the angelic beings of the world of *Creation-Briyah*, who serve *HaShem*-יהו"ה, blessed is He, with intellectual love and fear¹²⁹⁵ (as stated in *Etz Chayim*¹²⁹⁶ and cited in *Tanya*¹²⁹⁷), it not in a manner in which the primary aspect is the contemplation and intellectual grasp, which then becomes the source of emotions. Rather, it is in a manner that the intellect is the catalyst that rouses and reveals their natural emotions.¹²⁹⁸ Nonetheless, the emotions themselves are not intellectual, but are natural emotions, since the intellect only acts as the catalyst that awakens and reveals them.

¹²⁹³ *Tanya* Ch. 39

¹²⁹⁴ *Dechilu u'Rechimu Tivi'yim* – See *Kuntres HaHitpaalut* of the Mittler Rebbe, translated as *Divine Inspiration*, and introductory commentary to *Shaar HaYichud*, *The Gate of Unity* Ch. 32.

¹²⁹⁵ *Dechilu u'Rechimu Sichliyim* – See *Kuntres HaHitpaalut* of the Mittler Rebbe, translated as *Divine Inspiration*, and introductory commentary to *Shaar HaYichud*, *The Gate of Unity* Ch. 32.

¹²⁹⁶ *Etz Chayim*, *Shaar* 50, Ch. 7; Also see *Likkutei Sichot* Vol. 4, p. 1153

¹²⁹⁷ See *Tanya* Ch. 39 *ibid.*, in the note.

¹²⁹⁸ See *Maamarei Admor HaEmtza'ee* *ibid.* p. 859; *Ohr HaTorah* *ibid.* p. 184; *Hemshech* 5672 Vol. 3, p. 1,272 and on.

In contrast, the service of *HaShem*-יהו"ה of the souls as they are above, is primarily a matter of comprehension and grasp of Godliness, specifically. That is, even their emotions are intellectual emotions. That is, their love of *HaShem*-יהו"ה, blessed is He, is according to reason and intellect. Because of this, there is a difference between the love and fear of angels and the love and fear of souls. This is because angels are in a constant state of expiry and outpouring of yearning to leave their existence (meaning, to leave the limitations of their substance-*Chomer*). This accords with the statement in Midrash¹²⁹⁹ that the recitation of the angels of the verse, "Holy, Holy, Holy, is *HaShem Tzva'ot*-צבאות יהו"ה"; the whole earth is filled with His glory," takes place during the entire twelve hours of the day. This is because when the angel recites the first, "Holy-*Kadosh*-קדוש," he becomes nullified from his sense of separate existence and it takes four hours for his soul to return to him. This likewise occurs with second and third recitations of the word, "Holy-*Kadosh*-קדוש." We thus find that their recitation of, "Holy, Holy, Holy is *HaShem Tzva'ot*-צבאות יהו"ה," takes up all twelve hours of the day. For, every time they say, "Holy-*Kadosh*-קדוש," they come to a state of expiry for four hours. In other words, their love and fear of *HaShem*-יהו"ה, blessed is He, is in a manner of expiring and exiting from their existence.

However, such is not the case with souls, whose primary service of *HaShem*-יהו"ה, blessed is He, is in

¹²⁹⁹ Tanna D'Vei Eliyahu Rabba Ch. 6, Ch. 17, Ch. 31; Tanna D'Vei Eliyahu Zuta Ch. 12.

comprehending and grasping according to reason and intellect. It follows that their love and fear of *HaShem*-יהו"ה, blessed is He, is measured and limited. It is therefore not possible for them come to a state of expiry of the soul (*Klot HaNefesh*), since the source that gave birth to their love and fear of *HaShem*-יהו"ה, blessed is He, is the intellect. Thus, their love and fear of *HaShem*-יהו"ה, blessed is He, cannot ascend higher than the source of their love and fear, which is the intellect.

5.

However, through the descent of the soul below, to manifest within the body and the animalistic soul, the soul can also attain “major love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, that is, love that transcends reason and intellect.

As known, the explanation of the matter is that the Godly soul is from the aspect of *Tikkun*-rectification, whereas the animalistic soul is rooted in the world of *Tohu*-chaos. Now, since rectification-*Tikkun* is primarily a matter of intellect, whereas chaos-*Tohu* is primarily a matter of emotions, and in their expression, emotions are much stronger than intellect, it follows that since the primary service of the Godly soul, as it is unto itself, is with reason and intellect, it therefore is limited to having “minor love” of *HaShem*-יהו"ה. It is specifically through the descent of the Godly soul to manifest within the animalistic soul, which is rooted in chaos-*Tohu*, that the Godly soul can attain “great love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He. That is, a love that

transcends reason and intellect. Moreover, if the Godly soul affects the refinement of the animalistic soul, it then attains an even loftier level than the root of the animalistic soul in *Tohu-chaos*.

Now, this may be better understood by prefacing with an explanation of the general matter of the refinement of the animalistic soul through the influence of the Godly soul. Now, in the order of the chaining down of the worlds (*Seder Hishtalshelut*), chaos-*Tohu* precedes rectification-*Tikkun*. How then, can the Godly soul, which is from rectification-*Tikkun*, have the ability to rectify the animal soul? Is not the root of chaos-*Tohu* higher than rectification-*Tikkun*?

The explanation is that there is a higher level, over and above both chaos-*Tohu* and rectification-*Tikkun*, in which both are equal. This is as stated,¹³⁰⁰ “‘Is not Esav the brother of Yaakov?’ – the word of *HaShem*-יהוה!” Moreover, there is a level that is beyond even this, wherein rectification-*Tikkun* transcends chaos-*Tohu*, about which the verse continues, “But I loved Yaakov,” specifically. It is from this level (in which rectification-*Tikkun* transcends chaos-*Tohu*) that strength is drawn to the Godly soul to refine the animalistic soul.

We thus find that when the Godly soul affects the refinement of the animalistic soul, because of its root in the level of rectification-*Tikkun* that transcends chaos-*Tohu*, it reaches (not only to the aspect of chaos-*Tohu* that the animalistic soul is rooted in, but even) the aspect that transcends both chaos-*Tohu* and rectification-*Tikkun*, in which

¹³⁰⁰ Malachi 1:2

both are equal. (This is like the bond between the Godly soul (from the aspect of rectification-*Tikkun*) and the animal soul (which is rooted in chaos-*Tohu*), whereby the Godly soul affects the refinement of the animal soul.) Beyond this, it even reaches the very root of rectification-*Tikkun* as it transcends chaos-*Tohu* (from which strength is drawn to the Godly soul to refine the animal soul, as mentioned above).

This then, explains the matter of the descent of the soul and that the descent is for the purpose of ascent. That is, the ascent is higher than how the soul was above, not only in the world of Action-*Asiyah* and not only in the loftier levels of the soul, but even in the loftiest level of the soul, as it is in the wisdom-*Chochmah* of the world of Emanation-*Atzilut*, which is the aspect of, “She is pure,” (as mentioned in chapter 3). For, through the manifestation of the Godly soul within the animalistic soul that is rooted in chaos-*Tohu*, the Godly soul is brought to attain “great love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, love that transcends reason and intellect. It is specifically through the refinement that the Godly soul affects upon the animalistic soul, that it reaches its root in the aspect that transcends both chaos-*Tohu* and rectification-*Tikkun*, as explained before.

6.

Now, the ascension of the Godly soul brought about by serving *HaShem*-יהו"ה through refining the animalistic soul here below, in that it is elevated even higher than the world of

Emanation-*Atzilut* (where it was before its descent) to a level that transcends the world of Emanation-*Atzilut*, is the matter of, “The Jewish people are one acquisition.” For, it is through the Jewish people serving *HaShem*-יהוה below, by refining the animalistic soul, that the Godly souls of the Jewish people are elevated higher than the world of Emanation. That is, they are elevated to, “**His world-Olamו**,” specifically. Through this ascent they can affect the matter of, “Torah is one acquisition,” thus elevating the Torah, as it is in the world of Emanation-*Atzilut*, and bonding it to the Holy One, blessed is He, Who transcends the world of Emanation-*Atzilut* (as explained before in chapter 1). It therefore is understood that even the matter of, “Torah is one acquisition” is specifically tied to (and caused by) the refinement of the animalistic soul, just like the matter of, “the Jewish people are one acquisition.”

This may be understood from the general matter of the giving of the Torah, which was caused by the Jewish people. For since, “the thought of the Jewish people preceded everything,” including even Torah, as is written in Torah itself, ‘Command the children of Israel,’ and ‘Speak to the children of Israel etc.,’¹³⁰¹ therefore, it is the Jewish people who affected the matter of,¹³⁰² “*HaShem*-יהוה descended upon Mount Sinai.”

The explanation is that the giving of the Torah occurred after and by means of the fact that,¹³⁰³ “Israel

¹³⁰¹ Midrash Bereishit Rabba 1:4

¹³⁰² Exodus 19:20

¹³⁰³ Exodus 19:2

encamped-*VaYichan*-וַיִּחַן there in front of the mountain,” wherein the term “they encamped-*VaYichan*-וַיִּחַן” is in the singular, meaning, “as one man, with one heart.”¹³⁰⁴ That is, they attained oneness and unity (also indicated in the words, “The Jewish people are **one** acquisition”). Through this, they affected that the Torah was given, which in turn, affected oneness in the world at large (indicated by the words, “The heavens and the earth are **one** acquisition”). That is, at the giving of the Torah the edict that, “the Upper shall not descend to the lower and the lower shall not ascend to the Upper” was nullified.¹³⁰⁵ They thus affected a bond between the Upper and the lower, through the fact that the Upper descended below, as stated, “*HaShem*-יְהוָה descended upon Mount Sinai.” This automatically allowed for the lower to ascend Above.

All this followed after the general matter of the exodus from Egypt and the counting of the Omer, which generally include the totality of the Godly soul’s service of *HaShem*-יְהוָה, blessed is He, as it is unto itself, as well as its work in refining the animalistic soul. For, about the exodus from Egypt, it states,¹³⁰⁶ “the people had fled,” which was because the evil in the animalistic souls of the Jewish people remained in full strength. Nevertheless, their entire aim and desire was to extract their Godly souls from exile in the opposing side of evil (*Sitra Achara*) and the impurities of Egypt, and to cleave

¹³⁰⁴ Rashi to Exodus 19:2; See Mechilta there.

¹³⁰⁵ Midrash Tanchuma Va’era 15; Shmot Rabba 12:3

¹³⁰⁶ Exodus 14:5

and adhere to *HaShem*-יהו"ה, blessed is He.¹³⁰⁷ In other words, at the very least, the Godly soul needed to be saved by fleeing from the evil of the animalistic soul. This was accomplished through the revelation of illumination from Above, through which the exodus from Egypt occurred. However, it only affected the Godly soul, thereby giving it the strength to flee from evil.

Only after this, the work of the Godly soul in refining the animalistic soul began, which is the matter of counting the Omer.¹³⁰⁸ This is as stated,¹³⁰⁹ “You shall count for yourselves – from the morrow of the day of rest, from the day when you bring the Omer of the wave offering – they shall be seven complete weeks.” Moreover, the Omer is an offering of barley, which is considered to be animal fodder, thus hinting to the animalistic soul. The verse therefore states, “You shall count-*U’Sfartem*-וּסְפַרְתֶּם,” which is of the same root as “*Sapir*-סַפִּיר,” and is a term of brilliance. This indicates that one must refine, purify, and illuminate the animalistic soul in all seven of its emotive attributes (each of which includes seven, thereby referring to the “seven weeks,” that total forty-nine days) until they are “complete-*Temimim*-תְּמִימִים.” In other words, not only should they no longer have any relation to evil, but more so, they should not even have (a root for the matter of) deficiency. Through this, the matter of,¹³¹⁰ “you shall count-*Tisperu*-תִּסְפְּרוּ fifty days,” is actualized. That is,

¹³⁰⁷ Tanya Ch. 31 (p. 40b).

¹³⁰⁸ See Likkutei Torah, Vayikra 3a; Emor 35c and on.

¹³⁰⁹ Leviticus 23:15

¹³¹⁰ Leviticus 23:16

there then is a drawing forth of the fiftieth gate (*Shaar HaNun*) from Above.¹³¹¹

We thus find that the general matter of the giving of the Torah was accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people. This includes both the service of *HaShem*-יהו"ה of the Godly soul, in and of itself, as well as the work of the Godly soul in refining the animalistic soul. This also explains the matter of, "Torah is one acquisition" and "the Jewish people are one acquisition." For, through the Jewish people affecting the matter of acquisition-*Kinyan* in themselves, they likewise affect it in Torah as well, thus elevating and bonding it to the Holy One, blessed is He, who transcends the world of Emanation-*Atzilut*, as explained before.

7.

This then, is the general theme of the teaching,¹³¹² "The Holy One, blessed is He, acquired five possessions as His own in His world, and these are them: The Torah is one possession... The Jewish people are one possession etc." That is, this is not merely relating words, but is an instructional lesson to each and every Jew, that relates to the general matter of receiving the Torah every year. That is, it depends on and is accomplished by the service of *HaShem*-יהו"ה of the Jewish people, through which they affect the

¹³¹¹ See Likkutei Torah Bamidbar 10d, 11d, 12a and on, and elsewhere.

¹³¹² Mishnah Avot 6:10

acquisition (*Kinyan*) in themselves (and the ascent of their souls to a level that transcends the world of Emanation-*Atzilut*). This is accomplished through refining the animalistic soul, which, generally, is the matter of prefacing with the toil of leaving Egypt and counting the Omer, both of which precede receiving the Torah.

It should also be added that even the two crowns that are given at the giving of the Torah,¹³¹³ come specifically after the work of the Godly soul in refining the animalistic soul. This is because the work of refining the animalistic soul is the matter of the self-sacrifice of the Godly soul. It is because of this self-sacrifice that the soul is given these two crowns (as known, the crown-*Keter*, transcends the intellectual faculties, and is therefore related to self-sacrifice). After this, we also are given the Torah, beginning with a transcendent, encompassing manner (*Makif*), followed by an inner manner (*Pnimiyut*), through which we actually, “receive the Torah with joy, in an inner way!”¹³¹⁴

¹³¹³ Talmud Bavli, Shabbat 88a; See at length in the next discourse entitled “*B’Sha’ah SheHeekdeemu*” of the second day of Shavuot 5712 – Discourse 18.

¹³¹⁴ This conclusion utilizes the words of the blessing that our Rebbe’s would give on the occasion of the Holiday of Shavuot, and is explained in Likkutei Sichot Vol. 4, p. 1,307; Vol. 8 p. 272; Vol. 13, p. 158 and elsewhere.

Discourse 18

*“B’Sha’ah SheHeekdeemoo Yisroel Na’aseh L’Nishma -
When Israel accorded precedence to ‘We will do’
over ‘We will hear’”*

Delivered on the second day of Shavuot, 5712

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

1.

It states in Talmud,¹³¹⁵ “When Israel accorded precedence to the declaration of, ‘We will do,’ over the declaration, ‘We will hear,’¹³¹⁶ six-hundred-thousand ministering angels came and tied two crowns each for every member of the Jewish people, one corresponding to, ‘We will do,’ and one corresponding to, ‘We will hear.’”

The examination of the precise wording of this is well known, having been presented in numerous discourses,¹³¹⁷ as well as in the discourse of his honorable holiness, my father-in-law, the Rebbe, in his discourse for this occasion.¹³¹⁸

¹³¹⁵ Talmud Bavli, Shabbat 88a

¹³¹⁶ Exodus 24:7

¹³¹⁷ See discourse entitled “*B’Sha’ah SheHeekdeemoo*” 5667 (*Hemshech* 5666 p. 447), and the beginning of *Hemshech* “*B’Sha’ah SheHeekdeemoo*” 5672, and elsewhere.

¹³¹⁸ See discourse entitled “*B’Sha’ah SheHeekdeemoo*” 5709 printed in *Sefer HaMaamarim* 5709 p. 147; In the opening words to the printing (which came out on the 13th of Iyar 5712), the Rebbe wrote, “The publication of this discourse should certainly be completed in the days between the holiday of Pesach and the holiday of Shavuot, and near to it. I encourage and advise that the discourse in this

Namely, that the conclusion of the words of our sages, of blessed memory, seems to indicate that these crowns were given for and relate to the matters of, “We will do and we will hear,” themselves. However, the beginning of their words seem to indicate that the crowns were given because they gave **precedence** to the declaration, “We will do” over the declaration, “we will hear.” It is therefore explained in the discourse¹³¹⁹ that the precedence of, “we will do,” before, “we will hear,” affects matters in the doing and hearing themselves, bringing them to a much loftier state. It is understood that the giving of the crowns due to the matters conveyed by, “we will do and we will hear,” is specifically when, “we will do” precedes “we will hear.”

The explanation is that the matter of, “we will hear-*Nishma*-שמע,” is similar to, “**listen** Israel-*Shma Yisroel*- שמע ישראל,”¹³²⁰ which is a term indicating comprehension and understanding.¹³²¹ This refers to the matter of the, “attention of the heart,” in performing the particulars of each commandment. This is to say that one turns the attention of his heart to listen and hear, how and what the Supernal desire is in the particulars of the commandments-*mitzvot*. The matter of, “we will do-*Na’aseh*-נעשה” (which transcends “we will hear”) refers to accepting the yoke of the particulars of these desires and the sublimation to listen to the desire and fulfill it.

pamphlet of the holiday of Shavuot that is in this book be studied on the days of the holiday of Shavuot.”

¹³¹⁹ Sefer HaMaamarim 5709 *ibid.*, p. 148 and on.

¹³²⁰ Deuteronomy 6:4

¹³²¹ Beginning of Torah Ohr and elsewhere.

However, the matter of giving **precedence** to “we will do” over “we will hear,” refers to accepting the yoke of *HaShem*’s-יהוה Kingship Himself, blessed is He, and sublimation to the One whose desires they are, which is a more inner level of sublimation (*Bittul*).

The difference between them is that when it comes to the service of *HaShem*-יהוה, blessed is He, in the matter of “we will hear-*Nishma*-נשמע,” since it is a service that accords to reason and intellect, it is possible that one might think, “this teaching is pleasant, but this teaching is not etc.”¹³²² At the very least, even if he does not think, “this teaching is unpleasant,” nonetheless, in a more refined manner, it is possible for there to be a difference for him between ordinances that make sense to him according to reason and intellect (*Mishpatim*) and decrees (*Chukim*) that are not according to reason and intellect. That is, he could feel more delight in ordinances that make sense to the intellect (*Mishpatim*), than the decrees (*Chukim*) that are not according to intellect.

This difference thus follows into his service of, “we will do-*Na’aseh*-נעשה,” in that it will be sublimation to the will alone (and not to the One who wills it). That is, even though he has the sublimation to fulfill the commandments-*mitzvot*, including decrees (*Chukim*) that transcend intellect, nevertheless, his sublimation in fulfilling them will not be like his fulfillment of the ordinances (*Mishpatim*), which accord to the intellect. For, regarding ordinances (*Mishpatim*), he

¹³²² Talmud Bavli, Eruvin 64a

understands that he must fulfill them, since he comprehends what they essentially are. Such is not the case regarding decrees (*Chukim*), which transcend reason and intellect. Here, he only understands that he must do them because they are *HaShem* יהו"ה's Supernal will. Therefore, since his general sublimation of, "we will do," is according to the dictates of reason and intellect, he will derive greater satisfaction and delight in fulfilling the ordinances (*Mishpatim*), which he understands in and of themselves, than he will have in fulfilling the decrees (*Chukim*), which he does not understand in and of themselves.

However, through giving precedence to, "we will do-*Na'aseh*-נעשה" over "we will hear-*Nishma*-נשמע," which is the matter of sublimation and subjugation (*Bittul*) to *HaShem*-יהו"ה, the One who wills it, blessed is He, meaning that even before there is any revelation of the will, he already has sublimated and subjugated himself to the One who wills it, this affects the manner of his, "we will do" and "we will hear" themselves. That is, the affect is that there will be no difference for him between one commandment and another commandment, but instead, both minor commandments and major commandments will be of equal importance to him.¹³²³

This is analogous to a servant who is entirely sublimated to his master and therefore is not an independent being unto himself. If the master commands him to do

¹³²³ See Midrash Tanchuma Ekev 2; Yalkut Shimoni Yitro, Remez 298; Talmud Yerushalmi Pe'ah 1:5; Tzava'at HaRivash translated as The Way of the Baal Shem Tov, 1.

something, whatever it may be he considers it a privilege, so long that he has the opportunity to fulfill and satisfy the will of his master. It is the same way with giving precedence to, “we will do-*Na’aseh*-נעשה” over and above, “we will hear-*Nishma*-נשמע.” That is, it is sublimation (*Bittul*) to the One who wills, blessed is He, in such a manner that one has no sense of independent existence apart from the master whatsoever, so that it makes no difference to him what the will of the master is.

For, when it comes to the service of, “we will do-*Na’aseh*-נעשה,” in which the subjugation to the will alone, the sublimation (*Bittul*) is in such a manner that he exists to fulfill the will. This is to say that, in such a case, it is not that he is not an independent existence at all, but rather, that he exists independently in order to fulfill the will. Thus, since in this case, he is an existence unto himself and he exists to fulfill the will, there can possibly be a difference for him in regard to the substance of the will (such as the aforementioned difference between the statutes (*Mishpatim*), that are according to reason and intellect, and the decrees (*Chukim*), that transcend reason and intellect).

It is only when one's service of *HaShem*-יהו"ה, blessed is He, is in a manner that, “we will do-*Na’aseh*-נעשה” takes precedence over, “we will hear-*Nishma*-נשמע,” which reflects the sublimation that one has to *HaShem*-יהו"ה, the One who wills it, blessed is He, even before any revelation of His will, that one is then in a state of complete sublimation and nullification (*Bittul*) to the One who wills it, blessed is He, in

that he has no independent existence whatsoever. In such a circumstance, the substance of the will itself will make no difference to him.

For, as known,¹³²⁴ the power of desire (*Ratzon*) differs from all the other powers. For, in regard to other powers (such as the powers of the intellect and the like), they all come by way of division. Therefore, if there is one particular of the whole that is deficient, it only is a deficiency in the perfection of the matter as a whole. In contrast, the power of desire (*Ratzon*) does not come out in a way of division. Therefore, if there is deficiency, even in only particular of the desire, it is not the desire at all. Thus, through giving precedence to, “we will do” over “we will hear” - which is the sublimation and nullification (*Bittul*) specifically to the One who desires, blessed is He - this affects the fulfillment of the desire itself, in that it makes no difference to him what the substance of the desire is. Because of this, even one’s manner of, “we will hear-*Nishma*-נשמע,” is in a much loftier manner. That is, even if it comes into his understanding and comprehension, his pleasure will (not be due to the understanding and comprehension of it, but will rather be) due to fulfilling the will of the One who wills it, blessed is He.

This is why the giving of the crowns, corresponding to “we will do-*Na’aseh*-נעשה” and “we will hear-*Nishmah*-נשמע” themselves, comes specifically through giving precedence to,

¹³²⁴ See Sefer HaMaamarim 5678 p. 346; Discourse entitled “*Va’Ani Tefilah*” 5694 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 311b); Likkutei Sichot Vol. 13, p. 67 and on.

“we will do-*Na’aseh*-נעשה,” over and above, “we will hear-*Nishmah*-נשמע,” which causes an elevation of the matters of “we will do-*Na’aseh*-נעשה” and “we will hear-*Nishmah*-נשמע” themselves.

2.

However, based on the above, we must understand this further. For, if giving precedence to, “we will do-*Na’aseh*-נעשה” over “we will hear-*Nishmah*-נשמע” is so great, that because of it they were given two crowns, one for, “we will do-*Na’aseh*-נעשה” and one for, “we will hear-*Nishmah*-נשמע,” should they not have also received a crown for making the precedence. For, if they were given crowns for the result of making the precedence (meaning, the loftiness of the matters of “we will do-*Na’aseh*-נעשה” and “we will hear-*Nishmah*-נשמע” that were accomplished by virtue of making the precedence), then how much more so should they have been given a crown for their act of preceding, “we will do-*Na’aseh*-נעשה” to “we will hear-*Nishmah*-נשמע” itself!

This being the case, they should have received three crowns, one corresponding to, “we will do-*Na’aseh*-נעשה,” one corresponding to, “we will hear-*Nishmah*-נשמע,” and one corresponding to the precedence of, “we will do-*Na’aseh*-נעשה” over “we will hear-*Nishmah*-נשמע.” Why then were they only given two crowns, one corresponding to, “we will do-*Na’aseh*-נעשה,” and one corresponding to “we will hear-*Nishmah*-נשמע,” and not given one for their precedence of,

“we will do-*Na’aseh*-נעשה” over “we will hear-*Nishmah*-נשמע”?

The explanation is that,¹³²⁵ our sages, of blessed memory, stated as follows¹³²⁶ about the verse,¹³²⁷ “You shall be holy, for I *HaShem*-יהו"ה your God, am holy.”¹³²⁸ They stated, “This is analogous to a king whose subjects made three crowns for him. What did the king do? He took one crown and placed it upon his own head and two he placed on the head of his son. In the same manner, the supernal beings crown the Holy One, blessed is He, every day, with the recitation of, “Holy, Holy Holy-*Kadosh, Kadosh, Kadosh*-קדוש קדוש קדוש.” What does the Holy One, blessed is He, do? He takes one for Himself, and two He places on the head of His children.”

The same is understood regarding to the crowns that were received at the giving of the Torah. That is, two crowns, corresponding to, “we will do-*Na’aseh*-נעשה” and “we will hear-*Nishmah*-נשמע,” he placed on the head of His children. Additionally, there indeed is a third crown, brought about through the service of *HaShem*-יהו"ה, blessed is He, through their precedence of, “we will do-*Na’aseh*-נעשה” over “we will

¹³²⁵ See discourse entitled “*Tzenah U’Re’ena*” 5677 (Sefer HaMaamarim 5677 p. 193 and on).

¹³²⁶ Midrash Yayikra Rabba 24:8; Also see Maamarei Admor HaZaken 5562 Vol. 1, p. 308; Discourse entitled “*Tzenah U’Re’ena*” 5660, 5698, 5708 and elsewhere.

¹³²⁷ Leviticus 19:2

¹³²⁸ That is, in the verse “You shall be holy-*Kdoshim Tihiyu*-תהיו קדושים,” the term “holy-*Kdoshim*-קדושים” used in relation to the Jewish people is in the plural, indicating two mentions of “holy.” In contrast, at the end of the verse, the usage of “for I, *HaShem*-יהו"ה, your God, am holy-*Kadosh*,” the term “holy-*Kadosh*-קדוש” is in the singular, indicating one mention of “holy.”

hear-*Nishmah*-נשמע.” However, He took this crown for Himself.

This likewise, is the meaning of the verse,¹³²⁹ “Go forth, O’ daughters of Zion, and gaze upon King Shlomo and upon the crown that his mother crowned him with on the day of his wedding.” Our sages, of blessed memory, stated that “King Shlomo-שלמה המלך” refers to the Holy One, blessed is He, the King to whom peace-*Shalom*-שלום belongs.¹³³⁰ The word, “His mother,” refers to the Community of Israel,¹³³¹ and “the day of his wedding,” refers to the giving of the Torah.¹³³² Thus, the words, “the crown that his mother crowned him on the day of his wedding,” means that on the day that the Torah was given, the souls of the Jewish people made a crown for the Holy One, blessed is He, and gave it to Him. This is the third crown, that was brought about through serving *HaShem*-יהוה, blessed is He, in a manner that, “we will do-*Na’aseh*-נעשה” takes precedence over and above, “we will hear-*Nishmah*-נשמע.” It is this crown that He took for Himself.¹³³³

We must now explain the matter of these three crowns and their relation to the giving of the Torah. This may be understood by prefacing with a teaching from our sages, of blessed memory. They stated,¹³³⁴ “What is the meaning of the

¹³²⁹ Song of Songs 3:11

¹³³⁰ Midrash Shmot Rabba 52:5; Shir HaShirim Rabba 3:11

¹³³¹ See the Midrashim *ibid.*

¹³³² Mishnah Taanit 4:8; Midrash Bamidbar Rabba 12:8; Likkutei Torah, Zot HaBracha 93d and on.

¹³³³ See Sefer HaMaamarim 5677 *ibid.*, p. 225.

¹³³⁴ Talmud Bavli, Shabbat 88a; Avoda Zarah 3a and Rashi there; Also see Rashi to Genesis 1:31.

verse,¹³³⁵ ‘And there was evening and there was morning, **the sixth day-Yom HaShishi-יום הששי**’? Why is there a letter *Hey-ה* here, which seems to be superfluous?¹³³⁶ This teaches that the Holy One, blessed is He, made a condition with creation. He said to them: ‘If the Jewish people accept the Torah, you will continue to exist, but if not, I will return you to chaos and void.’” This then, is the meaning of, “And there was evening and there was morning, **the sixth day-Yom HaShishi-יום הששי**.” It means that the culmination of creation is dependent upon **the sixth day**, “referring to the sixth day of the month of Sivan, on which the Torah was given.”¹³³⁷ In other words, until the giving of the Torah at Mount Sinai, the world was not truly sustained in its existence, since its existence was dependent on this precondition. It was only with the giving of the Torah that the existence of the world established and sustained.

In greater detail, our sages, of blessed memory, said,¹³³⁸ “The world stands upon three things; the Torah, the Temple service (*Avodah*), and acts of lovingkindness (*Gmilut Chassadim*).” The explanation is that the primary sustainment of the world’s existence is specifically from the transcendent and encompassing lights (*Makifim*).¹³³⁹ This is similar to how it is in man. Primarily, he is sustained in his existence from the transcendent aspect (*Makif*) of the soul. It is about this,

¹³³⁵ Genesis 1:31; 2:1

¹³³⁶ Which does not appear on any of the other days.

¹³³⁷ See Rashi to Shabbat 88a *ibid.* and Genesis *ibid.*

¹³³⁸ Mishnah Avot 1:2

¹³³⁹ See Tanya, Ch. 48; Torah Ohr, beginning of Megillat Esther, and elsewhere.

that we say,¹³⁴⁰ “My God, the soul that You placed within me, is pure. You created it, You formed it and You blew it into me etc.” These refer to the particular levels of the chaining down (*Hishtalshelut*), all of which refer to the inner manifestation (*Pnimityut*) of the soul.¹³⁴¹ The continuation, “You preserve it within me,” is the transcendent and encompassing aspect (*Makif*),¹³⁴² through which man is primarily sustained.

The same applies to the world, which is analogous to a large body.¹³⁴³ That is, its existence is primarily sustained by the transcendent, encompassing light (*Makif*). However, in greater detail, it is sustained by the three transcendent and encompassing lights of Torah, the Temple service (*Avodah*) and acts of lovingkindness (*Gmilut Chassadim*). This then, is the substance of these three crowns (*Ketarim*) and their relation to the giving of the Torah.¹³⁴⁴ That is, the three crowns (*Ketarim*) are the three transcendent and encompassing lights (*Makifim*). (For, the aspect of a crown-*Keter*, is that it is above and transcendent. That is, it is a *Makif*.) Through these crowns that were given at the giving of the Torah, the existence of the world was established and sustained.

¹³⁴⁰ Liturgy of “*Eloh”ai Neshamah*” in the morning blessings.

¹³⁴¹ See Siddur of the Arizal there, and Likkutei Torah Re’eh 27a.

¹³⁴² Likkutei Torah, Shir HaShirim 30c.

¹³⁴³ Talmud Bavli, Brachot 10a; Also see Moreh HaNevuchim Vol. 1, Ch. 72; Sefer HaMaamarim 5709 p. 40.

¹³⁴⁴ See Sefer HaMaamarim 5677 *ibid.* p. 203 & p. 225.

3.

To understand this,¹³⁴⁵ we must first preface with an explanation of a known matter, namely, that the matter of the creation of the worlds is called, “chaining down-*Hishtalshelut*-השתלשלות.” This term comes from the word, “chain-*Shalshelet*-שלשלת,” in that it is like chain made up of many connected links which chain-down and descend from above to below.¹³⁴⁶ The bottom of the upper link enters into the top of the link below it, and the bottom of the lower one enters into the link below it etc., from link to link. In the same manner, however, the lowest link in the chain connected to the link above it, and the link above it, is connected to the link above it, and so on until the uppermost link. From this it is understood that all the links in the chain are connected and related to each other, so much so, that even the lowest link is connected and related to the uppermost link. Though the lowest part of the lowest link is not connected to the link above it, except by its top, it is nevertheless the top of a single link. Therefore, even the bottom of the lowest link has a connection to the link above it, so much so, that ultimately, it even is related to the uppermost link of the chain. In the same way, the uppermost link has a relation to the link below it, so much so, that ultimately, it even has a relation and connection

¹³⁴⁵ See Sefer HaMaamarim 5677 *ibid.* p. 204.

¹³⁴⁶ See Likkutei Torah, Zot HaBracha 95b; Shir HaShirim 42b and elsewhere.

to the lowest link of the chain. This is so, even though the top of the uppermost link is not connected to the link below it at all. It is only its bottom that is connected to the top of the link below it. Nevertheless, the top and bottom are two parts of the same link, and therefore, there is an automatic relationship between the top of the upper link and the link below it, even to the lowest link. This example illustrates how it is in the creation of the worlds, which are called a, “chaining down-*Hishtalshelut*” השתלשלות,” that is, that all the worlds in the order of the chaining down (*Hishtalshelut*) are related to each other.

However, when it comes to, He who transcends the chaining down of the worlds (*Hishtalshelut*), there is utterly no comparison or relationship whatsoever between Him and His creations or emanations. For, as known, there is utterly no comparison whatsoever between the emanated and the Essence of the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.¹³⁴⁷ In other words, although within the order of the chaining down (*Hishtalshelut*) itself, there is no comparison between the world of Action-*Asiyah* and the world of Emanation-*Atzilut*, nevertheless, since they both part of the chaining down (*Hishtalshelut*), there is therefore a relationship between them. That is, they are equal in the sense that they both are within the category of the created or the emanated. However, in relation to the limitless light of the Singular

¹³⁴⁷ See Pelach HaRimon, Shaar 3, Ch. 1; Hagahot to the discourse entitled “*Patach Eliyahu*” 5658 p. 39, and elsewhere.

Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, even the world of Emanation-*Atzilut* is utterly of no comparison to Him whatsoever, to the extent, that in relation to Him, both the world of Emanation-*Atzilut* and the world of Action-*Asiyah*, are literally equal.

4.

This may be better understood by way of analogy, from the order of the chaining down (*Hishtalshelut*) in the soul of man. That is, the garments of the soul, which are thought, speech and action, are rooted in the emotions. The emotions are rooted in the intellect and the intellect is rooted in the power of conceptualization (*Ko'ach HaMaskeel*). Thus, all these levels are related to each other.

To further explain, when we say that thought, speech, and action are rooted in the emotions (*Midot*), it is in such a manner that there is an inclusion of thought, speech, and action, in the emotions (*Midot*). For, thought, speech, and action are the garments of the soul, through which that which is manifest in them, becomes revealed. In other words, thought, speech and action, reveal the emotions. We thus find that the power of revelation of the emotions themselves, is the matter of thought, speech, and action, as they are included in the emotions. Similarly, there also is the matter of the emotions as they manifest within thought, speech and action. For, it is the emotions that vitalize the thought, speech, and action.

The same is true of the emotions (*Midot*) that are rooted in the intellect (*Sechel*), in that there is an inclusion of the emotions in the intellect. This refers to the arousal of the intellect (since the arousal is a separate state than the being of the intellect itself. Thus, the intellectual arousal is the inclusion of the emotions in the intellect). In the same manner, there likewise is the matter of the manifestation of the intellect within the emotions, since it is the intellect that affects the vitality and growth of the emotions.

This likewise is so with the intellect (*Sechel*), which itself is rooted in the power of conceptualization (*Ko'ach HaMaskeel*). Even though the revelation of the intellect comes about specifically through toil, which demonstrates that the power of conceptualization (*Ko'ach HaMaskeel*) itself, is not the existence of intellect, and that the discovery of new insight from it, is similar to the coming into existence of something from nothing, nevertheless, since it is by means of toil that the intellect (*Sechel*) is drawn into revelation, and only intellect (*Sechel*) comes forth from it, rather than other matters, this demonstrates that it is the source of intellect. This then, is the matter of the inclusion of the intellect (*Sechel*) in the power of conceptualization (*Ko'ach HaMaskeel*). Similarly, there is the aspect of the manifestation of the power of conceptualization (*Ko'ach HaMaskeel*) within the intellect (*Sechel*). This refers to matters of intellect that have not yet come forth in a way of understanding and explanation. For example, this is similar to

the matter of,¹³⁴⁸ “Rav was silent.” Nevertheless, he did not retract his position.¹³⁴⁹ This was due to the revelation of the power of conceptualization (*Ko’ach HaMaskeel*). In other words, this is not the same as when the intellect remains concealed in the power of conceptualization, but rather, there indeed is a revelation, but it is not the revelation of intellect (*Sechel*), but is rather the revelation of the power of conceptualization (*Ko’ach HaMaskeel*).¹³⁵⁰

It thus is understood that there is a bond and relationship between all of particular levels of the aforementioned chaining down (*Hishtalshelut*), from the power of conceptualization (*Ko’ach HaMaskeel*) to thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*). However, in order for there to be a drawing down of the powers of the soul from the essence of the soul, which is of the ultimate in simplicity, it is not in a way of a chaining down (*Hishtalshelut*), but is rather in a way of the coming into being of something from nothing (*Yesh MeAyin*).

This may be compared to how it is Above, in Godliness. That is, all the particular levels of the order of the chaining down (*Hishtalshelut*) have some comparison and relationship to one another. However, none of them can compare whatsoever to the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, Who emanates them. This is because

¹³⁴⁸ Talmud Bavli, Beitzta 6a

¹³⁴⁹ See Sefer HaMaamarim 5692 p. 331; 5709 p. 102.

¹³⁵⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

the limitless light of *HaShem*-יהו"ה Himself, blessed is He, leaves no room for the existence of the worlds at all. This is as stated in *Etz Chayim*,¹³⁵¹ that at first the limitless light of the Unlimited One, blessed is He, filled the empty space (*Challal*), and there was no place for the existence of the worlds. He then withdrew His great light to the side, and drew forth a short, thin line (*Kav*).¹³⁵²

From this it is understood that there is utterly no comparison or relation between the worlds and the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who emanates them. For, in order for worlds to be brought into being, it was necessary for there to be a restrain (*Tzimtzum*), the manner of which required the withdrawal (*Siluk*) of the light. This is because the limitless light of *HaShem*-יהו"ה Himself, blessed is He, entirely transcends any relationship to worlds altogether. In other words, the coming into being of the worlds from the limitless light of *HaShem*-יהו"ה Himself, blessed is He, is not in a way of a chaining down (*Hishtalshelut*), but rather, is in a way of the creation of something from nothing (*Yesh MeAyin*).

5.

Now, although the limitless light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*,

¹³⁵¹ *Etz Chayim*, Shaar 1 (Drush Iggulim vYosher) Anaf 2.

¹³⁵² See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-15.

entirely transcends relation to worlds and does not give room for the existence of worlds, nevertheless, there is a drawing forth from His light to the worlds as they are after the restraint of the *Tzimtzum*. (This refers not only to the light of the line-*Kav* that is manifest within the restraint of the *Tzimtzum*, but even to the aspect of the great circle (*Iggul HaGadol*) over which the restraint of the *Tzimtzum* has no dominion (even though it was affected through the restraint of the *Tzimtzum*).¹³⁵³ Only that in order for there to be a drawing forth of this light in the *Tzimtzum*, it therefore comes through the *Tzimtzum*, but only in a passing way. However, it's state of being remains unchanged, and it thus remains entirely limitless, just like the limitless light of the Unlimited One, blessed is He, that preceded the restraint of the *Tzimtzum*.

As known, this is one of the explanations regarding the chaining down of the crowns (*Ketarim*) one from the other.¹³⁵⁴ That is, even the circles (*Iggulim*) that follow the restraint of the *Tzimtzum*, although they are drawn from the line (*Kav*), (as stated in Etz Chayim,¹³⁵⁵ that the *Kav* is drawn forth and then “encircles and returns and re-encircles (*Iggulim*) etc.”), nevertheless, they all are connected to the aspect of the great circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*. This is what is meant by the fact that this light only

¹³⁵³ See Sefer HaMaamarim 5643 p. 80; *Hemshech* 5666 p. 194.

