

Discourse 22

“Achat Sha’alti Me’eit HaShem - I ask one thing of HaShem”

Delivered on Shabbat Parshat Nitzavim-VaYeilech, 23 Elul, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁹⁵ “I ask one thing of *HaShem*-יהו"ה, this is what I seek; to dwell in the House of *HaShem*-יהו"ה all the days of my life, to behold the pleasantness of *HaShem*-יהו"ה and to visit in His Sanctuary.” About this verse it states in Midrash and in Yalkut,¹²⁹⁶ “The Holy One, blessed is He, said to David, ‘First you asked for one thing - to dwell in the House of *HaShem*-יהו"ה - but then you made additional requests - to behold the pleasantness of *HaShem*-יהו"ה and to visit in His Sanctuary.’ David responded, ‘I learned this from You. First You made a single request, as it states,¹²⁹⁷ ‘Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God,’ but then You continued and opened many commandments-*mitzvot* for us, as the verse continues, ‘to go in all His ways, to love Him and to serve *HaShem*-יהו"ה your God

¹²⁹⁵ Psalms 27:4

¹²⁹⁶ Midrash Tehillim and Yalkut to Psalms 27:4; Also see Likkutei Sichot Vol.

9 p. 170.

¹²⁹⁷ Deuteronomy 10:12

with all your heart and with all your soul... to adhere to Him etc.”¹²⁹⁸

Now, in Likkutei Torah, at the end of the book of Bamidbar¹²⁹⁹ it states that the Rav, the Maggid of Mezhritch explained that in truth, David only asked for one thing and that his other requests branch out and are included in it. That is, when this one thing is present, of necessity they too are present, since it all is one thing. Thus, it only was necessary for him to ask for this the one thing and the other matters automatically come with it.

However, his words require further explanation. For, if this was so, why then did David have to learn it from *HaShem*-יהו"ה, being that in truth, he only made one request. We therefore must say that there actually are particulars here, only that the particulars are included in the general request, “to dwell in the House of *HaShem*-יהו"ה.” The same is true of the above-mentioned verse, “Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God.” That is, this too includes a number of particulars, only that the particulars are included in the one matter of “fear *HaShem*-יהו"ה your God.” Thus, it is about this that David responded, “I learned this from You,” meaning that in this single general request of “I ask one thing...to I dwell in the House of *HaShem*-יהו"ה,” all the particulars are automatically included.

¹²⁹⁸ Deuteronomy 10:20

¹²⁹⁹ Likkutei Torah there 96b; Also see Ohr HaTorah, Masei p. 1,416; VaEtchanan p. 418; Eikev p. 578; Also see the discourse entitled “*Achat Sha'alti*” 5675 (*Hemshech* 5672 Vol. 2 p. 1,114 and on).

Now, since David's statement, "I learned this from You," means that he learned it from the Torah, it must be said that this is not just a matter of learning two disjointed and unrelated things. Rather, just as in all Torah study, nothing is by happenstance, but rather, one matter is related to the other, we therefore must understand the relationship between "dwelling in the House of *HaShem*-יהו"ה" and "to fear *HaShem*-יהו"ה your God." Moreover, we must understand the relationship between the particulars that branch out and are included in each of them.

2.

Now, to understand this, we must first¹³⁰⁰ explain the verse,¹³⁰¹ "His legs are marble pillars." Our sages, of blessed memory, explained,¹³⁰² "His legs-*Shokav*-שוקיו refer to the world that the Holy One, blessed is He, desired-*Nishtokek*-נשתוקק to create and the marble pillars-*Amudei Sheish*-עמודי שש refer to the creation that took place in six-*Sheish*-שש days."

Now, when they stated that "His legs-*Shokav*-שוקיו refers to the world that the Holy One, blessed is He, desired-*Nishtokek*-נשתוקק to create," this is similar to another teaching of our sages, of blessed memory,¹³⁰³ "The Holy One, blessed is

¹³⁰⁰ See the discourse entitled "*V'Hayah Ki Tavo*" 5679 (Sefer HaMaamarim 5679 p. 644 and on).

¹³⁰¹ Song of Songs 5:15

¹³⁰² Midrash Bamidbar Rabba 10

¹³⁰³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

He, desired a dwelling place for Himself in the lower worlds.” However, because this desire is higher than any relationship to reason, even a Supernal reason, we have no knowledge of the reason for this desire - only that this is His desire.

Now, our sages, of blessed memory, stated,¹³⁰⁴ “The Holy One, blessed is He, consulted with the souls of the righteous (*Tzaddikim*) and created the world.” In other words, the souls of the Israel were consulted about whether the world should be created and they decided for its creation.

That is, since *HaShem*’s יהו"ה Supernal intent in the existence of the worlds is because, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” and the Jewish people are the ones who bring about the fulfillment of this desire, He therefore consulted with them and they decided that the worlds should indeed be created.

Thus, the general purpose of their soul descending below¹³⁰⁵ is to illuminate the darkness of the world. This is as stated,¹³⁰⁶ “The flame of *HaShem*’s יהו"ה is the soul of man,” meaning that they are the ones who illuminate the world and make it into a dwelling place for the Holy One, blessed is He.

To further explain, the term world-*Olam*-עולם is of the same root as concealment-*He'elem*-העלם, indicating hiddenness.¹³⁰⁷ This is because, the existence of the worlds in

¹³⁰⁴ Midrash Bereishit Rabba 8:7 and elsewhere.

¹³⁰⁵ See Sefer HaMaamarim 5679 *ibid.* p. 642 and on.

¹³⁰⁶ Proverbs 20:27

¹³⁰⁷ See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 355 [to Pesachim 50a]; Midrash Kohelet Rabba 3:11 [cited in Likkutei Torah Bamidbar 5c] and elsewhere.

general, and particularly this physical world, are specifically brought into being through concealment and hiddenness. This is why the creation is specifically brought about through the *Sefirah* of kingship-*Malchut*, which is the matter of *HaShem's*-יהו"ה exalted elevation and transcendent rulership, so that its inner aspect is hidden and concealed and all that is drawn forth below is merely a glimmer of radiance from it.

This also explains why the *Sefirah* of kingship-*Malchut* has two aspects; that of the sea-*Yam*-ים and that of the land-*Eretz*-ארץ.¹³⁰⁸ The aspect of the sea-*Yam*-ים is called the Assembly of Israel (*Knesset Yisroel*), since it gathers and assembles all the lights (*Orot*) that it receives from the upper Israel, which is the aspect of *Zeir Anpin*, into it.¹³⁰⁹

The aspect of *Zeir Anpin* is considered to be the end of the unlimited worlds of *HaShem*-יהו"ה, the Unlimited One, blessed is He,¹³¹⁰ and the aspect of kingship-*Malchut* gathers all the lights (*Orot*) of *Zeir Anpin* into it and covers over and hides them. Kingship-*Malchut* is therefore compared to the sea-*Yam*-ים,¹³¹¹ which conceals all beings that are within it. Through this concealment, the aspect of the land-*Eretz*-ארץ, which is only a glimmer of revealed radiance, comes forth into revelation.

