

## Discourse 18

*“B’Sha’ah SheHeekdeemoo Yisroel Na’aseh L’Nishma -  
When Israel accorded precedence to ‘We will do’  
over ‘We will hear’”*

Delivered on the second day of Shavuot, 5712

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

### 1.

It states in Talmud,<sup>1315</sup> “When Israel accorded precedence to the declaration of, ‘We will do,’ over the declaration, ‘We will hear,’<sup>1316</sup> six-hundred-thousand ministering angels came and tied two crowns each for every member of the Jewish people, one corresponding to, ‘We will do,’ and one corresponding to, ‘We will hear.’”

The examination of the precise wording of this is well known, having been presented in numerous discourses,<sup>1317</sup> as well as in the discourse of his honorable holiness, my father-in-law, the Rebbe, in his discourse for this occasion.<sup>1318</sup>

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<sup>1315</sup> Talmud Bavli, Shabbat 88a

<sup>1316</sup> Exodus 24:7

<sup>1317</sup> See discourse entitled “*B’Sha’ah SheHeekdeemoo*” 5667 (*Hemshech* 5666 p. 447), and the beginning of *Hemshech* “*B’Sha’ah SheHeekdeemoo*” 5672, and elsewhere.

<sup>1318</sup> See discourse entitled “*B’Sha’ah SheHeekdeemoo*” 5709 printed in *Sefer HaMaamarim* 5709 p. 147; In the opening words to the printing (which came out on the 13<sup>th</sup> of Iyar 5712), the Rebbe wrote, “The publication of this discourse should certainly be completed in the days between the holiday of Pesach and the holiday of Shavuot, and near to it. I encourage and advise that the discourse in this

Namely, that the conclusion of the words of our sages, of blessed memory, seems to indicate that these crowns were given for and relate to the matters of, “We will do and we will hear,” themselves. However, the beginning of their words seem to indicate that the crowns were given because they gave **precedence** to the declaration, “We will do” over the declaration, “we will hear.” It is therefore explained in the discourse<sup>1319</sup> that the precedence of, “we will do,” before, “we will hear,” affects matters in the doing and hearing themselves, bringing them to a much loftier state. It is understood that the giving of the crowns due to the matters conveyed by, “we will do and we will hear,” is specifically when, “we will do” precedes “we will hear.”

The explanation is that the matter of, “we will hear-*Nishma*-נשמע,” is similar to, “**listen** Israel-*Shma Yisroel*-שמע ישראל,”<sup>1320</sup> which is a term indicating comprehension and understanding.<sup>1321</sup> This refers to the matter of the, “attention of the heart,” in performing the particulars of each commandment. This is to say that one turns the attention of his heart to listen and hear, how and what the Supernal desire is in the particulars of the commandments-*mitzvot*. The matter of, “we will do-*Na’aseh*-נעשה” (which transcends “we will hear”) refers to accepting the yoke of the particulars of these desires and the sublimation to listen to the desire and fulfill it.

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pamphlet of the holiday of Shavuot that is in this book be studied on the days of the holiday of Shavuot.”

<sup>1319</sup> Sefer HaMaamarim 5709 *ibid.*, p. 148 and on.

<sup>1320</sup> Deuteronomy 6:4

<sup>1321</sup> Beginning of Torah Ohr and elsewhere.

However, the matter of giving **precedence** to “we will do” over “we will hear,” refers to accepting the yoke of *HaShem*’s-יהו"ה Kingship Himself, blessed is He, and sublimation to the One whose desires they are, which is a more inner level of sublimation (*Bittul*).

The difference between them is that when it comes to the service of *HaShem*-יהו"ה, blessed is He, in the matter of “we will hear-*Nishma*-נשמע,” since it is a service that accords to reason and intellect, it is possible that one might think, “this teaching is pleasant, but this teaching is not etc.”<sup>1322</sup> At the very least, even if he does not think, “this teaching is unpleasant,” nonetheless, in a more refined manner, it is possible for there to be a difference for him between ordinances that make sense to him according to reason and intellect (*Mishpatim*) and decrees (*Chukim*) that are not according to reason and intellect. That is, he could feel more delight in ordinances that make sense to the intellect (*Mishpatim*), than the decrees (*Chukim*) that are not according to intellect.

This difference thus follows into his service of, “we will do-*Na'aseh*-נעשה,” in that it will be sublimation to the will alone (and not to the One who wills it). That is, even though he has the sublimation to fulfill the commandments-*mitzvot*, including decrees (*Chukim*) that transcend intellect, nevertheless, his sublimation in fulfilling them will not be like his fulfillment of the ordinances (*Mishpatim*), which accord to the intellect. For, regarding ordinances (*Mishpatim*), he

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<sup>1322</sup> Talmud Bavli, Eruvin 64a

understands that he must fulfill them, since he comprehends what they essentially are. Such is not the case regarding decrees (*Chukim*), which transcend reason and intellect. Here, he only understands that he must do them because they are *HaShem* יהו"ה's Supernal will. Therefore, since his general sublimation of, "we will do," is according to the dictates of reason and intellect, he will derive greater satisfaction and delight in fulfilling the ordinances (*Mishpatim*), which he understands in and of themselves, than he will have in fulfilling the decrees (*Chukim*), which he does not understand in and of themselves.

However, through giving precedence to, "we will do-*Na'aseh*-נעשה" over "we will hear-*Nishma*-נשמע," which is the matter of sublimation and subjugation (*Bittul*) to *HaShem*-יהו"ה, the One who wills it, blessed is He, meaning that even before there is any revelation of the will, he already has sublimated and subjugated himself to the One who wills it, this affects the manner of his, "we will do" and "we will hear" themselves. That is, the affect is that there will be no difference for him between one commandment and another commandment, but instead, both minor commandments and major commandments will be of equal importance to him.<sup>1323</sup>

This is analogous to a servant who is entirely sublimated to his master and therefore is not an independent being unto himself. If the master commands him to do

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<sup>1323</sup> See Midrash Tanchuma Ekev 2; Yalkut Shimoni Yitro, Remez 298; Talmud Yerushalmi Pe'ah 1:5; Tzava'at HaRivash translated as The Way of the Baal Shem Tov, 1.

something, whatever it may be he considers it a privilege, so long that he has the opportunity to fulfill and satisfy the will of his master. It is the same way with giving precedence to, “we will do-*Na’aseh*-נעשה” over and above, “we will hear-*Nishma*-נשמע.” That is, it is sublimation (*Bittul*) to the One who wills, blessed is He, in such a manner that one has no sense of independent existence apart from the master whatsoever, so that it makes no difference to him what the will of the master is.

For, when it comes to the service of, “we will do-*Na’aseh*-נעשה,” in which the subjugation to the will alone, the sublimation (*Bittul*) is in such a manner that he exists to fulfill the will. This is to say that, in such a case, it is not that he is not an independent existence at all, but rather, that he exists independently in order to fulfill the will. Thus, since in this case, he is an existence unto himself and he exists to fulfill the will, there can possibly be a difference for him in regard to the substance of the will (such as the aforementioned difference between the statutes (*Mishpatim*), that are according to reason and intellect, and the decrees (*Chukim*), that transcend reason and intellect).

It is only when one's service of *HaShem*-יהו"ה, blessed is He, is in a manner that, “we will do-*Na’aseh*-נעשה” takes precedence over, “we will hear-*Nishma*-נשמע,” which reflects the sublimation that one has to *HaShem*-יהו"ה, the One who wills it, blessed is He, even before any revelation of His will, that one is then in a state of complete sublimation and nullification (*Bittul*) to the One who wills it, blessed is He, in

that he has no independent existence whatsoever. In such a circumstance, the substance of the will itself will make no difference to him.

