

Discourse 2

*“The eighth day shall be restricted for you -
BaYom HaShemini Atzeret Tihyeh Lachem”*

Delivered on the day of Simchat Torah, 5715

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

The verse states,⁷⁹ “The eighth day shall be restricted for you.” The Midrash⁸⁰ states that, “this is analogous to a king who made a seven-day feast to which he invited all the inhabitants of the land. When the seven days were concluded, he said to his beloved friend, let you and I make do with whatever you find.” The same is likewise so of the matter of Sukkot and Shemini Atzeret. That is, during the festival of Sukkot, we offer seventy sacrificial bulls, corresponding to the seventy nations of the world, whereas on Shemini Atzeret we only offer one bull and one ram.⁸¹ About this the verse states,⁸² “They will be yours alone, strangers will not share them with you.”

Now, this must be better understood. For, the sacrificial offering of the seventy bulls on the festival of Sukkot was a lofty matter. Namely, it was the matter of serving *HaShem* - יהו"ה, blessed is He, through refinements (*Birurim*), in that the spark of goodness in the offerings was refined and elevated to

⁷⁹ Numbers 29:35

⁸⁰ Midrash Bamidbar Rabba 21:24

⁸¹ Numbers 29:36

⁸² Proverbs 5:17; See Midrash Shemot Rabba 15:23

holiness. That is, the refinement (*Birur*) was not only of optional and permissible matters, but of the opposing side of evil, and yet, they were refined (*Birur*) in such a way that they were elevated to holiness, in that the sacrificial offerings took place on the altar in the Holy Temple and those who brought and offered them were Jews. Therefore, since the seventy bulls sacrificed to *HaShem*-יהו"ה, blessed is He, on the festival of Sukkot was a lofty matter, we must understand what exactly is the special superiority of Shemini Atzeret, on which a single bull and a single ram, corresponding to the Jewish people alone, were sacrificed.

2.

Now, to understand this, we must preface with an explanation⁸³ of the verse,⁸⁴ “For *HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” in the plural, indicating two knowledges (*De'ot*-דעות); the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). The lower knowledge (*Da'at Tachton*), which is knowledge from the perspective of the recipients and created beings, is that below is something (*Yesh*) and above is nothing (*Ayin*). The upper knowledge (*Da'at Elyon*), which is knowledge from the perspective of the Bestower and Creator, is that Above is something (*Yesh*) and below is nothing (*Ayin*).

⁸³ Also see the discourse entitled “*BaYom HaShmini Atzeret*” 5676 (*Hemshech* 5672 Vol. 2 p. 1,168).

⁸⁴ Samuel I 2:3; See Torah Ohr 68a; Likkutei Torah Re'eh 23d; Shmini Atzeret 83a; Shir HaShirim 47b and elsewhere.

Now, in regard to the meaning of “nothing” (*Ayin*) as it relates to these two knowledges, even though both are called by the same term (“nothing-*Ayin*-אֵין”), they nonetheless are radically different in meaning from each other. For, the meaning of the term “nothing” (*Ayin*) as it relates to the perspective of the upper knowledge (*Da’at Elyon*), is that the nothing is truly and utterly nothing. This is because, from the perspective of the upper knowledge (*Da’at Elyon*), the “nothing” (*Ayin*) is actually “nothing” (*Ayin*) relative to the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He. Thus, in relation to the True Something (*Yesh HaAmeete*), the very matter of bestowing influence to another who is utterly of no comparison to Him, is but a mere glimmer, which relative to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He, is truly nothing.

However, from the perspective of the lower knowledge (*Da’at Tachton*), the meaning of the term “nothing” (*Ayin*) is not that He actually and truly is nothing, God forbid to think so. For, since the created being is a tangible “something” (*Yesh*), it certainly cannot be said that the Source of it’s being is “nothing” (*Ayin*). That is, if the created being has existence, it goes without saying that its Source certainly has existence. Thus, although the created being calls its Source “nothing” (*Ayin*), what is meant is only that its Source is altogether not of the same category of existence as the created being.

