

Discourse 3

*“In the beginning God created the heavens and the
earth -
Bereishit Bara Elohi”m et HaShamayim v’et
HaAretz”*

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5715
By the grace of *HaShem*, blessed is He,

The verse states,¹¹⁰ “In the beginning God created the heavens and the earth.” Rashi comments on this stating,¹¹¹ “Rabbi Yitzchak said: The Torah should have begun with the verse,¹¹² ‘This month shall be for you the first of the months,’ which was the first commandment given to Israel. Why then did it begin with the account of creation? Because of what is expressed in the verse,¹¹³ ‘He declared the strength of His deeds to His people, in order to give them the heritage of the nations.’ For, should the nations of the world say to Israel, ‘You are robbers, in that you conquered the lands of the seven nations,’ the Jewish people will respond, ‘The whole earth belongs to the Holy One, blessed is He; He created it and gave it to whomever He found fitting in His eyes.’”

¹¹⁰ Genesis 1:1

¹¹¹ Rashi to Genesis 1:1

¹¹² Exodus 12:2

¹¹³ Psalms 111:6

Now, this must be better understood. For, although it is true that to respond to the argument of the nations of the world who will say, “you are robbers,” it is necessary to respond with the account of creation, nevertheless, it is not understood why this must be stated in Torah itself. For, the term Torah-תורה means “instruction-*Hora’ah*-הוראה,”¹¹⁴ and is a book of instruction and laws for the Jewish people. This being so, how is it relevant or necessary for Torah to respond to the claims of the nations of the world?¹¹⁵

Furthermore, in response to the complaint of the nations of the world, it would have been adequate to simply state that the whole earth belongs to the Holy One, blessed is He. Essentially, this answer is like saying, “According to the law, I am not answerable to you.”¹¹⁶ This being so, why is the additional statement, “He gave it to whomever He found fitting in His eyes” necessary?

2.

Now, to understand this,¹¹⁷ we must preface with what was explained in the preceding discourse¹¹⁸ about the verse,¹¹⁹ “For *HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” in the

¹¹⁴ See Radak commentary to Psalm 19:8; Sefer HaShorashim of the Radak, section on the root “ירה.”

¹¹⁵ See “*Bereishit Bara*” 5676 (*Hemshech* 5672 Vol. 2 p. 1,175 and on).

¹¹⁶ See Talmud Bavli, Ketubot 92b and elsewhere.

¹¹⁷ See “*Bereishit Bara*” 5676 *ibid.* (*Hemshech* 5672 Vol. 2 p. 1,175 and on); 5716 (Sefer HaMaamarim 5716 p. 41 and on).

¹¹⁸ The discourse entitled “*BaYom HaShmini*” of this year 5715, Discourse 2.

¹¹⁹ Samuel I 2:3

plural, indicating that there are two knowledges (*De'ot*-דעות),¹²⁰ the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).¹²¹ The upper knowledge (*Da'at Elyon*) is knowledge from the perspective of the Creator and Bestower of influence, that in reality, everything is brought forth from something (*Yesh*) to nothing (*Ayin*). (That is, Above is “something” (*Yesh*), whereas below is “nothing” (*Ayin*).) On the other hand, the lower knowledge (*Da'at Tachton*), which is knowledge from the perspective of the recipient creatures, is that everything is brought forth “something” (*Yesh*) from “nothing” (*Ayin*). (That is, Above is called “nothing” (*Ayin*) and below is called “something” (*Yesh*).)

However, this is only in general. More particularly, the Bestower of influencer Himself, blessed is He, possesses both knowledges, as demonstrated by the language of the verse, “For *HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” in the plural. That is, in *HaShem*'s-יהו"ה Godliness itself, both knowledges are present and are two aspects of “nothingness” (*Ayin*). 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*).

In the worlds in general, these two aspects are the difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*,

¹²⁰ See Tikkunei Zohar, beginning of Tikkun 69

¹²¹ See Torah Ohr 68a; Likkutei Torah Re'eh 23d; Shmini Atzeret 83a; Shir HaShirim 47b and elsewhere.

Asiyah). Similarly, this is the difference between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself. Moreover, this is likewise the difference between the inner aspect (*Pnimiyut*) of the line-*Kav* and the external aspect (*Chitzoniyut*) of the line-*Kav*. In other words, the difference between the inner aspect (*Pnimiyut*) of the line-*Kav* compared to the external aspect (*Chitzoniyut*) of the line-*Kav*, is like the difference between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself, and like the difference between the world of Emanation-*Atzilut* relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that from the perspective of the True Something, they all are considered to be the aspect of “nothing” (*Ayin*).¹²²

Now, based on what was explained, that in general, these two knowledges (*De'ot*-דעות) are from the perspectives of the Bestower of Influence (*Mashpia*) and the recipient (*Mekabel*) of the influence, and that more particularly, both knowledges are present in the Bestower of Influence (*Mashpia*) Himself, blessed is He, we therefore must say that the same applies to the recipient (*Mekabel*), referring to man. That is, he too possesses both knowledges (*De'ot*); the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). This being so, it likewise applies to *HaShem's*-יהו"ה ultimate Supernal intent for which man was created, which is to serve

¹²² See *Hemshech* 5672 *ibid.* p. 1,155 and on; Also see the previous discourse (Discourse 2 of this year 5715) at length.