¹³⁵⁴ See Likkutei Torah, beginning of Korach; Sefer HaMaamarim 5665 p. 260 and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, Chapter 7, and chapters 16-17.

¹³⁵⁵ Etz Chayim, Shaar 1 (Drush Iggulim vYosher) Anaf 2.

passes through by way of the restraint of the *Tzimtzum*, and nothing more.

This is also the general difference between the aspect of circles (*Iggulim*) and the aspect of upright stature (*Yosher*). That is, the upright stature (*Yosher*) refers to the light that is manifest within the restraint of the *Tzimtzum*, which undergoes change of being and comes forth in a way of division (*Hitchalkut*). In contrast, the aspect of the circles (*Iggulim*), is the light that simply passes through the restraint of the *Tzimtzum*, but undergoes no change of being. Therefore, even as it is below, it is in an unlimited state that transcends division.

An example may be taken from the creations below, such as the difference between earth and water. The earth has various divisions. This is as stated in Avot D'Rabbi Nathan,¹³⁵⁶ that the earth has a head, a body, and legs, similar to the divisions in man. That is, the general vitality of the head is divided into three divisions, which are the three faculties of the intellect, wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*, that manifest within the three compartments of the brain that are separate from one another.¹³⁵⁷

These three aspects of the brain branch forth to the three senses; vision, hearing, and speech. (That is, the faculty of vision is from wisdom-*Chochmah*, the faculty of hearing is from understanding-*Binah*, and the faculty of speech is from

¹³⁵⁶ Avot D'Rabbi Nathan Ch. 31.

¹³⁵⁷ See Zohar III 136a and elsewhere.

knowledge-*Da'at*, as it states,¹³⁵⁸ “From His mouth comes knowledge-*Da'at*.” It is for this reason that angels are called by the names of animals, such as the lion (*Aryeh*-אריה) and the ox (*Shor*-שור) etc.,¹³⁵⁹ since they do not possess knowledge-*Da'at*. (That is, they do not possess the upper knowledge (*Da'at Elyon*), but only the lower knowledge (*Da'at Tachton*)). Therefore, they cannot speak. It is for this reason that it states,¹³⁶⁰ “They will follow after *HaShem*-יהו"ה, like a lion he will roar.” It is explained that, “like a lion he will roar” refers to the camp of the angel Michael,¹³⁶¹ who is the aspect of, “the face of a lion to the right.”¹³⁶² In other words, he does not possess actual speech like the speech of a human being here below, who speaks with knowledge-*Da'at*. Rather, he merely roars with his voice, without speech.)

As these three are drawn further down, they divide into the three divisions of the trachea (*Kaneh*), the esophagus (*Veshet*), and the veins and arteries (*Vridin*) of the neck, which are the intermediaries that bond the head and the body. Then, with the subsequent descent of the powers even lower in the body, they divide into the right hand, the left hand and the torso. As they descend even lower, they divide into the right leg and the left leg, and the body between them. Now, just as it is this way in the body of man, there likewise are these divisions in the earth.

¹³⁵⁸ Proverbs 2:6

¹³⁵⁹ See Ezekiel 1:10; Tanya Ch. 39, and elsewhere.

¹³⁶⁰ Hosea 11:1

¹³⁶¹ See Zohar III 154a

¹³⁶² Ezekiel 1:10 *ibid*.

However, when it comes to water, wherein there are no divisions, such is not the case. For, although there is a division between the upper waters and the lower waters, as it states,¹³⁶³ “and He separated between the waters that were beneath the firmament and the waters that were above the firmament,” nevertheless, it all is one body of water. Moreover, even though the creatures of the water are separate from each other in their likeness, form, quality and makeup, nevertheless, they all are equal in the fact that their existence is utterly dependent upon and one with the existence of the water. Thus, when they are removed from the water, they quickly die.¹³⁶⁴

The reason for this difference between earth and water is that the earth is rooted in the aspect of the upright stature (*Yosher*) and therefore possesses divisions. In contrast, the water is rooted in the aspect of the circles (*Iggulim*), and therefore, even in their descent below they do not undergo a change of their being. Therefore, in creations that are rooted in the aspect of circles (*Iggulim*), this matter, that they are of one essence that transcends division, exists.

6.

However, even when it comes to the aspect of the circles (*Iggulim*) that are drawn forth from the great circle (*Iggul HaGadol*) in a way of merely passing through the

¹³⁶³ Genesis 1:7

¹³⁶⁴ See Talmud Bavli, Avoda Zarah 3b; Brachot 61b

restraint of the *Tzimtzum* (for which reason they do not undergo a change of their being and remain in a state of limitlessness), nevertheless, since they are drawn forth in a way of passing through the restraint of the *Tzimtzum*, they therefore also possess an aspect of the restraint of the *Tzimtzum*.

We therefore may say that there are two levels in the circles (*Iggulim*). The first level is the overpowering of the aspect of limitlessness, whereas the second level is the overpowering of the aspect of the restraint of *Tzimtzum*. This then, is the difference between the upper waters and the lower waters. For, water in general, is the aspect of circles (*Iggulim*), (as explained above), and it is only that the upper waters are the upper aspect of the circles (*Iggulim*), wherein there is an overpowering of the aspect of limitlessness. The lower waters, in contrast, are the lower aspect of the circles (*Iggulim*), wherein there is an overpowering of the aspect of the restraint of the *Tzimtzum*.

Now, in general, the aspect of the lower waters, which are the lower aspect of the circles (*Iggulim*), is the level of the angelic beings that are called, “the fish of the sea,”¹³⁶⁵ since they are like the fish in the sea. For, this is the aspect of the circles (*Iggulim*), (since, as mentioned before, the root of the waters is in the aspect of the circles (*Iggulim*)). However, they are the lower aspect of the circles (*Iggulim*) (that is, the lower waters), wherein there is an overpowering of the aspect of the

¹³⁶⁵ See Zohar II 48b and Mikdash Melech there, and elsewhere; Biurei HaZohar of the Mittler Rebbe to Zohar II 41c.

restraint of the *Tzimtzum*. Thus, it is the same with the angelic beings, that their existence is in an overpowering state, but not like the *Sefirot* within which there is an overpowering of the aspect of the Unlimited One, blessed is He. For, although the *Sefirot* were affected by the restraint of the *Tzimtzum*, so that they specifically number ten, as stated in Sefer Yetzirah,¹³⁶⁶ “ten and not nine, ten and not eleven,”¹³⁶⁷ nevertheless, their existence is purely Godliness. This is certainly the case in the world of Emanation wherein, “He and His life force are one, and He and His organs are one.”¹³⁶⁸ However, even as the *Sefirot* are in the world of Creation-*Briyah*, wherein they are in a certain state of separateness, their existence is Godliness.¹³⁶⁹ (It is only the chambers and halls (*Heichalot*) that come into novel existence of something from nothing that are in a state of separate tangible existence.)¹³⁷⁰ That is, the *Sefirot* are in a state in which the aspect of the light of the Unlimited One, blessed is He, is overpowering, and the existence of the *Sefirot* is the light and illumination that is manifest within them.

This is not the case, however, with the angelic beings, even though they are in a state of utter nullification and sublimation (*Bittul*) to Godliness, to the point that we find an

¹³⁶⁶ See Sefer HaMaamarim 5677 *ibid.* p. 206 & p. 210.

¹³⁶⁷ Sefer Yetzirah 1:4

¹³⁶⁸ Introduction to Tikkunei Zohar 3b; Also see the discourse entitled “*Patach Eliyahu*” in Torah Ohr Vayera 13d; Also see the notes to the discourse by the same title 5658 p. 7 and on, and elsewhere.

¹³⁶⁹ See Torah Ohr *ibid.* and the citations in the prior note.

¹³⁷⁰ See Likkutei Torah, Shlach 36d and on & 37d.

angelic being stating about himself,¹³⁷¹ “‘In My Self, I swear’ – the word of *HaShem*-יהו"ה.” Nevertheless, they are in a state of separate tangible existence, as it states,¹³⁷² “A thousand thousands were serving Him, and myriad myriads were standing before Him.” It similarly states in *Zohar*¹³⁷³ that the camp of the angel Michael consists of one-hundred and eighty-six (קפ"ו) thousand camps, corresponding to the number in the encampment of the banner of Yehudah.¹³⁷⁴ Similarly, the camp of the angel Gavriel consists of one-hundred and fifty-seven (קנ"ז) thousand camps, like the number in the encampment of the banner of Dan.¹³⁷⁵

Similarly, our sages, of blessed memory, stated,¹³⁷⁶ “When the verse states, ‘a thousand thousands were serving Him,’ it is only referring to the number of angels in a single troop. However, in regard to the number of His troops, it states,¹³⁷⁷ ‘And to His troops there is no number.’” Thus, one angel is but a single being of the myriads of angels that are in each troop, and that is its existence. Moreover, its existence is such that it is like something separate and removed from its source. Thus, when it descends below to this world, it becomes an entirely separate entity.¹³⁷⁸ This accords with the

¹³⁷¹ Genesis 22:16

¹³⁷² Daniel 7:10

¹³⁷³ *Zohar* III 154a, 155a; Also see the note of the Rebbe in *Sefer HaMaamarim* 5703 p. 84.

¹³⁷⁴ Numbers 2:9

¹³⁷⁵ Numbers 2:31

¹³⁷⁶ *Talmud Bavli*, *Chagigah* 13b

¹³⁷⁷ Job 25:3

¹³⁷⁸ See *Sefer HaMaamarim* 5650 p. 290; *Hemshech* 5672 Vol. 3, p. 1,470.

known difference between angels and souls.¹³⁷⁹ That is, the very being of souls is that they are Godliness, about which it states,¹³⁸⁰ “the soul that You have placed within me, it is pure etc.” In other words, even as it has descended below, its being is that it is in a state of adhesion (*Dveikut*) to Godliness, and it only is that this adhesion is in a way of concealed adhesion (*Dveikut Ne'elemet*). Thus, we find that there are lofty souls who even when they descent below, their entire existence is Godliness, like Rabbi Shimon bar Yochai, who said about himself,¹³⁸¹ “I am a sign of *HaShem*-יהוה in the world,” and the like.

In contrast, the angelic beings are in a state of separate existence, and it is only when the angel is fulfilling his mission that he is in a state of total sublimation¹³⁸² to *HaShem*-יהוה, blessed is He, to the point that it can say,¹³⁸³ “In My Self, I swear’ – the word of *HaShem*-יהוה.” For, its existence does not conceal Godliness. This is similarly understood from the matter of the commandments-*mitzvot*. That is, although they are manifest within physical matters, nevertheless, there is no concealment of His Countenance (*Hester Panim*) in the manifestation of the commandment-*mitzvah* within the physical.¹³⁸⁴ The same is true of the angelic beings. That is, although they are in a state of separate existence, nevertheless,

¹³⁷⁹ See Sefer HaMaamarim 5650 *ibid.* & *Hemshech* 5672 *ibid.*

¹³⁸⁰ Liturgy of the *Eloha'y Neshamah* liturgy in the morning blessings.

¹³⁸¹ Zohar I 225a; Explained in Maamarei Admor HaZaken 5664 p. 106; Sefer HaMaamarim 5655 p. 55, and elsewhere.

¹³⁸² See Tanya, Kuntres Acharon p. 159a.

¹³⁸³ Genesis 22:16

¹³⁸⁴ See Tanya Ch. 35 (44b)

when they fulfill their mission, their existence does not at all conceal Godliness. However, on the other hand, in and of themselves, they are in a state of separate existence. This is due to the overpowering of the aspect of the restraint of the *Tzimtzum*, which is the lower aspect of the circles (*Iggulim*), as explained above.

7.

However, in order to come to the aspect of the limitless light of the Unlimited One, blessed is He, that was entirely unaffected by the restraint of the *Tzimtzum*, referring to the limitless light of *HaShem*-יהו"ה Himself, before the arousal of the desire, (since the restraint of the *Tzimtzum* was in the aspect of the arousal of the desire, but the restraint of the *Tzimtzum* did not affect the limitless light of *HaShem*-יהו"ה Himself, blessed is He, that precedes the arousal of the desire), that is, it had no effect on the One who desires Himself, blessed is He. This is specifically accomplished by the descent of the soul to below, to manifest within the animalistic soul, in order to refine and purify it.

The explanation of the matter is that there are two forms of service of *HaShem*-יהו"ה, blessed is He. There is the service of *HaShem*-יהו"ה, blessed is He, of the Godly soul, as it is unto itself, and there is the service of *HaShem*-יהו"ה, blessed is He, in refining and purifying the animalistic soul. The difference between these two modes of service of *HaShem*-יהו"ה, is that the service of the Godly soul unto itself, is

primarily a service that accords to reason and intellect. However, its service of *HaShem*-יהו"ה in refining the animalistic soul, is a matter of self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect.

For, in regard to the Godly soul, in and of itself, the matter of true self-sacrifice (*Mesirat Nefesh*) is inapplicable, since the matter of self-sacrifice is to give up one's own will. However, the will and desire of the Godly soul, is that it desires Godliness, so much so, that even when a person commits a sin, God forbid, his Godly soul itself remains faithful to *HaShem*-יהו"ה, blessed is He.¹³⁸⁵ Therefore, even when it is in the state reflected in the verse,¹³⁸⁶ "From the constraints did I call upon God," the constraint is only from the outside, due to the animalistic soul, but it is not actually a constraint of the Godly soul itself, since in and of itself, it is in a state of adhesion (*Dveikut*) to Godliness.

This is similar to what we explained before about the difference between angels and souls. That is, angels are in a state of separate existence, which is not the case with souls, whose existence is adhesion to Godliness. The reason for this difference is because the angels are rooted in the aspect of speech (*Dibur*),¹³⁸⁷ as it states,¹³⁸⁸ "By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts." They therefore are in a state of separate existence (and they have substance-*Chomer* and form-

¹³⁸⁵ Esther 2:20; See Tanya Ch. 24.

¹³⁸⁶ Psalms 118:5

¹³⁸⁷ Torah Ohr, Yitro 71a and elsewhere.

¹³⁸⁸ Psalms 33:6

Tzurah).¹³⁸⁹ In contrast, souls are rooted in the aspect of thought (*Machshavah*),¹³⁹⁰ and are therefore not in a state of separate existence, but instead are in a state of adhesion to Godliness. Thus, even when they manifest within the animalistic soul, their desire is Godliness. It follows automatically that the true matter of self-sacrifice (*Mesirat Nefesh*) is inapplicable to the Godly soul, in and of itself.

Rather, the Godly soul affects and draws forth the matter of self-sacrifice (*Mesirat Nefesh*) in the animalistic soul. This is because the animalistic soul is much lower than the angels and its desire is entirely for the physical, specifically, which is the opposite of Godliness. (This is because anything that is not a matter of holiness is from the opposing side of evil (*Sitra Achara*.) Thus, when the Godly soul affects the animalistic soul and transforms it to holiness, this then, is a matter of self-sacrifice (*Mesirat Nefesh*). Moreover, in this itself, the primary aspect of self-sacrifice (*Mesirat Nefesh*) is not such that the animalistic soul is caused to feel the loftiness of holiness, because of the grasp and comprehension of the Godly soul. (This does not affect a transformation of the animalistic soul. Instead, the Godly soul only forces the animalistic soul to be involved in matters of holiness, whereas, the animalistic soul itself, remains in its state of sense of self etc.) Rather, even as the animalistic soul remains in a state of having no relation to any sense of Godliness, (and has no knowledge or sense of what holiness

¹³⁸⁹ See Likkutei Torah, Zot HaBrachah 98a.

¹³⁹⁰ Torah Ohr, Yitro 71a *ibid*.

even is), it nevertheless senses the constraint and comes to the realization that its own matters are not good for it, in that they are the opposite of holiness. Now, since this matter is the very opposite of the nature of the animalistic soul, it truly is a matter of self-sacrifice (*Mesirat Nefesh*), in which the animalistic souls is transformed to holiness.

Now, when the Godly soul affects this matter of self-sacrifice (*Mesirat Nefesh*) in the animalistic soul, this causes an elevation in the Godly soul itself, since now the novel matter of self-sacrifice (*Mesirat Nefesh*) has been introduced to the Godly soul. For, due to the power of the One who does wonders,¹³⁹¹ blessed is He, the Godly soul manifests within the animalistic soul and becomes one with it, and the constraints of the animalistic soul also become the constraints (of the Godly soul). This is to say that it no longer is a constraint that is external to the Godly soul, but is now its own constraint, through which there is the novel introduction of self-sacrifice (*Mesirat Nefesh*) in the Godly soul.

Now, this toil in the service of *HaShem*-יהו"ה, blessed is He, (wherein the Godly soul affects the matter of self-sacrifice in the animalistic soul, through which it itself comes to also attain the matter of self-sacrifice), reaches specifically to the very root of the Godly soul, as it is rooted in the Singular Preexistent Intrinsic & Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

The explanation is that, as known, the Godly soul is from the world of rectification-*Tikkun*, whereas the animalistic

¹³⁹¹ See Rama to Orach Chayim 6:1

soul is from the world of chaos-*Tohu* that preceded the world of rectification-*Tikkun*. Therefore, the ability of the Godly soul to refine the animalistic soul (does not come from the aspect of revelations (*Giluyim*), for in the case of revelations, the world of chaos-*Tohu* transcends and precedes the world of rectification-*Tikkun*. Rather, it) is from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. In other words, this ability does not only come from an aspect that is higher than the world of chaos-*Tohu*, wherein chaos-*Tohu* and rectification-*Tikkun* are equal, but it rather comes from the aspect about which it states,¹³⁹² “But I loved Yaakov,” specifically, referring to the fact that the Godly soul is rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This is like the teaching,¹³⁹³ “The Holy One, blessed is He, consulted the souls-*Nishmoteihen*-נשמותיהן (and another version even specifies, “their lower souls-*Nafshoteihen*-נפשותיהן)¹³⁹⁴ of the righteous to create the world.” This matter of consultation indicates a level that transcends the desire. For, since the Holy One, blessed is He, consulted with the souls of the righteous, we clearly see that the souls of the Jewish people even transcend the aspect of the predetermined

¹³⁹² Malachi 1:2-3

¹³⁹³ Midrash Ruth Rabba 2:3

¹³⁹⁴ Midrash Bereishit Rabba 8:7

desire (*Ratzon Muchlat*), since it was by their hand that there was a determination and decision for the desire.¹³⁹⁵

For, the predetermined desire (*Ratzon Muchlat*) Above, is not similar to a predetermined desire in man below. For example, by the very nature of his birth as a human being, a person below possesses the desire for a home, since as known,¹³⁹⁶ “any man who does not have a home is not a man.” The true reason for this, is that this is how it is Above, as it states,¹³⁹⁷ “the splendor of man is to dwell in a home,” referring to the fact that,¹³⁹⁸ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” It is for this reason that this nature is found in the creatures as well. Nevertheless, in regard the desire Above, all these matters are completely by free will. The same applies to the predetermined desire (*Ratzon Muchlat*), specifically to the determination and decision for the desire of the souls of the Jewish people. This is because they are rooted higher than the aspect of desire – in the aspect of the One who desires, blessed is He.

It is this aspect, the One who desires, to which the service of *HaShem*-יהוה, of refining the animalistic soul, reaches. For, it is from this aspect that strength is drawn forth for this service and it is from this aspect that the intent and

¹³⁹⁵ See Sefer HaMaamarim 5703 p. 6 and on; Discourse entitled “*Yivchar Lanu et Nachalateinu*” 5723 Ch. 8 (Torat Menachem, Tishrei p. 7).

¹³⁹⁶ Talmud Bavli, Yevamot 63a and Tosefot entitled “*She’Ain Lecha*”; Also see the citations in the prior note.

¹³⁹⁷ Isaiah 44:13

¹³⁹⁸ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

desire for the totality of the service of *HaShem*-יהו"ה, blessed is He, in refining the animalistic soul, is drawn forth.

To further explain,¹³⁹⁹ we find that when it comes to the general matter of the service of *HaShem*-יהו"ה, blessed is He, there are conflicting statements in the teachings of our sages, of blessed memory. At times it states¹⁴⁰⁰ that, “when the Jewish people fulfill Torah and *mitzvot*, they magnify and add additional strength Above,”¹⁴⁰¹ as the verse states,¹⁴⁰² “And now, may the strength of my Lord-*Adona*” אדני"י be magnified etc.” The opposite is true, God forbid, that, “when the Jewish people do not fulfill the will of the Ever-Present One, blessed is He, there then is a weakening (*Metishin*-מתישין) of the power and greatness of the One Above, so to speak.” This is as stated,¹⁴⁰³ “You weakened (*Teshi*-תשי) the Rock Who gave birth to you, and forgot God Who brought you forth.” From this it seems that our service of *HaShem*-יהו"ה is necessary Above.

At other times, however, it states,¹⁴⁰⁴ “Does the Holy One, blessed is He, really care if an animal is slaughtered by the front of the neck or by the back of the neck? Rather, the commandments-*mitzvot* were solely given to refine the

¹³⁹⁹ See Sefer HaMaamarim 5677 *ibid.* p. 195 and on; See the earlier discourse entitle “*Lo Tihyeh Mishakeilah* – There shall be no woman who loses her young” of this year 5712 – Discourse 9; Also see the discourse entitled “*Tzena U’Re’ena*” 5740.

¹⁴⁰⁰ Midrash Eicha Rabba 1:33; Talmud Bavli Shabbat 89a; Likkutei Torah Shlach 39b – 40a; Ohr HaTorah Shlach p. 469 and on; p. 472, p. 479; Ohr HaTorah Na”Ch Vol. 1, p. 679, and elsewhere.

¹⁴⁰¹ Yalkut Shimoni Ha’azinu, Remez 945

¹⁴⁰² Numbers 14:17

¹⁴⁰³ Deuteronomy 32:18

¹⁴⁰⁴ Midrash Bereishit Rabba 44; Tanchuma Shmini 8

creatures.” It is explained regarding this,¹⁴⁰⁵ that when our sages, of blessed memory, stated, “Does the Holy One, blessed is He, really care etc.,” this “refers to the Singular Master who is the Root of all roots,” – that is, the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, Himself, blessed is He, – “and that to Him, it makes absolutely no difference.” It is only the aspect of Godliness that is manifest within the worlds that is affected by the service of *HaShem*-יהו"ה, blessed is He.

However, from the fact that our sages, of blessed memory, stated, “Does the Holy One, blessed is He, really care,” but nevertheless continued and stated that, “the commandments-*mitzvot* were only given to refine the creatures,” it is understood that even in the aspect of the Singular Master who is the Root of all roots, the only thing that he does not care about, is the service of *HaShem*-יהו"ה, in and of itself (meaning, the service of the Godly soul, as it is unto itself). However, when it comes to the refinement of the creatures, which comes about through the service and toil (of refining the animalistic soul), then it does indeed have an effect Above. The reason is because this is the pure and holy desire and will of *HaShem*-יהו"ה Himself, blessed is He, that the creatures should specifically be the refined. We therefore understand from this, that the service of *HaShem*-יהו"ה, blessed is He, through the refinement of the animalistic soul, which is the matter of, “the refinement of the creatures,” indeed reaches

¹⁴⁰⁵ Avodat HaKodesh Vol. 2 (Chelek HaAvodah) Ch. 3, Shnei Luchot HaBrit, Shaar HaGadol 29b and on;

the very essence of the limitless light of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, who precedes and transcends the arousal of the desire, but is Himself the One who desires, blessed is He.

8.

With all the above in mind, we may now explain the matter of the three crowns. That is, in addition to the two crowns that *HaShem*-יהו"ה placed on the head of his children, corresponding to, “we will do-*Na’aseh*-נעשה” and “we will hear-*Nishmah*-נשמע,” there is a third crown that the King took and placed on His own head. This third crown corresponds to the fact that the Jewish people gave precedence to, “we will do-*Na’aseh*-נעשה,” over and above, “we will hear-*Nishmah*-נשמע,” (as explained in chapter two).

The explanation of this crown, is that the precedence given to, “we will do-*Na’aseh*-נעשה” over “we will hear-*Nishmah*-נשמע,” is the matter of sublimation and nullification specifically to the One who desires, blessed is He. It is to Him, blessed is He, that the service of refining the animalistic soul reaches, since the power to do this, is solely in the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is where to souls of the Jewish people are rooted (as explained in chapter seven).

It thus is understood that even the third crown-*Keter* relates to the Jewish people, since it is made through the

service of *HaShem*-יהו"ה, blessed is He, of the Jewish people in giving precedence to, “we will do-*Na'aseh*” over and above, “we will hear-*Nishmah*.” Although the Midrash states that it is specifically the supernal beings who crown *HaShem*-יהו"ה, blessed is He,¹⁴⁰⁶ referring to the angels, nevertheless, this itself specifically depends on the Jewish people. This is like the teaching of our sages, of blessed memory,¹⁴⁰⁷ “The ministering angels do not recite their song above, until the Jewish people recite their song below, as it states,¹⁴⁰⁸ ‘When the morning stars sang together,’ (referring to the Jewish people, who are compared to the stars¹⁴⁰⁹). Only afterwards, the verse continues, ‘And all the angels shouted for joy.’” Similarly, it states,¹⁴¹⁰ “A crown is given to You, *HaShem*-יהו"ה our God, by the angelic multitudes above and by Your nation Israel below,” meaning that they both crown Him. However, the primary of the two, are the souls of the Jewish people.

This may be understood by what we explained before (in chapter seven) regarding the difference between souls and angels. That is, angels are rooted in the aspect of speech (*Dibur*) and are in a state of separate existence. Such is not the case with the souls of the Jewish people, whose state of existence is one of adhesion (*Dveikut*) to Godliness.

¹⁴⁰⁶ See Sefer HaMaamarim 5677 *ibid.* p. 194.

¹⁴⁰⁷ Talmud Bavli, Chullin 91b

¹⁴⁰⁸ Job 38:7

¹⁴⁰⁹ Rashi to Chullin 91b *ibid.*

¹⁴¹⁰ See the liturgy of the *Keter* prayer recited in the repetition of the *Musaf Amidah* of Shabbat and the holidays.

However, on the other hand, as the souls descend below, their adhesion (*Dveikut*) to Godliness is a concealed adhesion (*Dveikut Ne'elemet*). Such is not the case with the angels, who stand above in the state of total sublimation and nullification to *HaShem*-יהו"ה, blessed is He, to the point that they can say,¹⁴¹¹ "‘In My Self, I swear’ – the word of *HaShem*-יהו"ה."

Because of this, the precedence given to, "we will do-*Na'aseh*-נעשה" over "we will hear-*Nishmah*-נשמע," by the Jewish people below, is tied to the angelic beings. This is the meaning of the teaching of our sages, of blessed memory,¹⁴¹² "When the Jewish people accorded precedence to, 'we will do-*Na'aseh*-נעשה' over 'we will hear-*Nishmah*-נשמע,' a Heavenly voice came forth and said to them: 'Who revealed this secret that the ministering angels use, to my children?'" In other words, this matter was revealed to the Jewish people by the angelic beings. However, this was only in a manner of the angels revealing what was already essentially to the souls of the Jewish people, since they are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Now, this crown that was brought about through their giving precedence to, "we will do-*Na'aseh*-נעשה" over "we will hear-*Nishmah*-נשמע," and is the sublimation and nullification (*Bittul*) to the One who wills, blessed is He, was taken by the Holy One, blessed is He, Himself. (This is as we

¹⁴¹¹ Genesis 22:16

¹⁴¹² Talmud Bavli, Shabbat 88a

explained about, “the crown that his mother crowned him on the day of his wedding,” which refers to the Jewish people.) For, His relation to the Jewish people is due to their root in the Essential Being of the One who wills, blessed is He, and it is in them that He consulted, and it is by their hand that the determination for the will (to emanate, create, form and make) was decided (as explained in chapter seven).

Thus, as they are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, they have utterly no aspect of separate existence from Him whatsoever. For,¹⁴¹³ when it comes to the matter of “in whom did He consult etc.,” it is in a manner in which the ascension of the feminine waters (*Ha'ala'at Mayim Nukvin*) is of Himself and from Himself.¹⁴¹⁴ That is, it arose before Him that there should be righteous souls who will fulfill Torah and *mitzvot* below. In other words, their existence there is nothing other than the existence of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This then, is the meaning of the crown-*Keter* that He took for Himself, blessed is He. That is, this crown relates to the souls of the Jewish people as they are in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This also explains the relationship between the three crowns and the three pillars upon which the world stands, the

¹⁴¹³ See Sefer HaMaamarim 5677 *ibid.* 203.

¹⁴¹⁴ See Etz Chayim Shaar 28 (Shaar HaIbburim) Ch. 2; Shaar 39 (Shaar Ma"n uMa"D) Drush 2, and elsewhere. Also see Sefer HaMaamarim 5703 *ibid.* p. 6 and on.

Torah, the Temple service (*Avodah*) and acts of lovingkindness (*Gmilut Chassadim*). The Torah and acts of kindness (*Gmilut Chassadim*) correspond to the two crowns that He placed upon the head of his children. The Temple service (*Avodah*) corresponds to the crown that He took for Himself.

The explanation is that the Torah and acts of lovingkindness (*Gmilut Chassadim*), which correspond to Torah and the commandments-*mitzvot* (since acts of lovingkindness and charity correspond to the general totality of all the commandments),¹⁴¹⁵ are in a manner of drawing down (*Hamshachah*) influence from above to below. This is indicated by the verse,¹⁴¹⁶ “For the *mitzvah* is a lamp and Torah is light,” which teaches that the commandments-*mitzvot* are the receptacle for the light of the Torah.¹⁴¹⁷ These are what He placed upon the head of His children, which is the drawing forth to the souls of the Jewish people, as they are in their state of existence.

However, the service of the Holy Temple (*Avodah*), which corresponds to prayer (*Tefilah*), is the matter of ascension from below to Above. That is, it is the matter of yearning in expiry and nullification of sense of self to the One who wills, blessed is He. It is this crown-*Keter* that He took for Himself. For, this refers to the aspect of how the souls of the Jewish people are in a state of expiry and inclusion in the

¹⁴¹⁵ See Tanya Ch. 37; Torah Ohr VaYeshev

¹⁴¹⁶ Proverbs 6:23

¹⁴¹⁷ There is a section of the discourse missing here.

Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Thus, it is in regard to this that our sages, of blessed memory, stated,¹⁴¹⁸ “The world stands upon three things.” For, what is meant by, “the world stands,” is that it is by these three things that the intent in creation is fulfilled, so that there is a drawing forth of a revelation of Godliness in the world.¹⁴¹⁹ This matter was actualized at the giving of the Torah, through the service of *HaShem*-יהו"ה, blessed is He, by the Jewish people, in their fulfillment of Torah and *mitzvot*. For, although this matter existed before in potential, and Above, the potential does not lack the actualization,¹⁴²⁰ nevertheless, since¹⁴²¹ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds” - specifically a dwelling (*Dirah*) and specifically in the lower worlds (*Tachtonim*) - and since in the world below, the potential (*Koach*) indeed lacks the actualization (*Po'el*), therefore, the primary sustainment of the existence of the world (that is, the fulfillment of the intention for which it was created) was specifically newly introduced with the giving of the Torah, by means of the service of *HaShem*-יהו"ה, of the Jewish people, in their fulfillment of Torah and *mitzvot*.

¹⁴¹⁸ Mishnah Avot 1:2

¹⁴¹⁹ See Sefer HaMaamarim 5677 *ibid.* p. 225.

¹⁴²⁰ See Pardes Rimonim Shaar 11 (Shaar HaTzachtzechut) Ch. 3 cited and explained in Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat HaAmanat Elokut Ch. 11; *Hemshech* 5666 p. 5 and on (translated as Revealing the Infinite, Discourse 1) & p. 139 and on, and elsewhere.

¹⁴²¹ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

Thus, the general matter of the crowns is related to the giving of the Torah, specifically. For, the crowns were made by the souls of the Jewish people on account of their root in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-ה'ה' Himself, blessed is He, wherein they even transcend the Torah, as in the teaching of our sages, of blessed memory,¹⁴²² “The thought of the Jewish people preceded everything,” including even Torah. This accords with what we explained before¹⁴²³ on the statement of the Mishnah,¹⁴²⁴ “The Holy One, blessed is He, acquired five possessions as His own in His world... The Torah is one acquisition... The Jewish people are one acquisition...” That is, the Torah is one acquisition because the Jewish people are one acquisition.

Nevertheless, this was specifically brought about through the giving of the Torah. For, even as the Jewish people transcend Torah, they still require Torah. This is similar to the relationship between the soul and the body. That is, although the root of the body transcends the root of the soul, nevertheless, the superiority of the body is specifically revealed by means of the soul.¹⁴²⁵ The same is true of the relationship between the lights (*Orot*) and vessels (*Keilim*). That is, although the root of the vessels (*Keilim*) transcends

¹⁴²² Midrash Bereishit Rabba 1:4

¹⁴²³ In the two previous discourses (Discourse 16 & 17), entitled “*Chamishah Kinyanim*” of Shabbat Parshat Bamidbar of this year 5712 and the first night of the holiday of Shavuot 5712.

¹⁴²⁴ Mishnah Avot 6:10

¹⁴²⁵ See Likkutei Sichot Vol. 18, p. 409 and notes 70-71 there; Discourse entitled “*Koomei Ori*” 5733 Ch. 7 (Torat Menachem, Sefer HaMaamarim Elul p. 270).

the lights (*Orot*), nevertheless, the revelation of the superiority of the vessels (*Keilim*) is specifically by means of the lights (*Orot*).¹⁴²⁶ The same is true of the relationship between the souls of the Jewish people and the Torah. That is, although the souls of the Jewish people transcend the Torah, nevertheless, the revelation of the superiority of the soul is specifically by means of the Torah. This then, is the relationship between the crowns and the giving of the Torah. That is, although the crowns are brought about by the souls of the Jewish people, nevertheless, this is specifically revealed by means of the giving of the Torah.

¹⁴²⁶ See the discourse entitled “*Atem Nitzavim – You are standing this day*” 5711, translated in *The Teachings of The Rebbe 5711*, Discourse 16.

Discourse 19

“*Ki Tavo ’u El Eretz Moshvoteychem -
When you come to the Land of your dwellings*”

Delivered on Shabbat Parshat Shlach,
The 28th of Sivan, Shabbat Mevarchim Tammuz, 5712
By the grace of *HaShem*, blessed is He,

1.

It is written,¹⁴²⁷ “*יהו"ה-ה' HaShem* spoke to Moshe, saying, ‘Speak to the Children of Israel and say to them: When you come to the land of your dwellings, which I am giving you, and you make a fire-offering to *יהו"ה-ה' HaShem* – a burnt-offering or a feast-offering, to express a vow or as a freewill offering, or on your festivals, to produce a pleasing aroma to *יהו"ה-ה' HaShem*, from the cattle or from the flock.’” (Rashi explains, “this is not a commandment, but rather, it means that when you arrive there and it arises in your heart to make a fire-offering to *יהו"ה-ה' HaShem*, then,) “whoever brings his offering to *יהו"ה-ה' HaShem* shall bring a meal-offering of one tenth [ephah] fine flour, mixed with a quarter-hin of oil; and a quarter-hin of wine for a libation, you shall prepare for the burnt-offering or the feast offering, for each sheep...”

This continuation refers to the obligation of libations (*Nesachim*). That is, the commandment is specifically

¹⁴²⁷ Numbers 15:1-4

regarding the libations (*Nesachim*), meaning that when you bring an offering, it is obligatory to bring the libations (*Nesachim*). However, this obligation of libations (*Nesachim*) is specifically, “when you come to the land of your dwellings,” and not in the desert.

For, as known, there are a number of differing opinions on this,¹⁴²⁸ as to whether or not they were commanded to bring the libations (*Nesachim*) in the desert, or whether or not the obligation was to bring the libations (*Nesachim*) together with the sacrifice, or if the obligation of the libations (*Nesachim*) was solely in accompaniment to the *Tamid* offering, but not the other offerings, or whether the obligation of libations (*Nesachim*) was only in accompaniment of communal sacrifices, but not the sacrifices of an individual. Albeit, the obligation of the libations (*Nesachim*) with *all* sacrifices, occurred upon their entry into the land of Israel, specifically after they acquired the inheritance (*Yerushah*) and dwelled there (*Yeshivah*). For, the verse does not simply state, “When you come to the land,” but specifically states, “When you come to the land of your dwellings.” We therefore must understand what the relationship between the libations (*Nesachim*) and the “land of your dwellings,” is.

2.

Now, to understand this, we first must preface with the explanation of the difference between the sacrificial offerings

¹⁴²⁸ Sifri to Numbers 15:2; Talmud Bavli, Zevachim 111a; Kiddushin 37b

(*Korbanot*) and the libations (*Nesachim*).¹⁴²⁹ (That is, within the sacrificial offerings themselves, we must understand the difference between the aspect of the sacrifices and the aspect of the libations.) For, according to the above, it is understood that the matter of the libations (*Nesachim*) relates specifically to “the land of your dwellings.”

The explanation is as follows: The sacrificial offerings are called by the term, “fire-*Aish*-שא.” This is as stated, “and you perform a fire-offering-*Isheh*-שה to *HaShem*-יהוה,” (wherein the root of the term “*Isheh*-שה” is “fire-*Aish*-שא”).¹⁴³⁰ Similarly, it is written,¹⁴³¹ “My offerings, My food for My fires-*LeIshay*-לשא.” The matter of fire-*Aish*-שא is that its nature is to ascend from below to above. As known, this is the difference between the foundational element of fire and the other foundational elements,¹⁴³² such as the foundational element of water (*Mayim*), the nature of which is to descend and the foundational element of earth (*Aphar*), the nature of which is also to descend, and although the nature of the foundational element of air (*Ru'ach*) is not to descend, nonetheless, it’s nature is also not to ascend, but to hover.¹⁴³³

¹⁴²⁹ For the continuing section – See Likkutei Torah, Shlach 40a and on, 41c and on; Maamarei Admor HaZaken al Maamarei Razal p. 28 and on; Ohr HaTorah Shlach Vol. 6, p. 1,792 and on; Ohr HaTorah al Maamarei Razal p. 3 and on; Maamarei Admor HaTzemach Tzeddek 5615 p. 163 and on, p. 273 and on; Discourse entitled “*Lehavin Inyan HaNesachim*” 5743 & 5747.

¹⁴³⁰ See Rashi to Leviticus 1:9

¹⁴³¹ Numbers 28:2; See Likkutei Torah Pinchas 77d

¹⁴³² Midrash Bamidbar Rabba 14:12; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 2, section entitled “The Three Letters *Yud-Hey-Vav*-יא וי וי”; Likkutei Torah Shir HaShirim 4d

¹⁴³³ See Maamarei Admor HaZaken 5569 p. 226 and on; *Hemshech “Mayim Rabim”* 5636 Ch. 105 and on.

In contrast, the nature of fire (*Aish*) is to ascend. That is, the matter of ascent, from below to above, as it is in physicality, is specifically found in the foundational element of fire (*Aish*). This is why the sacrificial offerings (*Korbanot*) are called, “fire-*Aish*-אש,” since the matter of sacrifices is ascent from below to above. This is true of all of the sacrifices (*Korbanot*), as it states, “When you perform a fire-offering (*Isheh*-אשה) – a burnt-offering (*Olah*) or a feast-offering (*Zevach*).” In other words, this matter does not apply only to the burnt-offering (*Olah*) which is entirely burned up for *HaShem*-יהוה, but it even applies to the feast-offering (*Zevach*), which is not entirely burned up. Nevertheless, it too is called a fire-offering (*Isheh*-אשה) to *HaShem*-יהוה, blessed is He, which is the matter of ascent.

Now, just as the sacrifices (*Korbanot*) themselves are called, “fire-*Aish*-אש,” as it states, “and you perform a fire-offering-*Isheh*-אשה to *HaShem*-יהוה,” so likewise, the level above that is affected by the sacrifices (*Korbanot*), is also called, “fire-*Aish*-אש.” This is as stated,¹⁴³⁴ “My offerings, My food for My fires-*Lelshay*-לאשי,” (which means “The fire that is Mine-*Aish Sheliy*-אש שלי”). This refers to the angelic beings in general, but it particularly refers to the angels called, “fiery angels-*Seraphim*-שרפים,” since their motion is in a state of constant ascent.¹⁴³⁵

¹⁴³⁴ Numbers 28:2; See Likkutei Torah Pinchas 77d

¹⁴³⁵ See Likkutei Torah Pinchas *ibid.*; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 2, section entitled “The Three Letters *Yud-Hey-Vav*-יוד וי ואי” and “The World of Intellect-*Olam HaSechel*, The World of Substance-*Olam HaChomer* and The World of Composition-*Olam HaHarkavah*”;

Now, in the angelic beings themselves, who are generally called, “the standing ones-*Omdim*-עומדים,” as in the well-known explanation¹⁴³⁶ of the verse,¹⁴³⁷ “I will grant you to walk amongst these standing ones.” However, there are different levels amongst them. For example, the holy animal angels – the *Chayot* – are in a state of “running” (*Ratzo*) and “returning” (*Shov*), as it states,¹⁴³⁸ “And the *Chayot*-חיות were running and returning.” The fiery angels – the *Seraphim* – are in a state of standing, as it states,¹⁴³⁹ “The *Seraphim* angels stood above [to serve] Him.”

