

Discourse 8

“*HaYoshevet BaGanim* - You who dwells in the gardens”

Delivered on Shabbat Parshat Shemot,
The 23rd of Tevet,⁵⁰⁸ Shabbat Mevarchim Shvat, 5713⁵⁰⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵¹⁰ “You who dwells in the gardens, the companions listen to your voice... Hurriedly flee, my beloved, swift as a gazelle or a young stag, to the mountains of spices.” In his discourse by this title,⁵¹¹ which he said on the 24th of Tevet⁵¹² (the day of the passing of the Alter Rebbe), his honorable holiness, the Rebbe Rashab, whose soul is in Eden,

⁵⁰⁸ It should be noted that “the passing of the Alter Rebbe was on the conclusion of Shabbat, Parshat Shemot, the night following the 23rd and beginning of the 24th of Tevet,” as per the words of the Tzemach Tzeddek, printed at the beginning of Maaneh Lashon (Vilna 5672, Kehot 5710, 5727). Also see his Piskei Dinim (Kehot 5732, p. 103a [442a]). The relationship between the 24th of Tevet and Parshat Shemot is discussed at length in Likkutei Sichot, Vol. 16, p. 33 and on.

⁵⁰⁹ It should be noted that the original discourse was edited by his honorable holiness, the Rebbe, and printed in the pamphlet distributed for the 24th of Tevet 5748.

⁵¹⁰ Song of Songs 8:13-14

⁵¹¹ For the subjects discussed in this discourse, see the discourse entitled “*Brach Dodi*” 5570 (Sefer HaMaamarim 5570 p. 54 and on); Discourse entitled “*HaYoshevet BaGanim*” in Ohr HaTorah, Shir HaShirim to this verse (Vol. 2, p. 770 and on; p. 779 and on; p. 784 and on; Vol. 3 p. 1,016 and on).

⁵¹² Recited on the fifth day of the week, Parshat Va’era, 24th of Tevet 5667 in Wortzberg, transcribed by his honorable holiness, the Rebbe (the Rebbe Rayatz), Lubavitch Library manuscript 1372 (subsequently printed in Sefer HaMaamarim 5666-5667 p. 127 and on); Also see Sefer HaSichot, Torat Shalom p. 85-86.

explained that the word “gardens-*Ganim*-גנים” refers to the Garden of Eden.⁵¹³ The term “gardens-*Ganim*-גנים” (in the plural) refer⁵¹⁴ to the lower Garden of Eden and the upper Garden of Eden, which are in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. (That is, the lower Garden of Eden is in the world of Action-*Asiyah* and the upper Garden of Eden is in the world of Creation-*Briyah*.)⁵¹⁵ The words “You who dwells in the gardens” refers⁵¹⁶ to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, who constricts herself to dwell in the gardens.

The words, “Hurriedly flee, my beloved, swift as a gazelle or a young stag, to the mountains of spices,” refers to the revelations of the coming future, which are much loftier and beyond all comparison to the revelation of the Garden of Eden. For, the revelation of the Garden of Eden is the light and illumination of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), whereas the revelation of the coming future is the light and illumination of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*). It is for this reason that the verse states, “Hurriedly flee... to the mountains of spices,” (specifying “Hurriedly flee-*Brach*-ברח”), in that the

⁵¹³ See Zohar I 77b, 92a; Zohar II 46a; Vol. 3 13a, 213a and elsewhere – cited in Ohr HaTorah ibid. (Vol. 2) p. 765-766.

⁵¹⁴ See the Mikdash Melech commentary to Zohar II ibid. (cited in Ohr HaTorah ibid. p. 765 & p. 779); Also note Tikkunei Zohar, Tikkun 55 (88a) – cited in Ohr HaTorah ibid. p. 766.

⁵¹⁵ See Ohr HaTorah ibid. p. 779; Vol. 3 p. 1,017 (and the citations in the glosses there).

⁵¹⁶ See the Mikdash Melech ibid. in the name of Rabbi Chaim Vital (cited in Ohr HaTorah ibid. Vol. 2, p. 765, p. 779) – That is, the words “You who dwells (*HaYoshevet*-היושבת in the feminine) in the gardens” refers to the Divine Presence of *HaShem*-יהו"ה, the *Shechinah*, which dwells in the Garden of Eden.

ascent from the revelation of the Garden of Eden to the revelation of the coming future is in a manner of “Hurriedly fleeing,” meaning, in a way of a leap (*Dilug*) rather than in a way of order and gradation.

Nevertheless, to be capable of receiving the light and illumination of *HaShem*-יהו"ה, blessed is He, that transcends the worlds (*Sovev*) as will be revealed in the coming future, it must specifically be preceded by the revelation of the light and illumination of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), which is the revelation of the Garden of Eden. This is why the verse first states, “You who dwells in the gardens,” (and then continues), “Hurriedly flee... to the mountains of spices.” That is, there first must be the revelation of “You who dwells in the gardens,” and specifically through this, we then attain (in a way of “Hurriedly fleeing” and leaping-*Dilug*) the revelations of “the mountains of spices.”

2.

This may be understood through understanding the difference between the light and illumination of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*), and the light and illumination of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*). That is, the light and illumination of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), is a simple light. In contrast, the light and illumination of how *HaShem*-יהו"ה, blessed is He, fills all

worlds (*Memaleh*) comes into the category of divisions (*Hitchalkut*), such as the light of wisdom-*Chochmah* or the light of kindness-*Chessed* etc. It is explained in the aforementioned discourse that from the very fact that the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) comes into the category of division, even though the actual division is through its manifestation in the vessels (*Keilim*), it must nonetheless be said that even the light itself (before its manifestation in the vessels) has some relation to division (*Hitchalkut*).

