

Discourse 12

- יהו"ה-*HaShem* *V'Nigleh Kvod* -
"The glory of יהו"ה-*HaShem* will be revealed"

Delivered on Acharon Shel Pesach, 5715

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

1.

The verse states,⁷¹⁵ "The glory of יהו"ה-*HaShem* will be revealed and all flesh together shall see that the mouth of יהו"ה-*HaShem* has spoken." This is to say that amongst the novel matters that will be introduced in the coming future upon the arrival of Moshiach, there also will be the novelty that "the glory of יהו"ה-*HaShem* will be revealed and all flesh together shall see that the mouth of יהו"ה-*HaShem* has spoken." The explanation⁷¹⁶ is that יהו"ה-*HaShem*, blessed is He, is and was and will be as one (*Hoveh v'Hayah v'Yihyeh*-והי"ה והי"ה והי"ה)⁷¹⁷ in that He utterly transcends space and time. Thus, for there to be a revelation of the Name יהו"ה-*HaShem*, blessed is He, even if only in a way of understanding and comprehension, and certainly for it to be revealed in a way of recognition of His

⁷¹⁵ Isaiah 40:5

⁷¹⁶ See the discourse entitled "*Matzah Zu*" 5675 (*Hemshech* 5672 Vol. 2 p. 926 and on.

⁷¹⁷ Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v'HaEmunah Ch.7 (82a)

truth, and more particularly, in a way of actual sight, great toil is necessary etc.

This then, is the novelty that will be introduced in the coming future. There will be a revelation of *HaShem*-יהו"ה, blessed is He, in a manner of seeing with our eyes of flesh (in that "all **flesh** together shall see"). Moreover, this will include the revelation of the aspect of "the glory of *HaShem*-יהו"ה," in which the term "glory-*Kavod*-כבוד" refers to the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, as well as the revelation of the aspect of "the mouth of *HaShem*-יהו"ה," which refers to the inner pervading light of *HaShem*-יהו"ה, blessed is He.⁷¹⁸

Additionally, the revelation will be in a manner that "all flesh together shall see," meaning that it will be revealed to everyone equally. This is as stated elsewhere,⁷¹⁹ "The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor," and,⁷²⁰ "They no longer will teach – each man his fellow, each man his brother – saying, 'Know *HaShem*-יהו"ה!' For all will know Me, from their smallest to their greatest," meaning everyone equally.

Now, as known, our service of *HaShem*-יהו"ה presently, in our times and particularly during exile, is preparatory to all matters that will take place in the coming future. That is, the preparation for the revelation of the Name *HaShem*-יהו"ה is as

⁷¹⁸ See the discourse entitled "Matzah Zu" 5675 (*Hemshech* 5672 Vol. 2 p. 630)

⁷¹⁹ Isaiah 11:9

⁷²⁰ Jeremiah 31:33

stated,⁷²¹ “You shall serve *HaShem*-יהו"ה your God-*Eloheichem*-אלהיכם.” In other words, your toil and service should be to the degree that the aspect of *HaShem*-יהו"ה (referring to He who is and was and will be as one - *Hoveh v'Hayah* ויהי"ה ויהי"ה (הו"ה והי"ה)) will be “your God-*Eloheichem*-אלהיכם,” as if he is **your** God-*Elohi'm*-אלהי'ם.⁷²² Through such preparation the Name *HaShem*-יהו"ה will be revealed in the coming future, about which the verse states, “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken.”

2.

Now, we must understand how there could possibly be a revelation in the world of the Name *HaShem*-יהו"ה, blessed is He, which transcends space and time. This would entail the revelation of the limitless light of *HaShem*-יהו"ה, blessed is He, and as known, the creation of novel existence is brought about through the restraint of the *Tzimtzum*, which conceals this light. In other words, because originally this light was revealed, the existence of novel beings was not possible and it only became possible specifically because of the restraint of the *Tzimtzum*, which is the matter of concealing the limitless light of *HaShem*-

⁷²¹ Exodus 23:25

⁷²² Torah Ohr Mishpatim 79a – “That is, the knowledge of *HaShem*-יהו"ה, blessed is He, should dwell and be established and affixed in one's mind and thoughts, and be felt and grasped with the intellect to its ultimate truth, as though his eyes actually beheld a revelation of *HaShem*'s-יהו"ה Godliness, blessed is He, in the most literal sense.”

יהו"ה. Since this is so, how could the limitless light of *HaShem*-יהו"ה, blessed is He, possibly be revealed in the world?

