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# LESSONS IN TORAH OR

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PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
TO DIVINE SERVICE FROM THE HOLY MASTER  
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧  
TRANSLATED AND EXPLAINED

## תורה אור

פְּרִשְׁת שְׁמוֹת

דְּבוּר הַמִּתְחִיל

הַבָּאִים יִשְׂרָשׁ

“Planting Mitzvos”

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### Torah Or English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

### The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website [www.ChassidutBehirah.com](http://www.ChassidutBehirah.com), to R' Baruch Katz for creating and managing the website, and Rabbi Yitzchok Miller for editing.

ב"ה

## Torah Or

## תורה אור

דבור המתחיל

הבאים ישרש

פֶּרֶשֶׁת שְׁמוֹת דָּף נג' ע"ג

“Planting Mitzvos”

(א) Chapter 1

“הבאים ישרש יעקב, יציץ ופֶּרַח  
יִשְׂרָאֵל” (ישעיה כז, ו):

“Yaakov’s family who arrived  
[in Mitzrayim] took root, and  
from that Yisroel flourished and  
blossomed...” (Yeshaya 27:6)

This verse in Yeshaya is describing the entry of the Jewish People into Mitzrayim (Egypt). It describes them with the name “Yaakov,” with the analogy of a plant taking root in soil. When the Jewish People grew numerous and were eventually redeemed, they were like the plant that after taking root in the ground, it blossomed and flourished. When they flourished, they are described as “Yisrael.”

<sup>1</sup> (דבור המתחיל הבאים ישרש וביאוריו: אור התורה דבור המתחיל "הבאים ישרש" [שמות כרך א' עמוד עז - לשון התורה אור עם הגהות ביאורים וקיצורים]. - ציון כבוד קדושת אדמו"ר.

נאמר שבת פֶּרֶשֶׁת שְׁמוֹת, כג טבת תק"ע. נוסח ב - נדפס במאמרי אדמו"ר הזקן נביאים עמוד פג. נוסח ג - שם עמוד צד.

אור התורה שמוות כרך ז עמוד ב'תקלב. ב'תקלט. הנחה אחרת מהמאמר - כרך ח עמוד ב'תתנד. קיצורים - שם עמוד ב'תתסב.

מיוסדים על מאמר זה וביאוריו: מאמרי אדמו"ר האמצעי שמוות כרך א עמוד א. ספר המאמרים הנחות תרט"ו עמוד נד, הנחות רבי הלל מפאריטש - פלח הרמון שמוות עמוד כא. חלק מהמאמר - דבור מתחיל "קדש ישראל" תרמ"א עמוד יח.

וראה דבור המתחיל "הבאים ישרש" תשל"ח. תשל"ט. תשמ"ג. תשמ"ח (תורת מנחם ספר המאמרים מלוקט כסלו - שבט עמוד רכד).

<sup>2</sup> (ישעיה כז, ו) - התחלת ההפטורה דשבת קדש פֶּרֶשֶׁת שְׁמוֹת).

The maamar will explain the analogy of a seed taking root in the ground and blossoming, and the concept of Exile and Redemption:

הִנֵּה צִרְיָן לְהִבִּין הַשְּׂיִכוּת בְּחִינַת  
הַשְּׂרָשָׁה לְבִיאַת מִצְרַיִם.

**We need to understand the connection between taking root and entering Egypt.**

הִנֵּה כְּתִיב (יִשְׁעִיָּה מִג, א): "כֹּה אָמַר ה':  
בֹּרְאֵךְ יַעֲקֹב, וְיוֹצֵרְךָ יִשְׂרָאֵל כֵּן."

**The verse says, "So says Hashem: Who created you, Yaakov? Who formed you, Yisroel?" (Yeshaya 43:1)**

"אָמַר הַקָּדוֹשׁ בְּרוּךְ-הוּא לְעוֹלָם: מִי  
בֹרְאֵךְ? יַעֲקֹב בֹּרְאֵךְ, וְיִשְׂרָאֵל יוֹצֵרְךָ.  
שְׁנֵאֲמַר: 'בֹּרְאֵךְ יַעֲקֹב, וְיוֹצֵרְךָ  
יִשְׂרָאֵל'."

**The Midrash on this verse comments: "Hashem asked the world, 'Who created you? Yaakov created you, and Yisroel formed you, as it says, 'Yaakov created you, Yisroel formed you.'" (Vayikra Rabbah 36:4)**

The simple meaning of this Midrash is that the world was created in the merit of the Jewish People and their Torah and Mitzvah observance. (See Yefai Toar on the Midrash there, and further in this maamar.)

וְצִרְיָן לְהִבִּין מֵה שְּׂבִיעֵקֵב נֶאֱמַר  
בְּרִיאָה, וּבִישְׂרָאֵל נֶאֱמַר יִצְרִיָּה -  
וְהֵלֵא בְּחִינַת יִשְׂרָאֵל הוּא גָדוֹל  
מִבְּחִינַת יַעֲקֹב כֵּן?

**We need to understand: Why regarding the name Yaakov it says "create," and regarding the name Yisroel it says "form?" The concept of Yisroel is superior to the concept of Yaakov, so creation should come from Yisrael and formation from Yaakov?**

In the creation of the physical world from the Divine world of Atzilus (Emanation), there are three descending stages: Beriah-Creation, Yetzirah-Formation, and Asiyah-Action. Beriah is the initial stage of creation directly receiving from Atzilus; Yetzirah receives from Beriah, and Asiya receives from Yetzirah, which in turns is expressed in our physical world. We see that Beriah is higher than Yetzirah.

The Jewish People are called by two names, Yaakov and Yisrael. Yaakov represents the way soul descends into the body and the material world and fights

to transform them into holiness. Yisrael represents the source of the Jewish People in Divinity, where they transcend the spiritual limitations of this world.

Since Yisroel is a name showing on a higher dimension of the Jewish People, it should have been associated with Beriah-Creation, the highest level of the creative process, and the name Yaakov, which shows on the lower dimension of the Jewish people should have been associated with the lower level of Yetzirah-Formation. Why does the verse connect Yaakov to Beriah and Yisroel to Yetzirah?

הִנֵּה יָדוּעַ, שִׁירִידַת הַנִּשְׁמָה לָעוֹלָם-  
הַזֶּה הוּא בְּשִׁבִּיל "הַיּוֹם לַעֲשׂוֹתָם"  
(דְּבָרִים ז, יא).

It is known that the soul descends into this world for "Doing the Mitzvos 'today' [i.e., in this physical world]." (Devarim 7:11)

וְתַכְלִית בְּרִיאַת הָעוֹלָמוֹת נֹאמַר:  
"בְּרִאשִׁית" - בְּשִׁבִּיל יִשְׂרָאֵל שֶׁנֶּקְרָאוּ  
רִאשִׁית", כְּמוֹ שֶׁכָּתוּב (יִרְמְיָה ב, ג):  
"קֹדֶשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָה."

The purpose for the Creation of the worlds is described as "בְּרִאשִׁית-For the First," meaning, for the sake of Yisroel, who are called "רִאשִׁית-First," as the verse says, "Yisroel is sacred to Hashem, the "רִאשִׁית-First" of His grain." (Yirmiyah 2:3)

וְלִהְיוֹת מֵהוּ הַשְּׂיִיכוֹת לְיִשְׂרָאֵל  
לִהְיוֹת "רִאשִׁית תְּבוּאָתָה"?

We need to understand, what does this have to do with Yisroel, in what way are they considered 'the first of His grain'?

וְגַם, מֵהוּ הוּא עֲנִין הַתְּבוּאָה לְמַעֲלָה  
כִּי?

Also, what is the idea of 'grain' regarding Hashem?

הִנֵּה, עַל הַמִּצְוֹת נֹאמַר בְּזוֹהַר שֶׁהֵם<sup>3</sup>  
בְּחִינַת לְבוּשִׁין, שֶׁכָּל אֶחָד מִיִּשְׂרָאֵל  
צָרִיךְ לְקַיֵּם כָּל הַתְּרִי"ג מִצְוֹת, לְבַד  
מִצְוֹת הַמֶּלֶךְ - שֶׁהַמֶּלֶךְ הוּא מוֹצִיא  
כָּל יִשְׂרָאֵל.

Now, regarding mitzvos, the Zohar says that they are like garments, and every Jew has to fulfill all the 613 mitzvos, aside from the mitzvos that the king

<sup>3</sup> (שֶׁהֵם: בְּגוּף כְּתִבִּיד קוֹדֶשׁ ה' צִמְחָה-צֶדֶק" בְּבוּךְ 1113: שְׁהוּא).

<sup>4</sup> (לְבוּשִׁין שֶׁכָּל אֶחָד: שֶׁם: לְבוּשִׁים לְנַפֶּשׁ. וְלִכְן כָּל אֶחָד).

fulfils on behalf of all Jewish people.

וְכָל הַמִּצְוֹת<sup>5</sup> מְחַוִּיב כָּל אֶחָד לְקַיֵּם,  
וְצָרִיךְ לִהְיוֹת בְּגִלְגּוּל<sup>6</sup>, אוּ בְּחִינַת  
עִיבּוּר בְּכָדִי שִׁיְהִיָּה לְבוּשׁ מִן כָּל  
הַתְּרִי"ג מִצְוֹת.

All of the mitzvos must be performed by everyone, and [if not performed in a person's lifetime then] it must be done during different incarnations or fulfilled through becoming incorporated as part of a different soul, [for example the soul of a Kohen or Levi who have specific mitzvos that other Jews do not have], in order for the soul to become clothed in all the 613 mitzvos [garments].

