

Discourse 3

*“Bereishit Bara Elohi”m et HaShamayim v’et HaAretz -
In the beginning, God created the heavens and the earth”*

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim and Erev Rosh Chodesh Marcheshvan, 5713
By the grace of *HaShem*, blessed is He,

The verse states,¹⁶⁷ “In the beginning God-*Elohi”m*-
אלהים created the heavens and the earth.” It states in Targum
Yerushalmi,¹⁶⁸ (and also in Zohar),¹⁶⁹ that the words, “In the
beginning [God] created-*Bereishit Bara*-בראשית,” mean,
“He created with wisdom-*Chochmah*-בְּחֹכְמָתָא בְּרָא.”

Now, in truth, the creation was brought about through
all the *Sefirot*. This is because the explanation of, “In the
beginning God-*Elohi”m*-אלהים created the heavens and the
earth,”¹⁷⁰ is that the word, “In the beginning-*Bereishit*-
בראשית,” refers to the *Sefirot* of wisdom-*Chochmah* and
crown-*Keter*.¹⁷¹ The words, “God created-*Bara Elohi”m*-
ברא אלהים” refer to the *Sefirah* of understanding-*Binah*. The
words, “the heavens and the earth” refer to the six *Sefirot* of

¹⁶⁷ Genesis 1:1

¹⁶⁸ Targum Yerushalmi to Genesis 1:1. Targum Yerushalmi is an ancient, interpretive translation of Torah into Aramaic from the time of the second Holy Temple which is often quoted in Talmud.

¹⁶⁹ Zohar I 3b

¹⁷⁰ See the discourse entitled “*Bereishit Bara*” 5651 (Sefer HaMaamarim 5651 p. 89 and on.)

¹⁷¹ The Targum Onkelos to the word “*Bereishit*-בראשית” is “*b’Kadmin*-בְּקַדְמִין” which is a reference to the *Sefirah* of crown-*Keter*. See Shaar HaYichud of the Mittler Rebbe, translated as the Gate of Unity, Ch. 8.

Zeir Anpin and to kingship-*Malchut*. (That is, “the heavens” refers to *Zeir Anpin*, and “the earth” refers to the *Sefirah* of Kingship-*Malchut*.)¹⁷² In other words, the creation was brought about through all ten *Sefirot*.

Nevertheless, it states that the words, “In the beginning [God] created-*Bereishit Bara*-בראשית ברא,” mean, “He created with wisdom-*Chochmah*-ברא בחוכמתא ברא.” This is because the *Sefirah* of wisdom-*Chochmah* is the beginning of revelation and, therefore, the beginning of novel creation is the *Sefirah* of wisdom-*Chochmah*.

Now, just as this is so regarding the creation of the world in particular, that the beginning of its coming into being is from wisdom-*Chochmah*, this is likewise so regarding the chaining down of the worlds (*Hishtalshelut*) in general, that its beginning is from the *Sefirah* of wisdom-*Chochmah*. This then, is the meaning of the verse, “In the beginning God created the heavens and the earth.” For, “the heavens and the earth” include the entirety of the chaining down of the worlds (*Hishtalshelut*). This is as stated by his honorable holiness, my father-in-law, the Rebbe, in the serialized discourses

¹⁷² See tractate Chagiga 12a. There it states that the word for “heavens” in the Holy Language, by which the world was created, is *Shamayim*” (שמים) and is a composite of two words, fire-*Aish*-אש and water-*Mayim*-מים, which correspond to the two primary emotive *Sefirot* of kindness-*Chessed*, and sternness-*Gevurah*, the two primary emotions that include all the other emotions. The emotions influence speech and action. Therefore, the emotions (*Zeir Anpin*) are called the “heavens” and speech and action (kingship-*Malchut*), which receive from the emotions, are called “earth.” Also see Shaar HaYichud of the Mittler Rebbe, translated as the Gate of Unity, Ch. 2.

beginning on Rosh HaShanah of 5703.¹⁷³ He explains that each world is considered to be “the heavens” relative to the world below it, and is considered to be “the earth” relative to what is above it. We thus find that the words, “the heavens and the earth,” include the entire chaining down of the worlds (*Hishtalshelut*) within them. Thus, it is in this regard that the verse states, “In the beginning [God] created-*Bereishit Bara* בראשית ברא,” meaning, “He created with wisdom-*Chochmah* בחוכמתא ברא,” indicating that the beginning of the novel creation of **all** the worlds is from the *Sefirah* of wisdom-*Chochmah*.

The next verse continues,¹⁷⁴ “And the earth was chaos-*Tohu* תהו and emptiness-*VaVohu* ובהו.” This refers to the world of chaos-*Tohu*,¹⁷⁵ as hinted at by the word, “was-*Hayta* היתה,” indicating that it already was, referring to the world of chaos-*Tohu*. The verse continues, “and the spirit of God-*Ru’ach Elohi*” מ-אלהי”m hovered-*Merachefet* מרחפת upon the surface of the waters.” In the writings of the Arizal it states¹⁷⁶ that the word “hovered-*Merachefet* מרחפת” means “two hundred and eighty-eight died-מת רפ”ח.” This refers to the two-hundred and eighty-eight (רפ”ח) sparks of *Tohu*, and

¹⁷³ See the discourse entitled “*Bereishit Bara*” 5703 (Sefer HaMaamarim 5703 p. 66).

