

Discourse 16

“*Atem Nitzavim Hayom Kulchem, Lifnei HaShem -*
You are standing this day, all of you, before *HaShem*-יהו"ה”

Delivered on Shabbat Parashat Nitzavim, 28 Elul, 5711

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

1.

The verse states,¹⁰⁴⁷ “You are standing this day, all of you, before *HaShem*-יהו"ה your God; your leaders, 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.” Now, this Torah portion is always read on the Shabbat preceding Rosh HaShanah (biblical New Year).¹⁰⁴⁸ This is the meaning of the words, “You are standing **this** day-*Hayom*-היום,” referring to the Day of Judgment, which is Rosh HaShanah.¹⁰⁴⁹ This is as we recite on Rosh HaShanah,¹⁰⁵⁰ “**This** day-*HaYom*-היום is the beginning of Your works.” This is similar to the teaching of our sages, of blessed memory, about the verse,¹⁰⁵¹ “you are all

¹⁰⁴⁷ Deuteronomy 29:9-10

¹⁰⁴⁸ See Tosefot to Tractate Megillah 31b; Rambam Hilchot Tefilah 13:2; Tur and Shulchan Aruch, Orach Chayim 428:4; Likkutei Torah, Nitzavim 44a.

¹⁰⁴⁹ Pa’aneach Raza Nitzavim; Megale Amukot Nitzavim 60d (entitled “*Asiri*”); Also see Zohar II 32b and RaMaZ commentary there; Zohar III 231b.

¹⁰⁵⁰ Musaf prayer of Rosh HaShanah

¹⁰⁵¹ Deuteronomy 4:4

alive this day-*HaYom*-היום,” that,¹⁰⁵² “Even on the day that the whole rest of the world is dead, you (the Jewish People) will live.”

Now, for this matter of, “you are standing this day” to come about, (as it states in the continuation of the verse) there must be the matter of, “all of you-*Kulchem*-כולכם.” In other words, all the Jewish people must be in a state of inclusion and oneness,¹⁰⁵³ in which no difference between individuals is recognized, but instead, they are one complete stature.¹⁰⁵⁴ It is specifically through this that we come to the aspect of, “You are standing this day-*HaYom*-היום,” meaning that, “Even on the day when everyone in the whole world is dead, you will live.”

However,¹⁰⁵⁵ we must understand the continuation of the verse, that specifies, “your leaders, your tribes, your elders, your officers – all of 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.” At first glance, this seems to be superfluous, since the verse already stated, “all of you-*Kulchem*-כולכם,” which already includes all the particulars of the Jewish people. Why then does the verse continue by specifying ten categories of the Jewish people?

This question is further compounded by the fact that, as we just explained, the primary meaning of the word, “all of you-*Kulchem*-כולכם,” is that the Jewish people should be as one

¹⁰⁵² Talmud Bavli, Sanhedrin 90b

¹⁰⁵³ Midrash Tanchuma, Nitzavim 1

¹⁰⁵⁴ See Likkutei Torah, Nitzavim ibid.

¹⁰⁵⁵ Also see the discourse entitled “*Atem Nitzavim*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,131).

complete stature, without focusing on the particular differences between them. Based on this, the continuation of the verse, that specifies distinct levels within the Jewish people, seems to contradict the first part of the verse that indicates the matter of “all of you-*Kulchem*-כולכם.”

Now, we cannot say that the continuation of the verse; “your leaders, your tribes, your elders etc.,” is not coming to segregate each of these categories unto itself, but rather, only comes to explain the meaning of the word “all of you-*Kulchem*-כולכם,” in order to indicate to us that “all of you” means, “your leaders, your tribes, your elders etc.” For, if that was the case, the verse could have simply stated, “From your leaders to your water-drawers.” However, since the verse indeed specifies all ten categories, it is understood that it is not merely to clarify the meaning of the word, “all of you-*Kulchem*-כולכם.” Rather, it comes to specify particular levels, each category unto itself.

From this it is understood that the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, has two aspects. The first aspect is the oneness of the whole (*Klal*) of Israel, in that they are one complete stature. The second aspect is the division of the particulars, that is, each and every individual, in and of himself.¹⁰⁵⁶

¹⁰⁵⁶ Also see Likkutei Sichot Vol. 4, p. 1,141; Vol. 23, p. 57.