Him, blessed is He, as our sages, of blessed memory, stated,¹²³ “I was only created to serve my Owner.” That is, in this itself there are two forms of serving *HaShem*-יהו"ה, blessed is He; with the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and with the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, which come from these two knowledges (*De'ot*-דעות), the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).

3.

Now, to understand why the service of unifying *HaShem*-יהו"ה, blessed is He, (whether in regard to His upper unity (*Yichuda Ila'ah*) or His lower unity (*Yichuda Tata'ah*), comes about specifically because of the aspect of knowledge-*Da'at*-דעת (in that the unification of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, comes from the perspective of the upper knowledge (*Da'at Elyon*) and the unification of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, comes from the perspective of the lower knowledge (*Da'at Tachton*)), we must preface with an explanation of the matter of knowledge-*Da'at*-דעת.

Now, although the aspect of knowledge-*Da'at*-דעת is considered to be part and parcel of the three brains (*Mochin*), in that it is one of the three primary brains (*Mochin*) (and is the

¹²³ Mishnah and Baraita at the end of Tractate Kiddushin (See *Osef Kitvei HaYad* of the Talmud Bavli – Jerusalem 5724); Also see Melechet Shlomo to Mishnah Kiddushin there.

third one), nevertheless, it is not intellect (*Sechel*), (that is, it is not the intellectual point itself) nor is it the understanding and comprehension of the point. This is because the intellectual point is the matter of the insight of wisdom-*Chochmah*. On the other hand, the manner in which the intellect (*Sechel*) comes into understanding and comprehension with all its particulars, is the matter of comprehension and understanding-*Binah*. However, knowledge-*Da'at*, is neither the intellect point, nor the comprehension and understanding of the point. Rather, knowledge-*Da'at* is the matter of connecting and bonding (*Hitkashrut*), as in the verse,¹²⁴ “Adam knew-*Yada*-יָדָע Eve etc.” That is, the faculty of knowledge-*Da'at*-דַּעַת is the focus of the mind that bonds the insight of wisdom-*Chochmah* and the comprehension of *Binah*, and likewise brings about a bond between the mind (*Mochin*) and the emotions (*Midot*). In other words, the general bond between the upper and the lower is brought about specifically through the faculty of knowledge-*Da'at*.¹²⁵

Nevertheless, since the matter of bonding (*Hitkashroot*) is brought about through intellectual recognition and sensitivity, the faculty of knowledge-*Da'at* is therefore included as part and parcel of the faculties of the mind (in that it is one of its three brains – *Mochin*). In other words, once the intellectual point and insight (of wisdom-*Chochmah*) comes into the comprehension (of understanding-*Binah*), then in

¹²⁴ Genesis 4:1

¹²⁵ See Tanya Ch. 3; Also see Listen Israel, a translation of Rabbi Hillel of Paritch's (second) explanation to Shaar HaYichud of the Mittler Rebbe, translated and elucidated under the title The Gate of Unity.

addition to comprehending and understanding it, one comes to recognize the absolute truth of it. It becomes true for him to the point that he has an actual feel for it (which subsequently causes him to feel it in the heartfelt emotions of his heart). This brings about a bond and connection, which is the matter of knowledge-*Da'at*. Thus, knowledge-*Da'at* is included as part and parcel of the mind (*Mochin*).

Now, just as in man below, the matter of bonding and connecting is brought about through the faculty of knowledge-*Da'at*, this is so of the general totality of the chaining down of the worlds (*Hishtalshelut*) and is likewise so of Godliness, in that the bond between the Upper and the lower is brought about through knowledge-*Da'at*. This is because several reasons are given concerning *HaShem's* יהו"ה Supernal intent for the general matter of the chaining down of the worlds (*Hishtalshelut*) and creation in general. This is as explained by his honorable holiness, my father-in-law, the Rebbe, in his continuum of discourses (*Hemshech*) on the subject of Rosh HaShanah,¹²⁶ that one of the reasons given for the creation is that,¹²⁷ “It is the nature of the good to bestow goodness.” Other reasons are,¹²⁸ “to reveal the perfection of His powers,” and,¹²⁹ “to make Himself known.”

¹²⁶ See the discourse entitled “*Shokav Amudei Sheish*” 5702 (Sefer HaMaamarim 5702, p. 32 and on), which was printed as a pamphlet in the month of Tishrei of the year that this discourse was said, 5715.

¹²⁷ See Emek HaMelech, Shaar 1 (Shaar Sha'ashuey HaMelech) Ch. 1; Tanya Shaar HaYichud veHaEmunah Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza'ee, Kuntreisim p. 5. (Also see the previous discourse of this year, 5715, Discourse 2.)

¹²⁸ See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v'Yosher).

