

Discourse 14

“*V’Nachah Alav Ru’ach HaShem* –
The spirit of *HaShem*-יהו"ה will rest upon him”

Delivered on the final day of Pesach, 5714¹⁰⁴⁷

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

1.

The verse states,¹⁰⁴⁸ “The spirit of *HaShem*-יהו"ה will rest upon him – a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of *HaShem*-יהו"ה. He will be imbued with a spirit of fear of *HaShem*-יהו"ה; and will not need to judge by what his eyes see nor decide by what his ears hear. He will judge the destitute with righteousness, and rebuke with fairness the humble of the earth.” That is to say, it is because all these matters will “rest upon him” (such as “the spirit of *HaShem*-יהו"ה – a spirit of

¹⁰⁴⁷ The original discourse was edited by the Rebbe, and was published and given out as a pamphlet for the final day of Pesach 5748. (In regards to this discourse, the Rebbe noted in a handwritten note, that it is based on earlier discourses by the prior Rebbe’s of Chabad, noting manuscripts from 5627, the discourse entitled “*Vayolech*” 5666; Imrei Binah, Shaar HaKriyat Shma Ch. 11; Parshat Bo 5680; The discourse entitled “*Tzidkat Pirzono*” in Torat Chayim Shemot, and elsewhere. Also see the talk of Shabbat Parshat Kedoshim 5714, Ch. 18 – Torat Menachem Vol. 11, p. 253 and on.)

¹⁰⁴⁸ Isaiah 11:2-4 – The *Haftorah* that is read on the final day of Pesach.

wisdom and understanding, a spirit of counsel and strength etc.”), that his judgment will thereby be righteous judgment.¹⁰⁴⁹

However, this must better understood. For, at first glance, the relationship between “righteous judgment” and “wisdom and understanding” seems to indicate that the judgment will accord to the dictates of intellect. However, because it states about Moshiach that,¹⁰⁵⁰ “He will be imbued (*V’Haricho*-והריחו) with a spirit of fear of *HaShem*-יהו”ה,” based upon which it is learned that¹⁰⁵¹ “He will smell and judge (*Morach V’da’in*-מורח ודאין),” then of what relevance is the spirit of wisdom and understanding to this manner of judgment (which is based upon “scent-*Rei’ach*-ריח”)?

The general explanation is that “the spirit of *HaShem*-יהו”ה” refers the general drawing forth of Godliness. In contrast, the “spirit of wisdom and understanding” refers to particulars that are drawn forth from the general matter of “the spirit of *HaShem*-יהו”ה.”¹⁰⁵² This then, is the relationship between “the spirit of wisdom and understanding,” and the continuation, “he will judge the destitute with righteousness.” For, the wisdom and understanding, which are drawn forth from the general matter of “the spirit of *HaShem*-יהו”ה,” are of a much loftier order, and thus relate (not only to judgment that accords to intellect, but also) to judgment that accords to “scent-*Rei’ach*-

¹⁰⁴⁹ See the commentators to Isaiah *ibid.*; Also see Zohar I 103b where it states, “All of these matters are destined to rest upon King Moshiach, **in order** that he will judge the world, as is written, ‘He will judge the destitute with righteousness etc.’”

¹⁰⁵⁰ Isaiah 11:3 *ibid.*

¹⁰⁵¹ Talmud Bavli, Sanhedrin 93b

¹⁰⁵² See Rashi entitled “*V’Nachah*-ינחה” to Sanhedrin 93b *ibid.* Also see the discourse entitled “*V’Nachah*” 5687 (Sefer HaMaamarim 5687 p. 163).

ריח,” in that “He will smell and judge (*Morach V’da’in*- מורה ודאין).”

2.

This may be understood by prefacing with an explanation of what our sages, of blessed memory, taught,¹⁰⁵³ “The Unlimited light (*Ohr Ein Sof*) is high above to no end and far below without conclusion.” The question regarding the precise wording here is well known.¹⁰⁵⁴ That is, the very matters of “above” and “below” (even spiritually speaking)¹⁰⁵⁵ are limitations (*Gvul*). How then is it applicable to say about the Unlimited One, blessed is He (*Ein Sof*) (who is utterly without limit – *Bli Gvul*), that He is “above” and “below”?

At first glance, one might think that it could be said that the matter of “above” and “below” refer to the worlds (rather than to the Unlimited One – *Ein Sof*, blessed is He). That is, it could be said that the words “The Unlimited light (*Ohr Ein Sof*) is high above to no end and below with no conclusion” mean that He is found (and spreads forth) in all levels of all worlds, “high above to no end, and far below with no conclusion.” However, according to this, they should have said,¹⁰⁵⁶ “There is

¹⁰⁵³ 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.

¹⁰⁵⁴ See the discourse entitled “*Lehavin Inyan SheAmar Raboteinu Zichronam Li’vracha*” of the Tzemach Tzedek, Ohr HaTorah, Inyanim p. 110 and on; Also see *Hemshech* 5666 p. 165, and elsewhere.

¹⁰⁵⁵ See Mishneh Torah, Hilchot Yesodei HaTorah 2:6

¹⁰⁵⁶ See the language of Tikkunei Zohar, Tikkun 57 (91b).

no place devoid of Him,” (or other similar expressions), rather than, “above” and “below,”¹⁰⁵⁷ which separates it into two distinct matters.