To better understand this, we must preface with the well-known principle that the primary aspect of man's service of *HaShem*-יהו"ה, blessed is He, is to draw down the illuminations of light (*Orot*) into vessels (*Keilim*). For, the ultimate intention of *HaShem*-יהו"ה, blessed is He, in creation, is, "to have a dwelling place for Himself in the lowest world."¹⁰⁵⁷ The preparation for this is through the manifestation of lights (*Orot*) within vessels (*Keilim*).

The explanation¹⁰⁵⁸ is that lights (*Orot*), which are an aspect of illumination and revelation, are in a state of ascension to their Source, and therefore, their adhesion (*Dveikut*) to their Source is recognizable.¹⁰⁵⁹ In contrast, vessels (*Keilim*) come through the restraint and cessation of the light etc. and are in an aspect of concealment. Therefore, their adhesion (*Dveikut*) to their Source is not recognizable.¹⁰⁶⁰ This being so, lights (*Orot*) and vessels (*Keilim*) seem to be two diametric opposites. If so, how can they possibly bond together? The answer¹⁰⁶¹ is that

¹⁰⁵⁷ Midrash Tanchuma Naso 16; Bechukotai 3; Bereishit Rabba end of Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁰⁵⁸ See the discourse entitled "*Atem Nitzavim*" 5675 (*Hemshech* 5672 Vol. 2, p. 1,133 and on). Also *ibid.* Vol. 1, p. 483; Also see the discourse entitled "*Ani LeDodi*" 5679 (p. 652); 5693 (*Sefer HaMaamarim Kuntreisim* Vol. 3, p. 104; *Sefer HaMaamarim* 5693 p. 542); *Sefer HaErechim Chabad*, Vol. 4, p. 395-396 and the additional citations there.

¹⁰⁵⁹ The very existence of light testifies to the existence of the luminary, for example, if you look out the window and see daylight, you know that the sun is out, because light cannot exist without a luminary.

¹⁰⁶⁰ Also see *Sefer HaMaamarim* 5662, p. 229 and on.

¹⁰⁶¹ See *Hemshech* 5672 Vol. 1, p. 178 and on; *Sefer HaMaamarim* 5649 p. 243 and on; and elsewhere.

since the light feels the advantage of the vessel over the light, through this, the effect of the light is that this advantage is also felt in the vessel.

In other words, light is the matter of revelation. Therefore, to whatever matter light is drawn, it feels (and reveals within it) its advantage over the light. This is the meaning of the above statement that the light feels the advantage of the vessel, which is the matter of concealment.

The advantage of the vessels over the lights, is that they are rooted in the aspect of the ability of *HaShem*-יהו"ה, the Unlimited One, blessed is He, **not** to illuminate, which is an even greater display of His might than the aspect of His ability to illuminate.¹⁰⁶² However, because, in and of itself, the vessel is an aspect of concealment, the adhesion (*Dveikut*) of the vessels to their source is not recognizable and the superior advantage of the vessel is not felt.

Thus, it is specifically and only through the illumination of light, which is the matter of revelation, and which feels the superiority of the vessel,¹⁰⁶³ that it also reveals the superiority of the vessel, within the vessel itself. Through this, it then is possible for there to be a bond between the lights (*Orot*) and the vessels (*Keilim*), due to the illumination of light.

This is likewise the case from the angle of the vessel itself. For, since the matter of the vessel (*Kli*) is that it is nullified and sublimated to everything that is not a vessel,¹⁰⁶⁴

¹⁰⁶² See Sefer HaMaamarim 5670 p. 33; *Hemshech* 5672 Vol. 2, p. 1,000; Also see *Hemshech* 5666 p. 188; Sefer HaSichot Torat Shalom p. 148 & 152;

¹⁰⁶³ See Sefer HaMaamarim 5670 p. 39; Sefer HaMaamarim 5689 p. 348;

¹⁰⁶⁴ See *Hemshech* 5672 Vol. 2, p. 1,013; Vol. 1, p. 177.

and is particularly nullified and sublimated to the illumination of light that reveals its own superiority within it (since on its own, it is the aspect of concealment, and it is specifically the light that reveals its superiority, it thus is sublimated and nullified to a much greater extent to the light and illumination) and thus there can be a bond between the lights (*Orot*) and the vessels (*Keilim*), even from the angle of the vessel.

3.