For, as explained in *Pardes Rimmonim*,⁵¹⁷ the division that is caused in the light (*Ohr*) through its manifestation in vessels (*Keilim*), is only in regard to its effect (meaning, the manner in which *HaShem*-יהו"ה conducts and affects the created beings, so that when the light manifests within a vessel of kindness-*Chessed*, it affects and actualizes kindness-*Chessed*, and the same is so with all the *Sefirot*). However, the light itself remains in its state of simplicity. Thus, based on this, it would have been possible to say, that the light, in and of itself, (before its manifestation into vessels) is completely simple (and has no relation to division). The analogy for this (given in *Pardes Rimmonim*) is from the light of the sun. That is, although, in and of itself, it is a simple light (since light is similar to its luminary and adheres to it) nevertheless, when it shines through white glass, red glass or a green glass, it appears (and affects) according to the color of the vessel.

⁵¹⁷ *Pardes Rimmonim*, Shaar 4 (Shaar Atzmut v'Keilim), Ch. 4

However, this explanation is insufficient.⁵¹⁸ For, as known⁵¹⁹ regarding the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), even as it illuminates within vessels (*Keilim*), it remains entirely unaffected and unchanged by the vessel (*Kli*). That is, it does not even take on an appearance that accords to the manner of the vessel (as also cited in the aforementioned discourse, that the light of the Ancient One-*Atik*⁵²⁰ remains in its state of simplicity even when drawn forth into *Zeir Anpin*).

What this demonstrates is that the fact that the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) is caused to take on form and division (by the vessels) (even if it only relates to its effects), is because this light is already in the category of division-*Hitchalkut* (even before its manifestation in vessels).

⁵¹⁸ Also see the discourse entitled "*Vayehi Anan*" 5675 (*Hemshech* 5672 Vol. 2, p. 939); *Hemshech Rosh HaShanah* 5694, Ch. 20 (Sefer HaMaamarim 5711 p. 84-85).

⁵¹⁹ See the discourse entitled "*Panim b'Panim*" 5667 (*Hemshech* 5666 p. 467 and on).

⁵²⁰ This is as written ("the light of the Ancient One-*Atik Yomin*") in the discourse entitled "*Hayoshevet BaGanim*" 5667 *ibid.*, whereas in the aforementioned discourse in *Hemshech* 5667 *ibid.*, it states, "The manifestation of *Arich Anpin* within *Zeir Anpin*." Another difference between the two discourses, is that in the discourse entitled "*Hayoshevet BaGanim*" *ibid.*, it states that "The light of the Ancient One-*Atik Yomin* is drawn (*Nimshach*-נמשך) forth in *Zeir Anpin*," whereas in the other discourse from 5666 it states, "The manifestation (*Hitlabshut*-התלבשות) of *Arich Anpin* in *Zeir Anpin*." It can be said that these differences are related to each other, in that when it comes to (the lower stature of) *Arich Anpin* (desire) it is applicable for there to be manifestation (*Hitlabshut*-התלבשות), whereas such is not the case with the light of *Atik Yomin* (pleasure) which is only drawn forth (*Nimshach*-נמשך) in *Zeir Anpin*.

The explanation is that (since the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) is included in the light of the line-*Kav*), the light of the line-*Kav* is drawn forth through the restraint of the *Tzimtzum*, which is the matter of drawing forth in a way of a leap-*Dilug*. For, the explanation of the restraint of the *Tzimtzum* (known as the first *Tzimtzum*) is that the original light was completely concealed and a void and empty space remained (*Chalal v'Makom Panuy*).⁵²¹ Now, since the drawing forth that followed this, is after the complete concealment (and cessation) of the light, the subsequent drawing forth is in a way of a leap-*Dilug*.

[Although, even at the time of the restraint of *Tzimtzum*, there remained an impression-*Reshimu*, as explained in various places,⁵²² and as expressly stated in the aforementioned discourse, that it was, "not necessarily an actual void-*Chalal*"⁵²³ since an impression-*Reshimu* remained, nevertheless, the matter of the impression-*Reshimu* is that it is a hidden power of *HaShem*-יהו"ה, blessed is He. In other words, the matter of the impression-*Reshimu* is that it is the power to limit of the Unlimited One, *HaShem*-יהו"ה, blessed is

⁵²¹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She'arim.

⁵²² See Otzrot Chayim *ibid.* in the note; See Likkutei Torah, Hosafot l'Vayikra, entitled "*Mah Shekatuv b'Otzrot Chayim*" (52b and on); Discourse entitled "*Lehavin Mah Shekatuv b'Emek HaMelech*" of the Mittler Rebbe (Maamarei Admor HaEmtza'ee Vol. 2, p. 521 and on). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13.

⁵²³ See the language of Otzrot Chayim *ibid.* in the note.

He, and is thus the root of the vessels (*Keilim*). However, regarding the matter of the illumination of light and revelation, the restraint of the *Tzimtzum* is complete withdrawal and concealment. Thus, the light that is drawn forth after the restraint of the *Tzimtzum* is in a way of a leap-*Dilug*.] Therefore, the adhesion (*Dveikut*) of the light of the line-*Kav* to its source, is an adhesion (*Dveikut*) through separation (and is therefore not a state of true adhesion-*Dveikut*). It follows automatically that it is not in such a great state of illumination of light and revelation.⁵²⁴

This is analogous⁵²⁵ to the vitality in the hairs, which cannot be compared to the vitality of the other limbs and organs. For, the vitality in the hair is greatly constricted, to the point that when a person's hair is cut off, he feels no pain. This is because they are drawn from the brain through the separation of the skull (*Gulgolet*).

