

Discourse 18

*“Vayedaber Elohi”m... Anochi HaShem Elohei”cha -
God spoke... I am HaShem-יהו"ה your God”*

Delivered on the second day of Shavuot, 5714

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

1.

The verse states,¹³⁴² “God-*Elohi”m-אלהי"ם* spoke all these statements, saying: I am *HaShem-יהו"ה* your God, who took you out of the land of Egypt, from the house of bondage.” That is, *HaShem-יהו"ה* gave us His Torah with His title God-*Elohi”m-אלהי"ם*, which is a term of strength and might (*Gevurah*).¹³⁴³ This is as stated in Tur,¹³⁴⁴ in explaining the intentions of the titles by which *HaShem-יהו"ה*, blessed is He, is called; that the title God-*Elohi”m-אלהי"ם* is a term of strength and might (*Gevurah*). This is what our sages, of blessed memory, meant when they said,¹³⁴⁵ “The two utterances, ‘I am *HaShem-יהו"ה* your God’ and ‘You shall have no other gods,’ we heard directly from the mouth of the Almighty (*HaGevurah*).”

¹³⁴² Exodus 20:1

¹³⁴³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Title (*Shaar HaKimuy*).

¹³⁴⁴ Tur, Orach Chayim 5

¹³⁴⁵ Talmud Bavli, Makkot 24a

Now, we must understand how it could be that all the revelations of the giving of the Torah in general – and particularly the utterances “I am *HaShem*-יהו"ה your God,” and “You shall have no other gods,” which include all of Torah¹³⁴⁶ (as stated in Tanya)¹³⁴⁷ – were given with might-*Gevurah*.¹³⁴⁸

Additionally, we must understand the statement in Yalkut¹³⁴⁹ on the verse,¹³⁵⁰ “I am *HaShem*-יהו"ה your God-*Eloheicha*-אלהיך,” that every single Jew thought, “this is speaking directly to me,” in that the verse specifically states, “I am *HaShem*-יהו"ה your God- *Eloheicha*-אלהיך,” in which the word “your God-*Eloheicha*-אלהיך” is in the singular form.

We also must understand¹³⁵¹ why the Torah was given with great commotion, with thunder and lightning etc.¹³⁵² For, are not most of the utterances and commandments simple matters, that would be proper to fulfill even without being commanded to do so? For example, our sages, of blessed memory, stated,¹³⁵³ “Even if the Torah had not been given, we would have learned modesty from the cat and not to steal from the ant.” That is, if even animals have these qualities, in

¹³⁴⁶ See Shnei Luchot HaBrit, Yitro 315b and elsewhere.

¹³⁴⁷ Tanya, Ch. 20

¹³⁴⁸ See the discourse entitled “*Vayedaber Elokim... Anochi*” 5679 (Sefer HaMaamarim 5679 p. 215) and elsewhere.

¹³⁴⁹ Yalkut Shimon Yitro, Remez 286

¹³⁵⁰ Exodus 20:1

¹³⁵¹ See the discourse entitled “*V'khol HaAm Ro'im*” 5662 (Sefer HaMaamarim 5662 p. 264 and on); 5678 (Sefer HaMaamarim 5678 p. 164 and on); Discourse by the same title and the continuing discourses that followed it 5706 (Sefer HaMaamarim 5706 p. 94 and on); Discourse entitled “*Kodesh Yisroel*” 5718 (Sefer HaMaamarim 5718, p. 281 and on).

¹³⁵² Exodus 20:15; Mekhilta d'Rabbi Yishmael 20:15; Also see Likkutei Torah, Bamidbar 12c.

¹³⁵³ Talmud Bavli, Eruvin 100b

themselves, how much more is it so, that a human being, who possesses intellect, should be careful about such matters by his own choice, and at the very least, learn them from the conduct of the animals, as the verse states,¹³⁵⁴ “Who teaches us from the beasts of the earth and makes us wise from the birds of the sky?”

Now, in regard to these commandments generally, though they are simple matters, the reason they were commanded was to increase the reward for their fulfillment. This accords to the words of our sages, of blessed memory, in Tractate Makkot,¹³⁵⁵ “The Holy One, blessed is He, desired to merit the Jewish people; He therefore increased Torah and *mitzvot* for them,” referring to their quantity. Moreover, as our sages, of blessed memory, stated,¹³⁵⁶ “One who is commanded and fulfills, is greater than one who is not commanded and fulfills.”¹³⁵⁷ In other words, it is not merely an abundance in quantity, but is also abundance in quality, indicating that the reward for fulfilling matters that are commanded is of an entirely different category.

However, although this answers why these simple matters were commanded, it nevertheless does not explain the great commotion that accompanied it. For, after all, these are simple matters, that would have been appropriate to do even

¹³⁵⁴ Job 35:11

¹³⁵⁵ Talmud Bavli, Makkot 23b

¹³⁵⁶ Talmud Bavli, Kiddushin 31a

¹³⁵⁷ One who is commanded will be careful and cautious to fulfill the word of the Commander with much greater precision, lest he transgress it, than one who is not commanded. (See Tosefot to Kiddushin 31a *ibid.*)

without being commanded to do so. If so, why the great commotion?

2.

To understand this, we must preface with a general explanation of what was newly introduced upon the giving of the Torah. For, at first glance, since our forefather Avraham (and his children after him) fulfilled the entire Torah before it was given,¹³⁵⁸ then what exactly was newly introduced at the giving of the Torah?

The explanation, however, is as stated in Midrash¹³⁵⁹ on the verse,¹³⁶⁰ “Your oils are good for fragrance, Your Name is flowing oil.” They stated, “All the *mitzvot* that the forefathers did in Your presence were like fragrances. However, our *mitzvot* are like the end of the verse, ‘Your Name is like flowing oil,’ that can be poured from vessel to vessel.” In other words, the deeds of the forefathers were only like fragrances (*Reichot*-ריחות) in that a fragrance is only spiritual and not tangible.

The explanation is that, since our forefathers’ served *HaShem*-יהו"ה, blessed is He, by their own strength, therefore, their service of *HaShem*-יהו"ה, blessed is He, could only reach their own spiritual root and source. This is because, in and of himself, a created being is only capable of reaching his own spiritual root and source, and no more.

