

Discourse 22

“V’Heekreetem Lachem Arim, Arei Miklat -

You shall designate cities for yourselves, cities of refuge”

Delivered on Shabbat Parshat Matot-Masei,

Shabbat Mevarchim Av, 5712

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

1.

The verse states,¹⁶²³ *“יהו"ה-ה-HaShem* spoke to Moshe saying: Speak to the Children of Israel and say to them: When you cross the Jordan to the land of Canaan, you shall designate cities for yourselves that shall be cities of refuge for you, and a killer who takes a life unintentionally shall flee there.” The Midrash¹⁶²⁴ comments regarding this, stating, “It is about this that David said in Psalms,¹⁶²⁵ *‘יהו"ה-ה-HaShem* is good and upright, therefore He guides sinners on the way,’ and, ‘Remember Your mercies, *יהו"ה-ה-HaShem*, and Your kindnesses, for they are eternal.’ David said, ‘Master of the Universe, if not for Your lovingkindness that preceded Adam, the first man, he would have no standing, as it states,¹⁶²⁶ ‘For on the day you eat of it, you shall surely die.’ However, You did not do this. Instead, You took him out of the Garden of

¹⁶²³ Numbers 35:9-10

¹⁶²⁴ Midrash Bamidbar Rabba 23:13

¹⁶²⁵ Psalms 25:8,6

¹⁶²⁶ Genesis 2:17

Eden and he lived for nine-hundred and thirty years, and only then died. Why did You do that to him, to drive him out of the Garden of Eden, as it states,¹⁶²⁷ ‘and He drove out the man’? Why was he driven out, if he brought death upon the generations and was sentenced to immediate death? Only that You had mercy on him and banished him instead, like the unintentional killer who is in exile from his place. About this the verse states, ‘Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses.’” (The conclusion of the verse, “for they are *Me’olam*-מעולם,” means that *HaShem*’s-יהו"ה Supernal mercies and kindnesses are from the beginning of the creation of the world-*Me’olam*-מעולם, when the sin of the tree of the knowledge of good and evil occurred.)

From this it is understood that the sin of the tree of the knowledge of good and evil, is similar to a murderer, except that because of *HaShem*’s-יהו"ה Supernal kindnesses and mercies, he is judged (not as a murderer who intentionally kills, but) as an unintentional killer, whose sentence is to be exiled from his place.

2.

Now, in order to understand the relationship between the sin of the tree of the knowledge of good and evil and an unintentional killer,¹⁶²⁸ it states in books of Kabbalah and is

¹⁶²⁷ Genesis 3:24

¹⁶²⁸ See the discourse entitled “*Daber... Atem Ovrin*” 5651 (Sefer HaMaamarim 5651, p. 198 and on); Discourse entitled “*V’Heekreetem Lachem*”

cited in the Chassidic explanations¹⁶²⁹ on the verse,¹⁶³⁰ “Whoever sheds the blood of man, by man shall his blood be shed,” that whenever a Jew transgresses, he transfers himself from the domain of the Holy One, blessed is He, into the domain of the external husks (*Kelipah*),¹⁶³¹ and in doing so, he transfers holy life force and vitality to the domain of the external husks (*Kelipah*). This is the spiritual matter of “Whoever sheds the blood of man,” – referring to the Holy form of man – “by man shall his blood be shed,” – referring to the lawless man,¹⁶³² the form of the opposing side of evil.

This is also the explanation of the verse,¹⁶³³ “And one who pronounces-*ונוקב* the Name *HaShem*-יהו"ה shall be put to death.” That is, the Name *HaShem*-יהו"ה refers to the lights that illuminate within vessels, and the term “pronounces-*Nokev*-*נוקב*” is of the same root as “a hole-*Nekev*-*נוקב*.” It thus indicates that, through transgression, one punctures-*Nokev*-*נוקב* a “hole” in the vessel, causing vitality to automatically flow to the place of the extraneous husks (*Kelipot*).

Just as this is so with each particular sin, so it is, with the sin of the tree of the knowledge of good and evil, which is the root and source of all the sins that followed after it. (It is for this reason that the punishment of death, with which

5665 (Sefer HaMaamarim 5665 p. 325 and on); Discourse by the same title 5717 (Sefer HaMaamarim 5717 p. 285 and on).

¹⁶²⁹ Likkutei Torah, Bamidbar 13c, 14c; Sefer HaMaamarim 5679 p. 559 and elsewhere.

¹⁶³⁰ Genesis 9:6

¹⁶³¹ See Maamarei Admor HaZaken, Ketuvim Vol. 1, p. 58; Inyanim p. 458; Sefer HaMaamarim 5689 p. 7; 5692 p. 176.

¹⁶³² Proverbs 12:6 – *Adam Bliya* 'אל-בליעל-אדם

¹⁶³³ Leviticus 24:16; Also see Sefer HaMitzvot of the Tzemach Tzedek 38a.