Now, just as the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is drawn into

¹³⁰⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

¹³⁰⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and the notes there; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*) *ibid*.

¹³¹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

¹³¹¹ See Shaarei Ora of Rabbi Yosef Gikatilla, Part One.

being through the concealment-*He'elem*-העלם, so likewise, in a deeper manner, this is so of the entire chaining down of the worlds (*Hishtalshelut*) in general. That is, the entire chaining down of the worlds [including the world of Emanation-*Atzilut* and higher] is brought about through the concealment of the restraint of the first *Tzimtzum*, which was in a manner of withdrawal (*Siluk*).

That is, *HaShem*-יהו"ה completely withdrew and concealed His original light and illumination and then drew forth a thin line-*Kav* of revelation, which is only a glimmer of a glimmer. This is as stated,¹³¹² “By Your light, we see light.” The word “By **Your** light-*B'Orcha*-באורך” refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of *Tzimtzum*. It is from this light that subsequently (after the restraint of the *Tzimtzum*), the light of the Line-*Kav* is seen, which is called a glimmer of radiance, or only a radiance of a radiance,¹³¹³ and the light of the Line-*Kav* concludes at kingship-*Malchut* of the world of Emanation-*Atzilut*.¹³¹⁴

Thus, what is drawn down into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is only an external glimmer of the world of Emanation-*Atzilut*.¹³¹⁵ Moreover, even this external glimmer comes through the

¹³¹² Psalms 36:10

¹³¹³ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15 and the notes there.

¹³¹⁴ See *Etz Chayim*, Shaar 3 (Shaar Seder *Atzilut* of Rabbi Chayim Vital) Ch. 1 and elsewhere.

¹³¹⁵ See *Tanya*, *Iggeret HaKodesh*, Epistle 20; *Sefer HaMaamarim* 5678 p. 161 and elsewhere.

additional concealment of a separating partition (*Parsa*) and as it goes through the partition the light undergoes change.¹³¹⁶ Thus, it is specifically through the concealment of the light (*Ohr*) that the existence of the worlds becomes possible, until even the existence of this physical world becomes possible.

Now, the Jewish soul descended below for the purpose of illuminating the darkness of the world. That is, since Jewish souls are rooted in the world of Emanation-*Atzilut*, therefore they are capable of illuminating the darkness of the world, as explained about our daily recitation of the blessing,¹³¹⁷ “My God, the soul that you have given into me, she is pure etc.”

Beyond this, their souls are from the inner aspect of the vessels (*Pnimiyyut HaKeilim*) of the world of Emanation-*Atzilut*¹³¹⁸ and the inner aspect of the light (*Pnimiyyut HaOhr*) of the world of Emanation-*Atzilut*.¹³¹⁹ Therefore in the very essence of their being they essentially are Godliness. In other words, even as they come into the aspects of “You created her, You formed her, You blew her into me,” they are unlike all other creatures, who are in a state of independent being and separate existence from *HaShem*-יהו"ה, blessed is He, but rather, in the very essence of their being they are Godliness.

¹³¹⁶ See the discourse entitled “*Tanu Rabbanan, Mitzvat Ner Chanukah*” 5714, translated in *The Teachings of The Rebbe 5714* (Discourse 7), Ch. 3 and on, (and Discourse 1 “*Zeh HaYom*” of 5714).

¹³¹⁷ In the morning blessing of “*Eloh"ai Neshamah*”

¹³¹⁸ See *Etz Chayim*, Shaar 28 (Shaar HaIbburim), Ch. 1; Shaar 40 (Shaar Pnimiyyut v'Chitzoniyyut) Drush 10; *Pri Etz Chayim*, introduction to Shaar HaShabbat, Ch. 5; Shaar HaShabbat, Ch. 10; *Likkutei Torah*, Re'eh 26c and on; *Yom HaKippurim* 70c; *Biurei HaZohar* of the Mittler Rebbe, Pinchas 114d and on.

¹³¹⁹ See *Tanya*, *Iggeret HaTeshuvah*, Ch. 4; *Sefer HaMaamarim* 5657 p. 275 and elsewhere.

Therefore, even as the Jewish soul is below, it has the ability to grasp and perceive Godliness. Thus, through the soul as it is below grasping and perceiving Godliness, since this is grasped with the animalistic soul, through this, the Godly soul comes to illuminate the body and the animalistic soul. (This is as stated,¹³²⁰ “You shall love *HaShem*-יהו"ה your God, with all your **hearts** (*Bechol Levavecha*-בְּכָל לִבְבְּךָ),” in the plural, about which our sages, of blessed memory, stated,¹³²¹ “With both your inclinations.”)¹³²² Thus ultimately, through this a person comes to refine his portion in the world at large.

3.

Now, all the above refers to the matter of serving *HaShem*-יהו"ה, blessed is He, through the matter of refinements (*Birurim*), wherein the Godly soul refines the body and the animalistic soul, as well as one's portion of the world at large, which is brought about through the actual toil and work of self-refinement. However, the primary drawing forth of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is through the fulfillment of the commandments-*mitzvot* in general and specifically through the fulfillment of the positive, action *mitzvot*.

¹³²⁰ Deuteronomy 6:5

¹³²¹ Talmud Bavli, Brachot 54a; Also see Sifrei and Rashi to Deuteronomy 6:5

¹³²² Also see the end of the preceding discourse of this year, 5715, “*Ani LeDodi* – I am my Beloved's” Discourse 21, Ch. 4.

The explanation is that, as stated in Zohar,¹³²³ the *mitzvot* act as garments (*Levushin*) for the soul. Now, this matter is so important, that even if single day is missing *mitzvot*, one garment is lacking. This is because the entire purpose of the descent of the Jewish soul into the body is to reveal *HaShem's* יהו"ה Godliness in the world, which is brought about through fulfilling His *mitzvot*.

Thus, the performance the *mitzvot* is of critical importance, since the *mitzvot* become the garments that receive the radiance of *HaShem's* יהו"ה Godliness. Moreover, the *mitzvot* are necessary garments for the soul itself, since through them the souls become capable of receiving the radiance of their study of Torah and their service of *HaShem*-יהו"ה, blessed is He, in the Garden of Eden (*Gan Eden*).

In other words, because the souls are created beings, whereas the radiance of their Torah study and their service of *HaShem*-יהו"ה, blessed is He, is Godliness, particularly as it is in the Garden of Eden (*Gan Eden*), therefore the souls need garments through which to receive these revelations in the Garden of Eden (*Gan Eden*).

To further elucidate, the revelations of *HaShem's* יהו"ה Godliness in the Garden of Eden (*Gan Eden*) are much loftier than the revelations of His Godliness in the worlds. This is because the revelations in the worlds are only from the aspect

¹³²³ See Zohar I 224a; See Tanya Iggeret HaKodesh, Epistle 29; Torah Ohr 32d and on; 46b, 82a, and elsewhere.

of the seven lower *Sefirot*, as stated,¹³²⁴ “Remember Your mercies *HaShem*-יהוה, and Your kindnesses, for they are of the world.” Moreover, even these revelations conceal the True Being of *HaShem*’s-יהוה Godliness, in that they only reveal that He exists.