¹³⁵⁸ Talmud Bavli, Yoma 28b

¹³⁵⁹ Midrash Shir HaShirim Rabba 1:3

¹³⁶⁰ Song of Songs 1:3

This is similar to the Talmudic statement,¹³⁶¹ “The Spring of Eitam,¹³⁶² was twenty-three cubits higher than the ground of the Temple courtyard. As we learned in Mishnah, all the entrances of the Holy Temple, were twenty cubits high and ten cubits wide... and the dimensions of the ritual bath (*Mikvah*) were one cubit long, one cubit wide, and three cubits high.” Thus, “since water cannot ascend to a place on the mountain that is higher than the place of their flow,”¹³⁶³ it must be said that the Spring of Eitam (from where the water flowed) was at least twenty-three cubits higher than the ground of the Temple courtyard.

The same is likewise true of the service of *HaShem*-יהו"ה of our forefathers. Although they fulfilled the entire Torah before it was given and their service of *HaShem*-יהו"ה, blessed is He, was in a way of “running” (*Ratzo*) and “returning” (*Shov*), as it states,¹³⁶⁴ “Then Avram journeyed, traveling and settling toward the south,” and they served *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) by overcoming many tests and challenges, nevertheless, after all is said and done, since their service of *HaShem*-יהו"ה, blessed is He, was by their own strength, they could only reach their own spiritual root and source.

¹³⁶¹ Talmud Bavli, Yoma 31a (with Rashi); Also see Maamarei Admor HaEmtza'ee, Bamidbar Vol. 3 p. 1,033; Sefer HaMaamarim 5689 p. 362.

¹³⁶² The spring from which water was supplied to the Holy Temple.

¹³⁶³ See Rashi there.

¹³⁶⁴ Genesis 12:9 and Rashi there.

3.

This may be better understood from the descent of the soul into the body, which is for the purpose of ascent.¹³⁶⁵ That is, even though the descent of the soul into the body is not for itself – since, in and of itself, the soul is not in need rectification, but rather, its descent is only for the purpose of rectifying the animalistic soul¹³⁶⁶ – nevertheless, though it itself does not require repair, through its descent it can achieve an ascent. In other words, through the soul refining and rectifying the animalistic soul, it too ascends to a loftier level, higher than its spiritual root and source.

To further explain, about the descent of the soul into the body, the Torah uses the term, “blowing,” as it states,¹³⁶⁷ “and He blew the breath of life into his nostrils.” This refers to the soul of Adam, the first man, which was a general soul that included all souls. Now, the same is true of each particular soul, as we recite daily,¹³⁶⁸ “You blew it into **me**.” Now, the matter of this “blowing” is stated in Zohar,¹³⁶⁹ “He who blows, blows from within himself,” meaning, “from his inwardness and

¹³⁶⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation), Section entitled, “The twelve letters ה'יו ד'ה ט'י ל'נ correspond to the twelve tribes of Israel.”

¹³⁶⁶ See Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1, cited in Tanya Ch. 37.

¹³⁶⁷ Genesis 2:7

¹³⁶⁸ In the morning blessing of “*Elohai, Neshamah*.”

¹³⁶⁹ Cited from Zohar in Tanya, Ch. 2; Also see Igrot Kodesh Vol. 20 p. 131. (As the Rebbe notes there, this text is not found in our editions of Zohar, but is mentioned in numerous early works of Kabbalah, such as Emek HaMelech 127c; Introduction to Shefa Tal; Ramban to Genesis 2:7; Bachaye to Exodus 20:7, and there are those who also cite Sefer HaKaneh of Rabbi Nechunya ben HaKaneh as a source.)

innermost being.”¹³⁷⁰ This is unlike speech, wherein the breath of the chest that manifests in it, is only an external vapor and glimmer.¹³⁷¹ This is even so in relation to the letters of thought, which also have a “breath,” since thought is sometimes called, “the unheard voice.”¹³⁷² Nevertheless, the “breath” of thought is also only the externality of the “breath.” In contrast, “blowing” (*Nefichah*-נפִיחָה) comes from the inner breath.

The general principle is as follows: With every revelation that is of relative comparison to the order of things and is in a way of gradation (like speech), the external vapor of the breath is sufficient. However, this is not so of revelation that is not of relative comparison. Rather, for this, the innerness of the breath is specifically necessary. Therefore, since the descent of the soul into the body is a matter in which there is no relative comparison between it and the body, it necessarily requires the innerness of the breath, specifically.

For example, this may be understood by the revelation of the intellect (*Sechel*). That is, when the revelation is from the power of conceptualization (*Ko'ach HaMaskeel*), which is the source of intellect, great toil is not necessary to bring it out. In other words, even though it is true that every intellectual revelation comes about specifically through toil, nevertheless, qualitatively normal and regular toil is sufficient here.

The reason is because the revelation of intellect from the power of conceptualization (*Ko'ach HaMaskeel*) comes in a

¹³⁷⁰ See Tanya Ch. 2 *ibid*.

¹³⁷¹ Also see Ohr HaTorah Vayechi, Vol. 6 p. 1, 116a; Sefer HaMaamarim 5652 p. 14.

¹³⁷² Zohar I 50b

manner of order and gradation. That is, even though the power of conceptualization (*Ko'ach HaMaskeel*) is itself entirely removed from the form of the intellect – and proof of this is the fact that since all kinds of intellect come from it, it must be said that it itself is removed from and transcends the form of the intellect – nonetheless, since it itself is drawn forth from the soul to be the source of the intellect, and indeed, is the source of intellect, therefore, the revelation of intellect that comes from it is in a way of order and gradation. It therefore is sufficient for the toil to be a qualitatively normal and regular toil, which, in the example, is called “the externality of the breath.”

The reason is because in the power of conceptualization (*Ko'ach HaMaskeel*) the intellect is in a state of concealment, but nevertheless exists. For example, we observe this from how a flame can be brought out from a lit coal. That is, although in the coal the fire is concealed, nonetheless, since it exists, it therefore does not require great effort to bring out its flame, in that even a small breath of wind will bring it out. However, to bring fire out of a flintstone, blowing is inadequate. This is because the fire concealed in the flint has no existence of fire, but is only the **ability** to bring out fire. This is why blowing is ineffective and a flint must be forcefully struck to bring out fire.

