

Discourse 15

“*Vayehiy BaYom HaShemini* -

It was on the eighth day”

Delivered on Shabbat Parshat Shemini,

Shabbat Mevarchim Iyyar, 5713

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

1.

The verse states,¹⁰⁵⁷ “It was on the eighth day, Moshe called Aharon and his sons, and the elders of Israel.” Rashi explains,¹⁰⁵⁸ “It was the eighth day of the inauguration of the Kohanim (priests) into their sacred office, and this was on the new moon (*Rosh Chodesh*) of the month of Nissan on which the Tabernacle (*Mishkan*) was finally erected, and it (that day) received ten crowns which are enumerated in Seder Olam.”

Now, we must understand why Moshe also summoned the elders of Israel. It makes sense that he summoned Aharon and his sons, as the next verse continues,¹⁰⁵⁹ “He said to Aharon etc.” However, why did he also summon the elders of Israel? Although the next verse continues,¹⁰⁶⁰ “And to the Children of Israel speak as follows etc.,” nonetheless, this is a

¹⁰⁵⁷ Leviticus 9:1

¹⁰⁵⁸ See Rashi to Leviticus 9:1, and Torat Kohanim there; Shabbat 87b; Sifra there; Rashi to Exodus 40:29; Sifra, Shemini, Mechilta d’Milu’im 2:1.

¹⁰⁵⁹ Leviticus 9:2

¹⁰⁶⁰ Leviticus 9:3

separate speech and summons. Why then was it necessary to summon the elders of Israel for that which preceded it?

Now, some commentators explain that the reason the elders were summoned was, “so that they would be informed that it is by the command of *HaShem*-יהו"ה, blessed is He, that Aharon would be entering the Sanctuary and ministering as the high priest, so that they would not say that he entered of his own volition.”¹⁰⁶¹ However, this explanation is not understood. For, the dedication and installation of the priesthood in general, and the dedication and installation of Aharon, in particular, into the office of the high priest, took place over the course of the seven days of inauguration that preceded the eighth day. This being so, he should have called the elders earlier. Why then did he only summon them on the eighth day?¹⁰⁶²

We also need to understand why the verse states that “Moshe called-*Kara Moshe*-קרא משה.” That is, throughout Torah we find that the language used is, “Moshe spoke-*VaYomer Moshe*-ויאמר משה,” or “Moshe said-*VaYedaber Moshe*-וידבר משה.” However, here the verse specifically states, “Moshe called-*Kara Moshe*-קרא משה.”¹⁰⁶³ The use of this term seems to indicate that this was an incomparably loftier matter, for which reason the matter of “calling-*Kriyah*-קריאה” was specifically necessary.

¹⁰⁶¹ See Rashi to Leviticus 9:1

¹⁰⁶² See the Kli Yakar to Leviticus 9:1

¹⁰⁶³ Also see the beginning of the discourse by this same title, 5704 (Sefer HaMaamarim 5704 p. 188).

We also need to understand what is meant by Rashi's comment that, "this day received ten crowns." At first glance, what relationship is there between the receiving of the ten crowns and the subject matter of this verse?¹⁰⁶⁴

We must also understand¹⁰⁶⁵ the well-known question posed by the Kli Yakar, that the words of Rashi, "The eighth day of the inauguration (*LaMilu'im*)" seem to indicate that this day was included as part and parcel of the days of inauguration. However, this is not so, as the verse expressly states,¹⁰⁶⁶ "You shall not leave the entrance of the Tent of Meeting for seven days, until the day that your days of inauguration are completed, for you shall be inaugurated in a **seven-day** period."

The Kli Yakar answers by explaining that the verse indicates that specifically on that day, "*HaShem*-יהוה" will appear to you,"¹⁰⁶⁷ and not on the previous days. Therefore, the verse needed to explain why it was specifically on that day, rather than the previous days. It does so by stating that this was the eighth day, and this being so, it came to have a superior level of holiness with even greater strength. For, all enumerations of seven are mundane (*Chol*), compared to the number eight, which is holy (*Kodesh*). [In other words, the eighth day did not count as one of the days of inauguration, but followed the days of inauguration. However, it is called,

¹⁰⁶⁴ See Kli Yakar *ibid*.

¹⁰⁶⁵ See the discourse by this same title 5678 (Sefer HaMaamarim 5678 p. 269); 5705 (Sefer HaMaamarim 5705 p. 167).

¹⁰⁶⁶ Leviticus 8:33

¹⁰⁶⁷ Leviticus 9:4

“the eighth day,” to clarify why the revelation of *HaShem*’s-יהו"ה Glory, blessed is He, was specifically on that day, that is, because it was the eighth and followed the seven days of inauguration.]

This is similar to the view presented in Midrash,¹⁰⁶⁸ “In all the praise of Moshe, the word ‘Then-*Az*-זא,’ is used, as it states,¹⁰⁶⁹ “From then-*Az*-זא when I came to Pharaoh to speak in Your Name,” and similarly,¹⁰⁷⁰ “Then-*Az*-זא Moshe and the Children of Israel sang this song.” [That is, although it began with a matter that was not good, “From then-*Az*-זא when I came to Pharaoh to speak in Your Name, he did evil to this people,” nevertheless, it then became good, as it states, “Then-*Az*-זא Moshe and the Children of Israel sang this song.”] That is, in the word “Then-*Az*-זא,” the letter *Aleph*-א-1 rides upon the *Zayin*-ז-7, and indicates the dominion of *HaShem*-יהו"ה, blessed is He, the *Aleph*-א-1, over the seven-*Zayin*-ז orbiting planets, and over all creations that He brought forth into existence during the seven days of creation.¹⁰⁷¹ Because of this, *HaShem*-יהו"ה appeared to them specifically on this (eighth) day. That is, because it is the eighth day (the numerical value of “Then-*Az*-זא-8”), and this number is unique to *HaShem*-יהו"ה, the One-*Aleph*-1 who brought all of creation into being in seven days of creation, blessed is He.

¹⁰⁶⁸ See Yalkut Shimoni Beshalach, Remez 241; Shmot Rabba 23:3; Kohelet Yaakov section on “then-*Az*-זא.”

¹⁰⁶⁹ Exodus 5:23

¹⁰⁷⁰ Exodus 15:1

¹⁰⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Letters of Creation* (and particularly the section entitled “The seven letters בג"ד כפר"ת correspond to the seven orbiting planets (*Kochavei Lechet*)”).

2.

The explanation¹⁰⁷² is as stated in the responsa of Rashba,¹⁰⁷³ that there are seven-day holidays and eight-day holidays. That is, seven-day holidays correspond to the circuit of seven days (*Shivat Yemei Heikef*), whereas eight-day holidays correspond to the fact that the eighth day guards over the revolution of the seven days. The matter of the seven revolving days (*Shivat Yemei Heikef*) is that every seven days a full circuit is completed, and the matter begins anew, meaning that they revolve continually (*Chozrim Chalilah*).

