

Discourse 5

“Patach Eliyahu v’Amar - Eliyahu began and said”

Delivered on the 19th of Kislev, 5715²⁴²

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

The Zohar states,²⁴³ “Eliyahu began and said: Master of the worlds, You are He who is One, but not in enumeration. You are He who is lofty above all the lofty, the concealed above all the concealed, no thought can grasp You at all. You are He who brought out ten fixtures, that we call the ten *Sefirot*, by which to conduct hidden worlds that are not revealed and revealed worlds etc.”

Now, in his discourse by the same title, which was said on the 19th of Kislev (5702),²⁴⁴ his honorable holiness, my father-in-law, the Rebbe, explains that the above statement of Eliyahu enumerates all the levels from the limitless light of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He, until the ten *Sefirot* of the world of Emanation-*Atzilut*. The words, “You are He who is One, but not in enumeration,” refer to the limitless light of the Singular

²⁴² This discourse was edited by the Rebbe and reprinted as a pamphlet for the 19th of Kislev, 5751.

²⁴³ Introduction to Tikkunei Zohar 17a

²⁴⁴ This discourse was initially printed as a pamphlet (116) and publicized in honor of the 19th of Kislev of this year, 5715, and was subsequently printed in Sefer HaMaamarim 5702 p. 77 and on.

Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. Now, in the *Sefirah* of crown-*Keter*, this is the aspect of *HaShem*'s-יהו"ה Godliness in the inner aspect (*Pnimiyyut*) of the crown-*Keter*, which is called, "the Ancient One-*Atik*." About this aspect of *HaShem*'s-יהו"ה Godliness it says, "but not in enumeration," meaning, that He is not counted together with the matters that follow after. This is because everything that is counted after this, (even the matter of, "lofty above all the lofty" (*Ila'ah al kol ila'in*)), is utterly of no comparison to *HaShem*-יהו"ה Himself, blessed is He, who is referred to with the words, "You are He who is One." He therefore is not counted with them and thus is "One, but not in enumeration."

The continuing words, "You are He who is lofty above all the lofty" (*Ila'ah al kol ila'in*) refer to the externality of the crown-*Keter*, which is called, "The Long Patient One-*Arich Anpin*." The words, "the concealed above all the concealed" (*Stima al kol stimin*), refer to wisdom-*Chochmah* of the Long Patient One-*Arich Anpin*. The words, "No thought can grasp You at all," refer to the inner aspect (*Pnimiyyut*) of wisdom-*Chochmah*. And the words, "You are He who brought out ten fixtures," refer to the ten *Sefirot* of the world of Emanation-*Atzilut*.

He explains there, that the reason that in the world of Emanation-*Atzilut* the *Sefirot* are enumerated ("ten fixtures") is because the world of Emanation-*Atzilut* is part of the chaining down of the worlds (*Hishtalshelut*) (and thus is limited) and in

the chaining down of the worlds, the matter of enumeration (*Mispar*) applies.

From this we understand that the matters enumerated here are divided into three general categories. The words, “You are He who is One,” refer to the aspect of the Ancient One-*Atik-נצתק* who is completely “removed-*Ne’etak-נעתק*” and beyond the chaining down of the worlds. The words, “You are He who is lofty above all the lofty” (*Ila’ah al kol ila’in*) refer to the aspect that transcends the chaining down of the worlds (*Hishtalshelut*), but nevertheless relates to the chaining down of the worlds (*Hishtalshelut*). The words, “You are He who brought out ten fixtures,” - the ten *Sefirot* - refer to the chaining down of the worlds (*Hishtalshelut*).²⁴⁵

The discourse then continues and explains²⁴⁶ that through serving *HaShem-יהוה*, blessed is He, with self-sacrifice (*Mesirat Nefesh*), we draw down the aspect indicated by the words, “You are He who is One,” into the ten *Sefirot*. Through this we draw a revelation of He who transcends the natural order-*HaTeva*, into the natural order-*HaTeva*.²⁴⁷

²⁴⁵ Note: With the above in mind, the words of this section of the Zohar, “Eliyahu began and said (*Patach Eliyahu*)” are made even sweeter and more delightful. That is, the word “You-*Ant-אנת*” is mentioned three times here (“**You** are He who is One,” “**You** are He who is lofty,” and “**You** are He who brought forth ten fixtures”).

²⁴⁶ At its conclusion (see pg. 82 there).

²⁴⁷ Note: To further illuminate based on the discourse entitled “*Padah b’Shalom*” of the 19th of Kislev 5798 (Sefer HaMaamarim 5698 p. 162, p. 171), that the superiority and praise of the redemption indicated by the words “*Padah b’Shalom Nafshi*-He redeemed my soul with peace,” is that the primary matter of redemption with peace, is the manner of the redemption, in that the miracle was manifest within the natural order. It is with this in mind that the relationship between this matter (of the revelation of He who transcends the natural order being drawn within the natural

Now, based on the Zohar's continuation of, "Eliyahu began and said," wherein it states, "You are He who brought out ten fixtures, that we call the ten *Sefirot*, by which to conduct hidden worlds that are not revealed and revealed worlds," the reason for the emanation of the ten *Sefirot* is for *HaShem*-יהו"ה, blessed is He, to conduct the worlds through them. It thus is understood that those levels that are higher than the ten *Sefirot*, transcend relation to conducting the worlds.