¹²⁹ See Zohar II 42b

However, the reason of all reasons is the matter of compassion (*Rachamim*),¹³⁰ which refers to compassion (*Rachamim*) that comes from a sense of feeling and sensitivity (*Hergesh*). For, as known, there are two manners of how compassion (*Rachamim*) is brought forth. The first is that compassion (*Rachamim*) comes about because of a person's exaltedness, in that it is the nature of the exalted to be drawn to the lowly. The second manner is that compassion (*Rachamim*) comes about as a result of closeness and sensitivity, meaning that since he feels empathy and sensitivity to his fellow, he therefore has compassion for him.

This matter, that compassion (*Rachamim*) is the reason of all the reasons for the chaining down of the worlds (*Hishtalshelut*), (including the reason, "to make Himself known," as well as the reason, "to reveal the perfection of His powers," and that, "it is the nature of the good to bestow goodness,") refers to compassion (*Rachamim*) due to feeling and sensitivity (*Hergesh*). This then, is what is meant by the fact that the general totality of the chaining down of the worlds (*Hishtalshelut*) is brought about through knowledge-*Da'at*. For, knowledge-*Da'at* is the matter of feeling and sensitivity (*Hergesh*), and because of it, a bond and connection is brought about between the Upper and the lower, which is the general matter of the entire chaining down of the worlds (*Hishtalshelut*).

¹³⁰ Also see *Hemshech* 5672 *ibid.* p. 1,118 and on.

Now, just as the general matter of the chaining down of the worlds (*Hishtalshehut*) is brought about through knowledge-*Da'at*, this is likewise so of our service of *HaShem*-יהו"ה, blessed is He. That is, the general matter of serving *HaShem*-יהו"ה, blessed is He, is the result of knowledge-*Da'at*. For, when the Torah was given, the Jewish people were given the general matter of service of *HaShem*-יהו"ה, blessed is He, for all time.

Now, the exodus from Egypt was preparatory to the giving of the Torah, as it states,¹³¹ “When you take the people out of Egypt, you shall serve God on this mountain.” The matter of the exodus from Egypt, (which was preparatory to the giving of the Torah), was specifically because of knowledge-*Da'at*-דעת. This is as stated,¹³² “And *HaShem*-יהו"ה said, ‘I have surely seen the affliction of My nation who are in Egypt and have heard their cry because of its taskmasters, for I **know**-*Yada'ati*-ידעתי its sufferings,” about which Rashi comments,¹³³ “The meaning here is the same as the meaning in the verse,¹³⁴ ‘And God saw the children of Israel and God **knew**-*VaYeida Elohi*”מ-אלהי”ם-וידע,’ meaning, I have set My heart to contemplate and know their sorrows,” which is the matter of feeling and sensitivity (*Hergesh*). In other words, because of this knowledge-*Da'at*, the exodus from Egypt took place, and as an extension of it, the Torah and the general matter of service

¹³¹ Exodus 3:12

¹³² Exodus 3:7

¹³³ Rashi to Exodus 3:7

¹³⁴ Exodus 2:25

of *HaShem*-יהו"ה, blessed is He, was given. That is, it all was brought about because of knowledge-*Da'at*-דעת.

More particularly, the matter of service of *HaShem*-יהו"ה, blessed is He, is to unify the worlds with *HaShem*'s-יהו"ה's Godliness, which is the matter of unifying the Name *HaShem*-יהו"ה with His title God-*Elohi*"m-אלהי"ם. This is to say that the intent is to bond and unify His title God-*Elohi*"m-אלהי"ם, which is the source for the worlds, with His Name *HaShem*-יהו"ה, which transcends the worlds.¹³⁵ This union (*Yichud*) is in two manners, namely, the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. These two manners of union are reflected in the two manners of inter-weaving (*Shiluv*) the Name *HaShem*-יהו"ה with His title Lord-*Adona*"y-אדני"י (יאהדונה"י) or the inter-weaving (*Shiluv*) of His title Lord-*Adona*"y-אדני"י with His Name *HaShem*-יהו"ה (אידיהנוי"ה). [This is because His titles Lord-*Adona*"y-אדני"י and God-*Elohi*"m-אלהי"ם are related to one another, in that both correspond to the *Sefirah* of *HaShem*'s-יהו"ה's kingship-*Malchut*, only that His title Lord-*Adona*"y-אדני"י refers to the *Sefirah* of Kingship-*Malchut* as it is in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) whereas His title God-*Elohi*"m-אלהי"ם refers to the *Sefirah* of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*.]

¹³⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*), and The Gate of His Sanctuary (*Shaar HaHeichal*).