Now, the root of the matter of this bond between the lights (*Orot*) and vessels (*Keilim*) is due to their root in the name *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi*"מ-אלהי"ם. The Name *HaShem*-יהו"ה, blessed is He, is the root of the lights (*Orot*), whereas His title God-*Elohi*"מ-אלהי"ם, is the root of the vessels (*Keilim*).¹⁰⁶⁵ Thus, it is due to the unity of *HaShem*-יהו"ה, blessed is He, with His title God-*Elohi*"מ-אלהי"ם, that there is a drawing forth of this matter of a bond between the lights (*Orot*) and vessels (*Keilim*).

The explanation¹⁰⁶⁶ of this may be understood by the verse,¹⁰⁶⁷ "For a sun and a shield is *HaShem*-יהו"ה God-*Elohi*"מ-אלהי"ם." Now, a shield has two effects. The first is the concealment of the sunlight and the second is that through

¹⁰⁶⁵ See Torah Ohr, Yitro 69d; Also see discourse entitled "*Atem Nitzavim*" 5721 (Sefer HaMaamarim 5721 p. 240 and on).

¹⁰⁶⁶ See the discourse entitled "*Atem Nitzavim*" 5675 (*Hemshech* 5672 Vol. 2, p. 1,132 and on).

¹⁰⁶⁷ Psalms 84:12; Also see Tanya Shaar HaYichud VeHaEmunah Ch. 4 and on; Ohr HaTorah (*Yahal Ohr*) Tehillim to Psalms 84:12.

the concealment of the essential light, light can be revealed below. It is the same way with His Essential Intrinsic Name *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi*"m-אלהי"ם. That is, the title God-*Elohi*"m-אלהי"ם conceals the light of the Essential Name *HaShem*-יהו"ה, blessed is He, the effect of which, is that a revelation of the light of *HaShem*-יהו"ה, blessed is He, becomes possible within vessels (*Keilim*).

However, this is not in a way that one overpowers the other. For, if that were the case, then at times there would be an overpowering of the Essential Name *HaShem*-יהו"ה, blessed is He, in which case there would be the absolute and total revelation of *HaShem*-יהו"ה, blessed is He and blessed is His name, without limit. Or alternatively, if at times there would be an overpowering of His title God-*Elohi*"m-אלהי"ם, there would be an aspect of complete concealment.

However, since in reality, although the title God-*Elohi*"m-אלהי"ם conceals the Essential Name *HaShem*-יהו"ה, blessed is He, nevertheless, it is specifically through it, that there is an illumination and revelation of the Essential Name *HaShem*-יהו"ה, blessed is He. We therefore must say that it is not in a manner of one overpowering the other. Rather, it is in a way that they are appropriate and fitting to each other and therefore fully operate as One. Thus, it is possible for the lights (*Orot*) and vessels (*Keilim*) to bond.

The explanation is that the Essential Name *HaShem*-יהו"ה, blessed is He, is the matter of revelation, and that ultimately there should be a revelation of the Light of the Singular Intrinsic Being, *HaShem*-יהו"ה, the Unlimited One

Himself, blessed is He, everywhere, even in the lowest of the lowest place. This revelation is only possible through the manifestation of *HaShem's* יהו"ה title God-*Elohi*"מ-אלהי"ם, which is specifically the aspect of the vessels (*Keilim*).

We thus find that the matter of revelation is accomplished specifically through an initial concealment. In the same manner, the purpose of His title God-*Elohi*"מ-אלהי"ם is not to conceal the revelation of His Essential Name *HaShem*-יהו"ה, blessed is He, but on the contrary, it is specifically through the initial concealment that a revelation of the Name *HaShem*-יהו"ה, blessed is He, all the way down, is possible.

We therefore find that the matter of concealment is for the purpose of bringing about revelation in a complete and perfect manner.¹⁰⁶⁸ Thus, in truth, His Essential Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם, are utterly

¹⁰⁶⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13 where it is explained that the purpose of the restraint (*Tzimtzum*) is actually for the purpose of the ultimate revelation. This is compared to a teacher who restrains and constricts his own understanding of the subject, and draws forth a limited line of explanation according to the capacity of the student. Ultimately, his intention in teaching the student the diminished illumination of his intellect is so that the student should come to understand the subject in the same manner and to the same extent as the teacher, and not solely a diminished understanding. However, were he to reveal the entirety of the subject according to his own understanding, rather than a restrained and diminished illumination according to the capacity of the student, then the student would not understand anything at all. In the same manner, the intent of the restraint (*Tzimtzum*) of the illumination of the Singular Preexistent Intrinsic Name of *HaShem*-יהו"ה, blessed is He, is ultimately for the purpose of the revelation of the true reality of *HaShem*-יהו"ה, and not concealment.