Based on this, we can understand why on each day of the week, we count¹⁰⁷⁴ “Today is the first day,” or “Today is the second day,” etc.¹⁰⁷⁵ At first glance, this is not understood, since there have been many thousands and tens of thousands of days that have passed since the creation of the world. Why then do we always count “the first day, the second day etc.?” However, the explanation is that every seven days is a completion of the circuit (*Heikef*) and they then cycle back to the beginning (*Chozrim Chalilah*).

Now, the “seven days of construction” correspond to the seven emotive attributes (*Midot*). That is, on the first day there is an illumination of the *Sefirah* of kindness-*Chesed*, (which is why light-*Ohr*-אור was brought into being on the

¹⁰⁷² See the discourse by this title of the years 5678, 5704, 5705 *ibid*.

¹⁰⁷³ Tshuvot HaRashba, Vol. 1, Section 9; Also see Ginat Egoz of Rabbi Yosef Gikatilla *ibid*.

¹⁰⁷⁴ In the daily liturgy, the Psalm of the day that the Levites sang in the Holy Temple.

¹⁰⁷⁵ See Likkutei Torah, Shir HaShirim 25a

first day). The second day is the *Sefirah* of judgment-*Gevurah* (which is why the firmament-*Rakiya*-רקיע, which is the matter of the division between the upper waters and the lower waters, was brought about on that day).¹⁰⁷⁶ The third day is the *Sefirah* of beauty-*Tiferet* etc., until the seventh day, within which there is an illumination of the *Sefirah* of kingship-*Malchut*. This is to say that even Shabbat, the seventh day, is included in the “seven days of construction.” That is, even though Torah states,¹⁰⁷⁷ “On the seventh day He rested,” nonetheless, it is included in the “seven days of construction.” This is as stated,¹⁰⁷⁸ “On the seventh day God completed His work that He did,” about which Midrash explains,¹⁰⁷⁹ “The world still lacked rest, but when Shabbat came, rest came (into the world).”

Now, since there only are seven emotive attributes (*Midot*), therefore, after the completion of the seven-ṭ emotive attributes from kindness-*Chessed* to kingship-*Malchut*, the cycle returns to the illumination of the aspect of kindness-*Chessed*. Thus, they continually revolve in their circuit, and therefore we count, “first day, second day, “third day,” etc.

However, the aspect of kindness-*Chesed* that illuminates on this “first day” is not the same as the aspect of kindness-*Chessed* that illuminated on the previous “first day.” This is because each day of the week is similar to a period of

¹⁰⁷⁶ See Midrash Bereishit Rabba 4:6; Zohar I 17a and on.

¹⁰⁷⁷ Exodus 31:17

¹⁰⁷⁸ Genesis 2:2

¹⁰⁷⁹ See Rashi to Talmud Bavli, Megillah 9a (“*Vayechal*” ויכיל); Tosefot to Sanhedrin 38a (“*Chatzbah*” חצבה); Midrash Bereishit Rabba 10:9

one thousand years of the six thousand years of the world, as it states,¹⁰⁸⁰ “For even a thousand years, in Your eyes, are but a bygone day, like yesterday.” That is, each millennium of the six thousand years of the world, corresponds to one day.¹⁰⁸¹ Now, just as the millennia divide into divisions that are separate from each other, such that the first millennium was of the aspect of kindness-*Chessed* and the second millennium was of the aspect of judgment-*Gevurah* etc., so likewise, every year within each millennium also subdivides in a manner of the particular compositions, admixtures, and inter-inclusions of the emotive attributes (*Midot*). The same is true of every particular week, that there are different divisions and levels within the emotive attributes. In other words, the aspect of kindness-*Chessed* of this “first day” is not the same as the aspect of kindness-*Chessed* of the “first day” that preceded it.

This is particularly so when considering the explanation in Iggeret HaKodesh,¹⁰⁸² that every single day a more supernal level of intellect (*Mochin*) is drawn forth during the morning prayers. That is, it is not the same intellect as the day before it, but is loftier. This being so, why don’t we count the days in succession, rather than cycling the count back to the beginning every week, by counting “the first day, the second day etc.”

The explanation, is that the differences between the “first day” this week and the “first day” last week, are only in

¹⁰⁸⁰ Psalms 90:4

¹⁰⁸¹ See Talmud Bavli, Sanhedrin 97a, and Rashi to Psalms 90:4 *ibid.*, and elsewhere.

¹⁰⁸² Tanya, Iggeret HaKodesh, Epistle 14

regard to their particular levels, nonetheless, the general *Sefirah* is one and the same. That is, each and every “first day” of the week is of the *Sefirah* of kindness-*Chessed* etc. The same applies to all the days of the week. They revolve and illuminate from the “seven days of construction.” This is why we cycle the count to the beginning, “the first day, the second day etc.”

3.

Nevertheless, this must be better understood. For, according to what we said above, that the “seven days of construction” are the seven emotive attributes (*Midot*), we find that the day of Shabbat is the *Sefirah* of kingship-*Malchut*, which is the last of the *Sefirot*. Even so, though it is the *Sefirah* of kingship-*Malchut*, the day of Shabbat is higher than all the other days of the week and is called holy (*Kodesh*).

The explanation is as stated in Sefer Yetzirah,¹⁰⁸³ that “their beginning is wedged in their end,” which is why the matter of pleasure (*Ta’anug*) is specifically revealed on Shabbat. To further explain, the primary vitality and increase of light in all ten *Sefirot*, is from the aspect of pleasure (*Ta’anug*). This is analogous to the powers of the human soul as they are below. That is, the vitality and growth of the soul power comes about specifically through the aspect of pleasure (*Ta’anug*). An example is the intellect (*Sechel*), in which the broadening of one’s intellect is through the pleasure (*Ta’anug*)

¹⁰⁸³ Sefer Yetzirah 1:7

in learning the subject. Because of this, our sages, of blessed memory, stated,¹⁰⁸⁴ “A person should always study that place in Torah that his heart desires,” referring to the matter of pleasure (*Ta’anug*). For, it is specifically because of his pleasure in it, that his intellectual faculties will be broadened and he will easily comprehend. That is, since pleasure (*Ta’anug*) is higher than intellect (*Sechel*), it therefore rules over intellect, and is able to affect it.