The difference between these two aspects may be understood based upon what is explained in Tanya.¹³⁶ Namely, the letter that comes first in any combination of letters (*Tziruf*) is the dominant letter. Therefore, when the Name *HaShem*-יהו"ה is inter-woven (*Shiluv*) into His title Lord-*Adona*"ע-אדנ"י (as in יהו"האדנ"י), then the first letter of the combination (*Tziruf*) is the letter *Aleph*-א of the title Lord-*Adona*"ע-אדנ"י, indicating a dominance of the title Lord-*Adona*"ע-אדנ"י (and God-*Elohi*"מ-אלהי"ם) over the Name *HaShem*-יהו"ה, which is the matter of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. In contrast, when the title Lord-*Adona*"ע-אדנ"י is inter-woven (*Shiluv*) into the Name *HaShem*-יהו"ה (as in יהו"האדנ"י), in which case, the first letter is the *Yod*-י of the Name *HaShem*-יהו"ה, then there is a dominance of the Name *HaShem*-יהו"ה over the title Lord-*Adona*"ע-אדנ"י (and God-*Elohi*"מ-אלהי"ם), which is the matter of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

Now, since the substance of the service of *HaShem*-יהו"ה, blessed is He, is the matter of weaving (*Shiluv*) and bonding, and all bonding is affected through knowledge-*Da'at*, it therefore follows that the entire service of *HaShem*-יהו"ה, blessed is He, is specifically brought about by the aspect of knowledge-*Da'at*, only that within this itself, there are two ways and levels of knowledge-*Da'at*, that is, there is the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*).

¹³⁶ Tanya, Shaar HaYichud veHaEmunah, Ch. 12.

In other words, from the perspective of the lower knowledge (*Da'at Tachton*) – that is, the recognition of the Godliness that manifests within the worlds and how *HaShem*-יהו"ה, blessed is He, both fills all worlds (*Memaleh Kol Almin*) and surrounds all worlds (*Sovev Kol Almin*), which also includes the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) as it is drawn forth to fill all worlds (*Memaleh*) – there is caused to be the service of *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*). In contrast, from the perspective of the upper knowledge (*Da'at Elyon*) – namely, the recognition of *HaShem*'s-יהו"ה Godliness that entirely transcends and is wondrously beyond the worlds, and how “it all is as nothing before Him”¹³⁷ – there is caused to be service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila'ah*).

4.

The explanation is that *HaShem*'s-יהו"ה title Lord-*Adona*"ג' is the aspect of His Supernal speech. That is, it is analogous to person's speech, which is more separate from him than his thought. For, the difference between thought (*Machshavah*) and speech (*Dibur*) is that thought (*Machshavah*) is a garment that is unified to the soul, whereas speech (*Dibur*) is a garment that is separate from it.

¹³⁷ Zohar I 11b

Now, in truth, thought (*Machshavah*) is also (not the essence of the soul, nor is it even of the powers of the soul, but is) only a garment of the soul. Moreover, even the garment of thought (*Machshavah*) is like a separate thing that garbs. [For, there is a different kind of garment (*Levush*) that is not separate from that which is garbed, but is rather a radiance of that which is garbed, only that since it is only a radiance and not the essence, it therefore is in the category of a garment (*Levush*). An example is “a snail, whose garment is from him and of him.”¹³⁸ The same is true of the general matter of the Supernal garments (*Levushim*), which are brought about by the Supernal light and illumination, since “everything is from You.”¹³⁹ In contrast, the garment of thought (*Machshavah*) is unlike this, but is rather like something separate that garbs.] Nevertheless, the superiority of the garment of thought (*Machshavah*), over and above speech, is that it is unified with the soul. Therefore, even the garment of thought (*Machshavah*) garbs (and automatically conceals, since every garment conceals) the powers of the soul, as they are before coming into being defined powers.

For example, we observe this in a wise person (*Chacham*). That is, his intellect is not always revealed and does not illuminate at all times. In other words, there are times that his mind is empty of intellectual revelation and illumination, and beyond this, there even are times that the source of his intellect is not felt in him, to the degree that if he

¹³⁸ Midrash Bereishit Rabba 21:5

¹³⁹ Chronicles I 29:14

is asked a question, or if he himself has a question, he does not feel capable of conceptualizing the matter within himself. This is because, at such times, even the source of his intellect is not revealed and does not illuminate within him.

On the other hand, his thought (*Machshavah*) is constant, in that the letters of his thought are constant and never cease. For, even when he does not sense his own existence, in truth, the letters of thought constantly exist in him, in that he cannot turn off his thoughts. [We therefore find that sometimes a person finds himself mulling about something solely because he had thought about it before. Therefore, though at this moment, he has no interest in contemplating it, we nonetheless find that, in truth, the letters of these thoughts indeed exist in him.] This is because the garment of thought (*Machshavah*) is unified with the soul. Therefore, thought (*Machshavah*) garbs the power of intellect (*Ko'ach HaSechel*) even before it manifests as actual intellect.

