

Discourse 16

“*Ki Tavo ’u el Ha’Aretz -* When you come to the land”

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁵³ “When you come to the land that I give you, the land shall observe a Shabbat rest for *HaShem*-יהו"ה.” The Torah continues,¹¹⁵⁴ “For six years you may sow your field and for six years you may prune your vineyard; and you may gather in its crop. But the seventh year shall be a complete rest for the land, a Shabbat for *HaShem*-יהו"ה; your field you shall not sow and your vineyard you shall not prune.”

Now, this must be understood.¹¹⁵⁵ For, the Torah seems to indicate that immediately upon their arrival in the land, “the land shall observe a Shabbat rest for *HaShem*-יהו"ה.” However, this is not so, since first there must be the working of the land and only afterwards is it followed by the Shabbat rest. This accords with the continuation, “For six years you

¹¹⁵³ Leviticus 25:2

¹¹⁵⁴ Leviticus 25:3-4

¹¹⁵⁵ See Likkutei Torah, Behar; Discourse by the same title 5670, and *Hemshech* 5672 Vol. 2, p. 977, and elsewhere.

may sow your field and for six years you may prune your vineyard,” and only afterwards stating, “But the seventh year shall be a complete rest for the land, a Shabbat for *HaShem*-יהו"ה.” This being so, why does the first verse state, “When you come to the land that I give you,” which seems to indicate that immediately upon arrival in the land, “the land shall observe a Shabbat rest for *HaShem*-יהו"ה.”

We also must understand the general matter of this seventh year about which it states, “the land shall observe a Shabbat rest.” At first glance, it is not understood, since the commandments were given to human beings. Why then does the Torah state, “The land shall observe a Shabbat rest”? This seems to indicate that the rest is not just for those who work the land, but for the land itself, meaning that the land itself must rest.

2.

In order to understand this, we should preface¹¹⁵⁶ with the explanation of a teaching in Zohar¹¹⁵⁷ on the Torah portion of Yitro (the Torah portion in which the Torah was received). It states there, “Come and see: In the mystery of Holiness (*Kedushah*), there is a king and a priest (*Kohen*) who serves below him. This applies both above and below. That is, there

¹¹⁵⁶ See *Hemshech* 5672 *ibid.* p. 979 and on.

¹¹⁵⁷ Zohar II 67b; Torat Chayim Yitro 393b and on, 400a and on (in the new print, 269a and on, and 273c and on); Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 16 and on, printed with glosses in Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 238 and on; Vol. 2, p. 783 and on; Sefer HaMaamarim 5628 p. 93 and on.

is a king above who is the mystery of the Holy of Holies (*Kodesh HaKodoshim*), who is the upper king. Beneath him there is a priest who serves before him, which is the mystery of the primordial light (*Ohr Kadma'ah*). This priest is called the high priest of the right side of kindness. Now, there also is a lower king, who is like the upper king, and beneath him is a priest who serves him. This priest is the mystery of Michael, the high priest of the right side,” “who offers the souls of the righteous *Tzaddikim* in sacrifice upon the altar.”¹¹⁵⁸

The explanation is that when it states, “There is a king above,” there are two explanations. The first explanation is that the “king above” refers to the aspect of kingship-*Malchut* of Primordial Man (*Adam Kadmon*), which is the Primordial Thought (*Machshavah HaKedooma*) that transcends the order of the chaining down of the worlds (*Seder HaHishtalshelut*).¹¹⁵⁹ In other words, this is the loftiest level of kingship-*Malchut*, of which there is no loftier level. The Zohar continues, “he is the mystery of the Holy of Holies (*Kodesh HaKodoshim*).” This refers to the aspect of the crown-*Keter*. For, as known, the term “Holies-*Kodoshim*-קדשים,” in the plural, refers to wisdom-*Chochmah* and understanding-*Binah*, whereas the crown-*Keter*, which is above them, is referred to as “the Holy of Holies-*Kodesh HaKodoshim*-קדש הקדשים.”

¹¹⁵⁸ See Talmud Bavli, Menachot 110a, and Tosefot there; Zohar I 80a, 81a; Zohar II 231b; Zohar III 33a.