The explanation¹⁴⁴⁰ is that the *Chayot* angels are in the world of Formation-*Yetzirah*, wherein there is an illumination of the emotive attributes of the Unlimited One, blessed is He. The illumination of the light of the intellect there, is just the aspect of intellect as it relates to emotions (*Midot*), and not intellect as it is essentially, in and of itself. Now, since emotions are the matter of arousal (*Hitpa'alut*), which is a matter of change, they therefore undergo the changes of “running” (*Ratzo*) and “returning” (*Shov*), and are not in a state of “standing” (*Amidah*). However, such is not the case with the fiery *Seraphim* angels, who are in a constant state of “standing” (*Amidah*), that is, they undergo no change. This is because they are in the world of Creation-*Briyah*, wherein there is an illumination of the wisdom-*Chochmah*,

¹⁴³⁶ See Likkutei Torah, Vayeishev 30a and on, and elsewhere.

¹⁴³⁷ Zachariah 3:7

¹⁴³⁸ Ezekiel 1:14; See Torah Ohr Yitro 73d and on; Ohr HaTorah Yitro p. 978 and on, and elsewhere.

¹⁴³⁹ Isaiah 6:2

¹⁴⁴⁰ See Sefer HaMaamarim 5678 p. 185 and on.

understanding-*Binah*, and knowledge-*Da'at* of the Unlimited One, blessed is He. This is like the teaching,¹⁴⁴¹ “The supernal mother (*Imma Ila'ah-Binah* of *Atzilut*) nests in the throne” (referring to the world of Creation-*Briyah*). They therefore are in a constant state of “standing” (*Amidah*), meaning that they always are consumed in their utter nullification to *HaShem*-יהוה, blessed is He, with no change.

Now, although we also find that it states about the *Chayot* angels,¹⁴⁴² “When they stood, they would release their wings,” nonetheless, this “standing” (*Amidah*) is due to a revelation of the aspect of, “the firmament above.”¹⁴⁴³ This is to say that when they receive illumination from the world of Creation-*Briyah*, wherein there is an illumination of the wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of the Unlimited One, blessed is He, then they too, come to be in a state of, “standing” (*Amidah*). However, since in and of themselves, they are not in the world within which there is an illumination of the wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of the Unlimited One, blessed is He, they therefore are not in a state of “standing” (*Amidah*), but instead undergo the changes of “running” (*Ratzo*) and “returning” (*Shov*).

Thus, when the verse states,¹⁴⁴⁴ “My offerings, My food for My fires-*LeIshay*-לֶאֱשֵׁי,” it refers to the angelic beings

¹⁴⁴¹ Tikkunei Zohar, Tikkun 6 (23a).

¹⁴⁴² Ezekiel 1:24-25

¹⁴⁴³ Ibid. 1:25; Also see Torah Ohr and Ohr HaTorah ibid.; Torat Chayim Beshalach 164c.

¹⁴⁴⁴ Numbers 28:2; See Likkutei Torah Pinchas 77d

in general, but in particular to the fiery angels called, *Seraphim*, who are in a state of constant ascent. We thus find that the general matter of the sacrificial offerings (*Korbanot*), both the sacrifices themselves, as well as the level that the sacrifices affect above, are a matter of fire-*Aish*-אש, which is the matter of ascension, meaning to exit and transcend the constraints of the vessels (*Keilim*).

Now, this ascent is to the Name *HaShem*-יהו"ה, blessed is He. This is as stated, “a fire-offering to *HaShem*-יהו"ה.” The matter of the Name *HaShem*-יהו"ה, is that it transcends and preexists all worlds.¹⁴⁴⁵ This matter is indicated by the twelve letter name – הו"ה והי"ה ויהי"ה – He is and He was and He will be, which is the expansion and explanation of His four letter Name *HaShem*-יהו"ה, blessed is He.¹⁴⁴⁶ From the ascent of all of the levels, until the aspect of the Name *HaShem*-יהו"ה, there is an ascent to He who transcends the four letters of the Name *HaShem*-יהו"ה, blessed is He, which is the ascent to the aspect of the mystery of the Unlimited One Himself, blessed is He. This accords with the teaching,¹⁴⁴⁷ “The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*).”

¹⁴⁴⁵ Pirke d'Rabbi Eliezer, Ch. 3; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁴⁴⁶ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being; Zohar III 257b (Ra'aya Mehemna); Pardes Rimoni, Shaar 1 (Shaar Eser vLo Teisha) Ch. 9; Tanya Shaar HaYichud vHaEmunah Ch. 7 (82a).

¹⁴⁴⁷ Zohar II 239a; Zohar III 26b; Also see the discourse entitled “*Bati Legani* – I have come to My garden” of this year 5712 (Discourse 8), Ch. 2.

In other words, the sacrifices themselves ascend to the aspect of the Name *HaShem*-יהו"ה, blessed is He. However, through the ascent of all the levels and their exit and transcendence from the constraints of the vessels (*Keilim*), an ascent to the mystery of the Unlimited One Himself, blessed is He, is caused. This is what is hinted at by the specific term that, “the mystery-*Raza*-רזא, of sacrifice ascends to the mystery-*Raza*-רזא of the Unlimited One (*Ein Sof*).” That is, it is specifically the “mystery-*Raza*-רזא of sacrifice” that ascends to “the mystery-*Raza*-רזא of the Unlimited One,” blessed is He.¹⁴⁴⁸

3.

Now, the matter of the libations (*Nesachim*) is the matter of drawing (*Hamshachah*) specifically to below. That is, it is the opposite of sacrifices, the matter of which is ascent (*Ha'ala'ah*). That is, the sacrifices (*Korbanot*) are the matter of ascent to the loftiest of heights, until the mystery of the Unlimited One Himself, blessed is He, and in contrast, the libations (*Nesachim*) are the matter of drawing down to below, specifically to the lowest of places. For, the libations (*Nesachin*) that they would pour upon the altar would descend

¹⁴⁴⁸ It is noteworthy that the (fire, which is) light-*Ohr*-אור-207 shares the same numerical value as the mystery-*Raz*-רז-207 which ascends to the Unlimited One-*Ein Sof*-אין סוף-207, the Master of the World-*Adon Olam*-אדון עולם-207, blessed is He. (See Siddur Tefilah of the ShaLa”H, Shaar HaShamayim; Sefer HaMaamarim 5703, discourse entitled “*Adon Olam*.”)

in the drainpipes, about which it states,¹⁴⁴⁹ “The drainpipes are hollow and descend to the depths-*Tehom*-תהום.” The “depths-*Tehom*-תהום,” refers to the lowest of places,¹⁴⁵⁰ the place of the lower waters that descended with the utterance,¹⁴⁵¹ “Let there be a firmament in the midst of the waters, and let it separate between water and water.” This is as stated in Midrash,¹⁴⁵² that at first the world was covered with waters mingled with waters. Then, through the utterance, “Let there be a firmament in the midst of the waters,” the upper waters ascended above and the lower waters descended to the depths-*Tehom*-תהום below. Thus, it indicates the drawing down (*Hamshachah*) to below, specifically to the lowest of places.

In other words, not only do they not ascend from below to above, but on the contrary, they do not even remain in their place, but rather, descend below. Beyond this, they do not merely descend to the next level down, to which they have some relation, but rather, they are drawn down to the lowest of places, the place of the lower waters, the place about which it says,¹⁴⁵³ “The lower waters shed tears and cry, ‘We yearn to be before the King.’”

Through this, we understand the necessity of the matter of libations (*Nesachim*) with the sacrifices (*Korbanot*). For, the sacrifices (*Korbanot*) are an ascent from below to above, which is not *HaShem*’s-יהו"ה ultimate Supernal intention.

¹⁴⁴⁹ Talmud Bavli, Sukkah 49a

¹⁴⁵⁰ See Likkutei Torah Shlach 41c

¹⁴⁵¹ Genesis 1:6

¹⁴⁵² Midrash Bereishit Rabba 5:2-4

¹⁴⁵³ Tikkunei Zohar, Tikkun 5 (19b); Tosefot HaRosh Bereishit 1:7; Rabbeinu Bachaye Leviticus 2:13.

Rather, His ultimate intention is specifically for the drawing down (*Hamshachah*) to below. This is as stated,¹⁴⁵⁴ “He did not create it for emptiness-*Tohu*, (but rather) He fashioned it to be settled in.” It thus is necessary for there to be the matter of libations (*Nesachim*), the substance of which is the drawing down (*Hamshachah*) from above to below. For, it is specifically through this, that *HaShem*’s יהו"ה Supernal intent in creation is fulfilled.

This is similar to what we find in the matter of the Tablets (*Luchot*), about which it states,¹⁴⁵⁵ “The Tablets were God’s handiwork, and the script was the script of God, engraved-*Charut*-חרות on the Tablets.” Our sages, of blessed memory, stated,¹⁴⁵⁶ “Do not read ‘engraved-*Charut*-חרות,’ but rather read, ‘freedom-*Cheirut*-חרות,’” referring to, “freedom from the evil inclination, freedom from the angel of death and freedom from enslavement.”¹⁴⁵⁷ We thus see that the matter of freedom was not affected or actualized through the speech of the Ten Commandments, about which it states,¹⁴⁵⁸ “One thing God has spoken, these two have I heard.” Rather, it was specifically brought about through the written form of the Ten Commandments on the **physical** Tablets (*Luchot*). This is because *HaShem*’s יהו"ה Supernal intent is specifically for the drawing down to below (*Hamshachah*).

¹⁴⁵⁴ Isaiah 45:18

¹⁴⁵⁵ Exodus 32:16

¹⁴⁵⁶ Mishnah Avot 6:2

¹⁴⁵⁷ See Midrash Shmot Rabba 32:1 & 41:7; Zohar I 32b and elsewhere.

¹⁴⁵⁸ Psalms 62:12; Talmud Bavli, Makkot 24a and Rashi there, that this refers to the first two commandments that the Jewish people heard directly from the Almighty One, blessed is He.

With the above in mind, we may also understand what our sages, of blessed memory, stated,¹⁴⁵⁹ “One who recites the *Shema* without donning *Tefillin* (phylacteries), it is as if he has offered a burnt-offering (*Olah*) without a meal-offering (*Mincha*), or a peace-offering (*Zevach*) without the libations (*Nesachim*).” That is, since, “one who recites the *Shema* without donning *Tefillin* is like one who bears false testimony against himself,”¹⁴⁶⁰ it is understood that sacrifices (*Korbanot*) that are offered without libations (*Nesachim*) are also like false testimony.

To further explain, the sacrifices (*Korbanot*) were offered in the Holy Temple and in the Tabernacle (*Mishkan*), which is called,¹⁴⁶¹ “The Tabernacle of Testimony-*Mishkan HaEidut* מִשְׁכַּן הָעֵדוּת.” The reason is because it is a testimony that יהו"ה, blessed is He, (the *Shechinah*) dwells within the Jewish people.¹⁴⁶² Now, since the matter of testimony to the Jewish people is specifically as they are below, as souls manifest within bodies, therefore, in regard to the matter of sacrifices (*Korbanot*) without libations (*Nesachim*), meaning, an ascent to above without a drawing down to below, it is false testimony. Therefore, the libations (*Nesachim*) are critically necessary, which is the matter of drawing down to below,

¹⁴⁵⁹ Talmud Bavli, Brachot 14b; Also see Likkutei Torah, Shlach 40a and on, 41c and on; Maamarei Admor HaZaken al Maamarei Razal p. 28 and on; Ohr HaTorah Shlach Vol. 6, p. 1,792 and on; Ohr HaTorah al Maamarei Razal p. 3 and on; Maamarei Admor HaTzemach Tzedek 5615 p. 163 and on, p. 273 and on; Discourse entitled “*Lehavin Inyan HaNesachim*” 5743 & 5747. Sefer HaMaamarim 5633 Vol. 2, p. 540; 5644 p. 266b and on; 5698 p. 56 and on.

¹⁴⁶⁰ Talmud Bavli, Brachot 14b *ibid*.

¹⁴⁶¹ Exodus 38:21

¹⁴⁶² See Rashi to Exodus 38:21 citing Midrash Tanchuma, Pekudei 6

since it is specifically through the drawing down (*Hamshachah*) that *HaShem*'s יהו"ה Supernal intent is fulfilled.

4.

Now, the explanation of how this relates to man's service of *HaShem*-יהו"ה, blessed is He, may be understood through the aforementioned teaching of our sages, of blessed memory. That is, "One who recites the *Shema* without donning *Tefillin*, it is as if he has offered a burnt-offering (*Olah*) without the meal-offering (*Mincha*), or a peace-offering (*Zevach*) without the libations (*Nesachim*)." We see that the *Shema* recital is compared to the peace-offering (*Zevach*), and that the *Tefillin* are compared to the libations (*Nesachim*).

The explanation is that the recital of *Shema* is the matter of ascent (*Ha'ala'ah*). This is because the primary aspect of the *Shema* recital is its first verse,¹⁴⁶³ "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-יהו"ה אחד." During the first generation after the exodus from Egypt, the recital of the first verse alone, was sufficient in attaining this level of ascent. However, in subsequent generations, when they realized that it was no longer possible for them to come to it immediately, through the recital of *Shema* alone, they established that the blessings of the *Shema* should precede

¹⁴⁶³ Deuteronomy 6:4; See Shulchan Aruch and Shulchan Aruch of the Alter Rebbe, Orach Chayim, end of Siman 65; Torah Ohr Terumah 80b, and elsewhere.

Shema. Later, when they realized that even this was insufficient, they established that the recital of the verses of song (*Psukei D'Zimra*) should precede the blessings of *Shema*. Nowadays, even this is inadequate, and it therefore is necessary that prayer be preceded by contemplation (*Hitbonenut*). However, the ultimate intention in all this, is to arrive at the matter of the *Shema* recital.

In other words, through contemplation (*Hitbonenut*) of *HaShem's* יהוה's greatness, blessed is He, through the appreciation of His creation of the world, in the verses of song (*Psukei D'Zimra*), one affects an external engraving in himself.¹⁴⁶⁴ Then, when during the blessings of the *Shema*, he contemplates the root of his Godly soul¹⁴⁶⁵ and animalistic soul (for at its root, even the animalistic soul is sublimated to Godliness), then all this affects his Godly soul and animalistic soul, so that both recite the *Shema* together.

Now, the term *Shema*-שמע itself, means to “summon” and “gather,” as in the verse,¹⁴⁶⁶ “Saul summoned-*Vayishama*-וישמע all the people etc.”¹⁴⁶⁷ Thus, it refers to the summoning of all of one’s powers and senses. The ability for this is indicated by the next word of the *Shema* recital, “Israel,” which refers to the root of the Jewish people, as it states,¹⁴⁶⁸ “Israel arose first in thought.” Thought is something that

¹⁴⁶⁴ See Likkutei Torah, Bechukotai 47d

¹⁴⁶⁵ See Torat Chaim Va'era 111b (76d in the new print).

¹⁴⁶⁶ Samuel I 15:4

¹⁴⁶⁷ See Maamarei Admor HaZaken 5563 Vol. 2, p. 677; Ohr HaTorah Eikev p. 479; Also see Kuntres Inyan Tefilah of the Mittler Rebbe, translated as Praying With Passion.

¹⁴⁶⁸ Midrash Bereishit Rabba 1:4

relates to oneself and is removed from his fellow. Therefore, even as the soul descends below, it possesses the ability to summon and gather all its powers and senses together, and affect a felt (and internalized) recognition that, “*HaShem*-יהו"ה is our God.” That is, it is *HaShem*-יהו"ה Himself; He who is and was and will be – יהו"ה ויהי"ה - and who utterly transcends the chaining down of the worlds, who is our God, our strength and our vitality, without the intermediary of His title God-*Elohi*”m-אלהי"ם.

All this is possible because, “the Jewish people arose first in thought,” and even regarding the aspect of the vessels (*Keilim*), their root is in the inner aspect of the vessels (*Keilim*)¹⁴⁶⁹ (Which is not so regarding the angelic beings, who are rooted in the externality of the vessels.) The inner aspect of the vessel is entirely unified with the light that is manifest within it. (This is not the case regarding the externality of the vessel, which is not unified with the light manifest within it.) Thus, it is *HaShem*-יהו"ה who is our God, without any intermediaries whatsoever. This is the meaning of the concluding words of the *Shema*, “*HaShem* is One-*HaShem Echad*-אהד יהו"ה,” that one’s entire desire is solely for *HaShem* is One-*HaShem Echad*-אהד יהו"ה, blessed is He.

All this affects him in that he comes to,¹⁴⁷⁰ “Love *HaShem*-יהו"ה your God with all your heart and with all your

¹⁴⁶⁹ See Etz Chayim, Shaar 28 (Shaar Halbburim), Ch. 1; Shaar 40 (Shaar Pnimityut vChitzoniyut) Drush 10; Pri Etz Chaim, introduction to Shaar HaShabbat, Ch. 5; Shaar HaShabbat Ch. 10; Likkutei Torah Re’eh 26d; Drushim L’Yom HaKippurim 70c, and elsewhere.

¹⁴⁷⁰ Deuteronomy 6:5

soul.” Similarly, this also is drawn into the second paragraph of the *Shema* recital. That is, even if a person is in a state and standing in which he has some relation to worldly matters, as indicated by the words,¹⁴⁷¹ “that you may gather your grain, your wine, and your oil etc.,” still and all, he senses and feels that the possibility of,¹⁴⁷² “lest your heart be turned away” is equal to, “you turn astray and serve other gods.” This is to say that even if his heart merely turns away from Godliness, for him, it is the same as if, “you turn astray and serve other gods.”¹⁴⁷³

This is because before reciting the *Shema*, a person is in the state indicated by the verse,¹⁴⁷⁴ “A man’s way is upright in his own eyes,” and it could be that he indeed is truly upright. However, after he arrives at the recognition and sense of true reality, that *HaShem* is One-*HaShem Echad*-יהוה אחד, he realizes that he is like, “one who dares to make gestures in the presence of the King.”¹⁴⁷⁵ Therefore, the matter of, “lest your heart be turned away,” and the matter of, “you turn astray and serve other gods,” are literally the same for him. In other words, before the recital of *Shema*, when he was not yet in the presence of the King, these matters of, “lest your heart be turned away,” and, “you turn astray and serve other gods,” are indeed two different matters. However, once he comes to the recognition and feeling that *HaShem* is One-*HaShem Echad*-

¹⁴⁷¹ Deuteronomy 11:14

¹⁴⁷² Deuteronomy 11:16

¹⁴⁷³ See Likkutei Torah Shlach 41a and on; Tzavaat HaRivash translated as The Way of the Baal Shem Tov, Section 76.

¹⁴⁷⁴ Proverbs 21:2

¹⁴⁷⁵ Talmud Bavli, Chagigah 5b

יהו"ה אהד, he automatically is roused with the feeling of, "you shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul and with all your being," in which case, there no longer is any difference for him between, "lest your heart be turned away" and "you turn astray and serve other gods."

We thus find that the general matter of the *Shema* recital is the matter of ascent and elevation, transcending and exiting the limitations of one's vessels. It therefore is compared to the matter of sacrifices (*Korbanot*), which also is the matter of ascension and elevation (*Ha'ala'ah*).

In contrast, *Tefillin* is the matter of drawing down to below (*Hamshachah*). This is because the *Tefillin* consist of the very same verses that are recited in speech (and thought) during the recital of *Shema*, but are even drawn down into physical letters written with physical ink on physical parchment. This is the matter of drawing the matter of *HaShem* is One-*HaShem Echad*-אהד-יהו"ה down below, which is *HaShem's*-יהו"ה ultimate Supernal intent.

Similarly, it is for this very reason that after the ascent of the *Shema* recital, we pray the *Amidah* prayer and request that *HaShem*-יהו"ה bless us with healing and sustenance etc. That is, the matter of the *Amidah* prayer is that we recite, "May it be desirable before You," requesting that a new desire be drawn forth to heal the sick and to bless the sustenance of the year etc., all of which are matters of drawing down Godliness below, specifically to manifest within actual physicality. This is likewise why our sages, of blessed

memory, stated,¹⁴⁷⁶ “The entire Torah is equated to the *Tefillin*,” which (also) includes all the commandments-*mitzvot* of the Torah.¹⁴⁷⁷ This is because *HaShem*’s-יהוה ultimate intent in all the commandments-*mitzvot*, is specifically that they be drawn down below.

5.

This then, explains the verse, “When you come to the land of your dwellings.” That is, the obligation of the libations (*Nesachim*) was specifically initiated after entering the land of Israel and after having acquired the inheritance (*Yerushah*) and dwelling there (*Yeshivah*). In contrast, in the desert, they only had the matter of sacrifices (*Korbanot*). This is because the desert is the opposite of a place of settlement and dwelling, that is, it is the opposite of drawing down (*Hamshachah*), because a desert is,¹⁴⁷⁸ “a parched land with no water in it.” Thus, the matter of water (which descends from above to below)¹⁴⁷⁹ is the matter of drawing down (*Hamshachah*), whereas the desert is the matter of ascent (*Ha’ala’ah*).

This also was the argument of the spies, who did not want to enter the land. They said,¹⁴⁸⁰ “it is a land that devours

¹⁴⁷⁶ Talmud Bavli, Kiddushin 35a

¹⁴⁷⁷ See Likkutei Sichot Vol. 9 p. 79, note 3.

¹⁴⁷⁸ Psalms 63:2; Deuteronomy 8:15

¹⁴⁷⁹ Talmud Bavli, Taanit 7a

¹⁴⁸⁰ Numbers 13:32

its inhabitants,” for they specifically desired to remain only in a state of ascension (*Ha’ala’ah*).

Thus, because the desert is the aspect of ascent (*Ha’ala’ah*), there therefore was no aspect of libations (*Nesachim*) there, which is the matter of drawing down (*Hamshachah*). However, upon their arrival in the land and after having acquired the inheritance (*Yerushah*) and dwelling there (*Yeshivah*), to the point that it became, “the land of your dwellings,” referring to the service of *HaShem*-יהו"ה, blessed is He, of every particular Jew, it then was necessary for there to be the matter of libations (*Nesachim*).

The general explanation of the matter, is that in order for there to be the matter of drawing down (*Hamshachah*), there must first be the matter of ascent (*Ha’ala’ah*). It is for this reason that the Jewish people were first in the desert, which is the matter of ascent (*Ha’ala’ah*). Nevertheless, that is not *HaShem*’s-יהו"ה Supernal and ultimate intent. Rather, His ultimate intent is specifically the matter of drawing down (*Hamshachah*), which occurred upon their entry into the Land.

It is about this that the verse states,¹⁴⁸¹ “For I desire burnt-offerings.” This is explained further in the discourses¹⁴⁸² of his honorable holiness, my father-in-law, the Rebbe, that the aspect of desire (indicated by the word, “I desire-*Chafatzti*-הפצתי”) is the inner aspect of desire,¹⁴⁸³ which

¹⁴⁸¹ Hosea 6:6

¹⁴⁸² Sefer HaMaamarim 5698 p. 233; 5709 p. 32; Torat Menachem, Sefer HaMaamarim Adar, p. 3 and on.

¹⁴⁸³ See Likkutei Torah, Shir HaShirim 28d; Shaalot UTeshuvot HaTzemach Tzedek, Even HaEzer Vol. 2, 263.

transcends regular desire (*Ratzon*), that is, the externality of the desire. Thus, the meaning of the words, “For I desire kindness,” is that the inner aspect of *HaShem*’s יהו"ה ultimate desire and intent, is specifically for kindness, which is the matter of drawing down from Above to below, rather than “sacrifice,” which is the matter of ascent from below to Above.

In other words, although, at first, the matter of ascent (*Ha'ala'ah*) is necessary, nevertheless, it is not the desire, since it is not *HaShem*’s יהו"ה Supernal and ultimate intent.¹⁴⁸⁴ Rather, His ultimate intent is kindness-*Chessed*, which is the matter of drawing down (*Hamshachah*) from Above to below, and specifically to the lowest of the low, that there is nothing lower than it. This is the truest expression of kindness. That is, when the drawing forth is only to someone who is comparable to him, this is not kindness in its truest form. Rather, it is specifically when the drawing down is to all levels, all the way to the lowest of the low, that it is true kindness. This was evident in the actions of our forefather Avraham,¹⁴⁸⁵ “the man of kindness,” who bestowed his kindness even to Arabs.¹⁴⁸⁶

The verse thus states, “For I desire kindness,” since this is the ultimate purpose of *HaShem*’s יהו"ה Supernal intent. This is why the Jewish people did not remain in the desert, but

¹⁴⁸⁴ See Likkutei Torah, Shlach 42a

¹⁴⁸⁵ See Orchos Tzaddikim, Shaar 17; Ohr HaTorah Veyeira 90a and on; Sefer HaMaamarim 5689 p. 132; Sefer HaErechim Chabad (Vol. 1), section on Avraham, Ch. 3.

¹⁴⁸⁶ Talmud Bavli, Bava Metziya 86b

entered the land, and upon their entry, specifically after inheriting and settling in it, they became obligated in the libations (*Nesachim*). For, *HaShem's* יהו"ה ultimate purpose and Supernal intent is,¹⁴⁸⁷ “to make a dwelling place for the Holy One, blessed is He, Himself, in the lower worlds,” literally!

¹⁴⁸⁷ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

Discourse 20

“*Mi Manah Afar Yaakov* - Who has calculated the dust of Yaakov”

Delivered on Shabbat Parshat Chukat-Balak,
The 12th of Tammuz, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴⁸⁸ “Who has calculated the dust of Yaakov or has counted a quarter of Israel.” Now, we must understand¹⁴⁸⁹ the precise wording of this verse. For, the first half of the verse uses the term, “calculated-*Manah*-מנה,” whereas the latter half uses the term “counted-*Mispar*-מספר.” Additionally, the first half uses the name Yaakov, whereas the latter half uses the name Israel. In other words, about Yaakov, the term “calculated-*Manah*-מנה” is used, whereas about Israel, the term “counted-*Mispar*-מספר” is used.

Additionally, we must understand the general theme of this verse, which exalts the fact that the Jewish people are so abundant that they are beyond count. For, at first glance, the opposite seems to be true, as it states,¹⁴⁹⁰ “Not because you are more numerous than all the nations did *HaShem*-יהוה”

¹⁴⁸⁸ Numbers 23:10

¹⁴⁸⁹ See discourse entitled “*Mi Manah*” 5633 & 5679 (Sefer HaMaamarim 5633 Vol. 2 p. 370; 5679 p. 519.)

¹⁴⁹⁰ Deuteronomy 7:7

desire you and choose you, for you are the fewest of all nations.” That is, the superiority is specifically in the fact that, “you are the fewest of all nations.” This being so, why does the verse state, “Who has calculated the dust of Yaakov or counted a quarter of Israel”?

2.

This may be understood by prefacing with the explanation of his honorable holiness, my father-in-law, the Rebbe, in his discourse entitled, “*Min HaMeitzar* – From the straits etc.,”¹⁴⁹¹ in explaining the verse,¹⁴⁹² “From the straits I called out to *Ya”h-ה”י*, *Ya”h-ה”י* answered me with expansiveness.” That is, when a person is in a state of constraint, (and as explained in the discourse, there are various forms of constraint), he calls out to *HaShem-ה”ה*, blessed is He, in prayer, as indicated by the word, “I called out-*Karati-קראתי*,” and “calling out-*Keriyah-קריאה*” means calling out in prayer.”¹⁴⁹³ Now, this prayer is directed to *HaShem’s-ה”ה* title *Ya”h-ה”י*, which consists of the first two letters of His essential Name *HaShem-ה”ה*. The discourse then continues and explains the verse,¹⁴⁹⁴ “Trust in *HaShem-ה”ה* until forever (*Adei Ad-עד עדי*), for with *Ya”h-ה”י*, *HaShem-ה”ה*

¹⁴⁹¹ Of the year 5687, which was printed in the *Kuntres*-pamphlet that was publicized for the 12th and 13th of Tammuz of this year, 5712. It was subsequently printed in *Sefer HaMaamarim Kuntreisim* Vol. 3, p. 91 and on; *Sefer HaMaamarim* 5687 p. 189 and on.

¹⁴⁹² Psalms 118:5

¹⁴⁹³ See *Midrash Devarim Rabba* 2:1

¹⁴⁹⁴ *Isaiah* 26:4

formed the worlds.”¹⁴⁹⁵ It is explained there that trust in *HaShem*-יהו"ה, blessed is He, must be “until *Ad-Adei Ad-* עדי עד,” meaning to the level indicated by the term, “*Ad-*עד.” The reason is given in the continuation of the verse, “For with *Ya”h-*יה"ה, *HaShem*-יהו"ה formed the worlds.” What this indicates is that there are various levels of trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, but that since it is with *Ya”h-*יה"ה that *HaShem*-יהו"ה formed the worlds, therefore the trust of the creatures in the Name *HaShem*-יהו"ה, blessed is He, must be until the aspect and level indicated by the word, “*Ad-*עד,” specifically.

3.

The explanation of the matter¹⁴⁹⁶ is that the general matter of trust (*Bitachon*) is trust in the love that the Holy One, blessed is He, has for the Jewish people, as it states,¹⁴⁹⁷ “I loved you, says *HaShem*-יהו"ה.” Because of this, one trusts that *HaShem*-יהו"ה will extricate him from the constraint, bring him to true expansiveness and provide him with all his needs. However, even though, from the perspective that *HaShem*-

¹⁴⁹⁵ The term *Tzur*-צור in this verse is normally a term of strength like a rock (see Rashi to Isaiah 26:4) meaning that *HaShem*-יהו"ה is the strength of the worlds in it is in Him that one must trust. However, it is of the same root as the term formed-*Yetzirah*-יצירה (see Talmud Yerushalmi Chagigah 10:1, Bereishit Rabba 12:10 and elsewhere).

¹⁴⁹⁶ See Biurei HaZohar of the Mittler Rebbe, Va’era 37d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 188 and on; p. 190 and on; Discourse entitled “*Zohar Parshat Va’era, Rabbi Eliezer Patach Bitchu BaHaShem*” of Shabbat Parshat Bamidbar 5614 (*Hanachat HaRav Hillel MiParitch*); Also see Pelach HaRimon Vayera 58c and on.

¹⁴⁹⁷ Malachi 1:2

יהו"ה, blessed is He, is supremely kind, loving and compassionate, he trusts that *HaShem*-יהו"ה will extricate him from the constraint, nevertheless, since the attribute of kindness-*Chessed* is only one line of conduct, and there could possibly be opposition to the kindness-*Chessed* from the attribute of judgment-*Gevurah*, it therefore is unclear whether the bestowal of influence from the side of kindness-*Chessed* will actually be drawn down below. Because of this, his trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is imperfect and incomplete.

Now, the above is true as long as one's faith is because of *HaShem's*-יהו"ה Supernal love, as it is in the emotive attributes (*Midot*) alone. This is because, on the level of the emotive attributes (*Midot*) it is possible for the attribute of judgment-*Gevurah* to be in opposition. However, if he elevates his trust (*Bitachon*) to have trust from the aspect of the intellectual faculties (*Mochin*), then his trust will be with much greater strength. For, regarding love from the aspect of the intellect (*Mochin*), particularly from the expanded and mature intellect (*Mochin d'Gadlut*), it is certain that the bestowal of influence will be drawn down below. This is because in the aspect of the intellectual attributes (*Mochin*), opposition from the attribute of judgment-*Gevurah* is not applicable. For, as known, relative to the emotive attributes (*Midot*), the intellectual faculties (*Mochin*) are generally the aspect of mercy and compassion (*Rachamim*).

This may be better understood by what we observe below, in the love between one person and another. That is, if

the love is only from the emotions of the heart, then in the circumstance that his friend does not fulfill his will, and certainly, if he does the opposite of his will, not only will it weaken his love for him, but beyond this, it may even cause the opposite of love. However, if the love is from the intellect, then even if his friend does the opposite of his will, although from the perspective of his emotions there is no room to love him, nevertheless, from the perspective of the intellect, since, as our sages, of blessed memory, stated,¹⁴⁹⁸ “Do not judge your fellow until you stand in his place,” he will contemplate and place himself (to stand in) the position that his fellow stands. When he does this, he will come to understand what brought his friend to act the way he did, and he will be able to judge him favorably.¹⁴⁹⁹

We may understand how it is Above in the same manner. That is, when *HaShem*'s יהו"ה Supernal love is solely from the aspect of the emotive attributes (*Midot*), then the Jewish people must be fitting receptacles for the love, meaning that their love below must be a fitting receptacle for *HaShem*'s יהו"ה Supernal love. However, if there is a lacking in their love below, and certainly if their state and standing is the opposite of love, then the beneficence of *HaShem*'s יהו"ה Supernal love will not be drawn down. However, in regard to *HaShem*'s יהו"ה Supernal love in the aspect of the intellectual attributes (*Mochin*), even if there is a lacking in the love below, beneficence will nevertheless be drawn down. From

¹⁴⁹⁸ Mishnah Avot 2:4; See Tanya Ch. 30.

¹⁴⁹⁹ Mishnah Avot 1:6

this it is understood that when trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, comes from love that is in the aspect of the intellectual attributes (*Mochin*), the trust (*Bitachon*) is with much greater strength.

Nonetheless, intellectual love is also imperfect and incomplete. For, in truth, even from the perspective of the intellect, beneficence will not necessarily be drawn down. For, just as in man, even if he fulfills the teaching of our sages, of blessed memory, not to judge his fellow until he stands in his place, there nevertheless can be times that he will be incapable of finding any justification or merit in his fellow at all. On such occasions, there will not be any bestowal of beneficence to his fellow, even according to the dictates of the intellect (*Mochin*). We therefore find that even trust (*Bitachon*) that is due to the intellect (*Mochin*) is not perfect and complete trust (*Bitachon*). For, since it is possible that beneficence will not be drawn down, he does not have surety, with true clarity, that beneficence will be drawn down.

All this is when trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is only due to the emotions (*Midot*) or the intellect (*Mochin*), in which case, one's trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is imperfect and incomplete. This certainly is so in regard to the emotions (*Midot*), in which case it is quite possible that beneficence will not be drawn down. Moreover, it even is so in regard to the attributes of the intellect (*Mochin*), which in comparison to the emotions (*Midot*) are compassionate and merciful. That is, it is possible

for conditions to arise in which there is no room to judge a person favorably, even according to intellect (*Mochin*).

However, if one's trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is due to a level that transcends both the intellect (*Mochin*) and the emotions (*Midot*), it is specifically then, that the trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is perfect and complete. He then is certain, with complete surety and clarity, that beneficence will be drawn down below. It thus is understood that the true matter of trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is when he ascends to an aspect that transcends both the emotions (*Midot*) and the intellect (*Mochin*).

This then, is the meaning of the verse, "Trust in *HaShem*-יהו"ה until forever (*Adei Ad*-עדי עולם), for with *Ya'h*-יהי, *HaShem*-יהו"ה formed the worlds." Now, there are three explanations of this verse. The first explanation is that the trust (*Bitachon*) is of the level of *Zeir Anpin*, which is the aspect of the emotive attributes (*Midot*). The second is that the trust (*Bitachon*) is of the aspects of father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*), which are the aspects of the intellect (*Mochin*). The third is that the trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is of the aspect of the crown-*Keter*, which are the aspects of desire (*Ratzon*) and pleasure (*Ta'anug*). It is when one's trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is on this level, that his trust is complete, and he has perfect trust that *HaShem*'s-יהו"ה beneficence will certainly be drawn down.

This is analogous to two devoted friends who make a solemn oath and form a covenant with each other, that even in the event that their relationship comes to a state in which there no longer is room for love between them, neither in the emotions of the heart nor in the sensitivities of the intellect, they nevertheless form a covenant that this should not cause any weakening of their love for each other.¹⁵⁰⁰

It is this same way Above, that no matter the circumstance or state and standing, there never will be a weakening of the essential love of,¹⁵⁰¹ “I loved you, says *HaShem*-יהו"ה.” Thus, when one’s trust (*Bitachon*) in *HaShem*-יהו"ה, blessed is He, is because of the essential love, then his trust (*Bitachon*) in *HaShem*-יהו"ה is perfect and complete.

4.

Now, to understand this matter in man’s service of *HaShem*-יהו"ה, blessed is He, we must preface with the following. That is, the root of the matter of extrication from the straits to expansiveness, (about which it states, “from the straits I called out to *Ya”h*-יה"ה, *Ya”h*-יה"ה answered me with expansiveness,” meaning that when there is constraint, whether physical or spiritual, then it is through calling out in prayer that a person is extricated from the straits to expansiveness), is the exile in Egypt and the exodus from

¹⁵⁰⁰ See Likkutei Torah Netzavim 44b.

¹⁵⁰¹ Malachi 1:2

Egypt.¹⁵⁰² For,¹⁵⁰³ “In each and every generation, a person must view himself as if he himself came out of Egypt.” In other words, the exodus from Egypt (*Mitzrayim*-מצרים) is the root and empowerment for all subsequent redemptions from constraint (*Meitzar*-מיצר) to expansiveness (*Merchav*-מרחב).¹⁵⁰⁴

Now, the manner in which the exodus from Egypt occurred, was in a way of a leap (*Dilug*-דילוג), as in the verse,¹⁵⁰⁵ “The voice of My beloved! Here He comes, leaping (*Medaleg*-מדלג) over mountains, bounding over hills.” In other words, in general, man’s service of *HaShem*-יהו"ה, blessed is He, is divided into three manners. These are standing (*Amidah*), walking (*Halichah*) and leaping (*Dilug*). Now, the exodus from Egypt was specifically in a manner of leaping (*Dilug*).

5.

To further explain, in regard to the matter of standing (*Amidah*), it does not mean that one remains standing in the same state and position, that today is the same as yesterday and tomorrow is the same as today, without any ascent or addition whatsoever. For, in regard to the matter of standing (*Amidah*), this is one of the three levels of service of *HaShem*-

¹⁵⁰² Egypt-*Mitzrayim*-מצרים is of the same root as constraint-*Meitzar*-מיצר.

¹⁵⁰³ Talmud Bavli Pesachim 118b

¹⁵⁰⁴ See Sefer HaMaamarim 5708 p. 164.

¹⁵⁰⁵ Song of Songs 2:8 and Rashi there; Midrash Shir HaShirim Rabba to Song of Songs 2:8; Also see Likkutei Torah Shir HaShirim 14b and on.

יהו"ה, blessed is He. We therefore must say that even in the matter of standing (*Amidah*), there nevertheless are ascents. For, it is specifically in this manner only that it can be called service of *HaShem*-יהו"ה, blessed is He. This is because if a person never progresses, but always remains in the same state, without ever ascending, he falls into the general category of, "one who does not serve Him."¹⁵⁰⁶

Rather, the reason this manner of serving *HaShem*-יהו"ה is called by the term "standing" (*Amidah*) is because even though he undergoes ascents, the ascents are relative and comparable to each other. This is also why the angelic beings are called, "standing-*Omdim*-עומדים," as in the verse,¹⁵⁰⁷ "I will grant you to walk amongst these standing ones-*Omdim*-עומדים." (The same is true of souls as they are above, before their descent, in which case, they too are called, "standing-*Omdim*-עומדים," as it states,¹⁵⁰⁸ "By the life of *HaShem*-יהו"ה before Whom I stood-*Amad*-עמד.") For, although the service of *HaShem*-יהו"ה, blessed is He, by the camp of the angel Michael, is in a manner of love of *HaShem*-יהו"ה, whereas the service of the camp of the angel Gavriel, is in a manner of fear of *HaShem*-יהו"ה,¹⁵⁰⁹ and both are in a way of ascent, they nevertheless are called, "standing-*Omdim*-עומדים." This is because their ascents are all levels that are relative and comparable to each other. It is only when the ascent is from

¹⁵⁰⁶ Malachi 3:18; See Tanya Ch. 15;

¹⁵⁰⁷ Zachariah 3:7; See Torah Ohr Veyeishev 30a and on; Maamarei Admor HaEmtza'ee Vayikra Vol. 2, p. 667, and elsewhere.