To further clarify, the difference between the matter of “cause and effect” (*Ila v’Alul*) versus the matter of “nothing and

something” (*Ayin v’Yesh*) is well known. Namely, when it comes to cause and effect, in which the cause brings about the effect, (like the intellect, which brings about the emotions), the way the effect comes into being from the cause is through a revelation of the cause. This is similar to the relationship between the intellect and the emotions, in which the birth of the emotions comes about specifically through a revelation of the intellect. That is, it is specifically when the intellect is revealed within comprehension and understanding that the emotions are born. This is as stated in Tikkunei Zohar,⁸⁵ “Understanding-*Binah* is the heart, for through it, the heart understands.” In other words, the intellect is revealed to the point that it also becomes felt in the heart, and it is specifically then that heartfelt emotions are born.

However, the coming into being of “something” (*Yesh*) from “nothing” (*Ayin*) specifically is **not** through the revelation of the “nothing” (*Ayin*). For, if the “nothing” (*Ayin*) would be revealed in the “something” (*Yesh*), the existence of the “something” would be utterly nullified. Rather, it is specifically brought forth into being through the concealment of the “nothing” (*Ayin*). In other words, aside for the fact that the “nothing” (*Ayin*) is concealed in the “something” (*Yesh*), in that it is not at all felt in it, it also is so that, in and of itself, the “nothing” (*Ayin*) is concealed in a state of elevation (thus making it possible for the tangible “something-*Yesh*” to exist). Because of this, there also is the concealment of the “nothing”

⁸⁵ Introduction to Tikkunei Zohar 17a

(*Ayin*) relative to the “something” (*Yesh*), in that it is concealed in the “something” (*Yesh*).

Now, since the manner in which the “something” (*Yesh*) is brought forth into existence from the “nothing” (*Ayin*) is specifically through concealment and hiddenness, since the existence of the “nothing” (*Ayin*) is an entirely different category of being than the tangible “something” (*Yesh*), therefore the “something” (*Yesh*) calls it by the term “nothing” (*Ayin*). This is an additional meaning of the term “nothing” (*Ayin*); that it is “nothing” (*Ayin*) in the sense that it is ungraspable. In other words, since the “nothing” (*Ayin*) is concealed from the “something” (*Yesh*) and the “something” (*Yesh*) has no grasp of Him at all, therefore the “something” (*Yesh*) calls Him by the term “nothing” (*Ayin*), in that He altogether is not found within the realm of one’s grasp and understanding.

This then, explains the difference in meaning between the term “nothing” (*Ayin*) as it applies from the perspective of the upper knowledge (*Da’at Elyon*), versus the meaning of “nothing” (*Ayin*) as it applies from the perspective of the lower knowledge (*Da’at Tachton*). That is, when it comes to the upper knowledge (*Da’at Elyon*), the meaning of the term “nothing” (*Ayin*) is that it truly is nothing. In contrast, in the lower knowledge (*Da’at Tachton*), the meaning of “nothing” (*Ayin*) is (not that it truly is nothing, but rather,) that He is not of the same category of existence as the existence of the created being, or that He is ungraspable.

In addition, the “nothing” (*Ayin*) of the upper knowledge (*Da’at Elyon*) and the “nothing” (*Ayin*) of the lower knowledge (*Da’at Tachton*) are two different aspects of “nothing” (*Ayin*). In other words, it is not that there is one aspect of “nothing” (*Ayin*) within which there are two knowledges. That is, it is not that the “nothing” (*Ayin*) is one and the same “nothing” (*Ayin*) and that the only difference between them is that the knowledge of the Bestower and Creator, is that it truly is nothing, whereas the knowledge of the recipient creatures, is (that it has existence, but) not at all of the same category of existence, or that it is “nothing” (*Ayin*) in the sense that it is ungraspable. Rather, they are two radically different aspects of “nothing” (*Ayin*). In other words, the “nothing” (*Ayin*), (which is the intermediary between the True Something, *HaShem*-יהוה, blessed is He, and the created something) divides into two. That is, there is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), and there is the “nothing” (*Ayin*) from the perspective of the created “something” (*Yesh HaNivra*).