In contrast, the revelations in the Garden of Eden (*Gan Eden*) are from the first three *Sefirot*, which reveal and illuminate the actual existence of *HaShem*’s-יהוה Godliness itself. Thus, to be capable of withstanding the reception of such revelations in the Garden of Eden (*Gan Eden*), the souls specifically need garments. This then, is the matter of the *mitzvot*, which become the garments of the soul, through which the soul becomes capable of withstanding and receiving the revelations of the Garden of Eden (*Gan Eden*).

Now, the matter of *mitzvot* as garments (*Levushim*) is that they are like a lens (and although a *mitzvah* is a lens, it is a lens) that illuminates. This was even true of our teacher Moshe. For, although he differed from all other prophets, in that all other prophets prophesied with the term “Thus-*Koh*-כה,” which means, “like this,” whereas Moshe prophesied with the term “This-*Zeh*-זה,”¹³²⁵ meaning that his prophecy was not merely in a way of knowing that *HaShem*-יהוה exists (*Yediyat HaMetziyut*), but rather in a way of direct revelation of

¹³²⁴ Psalms 25:6; See Sefer HaMaamarim 5700 p. 82 and the note there. (The words of the verse read, “*Ki Me’Olam Heimah* המה מעולם” which although normally mean, “for they are eternal,” can also mean, “for they are of the world.”)

¹³²⁵ See Sifrei and Rashi to Numbers 30:2; Likkutei Torah, Matot; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

HaShem's יהו"ה Being (Giluy HaMahut), nonetheless, even his prophecy was specifically through a lens (*Aspaklaria*), only that his was a clear lens that illuminates (*Aspaklaria HaMe'irah*) and reveals the essential being of the light (*Ohr*).

In other words, the prophecy of Moshe and the prophecy of Yishayahu¹³²⁶ cannot be compared to each other. This is because Yishayahu's prophecy was through a tinted lens that is not clear and illuminating (*Aspaklaria SheEinah Me'irah*), whereas Moshe's prophecy was through a clear lens that illuminates (*Aspaklaria HaMe'irah*).¹³²⁷ Nonetheless, even Moshe's prophecy was through a lens (*Aspaklaria*).

The same is true that the *mitzvot* are garments, meaning that they are like a clear lens that illuminates (*Aspaklaria HaMe'irah*), through which the soul can perceive direct revelations of *HaShem's יהו"ה Being* itself in the Garden of Eden (*Gan Eden*).¹³²⁸

However, there are *mitzvot* that are higher than the matter of garments (*Levushim*). These *mitzvot* are called "fruits" (*Peirot*-פירות), as our sages, of blessed memory, stated,¹³²⁹ "What is this fruit? If you say that it refers to, "be fruitful and multiply," it excludes the elderly and the eunuch. Rather, what is this fruit? The *mitzvot*."

¹³²⁶ Isaiah

¹³²⁷ See Talmud Bavli, Yevamot 49b; Vayikra Rabba 1:14; Zohar I 33b

¹³²⁸ See also Iggeret HaKodesh, Epistle 29 (149a), where it is explained that there is a chaining down from this light in a way of a diminished and minute radiance, until a single garment is created with which to garb the pervading aspects of the *Nefesh, Ru'ach* and *Neshamah* of the soul, and that this garment is akin to this light.

¹³²⁹ Talmud Bavli, Sotah 46a

Similarly, we find that performing the *mitzvot* is referred to as sowing seeds (*Zriyah*-זריעה), as it states,¹³³⁰ “Sow righteousness (*Tzedakah*) for yourselves and you will reap according to kindness.” This is because, all the *mitzvot* are referred to as “righteousness” (*Tzedakah*)¹³³¹ and must be sown and planted. We therefore must understand why the *mitzvot* are sometime called garments (*Levushim*) and are sometimes called fruits (*Peirot*) and the sowing of seeds (*Zriyah*) and the difference between them.

4.

Now, this may be better understood by first explaining what was mentioned above, that the entire purpose of bringing the worlds into existence and serving *HaShem*-יהו"ה, blessed is He, is to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.” However, this is not readily understood.¹³³² For, as the verse states,¹³³³ “Do I not fill the heaven and the earth? – The word of *HaShem*-יהו"ה.” This being so, what need is there for our toil in serving *HaShem*-יהו"ה, blessed is He, and fulfilling His *mitzvot*? Why is this necessary for making the world a dwelling place for Him? For

¹³³⁰ Hosea 10:12

¹³³¹ See Tanya, Ch. 37 (48b); Torah Ohr, 42c; Likkutei Torah Dvarim 23c; Shir HaShirim 16c, 38a, and elsewhere.

¹³³² See Torah Ohr, Shemot 53c and on; Sefer HaMaamarim 5654 p. 119 and on; 5677 p. 125 and on; See the discourse of *Va'era* 5714 (Sefer HaMaamarim 5714 p. 74 and on), translated in The Teachings of The Rebbe, 5714, Discourse 8.

¹³³³ Jeremiah 23:24

even without our *mitzvot*, does He not already fill the heavens and the earth?

We also must understand the teaching of our sages, of blessed memory, on the verse,¹³³⁴ “The angel of *HaShem*-יהו"ה appeared to him in a flame of fire from within a thornbush (סנה).” They stated,¹³³⁵ “Why did He appear in a thornbush? To teach us that there is no place devoid of *HaShem*’s-יהו"ה Indwelling Presence (the *Shechinah*), even from within a thornbush.”

The word, “from within-מִתּוֹךְ,” comes to include the spiritual aspect of the thornbush, as well as the physical thornbush. What this means is that even a person of the lowest stature, who is likened to a thornbush, which has no redeeming qualities, nevertheless, even within this spiritual “thornbush,” no place is empty of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He. This being so, how it is that specifically through our toil in serving *HaShem*-יהו"ה, blessed is He, we make “a dwelling place for the Holy One, blessed is He, in the lower worlds?” For if there already is no place devoid of *HaShem*’s-יהו"ה Indwelling Presence, blessed is He, even in the spiritual aspect of a “thornbush,” why then is our toil in serving *HaShem*-יהו"ה, blessed is He, necessary? For even without this, no place is devoid of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה.

¹³³⁴ Exodus 3:2

¹³³⁵ Midrash Shemot Rabba 2:5 and elsewhere.

In other words, even according to the explanation of Tanya,¹³³⁶ that what is truly meant by, “the lower worlds” is not a matter of spatial lowness, since *HaShem*-יהו"ה, blessed is He, transcends the parameters and limitations of space, but that what is meant by, “the lower worlds” is the matter of spiritual lowness, this still is not understood. Because if there really is no place devoid of *HaShem*'s-יהו"ה Indwelling Presence, blessed is He, even within the spiritual aspect of a “thornbush,” of what necessity is our toil in serving *HaShem*-יהו"ה, blessed is He?

The explanation is that, as known, there are two aspects of revelation of *HaShem*'s-יהו"ה Godliness. There is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and there is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

In other words, the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is utterly beyond being drawn or bestowed. Rather, whatever is drawn forth and bestowed in the worlds is merely the expression and spreading forth of a radiance and glimmer of His Godliness, blessed is He. However, there are two aspects in this. There is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and there is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).¹³³⁷

¹³³⁶ Tanya, Ch. 36

¹³³⁷ See the Mittler Rebbe's introduction and Opening Gateway (*Petach HaShaar*) to Imrei Binah, translated as The Gateway to Understanding.