וּכְשֶׁחִסֵּר מִצְוָה אַחַת חִסֵּר לְבוּשׁ  
כִּי.

And if one mitzvah is missing, then one garment is missing.

וְעַל יְדֵי מַעֲשֵׂה הַמִּצְוֹת נַעֲשֶׂה לְבוּשׁ  
בְּגֶן-עֵדֶן הַתַּחְתּוֹן, וְעַל יְדֵי כּוּוֹנֵת  
הַמִּצְוֹת נַעֲשֶׂה לְבוּשׁ בְּגֶן-עֵדֶן הָעֶלְיוֹן.  
וְלָכֵן בִּקֵּשׁ מֹשֶׁה לִיכַנֵּס לְאַרְץ -  
לְקַיֵּם הַמִּצְוֹת הַתְּלוּיִין<sup>7</sup> בָּהּ כִּי.

Now, by doing mitzvos, a garment is created in the lower Gan Eden, and by having kavanah during mitzvos, a garment is created in the upper Gan Eden. Therefore, Moshe requested to enter the Land of Israel, in order to fulfill the mitzvos which require being there.

וּבִגְמָרָא [שְׁלֵחֵי מַסֶּכֶת סוֹטָה<sup>8</sup>] הִמְשִׁילוּ  
מַעֲשֵׂה הַמִּצְוֹת לְפִירוֹת, גְּבִי עֲגֻלָּה

In the Gemara [at the end of Maseches Sotah (46a)] regarding

<sup>5</sup> (הַמִּצְוֹת: שָׁם: הַתְּרִי"ג מִצְוֹת).

<sup>6</sup> (בְּגִלְגּוּל . . . כְּשֶׁחִסֵּר: שָׁם: בְּחִינַת גִּלְגּוּל אוּ עִיבּוּר לְקַיֵּם מִצְוֹת הַתְּלוּיֹת בְּחִינָה וְלוֹיָהּ וְכִיּוּצָא. וְכָל זֶה הוּא כְּדִי לִהְיוֹת שְׁלִימוֹת הַלְבוּשִׁים לִנְפֹשׁ בְּגֶן-עֵדֶן שִׁיְהִיָּה לְבוּשׁ מִן כָּל הַתְּרִי"ג מִצְוֹת: וּכְשֶׁחִסֵּר).

<sup>7</sup> (הַתְּלוּיִין: שָׁם: הַתְּלוּיֹת).

<sup>8</sup> [נוֹסֵף מְגוּרָא כְּתִיבִיד קוֹדֶשׁ ה"צִמְחָצֶדֶק". וּבְסוֹטָה שָׁם וּבְרִש"י: "מִפְּנֵי מָה אָמְרָה תוֹרָה הָבִיא עֲגֻלָּה בְּנֶחֱל? אָמַר הַקֹּדֶשׁ בְּרוּךְ הוּא: יָבֵא דָבָר שְׁלֵא עָשָׂה פִירוֹת [עֲגֻלָּה בַת שְׁנֵתָה לֹא יִלְדָּה], וְיִצְרָף בְּמָקוֹם שְׂאִין עוֹשָׂה פִירוֹת [נֶחֱל אֵיתָן - קָשָׁה], וְיִכְפֹּר עַל מִי שְׁלֵא הִנִּיחוּ לַעֲשׂוֹת פִירוֹת"].

עֲרוּפָה כִּי - "שְׁלֹא הִנִּיחוּהוּ לַעֲשׂוֹת פִּירוֹת".

**the Eglah Arufah** (a calf brought as atonement for finding a murdered Jewish body), **the Sages compared the actions of mitzvos to fruits, saying that the murderer caused his victim "to be unable to bear fruit."**

וּפְרִיָךְ בְּגִמְרָא: מֵאֵי פִירוֹת? אֵילִימָא בְּנִים, אֵי הָכִי זָקֵן וְסָרִיס לֹא לְבָעֵי עֲגֻלָּה עֲרוּפָה - וְהַתּוֹרָה לֹא חִילְקָה. אֶלָּא מֵאֵי פִירוֹת - מִצְּוֹת כִּי".

**The Gemara questions what 'fruits' is it referring to. If you answer that 'fruits' means 'children,' then finding a corpse of an older man or a eunuch would not require an Eglah Arufah for atonement. But the Torah does not differentiate. Rather, what are the 'fruits' referring to here? They are the 'mitzvos.'**

When a dead body of a killed Jew is found outside of a city, the elders of the nearest city need to bring atonement for not ensuring that no traveler would leave their city without an escort. The atonement was to bring a calf that never had children and break its neck in a valley that the ground cannot produce crops. The reasoning given is that the killer didn't allow this victim to produce 'fruits,' therefore we kill a calf in an unfruitful area. Which 'fruits' does every Jew produce, regardless of age or situation? Performing mitzvos.

וְכֵן בְּלִשׁוֹן הַפָּסוּק נֶאֱמַר (הוֹשֵׁעַ י, יב): "זֶרְעוּ לָכֶם לַעֲדָקָה כִּי", "אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם כִּי" (יִשְׁעִיָּה לֵב, כ), "זֹרֵעַ צִדְקוֹת כִּי" - הֲרִי נִקְרָאוּ מַעֲשֵׂה הַמִּצְוֹת בְּשֵׁם זִרְעָה.

**Similarly, the verses say, "Sow righteousness for yourselves," (Hosheia 10:12); "fortunate are you, who sow by all waters," (Yeshaya 32:20); "for he who sows righteousness, causes salvation to sprout forth," (Daily Shachris Prayers). Thus, we see that the Torah refers to mitzvos with the term 'sowing.'**

וְלִהְבִּין זֹאת, הִנֵּה אָמְרוּ רַ"ל: "בְּתַאֲנָה הַקָּדוֹשׁ בְּרוּךְ-הוּא לֵהוֹיֹת לוֹ

**Now, in order to understand all this, our Sages say (Midrash Tanchuma, Naso), "Hashem**

דירה בתחתונים".

desired to have for Himself a dwelling in the lower world."

וְהָיָה לְכַאוֹרָה אֵינוֹ מוֹכֵן עֵינֵי דִירָה  
זוֹ. וְהָלֵא "לִית אֶתֶר פָּנוּי מִיָּיָה",  
וּבְתִיב (יִרְמְיָה כג. כד): "הֲלוֹא אֶת  
הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מִלֵּא כו'?"

Seemingly it is difficult to understand the idea of this 'dwelling.' For, (as it says in the Zohar) "There is no place devoid of Him," and the verse says, "Do I not fill the heavens and the earth?" (Yirmiyah 23:24)

Since Hashem is everywhere all the time, in what way does He 'dwell' in a specific place more than any other place?

אך הנה יש שני בחינות: בחינת  
'ממלא כל עלמין', ובחינת 'סובב כל  
עלמין':

However, there are two levels: The level of 'Memalei Kol Almin-Permeating all the Worlds' and the level of 'Soveiv Kol Almin-Encompassing all the Worlds':

בחינת 'ממלא כל עלמין' נקרא  
הבחינה המתלבשת בנבראים בגילוי  
להחיותם,

Memalei Kol Almin is the level which becomes invested in all beings in a revealed way, giving them life,

"וְאַתָּה - מַחְיָה אֶת כּוֹלָם" (נחמיה ט, ו)  
- על ידי בחינת "אַתָּה" - אותיות כו'.

as the verse says "And 'אַתָּה-you' give life to them all," (Nechemya 9:6). This means that Hashem gives Life to the creation in a revealed manner **through the level of Malchus-Kingship**, referred to as 'אַתָּה-You,' since the word 'אַתָּה' is made of the letters א. ת. ה., representing the 22 letters from א through ת, which are 'spoken' through the ה-5 'parts of the mouth used in speech.'

<sup>9</sup> ("הדבור מא' עד ת', וה' מוצאות הפה". לקוטי תורה ואתחנן יא, ג).



וּבְחִינַת 'סוֹבֵב כָּל עֲלָמִין' הוּא גַם כֵּן  
בְּכָל הַנִּבְרָאִים, אֲךָ הוּא בְּבִחִינַת  
הָעֶלֶם, שְׁאִינוֹ מִתְלַבֵּשׁ בְּבִחִינַת גִּילּוּי  
כּו'.

The level of Soveiv Kol Almin also related to all beings, but it is concealed from them and does not become invested in them in a revealed way.

וְלָכֵן אָמְרוּ רַז"ל: שֶׁ"חַיִּיב אָדָם לְבָרֵךְ  
מֵאָה בְּרָכוֹת בְּכָל יוֹם" - לְהַמְשִׁיךְ  
מִהָעֶלֶם אֶל הַגִּילּוּי.

Therefore, our Sages taught (Menachos 43b), "One is obligated to say 100 'בְּרָכוֹת-blessings' each day," in order to draw this G-dly revelation from concealment into revelation.

וְזֶהוּ בְּחִינַת "בְּרוּךְ" - בְּחִינַת בְּרִיכָה  
שֶׁהִיא מִהָעֶלֶם אֶל הַגִּילּוּי.

This is the idea of a 'בְּרִיכָה-blessing,' from the term 'בְּרִיכָה-pond' in which the water comes from concealment in an underground spring to revelation into a pond of still water.

The idea of the 'בְּרִיכָה-blessing' is to draw down and reveal the Encompassing Light into the Permeating Light. This flow from a concealed level to revealed level is like the flow of water from an underground reservoir into a pond.