Now, although, at times, it is explained that there are three levels; “Something,” “nothing” and “something” (*Yesh, Ayin, Yesh*), however, in truth, this is only in general. More particularly speaking, there are four levels. This is because the “nothing” (*Ayin*) divides into two, the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) from the perspective of the created something

(*Yesh HaNivra*).⁸⁶ The difference between these two aspects of “nothing” (*Ayin*) is vast, so much so, that it sometimes is explained⁸⁷ that the difference between the “nothing” (*Ayin*) of these two aspects – the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*) – is brought about through the first restraint-*Tzimtzum*, which is in a way of complete withdrawal (*Siluk*). What is understood from this, is that the distance between these two aspects of “nothing” (*Ayin*) is so great, that there utterly is no comparison between them.

3.

Nevertheless, from the fact that the verse states, “For *HaShem*-יהו"ה is a God of knowledges,” in the plural, it is understood that the Bestower Himself, blessed is He, has both knowledges. That is, He has both the upper knowledge (*Da’at Elyon*) and the lower knowledge (*Da’at Tachton*). That is, although we explained above that the two knowledges are knowledge from the perspective of the Bestower and knowledge from the perspective of the recipient, that was only in general. However, more particularly, in reality, *HaShem*-יהו"ה has both the upper knowledge (*Da’at Elyon*) and the lower

⁸⁶ See *Torat Chayim*, *Vayigash* Ch. 7 (91d); *Beshalach*, Discourse entitled “*Tipol Aleihem*” (p. 266a and on, p. 186d and on in the new edition); *Shaarei Orah*, *Shaar HaPurim* 62b and on; *Hemshech* 5666 p. 220 and on, and elsewhere.

⁸⁷ See *Hemshech* 5672 *ibid.* p. 1,149 – based on what is explained in *Likkutei Torah* in the discourse entitled “*Libavteenee*” [*Likkutei Torah*, *Shir HaShirim* 30a and on]; Also see the discourse entitled “*BaYom HaShmini Atzeret*” 5694 Ch. 19 (*Sefer HaMaamarim* 5711 p. 83).

knowledge (*Da'at Tachton*). In other words, in *HaShem* 'ה"ס Godliness itself, both aspects of “nothing” (*Ayin*); the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), as well as the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) are there.

This is why the entire chaining down of the worlds (*Seder HaHishtalshelut*) is divided into lights (*Orot*) and vessels (*Keilim*). That is, the lights (*Orot*) are the aspect of “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), whereas the vessels (*Keilim*) are the aspect of “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*).

To further clarify, the difference between lights (*Orot*) and vessels (*Keilim*) is that lights (*Orot*) are in a state of adhesion (*Dveikut*) to their Source and this adhesion is readily recognized in them. In contrast, the adhesion (*Dveikut*) of the vessels (*Keilim*) to their source is not recognizable, meaning that they are specifically brought into existence in a way that their adhesion (*Dveikut*) to their source is unrecognizable. Because of this, the lights (*Orot*) are the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), meaning that they are truly and utterly nothing.

Now, this matter (of the nullification (*Bittul*) and nothingness of the light) may be explained in several manners. The first manner is that since the light is in a state of adhesion to its Source and its Source is felt within it, therefore, because it senses its Source, it becomes utterly nullified to its Source, to the point that it has utterly no significance in relation to it. This

may be compared to a minor sage when he is in the presence of a sage of vastly greater wisdom than himself. His sense of self becomes utterly nullified to the point of insignificance, similar to the dictum,⁸⁸ “Of what benefit is a candle flame in broad daylight.” The same is true above in Godliness, as it states about the Supernal Crown (*Keter Elyon*),⁸⁹ “Though it is a pure and brilliant light, before the Cause of all causes it is dark.”