The same is likewise true when it comes to the revelation of the intellect from the power of intellect as it is in the essential *Heyulie*-ability of the soul. For example, when one learns a subject and is faced with questions, concealments, and hiddenness, in which his power of conceptualization (*Ko'ach HaMaskeel*) alone is incapable of removing the questions, then

he must reach the power of intellect as it is in the essential *Heyulie*-ability of his soul. However, to do this, great toil and effort is specifically necessary, that is, specifically toil in a manner of “rebounding light” (*Ohr Chozer*).

Through this he will reach the power of intellect as it is in the essential *Heyulie*-ability of his soul, which will illuminate in him in a way that not only removes the questions etc., but places him in an entirely different paradigm (and gives him an entirely different perspective) in regard to the intellect that he is engaged in. This is because the revelation of the power of intellect as it is in the essential *Heyulie*-ability of the soul, is a revelation that is entirely beyond comparison, and therefore great toil is necessary.

Now, just as this is so of the power of intellect (*Ko'ach HaSechel*), which is the highest of all the soul powers, this also is so of all of the powers of the soul, even the power of mobility in the legs, which is the lowest power of the soul. That is, the revelation from its source does not come forth by way of toil. Nevertheless, the revelation that comes from the power of the essential *Heyulie*-ability of the soul, necessarily and specifically comes forth by way of toil and inner strength.

For example, this may be observed in the matter of jumping. Although jumping is related to the power of mobility in the legs, it specifically requires force and strength. This is because jumping does not come gradually, like walking, but specifically comes through a revelation of one's inner and essential strength.

This itself is the primary difference between a strong person and a weak person. That is, primarily, the difference between them is not just in their revealed powers - that the strong one is strong in the revealed powers of his soul. Rather, he who is truly strong is capable of revealing his hidden and essential powers. About this the verse states,¹³⁷³ “Even the weak will say, ‘I am mighty.’” Now at first glance, this verse makes no sense, for if he is weak, how then can he say “I am mighty”? However, the meaning of this verse is that even though in the revealed powers of his soul he is weak, nonetheless, when necessary, such as when the matter touches the core of his being, he will say “I am mighty,” and will be able to reveal the concealed and essential powers of his soul.

The same is understood in regard to the descent of the soul and its manifestation in the body. That is, since it is a drawing forth that is not of relational comparison, it therefore is necessary for there to specifically be the matter of “blowing” (*Nefichah*-נפִיחָה). The explanation is that the entire chaining down of the worlds (*Seder HaHishtalshelut*) is in a manner of order and gradation, which is the matter of cause and effect. Even when it comes to creation of something out of nothing, though it is in a manner that is not of relational comparison, nevertheless, this too is in a way of gradation.

This is as explained¹³⁷⁴ regarding the matter of,¹³⁷⁵ “There is none who can compare to You,” in which it specifies

¹³⁷³ Joel 4:10

¹³⁷⁴ See Ohr HaTorah, Siddur p. 349 and on; Also see *Hemshech* 5666 p. 436 and on.

¹³⁷⁵ Liturgy of the Shabbat morning prayers.

“You.” That is, specifically the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is utterly beyond all comparison. However, in relation to the intangible Godliness (*Ayin*) through which existence is brought forth, it is not in a manner that is entirely beyond relational comparison. For, the intangible Godliness (*Ayin*) through which existence is brought forth has some comparative closeness and relation of comparison to the tangible creation (*Yesh*), and the tangible creation (*Yesh*) is of consequence and takes up some space relative to the intangible Godliness (*Ayin*) from which it is brought into being.

Proof for this is the very fact that it is brought forth into creation through the intangible Godliness (*Ayin*). Moreover, the existence of the tangible creation (*Yesh*) is not in a manner that the intangible Godliness (*Ayin*) itself becomes the tangible creation (*Yesh*). Rather, the intangible Godliness (*Ayin*) brings the tangible creation (*Yesh*) into novel existence. Beyond this, even the vitality manifest in the tangible creation (*Yesh*) is not actually the intangible Godliness (*Ayin*),¹³⁷⁶ but rather, the intangible Godliness (*Ayin*) brings forth the tangible creation (*Yesh*) along with the vitality within it.

In other words, if the coming into being of tangible creation (*Yesh*) was in a manner in which the intangible Godliness (*Ayin*) or even the vitality manifest in the creature became tangible (*Yesh*), then it would be an existence brought forth in a manner of no relational comparison. However, since

¹³⁷⁶ See Biurei HaZohar of the Mittler Rebbe, Pinchas 115a and on; See *Hemshech* 5666 ibid.

the coming into being of the tangible creation (*Yesh*) is in a manner in which the intangible Godliness (*Ayin*) brings the tangible creation (*Yesh*) into novel existence, along with the vitality that is in it, then it is in a way of order and gradation.¹³⁷⁷

However, in regard to the descent of the soul and its manifestation in the body, this is a matter in which there is no comparison between them whatsoever. For, about the soul the verse states,¹³⁷⁸ “And man became a living being,” which Targum translates as,¹³⁷⁹ “a speaking spirit,” that is, a speaking human being (*Medaber*), which is the highest of the four categories; inanimate, vegetative, animate and speaker (*Domem, Tzome’ach, Chay, Medaber*). In contrast, the body of man is of the lowest of the four categories; inanimate, vegetative, animate and speaker (*Domem, Tzome’ach, Chay, Medaber*).

To further explain, the body of man was formed differently than the bodies of all other creatures. That is, the bodies of all the other creatures were created together with their souls, as the verse states,¹³⁸⁰ “God-*Elohi*” מֵ-אֱלֹהִים said, ‘Let the earth sprout vegetation,’” and,¹³⁸¹ “God-*Elohi*” מֵ-אֱלֹהִים said, ‘Let the earth bring forth living creatures.’” In contrast, about the formation of man, Torah states,¹³⁸² “And *HaShem*-ה' God formed the man of dust from the ground,” about

¹³⁷⁷ That is, there is a cause and an effect, and a relation of order and gradation between them.