The same applies to the effects of pleasure (*Ta’anug*) on the emotions (*Midot*). For example, like what we find about our forefather Avraham, that he was anguished if he had no one upon whom to bestow his goodness.¹⁰⁸⁵ Now, the anguish was not caused by the attribute of kindness-*Chesed* itself, since the attribute of kindness-*Chesed* only applies when there is someone in need of kindness, at which point it is roused to bestow kindness upon him. However, this matter, that even when there was no one in need of his kindness, he nevertheless was anguished by it, is not actually due to the attribute of kindness-*Chesed* at all. Rather, it was caused by the pleasure he had in bestowing kindness. This is because pleasure and pain are two equally balanced lines, so that when there is the absence of pleasure, there is the presence of pain.¹⁰⁸⁶

The same is true Above in Godliness, that the increase and broadening of the light (*Ohr*) in the ten *Sefirot*, is through

¹⁰⁸⁴ Talmud Bavli, Avodah Zarah 19a

¹⁰⁸⁵ Talmud Bavli, Bava Metziya 86b; Rashi to Genesis 18a

¹⁰⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and Ch. 23.

HaShem יהו"ה's Supernal pleasure (*Ta'anug*). This is one of the reasons given to explain why the *Sefirah* of the crown-*Keter* is the intermediary between the Emanator and the emanated.¹⁰⁸⁷ This is because the crown-*Keter* is the aspect of the Ancient One-*Atik*, which is the matter of pleasure-*Ta'anug*. It therefore is the intermediary through which the light and illumination of *HaShem* יהו"ה, the Emanator, blessed is He, is bestowed upon the emanated.

This then, is the meaning of “their beginning is wedged in their end.” That is, “their end” refers to the *Sefirah* of kingship-*Malchut*. For, the light of the line-*Kav* that illuminates in the world of Emanation-*Atzilut*, is first drawn forth in the *Sefirah* of wisdom-*Chochmah*. It then is drawn forth in understanding-*Binah* and then in all the other *Sefirot*, concluding with the illumination of the line-*Kav* within kingship-*Malchut*. Thus, it is specifically “their end,” that is, the *Sefirah* of kingship-*Malchut*, that is “wedged with their beginning,” which is the crown-*Keter*, all the way to the aspect of the Ancient One-*Atik* in the crown-*Keter*. In other words, even though the vitality of all the *Sefirot* is from the pleasure (*Ta'anug*), which is the aspect of the Ancient One-*Atik*, nevertheless, the primary bond to the beginning is specifically in the *Sefirah* of kingship-*Malchut*. That is, “their beginning” is specifically “wedged in their end” even more than it is in the beginning of the spreading forth.

Now, in addition to the relationship between the *Sefirah* of kingship-*Malchut* and the *Sefirah* of crown-*Keter*,

¹⁰⁸⁷ See Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 841 and on.

in regard to the strength of the drawing forth, this also is so in regard to the ascent of kingship-*Malchut* with the rebounding light (*Ohr Chozer*), in which it specifically ascends to the aspect of the crown-*Keter*. This is as stated,¹⁰⁸⁸ “The Supernal Crown (*Keter Elyon*) is the crown-*Keter* of kingship-*Malchut*.”

It is for this reason that Shabbat is called holy-*Kodesh*.¹⁰⁸⁹ For, although it is the *Sefirah* of kingship-*Malchut*, which is the final level, nevertheless, it is the aspect of holiness-*Kodesh*, since specifically kingship-*Malchut* is related to the crown-*Keter*, both in a way of drawing down (*Hamshachah*), as well as in a way of ascension (*Ha’ala’ah*). We thus find that Shabbat ascends to a level that transcends time and that the drawing forth is also from an aspect that transcends time. (This is because the aspect of the crown-*Keter* transcends the *Sefirot* and the chaining down of the worlds (*Hishtalshelut*) and certainly transcends time.) Then, after Shabbat, the aspect of time begins, and we therefore return to count anew, “the first day, the second day, the third day etc.”

4.

Now, based on this, it is understood that the aspect that transcends time, meaning, the aspect of the light of *HaShem*-

¹⁰⁸⁸ Introduction to Tikkunei Zohar, 17a.

¹⁰⁸⁹ See Zohar III 94a and the Mikdash Melech there; Pri Etz Chayim, Shaar Mikra’ei Kodesh Ch. 1; Likkutei Torah Tzav 11d and on, and elsewhere.

יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), is also included in the circuit of the days. For, Shabbat, which is the matter of the crown-*Keter*, is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds, and is included in the circuit of the days (as explained before). From this we derive that the aspect of the eighth day, which guards the revolving days, does not refer to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and guards over the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). For, since even the aspect of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) is included in the circuit of the days, we must say that the aspect of the eighth day that guards over the revolving days, even transcends the aspect of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*).

Now, the matter of the protection of the revolving days is not like how the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) guards the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh*). Rather, it is like how the Essential Self (*Atzmi*) of *HaShem*-יהו"ה protects His revelations (*Giluyim*). This is because revelations (*Giluyim*) can only be when there is an essential self, specifically. For example, the light of the sun only exists if the essential self of the sun exists. However, when the sun sets (and its essential self is not present) its light and illumination is also not present. This is what is meant by the essential self guarding its revelation, and similarly, this is what is meant by the eighth day guarding over the circuit of the seven revolving days. For,

the Essential Self (*Atzmi*) that even transcends Shabbat, is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds.

This also explains why the rite of circumcision (*Milah*) is specifically performed on the eighth day after birth,¹⁰⁹⁰ “so that the child will pass through one Shabbat,” being that the eighth is higher than the aspect of Shabbat.¹⁰⁹¹ It is about this that Midrash states,¹⁰⁹² “With what merit did Aharon enter into the holy of holies (*Kodshei HaKodoshim*)? The merit of the circumcision (*Milah*) entered with him, as it states,¹⁰⁹³ ‘With this-*b’Zot*-בזאת shall Aharon come into the Sanctuary,’ referring to the covenant of circumcision (*Milah*), as it states,¹⁰⁹⁴ ‘This-*Zot*-זאת is My covenant which you shall keep between Me and you and your offspring after you: Every male among you shall be circumcised.’” In other words, “it is with the merit of the circumcision (*Milah*) that was given on the eighth day, that Aharon shall come into the holy of holies.” This is because Shabbat is the aspect of holiness (*Kodesh*) and is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). However, through the covenant of circumcision (*Milah*), which was given on the eighth day and is the aspect of the Essential Self of *HaShem*-יהו"ה, “he shall come into the holy of holies (*Kodesh HaKodoshim*).”

¹⁰⁹⁰ Midrash Vayikra Rabba 27:10

¹⁰⁹¹ See Likkutei Torah Tazria 20d and on; Siddur Im Divrei Elokim Chayim 139a and on; Sefer HaMitzvot of the Tzemach Tzedek 9b.