וְלִהְיוֹת ה'בְּרִיכָה' מִבְּחִינַת הָעֶלֶם -  
לִהְיוֹת הַיּוֹיָה בְּבִחִינַת גִּלּוּי - שֶׁהוּא  
אוֹתִיּוֹת הַיּוֹיָה: ה' יו"ד - צְמֻצוֹם, ה' -  
הַתְּפִשְׁטוֹת כּו'.

Since the "בְּרִיכָה-pond" of Light is drawn from a concealed state, in order to create revealed existence, it needs to come through a process which corresponds to the four letters of the name 'הַיּוֹיָה-Havaye,' which is a Yud-contraction, Hei-expansion, etc.

The third word of a 'בְּרִיכָה-blessing' is Hashem's Four-Letter Name of י-ה-ו-ה, which is not pronounced directly, and only referred to by rearranging the letters as 'הַיּוֹיָה-Havaye.' These four letters represent the process of how the hidden Encompassing Light is drawn down to the level of the Permeating Light:

י-Yud is shaped like a dot, representing contraction of the Light into one singular point, like an initial flash of insight,

ה-Hei is shaped like a box on three sides, representing length, width, and depth, showing how the point of Light is now expanded in thought, like an idea is expanded through contemplation,

ו-Vav is shaped like a line or hook, showing how this expanding Light is drawn down, like how an understanding is drawn down into emotions,

ה-the second Hei is showing on a final level of expansion, like the expansion of speech or action, which takes the expansion of thought to complete fruition. This level is Malchus, where the Permeating Light is expressed in creation.

אך ההמשכה מהעלם אל הגלוי  
הוא דוקא על ידי ישראל.

**However, drawing G-dly Light from concealment into revelation is done only through the service of a Jew.**

וכמו שכתוב (תהלים קלה, יט): "בית  
ישראל ברכו את ה'".

**As the verse says, "The House of Yisroel, [should] bless Hashem." (Tehillim, 135:19)**

והיינו לפי שיש בכל אחד ואחד  
מישראל בכח למסור נפשו כו'.

**This power to reveal Hashem comes from the fact that every Jew has the ability to sacrifice his/her soul for the sanctification of Hashem's Name.**

This total nullification to Hashem gives them the ability to draw down Hashem's revelation.

ולכן נאמר דוקא "בית ישראל ברכו  
כו'". וזהו "אלקינו" דוקא.

**Therefore, the verse specifically states, "The House of Yisroel [should] bless Hashem." This is the idea of 'אלקינו-our G-d,' our life and strength.**

His power and revelation are specifically bound up with us, the Jewish People, due to our power of self-sacrifice.

וימי שנותינו שבועים שנה<sup>10</sup>, כל שנה  
שס"ה ימים - הכל הוא בכדי

**Now, the count of our days is 70 years, each year comprised of**

<sup>10</sup> (וימי שנותינו בהם שבועים שנה: תהלים צ, י).

לְהַמְשִׁיךְ עַל יְדֵי מֵאָה בְּרָכוֹת הַנִּלְמָדוֹת מִהַעֲלָם אֶל הַגָּלוּי.

365 days, all of these days exist in order to draw down G-dly revelation through these 100 blessings, from concealment into revelation.

וּלְעֵתִיד יִהְיֶה תְּכַלִּית הַגָּלוּי (וְשִׁעָיָה נב, ח): "כִּי עֵין בְּעֵין יִרְאוּ כו'". :

In the Future Time there will be the ultimate revelation of what these “blessings” accomplished, “For every eye will behold Hashem’s return to Tzion.”

Thus, the words of the blessing/drawing down of Hashem’s Light:

ברוך-Blessed: The source of blessing, the hidden source of the Light, as it Encompasses all Worlds,

אתה-are You: The permeating Light that we see directly and call it “You,” that is Malchus who creates with the 22 Letters from א through ת, which are ‘spoken’ through the ה-5 “parts of the mouth used in speech,”

הוי-Havaye: This Light comes through a process of ‘י’ contraction, ‘ה’ expansion, ‘ו’ drawing down, ‘ה’ final expansion until reaches Malchus in a manner of Permeating Light that is then invested in our world,

אֱלֹהֵינוּ-our G-d: This process of drawing down Hashem’s Light is specifically through the Jewish People saying these 100 blessings, since they have the power of self-sacrifice for Hashem,

מֶלֶךְ הָעוֹלָם-King of the world: Through this process of the Jewish People drawing down Hashem’s Encompassing Light until it reaches the level of being a Permeating Light, that is how Hashem expresses His Kingship in the creation, sustaining, and rulership over the created beings in our world.

## (ב) Chapter 2

יְהִי הַמֵּאָה בְּרָכוֹת הַנִּלְמָדוֹת הַזֵּה דְּבָרָא, אֲךָ עַל יְדֵי מָה יִהְיֶה הַהִמְשָׁכָה מִהַעֲלָם אֶל הַגָּלוּי?

Now, these 100 blessings are fulfilled through speech, but how do they draw G-dliness from concealment to revelation into the physical objects of this world?

הנה הוא על ידי מעשה המצות.

That is by performing the actions of mitzvos.

ובמשל הזריעה, שרוב מיני זריעה הוא זרעוני גינה, שאינן נאכלין, שהוא רק גרעין שאין בו שום טעם מאכל.

Using the analogy of sowing seeds of plants, where most planting is from garden vegetation, the seeds of which are not eaten, since they are inedible.

ובשנזרע הגרעין בארץ ומתלבש בו כח הצומח שבארץ נצמח מזה פרי מאכל, הגם שלא היה עצם הגרעין בחינת מאכל כלל.

However, when these seeds are planted in the soil and the ground's latent potential for growth enters the seed, edible fruits grow, even though the seed itself was not edible whatsoever.

וגם זרעוני תבואה הנאכלין, אף על פי כן, על ידי הזריעה נתוסף התבואה כהנה וכהנה וכו'.

There are also kernels of grain which are edible, but nevertheless, by planting them, the grain becomes quantitatively and qualitatively greater.

וכמו כן הוא מעשה המצות, שיירדו ונתלבשו בדברים גשמיים, כמו תפלין על קלף גשמי, וציצית מצמר גשמי, וכדומה בשאר המצות.

Similarly, with regard to performing mitzvos, which is Hashem's Will as it is implanted in physical objects, such as tefillin written on physical parchment and tzitzis made from physical wool, and similarly with the other mitzvos.

ובשאיש ישראל מניח אותם על ראשו נתיהוה בחינת גלוי אלקותו.

And when a Jew lays those [tefillin] on his head, this generates a revelation of Hashem's G-dliness.

"קדש" (בא יג, ב) - בתקומה; "והיה כי יביאך" (שם, יא) - בבחינה כו'.

The section of the tefillin with the passage of "Kadesh" (Shemos 13:2) written in it reveals

**Chochmah** (of Atzilus), and the section with the passage of “**Vhayah Ki Yeviacha**” (Shemos 13:11) written in it reveals **Binah** (of Atzilus).

All the levels of Atzilus are G-dlyness (Divinity), and by physically putting on tefillin a Jew reveals in himself the Divine levels of Chochmah and Binah of Atzilus.

ובמאמר הזהר: "טלית - פריסו  
דמלכא כו".

And as the Zohar states regarding the mitzvah of tzitzis: “A tallis is the cloak of the King,” (see Tanya chap. 41 and Zohar II 97b) i.e., it reveals in the person the level of Malchus-Kingship of Atzilus, of Hashem’s Divinity.

וזהו דוקא בשאיש ישראל מניח  
אותם על ראשו.

This revelation happens only when a Jew puts those head tefillin on his head.

מה שאין כן בשמונחים על השולחן  
לא נתהווה מזה שום גלוי כלל, הגם  
שמצח האדם הוא גם כן דבר גשם<sup>11</sup>  
כמו השולחן; וגם כשעובד כוכבים  
ומזלות<sup>12</sup> מניח אותם לא יצמח מזה  
גם כן שום גלוי כלל.

But, when one lays them on the table, this does not generate any revelation whatsoever, even though a Jew’s forehead is also physical, just like the table. And likewise, if a non-Jew dons tefillin, no revelation will stem from this act.

והיינו, במשל כח הצומח שבארץ,  
שלא בכל מקום נצמח הפרי,  
ובמדבר אינו נגדל צמחים כלל; כמו  
כן דוקא לישראל נאמר: "כי תהיו

Meaning, as in the analogy of the latent power of growth in the earth, that a fruit will not grow in every place, such as a desert, where vegetation does not grow at all. Similarly, the Torah

<sup>11</sup> (הגם שמצח האדם הוא גם כן דבר גשם: שם: הגם שראש האדם וידו שמניח בהם התפילין הוא גם כן דבר גשמי).

<sup>12</sup> (כשנכרי).

אַתֶּם לִי אֶרֶץ חֲפִץ"<sup>13</sup>.

writes only regarding Yisroel, "You will be My desirable land." (Malachi 13:12)

וְהִיָּינוּ כִּידוּעַ, שְׂבָחִינָת אֵין־סוֹף  
נִקְרָא 'קָדוֹשׁ' וּמוֹבָדֵל - "אֲנִי הוֹיָה לֹא  
שְׁנִיתִי" (מְלָאכִי ג, ו); וְ"אַתָּה הוּא קוֹדֵם  
שְׁנִבְרָא הָעוֹלָם, וְאַתָּה הוּא לְאַחֵר  
שְׁנִבְרָא הָעוֹלָם כִּי"; וְ"הַכֹּל יִרְוּמוֹךְ  
סָלָה".