¹¹⁵⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

The priest refers to the aspect of wisdom-*Chochmah* of the world of Emanation-*Atzilut*. For, wisdom-*Chochmah* is the beginning of the right side – wisdom-*Chochmah*, kindness-*Chessed* and conquest-*Netzach* on the right. It therefore is called, “the priest (*Kohen*), the man of kindness-*Chessed*.” This is particularly so according to the commentary of Ramaz,¹¹⁶⁰ who states that the priest (*Kohen*) refers to the aspect of kindness-*Chessed* of *Arich Anpin* which manifests within wisdom-*Chochmah* of the world of Emanation-*Atzilut*, in which case wisdom-*Chochmah* also is the aspect of kindness-*Chessed* and is called the Hight Priest (*Kohen Gadol*), that is, the aspect of “abundant kindness (*Rav Chessed*).”

This then, is the meaning of the priest “who serves beneath him.” For, the priest (*Kohein*-כהן) is an attendant who serves, as the verse states,¹¹⁶¹ “To serve Me-*LeKhahein Li* לִי לְכֹהֵן,” which Onkelus translates as, “To attend before Me.” Thus, the meaning of “the priest (*Kohein*-כהן) that serves beneath him,” is that the aspect of wisdom-*Chochmah* of the world of Emanation-*Atzilut*, serves the aspect of kingship-*Malchut* of Primordial Man (*Adam Kadmon*). This refers to the aspect of the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the chaining down of the worlds (*Seder HaHishtalshelut*), (since wisdom-*Chochmah* is the beginning of the chaining down (*Hishtalshelut*)), to the aspect of kingship-*Malchut* of Primordial Man (*Adam Kadmon*). It is

¹¹⁶⁰ Rabbi Moshe Zacuto

¹¹⁶¹ Exodus 29:1 and elsewhere.

through this arousal and ascent that there is a drawing forth of the aspect of kingship-*Malchut* of Primordial Man (*Adam Kadmon*) to the entirety of the chaining down of the worlds (*Seder HaHishtalshelut*).

The matter of serving in attendance means that the servant satisfies the lacking of the one whom he serves, through which additional influence is drawn to the servant. This is similar to the verse,¹¹⁶² “Make me delicacies, such as I love, and bring it to me and I will eat, so that my soul may bless you before I die.” In other words, through the delicacies – meaning, through the servant satisfying the lacking – additional influence is drawn to the one who serves, and through him, it also is drawn even further below. This then, is what is meant that the “priest (*Kohein*-כהן) serves below him, and that it refers to the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the chaining down of the worlds (*Seder HaHishtalshelut*), to the aspect of Primordial Man (*Adam Kadmon*).

This is like the teaching of our sages, of blessed memory, who said,¹¹⁶³ “The Holy One, blessed is He, consulted the souls of the righteous to create the world.” That is, this refers to the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) caused by the created beings through their service of *HaShem*-יהו"ה, blessed is He. For, even though they were not yet created, nevertheless, this aspect of the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) came about

¹¹⁶² Genesis 27:4

¹¹⁶³ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

from Him and of Him, in that He perceived the form of the pleasure and delight that would be brought about by service of *HaShem*-יהו"ה, of the created beings.¹¹⁶⁴ This caused satisfaction of the Supernal lacking, so to speak. Through this arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), which affected a satisfaction of the lacking in Primordial Man (*Adam Kadmon*), there was a drawing forth of influence from Primordial Man (*Adam Kadmon*) to the world of Emanation-*Atzilut*.

The second explanation, is that the king above refers to the *Sefirah* of understanding-*Binah*. This is as stated,¹¹⁶⁵ “He is the living God and the eternal King of the world (*Melech Olam*-מלך עולם).” The term “world-*Olam*-עולם” refers to *Zeir Anpin* (the emotive attributes – *Midot*), as it states,¹¹⁶⁶ “The world-*Olam*-עולם is built of kindness-*Chessed*.” This refers to the matter of the seven days of the construction of the world. Thus, since the emotive attributes are drawn forth from understanding-*Binah*, therefore, the *Sefirah* of understanding-*Binah* is called, “the king of the world (*Melech Olam*-מלך עולם).”

This also is called “the mystery of the Holy of Holies (*Kodesh HaKodoshim*).” For, the *Sefirah* of understanding-*Binah* is called the Holy of Holies (*Kodesh HaKodoshim*). The reason is because the aspects of the crown-*Keter* and wisdom-*Chochmah* are manifest within it. That is, “Holies-

¹¹⁶⁴ See Sefer HaMaamarim 5665 p. 2; 5703 p. 9.