¹⁵⁰⁸ Kings II 5:16

¹⁵⁰⁹ See Likkutei Torah Bamidbar 10a and on, 11b and on; Sefer HaMaamarim 5696 p. 121.

one level to another incomparably higher level, that it can be called, “walking” (*Halichah*).

This may be understood by the observation that there are two ways of comprehending matters of intellect. The first, is that a person progresses from the simple to the complex. That is, at first, he begins by learning simple matters, after which he studies higher matters. In this case, the better his comprehension of the simple matters, the better will be his comprehension of the loftier, more intellectual matters.

The second way is similar to what we find in Talmud,¹⁵¹⁰ that Rav Zeira fasted one hundred fasts (or forty fasts)¹⁵¹¹ in order to forget the Babylonian Talmud, so that he could then learn the Jerusalem Talmud. Understandably, this is not at all similar to the first approach. For, according to the first approach, mentioned above, not only should he not forget the Babylonian Talmud, but on the contrary, his knowledge of the Babylonian Talmud should assist him in studying and understanding the Jerusalem Talmud. Therefore, from the fact that it was necessary for him to forget the Babylonian Talmud, we must say that the ascent from the Babylonian Talmud to the Jerusalem Talmud is of an entirely different order.

The reason is because the order of study in the first approach, only applies when both matters of intellect are comparable to each other. However, when the higher intellect is of an entirely different order and category, that cannot at all be compared to the lower intellect, then not only does the

¹⁵¹⁰ Talmud Bavli, Bava Metziya 85a

¹⁵¹¹ According to the Rashal's version of the text there.

knowledge of the lower intellect not assist in understanding the higher intellect, but on the contrary, the knowledge of the lower intellect will actually confuse his understanding of the higher intellect. Thus, in order to attain comprehension of the higher intellect, he must forget his understanding of the lower intellect.

This is similar to the ascents of the soul in the Garden of Eden to delight in the radiance of the Indwelling Presence (*Shechinah*) of *HaShem*-יהו"ה, blessed is He. In order to ascend, the soul must first forget all the visions of this world.¹⁵¹² What is meant here, is not merely forgetting the forbidden lusts or even the permissible lusts of this world, but it means forgetting even the most refined matters of this world. (That is, this is the manner that a person should conduct himself.) In other words, in order to be able to delight in the radiance of the Indwelling Presence (*Shechinah*) of *HaShem*-יהו"ה, blessed is He, one must entirely forget even the most refined matters of the physical world.

It is the same way in regard to comprehending matters of intellect that are of no comparison to each other, in which the lower understanding will actually confuse one's ability to grasp the higher understanding. It therefore was necessary for Rav Zeira to forget the Babylonian Talmud before coming to study the Jerusalem Talmud.

Now, all the above, concerns the comprehension of intellectual matters that are of no comparison to each other.

¹⁵¹² See Zohar I 201a; II 211b & 247a; Torah Ohr, Yitro 69c; Maamarei Admor HaEmtza'ee Vayikra Vol. 2 p. 821 and on.

However, in regard to the grasp of intellectual matters that are comparable to each other, the order of ascent is that one ascends from the lower matter to the upper matter, in which his comprehension of the lower matter actually assists in comprehending the upper matter. That is, because of his grasp of the easier matters he will come to grasp the more difficult matters.

Based on the above, we can now understand why the ascent from one level to another comparable level, is called, “standing-*Amidah*-עמידה.” For, this is similar to the ascent in matters of intellect that relate to each other, wherein the comprehension of the lower intellect assists in the comprehension of the higher intellect. This is because the lower intellect is of the same category as the upper intellect. (If this was not so, not only would the lower intellect not assist in understanding the higher intellect, but on the contrary, it would actually confuse the understanding, since the two are entirely different qualities and states of being.) Thus, since the lower intellect is of the same category as the upper intellect, and generally, there is a common denominator between them, the lower intellect is therefore found in the higher intellect.

It is the same way in man’s service of *HaShem*-יהו"ה, blessed is He, when his ascents are of the same category and can be compared to one another. That is, even when he ascends to a higher level, it nonetheless is of the same category and can be compared to the lower level. Therefore, the lower level can be found in it. This is also why ascents

that are of comparison to each other are called, “chaining down-*Hishtalshelet*-השתלשלות.” This is because they are analogous to a chain-*Shalsholet*-שלשלת,¹⁵¹³ wherein the upper link is connected to the link below it and the lower link is connected to the link below it etc., until the lowest link in the chain. The same is true in the opposite direction, that the lowest link is connected to the link above it, meaning that the top of the lower link is actually found within the link immediately above it etc., until the highest link in the chain. Thus, even if one ascends to the highest level, he nonetheless is still within the category of comparison to the lower level, so much so, that the lower level is still found to be within it.

It is for this reason that this kind of comparative ascent is generally called by the term, “standing-*Amidah*-עמידה.” For, even after all the ascents, the lowest level is still found within him. That is, he has not become removed from it (nor has it become removed from him). He thus stands and remains on that level.

6.

Now, *HaShem*’s יהו"ה ultimate intent in the descent of the soul into the body, is for the soul be in the aspect of a “walker” (*Mehalech*). (As explained before,) as the soul was above, it was in a state of “standing” (*Amidah*). It is specifically through its descent below that it can come into the

¹⁵¹³ See Likkutei Torah, Zot HaBracha 95b; Shir HaShirim 42b and elsewhere.

aspect of a “walker” (*Mehalech*). For, when the soul becomes attached to the body through the animalistic soul, (since, in and of itself, the soul cannot bond with the body directly, but can only do so through the medium of the animalistic soul), it then feels the constraints of the body and the animalistic soul. Thus, when it leaves the constraints of the body and the animalistic soul, it also exits the constrictions of its own previous state, as it was, in and of itself. This is to say¹⁵¹⁴ that in regard to the constraint of the soul, as it is, in and of itself, although it is a constraint, nonetheless, since it is the constraint of the soul as it is unto itself, the soul does not sense the constraint. However, when the soul becomes attached to the body and animalistic soul, through which it then comes to be constrained by the constraints of the body and animalistic soul, which is a constraint that is external (and foreign to it), when it then leaves the constraints of the body and animalistic soul, it then automatically also leaves its own constraint.

Now, the constraint of the soul, as it is, in and of itself, is the matter of the constraints of the intellect (*Sechel*) and emotions (*Midot*). These two aspects constitute the general totality of service of *HaShem*-יהוה, blessed is He, according to reason and intellect. Thus, the soul is in a state of “standing” (*Amidah*), since the ascents in these aspects are relative to one another. It is about this that the verse states,¹⁵¹⁵ “Abundant years teach wisdom.” In other words, the state and standing

¹⁵¹⁴ See Sefer HaMaamarim 5677 p. 222; Also see the discourse entitled “*B’Sha’ah SheHeekdeemoo* – When Israel accorded precedence” (Discourse 18) of this year 5712.

¹⁵¹⁵ Job 32:7

that one currently finds himself in, is due to the abundant wisdom that he acquired and accumulated over the course of his years. We thus find that, in reality, even now, he is in the same state as his previous level, for which reason it is called, “standing-*Amidah*-עמידה.”

The matter of the soul leaving its own constraints, that is, the constraints that it has, in and of itself (due to the fact that by descending below, it is caused to feel the constraints of the body and animalistic soul, and leave them), is what causes it to come to attain the matter of “walking” (*Hiluch*-הילוך). This refers to serving *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect and is entirely removed (and distant from) serving *HaShem*-יהו"ה according to reason and intellect. This manner of service is *HaShem's*-יהו"ה ultimate intent in the descent of the soul below. It is specifically for the soul to come to be in the aspect of a “walker” (*Mehalech*), which refers to serving *HaShem*-יהו"ה, blessed is He, in a way that utterly transcends reason and intellect.

Now, the difference between these two modes of service is also in what is drawn down from Above to below. For, through the service of *HaShem*-יהו"ה, blessed is He, in a manner that accords to reason and intellect, we reach the aspect of *Zeir Anpin*, which means, “the small countenance,” and is a term of “smallness-*Ze'ir*” and constriction.¹⁵¹⁶ In other words, the drawing down from Above affected by this service of *HaShem*-יהו"ה, blessed is He, is also constricted

¹⁵¹⁶ See Ohr HaTorah, Mishpatim p. 1,309 and on.

according to the constraints of the restraint of the *Tzimtzum* and measuring line (*Kav HaMidah*). In general, this refers to the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), which relates to worlds and is limited commensurate to the capacity of the worlds. That is, it is constrained to the point that it even is possible for the extraneous forces of the side of evil to derive constricted vitality from it. However, through serving *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect, we attain the aspect of the crown-*Keter*, which transcends the worlds and is the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds (*Sovev Kol Almin*).

7.

Now, even when it comes to the service of *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect, although it is called by the term “walking” (*Hiluch*), nevertheless, it too has some relation to intellect and reason. For, the very fact that one comes to attain a level of service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, is because his comprehension obligates him in this. That is, his grasp of Godliness obligates him to serve *HaShem*-יהו"ה, blessed is He, in a manner that is outside the bounds and limitations of reason and intellect. We thus find that even his service of *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect, is due to his comprehension, which obligates him to serve in such a way. Although the

comprehension that obligates a person to serve *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect is comprehension by a way of negation (*Shlilah*), nevertheless, comprehension by negation is also comprehension. Thus, even when he serves *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect, it nevertheless has some relation to comprehension and intellectual grasp, since even this service of *HaShem*-יהו"ה, blessed is He, is because his comprehension obligates him to do so.

Moreover, though it transcends reason and intellect, it is not in a way that is entirely removed from reason and intellect, with no relation to comprehension and intellectual grasp whatsoever. Rather, it essentially is tied to comprehension, only that through his comprehension he comes to leave the parameters of reason and intellect. This being the case, even when he acts in a manner that transcends reason and intellect, this is not truly in a way that has no relation to intellectual comprehension at all, but is rather in a manner that his intellect itself obligates him to leave the parameters of comprehension. This being the case, it indeed has a relation to reason and intellect, at the very least, in a way of negation.

It automatically follows, that in regard to all matters of service of *HaShem*-יהו"ה, blessed is He, his service is in a manner that essentially is related to reason and intellect, since his withdrawal from reason and intellect is itself calculated. We thus see that even serving *HaShem*-יהו"ה, blessed is He, in

a way of “walking” (*Hiluch*), also has some relation to reason and intellect.

In addition, this kind of service of *HaShem*-יהו"ה, blessed is He, is in a way of battle. That is, he must battle with himself to leave the parameters of reason and intellect. This being so, we see that even this service of *HaShem*-יהו"ה, blessed is He, which is called, “walking” (*Hiluch*), can be in a way of,¹⁵¹⁷ “The power shall pass from one regime to the other,” meaning that,¹⁵¹⁸ “when one rises, the other falls.”

The same therefore applies to the drawing down from above to below. That is, although through serving *HaShem*-יהו"ה, blessed is He, in a way of, “walking” (*Hiluch*), we reach the aspect of the crown-*Keter*, which transcends the worlds and is the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds (*Sovev Kol Almin*) (as mentioned before), nonetheless, even the aspect of the crown-*Keter* still has some relation to worlds. For, although it is transcendent and encompassing, nevertheless, it transcends **worlds** (*Sovev Kol Almin*).¹⁵¹⁹ In other words, although the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) is entirely beyond any comparison to worlds, nevertheless, at the very least, it still has some relation to worlds. That is, the very fact that He utterly transcends any comparison to worlds, is a relationship to worlds in a way of

¹⁵¹⁷ Genesis 25:23

¹⁵¹⁸ See Rashi to Genesis 25:23 (citing Talmud Bavli, Megillah 6a); Also see Tanya Ch. 9 (13b and on) & Ch. 13 (18b), and elsewhere.

¹⁵¹⁹ See Torah Ohr, Megilat Esther 98b; Torat Chayim Vayechi 99d; Sefer HaMaamarim 5679 p. 371; 5689 p. 48; 5697 p. 192.

negation (*Shlilah*). Thus, since there still is some relation to worlds, it is possible for there to be some derivation of sustenance to the extraneous husks of evil.

For, just as in regard to the aspect of *Zeir Anpin*, which is the aspect of the restraint of the *Tzimtzum* according to the parameters of the measuring line (*Kav HaMidah*), it is possible for there to be a derivation of sustenance to the extraneous forces, the same is true even of the aspect of the crown-*Keter*. That is, even though it transcends the restraint of the *Tzimtzum*, nevertheless, because it is the root of the emanated, it thus possesses an aspect of the emanated as they are in their root, and thus possesses some relation to worlds. It is therefore possible for there to be a derivation of sustenance to the extraneous forces.

Therefore, it is not enough that one's service of *HaShem*-יהו"ה, blessed is He, be in a way of "walking" (*Hiluch*). (For, although from the perspective of the soul, as it is, in and of itself, it is enough for its service of *HaShem*-יהו"ה, blessed is He, to be in a way of "walking" (*Hiluch*), nevertheless, as the soul manifests within the body and animalistic soul, this is insufficient.) For, since this too relates to serving *HaShem*-יהו"ה, blessed is He, in a manner that, in some way, accords to reason and intellect, it is possible for there to be a derivation of sustenance to the extraneous husks of evil. It likewise is possible for there to be the battle of, "the power shall pass from one regime to the other," meaning

that,¹⁵²⁰ “when one rises, the other falls,” as explained before. It therefore is necessary for one’s service of *HaShem*-יהו"ה, blessed is He, to be specifically in a manner of “leaping” (*Dilug*), that is, in a way that is entirely beyond reason and intellect.

8.

The explanation is that serving *HaShem*-יהו"ה, blessed is He, in a way of a “leap” (*Dilug*), is that it departs completely from reason and intellect. That is, it altogether is beyond reason and logical arguments, but is rather like a person who is fleeing from death to save his life. In this, reason and intellect have no bearing at all. This is the service of *HaShem*-יהו"ה, blessed is He, in a manner of repentance (*Teshuvah*), which is in a way of a “leap” (*Dilug*).¹⁵²¹ This is as stated,¹⁵²² “Happy are the penitent, who in one hour, one day, or in even a single moment, become as close to the Holy One, blessed is He, as even the most righteous-*Tzaddikim* come close to the Holy One, blessed is He, over the span of several years.” That is, they undergo a transformation of their very being. In the words of the Rambam,¹⁵²³ “How exalted is the level of repentance (*Teshuvah*)! Before, he was separate

¹⁵²⁰ See Rashi to Genesis 25:23 (citing Talmud Bavli, Megillah 6a); Also see Tanya Ch. 9 (13b and on) & Ch. 13 (18b), and elsewhere.

¹⁵²¹ See Likkutei Torah, Drushim L’Shabbat Shuvah 65a and elsewhere.

¹⁵²² Zohar I 129a-b

¹⁵²³ Mishneh Torah, Hilchot Teshuvah 7:7

from *HaShem*-יהו"ה, the God of Israel... and today, he adheres to the Indwelling Presence (*Shechinah*) of *HaShem*-יהו"ה etc.”

In other words, serving *HaShem*-יהו"ה, blessed is He, in a way of “walking” (*Hiluch*), is not a transformation of ones very being. For, since it transcends reason and intellect, as a result of the comprehension of the intellect, it is not true transformation. Rather, it only is that, as he remains in his state of being, he is elevated to serve *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect. However, such is not the case, in serving *HaShem*-יהו"ה, blessed is He, in a way of repentance (*Teshuvah*), without intellectual arguments and calculations, but rather in a manner of fleeing from death. In this, his very being is transformed. Thus, this level of serving *HaShem*-יהו"ה is the matter of “leaping” (*Dilug*).

In Likkutei Torah,¹⁵²⁴ the three manners of serving *HaShem*-יהו"ה, blessed is He; “standing” (*Amidah*), “walking” (*Halichah*) and “leaping” (*Dilug*) are explained. That is, standing is in such a way, that both feet are firmly on the ground. Walking is in such a way that although one foot is in the air, nonetheless, the other foot is always on the ground. However, when it comes to leaping, both feet are simultaneously off the ground.¹⁵²⁵

In other words, serving *HaShem*-יהו"ה, blessed is He, in a way of a leap, is the service of repentance (*Teshuvah*), in

¹⁵²⁴ Likkutei Torah, Shir HaShirim 15b & 42b

¹⁵²⁵ See Mishnah Ohalot 8:5 & the commentaries of Ovadia Bartenuira and the Rambam there; Talmud Yerushalmi Beitza 2:2, cited in Likkutei Torah *ibid*.

that one's very being is transformed in a manner that entirely transcends reason and intellect. It is through serving *HaShem*-יהוה, blessed is He, in a way a leap (*Dilug*), that a drawing down from Above is caused from the innermost aspect of the crown-*Keter*, which in Kabbalah, is called, the Ancient One-*Atik*. This innermost aspect is loftier than the external aspect of the crown-*Keter*, which in Kabbalah is called, the Long Countenance-*Arich Anpin*. For, although it transcends the world of Emanation-*Atzilut*, it nonetheless, is the same matter as the Small Countenance-*Zeir Anpin*, the difference between them being that the Small Countenance-*Zeir Anpin* is an aspect of smallness (*Zeir*), whereas the Long Countenance-*Arich Anpin* is an aspect of length (*Arich*). The difference between them is like the difference between, "small mirrors" and "large mirrors."¹⁵²⁶ Thus, it is possible for the extraneous husks to derive vitality even from the aspect of the Long Countenance-*Arich Anpin*, as explained before.

However, such is not the case regarding the aspect of the Ancient One-*Atik*. This is because the word, "*Atik*-עתיק" is of the same root as the word, "removed-*Ha'ataka*-העתקה," indicating an aspect that is utterly removed and separate from the worlds.¹⁵²⁷ It therefore is impossible for the external husks to derive any vitality from there. The drawing down of this aspect of the Ancient One-*Atik*, comes specifically through

¹⁵²⁶ See Midrash Bereishit Rabba 4:4; Likkutei Torah Korach 53b

¹⁵²⁷ Likkutei Torah Emor 31d and on; Discourse entitled "*Bati Legani*" 5748 Ch. 7 and on (Torat Menachem, Sefer HaMaamarim Shvat p. 407 and on), and elsewhere.

serving *HaShem*-יהו"ה, blessed is He, in a way of a leap (*Dilug*).

From the above, we may understand¹⁵²⁸ that the exodus from Egypt was specifically in the way of a leap (*Dilug*). In other words, since in Egypt, the Jewish people had sunken [into the forty-nine gates of impurity],¹⁵²⁹ therefore, if the drawing down of Godliness would have been from any aspect that relates to worlds, even the aspect of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*), then it would have been possible for the extraneous husks of evil to derive vitality from there etc. Thus, the drawing down of Godliness was necessarily from the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Thus, it is specifically service of *HaShem*-יהו"ה in a way of a leap (*Dilug*), that draws forth *HaShem*-יהו"ה Himself, blessed is He, as we are taught,¹⁵³⁰ "I and not an angel, I and not a *Seraph*, I and not an emissary, I *HaShem*-יהו"ה, I am He and no other."

The aspect of, "and no other- *Acher*-ולא אחר," indicates the negation of the worlds, and refers to the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds (*Sovev Kol Almin*). However, in the exodus from Egypt, there was a revelation of the aspect of, "I am He and no other-*Ani Hoo, V'lo Acher*-אני הוא ולא אחר." This refers to the revelation of the Singular Preexistent Intrinsic and Essential Being,

¹⁵²⁸ See Sefer HaMaamarim 5671 p. 75 and on.

¹⁵²⁹ See Zohar I 129a and on.

¹⁵³⁰ Haggadah Shel Pesach, section beginning "*Vayotzi' einu*."

HaShem-יהו"ה Himself, blessed is He, that is even beyond the aspect of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*). Rather, it was that,¹⁵³¹ “The King, King of kings, the Holy One, blessed is He, was revealed to them, and Himself redeemed them in His glory.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained¹⁵³² that the word, “in His glory (*b’Kvodo*-בכבוד)” refers to the aspect of the Kingship-*Malchut* of the Unlimited One, blessed is He. The word, “Himself-*b’Atzmo*-בעצמו” refers to the aspect of His hidden beauty (*Tiferet HaNe’elam*), up to and including the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. It is specifically when there is a revelation of *HaShem*-יהו"ה Himself, blessed is He, that the external husks cannot derive vitality, and it therefore was specifically through the revelation of His Essential Being, that the exodus from Egypt took place.

Now, just as this was so regarding the exodus from Egypt, this is likewise so regarding every constraint. That is, there must be a revelation of the Singular Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, it is specifically through this that an exodus from the constraint takes place.

¹⁵³¹ Haggadah Shel Pesach *ibid.*, section entitled “*Matza Zu*” and “*Vayotzi’einu.*”

¹⁵³² Sefer HaMaamarim 5671 *ibid.*, also see *Hemshech* 5672 Vol. 2, p. 924.

From the above we may understand the meaning of the verse,¹⁵³³ “Trust in יהו"ה-*HaShem* until forever (*Adei Ad*- עד יעד), for with יהו"ה-*HaShem*, יהו"ה-*HaShem* formed the worlds.” That is, the trust in יהו"ה-*HaShem*, blessed is He, needs to be until the aspect and level indicated by the word, “עד-*Ad*.” The term, “עד-*Ad*,” generally indicates a cessation and separation, as in the phrase, “this matter extends until here-*Ad kan*- עד כאן, whereas from here and beyond, a new and loftier matter begins.” However, in this itself, there are two aspects, which are, “up until and including” (*Ad v'Ad Bichlal*- עד ועד בכלל) or “up until and not including” (*Ad v'Lo Ad Bichlal*- עד ולא עד בכלל).¹⁵³⁴

The aspect of, “up until and including” (*Ad v'Ad Bichlal*- עד ועד בכלל), is the matter of how יהו"ה-*HaShem*, blessed is He, transcends the worlds (*Sovev Kol Almin*). That is, although it is an aspect of, “עד-*Ad*,” indicating the light of יהו"ה-*HaShem* that transcends the worlds (*Sovev*), in that it is beyond the light that fills the worlds (*Memale Kol Almin*), nonetheless, it is an aspect of, “up until and including” (*Ad v'Ad Bichlal*- עד ועד בכלל). That is, even the aspect of how יהו"ה-*HaShem*, blessed is He, transcends all worlds (*Sovev Kol Almin*), relates to worlds (as explained before).

¹⁵³³ Isaiah 26:4

¹⁵³⁴ See Likkutei Torah Pekudei 7b and on; Also see Biurei HaZohar of the Mittler Rebbe ibid. p. 38a and on, and Biurei HaZohar of the Tzemach Tzedek ibid., p. 192 and on.; Also see *Hemshech* 5666, discourse entitled “*Shuva Yisroel*,” translated as Revealing the Infinite, Discourse 3.

However, the aspect of, “up until and not including” (*Ad v’Lo Ad Bichlal*-עד ולא עד בכלל), refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who totally transcends worlds. This then, is the meaning of the verse, “Trust in *HaShem*-יהו"ה until *Ad*-עד,” meaning that one’s trust in *HaShem*-יהו"ה, blessed is He, should reach until the level of “until-*Ad*-עד,” referring to the aspect of, “up until and not including” (*Ad v’Lo Ad Bichlal*-עד ולא עד בכלל). This refers to the trust that is due to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, since relative to *HaShem*-יהו"ה Himself, there is no room for obstruction or for the external husks to derive any vitality whatsoever, it therefore is certain that Godly influence will be drawn down without obstruction. Thus, when this aspect is present, it is certain that the trust is perfect and complete, and that *HaShem*-יהו"ה, blessed is He, will take us out of the constraints and bring us to expansiveness.

10.

This then, is the meaning of the verse,¹⁵³⁵ “Who has calculated the dust of Yaakov or has counted a quarter of Israel.” The words, “or has counted a quarter of Israel,” indicate that they are beyond enumeration, but that they nevertheless are within the category of numbers and

¹⁵³⁵ Numbers 23:10; Also see the end of the discourse entitled “*Mi Manah*” in Likkutei Torah Balak 70a and on.

enumeration, only that no one can count them. This refers to the aspect of drawing down the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*). That is, although this light transcends the worlds, it nevertheless has some relation to worlds, as explained before.

It is this matter that relates to the aspect of Israel-ישראל, which shares the same letters as, “a head for *Me-Li Rosh*-לי ראש.”¹⁵³⁶ That is, the head also includes the skull (*Gulgolet*-גלגלת), which encompasses and transcends the brains. Thus, although it is a transcendent aspect (*Makif*), it nonetheless encompasses the brain. This is thus similar to the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*). That is, although it is transcendent and encompassing (*Sovev*), it nevertheless encompasses worlds.¹⁵³⁷

This also explains the word, “a quarter-*Rova*-רובע (of Israel).” For, there are two explanations of this word.¹⁵³⁸ The first explanation is that it is of the root, “four-*Arba'ah*-ארבעה,” and the second explanation is that it means, “one fourth.” It thus refers to the division of the four worlds, Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. This is because the light of how *HaShem*-יהו"ה,

¹⁵³⁶ For extensive explanation of the aspects of *Yisroel*-ישראל and *Yaakov*-יעקב and the differences between them, see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 34-35, and the notes there.

¹⁵³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 3, “The Gate explaining the true meaning of the name sphere-*Galgal*-גלגל, and what is.”

¹⁵³⁸ See *Likkutei Torah Balak* 67a & 70b.

blessed is He, transcends the worlds, nevertheless has a relation to the worlds.

In contrast, about Yaakov, the verse states, “Who has calculated the dust of Yaakov,” wherein the letters of the name Yaakov-עקב divide into the letters, “the *Yod* of the heel-*Yod Eikev*-עקב.”¹⁵³⁹ Now, the superiority of the heel (*Eikev*-עקב), over and above the rest of the body, is specifically in the matter of self-sacrifice (*Mesirat Nefesh*). (Though the whole body is capable of self-sacrifice, however, in general, this characteristic is much stronger in the foot,¹⁵⁴⁰ particularly in the heel-*Eikev*-עקב.)¹⁵⁴¹ It therefore indicates the self-sacrifice of accepting the yoke of *HaShem*’s-יהוה Kingship, blessed is He, in a manner that transcends reason and intellect. Through this, one comes to the aspect of, “dust-*Afar*” (as in, “the dust of Yaakov”).¹⁵⁴² For, the word, “dust-*Afar*” refers to one mass, beyond all the individual particles that are beyond count. For, even though the individual particles are beyond count, they nevertheless, are separate from one another. However, the word “dust-*Afar*” refers to one mass, and hints at the unity that, in reality, we all are as one,¹⁵⁴³ with no divisions whatsoever. This unity is specifically accomplished through serving *HaShem*-יהוה, blessed is He, by accepting the

¹⁵³⁹ See Pardes Rimonim Shaar 23 (Shaar Erchei HaKinuyim), Yaakov; Etz Chayim, Shaar 3, (Shaar Seder HaAtzilut) Ch. 2.

¹⁵⁴⁰ For example, a **foot**-soldier in the front-lines of battle exemplifies a greater degree of self-sacrifice (*Mesirat Nefesh*) than the minister, who remains in the palace.

¹⁵⁴¹ See Sefer HaMaamarim 5648 p. 187 and on; 5685 p. 260 and on, and elsewhere.

¹⁵⁴² See Likkutei Torah Balak *ibid.*, p. 68c and on.

¹⁵⁴³ Rashi to Exodus 19:2; See Mechilta there.

yoke of His Kingship in a way that transcends reason and intellect.

For, as known, although dust is the lowest foundational element,¹⁵⁴⁴ nonetheless,¹⁵⁴⁵ “all originate from the dust-*Afar*-עפר.” In other words, it is through accepting the yoke of *HaShem*’s יהו"ה Kingship, blessed is He, that all the levels are attained. This is why the word used in relation to Yaakov is not counting-*Mispar*-מספר, but instead, the word, “calculated-*Manah*-מנה” is used. The Zohar explains¹⁵⁴⁶ that the word “*Manah*-מנה,” is of the root, “gift-*Matanah*-מתנה.” It thus refers to the matter of the drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is specifically in a way of a gift-*Matanah*-מתנה from Above. This is brought about specifically by serving *HaShem*-יהו"ה, blessed is He, through accepting the yoke of His Kingship with self-sacrifice (*Mesirat Nefesh*). For, as explained before, the drawing forth of the Essential Self of *HaShem*-יהו"ה, blessed is He, is through serving Him in a way of a leap (*Dilug*).

11.

This then, is the meaning of the verse,¹⁵⁴⁷ “From the straits I called *Ya”h*-י"ה, *Ya”h*-י"ה answered me with

¹⁵⁴⁴ See Midrash Bereishit Rabba 14:12 and elsewhere.

¹⁵⁴⁵ Ecclesiastes 3:20

¹⁵⁴⁶ Zohar Balak 204a; Ohr HaTorah Balak p. 917 & p. 951 and on, p. 957.

¹⁵⁴⁷ Psalms 118:5

expansiveness.” That is, it is specifically because of the constriction of the straits (*Meitzar*-מֵיצָר) that a person comes to the matter of, “I called *Ya”h*-יְהוָה,” which refers to the powers of wisdom-*Chochmah* (י) and understanding-*Binah* (ה) of the essence of the soul.¹⁵⁴⁸ It is through this that he comes to the aspect of “*Ya”h*-יְהוָה answered me with expansiveness,” which refers to the expansiveness of the Essential Being of *HaShem*-יְהוָה, blessed is He. For, it is specifically because of the constraint, that one comes to serve *HaShem*-יְהוָה, blessed is He, in a way of a leap (*Dilug*), through which there is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יְהוָה Himself, blessed is He.

Similarly, when the Jewish people were in Egypt (*Mitzrayim*-מִצְרַיִם), specifically because of the constraint (*Meitzar*-מֵיצָר) of enslavement, they came to the aspect of serving *HaShem*-יְהוָה, blessed is He, in a way of a leap (*Dilug*). Because of this, the Singular Essential Being, *HaShem*-יְהוָה Himself, blessed is He, who entirely transcends all relation to worlds, was drawn forth, as explained before regarding the matter of,¹⁵⁴⁹ “I and not an angel, I and not a *Seraph*, I and not an emissary, I *HaShem*-יְהוָה, I am He and no other.” That is, the aspects of angel (*Malach*), *Seraph*, emissary (*Shaliach*), and other (*Acher*), correspond to the four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. However, in the exodus from

¹⁵⁴⁸ See the end of the aforementioned discourse “*Min HaMeitzar*” (Sefer HaMaamarim Kuntreisim ibid. p. 96; 5677 p. 195).

¹⁵⁴⁹ Haggadah Shel Pesach, section beginning “*Vayotzi’ einu*.”

Egypt, due to the service of *HaShem*-יהו"ה, blessed is He, in a way of a leap (*Dilug*) as a result of the constraint (*Meitzar*), the aspect of, "I-Ani-אני," that is, He who utterly transcends relation to worlds, was brought forth.

Now, in the coming future, the same matter will likewise occur, and will specifically be brought about by the Essential Being, *HaShem*-יהו"ה Himself, blessed is He. That is, it will be brought about through serving *HaShem*-יהו"ה, blessed is He, in a way of a leap (*Dilug*), which comes about specifically because of the constraint (*Meitzar*). The righteous leaders of the Jewish people took this matter of serving *HaShem*-יהו"ה in a way of a leap (*Dilug*), upon themselves, for they had the constraints of both the anguish of the body and the anguish of the soul.

However, through this constraint, the aspect of, "Ya"ה" answered me with expansiveness," will come about, referring to the revelation of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, it is through this, that the coming redemption, which is a complete redemption after which there will be no further exiles, will occur.¹⁵⁵⁰ That is, since there will be a revelation of *HaShem*'s-יהו"ה Essential Being which utterly transcends all relation to worlds and, as explained before, the extraneous husks will not derive any vitality whatsoever, therefore, the coming redemption will not be followed by any further exiles. Now, had they merited it,

¹⁵⁵⁰ See Mechilta Beshalach 15a; Talmud Bavli Pesachim 116b, Tosefot entitled "*Hachi Garsinan, V'Nomar* etc."

the redemption from Egypt could have been in such a way,¹⁵⁵¹ however because of... it was followed by additional exiles. However, in the coming redemption, which will be a complete redemption, this will not be so, and there will be no further exiles.¹⁵⁵²

¹⁵⁵¹ See Likkutei Sichot Vol. 20, p. 230.

¹⁵⁵² The conclusion of the blessing at the end of this discourse is missing.

Discourse 21

“*Natata L'Yerei'echa Neis LeHitnoseis -*
You have given those who fear You a banner to be
raised”

Delivered Sunday of the week of Parshat Pinchas,

The 13th of Tammuz, 5712

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

1.

The verse states,¹⁵⁵³ “You have given those who fear You a banner to be raised (*Neis LeHitnoseis*-גַּם לְהַתְנוּסָה) for the sake of truth, always!” His honorable holiness, my father-in-law, the Rebbe, cites¹⁵⁵⁴ the Targum¹⁵⁵⁵ (and other commentaries) who explain, that the term “banner-*Neis*,” also refers to the matter of “tests-*Nisyonot*.” It is thus explained that the words “a banner to be raised (*Neis LeHitnoseis*-גַּם לְהַתְנוּסָה) teaches that the tests (*Nisyonot*-בְּסִיּוּנוֹת) affect an elevation, causing one to be uplifted. It is further explained that the power for this comes from our forefather

¹⁵⁵³ Psalms 60:6

¹⁵⁵⁴ See the discourse entitled “*Natata L'Yerei'echa*” 12 Tammuz 5693 (that was printed with additional citations and notes by the Rebbe) in the pamphlet that was given out for 12-13 Tammuz 5711 (Kuntres 93). It was subsequently printed in *Sefer HaMaamarim* 5711, p. 289 and on; *Sefer HaMaamarim* 5693, p. 532 and on. Also see the discourse by the same title of the year 5711, adapted into English in *The Teachings of The Rebbe* 5711, Discourse 13.

¹⁵⁵⁵ Targum to Psalms 60:6

Avraham. For, this is the meaning of the continuing words, “for the sake of truth, always!” That is, “truth” refers to Avraham.¹⁵⁵⁶

Now, this explanation does not contradict the simple explanation of the verse, that the term “*Neis*-נִסִּים” also refers to the matter of miracles (*Nissim*-נִסִּים). That is, the words “a banner to be raised (*Neis LeHitnoseis*-נִסִּים לְהִתְנוֹסֵס),” mean that when the Holy One, blessed is He, performs miracles (*Nissim*-נִסִּים) for the Jewish people, the Jewish people are thereby elevated and uplifted, which particularly occurs to, “those who fear You.” However, the reason miracles are brought about in the world, is “for the sake of truth, always!” That is, for the sake of drawing forth and the revelation of,¹⁵⁵⁷ “the eternal truth of *HaShem*-ה'”!

2.

The explanation is that through miracles (*Nissim*-נִסִּים), the “the eternal truth of *HaShem*-ה'” is drawn forth. This is because miracles are the diametric opposite of the natural order. The natural order (*Teva*-טֵבָע) is that the world follows its regular course, so much so, that a person can come to err and think that the world is like a city without a ruler. However, through miracles, the natural order is overturned, causing changes in the natural course of the world, which in turn, brings about an awakening in whoever contemplates it.

¹⁵⁵⁶ As stated in the Targum there.

¹⁵⁵⁷ Psalms 117:2

If the miracle is particularly wondrous, even contemplation is unnecessary, for it becomes plainly evident that indeed the city has a Ruler.¹⁵⁵⁸

Now, to understand matters that are drawn forth through miracles in greater depth,¹⁵⁵⁹ the Talmud states,¹⁵⁶⁰ “A person should never place himself in danger, saying (to himself) that a miracle will be performed for him, for perhaps a miracle will not be performed for him. Moreover, even if a miracle is performed for him, it will be deducted from his merits.” What is understood from this, is that the occurrence of a miracle is like the reward for the fulfillment of a *mitzvah*. That is, he only is given one of the two. Either he is given the reward for fulfilling the *mitzvah* or he is given a miracle instead of the reward of the *mitzvah*.

Now, what the reward of a *mitzvah* is, may be understood from the statement in Emek HaMelech,¹⁵⁶¹ that the fulfillment of Torah and *mitzvot*, brings about a drawing forth of the aspect of the Limitless Light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*, to illuminate in a revealed manner etc.¹⁵⁶² For, the creation of the worlds was brought about through the restraint of *Tzimtzum* and the subsequent drawing down of the short, thin

¹⁵⁵⁸ Midrash Bereishit Rabba 39:1

¹⁵⁵⁹ See the discourse entitled “*Katonti*” (the 1st one) 5678 (Sefer HaMaamarim 5678 p. 84 and on); Discourse entitled “*Katonti*” and “*Padah B’Shalom*” 5698 (Sefer HaMaamarim 5698 p. 155 and on; p. 162 and on).

¹⁵⁶⁰ Talmud Bavli, Shabbat 32a

¹⁵⁶¹ Emek HaMelech, Shaar 1 (Shaar Sha’ashu’ey HaMelech), Ch. 1

¹⁵⁶² See *Hemshech* 5666, p. 3 and on; p. 509, Sefer HaMaamarim 5702 p. 28.

line of illumination (*Kav*).¹⁵⁶³ However, *HaShem*'s יהו"ה-ה ultimate intention in His creation is that through the fulfillment of Torah and *mitzvot*, we even draw forth the Limitless Light of *HaShem*-ה יהו"ה, the Unlimited One, blessed is He, that preceded the restraint of the *Tzimtzum*.

Now, these two general matters, namely, the light of the line (*Kav*) that follows the restraint of the *Tzimtzum* and the Limitless Light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*, constitute the two levels; how *HaShem*-ה יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) and how *HaShem*-ה יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*).¹⁵⁶⁴

The light of the line (*Kav*) illuminates throughout the entire chaining down of the worlds (*Hishtalshelut*), which is drawn down with order and gradation, like a chain (*Shalsholet*),¹⁵⁶⁵ wherein the upper link is connected to the link below it and the lower link is connected to the link below it, until the lowest link of the chain. Now, two matters are understood from this. The first, is that the line (*Kav*) has a division of particulars, that is, “up” and “down,”¹⁵⁶⁶ like a chain, in which the level of each link is distinct from the level of the other links. The second, is that all the levels of the light of the line (*Kav*) are related to each other, like a chain, in

¹⁵⁶³ See Etz Chayim, Shaar 1 (Shaar Iggulim v'Yosher) Anaf 2.

¹⁵⁶⁴ See *Hemshech* 5666 p. 189 and elsewhere.

¹⁵⁶⁵ See Likkutei Torah, Zot HaBrachah 95b; Shir HaShirim 42b, and elsewhere. Also see Discourse 18 of earlier this year 5712, entitled “*BeSha'ah SheHeekdeemoo* – When Israel accorded precedence.”

¹⁵⁶⁶ See Etz Chayim *ibid.*; Also see *Hemshech* 5666 p. 49, and elsewhere.

which all the links are bound and connected to each other. All this is within the chaining down of the worlds (*Hishtalshelut*).

However, above the chaining down of the worlds (*Hishtalshelut*), particularly in the limitless Light of the Unlimited One, blessed is He, that precedes the restraint of *Tzimtzum*, there is no division of “up” and “down.” Moreover, there altogether is no divisions of particulars.

This then, is the difference between the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) and the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*).¹⁵⁶⁷ For, the light of how *HaShem*-יהו"ה fills all worlds (*Memale Kol Almin*), is the inner light (*Ohr Pnimi*), in which there are divisions of particulars. Moreover, since it is an inner light (*Ohr Pnimi*), therefore, even as it is drawn down to the worlds (that is, the vessels), it is drawn to them in an inner manner, meaning that it becomes unified with them, and understandably, it therefore possesses divisions of particulars. For, since it is drawn to each world according to the capacity of that world, it is understood that the light too, divides into many particulars. From this it is also understood that this light is only a matter of revelation (*Giluy*), and is not an essential light. For, as known, by definition, an essence is indivisible.¹⁵⁶⁸

In contrast, the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), is a transcendent

¹⁵⁶⁷ See Tanya, Ch. 48 (p. 67b and on); Likkutei Torah Emor 31a and on, and elsewhere.