¹⁷⁴ Genesis 1:2

¹⁷⁵ See the discourse entitled “*V’HaAretz Hayta Tohu*” in Maamarei Admor HaZaken 5568 Vol. 1 p. 1 and on; Also see the discourse by the same title of Shabbat Parshat Bereishit 5723. For an explanation of the world of chaos-*Tohu*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

¹⁷⁶ Shaar HaPesukim, Sefer HaLikkutim and Likkutei Torah of the Arizal to Genesis 1:1; Etz Chayim, Shaar 18 (Shaar RaPa”Ch Nitzotzin) Ch. 1; Likkutei Torah Matot 82d.

their death refers to the fact that these sparks fell, which is the matter of the opposition of the opposing side.

We thus need to understand these two verses and the juxtaposition of the matters indicated by the words, “In the beginning God created” to what immediately follows, “And the earth was chaos and void.” Moreover, we must understand the relationship between the two-hundred and eighty-eight-*רפ"ח* and death-*Meit*-מת. That is, two-hundred and eighty-eight-*רפ"ח* refers to the two-hundred and eighty-eight sparks of the world of chaos-*Tohu*,¹⁷⁷ which, in actuality, are sparks of holiness (*Kedushah*). In contrast, “death-*Meit*-מת” is a matter of the opposing side. What then is the relationship between them?

Additionally, it states in Midrash¹⁷⁸ that the words “The spirit of God-*Ru'ach Elohi'm*-רוח אלהי"ם,” refer to the spirit of Moshiach, and thus, we find that the spirit of Moshiach hovers over the matter of the “two-hundred and eighty-eight that died-מת-*רפ"ח*.” We must therefore understand the meaning of this. Furthermore, we need to understand the relevance of the spirit of Moshiach to, “In the beginning God created,” and why immediately, at the very beginning of novel creation, the Torah speaks about the spirit of Moshiach.

¹⁷⁷ See Etz Chayim ibid. Ch. 2, and elsewhere.

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

2.

Now, in order to understand all this,¹⁷⁹ we must preface with the explanation of a well-known matter, namely, that the chaining down of the worlds (*Hishtalshelut*) is divided into three matters: World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*.¹⁸⁰ It is upon these three matters that Sefer Yetzirah is founded.¹⁸¹ These three matters are the same as the three matters of point-*Nekudah*, line-*Kav*, and plane-*Shetach*.¹⁸² However, the order of point-*Nekudah*, line-*Kav*, and plane-*Shetach*, is from above to below, whereas the order of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*, is from below to above. That is, World-*Olam* is the aspect of the plane-*Shetach*, Soul-*Nefesh* is the aspect of the point-*Nekudah*, and Year-*Shanah* is the aspect of the line-*Kav* that draws forth the point-*Nekudah* and bonds it to the plane-*Shetach*.

To further explain, at first, the beginning of novel creation is the point-*Nekudah*, which is a point that has

¹⁷⁹ See the discourse entitled “*v’Ru’ach Elohi”m Merachefet*” 5680 (Sefer HaMaamarim 5680 p. 54 and on); 5686 (Sefer HaMaamarim 5686 p. 66 and on); Also see the discourse entitled “*VaYikach HaShem Elohi”m* – *HaShem* God took the man” of Shabbat Parshat Bereishit 5712, translated in The Teachings of The Rebbe – 5712, Discourse 3.

¹⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 2, Section entitled “The three aspects of *Olam*-World, *Shanah*-Year, and *Nefesh*-Soul.”; Also see the discourse entitled “*v’Ru’ach Elohi”m Merachefet*” in Maamarei Admor HaEmtza’ee, Bereishit p. 56 and on; Ohr HaTorah Yitro p. 816 and on; Sefer HaMaamarim 5653 p. 201 and on; Discourse entitled “*V’Har Sinai Ashan*” 5747, and elsewhere.

¹⁸¹ See Sefer Yetzirah Ch. 3; Also see at great length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation).

¹⁸² See discourse entitled “*V’Har Sinai Ashan*” in Maamarei Admor HaEmtza’ee Bamidbar Vol. 2, p. 332 and on, and p. 337 and on.

form.¹⁸³ Proof of this is the fact that the beginning of a line-*Kav* is a point-*Nekudah*. It thus is understood that the point-*Nekudah* from which the line-*Kav* is drawn has form and it is from this that the beginning of novel creation is drawn forth. This then, is what is meant by the verse, “In the beginning [God] created-*Bereishit* בראשית ברא-” meaning, “He created with wisdom-*Chochmah* ברא-” That is, since wisdom-*Chochmah* is a point-*Nekudah* that has form, the beginning of novel creation is from wisdom-*Chochmah*. This is because wisdom-*Chochmah* is the beginning of revelation (meaning that it did not precede revelation, but is itself the beginning of revelation). This being so, it is a point that has form. There then are subsequent drawings forth from the point through the line-*Kav* to the plane-*Shetach* – the plane of the One who bestows influence (*Mashpia*) and the plane of the one who receives (*Mekabel*) it.