For, as known,<sup>1324</sup> the power of desire (*Ratzon*) differs from all the other powers. For, in regard to other powers (such as the powers of the intellect and the like), they all come by way of division. Therefore, if there is one particular of the whole that is deficient, it only is a deficiency in the perfection of the matter as a whole. In contrast, the power of desire (*Ratzon*) does not come out in a way of division. Therefore, if there is deficiency, even in only particular of the desire, it is not the desire at all. Thus, through giving precedence to, “we will do” over “we will hear” - which is the sublimation and nullification (*Bittul*) specifically to the One who desires, blessed is He - this affects the fulfillment of the desire itself, in that it makes no difference to him what the substance of the desire is. Because of this, even one’s manner of, “we will hear-*Nishma*-נִשְׁמָע,” is in a much loftier manner. That is, even if it comes into his understanding and comprehension, his pleasure will (not be due to the understanding and comprehension of it, but will rather be) due to fulfilling the will of the One who wills it, blessed is He.

This is why the giving of the crowns, corresponding to “we will do-*Na’aseh*-נַעֲשֶׂה” and “we will hear-*Nishmah*-נִשְׁמָע” themselves, comes specifically through giving precedence to,

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<sup>1324</sup> See Sefer HaMaamarim 5678 p. 346; Discourse entitled “*Va’Ani Tefilah*” 5694 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 311b); Likkutei Sichot Vol. 13, p. 67 and on.

“we will do-*Na’aseh*-נעשה,” over and above, “we will hear-*Nishmah*-נשמע,” which causes an elevation of the matters of “we will do-*Na’aseh*-נעשה” and “we will hear-*Nishmah*-נשמע” themselves.

## 2.

However, based on the above, we must understand this further. For, if giving precedence to, “we will do-*Na’aseh*-נעשה” over “we will hear-*Nishmah*-נשמע” is so great, that because of it they were given two crowns, one for, “we will do-*Na’aseh*-נעשה” and one for, “we will hear-*Nishmah*-נשמע,” should they not have also received a crown for making the precedence. For, if they were given crowns for the result of making the precedence (meaning, the loftiness of the matters of “we will do-*Na’aseh*-נעשה” and “we will hear-*Nishmah*-נשמע” that were accomplished by virtue of making the precedence), then how much more so should they have been given a crown for their act of preceding, “we will do-*Na’aseh*-נעשה” to “we will hear-*Nishmah*-נשמע” itself!

This being the case, they should have received three crowns, one corresponding to, “we will do-*Na’aseh*-נעשה,” one corresponding to, “we will hear-*Nishmah*-נשמע,” and one corresponding to the precedence of, “we will do-*Na’aseh*-נעשה” over “we will hear-*Nishmah*-נשמע.” Why then were they only given two crowns, one corresponding to, “we will do-*Na’aseh*-נעשה,” and one corresponding to “we will hear-*Nishmah*-נשמע,” and not given one for their precedence of,

“we will do-*Na’aseh*-נַעֲשֶׂה” over “we will hear-*Nishmah*-נִשְׁמָע”?

The explanation is that,<sup>1325</sup> our sages, of blessed memory, stated as follows<sup>1326</sup> about the verse,<sup>1327</sup> “You shall be holy, for I *HaShem*-יהו"ה your God, am holy.”<sup>1328</sup> They stated, “This is analogous to a king whose subjects made three crowns for him. What did the king do? He took one crown and placed it upon his own head and two he placed on the head of his son. In the same manner, the supernal beings crown the Holy One, blessed is He, every day, with the recitation of, “Holy, Holy Holy-*Kadosh, Kadosh, Kadosh*-קדוש קדוש קדוש.” What does the Holy One, blessed is He, do? He takes one for Himself, and two He places on the head of His children.”

The same is understood regarding to the crowns that were received at the giving of the Torah. That is, two crowns, corresponding to, “we will do-*Na’aseh*-נַעֲשֶׂה” and “we will hear-*Nishmah*-נִשְׁמָע,” he placed on the head of His children. Additionally, there indeed is a third crown, brought about through the service of *HaShem*-יהו"ה, blessed is He, through their precedence of, “we will do-*Na’aseh*-נַעֲשֶׂה” over “we will

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<sup>1325</sup> See discourse entitled “*Tzenah U'Re'ena*” 5677 (Sefer HaMaamarim 5677 p. 193 and on).

<sup>1326</sup> Midrash Vayikra Rabba 24:8; Also see Maamarei Admor HaZaken 5562 Vol. 1, p. 308; Discourse entitled “*Tzenah U'Re'ena*” 5660, 5698, 5708 and elsewhere.

<sup>1327</sup> Leviticus 19:2

<sup>1328</sup> That is, in the verse “You shall be holy-*Kdoshim Tihiyu*-תִּהְיוּ קְדוֹשִׁים,” the term “holy-*Kdoshim*-קְדוֹשִׁים” used in relation to the Jewish people is in the plural, indicating two mentions of “holy.” In contrast, at the end of the verse, the usage of “for I, *HaShem*-יהו"ה, your God, am holy-*Kadosh*-קָדוֹשׁ,” the term “holy-*Kadosh*-קָדוֹשׁ” is in the singular, indicating one mention of “holy.”

hear-*Nishmah*-נשמע.” However, He took this crown for Himself.

This likewise, is the meaning of the verse,<sup>1329</sup> “Go forth, O’ daughters of Zion, and gaze upon King Shlomo and upon the crown that his mother crowned him with on the day of his wedding.” Our sages, of blessed memory, stated that “King Shlomo-שלמה” refers to the Holy One, blessed is He, the King to whom peace-*Shalom*-שלום belongs.<sup>1330</sup> The word, “His mother,” refers to the Community of Israel,<sup>1331</sup> and “the day of his wedding,” refers to the giving of the Torah.<sup>1332</sup> Thus, the words, “the crown that his mother crowned him on the day of his wedding,” means that on the day that the Torah was given, the souls of the Jewish people made a crown for the Holy One, blessed is He, and gave it to Him. This is the third crown, that was brought about through serving *HaShem*-יהוה, blessed is He, in a manner that, “we will do-*Na’aseh*-נעשה” takes precedence over and above, “we will hear-*Nishmah*-נשמע.” It is this crown that He took for Himself.<sup>1333</sup>

We must now explain the matter of these three crowns and their relation to the giving of the Torah. This may be understood by prefacing with a teaching from our sages, of blessed memory. They stated,<sup>1334</sup> “What is the meaning of the

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<sup>1329</sup> Song of Songs 3:11

<sup>1330</sup> Midrash Shmot Rabba 52:5; Shir HaShirim Rabba 3:11

<sup>1331</sup> See the Midrashim *ibid.*

<sup>1332</sup> Mishnah Taanit 4:8; Midrash Bamidbar Rabba 12:8; Likkutei Torah, Zot HaBracha 93d and on.

<sup>1333</sup> See Sefer HaMaamarim 5677 *ibid.*, p. 225.

<sup>1334</sup> Talmud Bavli, Shabbat 88a; Avoda Zarah 3a and Rashi there; Also see Rashi to Genesis 1:31.

verse,<sup>1335</sup> ‘And there was evening and there was morning, **the** sixth day-*Yom HaShishi*-יום הששי’? Why is there a letter *Hey*-ה here, which seems to be superfluous?<sup>1336</sup> This teaches that the Holy One, blessed is He, made a condition with creation. He said to them: ‘If the Jewish people accept the Torah, you will continue to exist, but if not, I will return you to chaos and void.’” This then, is the meaning of, “And there was evening and there was morning, **the** sixth day-*Yom HaShishi*-יום הששי.” It means that the culmination of creation is dependent upon **the** sixth day, “referring to the sixth day of the month of Sivan, on which the Torah was given.”<sup>1337</sup> In other words, until the giving of the Torah at Mount Sinai, the world was not truly sustained in its existence, since its existence was dependent on this precondition. It was only with the giving of the Torah that the existence of the world established and sustained.