Now, this may be understood in a way of,¹³³⁸ “from my flesh I behold God.” That is, the essence of the soul does not manifest in the body. This is because the body is too small and limited to contain it. Even an angel takes up one third of the world,¹³³⁹ and this being so, this certainly is the case in regard to the Jewish souls, which are higher than angels. The body is simply too small to contain it. Rather, the essence of the soul does not manifest in the body and all that is drawn into the body is a mere glimmer of the radiance of the soul.

Now, in this itself, there are two levels. That is, the initial drawing forth of the soul is of the general life force, in which there is no distinction between the head, the body, the feet, or the other organs and limbs of the body. Rather, this is the general vitality of the soul, that a person feels alive in the general totality of his body.

Afterwards, the vitality is drawn to divide into the particular vitality and powers of the organs, such as the power of sight in the eye, the power of hearing in the ear, and all the other powers of the various limbs and organs, all the way to the power of mobility in the feet. The reason that the vitality is divided into distinct powers, is because it comes in a way of inner manifestation within the body. It therefore divides

¹³³⁸ Job 19:26; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity. In it, he explains the methodology of Chassidic *Hitbonenut* contemplation, and the subject upon which to contemplate, namely *HaShem's* יהו"ה's unity in the entirety of the chaining down of the worlds (*Seder Hishtalshelut*) in a particular and detailed manner, and in the way expressed by the verse “from my flesh I behold God.” It is thus known as the key to the teachings of Chassidut. (See Hayom Yom 15 Adar II).

¹³³⁹ See Midrash Bereishit Rabba, 68:17 and elsewhere.

according to the nature of the various physical limbs and organs.

Now, in the same manner, we may understand how it is Above in Godliness. For, as our sages, of blessed memory, said,¹³⁴⁰ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” In other words, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), divides according to the manner of the various worlds. Therefore, in the worlds that are loftier, the light (*Ohr*) is of a loftier level and quality and is more openly revealed, whereas in lower worlds, the light (*Ohr*) is of a lower level and quality and is concealed.

This is because the vitality of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), manifests in them in an inner manner, and therefore divides according to the manner of each world. In contrast, the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is indivisible, since it is utterly beyond worlds.

This then, is the general explanation of the matter of toiling in service of *HaShem*-יהו"ה, blessed is He, through which we make “a dwelling place for the Holy One, blessed is He, in the lower worlds.” For, what is meant by a “dwelling” is that one dwells within it with all his being,¹³⁴¹ meaning that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-

¹³⁴⁰ See Midrash Tehillim 103:1; Talmud Bavli, Brachot 10a

¹³⁴¹ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2 p. 679 and on); Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3; Sefer HaMaamarim 5669 p. 160; 5678 p. 193.

יהו"ה Himself, blessed is He, should “dwell in the lower worlds.” In other words, through fulfilling *HaShem*’s-יהו"ה *mitzvot*, we even draw the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends the worlds (*Sovev*), so that He comes to be revealed in an inner manner.

About this our sages, of blessed memory, stated,¹³⁴² “A person is obligated to bless one-hundred blessings every day,” and Zohar states,¹³⁴³ “The Holy One, blessed is He, is included in that place of the concealed of the most concealed, in the mystery of the hundred blessings,” which refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds (*Sovev*). In the *Sefirot*, this refers to the crown-*Keter*, which is the aspect of one-hundred.¹³⁴⁴ This then, is the meaning of the one-hundred blessings. For, the term “blessing-*Brachah*”-ברכה is the matter of drawing something down into revelation.¹³⁴⁵

To further clarify, this is the difference between a “blessing-*Brachah*”-ברכה and an acknowledgement of “submission-*Hoda'ah*”-הודאה.¹³⁴⁶ For, there can be acknowledgement and submission (*Hoda'ah*) even when the matter is not revealed, so that even though a person does not see or grasp it, he nevertheless submits to the truth of it. In contrast,

¹³⁴² See Talmud Bavli, Menachot 43b

¹³⁴³ Zohar I 123a

¹³⁴⁴ See the discourse *Chayei Sarah* 5712, translated in The Teachings of The Rebbe – 5712, Discourse 4.

¹³⁴⁵ See Torah Ohr, Mikeitz 37c and elsewhere; Also see Mishnah Kilayim 7:1, “*Hamavrich et HaGefen ba'Aretz*”-המברך את הגפן בארץ which means, “If one has bent a vine down to the ground.”

¹³⁴⁶ Also see the prior discourse of this year, 5715, “*Ani LeDodi* – I am my Beloved’s,” Discourse 21.

a “blessing-*Brachah*-ברכה” is when the matter becomes openly revealed.

Thus, the matter of one-hundred blessings, is that the one-hundred (*Me'ah*-מאה), referring to the aspect of the crown-*Keter*, should be in a way of blessing (*Brachah*-ברכה), meaning that it should be openly revealed. This is as we said above, that the entire purpose of our toil in serving *HaShem*-יהו"ה, blessed is He, is to bring about that the light of *HaShem*-יהו"ה, blessed is He, which transcends all worlds, should be openly revealed in the worlds.

5.

Now, the drawing forth of *HaShem*'s-יהו"ה Godliness brought about through the hundred-blessings, comes about through speech (*Dibur*), in that blessings (*Brachot*) are done through the faculty speech. Thus, through saying the blessings, the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev*) is brought forth. However, through the act (*Ma'aseh*) of performing the *mitzvot*, we draw down an even loftier matter, in that we draw down the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This accords to the well-known principle, that whatever is higher descends lower.¹³⁴⁷ There are various examples given

¹³⁴⁷ See Shaarei Orah of the Mittler Rebbe, p. 58a and on; 65a and on, and elsewhere.

for this,¹³⁴⁸ such as the power of sight and hearing. That is, specifically the power of sight, which is a higher power than the power of hearing, tangibly sees and grasps the physical. In contrast, compared to sight, hearing is lower and can only grasp in an intangible, spiritually way.

This is like the dictum,¹³⁴⁹ “A hint is sufficient for the wise.” That is, the deeper and loftier an intellectual matter is, the less it can be grasped in the tangible letters of the intellect, but is specifically grasped through a physical hint.

Another analogy is letters that are engraved into a precious stone. If the stone is very fine and brilliant, the letters will not be recognizable in it, and only when it is impressed in wax will the letters become recognizable. This is because of the principle that whatever is higher descends lower.

The same is to be understood regarding the action *mitzvot* (*Mitzvot Asseh*-מצות עשה). It is specifically through them, that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth.

This then, explains why the *mitzvot* are called sowing seeds (*Zriyah*-זריעה), because the fruit specifically grows through sowing and planting the seed. That is, the fruits of trees and plants that grow without having been sown, but simply from the power of growth of the earth, will not be of high

¹³⁴⁸ See the previous discourse of this year, 5715, entitled “*Lehavin Inyan Matan Torah* - To understand the matter of the giving of the Torah,” Discourse 15, Ch. 6.