Adam, the first man, was punished, also applied to all the generations that followed after him). For, through it, Holy life force and vitality was drawn to the extraneous husks of evil (*Kelipot*).

3.

Now, this must be better understood. For, the extraneous husks have vitality due to their creation as independent beings that are brought forth into existence. This being so, specifically what novelty is introduced in them through sins?

The explanation is that *HaShem's* יהו"ה purpose in creating the extraneous husks, was to be like the husk and peel (*Kelipah*) that protects the fruit.¹⁶³⁴ This is similar to how it is physically, that in order for the fruit to grow well and be fitting for consumption, there needs to be a peel that guards and protects it. In other words, not only does the peel (*Kelipah*) not act in opposition to the fruit, but on the contrary, it guards and protects it. This likewise was the intended purpose in creating the extraneous husks (*Kelipah*). That is, not only are they not meant to oppose or conceal Holiness, but on the contrary, they are meant to protect and guard the Holiness.

¹⁶³⁴ See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, 46-49; Shnei Luchot HaBrit 19:2, cited in Ohr HaTorah Na"Ch Vol. 2, p. 834 and on; Sefer HaMaamarim 5659 p. 176; 5704 p. 139 and on; and elsewhere. Also see Likkutei Sichot Vol. 25, p. 429, note 52.

An example of this can be found in man's service of *HaShem*-יהו"ה, blessed is He. For, as known, at the start of one's service of *HaShem*-יהו"ה, blessed is He, it is necessary to have a small amount of ego and sense of self. This is as our sages, of blessed memory, stated,¹⁶³⁵ "A Torah scholar must possess one-eighth of one-eighth of arrogance." This is so he will not think to himself, "Who am I and what am I, that I should come to serve *HaShem*-יהו"ה, blessed is He?!" In other words, at the start of one's service of *HaShem*-יהו"ה, blessed is He, when he first comes to serve *HaShem*-יהו"ה, blessed is He, one of the arguments that the evil inclination comes and tells him is, "We are discussing the service of *HaShem*-יהו"ה, blessed is He, the King, King of kings, the Holy One, blessed is He! Now, you know your state and standing quite well... How is it possible for someone such as you to serve *HaShem*-יהו"ה, blessed is He?!"

Moreover, this is especially true based on what is known, that through serving *HaShem*-יהו"ה, blessed is He, the strength of the side of Holiness Above is magnified. This is as stated in Midrash¹⁶³⁶ on the verse,¹⁶³⁷ "And now, may the strength of my Lord-*Adona*"ע-י-אדני be magnified etc." (The same is true in the opposite sense, that when there is an absence or lack of service of *HaShem*-יהו"ה, blessed is He, it

¹⁶³⁵ Talmud Bavli, Sota 5a; Torah Ohr 120a; Also see Likkutei Sichot Vol. 22, p. 162; Sichah of the second day of Shavuot 5712 (Torat Menachem Vol. 3, p. 151) and elsewhere.

¹⁶³⁶ Midrash Eichah Rabba 1:33; Talmud Bavli Shabbat 89a; Likkutei Torah Shlach 39b – 40a; Ohr HaTorah Shlach p. 469 and on; p. 472, p. 479; Ohr HaTorah Na"Ch Vol. 1, p. 679, and elsewhere.

¹⁶³⁷ Numbers 14:17

causes a weakening Above, so to speak. This is as stated in Midrash¹⁶³⁸ in explanation of the verse,¹⁶³⁹ “You weakened (*Teshi*-תשי) the Rock Who gave birth to you, and forgot God Who brought you forth.” That is, “at a time when the Jewish people are not fulfilling the will of the Ever-Present One, blessed is He, there is a weakening (*Metishin*-מתישין) of the power of greatness of the One Above, so to speak.” Thus, the evil inclination argues, “Since you are well aware of your state and standing, how do you presume to think that your service of *HaShem*-יהו"ה, blessed is He, will have any such effect?!

It is therefore necessary that, at the start of one's service of *HaShem*-יהו"ה, blessed is He, he should have a small measure of ego and pride, in order not to be swayed by the evil inclination, and to indeed serve *HaShem*-יהו"ה, blessed is He. It is self-understood that not only does such ego not stand in opposition to his service of *HaShem*-יהו"ה, blessed is He, but the opposite, it actually helps his service of Him.

This was likewise the nature of the existence of the external husks of *Kelipah* at the beginning of their creation, before the Adam's sin. That is, not only did they not stand in opposition to Holiness, and not only did they not cover or conceal the light of Holiness, but on the contrary, they were like the peel that protects the fruit. It was only upon the occurrence of the sin, that a new matter was introduced to these husks (*Kelipah*), causing them to opposed Holiness.

¹⁶³⁸ Midrash Eicha Rabba 1:33 ibid.

¹⁶³⁹ Deuteronomy 32:18

4.