In greater detail, our sages, of blessed memory, said,<sup>1338</sup> “The world stands upon three things; the Torah, the Temple service (*Avodah*), and acts of lovingkindness (*Gmilit Chassadim*).” The explanation is that the primary sustainment of the world’s existence is specifically from the transcendent and encompassing lights (*Makifim*).<sup>1339</sup> This is similar to how it is in man. Primarily, he is sustained in his existence from the transcendent aspect (*Makif*) of the soul. It is about this,

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<sup>1335</sup> Genesis 1:31; 2:1

<sup>1336</sup> Which does not appear on any of the other days.

<sup>1337</sup> See Rashi to Shabbat 88a *ibid.* and Genesis *ibid.*

<sup>1338</sup> Mishnah Avot 1:2

<sup>1339</sup> See Tanya, Ch. 48; Torah Ohr, beginning of Megillat Esther, and elsewhere.

that we say,<sup>1340</sup> “My God, the soul that You placed within me, is pure. You created it, You formed it and You blew it into me etc.” These refer to the particular levels of the chaining down (*Hishtalshelut*), all of which refer to the inner manifestation (*Pnimiyyut*) of the soul.<sup>1341</sup> The continuation, “You preserve it within me,” is the transcendent and encompassing aspect (*Makif*),<sup>1342</sup> through which man is primarily sustained.

The same applies to the world, which is analogous to a large body.<sup>1343</sup> That is, its existence is primarily sustained by the transcendent, encompassing light (*Makif*). However, in greater detail, it is sustained by the three transcendent and encompassing lights of Torah, the Temple service (*Avodah*) and acts of lovingkindness (*Gmilut Chassadim*). This then, is the substance of these three crowns (*Ketarim*) and their relation to the giving of the Torah.<sup>1344</sup> That is, the three crowns (*Ketarim*) are the three transcendent and encompassing lights (*Makifim*). (For, the aspect of a crown-*Keter*, is that it is above and transcendent. That is, it is a *Makif*.) Through these crowns that were given at the giving of the Torah, the existence of the world was established and sustained.

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<sup>1340</sup> Liturgy of “*Eloh”ai Neshamah*” in the morning blessings.

<sup>1341</sup> See Siddur of the Arizal there, and Likkutei Torah Re’eh 27a.

<sup>1342</sup> Likkutei Torah, Shir HaShirim 30c.

<sup>1343</sup> Talmud Bavli, Brachot 10a; Also see Moreh HaNevuchim Vol. 1, Ch. 72; Sefer HaMaamarim 5709 p. 40.

<sup>1344</sup> See Sefer HaMaamarim 5677 *ibid.* p. 203 & p. 225.

### 3.

To understand this,<sup>1345</sup> we must first preface with an explanation of a known matter, namely, that the matter of the creation of the worlds is called, “chaining down-*Hishtalshelet*-השתלשלות.” This term comes from the word, “chain-*Shalsholet*-שלשלת,” in that it is like chain made up of many connected links which chain-down and descend from above to below.<sup>1346</sup> The bottom of the upper link enters into the top of the link below it, and the bottom of the lower one enters into the link below it etc., from link to link. In the same manner, however, the lowest link in the chain connected to the link above it, and the link above it, is connected to the link above it, and so on until the uppermost link. From this it is understood that all the links in the chain are connected and related to each other, so much so, that even the lowest link is connected and related to the uppermost link. Though the lowest part of the lowest link is not connected to the link above it, except by its top, it is nevertheless the top of a single link. Therefore, even the bottom of the lowest link has a connection to the link above it, so much so, that ultimately, it even is related to the uppermost link of the chain. In the same way, the uppermost link has a relation to the link below it, so much so, that ultimately, it even has a relation and connection

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<sup>1345</sup> See Sefer HaMaamarim 5677 *ibid.* p. 204.

<sup>1346</sup> See Likkutei Torah, Zot HaBracha 95b; Shir HaShirim 42b and elsewhere.

to the lowest link of the chain. This is so, even though the top of the uppermost link is not connected to the link below it at all. It is only its bottom that is connected to the top of the link below it. Nevertheless, the top and bottom are two parts of the same link, and therefore, there is an automatic relationship between the top of the upper link and the link below it, even to the lowest link. This example illustrates how it is in the creation of the worlds, which are called a, “chaining down-*Hishtalshelut*” השתלשלות,” that is, that all the worlds in the order of the chaining down (*Hishtalshelut*) are related to each other.

However, when it comes to, He who transcends the chaining down of the worlds (*Hishtalshelut*), there is utterly no comparison or relationship whatsoever between Him and His creations or emanations. For, as known, there is utterly no comparison whatsoever between the emanated and the Essence of the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.<sup>1347</sup> In other words, although within the order of the chaining down (*Hishtalshelut*) itself, there is no comparison between the world of Action-*Asiyah* and the world of Emanation-*Atzilut*, nevertheless, since they both part of the chaining down (*Hishtalshelut*), there is therefore a relationship between them. That is, they are equal in the sense that they both are within the category of the created or the emanated. However, in relation to the limitless light of the Singular

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<sup>1347</sup> See Pelach HaRimon, Shaar 3, Ch. 1; Hagahot to the discourse entitled “*Patach Eliyahu*” 5658 p. 39, and elsewhere.

Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, even the world of Emanation-*Atzilut* is utterly of no comparison to Him whatsoever, to the extent, that in relation to Him, both the world of Emanation-*Atzilut* and the world of Action-*Asiyah*, are literally equal.

4.

This may be better understood by way of analogy, from the order of the chaining down (*Hishtalshelut*) in the soul of man. That is, the garments of the soul, which are thought, speech and action, are rooted in the emotions. The emotions are rooted in the intellect and the intellect is rooted in the power of conceptualization (*Ko'ach HaMaskeel*). Thus, all these levels are related to each other.

To further explain, when we say that thought, speech, and action are rooted in the emotions (*Midot*), it is in such a manner that there is an inclusion of thought, speech, and action, in the emotions (*Midot*). For, thought, speech, and action are the garments of the soul, through which that which is manifest in them, becomes revealed. In other words, thought, speech and action, reveal the emotions. We thus find that the power of revelation of the emotions themselves, is the matter of thought, speech, and action, as they are included in the emotions. Similarly, there also is the matter of the emotions as they manifest within thought, speech and action. For, it is the emotions that vitalize the thought, speech, and action.

The same is true of the emotions (*Midot*) that are rooted in the intellect (*Sechel*), in that there is an inclusion of the emotions in the intellect. This refers to the arousal of the intellect (since the arousal is a separate state than the being of the intellect itself. Thus, the intellectual arousal is the inclusion of the emotions in the intellect). In the same manner, there likewise is the matter of the manifestation of the intellect within the emotions, since it is the intellect that affects the vitality and growth of the emotions.

This likewise is so with the intellect (*Sechel*), which itself is rooted in the power of conceptualization (*Ko'ach HaMaskeel*). Even though the revelation of the intellect comes about specifically through toil, which demonstrates that the power of conceptualization (*Ko'ach HaMaskeel*) itself, is not the existence of intellect, and that the discovery of new insight from it, is similar to the coming into existence of something from nothing, nevertheless, since it is by means of toil that the intellect (*Sechel*) is drawn into revelation, and only intellect (*Sechel*) comes forth from it, rather than other matters, this demonstrates that it is the source of intellect. This then, is the matter of the inclusion of the intellect (*Sechel*) in the power of conceptualization (*Ko'ach HaMaskeel*). Similarly, there is the aspect of the manifestation of the power of conceptualization (*Ko'ach HaMaskeel*) within the intellect (*Sechel*). This refers to matters of intellect that have not yet come forth in a way of understanding and explanation. For example, this is similar to

the matter of,<sup>1348</sup> “Rav was silent.” Nevertheless, he did not retract his position.<sup>1349</sup> This was due to the revelation of the power of conceptualization (*Ko’ach HaMaskeel*). In other words, this is not the same as when the intellect remains concealed in the power of conceptualization, but rather, there indeed is a revelation, but it is not the revelation of intellect (*Sechel*), but is rather the revelation of the power of conceptualization (*Ko’ach HaMaskeel*).<sup>1350</sup>

It thus is understood that there is a bond and relationship between all of particular levels of the aforementioned chaining down (*Hishtalshelut*), from the power of conceptualization (*Ko’ach HaMaskeel*) to thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*). However, in order for there to be a drawing down of the powers of the soul from the essence of the soul, which is of the ultimate in simplicity, it is not in a way of a chaining down (*Hishtalshelut*), but is rather in a way of the coming into being of something from nothing (*Yesh MeAyin*).