¹⁰⁹² Midrash Shemot Rabba 38:8

¹⁰⁹³ Leviticus 16:3

¹⁰⁹⁴ Genesis 17:10

Now, in truth, on Shabbat there also is an aspect of the holy of holies (*Kodesh HaKodoshim*). For, as known, there are three levels in Shabbat.¹⁰⁹⁵ The first is that (“from the days of creation) Shabbat is established as holy.”¹⁰⁹⁶ The second is as stated,¹⁰⁹⁷ “Remember the Shabbat day, to sanctify it,” and,¹⁰⁹⁸ “You shall guard the Shabbat, for it is holy.” The third is as our sages, of blessed memory, stated,¹⁰⁹⁹ “The Holy One, blessed is He, said to Moshe: ‘I have a good gift in My treasure house and Shabbat is its name.’”

To explain, the aspect of Shabbat that “is established as holy (from the days of creation),” is due to the creation of worlds and thus is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). The aspect of the sanctity and holiness of Shabbat that is due to the observance and sanctification of Shabbat by the Jewish people, as in the verse “Remember the Shabbat day, to sanctify it,” is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). However, the aspect of Shabbat about which our sages, of blessed memory, stated, “I have a good gift in My treasure house and Shabbat is its name,” is the essential aspect (*Atzmi*) of Shabbat, which is the aspect of the Holy of Holies (*Kodesh HaKodoshim*).

¹⁰⁹⁵ See Likkutei Torah, Shir HaShirim 23d and on; Sefer HaMaamarim 5635 Vol. 2, p. 289 and on; 5679 p. 404 and on; 5700 p. 80 and on.

¹⁰⁹⁶ Talmud Bavli, Beitza 17a (and Rashi there).

¹⁰⁹⁷ Exodus 20:7

¹⁰⁹⁸ Exodus 31:14

¹⁰⁹⁹ Talmud Bavli, Shabbat 10b

We therefore see that even Shabbat possesses the aspect of the Holy of Holies (*Kodesh HaKodoshim*). For, since the eighth day guards over the seven revolving days of the circuit, the aspect of the eighth day is also drawn into the seven revolving days. Thus, Shabbat possesses not only the aspect of holiness (*Kodesh*), but even the aspect of the Holy of Holies (*Kodesh HaKodoshim*). However, Shabbat only possesses this aspect so that it can receive from the eighth day. In other words, the aspect of the Holy of Holies (*Kodesh HaKodoshim*) of Shabbat is only so that it can be a receptacle for the aspect of the eighth day. Nevertheless, the primary level of Shabbat is that it “is established as holy (from the days of creation),” indicated by the verse, “You shall guard the Shabbat, for it is holy.” However, such is not the case regarding the covenant of circumcision (*Milah*) which was specifically given on the eighth day, is the aspect of the Holy of Holies (*Kodesh HaKodoshim*), and is the aspect of the Essential Self (*Atzmi*).

This then, also explains the verse, “On the eighth day Moshe called Aharon and his sons and the elders of Israel.” For, since it was the eighth day, which is the aspect of the Essential Self (*Atzmi*) of *HaShem*-יהו"ה, therefore, the revelation of “the Glory of *HaShem*-יהו"ה will appear to you” was specifically on that day.¹¹⁰⁰ This is also why the verse specifies that, “Moshe called.” For,¹¹⁰¹ “In all the praise of

¹¹⁰⁰ Leviticus 9:6

¹¹⁰¹ See Yalkut Shimoni Beshalach, Remez 241; Shmot Rabba 23:3; Kohelet Yaakov section on “then-אז.”

Moshe the word ‘Then-*Az*-אז is used,” which has a numerical value of eight, as explained before. In other words, Moshe also is the aspect of the eighth, just like circumcision (*Milah*). This is as stated regarding the birth of Moshe,¹¹⁰² “She saw that he was good,” about which the Zohar states,¹¹⁰³ “He was born perfect,” meaning,¹¹⁰⁴ “He was born circumcised.” Thus, it was through the calling of Moshe, who was the aspect of the eighth, and through the fact that it was the eighth day, that a revelation of “the Glory of *HaShem*-יהו"ה will appear to you” was brought about, meaning to all Jews equally, as occurred at the giving of the Torah.

5.

Now, the explanation is that it states in Midrash,¹¹⁰⁵ that when the world was first created, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Ikkar Shechinah*, was in the lowest world. Then, because of seven sins, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, withdrew until the seventh firmament. Afterwards, seven righteous *Tzaddikim* drew down the Indwelling Presence of *HaShem*-יהו"ה. This began with Avraham who drew the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the seventh firmament to the sixth firmament. He was followed

¹¹⁰² Exodus 2:2

¹¹⁰³ Zohar III 138a (Idra Rabba)

¹¹⁰⁴ Talmud Bavli, Sota 12a; Zohar II 11b

¹¹⁰⁵ Midrash Bereishit Rabba 19:7; Also see the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111 and on), 5711, and 5712, translated in The Teachings of the The Rebbe 5711 & 5712.

by six righteous *Tzaddikim*, concluding with Moshe, who was the seventh. Moshe, who was the seventh, drew the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the first firmament down to earth, literally. In other words, the difference between the drawing down affected by our forefathers and the drawing down affected by Moshe, is that the forefathers drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, to the firmaments, whereas Moshe drew it down to earth. This was the general novelty introduced at the giving of the Torah (that Moshe affected), compared to the service of *HaShem*-יהו"ה of our forefathers that preceded the giving of the Torah. That is, the drawing down affected by our forefathers was only above, in Godliness, in that they drew down additional light and illumination in the world of Emanation-*Atzilut*.

To further explain, even though it states about the world of Emanation-*Atzilut*,¹¹⁰⁶ "He and His life force and organs are one," nevertheless, the ten *Sefirot* of the world of Emanation-*Atzilut* are called, "the mystery of His Name" (*Raza d'Shmei*).¹¹⁰⁷ That is, they solely are the aspect of names. This is analogous to a person's name, which to himself is unnecessary, but is only necessary for his fellow, so that he can call him by name. The same is true of the ten *Sefirot* of the world of Emanation-*Atzilut*, that is, they are for the sake of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

¹¹⁰⁶ Introduction to Tikkunei Zohar 3b

¹¹⁰⁷ See Torah Ohr, Shemot 49c; Terumah 79c;

This itself is the difference between the ten *Sefirot* as they are above and the powers of the soul of man as he is below. That is, the intellect (*Sechel*) and emotions (*Midot*) that a human being possesses, are for himself. In regard to a person's intellect (*Sechel*), which certainly is for himself, this goes without saying. However, this is even so in regard to the emotions (*Midot*) which relate to one's fellow. They too are for oneself. That is, a person's primary sense of self is specifically in his emotions (*Midot*).