Meaning, as is known, that the Ein Sof-Infinite One is referred to as Kadosh-Sacred and Apart, and "I Hashem have not changed," (Malachi 3:6) and "You are the One prior to the creation of the world, and You are [the identical] One following the creation of the world," and "All will exalt You, forever," (Shachris Prayer).

The fact that the creation of the worlds creates no change whatsoever in Hashem's Oneness, and He is the only real existence now just as before the world's creation, shows that He is infinitely exalted beyond the entire category of our world. He is so exalted that compared to His true existence it is as if we have no real existence whatsoever, and therefore do not change His status as being the Only Existence.

וְשִׁיבֵל לְהִתְהוּוֹת עוֹלָמוֹת, הוּא רַק  
עַל יְדֵי "מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים"  
(תְּהִלִּים קמ"ה, יג), "אֵין מֶלֶךְ בְּלֹא עִם" כִּי;  
"יִשְׁתַּבַּח שְׁמֶךָ לְעֹד" כִּי"<sup>14</sup>.

Now, to bring worlds into existence is only with "Your Malchus-Kingship, [which is creating] the Kingship of all worlds;" [since] "There is no king without a nation;" and that is why we can only "Praise Your [Royal] Name forever," since His Essence is beyond our grasp and understanding to praise it.

Hashem's 'Name' represents His attribute of Malchus-Kingship, since a name is only for other people to call to someone, it isn't needed for the person by himself; similarly, the attribute of Kingship is how Hashem 'relates' to created beings by giving them existence and life.

<sup>13</sup> (מְלָאכִי ג, יב. וְשֵׁם: "כִּי תִהְיוּ אַתֶּם אֶרֶץ חֲפִץ").

<sup>14</sup> ("מַלְכוּתְךָ, הָאֵל הַמְּלִיךְ").

וּבְמִשַּׁל עֵינֵי הַמֶּלֶךְ - שֶׁהִפָּךְ מִיֵּשׁ  
לְאִין לְהִיּוֹת הַכֹּל בְּטִלִּים נִגְדּוֹ,

Now, in the analogy of a king, he transforms [the people around him] from feeling themselves as something important to feeling like nothing of independent importance, since all his subjects nullify their ego before him.

וּבְמִו כֵּן לְמַעַלָּה "אֵין מֶלֶךְ בְּלֹא עַם" -  
מִלְשׁוֹן עוֹמָמוֹת, שֶׁהוּא בְּחִינַת יֵשׁ  
וְנִפְרָד,

Similarly, Above in Divinity "There is no King without a 'עַם-nation,'" (see Kad HaKemach, Rosh Hashana 2:3 and Tanya part II chap. 7) from the etymology of 'עוֹמָמוֹת-dimmed coals,' which refers to one who's revealed connection to his source is dimmed and therefore he feels himself as independent and disconnected,

לְהַתְּהוּוֹת בְּבְחִינַת בְּטוֹל וְאִין.

the purpose of this is to create someone who has his own ego and then is able to surrender and nullify his ego to Hashem by his own free will.

וּבְמִו בְּמִלְאָכִים כְּתִיב (נְחֻמְיָה ט, ו):  
"וַיִּצְבֹּא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים".

As it is written regarding the angels, "The legions of heaven bow to You." (Ezra-Nechemia 9:6)

אֲךָ מִלְאָכִים הֵם אֵינָם בְּבְחִינַת נִפְרָד  
כָּל כָּךְ.

However, angels are not separate from Hashem as much [as people are].

וְדוֹקָא יִשְׂרָאֵל לְמִטָּה שֶׁהֵם בְּתַכְלִית  
בְּחִינַת עוֹמָמוֹת וְנִפְרָד,

However, it is specifically the Jewish people in this world, who are in a situation of total spiritual darkness which creates a strong feeling of separation from their source and nonetheless nullify their ego before Hashem,

וְשֵׁם הוּא עֵיקָר בְּחִינַת גְּלוּי הַמְּלוּכָה  
עַל יְדֵי בְּחִינַת הַבֵּיטוּל מִיֵּשׁ לְאִין כּו'.

this is where the main expression of Hashem's Kingship is revealed, through the nullification of ego from feeling itself as something [having independent importance] to feeling that it is nothing [separate and independently important aside from Hashem].

(מִה שְׂאִין בֶּן "בָּרָא - כָּרְעָא דְאַבוּהּ",  
וְלֹא בְּבִחִינַת מַלְךְ)<sup>15</sup>.

(This is not the case regarding a son, who is like the leg of his father, i.e., he is connected and one with him, and cannot make his father into a king).

This is why Jewish souls Above cannot make Hashem a King, since they are always bound up with Hashem and have no ego. Only Jewish souls in the physical body in this world who have an ego can make Hashem a King.

וְלָכֵן דּוֹקָא תְּהִיּוּ אַתֶּם אֶרֶץ חֶפֶץ,  
שְׁשֵׁם עֵיקָר גְּלוּי הָרָצוֹן וְהַחֶפֶץ כּו'.

And, therefore, specifically "you," the Jewish people will be a "desirable land," since it is only in them that the Inner Desire and Will of Hashem can sprout forth to fruition.

וְעַל יְדֵי יִשְׂרָאֵל דּוֹקָא בְּמַעֲשֵׂה  
הַמִּצְוֹת הַגְּשָׁמִיִּים יוּכַל לְהַתְּהוּוֹת  
בְּחִינַת צְמִיחָה הִנ' ל.

And it is specifically through Yisroel performing physical mitzvos, that the aforementioned "sprouting" and growth can occur.

וְזֶהוּ "אִשָּׁה יִרְאֵת ה' הִיא תִתְהַלָּל"  
(מִשְׁלֵי לֵא, ל): שֶׁהַקְּדוֹשׁ בְּרוּךְ־הוּא  
נִקְרָא חָתָן, וּכְנִסְתָּ יִשְׂרָאֵל נִקְרָאת  
בְּשֵׁם בְּחִינַת כְּלָה, בְּחִינַת "אִשָּׁה  
יִרְאֵת ה'".

This is the meaning of the verse, "A wife who fears Hashem, she will be praised." (Mishlei 31:20): Hashem is referred to as the Groom, and Knesses Yisroel (the souls of the Jewish People) are

<sup>15</sup> (הַגָּהֶה זֶה הִיא מִהְמָה־רִ"ל (הָרֵב יְהוּדָה לֵיב, אַחֵי כְבוֹד קְדוּשַׁת אֲדָמוֹ"ר הַזֶּקֶן) - ב"אור הַתּוֹרָה" פְּרִשְׁת שְׁמוֹת, עֲמוּד ע"א).



referred to as the Bride, the “wife who fears Hashem.”

שהוא בחינת יראָה וּבטול,

**This refers to** the fact the Jewish People, the ‘wife’ of Hashem, create in themselves **a feeling of awe putting themselves aside** for Hashem.

וְעַל יְדֵי זֶה "הִיא תִתְהַלָּל" - שְׁנַעֲשֶׂה  
בְּחִינַת הָאָרֶה וְגִלּוּי, מִלְּשׁוֹן "בְּהִלּוֹ  
יָרוּ כֹ" (איוב כט, ג) . :

**Through this** [awe and nullification of ego] **“she ‘תִתְהַלָּל’-is praised”** – she brings forth a ray of G-dly revelation, since the word ‘תִתְהַלָּל-is praised’ comes from the expression of ‘הִלָּל-shining,’ as we find in the verse, “‘בְּהִלּוֹ-when He [Hashem] will shine’ His lamp on my head...” (Iyov 29:3)

Through our efforts to come to a fear of Hashem and putting our ego aside to fulfill His Will, we reveal Hashem’s Kingship in ourselves and the entire world, which is a tremendously great revelation.

### (ג) Chapter 3

זֶהוּ "הַבָּאִים יִשְׂרָשׁ יַעֲקֹב":

**This is the meaning of** the phrase “the family of Yaakov, who came into Egypt, caused them [the mitzvos] to take root;”

הֵינּוּ הַשְּׂרָשָׁה לְמַטָּה, הוּא בְּחִינַת  
הַמִּצְוֹת שֶׁיָּרְדוּ מִבְּחִינַת רְצוֹן־הָעֵלְיוֹן  
לְהַתְּלַבֵּשׁ בְּדְבָרִים גְּשָׁמִיִּים -

**meaning** the Jewish People **below in this world** cause the mitzvos to take root, referring to the mitzvos which descended from Hashem’s Will to become invested in physical objects.

הוּא בְּחִינַת יַעֲקֹב - יו"ד־עֶקֶב, בְּחִינַת  
יו"ד שֶׁיָּרְדָה בְּבְחִינַת עֶקֶב לְמַטָּה.

**This is the idea of calling** the Jewish People ‘Yaakov,’ which are the letters of ‘יו"ד־’

עקב-the letter 'י-Yud which represents Chochma/Wisdom that descends below to the level of the heel, representing the lowly physical level.

The Jewish People in this physical world, which is called “the עקב-heel” of all levels, bring down the level of the 'י-Yud, the highest level of Hashem’s Wisdom that contains His Inner Desire and Will for the mitzvot, into this physical world through their actual performance of them. This is why they are referred to in this verse as ‘עקב-Yaakov,’ the 'י-Yud connecting to the עקב-heel.

וְעַל יְדֵי זֶה "יִצְיִן וּפָרַח יִשְׂרָאֵל" -  
לְהִיּוֹת בְּחִינַת צְמִיחָה מִהֶעֱלָם אֶל  
הַגִּלּוּי כו'.

As a result, “Yisroel flourished and blossomed” – like emerging and blossoming from concealment to a revealed state.