¹¹⁶⁵ Jeremiah 10:10

¹¹⁶⁶ Psalms 89:3

Kodoshim-קדושים,” in the plural, refers to wisdom-*Chochmah* and understanding-*Binah*, and the “Holy of Holies-*Kodesh HaKodoshim*-קדש הקדושים” refers to the aspect of the Ancient One-*Atik* who is revealed in the *Sefirah* of understanding-*Binah*. For, as known, the revelation of the Ancient One-*Atik* is in understanding-*Binah*.¹¹⁶⁷ This is to say that the revelation of the pleasure (*Ta'anug*) is not in wisdom-*Chochmah*, since wisdom-*Chochmah* is only the aspect of a point (*Nekudah*), but rather, is in understanding-*Binah*, since it is in a state of breadth. It is for this reason that the *Sefirah* of understanding-*Binah* is called “the Holy of Holies-*Kodesh HaKodoshim*-קדש הקדושים.”

The priest (*Kohen*), which refers to kindness-*Chessed* of the world of Emanation-*Atzilut*, serves beneath him. This refers to the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the emotive attributes to the *Sefirah* of understanding-*Binah*, through which there is caused to be a drawing forth from the aspect of understanding-*Binah* to the emotive attributes (*Midot*). This is through the attribute of kindness-*Chessed*, “which accompanies all the days,”¹¹⁶⁸ (and then from there, there is a drawing forth to become the crown-*Keter*, wisdom-*Chochmah* and understanding-*Binah* of the world of Creation-*Briyah*).

The Zohar then continues, “There also is a lower king, who is like the upper king, and beneath him there is a priest

¹¹⁶⁷ See Zohar III 178b; Torah Ohr 11b; Likkutei Torah, Rosh HaShanah 57a; Siddur 242c; Biurei HaZohar of the Tzemach Tzedek p. 364

¹¹⁶⁸ Zohar III 103a-b; 191b; Also see the citations in Sefer HaMaamarim 5708 p. 144 & p. 28.

who serves him. This priest is the mystery of the angel Michael, the high priest of the right side,” “who offers the souls of the righteous *Tzaddikim* in sacrifice upon the altar.” The lower king refers to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, and the angel Michael, who is the high priest, is the aspect of kindness-*Chessed* of the world of Creation-*Briyah*. He offers the souls of the righteous *Tzaddikim* in sacrifice upon the altar, refers to the matter of the arousal of feminine waters (*Ha’ala’at Mayim Nukvin*) through the service of *HaShem*-יהו"ה, blessed is He, by the souls. That is, it is the angel Michael who elevates their service to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, through which there is a drawing forth from the aspect of kingship-*Malchut* to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

For, *HaShem*’s-יהו"ה Supernal intent in creating the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, from the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, is for the souls (*Neshamot*) to serve *HaShem*-יהו"ה, blessed is He. This accords with the aforementioned teaching,¹¹⁶⁹ “The Holy One, blessed is He, consulted the souls of the righteous to create the world.” Thus, it is through the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) in the righteous *Tzaddikim*’s service of *HaShem*-יהו"ה, blessed is He, to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, that there is a drawing forth from the aspect of kingship-*Malchut* to the

¹¹⁶⁹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This refers to the matter of how it is the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, which brings the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* into existence.

3.

Now, the service of the priest (*Kohen*) who serves beneath him, is by means of the matter of garments (*Levooshin*). This is as stated in Zohar, on the Torah portion of Vayechi,¹¹⁷⁰ “The verse states,¹¹⁷¹ ‘You shall make garments of holiness,’ similar to the Supernal garments, for we learned, there is an upper high priest (*Kohen Gadol*), and a lower high priest (*Kohen Gadol*). There therefore are garments of glory above and garments of glory below.”