¹³⁴⁹ See Midrash Mishlei 22:15; Zohar I 26b; Zohar III 229b, 280b, and elsewhere.

quality. Rather, high quality fruits specifically grow through sowing and planting.

Now, although the seeds are in the fruit, nevertheless, we do not sow the flesh of the fruit, meaning, the part that has flavor and scent, since no growth will come from it. Rather, we sow the seed, which has neither flavor and nor scent, and the tree and its fruit will specifically grow from it.

The same is understood in the sowing the *mitzvot*. The *mitzvot* possess the intentions of the *mitzvot*, the blessings of the *mitzvot* and the action of the *mitzvot*. However, the primary aspect is specifically the action (*Ma'aseh*) of the *mitzvah*, rather than the intention and the blessing, which are compared to its flavor and scent, since it is from the action that growth comes about, as explained that whatever is higher descends lower.

Now, the seed must specifically be sown in the earth, for as long as the seed is merely sitting on the table, no growth will come from it. Growth will only happen specifically when the seed is planted in the earth. So likewise, with the *mitzvot*. They specifically must be planted in the souls of the Jewish people. This is because the souls of the Jewish people are called a “desirable land (*Eretz Chefetz*),” as it states,¹³⁵⁰ “You will be a desirable land, says *HaShem Tzva’ot*-יְהוָה צְבָאוֹת.” The Zohar similarly states,¹³⁵¹ “How beloved are the Jewish people before the Holy One, blessed is He, in that He desires them.”

Now, since it is the case that Above, in Holiness, there is no matter of separation or division, therefore, since

¹³⁵⁰ Malachi 3:12

¹³⁵¹ Zohar II 126a

HaShem's יהו"ה Supernal desire is for the Jewish people, therefore, that is their very existence. Moreover, since the souls of the Jewish people are the “desirable land,” therefore, when the *mitzvot* are planted in the souls of the Jewish people, growth comes about.

In other words, when a Jew does a *mitzvah*, through this *mitzvah*, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is drawn forth and revealed. In contrast, this is not so when an object [such as *Tefillin*] by which the *mitzvah* is performed, is just sitting on the table, in which case, it only is a holy object by which the *mitzvah* could be done.

Likewise, if the nations of the world would do the *mitzvot* that *HaShem*-יהו"ה gave to the Jewish people, nothing would be drawn forth from it. On the contrary, as it states in Proverbs,¹³⁵² “Righteousness uplifts the nation, but the kindness of the nations is a sin.” This is because they are the aspect of, “a desert, a land that is not sown,”¹³⁵³ and are called,¹³⁵⁴ “the desert of the nations.” Rather, this drawing forth specifically only comes through sowing the *mitzvot* in the souls of the Jewish people.

Now, just as in the sowing of seeds in the earth, there is land that is best for growing a certain species and there is other land that is best for growing a different species, this is likewise so when sowing the *mitzvot* in the “desirable land.” That is, each *mitzvah* has its appropriate place.

¹³⁵² Proverbs 14:34

¹³⁵³ Jeremiah 2:2

¹³⁵⁴ Ezekiel 20:35

An example is the *mitzvah* of *Tefillin*. Just as Above in Godliness, the matter of *Tefillin* is to bring about a drawing forth from the aspect of the skull-*Gulgulta*, which is called “the skull of the *Tefillin*” (*Karkafta d’Tefillin*) and is the matter of the Upper intellectual faculties (*Mochin*), so likewise below, the *Tefillin* of the head must specifically be placed on a person’s head (and brain-*Mo’ach*).

The same is true of the *mitzvah* of *Tzitzit*-fringes. Above in Godliness, the *Tzitzit*-fringes are the thirty-two pathways of wisdom-*Chochmah*, and therefore below, the *Tzitzit* must have thirty-two strands. The same applies to the *mitzvah* of *Shofar*, which is the aspect of understanding-*Binah*.

In other words, it is specifically by sowing and planting the *mitzvot* in their proper place, that growth comes about, which comes through drawing forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He,¹³⁵⁵

Now, the root of these matters is that the aspect of kingship-*Malchut* is called “a desirable land” (*Eretz Chefetz*), because the Supernal will of the aspect of the crown-*Keter* is within it. For,¹³⁵⁶ “The Supernal crown (*Keter Elyon*) is the

¹³⁵⁵ Note: In regard to the *Tzitzit*, they must be “sown” on the corners of the *Talit*, (a garment that encompasses – *Makif* the body) and specifically has four corners. This matter is explained in the Chassidic teachings on *Tzitzit* along with the corresponding spiritual matters. The sound of the *Shofar* comes through the windpipe (*Kaneh*-קנה) and is expressed through the mouth (*Peh*-פה). It first is expressed in a simple sound and is then divided into the sounds of the *Shevarim* and *Teru’ah*. These matters and their relationship to the *Sefirah* of understanding-*Binah* is explained in the *Siddur Im Divrei Elokim Chayim* of Rabbi Shneur Zalman of Liadi, the Alter Rebbe.

¹³⁵⁶ Introduction to Tikkunei Zohar 17a

crown of kingship (*Keter Malchut*).” This is why it is the *Sefirah* of kingship-*Malchut* that brings creation forth into novel existence from nothing to something, like the land that brings forth growth.

This matter, that it is within the power of Kingship-*Malchut* to bring forth novel existence, is because it has the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, within it. For, the ability to bring something from nothing is solely within the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who is not preceded by any cause whatsoever, as explained in Iggeret HaKodesh of Tanya.¹³⁵⁷ This being so, when we say that novel existence is brought forth from nothing to something from the aspect of Kingship-*Malchut*, this is only because of the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, that is within it.

However, *HaShem*’s-יהו"ה Supernal intent in bringing forth novel creation of something from nothing through the *Sefirah* of Kingship-*Malchut*, is in order to affect a sublimation and nullification (*Bittul*) of the created beings to *HaShem*-יהו"ה, blessed is He, being that they sense themselves as existing independently of *HaShem*-יהו"ה, blessed is He. That is, the entire matter of Kingship-*Malchut* is to affect a sublimation and

¹³⁵⁷ Tanya, Iggeret HaKodesh, Epistle 20

nullification of something separate, since,¹³⁵⁸ “There is no king without a nation.”

The term “nation-*Am*-עם” is of the same root as “dimmed coals-*Gechalim Omemot*-גחלים עוממות.” That is, they are not flaming coals “like a flame that is bound to the coal,”¹³⁵⁹ which refers to the matter of the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*).¹³⁶⁰ Moreover, they are not even like the Ten *Sefirot* of the world of Emanation-*Atzilut*. For, even in the world of Emanation-*Atzilut*, “He and His life force are one and He and His organs are one.”¹³⁶¹

Rather, it specifically refers to the creatures of the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), which sense themselves as independent and separate “somethings” (*Yesh*). It is upon these aspects that the matter of kingship-*Malchut* applies, in order to affect their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that is brought about through the *Sefirah* of kingship-*Malchut* is much loftier than the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, brought about through reason and intellect. For, when it

¹³⁵⁸ Rabbeinu Bachaye to Genesis 38:30; Beginning of Balak, and elsewhere; Tanya, Shaar HaYichud VeHaEmunah, Ch. 7 (81b); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.