Through sowing of mitzvot in this world in the time of Galus-Exile in a manner of “Yaakov,” we reap the harvest of the revelation of those mitzvot in the time of Geula-Redemption when we will be on the level of “Yisroel.”

וְזֶהוּ "זֹרַע צְדָקוֹת - מִצְמִיחַ  
יְשׁוּעוֹת": עַל יְדֵי הַזְרִיעָה - בְּחִינַת  
הַמִּצְוֹת, וְצִדְקָה שְׂכָל אַחֵר נֹתֵן -  
הוּא רַק לְזִכּוּתֵנוּ.

This is the meaning of (Daily Shachris Prayer), “For he who sows righteousness, salvation sprouts” - through sowing, which represents doing mitzvot and giving tzedakah, it is for our benefit [and causes salvation to sprout].

כִּי בְּיָדָיו הַקָּדוֹשׁ בְּרוּךְ־הוּא בְּעֶצְמוֹ  
הָיָה יָכוֹל לְפָרְנֶסָם, וְאִינוּ אֶלָּא רַק  
לְזִכּוּתֵנוּ לְהִיּוֹת "מִצְמִיחַ יְשׁוּעוֹת",  
בְּחִינַת צְמִיחָה מִהֶעֱלָם אֶל הַגִּלּוּי  
עַל יְדֵי מַעֲשֵׂה הַמִּצְוֹת כֵּן"ל.

For surely Hashem Himself could have provided for the poor, but it is only in order to give us the merit of accomplishing the “sprouting of salvations” that he made some people require receiving charity from us, which brings the true power and nature of the mitzvot into revelation from their state of concealment through our performance of the mitzvot.

וְזֶהוּ כְּוֹנֵת מֶמֶר דָּוִד הַמֶּלֶךְ עָלֵינוּ  
הַשְּׁלוֹם (תהלים קיט, צו): "לְכָל תִּכְלָה  
רִאִיתִי קֶץ, רַחֲבָה מִצְוֹתֶךָ מְאֹד":

And this is the intent of what King Dovid HaMelech says (Tehillim 119:96), "Of every 'תִּכְלָה-desire' I have seen the end; but Your commandments are exceedingly broad."

שָׁאִין כְּוֹנֵתוֹ עַל תַּאֲוֹת גִּשְׁמִיִּים, רַק  
עַל בְּחִינַת הַשְּׁגוֹת,

His intent in 'תִּכְלָה-desire' is not only that there is a limit to material desires, but that there is also a limit to the spiritual desire for Divine Wisdom,

וּכְלוֹת הַנֶּפֶשׁ - לְשׁוֹן (תהלים פד, ג):  
"כָּלִתָּה נַפְשִׁי כו",

and for the 'וּכְלוֹת הַנֶּפֶשׁ-desire of our soul to return to our source in Hashem,' as in the expression "כָּלִתָּה נַפְשִׁי-my soul yearns (desires) Hashem," (Tehillim 84:3).

שֶׁהוּא בְּבִחִינַת "קֶץ" וְגִבּוֹל - שְׁלֹכַל  
נִשְׁמָה יֵשׁ גִּבּוֹל לְהַשְׁגָּתָה;

This yearning to connect with Hashem has an "end" and limit, for every soul has a limit to its spiritual attainments and understanding.

מֶה שָׁאִין בֵּן "מִצְוֹתֶךָ" הִיא "רַחֲבָה  
מְאֹד": הֵינּוּ שְׂבִיחַת "מִצְוֹתֶךָ" הִיא  
"רַחֲבָה" - בְּבִחִינַת כְּלִי-קְבוּל לְקַבֵּל  
בְּחִינַת "מְאֹד" - כְּלִי גִבּוֹל, שֶׁעַל יְדֵי  
מַעֲשֵׂה הַמִּצְוֹת יוֹכֵל לְצַמּוֹחַ בְּבִחִינַת  
גְּלוּי כְּלִי גִבּוֹל, וְזֶהוּ "רַחֲבָה מִצְוֹתֶךָ  
מְאֹד".

However, "Your commandments" are "exceedingly broad;" meaning that Hashems mitzvos are "broad" in their capacity to receive the unlimited revelation of Hashem, since through performing mitzvos this causes an unlimited revelation of Hashem, this is why even though spiritual desire and yearning have a limit, but "Your mitzvos are exceedingly broad."

וְזֶהוּ "אֲשַׁרִּיכֶם זֹרְעֵי עַל כָּל מַיִם":  
שֶׁכָּל בְּחִינַת הַשְּׁגוֹת שְׂבִיחַת עֵדֶן

This is the meaning of the verse, "Fortunate are you, who sow

הַעֲלִיּוֹן וְגַן־עֵדֶן הַתַּחְתּוֹן נִקְרָאִים  
בְּשֵׁם 'מִים', כְּמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, י):  
"וְנָהָר יֵצֵא מֵעֵדֶן כו'".

upon all waters:" Every level of understanding of Hashem's revelation that can be attained in the upper and the lower Gan Eden is called "water," as the verse says, "And a river flows forth from Eden [to give water to the Gan (Garden)] ..." (Bereishis 2:10)

מֵה שָׁאִין בֶּן מַעֲשֵׂה הַמַּצּוֹת נַעֲשֶׂה  
זְרִיעָה 'עַל כָּל מִים', לְמַעַל מַעַלָּה  
מִבְחִינַת מִים כַּ"ל.

However, regarding physical mitzvos, their planting is "upon, i.e., above, all waters," meaning, above and beyond all levels of "water," which refer to graspable revelation.

וּכְמוֹ כֵּן עַל יְדֵי לִימוּד הַתּוֹרָה,  
שִׁירְדָּה גַם בֶּן לְהַתְלַבֵּשׁ בְּעֻנִיּוֹת  
גְּשָׁמִיִּים - נַעֲשֶׂה גַם כֵּן מִזֶּה בְּחִינַת  
צְמִיחָה.

Similarly, by learning Torah, which also descended to become invested in concepts relating to physical objects, we also effect an "exponential growth" through this.

וְלָכֵן אָמְרוּ רַ"ל: "אֲשֶׁרִי מִי שֶׁבָּא  
לְבָאֵן וּתְלַמּוּדוֹ בִּידּוֹ", וְלִבְאוּרָה הוּא  
תְּמוּהָ, וְהֵלָא לְמַעַלָּה אֵין נִצְרָךְ שֵׁם  
כָּלֵל הַדְּבוּר גְּשָׁמִי - "אֱלוֹ מַצִּיאוֹת"  
וּכְדוּמָה?

Therefore, our Sages said (Bava Basra 10b), "Fortunate is he who arrives here with his Torah learning in his hand." Seemingly, this is a wonder, since Above, speech of the Torah discussing physical things is completely unnecessary, such as (Bava Metzia 2:1) "These are the found objects [that one must announce] ..." and similar?

רַק שְׁלֵהוּיּוֹת בְּחִינַת צְמִיחָה הֵנ"ל  
צָרִיךְ לִהְיוֹת דּוֹקָא נִשְׁרָשׁ וְנִקְלָט  
בְּאֶרֶץ וְאֵין יוֹכֵל לְצֻמוֹחַ,

However, for the seed to be sprout it needs to be specifically rooted and absorbed into the earth, and only then can it grow;

כְּמוֹ כֵּן כְּשֶׁנִּקְלָט אֶצְלוֹ בְּחִינַת

similarly, when one actually absorbs his Torah study, to the

הַתּוֹרָה בְּבַחֲיִנַת קְלִיטָה מִמֶּשׁ לְהוֹיֹת  
"תִּלְמוּדוֹ בְּיָדוֹ" דְּוָקָא,

extent that he is "holding it in his hand [intellectually],"

אֲזִי נַעֲשֶׂה מִזֶּה בְּחִינַת צְמִיחָה - גְּלוּי  
רַב, לְמַעַלְהָ הָרִבָּה מִבְּחִינַת הַהֲשָׁגוֹת  
שְׁבָגִין-עֵדָן, שֶׁשֶּׁם הוּא רַק "נִהְיִין מִזִּי  
הַשְׂכִּינָה כו'".

then from that can come an "exponential growth," a great revelation, far greater than the limited revelations of Gan Eden, for there (in Gan Eden) the soul is only "enjoying a ray of the Shechinah-Divine Presence."

Until now the Alter Rebbe explained that 'Yaakov-Yעקב' is 'Yud connecting to the heel-עקב'. This is the level of the Jewish People in this world, who "plant" Torah and Mitzvos in this world. According to this the verse means: "הַבָּאִים יִשְׂרָשׁ -those who come to take root into this world יעקב-are the family of Yaakov, the Jewish People."

Now the Alter Rebbe will add that "Yaakov" also represents the Torah itself, which needs to be "planted" in this world. He will thus explain the verse: "הַבָּאִים -the Jewish people who come into this world יעקב-they cause "Yaakov-The Torah" to take root."

וְזֶהוּ "יִשְׂרָשׁ יַעֲקֹב", שֶׁהִיא עַל יְדֵי  
בְּחִינַת שְׂרִישָׁה וְקְלִיטָה - בְּחִינַת  
"יַעֲקֹב", שֶׁהוּא בְּחִינַת תּוֹרָה,

This is the meaning of, "יִשְׂרָשׁ -causing Yaakov to take root," by implanting and causing the level of Yaakov, which is the Torah, to become absorbed in the "ground" of the Jewish People.