This may be compared to how it is Above, in Godliness. That is, all the particular levels of the order of the chaining down (*Hishtalshelut*) have some comparison and relationship to one another. However, none of them can compare whatsoever to the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, Who emanates them. This is because

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<sup>1348</sup> Talmud Bavli, Beitza 6a

<sup>1349</sup> See Sefer HaMaamarim 5692 p. 331; 5709 p. 102.

<sup>1350</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

the limitless light of *HaShem*-יהו"ה Himself, blessed is He, leaves no room for the existence of the worlds at all. This is as stated in *Etz Chayim*,<sup>1351</sup> that at first the limitless light of the Unlimited One, blessed is He, filled the empty space (*Challal*), and there was no place for the existence of the worlds. He then withdrew His great light to the side, and drew forth a short, thin line (*Kav*).<sup>1352</sup>

From this it is understood that there is utterly no comparison or relation between the worlds and the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who emanates them. For, in order for worlds to be brought into being, it was necessary for there to be a restrain (*Tzimtzum*), the manner of which required the withdrawal (*Siluk*) of the light. This is because the limitless light of *HaShem*-יהו"ה Himself, blessed is He, entirely transcends any relationship to worlds altogether. In other words, the coming into being of the worlds from the limitless light of *HaShem*-יהו"ה Himself, blessed is He, is not in a way of a chaining down (*Hishtalshelut*), but rather, is in a way of the creation of something from nothing (*Yesh MeAyin*).

## 5.

Now, although the limitless light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*,

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<sup>1351</sup> *Etz Chayim*, Shaar 1 (Drush Iggulim vYosher) Anaf 2.

<sup>1352</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-15.

entirely transcends relation to worlds and does not give room for the existence of worlds, nevertheless, there is a drawing forth from His light to the worlds as they are after the restraint of the *Tzimtzum*. (This refers not only to the light of the line-*Kav* that is manifest within the restraint of the *Tzimtzum*, but even to the aspect of the great circle (*Iggul HaGadol*) over which the restraint of the *Tzimtzum* has no dominion (even though it was affected through the restraint of the *Tzimtzum*).<sup>1353</sup> Only that in order for there to be a drawing forth of this light in the *Tzimtzum*, it therefore comes through the *Tzimtzum*, but only in a passing way. However, it's state of being remains unchanged, and it thus remains entirely limitless, just like the limitless light of the Unlimited One, blessed is He, that preceded the restraint of the *Tzimtzum*.

As known, this is one of the explanations regarding the chaining down of the crowns (*Ketarim*) one from the other.<sup>1354</sup> That is, even the circles (*Iggulim*) that follow the restraint of the *Tzimtzum*, although they are drawn from the line (*Kav*), (as stated in Etz Chayim,<sup>1355</sup> that the *Kav* is drawn forth and then “encircles and returns and re-encircles (*Iggulim*) etc.”), nevertheless, they all are connected to the aspect of the great circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*. This is what is meant by the fact that this light only

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<sup>1353</sup> See Sefer HaMaamarim 5643 p. 80; *Hemshech* 5666 p. 194.

<sup>1354</sup> See Likkutei Torah, beginning of Korach; Sefer HaMaamarim 5665 p. 260 and on, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, Chapter 7, and chapters 16-17.

<sup>1355</sup> Etz Chayim, Shaar 1 (Drush Iggulim vYosher) Anaf 2.

passes through by way of the restraint of the *Tzimtzum*, and nothing more.

This is also the general difference between the aspect of circles (*Iggulim*) and the aspect of upright stature (*Yosher*). That is, the upright stature (*Yosher*) refers to the light that is manifest within the restraint of the *Tzimtzum*, which undergoes change of being and comes forth in a way of division (*Hitchalkut*). In contrast, the aspect of the circles (*Iggulim*), is the light that simply passes through the restraint of the *Tzimtzum*, but undergoes no change of being. Therefore, even as it is below, it is in an unlimited state that transcends division.

An example may be taken from the creations below, such as the difference between earth and water. The earth has various divisions. This is as stated in Avot D'Rabbi Nathan,<sup>1356</sup> that the earth has a head, a body, and legs, similar to the divisions in man. That is, the general vitality of the head is divided into three divisions, which are the three faculties of the intellect, wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*, that manifest within the three compartments of the brain that are separate from one another.<sup>1357</sup>

These three aspects of the brain branch forth to the three senses; vision, hearing, and speech. (That is, the faculty of vision is from wisdom-*Chochmah*, the faculty of hearing is from understanding-*Binah*, and the faculty of speech is from

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<sup>1356</sup> Avot D'Rabbi Nathan Ch. 31.

<sup>1357</sup> See Zohar III 136a and elsewhere.

knowledge-*Da'at*, as it states,<sup>1358</sup> “From His mouth comes knowledge-*Da'at*.” It is for this reason that angels are called by the names of animals, such as the lion (*Aryeh*-אריה) and the ox (*Shor*-שור) etc.,<sup>1359</sup> since they do not possess knowledge-*Da'at*. (That is, they do not possess the upper knowledge (*Da'at Elyon*), but only the lower knowledge (*Da'at Tachton*)). Therefore, they cannot speak. It is for this reason that it states,<sup>1360</sup> “They will follow after *HaShem*-יהוה, like a lion he will roar.” It is explained that, “like a lion he will roar” refers to the camp of the angel Michael,<sup>1361</sup> who is the aspect of, “the face of a lion to the right.”<sup>1362</sup> In other words, he does not possess actual speech like the speech of a human being here below, who speaks with knowledge-*Da'at*. Rather, he merely roars with his voice, without speech.)

As these three are drawn further down, they divide into the three divisions of the trachea (*Kaneh*), the esophagus (*Veshet*), and the veins and arteries (*Vridin*) of the neck, which are the intermediaries that bond the head and the body. Then, with the subsequent descent of the powers even lower in the body, they divide into the right hand, the left hand and the torso. As they descend even lower, they divide into the right leg and the left leg, and the body between them. Now, just as it is this way in the body of man, there likewise are these divisions in the earth.

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<sup>1358</sup> Proverbs 2:6

<sup>1359</sup> See Ezekiel 1:10; Tanya Ch. 39, and elsewhere.

<sup>1360</sup> Hosea 11:1

<sup>1361</sup> See Zohar III 154a

<sup>1362</sup> Ezekiel 1:10 *ibid*.

However, when it comes to water, wherein there are no divisions, such is not the case. For, although there is a division between the upper waters and the lower waters, as it states,<sup>1363</sup> “and He separated between the waters that were beneath the firmament and the waters that were above the firmament,” nevertheless, it all is one body of water. Moreover, even though the creatures of the water are separate from each other in their likeness, form, quality and makeup, nevertheless, they all are equal in the fact that their existence is utterly dependent upon and one with the existence of the water. Thus, when they are removed from the water, they quickly die.<sup>1364</sup>

The reason for this difference between earth and water is that the earth is rooted in the aspect of the upright stature (*Yosher*) and therefore possesses divisions. In contrast, the water is rooted in the aspect of the circles (*Iggulim*), and therefore, even in their descent below they do not undergo a change of their being. Therefore, in creations that are rooted in the aspect of circles (*Iggulim*), this matter, that they are of one essence that transcends division, exists.