To explain, all of the matters of service of *HaShem*-יהו"ה, blessed is He, in the Holy Temple, were performed with special garments (*Levooshin*). This includes all the priests, but particularly the high priest (*Kohen Gadol*), who wore many garments. For, when the high priest (*Kohen Gadol*) was anointed with the anointing oil, he needed to be wearing many garments. That is, even though there was the anointing oil, which is the matter of revelation from above, in a way that it is from above to below (and is unlike the priest (*Kohen*) with only the abundance of garments, in which the arousal and

¹¹⁷⁰ Zohar I 217a

¹¹⁷¹ Exodus 28:2

awakening of the light and illumination is through the abundance of garments), nevertheless, it also was necessary for there to be the matter of garments. How much more so was this the case once the anointing oil was hidden, after which the matter of the high priest was solely accomplished through the abundance of garments. In other words, the matter of the garments (*Begadim*), which are the vestments (*Levooshim*), was in a manner that the arousal from below affected an arousal of the light and illumination.

It is the same way above, that the matter of the service by the priest (*Kohen*) is specifically through the garments, which are partitions (*Parsa'ot*). For the matter of a garment is that it covers over the one who wears it, and through the garment he comes to appear before another. In other words, the revelation to another is specifically through a garment that conceals. This is to say that he is not completely revealed, as he is, in and of himself. The likeness of this, above, is the matter of the partitions (*Parsa'ot*), through which service is possible, which is the matter of the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) from below, which causes the upper to be drawn forth. In other words, the bond between the upper and the lower, in all the aforementioned levels, whether it is the matter of an arousal, and in this itself, whether it is an arousal of its own volition from above, or whether it is an arousal from something external, or whether it is a drawing forth, all of it can only come about specifically through the matter of a partition (*Parsa*).

Now, we explained above (in chapter two) that in general, the service from the lower to the upper is through the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), and that this takes place on three levels: From the world of Emanation-*Atzilut*, above to Primordial Man (*Adam Kadmon*), from *Zeir Anpin* of the world of Emanation-*Atzilut*, above to the *Sefirah* of understanding-*Binah* of the world of Emanation-*Atzilut*, and from the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, above to the world of Emanation-*Atzilut*. For, as it states,¹¹⁷² “The Holy One, blessed is He, has three worlds.” Thus, in all three of these levels, there is the matter of a partition (*Parsa*). That is, there is the partition (*Parsa*) that exists between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*. There is the partition (*Parsa*) between the intellect of the world of Emanation-*Atzilut* and the emotions of the world of Emanation-*Atzilut*, and there is a partition (*Parsa*) between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. It is through these partitions (*Parsa'ot*) that the matter of service (*Sheemush*) exists on all three above mentioned levels.

4.

The explanation of the matter of partitions (*Parsa'ot*) on all three above-mentioned levels,¹¹⁷³ beginning with the

¹¹⁷² Zohar III 159a

¹¹⁷³ See *Hemshech* 5672 *ibid.* p. 963 and on.

partition (*Parsa*) that exists between the world of Emanation-*Atzilut* and that which transcends the world of Emanation-*Atzilut*, is as follows: As known, the ten revealed *Sefirot* are rooted in the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*). There are two primary analogies in the explanation of the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*).¹¹⁷⁴ The first analogy is taken from the matter of the essential *Heyulie* powers (abilities), whereas the second analogy is taken from the matter of a name (*Shem*).

The explanation is that just as a person's name is not for himself, but is rather so that he can turn to the one who calls him – meaning, that the purpose of a name is so that his fellow should have some way grasping him – so likewise, this is so in regard to the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*). That is, they are not for *HaShem*-יהו"ה Himself, blessed is He, but are rather for the chaining down of the worlds (*Hishtalshelut*).

Nonetheless, in regard to the matter of a name (*Shem*), the name also relates to His Essential Self, blessed is He and blessed is His name. For, the letters of His Name are the “conduits” through which vitality is drawn forth. There is another, lower aspect to the matter of a name, which is that it affects a bond between the soul and the body.

Because of this, an additional analogy is given that relates to the essential *Heyulie* powers (abilities), which are not in a state of completely tangible existence. That is, they are neither part of the revealed powers, nor part of the

¹¹⁷⁴ See *Hemshech* 5672 *ibid.* p. 968 and on.

concealed powers. They therefore are revealed through praising *HaShem*-יהו"ה, blessed is He, such as with the adjectives, "wise-*Chacham*-חכם," or "kind-*Chasdan*-חסדן," etc. For, just as we see below in man, that when we wish to awaken the revelation of the powers of a person's soul, especially when he is in such a state and standing that none of these powers are awakened in him whatsoever (and he completely is not holding in these matters), we then praise him with these praises, such as "wise-*Chacham*-חכם" or "kind-*Chasdan*-חסדן" etc. That is, we praise him in the particular power that we would like to awaken in him, and through this praise, that power is awakened in him. This awakening comes from the essential *Heyulie* powers (abilities), for, as it is, there is no awaking of these powers in him whatsoever, and beyond this, there is not even any preparation in his soul for these powers to be revealed.