included with one another,¹⁰⁶⁹ to the point that *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם are entirely One."¹⁰⁷⁰

The same principle applies in regard to the root of the matter of the restraint-*Tzimtzum* and the revelation of the line-*Kav* that followed the restraint-*Tzimtzum*. For, the actual intention in the restraint-*Tzimtzum* is to reveal. In other words, even the very first restraint-*Tzimtzum*, which differs from all subsequent restraints, since they are only a diminishment of illumination, whereas the first restraint-*Tzimtzum* is in a way of complete withdrawal (*Siluk*) of illumination,¹⁰⁷¹ nevertheless, the intent, even in the very first restraint-*Tzimtzum* is actually for the purpose of revelation.

The same is true of the aspect of the light of the line-*Kav*, within which the matter of restraint-*Tzimtzum* is felt. For, before the restraint-*Tzimtzum*, the light of *HaShem*-יהו"ה, blessed is He, illuminated limitlessly, whereas after the restraint-*Tzimtzum*, the revelation of His light is by way of a

¹⁰⁶⁹ The inclusion of the title God-*Elohi*"מ-אלהי"ם-86 in the Singular Essential Name of *HaShem*-יהו"ה-26 Himself, blessed is He, is hinted at in the Name of *HaShem*-יהו"ה-26 which has a numerical value of כ"ו-26. This numeral כ"ו-26 possesses, in a concealed manner, the numeral פ"ו-86 which is the numerical value of God-*Elohi*"מ-אלהי"ם-86. For, when the letters כ"ו-26 are spelled out, כ"ו ו"ו, we see the כ"ו-26 contains פ"ו-86. This is similarly the case with the expanded name of *HaShem*-יהו"ה which is called the name of *Ma*"H-ה"ה-45 and is spelled as follows: יר"ד ה"א וא"ו ה"א. We see that this name of *Ma*"H-ה"ה likewise includes the title God-*Elohi*"מ-אלהי"ם-86 in it, for when מ"ה-45 is spelled out *Mem*-Hey-ה"ה-86 it equals פ"ו-86, which is the same as the title God-*Elohi*"מ-אלהי"ם-86. We thus see that the title God-*Elohi*"מ-אלהי"ם-86 is utterly bound to and dependent upon the Singular Preexistent Intrinsic Name of *HaShem*-יהו"ה Himself, blessed is He. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1.)

¹⁰⁷⁰ Zohar II 26b; Also see *Sefer HaMaamarim* 5657, p. 45 and on; 5698 p. 271 and on. Also see *Shaar HaYichud*, translated as *The Gate of Unity*, Ch. 12-13 *ibid*.

¹⁰⁷¹ *Likkutei Torah*, *Hosafot to Vayikra* 51c, 53d, and elsewhere.

thin line (*Kav Dak*) of revelation,¹⁰⁷² which is caused by the restraint-*Tzimtzum*. Nevertheless, its purpose is to reveal, since the actual illumination of the line-*Kav* is not drawn from the restraint-*Tzimtzum* itself, but is rather from the aspect of the vastness of the encompassing circle (*Igul HaGadol*) that precedes the restraint-*Tzimtzum*.¹⁰⁷³

We thus find that, in the restraint-*Tzimtzum* itself, the intention is specifically to reveal, and that in the thin band of revelation of the line-*Kav*, the aspect of the restraint-*Tzimtzum* is felt.¹⁰⁷⁴ This is likewise drawn forth in the Name *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi*"m-אלהי"ם, in that they are not two separate things in a way that the one overpowers the other, or that they are in conflict with each other, God forbid, but rather, they are completely bonded as one. This is likewise drawn forth in the lights (*Orot*) and vessels (*Keilim*), so that there is a bond between them.

Now, this matter is likewise drawn forth in man's service of *HaShem*-יהו"ה, blessed is He, in order to bring about a bond between the Godly soul and the animalistic soul.¹⁰⁷⁵ For, the Godly soul and the animalic soul are actually diametric opposites of each other. On the one hand, the Godly soul is in a state of ascension and is compared to fire which ascends

¹⁰⁷² Etz Chaim, Shaar 1 (Drush Iggulim V'Yosher) Anaf 2; Mevo She'arim Shaar 1, Vol. 1, Ch. 2, and elsewhere.