¹⁵⁶⁸ See Imrei Binah, Shaar HaKriyat Shma, Ch. 8 & Ch. 14, and elsewhere.

encompassing light (*Ohr Makif*). That is, in and of itself, it is transcendent and encompassing (*Makif*), has no division of particulars, nor the divisions of “up” and “down,” nor divisions of width.¹⁵⁶⁹ Thus, since, in and of itself, it is transcendent and encompassing (*Makif*), therefore, even as it is drawn to the worlds, it is drawn in a way that transcends and encompasses the worlds. However, what is meant here is not that it is only transcendent and encompassing (*Makif*), for after all, it indeed is found in the innermost being of every creature, in an inner way (*Pnimityut*). Rather, what is meant, is that it does not illuminate in a revealed manner within the worlds (since it has no aspect of division. The worlds, on the other hand, are in a state of division and order of chaining down, one under the other. They therefore are incapable of withstanding the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*). Therefore, it is in them, but in a concealed manner.) This is why it is called,¹⁵⁷⁰ “the light of how *HaShem*-יהו"ה encompasses and transcends all worlds – *Sovev Kol Almin*.”

Thus, although in actuality, the primary vitality of the worlds is specifically due to the light of *HaShem*-יהו"ה, blessed is He, that transcends and encompasses the worlds (*Sovev*),¹⁵⁷¹ nevertheless, it remains concealed within them. For, if it would be revealed, they would be nullified of their existence (and the entire chaining down of the worlds (*Hishtalshelut*))

¹⁵⁶⁹ See the Opening Gateway to Imrei Binah (translated as The Gateway to Understanding), Ch. 3; Also see “*Reshimat HaMenorah*” p. 122 and elsewhere.

¹⁵⁷⁰ See Tanya *ibid.*; *Hemshech* 5672 Vol. 1, p. 86 & p. 106 and on.

¹⁵⁷¹ Tanya *ibid.*; Torah Ohr, Megilat Esther 90a and on.

would be nullified out of existence). Thus, since they are within the parameter of “worlds,” they therefore are incapable of withstanding a revelation of the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev*), in a revealed manner.

In contrast, the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) is indeed revealed in all the worlds, even in this world. That is, although in this world we do not sense the light of how *HaShem*-יהו"ה, blessed is He, fills the world (*Memale*), in reality however, the only reason for this, is lack of knowledge and recognition that all vitality is *HaShem*'s-יהו"ה Godly vitality. Nevertheless, the creatures do indeed feel the lifeforce and vitality that brings them into being, enlivening and sustaining them.¹⁵⁷² In other words, not only do they understand this intellectually, but they actually feel that the lifeforce and vitality is their very existence.¹⁵⁷³ However, since they do not know and recognize what the vitality truly is, it therefore seems to them to simply be vitality, when in reality, it is *HaShem*'s-יהו"ה Godly vitality.

Now, since the essential vitality is indeed revealed in the world, and it is only because of the grossness and concealment of physicality (*Chomer*) that it is not recognizably known that, in truth, the vitality is *HaShem*'s-יהו"ה Godly vitality, it thus is understood that through serving *HaShem*-יהו"ה, blessed is He, by refining and purifying our

¹⁵⁷² See Likkutei Torah, VaEtchanan 4a and on.

¹⁵⁷³ See the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 24.

physicality (*Chomer*), it is possible to come to feel that it is *HaShem's* יהו"ה Godly vitality.

Proof of this is from what we find about Adam, the first man, before the sin. As stated in Pirke d'Rabbi Eliezer,¹⁵⁷⁴ Adam told all the creatures,¹⁵⁷⁵ “Come! Let us prostrate and bow, let us kneel before *HaShem*-יהו"ה our Maker,” and all the creatures were in a state of sublimation, “before *HaShem*-יהו"ה our Maker,” referring to the revelation of the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale*). This is true even now. That is, the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale*), is **revealed** in the creatures, in that they feel their life and vitality. Only that they err in their understanding, and do not know and recognize that their life and vitality is *HaShem's*-יהו"ה Godly vitality. All this is true of the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), which indeed is revealed in the creatures. (This is what is meant when we say that it is an inner illumination within the creatures.)

However, in regard to the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) this is not the case, since it is concealed within the creatures. For, as the creatures are in their state of existence, they are incapable of withstanding the illumination of the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*)

¹⁵⁷⁴ Pirke d'Rabbi Eliezer Ch. 11.

¹⁵⁷⁵ Psalms 95:6

and if it would be revealed, they would be utterly nullified out of existence.

3.

Now, the reward of the *mitzvot*, is that the light of how *HaShem*-יהו"ה, blessed is He, transcends the worlds (*Sovev Kol Almin*) is brought forth, and even beyond this, that the Limitless Light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum* altogether, is brought forth. This is as mentioned before (citing Emek HaMelech), that through the fulfillment of *HaShem*'s-יהו"ה's commandments, we draw down the light of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum*. It is because of this that the drawing forth affected by Torah and *mitzvot*, is not openly revealed and apparent in the worlds.

That is, although in the performance of a *mitzvah* there is a drawing down of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, upon the one who performs it, and as stated in Tanya,¹⁵⁷⁶ this is why our sages, of blessed memory, required that one stand up in the presence of anyone who is occupied in fulfilling a *mitzvah*, even if he is a boor and an ignoramus,¹⁵⁷⁷ nevertheless, all this is also completely concealed. In other words, not only does a person not have any understanding of the nature of the revelation, but beyond this, he does not sense the revelation at all.

¹⁵⁷⁶ Tanya Ch. 46 (66a).

¹⁵⁷⁷ See Talmud Yerushalmi, Bikurim 3:3; Talmud Bavli Kiddushin 33a.

The same is true of the matter of,¹⁵⁷⁸ “A *mitzvah* pulls (*Goreret*-גוררת) another *mitzvah* (in its train).” That is, the fulfillment of *mitzvah* has an effect on the animalistic soul and the body,¹⁵⁷⁹ causing them to have a desire to fulfill yet another *mitzvah*. However, in regard to this, it is not that he feels or is aware of the revelation in the *mitzvah*. In other words, in and of himself, he does not know what is motivating him to go and do another *mitzvah*. Rather, the *mitzvah* draws him to do another *mitzvah* automatically (it compels him and has a pull on him), for, as known, this is why the term, “pulls-*Goreret*-גוררת,” was specifically used. However, this is not something that is revealed, since he is not at all aware of the revelation affected by the *mitzvah*.

Now, in addition to the above, just as the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) and the drawing down affected by the fulfillment of Torah and *mitzvot* is concealed in this world and in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*; in addition, in the world of Emanation-*Atzilut* this is likewise so. That is, the unifications (*Yichudim*) and influx of additional light into the world of Emanation-*Atzilut* through the performance of Torah and *mitzvot*, remain in a state of concealment. This is as explained elsewhere,¹⁵⁸⁰ that the

¹⁵⁷⁸ Mishnah Avot 4:2

¹⁵⁷⁹ That is, the Godly soul as it is manifest within the animal soul and the body.

¹⁵⁸⁰ Sefer HaMaamarim 5651 p. 96 (Also see the discourse entitled “*Mi Yitencha*” 5642, Ch. 6-7, Ch. 14-15); Sefer HaMaamarim 5658 p. 33; Discourse entitled “*Bati LeGani* – I have come to My garden” 5711 (translated in The Teachings of The Rebbe 5711 – Discourse 1), Ch. 5.

additional light that is drawn down to the world of Emanation-*Atzilut* through the fulfillment of Torah and *mitzvot*, is like something placed in storage. This is because even the world of Emanation-*Atzilut*, is within the category of a “world,” and is part of the order of the chaining down of the worlds (*Seder Hishtalshelut*). It therefore is not possible for the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), to be revealed in it.¹⁵⁸¹

It is only in the coming future when, as prophesied,¹⁵⁸² “The glory of *HaShem*-יהו"ה will be revealed,” that the effect of Torah and *mitzvot*, in that they draw down the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), that the drawing down of the light of *HaShem*-יהו"ה that precedes the restraint of the *Tzimtzum* will be revealed. This then, is the meaning of the teaching,¹⁵⁸³ “There is no reward for the fulfillment of a *mitzvah* in this world.” In other words, since the reward of a *mitzvah* is the drawing down of the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), it cannot be revealed in this world, nor can it be revealed in the entire chaining down of the worlds (*Seder HaHishtalshelut*).

It will only be revealed in the coming future, for in the coming future, the essential root of the Indwelling Presence (*Ikar Shechinah*) of *HaShem*-יהו"ה, blessed is He, will be in the

¹⁵⁸¹ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas z"l, p. 57 and on; Ohr HaTorah Bamidbar Vol. 4, p. 1,487 and on; Discourse entitled “*Mi Yitencha*” 5642, Ch. 6-7, Ch. 14-15.

¹⁵⁸² Isaiah 40:5

¹⁵⁸³ Talmud Bavli, Kiddushin 39b; Tanya Iggeret HaKodesh, Epistle 3.

lower worlds.¹⁵⁸⁴ The main point here is that it is specifically the essential root of the Indwelling Presence – the *Ikkar Shechinah* – of *HaShem*-יהו"ה, blessed is He, that will be revealed in the coming future. That is, it does not refer to the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), but rather, to the light of how *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), and beyond that, it refers to the aspect of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, (the Essential Self of *HaShem*-יהו"ה).¹⁵⁸⁵

The explanation is that in regard to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), there are divisions in the manner of revelation. That is, there is a difference in the manner of revelations of the upper worlds relative to the manner of revelations in the lower worlds. For, in the upper worlds, there is much greater revelation of Godliness, whereas in the lower worlds, even if there is refinement of the gross physicality (*Chomer*) and even as conditions were before the sin, in which there were open revelations of Godly light even in this world, it nevertheless cannot compare to the revelations of Godliness in the upper worlds.

This accords with the teaching,¹⁵⁸⁶ “He stretched out His right hand and created the heavens and He stretched out

¹⁵⁸⁴ See *Hemshech* 5666 p. 353 and on, and elsewhere.

¹⁵⁸⁵ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5711 (translated in *The Teachings of The Rebbe* 5711 – Discourse 1), Ch. 1.

¹⁵⁸⁶ See *Pirke D’Rabbi Eliezer* Ch. 18; *Zohar* I, 30a, 20a, 37a, 85b.

His left hand and created the earth.”¹⁵⁸⁷ That is, “the heavens” refers to the upper worlds, and it is about them that it states, “He stretched out His right hand,” referring to the revelation of the supernal lights. In contrast, “the earth” refers to the lower worlds, and it is about them that it states, “He stretched out His left hand,” referring to the fact that the Godly light is not revealed to such a great extent in them. The reason is because the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), consists of particular levels and divisions and is drawn down to the creatures in an inner manner. Thus, even when the work of refinement and purification of one’s gross physicality (*Chomer*) has been accomplished, nonetheless, the illumination of Godly light below cannot at all be compared to the illumination of Godly light above.

In contrast, when it comes to the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds, it is revealed equally everywhere. This is because there are no divisions of particulars in it. Moreover, its illumination in the worlds is not in a way of light that manifests within vessels, each according to its capacity. Rather, it is the matter of¹⁵⁸⁸ the elevation of the Glory of the Holy One, blessed is He, due to serving Him. Thus, it specifically illuminates below, since

¹⁵⁸⁷ The heavens were created with His right hand, referring to His attribute of *Chessed*-Kindness, which is an expansive revelation of Godly light, whereas, the left hand, by which the earth was created, refers to *Gevurah*-Might, which, in comparison, is a more restrained revelation of Godly light. We thus see that there was a greater degree of revelation in the heavens than in the earth.

¹⁵⁸⁸ See Zohar II 128b, 67b, 184a; Tanya Ch. 27 (34a); Likkutei Torah, Pekudei; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c.

servicing *HaShem*-יהו"ה, blessed is He, can only be done specifically in this world, and it is specifically this world that is the ultimate purpose and intention in the creation. Moreover, the ultimate intention in creating the upper worlds, was specifically for this world.

4.

From the above, we may understand that the matter of miracles is like the matter of reward for fulfilling the commandments. For, just as the reward of the *mitzvah* is the matter of drawing down the light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Seder HaHishtalshelut*), the same is true of miracles, which likewise transcend the natural order. For, the term, "nature-*Teva*-הטבע," is of the same root as "sinking-*Tviyah*-טביעה," as in the verse,¹⁵⁸⁹ "The choicest of his officers were sunken-*Tubu*-טבעו in the Sea of Reeds." In other words, the term "nature-*Teva*-טבע indicates that Godliness is hidden and concealed in the creatures. It also is of the same root as, "a coin-*Matbe'a*-מטבע," similar to the teaching in Sanhedrin,¹⁵⁹⁰ "A person mints-*Tove'a*-טובע many coins-*Matbe'ot*-מטבעות with a single stamp and they are all identical to each other. However, the King, King of kings, the Holy One, blessed is He, stamped-*Tove'a*-טובע all people with the seal of Adam, the first man,

¹⁵⁸⁹ Exodus 15:4

¹⁵⁹⁰ Talmud Bavli, Sanhedrin 37a

and they are all dissimilar from each other,” in that,¹⁵⁹¹ “their faces are all dissimilar from one another.” The reason is because the natural order – *Teva*-הַטִּבְע – is brought about by the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), in which there also is a division of many particulars.

However, the matter of miracles that transcend the natural order, is in such a way that there is an illumination of a novel light in the world. That is, it is drawn forth from the light of *HaShem*-יהו"ה, blessed is He, that entirely transcends all the worlds (*Sovev Kol Almin*). Moreover, when a miracle occurs, the revelation of the light of *HaShem*-יהו"ה, that transcends the worlds (*Sovev*), illuminates within the worlds, as they remain in their state of existence, meaning that they stay within the parameters of their natural limitations. For, even once a miracle has occurred, the world at large, remains in its state of existence, according to its natural order, just as it was before the miracle. That is, it is just in one detail of the world that a miracle occurred. This being so, the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds, is drawn down into the world, as the world is in its state and standing.

This then, is the meaning of the verse, “You have given those who fear You a miracle by which to be **raised**,” in that the miracle affects an elevation in the world itself, similar to the state and standing of the world, as it will be in the coming future.

¹⁵⁹¹ Talmud Bavli, Sanhedrin ibid. 38a.

5.

Now, to gain a deeper understand of the drawing down that is affected upon the occurrence of miracles, the verse states,¹⁵⁹² “For *HaShem*-יהוה is a God of knowledges,” wherein the word “knowledges-*De’ot*-דעות” is in the plural, indicating that there are two knowledges.¹⁵⁹³ That is, there is the upper knowledge (*Da’at Elyon*) and the lower knowledge (*Da’at Tachton*).¹⁵⁹⁴ The lower knowledge (*Da’at Tachton*) is from the perspective of the creatures, or more particularly, from the perspective of the order of the chaining down of the worlds (*Seder HaHishtalshelut*). The upper knowledge (*Da’at Elyon*) is from the perspective of the Holy One, blessed is He, or more particularly, from the perspective of the Limitless Light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*.

Now, the perspective of the lower knowledge (*Da’at Tachton*), is that the coming into being of the creatures is in a manner of something from nothing (*Yesh Me’Ayin*). That is, the created being feels himself to exist as a tangible being, a “something-*Yesh*-יש.” In contrast, regarding the Source who brings him into being, he has no grasp of Him at all, neither in a way of comprehension, nor in a way of sensory perception. He therefore calls the Source, “nothing-*Ayin*-אין.” In other words, even though he understands that he has a Source that

¹⁵⁹² Samuel I 2:3

¹⁵⁹³ See Tikkunei Zohar, Tikkun 69.

¹⁵⁹⁴ See Torah Ohr, Yitro 68a; Likkutei Torah Re’eh 23d.

brings him into existence, nonetheless, because he has no perception of the Source, he calls Him by the term, “nothing-*Ayin*-אין.” This can come to such a point, that he can have no sense of his Source at all, as mentioned before, that the term “nature-*Teva*-טבע,” is of the same root as, “The choicest of his officers were **sunken**-*Tubu*-טבע in the Sea of Reeds,” indicating that the Source who brings everything into existence is concealed and hidden in creation, to the point that the created can have no sense of Him at all.

In contrast, the perspective of the upper knowledge (*Da’at Elyon*), is that the One Above is, “something-*Yesh*-יש,” and everything below is, “nothing-*Ayin*-אין.” For, His “something-*Yesh*-יש” is the true something. That is, since only His existence is intrinsic, He is the only True Being.¹⁵⁹⁵ Thus, all creation is of utterly no comparison to Him whatsoever, for everything is literally nothing before Him. Even lower than this, “it is considered **like** nothing-*K’Lo Chashivi*-כלא חשיבי,” with the prefix *Khaf*-כ, meaning “it is considered to be **like** nothing,” which is also a matter of “nothing-*Ayin*-אין.”¹⁵⁹⁶

¹⁵⁹⁵ Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volume 1, The Gate of Intrinsic being; Also see Tanya Iggeret HaKodesh, Epistle 20 (130b).

¹⁵⁹⁶ See the discourse entitled “*Boke’a Yam Lifnei Moshe*” of the Mittler Rebbe (Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 380); Sefer HaMitzvot of the Tzemach Tzedek, p. 54b. – The distinction is that when it is stated that “everything is literally nothing before Him,” this refers to before to the creation. However, after the creation it states, “everything is literally **like** nothing before Him,” meaning that it does indeed have an existence. Since Torah indeed begins with the account of the creation of the world, it therefore indeed has existence. However, its existence is entirely subsumed and nullified in the true reality of *HaShem*-יהוה, so that it is like the ray of sunlight as it is in the sun, wherein even as it exists, it still is like nothing. For further elaboration of the nuance of this

Now, although in both these knowledges (*De'ot*-דעות) there is an aspect of “something-*Yesh*-יש” and an aspect of “nothing-*Ayin*-אין,” nonetheless, they are not equal. For, regarding the perspective of the upper knowledge (*Da'at Elyon*), its “something-*Yesh*-יש” is truly a something, since *HaShem*-יהו"ה is the True Being whose existence is intrinsic to Him. Likewise, its “nothing-*Ayin*-אין” is actual (true) nothing, since everything is literally like nothing before Him, and in relation to Him, takes up no space. How much more is this certainly the case, as it still is included in its root and source in the Essential Self of *HaShem*-יהו"ה, blessed is He, in which it takes up no space whatsoever. This is true even though, as it is in its Source, it is there with far greater strength, like the analogy of the ray of the sun, as it is, when it still is included in the sun, wherein it illuminates and shines with much greater intensity.¹⁵⁹⁷ However, on the other hand, the opposite is also true, that as it is in its source, it is so greatly nullified that it has no existence at all and is absolute zero (*Efes*-אפס). Now, even though from the perspective of the upper knowledge (*Da'at Elyon*) it is called, “nothing” (*Ayin*-אין) as opposed to “absolute zero” (*Efes*-אפס), nevertheless, this refers to how it is, as it comes out of its Source and is felt, in that even then, it **still** is truly nothing (*Ayin*-אין).

This is not so regarding the perspective of the lower knowledge (*Da'at Tachton*), wherein its “something-*Yesh*-יש”

point, see the citations above (as well as the discourse entitled “*Mi Kamocha*” 5629, translated under the title True Existence).

¹⁵⁹⁷ See Tanya Ch. 33 & Shaar HaYichud VeHaEmunah Ch. 3.

is not a true “something” at all, being that it is a created “something,” and its entire existence is due solely to the power of the Actor that manifests within it. Thus, in reality, in and of itself, it has no existence of its own. Likewise, from the perspective of the lower knowledge (*Da’at Tachton*), its “nothing-*Ayin*-אין, is not a true nothing at all. For, since He is the very source of the “something-*Yesh*-יש,” it cannot be said that He is, “nothing-*Ayin*-אין,” having no existence at all. Therefore, since we see the “something-*Yesh*-יש” as having existence, then the opposite is also true, that the Source who brings the “something-*Yesh*-יש” into existence, has a far greater existence that is much more real. It is only because the created “something” has no grasp of his Source that he calls Him by the term, “nothing-*Ayin*-אין.” We thus find that when it comes to the perspective of the lower knowledge (*Da’at Tachton*), both the “nothing-*Ayin*-אין” and the “something-*Yesh*-יש,” are not entirely true.

Now, this is so, even though the perspective of the lower knowledge (*Da’at Tachton*) indeed is true, in that even the light of how *HaShem*-יהוה"ה, blessed is He, fills all worlds (*Memale Kol Almin*) is Godliness. Thus, the lower knowledge (*Da’at Tachton*) is also true. Further proof of this is from the fact that Torah and *mitzvot* were given within the order of the chaining down of the worlds (*Seder HaHishtalshelut*), particularly in this world. However, although it is true, it nevertheless is not as true as the **true reality** of the upper knowledge (*Da’at Elyon*).

This is similar to the title God-*Elohi*”m-אלהי”m, which is one of the seven names by which *HaShem*-יהו”ה, blessed is He, is called in the Torah, that are forbidden to erase.¹⁵⁹⁸ It too is true, but nonetheless, it cannot compare to the truth of the Name *HaShem*-יהו”ה, which is the Name of His Essential Self (*Shem HaEtzem*), blessed is He.¹⁵⁹⁹ For, as known, there are different levels of truth, these being, “the lip of truth-*Sfat Emet*”-אמת-שפת אמת,¹⁶⁰⁰ “truth-*Emet*”-אמת-מת, and “the truest truth-*Emet L’Amito*”-אמת לאמיתו.¹⁶⁰¹ The superiority of the Name *HaShem*-יהו”ה, over and above His titles, is that it is, “the truest truth-*Emet L’Amito*”-אמת לאמיתו.¹⁶⁰² This is similar to what we find about the rulings of Torah law – *Halachah* – wherein although, “these and these are the words of the Living God,”¹⁶⁰³ and both opinions are true, nevertheless, the final legal ruling of *Halachah* is only according to one opinion, which is the aspect of, “the truest truth-*Emet L’Amito*”-אמת לאמיתו.” This is because it is from the Name *HaShem*-יהו”ה, as in the teaching of our sages, of blessed memory that,¹⁶⁰⁴ “the words,¹⁶⁰⁵ ‘*HaShem*-יהו”ה is with him – יהו”ה עמו,’ mean that,

¹⁵⁹⁸ Talmud Bavli, Shevuot 35a; Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 6:2

¹⁵⁹⁹ See Kessef Mishneh to Mishneh Torah, Hilchot Avoda Zarah 2:7; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of The Title (*Shaar HaKinuy*); Pardes Rimoni Shaar 19 (Shaar Shem Ben Dalet); Moreh HaNevuchim Vol. 1, Ch. 61 and on; Ikkarim, Maamar 2, Ch. 28.

¹⁶⁰⁰ Proverbs 12:19

¹⁶⁰¹ Talmud Bavli, Shabbat 10a

¹⁶⁰² See Maamarei Admor HaZaken, HaKetzarim p. 327 and on; Ohr HaTorah Yitro p. 893 and on; Sefer HaMaamarim 5627 p. 287 & p. 291 and on; *Hemshech* 5666 p. 431 and on.

¹⁶⁰³ Talmud Bavli, Eruvin 13b

¹⁶⁰⁴ Talmud Bavli, Sanhedrin 93b

¹⁶⁰⁵ Samuel I 16:18

‘In every matter, the legal ruling – *Halachah* - is according to him.’”

Based on this, we may understand the novelty that is brought about in the lower knowledge (*Da’at Tachton*) through drawing the upper knowledge (*Da’at Elyon*) into it. For, although the lower knowledge (*Da’at Tachton*) is true, and, at the very least, has the aspect of the lower unity of *HaShem*-יהו"ה (*Yichuda Tata’ah*), that is, although it is, “lower,” it nevertheless is unity, which is the matter of sublimation to *HaShem*-יהו"ה. In other words, through the toil of the creatures in refining themselves in their service of *HaShem*-יהו"ה, blessed is He, they come to sense the “Nothing-*Ayin*-אין” who brings them into existence. Nevertheless, this cannot at all compare to drawing down the upper knowledge (*Da’at Elyon*) and therefore the toil of drawing down the upper knowledge (*Da’at Elyon*) into the lower knowledge (*Da’at Tachton*) is necessary.

We now must explain how it is possible for the upper knowledge (*Da’at Elyon*) to be drawn into the lower knowledge (*Da’at Tachton*) as follows: The root of the created something (*Yesh HaNivra*) is from the True Something (*Yesh Ha’Ameetee*),¹⁶⁰⁶ whose existence is intrinsic to Him, blessed is He, and is not preceded by any cause, God forbid to think so. Therefore, He alone has the power and ability to bring a something (*Yesh*) that senses itself as existing

¹⁶⁰⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; Discourse entitled “*Bati LeGani* – I have come to My garden” of the year 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 4.

intrinsically into being, even though in reality this is untrue, and is delusional and erroneous. Nonetheless, the very fact that there is the possibility of considering one's own existence as being intrinsic, is only because his root and the root of his root, is from *HaShem*-יהו"ה, the Singular Intrinsic Being Himself, blessed is He, whose existence **is** intrinsic to Him. It is only because of this that it can even be possible for a person to feel that his existence is independent and intrinsic to him.

We thus find that the power of the Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is not just in the light (*Ohr*) that brings the "something-*Yesh*" into existence, but is in the very "something-*Yesh*" itself. That is, the matter of,¹⁶⁰⁷ "I am first and I am last, and aside from Me there is no God," is drawn into the created "something-*Yesh*-ש" by means of the "nothing-*Ayin*-אין" of the True Something (*Yesh HaAmeete*-יש האמיתי), and subsequently, by means of the "nothingness-*Ayin*-אין" of the created something (*Yesh HaNivra*). Thus, since the aspect of the Essential Self of *HaShem*-יהו"ה is present in the "something-*Yesh*-ש," there comes a point in time when this matter becomes revealed in him. This then, explains the matter of drawing the upper knowledge (*Da'at Elyon*) into the lower knowledge (*Da'at Tachton*), which comes from the power of *HaShem*-יהו"ה, the Essential Being Himself, blessed is He, within the creatures.

Through the above, we can also understand the matter of the novelty that comes about through miracles, which is the matter of drawing down that which transcends the natural

¹⁶⁰⁷ Isaiah 44:6

order into the natural order, through which *HaShem*'s יהו"ה title God-*Elohi*'m-אלהים is uplifted. That is, the natural order-*HaTeva*-הטבע-86, which is drawn into being through the title God-*Elohi*'m-אלהים-86,¹⁶⁰⁸ ascends and becomes included in the Name *HaShem*-יהו"ה, which transcends the natural order. This is known as the interweaving (*Shiluv*-שילוב) of *HaShem*'s יהו"ה titles, My Lord-*Adona*'y-אדני and God-*Elohi*'m-אלהים with the Name *HaShem*-יהו"ה (יאהדונהי and יאהלוההים).¹⁶⁰⁹

As known,¹⁶¹⁰ there are two manners in the matter of interweaving (*Shiluv*-שילוב). The first is the interweaving of the Name *HaShem*-יהו"ה with the titles My Lord-*Adona*'y-אדני and God-*Elohi*'m-אלהים (אילההים and אידהגויה) which is the way of service of the lower unity (*Yichuda Tata'ah*). However, above this, is the interweaving of the titles My Lord-*Adona*'y-אדני and God-*Elohi*'m-אלהים with the Name *HaShem*-יהו"ה (יאהדונהי and יאהלוההים) which is the matter of drawing down the upper knowledge (*Da'at Elyon*) into the lower knowledge (*Da'at Tachton*), specifically. In other words, it is not just the matter of the revelation of the upper knowledge (*Da'at Elyon*) as it is unto itself, but rather, that the upper knowledge (*Da'at Elyon*) is drawn down to be revealed

¹⁶⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1; Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah Ch. 6, section entitled "*V'HaMargil*" (121b); Shnei Luchot HaBrit 89a; Shaalot uTeshuvot Chacham Tzvi 18 (cited in Likkutei Torah, Re'eh 22c); Tanya Shaar HaYichud VeHaEmunah Ch. 6.

¹⁶⁰⁹ See the discourse entitled "*Shivrit*" 5720.

¹⁶¹⁰ See Tanya, Shaar HaYichud VeHaEmunah Ch. 7 (82a and on); Likkutei Torah, Drushim L'Shabbat Shuva 65d, and elsewhere.

within the lower knowledge (*Da'at Tachton*), which is only within the ability of the Essential Self of *HaShem*-יהו"ה, blessed is He, to do, as explained before.

This then, is the meaning of the verse, "You have given those who fear You a miracle by which to be raised," in that the miracle affects an elevation in the natural order itself. This elevation is due to, "the sake of truth, always!" That is, there is a drawing down of¹⁶¹¹ "the eternal truth of *HaShem*-יהו"ה," into the natural order itself. For, the natural order-*HaTeva*-הטבע-86 when considered by itself, is *HaShem's*-יהו"ה title *God-Elohi*"m-אלהי"ם-86, which although true, is nevertheless not "the truest truth-*Emet L'Amito*-אמת לאמיתו."

However, upon the occurrence of a miracle, the aspect of the Name *HaShem*-יהו"ה, which is, "the truest truth-*Emet L'Amito*-אמת לאמיתו," is drawn down to the natural order. For, the Name *HaShem*-יהו"ה is the Name of the Essential Self and Identity of *HaShem*-יהו"ה, blessed is He, (which is not a descriptive term or title, nor does it describe any action).¹⁶¹² Thus, through miracles, there is a drawing down of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name.

¹⁶¹¹ Psalms 117:2

¹⁶¹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, *The Gate of Intrinsic Being*.

6.

From the above, we may understand the relationship between the matter of miracles (*Nissim*-נסים) and the matter of tests (*Nisyonot*-נסיונות). For, the general matter of tests (*Nisyonot*-נסיונות) is that there is no reality to them, and therefore, a person's service of *HaShem*-יהו"ה, blessed is He, should not be affected by the test.¹⁶¹³ This is especially true of the righteous-*Tzaddikim*, the leaders and princes of the Jewish people, who in and of themselves, have already completed and perfected all their personal matters (having already accomplished everything). Thus, they have no relation to tests that come about due to concealment and hiddenness, but only because the generation is unworthy etc. Therefore, because in their path of ascent from strength to strength, the righteous-*Tzaddikim* also toil to affect the elevation of their generation, they therefore also have the matter of tests (*Nisyonot*). The purpose and intent of these tests (*Nisyonot*) is to nullify them and draw down the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*, which transcends the natural order) into the natural order itself, in a manner that everyone beholds the miracle, to the point that even the nations of the world behold the miracle.

¹⁶¹³ See the discourse entitled "*Natata L'Yerei'echa*" 12 Tammuz 5693 (that was printed with additional citations and notes by the Rebbe) in the pamphlet that was given out for 12-13 Tammuz 5711 (Kuntres 93). It was subsequently printed in *Sefer HaMaamarim* 5711, p. 289 and on; *Sefer HaMaamarim* 5693, p. 532 and on. Also see the discourse by the same title of the year 5711, adapted into English in *The Teachings of The Rebbe* 5711, Discourse 13.

This is the substance of the service of *HaShem*-יהו"ה, blessed is He, of the spiritual leaders of the Jewish people. That is, they draw down the matter of miracles into the natural order itself, within the physicality and gross materiality of this physical world, and in a way that even the opposing forces who conceal and hide Godliness, and even those about whom it states,¹⁶¹⁴ “those who ruin and destroy you will come forth from you,” will acknowledge “the eternal truth of *HaShem*-יהו"ה,” which is the meaning of the end of the verse, “for the sake of truth, always!”

The same is certainly true of the service of *HaShem*-יהו"ה, of the one whose joyous occasion we are celebrating today. That is, without paying heed to the great concealments and hiddenness of the tests, (and as explained,¹⁶¹⁵ the difference between the service of tests (*Nisyonot*) and the service of refinement (*Birurim*), is that the concealment and hiddenness of tests (*Nisyonot*) is much greater than that of the service of refinement (*Birurim*), in that tests touch the very life of the soul, including the Godly soul), he nevertheless served *HaShem*-יהו"ה, blessed is He, with utter and complete self-sacrifice (*Mesirat Nefesh*), which is the meaning of “for the sake of truth, always!” For, as explained, the word “truth-*Koshet*-קושט” in this verse, refers to Avraham, who “opened

¹⁶¹⁴ Isaiah 49:17

¹⁶¹⁵ See the discourse by the same title of the year 5711, adapted into English in *The Teachings of The Rebbe 5711*, Discourse 13. Also see *Likkutei Torah Re'eh* 19b and on; *Sefer HaMitzvot of the Tzemach Tzedek* 185b and on; *Sefer HaMaamarim* 5689 p. 286 and on.

the channel” of self-sacrifice (*Mesirat Nefesh*),¹⁶¹⁶ and bestowed it as an inheritance to all the Jewish people, especially to the spiritual heads and the leaders of the generations, particularly the leaders of the generation of the “heels of Moshiach.” For, the superiority of the heel is that self-sacrifice (*Mesirat Nefesh*) is more greatly recognized in it.

Now, since the service of *HaShem*-יהו"ה, blessed is He, of the entire generation, is dependent upon the head and brain of the generation, in that, “the body follows the head,”¹⁶¹⁷ all his service of *HaShem*-יהו"ה, blessed is He, even during his youth, which was preparatory to his years of leadership, and certainly during the time of his leadership, was all done with complete self-sacrifice (*Mesirat Nefesh*). Moreover,¹⁶¹⁸ his self-sacrifice (*Mesirat Nefesh*) was not like the self-sacrifice of Rabbi Akiva, who said,¹⁶¹⁹ “The words, ‘with all your soul,’ mean, ‘even if He takes your soul,’ – and I say, ‘When will I have the opportunity to fulfill this?’” In other words, because he sought out physical self-sacrifice (*Mesirat Nefesh*), his self-sacrifice was not the purest form of self-sacrifice. For, the matter of self-sacrifice (*Mesirat Nefesh*) is that one must even be willing to give up his Godly soul. However, since in his case, he sought and desired to serve *HaShem*-יהו"ה, blessed

¹⁶¹⁶ See the discourse entitled “*Ki Ka’Asher HaShamayim HaChadashim*, Ohr HaTorah *Na’Ch*, Vol. 3, p. 1,253; Sefer HaMaamarim 5678 p. 283 & p. 299, and elsewhere.

¹⁶¹⁷ Talmud Bavli, Eruvin 41a

¹⁶¹⁸ See Sefer HaMaamarim 5698 p. 170; Also see the discourse entitled “*Bati Legani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1.

¹⁶¹⁹ Talmud Bavli, Brachot 61b

is He, by way of physical self-sacrifice (*Mesirat Nefesh*), this was not the self-sacrifice (*Mesirat Nefesh*) of the Godly soul.

In contrast, the service of *HaShem*-יהו"ה, blessed is He, of the one whose joyous occasion we are celebrating, was in such a manner that he was prepared to fulfill his mission in this world, in every possible way, up to and including physical self-sacrifice (*Mesirat Nefesh*). In other words, even if he would need to give up his very soul with self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, he was prepared to do so. Moreover, through his self-sacrifice, it was clearly visible to all that he affected the spiritual elevation of the entire Jewish people and succeeded in elevating his generation. For, he drew down the aspect of the One about whom it states,¹⁶²⁰ "I am first and I am last and aside from Me there is no God," to all of the Jewish people and their portion in the world at large.

This then, is the meaning of the verse, "You have given those who fear You a miracle by which to be raised." That is, the revelation of He who transcends the natural order, the aspect of, "the eternal truth of *HaShem*-יהו"ה," was drawn into revelation and perceived by eyes of flesh, so that everyone, not just the faithful, but all the Jewish people, including those about whom it states,¹⁶²¹ "those who ruin and destroy you will come out of you," and even the nations of the world, saw the revelation of He who transcends the natural order, within the natural order itself.

¹⁶²⁰ Isaiah 44:6

¹⁶²¹ Isaiah 49:17

All this was in preparation to the days of Moshiach, which are close at hand. For, then the natural order itself will be conducted differently. However, because every revelation is specifically dependent upon an awakening from below, his self-sacrifice (*Mesirat Nefesh*) was the awakening from below for the revelation of Moshiach. For, it was through his self-sacrifice (*Mesirat Nefesh*) that he drew down the aspect of “the eternal truth of *HaShem*-יהוה,” to all those who were connected to him, as well as to their children and their children’s children. Through this, we should merit the complete redemption, at which time¹⁶²² “The glory of *HaShem*-יהוה will be revealed,” may it happen speedily in our days, with the coming of our righteous redeemer Moshiach!

¹⁶²² Isaiah 40:5

Discourse 22

“*V’Heekreetem Lachem Arim, Arei Miklat -*

You shall designate cities for yourselves, cities of refuge”

Delivered on Shabbat Parshat Matot-Masei,

Shabbat Mevarchim Av, 5712

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

1.

The verse states,¹⁶²³ “*HaShem-יהו"ה* spoke to Moshe saying: Speak to the Children of Israel and say to them: When you cross the Jordan to the land of Canaan, you shall designate cities for yourselves that shall be cities of refuge for you, and a killer who takes a life unintentionally shall flee there.” The Midrash¹⁶²⁴ comments regarding this, stating, “It is about this that David said in Psalms,¹⁶²⁵ ‘*HaShem-יהו"ה* is good and upright, therefore He guides sinners on the way,’ and, ‘Remember Your mercies, *HaShem-יהו"ה*, and Your kindnesses, for they are eternal.’ David said, ‘Master of the Universe, if not for Your lovingkindness that preceded Adam, the first man, he would have no standing, as it states,¹⁶²⁶ ‘For on the day you eat of it, you shall surely die.’ However, You did not do this. Instead, You took him out of the Garden of

¹⁶²³ Numbers 35:9-10

¹⁶²⁴ Midrash Bamidbar Rabba 23:13

¹⁶²⁵ Psalms 25:8,6

¹⁶²⁶ Genesis 2:17

Eden and he lived for nine-hundred and thirty years, and only then died. Why did You do that to him, to drive him out of the Garden of Eden, as it states,¹⁶²⁷ ‘and He drove out the man’? Why was he driven out, if he brought death upon the generations and was sentenced to immediate death? Only that You had mercy on him and banished him instead, like the unintentional killer who is in exile from his place. About this the verse states, ‘Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses.’” (The conclusion of the verse, “for they are *Me'olam*-מעולם,” means that *HaShem*'s-יהו"ה Supernal mercies and kindnesses are from the beginning of the creation of the world-*Me'olam*-מעולם, when the sin of the tree of the knowledge of good and evil occurred.)

From this it is understood that the sin of the tree of the knowledge of good and evil, is similar to a murderer, except that because of *HaShem*'s-יהו"ה Supernal kindnesses and mercies, he is judged (not as a murderer who intentionally kills, but) as an unintentional killer, whose sentence is to be exiled from his place.

2.

Now, in order to understand the relationship between the sin of the tree of the knowledge of good and evil and an unintentional killer,¹⁶²⁸ it states in books of Kabbalah and is

¹⁶²⁷ Genesis 3:24

¹⁶²⁸ See the discourse entitled “*Daber... Atem Ovrin*” 5651 (Sefer HaMaamarim 5651, p. 198 and on); Discourse entitled “*V'Heekreetem Lachem*”

cited in the Chassidic explanations¹⁶²⁹ on the verse,¹⁶³⁰ “Whoever sheds the blood of man, by man shall his blood be shed,” that whenever a Jew transgresses, he transfers himself from the domain of the Holy One, blessed is He, into the domain of the external husks (*Kelipah*),¹⁶³¹ and in doing so, he transfers holy life force and vitality to the domain of the external husks (*Kelipah*). This is the spiritual matter of “Whoever sheds the blood of man,” – referring to the Holy form of man – “by man shall his blood be shed,” – referring to the lawless man,¹⁶³² the form of the opposing side of evil.

This is also the explanation of the verse,¹⁶³³ “And one who pronounces-*נוקב* the Name *HaShem*-יהו"ה shall be put to death.” That is, the Name *HaShem*-יהו"ה refers to the lights that illuminate within vessels, and the term “pronounces-*Nokev*-*נוקב*” is of the same root as “a hole-*Nekev*-*נוקב*.” It thus indicates that, through transgression, one punctures-*Nokev*-*נוקב* a “hole” in the vessel, causing vitality to automatically flow to the place of the extraneous husks (*Kelipot*).

Just as this is so with each particular sin, so it is, with the sin of the tree of the knowledge of good and evil, which is the root and source of all the sins that followed after it. (It is for this reason that the punishment of death, with which

5665 (Sefer HaMaamarim 5665 p. 325 and on); Discourse by the same title 5717 (Sefer HaMaamarim 5717 p. 285 and on).