More particularly, the verse states,¹⁴⁰ “Wisdom-*Chochmah* is found from nothing-*Ayin*.” Now, there are three levels in this. The first is the aspect of the “nothing-*Ayin*-אין,” which is the power to conceptualize (*Ko'ach HaMaskeel*) all matters of intellect, (for all matters of intellect come from the power of conceptualization – *Ko'ach HaMaskeel*). This is a *Heyulie*-ability, which is not at all the existence of intellect itself, nor is it felt at all, in and of itself. (That is, only when intellect comes forth from the power of conceptualization

¹⁴⁰ Job 28:12

(*Koach HaMaskeel*) do we sense that the intellect has a source from where it comes out. However, the power of conceptualization (*Ko'ach HaMaskeel*) itself, including the intellect (*Sechel*) as it is included in the power of conceptualization (*Ko'ach HaMaskeel*), is completely unfelt.) It rather is in a state of complete concealment and is therefore called, “nothing-*Ayin*-אין.” We thus find that the revelation of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*) is similar to the coming into being of “something” (*Yesh*) from “nothing” (*Ayin*).

The second level is the aspect of wisdom-*Chochmah*, (as the verse states, “**wisdom-*Chochmah*** is found from nothing”). This refers to the light of the intellect that is drawn into revelation from the power of conceptualization (*Ko'ach HaMaskeel*) to become the source for particular intellectual matters and details, of which it is their cause. That is, this cause already possesses a defined existence of intellect, in that one senses that it is the cause of the conceptualization of all intellectual matters. Thus, since there already is a drawing forth of the general cause of intellect, as well as the cause for the particular intellectual matters that stem from it, therefore, the revelation of intellect from this cause is (not in a manner of “something from nothing (*Yesh MeAyin*),” but is rather) in a manner of cause and effect (*Ilah v'Alul*).

The third level is wisdom-*Chochmah* that is found (as the verse states, “**wisdom-*Chochmah* is found**”). That is, on this level, when he actually conceptualizes a particular

intellectual matter, the intellect is “found” in a state of actual existence.

These three levels are the aspects of the crown of wisdom (*Keter* of *Chochmah*) the wisdom of wisdom (*Chochmah* of *Chochmah*) and the understanding of wisdom (*Binah* of *Chochmah*). The crown of wisdom (*Keter* of *Chochmah*) is like the power of conceptualization (*Ko'ach HaMaskeel*) in a state of complete concealment. The wisdom of wisdom (*Chochmah* of *Chochmah*) is like the cause as it already is being drawn forth and the understanding of wisdom (*Binah* of *Chochmah*) is when it comes to actually exist as a particular intellectual matter.

Now, the garment of thought (*Machshavah*) does not only garb the aspect of understanding of wisdom (*Binah* of *Chochmah*), nor does it just garb the aspect of wisdom of wisdom (*Chochmah* of *Chochmah*), but it also garbs the aspect of crown of wisdom (*Keter* of *Chochmah*), which is the power of conceptualization (*Ko'ach HaMaskeel*). We thus find that the garment of thought (*Machshavah*) garbs the power of the intellect (*Ko'ach HaSechel*) as it is even prior to coming out into a state of actual intellectual existence, when it still is just the power of conceptualization itself (*Ko'ach HaMaskeel*), in which there is not yet even a sense of the intellectual cause, in that he does not even sense that he will be capable of understanding the matter. All this is because the garment of thought (*Machshavah*) is still a spiritual garment. [For, the letters (*Otiyot*) of thought are still spiritual letters, and similarly, the five sources from which the letters of thought emerge, are

spiritual sources.] Because of this, thought (*Machshavah*) is a garment that is unified with the soul.

However, in regard to the garment of speech (*Dibur*), since the letters of speech come out in the form of physical expression, therefore the garment of speech (*Dibur*) is a separate garment. It therefore only garbs the powers of the soul as they already are in a state of existence, as defined powers, specifically. Moreover, even in this itself, it only garbs them when they come forth in a manner of constriction-*Tzimtzum*. However, when the powers are illuminated in their full strength, speech (*Dibur*) becomes entirely inapplicable. An example is the intellect (*Sechel*). When there is a strong flow of intellectual illumination in a person, it becomes altogether impossible for him to speak about it. The same principle applies to the emotions (*Midot*). That is, when the emotions radiate in their full strength, a person becomes incapable of expressing them in speech. Only afterwards, when the light of the intellect or the emotions recedes, does it become possible to express it in speech. Now, although at times, we find that a person speaks even while engaging in the inner aspect of intellect, this is not actually the substance of speech, but is rather speech as it is entirely sublimated and included in the intellect, for which reason, at such times, he can speak without any prior preparation whatsoever, so much so, that he has no awareness of himself when he speaks.

The same is likewise true above in Godliness, that the aspect of thought (*Machshavah*) even garbs the light (*Ohr*) as it is prior to coming forth as a defined existence, that is, light

(*Ohr*) that does not manifest within vessels (*Keilim*). This refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. Thus, the existence that is brought forth through the aspect of this thought (*Machshavah*), is the existence of, "the concealed worlds that are not revealed."¹⁴¹ In contrast, the aspect of speech (*Dibur*) garbs the light of *HaShem*-יהו"ה, blessed is He, as it comes forth in a way of constriction (*Tzimtzum*) to manifest within vessels (*Keilim*). Thus, the existence brought forth through this aspect of speech (*Dibur*) is in the aspect of a tangible "something" (*Yesh*) in a way of separateness.