¹³⁵⁹ Sefer Yetzirah 1:7

¹³⁶⁰ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 11 and Ch. 19, and the notes there; Also see the prior discourse of this year, 5715, entitled “*Vayehi BaYom HaShmini* – It was on the eighth day,” Discourse 13, Ch. 6.

¹³⁶¹ Introduction to Tikkunei Zohar 3b

comes to service of *HaShem*-יהו"ה, blessed is He, that accords to the limitations of reason and intellect, even though one's contemplation (*Hitbonenut*) indeed affects him as it should, nevertheless, it only reaches to whatever point his grasp and comprehension reaches.

Moreover, his general sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is not the complete nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, in which he completely sets himself aside. For, even when he affects himself through contemplation (*Hitbonenut*) to the point that he no longer desires physicality and his only desire is for spirituality, this only is a change that he has affected within himself, but he still has a sense of himself, and has not become completely nullified of his independent existence. In contrast, the sublimation and nullification of the *Sefirah* of Kingship-*Malchut*, is the complete nullification and setting aside of himself.

6.

With the above in mind, we can understand why *HaShem*-יהו"ה established Rosh HaShanah on the sixth day of creation, which is the day that Adam, the first man, was created. For, when Adam was created, he said,¹³⁶² "Come! Let us prostrate ourselves and bow down, let us kneel before *HaShem*-

¹³⁶² Psalms 95:6; See Pirkei d'Rabbi Eliezer Ch. 11; Zohar I 221b; Zohar III 107b; Tikkunei Zohar, Tikkun 56, and elsewhere.

יהו"ה, our Maker,"¹³⁶³ and "HaShem-יהו"ה reigns as King, He is donned with grandeur." Thus, this is why Rosh HaShanah was established on the day that Adam, the first man, was created, due to the sublimation and nullification (*Bittul*) to HaShem-יהו"ה, blessed is He, that stems from His Kingship-*Malchut*.

However, at first glance, this is not understood, because the angels were created before the creation of man. One view is that they were created on the second day and another view is that they were created on the sixth day.¹³⁶⁴ Now, the angels also have the matter of sublimation and nullification (*Bittul*) to HaShem-יהו"ה, blessed is He, as it states,¹³⁶⁵ "The heavenly hosts bow down to You." Similarly, in regard to contemplating (*Hitbonenut*) how the angels are sublimated and nullified to HaShem-יהו"ה, blessed is He, the Alter Rebbe explains in Tanya¹³⁶⁶ that this contemplation is similar to entering the court of the king and seeing how all his great and honorable ministers are in a state of prostration and sublimation before the king - that upon beholding this, great fear and dread of the king will fall upon him. This being so, what novelty was specifically introduced with the creation of man?

However, the explanation is that the sublimation and nullification (*Bittul*) of the angels to HaShem-יהו"ה, blessed is He, is sublimation (*Bittul*) that stems from reason and intellect,

¹³⁶³ Psalms 93:1

¹³⁶⁴ Midrash Bereishit Rabba 1:3; Pirkei d'Rabbi Eliezer Ch. 4; Also see Sefer HaMaamarim 5703 p. 73.

¹³⁶⁵ Nehemiah 9:6

¹³⁶⁶ Tanya, Ch. 42 in the note.

in that they recognize their Cause.¹³⁶⁷ This being so, their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is not in a manner of setting themselves aside. Additionally, the sublimation and nullification (*Bittul*) of the bodies of the angels is only of the two rarified foundational elements (*Yesodot*), fire and spirit, of which they are composed.¹³⁶⁸

In contrast, upon the creation of man, there was a revelation of the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that stems from His Kingship-*Malchut*, which is the sublimation and nullification (*Bittul*) of setting one's self completely aside. Moreover, even in regard to the sublimation and nullification (*Bittul*) of a person's body to *HaShem*-יהו"ה, blessed is He, in addition to the elements of fire and spirit, a person also possesses the gross foundational elements of water and earth.

Therefore, this type of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, reaches much higher, as in the principle is that whatever is higher descends lower. This aspect is specific to the *Sefirah* of Kingship-*Malchut* and is its superiority, because "The Supernal Crown (*Keter Elyon*) is the crown of Kingship (*Keter Malchut*)," (as explained before).

¹³⁶⁷ Mishneh Torah, Hilchot Yesodei HaTorah 2:8

¹³⁶⁸ See Torah Ohr, Bereishit 4b; Likkutei Torah Zot HaBracha 98a; Siddur Im Divrei Elokim Chayim 275d, and elsewhere; Also see the prior discourse of this year, 5715, entitled "*Padah b'Shalom Nafshi* – He redeemed my soul in peace" Discourse 18, Ch. 5.

Now, in regards to the above-mentioned aspect of “the land” (*Eretz*-ארץ), the verse states,¹³⁶⁹ “It is a land (*Eretz*-ארץ) that *HaShem*-יהו"ה your God seeks out; the eyes of *HaShem*-יהו"ה your God are always upon it, from the beginning of the year to the end of the year.” We must understand¹³⁷⁰ why this verse states, “to the end of the year.” That is, the next year obviously begins at the end of this year. This being so, the verse could simply have stated, “His eyes are eternally upon it.”

The explanation is that, on the eve of Rosh HaShanah, the vitality of the preceding year withdraws to its source and root and new vitality is drawn forth. The judgment and sentencing of Rosh HaShanah determines whether new vitality will be drawn forth for the coming year, as explained regarding the verse,¹³⁷¹ “Because it is a decree for Israel, justice for the God of Yaakov.”

That is, the aspect called Israel-ישראל refers to those souls whose toil in the service of *HaShem*-יהו"ה, blessed is He, is in a way of self-transformation (*It'hapcha*). In contrast, the aspect called Yaakov-יעקב refers to those souls whose toil in the service of *HaShem*-יהו"ה, blessed is He, is in a way of self-restraint (*Itkafia*).

¹³⁶⁹ Deuteronomy 11:12

¹³⁷⁰ See Tanya, Iggeret HaKodesh, Epistle 14.

¹³⁷¹ Psalms 81:5 – In this verse which refers to Rosh HaShanah (see the preceding verse 81:4 and the commentators), the term decree (*Chok*-חוק) is of the same root as apportioned sustenance (See Proverbs 31:15).

Judgment is rendered on both of them in regard to the drawing forth of Godliness (that is, how much Godliness should be drawn to them), (as indicated by the words, “justice for the God-*Mishpat* *Le’Elohei*”-לאֱלֹהִי מִשְׁפָּט). This judgment and sentencing, is rendered according to how they served *HaShem*-יהו"ה, blessed is He, in the previous year. That is, it is rendered according to the manner of their sublimation and nullification (*Bittul*) to *HaShem*’s-יהו"ה Kingship-*Malchut*, blessed is He, in the previous year.