It therefore must be said that the revelation of the power by means of the praises, comes about from the essential *Heyulie* abilities. That is, from the *Heyulie* abilities additional strength is drawn forth, beyond what was revealed in the revealed powers of the soul, only that the awakening of the essential *Heyulie* abilities comes about specifically through the praises. For, the essential *Heyulie* abilities are not a part of the existence of the revealed powers of the soul, nor are they part of the existence of the concealed powers of the soul. Thus, because they lack existence, their revelation comes specifically through praises.

This then, explains how the essential *Heyulie* abilities are analogous to the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*), which lack tangible or separate existence. Their revelation is specifically through praises, and through the praises there is a drawing forth to the ten revealed *Sefirot*.

However, in truth, the analogy is dissimilar to the analogue. For, in man below, even the essential *Heyulie* abilities are in a state of tangible existence. That is, although they are not part of the existence of the revealed powers, nor are they a part of the existence of the concealed powers, they nevertheless are in a state of defined existence. Thus, the effect of the praises is solely to draw forth from the hidden *Heyulie* abilities to the revealed powers. However, this is not the case above in Godliness, where the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) have no existence whatsoever, as in the teaching,¹¹⁷⁵ “the concealed (*Genoozot*) do not have any existence.” Thus, the effect of the praises is not just that there should be a drawing forth to the ten revealed *Sefirot*, but beyond that, through the praises existence is given to the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*). (It is only subsequent to this that there can then be the act of drawing them forth to the ten revealed *Sefirot*.)

Now, because “the concealed (*Genoozot*) do not have any existence,” meaning that they have no existence at all, they therefore have no bond or relationship to “another” at all. This being so, it is not understood how the praises of “another” can have any hold to awaken them whatsoever, to

¹¹⁷⁵ See Sefer HaMaamarim 5659 p. 187; 5708 p. 244.

draw them into the existence of ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*), to the point that they are then drawn into the ten revealed *Sefirot*.

However, the reason is that, “with His Self-knowledge, He knows all creatures in existence.”¹¹⁷⁶ For, the matter of His Self-knowledge transcends the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) and it is with His Self-knowledge, blessed is He, that He knows all being in existence, that is, all creations. In other words, all of creations exist in the matter of His Self-knowledge. Thus, since they exist in the aspect of His Self-knowledge, blessed is He, therefore, through praise of them, an awakening is caused for the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) to exist.

However, even loftier than this, it states that, “The Holy One, blessed is He, consulted the souls of the righteous to create the world.” This refers to the souls of the Jewish people, as in the teaching,¹¹⁷⁷ “All Israel have a share in the coming world (*Olam HaBa*), as it states,¹¹⁷⁸ ‘Your people are all righteous-*Tzaddikim*.’” In other words, the souls of all Jews are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, which even transcends His self-knowledge. Thus, it is the praises of *HaShem*-יהוה, blessed is He, of the souls of the Jewish people, that awaken the existence of the ten hidden

¹¹⁷⁶ Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 2:5,9-10.

¹¹⁷⁷ Mishnah Sanhedrin 90a

¹¹⁷⁸ Isaiah 60:21

Sefirot (*Eser Sefirot HaGenoozot*), and causes them to be drawn forth to the ten revealed *Sefirot*.

However, the ten revealed *Sefirot*, indeed possess the existence of ten *Sefirot*. For, although “He and His life force and His organs are one,”¹¹⁷⁹ they nevertheless possess an existence of ten *Sefirot*. In contrast, since the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) are in such a manner that “the concealed (*Genoozot*) have no existence,” therefore, the bond between the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) and the ten revealed *Sefirot*, is specifically by means of a partition (*Parsa*). This then, is the matter of the partition (*Parsa*) between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*.