The explanation of why the external husks have the strength to conceal and oppose Holiness, is because, upon the occurrence of Adam's sin, there came to be an admixture of good and evil.¹⁶⁴⁰ That is, before the sin, there was no admixture of good and evil whatsoever, since the external husks were not actually in the place of Holiness (*Kedushah*). This is because, before the sin, the purpose of their existence was to protect and guard the Holiness, and guarding means to stand outside and guard whatever is being protected. For example, the peel (*Kelipah*) of a fruit stands between the fruit itself and that which is external to the fruit, and is there in order to protect the fruit from what is external to it. Thus, its place is on the **outside** of the fruit, and not in the place of the fruit itself, where the peel does not exist.

Additionally, the need for the peel (*Kelipah*) is only when the fruit is growing and developing, so that it should grow properly and be fit for consumption. However, when it comes time to eat the fruit, the peel is discarded. This is because the entire existence of a husk (*Kelipah*) is for the sole purpose of protecting the thing against that which is external to it, and therefore the husk (*Kelipah*) is external to the thing itself.

¹⁶⁴⁰ See Torah Ohr, Bereishit 5c and on; Torat Chayim Bereishit 30a and on; Maamarei Admor HaEmtza'ee Vayikra Vol. 2, p. 704; Sefer HaMaamarim 5662 p. 300 and on; 5692 p. 176 and on.

The same applies in man's service of *HaShem*-יהו"ה, blessed is He. That is, it is only at the start of one's service of *HaShem*-יהו"ה, when it still is possible for the evil inclination to oppose his service of *HaShem*-יהו"ה, blessed is He, with arguments, such as, "who and what am I that I should serve *HaShem*-יהו"ה?" that a small measure of ego is needed to protect against the evil inclination, so that he will not stand in opposition to the service of *HaShem*-יהו"ה, blessed is He.

However, afterwards, once he already is in the midst of actively serving *HaShem*-יהו"ה, blessed is He, to the point that he comes to the level indicated by the verse,¹⁶⁴¹ "You found his heart to be faithful before You," which is the aspect of,¹⁶⁴² "My heart is empty within me," in which case there no longer is any concern of opposition from the evil inclination, he then no longer requires the matter of ego and sense of self (*Yeshut*) altogether. For, since the purpose of ego and sense of self (*Yeshut*) is merely to guard and protect one's service of *HaShem*-יהו"ה from matters that stand in opposition to it, it therefore cannot take the place of service of *HaShem*-יהו"ה itself. Rather, it stands between the service of *HaShem*-יהו"ה and the evil inclination who stands in opposition to it. However, when it comes to serving *HaShem*-יהו"ה itself, no ego or sense of self (*Yeshut*) is involved in it.

Thus, it is in this same manner that the external husks of *Kelipah* existed at the time of creation, before to the sin (at which time there was no admixture of good and evil). That is,

¹⁶⁴¹ Nehemiah 9:8; Talmud Yerushalmi Brachot 9:5

¹⁶⁴² Psalms 109:22

the external husks had no relation to holiness at all, since the entire purpose of their existence was solely to guard and protect Holiness, and as explained, the matter of protection is that it is external to the thing being protected. Thus, the husks had no relation to Holiness. In other words, on the side of Holiness, there was no knowledge of (nor any relation to) the existence of the external husks (*Kelipah*). This is like the teaching,¹⁶⁴³ “The place of the external husks (*Kelipah*) was below all the worlds.”¹⁶⁴⁴

However afterwards, the sin of the tree of the knowledge of good and evil took place, which began when Adam, the first man, directed his attention to gaze into the place of the external husks.¹⁶⁴⁵ This brought about a relationship between man and the external husks. For, before this, Adam had no knowledge of their existence, as explained above, that the place of the external husks was below all the worlds. However, because he gazed into the place of the external husks of *Kelipah*, this brought about some relationship between him and the external husks. The reason is because since man is a being who internalizes (*Pnimi*), therefore even just gazing at matters that are encompassing (*Makif*) and external to him, effect an inner relationship with

¹⁶⁴³ See Ta’amei HaMitzvot of the Arizal, Parshat Beshalach, Mitzvat Techum Shabbat; Likkutei Torah of the Arizal, Parshat Bereishit (section entitled, “U’Neva’er Maa’lat Adam HaRishon Kodem HaCheit”) and elsewhere.

¹⁶⁴⁴ Also see *Hemshech* 5672 Vol. 3, p. 1,293; Sefer HaMaamarim 5679 p. 415; 5686 p. 228; Also see Sefer HaMaamarim 5659 & 5704 *ibid*.

¹⁶⁴⁵ See Torah Ohr, Bereishit 6a; Torat Chayim Bereishit 33a; Ohr HaTorah VaYeishev Vol. 6, p. 1,085b; *Hemshech* “*V’Kachah*” 5637 Ch. 129 (Sefer HaMaamarim 5637 Vol. 2, p. 552 and on; p. 715 and on); Sefer HaSichot 5688-5691 p. 155.

him. Therefore, because he gazed into the place of the external husks, seeing it affected an arousal in him, causing a relationship within him to the external husks of *Kelipah*.¹⁶⁴⁶ Thus, through the sin, an admixture of good and evil was brought about.