¹⁰⁷³ See the citations in the prior note, as well as Sefer HaMaamarim 5661, p. 161 and p. 177. Also see Shaar HaYichud translated as The Gate of Unity, Ch. 14-15 at length.

¹⁰⁷⁴ In that though it is revelation, it is only a thin band of revelation.

¹⁰⁷⁵ Zohar II 26b; Also see the discourse entitled "*Atem Nitzavim*" 5675 (*Hemshech* 5672 Vol. 2, p. 1,134 and on).

above to cleave to its Source.¹⁰⁷⁶ This is as stated,¹⁰⁷⁷ “For, *HaShem*-יהו"ה your God is a consuming fire.” In contrast, the animalistic soul is of,¹⁰⁷⁸ “the spirit of the beast that descends down.” Nevertheless, the ultimate intent and purpose is to transform the animalistic soul itself into Godliness, so that the Godly soul will be able to function in its service of *HaShem*-יהו"ה through the animalistic soul itself.¹⁰⁷⁹ This matter is accomplished through the Godly soul causing the animalistic soul to realize it's advantage over the Godly soul, in that it possesses an even loftier spark of Godliness, only that it fell further down.¹⁰⁸⁰ Moreover, the animalistic soul itself possesses nullification and sublimation that is similar to that of an animal, in that it is nullified and sublimated to the Godly soul. It thus is possible for there to be a bond between the Godly soul and the animalistic soul.

4.

Now, the abovementioned matter, that the Godly soul transforms the animalistic soul into holiness, is the same matter as the manifestation of lights (*Orot*) within vessels (*Keilim*). In other words, the ten powers of the Godly soul manifest within

¹⁰⁷⁶ See at great length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 2.

¹⁰⁷⁷ Deuteronomy 4:24

¹⁰⁷⁸ Ecclesiastes 3:21

¹⁰⁷⁹ See *Torah Ohr*, Mikeitz 39d

¹⁰⁸⁰ See the citations in *Sefer HaMaftetichot* of the works of the Alter Rebbe (printed by Kehot 5741), the section entitled, “*Kol HaGavo'ah*-כל הגבוה” etc.; Also see *Siddur Im Divrei Elokim Chayim*, 71d, 303c; *Shaarei Orah*, 58a and on; 65a and on; and elsewhere.

and fill the powers of the animalistic soul, so that they become filled with the powers of the Godly soul.¹⁰⁸¹ However, as known, the ultimate intention is to come to the aspect of simple desire (*Ratzon Pashut*) that transcends intellect and reason, meaning that it transcends the manifestation of lights (*Orot*) within vessels (*Keilim*).

(To clarify, what is meant by this is not that the simple desire (*Ratzon Pashut*) should not be expressed in vessels, but rather, that even the simple desire (*Ratzon Pashut*), which utterly transcends the aspect of vessels, should be drawn into the vessels in a way of illumination of lights (*Orot*) within vessels (*Keilim*). In other words, what is meant, is that even the illumination of lights (*Orot*) within vessels (*Keilim*) should be according to the simple desire (*Ratzon Pashut*) which transcends reason and understanding, and is higher than the manifestation of lights within vessels.)

Now, the revelation of this aspect comes from Above. For, it is not something that is within man's power to accomplish on his own, but is solely something that is granted as a gift from Above. In other words, after a person has toiled in his service of *HaShem*-יהו"ה, blessed is He, to transform his animalistic soul into holiness, so that the powers of his animalistic soul become filled by the powers of the Godly soul, which indeed is a service that everyone is capable of attaining by their own efforts, then subsequently, the aforementioned aspect of the simple desire (*Ratzon Pashut*) from Above, is

¹⁰⁸¹ See Tanya Ch. 9

drawn to him. It is about this that the verse states,¹⁰⁸² “I shall grant your priestly service as a gift.”

5.

In explanation, our sages, of blessed memory, stated,¹⁰⁸³ “The attribute of flesh and blood is unlike the attribute of the Holy One, blessed is He. The attribute of flesh and blood is that an empty vessel holds what is put into it, whereas a full vessel does not. The attribute of the Holy One, blessed is He, is that a full vessel holds, whereas an empty vessel does not.” Now, in various places¹⁰⁸⁴ it is explained that these two attributes exist in man’s service of *HaShem*-יהו"ה, blessed is He, except that, “the attribute of flesh and blood” refers to the service of *HaShem*-יהו"ה in a manner that one is capable of attaining through his own efforts, whereas, “the attribute of the Holy One, blessed is He,” refers to the service of *HaShem*-יהו"ה, that is drawn from Above. It is about this that our sages, of blessed memory, stated that the attribute of flesh and blood is that an empty vessel holds, but a full vessel does not hold.