The same is true Above in the analogue. That is, regarding the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), since it is drawn forth from its Source and its adhesion (*Dveikut*) to its Source is not through separation, therefore, it literally is a true illumination of light and revelation (similar to the vitality in the limbs) and is not in the category of form and division.

⁵²⁴ This is because, a defining quality of the light (*Ohr*) is that it adheres to the Luminary (*Ma'or*). (See Sefer HaMaamarim 5703 p. 164, and elsewhere.)

⁵²⁵ See Sefer HaMaamarim 5661 p. 166; End of the discourse entitled "*Anochi HaShem Elokecha*" 5667 (*Hemshech* 5666 p. 466), and elsewhere.; Also see the discourse entitled "*VaYihyu Chayei Sarah* – And Sarah's lifetime was" of this year 5712, Discourse 5, and there is mention of this analogy in other discourses of this year.

[For, although the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) is also a light that is drawn forth after the restraint of the *Tzimtzum*, nevertheless, as known⁵²⁶ the restraint of the *Tzimtzum* upon the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) does not (primarily) effect the light itself. Rather, it's only effect is that this light does not illuminate in a revealed way (in an inner manner – *b'Pnimityut*) – but remains in an encompassing state of transcendence (*Makif*). In contrast, regarding the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), the constriction of the *Tzimtzum* effects the light itself. That is, as a result of the restraint of *Tzimtzum*, there is (a novel introduction into existence) of new light that did not previously exist.⁵²⁷ In contrast, the effect of the restraint of *Tzimtzum* upon the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), is only in that it remains in an encompassing and transcendent state (as stated above). However, the light itself, is not something that is created, but is rather a revelation of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint

⁵²⁶ See Sefer HaMaamarim 5679 p. 499; 5687 p. 40 and on; 5705 p. 76; It should be noted that based upon what is explained in various places regarding the “Great Circle – *Iggul HaGadol*,” that the effect of the restraint of the *Tzimtzum* upon it is (solely that “it was not affected by the *Tzimtzum*,” meaning) “that it should remain there and not be revealed to the outside.” In and of itself however, “the entirety of the light is whole and perfect.” (See Sefer HaMaamarim 5643 p. 80; *Hemshech* 5666 p. 194); We may say that when it comes to the encompassing light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) as it is after the restraint of the *Tzimtzum*, is in a similar manner.

⁵²⁷ See Sefer HaMaamarim 5687 p. 42-43.

of the *Tzimtzum* and is a revelation that is not through the medium of a separation.]

This is not the case, however, with the light of how *HaShem* יהו"ה, blessed is He, fills all worlds (*Memaleh*) (that is, the light of the line-*Kav*). For, the manner that it is drawn from the limitless light of *HaShem* יהו"ה, the Unlimited One, blessed is He, and the manner in which it adheres to the limitless light of the Unlimited One, *HaShem* יהו"ה, blessed is He, is through the separation of the restraint of the *Tzimtzum*.⁵²⁸ Thus, it is not an aspect of revelation (*Giluy*) to the same extent (but instead is comparable to the vitality in the hair). It is for this reason⁵²⁹ that it is in the category of

⁵²⁸ In *Hemshech* 5672 Vol. 1, p. 18, it states that according to the view that the root of the line-*Kav* is in the limited light, it is not necessary to state that the restraint of the *Tzimtzum* was in a way of withdrawal (*Siluk*), and it is adequate to state that there was only a concealment of the limitless light. However, the explanation of why the restraint of the *Tzimtzum* was in a manner of withdrawal (*Siluk*), (meaning that there was also a concealment of the limited light, the root of the line-*Kav*), is for the existence of the vessels (*Keilim*). However, in addition to this, (that is, that the withdrawal (*Siluk*) is for the purpose of the vessels (*Keilim*)), the drawing forth of the line-*Kav* was indeed actually through the restraint of the *Tzimtzum* in a manner of withdrawal (*Siluk*). That is, in order for the line-*Kav* itself to be able to come into a state of division, it was necessary for there to be the restraint of the *Tzimtzum* in a way of withdrawal (*Siluk*), specifically. See the end of the discourse entitled "*Vayehi Anan*" *ibid.* (*Hemshech* 5672 *ibid.* Vol. 2, p. 945 and on). (Also see *Sefer HaMaamarim* 5679 p. 134, and *Sefer HaMaamarim* 5687 p. 95, that the intention in stating that if the light of the line-*Kav* would have initially remained, then it would not be possible for the vessels to come forth into existence, is that "then (if the line-*Kav* would have remained initially) the light of the line-*Kav* would itself be in a state of revelation of the Essential Being of *HaShem* יהו"ה Himself, blessed is He."

⁵²⁹ This is similarly stated in the discourse entitled "*Panim b'Panim*" (*Hemshech* 5666 p. 468). That is, through the restraint of the *Tzimtzum*, the light of the line-*Kav* is caused to be in the category of division. For, due to the fact that it is drawn forth through the separation (*Hefsek*) of the restraint of the *Tzimtzum*, it is not truly in a state of adhesion (*Dveikut*), and thus is automatically not in such a state of great revelation. In the discourse entitled "*Vayehi Anan*" 5675 (*Hemshech*

division-*Hitchalkut*, (meaning that through its manifestation within vessels, the appearance of the light is according to the manner of the vessel.)⁵³⁰

4.

This then, explains why the ascent from the revelation of the Garden of Eden to the revelation of the coming future, is in a manner of “hurriedly fleeing.” (As explained before (at the beginning of the discourse), the verse specifically uses the wording, “Hurriedly flee... to the mountains of spices,” specifying “hurriedly flee-*Brach*-ברה.”) For, the difference between the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) (that is, the revelation of the Garden of Eden), and the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) (that is, the revelation of the coming future), is (not only in the fact that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) comes in a way of division through the vessels, but also) is in the manner of how they are drawn forth from their Source.