This is similar to the tree of the knowledge of good and evil,¹⁶⁴⁷ wherein there was good and evil in the tree itself. (Through this gazing) a similar admixture of good and evil was caused in man. Thus, since an admixture of good and evil was brought about, through it, the external husks (*Kelipah*) derived the power to oppose Holiness (*Kedushah*). That is, before the admixture of good and evil, when they were external to Holiness and had no element of Holiness in them, they did not have the power to oppose Holiness. However, because an admixture of good and evil was brought about, and now they indeed have a relation to Holiness and derive lifeforce and vitality from it, they therefore also have the power to oppose Holiness.

It is the same way in man's service of *HaShem*-יהו"ה, blessed is He, that is, when a person has ego and a sense of self (not just at the start of his service of *HaShem*-יהו"ה, blessed is He, but also) in the midst of active service of *HaShem*-יהו"ה (which constitutes the admixture of good and evil, in which the evil draws lifeforce and vitality from the good), then this ego and sense of self is extremely detrimental to his service of *HaShem*-יהו"ה, since he can come to

¹⁶⁴⁶ See Torah Ohr ibid., 5c and on.

¹⁶⁴⁷ Genesis 2:9,17

temporarily add strength and vitality to the external husks (as stated in various books,¹⁶⁴⁸ and as the Alter Rebbe wrote in the Laws of Torah Study¹⁶⁴⁹).

5.

With the above in mind, we may understand that the sin of the tree of the knowledge of good and evil is the same matter as the unintended killing. For, through sin, an admixture of good and evil is brought about and vitality is sapped from Holiness to the external husks of *Kelipah*. This is the same matter expressed in the verse,¹⁶⁵⁰ “Whoever sheds the blood of man, by man shall his blood be shed.” That is, “the blood of man” refers to the life force and vitality of Holiness, which is the vitality of the general totality of the chaining down of the worlds (*Hishtalshelut*). This vitality is rooted in the light of the line (*Kav*), about which it states,¹⁶⁵¹ “That flow is like the soul of the body, for it is the vitality of the body.” However, through sin, he “spills the blood” of the man of holiness, causing a flow of Holy vitality to the place of the external husks (*Kelipah*). This is as explained before about the verse,¹⁶⁵² “And one who pronounces-*Nokev*-ונוקב the Name *HaShem*-יהו"ה shall be put to death.” That is, one who sinned, caused blemish and turned from, “the path of *HaShem*-

¹⁶⁴⁸ Be'er Heitev, Orach Chayim Siman 571, Se'if Katan 1.

¹⁶⁴⁹ Hilchot Talmud Torah 4:3

¹⁶⁵⁰ Genesis 9:6

¹⁶⁵¹ Introduction to Tikkunei Zohar 17a

¹⁶⁵² Leviticus 24:16; Also see Sefer HaMitzvot of the Tzemach Tzedek 38a.

יהו"ה,"¹⁶⁵³ punctures-*Nokev*-נוקב a "hole-*Nekev*-נקב in the Name *HaShem*-יהו"ה, God forbid, and draws lifeforce and vitality to the external husks of *Kelipah*.

This is why the evil inclination endeavors to cause a person to sin with all kinds of schemes. Moreover, once the person falls to sin, he prosecutes him and demands that judgment be exacted upon him. This is as our sages, of blessed memory, stated,¹⁶⁵⁴ "He descends and misleads, then ascends and enflames anger, then receives permission and takes a soul." Now, at first glance, it is not understood why the evil inclination is so driven to cause man to sin, so much so, that he endeavors to do so with all kinds of schemes. From a cursory glance, it seems that it is because the evil inclination hates man. However, in truth, it is not out of hatred alone, but is also with self-interest in mind, since through the sin, the evil inclination receives additional lifeforce and vitality.

To explain, the vitality of everything comes from Holiness. That is, even the vitality of the evil inclination and the external husks of evil is from Holiness. However, in general, the way vitality is received from Holiness is specifically through sublimation and subjugation to *HaShem*-יהו"ה, blessed is He, as stated,¹⁶⁵⁵ "The fear of *HaShem*-יהו"ה brings life." However, because the external husks have no desire to be sublimated and subjugated to *HaShem*-יהו"ה, blessed is He, they endeavor with all manner of schemes to

¹⁶⁵³ Genesis 18:19 and elsewhere.

¹⁶⁵⁴ Talmud Bavli, Bava Batra 16a

¹⁶⁵⁵ Proverbs 19:23

cause a person to sin, as in the teaching, “He descends and misleads.” Subsequently, once the person has sinned, he “then ascends and enflames anger,” by arguing that according to the law, he is entitled to the lifeforce and vitality that was drawn to him by the sin.

6.