## 6.

However, even when it comes to the aspect of the circles (*Iggulim*) that are drawn forth from the great circle (*Iggul HaGadol*) in a way of merely passing through the

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<sup>1363</sup> Genesis 1:7

<sup>1364</sup> See Talmud Bavli, Avoda Zarah 3b; Brachot 61b

restraint of the *Tzimtzum* (for which reason they do not undergo a change of their being and remain in a state of limitlessness), nevertheless, since they are drawn forth in a way of passing through the restraint of the *Tzimtzum*, they therefore also possess an aspect of the restraint of the *Tzimtzum*.

We therefore may say that there are two levels in the circles (*Iggulim*). The first level is the overpowering of the aspect of limitlessness, whereas the second level is the overpowering of the aspect of the restraint of *Tzimtzum*. This then, is the difference between the upper waters and the lower waters. For, water in general, is the aspect of circles (*Iggulim*), (as explained above), and it is only that the upper waters are the upper aspect of the circles (*Iggulim*), wherein there is an overpowering of the aspect of limitlessness. The lower waters, in contrast, are the lower aspect of the circles (*Iggulim*), wherein there is an overpowering of the aspect of the restraint of the *Tzimtzum*.

Now, in general, the aspect of the lower waters, which are the lower aspect of the circles (*Iggulim*), is the level of the angelic beings that are called, “the fish of the sea,”<sup>1365</sup> since they are like the fish in the sea. For, this is the aspect of the circles (*Iggulim*), (since, as mentioned before, the root of the waters is in the aspect of the circles (*Iggulim*)). However, they are the lower aspect of the circles (*Iggulim*) (that is, the lower waters), wherein there is an overpowering of the aspect of the

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<sup>1365</sup> See Zohar II 48b and Mikdash Melech there, and elsewhere; Biurei HaZohar of the Mittler Rebbe to Zohar II 41c.

restraint of the *Tzimtzum*. Thus, it is the same with the angelic beings, that their existence is in an overpowering state, but not like the *Sefirot* within which there is an overpowering of the aspect of the Unlimited One, blessed is He. For, although the *Sefirot* were affected by the restraint of the *Tzimtzum*, so that they specifically number ten, as stated in Sefer Yetzirah,<sup>1366</sup> “ten and not nine, ten and not eleven,”<sup>1367</sup> nevertheless, their existence is purely Godliness. This is certainly the case in the world of Emanation wherein, “He and His life force are one, and He and His organs are one.”<sup>1368</sup> However, even as the *Sefirot* are in the world of Creation-*Briyah*, wherein they are in a certain state of separateness, their existence is Godliness.<sup>1369</sup> (It is only the chambers and halls (*Heichalot*) that come into novel existence of something from nothing that are in a state of separate tangible existence.)<sup>1370</sup> That is, the *Sefirot* are in a state in which the aspect of the light of the Unlimited One, blessed is He, is overpowering, and the existence of the *Sefirot* is the light and illumination that is manifest within them.

This is not the case, however, with the angelic beings, even though they are in a state of utter nullification and sublimation (*Bittul*) to Godliness, to the point that we find an

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<sup>1366</sup> See Sefer HaMaamarim 5677 *ibid.* p. 206 & p. 210.

<sup>1367</sup> Sefer Yetzirah 1:4

<sup>1368</sup> Introduction to Tikkunei Zohar 3b; Also see the discourse entitled “*Patach Eliyahu*” in Torah Ohr Vayera 13d; Also see the notes to the discourse by the same title 5658 p. 7 and on, and elsewhere.

<sup>1369</sup> See Torah Ohr *ibid.* and the citations in the prior note.

<sup>1370</sup> See Likkutei Torah, Shlach 36d and on & 37d.

angelic being stating about himself,<sup>1371</sup> “‘In My Self, I swear’ – the word of *HaShem*-יהו"ה.” Nevertheless, they are in a state of separate tangible existence, as it states,<sup>1372</sup> “A thousand thousands were serving Him, and myriad myriads were standing before Him.” It similarly states in Zohar<sup>1373</sup> that the camp of the angel Michael consists of one-hundred and eighty-six (קפ"ו) thousand camps, corresponding to the number in the encampment of the banner of Yehudah.<sup>1374</sup> Similarly, the camp of the angel Gavriel consists of one-hundred and fifty-seven (קנ"ז) thousand camps, like the number in the encampment of the banner of Dan.<sup>1375</sup>

Similarly, our sages, of blessed memory, stated,<sup>1376</sup> “When the verse states, ‘a thousand thousands were serving Him,’ it is only referring to the number of angels in a single troop. However, in regard to the number of His troops, it states,<sup>1377</sup> ‘And to His troops there is no number.’” Thus, one angel is but a single being of the myriads of angels that are in each troop, and that is its existence. Moreover, its existence is such that it is like something separate and removed from its source. Thus, when it descends below to this world, it becomes an entirely separate entity.<sup>1378</sup> This accords with the

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<sup>1371</sup> Genesis 22:16

<sup>1372</sup> Daniel 7:10

<sup>1373</sup> Zohar III 154a, 155a; Also see the note of the Rebbe in Sefer HaMaamarim 5703 p. 84.

<sup>1374</sup> Numbers 2:9

<sup>1375</sup> Numbers 2:31

<sup>1376</sup> Talmud Bavli, Chagigah 13b

<sup>1377</sup> Job 25:3

<sup>1378</sup> See Sefer HaMaamarim 5650 p. 290; *Hemshech* 5672 Vol. 3, p. 1,470.

known difference between angels and souls.<sup>1379</sup> That is, the very being of souls is that they are Godliness, about which it states,<sup>1380</sup> “the soul that You have placed within me, it is pure etc.” In other words, even as it has descended below, its being is that it is in a state of adhesion (*Dveikut*) to Godliness, and it only is that this adhesion is in a way of concealed adhesion (*Dveikut Ne’elemet*). Thus, we find that there are lofty souls who even when they descent below, their entire existence is Godliness, like Rabbi Shimon bar Yochai, who said about himself,<sup>1381</sup> “I am a sign of *HaShem*-יהו"ה in the world,” and the like.

In contrast, the angelic beings are in a state of separate existence, and it is only when the angel is fulfilling his mission that he is in a state of total sublimation<sup>1382</sup> to *HaShem*-יהו"ה, blessed is He, to the point that it can say,<sup>1383</sup> “‘In My Self, I swear’ – the word of *HaShem*-יהו"ה.” For, its existence does not conceal Godliness. This is similarly understood from the matter of the commandments-*mitzvot*. That is, although they are manifest within physical matters, nevertheless, there is no concealment of His Countenance (*Hester Panim*) in the manifestation of the commandment-*mitzvah* within the physical.<sup>1384</sup> The same is true of the angelic beings. That is, although they are in a state of separate existence, nevertheless,

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<sup>1379</sup> See Sefer HaMaamarim 5650 *ibid.* & *Hemshech* 5672 *ibid.*

<sup>1380</sup> Liturgy of the *Eloha"y Neshamah* liturgy in the morning blessings.

<sup>1381</sup> Zohar I 225a; Explained in Maamarei Admor HaZaken 5664 p. 106; Sefer HaMaamarim 5655 p. 55, and elsewhere.

<sup>1382</sup> See Tanya, Kuntres Acharon p. 159a.