Now, at first glance, it seems plausible to answer that this is similar to the explanation in Etz Chayim⁷²³ about the drawing forth of the line-*Kav* after the restraint of the *Tzimtzum*. That is, at first the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the void and there thus was no place for the existence of worlds. He then withdrew His great light to the side and drew forth a short line-*Kav* etc. However, Etz Chayim poses a question here. Since the line-*Kav* was subsequently drawn into the worlds, this means that the worlds are capable of receiving the revelation of the light of the line-*Kav*. This being so, why then was it necessary to withdraw the light of the line-*Kav* in the first place? That is, all the other light could have been withdrawn and the light of the line-*Kav* could have remained in place, without having to be withdrawn.⁷²⁴

Etz Chayim continues and answers that if the light of the line-*Kav* would have remained, since it is a revelation of the original light (that is, the preexistent light of *HaShem*-יהו"ה, blessed is He), the existence of the worlds would still not be possible. Rather, it is only through the complete withdrawal of the light that the worlds were brought into being. However, once they were brought into being, it then became possible for

⁷²³ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 3; Also see *Hemshech* 5666 p. 4; *Hemshech* 5672 Vol. 1 p. 28; Sefer HaMaamarim 5678 p. 283; 5684 p. 84 and elsewhere.

⁷²⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-14.

the light of the line-*Kav* to return and be drawn into them without nullifying their existence.

Now, at first glance, it could be said that the same principle applies to the drawing forth of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, in the coming future. That is, once the worlds have already been brought into being, it even is possible for the limitless light of *HaShem*-יהו"ה, blessed is He, to be drawn into them.

However, in truth, these two matters cannot at all be compared to each. This is because the discussion in *Etz Chayim* is about the light of the line-*Kav* – which is a short line (*Kav Katzar*) – and refers to the **limited** light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. It therefore is applicable for it to be drawn into the worlds. In contrast, here we are discussing the **limitless** light of *HaShem*-יהו"ה, blessed is He, which filled the entire void and is the utterly limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He. Thus, in regard to this aspect, it is not understood how this light could possibly be drawn into the worlds, the entire existence of which is specifically brought about through the restraint of the *Tzimtzum*.

The question is further strengthened given that the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is the diametric opposite of the restraint of the *Tzimtzum*. For, as well known, the revelation of light and illumination Above in Godliness is not like the revelation of the light of the sun. This is because the sun must give out light, whereas this is not so of *HaShem*'s-יהו"ה Godliness Above, in

which the revelation of light is solely and specifically by His will, blessed is He.

In other words, before the restraint of the *Tzimtzum*, *HaShem*'s-יהו"ה Supernal desire was specifically for the revelation of His light, so that His power to reveal (*Giluy*) should overpower His power to conceal (*He'elem*), in that the power of *HaShem*'s-יהו"ה limitlessness should overpower His power of limitation. This is because even before the restraint of the *Tzimtzum*, just as He possesses the power of limitlessness (*Blee Gvul*), He also possess the power of limitation (*Gvul*).⁷²⁵ Thus, the fact that the limitless light of *HaShem*-יהו"ה, blessed is He, filled the empty space, was because His Supernal will and desire was for His power to reveal (*Giluy*) to be dominant. Subsequently, because *HaShem*-יהו"ה, blessed is He, desired that His power to limit (*Gevul*) should dominate over His power of limitlessness (*Blee Gevul*), there was the restraint of the *Tzimtzum*.

Subsequently, even after the restraint of the *Tzimtzum*, when the light returned to illuminate etc., it is not in a way that His power to reveal dominates. For, besides the fact that the drawing forth of the line-*Kav* was only of a "short line" (*Kav Katzar*), indicating that it is a limited light (*Gvul*), in addition, this itself is specifically drawn forth through the restraint of the *Tzimtzum*. Thus, with the drawing forth of the line-*Kav*, the effect of the restraint of the *Tzimtzum* is also felt.

⁷²⁵ Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Vol. 1, Ch. 8; Also see Derech Emunah of Rabbi Meir Ibn Gabbai, Ch. 2.

This being so, that the matter of the restraint of the *Tzimtzum* and the matter of the revelation of the limitless light are two opposite motions, how then could there possibly be a bonding of these two diametric opposites with a revelation of the limitless light of the Unlimited One, blessed is He, within novel creation that is brought into being through the restraint of the *Tzimtzum*?

3.

Now, at first glance, it could be answered that the revelation of the limitless light of *HaShem*-יהו"ה, blessed is He, is possible because, in reality, the restraint of the *Tzimtzum* is not actually an opposite that stands in opposition in relation to *HaShem*-יהו"ה, blessed is He. This is because the restraint of the *Tzimtzum* only affected that aspect of the limitless light of the Unlimited One that relates to limitation (*Gvul*), but did not affect the limitless light of the Unlimited One that is utterly limitless (*Blee Gvul*).