The explanation of the matter is as follows: As known, the general difference between Holiness (*Kedushah*) and the external husks, is that in Holiness there is essential life (*Chayut Atzmi*). In contrast, the external husks do not have essential life (*Chayut Atzmi*). Rather, whatever vitality they have is only what they receive from the side of Holiness, through the act of sin.

However, at first glance, this is not understood. For, just as the external husks have no essential vitality and receive their vitality from Holiness, this is likewise the case in Holiness itself. That is, all matters in the whole of the chaining down of the worlds (*Hishtalshelut*) have no essential life of their own, but receive from the light of Holiness. This is like the teaching,¹⁶⁵⁶ “If You were to withdraw from them, all those names would remain like a body without a soul.” This being so, what difference is there between the side of Holiness and the side of the external husks?

However, the explanation is that indeed it is true that the whole chaining down of the worlds (*Hishtalshelut*) of

¹⁶⁵⁶ Introduction to Tikkunei Zohar 17b

Holiness, requires the will of the Creator, blessed is He. This is as stated by Rambam in explanation of the verse,¹⁶⁵⁷ “But *HaShem*-יהו"ה God, is true,” that,¹⁶⁵⁸ “He alone is true, and no other being is true like His Truth. This is the meaning of the statement in Torah,¹⁶⁵⁹ ‘There is nothing else besides Him.’ That is, other than *HaShem*-יהו"ה, there is no other being whose existence is true existence like His existence.” For, as Rambam explained immediately before this statement,¹⁶⁶⁰ “The nullification of their existence would not nullify His existence, for the existence of all other beings is dependent on Him, but He, blessed is He, is not in need of them.” In other words,¹⁶⁶¹ if the will of the Creator, blessed is He, was to withdraw from them, then they would return to utter and nothingness, just as they were before creation.¹⁶⁶²

Now, the statement, “If You were to withdraw from them, all those names would remain like a body without a soul,” seems to indicate that the body would nevertheless remain.¹⁶⁶³ However, this statement only refers to the withdrawal of the light of the line (*Kav*). However, if the will of the Creator, blessed is He, would be withdrawn, they would

¹⁶⁵⁷ Jeremiah 10:10

¹⁶⁵⁸ Mishneh Torah, Hilchot Yesodei HaTorah 1:4; Also see the aforementioned discourse 5656 (Sefer HaMaamarim 5656 p. 256 and on).

¹⁶⁵⁹ Deuteronomy 4:35

¹⁶⁶⁰ Mishneh Torah, Hilchot Yesodei HaTorah 1:3

¹⁶⁶¹ See the Pirush of the Rambam *ibid*.

¹⁶⁶² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1; Tanya Shaar HaYichud VeHaEmunah Ch. 1

¹⁶⁶³ See Siddur Im Divrei Elokim Chayim 164b and on, 166a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30.

return to utter and absolute nothingness, as they were before creation.

Nevertheless, there is still a difference between Holiness and the external husks of *Kelipah*. For, when it comes to the entirety of the chaining down of the worlds (*Hishtalshehut*) on the side of Holiness, whether the aspect of the lights (*Orot*), or the aspect of the vessels (*Keilim*), or the souls that are brought forth into existence from the lights (*Orot*) and the vessels (*Keilim*), they are all sustained with essential sustainment, as in the known explanation of the words of the blessing,¹⁶⁶⁴ “He endures, and His Name endures and His throne is established.” That is, the words “He endures-*Hoo Kayam*-הוא קיים” refer to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He, particularly referring to the light and illumination of His Being. The words “and His Name endures-*U’Shmo Kayam*-ושמו קיים” refer to the vessels (*Keilim*). The words, “and His throne is established-*V’Keeso Nachon*-וכסאו נכון” refer to the souls of the Jewish people, particularly the souls of the righteous-*Tzaddikim*, who constitute the throne of the Holy One, blessed is He.¹⁶⁶⁵ That is, they all endure and are sustained with essential sustainment (*Kiyum Atzmi*).

¹⁶⁶⁴ Blessings of the *Shema* recital, “*Emet V’Yatziv*.”

¹⁶⁶⁵ See *Sefer HaMaamarim* 5683 p. 258, and the note of the Rebbe there, citing *Talmud Bavli*, *Brachot* 32a, that the throne of three legs refers to Avraham, Yitzchak and Yaakov (see Rashi). Additionally, the world of Creation-*Briyah* is referred to as the world of the Throne, and is also the world of the souls, as known.