¹³⁷⁸ Genesis 2:7

¹³⁷⁹ Targum Onkelus to Genesis 2:7

¹³⁸⁰ Genesis 1:11

¹³⁸¹ Genesis 1:24

¹³⁸² Genesis 2:7

which it states,¹³⁸³ “Your eyes saw my unshaped form (*Galmi-galmi*).” Only afterwards does the verse continue,¹³⁸⁴ “and He blew into his nostrils the soul of life.” In other words, the body of man is on the level of the inanimate (*Domem*) (as explained at length in the preceding discourse).¹³⁸⁵

Similarly, spirituality speaking, the soul of a Jew is of the highest and most lofty level, as it states,¹³⁸⁶ “Israel arose in thought,” referring to *HaShem*’s-יהו"ה Supernal thought, and in this itself, they “arose” and ascended to the most elevated state. However, from the angle of his body, since man was given free choice, he therefore is capable of becoming lower than all other creatures, so much so, that “even a gnat preceded you in creation.”¹³⁸⁷

This being so, the descent of the soul into the body is of no relational comparison to it whatsoever, and is not in a way of order and gradation. It thus was necessary to bring it about specifically through “blowing” (*Nefichah*-נפיקה) from the innerness of the breath (*Pnimityut HaHevel*). This refers to the revelation of *HaShem*’s-יהו"ה will and desire for the soul to descend and manifest in the body. Although it is true that all of creation comes from *HaShem*’s-יהו"ה will, blessed is He, as it states,¹³⁸⁸ “Everything that *HaShem*-יהו"ה desired, He did,”

¹³⁸³ Psalms 139:16

¹³⁸⁴ Genesis 2:7 *ibid*.

¹³⁸⁵ See at length in the discourse that immediately precedes this discourse, entitled “*B’Sha’ah SheHeekdeemoo* - When Israel accorded precedence to ‘We will do’ over ‘We will hear’” 5714, Discourse 17.

¹³⁸⁶ Midrash Bereishit Rabba 1:4 and elsewhere.

¹³⁸⁷ Talmud Bavli, Sanhedrin 38a

¹³⁸⁸ Psalms 135:6

referring to all of novel existence, nevertheless, when it comes to all other creatures, this only is as they are in their root, even though, in actuality and revelation, they are brought forth by the word of *HaShem*-יהו"ה, blessed is He, as it states,¹³⁸⁹ "By the word of *HaShem*-יהו"ה, the heavens were made." In contrast, in regard to the descent of the soul and its manifestation in the body, it also is revealed to man that this is *HaShem* 's-יהו"ה will, blessed is He, which is the matter of the "inner breath" (*Pnimityut HaHevel*).

This then, explains that the descent of the soul into the body is descent for the purpose of ascent. For, as the soul is, in and of itself, it can only reach its root and source, and no more. However, through descending into the body, wherein the strength of the "inner breath" (*Pnimityut HaHevel*) is present, through this, it can come to ascend to a loftier state than its root and source.

Through this, we may understand the novelty introduced with the giving of the Torah, over and above the deeds of our forefathers in their service of *HaShem*-יהו"ה, blessed is He. For, the service of *HaShem*-יהו"ה, blessed is He, of our forefathers was by their own strength. Therefore, they only were able to reach their own root. In contrast, at the giving of the Torah, strength was given from Above, so that the ascent could be even loftier than the individual root and source.

¹³⁸⁹ Psalms 33:6

4.

Nevertheless, we must understand this further. For, is it not so that our forefathers also had the matter of the descent of the soul into the body and that, this too came specifically from the “inner breath” (*Pnimitiyut HaHevel*)? If so, they too must have this matter of ascent to higher than their individual roots. What then was newly introduced by the giving of the Torah? However, the explanation is that, in regard to what was previously explained about the descent of the soul into the body - that the descent for the purpose of ascent - the ascent brought about through the descent is in two matters: The first is brought about through the refinement and clarification (*Birur*) of the concealments and hiddenness of the animalistic soul. The second is specifically through the physical fulfillment of Torah and *mitzvot*. However, our forefathers lacked both these aspects.

The explanation of the matter is as follows: When it comes to the service of *HaShem*-יהו"ה, blessed is He, of the soul as it is, in and of itself, it is limited. More particularly, there are a number of levels in this. There is service of *HaShem*-יהו"ה, blessed is He, that stems from love (*Ahavah*) of Him that accords to reason and intellect. Then there is service of *HaShem*-יהו"ה, blessed is He, that stems from abundant love (*Ahavah Rabba*) of Him that transcends intellect and reason. In other words, even though to rouse it, contemplation (*Hitbonenut*) is necessary, nonetheless, the contemplation (*Hitbonenut*) does not bring about love of *HaShem*-יהו"ה,

blessed is He. Rather, it only reveals the love of *HaShem*-יהו"ה, blessed is He, from its concealment, or alternately, it awakens and strengthens the love of *HaShem*-יהו"ה, blessed is He.

That is, in regard to an intermediate person (*Beinoni*), the contemplation (*Hitbonenut*) serves to awaken and reveal the abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, out of the concealment of the animalistic soul. In the righteous (*Tzaddikim*), the contemplation (*Hitbonenut*) is solely to awaken and strengthen their love of *HaShem*-יהו"ה, blessed is He. Nevertheless, in both cases, it is not in a way that the contemplation (*Hitbonenut*) itself is what brings about love of *HaShem*-יהו"ה, blessed is He. There also as a loftier level than this, which is the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which utterly transcends reason and intellect.

However, all the above levels are within limitation. This goes without saying about love of *HaShem*-יהו"ה, blessed is He, that accords to the parameters of reason and intellect. For, in such a case, he feels that,¹³⁹⁰ “closeness to God is good for **me**,” (that is, it has to do with what is good for **him**). Thus, even when the intellect gives rise to this emotion, it is palpably felt that it is about what is good for **him**. This being so, he remains entirely within the parameters of his own sense of existence.