In other words, the light and illumination of His limitlessness (*Blee Gvul*) was only concealed in its Source, but was not actually removed or restrained at all. Rather, the restraint of the *Tzimtzum* only affected the limited light (*Ohr HaGvul*) that can undergo change and thus was affected by the restraint of the *Tzimtzum*. Moreover, as stated above, in addition to the fact that the drawing forth of the line-*Kav* was only a short line (*Kav Katzar*), which is the light of limitation (*Ohr HaGvul*), this light was then further restrained through the

restraint of *Tzimtzum* and caused to be in a state of greater limitation (*Gvul*).

This is similar to the manner in which the world of Emanation-*Atzilut* is drawn forth in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). For, as known, there is a drawing forth of the light of the world of Emanation-*Atzilut* even in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This is because, the very existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is specifically from the power of the Godliness in the world of Emanation-*Atzilut*, only that in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) the light of the world of Emanation is restrained and constricted.

In other words, when we say that there is no limit to the spreading forth of the light of the world of Emanation-*Atzilut*, this is only in reference to how it specifically is in the world of Emanation-*Atzilut*, but not to how it is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). All this is because the light of the world of Emanation-*Atzilut* is a restrained light and illumination and therefore becomes restrained and constricted (to a greater extent) in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*).

The same is true of the light of the line-*Kav*, which is *HaShem's* יהו"ה light of limitation (*Gvul*). Thus, since it is a matter of limitation (*Gvul*), it became (more) constricted as a result of the restraint of the *Tzimtzum*. In contrast, in regard to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed

is He, it is utterly inapplicable for it to become constricted as a result of *Tzimtzum*, only that because of the restraint of the *Tzimtzum* it became concealed in its Source. Therefore, the revelation of the limitless light of *HaShem*-יהו"ה, blessed is He, within the novel existence that was brought into being by the restraint of the *Tzimtzum*, is not really a bond between two opposites, being that the restraint of the *Tzimtzum* is utterly inapplicable to His limitless light and illumination.

To further explain, an example of the bonding of two opposites is like what happened at the splitting of the Red Sea, as it states,⁷²⁶ "The Children of Israel came into the sea on dry land." That is, even though they were in the sea, they were on dry land, which is a bond of two opposites, the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה). The sea (*Yam*-ים) refers to the concealed world (*Alma d'Itkasiya*), whereas the dry land (*Yabashah*-יבשה) refers to the revealed world (*Alma d'Itgaliya*) and the bond between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) is a bond between two opposites.

It therefore was necessary for the splitting of the sea to be from an aspect that specifically transcends both. (That is, it transcends both the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*).) Since it is the bonding of two opposites, the Talmud therefore uses the expression,⁷²⁷ "As difficult as the splitting of the sea."

⁷²⁶ Exodus 14:16, 14:22

⁷²⁷ Talmud Bavli, Sotah 2a

The same is true of the souls of the world of Emanation-*Atzilut* as they are in a physical body below. This primarily applies to those souls of the world of Emanation-*Atzilut* who are involved in physical matters, such as Yosef, who was a soul of the world of Emanation-*Atzilut*, but about whom it states,⁷²⁸ “He came home to do his work,” which Targum translates,⁷²⁹ “To check the accounting ledgers.” This is a wondrous matter specifically because it is a bond of two opposites. In other words, this wonder applies specifically to Yosef, rather than to the other tribes. Moreover, in regard to Yosef himself, the wonder was primarily in his engagement in matters such as accounting ledgers, which would not be such a great wonder if he was a shepherd.

However, the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to which the restraint of the *Tzimtzum* has no relation whatsoever, is not a matter of bonding two opposites. It therefore is possible for the limitless light of *HaShem*-יהו"ה, blessed is He, to illuminate within the world too, as it states,⁷³⁰ “I fill the heavens and the earth.” For, since the restraint of *Tzimtzum* has utterly no effect on the limitless light of the Unlimited One, blessed is He, therefore His limitless light is also found within the chaining down of the worlds (*Hishtalshelut*).

We observe this in the service of *HaShem*-יהו"ה of Torah study, or more particularly, the service of *HaShem*-יהו"ה of

⁷²⁸ Genesis 39:11

⁷²⁹ Targum Onkelos to Genesis 39:11

⁷³⁰ Jeremiah 23:24

repentance (*Teshuvah*), that through them, a revelation of the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, is drawn forth, even in this world. For, although the constriction of the restraint of *Tzimtzum* is far greater in this world, nevertheless, there is a revelation of the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, here in this world, since the restraint of *Tzimtzum* has no effect on the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He.