This also explains how the coming into being of novel existence is from the Name *HaShem*-יהו"ה, blessed is He.¹⁸⁴

¹⁸³ See the previous discourse entitled “*Lehavin Inyan Simchat Torah*” 5712, Discourse 2 of this year, Ch. 3.

¹⁸⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being, and the section entitled “The Name *Eheye*”-האיהייה which is drawn from the reality of the name of *HaShem*-יהו"ה.” (The Name *Eheye*”-האיהייה-21 is the same as the first three letters of the name of *HaShem*-יהו"ה, which are *Yeh*”ו-הי-י-21 (which are indicative of the point (י), line (ו), and plane (ה)). Its six permutations correspond to the six directions of space, also indicated by the first six letters of the *Aleph-Beit* – אבגדיהי-21 which share the same value. It is the first drawing forth from *HaShem*-יהו"ה, as hinted in the verse (Proverbs 8:30, “And I was with Him as His nursling-*VaEheye*h *Etzlo Amon*”-ואהייה אצלו אמן-” which can also be read “and *Eheye*”-האיהייה-21 was with Him as His nursling.”) See *Sefer Yetzirah* 1:13; Also see the discourse entitled “*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years” 5711, translated in *The Teachings of The Rebbe* – 5711, Discourse 11.

The Name *HaShem*-יהו"ה, blessed is He, consists of the three letters *Yod*-י, *Vav*-ו and *Hey*-ה. The letter *Yod*-י"ד is the aspect of a point that has form, since the form of the letter *Yod*-י"ד is a thorn above, a thorn below and a point in the center. It thus is a point that has form. The letter *Vav*-ו"י is the line-*Kav* through which there is a subsequent drawing forth to the aspect of the *Hey*-ה"א, which is a plane-*Shetach*.¹⁸⁵ That is, through the line-*Kav* there first is a drawing forth in the plane of the One who bestows influence (*Mashpia*) and then in the plane of the recipient (*Mekabel*).

3.

This may be better understood by what is observable in man, who is called the “small world” (or microcosm).¹⁸⁶ That is, upon the bonding of the soul to the body, there are the three matters; World-*Olam*, Year-*Shanah* and Soul-*Nefesh*.

The aspect of Soul-*Nefesh* is that of vitality, as it stands prepared to enliven the body (even before manifesting in the limbs and organs in order to enliven them).¹⁸⁷ For, as the soul exists, in and of itself, it has no relation to the general matter of enlivening the body. Nevertheless, within itself it

¹⁸⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 – The Letters of Creation – The Gate of the Drawing Forth of the Units of Three from the Three Letters אב"ש, section entitled, “The Three Letters י"ד ה"א ו"י-*Yod Hey Vav*.” (It is noteworthy that the beginning of revelation is the three letters י"ד ה"א ו"י-39 which have the numerical value of *HaShem Is One*-*HaShem Echad*-יהו"ה אחד-39.)

¹⁸⁶ *Midrash Tanchuma*, *Pekudei* 3; *Avot d'Rabbi Nathan*, Ch. 31.

¹⁸⁷ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

has the aspect of the vitality that stands prepared to enliven the body. However, this vitality is not the same aspect of physical vitality as it is drawn into the body to become physical life of flesh. Rather, it is spiritual vitality and is a general vitality that exists in the aspect of, “that which is essentially alive.”¹⁸⁸

The aspect of World-*Olam* refers to the vitality that is drawn forth into the body, in the particular limbs and organs, and vitalizes them in a state of physical life of flesh. This vitality is just a glimmer from the aspect of the Soul-*Nefesh*. Finally, the bond between the vitality and the body, is through the aspect of the Year-*Shanah*.

To further explain, the vitality of the soul becomes unified with the body in a manner that the body is like a special garment for the soul. In other words, it is in such a way that it is impossible to differentiate between the body and the vitality. For, the vitality of the soul that comes to enliven the body, is in such a way that the body itself comes alive. In other words, it is not a way that the body remains as it was previously and that the soul merely moves (and pushes) the body (like a machine). Rather, the body itself becomes alive (as further expounded upon in the discourse of his honorable holiness, my father-in-law, the Rebbe.)¹⁸⁹

It is understood from this, that while, on the one hand, the aspect of vitality that is manifest in the body is merely a glimmer of the vitality of the soul, on the other hand, it

¹⁸⁸ See Sefer HaMaamarim 5663 p. 5 and on; 5708 p. 13 and on.

¹⁸⁹ See Sefer HaMaamarim 5686 *ibid.* p. 77; Also see the discourse entitled “*VaYikach HaShem Elohi'm* – *HaShem* God took the man” of Shabbat Parshat Bereishit 5712, translated in The Teachings of The Rebbe – 5712, Discourse 3.

nonetheless is in a state of adhesion to the general vitality, which is the aspect of the essential vitality of the soul. For, the power of the soul to enliven a body, so that the body itself becomes alive, is because the soul itself is essentially alive. That is, because it is essentially alive, it therefore is living and can enliven, so that the body itself is alive. Moreover, since the vitality that is manifest within the body enlivens it in an innermost way, so that the body itself becomes alive, it is understood that even though the vitality in the body is a mere glimmer of the vitality of the soul, it nevertheless is in a state of adhesion to the soul itself, which is essentially alive.