Similarly, about the level of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, which transcends

¹³⁹⁰ Psalms 73:28

reason and intellect, even though, as said above, the contemplation (*Hitbonenut*) is not what brings about the love of *HaShem*-יהו"ה, blessed is He, but is there to awaken and strengthen the love of *HaShem*-יהו"ה, blessed is He, and even though his contemplation (*Hitbonenut*) is into the wondrousness of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He transcends all worlds, in which case there is no sense that this is good for **him**, nevertheless, since he derives pleasure from it, in and of itself, this does not cause him to leave the limitations of his sense of self-existence.

That is, since the Godly soul is essentially Godly in the essence of its being, therefore, even when it comes to the abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, (wherein his experience is not that it is good **for him**, but rather, his experience is of the goodness of *HaShem* 's-יהו"ה Godliness), he nevertheless derives pleasure from it, and this pleasure is **his** pleasure.

Beyond this, even if his contemplation (*Hitbonenut*) is about his great distance from *HaShem*-יהו"ה, still and all, this does not cause him to become nullified of his sense of self and independent existence. The reason is because the distance is solely because of his animalistic soul, whereas his Godly soul is essentially Godly in the very essence of its being. Thus, even in contemplation (*Hitbonenut*) that stems from the realization of one's distance from Godliness, nevertheless, the Godly soul itself experiences the delight and pleasure of closeness to *HaShem*-יהו"ה, blessed is He, and therefore does not become nullified of its sense of self and independent existence.

Rather, the true ascent to the soul is brought about specifically through its descent into the body. This comes about through the Godly soul affecting the animalistic soul to awaken with tremendous strength and “running” (*Ratzo*) desire for Godliness, specifically because of its distance. For, since the distance of the animalistic soul is its own sense of distance, the animalistic soul itself is thereby caused to be nullified of its sense of self and independent existence in the very essence of its being. Thus, it is through the Godly soul affecting this nullification in the animalistic soul, that the Godly soul is also caused to be nullified of its sense of self and independent existence, and is then elevated to a much loftier state.

In other words, in regard to the service of *HaShem*-יהו"ה, blessed is He, of the soul, as it is, in and of itself, it remains with its sense of independent existence and therefore can only reach the aspect of revelations of Godliness. However, by the Godly soul illuminating the concealments and hiddenness of the animalistic soul to the point that the animalistic soul becomes nullified of its sense of self and independent existence, then the Godly soul too is caused to become nullified of its sense of self and independent existence, and it then reaches the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is loftier than revelation.

Based on the above, it is understood that the deeds of our forefathers were only the aspect of a “fragrance” that did not reach the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. In other words, even though they were tested with a number of

tests which they withstood, nevertheless, they did not have the same nullification of sense of independent existence brought about by refining the animalistic soul.

The reason is because they did not have the concealment and hiddenness of the animalistic soul, since¹³⁹¹ “the forefathers themselves are the Supernal Chariot (*Merkavah*),” and “all of their limbs were holy and detached from mundane matters of this world.”¹³⁹² That is, the descent of their souls to this world was not in order to clarify and refine the animalistic soul, but was rather to illuminate the world with Godly light. For, as known, there are souls whose purpose in descending into this world is to illuminate the world with Godly light, and there are souls whose purpose in descending into this world is to refine and clarify the body and animalistic soul.

This is similar to the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, in which there are two kinds of light and illumination. That is, there is the light (*Ohr*) for the purpose of revealing the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, and there is the light (*Ohr*) for the purpose of illuminating the worlds. The same is true of souls. There are souls whose purpose is to illuminate Godly light (similar to the light (*Ohr*) that is for the purpose of revealing the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He). Examples of such souls are the souls of our forefathers, Avraham, Yitzchak and Yaakov, and the soul of Chanoch.

¹³⁹¹ Midrash Bereishit Rabba 47:6; 82:6

¹³⁹² See Tanya Ch. 23 and Ch. 34.

Then there are souls whose purpose is to refine and clarify their bodies and animalistic souls (similar to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that is for the purpose of illuminating the worlds).

Thus, since for our forefathers there was no refinement of the animalistic soul, they therefore did not come to the state of nullification of independent existence that arises from this kind of service of *HaShem*-יהו"ה, blessed is He. This is why they only reached the aspect of revelations (*Giluyim*), about which our sages, of blessed memory, stated, "All the *mitzvot* that our forefathers fulfilled in Your presence were like fragrances." However, through the refinement and clarification of the concealment and hiddenness of the animalistic soul, we affect a nullification of our very existence to *HaShem*-יהו"ה, blessed is He, and it is specifically through this that we awaken the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends revelation.

5.

Now, as stated above, the matter of refining and clarifying (*Birur*) the concealment of the animalistic soul, is in order to awaken the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. However, for there to be a receptacle that can accept the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, there must specifically be the physical fulfillment of Torah and

mitzvot (the second matter mentioned in chapter four). This accords to the principle that the higher something is, the further down it can descend.¹³⁹³

This is like the difference between seeing and hearing. That is, though hearing is lower than seeing and can only grasp the spiritual, seeing, which is loftier, can even grasp the physical. The same applies to the physical fulfillment of Torah and *mitzvot*. Torah and *mitzvot* are specifically the receptacles through which we can receive the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Now, our forefathers lacked this because they only fulfilled their service of *HaShem*-יהו"ה, blessed is He, spiritually. Proof of this is from the *mitzvah* of *Tefillin*, which Torah states is a sign for the exodus from Egypt.¹³⁹⁴ However, since our forefathers lived before the bondage in Egypt, they therefore could not fulfill the *mitzvah* of *Tefillin* physically. In other words, aside for the fact that they did not have the nullification of sense of independent existence that results from the refinement of the animalistic soul, through which there is an awakening of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, they also did not have the receptacle through which to receive the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, which is the matter of fulfilling Torah and *mitzvot* physically.

¹³⁹³ See Sefer HaMaamarim 5708 p. 115.

¹³⁹⁴ Exodus 13:16 – “And it shall be a sign upon your arm, and an ornament between your eyes, for with a strong hand *HaShem*-יהו"ה removed us from Egypt.”