That is, the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), is drawn forth through the

5672 Vol. 2, p. 941 and on) and in *Hemshech Rosh HaShanah* 5694 (5711), Ch. 21 (Sefer HaMaamarim 5711 p. 86), it states that through the leap (*Dilug*) of the restraint of the *Tzimtzum*, division is caused in the light of the line-*Kav*. The reason for this is that because of the restraint of the *Tzimtzum* itself, since “it is something that stands in opposition to the light,” therefore, this causes division in the light of the line-*Kav* that follows.

⁵³⁰ This is as expressly stated in the discourse entitled “*Panim b’Panim*” *ibid.* (*Hemshech* 5666 p. 467).

separation of the restraint of the *Tzimtzum*, which is not the case with the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds. It therefore is understood that they are entirely different and incomparable to each other. Therefore, the ascent from the revelation of the Garden of Eden (which is the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), to the revelation of the coming future (which is the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*)), is in a way of "hurriedly fleeing."

For, just as the drawing forth of the light of the line-*Kav* from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who precedes the restraint of the *Tzimtzum*, is in a way of a leap (*Dilug*), so likewise, the ascent from the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), (which is the light of the line-*Kav*), to the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), (which is the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*), is in a way of "hurriedly fleeing," and not in a way of order and gradation.

5.

Now, although the revelation of the Garden of Eden cannot at all be compared to the revelation of the coming future, nonetheless, the revelation of the Garden of Eden is (specifically) an introduction, by means of which we attain the

revelation of the coming future (as mentioned at the beginning of the discourse).

The explanation is as follows: Before mentioning the thirteen attributes of mercy, the verse states,⁵³¹ “יהו"ה-*HaShem*, *HaShem*-יהו"ה,” and there is a pause in the cantillation between the two times that the Name *HaShem*-יהו"ה is mentioned.⁵³² Now, as known⁵³³ the first mention of the Name *HaShem*-יהו"ה, refers to the Upper Name *HaShem*-יהו"ה, which is the Essential Name *HaShem*-יהו"ה of the limitless light of the Unlimited One, blessed is He, and precedes the restraint of the *Tzimtzum*. The second mention of the Name *HaShem*-יהו"ה is the lower Name *HaShem*-יהו"ה, which is the Name *HaShem*-יהו"ה as it is in the light of the line-*Kav*. The pause between them in the cantillation, represents the separation of the restraint of *Tzimtzum* between the limitless light of the Unlimited One, blessed is He, and the light of the line-*Kav*.

This also explains the first verse of *Shema*, in which we say,⁵³⁴ “יהו"ה אלהינו יהו"ה-*HaShem* our God *HaShem*-יהו"ה.” That is, the title “our God-*Elohein*”-נו-אלהי” is the restraint of the *Tzimtzum* between the Upper Name *HaShem*-יהו"ה (which is the limitless light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*) and the lower Name

⁵³¹ Exodus 34:6

⁵³² Zohar III (Idra Rabba) 138a; Further analysis is necessary as to why in some places it states that there is a pause in the cantillation “between them-*Beinayhu*-יהו” (and in other places it uses the term, “in them-*B’Gavayhu*-יהו” (בגווייהו)).

⁵³³ See Likkutei Torah, Drushim L’Rosh HaShanah 59a and on; *Hemshech* 5672 Vol. 2 p. 988, 995 and elsewhere.

⁵³⁴ Deuteronomy 4:6

HaShem יהו"ה (which is the light of the line-*Kav*).⁵³⁵ The discourse continues and explains that the reason it specifies “**our** God-*Elohei*” *נו-אלהי*” (as opposed to just “God-*Elohi*” *מ-אלהי*”), is that although this title is indicative of the attribute of judgment,⁵³⁶ it nevertheless leans toward kindness and mercy. For, it is specifically through “**our** God-*Elohei*” *נו-אלהי*” that there is a drawing forth of revelation and influence from the Upper Name *HaShem* יהו"ה, blessed is He and blessed is His Name, to the lower Name *HaShem* יהו"ה.

Now, according to what is known⁵³⁷ about the matter of the vessels (*Keilim*), this may be explained in the following manner. That is, although it is true that if the light of the line-*Kav* would have remained after the restraint of the *Tzimtzum*, it would have been impossible for the vessels (*Keilim*) to come into existence, nevertheless, once the vessels (*Keilim*) were brought into existence, they were able to receive the revelation of the light of the line-*Kav*. For, since they were brought forth into existence through the restraint of the *Tzimtzum* – specifically in a way of withdrawal (*Siluk*) – they therefore came into being in such a manner that they were not nullified

⁵³⁵ See *Hemsehech* 5672 *ibid.* p. 987 and on, p. 994 and on.

⁵³⁶ With regards to the fact that the title “God-*Elohi*” *מ-אלהי*” is the attribute of judgment, see Midrash Bereishit Rabba 33:3 (towards the end) and elsewhere. Also see Rashi to Genesis 8:1, and the citations in Shaarei HaZohar to Talmud Bavli, Brachot 60b. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem* Ie One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

⁵³⁷ See Etz Chayim, Shaar 1 (Drush Iggulim V’Yosher), Anaf 3 – cited and explained in the discourse entitled “*L’Khol Tichleh*” 5659 (Sefer HaMaamarim 5659 p. 108); *Hemsech* 5666 p. 4; *Hemsech Rosh HaShanah* 5702, Ch. 14-15 (Sefer HaMaamarim 5702, p. 28 and on).

of their existence due to the subsequent revelation of the light of the line-*Kav*. On the contrary, the revelation of the light of the line-*Kav* is specifically by means of the vessels (*Keilim*).