However, in reality, this answer is inadequate, being that the desire (*Ratzon*) for the restraint (*Tzimtzum*) also affected the limitless light, by causing its concealment. That is, just as the restraint of *Tzimtzum* affected the limited light, the desire for the *Tzimtzum* also affected the limitless light, in that it was concealed. This is because *HaShem*'s-יהו"ה Supernal intent in man's service of Him, blessed is He, as indicated by the verse,⁷³¹ "You shall serve *HaShem*-יהו"ה **your** God," is for the light of *HaShem*-יהו"ה to be drawn into revelation. For, in and of itself, the light of *HaShem*-יהו"ה is present even when concealed, as in the verse,⁷³² "I fill the heavens and the earth." Thus, man's service of *HaShem*-יהו"ה, blessed is He, is to draw forth the light of *HaShem*-יהו"ה into revelation. This being so, when the light of *HaShem*-יהו"ה, blessed is He, will be revealed, the entire matter of the restraint of the *Tzimtzum* will be entirely nullified.

⁷³¹ Exodus 23:25

⁷³² Jeremiah 23:24

In other words, though in relation to the Essential Self of *HaShem*-יהו"ה, blessed is He, and even in relation to His limitless light, the restraint of the *Tzimtzum* does not obstruct or restrain Him whatsoever, and it therefore is fully within His ability to be within the chaining down of the worlds (*Hishtalshelut*) even in a revealed manner, nevertheless, when His light will be revealed, the restraint of the *Tzimtzum* will be nullified and novel creatures will not exist at all. However, *HaShem*'s-יהו"ה Supernal intent is for the existence of novel creatures, only that their existence should be in a state of ultimate nullification of existence to *HaShem*-יהו"ה, blessed is He, but not for them to be utterly nullified of being.

Moreover, all the above even applies to the aspect of "The glory of *HaShem*-יהו"ה," which refers to His transcendent encompassing light and illumination. That is, in regard to this light, it also is not understood how it could possibly be revealed within the existence of the worlds. It is even less understood in regard to the revelation of the aspect of, "The mouth of *HaShem*-יהו"ה," which refers to the inner pervading light and illumination.

For, the revelation of every inner light is brought about through the novel creature becoming a receptacle (*Klee*) for it. More particularly, as known,⁷³³ the vessels (*Keilim*) refer to the three levels of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). However, in regard to the light (*Ohr*) there are four levels, since the aspect of the world of Emanation-

⁷³³ Ohr HaTorah, Inyanim p. 97 and on.

Atzilut is added to this, being that it too is an inner light (*Ohr Pnimi*), only that it transcends the aspect of vessels (*Keilim*). Nevertheless, it too has some relation and connection to the vessel.

However, with every inner light (*Ohr Pnimi*) – whether it actually manifests within the vessels (*Keilim*) or whether it only has some relationship and connection to them – it necessarily must be said that its revelation is because the existence of the created being is a vessel for it. This being so, the possibility of the revelation of the inner light of *HaShem*-יהו"ה within the existence of the world is even more wondrous, given that the entire existence of novel creation is brought about through the restraint of the *Tzimtzum*. This being so, the existence of novel creation is not a receptacle for the light of *HaShem*-יהו"ה, blessed is He.

4.

The explanation is that through serving *HaShem*-יהו"ה, blessed is He, in the manner indicated by the verse, “You shall serve *HaShem*-יהו"ה your God,” we transform the darkness into light, as stated,⁷³⁴ “It illuminated the night,” in that the darkness itself illuminated. In other words, the *Tzimtzum* itself becomes a receptacle for the light, so that not only does it not conceal, but on the contrary, it reveals. Through such service of *HaShem*-יהו"ה, blessed is He, there will be a revelation of the

⁷³⁴ Exodus 14:20

limitless light of *HaShem*-יהו"ה, blessed is He, even within the existence that was brought into being by the restraint of the *Tzimtzum*.

This matter may be better understood through an understanding of the difference between the revelation of the giving of the Torah and the revelations that will be in the coming future. When the Torah was given at Mount Sinai, the revelation was from Above to below, as it states,⁷³⁵ "*HaShem*-יהו"ה descended upon Mount Sinai." However, in the coming future, the revelation will be from below to Above. Now, although it states about the coming future that, "The glory of *HaShem*-יהו"ה will be revealed," which is from Above to below, nonetheless, the revelation of the coming future will not only be revelation from Above to below, but will also from below to Above.