Now, the Rebbe Maharash explains¹⁰⁵⁸ that to understand this matter (that “The Unlimited light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion,”) we must first understand the matters of the world of Emanation-*Atzilut*, and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.¹⁰⁵⁹ That is, the difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) is as stated in Tikkunei Zohar, in the discourse known as “Eliyahu opened to speak” (*Patach Eliyahu*).¹⁰⁶⁰ It stated there, “You have made a number of bodies for them that are called ‘bodies’ (*Gufin*) relative to the garments (*Levushin*) that cover them.” That is, the ten *Sefirot* of the world of Emanation-*Atzilut* are compared to “bodies” (*Gufin*), relative to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) (including the

¹⁰⁵⁷ See *Hemshech* 5666 *ibid*.

¹⁰⁵⁸ In the discourse, “*Lehavin inyan ShOhr Ein Sof Baruch Hoo l’Maalah etc.*” 5627 – Sefer HaMaamarim 5627 p. 424 and on; (Also see this discourse in *Ohr HaTorah*, *Inyanim* p. 142); Also see the discourse entitled “*Adona’y sefatay tiftach*” 5626 (Sefer HaMaamarim 5626 p. 319 and on); and 5627 (Sefer HaMaamarim 5627 p. 436 and on).

¹⁰⁵⁹ Also see the beginning of the discourse entitled “*Lehavin HaInyan SheAmru Raboteinu Zichronam LiVracha*” of the Tzemach Tzeddek (printed in *Ohr HaTorah*, *Inyanim* p. 110 and on), although there is a distinction there in that it states, “We must preface with an explanation of two matters” [the matter of bodies versus garments, (Emanation-*Atzilut* versus Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*), and “the reason that the Kabbalists called it by the term “light-*Ohr*-אור” – also see later in this discourse, in chapter four.]

¹⁰⁶⁰ Introduction to Tikkunei Zohar 17a

ten *Sefirot* of those worlds),¹⁰⁶¹ which are like garments for the ten *Sefirot* of the world of Emanation-*Atzilut*, within which the *Sefirot* of Emanation-*Atzilut* are garbed and concealed.

The Alter Rebbe explains in his discourse entitled, “Eliyahu opened to speak” (*Patach Eliyahu*),¹⁰⁶² that the difference between “bodies” (*Gufin*) and “garments” (*Levushin*), (or the world of Emanation-*Atzilut*, and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), may be understood in a way of, “from my flesh I behold God,”¹⁰⁶³ that is, by the difference between the body and its garments, as they are in man. That is, in regard to the body of man, even though it only is the garment for the soul (as in the verse,¹⁰⁶⁴ “You clothed me with skin and flesh”), nevertheless, it is unified with his soul. However, this is not so of man’s garments, which are separate from him (and also are separate from his body).

Now, this matter of “body” and “garments” is also found in the spiritual powers that are drawn from the soul. For, the intellect and emotions are the “body” of man’s soul, whereas his thoughts, speech and action (*Machshavah, Dibur, Ma’aseh*) are the garments of his soul. That is, the soul itself also transcends intellect and emotions, which are only like garments for the soul. This is to say that the soul affects its particular effects (such as thinking thoughts or expressing love

¹⁰⁶¹ Ohr HaTorah, Inyanim ibid. p. 110.

¹⁰⁶² Torah Ohr, Vayera; Also see the notes of the Rebbe Rashab, whose soul is in Eden, to this discourse (Kehot 5741).

¹⁰⁶³ Job 19:26

¹⁰⁶⁴ Job 10:11

etc.) through manifesting within them. Nevertheless, his intellect and emotions are unified with his soul, whereas his thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*) are like separate garments.

The explanation (that intellect and emotions are unified with the soul, whereas thought, speech, and action are separate), is like the difference between a garment that is unified and a garment that is separate, in that a garment that is separate can be removed. In contrast, a garment that is unified (like the body), cannot be removed. It is in this sense that thought, speech, and action are separate garments, whereas intellect and emotions are unified garments. For, speech and action can certainly be removed, as in the verse,¹⁰⁶⁵ “There is a time to speak and a time to be silent.” Similarly, even when it comes to thought, which is constant, one can nonetheless exchange one thought for another without great effort or toil. However, this is not possible with the intellect and the emotions, since they are unified with the soul. Thus, to alter them requires great effort and toil.¹⁰⁶⁶ Moreover, there are matters of intellect and emotions that are impossible to change (even through toil), since they are tied to the nature of one’s soul.¹⁰⁶⁷

This then, is what is meant that the ten *Sefirot* of the world of Emanation-*Atzilut* are called “bodies” (*Gufin*), whereas the worlds of Creation, Formation and Action (*Briyah*,

¹⁰⁶⁵ See Ecclesiastes 3:7 – The order is reversed in a number of places in Chassidut.

¹⁰⁶⁶ See Ohr HaTorah, Inyanim ibid. p. 143; Sefer HaMaamarim 5627 p. 424, p. 438.

¹⁰⁶⁷ See at length in *Hemshech* 5672 Vol. 1, Ch. 105 (p. 203).