From the above, we may understand what our sages, of blessed memory said,¹³⁹⁵ that when the angels pleaded that Torah be given to them and said,¹³⁹⁶ “Place Your majesty upon the heavens,” they were answered, “Did you go down to Egypt...? Do you have an evil inclination within you...?” Now, at first glance, this response is not understood, because surely, when the angels pleaded that Torah be given to them, they were referring to Torah as it is spiritually. For example, they desired the four aspects of the mind (*Mochin*) drawn forth through the *mitzvah* of *Tefillin*, and they desired the thirty-two pathways of wisdom that are drawn forth in the *Tzitzit*. The same applies to all the other commandments. This being so, what is the meaning of the response that they have no relation to matters of Torah and *mitzvot* as they are physically?

However, the explanation is that the entire matter of giving the Torah was to draw forth Godliness that transcends the chaining down of the worlds (*Hishtalshelut*). That is, the thirty-two pathways of wisdom that began to be revealed at the giving of the Torah were not the thirty-two pathways as they are within wisdom-*Chochmah* or as they are within kingship-*Malchut*, but were specifically as they utterly transcend the chaining down of the worlds (*Hishtalshelut*).

Now, since there cannot be a revelation from beyond the chaining down of the worlds (*Hishtalshelut*) except specifically by refining and clarifying the animalistic soul through the physical fulfillment of Torah and *mitzvot*, therefore, they were

¹³⁹⁵ Talmud Bavli, Shabbat 88b; Midrash Tehilim 8:2

¹³⁹⁶ Psalms 8:2

answered, “Do you have a father and mother? Is there an evil inclination within you?” In other words, since they neither have the refinement and clarification of the animalistic soul, nor do they have the physical Torah and the physical *mitzvot*, therefore, since the purpose of Torah is to draw *HaShem*-יהו"ה, who transcends the chaining down of the worlds forth, the Torah was not given to them.

Instead, it was given to the souls of the Jewish people, here below, specifically in the physical world. For, the Jewish people indeed have the matter of refining and clarifying their animalistic souls, through which they awakening the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This is because they can fulfill Torah and *mitzvot* physically, through which they take hold of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Now, since in physicality there is an admixture of good and evil, therefore, for physicality to be a receptacle for the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, the evil must first be separated from the good, as the verse states,¹³⁹⁷ “A refining pot is for silver and a crucible is for gold, but *HaShem*-יהו"ה tests hearts.” This is what our sages, of blessed memory meant when they taught¹³⁹⁸ that when the Torah was given, the contamination of impurity (*Zuhama*) ceased from the Jewish people and they attained the state of purity that preceded the sin of the Tree of

¹³⁹⁷ Proverbs 17:3; 27:21

¹³⁹⁸ Talmud Bavli, Shabbat 146a

the knowledge of good and evil. The preparation for this occurred during their exodus from Egypt, for, as known,¹³⁹⁹ Egypt is called “the refining pot of iron” which separates the bad from the good. This is why part of the response to the angels was, “Did you go down to Egypt?” In other words, they also lacked the refinement and clarification (*Birur*) that took place in Egypt.

This is also why at the giving of the Torah, *HaShem*-יהו"ה said,¹⁴⁰⁰ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt, out of the house of bondage.” He did not say, “I am *HaShem*-יהו"ה your God, who created the heavens and the earth,” even though the creation of the world is a far greater wonder.¹⁴⁰¹ This is because the creation of the heavens and earth, is a matter of order and gradation (as explained in chapter three) and is therefore only a glimmer from *HaShem*’s-יהו"ה Godliness. Moreover, even this glimmer is not felt in an inner way (*Pnimitiyut*). This is why it is called “the creation of something from nothing” (*Briyah Yesh MeAyin*).

The meaning of this “nothing” (*Ayin*) that the something comes from, is that it is solely from a mere glimmer of *HaShem*’s-יהו"ה Godliness. Moreover, it is “nothing” (*Ayin*) in that it is ungraspable. However, this is not so of the exodus from Egypt, which was preparatory to the giving of the Torah. That is, the exodus from Egypt was not a mere glimmer, but was the revelation of the Singular Preexistent Intrinsic and

¹³⁹⁹ Deuteronomy 4:20

¹⁴⁰⁰ Exodus 20:2

¹⁴⁰¹ See Siddur Im Divrei Elokim Chayim 284b; Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 402; Sefer HaMaamarim 5634 p. 168.

Essential Being, *HaShem*-יהו"ה Himself, blessed is He, and was specifically felt in an inner manner (*Pnimityut*).

This is why our sages, of blessed memory, stated,¹⁴⁰² “All the *mitzvot* that our forefathers did in Your presence were like fragrances.” For, although they served *HaShem*-יהו"ה, blessed is He, with tests and self-sacrifice etc., nevertheless, since they did not have the refinement and clarification of the animalistic soul, and also did not have the physical fulfillment of Torah and *mitzvot* (that were not applicable before the exodus from Egypt), therefore, with all their tremendous service of *HaShem*-יהו"ה, blessed is He, they could only reach their root and source alone. That is, they could only reach the root of created beings, which is only a mere glimmer of *HaShem*'s-יהו"ה Godliness, blessed is He.

Moreover, although it is true that the souls of our forefathers were of the world of Emanation-*Atzilut*, nevertheless, they descended by way of the world of Creation-*Briyah*. This is indicated by the verse,¹⁴⁰³ “And an angel of *HaShem*-יהו"ה called to him from heaven and said, “Avraham / Avraham,” in which there is a pause in the cantillation between the two times that Avraham is mentioned.¹⁴⁰⁴ This indicates that Avraham's level in the world of Creation-*Briyah* was not the same as Avraham's level in the world of Emanation-*Atzilut*.¹⁴⁰⁵

¹⁴⁰² Midrash Shir HaShirim Rabba 1:3

¹⁴⁰³ Genesis 22:11

¹⁴⁰⁴ Zohar III (Idra Rabba) 138a

¹⁴⁰⁵ See Torah Ohr, Mishpatim 76c

Additionally, even as the forefathers were the Supernal Chariot (*Merkavah*), meaning that they were the Chariot (*Merkavah*) for *Zeir Anpin* of the world of Emanation-*Atzilut*, nevertheless, *Zeir Anpin* of the world of Emanation-*Atzilut* is the source of the existence of the worlds, as it states,¹⁴⁰⁶ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.” In other words, even though the forefathers were indeed the Supernal Chariot (*Merkavah*), this only is for the aspect of the root and source for the existence of the worlds. In contrast, the novelty introduced at the giving of the Torah, is that there was a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

6.