This then, is the matter of the two knowledges, the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*), from which the two manners of unification; that of the upper unity (*Yichuda Ila'ah*) and that of the lower unity (*Yichuda Tata'ah*), come about. That is, the aspect of the lower knowledge (*Da'at Tachton*) is like speech (*Dibur*), which garbs the light and illumination specifically as it is in a state of constriction, and is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), as well as the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) as it is within the worlds (*Memaleh*). It is from this aspect that there is an interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה within His title Lord-*Adona'y*-אדני"ה (אידיהנוי"ה) (and His title God-*Elohi'm*-אלהי"ם). In other words, this is the drawing forth of *HaShem*-יהו"ה, blessed is He, within His title

¹⁴¹ Introduction to Tikkunei Zohar 17a; Also see Tanya, Shaar HaYichud veHaEmunah Ch. 11.

of Lordship-*Adona* "ע-אדנ"י (and His title God-*Elohi* "מ-אלה" in a manner that is from Above to below, and is the matter of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, and the sublimation of one's tangible sense of self (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

In contrast, the aspect of the upper knowledge (*Da'at Elyon*) is like thought (*Machshavah*) which garbs the essence of the light. The substance of this, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is the contemplation of *HaShem*'s-יהו"ה Godliness that wondrously transcends worlds altogether, and how "it all is as nothing before Him."¹⁴² It is from this aspect that there is caused to be an interweaving (*Shiluv*) of His title Lord-*Adona* "ע-אדנ"י (and His title God-*Elohi* "מ-אלה" in His Name *HaShem*-יהו"ה ("יאהדונה"), which is in a manner of ascent from below to Above, and is the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, which is the complete nullification of one's very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

5.

Now, these two knowledges, the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*) - which are the two manners of unity, the upper unity (*Yichuda Ila'ah*) and the lower unity (*Yichuda Tata'ah*) - were also present during the exodus from Egypt (which, as discussed

¹⁴² Zohar I 11b

before, was brought about because of the aspect of knowledge-*Da'at*), as well as at the giving of the Torah.

To further explain,¹⁴³ it states in Zohar on the Torah portion Veyeitzei,¹⁴⁴ that when the Jewish people left Egypt, they ate matzah, which was bread from the earth, and that through this, the aspect of knowledge-*Da'at* was drawn to them, so that they should know *HaShem*-יהו"ה, blessed is He. For, as known, knowledge-*Da'at* is brought about through bread (*Lechem*-לחם), as in the teaching,¹⁴⁵ "A baby does not know how to call 'father-*Abba*' until he has had a taste of grain," (and as known, during the exodus from Egypt, the Jewish people were compared to an infant.)¹⁴⁶

Now, this bread was specifically bread of the earth, which comes about through the process of refinement (*Birurim*), as indicated by the teaching,¹⁴⁷ "[In categorizing the primary forms of labor] the Tanna cited the sequence of preparing bread, such as plowing, sowing etc." This refers to serving *HaShem*-יהו"ה, blessed is He, through the process of refinements (*Birurim*), which is in a manner of ascent from below to above. This likewise is the general intent of the counting of the Omer, which comes as a continuation to the exodus from Egypt. That is, the Omer offering was of barley,¹⁴⁸

¹⁴³ See *Hemshech* 5672 *ibid.* p. 1,134 and on.

¹⁴⁴ Zohar I 157b

¹⁴⁵ Talmud Bavli, Brachot 40a

¹⁴⁶ See Jeremiah 2:2; Also see the Mittler Rebbe's introduction to *Shaar HaEmunah*, translated as *Essential Faith*.

¹⁴⁷ See Talmud Bavli, Shabbat 74b

¹⁴⁸ Mishnah Sota 14a

which is animal fodder, and indicates the labor of refining the animalistic soul.¹⁴⁹

Now, the general matter of refinement (*Birurim*) specifically relates to the aspect of the vessels (*Keilim*). In contrast, in regard to the aspect of the lights (*Orot*), the matters of refinement (*Birur*) and unification (*Yichud*) are inapplicable, since light (*Ohr*) is essentially unified to its source. Rather, only in the aspect of the vessels (*Keilim*), which are in a state of seemingly independent existence, is it applicable for there to be the matters of refinement (*Birur*) and unification (*Yichud*). However because, in and of themselves, they are in a state of seemingly independent existence, therefore even after being refined (*Birur*) and unified (*Yichud*), they nevertheless retain their state of existence, in that their nullification to *HaShem*'s-יהו"ה Godliness is solely the nullification of their tangible sense of self (*Bittul HaYesh*). Moreover, their sublimation, nullification and unity, is solely to the aspect of the light (*Ohr*) that relates to vessels (*Keilim*), meaning that which becomes manifest within the vessels (*Keilim*). In general, all this is the aspect of serving *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*), in a manner of ascent from below to Above.