Additionally, this nullification (*Bittul*) is specifically in the light (*Ohr*) rather than the vessels (*Keilim*). For, since the vessels (*Keilim*) are brought into existence in a manner that their adhesion to their Source is unrecognizable, therefore their Source is not felt within them, and their state of being is therefore not “close” to their Source. Only the lights (*Ohr*) are in a state of recognizable adhesion to their source and therefore their Source is felt within them. Thus, because they sense their Source, they are completely nullified to it, to the point that relative to their Source, they are completely insignificant and take up no space.

Nevertheless, this nullification (*Bittul*) is not the complete nullification of their existence (*Bittul b’Metziyut*). That is, it does not reach the very essence of the existence of the light (*Ohr*). For, their nullification (*Bittul*) and insignificance is because they sense their Source. That is, this is comparable to a minor sage in the presence of a vastly greater sage, in which his nullification (*Bittul*) and sense of utter insignificance is only when in the presence of the great sage. However, as he is, in

⁸⁸ Talmud Bavli, Chullin 60b

⁸⁹ See Tikkunei Zohar, Tikkun 70 (135b).

and of himself, he indeed retains his sense of self-existence. In the same manner, this may be understood as it applies above in Godliness, that the Supernal Crown (*Keter Elyon*) is “dark before the Cause of all causes,” wherein it is nullified (*Bittul*) in relation to the Cause of all causes, *HaShem*-יהו"ה, blessed is He. This is to say that since it is in the presence of *HaShem*-יהו"ה, blessed is He, the Cause of all causes, therefore, in relation to Him, it is dark. However, in and of itself, it remains in its state of being.

However, there is an even loftier nullification (*Bittul*) in the light. This is the second manner of explaining the nullification (*Bittul*) of the light (*Ohr*), in which the nullification (*Bittul*) indeed reaches the very essence of its existence. That is, even though this kind of nullification (*Bittul*) is also because of its adhesion (*Dveikut*) to its source, nevertheless, it is in a manner that the nullification (*Bittul*) reaches and touches the very essence of its existence.

The explanation is that the adhesion (*Dveikut*) of the light (*Ohr*) to its Source is recognizable and its entire existence is solely its adhesion to the Luminary. This is similar to the light of the sun. When the sun sets, or if there are clouds covering over it, its light becomes null and void. That is, the entire existence of the light is solely in its adhesion to the luminary, to the extent that the sense of this adhesion affects it to be utterly and completely nullified of its existence (*Bittul b'Metziyut*) to its source, being that its entire existence is due solely to the Luminary. In other words, even though the light exists, nevertheless, its existence is in a state of utter

nullification, since its very existence is entirely dependent on the Luminary (*Ma'or*), without which, it has no existence at all. This nullification (*Bittul*) is reflected in the words,⁹⁰ “There is nothing without You,” meaning that without *HaShem*-יהו"ה, blessed is He, there utterly is no existence whatsoever.

Nevertheless, even in this nullification (*Bittul*), though it reaches the essence of its existence, in that but for the Luminary, it utterly has no existence at all and its entire existence is solely due to the Luminary, nonetheless, it still has some element of existence to it, only that its existence is due to the Luminary. In other words, this nullification (*Bittul*) is only that were it not for the Luminary (*Ma'or*) it would have no existence at all. However, because of the presence of the Luminary, it indeed has a certain existence.

However, there is an even loftier nullification of the light (*Ohr*). This is the third manner of nullification (*Bittul*) of the light (*Ohr*). Now, this nullification (*Bittul*) is also because of its adhesion (*Dveikut*) to the Luminary. However, the nullification (*Bittul*) is in such a manner that even with the presence the Luminary (*Ma'or*) there is no existence of light (*Ohr*) at all, but only the Luminary exists.