<sup>1383</sup> Genesis 22:16

<sup>1384</sup> See Tanya Ch. 35 (44b)

when they fulfill their mission, their existence does not at all conceal Godliness. However, on the other hand, in and of themselves, they are in a state of separate existence. This is due to the overpowering of the aspect of the restraint of the *Tzimtzum*, which is the lower aspect of the circles (*Iggulim*), as explained above.

7.

However, in order to come to the aspect of the limitless light of the Unlimited One, blessed is He, that was entirely unaffected by the restraint of the *Tzimtzum*, referring to the limitless light of *HaShem*-יהו"ה Himself, before the arousal of the desire, (since the restraint of the *Tzimtzum* was in the aspect of the arousal of the desire, but the restraint of the *Tzimtzum* did not affect the limitless light of *HaShem*-יהו"ה Himself, blessed is He, that precedes the arousal of the desire), that is, it had no effect on the One who desires Himself, blessed is He. This is specifically accomplished by the descent of the soul to below, to manifest within the animalistic soul, in order to refine and purify it.

The explanation of the matter is that there are two forms of service of *HaShem*-יהו"ה, blessed is He. There is the service of *HaShem*-יהו"ה, blessed is He, of the Godly soul, as it is unto itself, and there is the service of *HaShem*-יהו"ה, blessed is He, in refining and purifying the animalistic soul. The difference between these two modes of service of *HaShem*-יהו"ה, is that the service of the Godly soul unto itself, is

primarily a service that accords to reason and intellect. However, its service of *HaShem*-יהו"ה in refining the animalistic soul, is a matter of self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect.

For, in regard to the Godly soul, in and of itself, the matter of true self-sacrifice (*Mesirat Nefesh*) is inapplicable, since the matter of self-sacrifice is to give up one's own will. However, the will and desire of the Godly soul, is that it desires Godliness, so much so, that even when a person commits a sin, God forbid, his Godly soul itself remains faithful to *HaShem*-יהו"ה, blessed is He.<sup>1385</sup> Therefore, even when it is in the state reflected in the verse,<sup>1386</sup> "From the constraints did I call upon God," the constraint is only from the outside, due to the animalistic soul, but it is not actually a constraint of the Godly soul itself, since in and of itself, it is in a state of adhesion (*Dveikut*) to Godliness.

This is similar to what we explained before about the difference between angels and souls. That is, angels are in a state of separate existence, which is not the case with souls, whose existence is adhesion to Godliness. The reason for this difference is because the angels are rooted in the aspect of speech (*Dibur*),<sup>1387</sup> as it states,<sup>1388</sup> "By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts." They therefore are in a state of separate existence (and they have substance-*Chomer* and form-

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<sup>1385</sup> Esther 2:20; See Tanya Ch. 24.

<sup>1386</sup> Psalms 118:5

<sup>1387</sup> Torah Ohr, Yitro 71a and elsewhere.

<sup>1388</sup> Psalms 33:6

*Tzurah*).<sup>1389</sup> In contrast, souls are rooted in the aspect of thought (*Machshavah*),<sup>1390</sup> and are therefore not in a state of separate existence, but instead are in a state of adhesion to Godliness. Thus, even when they manifest within the animalistic soul, their desire is Godliness. It follows automatically that the true matter of self-sacrifice (*Mesirat Nefesh*) is inapplicable to the Godly soul, in and of itself.

Rather, the Godly soul affects and draws forth the matter of self-sacrifice (*Mesirat Nefesh*) in the animalistic soul. This is because the animalistic soul is much lower than the angels and its desire is entirely for the physical, specifically, which is the opposite of Godliness. (This is because anything that is not a matter of holiness is from the opposing side of evil (*Sitra Achara*).) Thus, when the Godly soul affects the animalistic soul and transforms it to holiness, this then, is a matter of self-sacrifice (*Mesirat Nefesh*). Moreover, in this itself, the primary aspect of self-sacrifice (*Mesirat Nefesh*) is not such that the animalistic soul is caused to feel the loftiness of holiness, because of the grasp and comprehension of the Godly soul. (This does not affect a transformation of the animalistic soul. Instead, the Godly soul only forces the animalistic soul to be involved in matters of holiness, whereas, the animalistic soul itself, remains in its state of sense of self etc.) Rather, even as the animalistic soul remains in a state of having no relation to any sense of Godliness, (and has no knowledge or sense of what holiness

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<sup>1389</sup> See Likkutei Torah, Zot HaBrachah 98a.

<sup>1390</sup> Torah Ohr, Yitro 71a *ibid*.

even is), it nevertheless senses the constraint and comes to the realization that its own matters are not good for it, in that they are the opposite of holiness. Now, since this matter is the very opposite of the nature of the animalistic soul, it truly is a matter of self-sacrifice (*Mesirat Nefesh*), in which the animalistic souls is transformed to holiness.

Now, when the Godly soul affects this matter of self-sacrifice (*Mesirat Nefesh*) in the animalistic soul, this causes an elevation in the Godly soul itself, since now the novel matter of self-sacrifice (*Mesirat Nefesh*) has been introduced to the Godly soul. For, due to the power of the One who does wonders,<sup>1391</sup> blessed is He, the Godly soul manifests within the animalistic soul and becomes one with it, and the constraints of the animalistic soul also become the constraints (of the Godly soul). This is to say that it no longer is a constraint that is external to the Godly soul, but is now its own constraint, through which there is the novel introduction of self-sacrifice (*Mesirat Nefesh*) in the Godly soul.

Now, this toil in the service of *HaShem*-יהו"ה, blessed is He, (wherein the Godly soul affects the matter of self-sacrifice in the animalistic soul, through which it itself comes to also attain the matter of self-sacrifice), reaches specifically to the very root of the Godly soul, as it is rooted in the Singular Preexistent Intrinsic & Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

The explanation is that, as known, the Godly soul is from the world of rectification-*Tikkun*, whereas the animalistic

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<sup>1391</sup> See Rama to Orach Chayim 6:1

soul is from the world of chaos-*Tohu* that preceded the world of rectification-*Tikkun*. Therefore, the ability of the Godly soul to refine the animalistic soul (does not come from the aspect of revelations (*Giluyim*), for in the case of revelations, the world of chaos-*Tohu* transcends and precedes the world of rectification-*Tikkun*. Rather, it) is from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. In other words, this ability does not only come from an aspect that is higher than the world of chaos-*Tohu*, wherein chaos-*Tohu* and rectification-*Tikkun* are equal, but it rather comes from the aspect about which it states,<sup>1392</sup> “But I loved Yaakov,” specifically, referring to the fact that the Godly soul is rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This is like the teaching,<sup>1393</sup> “The Holy One, blessed is He, consulted the souls-*Nishmoteihen*-נשמותיהן (and another version even specifies, “their lower souls-*Nafshoteihen*-נפשותיהן)<sup>1394</sup> of the righteous to create the world.” This matter of consultation indicates a level that transcends the desire. For, since the Holy One, blessed is He, consulted with the souls of the righteous, we clearly see that the souls of the Jewish people even transcend the aspect of the predetermined

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<sup>1392</sup> Malachi 1:2-3

<sup>1393</sup> Midrash Ruth Rabba 2:3

<sup>1394</sup> Midrash Bereishit Rabba 8:7

desire (*Ratzon Muchlat*), since it was by their hand that there was a determination and decision for the desire.<sup>1395</sup>

For, the predetermined desire (*Ratzon Muchlat*) Above, is not similar to a predetermined desire in man below. For example, by the very nature of his birth as a human being, a person below possesses the desire for a home, since as known,<sup>1396</sup> “any man who does not have a home is not a man.” The true reason for this, is that this is how it is Above, as it states,<sup>1397</sup> “the splendor of man is to dwell in a home,” referring to the fact that,<sup>1398</sup> “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” It is for this reason that this nature is found in the creatures as well. Nevertheless, in regard the desire Above, all these matters are completely by free will. The same applies to the predetermined desire (*Ratzon Muchlat*), specifically to the determination and decision for the desire of the souls of the Jewish people. This is because they are rooted higher than the aspect of desire – in the aspect of the One who desires, blessed is He.