However Above, where the existence of the ten *Sefirot* of Emanation-*Atzilut* is for the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, this is not the case. It goes without saying that the emotive *Sefirot* of Emanation-*Atzilut* are for the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. However, even the intellectual *Sefirot* of the world of Emanation-*Atzilut*, about which it states,¹¹⁰⁸ "The Torah preceded the world by two-thousand years-*Alpayim Shanah*-אלפיים שנה," these being the aspects of "I will teach you wisdom-*A'Alephcha Chochmah*-אאלפך חכמה," and "I will teach you understanding-*A'Alephcha Binah*-אאלפך בינה,"¹¹⁰⁹ are also for the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

In other words, the emanation of wisdom-*Chochmah* of the world of Emanation-*Atzilut* is for the purpose of wisdom-*Chochmah* of the world of Creation-*Briyah*. The same applies with the *Sefirah* of knowledge-*Da'at*, about

¹¹⁰⁸ Midrash Bereishit Rabba 8:2; Midrash Tehillim 90:4

¹¹⁰⁹ Job 33:33; Talmud Bavli, Shabbat 104a

which it states,¹¹¹⁰ “With knowledge of Himself, He knows everything.” In other words, this is only in order that there be the aspect of knowledge-*Da’at* below, and it is because of this that the wisdom-*Chochmah* of the world of Emanation-*Atzilut* is called, “a knowable wisdom (*Chochmah Yediya*).” For, although we have no grasp of the wisdom-*Chochmah* of the world of Emanation-*Atzilut*, it nevertheless is called, “a knowable wisdom (*Chochmah Yediya*),” since it is the source, or at the very least, the source of the source, of the wisdom-*Chochmah* of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

Thus, since the ten *Sefirot* of the world of Emanation-*Atzilut* are the aspect of the mystery of His Name (*Raza d’Shmei*) and are only a glimmer of illumination, therefore, the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, was that they drew additional lights and illuminations in the world of Emanation-*Atzilut*.

However, what was drawn forth by the service of *HaShem*-יהו"ה of our forefathers, was solely in the world of Emanation-*Atzilut* and not in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. For, even though the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, was in such a way and to such an extent that even their physical limbs and all their matters were holy, to the point that they became the chariot (*Merkavah*) for the Supernal attributes,¹¹¹¹ meaning that their service of *HaShem*-יהו"ה, blessed is He, also

¹¹¹⁰ Mishnah Torah, Hilchot Yesodei HaTorah 2:10

¹¹¹¹ See Midrash Bereishit Rabba 47:6; 42:6; Tanya Ch. 23 & 34.

affected the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, nevertheless, after their service, no impression of holiness remained in their physical matters and things of this physical world.

This is also true of the verse,¹¹¹² “the souls that they made in Charan.” That is, Avraham proselytized and converted the men and Sarah proselytized and converted the women.¹¹¹³ Nonetheless, aside for the fact that the number of proselytes and converts was tiny and was not commensurate to the drawing forth of illumination affected above in Godliness, in that the total number of converts was only three-hundred and eighteen, rather than thousands or tens of thousands, but more so, no impression subsequently remained of this in this physical world.

The reason is because the drawing forth that they affected in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, was not the same as the drawings forth that they affected in the world of Emanation-*Atzilut*. For, had they drawn forth the same illuminations in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, that they drew forth in the world of Emanation-*Atzilut*, the number of proselytes would have been in the thousands and tens of thousands. Moreover, an impression of it would have remained in existence. However, what they drew forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, was unlike what they drew forth in the world of

¹¹¹² Genesis 12:5

¹¹¹³ Midrash Bereishit Rabba 39:14 and elsewhere.

Emanation-*Atzilut*. In other words, they primarily affected a drawing forth in the world of Emanation-*Atzilut*, rather than in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This is because, as explained before,¹¹¹⁴ what our forefathers drew down below, was only the aspect of “scent” alone, as our sages, of blessed memory, stated,¹¹¹⁵ “The deeds of our forefathers were ‘scents.’”

However, the novelty introduced with Moshe is that the drawing forth was to below, specifically to the earth. In other words, Moshe drew down to earth the same illumination as it is in the world of Emanation-*Atzilut*. Because of this the verse,¹¹¹⁶ “Avraham, Avraham,” has a separating pause between them, whereas the verse,¹¹¹⁷ “Moshe Moshe,” does not have a separating pause between them.¹¹¹⁸ For, what Avraham drew into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, was not as it was in the world of Emanation-*Atzilut*. Therefore, there is a separating pause between them. In contrast, Moshe affected that the drawing down should, “not be in My vessels (the vessels of the Holy One, blessed is He), but in your vessels.”¹¹¹⁹ That is, “My vessels,” refers to the ten *Sefirot* of the world of Emanation-*Atzilut*, whereas “your vessels” refers to the ten *Sefirot* of the

¹¹¹⁴ In the prior discourse entitled “*V’Hechereem – HaShem* will dry up” of this year, Discourse 14.

¹¹¹⁵ Midrash Shir HaShirim Rabba 1:3; Sefer HaMaamarim 5662 p. 265 and on; 5678 p. 164 and on.

¹¹¹⁶ Genesis 22:11

¹¹¹⁷ Exodus 3:4

¹¹¹⁸ Zohar III 138a (Idra Rabba)

¹¹¹⁹ Zohar I 148b

world of Creation. Therefore, “Moshe Moshe” does not have a separating pause between them, because the drawing forth as it was in the world of Emanation-*Atzilut* is what Moshe drew down into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. Beyond this, he did not just draw this forth in the ten *Sefirot* of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, but more so, he even drew it down into the physicality of this material world.

Thus, it is about this that the verse states, “Moshe called... the elders of Israel.” That is, it is specifically through the calling of Moshe, that there was a drawing down even to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, so that, “the Glory of *HaShem*-יהו"ה will appear to you,”¹¹²⁰ that is, to all of them equally. Likewise, this is why Moshe also called the elders of Israel, because this drawing forth was to them too, and through them, to all Israel, so that just as with the giving of the Torah, the revelation was to all of them, equally. In other words, this is not like how it was after the giving of the Torah, where although it states,¹¹²¹ “I will dwell within them,” there nevertheless are different levels in the manner that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, dwells within each one. For example, the Presence of the *Shechinah* in the world at large is not equal to the Presence of the *Shechinah* that is openly manifest in the Holy Temple. Likewise, the Holy Temple, as a whole, is not equal to the Holy of Holies (*Kodesh*

¹¹²⁰ Leviticus 9:6

¹¹²¹ Exodus 25:8

HaKodoshim). In contrast, “the Glory of *HaShem*-יהו"ה will appear to you,” was for everyone equally, just as it was at the giving of the Torah.

6.

