

Discourse 20

*“L'Ma'an Yeichaltzun Yedidecha -
So that Your loved ones may be rescued”*

Delivered on the 12th of Tammuz, 5714¹⁴⁷⁰

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

1.

The verse states,¹⁴⁷¹ “So that Your loved ones may be rescued – save with Your right hand and answer me.” Targum explains this verse to mean, “Because of the merit of Yitzchak, let Your loved ones break forth etc.” That is, he explains that the term, “Your loved ones-*Yedidecha*-ידידיך,” refers to the Jewish people who are called “beloved-*Yedidim*-ידידים.” This is as expounded by our sages, of blessed memory, in Tractate Menachot,¹⁴⁷² “A beloved one (*Yedid*-ידיד) shall come... and will build the beloved (*Yedid*-ידיד)... and the beloved ones (*Yedidim*-ידידים) will be atoned through it.” The words, “and will build the beloved (*Yedid*-ידיד)” is a reference to the Holy Temple, and “the beloved ones (*Yedidim*-ידידים) will be atoned through it,” refers to the Jewish people.

¹⁴⁷⁰ The Rebbe made various handwritten corrections to the copy of the transcript of this discourse that is in the library of Agudat Chassidei Chabad, and also made a note at the beginning of the discourse citing to “5680,” (referring to the discourse by this same title 5680, printed in Sefer HaMaamarim 5680 p. 114 and on.)

¹⁴⁷¹ Psalms 60:7

¹⁴⁷² Talmud Bavli, Menachot 53a and on.

In other words, the request of this verse is that the Jewish people, who are “Your beloved ones” (*Yedidecha*-יְדִידֶיךָ), should be rescued in the merit of Yitzchak, who also is called “beloved” (*Yedid*-יְדִיד). This is as stated in the circumcision ceremony,¹⁴⁷³ “Blessed are *HaShem*-ה' who made the beloved one (*Yedid*-יְדִיד) holy from the womb etc.,” which Rashi¹⁴⁷⁴ explains refers to Yitzchak, about whom the verse states,¹⁴⁷⁵ “Take your son, your only one, whom you love – Yitzchak.” The Psalm then continues,¹⁴⁷⁶ “I would divide Shechem.” The Targum explains this to mean, “I would divide the spoils with the sons of Yosef who live in Shechem.”

We must therefore understand the continuum of the matters in these verses. For, the verse that immediately precedes the verse, “So that Your loved ones may be rescued,” states,¹⁴⁷⁷ “You have given those who fear You a banner to be raised (*Neis LeHitnoseis*-נֵס לְהִתְנוֹסֵס) for the sake of truth, always!” The Targum explains this verse as meaning, “You have given those who fear You miracles (*Nisa*-נִסָּא)... because of the Truth of Avraham.” In other words, the Holy One, blessed is He, should show miracles (*Nissim*-נִסִּים) in the merit of our forefather Avraham. The next verse then continues, “So that Your loved ones may be rescued.” This matter will specifically be in the merit of Yitzchak.

¹⁴⁷³ See the liturgy of the blessings of the circumcision – Talmud Bavli, Shabbat 137b.

¹⁴⁷⁴ See Talmud Bavli, Shabbat 137b *ibid*.

¹⁴⁷⁵ Genesis 22:2

¹⁴⁷⁶ Psalms 60:8

¹⁴⁷⁷ Psalms 60:6

Now, the difference between the matter of miracles (*Nissim*-נִסִּים) and the matter of rescue (*Yeichaltzun*-יְחִלְצֻן) is understood simply. That is, in and of themselves, miracles do not indicate that there is any opposition or travail from which to be rescued. Rather, it is similar to what our sages, of blessed memory, stated,¹⁴⁷⁸ “Ten miracles were wrought for our ancestors in the Holy Temple.” That is, these miracles were not matters of war or any other tribulation in which a miracle is needed to be saved from constraint and ordeal. About such miracles the verse states that they are in the merit of our forefather Avraham. It then states an even loftier matter – that even in a time of trial and tribulation, “Your loved ones may be rescued,” in the merit of Yitzchak.

2.

Now, to understand this, we must first explain why the verse emphasizes the superiority of “being beloved-*Yedidut*-יְדִידוּת,”¹⁴⁷⁹ and that because the Jewish people are called “beloved-*Yedidim*-יְדִידִים,” therefore, “Your loved ones (*Yedidecha*-יְדִידֶיךָ) may be rescued.” In other words, the matter of “being beloved-*Yedidut*-יְדִידוּת” indicates the intensity of the love, as in the verse,¹⁴⁸⁰ “As water reflects the face to the face, so man’s heart is reflected back to him by another man.” From this, we will also understand the matter of “being beloved”

¹⁴⁷⁸ Mishnah Avot 5:4

¹⁴⁷⁹ See the discourse by the same title 5680 (Sefer HaMaamarim 5680 p. 114 and on.)

¹⁴⁸⁰ Proverbs 27:19; See Tanya Ch. 46

(*Yedidut*-ידידות) as it relates to and is present in man's service of his Maker, *HaShem*-יהו"ה, blessed is He.

To further explain, in man's service of *HaShem*-יהו"ה, blessed is He, which primarily is the matter of loving Him, as it states,¹⁴⁸¹ "there is no labor like the labor of love," there are two general categories of love (*Ahavah*). That is, there is love of *HaShem*-יהו"ה, blessed is He, that is comparable to water, and love of *HaShem*-יהו"ה that is comparable to flames of fire. The difference is as follows: In regard to the love of *HaShem*-יהו"ה, blessed is He, that is like water, even though the nature of water is to bond with what is separate from it,¹⁴⁸² meaning that one's love of *HaShem*-יהו"ה, blessed is He, is by way of closeness and adhesion to Him, nevertheless, it is compared to water, indicating that it lacks the flames of passion of love of *HaShem*-יהו"ה, blessed is He, that is compared to fire.

The general difference is¹⁴⁸³ that when one's love of *HaShem*-יהו"ה, blessed is He, is according to the dictates of reason and intellect, it brings about closeness and adhesion (like the nature of water that brings adhesion and closeness in separate things). Nonetheless, this love neither possesses nor causes the true arousal of passionate love. That is, since this love of *HaShem*-יהו"ה, blessed is He, is the result of intellect, it therefore is measured and limited according to the limitations

¹⁴⁸¹ See Zohar II 55b; Zohar III 267a; Likkutei Torah Shlach 42c; Kuntres HaAvodah Ch. 1, Ch. 3 and on; Sefer HaArachim Chabad, Vol. 1, Section on "Ahavat HaShem," Ch. 5, Ch. 9 and elsewhere.

¹⁴⁸² As we find that two drops of water naturally attract and merge with each other.