In the world of Emanation-*Atzilut*, there likewise is a partition (*Parsa*) between the *Sefirah* of understanding-*Binah* and *Zeir Anpin*. For, in regard to intellect and emotions, not only are they separate from each other, but more so, they even are opposites. This is because the emotions are a matter of excitement and arousal (as stated by his honorable holiness, my father-in-law, the Rebbe, in the discourse that was recently publicized).¹¹⁸⁰ Moreover, the reason the emotions are in a way of excitement and arousal, is because the emotions constitute a sense of self. Such is not the case with intellect, which is settled and is the nullification of sense of self. That

¹¹⁷⁹ Introduction to Tikkunei Zohar 3b

¹¹⁸⁰ Discourse entitled “*Asher Bara*” 5698 – Kuntres 110, which was distributed for “Rosh Chodesh, the time of the giving of the Torah,” 5713 (and subsequently printed in *Sefer HaMaamarim*, Kuntreisim Vol. 3, p. 149a; *Sefer HaMaamarim* 5698 p. 183).

is, it is impossible for a person to concentrate and come to the depth of a matter of wisdom, unless he nullifies his own wisdom and knowledge, truly desiring to know the wisdom without any secondary motives. This does not at all contradict the strength of mind and conviction of the intellect, for as we clearly observe, a person who is wise has strong convictions. This is because the conviction comes after he has arrived at the conclusion of the matter, to its ultimate truth. Thus, the conviction has nothing to do with his ego. On the contrary, it is due to his nullification of self. That is, since he entirely nullifies his own wisdom and knowledge, and he has no separate existence apart from the wisdom in which he is entirely invested, therefore any room for the existence of something that stands in opposition to the truth of the wisdom is inapplicable, since he has no existence apart from the wisdom-*Chochmah*. Thus, since intellect is the matter of sublimation and nullification (*Bittul*), whereas emotions are in a state of tangible somethingness, therefore, the bond between intellect and emotions is specifically through a partition (*Parsa*).

There likewise is a partition (*Parsa*) between the world of Emanation-*Atzilut*, and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. For, in the world of Emanation-*Atzilut*, “He and His life force are one and He and His organs are one.” However, such is not the case in the world of Creation-*Briyah*, wherein “He and His life force and

organs are not one.”¹¹⁸¹ That is, in the world of Emanation-*Atzilut*, Godliness is the simple reality,¹¹⁸² and there is absolute absence of any sense of separate existence. Therefore, for the matter of separate existence to be, it must be in a way of novelty (*Chidush*). In contrast, in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, the simple reality is a sense of separate existence, and therefore various matters are required to bring about a sense of the simple reality of *HaShem*’s יהו"ה Godliness, to the same degree that one simply perceives the reality of his own existence. Therefore, the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is specifically through a partition (*Parsa*). That is, it is through a partition (*Parsa*) that the world of Emanation-*Atzilut* is drawn forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, until the world of Creation-*Briyah* is also caused to be in a state of “He and His life force are one and He and His organs are one.”¹¹⁸³

Now, the general explanation of how it is possible for a bond to exist between the upper level and the lower level through the medium of a partition (*Parsa*), is that it is like the matter of analogies and allegories.¹¹⁸⁴ For, when a great sage

¹¹⁸¹ Introduction to Tikkunei Zohar 3b

¹¹⁸² See *Hemshech* 5672 *ibid.* p. 934 and on; Sefer HaMaamarim 5689 p. 44

¹¹⁸³ In the notes on this discourse there is a gloss that the Rebbe may have also included the worlds of Formation-*Yetzirah* and Action-*Asiyah*, and not mentioned only the world of Creation-*Briyah*.

¹¹⁸⁴ See Torah Ohr, Vayera 14b and on; Kuntres U’Maayon, Discourse 2 and 21; Sefer HaMaamarim 5660 p. 22.

wishes to bestow influence to another whose intellect is far inferior to his own intellect (that is, he is far below the intellect of the great sage), then he bestows the influence through the use of analogy. It is through the analogy that the recipient grasps the intellect of the influencer. Although he grasps the intellectual matter through the analogy, nevertheless, it is in such a manner that the intellect of the teacher is itself grasped within the analogy.