This being so, even the level indicated by the words, "You are He who is lofty above all the lofty" (*Ila'ah al kol ila'in*) transcends the natural order (*HaTeva*). However, the above-mentioned discourse states that revelation that transcends the natural order must be drawn from *HaShem*-יהו"ה Himself, blessed is He, who is indicated by the words, "You are He who is One." Therefore, we must better understand this.

Additionally, even in regard to the conduct of the world that accords to the natural order-*HaTeva*, what this means is that it is the limitless light of *HaShem*-יהו"ה Himself, blessed is He, that conducts the world in this particular manner. For, as it states, "**You are He** who brought forth ten fixtures, that we call the ten *Sefirot*, by which to conduct hidden worlds that are not revealed and revealed worlds." This being so, why is it necessary that **we** draw forth revelation that transcends the natural order-*HaTeva* into the natural order-*HaTeva*?

order) is connected to the 19th of Kislev [the day commemorating the redemption of the Alter Rebbe and the exoneration of the revelation of the teachings of Chassidut].

Moreover, though it is true that the conduct of the worlds by the limitless light of *HaShem*-יהו"ה, blessed is He, is through its manifestation in the vessels (*Keilim*) of the ten *Sefirot* – [since, the conduct of the world is from the light that is manifest within the worlds, and in order for the light to manifest within the worlds, it must (first) manifest within vessels (*Keilim*)] – nevertheless, even after the light manifests within the vessels (*Keilim*) and the worlds, it still is entirely bound to the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, who is utterly unlimited.

For, as explained in the continuum of discourses (*Hemshech*) from the year 5666,²⁴⁸ the fact that there is constancy to the natural order – (even though the natural order comes about from the Godly vitality that manifests within the creatures and is a limited vitality) – is because the root of the vitality that manifests within the creatures is from the light of the line-*Kav*, which itself is rooted in the limitless light of *HaShem*-יהו"ה Himself, blessed is He, that precedes the restraint of the *Tzimtzum*.²⁴⁹ Furthermore, it explains that the perfection of the natural order-*HaTeva* comes about through the revelation of He who transcends the natural order, within the natural order.

²⁴⁸ See the end of the discourse entitled “*HaChodesh*” 5666, p. 163.

²⁴⁹ Also see the discourse entitled “*Kiyemei Tzeitcha MeiEretz Mitzrayim*” 5712, Ch. 4 (Torat Menachem, Sefer HaMaamarim Nissan, p. 164-166; Sefer HaMaamarim 5712 p. 265-267 [translated into English in The Teachings of The Rebbe – 5712, Discourse 14]) that the revelation of the Unlimited One (the eternity) that comes forth from the light of the line-*Kav* even within the limitation (of the natural order), has a superiority even in relation to the light that illuminated before to the restraint of the *Tzimtzum*. [Also see the previous discourse of this year, “*Patach Rabbi Yossi v’Amar*,” 5715, Discourse 4, Ch. 5.]

Now, at first glance, it could possibly be said that since the Holy One, blessed is He, conducts the world according to the natural order, it remains balanced in its consistency. [That is, every single day the sun rises in the east and sets in the west, and the same rule applies to all other matters of the natural order.] This is why it is not openly recognizable and apparent that the Holy One, blessed is He, is the One who conducts the world, and therefore, there is room to err and think that the world conducts itself.²⁵⁰ However, through the miracles that the Holy One, blessed is He, occasionally performs, in which He abrogates and changes the conduct of the natural order, He proves that, in reality, the natural order itself is conducted solely by the Holy One, blessed is He.²⁵¹

However, according to this, the perfection of the natural order-*HaTeva* is that it should be openly recognized and revealed that the natural order is itself part and parcel of *HaShem's* יהו"ה Godliness. However, the above-mentioned discourse states that through our serving *HaShem*-יהו"ה, blessed is He, (with self-sacrifice-*Mesirat Nefesh*), this is what draws forth revelation of He who transcends the natural order, into the natural order.

²⁵⁰ Note: See at further length in Sefer HaMaamarim 5689 p. 41 and on, p. 205 and on, p. 228 [In the new edition, see p. 48 and on, p. 287 and on, p. 314], and elsewhere. Also of note is that it states there that this is the meaning of the word for "natural order-*Teva*-טבע," as it is of the same root mentioned in the verse (Exodus 15:4), "They were **sunken** in the sea of reeds-*Tub 'u b' Yam Soof*-טבעו בים סוף," as will be explained in chapter six.