Now the Alter Rebbe will bring verses that the name "Yaakov" can also refer to the Torah study itself:

"וַיִּקֶּם עֲדוּת בְּיַעֲקֹב כו'" (תהילים עח, ה);  
"תִּתֵּן אֱמֶת לְיַעֲקֹב כו'" (מיכה ז, ב), וְ"אֵין  
אֱמֶת אֶלָּא תּוֹרָה כו'".

It says: "And He established testimony (Torah) in Yaakov;" (Tehillim 78:5); and it says "Grant 'Truth' to Yaakov," (Micha 7:20), and the word 'Truth' refers to the Torah.

We see that the Torah is called Yaakov, and in the Torah Hashem placed the Truth and the testimonies.

הָיָה עַל יְדֵי זֶה "יִצְיִן וּפָרַח יִשְׂרָאֵל"  
בְּבַחֲיִנַת גְּלוּי, בְּחִינַת לִי-רֹאשׁ כִּי  
כְּנוֹדָע.

The result of absorbing one's Torah study is the continuation of the verse: "Yisroel - 'Yisroel' flourished and blossomed," meaning, it brings forth a revelation of "to me there is internalized the wisdom of Hashem's 'Head,'" as is known.

וְזֶהוּ "וּמָלְאוּ פְּנֵי תֵּבֶל תְּנוּבָה" (ישעיה  
כז, ו): "תְּנוּבָה" הוּא עֵנִין הַפְּרִי.

And this is what the original verse continues to say: "And the world will be filled with 'produce.'" The simple meaning of 'produce' is crops.

גַּם תַּנּוּ"וּ בְּ"ה

The word 'produce' also spells - place it inside...'

(להיות נקלט) בְּבַחֲיִנַת "תֵּבֶל", שֶׁהוּא  
בְּחִינַת כְּנֶסֶת יִשְׂרָאֵל הַנִּקְרָאת "אֶרֶץ  
חֶפְצִי";

This means to transmit in a way that it is absorbed fully, on the level of 'world,' referring to Knesses Yisroel (Jewish People), who are called a 'Land of Desire,'

לְהִיּוֹת נִקְלָט וְנִשְׁרָשׁ בָּהּ בְּבַחֲיִנַת  
גְּלוּי, הוּא עַל יְדֵי בְּחִינַת יַעֲקֹב  
וְיִשְׂרָאֵל הַנִּ"ל :

that Torah and Mitzvos can be absorbed and implanted in them until they become revealed, as was previously explained regarding Yaakov (planting) and Yisroel (sprouting) Hashem's Light.

#### (ד) Chapter 4

אֵל כְּדֵי שְׁיוּמָשׁךְ בְּחִינַת יַעֲקֹב  
וְיִשְׂרָאֵל הַנִּ"ל, צָרִיךְ לְהִיּוֹת ג'  
בְּחִינּוֹת, שֶׁהוּא בְּחִינּוֹת: אַבְרָהָם,

However, in order to draw the levels of Yaakov and Yisroel down, three things are required: Avraham, Yitzchok and

יִצְחָק, וַיַּעֲקֹב. כִּי "תַּפְּלוֹת - אָבוֹת  
תִּקְנִים".

Yaakov, for the three prayer services were established by the forefathers.

וְזֶהוּ עֲנִין הַתַּפְּלָה, שְׁמִבְקָשִׁים "בְּרוּךְ  
אַתָּה הוֹיָה" - מִהֶעֱלַם אֶל הַגִּילּוּי  
כִּי, בְּנוֹדָע.

And this is the goal of prayer, when we request "Blessed are You, 'הוֹיָה-Havaye,'" drawing You from concealment to revelation through Havaye, as known and explained earlier in the maamar.

אֲךָ צָרִיךְ לִהְיוֹת מְקוּדָם בְּחִינַת  
מְרִירוֹת עַל הָרִיחֻק מְאַלְקוֹת  
בְּתַכְלִית, וּבְמֵאמָר: "מִים תַּחְתּוֹנִים  
בּוֹכִין כִּי".

However, there must first be a sense of bitterness on one's being utterly distant from Hashem, as is stated, "The lower waters weep, [saying: "We want to come before the King!"]"

When Hashem first made the world, the waters were all mixed together, and on the second day of creation He separated the upper spiritual waters to ascend to Heaven and the lower physical waters to descend to the earth. Because of this, the lower waters cry to Hashem to return to their source in Hashem. [Hashem consoled the waters by promising them that Jewish People will use the physical water for Mitzvos, like the salt from the sea for salting the Korbanos in the Beis Hamikdash.]

Similarly, a Jew should feel a great yearning to return to his source in Hashem.

לְהִתְבּוֹנֵן בְּגְדוּלַת ה', "בְּרוּךְ שְׁאָמַר  
כִּי", שֶׁבְּאִמְרָה אַחַת נִתְּהוּ כָּל  
הָעוֹלָמוֹת וְכוּ',

This is done by reflecting on Hashem's Greatness, as we say in the morning prayers: "Blessed is He who spoke [and the world came into being] ..." Meaning, that with one Statement [of Hashem] all of the worlds came into existence.

וְשֶׁ"כְּדָאִי כָּל יְסוּרֵי גֵיהֶנּוֹם כִּי".

And "it is worth all of the suffering of Gehinnom (Hell) [to reach even the lowest level of Gan Eden] ..."

וּבְמֵאמָר רַ"ל: "מוֹטֵב דְּלִידֵינִיָּה  
וְלִיתִי לְעֶלְמָא דְּאָתִי" - לְהִיּוֹת "נִהְנֵן  
מִזִּי הַשְּׁכִינָה".

As our Sages teach (Chagiga 15b), "It is worth it to be judged and punished in order to come to the World to Come" in order to "delight in the ray of the Shechinah-Divine Presence."

The contemplation is as follows:

Hashem created all the worlds in one Statement. This includes all of the levels of Gan Eden, including the highest possible levels of Gan Eden.

The lowest level of Gan Eden is such a great spiritual enjoyment that it is worth it to go through tremendous suffering to reach Gan Eden.

Gehinom (Hell) is so spiritually painful that one minute of Gehinom is worse than a lifetime of physical suffering.

Yet, it is worth it to go through the entire process of Gehinom to reach the lowest level of Gan Eden. This proves that even the lowest level of Gan Eden is infinitely greater spiritual enjoyment than any physical enjoyment a person could ever have in his entire physical life.

Now, this is true of the lowest level of Gan Eden. However, there are infinitely higher levels of Gan Eden than the basic entry level. These higher levels are completely beyond our imagination how much enjoyment and truth they possess.

Now, even the highest possible levels of Gan Eden are all created by just one Statement of Hashem. This means that Hashem is in a totally different category of existence than the entire reality of Gan Eden.

Our soul originally came from Hashem, the way He is higher than the Statement behind creation of worlds.

It came down so low into a body that only understands the lowest physical enjoyment. This is the greatest possible descent from its lofty source in Hashem.

וְעַל יְדֵי זֶה יִתְמַרְמֵר נַפְשׁוֹ מְאֹד עַל  
רִיחוּקוֹ בְּתַכְלִית.

Through this, one's soul will become embittered over his being absolutely distance from Hashem.



אך "בְּכִיָּה תִקְיֶעַ בְּלִבָּאֵי מִסְטָרָא דָּא, וְחִדּוּהַ מִסְטָרָא דָּא".

Nevertheless, while “weeping is implanted in the heart from this side, joy sits in the other side.”

הַיְינֵנוּ, שְׂבָאָמַת מִצֵּד הַגּוֹף הוּא רְחוֹק בְּתַכְלִית, אֲךָ מִצֵּד נְשָׁמוֹת יִשְׂרָאֵל יֵשׁ בְּחִינַת שְׂמֵחָה רַבָּה, לְשִׁמוּחַ בַּה' ב'שְׂמֵחָה שֶׁל מִצְוָה', שֶׁהוּא מְבַחֲשֵׁת מְהוּתוֹ וְעֲצָמוֹתוֹ בְּבִיכּוֹל, לְמַעַלָּה מְבַחֲשֵׁת 'סוֹבֵב כָּל עֲלָמִין' כו'.

Meaning that in truth, from the vantage point of the body, one is absolutely distant from Hashem. However, from the standpoint of the soul, there is immense joy, to have joy in Hashem, ‘the joy of [His] mitzvos,’ which descend from His Essence and Being, so to speak, above even the level of Hashem’s Light that ‘Sovev Kol Almin-Encompasses all Worlds,” and become invested in the physical mitzvos that we perform, thus reconnecting us to Hashem’s Essence.

אֲךָ עַל יְדֵי מָה נִתְחַבְּרוּ בְּחִינַת שְׁנֵי הַפְּכִים הָאֵלוּ בְּתַכְלִית - בְּכִיָּה וְחִדּוּהַ כו'?

However, how is it possible that these two opposites (weeping and joy) are fused so absolutely?

הִנֵּה הוּא עַל יְדֵי בְּחִינַת יַעֲקֹב, שֶׁהוּא בְּחִינַת רַחֲמָנוּת.

It is accomplished through ‘Yaakov,’ who symbolizes the attribute of mercy.

It says (Bereishis 29:11) “And Yaakov...raised his voice and cried,” to awaken Hashem’s mercy. Yaakov represents Hashem’s attribute of Mercy. This attribute enables to fulfill our mission of planting mitzvos, since this mission requires a combination of bitterness and joy. The combination of these two opposite aspects is through awakening Hashem’s mercy. Based on this, we can explain the verse (in a third manner): “הַיְּהוּדִים-הַבָּאִים יִשְׂרָאֵל-the Jewish People who came to this world to plant mitzvos-יַעֲקֹב-is through the attribute of ‘Yaakov-Mercy of Hashem.”