¹⁴⁸³ See Torat Chayim Toldot 149b, 150c and on; Sefer HaMaamarim 5655 p. 199 and on; 5701 p. 126 and on, and elsewhere.

of one's intellect. It therefore is inapplicable to say that there truly is intense love of *HaShem*-יהו"ה in this, or that this love of *HaShem*-יהו"ה, blessed is He, is unlimited. On the contrary, it is a measured and limited love of *HaShem*-יהו"ה, blessed is He.

In contrast, the love of *HaShem*-יהו"ה, blessed is He, that is like flames of fire, is love of *HaShem*-יהו"ה that is truly not within the parameters of reason and intellect. Since it is not tied to intellect, it therefore is unlimited, and its effect is like fire, which destroys anything and everything that limits or contains it, breaking forth and ascending Above. This love of *HaShem*-יהו"ה, blessed is He, (like flames of fire) ascends above all else, similar to the superiority of gold over silver, and is the aspect of strength and might-*Gevurah* etc.¹⁴⁸⁴

To clarify, it is sometimes explained¹⁴⁸⁵ that love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is brought about as a result of a sense of closeness to Him, whereas fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, is brought about as a result of sense of distance from Him. As we observe in man's service of *HaShem*-יהו"ה, blessed is He, when a person contemplates the aspect of *HaShem*'s-יהו"ה Godliness that manifests within the worlds, and he contemplates this with his reason and intellect until he comprehends it intellectually, his grasp is then similar to the matter of delighting in the ray of the Indwelling Presence

¹⁴⁸⁴ See Tanya Ch. 50

¹⁴⁸⁵ See Sefer HaMaamarim 5655 p. 149 and on; 5668 p. 49 and on; 5684 p. 254 and on.

of *HaShem*-יהו"ה, blessed is He, the *Shechinah*,¹⁴⁸⁶ and is like food and sustenance for his soul.

This is similar to the explanation in various places¹⁴⁸⁷ about the angels; that their grasp and comprehension of their Maker, *HaShem*-יהו"ה, blessed is He, is their food and sustenance. In other words, through their grasp of the Godly vitality that brings them into existence and enlivens them, as well as the Godly vitality in the world at large, until they can relate to it in their comprehension, this very grasp and comprehension itself sustains them like food and vitalizes them.

The same is true of the Godly soul. The “food” that sustains and vitalizes it is its grasp and comprehension of *HaShem*’s-יהו"ה Godliness. That is, through this contemplation (*Hitbonenut*) and comprehension, he is drawn to *HaShem*’s-יהו"ה Godliness, just as one is drawn to love his own life. This is as stated,¹⁴⁸⁸ “To love *HaShem*-יהו"ה your God, to hearken to His voice and adhere to Him, for He is your life etc.”

This then, is the matter of love of *HaShem*-יהו"ה, blessed is He, that is compared to water. It is compared to water because it brings about the adhesion of the soul of the one who serves *HaShem*-יהו"ה, blessed is He, and bonds him to *HaShem*’s-יהו"ה Godly vitality. However, this is a measured and limited love of *HaShem*-יהו"ה, blessed is He, since it comes about through understanding and comprehending in the vessels of his intellect.

¹⁴⁸⁶ See Talmud Bavli, Brachot 17a; Likkutei Torah, Drushim L’Shabbat Shuvah 66a.

¹⁴⁸⁷ See Likkutei Torah, Tzav, and elsewhere.

¹⁴⁸⁸ Deuteronomy 30:20

The same is true of the fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, that stems specifically from one's sense of distance from *HaShem*-יהו"ה, blessed is He. An example of this may be understood from an earthly king of flesh and blood. That is, even though we may see the king, or at the very least, know of his existence, it specifically is in a way of distance. Thus, the king is not seen unclothed, nor may one make use of his scepter or any of his other articles.¹⁴⁸⁹ Thus, it is specifically because of distance from the king that the matter of fear of him is brought about.

This is likewise so of man's service of his Maker, *HaShem*-יהו"ה, blessed is He, with fear (*Yirah*) of Him. That is, when a person contemplates his vast distance from *HaShem*'s-יהו"ה Godliness, and that even *HaShem*'s-יהו"ה Godly vitality which gives existence to the worlds, is only from the aspect of His splendor (*Hod*-הוד), as written,¹⁴⁹⁰ "His splendor (*Hodo*-הודו) is above earth and heaven," and that moreover, even His splendor (*Hodo*-הודו) is in a state of exalted transcendence, this realization arouses fear (*Yirah*) of *HaShem*-יהו"ה in him.¹⁴⁹¹

However, both these matters, (love of *HaShem*-יהו"ה, blessed is He, that results from a sense of closeness, and fear of *HaShem*-יהו"ה, blessed is He, that results from a sense of distance), are brought about through contemplating (*Hitbonenut*) Godly matters that are within the realm of grasp and comprehension.

¹⁴⁸⁹ Talmud Bavli, Sanhedrin 22a

¹⁴⁹⁰ Psalms 148:13; See Torah Ohr, Vayeitzei 22a and elsewhere.

¹⁴⁹¹ See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

However, when one's contemplation (*Hitbonenut*) is into the inner aspect of *HaShem's* יהו"ה Godliness,¹⁴⁹² meaning that he contemplates the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He, through which one comes to be aroused with the inner love of *HaShem*-יהו"ה, blessed is He, and the inner fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, then the order is reversed. That is, in such a case, one's love of *HaShem*-יהו"ה, blessed is He, is brought about because of distance, and one's fear of *HaShem*-יהו"ה is brought about because of closeness.

For example, if one contemplates how, in reality, "His Name alone is exalted,"¹⁴⁹³ and that it only is "His splendor that is above the earth and heavens," meaning that he contemplates the awesome wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and even more so, if he contemplates the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, he then comes to realize and feel that he is in¹⁴⁹⁴ "a parched and thirsty land with no water," which arouses a great thirst and yearning in him. This is the arousal of love of *HaShem*-יהו"ה, blessed is He, indicated by the words,¹⁴⁹⁵ "You shall love *HaShem*-יהו"ה your God... with all your being," meaning without limitation. In other words, this love of *HaShem*-יהו"ה, blessed is He, transcends one's understanding and

¹⁴⁹² See Likkutei Torah VaEtchanan 4d and on; Sefer HaMaamarim 5668 and 5684 *ibid*.

¹⁴⁹³ Psalms 148:13 *ibid*.

¹⁴⁹⁴ Psalms 63:2

¹⁴⁹⁵ Deuteronomy 6:5

comprehension. (Rather, his understanding and comprehension is only there to remove extraneous matters that conceal and obstruct this love.)