To further clarify, it states that, “the arguments of the animalistic soul precede”¹⁰⁸⁵ the arguments of the Godly soul. In other words, the animalistic soul manifests in man first and

¹⁰⁸² Numbers 18:7; Tanya, Iggeret HaKodesh, Epistle 18 (p. 126b); Also see *Hemshech* 5672 *ibid.*, p. 1,130.

¹⁰⁸³ Talmud Bavli, Brachot 40a

¹⁰⁸⁴ Sefer HaMaamarim 5634 p. 302 and on; Discourse entitled “*Ani LeDodi*” *ibid.* (Sefer HaMaamarim 5679, p. 651 and on; Sefer HaMaamarim Kuntreisim Vol. 3, p. 101 and on; Sefer HaMaamarim 56932 p. 537 and on) and elsewhere.

¹⁰⁸⁵ See Zohar I 189a; Midrash Kohelet Rabba 4:13

thus becomes entrenched in him.¹⁰⁸⁶ Additionally, over time, it becomes strengthened within him, since he uses it regularly, in eating, drinking and other worldly matters.¹⁰⁸⁷ As a result, man is a “full vessel,” meaning that he is full of all kinds of desires. He rationalizes to himself, “I want this thing and I need that thing and I cannot exist without this other thing etc.” It is about this that our sages, of blessed memory, stated, “A full vessel does not hold.” In other words, when he is a, “full vessel” – and it goes without saying that this is so if he is full of forbidden matters that cloud his mind and confuse him – but even if he is full of permissible matters, only that they are not for the sake of the Name of *HaShem*-יהו"ה, blessed is He – then, as a result of the fact that he is a, “full vessel,” he will not hold.

It therefore is necessary to be an empty vessel, meaning that he must empty himself of all his physical matters, and should not even desire permissible matters, not even things that are necessary to him. (This applies not only to things that he imagines are necessary, but even things that he actually needs.) Even in things that he needs according to Torah, his desire should only be for the spirituality in them.

This then, is the meaning of, “an empty vessel.” That is, it is not that he is entirely empty of all physicality, meaning that he does not eat and drink and the like, but rather, that he has utterly no desire whatsoever for the physicality of these things at all, but only for their spirituality. He then is called an

¹⁰⁸⁶ That is, the animalistic soul is actively revealed within a person at birth. On the other hand, one's Godly soul only begins to be actively revealed upon reaching adolescence.

¹⁰⁸⁷ See Tanya, Ch. 13 (18b).

“empty vessel,” since he empties himself of the physicality of these things.

This may be further understood by explaining the teaching of our sages that, “the attribute of flesh and blood is that an empty vessel holds, whereas a full vessel does not hold,” as it relates to physical influence, since this is the attribute of man of flesh and blood, in the most literal sense. We observe that when person is a, “full vessel,” meaning that he is full of lusts and desires etc., he then is incapable of even holding blessings of physical beneficence. For, since the ultimate intent in the creation of man is for his spiritual service of *HaShem*-יהו"ה, blessed is He, which he is not involved in, he therefore cannot hold physical blessings either, since physicality is not his true reason for being.

However, if he is an “empty vessel,” meaning that he has emptied himself of all interest in physicality, then he is even capable of holding physical beneficence. For, even though the purpose of his creation is for his spiritual service of *HaShem*-יהו"ה, blessed is He, and physicality is not his purpose for being, nevertheless, since he is an “empty vessel” and has no desire in physical things, but only for the spirituality within them, and this is his only motivation in involving himself with physical matters altogether, then even his physicality becomes spiritual (and spirituality is his only motivation, for which he was created). He therefore is capable of holding the bestowal of physical beneficence too.

Moreover, he can actually hold limitless bestowal of physical beneficence. For, although he is limited in space, he

nevertheless can contain abundant influence, since his physicality has become spiritual, and spirituality does not take up space. (This is as is explained in the Chassidic teaching on the Torah portion of *Nitzavim*,¹⁰⁸⁸ with the analogy that several powers of the soul, such as desire, intellect and thought, can all be contained in a single brain.) As a result of this, he is capable of holding unlimited bestowal of physical beneficence.