The same is understood as it relates to Godliness above. It is through the partition (*Parsa*) that the upper light and illumination is drawn down to the lower level, for although the drawing down is through the medium of the partition (*Parsa*), nevertheless, it is the same light and illumination. The reason is because the analogy comes from the intellect itself, and therefore, it is through the analogy that one can come to understand the intellect, as it is, in and of itself. The same is true above in Godliness, that the partition (*Parsa*) also comes from above, and therefore, it is through the partition (*Parsa*) that a drawing forth of lofty and supernal light and illumination is possible.

5.

Now the explanation of this matter in man's service of *HaShem*-יהו"ה, blessed is He, is that, the totality of man's service of *HaShem*-יהו"ה, blessed is He, in the fulfillment of His *mitzvot*, requires that they specifically be fulfilled with

love and fear of *HaShem*-יהו"ה. For, without love and fear, they do not ascend above.¹¹⁸⁵

In this, there are three levels of service of *HaShem*-יהו"ה, blessed is He. The first way, is that the love of *HaShem*-יהו"ה, blessed is He, is in the aspect of the desires of the heart (*Re'uta d'Leeba*). In other words, his entire being is directed toward fulfilling the Supernal will of *HaShem*-יהו"ה, blessed is He. This is to say that he is not an independent being unto himself whatsoever, but rather, his entire existence is to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He. Thus, this is not a service of *HaShem*-יהו"ה, blessed is He, in a way of restraint (*Itkafia*). For, the matter of restraint (*Itkafia*) applies specifically when there is something that stands in opposition and must be forced to serve *HaShem*-יהו"ה, blessed is He. However, such is not the case when it comes to love of *HaShem*-יהו"ה, blessed is He, that is of the desires of the heart (*Re'uta d'Leeba*) in a way that this is his whole existence. This is love of *HaShem*-יהו"ה, blessed is He, indicated by the verse, "And you shall love *HaShem*-יהו"ה, your God... with all your being," which transcends all limitations in general, and it is with this love that he fulfills Torah and *mitzvot*. When he serves *HaShem*-יהו"ה, blessed is He, in this manner, he draws forth the desire of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). This is the matter of, "They do the will of the Ever Present

¹¹⁸⁵ Tikkunei Zohar, Tikkun 10 (25b); Tanya Ch. 39 & 40.

One (*HaMakom*-הַמָּקוֹם),¹¹⁸⁶ meaning that they affect the aspect of the Supernal will of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

The second way in the service of *HaShem*-יהו"ה, blessed is He, is that the love and fear of *HaShem*-יהו"ה, blessed is He, are brought about through contemplative meditation (*Hitbonenut*). This is the aspect of intellectual love and fear of *HaShem*-יהו"ה, blessed is He, (called *Dechilu u'Rechimu Sichliyim*). In other words, through contemplation (*Hitbonenut*), one is brought to arousal of love and fear of *HaShem*-יהו"ה, blessed is He, (as explained in Tanya, and in the discourses that follow this discourse at greater length). In this aspect, whether it is the emotions that are dominant or whether it is the intellect that is dominant, the emotions of love and fear of *HaShem*-יהו"ה are according to the measure of the intellect. That is, this is a bond of the intellect and the emotions, and thus, it is through this type of service of *HaShem*-יהו"ה, blessed is He, that there is a drawing forth of understanding-*Binah* to *Zeir Anpin*.

The third way in the service of *HaShem*-יהו"ה, blessed is He, is the fulfillment of the *mitzvot* out of the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He. What is meant here is not that this type of service of *HaShem*-יהו"ה, blessed is He, is without love and fear, since without love and fear they do not ascend at all. Rather, he indeed possesses

¹¹⁸⁶ Talmud Bavli, Brachot 35b and Chiddushei Aggadot of the Maharsha there; Ohr HaTorah of the Rav, the Maggid of Mezhrich, 53d, and elsewhere.

natural love and fear of *HaShem*-יהו"ה, blessed is He, (called *Ahava v'Yirah Tiviyim*). This refers to the matter of concealed love (*Ahavah HaMesooteret*) of *HaShem*-יהו"ה, blessed is He, which also includes fear of *HaShem*-יהו"ה, blessed is He.¹¹⁸⁷ As a result of this love and fear of *HaShem*-יהו"ה, blessed is He, he remains in a state of acceptance of the yoke of *HaShem*'s-יהו"ה Kingship upon himself, to fulfill the *HaShem*'s-יהו"ה commandments-*mitzvot*. Through this service of *HaShem*-יהו"ה, blessed is He, there is a drawing forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.¹¹⁸⁸

However, since *HaShem*'s-יהו"ה ultimate intention is for there to be a drawing forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, therefore, this type of service of *HaShem*-יהו"ה, blessed is He, reaches the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*), which transcend the world of Emanation-*Atzilut*. Moreover, it is through this that there is a drawing forth of the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) which transcend the world of Emanation-*Atzilut*, into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, all this is affected by serving *HaShem*-יהו"ה, blessed is He, with the acceptance of the yoke of His Kingship.