Yetzirah, *Asiyah*) are called “garments” (*Levushim*). For, the three worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) are similar to thought, speech and action (*Machshavah*, *Dibur*, *Asiyah*). [The world of Creation-*Briyah* corresponds to thought (*Machshavah*), the world of Formation-*Yetzirah* corresponds to speech (*Dibur*) and the world of Action-*Asiyah* corresponds to action (*Ma’aseh*).] That is, they are like separate garments.

This is not the case, however, with the ten *Sefirot* of the world of Emanation-*Atzilut*. For, although they are of utterly no comparison whatsoever relative to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, they nevertheless are unified with the limitless light of the Unlimited One, blessed is He, that manifests within them. This is the meaning of the teaching,¹⁰⁶⁸ “He and His organs are one.” It is for this reason that they are called “bodies” (*Gufin*), in that they are similar to the body. This is to say that although the body is of no comparison to the soul, it nevertheless is unified with the soul.

3.

A deeper explanation of the matter (that the ten *Sefirot* of the world of Emanation-*Atzilut* are called “bodies” (*Gufin*), whereas the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) are called “garments” (*Levushim*), may be understood by prefacing with an explanation of the difference

¹⁰⁶⁸ Introduction to Tikkunei Zohar 3b; Also see Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2 and elsewhere.

between a garment that is unified and a garment that is separate. That is, the difference between them is not just whether they can be removed or not. Rather, the primary difference is in their very substance. That is, the meaning of a garment that is unified, is that it is not something unto itself. For, if it does possess an element in which it is an independent matter unto itself, then although there may be various reasons why it cannot be removed, nevertheless, by the very fact that it possesses an element of independence unto itself, it is separate. The explanation of the garment that is unified, however, is that its entire substance is to be a garment and vessel for that which is manifest within it.¹⁰⁶⁹

This is the primary difference between the body of man and his garments. His garments (*Levushim*) are an independent existence unto themselves. They thus cover over and conceal the body that is garbed within them. However, such is not the case, in regard to the body (*Guf*), the entire being of which is solely to be a garment and vessel for the soul that is manifest within it. It therefore does not conceal the vitality of the soul that manifests within it, in that it is through the body that it is recognizable that he is alive.¹⁰⁷⁰

Similarly, it is for this reason that the limbs of the body automatically submit to the will of the soul. That is, when it

¹⁰⁶⁹ See *Hemshech* 5672 *ibid.* Ch. 104 (p. 201), where it is explained that the fact that the body is a “unified garment” is (not only because it is not possible to remove or exchange it, but rather) due to the fact that the entire matter of the body is that it is the vehicle through which the light of the soul is revealed.

¹⁰⁷⁰ That is, “even if there is no movement, it is nevertheless and apparent in the body that it is alive... since it is a unified garment.” (See *Hemshech* 5672 *ibid.* Ch. 105 p. 202.)

arises in the will of the soul that the limbs of the body should move, the will does not need to “command” the limbs of the body to submit to its will and fulfill it. Rather, they do so automatically.¹⁰⁷¹ For, since the entire matter of the body is to be the vessel for the soul (as mentioned above), therefore, the effect of (the will of) the soul on the body is automatic.¹⁰⁷²

This is similarly the case in regard to the difference between intellect and emotions on the one hand, and thought, speech and action, on the other hand. That is, the primary difference between them is that thought, speech, and action, have an independent existence unto themselves (and the manifestation of intellect and emotions within them is additional and incidental to them). They thus cover and conceal the intellect and emotions that manifest within them. This is not the case with the intellect and emotions themselves, whose existence is that they are the vessels of the soul that manifests within them. The revelation of the soul that acts through them is thus felt within them. (That is, the soul conceptualizes through the power of intellect, and it bestows kindness through the power of kindness etc.)¹⁰⁷³

With the above in mind we can now come to a deeper understanding of why the ten *Sefirot* of the world of Emanation-*Atzilut* are called “bodies” (*Gufin*), whereas the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) are called “garments” (*Levushim*). For, the worlds of Creation,

¹⁰⁷¹ Tanya, Ch. 23

¹⁰⁷² See Torah Ohr, Vayera; Ohr HaTorah, Inyanim p. 113.

¹⁰⁷³ See *Hemshech* 5672 *ibid.* Vol. 1, Ch. 105 (p. 203).

Formation and Action (*Briyah, Yetzirah, Asiyah*) (including the vessels of these worlds), are an aspect of tangible seemingly separate existence (*Yesh*). In contrast, the ten *Sefirot* of the world of Emanation-*Atzilut* (including its vessels), are Godliness.

4.

Now, the aforementioned difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), that is, that the world of Emanation-*Atzilut* is Godliness, whereas the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are separate, is also due to the root of their being. For, the existence of the world of Emanation-*Atzilut* is from the aspect of light-*Ohr*-אור, whereas the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are from the aspect of potential-*Ko'ach*-כח.

The explanation is as follows:¹⁰⁷⁴ As known, in the works of Jewish philosophy, the drawing forth of Godliness is referred to as “the bestowal of influence-*Shefa*-שפע.” (The term “influence-*Shefa*-שפע” applies both to physicality, such as in the verse,¹⁰⁷⁵ “an influence of waters covers you-*Shifaa Mayim*-שפעת מים תכסך,” as well as to spirituality, such as the bestowal of intellectual influence.) In contrast, in works of Kabbalah, the term “light-*Ohr*-אור” is used instead.