וּבְמֵאמָר: "בְּרַחֲמֶיךָ הָרַבִּים רַחֵם עָלֵינוּ".

As we say (in the Daily Prayers), “In Your abundant mercy, have mercy on us...”

וְעַל יְדֵי בְּחִינַת רַחֲמָנוּת כֵּן, יוֹכֵל

With this Mercy from Hashem, the joy of a mitzvah is made

לְהִיּוֹת בְּחִינַת 'שְׁמִיחָה שֶׁל מִצְוָה',  
שֶׁהוּא בְּחִינַת גִּילּוּי כִי, כִּנ"ל.

**possible, which causes some of the power of connection to Hashem of the mitzvos to be revealed.**

וְזֶהוּ "הַקֹּל קוֹל יַעֲקֹב" (תולדות כו, כב):

**This is the meaning of the verse (Bereishis 27:22) "The voice is the voice of Yaakov."**

The verse is describing what Yitzchok said when Yaakov came to ask for the blessings. Yitzchok said that the characteristic feature of Yaakov is specifically his voice, how he mentions Hashem constantly in whatever he discusses.

וּבְמִשְׁלַּח הַקּוֹל שֶׁהוּא גַם בֵּין גִּילּוּי  
הַהֶעָלָם.

**This is analogous to a voice, which reveals what was previously concealed in thought.**

So too, with Hashem's Mercy there can be revealed the hidden love and joy in Hashem's service.

וְהַקּוֹל נִעֲשֶׂה עַל יְדֵי ג' בְּחִינּוֹת: אֵשׁ  
וּמִים שֶׁהֵם דְּבָרִים הֶפְכָּיִים, וּבְחִינַת  
הָרוּחַ הוּא הַמְמוֹצֵעַ וּמַחְבְּרֵם;

**A voice is produced with three things: Fire and water, which are opposites, and air, which is an intermediary that connects the two opposites.**

Speech is made of three components: 1- the moisture in the lungs and throat, 2- the heat and energy of the blood pumping into the lungs, 3- the air in the lungs. Through the air, the heat and moisture are able to merge together in producing the sound of the voice as that air hits the vocal cords and mouth.

כְּמוֹ כֵּן לְהִיּוֹת בְּחִינַת גִּילּוּי מַעֲשֵׂה  
הַמִּצְוֹת לְמַטָּה הוּא גַם כֵּן עַל יְדֵי  
בְּחִינַת יַעֲקֹב, בְּחִינַת רַחֲמָנוּת כִּנ"ל.

**Similarly, in order for the [effect of] action mitzvos to be revealed below, the idea of Yaakov (Mercy) is also necessary.**

וְלָכֵן נִקְרָא יַעֲקֹב "בְּרִיחַ הַתִּיכּוֹן"  
(תְּרוּמָה כו, כח) - שֶׁמִּבְּרִיחַ מִן הַקֶּצֶה  
הָעֶלְיוֹן אֶל הַקֶּצֶה הַתַּחְתּוֹן כִּי, לַחֲבֵר  
הַקָּרְשִׁים שֶׁלֹא יִתְפָּרְדּוּ וְהָיוּ לְאַחָדִים  
כִּי. :

**Therefore, Yaakov is known as "the middle pole" (see Shemos 26:28), which extends from the uppermost end to the lowermost end, in order to connect the beams [of the Mishkan] so that**

**they do not separate and become detached.**

The Mishkan (Tabernacle) in the desert that the Jewish People built was made of 48 standing beams of wood, called Kerashim. A hole was made in the middle of the beams, so that one long beam could be inserted through the middle of all the beams and thereby connect all of them.

Similarly, Yaakov's Attribute of Mercy is able to connect all the levels, and bring the hidden higher levels into revelation in the lower levels.

#### (ה) Chapter 5

**זֶהוּ "הַבָּאִים יִשְׂרָשׁ יַעֲקֹב":**

**This is the meaning of [the original verse], “Yaakov’s family, who arrived and took root in Egypt”:**

הֵינּוּ, שְׂבָבְדֵי שִׁקְבָּלוּ יִשְׂרָאֵל  
הַתּוֹרָה וּמִצְוֹת, שֶׁהוּא בָּחִינֵת יַעֲקֹב  
וְיִשְׂרָאֵל כִּי, וְלִהְיוֹת "פְּנִים בְּפְנִים  
דְּבַר ה' כִּי" (וְאַתְחַנֶּה ה, ד),

**Meaning, that in order for the Jewish People to receive the Torah and the mitzvos in a manner of Yaakov (planting) and Yisroel (sprouting), until their “seeds” of mitzvos in Egypt produced the great revelation of Hashem at the Giving of the Torah, when “Hashem spoke to you face to face,” (Devarim 5:4),**

בָּאוּ מִקּוֹדֶם לְ"מִצְרַיִם" שֶׁהוּא בָּחִינֵת  
הַמְרִירוֹת כִּי, "בְּחוֹמֶר וּבִלְבָּנִים כִּי"  
(שְׁמוֹת א, יד). 1

**they first had to come down into Egypt, which is the idea of bitterness, as it says that the Egyptians embittered their lives “with mortar and bricks” (Shemos 1:14).**

אַחֵר כֵּן קִבְּלוּ הַתּוֹרָה לִהְיוֹת "יִשְׂרָשׁ  
יַעֲקֹב, יִצִּיץ וְפָרַח כִּי".

**Only then could they receive the Torah. This reflects the pattern described in the verse “First one must take be spiritually planted in the dirt and take root on the level of Yaakov; and only then can one**

grow and flourish spiritually on the level of Yisroel.”

וְזֶה הָיָה בְּמִצְרַיִם בְּכַדִּי לְקַבֵּל אֶת  
הַתּוֹרָה בְּגִשְׁמִיּוֹת בְּבַחֲנֵית חִיצוֹנִיּוֹת.

This took place in Egypt in order to receive the Torah, which we received only on an external level, perceiving only how the Torah applies to physical matters of the mitzvos.

וְגַם עֲתָה בְּגָלוֹת וְשַׁעְבוּד פְּרִנְסָה,  
הוּא גַם כֵּן בְּכַדִּי שֶׁלְעֵתִיד יוֹכְלוּ לְקַבֵּל  
בְּחִינַת פְּנִימִיּוֹת הַתּוֹרָה לְהִיּוֹת "עֵין  
בְּעֵין יִרְאוּ כו'" (ישעיה נב, ח).

Similarly, the bitterness that we experience now in our present Exile and in our overwhelming responsibility to attain our livelihood, is so that in the Future [Redemption] we will be able to receive the inner dimension of the Torah, when (Yeshaya 52:8) “with our very eyes we will see when Hashem will return to Tzion [the Beis Hamikdash].”

This means that we will experience the inner dimension of the Torah which is described as “seeing it with our eyes,” meaning, seeing the lofty Divine dimension of the Torah that nowadays we only learn about but cannot directly perceive.

To reach this deeper level of perception of the Torah it is worth all the suffering in Exile, since the revelation of Hashem we will perceive then we will be a totally different category of revelation altogether compared to the revelation of Hashem that we perceive now through our understanding the Revealed Dimension of the Torah.

וְזֶהוּ "בּוֹרֵאךְ - יַעֲקֹב, וְיוֹצֵרְךָ -  
יִשְׂרָאֵל" - כְּמוֹ שֶׁכָּתוּב (ישעיה מה, ז):  
"יוֹצֵר אֹר, וּבוֹרֵא חֹשֶׁךְ."

This is the meaning of the verse quoted at the beginning of the maamar (from Yeshaya 43:1), “So says Hashem your creator, Yaakov, your former, Yisroel,” which corresponds to another similar verse (Yeshaya 45:7) “He forms light and creates darkness:”

We asked at the beginning of the maamar:

Since “creation” is a higher level than “formation,” so the higher level, Yisroel, should be associated with “creation,” and Yaakov, the lower level, with “formation,” why does the verse reverse the order and connect Yaakov with “creation” and Yisroel with “formation?”

We have a similar question on the verse “He forms light and creates darkness;” if light is higher than darkness, then light should be associated with “creation” and darkness with “formation,” why does the verse reverse the order of those associations?

הֵיִינוּ שֶׁבָּכָל דָּבָר יֵשׁ בְּחִינַת חוּמָּר  
וְצוּרָה.

**The answer is: In everything there is the substance (matter) and the form (conceptual dimension).**

וּבְחִינַת בְּרִיאַת הַחוּמָּר שֶׁיֵּרָדָה  
לְמַטָּה הוּא בְּחִינַת יַעֲקֹב, "וְיוֹצֵרָה"  
הוּא בְּחִינַת הַצּוּרָה וְגִילּוּי, הוּא  
בְּחִינַת יִשְׂרָאֵל כֵּן"ל.

**The creation of the substance which came down below is known [figuratively] as “Yaakov,” and the formation, referring to the abstract form and concept is known as “Yisroel.”**

In the process of creation, the first thing that is created is the matter/substance, which is then given a form. Thus, even though form is loftier than matter, nonetheless, the form only comes after there is already matter to shape and define.

In terms of darkness and light, Hashem first “creates” the matter, the substance, which is spiritually dark, and then “forms” the form/shape, which is spiritually illuminated. That is why it says “He forms light and creates darkness.”

Similarly, in terms of the Jewish People, the first stage of our being is in a state of spiritual darkness, known as Yaakov, in the time of Exile, which is followed by the higher stage of spiritual Light, known as Yisroel, in the Time of Redemption. This is why Yaakov is “created,” since this stage is created first, like the raw matter, which is then “formed” into the level of Yisroel.