From this we may also understand the matter of, “an empty vessel holds,” as it applies to the attribute of flesh and blood in man’s service of *HaShem*-יהו"ה, blessed is He. (That is, man’s service of *HaShem*-יהו"ה, blessed is He, by his own strength.) What is meant by an, “empty vessel,” is not that he does not eat or drink and the like, but rather, that even when he engages in eating and drinking and attending to all his physical needs, he has utterly no desire for the physicality of these things. That is, not only does he have no desire for permissible things, but even the things that he must necessarily do, he does only for their spiritual benefits.

He is therefore called an “empty vessel,” because since his physicality is not physicality, he is entirely empty of physical things. Then, when he is an “empty vessel,” as we have learned, an “empty vessel can hold.” In other words, he contains the spiritual influence that is bestowed upon him, meaning, that he now is capable of toiling in the service of *HaShem*-יהו"ה, blessed is He, and transforming his animalistic soul to holiness, to the point that all the powers of his

¹⁰⁸⁸ Likkutei Torah, Nitzvaim 49a

animalistic soul become entirely filled by the powers of his Godly soul.

Only afterwards, does he come to the service of *HaShem*-יהו"ה, blessed is He, according to, "the attribute of the Holy One, blessed is He, is that a full vessel will hold." In other words, after he has attained the furthest extent of what he is capable of, on his own, in his service of *HaShem*-יהו"ה, blessed is He, meaning, that he has become, "a full vessel," and all the powers of his animalistic soul have become entirely filled with the powers of the Godly soul, only then is he capable of containing even that which man cannot contain on his own, but is given to him as a gift from Above. This refers to the aspect of the simple desire (*Ratzon Pashut*) that entirely transcends intellect and reason, and transcends the manifestation of lights (*Orot*) within vessels (*Keilim*). That is to say, this is when the light of *HaShem*-יהו"ה, blessed is He, which entirely transcends manifestation within vessels, is also drawn within vessels. Beyond this, it is even drawn into the physical, in which case the physicality itself is in an entirely different manner, in a state of limitlessness.

This is similar to what we find in regard to the Manna, the bread that descended from Heaven.¹⁰⁸⁹ That is, although the portion of Manna was the measure of an Omer,¹⁰⁹⁰ it nevertheless was in a way of limitlessness, in that,¹⁰⁹¹ "one gathered more and one gathered less, but when they came home

¹⁰⁸⁹ Exodus 16:4; See *Hemshech* 5672 *ibid*.

¹⁰⁹⁰ Exodus 16:16

¹⁰⁹¹ Rashi to Exodus 16:17

and measured, it was exactly equal to an Omer, which was a great miracle that occurred with the Manna.” The same is true in regard to the influence from *HaShem*-יהו"ה, blessed is He, that transcends the manifestation of lights (*Orot*) within vessels (*Keilim*). That is, even as it comes to be drawn within vessels (*Keilim*) and physicality, it nevertheless remains in a state of limitlessness (*Bli Gvul*)!

6.

Now, just as in the individual service of *HaShem*-יהו"ה of every person, there is an aspect of service of *HaShem*-יהו"ה in a way of bonding the lights (*Orot*) and vessels (*Keilim*) and there also is an aspect of service of *HaShem*-יהו"ה that utterly transcends reason and intellect, so likewise, it is the same way with the complete stature of the Jewish people as a whole. In this too, there are two aspects of service of *HaShem*-יהו"ה, blessed is He. That is, there is the service of *HaShem*-יהו"ה in a way of manifestation of lights (*Orot*) within vessels (*Keilim*), which is in a limited manner. Because of this there are many different levels and aspects, as reflected in the ten general categories of the Jewish people, “your leaders, your tribes, your elders, and your officers – all of the men of Israel; your small children, your wives, and your proselyte who is in your camp, from your wood-cutter to your water-drawer.”

However, there also is the aspect of service of *HaShem*-יהו"ה, that entirely transcends reason and intellect and is entirely limitless (*Bli Gvul*). In this aspect, division of particular levels

is inapplicable, but rather, it is the aspect of the inclusiveness and oneness of the whole (*Klal*).