²⁵¹ See Torah Ohr, Mikeitz 42b; Sefer HaMaamarim 5657 p. 59

Now, it is explained in various teachings,²⁵² that the root of the natural order-*HaTeva*-הטבע-86 is from *HaShem*'s-יהו"ה title God-*Elohi*"מ-אלהים-86 (as indicated by their numerical equivalency),²⁵³ whereas the root of miracles is from His Essential Name *HaShem*-יהו"ה, blessed is He.²⁵⁴ It is further explained that the Name *HaShem*-יהו"ה is the upper knowledge (*Da'at Elyon*) of the true reality of *HaShem*-יהו"ה, blessed is He. That is, that Above is "something" (*Yesh*) and below is "nothing" (*Ayin*). This is to say that relative to *HaShem*-יהו"ה, blessed is He, all novel existence is utterly nothing and zero and "it all is as nothing before Him."²⁵⁵

On the other hand, His title God-*Elohi*"מ-אלהים is the lower knowledge (*Da'at Tachton*), that is, that the creation is "something from nothing" (*Yesh MeAyin*), meaning that created beings sense themselves as being an existent "something" (*Yesh*). [In contrast, they call *HaShem*'s-יהו"ה Godly power that brings them into existence "nothing" (*Ayin*), in that it is "nothing" (*Ayin*) in the sense that it is not grasped.] [We may

²⁵² 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*), Also see Vol. 2 (The Letters of Creation); See *Sefer HaMaamarim* 5678 p. 86 and on; The discourse entitled "*Padah b'Shalom*" 5698 *ibid.* (*Sefer HaMaamarim* 5698 p. 162 and on); *Siddur im Divrei Elokim Chayim* p. 44b; *Pirush HaMilot* of the Mittler Rebbe, Ch. 139, and elsewhere.

²⁵³ See Ginat Egoz of Rabbi Yosef Gikatilla *ibid.*; *Pardes Rimmonim*, *Shaar* 12 (*Shaar HaNetivot*) Ch. 2 and elsewhere. Also see the citations in *Torat Menachem*, *Sefer HaMaamarim Tammuz*, p. 67, note 22.

²⁵⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, The Gate of The Name (*Shaar HaShem*).

²⁵⁵ See *Zohar* I 11b; Also see *Tanya* Ch. 3

say that this is similar to what is explained elsewhere,²⁵⁶ that the existence drawn forth into being through *HaShem*'s יהו"ה title God-*Elohi*"מ-אלהי, is that which comes forth by way of manifestation (*Hitlabshut*) (as hinted in the verse,²⁵⁷ "In the beginning God-*Elohi*"מ-אלהי created-*Bara*-ברא"), indicating that this title is the primary source of novel created existence.²⁵⁸ Thus, all entities that are brought into being through this title have some relation and significance relative to it. Therefore, the sublimation and nullification (*Bittul*) of novel created beings relative to His title God-*Elohi*"מ-אלהי, is only sublimation of the "something" (*Yesh*), which is from the perspective of the lower knowledge (*Da'at Tachton*), that below is "something" (*Yesh*) [and above is nothing].

In contrast, as existence is brought forth from His Essential Name *HaShem*-יהו"ה, blessed is He and blessed is His Name, it is brought about automatically, (as indicated in the verse,²⁵⁹ "Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created.) In other words, this indicates that *HaShem*-יהו"ה, blessed is He and blessed is His Name, is wondrously beyond the matter of novel existence. Thus, the novel entities that He brings into being, take up no space and are utterly insignificant relative to His Intrinsic Being, blessed is He, meaning, that their very existence is utterly nullified (*Bittul b'Metziyut*) relative to Him, blessed is

²⁵⁶ See Sefer HaMaamarim Elul, p. 284 & p. 286.

²⁵⁷ Genesis 1:1

²⁵⁸ See Ginat Egoz ibid. Vol. 1, The Gate of The Title (*Shaar HaKinuy*).

²⁵⁹ Psalms 148:5

He. This is the perspective of the upper knowledge (*Da'at Elyon*), that [above is “something” and] below is “nothing”].

Those teachings further explain,²⁶⁰ that just as this is so of His Name and His titles - that His Essential Name *HaShem*-יהו"ה is the upper knowledge (*Da'at Elyon*), whereas His primary title God-*Elohi*"m-אלהי"ם is the lower knowledge (*Da'at Tachton*) - the same is so of miracles (which are drawn from His Name *HaShem*-יהו"ה) and the natural order-*HaTeva* (which is drawn from His title God-*Elohi*"m-אלהי"ם). That is, the conduct of the natural order is the aspect of the lower knowledge (*Da'at Tachton*), whereas miracles, which transcend the natural order, are the aspect of the upper knowledge (*Da'at Elyon*).

[We may also say that the difference between miracles and the natural order is not only because of their roots, that the root of miracles is from His Essential Name *HaShem*-יהו"ה, whereas the root of the natural order-*HaTeva* is from His title God-*Elohi*"m-אלהי"ם, but is also due to the matter of miracles and the natural order, in and of themselves. To further explain, the conduct of the natural order means that the Holy One, blessed is He, conducts each and every creature according to what it is. Thus, according to this conduct the creatures have significance and take up space, indicating that below is

²⁶⁰ 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*), Also see Vol. 2 (The Letters of Creation); See *Sefer HaMaamarim* 5678 p. 86 and on; The discourse entitled “*Padah b'Shalom*” 5698 *ibid.* (*Sefer HaMaamarim* 5698 p. 162 and on); *Siddur im Divrei Elokim Chayim* p. 44b; *Pirush HaMilot of the Mittler Rebbe*, Ch. 139, and elsewhere.