Nevertheless, the term used for this judgment is “Justice-*Mishpat*”-מִשְׁפָּט, indicating mercy.¹³⁷² This refers to the matter of drawing forth the thirteen attributes of mercy during the month of Elul.¹³⁷³ Thus, because of this, one’s deeds of the previous year are not taken into account and new vitality is drawn to him, so that he is blessed with a good and sweet new year in all his matters, both physically and spiritually.

8.

Now, just as Above in Godliness the aspect of the “desirable land” (*Eretz Chefetz*) is the *Sefirah* of Kingship-*Malchut*, about which it states, “There is no king without a nation,” and the Supernal Crown (*Keter Elyon*) is specifically drawn to the *Sefirah* of Kingship-*Malchut*, this is likewise the case with the souls of the Jewish people, who also are called the

¹³⁷² See the introduction to Tikkunei Zohar 17b (which we recite on Friday evening), “*Mishpat*”-מִשְׁפָּט is the middle pillar.”

¹³⁷³ See Mishnat Chassidim, Mesechet Elul 1:3; Likkutei Torah Re’eh 32a

“desirable land” (*Eretz Chefetz*). That is, the primary drawing forth is brought about specifically through fulfilling the action *mitzvot* (*Mitzvot Aseh*). For, it is specifically through action (*Ma’aseh*) that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth.

This matter is expressed in the words,¹³⁷⁴ “The end action arose first in thought.” The precise wording here is not that action is “the beginning of thought,” but rather that action “arose **first** in thought,” meaning that it even precedes the thought of it, and it is specifically this essential aspect that is drawn forth in the end action.

However, we still must better understand how it is that we reach the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, through the *mitzvot*. For, after all, the pleasure and delight of the *mitzvot* is a specific particular pleasure, such as the pleasure in the service of *HaShem*-יהו"ה, blessed is He, of refinement (*Birurim*). Thus, since it is a particular pleasure for a particular detail, we must understand how it is that this reaches the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

To understand this,¹³⁷⁵ it is explained that there is a difference between the six mundane days of the week and Shabbat. That is, just as below, during the six mundane days of the week, a person is engaged in mundane worldly matters,

¹³⁷⁴ See the Liturgy of the *Lecha Dodi* hymn in the Friday night prayers.

¹³⁷⁵ See the discourses entitled “*Shoftim v’Shotrim*” and “*Achat Sha’alti*” 5675 (*Hemshech* 5672 Vol. 2 p. 1,108 and on).

whereas on Shabbat he is at rest from such engagements, so likewise, Above in Godliness, (so to speak) during the six mundane days of the week, the Supernal powers of pleasure, desire, intellect and emotions are all engaged and manifest in the creation of the worlds, whereas on Shabbat they are in a state of elevation and ascension. This is explained in regard to the verse,¹³⁷⁶ “God completed (*VaYechal Elohi*”מ-ויכל אלהי) His work,” that the term “completed-*VaYechal*-ויכל” is of the same root as “expiry-*Kilayon*-כליין,” indicating elevation and ascent to its source and root.

Nevertheless, even on Shabbat, the ascent is not truly to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, since it is a particular pleasure, therefore, even as it ascends to its source and root, it is only a particular pleasure that is included in the general pleasure, but is not the actual essence of the pleasure.

This being so, this may also be applied to the pleasure derived from doing the *mitzvot*. Since they are particular pleasures, therefore, even as they are in their root, they simply are particular pleasures that are included in the general pleasure, but are not the actual essence of the pleasure.

However, this may be understood from what we observe in the bestowal of influence. That is, the bestowal of influence stems from one's quality of goodness and kindness (*Chessed*). For example, a good and kind person always desires to bestow his goodness to others, to the point that if he has no one to

¹³⁷⁶ Genesis 2:2

bestow his goodness to, he will be anguished over it, like what we find about our forefather Avraham.

In other words, because he is good, he seeks (and has a need) to bestow influence of goodness to others. However, based on this, it would seem that of greatest importance is (his need) to bestow goodness, rather than whether or not it will be well received and accepted by the recipient. We find this matter, that the bestowal itself is of primary importance, in the teaching,¹³⁷⁷ “Even more than the calf wishes to suck, the cow wishes to be suckled.” In other words, because he is good, he desires to influence goodness, but whether his bestowal will be well received and accepted by the recipient, is inconsequential to the desire to bestow it. Now, one may come to think that Above in Godliness this is also how it is, that of relevance is the bestowal, rather than the receptivity to the bestowal.

However, we find that this is not so. For, if the recipient is not receptive to the bestowal, not only has *HaShem*’s יהו"ה's Supernal will not been fulfilled, but more so, His anguish is all the greater. This demonstrates that the matter of the recipient (*Mekabel*) reaches a greater depth than the matter of the bestowal itself.

In other words, even though the bestowal is of very great importance, as in the teaching,¹³⁷⁸ “The poor man does more for his host than the host does for the poor man,” nevertheless, the recipient is of greater importance and reaches a deeper depth. Because of this, even when the bestower has bestowed his

¹³⁷⁷ Talmud Bavli, Pesachim 112a

¹³⁷⁸ See Midrash Vayikra Rabba 34:8

influence, if it is not well received and accepted by the recipient, this brings him much greater anguish.

In this same manner, we may understand the pleasure in our fulfilling *HaShem's* יהו"ה's *mitzvot* in action, as it is in Godliness Above. That is, from the perspective of the bestowal itself, it is a particular pleasure that is included in the general essential pleasure. However, from the perspective of its reception, meaning that it is accepted and affects the worlds, this reaches an even greater depth. This is because the recipient is rooted in the essence of the Bestower. Therefore, this reaches to the essential pleasure itself, in the most literal sense.

Thus, this is the meaning of the words,¹³⁷⁹ “The end action arose first in thought.” That is, as explained above, the end action that arose first, is higher than the thought. This itself is because of the superior aspect of the recipient himself, who reaches higher than the general matter of the thought (that is, the bestowal that is drawn forth).

Thus, through this aspect, *HaShem's* יהו"ה's Supernal intention that, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds” is fulfilled. That is, the matter of a “dwelling place” is that He dwells within it with His entire essence and being, blessed is He. This matter is specifically fulfilled through performing His *mitzvot* in action (*Ma'aseh*), which reaches even higher than the particular pleasure in them as they are included in the essential pleasure. Rather, it reaches the Singular Preexistent Intrinsic and

¹³⁷⁹ See the Liturgy of the *Lecha Dodi* hymn in the Friday night prayers.

Essential Being of *HaShem*-יהו"ה Himself, blessed is He, in the most literal sense.

9.

This then, is the meaning of the verse,¹³⁸⁰ “I ask one thing of *HaShem*-יהו"ה, this is what I seek; to dwell in the House of *HaShem*-יהו"ה all the days of my life.” “The House of *HaShem*-יהו"ה” refers to the letters (*Otiyot*), as in the teaching,¹³⁸¹ “Two stones build two houses etc.” In this, there are the letters (*Otiyot*) of Torah and the letters (*Otiyot*) of prayer, and the same applies (to the letters (*Otiyot*) of the *mitzvot*) in the actual fulfillment of the *mitzvot* in action, that this matter reaches the very essence of the pleasure.