This,¹⁰⁹² then, is the meaning of the verse,¹⁰⁹³ “You are standing this day, all of you, before *HaShem*-יהו"ה your God etc.” As mentioned, this Torah portion is always read before Rosh HaShanah, at which time it is necessary for there to be a general drawing forth of influence from the First and Primary Cause, *HaShem*-יהו"ה, blessed is He.¹⁰⁹⁴ There thus must be the aspect of the service of *HaShem*-יהו"ה, blessed is He, in the way of inclusiveness and oneness of the whole (*Klal*). This is as we recite,¹⁰⁹⁵ “Bless us, our Father, all of us are as one.” In other words, the blessing is drawn forth specifically when we are all as one, which is the aspect of the inclusive whole (*Klal*). Therefore, it is specifically on Rosh HaShanah that there must be this aspect of, “You are standing this day, all of you-*Kulchem*-כולכם,” without any division into different levels.

However, since *HaShem*'s-יהו"ה Supernal intention is specifically that there should be a drawing forth of lights (*Orot*) within vessels (*Keilim*), the verse continues, “your leaders, your tribes, your elders, and your officers – all of the men of Israel; your young children, your wives, and your proselyte who is in your camp, from your wood-cutter to the your water-drawer.” This refers to the service of *HaShem*-יהו"ה, blessed is He, throughout the rest of the year (after the general service of the whole (*Klal*) that takes place on Rosh HaShanah). In other

¹⁰⁹² See *Hemshech* 5672 *ibid.* p. 1,139 and on.

¹⁰⁹³ Deuteronomy 29:9-10

¹⁰⁹⁴ See *Siddur Im Divrei Elokim Chaim*, p. 246a and on; and elsewhere.

¹⁰⁹⁵ In the “*Seem Shalom*” blessing at the end of the Shmonah Esreh.

words, this specifically refers to the manifestation within vessels (*Keilim*).

Moreover, since His Supernal intention is that the aspect of the light of *HaShem*-יהו"ה, blessed is He, which entirely transcends manifestation in vessels (*Keilim*), should also be drawn forth within the aspect of vessels (*Keilim*) – meaning that the aspect of the general whole (*Klal*) that transcends particular divisions should be drawn into the particulars (*Prat*) – the verse therefore states both, “all of you-*Kulchem*-כולכם,” and then continues, “your leaders, your tribes, your elders and your officers – all of 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.” In other words, the general whole (*Klal*) should be drawn into all of the particulars (*Prat*).

Now, the explanation of this in regard to our service of *HaShem*-יהו"ה, blessed is He, is as known,¹⁰⁹⁶ that the acceptance of the yoke of Heaven on Rosh HaShanah is not the same as the acceptance of the yoke of Heaven throughout the rest of the year. For, on Rosh HaShanah, the *mitzvah* of the day is itself the acceptance of the yoke of Heaven, and is the general acceptance of the yoke of Heaven that entirely transcends reason and intellect, which is the aforementioned service of *HaShem*-יהו"ה, blessed is He, in the way of the general inclusive whole (*Klal*). It is for this reason that in his discourses,¹⁰⁹⁷ his

¹⁰⁹⁶ See *Hemshech* 5672 Vol. 1, p. 144 and on; *Sefer HaMaamarim* 5656 p. 264 and on; and elsewhere.

¹⁰⁹⁷ 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 Nitavim*” 5712; *Igrot Kodesh*, Vol. 3, p. 468.

honorable holiness, the Rebbe Rashab, repeatedly mentions the preciousness and importance of every moment of Rosh HaShanah, and that not even a single moment should be wasted. Rather, it is imperative that we fill the time with the letters of Torah, prayer, and the recitation of Psalms. The reason is because, when serving *HaShem*-יהו"ה with the recitation of the letters themselves, everyone is equal.¹⁰⁹⁸ (In other words, this is unlike matters of comprehension, in which there are many different levels.) Thus, this is the service of *HaShem*-יהו"ה, blessed is He, in the way of the inclusive whole (*Klal*) that transcends the division of particulars (*Prat*). Through this we will merit to be inscribed and sealed for a good and sweet year, with openly apparent and revealed goodness!

¹⁰⁹⁸ This itself sheds light on the advantage and superiority of the vessels (*Keilim*) mentioned before, in that they are the first of *HaShem*'s-יהו"ה creations. For, the vessels (*Keilim*) refer to the 27-כ"ז letters of the *Aleph-Beit* themselves, which 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 nursling-*VaEheyeh Etzlo Amon*-ואהיה אצלו אמון," wherein the word "*VaEheyeh*-ואהיה-27" refers to the 27-כ"ז letters of the *Aleph-Beit*. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One* Vol. 1, section entitled "The Name *Eheyeh*"-אהיה 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.)