For, in such a case, his contemplation (*Hitbonenut*) is into the awesome wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and how He utterly transcends all worlds. This is especially so if he contemplates the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who utterly has no relation to worlds altogether (not even in a way of being wondrously beyond them). That is, this is the contemplation of the true reality that all existence is solely the existence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, for He alone is the only true being whose existence is intrinsic to Him, and thus, only His existence is true existence.¹⁴⁹⁶

As a result of such contemplation, he is roused with great thirst and passionate love, like flames of fire, such as the love reflected in the verse,¹⁴⁹⁷ “Who do I have in the heavens? And aside for You I desire nothing upon earth,” which is similar to the statement,¹⁴⁹⁸ “I want nothing but You alone.”

Similarly, the fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, is the result of closeness to Him. That is, when he

¹⁴⁹⁶ See Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁴⁹⁷ Psalms 73:25

¹⁴⁹⁸ See *Derech Mitzvotcha* 138a; *HaYom Yom* 18 Kislev

contemplates the reality of the verse,¹⁴⁹⁹ “Can a man hide in secret places so that I will not see him? – the word of *HaShem*-יהו"ה! Do I not fill the heavens and the earth? – the word of *HaShem*-יהו"ה!” That is, he contemplates that *HaShem*-יהו"ה, blessed is He, is present in the heavens and the earth **equally**, in the most literal sense!

This is because the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is equally present “in the highest heights to no end and in the lowest depths without limit.”¹⁵⁰⁰ This contemplation rouses a great fear of *HaShem*-יהו"ה in him, much greater than the capacity of his limited vessels to contain.¹⁵⁰¹

Now, this love of *HaShem*-יהו"ה, blessed is He, is like flames of fire, transcends understanding and comprehension and is not measured nor limited (since it comes about through the contemplation of the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends all worlds. This love comes about through the contemplation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He). This is (not just regular love of *HaShem*-יהו"ה, but is rather) **intense** love of *HaShem*-יהו"ה, blessed is He.

¹⁴⁹⁹ Jeremiah 23:24

¹⁵⁰⁰ Tikkunei Zohar, Tikkun 57; See the prior discourse of this year 5714 entitled “*V’Nachah Alav* – The spirit of *HaShem*-יהו"ה will rest upon him,” Discourse 14, and the continuing discourses, where this is explained at length.

¹⁵⁰¹ See Mishneh Torah, Hilchot Yesodei HaTorah 2:2 *ibid*; Also see Shulchan Aruch, Orach Chayim 1:1.

It is about such love of *HaShem*-יהו"ה, blessed is He, to which the matter of "being beloved-*Yedidut*-ידידות" refers. This aspect is the superior level of Yitzchak, who is called "beloved-*Yedid*-ידיד" (as explained in chapter one). That is, Yitzchak had such passionate love of *HaShem*-יהו"ה, blessed is He, like the flames of fire, which is a loftier love than love of *HaShem*-יהו"ה, blessed is He, that is compared to water. Rather, love of *HaShem*-יהו"ה, blessed is He, that is compared to water, was the quality and conduct of Avraham, about whom it states,¹⁵⁰² "Remember the father who was drawn after You like water."

3.

This then, is the meaning of the statement about Yitzchak,¹⁵⁰³ "Who made the beloved one (*Yedid*-ידיד) holy from the womb." As Rashi explains,¹⁵⁰⁴ even before his birth he was sanctified for this *mitzvah* and covenant, as it states,¹⁵⁰⁵ "Nonetheless, your wife Sarah will bear a son for you and you shall call his name Yitzchak; and I will fulfill My covenant with him as an everlasting covenant etc.," referring to the covenant and *mitzvah* of circumcision (*Milah*).

To further explain, even when we consider the greatness of Avraham's service of *HaShem*-יהו"ה, blessed is He, and the matter of His love of *HaShem*-יהו"ה in a way of "running"

¹⁵⁰² See the liturgy of the prayer for rain in the *Musaf* prayer of Shmini Atzeret.

¹⁵⁰³ See the liturgy of the blessings of the circumcision – Talmud Bavli, Shabbat 137b.

¹⁵⁰⁴ See Rashi to Genesis 17:19

¹⁵⁰⁵ Genesis 17:19

(*Ratzo*) and “returning” (*Shov*), as indicated by the verse,¹⁵⁰⁶ “Then Avram journeyed, traveling and settling toward the south,”¹⁵⁰⁷ nevertheless, it only was the aspect of love of *HaShem*-יהו"ה, blessed is He, that is comparable to water, which is a substance that can be contained in a vessel.¹⁵⁰⁸

That is, even though Avraham’s service of *HaShem*-יהו"ה, blessed is He, was to such a degree that he was the Supernal chariot (*Merkavah*), as our sages, of blessed memory stated,¹⁵⁰⁹ “The forefathers are themselves the Supernal chariot (*Merkavah*),” and as explained in Tanya,¹⁵¹⁰ “all their limbs were holy and detached from mundane matters of this world and they were the vehicle and chariot (*Merkavah*) for the Holy One, blessed is He,” which is like the service of *HaShem*-יהו"ה, blessed is He, of the world of Emanation-*Atzilut*,¹⁵¹¹ nevertheless, even in the world of Emanation-*Atzilut*, there are vessels (*Keilim*). It follows that even in the world of Emanation, there is a matter of measure and limitation, such as the statement in Sefer Yetzirah about the Sefirot, that there are,¹⁵¹² “ten and not nine, ten and not eleven.”

It therefore was necessary for there to be this matter of, “Who made the beloved one (*Yedid*-ידיד) holy from the womb,” referring to Yitzchak’s superiority even over Avraham. This is

¹⁵⁰⁶ Genesis 12:9 and Rashi there; Also see Torah Ohr Va’era 56c, Yitro 78a and elsewhere.

¹⁵⁰⁷ South refers to the Divine quality of Kindness (*Chesed*) and love (*Ahavah*).

¹⁵⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, section on the elements of fire, air, and water.

¹⁵⁰⁹ Midrash Bereishit Rabba 47:6; 82:6

¹⁵¹⁰ See Tanya Ch. 23 and Ch. 34.

¹⁵¹¹ See Torah Ohr, Vayeitzei 24a and elsewhere.

¹⁵¹² Sefer Yetzirah 1:4

similar to the elevated superiority of the crown-*Keter* of the world of Emanation-*Atzilut* over and above wisdom-*Chochmah* of the world of Emanation-*Atzilut*.