¹⁰⁷⁴ See Ohr HaTorah Inyanim 110a and on.

¹⁰⁷⁵ Job 22:11, 38:34

Now, the reason that the Jewish philosophers called the drawing forth of Godliness, “influence-*Shefa*-שפע,” is because the term “influence-*Shefa*-שפע” does not describe what is drawn forth. They therefore called the drawing forth of Godliness by the term “influence-*Shefa*-שפע,” so as not to ascribe any form or limitation to *HaShem*-יהו"ה, blessed is He.

Now, one of the reasons that the Kabbalists called the drawing forth of Godliness “light-*Ohr*-אור,” even though “light-*Ohr*-אור” is descriptive, is because for light to exist it must always adhere to its source,¹⁰⁷⁶ and if anything obstructs between it and its source it utterly ceases to be. (This is not so of “influence-*Shefa*-שפע,” which can remain in existence after being separated from its source. An example is the influence of the flow (*Shefa*-שפע) of the waters, that continue to exist after coming out of their source in the spring and even continue to exist after being entirely separated from the flow of the spring. The same is true of the bestowal of intellectual influence (*Shefa*-שפע) from a teacher to his pupil. That is, once the intellectual influence has been transmitted from the teacher to the pupil, in that the pupil understands it himself, the influence of this intellect continues in the pupil, separate and apart from the teacher.) Therefore, to indicate that what is drawn forth always adheres to *HaShem*-יהו"ה, blessed is He, the Kabbalists called the drawing forth of Godliness, “light-*Ohr*-אור.”

¹⁰⁷⁶ This is as stated in *Ohr HaTorah* ibid. p. 111. In various places it states that the reason for calling it by the title “light-*Ohr*-אור” is because light is merely an illumination (*He'arah*-הארה), as will soon be further explained in chapter five.

However, according to this, we must understand the verse,¹⁰⁷⁷ “You made the heavens and earth with Your great strength (*B’Kochacha HaGadol*-בכחך הגדול).” That is, even a strength or potential (*Ko’ach*-כח) can be sustained for a period of time, separate from its source. An example is the power (*Ko’ach*-כח) manifest in a thrown object. That is, the power (*Ko’ach*-כח) that is drawn to the stone and carries it through the air, is separate from the power of the hand, once it leaves the hand. However, if the Godly vitality that brings all creatures into being and vitalizes them is always in a state of adhesion to its Source, blessed is He, why then, does the verse use the term, “with Your great strength (*Kochacha HaGadol*-בכחך הגדול)”?

The explanation is that for the creations (“the heavens and earth”) to be in a state of tangible existence (*Yesh*) as separate entities, it was necessary for there to be a restraint and constriction (*Tzimtzum*) of the Godly light that brings them into existence, so that it should be in a way of a “power-*Ko’ach*-כח” that is separate from its source. However, in reality, even the “power-*Ko’ach*-כח” that brings the creatures into existence is in a state of constant adhesion to its Source. [For, in reality, the creatures are not actually independent beings unto themselves at all, and are in a constant state of renewed existence by the Godly power (*Ko’ach*-כח) that brings them into being,¹⁰⁷⁸ and certainly the Godly power that brings them into being is in a state of constant adhesion to its Source in *HaShem*-יהו"ה,

¹⁰⁷⁷ Jeremiah 32:17

¹⁰⁷⁸ Tanya, Shaar HaYichud VeHaEmunah, Ch. 1 and on.

blessed is He.]¹⁰⁷⁹ Nevertheless, relative to the creatures, to them this power appears to be separate from its Source.¹⁰⁸⁰ Because of this, they sense themselves as being tangible, separate and independent beings.

We thus find that the difference between the world of Emanation-*Atzilut*, and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) (is that the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) experience themselves as being tangible, separate beings, whereas the world of Emanation-*Atzilut* is the world of Godly unity). This is due to the root (*Shoresh*-שרש) that brings them into existence. That is, the existence of the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) is from the aspect of “power-*Ko’ach*-כח,” whereas the existence of the world of Emanation-*Atzilut* is from the aspect of “light-*Ohr*-אור.”

5.

Now, as known,¹⁰⁸¹ the world of Emanation-*Atzilut* is in a state of sublimation and nullification to the upper unity of

¹⁰⁷⁹ See at length in *Hemshech* 5672 Vol. 2, Ch. 331 (p. 680) and on.

¹⁰⁸⁰ See Tanya, Ch. 21 (27a) [cited in Ohr HaTorah ibid. p. 117] that “it seems to them (to the creations) that the light and vitality... is as if it is something separate.”