¹⁶²⁹ Likkutei Torah, Bamidbar 13c, 14c; Sefer HaMaamarim 5679 p. 559 and elsewhere.

¹⁶³⁰ Genesis 9:6

¹⁶³¹ See Maamarei Admor HaZaken, Ketuvim Vol. 1, p. 58; Inyanim p. 458; Sefer HaMaamarim 5689 p. 7; 5692 p. 176.

¹⁶³² Proverbs 12:6 – *Adam Bliya'al*-אדם בליעל

¹⁶³³ Leviticus 24:16; Also see Sefer HaMitzvot of the Tzemach Tzedek 38a.

Adam, the first man, was punished, also applied to all the generations that followed after him). For, through it, Holy lifeforce and vitality was drawn to the extraneous husks of evil (*Kelipot*).

3.

Now, this must be better understood. For, the extraneous husks have vitality due to their creation as independent beings that are brought forth into existence. This being so, specifically what novelty is introduced in them through sins?

The explanation is that *HaShem's* יהו"ה purpose in creating the extraneous husks, was to be like the husk and peel (*Kelipah*) that protects the fruit.¹⁶³⁴ This is similar to how it is physically, that in order for the fruit to grow well and be fitting for consumption, there needs to be a peel that guards and protects it. In other words, not only does the peel (*Kelipah*) not act in opposition to the fruit, but on the contrary, at guards and protects it. This likewise was the intended purpose in creating the extraneous husks (*Kelipah*). That is, not only are they not meant to oppose or conceal Holiness, but on the contrary, they are meant to protect and guard the Holiness.

¹⁶³⁴ See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, 46-49; Shnei Luchot HaBrit 19:2, cited in Ohr HaTorah Na"Ch Vol. 2, p. 834 and on; Sefer HaMaamarim 5659 p. 176; 5704 p. 139 and on; and elsewhere. Also see Likkutei Sichot Vol. 25, p. 429, note 52.

An example of this can be found in man's service of *HaShem*-יהו"ה, blessed is He. For, as known, at the start of one's service of *HaShem*-יהו"ה, blessed is He, it is necessary to have a small amount of ego and sense of self. This is as our sages, of blessed memory, stated,¹⁶³⁵ "A Torah scholar must possess one-eighth of one-eighth of arrogance." This is so he will not think to himself, "Who am I and what am I, that I should come to serve *HaShem*-יהו"ה, blessed is He?!" In other words, at the start of one's service of *HaShem*-יהו"ה, blessed is He, when he first comes to serve *HaShem*-יהו"ה, blessed is He, one of the arguments that the evil inclination comes and tells him is, "We are discussing the service of *HaShem*-יהו"ה, blessed is He, the King, King of kings, the Holy One, blessed is He! Now, you know your state and standing quite well... How is it possible for someone such as you to serve *HaShem*-יהו"ה, blessed is He?!"

Moreover, this is especially true based on what is known, that through serving *HaShem*-יהו"ה, blessed is He, the strength of the side of Holiness Above is magnified. This is as stated in Midrash¹⁶³⁶ on the verse,¹⁶³⁷ "And now, may the strength of my Lord-*Adona*"י-יג' אדני be magnified etc." (The same is true in the opposite sense, that when there is an absence or lack of service of *HaShem*-יהו"ה, blessed is He, it

¹⁶³⁵ Talmud Bavli, Sota 5a; Torah Ohr 120a; Also see Likkutei Sichot Vol. 22, p. 162; Sicha of the second day of Shavuot 5712 (Torat Menachem Vol. 3, p. 151) and elsewhere.

¹⁶³⁶ Midrash Eicha Rabba 1:33; Talmud Bavli Shabbat 89a; Likkutei Torah Shlach 39b – 40a; Ohr HaTorah Shlach p. 469 and on; p. 472, p. 479; Ohr HaTorah Na"Ch Vol. 1, p. 679, and elsewhere.

¹⁶³⁷ Numbers 14:17

causes a weakening Above, so to speak. This is as stated in Midrash¹⁶³⁸ in explanation of the verse,¹⁶³⁹ “You weakened (*Teshi*-תשי) the Rock Who gave birth to you, and forgot God Who brought you forth.” That is, “at a time when the Jewish people are not fulfilling the will of the Ever-Present One, blessed is He, there is a weakening (*Metishin*-מתישין) of the power of greatness of the One Above, so to speak.” Thus, the evil inclination argues, “Since you are well aware of your state and standing, how do you presume to think that your service of *HaShem*-יהו"ה, blessed is He, will have any such effect?!

It is therefore necessary that, at the start of one's service of *HaShem*-יהו"ה, blessed is He, he should have a small measure of ego and pride, in order not to be swayed by the evil inclination, and to indeed serve *HaShem*-יהו"ה, blessed is He. It is self-understood that not only does such ego not stand in opposition to his service of *HaShem*-יהו"ה, blessed is He, but the opposite, it actually helps his service of Him.

This was likewise the nature of the existence of the external husks of *Kelipah* at the beginning of their creation, before the Adam's sin. That is, not only did they not stand in opposition to Holiness, and not only did they not cover or conceal the light of Holiness, but on the contrary, they were like the peel that protects the fruit. It was only upon the occurrence of the sin, that a new matter was introduced to these husks (*Kelipah*), causing them to opposed Holiness.

¹⁶³⁸ Midrash Eicha Rabba 1:33 ibid.

¹⁶³⁹ Deuteronomy 32:18

4.

The explanation of why the external husks have the strength to conceal and oppose Holiness, is because, upon the occurrence of Adam's sin, there came to be an admixture of good and evil.¹⁶⁴⁰ That is, before the sin, there was no admixture of good and evil whatsoever, since the external husks were not actually in the place of Holiness (*Kedushah*). This is because, before the sin, the purpose of their existence was to protect and guard the Holiness, and guarding means to stand outside and guard whatever is being protected. For example, the peel (*Kelipah*) of a fruit stands between the fruit itself and that which is external to the fruit, and is there in order to protect the fruit from what is external to it. Thus, its place is on the **outside** of the fruit, and not in the place of the fruit itself, where the peel does not exist.

Additionally, the need for the peel (*Kelipah*) is only when the fruit is growing and developing, so that it should grow properly and be fit for consumption. However, when it comes time to eat the fruit, the peel is discarded. This is because the entire existence of a husk (*Kelipah*) is for the sole purpose of protecting the thing against that which is external to it, and therefore the husk (*Kelipah*) is external to the thing itself.

¹⁶⁴⁰ See Torah Ohr, Bereishit 5c and on; Torat Chayim Bereishit 30a and on; Maamarei Admor HaEmtza'ee Vayikra Vol. 2, p. 704; Sefer HaMaamarim 5662 p. 300 and on; 5692 p. 176 and on.

The same applies in man's service of *HaShem*-יהו"ה, blessed is He. That is, it is only at the start of one's service of *HaShem*-יהו"ה, when it still is possible for the evil inclination to oppose his service of *HaShem*-יהו"ה, blessed is He, with arguments, such as, "who and what am I that I should serve *HaShem*-יהו"ה?" that a small measure of ego is needed to protect against the evil inclination, so that he will not stand in opposition to the service of *HaShem*-יהו"ה, blessed is He.

However, afterwards, once he already is in the midst of actively serving *HaShem*-יהו"ה, blessed is He, to the point that he comes to the level indicated by the verse,¹⁶⁴¹ "You found his heart to be faithful before You," which is the aspect of,¹⁶⁴² "My heart is empty within me," in which case there no longer is any concern of opposition from the evil inclination, he then no longer requires the matter of ego and sense of self (*Yeshut*) altogether. For, since the purpose of ego and sense of self (*Yeshut*) is merely to guard and protect one's service of *HaShem*-יהו"ה from matters that stand in opposition to it, it therefore cannot take the place of service of *HaShem*-יהו"ה itself. Rather, it stands between the service of *HaShem*-יהו"ה and the evil inclination who stands in opposition to it. However, when it comes to serving *HaShem*-יהו"ה itself, no ego or sense of self (*Yeshut*) is involved in it.

Thus, it is in this same manner that the external husks of *Kelipah* existed at the time of creation, before to the sin (at which time there was no admixture of good and evil). That is,

¹⁶⁴¹ Nehemiah 9:8; Talmud Yerushalmi Brachot 9:5

¹⁶⁴² Psalms 109:22

the external husks had no relation to holiness at all, since the entire purpose of their existence was solely to guard and protect Holiness, and as explained, the matter of protection is that it is external to the thing being protected. Thus, the husks had no relation to Holiness. In other words, on the side of Holiness, there was no knowledge of (nor any relation to) the existence of the external husks (*Kelipah*). This is like the teaching,¹⁶⁴³ “The place of the external husks (*Kelipah*) was below all the worlds.”¹⁶⁴⁴

However afterwards, the sin of the tree of the knowledge of good and evil took place, which began when Adam, the first man, directed his attention to gaze into the place of the external husks.¹⁶⁴⁵ This brought about a relationship between man and the external husks. For, before this, Adam had no knowledge of their existence, as explained above, that the place of the external husks was below all the worlds. However, because he gazed into the place of the external husks of *Kelipah*, this brought about some relationship between him and the external husks. The reason is because since man is a being who internalizes (*Pnimi*), therefore even just gazing at matters that are encompassing (*Makif*) and external to him, effect an inner relationship with

¹⁶⁴³ See Ta’amei HaMitzvot of the Arizal, Parshat Beshalach, Mitzvat Techum Shabbat; Likkutei Torah of the Arizal, Parshat Bereishit (section entitled, “U’Neva’er Maa’lat Adam HaRishon Kodem HaCheit”) and elsewhere.

¹⁶⁴⁴ Also see *Hemshech* 5672 Vol. 3, p. 1,293; Sefer HaMaamarim 5679 p. 415; 5686 p. 228; Also see Sefer HaMaamarim 5659 & 5704 *ibid*.

¹⁶⁴⁵ See Torah Ohr, Bereishit 6a; Torat Chayim Bereishit 33a; Ohr HaTorah VaYeishev Vol. 6, p. 1,085b; *Hemshech* “*V’Kachah*” 5637 Ch. 129 (Sefer HaMaamarim 5637 Vol. 2, p. 552 and on; p. 715 and on); Sefer HaSichot 5688-5691 p. 155.

him. Therefore, because he gazed into the place of the external husks, seeing it affected an arousal in him, causing a relationship within him to the external husks of *Kelipah*.¹⁶⁴⁶ Thus, through the sin, an admixture of good and evil was brought about.

This is similar to the tree of the knowledge of good and evil,¹⁶⁴⁷ wherein there was good and evil in the tree itself. (Through this gazing) a similar admixture of good and evil was caused in man. Thus, since an admixture of good and evil was brought about, through it, the external husks (*Kelipah*) derived the power to oppose Holiness (*Kedushah*). That is, before the admixture of good and evil, when they were external to Holiness and had no element of Holiness in them, they did not have the power to oppose Holiness. However, because an admixture of good and evil was brought about, and now they indeed have a relation to Holiness and derive lifeforce and vitality from it, they therefore also have the power to oppose Holiness.

It is the same way in man's service of *HaShem*-יהו"ה, blessed is He, that is, when a person has ego and a sense of self (not just at the start of his service of *HaShem*-יהו"ה, blessed is He, but also) in the midst of active service of *HaShem*-יהו"ה (which constitutes the admixture of good and evil, in which the evil draws lifeforce and vitality from the good), then this ego and sense of self is extremely detrimental to his service of *HaShem*-יהו"ה, since he can come to

¹⁶⁴⁶ See Torah Ohr *ibid.*, 5c and on.

¹⁶⁴⁷ Genesis 2:9,17

temporarily add strength and vitality to the external husks (as stated in various books,¹⁶⁴⁸ and as the Alter Rebbe wrote in the Laws of Torah Study¹⁶⁴⁹).

5.

With the above in mind, we may understand that the sin of the tree of the knowledge of good and evil is the same matter as the unintended killing. For, through sin, an admixture of good and evil is brought about and vitality is sapped from Holiness to the external husks of *Kelipah*. This is the same matter expressed in the verse,¹⁶⁵⁰ “Whoever sheds the blood of man, by man shall his blood be shed.” That is, “the blood of man” refers to the life force and vitality of Holiness, which is the vitality of the general totality of the chaining down of the worlds (*Hishtalshelut*). This vitality is rooted in the light of the line (*Kav*), about which it states,¹⁶⁵¹ “That flow is like the soul of the body, for it is the vitality of the body.” However, through sin, he “spills the blood” of the man of holiness, causing a flow of Holy vitality to the place of the external husks (*Kelipah*). This is as explained before about the verse,¹⁶⁵² “And one who pronounces-*Nokev*-ונוקב the Name *HaShem*-יהו"ה shall be put to death.” That is, one who sinned, caused blemish and turned from, “the path of *HaShem*-

¹⁶⁴⁸ Be'er Heitev, Orach Chayim Siman 571, Se'if Katan 1.

¹⁶⁴⁹ Hilchot Talmud Torah 4:3

¹⁶⁵⁰ Genesis 9:6

¹⁶⁵¹ Introduction to Tikkunei Zohar 17a

¹⁶⁵² Leviticus 24:16; Also see Sefer HaMitzvot of the Tzemach Tzedek 38a.

יהו"ה,"¹⁶⁵³ punctures-*Nokev* נוקב a "hole-*Nekev* נקב" in the Name *HaShem*-יהו"ה, God forbid, and draws lifeforce and vitality to the external husks of *Kelipah*.

This is why the evil inclination endeavors to cause a person to sin with all kinds of schemes. Moreover, once the person falls to sin, he prosecutes him and demands that judgment be exacted upon him. This is as our sages, of blessed memory, stated,¹⁶⁵⁴ "He descends and misleads, then ascends and enflames anger, then receives permission and takes a soul." Now, at first glance, it is not understood why the evil inclination is so driven to cause man to sin, so much so, that he endeavors to do so will all kinds of schemes. From a cursory glance, it seems that it is because the evil inclination hates man. However, in truth, it is not out of hatred alone, but is also with self-interest in mind, since through the sin, the evil inclination receives additional lifeforce and vitality.

To explain, the vitality of everything comes from Holiness. That is, even the vitality of the evil inclination and the external husks of evil is from Holiness. However, in general, the way vitality is received from Holiness is specifically through sublimation and subjugation to *HaShem*-יהו"ה, blessed is He, as stated,¹⁶⁵⁵ "The fear of *HaShem*-יהו"ה brings life." However, because the external husks have no desire to be sublimated and subjugated to *HaShem*-יהו"ה, blessed is He, they endeavor with all manner of schemes to

¹⁶⁵³ Genesis 18:19 and elsewhere.

¹⁶⁵⁴ Talmud Bavli, Bava Batra 16a

¹⁶⁵⁵ Proverbs 19:23

cause a person to sin, as in the teaching, “He descends and misleads.” Subsequently, once the person has sinned, he “then ascends and enflames anger,” by arguing that according to the law, he is entitled to the lifeforce and vitality that was drawn to him by the sin.

6.

The explanation of the matter is as follows: As known, the general difference between Holiness (*Kedushah*) and the external husks, is that in Holiness there is essential life (*Chayut Atzmi*). In contrast, the external husks do not have essential life (*Chayut Atzmi*). Rather, whatever vitality they have is only what they receive from the side of Holiness, through the act of sin.

However, at first glance, this is not understood. For, just as the external husks have no essential vitality and receive their vitality from Holiness, this is likewise the case in Holiness itself. That is, all matters in the whole of the chaining down of the worlds (*Hishtalshelut*) have no essential life of their own, but receive from the light of Holiness. This is like the teaching,¹⁶⁵⁶ “If You were to withdraw from them, all those names would remain like a body without a soul.” This being so, what difference is there between the side of Holiness and the side of the external husks?

However, the explanation is that indeed it is true that the whole chaining down of the worlds (*Hishtalshelut*) of

¹⁶⁵⁶ Introduction to Tikkunei Zohar 17b

Holiness, requires the will of the Creator, blessed is He. This is as stated by Rambam in explanation of the verse,¹⁶⁵⁷ “But *HaShem*-יהו"ה God, is true,” that,¹⁶⁵⁸ “He alone is true, and no other being is true like His Truth. This is the meaning of the statement in Torah,¹⁶⁵⁹ ‘There is nothing else besides Him.’ That is, other than *HaShem*-יהו"ה, there is no other being whose existence is true existence like His existence.” For, as Rambam explained immediately before this statement,¹⁶⁶⁰ “The nullification of their existence would not nullify His existence, for the existence of all other beings is dependent on Him, but He, blessed is He, is not in need of them.” In other words,¹⁶⁶¹ if the will of the Creator, blessed is He, was to withdraw from them, then they would return to utter and nothingness, just as they were before creation.¹⁶⁶²

Now, the statement, “If You were to withdraw from them, all those names would remain like a body without a soul,” seems to indicate that the body would nevertheless remain.¹⁶⁶³ However, this statement only refers to the withdrawal of the light of the line (*Kav*). However, if the will of the Creator, blessed is He, would be withdrawn, they would

¹⁶⁵⁷ Jeremiah 10:10

¹⁶⁵⁸ Mishneh Torah, Hilchot Yesodei HaTorah 1:4; Also see the aforementioned discourse 5656 (Sefer HaMaamarim 5656 p. 256 and on).

¹⁶⁵⁹ Deuteronomy 4:35

¹⁶⁶⁰ Mishneh Torah, Hilchot Yesodei HaTorah 1:3

¹⁶⁶¹ See the Pirush of the Rambam *ibid*.

¹⁶⁶² See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1; Tanya Shaar HaYichud VeHaEmunah Ch. 1

¹⁶⁶³ See *Siddur Im Divrei Elokim Chayim* 164b and on, 166a; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30.

return to utter and absolute nothingness, as they were before creation.

Nevertheless, there is still a difference between Holiness and the external husks of *Kelipah*. For, when it comes to the entirety of the chaining down of the worlds (*Hishtalshehut*) on the side of Holiness, whether the aspect of the lights (*Orot*), or the aspect of the vessels (*Keilim*), or the souls that are brought forth into existence from the lights (*Orot*) and the vessels (*Keilim*), they are all sustained with essential sustainment, as in the known explanation of the words of the blessing,¹⁶⁶⁴ “He endures, and His Name endures and His throne is established.” That is, the words “He endures-*Hoo Kayam*-הוּא קַיִם” refer to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, particularly referring to the light and illumination of His Being. The words “and His Name endures-*U'Shmo Kayam*-וְשְׁמוֹ קַיִם” refer to the vessels (*Keilim*). The words, “and His throne is established-*V'Keeso Nachon*-וְיִסְדּוֹ נִכְוֵן” refer to the souls of the Jewish people, particularly the souls of the righteous-*Tzaddikim*, who constitute the throne of the Holy One, blessed is He.¹⁶⁶⁵ That is, they all endure and are sustained with essential sustainment (*Kiyum Atzmi*).

¹⁶⁶⁴ Blessings of the *Shema* recital, “*Emet V'Yatziv*.”

¹⁶⁶⁵ See *Sefer HaMaamarim* 5683 p. 258, and the note of the Rebbe there, citing *Talmud Bavli*, *Brachot* 32a, that the throne of three legs refers to Avraham, Yitzchak and Yaakov (see Rashi). Additionally, the world of Creation-*Briyah* is referred to as the world of the Throne, and is also the world of the souls, as known.

However, this matter requires further explanation. For, as known¹⁶⁶⁶ the light Above is as it is preceded by the absence of its existence (*Kadmo HaHe'eder*). That is, light as it is below cannot compare to light as it is Above. For, the entire existence of a lower luminary is to illuminate, meaning that light is drawn from it, and if the existence of the light would be absent, there also would be no luminary. This being the case, from the moment that the luminary exists, the light also exists. However, such is not the case Above, in which the existence of the light is a willful revelation and specifically depends on His will, blessed is He. For, after all, the Limitless Light of the Unlimited One, blessed is He, “is above to no end and below to no limit,”¹⁶⁶⁷ meaning that *HaShem*-יהו"ה has the ability to be revealed below with no limit and also has the ability be concealed high above with no end.¹⁶⁶⁸ These two matters are two equally diametrical lines in the Limitless Light of the Unlimited One, blessed is He.¹⁶⁶⁹ That is, to *HaShem*-יהו"ה it makes absolutely no difference whether light will be revealed from Him or not. This is as mentioned above in the words of Rambam, that when we say that, “He, blessed is He, does not need them,” this even applies to the light (*Ohr*). This being the case, in the Supernal Luminary, *HaShem*-יהו"ה Himself, blessed is He, there is no existence of light, as it is preceded by the absence of its existence (*Kadmo HaHe'eder*).

¹⁶⁶⁶ Sefer HaMaamarim 5664 p. 158 and on; *Hemshech* 5666 p. 169 and on.

¹⁶⁶⁷ See Zohar Chadash Yitro 34c; Tikkunei Zohar, Tikkun 19 (40b)

¹⁶⁶⁸ See the discourse entitled “*V’Nachah*” and its continuation in the the discourse entitled “*Al Shloshah Dvarim*” 5714 (Torat Menachem, Sefer HaMaamarim Nissan p. 171 and on; p. 179 and on).

¹⁶⁶⁹ See Sefer HaMaamarim 5651 p. 177 and elsewhere.

However, the explanation is that all this refers to how it was before the existence of the light (*Ohr*). But when, as a result of His will, the light does exist, then the light has essential existence. For, since light is like its Luminary, in that it bears all the qualities of the Luminary, therefore whatever exists in the Luminary also exists in His light. Thus, since the Luminary exists intrinsically, in and of Himself, therefore the light, which bears the qualities to the Luminary, also has the matter of intrinsic existence.

Based on this, we may understand what is written in Iggeret HaKodesh,¹⁶⁷⁰ that the coming into being of the worlds is from the light (*Ohr*) which is like the Luminary (*Ma'or*), the Luminary being the Singular Essential Being of *HaShem*-יהו"ה Himself, the Emanator, blessed is He, whose existence is intrinsic to Him. Therefore, it is solely in His power and ability to create something from absolute and total nothing. Thus, although the light (*Ohr*), in and of itself, was preceded by its own absence, and is therefore called, “Light without end – *Ohr Ein Sof*-אור אין סוף,” rather than, “with no beginning – *Ein Lo Techilah*-אין לו תחילה,”¹⁶⁷¹ since it was preceded by the absence of its existence and has a beginning, nonetheless, because it is like the Luminary (*Ma'or*), it also possesses the matter of intrinsic being, just like the Luminary. Therefore, the coming into being of the worlds is by means of the light (*Ohr*).

¹⁶⁷⁰ Tanya, Iggeret HaKodesh, Epistle 20

¹⁶⁷¹ Sefer HaMaamarim 5664 p. 156 and on; *Hemshech* 5666 ibid. p. 165 and on; and elsewhere.

Thus, this is what is meant by the fact that once the light (*Ohr*) exists, it exists with essential existence (*Kiyum Atzmi*).

The same is likewise true of the aspect of the vessels (*Keilim*), that they too are sustained in their existence with essential existence (*Kiyum Atzmi*). For, in regard to the vessels (*Keilim*) in general, and particularly the rectified vessels (*Keilim d'Tikkun*), the substance of how they are is that they become one with the light that is manifest within them. Thus, since the light (*Ohr*) is like the Luminary (*Ma'or*) whose existence is intrinsic to Him, the vessels (*Keilim*) therefore also possess the matter of intrinsic being. That is, they too are sustained with essential sustainment (*Kiyum Atzmi*), since they are unified with the light (*Ohr*). This being so, the same is also true of the souls that are brought into being from the composition of lights (*Orot*) and vessels (*Keilim*). They too are sustained with essential sustainment (*Kiyum Atzmi*).

The reason is because they possess the matter of sublimation and subjugation to *HaShem*-יהו"ה, blessed is He, through which they are unified with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This is like the teaching,¹⁶⁷² "He and His life force and His organs are one." The word "He-*Eehu*-איהו" refers to the light (*Ohr*-אור). The word "His life force-*Chayohi*-חיהו" refers to the vessels (*Keilim*-כלים). The word "His organs-*Garmohi*-גרמוהי" refers to the souls (*Neshamot*-נשמות). They are all unified with the Singular Preexistent

¹⁶⁷² Introduction to Tikkunei Zohar 3b

Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.¹⁶⁷³

For, in regard to the light (*Ohr*), its entire existence is that it is unified with the Luminary (*Ma'or*), blessed is He. This is comparable to the light of the sun. If there is any barrier separating the light from the sun, the existence of the light is nullified. This is because the entire existence of the light is specifically when it is unified with the Luminary. It is the same way Above. The entire existence of the light (*Ohr*) is that it is the revelation and illumination of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and that it is entirely nullified to the Luminary and unified with Him, blessed is He.¹⁶⁷⁴ It thus is sustained in a manner of essential sustainment (*Kiyum Atzmi*).

The same is true of the vessels (*Keilim*), which are entirely nullified to the light (*Ohr*) that is manifests within them. They therefore are also sustained in a way of essential sustainment (*Kiyum Atzmi*). It likewise is this way with the souls (*Neshamot*). They too are in a state of essential sublimation and subjugation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, and therefore also are sustained with essential sustainment (*Kiyum Atzmi*).

¹⁶⁷³ See Tanya Iggeret HaKodesh, Epistle 20, and the citations and notes there.

¹⁶⁷⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

This is as stated in Midrash regarding the verse,¹⁶⁷⁵ “*HaShem*-יהו"ה is my portion, says my soul.” They stated,¹⁶⁷⁶ “This is analogous to a king who entered a country accompanied by a duke, a prefect, and a commander. One person said, ‘I will choose the duke as my patron.’ Another said, ‘I will choose the prefect as my patron.’ And still another said, ‘I will choose the commander as my patron.’ There was a clever man amongst them who said, ‘I will choose the king, because all the others are subject to replacement (by the king), whereas the king is not subject to replacement.’”

The King who is not subject to replacement refers to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. He is sustained with essential existence (*Kiyum Atzmi*), since His existence is intrinsic to Him. Due to the sublimation of the Jewish people to the Singular Essential Self of *HaShem*-יהו"ה, blessed is He, they too possess the matter of essential and intrinsic existence (*Kiyum Atzmi*). This is the meaning of the verse, “*HaShem*-יהו"ה is my portion, says my soul.” What is meant by “portion-*Chelek*-חלק” is that it literally is exactly the same as the essential thing, except that only is a portion of it. Thus, since “*HaShem*-יהו"ה is my portion, says my soul,” meaning that the Jewish people are a “portion of *HaShem*-יהו"ה,” blessed is He, they therefore have essential existence (*Kiyum Atzmi*).

¹⁶⁷⁵ Lamentations 3:24

¹⁶⁷⁶ Midrash Eicha Rabba 3:8

However, all of this is specifically in Holiness only (*Kedushah*), in which there is the matter of nullification, sublimation and subjugation to *HaShem*-יהו"ה, blessed is He. However, regarding the opposing side of evil, this is not the case. For, although they too have Godly vitality, nevertheless, since they are not sublimated to the Godliness of *HaShem*-יהו"ה, but on the contrary, are opposed to His Godliness, therefore, the Godly vitality within them, does not affect them to be sustained essentially (*Kiyum Atzmi*). In other words, because sublimation and subjugation to Godliness is absent in them, the Godly vitality remains transcendent and encompasses them, and whatever vitality is drawn to them is in a state of exile within them. This is unlike the side of Holiness (*Kedushah*), wherein, not only is *HaShem*'s-יהו"ה Godly vitality not in exile, but on the contrary, even the aspect of the, "bread of shame,"¹⁶⁷⁷ does not exist, since they serve *HaShem*-יהו"ה, blessed is He, and are sublimated to His Godliness, which is not the case with the opposing side, which is the opposite of His Supernal desire, blessed is He. That is, the vitality within them is in a state of exile and they do not have essential sustainment (*Kiyum Atzmi*), being that all their vitality is only what they derive through sin.

7.

There thus are three general differences between Holiness (*Kedushah*) and the extraneous husks (*Kelipah*).

¹⁶⁷⁷ Talmud Yerushalmi Orla 1:3; Likkutei Torah Tzav 7d

They differ in the root of their existence, in their existence itself, and in the ongoing sustainment of their existence. The explanation is that everything that exists, exists because *HaShem*-יהוה, wills it. Even the extraneous husks of evil and the opposing side (*Sitra Achara*), which are the opposite of His will, they too are brought into existence by His will, blessed is He. However, their existence is brought about by the revelation of His will, in a negative way, that “these are displeasing to Him.”¹⁶⁷⁸ Therefore, since the revelation of His will in them is in a way of, “these are displeasing to Him,” they therefore were brought into being according to His will, but in a way that their existence is the absence of being (*He’eder HaMetziut*).¹⁶⁷⁹

This then, is the difference between Holiness and *Kelipah* in the root of their existence. That is, the existence of Holiness is because, “these are pleasing to Him,” whereas the existence of the husks (*Kelipot*) is because, “these are displeasing to Him.”

In similar vein, there is a difference in their existence itself. That is, the existence of Holiness (*Kedushah*) is in a manner that the Godly life force and vitality shines within him. For, since he is sublimated to the Godly vitality of *HaShem*-יהוה, therefore his existence is in such a way, that the Godly vitality shines within him. Such is not the case, however, in the existence of the husks, which is in a manner that the Godly

¹⁶⁷⁸ Midrash Bereishit Rabba 3:7, 9:2; Sefer HaMaamarim 5700 p. 55, and see the note of the Rebbe there.

¹⁶⁷⁹ See *Hemshech* 5672 Vol. 2, p. 681; Sefer HaMaamarim 5680 p. 299 and on; Sefer HaSichot Torat Shalom p. 134 and on, and elsewhere.

vitality does not shine within them, but instead, is exiled within them (since they stand in opposition to Godliness, as stated above).

In the same manner, there is likewise a difference in how they are sustained. That is, in Holiness (*Kedushah*), since existence is through the revelation of *HaShem's* יהו"ה Godly vitality, the effect of this revelation is the essential sustainment of existence (*Kiyum Atzmi*). This is not the case, however, regarding the husks of evil, since their existence is not through the revelation of Godly vitality, but on the contrary, the vitality within them is in a state of exile. Therefore, they have nothing to sustain (*Kiyum*) them whatsoever, and their only vitality is what they receive from the Holiness through acts of sin.

8.

This, then, is the meaning of the verse,¹⁶⁸⁰ “*HaShem*-יהו"ה spoke to Moshe saying: Speak to the Children of Israel and say to them: When you cross the Jordan to the land of Canaan,” (to make it into the Land of Israel), “you shall designate cities for yourselves, cities of refuge shall they be for you, and a killer shall flee there – one who takes a life unintentionally.” That is, the cities of refuge are the rectification for one who kills, meaning, for the sinner. For, all sin is the matter of murder, as explained before. The rectification for this, however, is specifically through

¹⁶⁸⁰ Numbers 35:9-10

preparing oneself. This is what is meant by the seemingly superfluous words, “you shall designate for yourselves-*V’Heekreetem Lachem*-והיקריתם לכם.” For, all matters of Holiness (*Kedushah*) are brought about specifically through preparation.

The purpose of the rectification brought about by the cities of refuge (*Arei Miklat*-ערי מקלט), is not just to remove sin and retribution, but to affect an inner refinement and purification, specifically. This is the meaning of the word, “refuge-*Miklat*,” which also means inner absorption – “*Kleeta*-קליטה.” In the service of *HaShem*-יהוה, blessed is He, this refers to the matter of Torah study, as in the teaching of our sages, of blessed memory,¹⁶⁸¹ “The words of Torah provide refuge-*Koltin*-קולטין,”¹⁶⁸² that is, specifically Torah. For, when it comes to fulfilling the commandments-*mitzvot*, “the *mitzvot* only provide temporary protection to a person,”¹⁶⁸³ in an encompassing and transcendent manner (*Makif*).¹⁶⁸⁴ For, as known, the *mitzvot* are the garments (*Levushim*),¹⁶⁸⁵ that surround a person and protect him, but are not internal to the person (*Pnimiyut*).

Such is not the case, regarding the study of Torah. For, through studying Torah, the one who studies it becomes unified with the Torah in a wondrous unity that has no

¹⁶⁸¹ Talmud Bavli, Makkot 10a; Also see Ohr HaTorah, Masei p. 1,414.

¹⁶⁸² That is, the blood redeemer may not harm one who is engaged in the study of Torah.

¹⁶⁸³ See Talmud Bavli, Sota 21a

¹⁶⁸⁴ See Tanya, Ch. 46 (66a); Sefer HaMaamarim 5678 p. 86.

¹⁶⁸⁵ See Tanya, Ch. 5; Tanya, Iggeret HaKodesh, Epistle 29, Torah Ohr 16a, 32d and on, and elsewhere.

parallel,¹⁶⁸⁶ since, on the one hand, his intellect encompasses that which is being comprehended, and that which is being comprehended encompasses his intellect, as explained in Tanya.¹⁶⁸⁷ Although the words of Tanya seem to indicate that this only applies when one is actively engaged in Torah study, the truth is, that even after his study, when he is not actively engaged in the study of Torah, this is so. For, since the intellect of Torah is above him, his intellect is thus surrounded by it, even after his study period.

This then, is the advantage and superiority of Torah study, over and above all other commandments. For, the commandments-*mitzvot* are garments, whereas Torah, is both a garment for the soul, and also is “food” for the soul. That is, through the study of Torah, a Jew becomes unified with Torah. It is for this reason that, “The words of Torah provide refuge-*Koltin*-קולטין,” since they are “absorbed-*Koltin*-קולטין.” That is, through the study of Torah, an inner refinement and purification is brought about and the essential adhesion of the soul to the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, comes to be revealed in the soul. Through this, it is brought to be in a state of essential sustainment (*Kiyum Atzmi*), as it states,¹⁶⁸⁸ “but you who adhere (*Dveikim*) to *HaShem*-יהו"ה your God – are all alive today!”

¹⁶⁸⁶ Tanya, Ch. 5

¹⁶⁸⁷ Tanya *ibid.*

¹⁶⁸⁸ Deuteronomy 4:4

Discourse 23

“*Ani LeDodi V’Dodi Li* -

I am my Beloved’s, and my Beloved is mine”

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁶⁸⁹ “I am my Beloved’s and my Beloved is mine, He grazes (His flock) amongst the roses.” As known¹⁶⁹⁰ the first letters of the words, “I am my Beloved’s and my Beloved is mine-*Ani Ledodi V’Dodi Li*- אָנִי לְדוּדִי וְדוּדִי לִי,” form the name of the month “Elul-אֱלוּל.” The final letters are four *Yod*’s-י-10, corresponding to the forty days starting from the new moon (*Rosh Chodesh*) of Elul to Yom Kippur,¹⁶⁹¹ and the day of Yom Kippur concludes the forgiveness, pardoning and atonement that come about through serving *HaShem*-יְהוָה, blessed is He, in a way of repentance, that is, by returning to *HaShem*-יְהוָה throughout the preceding month of Elul.

¹⁶⁸⁹ Song of Songs 6:3

¹⁶⁹⁰ See Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Shaar HaPsukim, Shir HaShirim to Song of Songs 6:3; Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (section entitled “*Od Yesh*” 115a); Bayit Chadash to Tur Orach Chayim 581, and elsewhere.

¹⁶⁹¹ See Reishit Chochmah and Bayit Chadash *ibid.*; Also see Ohr HaTorah Shir HaShirim Vol. 2, p. 546.

Now, the general service of returning to *HaShem*-יהו"ה, blessed is He, in the month of Elul, is by way of ascent from below to Above.¹⁶⁹² This is why the verse states "I am my Beloved's," (and only afterwards states), "and my Beloved is mine." Whereas an earlier verse states,¹⁶⁹³ "My Beloved is mine" (first, and then,) "and I am His," indicating a descent from Above to below,¹⁶⁹⁴ because, in that case, the awakening Above causes an awakening below. However, regarding the service of the month of Elul, it states, "I am my Beloved's and my Beloved is mine," indicating an awakening from below to Above. That is, it is through the awakening to return to *HaShem*-יהו"ה below, that an awakening from Above is drawn down.

The verse then continues and concludes, "He grazes (His flock) amongst the roses." The simple understanding of this phrase is that it comes to describe the aspect of, "my Beloved is mine," that, "He grazes (His flock) amongst the roses." However, we must better understand what is added by the words, "He grazes (His flock) amongst the roses," and what it comes to add to the two matters of, "I am my Beloved's and my Beloved is mine."

There is yet another matter to understand here, as follows: As known, the explanation of the words "He grazes (His flock) amongst the roses," is that it indicates that strength

¹⁶⁹² See the first discourse entitled "*Ani LeDodai*" in Likkutei Torah Re'eh, 32a and on.

¹⁶⁹³ Song of Songs 2:16

¹⁶⁹⁴ See Ohr HaTorah, Shir HaShirim ibid. p. 543; Sefer HaMaamarim 5627 p. 196; Likkutei Sichot Vol. 29 p. 163.

is given from Above in the matter of service of *HaShem*-יהו"ה, blessed is He.¹⁶⁹⁵ That is, it is similar to the simple meaning of the words, "He grazes (His flock) amongst the roses," that just as a shepherd grazes his sheep in the best pastures, so likewise, spiritually, this refers to the granting of additional strength from Above in matters that relate to serving *HaShem*-יהו"ה, blessed is He. However, this must be better understood. For, since the matter of serving *HaShem*-יהו"ה with repentance during the month of Elul is from below to Above, as is the service of repentance-*Teshuvah* in general, and particularly in the month of Elul, as explained regarding the verse, "I am my Beloved's and my Beloved is mine," then of what significance is this matter of, "He grazes (His flock) amongst the roses," which is the granting of strength from Above? For, this seems to indicate that service of *HaShem*-יהו"ה, blessed is He, from below to Above, is dependent on the granting of strength from Above first.

However, the explanation is that there are two interpretations of the words, "He grazes (His flock) amongst the roses."¹⁶⁹⁶ The first is as stated in *Zohar*,¹⁶⁹⁷ "Just as a rose has thirteen petals, the Jewish people are surrounded on all sides by the thirteen attributes of mercy." That is, the words "He grazes (His flock) amongst the roses," refers to the thirteen attributes of mercy. The second interpretation is like

¹⁶⁹⁵ See the second discourse entitled "*Ani LeDodī*" in *Likkutei Torah*, Re'eh 33c and on.

¹⁶⁹⁶ See *Likkutei Torah* *ibid.* 33a and on; Discourse entitled "*Ani LeDodī*" 5693 (printed in *Kuntres Chai Elul* 5712; *Sefer HaMaamarim Kuntreisim* Vol. 3, p. 101; *Sefer HaMaamarim* 5693 p. 537 and on.)

¹⁶⁹⁷ *Zohar* Introduction 1a

the teaching of our sages, of blessed memory,¹⁶⁹⁸ “The word ‘roses-*Shoshanim*-שׁוֹשָׁנִים’ refers to ‘the study of Torah-*SheShonim BaTorah*-שׁוֹנוֹיִם בַּתּוֹרָה.” Thus, according to this, the thirteen petals correspond to the thirteen principles of exegesis by which the Torah is expounded.¹⁶⁹⁹

Thus, the meaning of, “I am my Beloved’s and my Beloved is mine, He grazes (His flock) amongst the roses,” is that through, “grazing (His flock) amongst the roses,” strength is given from Above in two matters: In Torah (through the thirteen principles of exegesis by which the Torah is expounded), and in prayer (through the thirteen attributes of mercy). It is through them (the study of Torah and prayer) that one comes to serve *HaShem*-יהו"ה, blessed is He, in the manner of, “I am my Beloved’s and my Beloved is mine.”

2.

The explanation¹⁷⁰⁰ is that Torah and prayer represent two paths in the service of *HaShem*-יהו"ה, blessed is He. The study of Torah is from Above to below, whereas prayer is from below to Above.