“something” (*Yesh*). In contrast, the conduct of the miraculous means that the Holy One, blessed is He, conducts the world according to His will, rather than according to the makeup and natural qualities of the creatures. This is because, in the conduct of the miraculous, the creatures are inconsequential and take up no space, indicating that below is “nothing” (*Ayin*).

Thus, through miracles that are drawn into the world, in which that which is above the natural order is drawn into the natural order, a bond between the lower knowledge (*Da’at Tachton*) and the upper knowledge (*Da’at Elyon*) comes about,²⁶¹ “to become One within One,” in that the upper knowledge is even revealed in the lower knowledge.

4.

Now, the above-mentioned teachings²⁶² further explain that both knowledges (*De’ot*) are true, in that both are rooted in the limitless light of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. That is, both aspects are present in the limitless light of *HaShem*-יהו"ה, as indicated by the teaching²⁶³ that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, “is high above to no end and far below without limit,” and the lower knowledge (*Da’at Tachton*) and upper knowledge (*Da’at Elyon*) are rooted in these two aspects of His light. Thus, from

²⁶¹ Zohar II 134a

²⁶² Sefer HaMaamarim 5678 *ibid.* p. 88; 5698 p. 166

²⁶³ See Tikkunei Zohar, Tikkun 57 (Also see Tikkun 19, 40b); Zohar Chadash Yitro 34c.

the perspective of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as it is **revealed everywhere**, even “far below without limit,” “before Him everything is as nothing,” this being the perspective of the upper knowledge (*Da’at Elyon*) that below is “nothing” (*Ayin*). On the other hand, from the perspective of the **concealment** of the limitless light of *HaShem*-יהו"ה, which is hidden and transcendent “high above to no end,” the created beings are in a state of tangible existence of “something” (*Yesh*), this being the perspective of the lower knowledge (*Da’at Tachton*), that below is “something” (*Yesh*).

However, this must be understood, because since the root of the lower knowledge (*Da’at Tachton*) is also in the limitless light of *HaShem*-יהו"ה itself, it would seem that the perfection of the lower knowledge should be that what is below is something. (Not that the created beings are actually something, in and of themselves, but) because the limitless light of *HaShem*-יהו"ה is hidden “high above to no end. However, these teachings explain that the perfection of the lower knowledge comes about specifically when the upper knowledge is revealed in the lower knowledge.

On the other hand, from the fact that these teachings state that since it is rooted in the essence of the limitless light of *HaShem*-יהו"ה, therefore the lower knowledge is also true, then at first glance, it would seem that since the matter of “High above to no end,” (which is the root of the lower knowledge) constitutes the **concealment** of *HaShem*’s-יהו"ה limitless light, therefore the sense that below is “something” (as it is perceived

by the perspective of lower knowledge) is **not** because of the limitless light, but on the contrary, it is because the limitless light is concealed and unfelt within it. Nonetheless, they stated that the knowledge that below is “something” (as it is in the lower knowledge) is a true knowledge.

5.

The explanation is that in the above-mentioned teachings,²⁶⁴ there are several interpretations of the term “*Teva*-טבע.” It states in the responsa of Chacham Zvi²⁶⁵ that the term “*Teva*-טבע” was introduced by the later sages to indicate that, in reality, **everything** (including nature-*Teva*-טבע) is miraculous, since it all is from *HaShem*-יהו"ה, blessed is He, only that constant and continuous miracles are called nature-*Teva*-טבע.

Others²⁶⁶ say that the term “*Teva*-טבע” is of the meaning “coin-*Matbey*’a-מטבע.” For, it states in Mishnah,²⁶⁷ “When a person mints (*Tove*’a-טובע) many coins (*Matbe*’ot-מטבעות) with the same impression, they all are identical to each other. However, the Holy One, blessed is He, stamped (*Tava*-טבע) all

²⁶⁴ Sefer HaMaamarim 5678 *ibid.* p. 88 and on; 5698 *ibid.* p. 167 and on. In Sefer HaMaamarim 5678 *ibid.* it provides three explanations that will be mentioned, and connects them with the explanation that the term “the natural order-*Teva*-טבע” I of the same root as “sunken-*Tviyah*-טביעה” as will be discussed in chapter six. In Sefer HaMaamarim 5698 *ibid.*, five explanations are given. (Also see the subsequent notes.)

²⁶⁵ Shaalot U’Teshuvot Chacham Zvi, Siman 18.

²⁶⁶ See Sefer HaMaamarim 5678 *ibid.*

²⁶⁷ Mishnah Sanhedrin 4:5 (Talmud Bavli, Sanhedrin 37a).

people with the impression of Adam, the first man, but they all are different from each other.”²⁶⁸

Tanya²⁶⁹ states that “*Teva*-טבע is a borrowed term that applies to anything that does not accord to reason and knowledge.”