[For, with the restraint of the *Tzimtzum* specifically in a way of withdrawal (*Siluk*), there is a revelation of the Essential Being of *HaShem*-יהו"ה,⁵³⁸ blessed is He, who transcends the category of revelation (lights-*Orot*) and concealment (vessels-*Keilim*). Thus, it is specifically through the restraint of the *Tzimtzum*, in a way of withdrawal (*Siluk*), that a bond is caused between the vessels and the lights.]

The same can therefore be said about the light of the line-*Kav*,⁵³⁹ that because it is drawn forth from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, by means of the restraint of the *Tzimtzum* and in a manner of withdrawal (*Siluk*), it is through this that it is caused to be in a way that, not only is it not nullified by a revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, but on the contrary, it is specifically through this that the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is brought about.

⁵³⁸ See Torah Ohr, Vayera 14b, that the contrary is true, that the Luminary Himself, blessed is He, is openly revealed. Also see Sefer HaMaamarim 5662 p. 360; 5686 p. 35, and elsewhere.

⁵³⁹ As is understood from Etz Chayim, Shaar 1 (Drush Iggulim V'Yosher), Anaf 3; The discourse entitled "L'Khol Tichleh" 5659 (Sefer HaMaamarim 5659 p. 108); *Hemshech* 5666 p. 4; *Hemshech Rosh HaShanah* 5702, Ch. 14-15 (Sefer HaMaamarim 5702, p. 28 and on).

Now, the discourse continues and states that based on what is explained elsewhere,⁵⁴⁰ that the word “*Elohei*” **nu-אלהי**” means “**our** God-*Elo*” **הַ שְׁלָנוּ**” and therefore refers to the Name *HaShem*-יהו"ה in each and every single Jew, as stated,⁵⁴¹ “For the portion of *HaShem*-יהו"ה is His nation,”⁵⁴² we may better understand the title “**our** God-*Elohei*” **nu-אלהי**” which bonds the two names. That is, it is through the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, in the four letters of the Name *HaShem*-יהו"ה as they are in their souls, that a bond is caused between the two names, bringing about an illumination and revelation of the Upper Name *HaShem*-יהו"ה in the lower Name *HaShem*-יהו"ה.

It explains there, that the matter of the *Yod*-י of the Name *HaShem*-יהו"ה, as it is in the soul of every Jew, is the matter of setting oneself entirely aside. That is, he invests himself completely into Godliness, without giving any consideration to intellectual reasonings. In other words, even if his intellect and rationale require him to conduct himself in a different manner, he does not take this into consideration

⁵⁴⁰ Likkutei Torah, Balak 73b

⁵⁴¹ Deuteronomy 32:9; Also see Tanya, Iggeret HaTeshuvah Ch. 4, 94a and on (cited in Likkutei Torah, Balak ibid.); Ohr HaTorah, Shir HaShirim, Vol. 2, p. 773, 787 and on; Vol. 3, p. 1,020-21; Discourse entitled “*Re’eh Anochi*” in Likkutei Torah, beginning of Re’eh; Maamarei Admor HaEmtze’ee, Dvarim, beginning of Vol. 2.; Discourse entitled “*V’Lo Avah*” in Likkutei Torah, Teitzei 38c and on; Maamarei Admor HaEmtza’ee ibid. p. 644 and 654 and on, and elsewhere.

⁵⁴² Also note the verse (Lamentations 3:24), “My portion is *HaShem*-יהו"ה, says my soul.”

whatsoever, (including not taking into consideration the criticism of others, who tell him that he is conducting himself in a way that goes against intellect and reason). However, even beyond this, the very fact that he invests himself entirely in Godliness is not because his intellect and rationale necessitate that he should do so. (For, as explained elsewhere,⁵⁴³ intellect itself necessitates that there are matters that are above intellect.) Rather, he fully invests himself in Godliness without any calculations whatsoever.

Now, the matter of the first *Hey-ה* in the soul of a Jew, refers to the contemplation (*Hitbonenut*) that all the revelations in all the worlds, including even the revelation of how *HaShem-הו"ה*, blessed is He, transcends all worlds (*Sovev*) and certainly the revelation of how *HaShem-הו"ה*, blessed is He, fills all worlds (*Memaleh*), are merely a glimmer that is drawn forth through many different restraints and constrictions (*Tzimtzumim*).⁵⁴⁴ This causes him to become extremely pained and anguished. This is especially the case when he contemplates his personal state and standing and how

⁵⁴³ Also see the discourse entitled “*Tanu Rabbanan Ner Chanukah*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 164), Ch. 4.

⁵⁴⁴ This is as known regarding the explanation of the verse (Psalms 73:25), “Aside for You, I desire nothing,” that, “One must not desire anything whatsoever aside for *HaShem-הו"ה*, blessed is He, desiring neither the heavens nor the earth, which are the lower Garden of Eden and the upper Garden of Eden... rather, one’s love should be directed solely to *HaShem-הו"ה* alone, blessed is He, meaning, to the Singular Preexistent Intrinsic and Essential Being of *HaShem-הו"ה* Himself, blessed is He. (This is what was indicated to us by our holy master, the Alter Rebbe, whose soul is in Eden, while he was in a state of adhesion (*Dveikut*) to *HaShem-הו"ה*, blessed is He. That is, he would say the following: ‘I don’t want anything at all! I do not want Your Garden of Eden, and I do not want Your coming world (*Olam HaBa*). I want nothing more than You alone.’)” – See Shoresch Mitzvat HaTefilah of the Tzemach Tzedek, Ch. 40 (Derech Mitzvotecha p. 138a).

distant he is from Godliness. [That is, the reason he is in such a state and standing is because the illumination of the light and revelations that illuminate in all of the worlds, are altogether merely a glimmer of light that is utterly constricted. Moreover, the further below this glimmer is drawn, the more constricted it becomes.⁵⁴⁵ This is why he comes to feel such a state of distance.] Thus, this causes him great pain and anguish to an even greater degree. That is, he finds himself in a very constricted place, with no place to go.