Moreover, this is generally so in regard to Avraham himself, in that his service of *HaShem*-יהו"ה was given additional elevation by being given the *mitzvah* of the circumcision (*Milah*) specifically so that Yitzchak could be born from a seminal drop that was sanctified and holy.¹⁵¹³ That is,¹⁵¹⁴ although even prior to circumcision (*Milah*), Avraham had attained the level of holiness indicated by the term “holy-*Kodesh*-קדש,” which “is something separate unto itself,”¹⁵¹⁵ (and is not just the level of holiness indicated by the term “holy-*Kadosh*-קדוש”), and as previously mentioned, his service of *HaShem*-יהו"ה, blessed is He, was to such a degree that he was the aspect of the Supernal chariot (*Merkavah*), which generally refers to the world of Emanation-*Atzilut*, and in the *Sefirot*, this is the matter of the *Sefirah* of wisdom-*Chochmah*, which is the aspect of “holy-*Kodesh*-קדש” (and “is something separate unto itself”),¹⁵¹⁶ nevertheless, all this was insufficient for Yitzchak to be born from a seminal drop that is sanctified and holy, and Avraham was therefore given the *mitzvah* of circumcision (*Milah*).

¹⁵¹³ See Midrash Bereishit Rabba 46:2

¹⁵¹⁴ See Ohr HaTorah Lech Lecha Vol. 4 p. 710a.

¹⁵¹⁵ Zohar III 94b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹⁵¹⁶ Zohar II 42b and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

This is because the substance of the *mitzvah* of circumcision (*Milah*) is to remove the foreskin (which must then be followed by *Priyah*, so that not only the coarse foreskin, but even the fine membrane is removed). It was specifically through this that Avraham was then able to ascend to a higher level, as indicated by the verse,¹⁵¹⁷ “Walk before me and be perfect-וְהָיִיתָ תָּמִים-*Heyeh Tamim*.”

In other words, even after all the levels of Godly revelations that Avraham attained before being circumcised (*Milah*), he did not yet have the matter of perfection (*Tmimut*-תְּמִימוּת). This is because ultimate completion and perfection comes from revelation that transcends the world of Emanation-*Atzilut*, this being the aspect of the crown-*Keter*, and for this to be revealed, the foreskin must first be removed.

To further explain, it is possible for the aspect and level of the world of Emanation-*Atzilut* to spread forth and manifest even in a place where the opposing side of evil is present.¹⁵¹⁸ Moreover, this matter is not restricted to the glowing husk, called *Kelipat Nogah*, but even applies to the three completely impure husks of evil (*Shalosh Kelipot HaTmei'ot*). Proof of this, is that, as known,¹⁵¹⁹ the light of the line-*Kav*, which illuminates within the ten *Sefirot* of kingship-*Malchut* of the world of Emanation-*Atzilut*, penetrates the veil (*Parsa*) together with them, and illuminates in them as they descend to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*,

¹⁵¹⁷ Genesis 17:1

¹⁵¹⁸ See Likkutei Torah, Tazria 21a and on.

¹⁵¹⁹ See Tanya, Iggeret HaKodesh, Epistle 20.

Asiyah) to such an extent that the externality of the vessels of kingship-*Malchut* of the world of Emanation-*Atzilut* manifest within the world of Action-*Asiyah*, which is “mostly evil,”¹⁵²⁰ and within which “the extraneous husks (*Kelipot*) are dominant.”¹⁵²¹

The example for this can be understood from the soul of man, which is present in all of the limbs and organs of his body and enlivens them all, including those organs that carry the excrement. That is, the excrement within them does not hinder the vitality of the soul from being drawn and revealed in these organs. [What is meant here is not that the vitality is manifest in the excrement, but that the excrement does not hinder the vitality from being drawn and revealed in the organ that carries it.]

Similarly, although there are countless degrees of separation between this example and how it actually is, it is this way Above in Godliness. That is, from the externality of the vessels of kingship-*Malchut* of the world of Emanation-*Atzilut*, there is a drawing forth even to the world of Action-*Asiyah*, in a way of inner radiance, in order to vitalize the world of Action-*Asiyah* with inner light and illumination. This is so even though the glowing husk, called *Kelipat Nogah*, and even the three completely impure husks (*Shalosh Kelipot HaTmei'ot*), are also

¹⁵²⁰ See Etz Chayim, Shaar 43 (Shaar Tziyur HaOlamot), Hakdama L'Drush; Also see Shaar 47 (Shaar Seder ABY”A), Ch. 4; Shaar 48 (Shaar HaKelipot), Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54.

¹⁵²¹ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 4; Tanya Ch. 6 (10b and on), and Ch. 24 (30a); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54.

present there. (That is, the husks-*Kelipot* are comparable to the excrement in the organ that carries it. Still and all, the vitality of the soul is revealed in the organ.)

However, all the above is only in regard to the revelations of the world of Emanation-*Atzilut*, and even in regard to the revelations of the aspect of Primordial Man-*Adam Kadmon*. However, this only applies to the externality of Primordial Man-*Adam Kadmon*, which is solely revealed in a transcendent encompassing (*Makif*) manner. However, when a drawing forth of revelation of the inner light and illumination from the inner aspect of Primordial Man-*Adam Kadmon* is necessary – meaning, from the inner aspect of the desire (*Pnimiyut HaRatzon*) and the inner aspect of the pleasure (*Pnimiyut HaTa'anug*) – such revelation cannot be drawn to a place of filth and excrement, where the three impure husks (*Shalosh Kelipot HaTmei'ot*) are, or even where the glowing husk, called *Kelipat Nogah* is, because they obstruct this kind of revelation.

Thus, for such revelation to be, the matter of the *mitzvah* of circumcision (*Milah*) must be, including both *Milah* and *Priyah*. That is, the coarse foreskin (*Milah*), as well as the fine membrane (*Priyah*) must be removed, and through this a revelation of the inner aspect of Primordial Man-*Adam Kadmon* is possible. This refers to the revelation of the inner aspect of *HaShem's* יהו"ה desire (*Pnimiyut HaRatzon*), by way of comparison between the power of pleasure (*Ta'anug*) and the power of desire (*Ratzon*).

Thus, this is why Avraham was commanded to circumcise himself, so that Yitzchak would be born of a seminal drop that is entirely holy. For, the matter of Yitzchak-יצחק is as stated,¹⁵²² “God has made laughter-*Tzchok*-צחוק for me,” referring to the matter of the Supernal pleasure and delight (*Ta’anug*), which is the inner aspect (*Pnimiyut*). However, as a preface to this the verse states,¹⁵²³ “Walk before me and be perfect-*v’Heyeh Tamim*-וְהָיִיתָ תָּמִים,” in regards to the necessity to remove the blemish of the foreskin, through which it then is possible for there to be a revelation of the inner aspect of Primordial Man-*Adam Kadmon*.

As it relates to man’s service of *HaShem*-יהו"ה, blessed is He, this is the matter of the service of refinement (*Birurim*). That is, a person must entirely extinguish and nullify his coarse lusts, which are comparable to the coarse foreskin. Moreover, even in regard to the fine membrane and husk (*Kelipah*), he must change and restrain it, this being service of *HaShem*-יהו"ה, blessed is He, through the matter of self-restraint (*Itkafia*).