Nonetheless, this adhesion (*Dveikut*) is unrecognizable, because the vitality is in a state of being drawn down to the body to enliven it in all of its particular limbs and organs. In other words, the vitality of the body is not truly an aspect of total adhesion (*Dveikut*) to the soul, but is in a state of expression and drawing forth to the body, to enliven it. We thus find that the adhesion of the vitality that is manifest within the body – which is the aspect of world-*Olam* – with the aspect of that which is essentially alive, which is the aspect of soul-*Nefesh*, is in a way of “running” (*Ratzo*) and “returning” (*Shov*). This is to say that the power to enliven the body in an innermost manner is due to the body’s adhesion, in a way of “running” (*Ratzo*) to the aspect of the soul, which is essentially alive. However, together with this, the vitality is also in a state of “returning” (*Shov*), since it descends to enliven the body. In other words, it does not transform the body so that it no longer is a body, but rather, it enlivens the

body as it remains in its state of being. This being so, it is an aspect of descent and “returning” (*Shov*).

Now, just as the vitality (*Chayoot*-חיות) is specifically in a state of “running” (*Ratzo*) and “returning” (*Shov*),¹⁹⁰ so likewise, this is the case in regard to the essential vitality itself. In other words, the essential bond between the body and the soul is in a way of “running” (*Ratzo*) and “returning” (*Shov*). For, although they are bonded, in their essential being there is neither an essential change in the soul nor is there an essential change in the body. Rather, the body remains physical and the soul remains spiritual. The bond is that the soul, as it remains spiritual, becomes bonded with the body, which remains physical. Thus, since physicality and spirituality are diametric opposites, it is understood that the bond between them is specifically in a way of “running” (*Ratzo*) and “returning” (*Shov*).

We thus find that both in respect to the essential vitality, as well as to the manner in which the vitality comes forth to enliven, it is in a state of “running” (*Ratzo*) and “returning” (*Shov*). This then, explains the matter of Year-*Shanah*, for, as known, the root of the matter of time is the aspect of “running” (*Ratzo*) and “returning” (*Shov*).

Now, just as this is so in the “small world” (microcosm), which is man, so is it in the larger world (the

¹⁹⁰ As hinted at in the verse Ezekiel 1:14, “And the *Chayot*-חיות were running (*Ratzo*) and returning (*Shov*),” wherein the term for the holy animal angels called the *Chayot*-חיות also means vitality-*Chayoot*-חיות. Similarly, this is the reason for the pulse of the heart, which is in a state of constant influx and withdrawal, in a manner of “running” (*Ratzo*) and “returning” (*Shuv*). See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Vol. 2, Ch. 37 and the notes there.

macrocosm). That is, it too has these three levels of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*. For, the created being is the aspect of World-*Olam*-עולם, which is a term of “concealment-*He’elem*-העלם.”¹⁹¹ Similarly, the Godly vitality that is manifest in the created being is also called World-*Olam*-עולם, as a term of “concealment-*He’elem*-העלם,” since it is hidden within the created being, bringing it forth into existence in a manner that its adhesion to its source is unrecognizable. This is because the power to bring about novel existence is solely within the capacity of the Singular Preexistent Essential Being, *HaShem*-יהו"ה Himself, blessed is He, the sole Being whose existence is intrinsic to Him. Thus, it is solely within His power, blessed is He, to create something from absolutely nothing.¹⁹² Thus, the power to bring forth existence that is inherent in the intangible Godliness (*Ayin*) to bring forth tangible existence (*Yesh*) is because of its adhesion to its source. Nevertheless, its adhesion to its source is unrecognizable within it. On the contrary, it is in a state of descent, being drawn down to create the tangible created being (*Yesh*), and is constantly manifest and hidden within it in order to bring it into existence. This is

¹⁹¹ See Likkutei Torah Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 355 (based on the teaching of our sages, of blessed memory, in Tractate Pesachim 50a); Midrash Kohelet Rabba 3:11 (cited in Likkutei Torah Bamidbar 5c); Tikkunei HaZohar, Tikkun 42 (82a); Sefer HaBahir, 10; Siddur HaArizal, Musaf of Rosh HaShanah (section entitled “*Hayom Harat Olam*”).

¹⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being; Tanya Iggeret HaKodesh, Epistle 20 (130b).

like the statement,¹⁹³ “In His goodness, He renews the act of creation every day constantly.” It is for this reason that the world is called, “*Olam*-עולם,” which is a term of “concealment-*He’elem*-העלם,” since it covers and conceals over its Source, blessed is He.

Now, this is similar to the vitality of the soul that enlivens the body. That is, although it enlivens the body due to its adhesion to its source which is essentially alive, as explained before, nevertheless, this adhesion (*Dveikut*) is not felt within it, since it is manifest within the body. The same is true when it comes to the Godly vitality that brings novel creation into existence. That is, although the existence of the created being is specifically due to its source, nevertheless, the created being does not sense its Source within itself, and actually conceals its Source. However, it is specifically because it conceals its Source that the novel, created tangible being (*Yesh*) comes into existence. This is why it is called by a term of “concealment-*He’elem*-העלם.” This then, explains the aspect of World-*Olam*-עולם, which is the aspect of the plane-*Shetach*, that includes all the creations, as well as the intangible Godliness that brings them into existence.