However, we may say that in order for this understanding and comprehension to become truly affixed in him in a way of truth, as a fundamental axiom, there first must be the sublimation and nullification of setting himself aside entirely. For, since the intellect already has a sense of self and separate existence, it therefore is impossible that from intellect itself this axiom will become truly affixed in him, to truly realize, in a way of truth, how all of novel existence, that is, the entire chaining down of the worlds (*Hishtalshelut*), is utterly distant from *HaShem*-יהו"ה, blessed is He (to the point that he is anguish by it). It therefore is necessary that he first set himself aside entirely, in a way that transcends intellect and rationale. This is the matter of the *Yod*-יוד, which is just a point. By doing so, he affects his intellect as well, so that the

⁵⁴⁵ For, when the drawing forth is directly from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, then it is drawn forth equally in all the worlds. See the discourse entitled "*Bati Legani*" 5658 (Sefer HaMaamarim 5658 p. 208-209); 5699 (Sefer HaMaamarim 5699 p. 125); 5710 (Sefer HaMaamarim 5710 p. 111-112).

intellect too is in accordance to the point, thus affecting that “the point is in the Sanctuary.”⁵⁴⁶

Now, the *Vav*-ו"ו of the Name *HaShem*-יהו"ה, as it is in the soul of every Jew, refers to the matter of Torah study.⁵⁴⁷ For, after the contemplation-*Hitbonenut* (which is the service of *HaShem*-יהו"ה, blessed is He, of the first letter *Hey*-ה) that all revelations in all worlds are nothing but an utterly constricted glimmer, which causes him great anguish (as mentioned above), he then comes to what is indicated in the verse,⁵⁴⁸ “In their constraint, they called out to *HaShem*-יהו"ה.” That is, he cries out (and prays) to *HaShem*-יהו"ה, blessed is He, that there should be a revelation of the very essence of the light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, Himself, that is, He who utterly transcends the restraint of the *Tzimtzum*. This brings him to engage in Torah study, through which he receives an illumination of the essence of the light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

⁵⁴⁶ That is, the central point (*Nekudah*) of the wisdom-*Chochmah*, which is the *Yod*-י, within the sanctuary (*Heichala*) of the understanding and comprehension-*Binah*. See *Zohar* I 6a; *Tikkunei Zohar*, Tikkun 5, 19a; Introduction to *Tikkunei Zohar* 12b; *Likkutei Torah*, beginning of Re'eh 18b; *Maamarei Admor HaEmtza'ee*, Re'eh *ibid*.

⁵⁴⁷ That is, the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה, correspond to the Torah study and the performance of the commandments-*mitzvot*. See *Tikkunei Zohar*, Tikkun 10 (22b); *Tanya*, Iggeret HaTeshuvah, Ch. 4; *Likkutei Torah*, *Pekudei* 3c and on; Re'eh 29a and on; *Ohr HaTorah*, *Shir HaShirim* *ibid.*, and elsewhere.

⁵⁴⁸ *Psalms* 107:6, 28, 13, 19

For, although “the Torah came out (*Nafkat*-נפקת) of wisdom-*Chochmah*,”⁵⁴⁹ the Alter Rebbe, whose day of passing we are celebrating (the 24th of Tevet)⁵⁵⁰ pointed out that from the specific use of the term “*Nafkat*-נפקת-came out” (that is, that “the Torah **came out**-*Nafkat*-נפקת of wisdom-*Chochmah*”) it is self-understood that Torah is rooted in the Supernal will of *HaShem*-יהו"ה, blessed is He, which transcends wisdom-*Chochmah*. It is only that it then came into wisdom-*Chochmah* and from there, it “came out-*Nafkat*-נפקת” into a state of revelation.

Now, the matter of the final *Hey*-ה of the Name *HaShem*-יהו"ה in the soul of every Jew, is the actual performance of the commandments-*mitzvot* in deed.⁵⁵¹ This comes specifically after the service of *HaShem*-יהו"ה, blessed is He, with the *Vav*-ו"ו which is Torah. For, in order to fulfill the commandments-*mitzvot* properly, one must first know what to do in deed.

⁵⁴⁹ Zohar II 62a, 85a, 121a; Zohar III 81a, 182a, 261a.

⁵⁵⁰ See Likkutei Torah, Bamidbar 7a and elsewhere; In Ohr HaTorah, Bereishit Vol. 6, p. 1,023b it states, “The source of these words, is from the mouth of our teacher, of blessed memory, in the discourse of Shavuot 5555, entitled “*Vayehi Kol Me'al LaRakiya*,” which is printed in Maamarei Admor HaZaken, Nevi'im p. 232 and on (and see p. 234 there).

⁵⁵¹ See the prior note regarding the letters *Vav*-Hey-ו"ה of the Name *HaShem*-יהו"ה, which correspond to the Torah study and the performance of the commandments-*mitzvot*, and the citations there.

Now, although the service of *HaShem*-יהו"ה, blessed is He, through the actual fulfillment of the *mitzvot* is the final letter *Hey*-ה, which is below the study of Torah, which is the *Vav*-ו, nonetheless, from this itself it is understood⁵⁵² that there is an advantage to the *mitzvot* relative to Torah. For, as explained at length in the aforementioned discourse, even though Torah is rooted in the Supernal will of *HaShem*-יהו"ה, blessed is He, which transcends wisdom-*Chochmah*, nonetheless, *HaShem*'s-יהו"ה Supernal will in Torah manifests in wisdom-*Chochmah*. What this demonstrates,⁵⁵³ is that this desire (even before its manifestation in wisdom-*Chochmah*) is a desire that is a composite of other matters (*Ratzon Murkav*). This is not the case with the desire of the commandments-*mitzvot*, which is a desire that is not a composite of other matters at all.