This is similar to what his honorable holiness, the Alter Rebbe, explains in Shaar HaYichud veHaEmunah,⁹¹ regarding the matter of the nullification (*Bittul*) of the creation to *HaShem*-יהו"ה, blessed is He. He states that, “If permission would be granted to the eye to see and perceive the vitality and

⁹⁰ In the morning Shabbat liturgy – “אין זולתך”

⁹¹ Tanya, Shaar HaYichud veHaEmunah, Ch. 3

spirituality within every creature, flowing to it from what issues from the mouth and breath of *HaShem*-יהו"ה,⁹² then the physicality, materiality and actuality of the creature would not be apparent to us at all. It literally would be nullified out of existence relative to the vitality and spirituality within it, since without this spirituality it would revert to actual nothingness and nonexistence... It is only the spirituality that flows to it from the breath of *HaShem*'s-יהו"ה's mouth, so to speak, that continuously brings it out from nothingness and nonexistence to somethingness, thus giving it being. If this is the case, then there is truly nothing besides Him!"

The same is likewise true of the light (*Ohr*), that since it is in a state of recognizable adhesion (*Dveikut*) to its Source, it senses that it has no existence whatsoever, and that the totality of its existence is solely the existence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This nullification (*Bittul*) is reflected in the words,⁹³ "There is nothing but You." In other words, the second nullification (*Bittul*) mentioned above, which is reflected in the words,⁹⁴ "There is nothing without You," only indicates that without the Luminary, there is no existence, but that with and because of the Luminary, there indeed is some element of existence. In contrast, the nullification (*Bittul*) indicated by the words, "There is nothing but You," is that even with the Luminary, there is no existence of light (*Ohr*) at all,

⁹² Deuteronomy 8:3

⁹³ In the morning Shabbat liturgy – "אפס בלתיך"

⁹⁴ In the morning Shabbat liturgy – "אין זולתיך"

but only the Luminary exists, meaning that the very existence of the light (*Ohr*) is the Luminary Himself, blessed is He.

Now, all three manners of the nullification (*Bittul*) of the light mentioned above, are only from the angle of the light (*Ohr*). However, there is an even loftier manner in which the light (*Ohr*) is nullified. This is a fourth manner, which is how the Luminary knows the light. That is, the Luminary knows and views the light from a completely different perspective. This nullification, from the perspective of the Luminary (*Ma'or*) is also found in the light (*Ohr*), for since the light is in a state of recognizable adhesion (*Dveikut*) to its Source, therefore, the way that the Luminary knows the light is reflected in the light itself.

Now, this fourth manner of nullification (*Bittul*) of the light (*Ohr*) is totally beyond comparison to the three manners of nullification (*Bittul*) mentioned before. That is, just as there is utterly no comparison between the Luminary (*Ma'or*) relative to the light (*Ohr*), so likewise, there is utterly no comparison between the nullification (*Bittul*) from the perspective of the Luminary (*Ma'or*) relative to the nullification (*Bittul*) from the perspective of the light (*Ohr*). Nevertheless, since as explained above, the light is in a state of adhesion (*Dveikus*) to its Source, the nullification (*Bittul*) from the perspective of the Luminary (*Ma'or*) is also found in the light (*Ohr*).

From all the above it is understood that the light (*Ohr*), which is in a state of adhesion (*Dveikut*) to its Source, is the aspect of “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) and is completely nothing,

literally. However, such is not the case in regard to the vessels (*Keilim*), which are brought into being specifically through adhesion (*Dveikut*) that is not recognizable. That is, the vessels (*Keilim*) come into being solely through a “glimmer of a glimmer,” and as known, a “glimmer of a glimmer” is a glimmer that is separated from its source.⁹⁵ Because of this, the vessels (*Keilim*) are the aspect of “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*), which is not a true nothing. Rather, they are only called, “nothing” (*Ayin*) insofar as they are of an entirely different category of being than the created something, and are called “nothing” (*Ayin*) in that they are not grasped.

4.