Nevertheless, we still must understand the precise wording of our sages, of blessed memory, when they stated, “All the *mitzvot* that our forefathers did in Your presence were like fragrances,” in which they specified, “fragrances-*Reichot*-ריחות.” (As known, all matters of Torah are with precision.) That is, from their use of this term, it is understood that our forefather’s service of *HaShem*-יהו"ה, blessed is He, also reached the aspect of *HaShem*’s-יהו"ה Godliness that transcends the chaining down of the worlds (*Hishtalshelut*). For, as we

¹⁴⁰⁶ Psalms 25:6 – The word “*Mei'Olam*-מְעוֹלָם” is generally translated as “eternal,” however, it can also mean “of the world.”; Also see Likkutei Torah Masei 93a and elsewhere.

observe, fragrance (*Rei'ach*-ריח) is something that the soul, and not the body, derives pleasure from.¹⁴⁰⁷ Similarly, if a person faints, we specifically revive his soul through strong scent (*Rei'ach*-ריח). The matter of fainting is that one's revealed vitality withdraws and becomes included in his soul. Thus, the fact that the revival of the soul is specifically through scent (*Rei'ach*-ריח) is because scent reaches the state of the soul that transcends manifestation. What we understand from this, as it relates to the service of *HaShem*-יהו"ה of our forefathers, about which our sages, of blessed memory, said that "they were like fragrances (*Reichot*-ריחות)," is that their service of *HaShem*-יהו"ה, blessed is He, also reached higher than the chaining down of the worlds (*Hishtalshelut*). This being so, what exactly was the novelty introduced with the giving of the Torah.

The explanation is that even in the aspect that transcends the chaining down of the worlds (*Hishtalshelut*), there is a difference between the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and His radiance, which is the revelation (*Gilyu*) of His Essential Being. We find that in regard to an essence (*Etzem*), even as it is on a lower level, nonetheless, being that it is an essence, it is loftier than the radiance of a higher level.

To further explain, as known, prophecy is in the *Sefirot* of victory-*Netzach* and majesty-*Hod*.¹⁴⁰⁸ For example, the prophecy of Isaiah was from the *Sefirot* of victory-*Netzach* and

¹⁴⁰⁷ Talmud Bavli, Brachot 43b

¹⁴⁰⁸ See Shaar HaYichudim Ch. 1 (Cited in Likkutei Torah, Rosh HaShanah 57c); Likkutei Sichot Vol. 6, p. 251 and on, and elsewhere.

majesty-*Hod* of the world of Creation-*Briyah*, whereas the prophecy of Ezekiel was from the *Sefirot* of victory-*Netzach* and majesty-*Hod* of the world of Formation-*Yetzirah*. Even the prophecy of our teacher Moshe, which was from the aspect of foundation-*Yesod* of father-*Abba*, was only as it manifests within the *Sefirot* of victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod* of *Zeir Anpin*, and even then, only from its external aspect. This is as stated,¹⁴⁰⁹ “You will see My back, but My face may not be seen.”

Now, at first glance, this is cause for wonder, since we find that Rabbi Shimon bar Yochai, Rabbi Yitzchak Luria (the Arizal), the Baal Shem Tov and the leaders of the Jewish people who succeeded him, all spoke about Supernal statures (*Partzufim*) that transcend the aspect of the foundation-*Yesod* of father-*Abba*, and even transcend the stature of Primordial Man (*Adam Kadmon*).

However, the explanation¹⁴¹⁰ is that Rabbi Shimon bar Yochai’s comprehension and the Arizal’s comprehension of the world of Emanation-*Atzilut* was only in a way of knowing its existence (*Yediyat HaMetziyut*). That is, though their grasp was Divinely inspired through the Holy Spirit (*Ru’ach HaKodesh*), as were all their words and matters, nonetheless, Divine inspiration of the Holy Spirit (*Ru’ach HaKodesh*) is only in the world of Formation-*Yetzirah*. Examples of this are the “four who entered into The Orchard (*Pardes*)”¹⁴¹¹ and the visions of

¹⁴⁰⁹ Exodus 33:23

¹⁴¹⁰ See Tanya, Iggeret HaKodesh, Epistle 19.

¹⁴¹¹ Talmud Bavli, Chagigah 14b

Rabbi Yishmael, the High Priest,¹⁴¹² all of which were in the chambers (*Heichalot*) of the world of Formation-*Yetzirah*. Thus, their grasp of higher levels was only in a way of knowing their existence (*Yediyat HaMetziyut*).

However, in prophecy (*Nevuah*), which is the grasp of the essential thing itself, this is not the case, as explained by Rabbi Chaim Vital in Shaarei Kedushah,¹⁴¹³ that on the same level that the prophecy is experienced, those very same lights become engraved and visualized in the thought of the prophets. Thus the level of prophecy (*Nevuah*) is much higher than the level of wisdom (*Chochmah*). For, although there is an element of superiority to wisdom (*Chochmah*) over prophecy, about which it states that,¹⁴¹⁴ “a sage (*Chacham*) is greater than a prophet (*Navi*),” because the comprehension is into much loftier levels, nonetheless, the superiority of the prophets is far greater, since the essence (*Etzem*) on the lower level – (that is, the comprehension of the essential being of the matter that occurs in prophecy and is in lower levels) – is loftier than the radiance (*Ha’arah*) that comes from a loftier level – (that is, it is loftier than the Sage’s intellectual comprehension of loftier levels).

This is the very reason why since the destruction of the Holy Temple, when prophecy was withdrawn,¹⁴¹⁵ we yearn for prophecy to return. This is because the essence (*Etzem*) of a

¹⁴¹² See Talmud Bavli, Brachot 7a

¹⁴¹³ Shaarei Kedushah (Gates of Holiness), Section 3, Shaar 5

¹⁴¹⁴ Talmud Bavli, Bava Batra 12a; Also see Maamarei Admor HaZaken, Haktzarim, p. 355; Likkutei Torah Vayikra 5d and elsewhere.