¹⁰⁸¹ See at length in “*Shoresh Mitzvat HaTefilah*” of the Tzemach Tzeddek, Ch. 22 and Ch. 31 (*Derech Mitzvotcha* 127a, 132b). Note that although it is explained in various places that the “upper knowledge” (*Da’at Elyon*) transcends the world of Emanation-*Atzilut*, and that the world of Emanation-*Atzilut* itself (and particularly the vessels of the world of Emanation-*Atzilut*) are the “lower knowledge” (*Da’at Tachton*) – Those places are discussing the matter particularly (*Pratiyut*). In general (*Klallut*), however, the general revelation of the world of Emanation-*Atzilut* is called

HaShem-יהו"ה (*Yichuda Ila'ah*), in which "all are considered as nothing before Him."¹⁰⁸² That is, the nullification (*Bittul*) of the emanated to the Emanator is not just that they do not exist as independent beings (as in the case of creatures of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) which perceive themselves as separate beings). Rather, their existence is literally inconsequential relative to the Emanator, in that "they are considered as nothing before Him."

This may be better understood by prefacing with the well-known explanation about the difference between "light-*Ohr*" and "influence-*Shefa*."¹⁰⁸³ That is, in "influence-*Shefa*" there is a tangible existence of something, and therefore, the bestowal of influence (*Shefa*) affects change in the bestower (*Mashpia*) of the influence. However, such is not the case in regard to "light-*Ohr*," which is a mere glimmer and illumination (*Ha'arah*) from its source and therefore is utterly not comparable to its Luminary (*Ma'or*). Thus, the light (*Ohr*) affects no change in the Luminary.

Thus, one of the reasons the Kabbalists called the drawing forth of Godliness "light-*Ohr*," is to emphasize that although *HaShem*-יהו"ה, blessed is He, brings the worlds into existence and imbues them with vitality, this does not cause any

the "upper knowledge" (*Da'at Elyon*), and the general sublimation and nullification (*Bittul*) of the world of Emanation-*Atzilut* to *HaShem*-יהו"ה, blessed is He, is the aspect of sublimation and nullification in which all else is considered as nothing. (See *Hemshech* 5666 p. 224; *Hemshech* 5672 Vol. 1 Ch. 292 (p. 591-592).)

¹⁰⁸² Zohar I 11b

¹⁰⁸³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9.

change in Him whatsoever. For, the vitality of all the worlds is nothing but a mere glimmer and radiance (*Ha'arah*-הארה), which is utterly of no comparison to Him, whatsoever, blessed is He. This matter (that light is of no comparison to its Luminary), is also sensed in the light itself. For, since the light is in a state of adhesion to its Source, and its Source is felt within it, thus, the very fact that it is of utterly no comparison and inconsequential relative to its Source is also felt in the light and illumination.¹⁰⁸⁴

With the above in mind, we can understand that the sublimation and nullification of the emanated to the Emanator is (not only that they do not exist independently unto themselves, but also) that they are utterly nothing and inconsequential relative to Him, blessed is He. For, since the existence of the world of Emanation-*Atzilut* is from the aspect of “light-*Ohr*-אור,” (as explained in chapter four), and because light is in a state of adhesion to the Luminary, the light itself senses that it is inconsequential; therefore, even in the emanated there is an illumination and revelation of the upper knowledge (*Da'at Elyon*) that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is the True Something (*Yesh HaAmeete*) and relative to Him everything is as nothing.¹⁰⁸⁵

¹⁰⁸⁴ See *Hemshech* 5672 Vol. 2 p. 1,155 and on; *Hemshech* of *Rosh HaShanah* 5694 (5711), Ch. 25 and on (Sefer HaMaamarim 5711 p. 115 and on).

¹⁰⁸⁵ See *Hemshech* 5672 Vol. 2, Ch. 386 (p. 794-795).

This then, is the meaning of the teaching,¹⁰⁸⁶ “The Unlimited light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion.” The words “above” and “below” refer to the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). The root (*Shoreshe*-שרש) of the existence of these worlds is from the two matters; The “light-*Ohr*-אור” and “power-*Ko'ach*-כה” of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which are like the aspects of “above” and “below.”

The matter of the “power-*Ko'ach*” of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is the matter of descending below. That is, the Unlimited One, *HaShem*-יהו"ה, blessed is He, has the power to spread forth and descend below and come to be in the state of a seemingly separate power, thus giving existence to tangible beings who perceive themselves as separate entities.¹⁰⁸⁷ The aspect of the “light-*Ohr*” of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (which, as explained above, is the sense that everything is as nothing before Him) is the matter of elevation and ascent to “above.”

¹⁰⁸⁶ 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.

¹⁰⁸⁷ See Ohr Hatorah *ibid.* p. 118 and on, and p. 144; Sefer HaMaamarim 5627 p. 425 and on; In *Hemshech “Bati LeGani”* (Sefer HaMaamarim 5710 p. 135) it states that the matter of “far below without cessation” is that even as He is drawn forth to below to enliven the creations, He undergoes no change through this.

This then, is the meaning of the teaching,¹⁰⁸⁸ “The Unlimited light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion.”¹⁰⁸⁹ That is, the superiority, elevation and perfection of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is in two matters:

The first matter is that He is drawn forth to below to give existence and enliven the creatures in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. And in this itself, it should be clarified that it specifies “far below without cessation,” meaning that He is drawn forth not only to the worlds of Creation-*Briyah* and Formation-*Yetzirah*, but also to the world of Action-*Asiyah*. Moreover, in the world of Action-*Asiyah* itself, He is drawn forth to this lowest physical world. The second matter is that even in the upper worlds, such as the world of Emanation-*Atzilut* and higher, they are utterly of no comparison to Him, and considered to be as nothing relative to *HaShem*-יהו"ה, blessed is He.