The inner explanation of this matter is as follows: The verse states,¹¹²² “For You are my lamp *HaShem*-יהו"ה, *HaShem*-יהו"ה illuminates my darkness,” in which there are two Names *HaShem*-יהו"ה. This is as stated,¹¹²³ “The verse states,¹¹²⁴ ‘and He proclaimed *HaShem*-יהו"ה, *HaShem*-יהו"ה,’ with a separating pause between them.” That is, this refers to the Upper Name *HaShem*-יהו"ה, blessed is He, and the lower Name *HaShem*-יהו"ה. For, as written,¹¹²⁵ “*HaShem*-יהו"ה is a God of knowledges-*De’ot*-דעות,” wherein the word, “knowledges-*De’ot*-דעות” is in the plural form, indicating two knowledges.¹¹²⁶ This refers to the Upper Knowledge (*Da’at Elyon*) and the lower knowledge (*Da’at Tachton*). The Upper Knowledge (*Da’at Elyon*) is the true reality of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in that He is the true something (*Yesh HaAmeetei*), and everything below Him is utterly nothing.¹¹²⁷ The lower knowledge (*Da’at Tachton*) is

¹¹²² Samuel II 22:29; See Torah Ohr 40b and on; Maamarei Admor HaZaken 5568 Vol. 2, p. 643 and on; Shaarei Orah 34b and on.

¹¹²³ Zohar III 138a (Idra Rabba)

¹¹²⁴ Exodus 34:6

¹¹²⁵ Samuel I 2:3

¹¹²⁶ See Tikkunei Zohar, beginning of Tikkun 69.

¹¹²⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

that below there is “something” (*Yesh*) and above is called “nothing” (*Ayin*).

Now, there is a difference between the term “nothing” (*Ayin*-אין) in the Upper Knowledge (relative to the True Something, *HaShem*-יהו"ה, blessed is He), and the term “nothing” (*Ayin*-אין) in the lower knowledge (relative to the created something). For, although both are called “nothing” (*Ayin*-אין), there nonetheless is no comparison between the “nothing” (*Ayin*-אין) of the created being and the “nothing” (*Ayin*-אין) of the True Something, *HaShem*-יהו"ה, blessed is He. For, the “nothing” (*Ayin*-אין) relative to the True Something, *HaShem*-יהו"ה, blessed is He, is truly nothing. In other words, in and of itself, it is truly nothing, since it is drawn forth into being from the True Something, *HaShem*-יהו"ה, blessed is He, before Whom everything is truly nothing (*Ayin*-אין), in the most literal sense. Moreover, even from its own perspective, since it senses the True Something, *HaShem*-יהו"ה, blessed is He, it senses itself as being nothing (*Ayin*-אין).

However, in relation to the “nothing” (*Ayin*-אין) of the created something, in and of Himself, *HaShem*-יהו"ה, blessed is He, is not a true “nothing” (*Ayin*-אין), since in relation to the created beings He is not the aspect of “nothing” (*Ayin*-אין), but is the source who brings them all into existence. Thus, *HaShem*-יהו"ה is only called “nothing” (*Ayin*-אין) as a borrowed term, regarding the fact that He is ungraspable. This is certainly the case from His own perspective, that He is not truly “nothing” (*Ayin*-אין). Actually, this requires no

explanation at all, given that He is the source of the existence of the created something.

The difference between these two aspects of “nothing” (*Ayin*-אין) is the difference between the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. That is, the lower Name *HaShem*-יהו"ה is comparable to the “nothing” (*Ayin*-אין) of the created something. That is, this is the Name *HaShem*-יהו"ה that means “He is and He was and He will be, as one-*Hayah v'Hoveh v'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה,”¹¹²⁸ indicating that the coming into being (*Hithavut*-התהוות) is from the Name *HaShem*-יהו"ה. For, even though existence is drawn into being from *HaShem*-יהו"ה, blessed is He, in an automatic manner, as stated,¹¹²⁹ “For He commanded and they were created,” nevertheless, He is the source of their coming into being.

This is not the case with the Upper Name *HaShem*-יהו"ה, which is comparable to the “nothing” (*Ayin*-אין) of the True Something, *HaShem*-יהו"ה Himself, blessed is He, and indicates that He utterly transcends being a “source” of something else, such as the existence of the worlds.

This distinction is the root for the difference between the drawing down affected by Moshe and the drawing down affected by Avraham. For, “Avraham, Avraham” has a separating pause between them, meaning that in relation to Avraham there was a separating pause between the two Names *HaShem*-יהו"ה, and the drawing down that he affected was

¹¹²⁸ See Zohar III 257b; Shulchan Aruch, Orach Chayim 5.

¹¹²⁹ Psalms 148:5; Also see Torah Ohr, Megillat Esther 96c; Likkutei Torah, Re'eh 20c; Shir HaShirim 14c, and elsewhere.

only from the lower Name *HaShem*-יהו"ה. Because of this he only affected drawings in the world of Emanation-*Atzilut*. In contrast, “Moshe Moshe” does not have a separating pause between them, in that Moshe unified and bonded the two Names *HaShem*-יהו"ה, the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. Thus, because of his drawing forth of the Upper Name *HaShem*-יהו"ה, blessed is He,¹¹³⁰ it therefore was possible for there to be a drawing forth even in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, even though they are created something from nothing. However, such is not the case with drawings forth that are only from the lower Name *HaShem*-יהו"ה, in which case it only is possible to draw forth illuminations in the world of Emanation-*Atzilut*.

The explanation is that although the world of Emanation-*Atzilut* is brought into existence in a way of something from nothing (*Yesh m'Ayin*) – that is, just as the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are brought forth from the world of Emanation-*Atzilut* in a way of something from nothing (*Yesh m'Ayin*), so likewise, the world of Emanation-*Atzilut* is brought forth into being from that which transcends the world of Emanation-*Atzilut* in a way of something from nothing (*Yesh m'Ayin*), – nevertheless, the coming into being of something from nothing of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and

¹¹³⁰ Which is the aspect of the utter limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Action-*Asiyah* is dissimilar to the coming into being of something from nothing of the world of Emanation-*Atzilut*.

By way of analogy, the difference between them is like the difference between understanding a matter of intellect by way of analogy or riddle, compared to understanding one thing from another. That is, when the understanding of a matter of intellect is through analogy or riddle, the analogy and riddle is foreign to the intellectual matter and is not actually part and parcel of it. Similarly, the intellect that becomes manifest through the analogy also is foreign to the intellectual matter. Therefore, even when the analogue is revealed, it is like a novel illumination of light, like a secondary, offspring light that comes about through the medium of the analogy that separates and is foreign to the intellectual matter.