¹¹⁸⁷ See Tanya Ch. 19.

¹¹⁸⁸ For further elaboration of each of these levels of love and fear of *HaShem*-יהו"ה, blessed is He, see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

This then, is the meaning of,¹¹⁸⁹ “When you come to the land that I give you, the land shall observe a Shabbat rest for *HaShem*-יהו"ה.” For, the term “land-*Aretz*-ארץ” refers to the aspect of kingship-*Malchut*. Regarding this, our sages, of blessed memory, stated,¹¹⁹⁰ “Why is she called ‘land-*Aretz*-ארץ’? Because she desired-*Ratzeta*-רצתה to fulfill the will of her Maker.” In other words, kingship-*Malchut* is always in a state of “running-*Ratzo*-רצוא,” as in the teaching,¹¹⁹¹ “The lower flame is always yearning for the upper flame.” That is, this is the matter of “running-*Ratzo*-רצוא” without “returning-*Shov*-שוב.”

It thus is necessary to draw revelation into her from the light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, it is only through this, that she comes to be in a state of rest and tranquility. This is as stated in *Zohar*,¹¹⁹² “The words, ‘the land shall rest-*v'Shavta HaAretz*-ושבת הארץ’ are a certain rest and tranquility, for as the verse continues, ‘the land shall observe a Shabbat rest for *HaShem*-יהו"ה,’ - to *HaShem*-יהו"ה, literally.”

This then, is the meaning of, “When you come to the land-*Aretz*-ארץ etc.,” that when there will be a drawing forth and revelation of the light of the Unlimited One, *HaShem*-

¹¹⁸⁹ Leviticus 25:2

¹¹⁹⁰ Midrash Bereishit Rabba 5:8

¹¹⁹¹ *Zohar* II 140a; *Zohar* I 178b, 77b, 86b (See the note of the Rebbe in Kuntres U'Maayan p. 73).

¹¹⁹² *Zohar* III (*Behar*) 108a

יהו"ה, blessed is He, within the aspect of kingship-*Malchut*, to the point that this is drawn all the way down within the physical land of Israel (*Eretz Yisroel*), which is *HaShem's*-יהו"ה ultimate Supernal intent, then “the earth shall observe a Shabbat rest,” and will be in a state of rest and tranquility.

The verse then continues and explains the manner in which this drawing forth within the aspect of kingship-*Malchut* will come to be. It states,¹¹⁹³ “For six years you may sow your field and for six years you may prune your vineyard.” This refers to the general service of *HaShem*-יהו"ה, blessed is He, through fulfilling Torah and *mitzvot*. The verse thus continues, “and you shall gather in its crop,” which refers to transforming physicality into vessels for Godliness. For, as explained before (in chapter three), the drawing forth to below is through the matter of the garments (*Levushim*). This is similar to what we find in Midrash,¹¹⁹⁴ that the sin of the two sons of Aharon was that they entered (the holy of holies) lacking garments, and therefore they only had the aspect of “running-*Ratzo*-רצוא” without the aspect of “returning-*Shov*-שוב.”¹¹⁹⁵ This then, is the general matter of the garments (*Levushim*) of Torah and *mitzvot*, about which it states, “For six years you may sow your field and for six years you may prune your vineyard.” For, it is through this that the “returning-*Shov*-שוב” is affected and *HaShem's*-יהו"ה Supernal

¹¹⁹³ Leviticus 25:3-4

¹¹⁹⁴ Midrash Vayikra Rabba 20:9

¹¹⁹⁵ *Hemshech* 5672 *ibid.* p. 967 and elsewhere.

intent is fulfilled, namely, that “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹¹⁹⁶

¹¹⁹⁶ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.