Until the coming of Moshiach this is the general mode of conduct in our service of *HaShem*-יהו"ה, blessed is He, (as explained at length in Iggeret HaKodesh).¹⁵²⁴ Through this there can then be a revelation of the inner aspect of Primordial Man-*Adam Kadmon*, the substance of which – as it relates to our service of *HaShem*-יהו"ה, blessed is He – is that the service of Him will be in the loftiest possible manner that there can be,

¹⁵²² Genesis 21:6

¹⁵²³ Genesis 17:1

¹⁵²⁴ See Tanya, Iggeret HaKodesh, Epistle 4.

in a way of innerness (*Pnimityut*). That is, it will be similar to the superiority about which it states, “Who made the beloved one (*Yedid*-ידיד) holy from the womb,” compared to the level of holiness that preceded it, about which it states, “Walk before me and be perfect-*v’Heyeh Tamim* וְהָיִיתָ תָּמִים.” However, for this to happen all undesirable matters must first be eradicated through the act of circumcision (*Milah*).

This also explains the statement in Tikkunei Zohar,¹⁵²⁵ that in the verse,¹⁵²⁶ “Who will ascend to heaven for us-*Mi Ya’aleh Lanu HaShamaymah* מי יעלה לנו השמימה,” the first letter of each word forms the word, “circumcision-*Milah* מילה,” and the final letter of each word forms the Name *HaShem* יהוה. That is, circumcision-*Milah* מילה reaches higher than the lower Name *HaShem* יהוה. This is further proof that through circumcision-*Milah* מילה, the revelation of light and illumination that transcends the world of Emanation-*Atzilut* is drawn forth. This is because the lower Name *HaShem* יהוה is (generally) in the world of Emanation-*Atzilut*. It is explained in books of the received knowledge of Kabbalah and Chassidut,¹⁵²⁷ that the four letters of the Name *HaShem* יהוה constitute the four levels of the world of Emanation-*Atzilut*, beginning with the first letter *Yod*-יוד, which is the matter of the *Sefirah* of wisdom-*Chochmah*, until the final letter *Hey*-ה, which

¹⁵²⁵ See Introduction to Tikkunei Zohar 2b; Tikkun 70 (131a); Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), section entitled “The Five that are drawn from the Ten”; Also see *Torah Ohr* and *Ohr HaTorah*, end of *Lech Lecha*.

¹⁵²⁶ Deuteronomy 30:12

¹⁵²⁷ See *Shaarei Kedushah* of Rabbi Chayim Vital, Section 3, Shaar 1; *Tanya*, *Iggeret HaTeshuvah*, Ch. 4.

which is the matter of the *Sefirah* of kingship-*Malchut*. However, through the *mitzvah* of circumcision-*Milah*-מילה there is a drawing forth and revelation of a light that is even loftier than the lower Name *HaShem*-יהו"ה. (This is why the Name *HaShem*-יהו"ה is in the final letters of the verse's words, whereas the word circumcision-*Milah*-מילה is in the first letters of its words.) That is, there is a drawing forth of light and illumination that transcends the world of Emanation-*Atzilut*, which is the aspect of the crown-*Keter*, and is the (above-mentioned) matter of "Walk before me and be perfect-*v'Heyeh Tamim*-והי"ה תמים."

From the above, we may also understand man's service of *HaShem*-יהו"ה, blessed is He, in the matter of love of *HaShem*-יהו"ה, blessed is He. Namely, the preparation and receptacle for drawing forth revelation and illumination that transcends the world of Emanation-*Atzilut*, is specifically through love of *HaShem*-יהו"ה like flames of fire, in a way of ascent from below to above. Moreover, this must be with intense desire and yearning, in a manner that is entirely beyond measure and limitation. This is the matter of intense love of *HaShem*-יהו"ה, blessed is He (and is much loftier than the love of *HaShem*-יהו"ה, blessed is He, that is compared to water). It is about this kind of love of *HaShem*-יהו"ה, blessed is He, that the superior title, "beloved-*Yedid*-ידיד," is used.

This matter (that is, service of *HaShem*-יהו"ה, blessed is He, through which a revelation of illumination that transcends the world of Emanation-*Atzilut* is drawn forth) is also hinted at in the words, "and be perfect-*v'Heyeh Tamim*-והי"ה תמים," in

which the term, “and be-*v’Heyeh*-והי” is specifically used. This is because the term, “and be-*v’Heyeh*-והי” has the same four letters as the Name *HaShem*-יהוה, except that here, the letters *Vav-Hey*-וה precede the letters *Yod-Hey*-יה. This is similar to the explanation about the teaching of our sages, of blessed memory that,¹⁵²⁸ “the term ‘*V’Hayah*-והי” always denotes joy.” The explanation is that there is an advantage to the letters *Vav-Hey*-וה coming before the letters *Yod-Hey*-יה.

To further elucidate, Tanya¹⁵²⁹ explains about the Name *HaShem*-יהוה, that the letters *Yod-Hey*-יה refer to wisdom-*Chochmah* and understanding-*Binah*, which is the matter of service of *HaShem*-יהוה, blessed is He, that accords to intellect, in a manner of contemplation (*Hitbonenut*), understanding and comprehension. The letters *Vav-Hey*-וה refer to service of *HaShem*-יהוה, blessed is He, in a manner of actualization, with the actual study of Torah (the letter *Vav*-ו) and the actual fulfillment of the *mitzvot* (the letter *Hey*-ה).

As it currently is, until the coming future, the order of service is that there first must be understanding and comprehension (the letters *Yod-Hey*-יה), after which we come to study Torah and fulfill the *mitzvot* (the letters *Vav-Hey*-וה). However, in the coming future, the superiority of action (*Ma’aseh*), over understanding and comprehension, will be

¹⁵²⁸ Midrash Bereishit Rabba 42:3; Lekach Tov, VaEtchanan 6:10; Ohr Torah of the Rav, the Maggid of Mezhrich, Tavo; Likkutei Torah Re’eh 30d; Ohr HaTorah Na”Ch p. 764.

¹⁵²⁹ Tanya, Iggeret HaTeshuvah, Ch. 4 *ibid*.

revealed, as it states,¹⁵³⁰ “action is greater,” meaning that the letters *Vav-Hey*-ו"ה will precede the letters *Yod-Hey*-י"ה. In other words, our service of *HaShem*-יהו"ה, blessed is He, will be in a manner that goes beyond the measure and limitations of intellect. This is the matter of “perfection-*Temimut*-תמימות” (in the verse, “and be perfect-ו'Heyeh Tamim-תמים”), from which the matter of joy (*Simcha*) is brought about (since “the term ‘*V'Hayah*-והי"ה’ always denotes joy”). For at that point we reach and attain the level of *HaShem*’s-יהו"ה Godliness that transcends the world of Emanation-*Atzilut*, in which the letters *Vav-Hey*-ו"ה precede the letters *Yod-Hey*-י"ה.