However, such is not the case when it comes to understanding one thing from another. For, although the second intellect is not merely a branch of the original intellect that branches out of it, but is rather a novel matter of intellect, nevertheless, in and of itself, it does not come through a medium of separation by something foreign, and is indeed related to the first matter. That is, the fact that it does not come about through a separation indicates that the first intellect bears the new intellect and is related to it, so much so, that in their innermost depth, they are one thing.

The same is true of the difference between how the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are brought into existence something from nothing

(*Yesh m'Ayin*), and how the world of Emanation-*Atzilut* is brought into existence something from nothing (*Yesh m'Ayin*). That is, the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are brought into existence through the medium of a partition (*Parsa*), wherein the partition (*Parsa*) is something foreign and not of the same substance as the world of Emanation-*Atzilut*. Therefore, since the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are brought into being through the medium of a partition (*Parsa*), they too are something foreign. Thus, even the light of the world of Emanation-*Atzilut* that is revealed in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is a novel light which is a secondary, offspring light that comes about through the medium and separation of the partition (*Parsa*), which is something foreign.

However, this is not how the world of Emanation-*Atzilut* is brought into being as something from nothing (*Yesh m'Ayin*). That is, even though it too is novel, in that even the lights of the world of Emanation-*Atzilut* are newly brought into being something from nothing (*Yesh m'Ayin*), nevertheless, they are not brought about through a partition and are related to that which transcends the world of Emanation-*Atzilut*. This is why it states about the world of Emanation-*Atzilut*, “He and His life force are one,” and from the lights it follows that, “He and His organs are one.” For since the lights of Emanation are unified to *HaShem*-יהו"ה, therefore, even when they manifest within vessels, they affect the vessels to also be bound to Him.

This is similar to the powers of the soul, which although they are not the essence of the soul itself, nevertheless, are powers of the soul. Thus, when they manifest within the body, they affect a bond between the body and the soul and the fact that the body is alive is not because there is something in it which is alive, but rather, it itself is alive.

This then, is the difference between Avraham and Moshe. That is, Avraham only drew forth the lower Name *HaShem*-יהו"ה and therefore only a drawing forth in the world of Emanation-*Atzilut* was possible, since it is related to that which transcends the world of Emanation-*Atzilut*. In contrast, through Moshe there was a drawing forth even in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, even after the separation of the partition (*Parsa*), since he drew forth the aspect of the Upper Name *HaShem*-יהו"ה too. In other words, this is because Moshe was the aspect of the eighth, which is the aspect of the Essential Self of *HaShem*-יהו"ה, through which there was caused to be a drawing forth even below.

This then, is the meaning of the verse, "On the eighth day, Moshe called etc." That is, for there to be the revelation of, "the Glory of *HaShem*-יהו"ה will appear to you," it specifically was through the fact that it was the eighth day, and it was specifically through Moshe, (that "Moshe called"). For,¹¹³¹ "In all the praises of Moshe, the word 'Then-*Az*-אז,

¹¹³¹ See Yalkut Shimoni Beshalach, Remez 241; Shmot Rabba 23:3; Kohelet Yaakov section on "then-*Az*-אז."

was used,” which has a numerical value of eight, and refers to the matter of drawing the aspect of the Upper Name *HaShem*-יהו"ה.

The explanation is that,¹¹³² “the harp used in the Holy Temple was of seven strings, whereas the harp that will be used in the times of Moshiach will have eight strings.” The term “harp-*Kinor*-כנור” is a composite of *Khaf-Vav*-כ"ו-26 and flame-*Ner*-נר.¹¹³³ *Khaf-Vav*-כ"ו-26 refers to the Name *HaShem*-יהו"ה-26. The seven strings refer to seven times the Name *HaShem*-יהו"ה, which is the lower Name *HaShem*-יהו"ה. The eight strings, on the other hand, is eight times the Name *HaShem*-יהו"ה and is the Upper Name *HaShem*-יהו"ה.

7.

Now, the harp that will be used in the days of Moshiach will have eight strings, referring to the revelation of the Upper Name *HaShem*-יהו"ה. This will be brought about through serving *HaShem*-יהו"ה, blessed is He, during exile with self-sacrifice (*Mesirat Nefesh*). Similarly, the revelation and drawing forth of the aspect of the Upper Name *HaShem*-יהו"ה by Moshe, was brought about through self-sacrifice. This is the meaning of the verse,¹¹³⁴ “From then-*Az*-אז that I came to Pharaoh to speak in Your Name, he did evil to this people.” In other words, this matter of coming to Pharaoh was

¹¹³² Talmud Bavli, Arachin 13b

¹¹³³ Tikkunei Zohar, Tikkun 21 (52a); Likkutei Torah, Tazria 21d; Masei 94b

¹¹³⁴ Exodus 5:23

in a way of self-sacrifice (*Mesirat Nefesh*), since the external husk of Pharaoh was in its full strength at that time. It is for this reason that specifically Moshe was sent. For, the ability to break the external husks (*Kelipah*) while they are in their full strength is only within the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.¹¹³⁵ Therefore, this matter was accomplished by Moshe, since Moshe is the aspect of the eighth, which is the aspect of the Essential Self (*Atzmi*) of *HaShem*-יהו"ה, blessed is He.

However, at first, Moshe did not want to go, because he feared the external husk (*Kelipah*) of Pharaoh, which was in its full strength.¹¹³⁶ What is understood from this is that his going to break the external husk (*Kelipah*) of Pharaoh while it still was in its full strength, was a matter of self-sacrifice (*Mesirat Nefesh*). However, it is through this self-sacrifice (*Mesirat Nefesh*) that subsequently, there came to be the aspect of, “Then-*Az* אז Moshe and the Children of Israel sang this song.” In other words, through his self-sacrifice (*Mesirat Nefesh*) he attained that the Essential Self (*Atzmi*) of *HaShem*-יהו"ה should come into revelation. It is through this that the revelation of, “the Glory of *HaShem*-יהו"ה will appear to you,” was brought about below.

Now, we could say that this is the meaning of the statement in Midrash,¹¹³⁷ in explanation of why specifically

¹¹³⁵ See the end of the discourse entitled “*Re’eh Netateecha*” 5677 (Sefer HaMaamarim 5677 p. 134); 5715 (Sefer HaMaamarim 5715, p. 66 and on).