It is this aspect, the One who desires, to which the service of *HaShem*-יהו"ה, of refining the animalistic soul, reaches. For, it is from this aspect that strength is drawn forth for this service and it is from this aspect that the intent and

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<sup>1395</sup> See Sefer HaMaamarim 5703 p. 6 and on; Discourse entitled “*Yivchar Lanu et Nachalateinu*” 5723 Ch. 8 (Torat Menachem, Tishrei p. 7).

<sup>1396</sup> Talmud Bavli, Yevamot 63a and Tosefot entitled “*She’Ain Lecha*”; Also see the citations in the prior note.

<sup>1397</sup> Isaiah 44:13

<sup>1398</sup> Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

desire for the totality of the service of *HaShem*-יהו"ה, blessed is He, in refining the animalistic soul, is drawn forth.

To further explain,<sup>1399</sup> we find that when it comes to the general matter of the service of *HaShem*-יהו"ה, blessed is He, there are conflicting statements in the teachings of our sages, of blessed memory. At times it states<sup>1400</sup> that, "when the Jewish people fulfill Torah and *mitzvot*, they magnify and add additional strength Above,"<sup>1401</sup> as the verse states,<sup>1402</sup> "And now, may the strength of my Lord-*Adona*" אדני"י be magnified etc." The opposite is true, God forbid, that, "when the Jewish people do not fulfill the will of the Ever-Present One, blessed is He, there then is a weakening (*Metishin*-מתישין) of the power and greatness of the One Above, so to speak." This is as stated,<sup>1403</sup> "You weakened (*Teshi*-תשי) the Rock Who gave birth to you, and forgot God Who brought you forth." From this it seems that our service of *HaShem*-יהו"ה is necessary Above.

At other times, however, it states,<sup>1404</sup> "Does the Holy One, blessed is He, really care if an animal is slaughtered by the front of the neck or by the back of the neck? Rather, the commandments-*mitzvot* were solely given to refine the

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<sup>1399</sup> See Sefer HaMaamarim 5677 *ibid.* p. 195 and on; See the earlier discourse entitle "*Lo Tihyeh Mishakeilah* – There shall be no woman who loses her young" of this year 5712 – Discourse 9; Also see the discourse entitled "*Tzena U'Re'ena*" 5740.

<sup>1400</sup> Midrash Eicha Rabba 1:33; Talmud Bavli Shabbat 89a; Likkutei Torah Shlach 39b – 40a; Ohr HaTorah Shlach p. 469 and on; p. 472, p. 479; Ohr HaTorah Na"Ch Vol. 1, p. 679, and elsewhere.

<sup>1401</sup> Yalkut Shimoni Ha'azinu, Remez 945

<sup>1402</sup> Numbers 14:17

<sup>1403</sup> Deuteronomy 32:18

<sup>1404</sup> Midrash Bereishit Rabba 44; Tanchuma Shmini 8

creatures.” It is explained regarding this,<sup>1405</sup> that when our sages, of blessed memory, stated, “Does the Holy One, blessed is He, really care etc.,” this “refers to the Singular Master who is the Root of all roots,” – that is, the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, Himself, blessed is He, – “and that to Him, it makes absolutely no difference.” It is only the aspect of Godliness that is manifest within the worlds that is affected by the service of *HaShem*-יהו"ה, blessed is He.

However, from the fact that our sages, of blessed memory, stated, “Does the Holy One, blessed is He, really care,” but nevertheless continued and stated that, “the commandments-*mitzvot* were only given to refine the creatures,” it is understood that even in the aspect of the Singular Master who is the Root of all roots, the only thing that he does not care about, is the service of *HaShem*-יהו"ה, in and of itself (meaning, the service of the Godly soul, as it is unto itself). However, when it comes to the refinement of the creatures, which comes about through the service and toil (of refining the animalistic soul), then it does indeed have an effect Above. The reason is because this is the pure and holy desire and will of *HaShem*-יהו"ה Himself, blessed is He, that the creatures should specifically be the refined. We therefore understand from this, that the service of *HaShem*-יהו"ה, blessed is He, through the refinement of the animalistic soul, which is the matter of, “the refinement of the creatures,” indeed reaches

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<sup>1405</sup> Avodat HaKodesh Vol. 2 (Chelek HaAvodah) Ch. 3, Shnei Luchot HaBrit, Shaar HaGadol 29b and on;

the very essence of the limitless light of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, who precedes and transcends the arousal of the desire, but is Himself the One who desires, blessed is He.

8.

With all the above in mind, we may now explain the matter of the three crowns. That is, in addition to the two crowns that *HaShem*-יהו"ה placed on the head of his children, corresponding to, “we will do-*Na’aseh*-נעשה” and “we will hear-*Nishmah*-נשמע,” there is a third crown that the King took and placed on His own head. This third crown corresponds to the fact that the Jewish people gave precedence to, “we will do-*Na’aseh*-נעשה,” over and above, “we will hear-*Nishmah*-נשמע,” (as explained in chapter two).

The explanation of this crown, is that the precedence given to, “we will do-*Na’aseh*-נעשה” over “we will hear-*Nishmah*-נשמע,” is the matter of sublimation and nullification specifically to the One who desires, blessed is He. It is to Him, blessed is He, that the service of refining the animalistic soul reaches, since the power to do this, is solely in the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is where to souls of the Jewish people are rooted (as explained in chapter seven).

It thus is understood that even the third crown-*Keter* relates to the Jewish people, since it is made through the

service of *HaShem*-יהו"ה, blessed is He, of the Jewish people in giving precedence to, "we will do-*Na'aseh*-נעשה" over and above, "we will hear-*Nishmah*-נשמע." Although the Midrash states that it is specifically the supernal beings who crown *HaShem*-יהו"ה, blessed is He,<sup>1406</sup> referring to the angels, nevertheless, this itself specifically depends on the Jewish people. This is like the teaching of our sages, of blessed memory,<sup>1407</sup> "The ministering angels do not recite their song above, until the Jewish people recite their song below, as it states,<sup>1408</sup> 'When the morning stars sang together,' (referring to the Jewish people, who are compared to the stars<sup>1409</sup>). Only afterwards, the verse continues, 'And all the angels shouted for joy.'" Similarly, it states,<sup>1410</sup> "A crown is given to You, *HaShem*-יהו"ה our God, by the angelic multitudes above and by Your nation Israel below," meaning that they both crown Him. However, the primary of the two, are the souls of the Jewish people.

This may be understood by what we explained before (in chapter seven) regarding the difference between souls and angels. That is, angels are rooted in the aspect of speech (*Dibur*) and are in a state of separate existence. Such is not the case with the souls of the Jewish people, whose state of existence is one of adhesion (*Dveikut*) to Godliness.

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<sup>1406</sup> See Sefer HaMaamarim 5677 *ibid.* p. 194.

<sup>1407</sup> Talmud Bavli, Chullin 91b

<sup>1408</sup> Job 38:7

<sup>1409</sup> Rashi to Chullin 91b *ibid.*

<sup>1410</sup> See the liturgy of the *Keter* prayer recited in the repetition of the *Musaf Amidah* of Shabbat and the holidays.

However, on the other hand, as the souls descend below, their adhesion (*Dveikut*) to Godliness is a concealed adhesion (*Dveikut Ne'elemet*). Such is not the case with the angels, who stand above in the state of total sublimation and nullification to *HaShem*-יהו"ה, blessed is He, to the point that they can say,<sup>1411</sup> “‘In My Self, I swear’ – the word of *HaShem*-יהו"ה.”