Torah is from Above to below, which is the general matter of the giving of the Torah. That is, the Jewish people received the Torah by virtue of the Holy One, blessed is He,

¹⁶⁹⁸ Zohar II 20b; 274a; Talmud Bavli Shabbat 30b

¹⁶⁹⁹ Beginning of Sifra, Braita d’Rabbi Yishmael

¹⁷⁰⁰ See the discourse entitled “*Ani LeDodi*” 5674 (*Hemshech* 5672 Vol. 1, p. 618 and on); Also see the discourse by the same title, Shabbat Parshat Re’eh 5715 (*Sefer HaMaamarim* 5715 p. 193 and on).

bequeathing it to them as a gift. That is, it did not at all result from the service of the creatures.¹⁷⁰¹ For, after all, when the Jewish people were in Egypt, they were sunken in the forty-nine gates of impurity.¹⁷⁰² That is, when they left Egypt, their service of *HaShem*-יהו"ה was in a way of flight, as indicated by the words,¹⁷⁰³ “the people fled,” meaning that without taking their state and standing into consideration – in that their evil was in full strength – and without entering into any interaction of give and take with the opposing side of evil (*Sitra Achara*), they fled from Egypt. This was followed by a period of fifty-one-day until the giving of the Torah.¹⁷⁰⁴ During that time, they served *HaShem*-יהו"ה, blessed is He, through counting the Omer. This is as stated by Rabbeinu Nissim,¹⁷⁰⁵ citing the Midrash Aggadah, that each individual counted to himself (and asked, “when will we already come to the giving of the Torah?”)

Nevertheless, the actual matter of the giving of the Torah itself, was specifically in a way of a gift. This is because the revelation in the giving of the Torah was not at all commensurate to their service of *HaShem*-יהו"ה, blessed is He. For, even though their service was such that they fled from Egypt and served Him through counting the Omer, nevertheless, we cannot say that through this service, in a mere fifty-one days, they could come from being sunken in the

¹⁷⁰¹ See *Hemshech* 5672 *ibid.* p. 626.

¹⁷⁰² *Zohar Chadash*, beginning of Parshat Yitro, and elsewhere.

¹⁷⁰³ Exodus 14:5; See *Tanya* Ch. 31 (40b).

¹⁷⁰⁴ See *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 494:1

¹⁷⁰⁵ See Rabbeinu Nissim at the end of Tractate *Pesachim*

depths of forty-nine gates of impurity, to the revelations of the giving of the Torah. For, at the giving of the Torah there were the revelations of,¹⁷⁰⁶ “*HaShem*-יהו"ה descended upon Mount Sinai,” and the utterance of,¹⁷⁰⁷ “I am *HaShem*-יהו"ה your God!” This revelation was a gift from Above, and was not at all on account of their service of *HaShem*-יהו"ה, blessed is He.

Now, since the matter of Torah is that it is from Above to below, meaning that the revelation of Torah is due to the One Above, whereas the state and standing of the one below is of no consequence whatsoever, therefore, even as the Torah descends and is lowered to many different levels, to the point that it even manifests in physical matters,¹⁷⁰⁸ and even in false arguments,¹⁷⁰⁹ nevertheless, in all levels of its manifestation, including even the lowest of levels, the Torah causes an aspect of nullification to *HaShem*-יהו"ה in them. Moreover, this nullification is not merely sublimation as a separate being (*Bitul HaYesh*), but is the nullification of their essential self to *HaShem*-יהו"ה, blessed is He, (*Bittul Atzmi*).

In other words, even though the Torah manifests within the lowest of matters, nevertheless, since it is the aspect of a revelation from Above, in a way that the one below takes up no space in relation to it, therefore, on all levels within which it manifests, it causes the nullification of the essential self to *HaShem*-יהו"ה, blessed is He.

¹⁷⁰⁶ Exodus 19:20

¹⁷⁰⁷ Exodus 20:2; Deuteronomy 5:6

¹⁷⁰⁸ See Tanya, Ch. 4 (8b)

¹⁷⁰⁹ See Tanya, Ch. 5 (9b); Kuntres Etz HaChayim Ch. 11 (p. 38); Sefer HaMaamarim 5692 p. 148; 5704 p. 108.

This is analogous to the Manna. That is, even though it was “bread from heaven,”¹⁷¹⁰ nonetheless, when it descended below to become physical food and be converted into the physical flesh and blood of the one who consumed it, no waste was produced from it. That is, it remained in its pristine state, as bread from heaven. The same is true of Torah. Since it is a revelation from Above, “bread from heaven,” therefore, even as it descends below to manifest in physical matters, even in false arguments, it nevertheless remains in its state of essential nullification to *HaShem*-יהו"ה, blessed is He.

On the other hand, prayer is service of *HaShem*-יהו"ה, blessed is He, from below to Above. That is, it is the toil of the creatures themselves (in purifying themselves), each according to his capability and station. Thus, even the loftiest level of prayer is only the aspect of sublimation to *HaShem*-יהו"ה, blessed is He, as a separate being (*Bitul HaYesh*), and is not the nullification of one's essential self to *HaShem*-יהו"ה, blessed is He (*Bittul Atzmi*). This is because prayer is called, “service-*Avodah*-עבודה,” as it states,¹⁷¹¹ “And you shall serve (*V'Avadetem*-ועבדתם) *HaShem*-יהו"ה your God,” referring to prayer,¹⁷¹² as it states,¹⁷¹³ “and serve Him with all your heart,” about which our sages stated,¹⁷¹⁴ “Which is the service of the heart? This is prayer.” The term “service-*Avodah*-עבודה,” is of the same root as, “worked hides-*Orot Avudim*-עורות

¹⁷¹⁰ Exodus 16:4

¹⁷¹¹ Exodus 23:25

¹⁷¹² Mishneh Torah, Hilchot Tefilah uBirkat Kohanim 1:1

¹⁷¹³ Deuteronomy 10:10

¹⁷¹⁴ Talmud Bavli Taanit 2a; Mishneh Torah ibid.

עבודים.”¹⁷¹⁵ That is, just as when working with animal hides, the tanner takes coarse leather and works and softens it, until it is fit to be made into a garment, so it is with the service of *HaShem*-יהו"ה, through prayer, in that it causes the refinement in the creature.

Thus, even in the most elevated level of prayer, a person can only attain sublimation to *HaShem*-יהו"ה, blessed is He, as a separate being (*Bitul HaYesh*). For, since prayer is the service of *HaShem*-יהו"ה, blessed is He, from below to Above, meaning that there is the existence of the one who serves and there is, “leather that needs working and refining,” which is the same matter, therefore, the sublimation to *HaShem*-יהו"ה, blessed is He, attained through this service, is only an aspect of sublimation to *HaShem*-יהו"ה as a separate being (*Bitul HaYesh*). That is, there is the existence of the one who is sublimated. This is not an aspect of utter nullification of independent existence (*Bittul B'Metziyut*), which is the nullification of the essential self (*Bittul Atzmi*). This is to say that even the loftiest levels of prayer, which are considered to be the aspect of nullification of independent existence (*Bittul b'Metziyut*),¹⁷¹⁶ are only so relative to lower levels of prayer. In truth, however, they only are sublimation to *HaShem*-יהו"ה, blessed is He, as a separate being (*Bitul HaYesh*). For, since prayer itself is the service of *HaShem*-יהו"ה, blessed is He, from below to Above, it therefore is not the aspect of

¹⁷¹⁵ Torah Ohr Mishpatim 76a

¹⁷¹⁶ Torah Ohr Vayechi 45c and elsewhere.

nullification of one's essential self to *HaShem*-יהו"ה, blessed is He (*Bittul Atzmi*).

3.

Now, since prayer is the matter of ascent from below to Above, therefore the order of the prayers is also in a way of ascent from below to Above.¹⁷¹⁷ This is because prayer is the aspect of a ladder, as in the verse,¹⁷¹⁸ “A ladder (*Sulam*-סלם) was set on the earth and its head reached the heavens.” That is, one begins with the lower levels of prayer and ascends to the higher levels. For, prayer begins with the words,¹⁷¹⁹ “Give thanks to *HaShem*-יהו"ה, declare His Name, make His acts known among the nations,” which is only the aspect of general thankfulness. Now, there also is an even more general thankfulness, which is the thankfulness of, “*Modeh Ani* – I am thankful,” said immediately upon waking from sleep. That is, immediately upon waking, a Jew thanks *HaShem*-יהו"ה and says,¹⁷²⁰ “I am thankful before You, Living and Eternal King, for returning my soul to me with mercy, Great is Your faithfulness.” In other words, even though he has not yet washed his hands and impurity still remains upon his

¹⁷¹⁷ Also see *Torat Chayim Va'era* 74a and on.

¹⁷¹⁸ Genesis 28:12; *Zohar* I 266b, *Zohar* III 306b; *Tikkunei Zohar*, *Tikkun* 45 (83a); *Likkutei Torah Beshalach* 2b and on; *Sefer HaMaamarim* 5655 p. 222 and on; 5708 p. 80 and on.

¹⁷¹⁹ Psalms 105:1

¹⁷²⁰ See *Shulchan Aruch* of the Alter Rebbe, *Mahadura Kamma* 1:8; *Mahadura Tinyana* 1:6; *Siddur* of the Alter Rebbe, section preceding the *Modeh Ani* recitation.

fingertips, nevertheless, since his soul is a “part of God from Above,”¹⁷²¹ and since, when one grasps a part of the Essence, he grasps all of the Essence,¹⁷²² he therefore says, “I am thankful before You,” which is thankfulness in general, altogether unrelated to one’s inner state of being (*Pnimiyyut*).

However, there indeed is a superiority to the thankfulness of “*Modeh Ani*.” For this thankfulness and sublimation touches the essential self of the soul. This is because, at this point, it does not yet relate to comprehension or to the various inner powers of the soul, since “*Modeh Ani*” is recited before the morning blessings, at which time the various powers of the soul are specified, such as, “Blessed are You, *HaShem*-יהו"ה our God, King of the universe, who has given the rooster the understanding to distinguish between day and night,” and “Blessed are You, *HaShem*-יהו"ה our God, King of the universe, who opens the eyes of the blind,” etc. In contrast, the recitation of, “*Modeh Ani* – I am thankful,” does not yet relate to the division of the inner powers of the soul. Thus, the thankfulness of, “*Modeh Ani*,” is all encompassing, in that it encompasses him from head to toe equally. This is because it is the nullification to *HaShem*-יהו"ה, blessed is He, of the essential self of the soul.¹⁷²³ Moreover, the nullification to *HaShem*-יהו"ה of “*Modeh Ani* – I am thankful,” reaches Above to the Essential Self of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself,

¹⁷²¹ Job 31:2; Tanya Ch. 2

¹⁷²² *Hemshech* 5672 *ibid.* p. 609; Keter Shem Tov (5764 printing), *Hosafot* 227.

¹⁷²³ See Kuntres Inyana Shel Torat HaChassidus, Ch. 11 and the notes there.

blessed is He. This is the meaning of the word, “before **You-Lefanecha**-לפניך.” In other words, at this point, there is not yet even mention of His Name (for which reason it is permissible to recite it before washing one’s hands, since none of His Holy Names are mentioned). Rather, there only is mention of “before **You-Lefanecha**-לפניך,” which is of the same root as, “innerness-*Pnimityut*-פנימיות,” and refers to the inner Essential Self of the Unlimited One, blessed is He, as He is, in and of Himself, which is not hinted at or defined by a name, a letter, or even the thorn of a letter, whatsoever.¹⁷²⁴

Nevertheless, notwithstanding the greatness of the thankfulness of the “*Modeh Ani* – I am thankful” prayer, when it comes to the matter of what is revealed, it only is a general thankfulness that does not relate to one’s inner state of being, and is only preparatory to serving *HaShem*-יהו"ה in prayer. However, after having washed one’s hands and recited the morning blessings, after which he already has attained that the particular inner powers of his soul are specified, he then can begin the order of serving *HaShem*-יהו"ה, blessed is He, in prayer. That is, he now can begin ascending the “ladder (*Sulam*-סלם) that was set on the earth and its head reached the heavens.”

Thus, one arrives at the beginning of the prayers, which start with the words, “Give thanks to *HaShem*-יהו"ה, declare His Name, make His acts known among the nations.”

¹⁷²⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated into English under the title *HaShem Is One*, Volume 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Likkutei Torah*, Pinchas 80b; Re’eh 31d; *Zohar* III 257b; Also see the discourse entitled “*Shiviti*” 5720.

That is, although he has not yet begun the contemplation and comprehension of prayer, nevertheless, since he has already attained the division of the various powers of the soul during the morning blessings of, “Blessed are You, *HaShem*-יהו"ה our God, King of the universe, who has given the rooster the understanding to distinguish between day and night,” and “who opens the eyes of the blind,” etc., he therefore already has the knowledge to distinguish between, “Give thanks to *HaShem*-יהו"ה” and “declare His Name.” That is, the thankfulness is to *HaShem*-יהו"ה, blessed is He, whereas, the declaration and calling out is, “in His Name-*Shmo*.” In other words, when it comes to the Name *HaShem*-יהו"ה, all that is applicable is thankfulness and sublimation (*Hoda'ah*) alone. The reference to Him indicated by “His Name-*Shmo*” is His light and illumination, and thus, it is applicable to call out and draw it forth into revelation below. Nevertheless, the beginning of prayer is only the aspect of a general thankfulness.

Now, after this general thankfulness and submission, we arrive at the verses of song (*Psukei D'Zimrah*), wherein we set forth the praises of the Ever-Present One, blessed is He.¹⁷²⁵ Now, even though there is no matter of comprehension here, nonetheless, by recalling the praises of the Ever-Present One, he attains a state of emotional arousal towards *HaShem*-יהו"ה, blessed is He. For, when it comes to the recitation of “*Hodu* - Give thanks to *HaShem*-יהו"ה, declare His Name,” not only is there no comprehension in this, but beyond that, there is not

¹⁷²⁵ Talmud Bavli, Brachot 32a; Avoda Zarah 7b

even emotional arousal yet. Rather, it only is general thankfulness and submission. In contrast, when it comes to the verses of song (*Psukei D'Zimrah*), as a result of recalling the praises of the Ever-Present One, blessed is He, there already is an aspect of emotional arousal.

In other words, in truth, he does not actually grasp the matter. For, the verses of song (*Psukei D'Zimrah*) relate the greatness of *HaShem*-יהו"ה, blessed is He, in bringing the world into existence from nothing, whereas the true reality of how this takes place is beyond the comprehension of created beings. This is because, the comprehension of something, means that it is fully grasped in one's mind in an inner manner, (as explained,¹⁷²⁶ regarding the verse,¹⁷²⁷ "You will be like God, knowing good from evil," that the upper knowledge is in an encompassing, transcendent manner, whereas the knowledge of created beings is internalized knowledge). Nevertheless, ultimately, *HaShem*-יהו"ה actualizes the creation of something from nothing, and if the creatures were to comprehend how they come into being out of nothing, this comprehension would ultimately be internalized by them (and penetrate them) and they would be nullified of their existence. This is similar to the explanation in Tanya,¹⁷²⁸ that if the eye would be given permission to see the Godly vitality that brings it into being, the creatures would be utterly nullified of their existence. They therefore do not

¹⁷²⁶ See Torah Ohr, Bereishit 5c; Torat Chayim ibid. 30b and on.

¹⁷²⁷ Genesis 3:5

¹⁷²⁸ Tanya, Shaar HaYichud VeHaEmunah Ch. 3

grasp how *HaShem*-יהו"ה, blessed is He, brings them into being from nothing.

Nonetheless, recalling the praises and greatness of the Ever-Present One, blessed is He, in that He brings existence to all creation out of nothing, affects a person with feelings of emotional arousal towards *HaShem*-יהו"ה. This then, is the matter of the verses of song (*Psukei d'Zimrah*), meaning, "melody and song-*Shirah v'Zimrah* וזמרה-שירה," indicating emotional arousal.

Additionally, the verses of song (*Psukei d'Zimrah*) cause an external engraving upon the soul. That is, they do not cause an inner engraving, since there is no comprehension here. Nonetheless, as a result of the emotional arousal, an external engraving is caused on the soul.¹⁷²⁹ It is because of this that the term, "verses of song-*Psukei d'Zimrah*-פסוקי דזמרה," is of the same root as,¹⁷³⁰ "the **pruning** of the mighty-*Zmir Aritzim*-זמיר עריצים,"¹⁷³¹ which means to cut off the thorns and thistles of the animalistic soul that obstruct the revelation of the powers of the Godly soul. For, just as an actual vineyard has an outgrowth of thorns and thistles that sap moisture from the earth and hinder the growth of the plantings, so likewise, the Jewish people, who are the vineyard

¹⁷²⁹ Likkutei Torah, Bechukotai 47d; Shaarei Teshuvah of the Mittler Rebbe Vol. 1, 25d and on.

¹⁷³⁰ Isaiah 25:5; Zohar III 284a – See Rashi to Isaiah 25:5, that "prune-*Zmir*-זמיר" is of the same root as Leviticus 25:4, "You shall not prune-*Lo Tizmor*-לא תזמר."

¹⁷³¹ See Likkutei Torah Bechukotai *ibid.*; Netzavim 51d, and elsewhere.

of the Holy One, blessed is He,¹⁷³² can also have an outgrowth of thorns and thistles etc.

This refers to any speech that is not focused on *HaShem*-יהו"ה, blessed is He, such as jest and idle-chatter. That is, they are not actual lusts, like the physical lusts of the body, and at first glance, it could seem that there is no harm in them at all. Because of this, the popular misconception is that jest and idle-chatter cause no obstruction to the Godly soul. For, it makes sense to them that the pursuit of actual lusts increases the vitality of the animalistic soul, through which the Godly soul becomes hidden and concealed. However, they think that since jest and idle-chatter are not matters of lust, they therefore neither increase the vitality of the animalistic soul nor obstruct the Godly soul.

However, in truth, jest and idle-chatter are thorns and thistles that obstruct the animalistic soul from having any sensitivity or understanding of matters of Godliness. Moreover, through this, the Godly soul also becomes enmeshed and entangled and is hampered from ascents that it would have had, if not for the obstruction of the thorns and thistles. In addition to matters of speech, this also applies to matters of thought, as it states,¹⁷³³ “Thoughts of transgression are worse than the transgression itself.” The same applies to the sense of sight and the sense of hearing, which are called, “the agents of sin.”¹⁷³⁴ For, although they are not the sin

¹⁷³² See Midrash Vayikra Rabba 32:1

¹⁷³³ Talmud Bavli, Yoma 25a

¹⁷³⁴ Talmud Yerushalmi, Brachot 1:5

itself, and are only the thought of sin or the agents of sin, and, in and of themselves, are not necessarily lustful, nevertheless, they are thorns and thistles that prevent the ascent of the Godly soul.

This then, is the purpose of the verses of song (*Psukei d'Zimrah*); to prune the thorns and thistles, which is the matter of causing an external engraving upon the soul, which is brought about by the arousal of one's soul to Godliness.

Now, following the service of *HaShem*-יהו"ה, blessed is He, in the verses of song (*Psukei d'Zimrah*), in a way of arousal without comprehension, one arrives at the service of *HaShem*-יהו"ה, blessed is He, of the blessings of the *Shema* recital. This service indeed possesses the matter of comprehension, in two ways. The first way is like the comprehension of the fiery angels, called *Seraphim*, who grasp their source, through which they come to grasp that there is a level that transcends their source. This is as stated,¹⁷³⁵ “the fiery angels—*Seraphim* stood above (in service of Him).” The word, “above-*Mima'al*” מִמַּעַל indicates that they attain knowledge of the One who transcends His title, My Lord-*Adona'y*-אֲדֹנָי. ¹⁷³⁶ For, through grasping their source, which is *HaShem*'s-יהו"ה title My Lord-*Adona'y*-אֲדֹנָי, they come to grasp that there is an aspect of *HaShem*-יהו"ה, blessed

¹⁷³⁵ Isaiah 6:2

¹⁷³⁶ See Likkutei Torah, Naso 28d; Shlach 47a; Chukat 62c; Discourse entitled “*Mayim Rabim*” 5717 Ch. 7 (Torat Menachem, Sefer HaMaamarim Kislev p. 326 and on); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of The Sanctuary (Shaar HaHeichal)*.

is He, who transcends their source, to the point that they burn (*Nisraphim*) as a result of their grasp.¹⁷³⁷

The same is true in man's service of *HaShem*-יהו"ה, blessed is He, that when he does grasp and attain some measure of comprehension, he comes to realize that there is a higher level than this, which ultimately is beyond comprehension altogether.

The second manner is like the service of *HaShem*-יהו"ה, blessed is He, of the cycle angels – *Ophanim*.¹⁷³⁸ These angels do not grasp their source, but they do grasp and know that there is Something entirely wondrous and beyond them. Nonetheless, they have no comprehension of Him. They thus say,¹⁷³⁹ “Blessed be the glory of *HaShem*-יהו"ה from His place.” For, since they do not know or grasp the matter (neither what He is nor where His place is), they therefore simply state, “from His place,” meaning, from wherever He may be.¹⁷⁴⁰ However, since they do know that He is something utterly wondrous, having no limitations of above and below, and that he therefore is capable of drawing down below, they thus say, “Blessed be the glory of *HaShem*-יהו"ה from His place” - that He should be drawn forth from His place Above to below.¹⁷⁴¹

¹⁷³⁷ See Likkutei Torah, Pinchas 77d

¹⁷³⁸ See the various citations to Likkutei Torah *ibid*.

¹⁷³⁹ Ezekiel 3:12

¹⁷⁴⁰ See Tanya Ch. 49 (69b)

¹⁷⁴¹ See Likkutei Torah, Shir haShirim 5b

Thus, in man's service of *HaShem*-יהו"ה, blessed is He, it can also be in this way. That is, he does not grasp, but at least knows that there is Something wondrously beyond him.

After the service of *HaShem*-יהו"ה, blessed is He, in the blessings of the *Shema* recital, a person then comes to the service of *HaShem*-יהו"ה, blessed is He, of the *Shema* recital itself. For, the comprehension of the blessings of the *Shema* recital is comprehension of the root of the animalistic soul.¹⁷⁴² In contrast, the comprehension of the *Shema* recital itself is comprehension of the root of the Godly soul. For, this is meaning of the words, "Listen, Israel-*Shema Yisroel*-שמע ישראל." The word "Listen-*Shma*-שמע" is a term of contemplation-*Hitbonenut*,¹⁷⁴³ and this contemplation is in "Israel-*Yisroel*-ישראל," referring to the source and root of the Godly soul.

However, all this is only a matter of comprehension, whether with the human intellect or whether with the Godly intellect. Or, in terms of souls, it either is the comprehension of the animalistic soul or the comprehension of the Godly soul. Nevertheless, it just is sublimation brought about through comprehension, which still is sublimation to *HaShem*-יהו"ה, blessed is He, as a separate being (*Bitul HaYesh*). Moreover, all the above are the rungs in the ladder that precede the aspect of, "its top reached to the heavens."

¹⁷⁴² See Likkutei Torah, Vayikra 2b-d

¹⁷⁴³ See Torah Ohr, Bereishit 1a; Likkutei Torah Naso 20d

After all this, one comes to the *Amidah* prayer, in which he stands, “as a servant before his Master.”¹⁷⁴⁴ This is the matter of complete nullification of sense of separate existence (*Bittul b’Metziyut*) before *HaShem*-יהו"ה, blessed is He. In other words, just as the matter of prayer itself is that, through it, there should be a drawing down into physicality, such as in the blessing of, “He who heals the sick” and “He who blesses our year with sustenance,” and the like, so likewise, regarding the service of *HaShem*-יהו"ה itself, it’s purpose is to affect real change of ones very being, this being the matter of the sublimation and complete nullification of one’s sense of separate existence (*Bittul b’Metziyut*) in the presence of *HaShem*-יהו"ה.

In truth, however, even the nullification of sense of separate existence (*Bittul b’Metziyut*) before the presence of *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer, is not nullification of the essential self (*Bittul Atzmi*). For, since he only attained this level of sublimation to *HaShem*-יהו"ה, by prefacing with the levels that precede it in a manner of grasp and comprehension, it is understood that the sublimation that follows, is not nullification of the essential self (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He. For, as explained before, since the service of *HaShem*-יהו"ה in prayer, is from below to Above, therefore, even its loftiest level is merely an aspect of sublimation to *HaShem*-יהו"ה, blessed is He, as a separate being (*Bitul HaYesh*). (This is why immediately after the

¹⁷⁴⁴ Talmud Bavli, Shabbat 10a

Amidah prayer, the *Nefilat Apayim* prayer is necessary,¹⁷⁴⁵ which is the nullification of one's essential self (*Bittul Atzmi*)¹⁷⁴⁶ before *HaShem*-יהו"ה, blessed is He, and encompasses all of him equally, from head to toe, similar to the sublimation of the "*Modeh Ani* – I am thankful" prayer.)

4.

Now, the reason there are two paths in the service of *HaShem*-יהו"ה, blessed is He, these being Torah from Above to below and prayer from below to Above, is because the matter of serving *HaShem*-יהו"ה, blessed is He, was given to man, who is composed of both a soul and a body (and it is specifically when he is composed of these two, that he is called by the term, "man-*Adam*-אדם.")¹⁷⁴⁷ Now,¹⁷⁴⁸ the nature of the soul is to ascend, as it states,¹⁷⁴⁹ "the spirit of man ascends on high." In contrast, the nature of the body is to descend, as it states, "the spirit of the animal descends down to the earth." However, *HaShem's*-יהו"ה Supernal intent, is for there to be a bond between the soul and the body, so that the

¹⁷⁴⁵ The confessional supplication known as *Tachanun*, or *Nefilat Apayim* which means "falling to one's face" before the King, King of kings, the Holy One, blessed be He. It is recited immediately after the *Amidah* prayer.

¹⁷⁴⁶ See *Shaarei Teshuvah* of the Mittler Rebbe, Vol. 1, p. 44a and on; Also see *Kuntres Inyan Tefilah* of the Mittler Rebbe, translated under the title *Praying with Passion*.

¹⁷⁴⁷ See *Sefer HaMaamarim* 5653 p. 235 and the notes of the Rebbe Rashab, whose soul reposes in Eden, to the discourse entitled *Patach Eliyahu* in *Torah Ohr* – 5658 p. 2.

¹⁷⁴⁸ See the discourse entitled "*Ki Teitzei*" 5674 (*Hemshech* 5672 *ibid.* p. 608 and on).

¹⁷⁴⁹ *Ecclesiastes* 3:21

nature of both should be transformed. That is, the soul whose nature is to ascend, should come to be in a state of descent and be drawn down below, and the body, whose nature is to descend, should come to a state of ascent.

Because of this, two paths in serving *HaShem*-יהו"ה, blessed is He, were given; the path from below to Above, which is prayer, and the path from Above to below, which is the study of Torah. For, together, they transform the nature of both the soul and the body.

Thus, Torah and prayer are themselves like the soul and the body. Now, just as both these matters, Torah and prayer, are necessary, and one cannot take the place of the other, as in the teaching of our sages, of blessed memory,¹⁷⁵⁰ “Rava saw Rav Hamnuna prolonging his prayers and commented about him: ‘They abandon eternal life and engage in temporal life.’”¹⁷⁵¹ However we find that¹⁷⁵² Abba Binyamin would engage in prayer immediately upon rising from bed, and would only engage in Torah study following prayer. It is the same way in a person’s service of *HaShem*-יהו"ה, blessed is He, with body and soul. That is, both matters are necessary, and there must to be a proper measure and balance between them. In other words, when it comes to these matters, that the soul, whose nature is to ascend, must be drawn down, and the

¹⁷⁵⁰ Talmud Bavli, Shabbat 10a

¹⁷⁵¹ See Rashi *ibid.* The study of Torah is the engagement in eternal life, whereas prayer is called engaging in supplicating for the needs of temporal life.

¹⁷⁵² Talmud Bavli, Brachot 5b; See Likkutei Torah, Zot HaBrachah 96b

body, whose nature is to descend, must be drawn up, this must be with proper balance and alignment.¹⁷⁵³

The explanation¹⁷⁵⁴ is that, sometimes, it is possible for a person to contemplate matters of Godliness and be aroused because of his soul, but afterwards, and sometimes even during the contemplation itself, he is incapable of overcoming the lusts of the body, even in matters that are the diametric opposite of his contemplations. The reason is because his arousal to Godliness is the result of his soul, which does not relate to the body. Therefore, if the body lusts, the soul cannot overcome it. This is particularly so regarding those who have a very lofty soul, but a body that is coarse and unrefined, in which case, it is possible that the soul will not bond with the body. Now, it is self-understood that this does not accord with *HaShem's* יהו"ה-ס' Supernal intent. For, His Supernal intent is that a person should affect his soul to descend and be drawn forth below (which is the opposite of its nature). Thus, if the soul does not relate to the body, it is not in accordance with *HaShem's* יהו"ה-ס' Supernal intent.

It also is possible for a person to have a very lofty soul and a body that is very refined. At first glance, it would seem that this is the most superior quality, but in truth, this too is not the proper measure and balance. For, since the body is very refined, it is drawn to Godliness of its own volition, not because of the soul. Thus, his body does not require the

¹⁷⁵³ See the discourse entitled “*Shoftim*” 5674 (*Hemshech* 5672 *ibid.* p. 599 and on).

¹⁷⁵⁴ See *Hemshech* 5672 *ibid.* p. 610 and on; p. 613 and on.

service of the soul to affect it and draw down Godliness to it. For, since he has such a refined body (as well as a lofty soul), he does not at all need to toil in his service of *HaShem*-יהו"ה, blessed is He, but immediately comes to a state of "running" to cleave to Godliness.

For, if the body is coarse, then the service of *HaShem*-יהו"ה of the soul is needed, in order to affect the body to be drawn to matters of Godliness. This is accomplished through inner contemplation (*Hitbonenut*) which affects the body to be drawn to Godliness. However, if the body is refined, then although, even then, the awakening of the soul is necessary, nonetheless, only a mere awakening is necessary, which can be accomplished through general contemplation in an encompassing manner. On the other hand, the remainder of his service of *HaShem*-יהו"ה, blessed is He, is just the service of the body, in and of itself. For, since he has a refined body, he therefore sees Godliness even in physical matters of the material world, such as perceiving Divine Providence (*Hashgachah Pratit*) in everything. However, this is not service of *HaShem*-יהו"ה that is due to the soul. Therefore, it is not in accordance to *HaShem*'s-יהו"ה Supernal intent.

This is because *HaShem*'s-יהו"ה Supernal intent is for the soul to affect the body and transform its nature. That is, though the nature of the body is to descend, the soul must affect it to be drawn to Godliness, which is the opposite of its nature. However, if the soul is lofty and the body is refined, then the soul merely rouses the body to be drawn after its own

nature to Godliness, and therefore, this does not fulfill *HaShem's* יהו"ה Supernal intent.

The opposite is also true. If the soul is lowly and the body is coarse, then the soul is incapable of affecting the body to ascend, which is the opposite of its nature. This is similar to the kind of wicks and oils that are forbidden to be used in kindling the Sabbath lights,¹⁷⁵⁵ either because they do not ignite properly and sputter as they burn, or the opposite, that the wick becomes entirely consumed by the fire.

It thus is understood that there must be a proper balance and measure between the soul and the body. That is, the soul must be in proper measure commensurate to the body, which is a measure that is determined from Above. For example, during the times of the “heels of Moshiach,” the souls are of a much lower order, in that the souls are of the aspect of the “heels,” but the bodies are much more refined. This is so that the soul and the body should be commensurate to each other and relate to each other. For, it is specifically through this that a person can serve *HaShem*-יהו"ה, blessed is He, by bonding the soul to the body and thus affecting each one to do the opposite of its nature, as explained before.

5.

Now, just as this is so in the general service of *HaShem*-יהו"ה, blessed is He, it likewise is so in serving *HaShem*-יהו"ה through returning to Him with repentance

¹⁷⁵⁵ Talmud Bavli, Shabbat 21a; See Sefer HaMaamarim 5692 p. 118

(*Teshuvah*).¹⁷⁵⁶ For, although the general matter of repentance (*Teshuvah*) is the act of leaving the limitations and parameters of the vessels (*Keilim*), nonetheless, of necessity, it must be in a manner that relates to physicality.

In other words, when contemplation of repentance is in a manner that he comes to sense that physical matters (and particularly, matters that oppose Godliness) obstruct the fulfillment of Torah and *mitzvot*, then the way to serve *HaShem*-יהו"ה, blessed is He, in this, is not by fleeing and running away from physicality. Rather, one must affect the physical matters themselves, to not obstruct Torah and *mitzvot*.

Similarly, if one comes to feel the goodness of *HaShem*'s-יהו"ה Godliness, it should not be in a way that causes him to be in a state of withdrawal and “running” (*Ratzo*) away from physicality, but instead, he should sense the Godliness in physicality itself.

Thus, in order for the service of repentance (*Teshuvah*) to be proper, meaning that he does not come to be in a state of “running” (*Ratzo*) away from physicality, but instead senses the Godliness in the physicality, this is accomplished through the proper balance of soul and body, so that they are commensurate to each other in their bond, as explained before.¹⁷⁵⁷

¹⁷⁵⁶ See *Hemshech* 5672 *ibid.* p. 603 and on; p. 614 and on.

¹⁷⁵⁷ See *Mishneh Torah*, *Hilchot De'ot* Ch. 3

6.

This then, is the meaning of the verse, “I am my Beloved’s and my Beloved is mine, He grazes (His flock) amongst the roses.” That is, the words, “He grazes (His flock) amongst the roses” refer to the granting of strength from Above. For, even though the general service of repentance to *HaShem*-יהו"ה, and particularly the service of the month of Elul, is from below to Above, nevertheless, for the service to be proper, as it should be, the balance between the soul and the body must be in proper measure and balance, and this balance comes from Above, as explained before.

Thus, the meaning of the verse, “I am my Beloved’s and my Beloved is mine, He grazes (His flock) amongst the roses,” is that, for there to be the service of, “I am my Beloved’s and my Beloved is mine,” which is the proper service of *HaShem*-יהו"ה with repentance (*Teshuvah*), it is specifically through, “He grazes (His flock) amongst the roses,” which is the proper measure and balance that comes from Above. For, it is *HaShem* 's-יהו"ה assistance from Above that grants us the strength to serve Him in a manner of, “I am my Beloved’s and my Beloved is mine.”

Discourse 24

“*Atem Nitzavim Hayom Kulchem, Lifnei HaShem -*
You are standing this day, all of you, before *HaShem*-יהוה”

Delivered on Shabbat Parshat Nitzavim-Vayeilech, 23 Elul, 5712

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

1.

The verse states,¹⁷⁵⁸ “You are standing this day, all of you, before *HaShem*-יהוה your God; your heads, your tribes, your elders, your officers – all the men of Israel. Your young children, your wives and your proselyte who is in your camp, from your wood-cutter to your water-drawer.” (The Torah then continues to state that the ultimate intent in why “You are standing this day etc.,” is) “for you to pass into the covenant of *HaShem*-יהוה your God etc., that *HaShem*-יהוה your God, seals with you today,”¹⁷⁵⁹ (and then adds), “in order to establish you today as a people unto Him and that He is a God unto you.”¹⁷⁶⁰

Now, in Likkutei Torah¹⁷⁶¹ it is explained that the word, “**this** day-*Hayom*-היום,” specifically refers to Rosh

¹⁷⁵⁸ Deuteronomy 29:9-10

¹⁷⁵⁹ Deuteronomy 29:11

¹⁷⁶⁰ Deuteronomy 29:12

¹⁷⁶¹ Likkutei Torah, Nitzavim 44a

HaShanah,¹⁷⁶² as we recite on Rosh HaShanah,¹⁷⁶³ “**This day-***HaYom*-היום is the beginning of Your works.” That is, on Rosh HaShanah, all the sparks of the souls stand and are elevated to their Original Source “before *HaShem*-יהוה your God,” in order “for you to pass into the covenant of *HaShem*-יהוה your God,” to “establish you today as a people unto Him and that He is a God unto you.”

Now, we need to understand. What is the novelty of the day of Rosh HaShanah, that the matter of “establishing you today as a people unto Him and that He is a God unto you,” is specifically on this day? Does not this matter exist throughout the year, for after all, the obligation to fulfill Torah and *mitzvot*, through which the Jewish people become a people unto Him and He becomes a God unto them, is throughout the year?

In addition, we must understand the theme of this covenant (*Brit*) of Rosh HaShanah, about which it states, “for you to pass into the covenant of *HaShem*-יהוה your God.” Similarly, in the prayers of Rosh HaShanah, we recite, “He remembers the covenant (*Brit*).”¹⁷⁶⁴ After all, the matter of the covenant (*Brit*) is not exclusive specifically to Rosh HaShanah, as we recite in the prayers of Rosh HaShanah themselves (wherein we cite verses in Torah as proof that remembrance of the covenant is necessary). We thus state,

¹⁷⁶² Pa’ane’ach Raza, end of Nitzavim; Megaleh Amukot, Nitzavim, section entitled “*Asiri*” 60d; Zohar II 32b and Rimzei Zohar there; Zohar III 231a.

¹⁷⁶³ Musaf prayer of Rosh HaShanah (Talmud Bavli, Rosh HaShanah 27a)

¹⁷⁶⁴ See the liturgy of the *Zichronot* blessing of Musaf of Rosh HaShanah.

“You also remembered Noach with love, as it states,¹⁷⁶⁵ “and God remembered Noach,” referring to the covenant formed with Noach. There likewise was a covenant formed with Avraham, as it states,¹⁷⁶⁶ “On that day *HaShem*-יהו"ה formed a covenant (*Brit*) with Avraham etc.” Likewise, a covenant was formed with Moshe, as it states,¹⁷⁶⁷ “Behold! I form a covenant (*Brit*) etc.”

Now, the substance of the three above mentioned covenants is as follows:¹⁷⁶⁸ The covenant with Noach is for the endurance of the world, as evident in the verses themselves. This is as stated,¹⁷⁶⁹ “All the days of the earth, day and night shall not cease.”

The formation of the covenant with Avraham, was in regard to giving him the land. Spiritually, it refers to the giving of the Torah. This is understood from the words of our sages, of blessed memory,¹⁷⁷⁰ “Why is it called, ‘land-*Aretz*-ארץ’? Because it desired (*רצתה*) to fulfill the will of its Owner.” That is, Torah is the revelation of *HaShem*’s-יהו"ה Supernal will. Additionally, the word, “land-*Aretz*-ארץ” indicates sublimation of self (*Bittul*), through which a person comes to Torah, as we recite,¹⁷⁷¹ “May my soul be like dust to

¹⁷⁶⁵ Genesis 8:1

¹⁷⁶⁶ Genesis 15:18

¹⁷⁶⁷ Exodus 34:10

¹⁷⁶⁸ See the discourse entitled “*Hineh Anochi Koret Brit*” Sefer HaMaamarim 5630 p. 102 and on; 5654 p. 174 and on; *Hemshech* 5672 Vol. 1, Ch. 201, p. 407 and on.

¹⁷⁶⁹ Genesis 8:22

¹⁷⁷⁰ Midrash Bereishit Rabba 5:8

¹⁷⁷¹ Talmud Bavli, Brachot 17a; Liturgy of the “*Eloh”ai Netzor*” at the conclusion of the *Amidah* prayer; Also see Likkutei Torah, Bamidbar 15c.

all; open my heart to Your Torah and my soul will pursue Your commandments.”

The formation of the covenant (*Brit*) with Moshe was regarding the matter of repentance (*Teshuvah*). That is, even if one has sinned, caused blemish and left the path, nonetheless, repentance (*Teshuvah*) benefits him. This is as stated,¹⁷⁷² “God, Compassionate and Gracious, Slow to Anger,” about which it is taught¹⁷⁷³ that He is slow to anger not only with the righteous-*Tzaddikim*, but also with the wicked-*Resha'im*. The verse then continues, “Abundant in Kindness and Truth; Preserver of Kindness for thousands of generations, Forgiver of iniquity, willful sin and error, and Who cleanses etc.” It is about this that the Torah continues and states,¹⁷⁷⁴ “Behold! I form a covenant (*Brit*) etc.”

This being the case, since these three covenants have already been formed, we need to understand what the theme of the covenant (*Brit*) of Rosh HaShanah is.

2.

This may be better understood by thoroughly explaining the three above-mentioned covenants first. For, the covenants formed with Noach and Avraham, were different from the covenant of Moshe, in that they were connected to physical signs. That is, about the covenant of Noach it

¹⁷⁷² Exodus 34:6-7

¹⁷⁷³ Pesikta d'Rav Kahana Ch. 21; Yalkut Shimoni Exodus 34:6-7

¹⁷⁷⁴ Exodus 34:10

states,¹⁷⁷⁵ “I have set My rainbow in the cloud and it shall be a sign of the covenant etc.” Similarly, about Avraham it states,¹⁷⁷⁶ “And He said to him, ‘Take for Me three heifers...’ and he split them in the middle... there was a smoky furnace and a torch of fire (referring to the *Shechinah* - the Indwelling Presence of *HaShem*-יהו"ה, blessed is He)¹⁷⁷⁷ that passed between the pieces... (It then concludes). On that day *HaShem*-יהו"ה made a covenant with Avram etc.”