However, this matter requires further explanation. For, as known¹⁶⁶⁶ the light Above is as it is preceded by the absence of its existence (*Kadmo HaHe'eder*). That is, light as it is below cannot compare to light as it is Above. For, the entire existence of a lower luminary is to illuminate, meaning that light is drawn from it, and if the existence of the light would be absent, there also would be no luminary. This being the case, from the moment that the luminary exists, the light also exists. However, such is not the case Above, in which the existence of the light is a willful revelation and specifically depends on His will, blessed is He. For, after all, the Limitless Light of the Unlimited One, blessed is He, “is above to no end and below to no limit,”¹⁶⁶⁷ meaning that *HaShem*-יהו"ה has the ability to be revealed below with no limit and also has the ability be concealed high above with no end.¹⁶⁶⁸ These two matters are two equally diametrical lines in the Limitless Light of the Unlimited One, blessed is He.¹⁶⁶⁹ That is, to *HaShem*-יהו"ה it makes absolutely no difference whether light will be revealed from Him or not. This is as mentioned above in the words of Rambam, that when we say that, “He, blessed is He, does not need them,” this even applies to the light (*Ohr*). This being the case, in the Supernal Luminary, *HaShem*-יהו"ה Himself, blessed is He, there is no existence of light, as it is preceded by the absence of its existence (*Kadmo HaHe'eder*).

¹⁶⁶⁶ Sefer HaMaamarim 5664 p. 158 and on; *Hemshech* 5666 p. 169 and on.

¹⁶⁶⁷ See Zohar Chadash Yitro 34c; Tikkunei Zohar, Tikkun 19 (40b)

¹⁶⁶⁸ See the discourse entitled “*V’Nachah*” and its continuation in the the discourse entitled “*Al Shloshah Dvarim*” 5714 (Torat Menachem, Sefer HaMaamarim Nissan p. 171 and on; p. 179 and on).

¹⁶⁶⁹ See Sefer HaMaamarim 5651 p. 177 and elsewhere.

However, the explanation is that all this refers to how it was before the existence of the light (*Ohr*). But when, as a result of His will, the light does exist, then the light has essential existence. For, since light is like its Luminary, in that it bears all the qualities of the Luminary, therefore whatever exists in the Luminary also exists in His light. Thus, since the Luminary exists intrinsically, in and of Himself, therefore the light, which bears the qualities to the Luminary, also has the matter of intrinsic existence.

Based on this, we may understand what is written in Iggeret HaKodesh,¹⁶⁷⁰ that the coming into being of the worlds is from the light (*Ohr*) which is like the Luminary (*Ma'or*), the Luminary being the Singular Essential Being of *HaShem*-יהו"ה Himself, the Emanator, blessed is He, whose existence is intrinsic to Him. Therefore, it is solely in His power and ability to create something from absolute and total nothing. Thus, although the light (*Ohr*), in and of itself, was preceded by its own absence, and is therefore called, “Light without end – *Ohr Ein Sof*-אור אין סוף,” rather than, “with no beginning – *Ein Lo Techilah*-אין לו תחילה,”¹⁶⁷¹ since it was preceded by the absence of its existence and has a beginning, nonetheless, because it is like the Luminary (*Ma'or*), it also possesses the matter of intrinsic being, just like the Luminary. Therefore, the coming into being of the worlds is by means of the light (*Ohr*).

¹⁶⁷⁰ Tanya, Iggeret HaKodesh, Epistle 20

¹⁶⁷¹ Sefer HaMaamarim 5664 p. 156 and on; *Hemshech* 5666 ibid. p. 165 and on; and elsewhere.

Thus, this is what is meant by the fact that once the light (*Ohr*) exists, it exists with essential existence (*Kiyum Atzmi*).

The same is likewise true of the aspect of the vessels (*Keilim*), that they too are sustained in their existence with essential existence (*Kiyum Atzmi*). For, in regard to the vessels (*Keilim*) in general, and particularly the rectified vessels (*Keilim d'Tikkun*), the substance of how they are is that they become one with the light that is manifest within them. Thus, since the light (*Ohr*) is like the Luminary (*Ma'or*) whose existence is intrinsic to Him, the vessels (*Keilim*) therefore also possess the matter of intrinsic being. That is, they too are sustained with essential sustainment (*Kiyum Atzmi*), since they are unified with the light (*Ohr*). This being so, the same is also true of the souls that are brought into being from the composition of lights (*Orot*) and vessels (*Keilim*). They too are sustained with essential sustainment (*Kiyum Atzmi*).

The reason is because they possess the matter of sublimation and subjugation to *HaShem*-יהו"ה, blessed is He, through which they are unified with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This is like the teaching,¹⁶⁷² "He and His life force and His organs are one." The word "He-*Eehu*-איהו" refers to the light (*Ohr*-אור). The word "His life force-*Chayohi*-חיהי" refers to the vessels (*Keilim*-כלים). The word "His organs-*Garmohi*-גרמוהי" refers to the souls (*Neshamot*-נשמות). They are all unified with the Singular Preexistent

¹⁶⁷² Introduction to Tikkunei Zohar 3b

Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.¹⁶⁷³

For, in regard to the light (*Ohr*), its entire existence is that it is unified with the Luminary (*Ma'or*), blessed is He. This is comparable to the light of the sun. If there is any barrier separating the light from the sun, the existence of the light is nullified. This is because the entire existence of the light is specifically when it is unified with the Luminary. It is the same way Above. The entire existence of the light (*Ohr*) is that it is the revelation and illumination of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and that it is entirely nullified to the Luminary and unified with Him, blessed is He.¹⁶⁷⁴ It thus is sustained in a manner of essential sustainment (*Kiyum Atzmi*).