It is referred to as “beholding the pleasantness of *HaShem*-יהו"ה,” because, “beholding the pleasantness of *HaShem*-יהו"ה” is even loftier than the [lower] Name *HaShem*-יהו"ה and is the most essential pleasure. From there it then drawn into the aspect of the [lower] Name *HaShem*-יהו"ה, which is the chaining down of the worlds (*Hishtalshelut*).

The same is likewise true in the soul. The fulfillment of *HaShem*'s-יהו"ה *mitzvot* touches the very essence of the soul, that is, the essential Singularity-*Yechidah* of the soul. This then, is the meaning of “I ask one thing of *HaShem*-יהו"ה,” because the word, “One-*Achat*-אחת,”¹³⁸² in the feminine, refers to the

¹³⁸⁰ Psalms 27:4

¹³⁸¹ Sefer Yetzirah 4:16

¹³⁸² The term “One-*Achat*-אחת” is in the feminine, and thus refers to the receptacle and recipient of the aspect of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד”

Singularity-*Yechidah* of the soul. This is as stated by Tosafot in Tractate Menachot,¹³⁸³ “The words, ‘until one-*Ad L’Achat*-עד לאחת,’ refer to the highest level of the soul, which is called *Yechidah*-Singular.” The aspect of, “dwelling in the House of *HaShem*-יהו"ה comes about from this aspect called the Singular-*Yechidah* essence of the soul.

Now, the word “to dwell-*Shivti*-שבתי” means “sitting-*Yeshivah*-ישיבה.” About this term, the teachings of Chassidut,¹³⁸⁴ citing the Rambam in *Moreh Nevuchim*,¹³⁸⁵ state that it is term indicating permanence, and is used to denote something that does not undergo change. This is because the aspect of the Singular-*Yechidah* essence of the soul does not undergo change. Rather, when we say that fulfilling *HaShem*’s-יהו"ה *mitzvot* in action specifically reaches the Singular-*Yechidah* essence of the soul, it means that this reaches the essential pleasure of the soul, which is to “behold the pleasantness of *HaShem*-יהו"ה.”

This then, is also the meaning of the verse,¹³⁸⁶ “Now, Israel, what (*Ma”h*-מ"ה) does *HaShem*-יהו"ה your God ask of you.” The aspect of “what-*Ma”h*-מ"ה” refers to the essential

the Bestower of the influence, which is the *Yechidah*, which receives from the Singular-*Yachid* Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He.

¹³⁸³ Tosefot to Menachot 18a – The expression is “It was especially dear to him until one (היה חביב לו ביותר עד לאחת).” To the seemingly not-understood words, “until one-*Ad L’Achat*-עד לאחת” Tosefot cites the explanation that it refers to the Singular-*Yechidah* of the soul, which is called “One-*Achat*-אחת.”

¹³⁸⁴ Sefer HaChaikirah of the Tzemach Tzedek 80b and on; Ohr HaTorah, Na”Ch Vol. 1, p. 270.

¹³⁸⁵ *Moreh Nevuchim* (The Guide for the Perplexed), Vol. 1, Ch. 11.

¹³⁸⁶ Deuteronomy 10:12

sublimation and nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He. Thus, the verse continues, "Only to fear *HaShem*-יהו"ה your God." However, the verse specifically states, "to fear *et HaShem*-יהו"ה," rather than to have fear "from *MeHaShem*-מיהו"ה." The use of the term "*et*-את" indicates something entirely secondary and nullified,¹³⁸⁷ that is, that everything is entirely and completely nullified to *HaShem*-יהו"ה, blessed is He. In other words, this is the matter of essential sublimation and nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, which is the aspect of the Upper Fear (*Yira Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and is the nullification of the sense of independent existence (*Bittul b'Metziyut*).¹³⁸⁸ It is from this aspect that all other particulars are automatically drawn forth.

This then, is the meaning of David's response to the Holy One, blessed is He, "I learned this from You." For, it is this aspect of the Upper Fear (*Yira Ila'ah*), which is the nullification of the sense of independent existence (*Bittul b'Metziyut*), that is called the "Depth of the Heights – *Omek Rom*," and from this aspect all the particulars are drawn forth.

The aspect of "dwelling in the House of *HaShem*-יהו"ה" refers to the "Depth below – *Omek Tachat*," which **also** reaches the essential pleasure from which all the particulars are drawn forth. It is about this that David said, "I learned this from You," since the "Depth of the Heights – *Omek Rom*" is intertwined

¹³⁸⁷ See Talmud Bavli, Brachot 36b; Bava Kama 41b

¹³⁸⁸ See Likkutei Torah, Bamidbar 13b; Kunres HaAvoda Ch. 3, and elsewhere.

with the “Depth below – *Omek Tachai*.”¹³⁸⁹ Thus, just as all the particulars are drawn from the “Depth of the Heights – *Omek Rom*,” so likewise, this is so of the “Depth below – *Omek Tachai*.” It too reaches the essential pleasure etc.

This then, is the meaning of David’s request, which was said on behalf of the entire Assembly of Israel (*Knesset Yisroel*), “I ask one thing-*Achat Sha’alti*” *אחת שאלתי*. That is, this is the request of the Singular-*Yechidah* essence of the soul. The substance of the request is, “to dwell in the House of *HaShem*” *יהו"ה*, referring to fulfilling *HaShem*’s *mitzvot* in action (*Ma’aseh*) and that they should reach the very essence of the Singular Preexistent Intrinsic and Essential Being of *HaShem* *יהו"ה* Himself, blessed is He.

Now, we customarily begin reciting this Psalm on the new moon (Rosh Chodesh) of the month of Elul, and within this Psalm, we also recite the words,¹³⁹⁰ “If war should rise against me, in this I trust.” This war (*Milchamah* *מלחמה*) refers to the battles of serving *HaShem* *יהו"ה*, blessed is He, through self-refinement (*Birurim*). This is like the teaching,¹³⁹¹ “Whosoever wishes to eat bread must do so by the blade of the sword.”

In other words, even “If war should rise against me,” nevertheless, I have absolute trust and confidence that I will be

¹³⁸⁹ Sefer Yetzirah 1:5; Torat Chayim Beshalach 324b (223b and on in the new edition); Derech Chayim 38d, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1, and Rabbi Hillel Paritcher’s (second) explanation there, translated as Listen Israel.

¹³⁹⁰ Psalms 27:3

¹³⁹¹ Zohar III 188b; See Sefer HaMaamarim 5704 p. 103; Also see the discourse entitled “*Natata L’Yerei’echa* – You have given those who fear You a banner to be raised” of the year 5711, translated in The Teachings of The Rebbe 5711, Discourse 13, Ch. 3.

victorious in the war of fulfilling *HaShem's* יהו"ה Supernal intent. This is because this touches the very essence of one's being, and he therefore is confident that a new drawing forth of influence and vitality will be granted to him.

In other words, his deeds of the previous year will not be taken into account, and there nevertheless will be a drawing forth of new illumination to him that transcends the chaining down of the worlds (*Hishtalshelut*) and a good and sweet new year will be drawn forth to each and every person in all his needs and matters, both physically and spiritually, in children, health, and abundant sustenance!