4.

Now, the superior level of Yitzchak, who is called “beloved-*Yedid*-ידיד” because of the intensity of his love for *HaShem*-יהו"ה, blessed is He, like flames of fire, as opposed to love of *HaShem*-יהו"ה that is compared to water, like the love of Avraham, is also connected to the general mode of the service of *HaShem*-יהו"ה, blessed is He, of Yitzchak, as compared to the service of *HaShem*-יהו"ה, blessed is He, of Avraham.

Avraham’s service of *HaShem*-יהו"ה was in acts of charity, lovingkindness and hospitality to guests. This is service of *HaShem*-יהו"ה, blessed is He, in a way of drawing from Above to below (similar to love of *HaShem*-יהו"ה, blessed

¹⁵³⁰ See Talmud Bavli, Kiddushin 40b; Sefer HaMaamarim 5567 p. 309 and on; Ohr HaTorah, VaEtchanan p. 247 and on, 277 and on, 302 and on; Biurei HaZohar of the Tzemach Tzedek p. 479 and on, and elsewhere.

is He, that comes forth like water.) However, since it is drawn from Above, it could be that what is drawn forth is not commensurate to the state of the one below, and it therefore may not have any effect on him altogether.

In contrast, Yitzchak served *HaShem*-יהו"ה, blessed is He, by digging wells, meaning that he removed the concealment and hiddenness, thus revealing the spring of living waters in a way of ascent, from below to Above (similar to love of *HaShem*-יהו"ה, blessed is He, like flames of fire.) When there is the matter of ascent from below to Above, in this there are no limitations of the one below. On the contrary, it affects him to come to be in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, until he becomes a vessel for the One Above.

This is also the meaning of the statement in Zohar,¹⁵³¹ that in the verse,¹⁵³² “God called the light day and the darkness He called night, the word ‘the light’ (*Ohr*-אור) refers to Avraham and the word ‘the darkness’ (*Choshech*-חשך) refers to Yitzchak. However, at first glance, this is not understood. What superiority is there in the matter of darkness (*Choshech*) that the Zohar would state that, ‘the darkness’ (*Choshech*-חשך), refers to Yitzchak?

However, the explanation is that there are two manners of refinement and clarification. The first is in a way of drawing forth from Above to below, which is the matter of drawing light and illumination (*Ohr*-אור). The second is in a way of ascent

¹⁵³¹ Zohar 141b-142a

¹⁵³² Genesis 1:5

from below to Above, in which both the service of *HaShem*-יהו"ה, blessed is He, as well as the drawing forth itself, are from below to Above.

To further explain, as known, there are two manners of ascent. There is the ascent of the lights (*Orot*) and there is the ascent of the vessels (*Keilim*).¹⁵³³ The ascent of the lights is similar to the ascents that occur on the eve of the new moon (*Rosh Chodesh*) or the ascent of Rosh HaShanah before the Shofar is blown. These are matters in which the lights (*Orot*) ascend to their source, whereas the vessels (*Keilim*) remain on their level, in the same state and standing that they previously were in. We therefore find that this is only a matter of light (*Ohr*-אור) from the perspective of the lights (*Orot*), whereas from the perspective of the vessels (*Keilim*), it is not at all a matter of light (*Ohr*-אור), but is rather a matter of darkness (*Choshech*-חשך). This, however, is not *HaShem*'s-יהו"ה's ultimate Supernal intent.

Therefore, there is a further manner of ascent and this indeed is *HaShem*'s-יהו"ה's ultimate Supernal intent. This is the ascent of the vessels (*Keilim*)¹⁵³⁴ and refers to when the vessel itself has been refined and clarified until it ascends to the Upper level. This is the matter of drawing forth in a way that is from below to Above. That is, it is the refinement and ascent of the one below who ascends Above, and light is drawn forth in Him.

The difference between these two manners of ascent is also the general difference between the revelation of the giving

¹⁵³³ Also see Sefer HaMaamarim 5660 p. 2.

¹⁵³⁴ See Tanya, Kuntres Acharon p. 157b

of the Torah and the revelations of the coming future.¹⁵³⁵ For, although in both cases there is the revelation of the Holy One, blessed is He, Himself, in His full glory, to every single Jew, there nevertheless is a difference between them. That is, when the Torah was given, the revelation was from Above to below, as it states,¹⁵³⁶ “*HaShem*-יהו"ה descended upon Mount Sinai,” without the ones below being properly prepared. That is, the revelation was not relative to the state and standing of those below.

In contrast, the revelations of the coming future will be in a way of manifest inner light and illumination (*Ohr Pnimi*) which will be permanently established within them. This is because the ones below will become refined and clarified until they will be capable of receiving the revelation of *HaShem*'s-יהו"ה light and illumination, as stated,¹⁵³⁷ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” This is to say that here below, in this lowest world, the revelation of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, will be possible.

This then, is the reason that in the coming future, we will say specifically to Yitzchak (who is called “beloved-*Yedid*-(ידיד)”),¹⁵³⁸ “for you are our father.” This is because the

¹⁵³⁵ See Siddur Im Divrei Elokim Chayim 238c and on; Sefer HaMaamarim 5678 p. 73 and on; 5698 p. 148 and on, and elsewhere.

¹⁵³⁶ Exodus 19:20

¹⁵³⁷ Isaiah 40:5

¹⁵³⁸ Isaiah 63:16; See Talmud Bavli, Shabbat 89b; Torah Ohr Toldot 17c and elsewhere.

superiority of the coming future is in the matter of the ascent of the vessels (*Keilim*). That is, the vessel will become refined to the point that it will be capable of receiving the light and illumination of *HaShem*-יהו"ה in an inner manner.

This is specifically accomplished through the toil of refinement (*Birurim*) in our service of *HaShem*-יהו"ה, blessed is He, which is the general mode of Yitzchak's service. Moreover, he is called Yitzchak¹⁵³⁹ because "God has made laughter-*Tzchok*-צחוק for me," referring to the revelation of *HaShem*'s-יהו"ה Supernal pleasure Above, which is brought about by the challenge of opposition, which is the very matter of toil in the service of refinement (*Birurim*).¹⁵⁴⁰

5.

Now, just as love of *HaShem*-יהו"ה, blessed is He, like flames of fire that transcends reason and intellect, is superior to serving Him with love drawn forth like water, that accords to the limitations of reason and intellect, so likewise, there is a difference between the Godliness that is drawn forth through them, as explained above.