The same is true of the vessels (*Keilim*), which are entirely nullified to the light (*Ohr*) that is manifests within them. They therefore are also sustained in a way of essential sustainment (*Kiyum Atzmi*). It likewise is this way with the souls (*Neshamot*). They too are in a state of essential sublimation and subjugation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, and therefore also are sustained with essential sustainment (*Kiyum Atzmi*).

¹⁶⁷³ See Tanya Iggeret HaKodesh, Epistle 20, and the citations and notes there.

¹⁶⁷⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

This is as stated in Midrash regarding the verse,¹⁶⁷⁵ “*HaShem*-יהו"ה is my portion, says my soul.” They stated,¹⁶⁷⁶ “This is analogous to a king who entered a country accompanied by a duke, a prefect, and a commander. One person said, ‘I will choose the duke as my patron.’ Another said, ‘I will choose the prefect as my patron.’ And still another said, ‘I will choose the commander as my patron.’ There was a clever man amongst them who said, ‘I will choose the king, because all the others are subject to replacement (by the king), whereas the king is not subject to replacement.’”

The King who is not subject to replacement refers to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. He is sustained with essential existence (*Kiyum Atzmi*), since His existence is intrinsic to Him. Due to the sublimation of the Jewish people to the Singular Essential Self of *HaShem*-יהו"ה, blessed is He, they too possess the matter of essential and intrinsic existence (*Kiyum Atzmi*). This is the meaning of the verse, “*HaShem*-יהו"ה is my portion, says my soul.” What is meant by “portion-*Chelek*-חלק” is that it literally is exactly the same as the essential thing, except that only is a portion of it. Thus, since “*HaShem*-יהו"ה is my portion, says my soul,” meaning that the Jewish people are a “portion of *HaShem*-יהו"ה,” blessed is He, they therefore have essential existence (*Kiyum Atzmi*).

¹⁶⁷⁵ Lamentations 3:24

¹⁶⁷⁶ Midrash Eicha Rabba 3:8

However, all of this is specifically in Holiness only (*Kedushah*), in which there is the matter of nullification, sublimation and subjugation to *HaShem*-יהו"ה, blessed is He. However, regarding the opposing side of evil, this is not the case. For, although they too have Godly vitality, nevertheless, since they are not sublimated to the Godliness of *HaShem*-יהו"ה, but on the contrary, are opposed to His Godliness, therefore, the Godly vitality within them, does not affect them to be sustained essentially (*Kiyum Atzmi*). In other words, because sublimation and subjugation to Godliness is absent in them, the Godly vitality remains transcendent and encompasses them, and whatever vitality is drawn to them is in a state of exile within them. This is unlike the side of Holiness (*Kedushah*), wherein, not only is *HaShem*'s-יהו"ה Godly vitality not in exile, but on the contrary, even the aspect of the, "bread of shame,"¹⁶⁷⁷ does not exist, since they serve *HaShem*-יהו"ה, blessed is He, and are sublimated to His Godliness, which is not the case with the opposing side, which is the opposite of His Supernal desire, blessed is He. That is, the vitality within them is in a state of exile and they do not have essential sustainment (*Kiyum Atzmi*), being that all their vitality is only what they derive through sin.

7.

There thus are three general differences between Holiness (*Kedushah*) and the extraneous husks (*Kelipah*).

¹⁶⁷⁷ Talmud Yerushalmi Orla 1:3; Likkutei Torah Tzav 7d

They differ in the root of their existence, in their existence itself, and in the ongoing sustainment of their existence. The explanation is that everything that exists, exists because *HaShem*-יהו"ה, wills it. Even the extraneous husks of evil and the opposing side (*Sitra Achara*), which are the opposite of His will, they too are brought into existence by His will, blessed is He. However, their existence is brought about by the revelation of His will, in a negative way, that "these are displeasing to Him."¹⁶⁷⁸ Therefore, since the revelation of His will in them is in a way of, "these are displeasing to Him," they therefore were brought into being according to His will, but in a way that their existence is the absence of being (*He'eder HaMetziut*).¹⁶⁷⁹

This then, is the difference between Holiness and *Kelipah* in the root of their existence. That is, the existence of Holiness is because, "these are pleasing to Him," whereas the existence of the husks (*Kelipot*) is because, "these are displeasing to Him."

In similar vein, there is a difference in their existence itself. That is, the existence of Holiness (*Kedushah*) is in a manner that the Godly life force and vitality shines within him. For, since he is sublimated to the Godly vitality of *HaShem*-יהו"ה, therefore his existence is in such a way, that the Godly vitality shines within him. Such is not the case, however, in the existence of the husks, which is in a manner that the Godly

¹⁶⁷⁸ Midrash Bereishit Rabba 3:7, 9:2; Sefer HaMaamarim 5700 p. 55, and see the note of the Rebbe there.