Now, these two knowledges - the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*) - as they relate to the worlds, are the general difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). The world of Emanation-*Atzilut* is pure Godliness, literally. That is, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, radiates and illuminates within it as it is in a state of adhesion (*Dveikut*) to its Source. Thus, regarding the world of Emanation-*Atzilut* it states,⁹⁶ “He and His life force are one, He and His organs are

⁹⁵ See *Hemshech* 5666 p. 222; *Sefer HaMaamarim* 5669 p. 161 and on; *Ohr HaTorah*, *Shir HaShirim* Vol. 3, p. 950, and elsewhere.

⁹⁶ Introduction to *Tikkunei Zohar* 3b

one.” From this it is understood that in the world of Emanation-*Atzilut*, it truly is nothing. That is, since the aspect of “He” is sensed in “His life force” and even in “His organs,” therefore, the world of Emanation-*Atzilut* in its entirety, including its vessels (*Keilim*), is in state of total nullification of its very existence to *HaShem*-יהו"ה, blessed is He, (*Bittul b'Metziyut*).

In contrast, it states about the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*),⁹⁷ “It is not so that He and His life force are one and He and His organs are one.” Thus, they are not in a state of complete nullification of their very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, in a manner that is recognizable. That is, although they too have a certain sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, nonetheless, it only is sublimation and nullification (*Bittul*) from the perspective of the lower knowledge (*Da'at Tachton*). This is because they are brought into being through concealment and hiddenness, since their existence is from the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*, which covers and conceals.

Now, in addition, both these knowledges are present in the world of Emanation-*Atzilut* too. For, though the term Emanation-*Atzilut*-אצילות is of the root “close to Him-*Etzlo-*אצלו,” indicating proximity,⁹⁸ nonetheless, it is also called a world-*Olam*-עולם. (That is, the world of Emanation-*Atzilut* is one of the four worlds – Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*.) The term “world-

⁹⁷ Introduction to Tikkunei Zohar 3b ibid.

⁹⁸ See Pardes Rimonim Shaar 16 (Shaar ABY”A) Ch. 1

Olam-עולם” is of the root *elem*-עלם, which means, “concealment-*He’elem*-העלם,” indicating hiddenness.⁹⁹ Thus, the world of Emanation-*Atzilut* also has a “nothing” (*Ayin*) from the perspective of the lower knowledge (*Da’at Tachton*) of the created something (*Yesh HaNivra*).

The explanation is that the world of Emanation-*Atzilut* is the intermediary between that which transcends it and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are below it. Now, of necessity, every intermediary must possess something of the upper and something of the lower. The same is true of the world of Emanation-*Atzilut*. It possesses something of that which transcends the world of Emanation-*Atzilut*, as well as something of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Thus, the aspect of Emanation of Emanation (*Atzilut* of *Atzilut*) – that is, the aspect of wisdom-*Chochmah* of Emanation-*Atzilut* – is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*). This is because the *Sefirah* of wisdom-*Chochmah* is the aspect of lights (*Orot*) without vessels (*Keilim*).¹⁰⁰ In contrast, the aspects of understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut* of the world of Emanation-*Atzilut* – which are the aspects of Creation,

⁹⁹ See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 355 (to the teaching of our sages, of blessed memory, in Talmud Bavli, Pesachim 50a); Also see Kohelet Rabba 3:11 (cited in Likkutei Torah Bamidbar 5c); Tikkunei Zohar, Tikkun 42 (82a); Sefer HaBahir 10; Siddur HaArizal, Musaf of Rosh HaShanah (*Hayom Harat Olam*), and elsewhere.

¹⁰⁰ See Sefer HaMaamarim 5678 p. 366; Also see Ohr HaTorah, Va’era p. 150.

Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) of the world of Emanation-*Atzilut* – are not truly nothing, and therefore are only the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*).