7.

We should add that the explanation that “above” corresponds to the world of Emanation-*Atzilut* and “below” corresponds to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is in general. However, more

¹⁰⁸⁸ 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.

¹⁰⁸⁹ See Ohr Hatorah *ibid.* p. 118 and on, and p. 144; Sefer HaMaamarim 5627 p. 425 and on;

particularly, the matters of “above” and “below” also apply in the world of Emanation-*Atzilut*, as well as in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. This is to say that even in the world of Emanation-*Atzilut* and the worlds that transcend the world of Emanation-*Atzilut*, there also is a matter of “below.” Similarly, the opposite is likewise true, that in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) there is a matter of “above.”

The explanation is that the true reality of the matter of having no comparison to Him, (meaning, that all worlds are of utterly no comparison to *HaShem*-יהו"ה, blessed is He), is that the world of Emanation-*Atzilut* (as well as the worlds that transcend the world of Emanation-*Atzilut*) and the world of Action-*Asiyah*, are literally equal before Him.

Now, this matter (that all worlds are equally nothing before Him) is specifically in relation to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. For, in regard to the levels that follow the restraint of the *Tzimtzum*, since all the levels chain down (*Hishtalshelut*) from cause to effect, it must be said that the cause is higher than the effect. Similarly, in regard to the light of the line-*Kav*, the worlds indeed have some measure of comparison. For, since the existence of the worlds from the line-*Kav* is through the revelation of the line-*Kav* (since every act is brought about by a revelation of the Actor), it must be said

that they possess some element of comparison relative to the line-*Kav*.¹⁰⁹⁰

However, in relation to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, this is not so. For, since from the perspective of the revelation of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, there is no room for the possibility of worlds to exist, for which reason the withdrawal (*Siluk*) of the light was necessary, through which a void and empty space came about, within which worlds can endure,¹⁰⁹¹ therefore, relative to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, the worlds are of utterly no comparison whatsoever,¹⁰⁹² so much so, that the world of Emanation-*Atzilut* and the world of Action-*Asiyah* are equally insignificant.¹⁰⁹³

Now, since the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), nevertheless radiates

¹⁰⁹⁰ See *Hemshech* 5672 Vol. 1, Ch. 164 (p. 330).

¹⁰⁹¹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She'arim.

¹⁰⁹² See *Hemshech* 5672 ibid. Vol. 1, Ch. 164 (p. 330).

¹⁰⁹³ See Ohr HaTorah Inyanim ibid. p. 119 and on and the notes to the discourse entitled "*Patach Eliyahu*" p. 38 and on, that according to the view of Rabbi Moshe Cordovero (the Ramak) who was not aware of the matter of the *Tzimtzum*, although it is true that even according to his view there is a far greater lack of comparison between the crown-*Keter* and the Unlimited One than there is between the world of Action-*Asiyah* and the crown-*Keter*, nevertheless, according to his view, the distance of comparison between the world of Action-*Asiyah* and the Unlimited One, blessed is He, would be greater. The true explanation of the matter of "no comparison," however, is that both the world of Emanation-*Atzilut* and the world of Action-*Asiyah*, are literally equal relative to the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is a matter that can only be realized through an understanding of the matter of the restraint of the *Tzimtzum*. (Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 9-14.)

within the worlds in a transcendent and encompassing manner (*Makif*), therefore, at the very least, it is a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the *Tzimtzum*.¹⁰⁹⁴ Therefore, through the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*), they too sense (at least in a transcendent manner) that they are utterly of no comparison to Him whatsoever.

This then, explains how even in the world of Emanation-*Atzilut* itself, and even above the world of Emanation-*Atzilut*, there are aspects of “above” and “below.” That is, the very fact that they are ordered in a way of gradation from cause to effect (meaning, they have a relativity to each other), is the aspect of “below” that is within them. On the other hand, the fact that (through the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds – *Sovev*) they sense that they are of utterly no comparison to Him and are as nothing before Him, this is the aspect of “above” within them.

The same is true in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). They too have the matter of “above.” For, the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), surrounds and encompasses all worlds, including the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Thus, (because of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds – *Sovev*, which they too relate to in a

¹⁰⁹⁴ See the discourse entitled “*HaYoshevet BaGanim*” 5713, Ch. 3, (Torat Menachem, Sefer HaMaamarim Tevet p. 231 and on; Translate in The Teachings of The Rebbe – 5713, Discourse 8).

transcendent and concealed manner), the created beings also have the “running” (*Ratzo*) desire to cleave to *HaShem*-יהו"ה, blessed is He, in nullification and sublimation (*Bittul*) of their very existence to Him, blessed is He. This is the aspect of “above” that is within them.

With the above in mind we can understand the doubled terminology of “high above (*Ma'alah ma'alah*-מעלה מעלה)” and “far below (*Matah matah*-מטה מטה).” For, the matters of “above” and “below” in the worlds are in two aspects;

The first aspect is that the world of Emanation-*Atzilut* is “above” (*Ma'alah*-מעלה) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are “below” (*Matah*-מטה). The second aspect is that the nullification and sublimation to *HaShem*-יהו"ה, blessed is He, and the “running” desire to adhere to Him (“above”) is present in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Moreover, even in the world of Emanation-*Atzilut* and in the worlds that are higher than the world of Emanation-*Atzilut*, there is an element of sense of existence (“below”).