However, the Soul-*Nefesh* is the aspect of the point-*Nekudah* and is the point of wisdom-*Chochmah*, which is the root of novel existence. For, it is in wisdom-*Chochmah* that the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, is first manifest. The

¹⁹³ Liturgy of the blessings that precede the *Shema* recital in the morning prayers (*Shacharit*).

bond between the aspect of World-*Olam* and the aspect of Soul-*Nefesh*, is through the “running” (*Ratzo*) and “returning” (*Shov*), which is the aspect of Year-*Shanah*. For, the power that the intangible Godliness has to bring forth tangible creations, is specifically due to its adhesion to its Source. However, this adhesion (*Dveikut*) is unrecognizable in it, indicating that the adhesion is in a state of “running” (*Ratzo*) and “returning” (*Shov*), which is the matter of Year-*Shanah*. This is because the existence of time comes about from the “running” (*Ratzo*) and “returning” (*Shov*).¹⁹⁴

4.

Now, since the intention in the existence of the world is that,¹⁹⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” and since this is accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people, we must therefore conclude that the service of *HaShem*-יהו"ה of the souls of the Jewish people, also has these three matters of World-*Olam*, Year-*Shanah* and Soul-*Nefesh*.

The explanation is that the ultimate service of *HaShem*-יהו"ה, blessed is He, is through the actual study of Torah and fulfillment of the commandments-*mitzvot*, which is

¹⁹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), The Gate explaining the true meaning of the name sphere-*Galgai*-גלגל, and what it is.

¹⁹⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

the aspect of action (*Ma'aseh*). However, in order that fulfillment of the *mitzvot* will have vitality, the aspect of the intention (*Kavanah*) of the commandments is necessary, which is the matter of thought (*Machshavah*), as in the teaching,¹⁹⁶ “A *mitzvah* performed without intent (*Kavanah*), is like a body without a soul.” However, what is meant here is not the particular intentions (*Kavanot*) of each commandment, in and of itself, but rather, the general intention (*Kavanah*) of all the commandments-*mitzvot*, which is the matter of love and fear of *HaShem*-יהו"ה, blessed is He.¹⁹⁷ That is, it is through the arousal of love and fear of *HaShem*-יהו"ה, blessed is He, that the *mitzvot* are performed with desire, gusto and great vitality.¹⁹⁸ Through this, a person automatically comes to fulfill every commandment-*mitzvah* with precision in all its details and will endeavor to also beautify the fulfillment of commandments-*mitzvot*. For, if a person performs the commandments-*mitzvot* without vitality, his will not fulfill them with precision, by being exacting in their performance or beautifying them. However, if he has vitality in the commandments-*mitzvot*, he will fulfill them in all their details with precision and will beautify them.

This explains the Alter Rebbe's wording in Tanya that,¹⁹⁹ “He who fulfills them in truth is one who truly loves the Name *HaShem*-יהו"ה and truly desires to adhere to Him.”

¹⁹⁶ See Likkutei Torah of the Arizal, Parshat Eikev; Shnei Luchot HaBrit 249b; Tanya Ch. 38 (50a and on).

¹⁹⁷ See Tanya *ibid.* (51a and on); Likkutei Sichot, Vol. 3, p. 954; Also see Tanya Ch. 39 (53b and on).

¹⁹⁸ See Kuntres HaAvoda, Ch. 2 (p. 15).

¹⁹⁹ Tanya Ch. 4 (8a)

In other words, it is possible for *mitzvot*-commandments to be performed without love and fear of *HaShem*-יהו"ה, solely out the acceptance of the yoke of His Kingship.²⁰⁰ However, for one's fulfilment of the *mitzvot* to truly be sustained, meaning that they are filled with vitality and are performed with precision and beautification, this is specifically brought about through love and fear of *HaShem*-יהו"ה, blessed is He.

Now, although love and fear of *HaShem*-יהו"ה, blessed is He, are the vitality of the *mitzvot*-commandments, there must be a bond between this love and fear (the vitality of the commandments) and the actual fulfillment of the *mitzvot*. In other words, one must draw the love and fear of *HaShem*-יהו"ה, blessed is He, into the performance of the *mitzvot*. This is because it is possible that although a person has love and fear of *HaShem*-יהו"ה, blessed is He, while he is engaged in prayer, nevertheless, it is possible that after he concludes his prayers his performance of the commandments is not as it should be. The reason is because there was no connection between his love and fear of *HaShem*-יהו"ה, blessed is He, and the actual performance of His commandments. That is, his love and fear of *HaShem*-יהו"ה, blessed is He, are because of his soul, but no bond and connection was affected with his animalistic soul. Thus, since during his prayers, his love and fear of *HaShem*-יהו"ה, blessed is He, remained unrelated and disconnected to his animalistic soul, therefore, when he concludes his prayers and engages in matters of the body and

²⁰⁰ See Tanya Ch. 41 (57a)

animalistic soul, no impression of his love and fear of *HaShem*-יהו"ה, blessed is He, remains.