This is because the desire for the commandments-*mitzvot* is for the actualization of the deed, specifically in actuality. When it comes to the actual (physical) deed, it is of no comparison whatsoever, and it thus is not applicable to say that the desire manifests within the deed. (For the matter of manifestation (*Hitlabshut*) solely applies specifically to something that is of similar quality) Therefore, the desire in the action is a desire that does not manifest within it, and is

⁵⁵² See Torah Ohr, Bereishit 4a, and elsewhere, that it is specifically in the lower *Hey*-ה that there is a revelation of the *Yod*-י, and even the thorn of the letter *Yod*-י, since "the beginning is bound with the end," specifically.

⁵⁵³ See *Hemshech* 5666 p. 34.

not a composite of anything else at all.⁵⁵⁴ Thus, it is through the fulfillment of the *mitzvot*, that there actually is an addition and superiority added, even in the understanding and grasp of Torah. This is as stated,⁵⁵⁵ “Teach me good reasoning and knowledge, for I have been faithful to Your commandments.” That is, through the performance of the commandments-*mitzvot* (“**Your** commandments”), and particularly when the their performance is not out of reasoning and intention, but solely out of simple faith (“I have been faithful”), one comes to attain the, “good reasoning and knowledge” of the Torah.⁵⁵⁶

8.

This then, is the meaning of the verse,⁵⁵⁷ “You who dwells in the gardens... Hurriedly flee, My beloved... to the mountains of spices.” For, as known,⁵⁵⁸ the revelation in the Garden of Eden is (primarily) that the inner light and Godliness of the Torah that the souls learned here below, is revealed to them. Such is not the case, however, in regard to the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which is drawn forth through the fulfillment of the commandments-*mitzvot*. That will

⁵⁵⁴ See *Hemshech* 5666, p. 54.

⁵⁵⁵ Psalms 119:66

⁵⁵⁶ See the end of the discourse entitled “*Tuv Ta'am*” 5665 (Sefer HaMaamarim 5665 p. 19).

⁵⁵⁷ Song of Songs 8:13-14

⁵⁵⁸ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tzitzit Ch. 1 (Derech Mitzvotecha 15b).

primarily be revealed in the coming future, as it states,⁵⁵⁹ “There is no reward for the commandment-*mitzvah* in this world.” For, at that time there will be a revelation and illumination of the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), and even higher than this, there will be a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

It is for this reason that the revelations of the coming future are called, “the mountains of spices-*Harei Besamim*-הרי בשמים,” which can also be read as, “mountains in the heavens-*Harim SheBashamayim*-הרים שבשמים.”⁵⁶⁰ That is, the term “heavens-*Shamayim*-שמים” refers to the encompassing lights (*Makifim*) that encompass all worlds, whereas the “mountains that are in the heavens-*Harim SheBashamayim*-הרים שבשמים” (meaning that even in the heavens, they are like mountains that protrude) refers to the matter of the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who even transcends the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).

Thus, it is in this regard that the verse states, “Hurriedly flee, My beloved... to the mountains of spices.” For, the revelation of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) (which is the illumination in

⁵⁵⁹ Talmud Bavli, Kiddushin 39b; Also see *Hemshech* 5672 Vol. 2 p. 1,106, and elsewhere. Also see Tanya, Iggeret HaKodesh, Epistle 3.

⁵⁶⁰ Midrash Shir HaShirim Rabba to Song of Songs 8:13 – “mountains of spices-*HaRei Besamim*-הרי בשמים – this refers to the heavens of the Supernal heavens-*Shmei Shamayim HaElyonim*-שמי שמים העליונים.”

the Garden of Eden), is incomparable to the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*),⁵⁶¹ (which is called "the heavens-*Shamayim*-שמים"). Moreover, it most certainly is incomparable to the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, (the "mountains of the heavens-*Harei BaShamayim*-הרי בשמים"). [For, in relation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, even the revelation of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev*) is of no comparison. This is as stated,⁵⁶² "Much have You done, O You *HaShem* my God-יהו"ה אלהי, Your wonders and Your thoughts are for us – none can compare to You etc." The words "Much have You done-*Rabot Asita*-רבות עשית" refers to the totality of all revelations, both the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) and the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*). These are called by the term "Much-*Rabot*-רבות," similar to the statement in *Zohar*,⁵⁶³ "What is the meaning of the word, 'רבות-*Rabot*?' It refers to great and supernal wonders." Thus, it is in this regard that the verse states, "Much have You done-*Rabot Asita*-רבות עשית." That is, all the revelations, even though they are "much-*Rabot*-

⁵⁶¹ See Ohr HaTorah, Shir HaShirim, Vol. 2, p. 776, 784, 792.

⁵⁶² Psalms 40:6; See Ohr HaTorah, Shir HaShirim ibid. p. 773, 781, and Vol. 3, p. 1,020 and on.

⁵⁶³ *Zohar* I 247a – cited in Ohr HaTorah (Yahal Ohr) to Psalms 40:6 (p. 153), explaining the words "Much have You done-*Rabot Asita*-רבות עשית." However, it explains in the Ohr HaTorah there, that the word "Much-*Rabot*-רבות" refers to "the Supernal worlds and the Ten *Sefirot*."