To further elucidate, in the general totality of the creation of the worlds, there are the two matters; the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). Loftier than this, there

¹⁵³⁹ Genesis 21:6

¹⁵⁴⁰ See Sefer HaMaamarim 5678 and 5698 *ibid*.

are the two aspects of the line-*Kav* and impression-*Reshimu*.¹⁵⁴¹ In general, these are indicated by the teaching (in Tikkunei Zohar),¹⁵⁴² “The limitless light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion.”

Similarly, we observe two motions in man below; the power of revelation (*Gilyu*) and the power of restraint (*Tzimtzum*). An example is the power of intellect, which has the power to reveal matters of intellect that, in and of themselves, may be limitless. However, if he were to reveal this intellect without limitation, since grasp and comprehension of the limitless is inapplicable, it would not come out in a way of grasp and comprehension.

Moreover, even if he would restrain the power of intellect to the degree that grasp and comprehension could possibly be applicable, nevertheless, since, as of yet, it is not true limitation and there is not yet a true grasp of it, it could come out in a way that leads to confusion and a crooked way of understanding it.

Additionally, even if care is taken to avoid this by adding to the limitation, nevertheless, as long as the limitation is not to its proper degree, he will be unable to properly determine and decide between the various views and reasonings on the matter. For, when it comes to intellect, opposing views and

¹⁵⁴¹ See the previous discourse, and also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-15.

¹⁵⁴² See Tikkunei Zohar, end of Tikkun 57 (Also see, Tikkun 19, 40b); Zohar Chadash Yitro 34c; Sefer HaArachim Chabad Vol. 4, Section on “*Ohr Ein Sof*” (4), Section 7:6, and section 68; Also see the previous discourse entitled “*Al Shloshah Dvarim* – The world stands upon three things,” of this year 5714 – Discourse 15, and the discourses that follow it.

lines of reasoning are also possible, such as a reasoning that leans toward merit or a reasoning that leans toward stricture and demerit. That is, there could be a leaning to the right or a leaning to the left.

Thus, if he is unable to limit his reasoning for merit, in a manner that limits how far it goes, he then will be incapable of contemplating a reason for stricture and demerit. The opposite is also true. If he is unable to limit his reasoning for stricture and demerit, he will be incapable of contemplating a reason for merit. Ultimately, he will never be capable of coming to a determination and decision between these two lines of reasoning, to conclude that the proper and true intellect is specifically in a certain manner.

Rather, for the intellect to come out in a way of comprehension and grasp, in which he treads upon the straightforward path and comes to the true median and measured decision, the power to restrain the intellect is imperative. Moreover, the very fact that he has the power to restrain the intellect, proves that the power to restrain is greater and loftier than the power to reveal, and is rooted deeper in the soul.

The same is true of all the powers of the soul generally. That is, the soul can reveal its powers and can conceal its powers, and since it can conceal the powers that emerge from its power to reveal, it is understood that the power to conceal is rooted in a deeper and loftier root in his soul than the power to reveal.

The same is understood as it relates to how it is Above in Godliness regarding the two motions indicated by the teaching, “The limitless light (*Ohr Ein Sof*) is high above to no end and far below without conclusion.” For, in regard to the motion of “far below without conclusion,” meaning that there should be a revelation of *HaShem's* יהו"ה Godliness all the way to the lowest place, there is not yet a true recognition of the true strength and power of *HaShem's* יהו"ה Godliness to the same degree that the motion of “high above to no end” is recognized. For, the latter is the ability to even limit and restrain the revelation “far below without conclusion.”

The same is true of the line-*Kav* and impression-*Reshimu*. The matter of the line-*Kav* is the illumination of light until it is revealed far below. In contrast, the impression-*Reshimu* is the power to conceal. However, the root of the impression-*Reshimu* is loftier than the root of the line-*Kav*. For, the line-*Kav* is drawn forth from the Great Circle (*Iggul HaGadol*) which is the limitless light of the Unlimited One that was “touched” and affected by the restraint of the *Tzimtzum*. In contrast, the impression-*Reshimu* is an impression of the entire light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, and even precedes the light that was untouched and unaffected by the restraint of the *Tzimtzum*.¹⁵⁴³

¹⁵⁴³ See Sefer HaMaamarim 5680 *ibid.* p. 118 which cites to Torah Ohr and Hosafot there, the discourse entitled “*Hein Am Echad*” (Torah Ohr Noach 10d; Ohr HaTorah *ibid.* Vol. 6, 1,068b; Also see the discourse entitled “*Gan Na'ul*” 5640 (*Hemshech* “*Matzah Zu*” Ch. 6 p. 9 and on; Sefer HaMaamarim 5640 Vol. 1 p. 127 and on); Also see the notes to the discourse entitled “*Vaye'avek*” in Torah Ohr (Ohr

[Regarding the statement elsewhere,¹⁵⁴⁴ that the stature of the Upright Man (*Adam HaYashar*) is rooted in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that was untouched and unaffected by the restraint of the *Tzimtzum*, this only applies to the inner aspect of the line-*Kav* that is rooted in the aspect of the hidden beauty-*Tiferet HaNe'elam* of the Unlimited One (*Ein Sof*),¹⁵⁴⁵ which is a much loftier matter than the line-*Kav*. However, the line-*Kav* itself, as it descends “far below without conclusion,” is rooted in the aspect of kingship-*Malchut* of the Unlimited One (*Ein Sof*), and comes forth in a manner in which it was indeed affected by the restraint of the *Tzimtzum*. Therefore, the root of the impression-*Reshimu*, is loftier.]

Now, the impression-*Reshimu*, is the root of the existence of the vessels (*Keilim*). For, the existence of the vessels (*Keilim*) is in such a manner that the Source that brings them into being is concealed within them. This is because they are rooted in the impression-*Reshimu*, which is the power of concealment.

Now, *HaShem*'s-יהו"ה ultimate Supernal intent is specifically for the existence of the vessels (*Keilim*). This is the meaning of the teaching,¹⁵⁴⁶ “The Holy One, blessed is He,

HaTorah Vayishlach Vol. 5 p. 876a) and the discourse “*Kan Tzipor*” 5615 (Ohr HaTorah Teitzei p. 924 and on).

¹⁵⁴⁴ Cited to the notes of Rabbi Moshe Zacuto (Ramaz) to Oztrot Chayim in Sefer HaMaamarim 5680 *ibid*.

¹⁵⁴⁵ See Ohr HaTorah (*Yahal Ohr*) Tehillim p. 190; Sefer HaMaamarim 5698 p. 122.

¹⁵⁴⁶ See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

desired a dwelling place for Himself in the lower worlds.” (Also in regard to this, the root of the impression-*Reshimu* is loftier than the root of the line-*Kav*.) However, for *HaShem*’s-יהו"ה ultimate Supernal intent to be revealed in the vessels (*Keilim*), this is brought about by the nullification and sublimation of the vessel to the light (*Ohr*), so that it becomes a vessel and vehicle for the light, until it becomes one with the light (*Ohr*).