This is because, as the soul is above, it grasps Godliness and is moved with love and fear of *HaShem*-יהו"ה, blessed is He. This state of the soul, as it is above, in which it is moved to love and fear of *HaShem*-יהו"ה is because of its grasp of Godliness. (Even the angelic beings above grasp Godliness and therefore stand before *HaShem*-יהו"ה, blessed is He, with love and fear of Him. If this is so in regard to the angels it certainly is so in regard to souls.) Nevertheless, with the descent of the soul below, the love and fear of the soul becomes covered over and concealed by the body and animalistic soul.

The same is thus true in man's service of *HaShem*-יהו"ה, blessed is He. That is, when the love and fear of *HaShem*-יהו"ה, blessed is He, is because of the soul, then after one's prayers, the love and fear of *HaShem*-יהו"ה, blessed is He, can dissipate and depart.²⁰¹ This is why a bond and connection between the love and fear of *HaShem*-יהו"ה, blessed is He, and the animalistic soul, is necessary. This bond should specifically be affected during prayer.

This then, explains the matter of the point (*Nekudah*), the line (*Kav*), and the plane (*Shetach*) as it relates to man's service of *HaShem*-יהו"ה, blessed is He. That is, the point (*Nekudah*) refers to the intent (*Kavanah*) of the commandments-*mitzvot* – that is, the love and fear of *HaShem*-יהו"ה, blessed is He – which is in thought

²⁰¹ See Tanya, Ch. 13 (19a)

(*Machshavah*). The plane (*Shetach*) refers to the fulfillment of the commandments-*mitzvot* in actuality, which is action (*Ma'aseh*). The line (*Kav*) that binds them, is through service of *HaShem*-יהו"ה, blessed is He, in prayer, which is speech (*Dibur*).

Now, this bond is in a manner of “running” (*Ratzo*) and “returning” (*Shov*). For, when a person is engaged in the actual performance of the commandments-*mitzvot*, he needs to be entirely invested in (and preoccupied with) the fulfillment of the commandments-*mitzvot*, and not with the intention (*Kavanah*). This is explained in Tanya,²⁰² regarding the intent (*Kavanah*) that one should have when studying Torah for the sake of the Name *HaShem*-יהו"ה, blessed is He. That is, at the commencement of one's study, one must rouse the intent (*Kavanah*). This should also be done at the beginning of every hour, at which time the permutation of the Name *HaShem*-יהו"ה, blessed is He, which governs that hour, changes.²⁰³ However, afterwards (when he is engaged in actual Torah

²⁰² See Tanya Ch. 41 (58b)

²⁰³ There are 12 permutations of the name *HaShem*-יהו"ה, corresponding to the hours of the day and 12 permutations of the title *Adona*-אדני"ע, corresponding to the hours of the night. The twelve possible permutations of the Name *HaShem*-יהו"ה, are as follows: יהו"ה יהו"ה יהו"ה, והו"ה והו"ה והו"ה, והו"ה והו"ה והו"ה, והו"ה והו"ה והו"ה. As you can see, these are divided into four categories of three permutations, each beginning with one of the letters of the four letters of the Name *HaShem*-יהו"ה. These correspond to the division of the twelve hours into four groupings of three hours. For an elucidation of the division of the twenty-four permutations of the title My Lord-*Adona*-אדני"ע into two categories of twelve, see Pardes Rimmonim 21:8. These correspond to the hours of night, since the name My Lord-*Adonay*-אדני"ע-65 is a title, within which the name *HaShem*-יהו"ה is concealed. It is thus called the Sanctuary-*Heichal*-היכל-65 for the Name *HaShem*-יהו"ה. (See *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1, and elsewhere.)

study), he needs to be entirely invested (and preoccupied) in the study itself.²⁰⁴

The same thus applies to the fulfillment of the commandments-*mitzvot*. That is, when one is engaged in the performance of the commandments-*mitzvot*, he needs to be entirely invested (and preoccupied) in the performance of the commandments-*mitzvot*. However, even then he must have a sense of the intent (*Kavanah*), at the very least in an encompassing way (*Makif*). For, it is specifically through having a sense of the intent (*Kavanah*) that the *mitzvot* can be fulfilled in truth. This then, is what is meant by the fact that the bond is affected specifically through “running” (*Ratzo*) and “returning” (*Shov*).

Now, just as this is so in the general service of performing the commandments of *HaShem*-יהו"ה, blessed is He, so is it in the intent (*Kavanah*) of the commandments-itself (that is, the vitality of the commandments). That is, in the intent (*Kavanah*) itself, there likewise are the three matters of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*. That is, in the love of *HaShem*-יהו"ה, blessed is He, which is the toil of prayer in the service of *HaShem*-יהו"ה, as it states,²⁰⁵ “There is no labor like the labor of love,” these three aforementioned matters are present.

²⁰⁴ See Sefer HaSichot, Torat Shalom, p. 217.

²⁰⁵ Zohar II 55b; Zohar III 267a; Kuntres HaAvodah Ch. 1 & Ch. 3 and on; Discourse entitled “*Lo Tihyeh Mishakeila* – There shall be no woman who loses her young or will be infertile in your land,” 5712, translated in The Teachings of The Rebbe 5712, Discourse 9.