Now, the above-mentioned teachings state that these three interpretations of *Teva*-טבע refer to three matters. According to Chacham Zvi, that *Teva*-טבע refers to continuous miracles, the term “*Teva*-טבע” refers to *HaShem*’s-יהוה’s constant conduct of His world.

According to the interpretation that “*Teva*-טבע” is of the same meaning as “coin-*Matbey*’a-מטבע,” in that “the Holy One, blessed is He, stamped (*Tava*-טבע) all people with the impression of Adam, the first man,” Rambam explains²⁷⁰ that the impression of Adam, the first man, refers to the form (*Tzurah*) of the human species, by which a human is human, and what is meant by, “the form (*Tzurah*) of the human species” (primarily) refers to the form of the soul within him.²⁷¹ According to this, the term “*Teva*-טבע” refers to the Godly vitality in the world, this being the soul of the world. The relationship between this and the simple meaning of the term

²⁶⁸ There is yet another meaning of the root טבע, that is related to the word coin-*matbei*’a-מטבע. This is the word ring-*taba*’at-טבעת, as in the verse, “and it was stamped with the signet ring (*taba*’at-טבעת) of the king.” (Esther 3:12).

²⁶⁹ Tanya, Ch. 19 (24b)

²⁷⁰ In his commentary to the Mishnah in Sanhedrin 4:5 *ibid*.

²⁷¹ See Sefer HaMaamarim 5678 and 5698 *ibid*. Also note Rambam’s words in Mishneh Torah, Hilchot Yesodei HaTorah, 4:8, as well as the beginning of his Moreh HaNevuchim. Also see later in this discourse, chapter seven.

“*Teva*-טבע,” is that the form and nature of every creature is according to the manner of Godly vitality vested in it.

According to the interpretation that “*Teva*-טבע” is a borrowed term that applies to anything outside the realm of reason and knowledge, the term “*Teva*-טבע” refers to *HaShem*’s יהו"ה Godly power that brings every creature into existence from nothing to something. This is because the coming into being of something from nothing, is beyond intellect. That is, the fact that *HaShem*’s יהו"ה Godly vitality **enlivens** the creatures may be understood according intellect.²⁷² However, the matter of *Teva*-טבע (according to the interpretation that “*Teva*-טבע” refers to everything that does not accord to reason and knowledge) refers to the coming into being of novel created beings, because the creation of something out of nothing is beyond intellect.

6.

It further is explained in the above-mentioned teachings, that the two interpretations (or matters) of the term “*Teva*-טבע,” - that it refers to the Godly vitality that enlivens the creatures and that it refers to the Godly power that brings the creatures into being from nothing to something - also relate to the interpretation that the term “*Teva*-טבע” is of the meaning “sunken-*Tviyah*-טביעה,” as in the verse,²⁷³ “He tossed Pharaoh’s chariots and his army in the sea, his choicest officers were

²⁷² See *Hemshech* 5666 p. 284.

²⁷³ Exodus 15:4

sunken-*Tuvoo*-טובעו in the Red Sea.”²⁷⁴ For, just as “sinking-*Tviyah*-טביעה” is understood simply, that when something is sunken in water, the waters cover and conceal that which is sunken in them, so it is with *HaShem*’s-יהו"ה Godly vitality that manifests within the creatures to enliven them, that the creatures cover and conceal the Godly vitality invested in them.

The same is true of *HaShem*’s-יהו"ה Godly power that brings the creatures into being from nothing to something. That is, the aspect of “*Teva*-טבע” within them, is **also** of the meaning “sunken-*Tviyah*-טביעה.” For, since they come into being in a concealed and hidden manner, in that the Godly power that brings the creatures into being is concealed and hidden in them, therefore the term “*Teva*-טבע,” from the meaning “sunken-*Tviyah*-טביעה” and concealed, applies to them.

Now, it should be stated why the term *Teva*-טבע, from the meaning sunken-*Teviyah*-טביעה, is explained in these teachings in the style of being a novelty [in that **we can say** that this **also** is from the meaning sunken-*Teviyah*-טביעה].²⁷⁵ This is because amongst the differences between the vitality of the creatures and the coming into being of the creatures, is that the Godly vitality that enlivens the creatures is revealed in them. That is, it is apparent that they are alive and the concealment is only in the fact that the vitality in them is not felt to be Godly

²⁷⁴ See Sefer HaMaamarim 5678 *ibid.* p. 89; 5698 *ibid.* – The aspect of the concealment (indicated by the term “sunken-*Tuvoo*-טובעו”) of the vitality and of the power of the Creator, are two independent explanations. That is, there is the concealment of the vitality, which is the third explanation there, and the concealment of the power of the Creator, which is the fifth explanation.