On an even loftier level, these two knowledges are the aspects of that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself. For, in relation to that which transcends the world of Emanation-*Atzilut*, the general world of Emanation-*Atzilut* is itself the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*). This is because, in and of itself, the world of Emanation-*Atzilut* is limited to ten *Sefirot*, as it states,¹⁰¹ “Ten and not nine, ten and not eleven.” Moreover, in addition to the limitation of the *Sefirot*, there also are limitations due to the chambers of the world of Emanation-*Atzilut*, which are in a state of actual limitation. For, although it is a different kind of limitation than the limitations of the created beings, nonetheless, it already is actual limitation. Therefore, it is the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*). However, higher than the world of Emanation-*Atzilut* is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*).

In the same way, these two knowledges exist even higher, in the line-*Kav* itself, these being the inner aspect (*Pnimitiyut*) of the line-*Kav* and the external aspect (*Chitzoniyut*) of the line-*Kav*. That is, the externality (*Chitzoniyut*) of the

¹⁰¹ Sefer Yetzirah 1:4

line-*Kav* is the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*). For, since the line-*Kav* comes into the category of division and automatically comes to manifest within the worlds, each according to its capacity, it therefore is the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*).

The reason is because the line-*Kav* is brought about by the restraint-*Tzimtzum*, which is in a manner of withdrawal (*Siluk*). Thus, even though subsequent to the restraint of the *Tzimtzum* it returns and illuminates, nevertheless, even what returns and illuminates, is also by means of the restraint-*Tzimtzum*, and because of this, it comes into a state of division and as an automatic consequence, manifests within the worlds. However, all this relates to the externality (*Chitzoniyut*) of the line-*Kav*.

However, the inner aspect (*Pnimiyut*) of the line-*Kav* does not come forth into division and manifestation, and therefore is the aspect of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeetee*). This is because the inner aspect (*Pnimiyut*) of the line-*Kav* is not brought about by the restraint of the *Tzimtzum*, but is the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*.

With this in mind, we can understand why it sometimes is explained that the line-*Kav* is rooted in Kingship-*Malchut* of the Unlimited One, blessed is He, while at other times it is explained that the root of the line-*Kav* is in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One, blessed is He. To

further explain, the externality of the line-*Kav* is rooted in the aspect of Kingship-*Malchut* of the Unlimited One, blessed is He, and therefore comes forth by way of the restraint of the *Tzimtzum*. This is because the general matter of Kingship-*Malchut* is to conceal. Thus, since the externality of the line-*Kav* is rooted in Kingship-*Malchut* of the Unlimited One, it therefore comes forth by way of the restraint-*Tzimtzum*, which causes it to come into the realm of division and manifestation.

In contrast, the inner aspect (*Pnimitut*) of the line-*Kav* is rooted in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One, blessed is He, and is unrelated to the restraint of the *Tzimtzum*, but is related to the light (*Ohr*) that precedes the restraint of the *Tzimtzum*. In other words, this is similar to the matter of the middle line of the *Sefirot*; that beauty-*Tiferet* ascends and is directly connected to the crown-*Keter*.¹⁰² For, although all the lines are rooted in the crown-*Keter*, nevertheless, they are rooted in the externality of the crown-*Keter*. In contrast, the superiority of the middle line – that beauty-*Tiferet* ascends to the crown-*Keter* – is that it ascends to the innerness (*Pnimitut*) of the crown-*Keter*.¹⁰³ The same is likewise true of the inner aspect (*Pnimitut*) of the line-*Kav*. It is rooted in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One, blessed is He,¹⁰⁴ that reaches the inner aspect of the Ancient One-*Atik* of the general worlds (*Klallut*),

¹⁰² See Likkutei Torah, Masei 96b

¹⁰³ See Torat Chayim, Noach 65b; *Hemshech* 5672 Vol. 1 p. 220 and on; Sefer HaMaamarim 5683 p. 107 and on.

¹⁰⁴ See Ohr HaTorah (*Yahal Ohr*) to Psalms p. 189 and on; Sefer HaMaamarim 5698 p. 122.

referring to the Singular Preexistent Intrinsic and Essential Being, *HaShem* יהוה Himself, blessed is He.