To further explain, when one contemplates Godliness and comes to the recognition that Godliness is good for him, he then awakens with love for *HaShem*-יהו"ה, blessed is He. However, the love that is awakened is called World-*Olam*.²⁰⁶ This is because the world-*Olam* is in a state of sense of separate existence, just as this love is in a state of sense of separate existence, since it is brought about through his sense that Godliness is good **for him**.

The aspect of the Soul-*Nefesh* of the love, is when the love is in such a way that there is no sense of self as a separate existence. This is brought about by the source of the intellect, which transcends intellect as it relates to emotions. In this case, not only is his love of *HaShem*-יהו"ה, blessed is He, not because it is good **for him**, wherein he has a sense of his own existence, but beyond this, even the love itself is not felt. In other words, he is not even aware of the fact that he loves, meaning that he is in a state of utter sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is one of the explanations²⁰⁷ of Rabbi Yochanan ben Zachai's statement,²⁰⁸ "I do not know on which path they are leading me." In other words, even though he possessed all of the lofty qualities that were stated about him, nevertheless, because he was in a state of utter sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, not only did he not have a sense of self and separate existence,

²⁰⁶ Jeremiah 31:2; Also see morning prayer (*Shacharit*) liturgy, blessings of the *Shema* recital.

²⁰⁷ See the discourse entitled "*VaYikach HaShem Elohi'm* – *HaShem* God took the man" of Shabbat Parshat Bereishit 5712, translated in The Teachings of The Rebbe – 5712, Discourse 3; Also see Likkutei Torah Masei 90b

²⁰⁸ Talmud Bavli, Brachot 28b

but he was even unaware of his love of *HaShem*-יהו"ה, blessed is He. This is why he said, "I do not know on which path they are leading me."

However, because *HaShem*'s-יהו"ה Supernal intent is specifically that the love be revealed (since specifically then the love can be in a way that vitalizes the performance of the commandments-*mitzvot*), it therefore is necessary for there to be a bond, for there to be drawing forth from the source of intellect and so that the love should be revealed. This bond is affected by the matter of intellectual arousal, which is the intermediary between the two levels. For, since this arousal is because of the essential goodness of Godliness itself, and not because it is good **for him**, it therefore relates to the source of intellect (which is the Soul-*Nefesh*). On the other hand, because it is a matter of arousal (*Hitpa'alut*), it also relates to the aspect of the revealed love (which is the World-*Olam*). This then, is the aspect of Year-*Shanah*, which brings about a bond, thus drawing forth from the aspect of the source of intellect into the aspect of revealed love. When this happens, the revealed love comes in a manner of sublimation (*Bittul*) to *HaShem*-יהו"ה also. For, when the love is in a way that is felt, then although it is on the side of holiness, nevertheless, with an abundance of chaining down, it is possible for the extraneous husks to also derive sustenance from it.

Now, just as this is the case in the service of *HaShem*-יהו"ה, blessed is He, it is likewise so in the entire chaining down of the worlds (*Hishtalshelut*). Therefore, the celestial spheres (*Galgalim*) recite songs of praise to *HaShem*-יהו"ה,

blessed is He, and are in a state of sublimation (*Bittul*) to Him. This is as stated,²⁰⁹ “The hosts of the heavens bow to You,” referring to their cycling to the west, because “the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) is in the west.”²¹⁰ Moreover, their sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is due to their grasp of Godliness,²¹¹ as stated by Rambam that,²¹² “They recognize their Creator.” Albeit, there are human beings who worship the sun etc. This is because the sublimation of the celestial spheres (*Galgali*) is felt within them.²¹³ Therefore, with an abundance of chaining down of these matters, it is possible that the very opposite of sublimation can arise from this kind of sublimation (*Bittul*) to *HaShem*-יהו"ה, which is the matter of idolatry.

This is analogous²¹⁴ to a servant who stands before his king. If he is in a state of utter sublimation (*Bittul*) to the king, he will be incapable of tolerating any honor given to him by others in the presence of the king. However, if he can tolerate others giving him honor, it is an indication that, in fact, he is not in a state of complete sublimation (*Bittul*). The same is true in the analogue regarding the celestial spheres (*Galgali*). Although they indeed are sublimated to Godliness,

²⁰⁹ Nehemiah 9:6; Talmud Bavli, Bava Batra 25a; Sanhedrin 91b

²¹⁰ Talmud Bavli, Bava Batra 25a ibid.

²¹¹ See Torah Ohr, Bereishit 7c; Siddur Im Divrei Elokim Chayim 142b; Sefer HaMitzvot of the Tzemach Tzedek 5a, and elsewhere.

²¹² Mishneh Torah, Hilchot Yesodei HaTorah 3:9; Rashi and Tosefot to Talmud Bavli, Chullin 40a.

²¹³ See Sefer HaMaamarim 5698 p. 32 and on.