²⁷⁵ See the language in the discourse of the discourse in Sefer HaMaamarim 5678 *ibid.*

vitality.²⁷⁶ On the other hand, their coming into being (in that they are created something from nothing) is not felt in them. Moreover, not only is it not felt that their coming into being is from *HaShem* 's-יהו"ה Godliness, but more so, even the very fact that (at every moment) they are coming into being, is not felt in them.

The reason for this difference is because the Godly vitality (*Chayoot*) **manifests within** the creatures through garments that conceal it.²⁷⁷ [Thus, since it manifests within the creatures, it is therefore felt in them, only that because of the concealing garments, they do not sense that it is Godly vitality and life force.] In contrast, the Godly power that brings the novel beings into existence is transcendent and separate from the creatures and therefore does not manifest within them.²⁷⁸ [As a result, novel created beings do not sense that they are being brought into existence out of nothing.]

With the above in mind, we may explain that the matter of “*Teva*-טבע” as a term meaning “sunken-*Tviyah*-טביעה,” primarily refers to the “vitality” that manifests **within** the creatures. For, the term “sunken-*Tviyah*-טביעה” indicates that what is sunken, is found within the waters, the result of which is that the waters cover and conceal it. In the analogue, this refers to *HaShem* 's-יהו"ה Godly vitality that manifests within the creatures, the result of which, is that they cover and conceal it. However, when it comes to the matter of their being brought

²⁷⁶ See Sefer HaMaamarin 5657 page 51 and on.

²⁷⁷ See *Hemshech* 5672 Vol. 2 Ch. 396 (p. 816 and on).

²⁷⁸ See *Hemshech* 5672 *ibid*.

into being out of nothing, this is not so, because the Godly power of *HaShem*-יהו"ה that brings novel creatures into being does not manifest within them, but is separate and transcends them. Thus, the matter of “*Teva*-טבע,” meaning “sunken-*Tviyah*-טביעה,” as it relates to the Godly power that brings them into being, (primarily) applies to the matter of its concealment, (rather than to **how** it is concealed).²⁷⁹

7.

Now, it is explained elsewhere²⁸⁰ that there are two aspects of form (*Tzurah*); true form (*Tzurah*) which is the soul, and the substance of the body, which is also called “form” (*Tzurah*) and is the form of the physical substance (*Tzurat HaChomer*). These two are related to each other, in that the form (*Tzurah*) of the body is the vessel for the soul. Accordingly, although the primary matter of, “the impression of Adam, the first man,” (that is, the form of the human species) is the form of the soul (as mentioned above in chapter five,

²⁷⁹ Note: To further elucidate from the discourse in Sefer HaMaamarim 5698 *ibid.*, that when it comes to the third explanation that discusses the concealment of the Godly **vitality** that is within the creatures, it states, “nature-*Teva*-טבע is a term that means sunken-*Tviyah*-טביעה.” In contrast, when it comes to the fifth explanation, which discusses the concealment involved in the existence of the created beings as they are brought forth into being from nothing, it states, “The meaning of nature-*Teva*-טבע is concealment and hiddenness,” and does not use the term “sunken-*Tviyah*-טביעה” about this aspect.

²⁸⁰ Sefer HaMaamarim 5663 p. 115; 5708 p. 59; Also see the beginning of Moreh HaNevuchum (The Guide for the Perplexed), cited in Sefer HaMaamarim 5663 and 5708 *ibid.*

citing the above-mentioned teachings), it nevertheless is also related to the form (*Tzurah*) of the human body.²⁸¹

With this in mind, we may also understand this as it relates to the matter of “nature-*Teva*-טבע.” That is, the primary matter of “nature-*Teva*-טבע” (according to the interpretation that “nature-*Teva*-טבע” is of the same meaning as the statement, “The Holy One, blessed is He, stamped (*Tava*-טבע) all people with the impression of Adam, the first man”) is that it is the Godly vitality of the world, which is the soul of the world, and that this also relates to the form of the creatures, meaning, the form of their physical substance (*Tzurat HaChomer*). In other words, the physical form of the creatures is the vessel for the soul and vitality that manifests within them.

To further explain, the verse states,²⁸² “Whatever *HaShem* יהו"ה desired He did.” (That is, novel creation is brought into being from the aspect of *HaShem*'s יהו"ה desire and will.) Now, a different verse states,²⁸³ “By the word of *HaShem* יהו"ה the heavens were made, and by the breath of His mouth, all their hosts.” (That is, novel creation is brought into being from the aspect of *HaShem*'s יהו"ה speech.)

The explanation²⁸⁴ is that the coming into being of the physical substance (*Chomer*) of everything, is from the aspect of His speech (*Dibur*), which is why our sages, of blessed

²⁸¹ See Sefer HaMaamarim 5663 and 5708 *ibid*.