This then, is the reason that the manner of our service of *HaShem*-יהו"ה, blessed is He, must be from below to Above. That is, in order to refine and clarify the lower, one must engage and toil with the lower, which is the general matter of serving *HaShem*-יהו"ה, blessed is He, through refinements (*Birurim*). At the very same time, specifically this form of serving *HaShem*-יהו"ה, blessed is He, is itself *HaShem*’s-יהו"ה ultimate Supernal intent, for through it, the lower comes to be a vessel to receive the Upper, and to unify with Him, blessed is He, in an inner way, in the manner of inner light and illumination (*Ohr Pnimi*).

This then, is the meaning of the words,¹⁵⁴⁷ “Who made the beloved one (*Yedid*-ידיד) holy from the womb.” That is, it states in the books of the received knowledge of Kabbalah,¹⁵⁴⁸ that “the womb” refers to the aspect of foundation-*Yesod* of

¹⁵⁴⁷ See the liturgy of the blessings of the circumcision – Talmud Bavli, Shabbat 137b.

¹⁵⁴⁸ See Sefer HaMaamarim ibid. p. 119 which cites to Ya’ir Netiv [to Me’orei Ohr] 2:18, citing to Tikkunei Zohar.

understanding-*Binah*.¹⁵⁴⁹ To further explain, the general difference between wisdom-*Chochmah* and understanding-*Binah* is that wisdom-*Chochmah* is the aspect of light that transcends vessels (*Keilim*).

However, this is not so of understanding-*Binah*, within which there is the beginning of the matter of vessels (*Keilim*), only that the vessels (*Keilim*) are in a manner that they are bound to the lights (*Orot*). This is why the Name of the *Sefirah* of understanding-*Binah* is the Name *HaShem*-יהו"ה pronounced with the vowels of His title God-*Elohi*"מ-אלהי"ם,¹⁵⁵⁰ which indicates the union of the lights (*Orot*) and vessels (*Keilim*) in a single name.¹⁵⁵¹

In other words, the vessels (*Keilim*) are completely sublimated and nullified to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, and are unified with Him, which is why His title God-*Elohi*"מ-אלהי"ם is only hinted at in the vowelization, which is hidden and concealed, whereas what is apparent and openly revealed are only the letters of the Name *HaShem*-יהו"ה, blessed is He and blessed is His Name.

This then, is also the superiority of Yitzchak's service of *HaShem*-יהו"ה, blessed is He. That is, service of *HaShem*-יהו"ה, blessed is He, begins in the matter of the vessels (*Keilim*), meaning matters that limit, conceal and hide. However, the toil

¹⁵⁴⁹ The stature of understanding-*Binah* of the world of Emanation-*Atzilut* is called "mother-*Imma*," and thus, the foundation-*Yesod* of understanding-*Binah* is "the womb" of the mother-*Imma*.

¹⁵⁵⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 8; Also see Pardes Rimonim, Shaar 20 (Shaar HaSheimot) Ch. 4.

¹⁵⁵¹ See Ohr HaTorah VaEtchanan p. 123.

is to reveal the Name *HaShem*-יהו"ה in them, and through doing so, *HaShem*'s-יהו"ה ultimate Supernal intent, that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds," is fulfilled. Because of this the level of Yitzchak is so greatly superior and elevated, and this is why he is called "beloved-*Yedid*-ידיד," which is a level of superiority that is even higher than Avraham.

6.

With the above in mind, it is understood that Yitzchak's service of *HaShem*-יהו"ה of refining and clarifying the vessels (*Keilim*) and refining the coarseness of sense of self in the world, affects the conduct of *HaShem*-יהו"ה, blessed is He, Above, "measure for measure,"¹⁵⁵² and brings about the fulfillment of the verse,¹⁵⁵³ "So that Your loved ones may be rescued."

That is, it is in the merit of Avraham, whose service of *HaShem*-יהו"ה, blessed is He, was in a way of drawing forth from Above to below, that miracles are actualized. For, a miracle is a matter that transcends the natural order and comes from Above without taking the state and standing of the one below into consideration, even if the one below has not prepared himself to receive the light and revelation.

However, there is an even loftier matter, indicated by the verse, "So that Your loved ones may be rescued." This is

¹⁵⁵² Talmud Bavli, Sanhedrin 90a; Sotah 8b and on.

¹⁵⁵³ Psalms 60:7

when there is an exodus and departure from the state and standing of trouble and distress, which is due to the concealment and hiddenness, the root of which is the measure and limitation of the vessels (*Keilim*).

This matter is brought about specifically in the merit of Yitzchak, whose service of *HaShem*-יהו"ה, blessed is He, was in a manner of ascent from below to Above. This is the matter of digging of wells and removing the concealments and hiddenness that cover over the wellsprings and living waters, until the waters ascend on their own from below to Above. That is, this is the matter of refining the lower so that he will be capable of receiving the light and revelation that is drawn from *HaShem*-יהו"ה Above, blessed is He.

The same is true of the heads and leaders of the Jewish people. That is, even though, in and of themselves (on behalf of their generation), they draw forth revelations of *HaShem*'s-יהו"ה Godliness into the world from Above to below, nevertheless, when it is necessary to affect the matter of, "So that Your loved ones may be rescued," – referring to the Jewish people ("the loved ones (*Yedidim*-ידידים) who achieve atonement through it") – to extricate them from trouble and distress, this is specifically accomplished in the merit of Yitzchak.

That is, it was specifically Yitzchak who was engaged in refining and clarifying all the concealments and hiddenness, and through his self-sacrifice (*Mesirat Nefesh*) he affected a shattering and nullification of all matters that limit, conceal and hide *HaShem*-יהו"ה, blessed is He. This brings about the initial

actualization of, “Your loved ones may be rescued,” in that they leave the state of trouble and distress, after which even the matter of,¹⁵⁵⁴ “I would divide Shechem,” meaning, “I would divide the spoils with the sons of Yosef who live in Shechem,” comes about.

Now, just as the vitality is drawn down from the head to all the limbs and organs of the stature of man, until it even reaches “far below,”¹⁵⁵⁵ so likewise, it is through the self-sacrifice (*Mesirat Nefesh*) of the leaders of the Jewish people that additional strength and vitality is drawn forth to all who are connected to them and to all the Jewish people in general. This empowers the Jewish people with additional strength and power in their toil in serving *HaShem*-יהו"ה, blessed is He, by affecting the world at large, so that one makes himself, and thereby the world at large, “a dwelling place for the Holy One, blessed is He, in the lower worlds!”

¹⁵⁵⁴ Psalms 60:8

¹⁵⁵⁵ See Tanya Ch. 51 and elsewhere.