¹⁴¹⁵ See Tosefta Sota 13:4; Talmud Yerushalmi Sota 1:13; Midrash Shir HaShirim Rabba 8:9 (3); Also see Likkutei Sichot Vol. 20, p. 97.

lower level is much loftier than a radiance (*Ha'arah*) of a higher level. Beyond this, the aspect of the essence (*Etzem*), even as it is in a lower level, nevertheless is the essence (*Etzem*), which is loftier. Through this, we may better understand the superiority of prophecy (*Nevuah*) over wisdom (*Chochmah*), since the revelation of the essence experienced in prophecy, also possesses the essence (*Etzem*) from which the sage (*Chacham*) receives illumination of radiance.

Now, with the above in mind we can understand the novelty that was introduced at the giving of the Torah, over and above the deeds of our forefathers, which were the aspect of “fragrances.” That is, though it is true that the “fragrance” also reaches higher than the chaining down of the worlds (*Hishtalshelut*), nevertheless, it only is a radiance (*Ha'arah*). Moreover, even then, the radiance is such that it is exalted and transcendent. Thus, the novelty introduced at the giving of the Torah, was that not only a mere radiance was drawn down, but rather, there was a drawing forth of the Singular Preexistent Intrinsic and Essential Being, *HaShem* יהוה Himself, blessed is He.

Moreover, it was in a revealed manner and was grasped in an inner way (*Pnimiyyut*). For, although “no thought at all can grasp Him,”¹⁴¹⁶ the exception to this, is when He is grasped as He manifests within Torah and *mitzvot*, for “He then is indeed grasped.”¹⁴¹⁷ This is as stated in Tanya, Iggeret HaKodesh in

¹⁴¹⁶ See introduction to Tikkunei Zohar 17a (Maamar Patach Eliyahu).

¹⁴¹⁷ See Tanya Ch. 4.

Kuntres Acharon,¹⁴¹⁸ that when a Jew fulfills a particular *mitzvah*, such as the *mitzvah* of Etrog, when he takes hold of the Etrog and shakes it according to its prescribed Torah laws, by doing so, he has taken hold of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

7.

This then, is the meaning of the words,¹⁴¹⁹ “God-*Elohi*”מ-אלהי” spoke all these utterances, saying: I am *HaShem*-יהו"ה your God.” That is, at the giving of the Torah, when there was a revelation of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, there was a drawing forth and engraving of the Name *HaShem*-יהו"ה, blessed is He, in the soul of each and every Jew. Moreover, this drawing forth was in an inner way (*Pnimityut*-פנימיות), as it states,¹⁴²⁰ “Face to face (*Panim b’Panim*-פנים בפנים) did *HaShem*-יהו"ה speak with you on the mountain.” About this Yalkut states that every single Jew thought, “This is speaking to me,” as it states, “I am *HaShem*-יהו"ה **your** God-*Eloheicha*-אלהיך,” in the singular form. That is, each and every Jew sensed the Name *HaShem*-יהו"ה, blessed is He, illuminating in his soul in a revealed manner.

¹⁴¹⁸ See Tanya, Kuntres Acharon p. 156a and on.

¹⁴¹⁹ Exodus 20:1

¹⁴²⁰ Deuteronomy 5:4

This is similar to the well-known teaching of the Baal Shem Tov¹⁴²¹ on the verse,¹⁴²² “*HaShem*-יהו"ה is your shadow (*Tzilcha*-צלך).” That is, just as a person’s shadow (*Tzeil*-צל) does exactly what he does, so likewise, “*HaShem*-יהו"ה is your shadow (*Tzilcha*-צלך),” meaning that whatever a person does, *HaShem*-יהו"ה does, so to speak. In other words, it all is entirely dependent on man’s efforts in his service of *HaShem*-יהו"ה, blessed is He. Moreover, since the shadow (*Tzeil*-צל) of a Jew is the Name *HaShem*-יהו"ה (“*HaShem*-יהו"ה is your shadow”) it must be said that the Jew himself, who causes the shadow, also possesses the Name *HaShem*-יהו"ה, this being the matter of the Name *HaShem*-יהו"ה in his very soul.

This is revealed through serving *HaShem*-יהו"ה, blessed is He, with the four letters of His Name *HaShem*-יהו"ה as they are in his soul. The letter *Yod*-י is the aspect of the essential nullification of the soul to *HaShem*-יהו"ה, blessed is He, which utterly transcends reason and intellect. The letter *Hey*-ה is the aspect of contemplation (*Hitbonenut*) and grasp of *HaShem*’s-יהו"ה Godliness. The last letters *Vav*-ו and *Hey*-ה are *HaShem*’s-יהו"ה Torah and *mitzvot*. Thus, through serving Him in these four aspects, “*HaShem*-יהו"ה is your shade” becomes actualized.

Now, the revelation of the Name *HaShem*-יהו"ה, blessed is He, is a drawing forth that utterly transcends the chaining down of the worlds (*Hishtalshelut*). Thus, since a drawing forth that transcends the chaining down of the worlds (*Hishtalshelut*) and is manifest in an inner manner (*Pnimiyyut*), is a matter that

¹⁴²¹ See Keter Shem Tov, Hosafot 78.

¹⁴²² Psalms 121:5

is of no relational comparison and gradation, it therefore was necessary that the revelation of the giving of the Torah (in which the Name *HaShem*-יהו"ה was in an inner manner) was specifically with His title *God-Elohi"m*-אלהי"ם, which is a term of strength and might (*Gevurah*). For, revelations that are not in a manner of gradual ascent from level to level can only come specifically through strength and might (*Gevurah*) (as explained in chapter three).

This then, is the meaning of the words, “*God-Elohi"m*-אלהי"ם spoke all these utterances, saying: I am *HaShem*-יהו"ה your God.” That is, through the fact that “*God-Elohi"m*-אלהי"ם spoke,” indicating that this drawing forth was with strength and might (*Gevurah*), through this, “I am *HaShem*-יהו"ה your God” came to be, that *HaShem*-יהו"ה, blessed is He, who utterly transcends the chaining down of the worlds (*Hishtalshelut*), was drawn down in an inner way, to be **your** strength and **your** vitality!