However, since this form of serving *HaShem*-יהו"ה, blessed is He, is not *HaShem*'s-יהו"ה ultimate Supernal intent in His creation, He therefore also gave the children of Israel bread from heaven, referring to the general matter of the giving of the

¹⁴⁹ See Likkutei Torah, Emor 35d, 36a and on, and elsewhere.

Torah, which was from Above to below, as indicated by the specific description, “the **giving** of the Torah-*Matan Torah*-מתן תורה,” indicating that Torah is a “gift-*Matanah*-מתנה” from Above to below. As a result of this, nullification of one’s existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, is brought about, which is the matter of service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila’ah*) - the aspect of essential unity with *HaShem*-יהו"ה, blessed is He. Moreover, this aspect not only reaches the light (*Ohr*) that relates to vessels (*Keilim*), as it manifests within the vessels (*Keilim*), but also reaches the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that entirely transcends manifestation within vessels (*Keilim*). Moreover, it even reaches the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that has utterly no relation to vessels (*Keilim*) whatsoever.

6.

However, in regard to service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila’ah*), which comes as a result of the upper knowledge (*Da’at Elyon*), though it reaches the aspect of light (*Ohr*) that altogether does not relate to vessels (*Keilim*), nevertheless, this only is the externality (*Chitzoniyut*) of the light (*Ohr*).

However, there is a third and higher level of knowledge-*Da’at*, as in the teaching,¹⁵⁰ “The ultimate knowledge is that we

¹⁵⁰ See Bechinot Olam, Section 8, Ch. 2; Ikkarim, Maamar 2, Ch. 30; Shnei Luchot HaBrit 191b; Keter Shem Tov 3.

cannot know You,” meaning that a person must come to a recognition of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One Himself, *HaShem*-יהו"ה, blessed is He, who is altogether unknowable through grasp and comprehension.

To clarify, in regard to the previous two levels of knowledge-*Da'at*, these being the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*), both come about through understanding and comprehension, as previously discussed. The only difference between them is that one's knowledge-*Da'at* is either brought about through positive comprehension, that is, the grasp and comprehension of *HaShem's*-יהו"ה light that fills all worlds (*Memaleh Kol Almin*) and transcends all worlds (*Sovev Kol Almin*), this being the aspect of the lower knowledge (*Da'at Tachton*), or is knowledge-*Da'at* that is brought about by comprehension through negation, that is, that “everything is as nothing before Him,” this being the matter of the upper knowledge (*Da'at Elyon*). However, the ultimate knowledge-*Da'at*, (indicated in the teaching, “The ultimate knowledge is that we cannot know You,”) is the recognition in the essence of one's soul of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who is totally unknowable and beyond grasp (not even in a way of negation).

The analogy for this is the sensitivity of the heart, in that the heart even senses what it does not know, as stated in the

verse,¹⁵¹ “The heart knows the bitterness of one’s soul.” In other words, even though he may not understand it, nor does he know why it is, he nevertheless senses it, since it relates to the very essence of his soul. In our service of *HaShem*-יהו"ה, blessed is He, this is like the matter of the essential bond of the soul to *HaShem*-יהו"ה, blessed is He, which comes from the essence of the soul itself, rather than from contemplation, not even from contemplating the wondrous exaltedness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

To further explain, the lower knowledge (*Da'at Tachton*), which is in a manner of positive grasp and comprehension, is due to the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* levels of one’s soul. In contrast, the upper knowledge (*Da'at Elyon*) is loftier than the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul. For, the service of *HaShem*-יהו"ה, blessed is He, brought about through the upper knowledge (*Da'at*) is in a manner of the desires of the heart, which come about because of the encompassing aspect of the soul, which is called *Chayah*. Nonetheless, even this is brought about through comprehension and contemplation (*Hitbonenut*), only that the contemplation is (not into the levels of *HaShem's*-יהו"ה Godliness that manifest within the worlds, but is rather) into *HaShem's*-יהו"ה Godliness which transcends the worlds.

However, the third and highest level of knowledge-*Da'at*, is due to the encompassing aspect of one’s soul, which

¹⁵¹ Proverbs 14:10

is called the singular-*Yechidah* essence, that does not come about through contemplation (*Hitbonenut*) at all. Rather, this is the essential self of the soul, which in and of itself, is bound to the Essential Self of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He. Because of this, one can even have recognition and a sense of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One Himself, *HaShem*-יהו"ה, blessed is He. However, this is not at all in a way of grasp and comprehension, but rather is in a manner that *HaShem*'s-יהו"ה Godliness relates to and touches the very essence of his soul, and thus is in a way of an essence grasping an essence, as indicated by the words,¹⁵² "She hugs and adheres to You." The service of *HaShem*-יהו"ה, blessed is He, of this aspect of one's soul, not only reaches (the externality (*Chitzoniyut*) of the light (*Ohr*), but also) the inner aspect (*Pnimiyyut*) of the light (*Ohr*). Beyond this, it even reaches the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* of the general worlds (*Klallut*), which refers to the Singular Preexistent Intrinsic and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (as mentioned in the previous discourse).