¹⁶⁷⁹ See *Hemshech* 5672 Vol. 2, p. 681; Sefer HaMaamarim 5680 p. 299 and on; Sefer HaSichot Torat Shalom p. 134 and on, and elsewhere.

vitality does not shine within them, but instead, is exiled within them (since they stand in opposition to Godliness, as stated above).

In the same manner, there is likewise a difference in how they are sustained. That is, in Holiness (*Kedushah*), since existence is through the revelation of *HaShem's* יהו"ה Godly vitality, the effect of this revelation is the essential sustainment of existence (*Kiyum Atzmi*). This is not the case, however, regarding the husks of evil, since their existence is not through the revelation of Godly vitality, but on the contrary, the vitality within them is in a state of exile. Therefore, they have nothing to sustain (*Kiyum*) them whatsoever, and their only vitality is what they receive from the Holiness through acts of sin.

8.

This, then, is the meaning of the verse,¹⁶⁸⁰ “*HaShem* יהו"ה spoke to Moshe saying: Speak to the Children of Israel and say to them: When you cross the Jordan to the land of Canaan,” (to make it into the Land of Israel), “you shall designate cities for yourselves, cities of refuge shall they be for you, and a killer shall flee there – one who takes a life unintentionally.” That is, the cities of refuge are the rectification for one who kills, meaning, for the sinner. For, all sin is the matter of murder, as explained before. The rectification for this, however, is specifically through

¹⁶⁸⁰ Numbers 35:9-10

preparing oneself. This is what is meant by the seemingly superfluous words, “you shall designate for yourselves-*V’Heekreetem Lachem*-והיקריתם לכם.” For, all matters of Holiness (*Kedushah*) are brought about specifically through preparation.

The purpose of the rectification brought about by the cities of refuge (*Arei Miklat*-ערי מקלט), is not just to remove sin and retribution, but to affect an inner refinement and purification, specifically. This is the meaning of the word, “refuge-*Miklat*,” which also means inner absorption – “*Kleeta*”-קליטה. In the service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of Torah study, as in the teaching of our sages, of blessed memory,¹⁶⁸¹ “The words of Torah provide refuge-*Koltin*”-קולטין,¹⁶⁸² that is, specifically Torah. For, when it comes to fulfilling the commandments-*mitzvot*, “the *mitzvot* only provide temporary protection to a person,”¹⁶⁸³ in an encompassing and transcendent manner (*Makif*).¹⁶⁸⁴ For, as known, the *mitzvot* are the garments (*Levushim*),¹⁶⁸⁵ that surround a person and protect him, but are not internal to the person (*Pnimiyut*).

Such is not the case, regarding the study of Torah. For, through studying Torah, the one who studies it becomes unified with the Torah in a wondrous unity that has no

¹⁶⁸¹ Talmud Bavli, Makkot 10a; Also see Ohr HaTorah, Masei p. 1,414.

¹⁶⁸² That is, the blood redeemer may not harm one who is engaged in the study of Torah.

¹⁶⁸³ See Talmud Bavli, Sota 21a

¹⁶⁸⁴ See Tanya, Ch. 46 (66a); Sefer HaMaamarim 5678 p. 86.

¹⁶⁸⁵ See Tanya, Ch. 5; Tanya, Iggeret HaKodesh, Epistle 29, Torah Ohr 16a, 32d and on, and elsewhere.

parallel,¹⁶⁸⁶ since, on the one hand, his intellect encompasses that which is being comprehended, and that which is being comprehended encompasses his intellect, as explained in Tanya.¹⁶⁸⁷ Although the words of Tanya seem to indicate that this only applies when one is actively engaged in Torah study, the truth is, that even after his study, when he is not actively engaged in the study of Torah, this is so. For, since the intellect of Torah is above him, his intellect is thus surrounded by it, even after his study period.

This then, is the advantage and superiority of Torah study, over and above all other commandments. For, the commandments-*mitzvot* are garments, whereas Torah, is both a garment for the soul, and also is “food” for the soul. That is, through the study of Torah, a Jew becomes unified with Torah. It is for this reason that, “The words of Torah provide refuge-*Koltin*-קולטין,” since they are “absorbed-*Koltin*-קולטין.” That is, through the study of Torah, an inner refinement and purification is brought about and the essential adhesion of the soul to the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, comes to be revealed in the soul. Through this, it is brought to be in a state of essential sustainment (*Kiyum Atzmi*), as it states,¹⁶⁸⁸ “but you who adhere (*Dveikim*) to *HaShem*-יהו"ה your God – are all alive today!”

¹⁶⁸⁶ Tanya, Ch. 5

¹⁶⁸⁷ Tanya *ibid.*

¹⁶⁸⁸ Deuteronomy 4:4