8.

Now, as known, the light of the line-*Kav* also has a root (*Shoreshe*-שרש) in the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. For, (in general) there are two levels in the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. That is, there is the light of *HaShem*-יהו"ה, blessed is He, that precedes the arousal of His

desire to emanate and create, and thus utterly transcends any relation to worlds at all, and there is the light of *HaShem*-יהו"ה, blessed is He, that follows His desire to emanate and create, through which it comes to have some relation to worlds.

Now, these two levels are the roots of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), after the restraint of the *Tzimtzum*. That is, the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) is rooted in the light of *HaShem*-יהו"ה that precedes the arousal of His desire. In contrast, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), (that is, the light of the line-*Kav*) is rooted in the light of the arousal of His desire, blessed is He. This then, is the meaning of the teaching,¹⁰⁹⁵ "The Unlimited light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion." That is, both these matters ("high above" and "far below") are present in the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, Himself.

9.

Now, as known, (prior to its revelation) the light-*Ohr*-אור was literally included in the Essential Being of the Luminary Himself, *HaShem*-יהו"ה, blessed is He. However, as

¹⁰⁹⁵ 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.

it is included in the Luminary, blessed is He, it is not light at all, but is rather only His ability to illuminate. With this in mind, it must be said that the two above-mentioned levels of the light (*Ohr*) as they are revealed (prior to the restraint of the *Tzimtzum*), also have a root in the light (*Ohr*) of the Essential Self of *HaShem*-יהו"ה, the Luminary Himself, blessed is He.

The essential point here, is that when we say that the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He, has the ability to illuminate, this is not meant to describe Him in any way whatsoever, God forbid, (that He is a source of light or any such thing). Rather, it just points out the reality that *HaShem*-יהו"ה, blessed is He, is all-capable (*Kol Yachol*). From this we understand that just as (the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He), can chose to illuminate, He can also chose not to illuminate. (That is, He is all-capable and can do whatever He wants, without limit.) Moreover, (His ability to illuminate, and His ability not to illuminate), are one and the same matter.¹⁰⁹⁶

Thus, since the light that is included in His Singular Preexistent Intrinsic and Essential Being, blessed is He, includes His ability to illuminate, as well as His ability not to illuminate, therefore, even as His light is drawn into revelation, it also possesses the two matters of concealment (*He'elem*) and revelation (*Gilyu*). That is, there are the two aspects; how His light utterly transcends relation to worlds, and how His light

¹⁰⁹⁶ See *Hemshech* 5666 p. 188; *Hemshech* "Rosh HaShanah" 5695, Ch. 34 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 346a).

relates to worlds. These are the roots of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), and the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), as they are after the restraint of the *Tzimtzum*. From these two aspects the matters of "above" and "below" come about in the worlds.

10.

This then, is the meaning of the verse,¹⁰⁹⁷ "The spirit of *HaShem*-יהו"ה will rest upon him etc." For, as known, the novelty that will be introduced by Moshiach is that, through him, there will be a union of these two matters, "above" and "below." The initial bond of "above" with "below" happened at the splitting of the sea, except that at that time, it was temporary. That is, it was preparatory to the giving of the Torah, at which time,¹⁰⁹⁸ "The upper ones descended below, and the lower ones ascended above."

However, the true bond between "above" and "below" will occur in the days of Moshiach. This is as stated in Midrash Tehillim, on the verse,¹⁰⁹⁹ "If only it would be that out of Zion would come Israel's salvation. When *HaShem*-יהו"ה will return his people from captivity, Yaakov will be gladdened, Israel will rejoice." It states there, "There are two places in the book of Psalms where it states, 'If only it would be that out of Zion

¹⁰⁹⁷ Isaiah 11:2-4 – The *Haftorah* that is read on the final day of Pesach.

¹⁰⁹⁸ Midrash Tanchuma Va'era 15; Shemot Rabba 12:3

¹⁰⁹⁹ Psalms 14:7

would come Israel's salvation (*Mi Yiten MiTziyon* - מִי יִתֵּן מִצִּיּוֹן) etc.' One is in the first book of Psalms,¹¹⁰⁰ and the other is in the second book of Psalms.¹¹⁰¹ One was stated by the Teacher (*HaShem* - ה', blessed is He,) and the other was stated by the pupil (our teacher, Moshe, peace be upon him). The Teacher said,¹¹⁰² 'If only they had it in their hearts to fear Me and keep all My commandments all the days, so that it should good for them and their children forever.' The student said,¹¹⁰³ 'If only all the people of *HaShem* - ה' were prophets, that *HaShem* - ה' would bestow His spirit upon them.' As of yet, neither the words of the Teacher, nor the words of the student, have been fulfilled in this world. However, in the coming world, both matters will be fulfilled. How do we know that the words of the Teacher will be fulfilled? This is as stated,¹¹⁰⁴ 'I will give you a new heart.' How do we know that the words of the student will be fulfilled? This is as stated,¹¹⁰⁵ 'And it shall be that afterwards, I will pour My spirit upon all flesh, and your sons and daughters will prophesy; your elders will dream prophetic dreams and your young men will see visions.'"