²⁸² Psalms 135:6

²⁸³ Psalms 33:6

²⁸⁴ Torah Ohr, Mikeitz 41d, 42d; Sefer HaMaamarim 5629 p. 13 and on; Kuntres Etz HaChayim; Sefer HaMaamarim 5663 and 5708 *ibid*., and elsewhere.

memory, stated,²⁸⁵ “With ten utterances the world was created.” That is, with the utterance,²⁸⁶ “Let there be light-*Yehiy Ohr*- יהי אור,” the light (*Ohr*) was brought into being and with the utterance,²⁸⁷ “Let there be a firmament-*Yehiy Rakia*- יהי רקיע,” the firmament (*Rakia*) was brought into being, and the same applies to all the creatures.²⁸⁸ In contrast, the coming into being of the form (*Tzurah*) of everything, comes from the aspect of *HaShem*’s יהו"ה desire and will. That is, the form of each creature is not explicitly elucidated in the ten utterances of creation. Thus, the fact that each creature has its form, [both its physical form and its particular nature and qualities] is from the aspect of *HaShem*’s יהו"ה will, blessed is He, and the fact that yet another verse states,²⁸⁹ “You have made them all with wisdom,” is because His desire (*Ratzon*) is drawn down through the aspect of His wisdom-*Chochmah*.

Now, the reason that the coming into being of novel existence is through these two aspects; speech (*Dibur*) and desire (*Ratzon*), is because *HaShem*’s יהו"ה ultimate Supernal intent in creating His world, is that the world (as it is, in and of itself) should be in a state of tangible “somethingness” (*Yesh*), and that (specifically) through man’s service of *HaShem*-יהו"ה, blessed is He, there will a drawing forth of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, until

²⁸⁵ Mishnah Avot 5:1

²⁸⁶ Genesis 1:3

²⁸⁷ Genesis 1:6

²⁸⁸ See Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol.

1, The Gate of His Title (*Shaar HaKinuy*).

²⁸⁹ Psalms 104:21

ultimately, the entire world will become a dwelling place for the Holy One, blessed is He. Thus, the two aspects of the world – that on the one hand, it is a tangible “something” (*Yesh*) in and of itself, but even so, sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, can be drawn into it – is brought about because the existence of the world is both from the aspect of *HaShem*'s-יהו"ה will and desire (*Ratzon*), as well as from the aspect of His speech (*Dibur*).

This is because if all novel existence (including the physical substance (*Chomer*) of the creatures) would solely be from the aspect of His desire (*Ratzon*), the world would be utterly nullified of its existence. Thus, for the world to be in a state of the tangible existence of “something” (*Yesh*), it is brought about through the creation of the world “by the word of *HaShem*-יהו"ה.” On the other hand, if all novel existence (including the form (*Tzurah*) of the creatures) was solely from the aspect of His speech (*Dibur*), then the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, within the world, would be inapplicable.

However, because the coming into being of the form (*Tzurah*) of the creatures is from the aspect of *HaShem*'s-יהו"ה will, as it is drawn into the aspect of His speech [in that the fact that the form of the creatures is **physical** form, is because His will is drawn down into His speech], through this, it becomes possible that (through our service of *HaShem*-יהו"ה) even the “something” that came into being from His speech, can become sublimated and nullified to Him.

8.

Now, it should be said that the reason the sublimation and nullification (*Bittul*) of the creatures to *HaShem*-יהו"ה, blessed is He, is drawn from the aspect of His will and desire (*Ratzon*), whereas the tangible “somethingness” (*Yeshut*) of the creatures is from the aspect of His speech (*Dibur*), is because His will (*Ratzon*) has no separate existence, but is merely the revelation of His Essential Self, blessed is He. (This is similar to desire (*Ratzon*) as it is in the human soul, which just is the leaning of the soul toward something that draws the soul out.) Therefore, the matter of the coming into being from His will (is not merely that the creatures come into being, but) that through this, His will is fulfilled.²⁹⁰ On the other hand, speech is a separate garment. That is, in addition to the fact that speech is a separate existence by the very fact that it is directed to another, in this, it is separate from the speaker himself, so much so, that one’s speech actually exists outside of him. Therefore,²⁹¹ what comes about from *HaShem*’s-יהו"ה speech is the existence of a “something.”

9.

Now, based on what we explained before (in chapter seven), that the form of the creatures (that is, the form of their

²⁹⁰ See the discourse entitled, “Shuvah Yisroel” 5737 (1), Ch. 2 (Toras Menachem, Sefer HaMaamarim Tishrei p.90)

²⁹¹ See Sefer HaMaamarim, 5629 *ibid.* p.15

physical substance – *Tzurat HaChomer*) is the vessel for the Godly vitality within them (their souls), we can say that the vitality and soul of the creatures is the aspect of *HaShem* 's-יהו"ה Supernal will, blessed is He. From this it is understood that the fact that the Godly vitality manifests within each creature and enlivens it according to what it is, indicates that the creatures have some significance relative to Him (as mentioned above in chapter three). However, this is [not because the creatures have any actual significance in and of themselves, relative to Him, being that the matter of their coming into being, is that through them, His will is fulfilled²⁹² (as mentioned in chapter eight), but rather is] because it arose in His Supernal will, blessed is He, that the creatures should be of some consequence. He therefore manifests within the creatures and enlivens each creature according to what it is.