7.

This then, explains the verse,¹⁵³ "In the beginning God created the heavens and the earth," about which Rashi

¹⁵² In the *Hosha'anut* liturgy for the third day.

¹⁵³ Genesis 1:1

commented,¹⁵⁴ “Rabbi Yitzchak said: The Torah should have started with the verse,¹⁵⁵ ‘This month shall be for you the first of the months,’ which was the first commandment given to Israel. Why then did it start with the account of creation?” The Akeida¹⁵⁶ explains that there are two manners by which to perceive the wondrousness of *HaShem* יהו"ה's Godliness in the conduct of His world. The first is through how He conducts the world according to the natural order, which comes from the level of His Godliness that manifests within the worlds and is the matter of the lower knowledge (*Da'at Tachton*). The second is through the conduct of the miraculous, which comes from the level of His Godliness that transcends the worlds and is the matter of the upper knowledge (*Da'at Elyon*).

The general difference between them is like the difference between the month of Tishrei and the month of Nissan. The month of Tishrei is when the world was created, and therefore relates to the natural conduct of the world. In contrast, the month of Nissan is the month of redemption, and therefore relates to the miraculous conduct of the world.

This then, explains Rashi's comment that the Torah should have started with the verse, “This month shall be for you the first of the months.” For, since the substance of Torah is service of *HaShem* יהו"ה, blessed is He, of the upper unity (*Yichuda Ila'ah*) of *HaShem* יהו"ה, blessed is He, (as explained

¹⁵⁴ Rashi to Genesis 1:1

¹⁵⁵ Exodus 12:2

¹⁵⁶ Akeida, Shaar 38; Also see Ohr HaTorah, Bereishit 18b and on; Sefer HaMaamarim 5654 p. 131 and on; *Hemshech* 5666 p. 156; Sefer HaMaamarim 5678 p. 225; Likkutei Sichot Vol. 17 p. 152 and on.

in chapter five), this being so, the Torah should have started with the words, “This month shall be for you the first of the months,” which is the matter of the miraculous conduct that comes from the level of *HaShem*’s-יהו"ה Godliness that transcends the worlds. This being so, why does Torah begin with the account of creation, which only is the matter of the natural conduct of the world which comes from the level of *HaShem*’s-יהו"ה Godliness that manifests within the worlds?

Rashi answers, “Because of what is expressed in the verse,¹⁵⁷ ‘He declared the strength of His deeds to His people, in order to give them the heritage of the nations.’” This refers to the general service of *HaShem*-יהו"ה, blessed is He, through the work of refinements (*Birurim*), which is from the aspect of the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, blessed is He. It also relates to Torah, since, to fulfill the requisite work of refinements (*Birurim*) within the lower unity (*Yichuda Tata’ah*), strength must be granted from the upper unity (*Yichuda Ila’ah*).¹⁵⁸ Moreover, the ultimate intention in serving *HaShem*-יהו"ה, blessed is He, through the work of refinements (*Birurim*) in the lower unity (*Yichuda Tata’ah*), is to subsequently come to serve *HaShem*-יהו"ה, blessed is He, in the upper unity (*Yichuda Ila’ah*). This being so, there certainly must be a granting of strength from the upper unity (*Yichuda Ila’ah*) to the lower unity (*Yichuda Tata’ah*) for it to be possible to come to the upper unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He, from His lower unity (*Yichuda Tata’ah*).

¹⁵⁷ Psalms 111:6

¹⁵⁸ See Kuntres Etz HaChayim, Ch. 7 and on.

This then, is why Torah begins with the account of creation, which is the matter of instruction (*Hora'ah*) and the granting of strength from Torah (the upper unity – *Yichuda Ila'ah*) for service of *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*). For, through this it is possible to come to service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila'ah*) and the upper knowledge (*Da'at Elyon*), through toil in the lower unity (*Yichuda Tata'ah*), so that one may even come to the third and highest level of knowledge-*Da'at*.

Now, in regard to Rashi's conclusion that, "The entire earth belongs to the Holy One, blessed is He; He created it and gave it to whomever He found fitting (*Yashar*-ישר) in His eyes," his wording is specific in stating, "*Yashar*-ישר" which also means, "upright," as in the verse,¹⁵⁹ "The upright (*Yashar*-ישר) shall behold His face," referring to the third and highest level of knowledge-*Da'at*. That is, compared to this level of knowledge-*Da'at*, both the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*) are entirely and completely equal. That is, through Torah giving strength and empowerment to serve *HaShem*-יהו"ה, blessed is He, in the matter of His lower unity (*Yichuda Tata'ah*), it becomes possible to subsequently come to serve Him in the manner of His upper unity (*Yichuda Ila'ah*), which is the level of the encompassing *Chayah* of the soul, and subsequently, one can even come to serve *HaShem*-יהו"ה, blessed is He, from the level

¹⁵⁹ Psalms 11:7

of the encompassing singular-*Yechidah* level of the soul, which is in a state of constantly “hugging and adhering to You!”