5.

Now, in general, these two knowledges – the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*) – are in the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), though more particularly, they are rooted even higher. Nevertheless, the difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is that about the world of Emanation-*Atzilut* it states,¹⁰⁵ “Evil shall not dwell with You.” In contrast, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) there already are the beginnings of evil, to the point that the world of Action-*Asiyah* is mostly evil.¹⁰⁶ This is brought about because of the difference between the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) from the perspective of the created something (*Yesh Hanivra*).

The same is likewise true of these two aspects of “nothing” (*Ayin*) as they are in their roots. That is, in each of

¹⁰⁵ Psalms 5:5; Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54.

¹⁰⁶ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdama L'Drush; Also see Shaar 47 (Shaar Seder ABY”A) Ch. 4; Shaar 48 (Shaar HaKelipot), Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54 *ibid*.

the various levels, whichever they may be, when it comes to the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) (as it is on that particular level), there is room for the existence of an opposing side. However, this is not so of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeetee*), in which there utterly is no room whatsoever for the external forces.

This matter may be understood as it relates to our service of *HaShem*-יהו"ה, blessed is He, as follows: From the angle of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), service of *HaShem*-יהו"ה, blessed is He, is the service of refinement (*Avodat HaBirurim*). For, since there is room for the existence of the opposite of good, the matter of refinement and clarification (*Birurim*) is necessary. In contrast, from the angle of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*), service of *HaShem*-יהו"ה, blessed is He, is solely and entirely within holiness (*Kedushah*) itself.

Now, with all the above in mind, we may understand the verse,¹⁰⁷ “The eighth day shall be restricted for you,” about which the Midrash states that,¹⁰⁸ “this is analogous to a king who made a seven-day feast to which he invited all the inhabitants of the land. When the seven days were concluded, he said to his beloved friend, let you and I make do with whatever you find.” That is, even though the sacrificial offerings of the seventy bulls was indeed a lofty matter, in that it is service of *HaShem*-יהו"ה, blessed is He, through

¹⁰⁷ Numbers 29:35

¹⁰⁸ Midrash Bamidbar Rabba 21:24

refinements (*Birurim*), nevertheless, this kind of service of *HaShem*-יהו"ה, blessed is He, only reaches the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*), which even in its loftiest levels, allows for the existence of the opposite of good.

However, on Shemini Atzeret, we offer a single bull and a single ram, corresponding to the Jewish people only. This is because this service of *HaShem*-יהו"ה, blessed is He, reaches the aspect of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), blessed is He, in which there is absolutely no room whatsoever for the external forces and there only is room for the souls of the Jewish people alone, as it states,¹⁰⁹ “They will be yours alone, strangers will not share them with you.” In other words, service of *HaShem*-יהו"ה, blessed is He, that stems from the aspect of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) is not the service of refinement (*Avodat HaBirurim*), but is the service of *HaShem*-יהו"ה, blessed is He, within holiness (*Kedushah*) itself, with an essential sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This is similar to the service of *HaShem*-יהו"ה, blessed is He, of the faithful servant (*Eved Ne'eman*), which is with complete and total sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה. That is, the faithful servant (*Eved Ne'eman*) has a sense of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the highest level, in the same manner

¹⁰⁹ Proverbs 5:17; See Midrash Shemot Rabba 15:23

that his Master knows him. In other words, just as we explained before about the fourth manner of nullification (*Bittul*) of the light (*Ohr*) - that in the light (*Ohr*) itself there is a sense of how the Luminary (*Ma'or*) knows the light – this is likewise so of the sublimation and nullification (*Bittul*) of the faithful servant (*Eved Ne'eman*) of *HaShem*-יהו"ה, blessed is He. This kind of service of *HaShem*-יהו"ה, blessed is He, reaches the aspect of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), and even higher, it reaches the place where only the souls of the Jewish people alone exist with *HaShem*-יהו"ה Himself, blessed is He, as it states, “They will be yours alone, strangers will not share them with you!”