Because of this, the precedence given to, “we will do-*Na'aseh*-נעשה” over “we will hear-*Nishmah*-נשמע,” by the Jewish people below, is tied to the angelic beings. This is the meaning of the teaching of our sages, of blessed memory,<sup>1412</sup> “When the Jewish people accorded precedence to, ‘we will do-*Na'aseh*-נעשה’ over ‘we will hear-*Nishmah*-נשמע,’ a Heavenly voice came forth and said to them: ‘Who revealed this secret that the ministering angels use, to my children?’” In other words, this matter was revealed to the Jewish people by the angelic beings. However, this was only in a manner of the angels revealing what was already essentially to the souls of the Jewish people, since they are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Now, this crown that was brought about through their giving precedence to, “we will do-*Na'aseh*-נעשה” over “we will hear-*Nishmah*-נשמע,” and is the sublimation and nullification (*Bittul*) to the One who wills, blessed is He, was taken by the Holy One, blessed is He, Himself. (This is as we

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<sup>1411</sup> Genesis 22:16

<sup>1412</sup> Talmud Bavli, Shabbat 88a

explained about, “the crown that his mother crowned him on the day of his wedding,” which refers to the Jewish people.) For, His relation to the Jewish people is due to their root in the Essential Being of the One who wills, blessed is He, and it is in them that He consulted, and it is by their hand that the determination for the will (to emanate, create, form and make) was decided (as explained in chapter seven).

Thus, as they are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, they have utterly no aspect of separate existence from Him whatsoever. For,<sup>1413</sup> when it comes to the matter of “in whom did He consult etc.,” it is in a manner in which the ascension of the feminine waters (*Ha'ala'at Mayim Nukvin*) is of Himself and from Himself.<sup>1414</sup> That is, it arose before Him that there should be righteous souls who will fulfill Torah and *mitzvot* below. In other words, their existence there is nothing other than the existence of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This then, is the meaning of the crown-*Keter* that He took for Himself, blessed is He. That is, this crown relates to the souls of the Jewish people as they are in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This also explains the relationship between the three crowns and the three pillars upon which the world stands, the

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<sup>1413</sup> See Sefer HaMaamarim 5677 *ibid.* 203.

<sup>1414</sup> See Etz Chayim Shaar 28 (Shaar HaIbburim) Ch. 2; Shaar 39 (Shaar Ma"N uMa"D) Drush 2, and elsewhere. Also see Sefer HaMaamarim 5703 *ibid.* p. 6 and on.

Torah, the Temple service (*Avodah*) and acts of lovingkindness (*Gmilut Chassadim*). The Torah and acts of kindness (*Gmilut Chassadim*) correspond to the two crowns that He placed upon the head of his children. The Temple service (*Avodah*) corresponds to the crown that He took for Himself.

The explanation is that the Torah and acts of lovingkindness (*Gmilut Chassadim*), which correspond to Torah and the commandments-*mitzvot* (since acts of lovingkindness and charity correspond to the general totality of all the commandments),<sup>1415</sup> are in a manner of drawing down (*Hamshachah*) influence from above to below. This is indicated by the verse,<sup>1416</sup> “For the *mitzvah* is a lamp and Torah is light,” which teaches that the commandments-*mitzvot* are the receptacle for the light of the Torah.<sup>1417</sup> These are what He placed upon the head of His children, which is the drawing forth to the souls of the Jewish people, as they are in their state of existence.

However, the service of the Holy Temple (*Avodah*), which corresponds to prayer (*Tefilah*), is the matter of ascension from below to Above. That is, it is the matter of yearning in expiry and nullification of sense of self to the One who wills, blessed is He. It is this crown-*Keter* that He took for Himself. For, this refers to the aspect of how the souls of the Jewish people are in a state of expiry and inclusion in the

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<sup>1415</sup> See Tanya Ch. 37; Torah Ohr VaYeshev

<sup>1416</sup> Proverbs 6:23

<sup>1417</sup> There is a section of the discourse missing here.

Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Thus, it is in regard to this that our sages, of blessed memory, stated,<sup>1418</sup> “The world stands upon three things.” For, what is meant by, “the world stands,” is that it is by these three things that the intent in creation is fulfilled, so that there is a drawing forth of a revelation of Godliness in the world.<sup>1419</sup> This matter was actualized at the giving of the Torah, through the service of *HaShem*-יהו"ה, blessed is He, by the Jewish people, in their fulfillment of Torah and *mitzvot*. For, although this matter existed before in potential, and Above, the potential does not lack the actualization,<sup>1420</sup> nevertheless, since<sup>1421</sup> “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds” - specifically a dwelling (*Dirah*) and specifically in the lower worlds (*Tachtonim*) - and since in the world below, the potential (*Koach*) indeed lacks the actualization (*Po'el*), therefore, the primary sustainment of the existence of the world (that is, the fulfillment of the intention for which it was created) was specifically newly introduced with the giving of the Torah, by means of the service of *HaShem*-יהו"ה, of the Jewish people, in their fulfillment of Torah and *mitzvot*.

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<sup>1418</sup> Mishnah Avot 1:2

<sup>1419</sup> See Sefer HaMaamarim 5677 *ibid.* p. 225.

<sup>1420</sup> See Pardes Rimmonim Shaar 11 (Shaar HaTzachtzechut) Ch. 3 cited and explained in Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat HaAmanat Eloket Ch. 11; *Hemshech* 5666 p. 5 and on (translated as Revealing the Infinite, Discourse 1) & p. 139 and on, and elsewhere.

<sup>1421</sup> Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

Thus, the general matter of the crowns is related to the giving of the Torah, specifically. For, the crowns were made by the souls of the Jewish people on account of their root in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, wherein they even transcend the Torah, as in the teaching of our sages, of blessed memory,<sup>1422</sup> “The thought of the Jewish people preceded everything,” including even Torah. This accords with what we explained before<sup>1423</sup> on the statement of the Mishnah,<sup>1424</sup> “The Holy One, blessed is He, acquired five possessions as His own in His world... The Torah is one acquisition... The Jewish people are one acquisition...” That is, the Torah is one acquisition because the Jewish people are one acquisition.

Nevertheless, this was specifically brought about through the giving of the Torah. For, even as the Jewish people transcend Torah, they still require Torah. This is similar to the relationship between the soul and the body. That is, although the root of the body transcends the root of the soul, nevertheless, the superiority of the body is specifically revealed by means of the soul.<sup>1425</sup> The same is true of the relationship between the lights (*Orot*) and vessels (*Keilim*). That is, although the root of the vessels (*Keilim*) transcends

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<sup>1422</sup> Midrash Bereishit Rabba 1:4

<sup>1423</sup> In the two previous discourses (Discourse 16 & 17), entitled “*Chamishah Kinyanim*” of Shabbat Parshat Bamidbar of this year 5712 and the first night of the holiday of Shavuot 5712.

<sup>1424</sup> Mishnah Avot 6:10

<sup>1425</sup> See Likkutei Sichot Vol. 18, p. 409 and notes 70-71 there; Discourse entitled “*Koomi Ori*” 5733 Ch. 7 (Torat Menachem, Sefer HaMaamarim Elul p. 270).

the lights (*Orot*), nevertheless, the revelation of the superiority of the vessels (*Keilim*) is specifically by means of the lights (*Orot*).<sup>1426</sup> The same is true of the relationship between the souls of the Jewish people and the Torah. That is, although the souls of the Jewish people transcend the Torah, nevertheless, the revelation of the superiority of the soul is specifically by means of the Torah. This then, is the relationship between the crowns and the giving of the Torah. That is, although the crowns are brought about by the souls of the Jewish people, nevertheless, this is specifically revealed by means of the giving of the Torah.

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<sup>1426</sup> See the discourse entitled “*Atem Nitzavim* – You are standing this day” 5711, translated in The Teachings of The Rebbe 5711, Discourse 16.