וְזֶהוּ עֲנִין מֵאִמֶּר רַ"ל: "כָּל שֶׁיֵּרָאֵת  
חֲטָאוֹ קֹדֶמֶת לְחֻבָּתוֹ - חֻבָּתוֹ  
מִתְקַיֵּמֶת,"

**This is the meaning of the statement of our Sages (Avos 3:9): “Anyone who’s fear of sin**

supersedes his wisdom, his wisdom will endure,”

הַיְינוּ: לְהִיּוֹת "חֶכְמָתוֹ מִתְקַיֵּמַת"  
בְּבַחֲנֵית צְמִיחָה בְּנִל, צָרִיךְ לְהִיּוֹת  
מִקּוֹדֵם בְּחִינַת "יִרְאַת חֲטָאוֹ כו'".

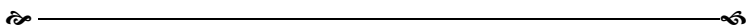
meaning in order for his wisdom to endure in a manner of true “sprouting forth,” this must have been preceded by his “fear of sin.”

Just like the form can only come after there matter and substance to shape, so too the wisdom, which is the spiritual form, only has lasting application in the “matter” of the actual mitzvah observance, the “fear of sin.”

וְכַמְבוֹאֵר לְמַעַלָּה: "אִשָּׁה יִרְאַת ה'"  
דּוֹקָא, "הִיא תִתְהַלָּל" כו' :

As is explained above, “A wife who fears Hashem,” specifically, “she [is the one] who ‘תִתְהַלָּל-is praised.’”

As explained above, that specifically the fear of Hashem ‘תִתְהַלָּל-is praised,’ meaning that it brings about ‘בְּהִלּוֹ-when He [Hashem] will shine’ His true Light into us.



### Summary of the Maamar:

- 1- The descent of the Jewish people into exile in Mitzrayim and their subsequent redemption is compared to planting seeds in the ground that grow into crops. What is the meaning of this comparison?
- 2- In the Gemara it describes mitzvos as the main “fruits/crops” that a person produces in his lifetime. Why are mitzvos compared to produce from the ground?
- 3- To explain this, we need to understand how Hashem wants a “דירה בתחתונים-home in the physical world.” What does it mean a “home” for Hashem if He is everywhere; in what way does He “dwell” in the “home” we make for Him any more than He was already there previously?
- 4- The idea of Him “dwelling” with us does not refer to the fact that He exists in our domain, which He does regardless of our actions.

Rather, it refers to His revelation to us, to our ability to perceive His presence. This revelation to us is dependent on our actions.

- 5- More specifically: Through our prayers and saying blessings to Him throughout the day (100 times a day), this brings down Hashem's Light into our world in the spiritual dimension. When we do mitzvot, this brings that Light into the physical dimension of our world.
- 6- This is why fulfilling mitzvot is compared to planting a seed: For the seed to grow, it needs to become nullified in the ground, to lose its previous state of being, and unite with the vegetative power in the earth, so that it can grow into an actual plant, which is radically different state of being than it was a seed.
- 7- Similarly, Hashem "compacted" His will and wisdom into the physical action of the mitzvot, like the seed contains the "blueprint" of the entire plant. For this "mitzvah seed" to reveal its power and become an actual revelation of Hashem Himself, it needs to be "planted" in the Jewish people, who are "Hashem's precious land."
- 8- This is because when a Jew does a mitzvah, he truly nullifies his ego to Hashem, like how the seed becomes nullified in the ground. Through this humble devotion to Hashem, a Jew reveals the power of the "mitzvah seed" to "grow" into a true and eternal connection to the Essence of Hashem Himself. This is like how the seed becomes plant through its losing its previous state of being in the ground.
- 9- This is why the process of "planting mitzvot" is connected to the Jewish people as they are referred to as "Yaakov" which is the same letters as "י' עקב"-the letter Yud that descends to the heel," i.e., how the Divine soul descends from Hashem's wisdom (the letter Yud) into the physical body that feels separate from Hashem (like the insensitive heel). Since, the mitzvot also must descend from Hashem's will and wisdom into a Jew in the physical world to attain their true greatness.
- 10- This contrasts with how the Jewish people are referred to as "Yisrael," which is the letters of "י ראש"-my head," which

corresponds to the great elevation that the Jewish people receive in their connection to Hashem because of their service of Him in this world. Similarly, the true greatness of the mitzvah, the eternal connection to Hashem it creates, is the result of the mitzvah's initial "descent" to come to us in this world and be performed by us. This is why the "growth" of the mitzvos into "produce" is connected to the Jewish people as referred to by the name "Yisrael."

- 11- However, for this process of revealing Hashem through mitzvos to be complete, the person first needs to ensure that he has truly nullified his ego. This is accomplished (to a large degree) through our devotion to Hashem in prayer. In prayer, we awaken our feelings of love for Hashem. When we realize that the coarseness of the body, and the haughtiness of the ego, block out Hashem's Light, this bothers us greatly. We want to experience our true love for Hashem, and feel His Light and presence, but the ego and selfish desires are stopping us. This brings us to a feeling of bitterness over our inner obstacle to achieving true closeness to Hashem. Which, in turn, brings us to a feeling of mercy for our own Neshama that is "trapped" in dealing with ego and animalistic desires. When we awaken a feeling of mercy on our own Neshama, this causes an awakening of Hashem's mercies towards us. Through this process during prayer, we can break through some of the ego and animal desires, and Hashem will help us to actually experience our true inner connection to Him.
- 12- When our inner connection to Hashem is experienced during prayer, then our true connection to Hashem through mitzvos will also be properly revealed.
- 13- Just as a person needs to humble himself and break through his ego to experience the true connection to Hashem in Mitzvos, the Jewish people as a collective whole experienced a similar process. For them to attain the true connection to Hashem by receiving the Torah and mitzvos on Har Sinai, they first needed to attain true humility and inner devotion to Hashem. This was the reason they needed to be in Mitzrayim for many years and endure harsh situations. Through their self-sacrifice in Mitzrayim to hold on to the Jewish beliefs and identity, they broke through the barrier of



the ego. Only after that could they receive the full power of the Torah and mitzvos and experience it properly.

- 14- The same thing applies to our current exile. The hardships that we endure, and the self-sacrifice that we live with to keep Torah and mitzvos for over two thousand years in exile, refines us to an infinitely greater degree than the refinement accomplished in Mitzrayim that was only for 200 years. As a result of this self-refinement that accomplished throughout this bitter exile, we will experience an infinitely greater and deeper level of closeness to Hashem that even that experienced at Har Sinai. May we merit to see this very soon!

### **Lessons from the Maamar in the service of Hashem**

- 1- We need to look at our lives in terms of what we accomplish in mitzvos. The mitzvos are not a secondary aspect of our lives. It is not that we have a physical life, and an emotional and mental life, and that is who we are, whereas mitzvos are just things we do. The connection with Hashem established through mitzvos is so powerful, so real, that the entire descent of our Neshama into this world is centered around our mission to fulfill mitzvos.
- 2- When we look at the mitzvos we do, we can get disheartened, since we don't feel the profound effect of what they accomplish. But we need to realize that fulfilling a mitzvah is like planting a seed. You don't see the tremendous result that will come from planting that seed until much later, perhaps many years later. But when you do, when you see that great tree, it will be the result of planting that single seed in the ground in the right time and the right place. So too, the infinite revelation of Hashem to us in the future is the result of the seemingly simple actions of the mitzvos that we perform now, even though we do not see the accomplishment until then. We need to look at our mitzvos as planting seeds of experiencing Elokus, seeds that will grow into something tremendously holy and awesome, greater than we can ever imagine.

- 3- A seed needs to lose its original state of being in the ground to grow into something incomparably greater. So too, we need to lose our ego, our original state of self-importance, in order to attain a greater state of being, of uniting with Elohus, with Hashem Himself, through mitzvos.
- 4- Not only are our mitzvos like “seeds” that grow and flourish into something tremendously great, but we ourselves are as well. Even though we make think lowly of ourselves in our current spiritual state, but that is only a superficial observation. If we look deeper, we will realize that each Jew has infinite holiness hidden in him or herself, just as a seed has the entire tree hidden in a hard and edible seed. Through awakening our love for Hashem in prayer, and through learning Torah and fulfilling mitzvos, we reveal the true greatness hidden in us, causing it to grow and flourish into experiencing who we truly are, a Divine soul that is bound up with the Essence of Hashem.
- 5- Just as it is in our own personal life, so too regarding the Jewish people as a whole. The fact that we are in exile is only to bring us to an infinitely greater level of closeness to Hashem than we had before. Our current situation in exile is like the seed that is buried in the ground. The seed isn’t abandoned to be forgotten. Just the opposite, in the ground the seed will reveal its true potential. Similarly, we aren’t, G-d forbid, abandoned in exile, just the opposite, in exile we reveal our deepest and most powerful inner connection tot Hashem through our self-sacrifice, on a level we could never imagine. And we believe that very soon we will see this service of Hashem flourish into the complete Geula with Moshiach!

לזכות חיזוק ההתקשרות

לכ"ק אדמו"ר נשיא דורנו

שרצונו הק' שכל אחד ואחת ילמדו תורה אור ולקוטי  
תורה שעיי"ז מזרזים הגאולה האמיתית והשלימה

\*\*\*

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק  
אדמו"ר ולהוריהם שיחיו

ולזכות יוסף יצחק בן ביילא איטא ולאה בת חנה דבורה  
רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות  
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