²¹⁴ See the discourse entitled “*VaYikach HaShem Elohi'm* – *HaShem* God took the man” of Shabbat Parshat Bereishit 5712, translated in The Teachings of The Rebbe – 5712, Discourse 3, (and the citations there to Maamarei Admor HaEmtza'ee, Vayikra Vol. 2).

nevertheless, since they are not in a state of complete sublimation (*Bittul*), therefore, with an abundant chaining down of things, it is possible for the very opposite to arise.

5.

This, then, is the meaning of the verse,²¹⁵ “In the beginning God created the heavens and the earth.” There are three explanations of the word “*Olam-עולם*,” which can be said to correspond to the three matters of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*. The term “*Olam-עולם*” as it generally is used by our sages, of blessed memory, means “place.” The term “*Olam-עולם*” as it is used in scripture, means “time,” as in the verse,²¹⁶ “The eternal God-*E”l Olam-אל עולם*.” The third explanation of the term “*Olam-עולם*,” is as in the teaching of our sages, of blessed memory,²¹⁷ “The verse,²¹⁸ ‘I have been a youth and I have become an elder,’ was said by the Ministering Angel appointed over the World-*Saro Shel Olam-שרו של עולם*.” This refers to the aspect of Soul-*Nefesh*, meaning, the vitality of the worlds. In this, there is the aspect of a youth-*Na’ar-נער*, which refers to diminished vitality and revelation, and there is the aspect of an elder-*Zaken-זקן*, which refers to increased revelation.

This likewise is the difference between the mundane days of the week (*Chol*) and Shabbat. That is, during the

²¹⁵ Genesis 1:1

²¹⁶ Genesis 21:33 – See Ramban commentary there.

²¹⁷ Talmud Bavli, Yevamot 16b

²¹⁸ Psalms 37:25

mundane days of the week the drawing forth of vitality is from the aspect of the youth-*Na'ar*-נער, which is in a state of measure and limitation. However, on Shabbat, there is an ascent of the worlds, as stated, “I have become an elder,”²¹⁹ indicating that there is a drawing forth from the aspect of the mature intellect (*Mochin d'Gadlut*) from the aspect of the Unlimited One, blessed is He. (Nevertheless, the ascent of Shabbat and receiving illuminations of the mature intellect (*Mochin d'Gadlut*) depends on the service of *HaShem*-יהו"ה, blessed is He, during the mundane days (*Chol*) of the week, as in the teaching,²²⁰ “One who toils on the eve of Shabbat will eat on Shabbat.”)

It is also why Yonathan and David took a youth-*Na'ar*-נער with them when they went out to the field.²²¹ This is because Yonathan corresponds to the aspect of *Zeir Anpin*, whereas David is the attribute of kingship-*Malchut*. Therefore, when they went out to the field – which refers to the chaining down of the worlds (*Seder HaHishtalshelut*) – they took a youth-*Na'ar*-נער with them. For, he is the intermediary who constricts the vitality so that it can be drawn down to the worlds.

Now, since the drawing down of Godliness to the world is in a way of restraint and constriction (*Tzimtzum*), therefore, through the abundant chaining down of things, it is possible for the extraneous husks to derive sustenance. This

²¹⁹ See Zohar III 217b

²²⁰ Talmud Bavli, Avoda Zarah 3a

²²¹ Samuel I 20:35 – The *Haftorah* read on this Shabbat (*Machar Chodesh*).

explains the connection between the verse, “In the beginning God created the heavens and the earth,” with the next verse, “And the earth was chaos and emptiness... and the spirit of God hovered upon the surface of the waters.” That is, even at the very beginning of creation, from the final most levels of holiness, it is possible that through an abundant chaining down, the extraneous husks can derive sustenance. For, since the sublimation (*Bittul*) is only a sublimation of tangible somethingness (*Yesh*), it therefore is possible for the matter of an opposing side to arise from it.

This likewise explains the connection between the two-hundred and eighty-eight (רפ"ח) and death (*Meit*-מת). That is, although the two-hundred and eighty-eight are sparks of holiness (*Kedushah*), nonetheless, the matter of death (*Meit*-מת) can possibly arise from this, which is the very opposite of holiness (*Kedushah*) and is the matter of the opposing side of evil.

Nevertheless, it is about this that the verse states, “The spirit of God-*Ru'ach Elohi*”מ-אלהים” about which our sages, of blessed memory, stated, “This refers to the spirit of Moshiach.” For, the spirit of Moshiach is the innermost aspect of the Ancient One-*Atik*,²²² and refers to a drawing forth from the hidden Essence to all levels, in which case the extraneous husks cannot possibly derive any sustenance. For, just as in one’s service of *HaShem*-יהוה, blessed is He, a bond must be affected between revealed love of *HaShem*-יהוה, blessed is He, and the source of intellect, meaning that there

²²² See Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 15

must be a drawing forth of sublimation to *HaShem*-יהו"ה, blessed is He, even in the love that comes out into revelation (as explained in chapter 4), so likewise, this is the case in the chaining down of the worlds (*Hishtalshelut*). That is, there must be a drawing forth of the concealed Essence of *HaShem*-יהו"ה, blessed is He, in all levels. For, it then is impossible for the extraneous husks to derive any kind of sustenance. Through this, *HaShem*'s-יהו"ה's Supernal intent that, "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds" is fulfilled.