Thus, with the above in mind, the difference between natural conduct and miraculous conduct is understood; that the natural conduct is in accordance to the lower knowledge (*Da'at Tachton*), whereas the miraculous conduct is in accordance to the upper knowledge (*Da'at Elyon*) (as mentioned above in regard to the aforementioned teachings.) This is to say that *HaShem* 's-יהו"ה desire for the natural conduct, is for the world to be conducted in such a manner that it has tangible existence – that below is “something” (*Yesh*). In contrast, His desire for the miraculous conduct, is for the world to be conducted in such

²⁹² meaning that their existence is entirely secondary to His will.

a manner that the world is inconsequential and considered to be as nothing – that below is “nothing” (*Ayin*).

10.

It should be said that this applies to the matter of the lower knowledge (*Da'at Tachton*) in general, in that it includes two matters. The first is that the knowledge that below is “something” is because relative to this level, the “lower” exists in and of itself (and its sublimation is merely the sublimation of the “something” to the “nothing” (*Bitul HaYesh*). The second, is that the knowledge that below is “something” is in order to reveal the matter that *HaShem*-יהו"ה is hidden, “High above to no end.”

Now, of the differences between these two manners, is that according to the first manner, in which “below” exists in and of itself, in essence, the upper knowledge and the lower knowledge are diametric opposites, in that the perspective of lower knowledge (*Da'at Tachton*) is that below is something and the perspective of upper knowledge (*Da'at Elyon*) is that below is nothing.

However, according to the second manner, that below is “something” in order to reveal the matter that *HaShem*-יהו"ה is “high above to no end,” the two knowledges are opposites in form only, but are one matter in essence. That is, both knowledges reveal matters in the limitless light of *HaShem*-יהו"ה, blessed is He, except that the upper knowledge reveals

that He is below without limit and the lower knowledge reveals that He is above to no end.

11.

This explains how it is that the lower knowledge (*Da'at Tachton*) is true, but that even so, there must be a bond between the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*) (as discussed in chapter four). This is because the true matter of the lower knowledge, is that its (inner) purpose is to reveal that *HaShem*-יהו"ה, blessed is He, is “above without end,” and this matter in the lower knowledge becomes revealed through its bonding with the upper knowledge.

In the same manner, this applies to the conduct of the natural order (*HaTeva*-הטבע), that even though the conduct of the natural order is because, “**You** are He who brought out ten fixtures, which we call the ten *Sefirot*, through which to conduct hidden worlds and revealed worlds,” nonetheless, the perfection of the conduct of the natural order is when the revelation of that which is above the natural order is drawn into it, for it is specifically through this, that it is revealed that the matter of, “to conduct hidden worlds and revealed worlds,” is rooted in the aspect of “**You**.”

12.

Now, in regard to the explanation (in chapter ten), that when it is felt in both the upper knowledge (*Da'at Elyon*) and

the lower knowledge (*Da'at Tachton*), that their purpose is to reveal matters of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, (that "He is above to no end and below without limit") and that both matters are one, this is only in general. However, more particularly, even (as they are in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He),²⁹³ they also are two matters. With this in mind, it is understood that for there to be a bond between the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*), and through this, a bond between the natural order (*HaTeva*) and that which transcends the natural order, there must be a revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, who is higher than both.

We may thus say that this is the meaning of the statement in the discourse,²⁹⁴ that the drawing forth of the revelation of that which transcends the natural order into the natural order, comes about through drawing forth the aspect of "You are He who is One." This is so, even though the revelation of that which transcends the natural order is also drawn from the aspect of "You are He who is lofty above all the lofty." This is because the matter of that which transcends nature, as it stems from the aspect of "You are He who is lofty above all the lofty," which transcends the chaining down of the

²⁹³ That is, it is only in the aspect of the ability (*Yecholet*) of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, that they are one matter. This is not the case regarding these two matters as they are in the limitless light (*Ohr Ein Sof*) of the Unlimited One.

²⁹⁴ The discourse of the year 5702, towards the end (Sefer HaMaamarim 5702 p. 82).

worlds (*Hishtalshelut*), is not actually drawn into the natural order-*HaTeva* (that is, the chaining down of the worlds – *Hishtalshelut*). Rather, the drawing forth of revelation of that which transcends the natural order, into the natural order, specifically comes through drawing forth the aspect of the Singular Preexistent Intrinsic and Essential **Self** of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He, as indicated by the words, "You are He who is One."

This also is why there must be a bond between nature-*HaTeva*-הטבע and that which transcends nature. For, both these matters are rooted in the limitless **light** (*Ohr*) of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and through the bonding of these two matters, the Essential Self of *HaShem*-יהו"ה, blessed is He, is drawn forth. That is, through this, it is possible (even from the perspective of the world), that through our service of *HaShem*-יהו"ה, blessed is He, there will be a drawing forth and revelation in the world of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה **Himself**, blessed is He, thus fulfilling *HaShem's*-יהו"ה Supernal intent in creating His world (nature-*HaTeva*-הטבע), in that "The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."²⁹⁵

²⁹⁵ See Midrash Tanchumah Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.