"רבות" (great and supernal wonders), are nothing more than mere action-*Asiyah* עשייה relative to *HaShem* יהו"ה Himself, blessed is He. The verse then continues, "Your wonders and Your thoughts are for us." That is, "Your wonders-*Nifla'otecha* נפלאותיך" refers to the revelations of how *HaShem* יהו"ה, blessed is He, transcends all worlds (*Sovev*). (This refers to the matter of, "wonder-*Pele* פלא," which transcends the chaining down of the worlds (*Hishtalshelut*).) The word, "Your thoughts-*Machshevotcha* מחשבותיך," refers to the revelations of how *HaShem* יהו"ה, blessed is He, fills all worlds (*Memaleh*). However, the verse then states, that both "Your wonders-*Nifla'otecha* נפלאותיך" and "Your thoughts-*Machshevotcha* מחשבותיך" are solely "for us." That is, they are utterly incomparable to the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He. Thus, the verse continues, "none can compare to You." The verse then continues and tells us the manner in which they are drawn forth, which is through "I will relate and speak of them-*Agidah Va'Adabera* ואגידה ואדברה," (relating and speaking are matters that indicate the drawing forth of something) from the essential light of the Unlimited One, the Singular Preexistent Intrinsic and Essential Being, *HaShem* יהו"ה Himself, blessed is He. However, this is through numerous restraints and constrictions (*Tzimtzumim*), as the verse concludes, "they are too overwhelming to recount."

Now, since the light of how *HaShem* יהו"ה, blessed is He, transcends all worlds (*Sovev*), and certainly the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה

Himself, blessed is He, transcend revelation, therefore, their revelation in the coming future is through prefacing with the revelation of the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), (which illuminates in the Garden of Eden). For, the matter of this light (of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), is the matter of revelation (*Giluy*). Therefore, it is specifically through it, that even matters that, on their own, are in the category of concealment (*He'elem*), are drawn forth into revelation (*Giluy*).⁵⁶⁴

9.

Now, we can add to all the above and say that it is akin to the known explanation of the words,⁵⁶⁵ “the companions listen to your voice.” That is, “the companions” refers to the ministering angels.⁵⁶⁶ They “listen to your voice,” refers to listening to the Torah study and prayers of the Jewish people. For, since the voice and speech of a human being is physical, therefore, in order for the Torah and prayers of man to ascend above, it is necessary for the angels to refine them, in that “they hug and kiss them.”⁵⁶⁷ Thus, because the angels elevate

⁵⁶⁴ See the discourse entitled “*L'Khol Tichle*” 5659 (Sefer HaMaamarim 5659 p. 104-105, p. 108 and on).

⁵⁶⁵ Song of Songs 8:13

⁵⁶⁶ Midrash Shir HaShirim Rabba to Song of Songs 8:13; Also see Rashi to Song of Songs 8:13.

⁵⁶⁷ See Zohar I 23b; Zohar II 201b; Torah Ohr Mikeitz 43b and on; Maamarrei Admor HaEmtza'ee Vayikra Vol. 1, p. 410. Also see Ohr HaTorah, Shir HaShirim ibid. (Vol. 2, p. 775, 783, 791, and p. 767, 769), where it states, “This is the meaning of ‘they listen to your voice.’” Also see the Sichah of the fourth day of

the letters of the Torah study and prayers of the Jewish people (according to the aforementioned explanation of the words “the companions listen to your voice,”) the angels are rewarded for this,⁵⁶⁸ in that “they listen to your voice.” That is, they receive the letters of the Torah and prayers of the Jewish people,⁵⁶⁹ which are much loftier than the angels themselves, to the point that the angels are elevated beyond any comparison to how they are in and of themselves.⁵⁷⁰

The same applies to the revelations of the coming future. That is, even though they are much loftier than the revelations of the Garden of Eden, nevertheless, since the revelations of the coming future are the light that is drawn forth through the performance of the *mitzvot* with physical things in this physical and coarse world, it therefore is necessary that they be refined through ascending to the Garden of Eden.⁵⁷¹ For, the Garden of Eden is of the utmost refinement (and as known,⁵⁷² the reason why Adam, the first

the week of Parshat Va'era, 23rd of Tevet 5667 (which was said subsequent to the discourse entitled “*HaYoshevet BaGanim*”) in Sefer HaSichot, Torat Shalom p. 85.

⁵⁶⁸ See Torat Shalom *ibid.*

⁵⁶⁹ See Ohr HaTorah *ibid.* p. 767, 769, 775, 790; Vol. 3, p. 1,023; Torat Shalom *ibid.* p. 86; This is also as stated in *Hemshech “Bati Legani”* 5710 Ch. 10 (Sefer HaMaamarim 5710, p. 125).

⁵⁷⁰ That is, it is for this reason that they are called “companions-*Chaveirim*,” in that they are secondary to the souls of the Jewish people. Ohr HaTorah *ibid.* p. 774, p. 783, 790, and Vol. 3, p. 1,023.

⁵⁷¹ To elucidate based upon Likkutei Torah, VaEtchanan 9c, because the commandments-*mitzvot* manifest within physical things, they therefore need an element of protection. As it states there (10a), this protection is through Torah – and as mentioned previously in the discourse, the Garden of Eden is the matter of Torah.

⁵⁷² See Sefer HaMaamarim 5662 p. 299 and elsewhere.

man, was banished from the Garden of Eden, is because the Garden of Eden cannot bear the existence of sin).

However, even after they are refined in the Garden of Eden, the essence of the *mitzvah* does not illuminate in a revealed way. Rather, only a limited illumination is revealed, which is the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*). Through this, (since the matter of the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) is the matter of revelation-*Giluy*) in the coming future there will be a revelation of the essence of the *mitzvah*. That is, there will be a revelation of the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) and even loftier than this, there will be a revelation of, "the mountains in the heavens-הרי בשמים," which refers to the revelation of the simple Singularity of the Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.