¹¹⁰⁰ Psalms 14:7 *ibid*.

¹¹⁰¹ Psalms 53:7 – It is noteworthy that there is a custom to recite the chapter of Psalms that corresponds to the years of one's life. (See the letter of the Rebbe printed at the end of *Tehillim Ohel Yosef Yitzchak*, p. 214; Also see *Igrot Kodesh*, Vol. 1, p. 31; Vol. 18. p. 53; *Maamarei Admor HaZaken*, *HaKetzarim* p. 341; *Sefer HaMaamarim* 11 Nissan Vol. 1, p. 1 and on). On the 11th of Nissan of this year – 5714 (the year in which this discourse was said), this Psalm (53) began to be recited correspond to the years of the Rebbe's age.

¹¹⁰² Deuteronomy 5:25

¹¹⁰³ Numbers 11:29

¹¹⁰⁴ Ezekiel 36:26

¹¹⁰⁵ Joel 3:1

That is, the fact that the physical heart of man will “fear Me and keep all My commandments all the days,” is because the “lower” will become bonded with the “upper,” whereas, the fact that, “I will pour out My spirit upon all flesh,” is because the “upper” will become bonded with the “lower.” This matter, that in the coming future the “upper” will bond with and “lower” [in that the lower will ascend above and the upper will descend below], is because at that time, both (the upper and the lower) will be as they come forth from the unlimited capability of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, in that He is all-capable (*Kol Yachol*).

That is, since He is all-capable (*Kol Yachol*), therefore, just as He is capable of illuminating, He also is capable of not illuminating. Thus, since His ability to illuminate and His ability to not illuminate are in reality, one and the same matter (as explained in chapter nine), therefore, the aspects of “above” and “below” will also become bonded and unified as one (when their First Source will be revealed within them, as they are in the essential ability of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He).

This then, is the meaning of the verse,¹¹⁰⁶ “The spirit of *HaShem*-יהו"ה will rest upon him etc.” This spirit refers to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as it is included in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Luminary Himself, blessed is He.

¹¹⁰⁶ Isaiah 11:2-4 – The *Haftorah* that is read on the final day of Pesach.

That is, it is the unlimited ability of *HaShem*-יהו"ה Himself, blessed is He, in that He is all-capable (*Kol Yachol*).

Now, through this revelation of the spirit of *HaShem*-יהו"ה that will happen with the coming of Moshiach, there also will come to be a unity in the particular matters. This is the meaning of the continuation of the verse, “A spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of *HaShem*-יהו"ה.” That is, though wisdom and understanding (*Chochmah* and *Binah*) are two opposite matters, nonetheless they will be unified as one, [which is why the verse includes them in a single “spirit-*Ru’ach*-רוח,” as it states, “A spirit of wisdom and understanding”]. For, it will be recognized in the wisdom and understanding of Moshiach, that they are drawn from their root in “the spirit of *HaShem*-*Ru’ach* *HaShem*-יהו"ה-רוח,” (as indicated by the word, “**The spirit-*Ru’ach*-רוח** of wisdom and understanding”) and therefore, they will be unified as one.¹¹⁰⁷ [This same principle applies to “the spirit of counsel and strength” and “a spirit of knowledge and fear of *HaShem*-יהו"ה.” Although they are opposites, they will be unified as one.]¹¹⁰⁸

This also explains the relationship between the “spirit of wisdom and understanding” and the continuing verse, “He will judge the destitute with righteousness.” That is, although the judgment of Moshiach will be rendered through scent (*Rei’ach*-ריח), wherein “scent” (*Rei’ach*-ריח) is encompassing and

¹¹⁰⁷ See Likkutei Dibburim Vol. 2, p. 315b

¹¹⁰⁸ Likkutei Dibburim Vol. 2 ibid. p. 316a and on.

transcendent (*Makif*),¹¹⁰⁹ the reason is because, in Moshiach, the encompassing aspect (*Makif*) [the “scent-*Rei’ach*-רייח”] and the inner aspect (*Pnimi*) [the wisdom-*Chochmah* and understanding-*Binah*], will be unified as one.

This also explains the continuing verse,¹¹¹⁰ “The wolf will live with the sheep and the leopard will lie down with the kid etc.” That is, this union of “above” and “below” will not only be in Moshiach himself. Rather, through Moshiach there also will be (something like) this in the world at large, to the point that even “The wolf will live with the sheep etc.,” and this matter will even be present in the inanimate, as indicated by the continuation,¹¹¹¹ “The earth will be filled with the knowledge of *HaShem*-יהוה as the water covers the ocean floor.” That is, even the physical earth (which is inanimate - *Domem*) will be filled with the knowledge of *HaShem*-יהוה, blessed is He, with the coming of our righteous Moshiach, speedily, in the most literal sense!

¹¹⁰⁹ Likkutei Torah, Masei 89d, 90d and on, and elsewhere.

¹¹¹⁰ Isaiah 11:6

¹¹¹¹ Isaiah 11:9; Also see the discourse entitled “*V’Nachah Alav Ruach HaShem*” 5725 (Torat Menachem, Sefer HaMaamarim Nissan p. 188).