¹¹³⁶ See Zohar II 34a

¹¹³⁷ Midrash Vayikra Rabba 31:10

olive oil was used in the Holy Temple (for kindling the Menorah and for the anointing oil). That is, it must “specifically be olive oil, not sesame oil, nut oil, radish oil or almond oil etc.,” as stated in Psalm 52,¹¹³⁸ “I am like an ever-fresh olive tree in the House of God,” that is, specifically an “olive tree.” It states that, “this is analogous to a king whose legions revolted against him. However, one of his legions did not revolt against him. The king said, ‘I will make dukes, governors, and generals from the legion that did not rebel against me.’ So too, the Holy One, blessed is He, said, ‘This olive tree brought light (meaning, comfort)¹¹³⁹ to the world in the days of Noach.’ This is the meaning of the verse,¹¹⁴⁰ ‘The dove came back to him toward evening, and in its bill was a plucked-off (Taraf-טרף) olive leaf.’” The Midrash¹¹⁴¹ continues and states, “What is the meaning of the word ‘plucked-off-Taraf-טרף’? It means ‘Killed,’ as the verse states,¹¹⁴² ‘Yosef has surely been torn to bits-Tarof Toraf-טרף טרף.’ That is, had the dove not killed it, it would have grown into a large tree.”¹¹⁴³

¹¹³⁸ Psalms 52:10 – This is the Psalm that began to be recited on the 11th of Nissan of this year, 5713 (based on the custom to recite the Psalm that corresponds to the years of one’s life on a daily basis – See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1.)

¹¹³⁹ See the commentary of the Maharzu there – “It illuminated the eyes of Noach and his sons, as it states (Gen. 8:11), ‘then Noach knew that the waters had receded from the earth,’ which followed from and was due to the former half of the verse, that ‘The dove came back in the evening, and there in its bill was a plucked-off olive leaf.’”

¹¹⁴⁰ Noach 8:11

¹¹⁴¹ Also see Bereishit Rabba 33:6

¹¹⁴² Genesis 37:33

¹¹⁴³ See Matnat Kehunah to Vayikra Rabba 31:10 ibid.

We must understand the meaning of these words in Midrash, that after the olive brought light to the world, the Midrash continues and explains, ‘What is the meaning of the word ‘plucked-off-*Taraf*-טרף’? It means ‘Killed’” (For, at first glance, the connection between these two matters is not understood.) We may thus say that the superiority of the olive, the effect of which was that it brought comfort to the world, was that it was in a way of “plucking-*Taraf*-טרף,” which means “killed.” This is to say that the olive tree had self-sacrifice (*Mesirat Nefesh*) for this, since it could have grown into a large tree, but instead, it gave up its soul to be killed (“plucked-*Taraf*-טרף” which means “killed”) in order to bring comfort to the world.

To further explain, oil is the aspect of wisdom-*Chochmah*,¹¹⁴⁴ as it states,¹¹⁴⁵ “The oil of holy anointment-*Mishchat Kodesh*,” and as known, holiness-*Kodesh*-קדש is the aspect of wisdom-*Chochmah*.¹¹⁴⁶ Now, the olive, which is the source of the oil, refers to the source of wisdom-*Chochmah*, and is therefore the aspect of the Holy of Holies (*Kodesh HaKodoshim*-קדש הקדשים)¹¹⁴⁷ and is the aspect of the Essential Self (*Atzmi*) of *HaShem*-ה'יהו, blessed is He. This is also the reason why the olive tree does not accept grafting from any

¹¹⁴⁴ See Tanya, Ch. 53 (75a); Likkutei Torah, BeHa'alotcha 30c and on, and elsewhere.

¹¹⁴⁵ Exodus 30:25; Zohar III 7b and the Mikdash Melech there; 88b and the notes of Rabbai Chayim Vital there; Notes of Rabbi Chayim Vital to Zohar II 147b and Me'orei Ohr 300:48.

¹¹⁴⁶ See Tanya *ibid.*; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹¹⁴⁷ See Sefer HaMaamarim 5626 p. 14

other trees,¹¹⁴⁸ so much so, that this has an effect on the oil (that comes from it), in that, since it is the aspect of the Essential Self (*Atzmi*) it does not become mixed with other liquids.¹¹⁴⁹

Now, as known, to reach the aspect of the Essential Self (*Atzmi*) of *HaShem*-ה' יהו", there must be self-sacrifice (*Mesirat Nefesh*) that specifically transcends intellect and reasoning. This is the matter of the self-sacrifice (*Mesirat Nefesh*) that the olive-tree had in order to bring comfort to the world. Moreover, this is why the Jewish people are compared to an olive tree, as our sages, of blessed memory, stated,¹¹⁵⁰ "Just as the purpose of the olive tree is in the end, so too, the purpose of the Jewish people, will be fulfilled in the end." For, the Jewish people also have this quality of self-sacrifice (*Mesirat Nefesh*) through which they come to the Essential Self (*Atzmi*) of *HaShem*-ה' יהו", blessed is He.

With the above in mind, we can explain the relationship between olive oil and the Holy Temple. For, the matter of the Holy Temple is as stated,¹¹⁵¹ "They shall make a Sanctuary for Me, and I will dwell within them." In other words, its purpose is specifically for a drawing forth and revelation of the light of Godliness, here below, (from which light then is spread to the entire world).¹¹⁵² Since the drawing down specifically requires the aspect of the Essential Self

¹¹⁴⁸ Talmud Yerushalmi, Kilayim 1:7; Midrash Tehillim 128:4; cited in Etz Yosef to Vayikra Rabba 31:10 *ibid*.

¹¹⁴⁹ Tvul Yom 2:5; Midrash Shemot Rabba 36

¹¹⁵⁰ Talmud Bavli, Menachot 53b; Midrash Shemot Rabba *ibid*.

¹¹⁵¹ Exodus 25:8

¹¹⁵² Talmud Bavli, Menachot 86b; Talmud Yerushalmi Brachot 4:5

(*Atzmi*), (as we explained above at length), they therefore specifically used olive oil in the Holy Temple, since it is the aspect of the Essential Self (*Atzmi*), in that it had self-sacrifice (*Mesirat Nefesh*) to bring light and illumination to the whole world.

8.

Now, the aspect of the eighth, is the harp (*Kinor*-כנור) of the era of Moshiach, which will be of eight strings. However, the harp of the coming future that follows after the era of Moshiach, will be of ten strings.

The explanation is that the eighth refers to the aspect of understanding-*Binah*. Now, although it includes all of the first three *Sefirot* within it, it only does so in a concealed way, whereas only the aspect of understanding-*Binah* is revealed. However, the harp (*Kinor*-כנור) of the coming future will be of ten strings, meaning that there will be a revelation of the first three *Sefirot* too.

This then, explains Rashi's statement that, "the day took ten crowns," meaning that the revelation of "the Glory of *HaShem*-יהו"ה will appear to you," is because that day took ten crowns, meaning that there was an inclusion of all three upper *Sefirot*. It is for this reason that Moshe also called the elders of Israel, drawing forth this revelation to the totality of the souls of the Jewish people, as will soon be revealed, speedily in our days, by our righteous Moshiach!