However, the covenant formed with Moshe was not connected to anything physical. The reason is because the covenants of Noach and Avraham are connected to the existence of the world, whereas the covenant of Moshe transcends the existence of the world.

The explanation is that the covenant of Noach was connected to the general refinement of the world that took place through the flood, in that, before the flood, the world was not as it should be and the flood purified it. This is understood from the comment of our sages, of blessed memory,¹⁷⁷⁸ on the verse,¹⁷⁷⁹ “You are a land that has not been purified, that has not been rained upon.”¹⁷⁸⁰ Moreover, this is why the flood happened in a period of forty-days,

¹⁷⁷⁵ Genesis 9:13

¹⁷⁷⁶ Genesis 15:9-18

¹⁷⁷⁷ Ramban to Genesis 15:17

¹⁷⁷⁸ Talmud Bavli, Zevachim 113a

¹⁷⁷⁹ Ezekiel 22:24

¹⁷⁸⁰ That is, it is the rain that purifies the land. From this we see that the flood in the days of Noach purified the earth.

corresponding to the forty *se'ah* of water required for a Mikvah, since its purpose was to purify the world.¹⁷⁸¹

This is likewise why the sign of this covenant is the rainbow.¹⁷⁸² At first glance, this is not understood. That is, rainbows are a natural occurrence, brought about when the rays of sun pass through the clouds. Since it is a natural occurrence, how then is it a sign of a covenant (*Brit*)?

However, the explanation is that before the flood, the clouds were much thicker, and therefore, even though sunlight hit the clouds, it did not bring about radiance and illumination. However, after the flood, the clouds became thinner and more refined, so that a rainbow can be seen through them. In other words, because the world was not as it should be, as a result, the clouds were thick and absorbed all the sunlight, not letting it pass through to produce reflective light (*Ohr Chozer*). However, because the flood caused refinement in the world, the clouds were affected with refinement as well, causing them to be thinner and more refined. The sunlight could then pass through them and come out as reflective light (*Ohr Chozer*), that is, as a rainbow.

It is for this reason that the covenant of Noach has a physical sign. For, since the covenant with Noach is that the world will continue to endure, in that, “day and night, shall not cease,” due to the general refinement and purification that the world underwent during the flood, it therefore follows that the

¹⁷⁸¹ See Torah Ohr, Noach 8c and on.

¹⁷⁸² See Maamarei Admor HaZaken, Al Parshiyot HaTorah Vol. 1, p. 57 and on; 5564 p. 164; Ohr HaTorah Noach Vol. 3, p. 648a; Sefer HaMaamarim 5654 p. 47 and on; Discourse entitled “*Zot Ot HaBrit*” of Shabbat Parshat Noach 5743.

sign of this covenant is from the physicality of the world. In other words, the rainbow is a reminder of the general purification that the world underwent during the flood, to the point that even in a generation that is not fitting, nevertheless, due to its general refinement, the world continues to endure, so that “day and night shall not cease.”

This is also the case regarding the covenant formed with Avraham. It too relates to an act of refining the world, for the covenant with Avraham relates to giving him the land, which corresponds spiritually to the matter of Torah and *mitzvot*. For, in general, the fulfillment of the commandments relates to the land (of Israel), as it states,¹⁷⁸³ “This is the commandment and the decrees and ordinances that *HaShem*-יהוה your God, commanded to teach you to do in the land that you are crossing over to possess. The “commandment and the decrees and ordinances” refer to all the commandments, even those that are not dependent upon the land (of Israel). This is as stated by Ramban,¹⁷⁸⁴ that the essential aspect of all *mitzvot* is that they be performed in the land (of Israel) specifically.

Moreover, the matter of Torah and *mitzvot* themselves is to affect a bond between the created being and the Creator, blessed is He.¹⁷⁸⁵ For, on his own, a created being can have no relation to the Creator, blessed is He. This is as stated,¹⁷⁸⁶ “The heavens are *HaShem*’s-יהוה, but the earth He has given to man.” However, by *HaShem*-יהוה giving us His Torah and

¹⁷⁸³ Deuteronomy 6:1

¹⁷⁸⁴ Ramban to Leviticus 18:25 and Deuteronomy 4:5

¹⁷⁸⁵ See Sefer HaMaamarim 5698 p. 52

¹⁷⁸⁶ Psalms 115:16; Midrash Shmot Rabba 12:3

commandments, a bond was made between the creatures and the Creator, blessed is He. It is in this regard that we recite,¹⁷⁸⁷ “May my soul be like dust to all; Open my heart to Your Torah (the Torah of *HaShem*-יהו"ה), and let my soul pursue Your commandments (the commandments of *HaShem*-יהו"ה).” For, through the fulfillment of His commandments, the physical heart of flesh,¹⁷⁸⁸ as well as the physical objects through which the commandments are performed, become Holy, and become receptacles for Godliness.

This matter was brought about at the giving of the Torah, when there was the revelation of,¹⁷⁸⁹ “*HaShem*-יהו"ה descended upon Mount Sinai,” and,¹⁷⁹⁰ “To Moshe He said, ‘Go up to *HaShem*-יהו"ה.’” However, the inception of this bond happened by the hand of our forefathers, as in the teaching,¹⁷⁹¹ “The deeds of the forefathers are a sign for their children.” That is, it is through the actions of our forefathers (and what they did), that a sign was given and strength was given to their children, to enable them to also fulfill it. It is because of this that the two thousand years of Torah (in which there can be a bond between the creatures and the Creator, blessed is He), began with our forefather Avraham,¹⁷⁹² about whom it states,¹⁷⁹³ “Avraham was one-*Echad*-אחד.” That is,

¹⁷⁸⁷ Talmud Bavli, Brachot 17a; Liturgy of the “*Eloha'i Netzor*” at the conclusion of the *Amidah* prayer; Also see Likkutei Torah, Bamidbar 15c.

¹⁷⁸⁸ See Sefer HaMaamarim 5697 p. 215 & p. 282, and elsewhere.

¹⁷⁸⁹ Exodus 19:20

¹⁷⁹⁰ Exodus 24:1

¹⁷⁹¹ Midrash Tanchuma Lech Lecha 9; Ramban to Genesis 12:6, and elsewhere; Also see Ohr HaTorah Lech Lecha.

¹⁷⁹² Talmud Bavli, Sanhedrin 97a; Avodah Zarah 9a

¹⁷⁹³ Ezekiel 33:24

through his service of *HaShem*-יהו"ה, blessed is He, he brought about that the physicality and coarseness of the world itself should cry out and declare, "God world-*E'l Olam*-אל עולם" (not "God of the world-*El HaOlam*-אל העולם," but, "God world-*El Olam*-אל עולם").¹⁷⁹⁴ Thus, since the covenant with Avraham was regarding Torah, the purpose of which is to purify and refine the world, therefore, the covenant with Avraham was also in a manner in which it had some relation and hold on the physicality of the world.

Now, in contrast, the covenant with Moshe is in regard to the matter of returning to *HaShem*-יהו"ה with repentance (*Teshuvah*), which is something that transcends the world. For, the drawing down of influence brought about through repentance (*Teshuvah*) is from the thirteen attributes of mercy, that transcend the world. Moreover, in general, the matter of repentance (*Teshuvah*) transcends time and space.¹⁷⁹⁵ For, about *Teshuvah* it states,¹⁷⁹⁶ "Happy are the penitent, who in one hour, one day, or in even a single moment, come as close to the Holy One, blessed is He, as even the most righteous come to Him, blessed is He, over several years." It thus transcends time and space, meaning that it transcends the vessels (*Keilim*). This is like the teaching of our sages, of blessed memory,¹⁷⁹⁷ "There is a person who acquires his world (*Olam*-עולם) in a single moment." That is, even the

¹⁷⁹⁴ See Likkutei Torah, Tavo 42d; 43c; *Hemshech* 5672 Vol. 1, p. 257; Also see "*Bati LeGani*" 5711, translated in *The Teachings of The Rebbe* 5711 – Discourse 1.

¹⁷⁹⁵ See Likkutei Torah, Acharei 26c and elsewhere.

¹⁷⁹⁶ *Zohar* I 129a-b

¹⁷⁹⁷ Talmud Bavli, Avodah Zarah 10b

matter indicated by the word, “his world-*Olamo*-עולמו,” which normally requires the work of creating vessels (*Keilim*), is accomplished in a single moment, since repentance (*Teshuvah*) transcends the vessels (*Keilim*). Thus, since the covenant formed with Moshe is in regard to repentance (*Teshuvah*), which transcends the world, it therefore is not accompanied by any physical manifestation in the world.

3.

In man’s service of *HaShem*-יהו"ה, blessed is He, this matter can be explained as follows: The service of *HaShem*-יהו"ה, that is akin to the covenant of Noach, is the service of “*Modeh Ani* – I am thankful.”¹⁷⁹⁸ That is, immediately upon awakening, one recites,¹⁷⁹⁹ “I am thankful before You, Living and Eternal King, for returning my soul within me with mercy. Great is Your faithfulness.” For, during sleep, the soul ascends above and draws vitality unto itself.¹⁸⁰⁰ However, because of the withdrawal of the soul during sleep, all that remains below in the body and animalistic soul is the “impression of life (*Kista D'Chayuta*).”¹⁸⁰¹ Due to this withdrawal during sleep, upon waking, a remnant of impurity

¹⁷⁹⁸ See *Hemshech* 5672 Vol. 1, p. 619; Discourse entitled “*Ani L'Dodi* – I am my Beloved’s” of this year 5712 – Discourse 23.

¹⁷⁹⁹ See *Shulchan Aruch* of the Alter Rebbe, *Mahadura Kamma* 1:8; *Mahadura Tinyana* 1:6; *Siddur* of the Alter Rebbe, section preceding the *Modeh Ani* recitation.

¹⁸⁰⁰ *Midrash Bereishit Rabba* 14:9

¹⁸⁰¹ *Zohar* I 83a; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 41 and the notes there.

remains upon one's fingertips, through which it is possible for the external husks (*Kelipah*) to take hold and derive vitality etc.

Nevertheless, immediately upon waking from sleep, when one is still in a state in which the, "breath of his soul is in his nostrils,"¹⁸⁰² even before washing his hands and reciting the morning blessings, he says, "I am thankful before You, Living and Eternal King." This is because, not only his soul, but even his body, is the body of a Jew, the offspring of Avraham, Yitzchak and Yaakov, which differs from the body of a non-Jew.¹⁸⁰³ This is as our sages, of blessed memory, stated,¹⁸⁰⁴ "From the moment the Jewish people received the Torah at Mount Sinai, their impurity ceased."¹⁸⁰⁵ Therefore, even before washing his hands and reciting the morning blessings, he can say, "I am thankful before You, Living and Eternal King." Although this is just general thankfulness, nevertheless, it is general thankfulness that completely penetrates his entire being.¹⁸⁰⁶ Thus, through the service of *HaShem*-יהוה, blessed is He, in the thankfulness of "Modeh Ani," one comes to affect, "Great is Your faithfulness," thus drawing forth and effecting the world with abundant faith. We

¹⁸⁰² Isaiah 2:22; Talmud Bavli, Brachot 14a; Likkutei Torah Pinchas 79d; Ohr HaTorah Bereishit Vol. 6, p. 1,020a and on; Sefer HaMaamarim 5689 p. 126 and on.

¹⁸⁰³ See Tanya Ch. 6 and the notes of the Rebbe Rashab to Tanya there (*Kitzurim v'Ha'arot l'Tanya* p. 115); Also see Tanya Ch. 49 (70a); Sefer HaSichot, *Torat Shalom* p. 120 & p. 127 and elsewhere.

¹⁸⁰⁴ Talmud Bavli, Shabbat 146a

¹⁸⁰⁵ The continuation of the teaching (Shabbat 146a *ibid.*) is, "whereas, gentiles did not stand at Mount Sinai, and their contamination never ceased."

¹⁸⁰⁶ See *Hemshech* 5672 *ibid.*; Kuntres Inyana Shel Torat HaChassidus, Ch. 9 and on, and elsewhere.

thus find that the sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the “*Modeh Ani*,” which only is the aspect of a general thankfulness, is similar to the covenant of Noach, which affected a refinement of the world in general.

However, the sublimation to *HaShem*-יהו"ה blessed is He, of “*Modeh Ani*,” (like the covenant of Noach),¹⁸⁰⁷ is not the result of toil and labor on the part of the Jew below, but is rather the result of *HaShem*'s-יהו"ה choice in choosing the Jewish people as His own. For, this choosing did not depend on our study of Torah or our fulfillment of His commandments, but rather, immediately upon the giving of the Torah, the Holy One, blessed is He, chose the Jewish people.¹⁸⁰⁸ This is as stated,¹⁸⁰⁹ “For *Ya*”h-יה” selected Yaakov for Himself,” and,¹⁸¹⁰ “For *HaShem*'s-יהו"ה portion is His people.” Thus, because of this choice, every single Jew regardless of who he is, is capable of reciting “*Modeh Ani*” with thanks to *HaShem*-יהו"ה.

Now, after the general sublimation to *HaShem*-יהו"ה, blessed is He, brought about by the acknowledgment of thanks in “*Modeh Ani*,” one comes to the service of *HaShem*-יהו"ה, blessed is He, in prayer. This is like the statement of Abba

¹⁸⁰⁷ The covenant of Noach, in which *HaShem*-יהו"ה, blessed is He, promised Noach that He never again will destroy the world, is absolute and does not depend on the service of the creatures. In other words, even though mankind at large, do not recognize the truth of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He and blessed is His name, and do not follow in His ways, nevertheless, He does not destroy the world, as He did in the days of Noach.

¹⁸⁰⁸ See Magen Avraham to Orach Chayim 60, Se'if Katan 2; Shulchan Aruch of the Alter Rebbe, Orach Chayim 60:4.

¹⁸⁰⁹ Psalms 135:4

¹⁸¹⁰ Deuteronomy 32:9

Binyamin, who would say: “All of my life I have taken great care... that my prayer should be before my bed.”¹⁸¹¹ The matter of prayer is that it is a ladder, as expressed in the verse,¹⁸¹² “A ladder was set on the earth and its head reached the heavens.” That is, to ascend in prayer specifically requires work and toil. For, just as in climbing a physical ladder, one must exert himself to climb from rung to rung, likewise spiritually, a person must toil within himself until he reaches the aspect of, “its head reached to the heavens.”

This service of prayer is comparable to the covenant formed with Avraham, which is the matter of Torah. For, Torah too is specifically attained through work and toil. (That is, although Torah comes from Above, it nevertheless is attained specifically through work and toil.) As known, Torah is analogous to bread.¹⁸¹³ Bread is the product of toil and labor, as it states,¹⁸¹⁴ “By the sweat of your brow shall you eat bread,” indicating that one must toil until they come to the aspect of,¹⁸¹⁵ “bread sustains the heart of man.” The same is true of Torah, in that Torah is attained specifically through toil, through which it comes into the aspect of giving wise counsel to the animalistic soul.¹⁸¹⁶ The same is true of the service of *HaShem*-יהוה, blessed is He, in prayer, that one

¹⁸¹¹ Talmud Bavli, Brachot 5b

¹⁸¹² Genesis 28:12; Zohar I 266b, Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a); Likkutei Torah Beshalach 2b and on; Sefer HaMaamarim 5655 p. 222 and on; 5708 p. 80 and on.

¹⁸¹³ Proverbs 25:21 and Rashi there; Tanya Ch. 5 (9b)

¹⁸¹⁴ Genesis 3:19

¹⁸¹⁵ Psalms 104:15

¹⁸¹⁶ Talmud Bavli, Sanhedrin 26b; Torah Ohr Yitro 67b

must exert himself in ascending the ladder of prayer, until he comes to the aspect of, “its head reached to the heavens,” even elevating the aspect of “the earth” to “the heavens.” We should also add that the bond between the earth and the heavens accomplished through prayer, is similar to the bond between the created and the Creator, blessed is He, accomplished through study of His Torah.

Now, even when one ascends through the service of *HaShem*-יהו"ה, blessed is He, in prayer, until he comes to the aspect of “to the heavens-*Shamaymah*-שמימה” (that is, the “heavens-*Shamayim*-שמים” with the addition of a *Hey*-ה),¹⁸¹⁷ nevertheless, since his service of *HaShem*-יהו"ה is according to reason and intellect, he only reaches to the root of the creatures alone. (In other words, even though a person is capable of attaining the loftiest of levels of this matter, nevertheless, it only is the root of the creatures alone.) This is because, of his own accord, a creature is incapable of reaching beyond his root.

However, there also is service of *HaShem*-יהו"ה, blessed is He, that transcends intellect and reason. This is the matter of serving *HaShem*-יהו"ה, blessed is He, by turning to Him in repentance (*Teshuvah*). This is because repentance (*Teshuvah*) involves transforming one’s very being. For example, repenting from sin involves changing one’s very being (to the opposite of how he was).¹⁸¹⁸ This is as stated by

¹⁸¹⁷ See the discourse entitled “*Zeh HaYom*” *Nitzavim* 5694 Ch. 2 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 319a).

¹⁸¹⁸ See Mishneh Torah, Hilchot Teshuvah 2:4

his honorable holiness, my father-in-law the Rebbe, in his discourse,¹⁸¹⁹ in clarification and explanation of the teaching of our sages, of blessed memory,¹⁸²⁰ “One moment of repentance and good deeds in this world is more precious than all the life of the coming world.” He explains that the term “moment-*Sha’ah*-שעה” also means “to turn towards-*She’eh*-שעה.” Therefore, “One moment-*Sha’ah achat*-אחת-שעה” also means, “one turn-*Sha’ah Achat*-אחת-שעה.” That is, the words, “One moment of (turning to *HaShem*-יהו"ה) with repentance and good deeds in this world,” mean that it is within the ability of every single Jew to awaken to *HaShem*-יהו"ה and turn from one extreme to the other extreme.

The same is true of the matter of repentance (*Teshuvah*) in the service of *HaShem*-יהו"ה, blessed is He, that it is the matter of turning oneself from one state of being to another state of being entirely. In other words, he leaves the level of serving *HaShem*-יהו"ה, blessed is He, in a way of reason and intellect, to instead serve Him in a way that transcends reason and intellect. It is through this kind of service of *HaShem*-יהו"ה, blessed is He, that he comes to reach higher than the root of the creatures themselves.

It is in this regard that the verse states,¹⁸²¹ “*HaShem*-יהו"ה; *HaShem*-יהו"ה,” with a separation in the cantillation

¹⁸¹⁹ The discourse entitled “*Ani l’Dodi* – I am my Beloved’s” 5693 Ch. 3; Also see Kuntres Chai Elul of this year 5712, subsequently printed in Sefer HaMaamarim Kuntreisim Vol. 3, p. 104; 5693 p. 541 and on.

¹⁸²⁰ Mishnah Avot 4:17

¹⁸²¹ Exodus 34:6; Also see Torah Ohr Beshalach 61d and on, and elsewhere.

between them.¹⁸²² For, they correspond to two levels in the Name *HaShem*-יהו"ה. That is, there is the regular Name *HaShem*-יהו"ה (the lower name *HaShem*-יהו"ה), and there is the Upper Name *HaShem*-יהו"ה. Through turning to *HaShem*-יהו"ה in repentance, one draws forth the Upper Name *HaShem*-יהו"ה, blessed is He, which even transcends the revelation of the Name *HaShem*-יהו"ה, blessed is He, at the giving of the Torah. For, when it states,¹⁸²³ “*HaShem*-יהו"ה descended upon Mount Sinai,” this refers to the regular, lower Name *HaShem*-יהו"ה, which is drawn forth through serving *HaShem*-יהו"ה, blessed is He, by studying His Torah, and corresponds to the covenant with Avraham.

In contrast, in regard the covenant with Moshe it states,¹⁸²⁴ “*HaShem*-יהו"ה passed before him and proclaimed: *HaShem*-יהו"ה; *HaShem*-יהו"ה,” which is the Upper Name of *HaShem*-יהו"ה, blessed is He.¹⁸²⁵ It is about this Upper Name *HaShem*-יהו"ה that it states,¹⁸²⁶ “But with My Name *HaShem*-יהו"ה, I did not make Myself known through them.” This Name is revealed specifically through serving *HaShem*-יהו"ה, blessed is He, in a manner of turning to Him in repentance

¹⁸²² Zohar III 138a (Idra Rabba)

¹⁸²³ Exodus 19:20

¹⁸²⁴ Exodus 34:6

¹⁸²⁵ That is, the name *HaShem*-יהו"ה is written twice here. The first is the upper Name that transcends all worlds (as explained in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being*), and the second is the lower name that is relates to the worlds.

¹⁸²⁶ Exodus 6:3

(*Teshuvah*),¹⁸²⁷ and it is regarding this that the covenant was formed with Moshe.

4.

However, we still must understand why forming a covenant (*Brit*) is specifically necessary? For, the matter of a covenant is that it transcends reason and intellect. This is as explained in *Likkutei Torah*,¹⁸²⁸ that it is analogous to two beloved friends who make an oath and form a covenant that their love for each other will never be severed. That is, even in a circumstance that reason and intellect would dictate that the love should be severed, or beyond this, that there should be the opposite of love between them, nevertheless, by force of the covenant their love endures always, in a way that transcends reason and intellect. This must be better understood. For, since the general refinement of the world was already accomplished through the flood and the giving of the Torah was already drawn forth, as well as the drawing forth of the thirteen attributes of mercy, why then, is a covenant that transcends reason necessary?

The explanation is that the creation of the worlds transcends reason and intellect. This is because, according to intellectual reasoning, there is no necessity for the existence of the world and it only exists because,¹⁸²⁹ “He desires (to do an

¹⁸²⁷ See *Ohr HaTorah*, Va’era p. 126; Also see Discourse 7 of this year 5712 entitled “*Vayedaber* – God spoke to Moshe.”

¹⁸²⁸ *Likkutei Torah*, Nitzvaim 44b

¹⁸²⁹ Michah 7:18; *Likkutei Torah Nitzavim* 47b; *Shir HaShirim* 11d and on.

altruistic act of) kindness,” as written,¹⁸³⁰ “For I said, the world will be built on kindness,” and His attribute of kindness is not out of nature or necessity, but only because He desires kindness, it therefore is necessary for there to specifically be the formation of a covenant. For, even after the refinement of the world through the flood, this still does not necessitate the continued existence of the worlds. In other words, if it was so, that the creation was according to intellectual necessity, then once the world was refined by the flood, it should have automatically continued to endure in its existence. However, since the existence of the worlds is brought about solely because “He desires (to do an altruistic act of) kindness,” and this desire for kindness occurred only once, then even after the world is refined, there still is no necessity whatsoever to sustain its existence. It therefore was necessary for a covenant to be formed with Noach, since it is specifically because of the covenant that the world came to be sustained in a manner of, “day and night, shall not cease.”

This is similarly understood regarding the service of *HaShem*-יהוה, blessed is He, by thanking Him with the recital of “*Modeh Ani*,” which is like the covenant of Noach. That is, in order for the thankfulness of “*Modeh Ani*,” (which is just a general thankfulness and precedes washing one’s hands and the morning blessings), to bring about that the “abundance of Your faithfulness,” will be drawn into the world, the thankfulness of the, “*Modeh Ani*,” recital is not sufficient on

¹⁸³⁰ Psalms 89:3

its own, but there must specifically be the forming a covenant (*Kritat Brit*).

This is similarly the case in the service of *HaShem*-יהו"ה, blessed is He, through prayer and the study of Torah. That is, in order for a bond and union to be affected between the Creator, blessed is He, and the created, there must specifically be the formation of a covenant (*Kritat Brit*). This is because the creatures can never attain this through their service of *HaShem*-יהו"ה alone. Therefore, in order to bring about that, "The Jewish people, the Torah and The Holy One, blessed is He, are all one," in the most literal sense, the formation of a covenant (*Kritat Brit*) was necessary.

The same matter applies to serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). That is, although *Teshuvah* constitutes service of *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect, nevertheless, it is brought about through reason and intellect. This is because when a person contemplates with reason and intellect, through the reason and intellect itself, he comes to understand that service of *HaShem*-יהו"ה, blessed is He, through reason and intellect, has its limitations. Therefore, he concludes intellectually that he must serve *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect.

Moreover, this manner of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, is not truly limitless. That is, though it transcends reason and intellect, it nonetheless is still in the general category of

limitation. This is similar to what is explained elsewhere¹⁸³¹ regarding the words,¹⁸³² “And you shall love *HaShem*-יהו"ה... with all your might-*Bechol Me'odecha*-בכ"ל מאדך,” that the suffix “ך” of the word “*Me'odecha*-מאדך,” means “with all **your** might-*Me'od Shelcha*-שלך מאד,” meaning, with what is an aspect of limitlessness for **you**. Thus, relative to someone who is higher than him, this still is considered to be an aspect of limitation. In other words, his leap (*Dilug*) to leave his previous state of being is according to his own intellect and reasoning. Thus, relative to someone of greater knowledge, who has greater understanding and who is wiser than him, this still a state of limitation.

We thus find that the contemplation that led to the inspiration, and even the inspiration itself, is limited. Moreover, it certainly is limited relative to *HaShem*-יהו"ה Above, blessed is He. Thus, when it comes to the service of *HaShem*-יהו"ה itself, it is impossible that what is limitless for him should rouse and draw forth the limitlessness of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Rather, this drawing forth is solely because a covenant (*Kritat Brit*) was formed.

¹⁸³¹ See Torah Ohr, Mikeitz 39c and on; Sefer HaMitzvot of the Tzemach Tzedek 160b.

¹⁸³² Deuteronomy 6:5

5.

Now, all this applies all year-round. However, on Rosh HaShanah, all things return to their original state.¹⁸³³ Thus, Godly influence withdraws from the world to higher than the world of Emanation-*Atzilut* and even higher than the restraint of the *Tzimtzum*. It is about this that we recite,¹⁸³⁴ “You recall the act of creating the world and You consider the most primal forms.” That is, “the act of creating the world-*Ma’aseh Olam*-מעשה עולם” includes all the worlds, including the world of Emanation-*Atzilut*, and “the most primal forms-*Yetzarei Kedem*-יצורי קדם,” refers to the worlds that transcend the world of Emanation-*Atzilut*. That is, the withdrawal that occurs on Rosh HaShanah is not just from the particular desire (to create this world), but even from the general desire for all of creation.

Thus, even after the three aforementioned covenants, and the matters that each convey, were formed, the withdrawal of Rosh HaShanah is to such an extent, that even the matter of forming a covenant is withdrawn. It therefore is necessary to make a covenant (*Kritat Brit*) anew, this being the renewal of the covenant (*Kritat Brit*) on Rosh HaShanah.

This then is the meaning of,¹⁸³⁵ “On Rosh HaShanah recite before Me the verses of Kingship (*Malchiyot*),

¹⁸³³ See Pri Etz Chayim and Shaar HaKavanot, Shaar Rosh HaShanah; Siddur of the Arizal, Rosh HaShanah, and elsewhere.; Also see Likkutei Torah, Nitzavim 51b, and elsewhere.

¹⁸³⁴ In the liturgy of the *Zichronot* blessing in Musaf of Rosh HaShanah.

¹⁸³⁵ Talmud Bavli, Rosh HaShanah 16a; 34b

Remembrances (*Zichronot*), and *Shofarot*. Kingship, so that you crown Me as King over you; Remembrances, so that the remembrance of you should rise before Me for good; and with what? With the Shofar.” In other words, in reality, in and of itself, there is utterly no existence of a nation. However, since on Rosh HaShanah we must crown *HaShem*-יהוה, blessed is He, as our King, and¹⁸³⁶ “there is no king without a nation,” through this, the nation automatically comes into being. Now, this crowning is done by the souls of the Jewish people. This is as our sages, of blessed memory, stated about the verse,¹⁸³⁷ “They resided there in the service of the king,” that,¹⁸³⁸ “By whom was He crowned? By the souls of the righteous-*Tzaddikim*,” and as stated,¹⁸³⁹ “Your nation are all righteous-*Tzaddikim*.” In other words, it is specifically the souls of the Jewish people who draw forth the aspect of *HaShem*’s-יהוה Kingship, blessed is He, from the aspect of the decision of the desire to create (*Ratzon Muchlat*), to the desire for creation in general, to the particular desire (for a nation).¹⁸⁴⁰ Through this they actualize the matter of, “so that you be established today as a people unto Him and that He is a God unto you.”

Now, even after He already has a desire for Kingship, it still is necessary to rouse the remembrance before Him, blessed is He, which is the theme of the verses of

¹⁸³⁶ Rabbeinu Bachaye to Genesis 38:30, and the beginning of Parshat Balak; Tanya Shaar HaYichud VeHaEmunah Ch. 7; Likkutei Torah Nitzavim 44d, and elsewhere.

¹⁸³⁷ Chronicles I 4:23

¹⁸³⁸ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹⁸³⁹ Isaiah 60:21; Mishnah Sanhedrin 10:1

¹⁸⁴⁰ See Sefer HaMaamarim 5703 p. 6 and on.

remembrance (*Zichronot*). That is, remembrance (*Zicharon*) is necessary in relation to something so small and insignificant that it must be recalled and remembered. This is because the entire chaining down of the worlds (*Hishtalshelut*) is as nothing and takes up no space before Him, blessed is He. It therefore is necessary that we rouse His remembrance of it, for otherwise, it could possibly be concealed.

This is like how it is below. Although every Jew has an essential love for the Holy One, blessed is He, nevertheless, it is a concealed love (*Ahavah Mesuteret*). It therefore requires being revealed from a state of concealment to a state of revelation. The same is true Above, that the verses of remembrances (*Zichronot*) are necessary to draw forth revelation.

The teaching of the sages continues, “With what? With the Shofar.” For, all of the drawing forth of influence on Rosh HaShanah is by means of the Shofar. This is because the voice of the Shofar is a simple voice. That is, there is an inner voice which is audible and an inner voice which is not audible.¹⁸⁴¹ The voice of the Shofar is the inner voice which is not audible.¹⁸⁴² Moreover, the Shofar itself is the horn of an animal, indicating complete and utter sublimation and nullification of self to *HaShem*-יהו"ה, blessed is He, in that he and an animal are literally equal, as stated,¹⁸⁴³ “You save both man and beast.” In other words, since on Rosh HaShanah all

¹⁸⁴¹ Zohar I 50b

¹⁸⁴² Likkutei Torah, Nitzavim 44b and on.

¹⁸⁴³ Psalms 36:7

things revert to their original state,¹⁸⁴⁴ therefore nothing at all exists (there is nothing at all). Thus, one is automatically in a state of complete and total nullification before *HaShem*-יהו"ה, blessed is He, so much so, that he and an animal are literally equivalent to each other.

This utter nullification of self (*Bittul*) before *HaShem*-יהו"ה, blessed is He, even transcends service of *HaShem*-יהו"ה, blessed is He, in a way repentance that transcends reason and intellect. For, service of *HaShem*-יהו"ה, blessed is He, with repentance that transcends reason and intellect, is that he feels the limitations of reason and intellect, and because of this, he comes to serve *HaShem*-יהו"ה, blessed is He, in a manner that transcends reason and intellect. However, the nullification of self (*Bittul*) before *HaShem*-יהו"ה, blessed is He, of the Shofar, is in a manner that he literally has nothing whatsoever. For, since all things revert to their original state, he is like a pauper who is completely impoverished and has nothing at all. Thus, it is nullification of self (*Bittul*) before *HaShem*-יהו"ה, blessed is He, through the blowing of Shofar, which is the ultimate and complete nullification of self to *HaShem*-יהו"ה, blessed is He, that an awakening Above and a drawing down of the matter of His Kingship is brought about.

¹⁸⁴⁴ See Pri Etz Chayim and Shaar HaKavanot, Shaar Rosh HaShanah; Siddur of the Arizal, Rosh HaShanah, and elsewhere.; Also see Likkutei Torah, Nitzavim 51b, and elsewhere.

6.

This then, is the meaning of the verse,¹⁸⁴⁵ “You are standing this day, all of you, before *HaShem*-יהו"ה your God; your heads, your tribes, your elders, your officers – all the men of Israel. Your young children, your wives and your proselyte who is in your camp, from your wood-cutter to your water-drawer.” The word “**this** day-*Hayom*-היום” refers to Rosh HaShanah, the day when all things revert to their original state. It is on this day that, “You are standing this day, all of you, before *HaShem*-יהו"ה your God.” In this respect, those who are called, “your heads,” are equal to, “your wood-cutter to your water-drawer,” which refers to the *Netinim* (“the designated ones”)¹⁸⁴⁶ who were unfit to join the congregation of Israel.¹⁸⁴⁷

Thus, since all things revert to their original state, wherein everything is literally equal before *HaShem*-יהו"ה, blessed is He, it is necessary to draw forth the aspect of His Kingship, which is accomplished through, “You are standing this day, all of you, before *HaShem*-יהו"ה your God,” equally.

The explanation is as follows: Just as the Jewish people are generally divided into ten categories, from “your heads,” to “your water-drawers,” so likewise the soul of every

¹⁸⁴⁵ Deuteronomy 29:9-10

¹⁸⁴⁶ See Rashi to Deuteronomy 29:10; Ezra 2, Nehemiah 11 – This refers to the Canaanites who attempted to deceive Moshe and convert, and the Gibeonites who attempted to deceive Joshua and convert, and who were made into the wood-cutters and water-drawers of the Jewish people. (For further elucidation, also see the citation to Rambam in the next note.)

¹⁸⁴⁷ Mishneh Torah, Hilchot Isurei Bi'ah 12:22-23

Jew also has ten levels.¹⁸⁴⁸ Service of *HaShem*-יהו"ה, blessed is He, requires that it be in a way of, “You are standing this day, all of you, before *HaShem*-יהו"ה your God.” That is, “your heads” refers to the service of *HaShem*-יהו"ה, blessed is He, according to the dictates of reason and intellect, as well as the service of *HaShem*-יהו"ה that transcends reason and intellect, since the skull (*Gulgolet*) is also part of the head. This service must literally be equal to service of the “wood-cutter” and the “water-drawer,” referring to the simple service of *HaShem*-יהו"ה, blessed is He, in reciting the letters of the Torah.

It is for this reason that¹⁸⁴⁹ his honorable holiness, the Rebbe Rashab, emphasized the preciousness and importance of every moment of Rosh HaShanah, and the importance of filling our time on Rosh HaShanah by reciting the letters¹⁸⁵⁰ of Torah, the letters of prayer, and particularly the recitation of Psalms. Moreover, there also should be an element of this during the days of preparation leading up to Rosh HaShanah.

¹⁸⁴⁸ Likkutei Torah, beginning of Nitzavim.

¹⁸⁴⁹ See Sefer HaMaamarim 5688 p. 6; 5697 p. 310; Sefer HaSichot 5696 p. 144; Igrot Kodesh of the Previous Rebbe, Vol. 4, p. 132 & p. 416; Also see the discourse entitled “*Atem Nitzavim*” 5712; Igrot Kodesh, Vol. 3, p. 468.

¹⁸⁵⁰ See the discourse entitled “*Atem Nitzavim*” 5711 translated in The Teachings of The Rebbe 5711, Discourse 16. That is, the 27-י"ז letters of the *Aleph-Beit* themselves, are the containers through which the entirety of creation was brought forth into existence on all levels equally. As mentioned before, this superiority is hinted at in the highest level of Torah indicated by the verse, “And I was with Him as His nursing-*VaEheveh Etzlo Amon*-ואהייה אצלו אמון,” wherein the word “*VaEheveh-27*” refers to the 27-י"ז letters of the *Aleph-Beit*. (Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One* Vol. 1, section entitled “The Name *Eheve*”-הייה which is drawn from the reality of the name of *HaShem*-יהו"ה,” and Volumes 2 & 3 at length. Also see Tanya, Shaar HaYichud VeHaEmunah, Ch. 1, Ch. 5, and elsewhere. Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 43-44.)

Moreover, in order to affect in oneself that all matters of his service of *HaShem*-יהו"ה, blessed is He, be equal in Him (the aspect of "all of you"), one must contemplate that on Rosh HaShanah, he stands ("You are standing this day") before *HaShem*-יהו"ה Himself, meaning even higher than the Upper Name *HaShem*-יהו"ה, blessed is He. (For, even regarding the Upper Name *HaShem*-יהו"ה, blessed is He, it states, "*HaShem*-יהו"ה passed before him and proclaimed-*Vayikra*-ויקרא," wherein the word, "proclaimed-*Vayikra*-ויקרא," indicates a drawing down to below. However, on Rosh HaShanah, a Jew stands "before" the aspect of the Upper Name *HaShem*-יהו"ה) and in the presence of *HaShem*-יהו"ה Himself, blessed is He, all are equal. This is as stated,¹⁸⁵¹ "You have made them all with wisdom-*Kulam b'Chochmah Asitah*-עשית בהכמה כולם." That is, in the presence of *HaShem*-יהו"ה, the wisdom-*Chochmah*-הכמה of the Primordial Man-*Adam Kadmon* and a physical action-*Asiyah*-עשייה, are literally equal.¹⁸⁵² Thus, since before *HaShem*-יהו"ה, blessed is He, they all are equal, one comes to the realization that he is utterly impoverished, like a pauper who has nothing at all.

This then, is the substance of serving *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah. As we recite in the *Selichot* supplications, "We have not come before You with virtue nor with good deeds, but like the poor and needy... Charity and righteousness is Yours *HaShem*-יהו"ה, whereas shame is

¹⁸⁵¹ Psalms 104:24

¹⁸⁵² See Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch 1; Sefer HaMaamarim 5678 p. 97, and elsewhere.

ours...”¹⁸⁵³ That is, because our approach is that “shame is ours,” we therefore can plead for the “Charity and righteousness (that is) is Yours, *HaShem*-יהו”ה.” All this is brought about through remembering that all things revert to their original state, and that he is like an utterly impoverished pauper. This does not require any contemplation (*Hitbonenut*) whatsoever, but solely by way of recollecting the truth. It is through remembering this reality that we affect the matter of the remembrances Above and draw down *HaShem*’s-יהו”ה Kingship below.

We thus arrive at, “You are standing.” That is, even though it is a time when the entire world is toppled,¹⁸⁵⁴ nevertheless, “You are standing.” On Rosh HaShanah the entire world is toppled, since all things revert to their original state. Nevertheless, “You are standing,” since the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו”ה Himself, blessed is He, they therefore stand confident in drawing down His Kingship.

These are the two aspects of Rosh HaShanah. That is, on the one hand we recite,¹⁸⁵⁵ “Today the world was born-*HaYom Harat Olam* עולם הרת היום,” wherein the word “*Harat*-הרת” is also a term of trembling (רתת), meaning, “Today the world trembles.”¹⁸⁵⁶ Nonetheless, the Jewish people conduct

¹⁸⁵³ Daniel 9:7 – The verse utilizes *HaShem*’s-יהו”ה title My Lord-*Adona*”י-אדוני, however, the Rebbe mentioned the intention which is the Singular Preexistent Intrinsic Being of *HaShem*-יהו”ה Himself, blessed is He.

¹⁸⁵⁴ Midrash Tanchuma to Deuteronomy 29:9

¹⁸⁵⁵ Liturgy of Rosh HaShanah prayers.

¹⁸⁵⁶ Sefer HaMaamarim 5702 p. 10 and elsewhere. – That is, the term “*Harat*-הרת” is of the same root as “trembling-*Retet*-רתת.”

themselves in such a way that they garb themselves in white... and eat, drink and rejoice, for they know with confidence that they will be judged meritoriously.¹⁸⁵⁷ In other words, “You are standing today,” and we must ensure that on the day of Rosh HaShanah we are “before *HaShem*-יהו"ה,” and “even the Satan is among them,”¹⁸⁵⁸ demanding his portion etc., and although “the decree is in favor of Israel,”¹⁸⁵⁹ for this very reason he comes to the Jewish people and demands the continuation of the verse, “a judgment day for the God of Yaakov,” and asks, “What will be with the Godliness of Yaakov?”¹⁸⁶⁰ Nonetheless, the Jewish people don white garments and rejoice. For, since they are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and through their service of Him they draw forth the aspect of His Kingship, they therefore are confident that they will be inscribed and sealed for good, with goodness that is apparent and openly revealed!

¹⁸⁵⁷ See Tur, Orach Chayim 581

¹⁸⁵⁸ Zohar II 32b

¹⁸⁵⁹ Psalms 81:5; Also see Sefer HaSichot 5703 p. 185

¹⁸⁶⁰ See Likkutei Torah, Drushim l'Rosh HaShanah 54d