The explanation is that in the giving of the Torah, the revelation was only from Above to below. This is because when the Jewish people were in Egypt, they were sunken in impurities etc., but the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.⁷³⁶ Therefore, in order to refine themselves, they were given the service of counting the Omer, but even then, their contamination was not removed until the Torah was given.⁷³⁷

Moreover, even when their impurity was removed with the giving of the Torah, this too was from Above to below.

⁷³⁵ Exodus 19:20

⁷³⁶ See the Haggadah liturgy, section entitled "*Matzah Zu*."

⁷³⁷ See Talmud Bavli, Shabbat 145b and on.

Additionally, the revelation was only in their souls, but not their bodies, as our sages, of blessed memory, stated,⁷³⁸ “With each utterance, their souls flew out of them,” specifying “their souls.” Moreover, even the revelation perceived by their souls was not settled, which is why their souls flew out of them.

However, in the coming future, this will also be from below to Above. In other words, both matters will be present; revelation from Above to below and revelation from below to Above. This is as our sages stated,⁷³⁹ “The verse states,⁷⁴⁰ ‘I will set your windows with *Kadkod*-כדכד.’ One said it means ‘onyx’ and another said it means ‘jasper.’ The Holy One, blessed is He said, let it be of both these and these.”

To elucidate, both manners, from Above to below and from below to Above, have a superiority to them. That is, when the revelation is from Above to below, it is the drawing forth of *HaShem*’s-יהו"ה Essential Self, blessed is He, or at least, His essential light and illumination. However, it is not settled, because since the revelation is from Above, the lower creature is not a receptacle for it. On the other hand, when the revelation is from below to Above, the light and illumination is settled, but is only a glimmer of radiance.

This also is the general difference between the interweaving of the Name *HaShem*-יהו"ה into His title Lord-*Adona*’י-אדני (אידהנויה) and the interweaving of His title Lord-*Adona*’י-אדני into His Name *HaShem*-יהו"ה (יאהדונהי). For, in

⁷³⁸ Talmud Bavli, Shabbat 88b and elsewhere.

⁷³⁹ Talmud Bavli, Bava Batra 75a and elsewhere; See Likkutei Torah Re’eh 24d and on.

⁷⁴⁰ Isaiah 54:12

the matter of interweaving (*Shiluv*), the first letter is dominant.⁷⁴¹ Thus, in the interweaving of His Name *HaShem*-יהו"ה into His title Lord-*Adona*"י-ע"א (אידהנויה), the first letter of His title Lord-*Adona*"י-ע"א is dominant, meaning that the primary aspect is His title Lord-*Adona*"י-ע"א, even though there also is a drawing forth of His Name *HaShem*-יהו"ה, and thus, this revelation is only a glimmer of illumination from His Name *HaShem*-יהו"ה and comes in a manner of from below to Above.

In contrast, the interweaving of His title Lord-*Adona*"י-ע"א into His Name *HaShem*-יהו"ה (יאדהנויה) is the very opposite. Here the primary aspect is the revelation of His Name *HaShem*-יהו"ה, and the aspect indicated by His title Lord-*Adona*"י-ע"א is lower and included (*Hitkallelut*) in it, which is in a manner of from Above to below.

However, in the coming future both aspects of superiority will be present, that is, "both these and these." In other words, the light and illumination will come in a settled manner, but there nonetheless will be a revelation of the essential light of *HaShem*-יהו"ה, blessed is He. This matter is brought about through the general service of *HaShem*-יהו"ה, blessed is He, of transforming the restraint of the *Tzimtzum* itself into a receptacle for His light. Through this, even the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, will come to be revealed in a settled manner.

⁷⁴¹ See Tanya, Shaar HaYichud VeHaEmunah, Ch. 12.

The explanation of this matter as it relates to serving *HaShem* יהו"ה, blessed is He, is as follows: The difference between how it is before the *Tzimtzum* and how it is after the *Tzimtzum*⁷⁴² is that before the restraint of the *Tzimtzum*, *HaShem*'s יהו"ה Godliness is perceived as a self-evident truth, whereas the existence of the worlds is perceived as being an utter novelty. In contrast, after the restraint of *Tzimtzum*, the existence of worlds is perceived as a self-evident truth, whereas *HaShem*'s יהו"ה Godliness is perceived as a novelty.

To further explain, the concealment of the *Tzimtzum* even affected the loftiest levels, in that the light (*Ohr*) is not revealed as it essentially is in actuality. An example is the beginning of the line-*Kav*, which is the aspect of the Ancient One-*Atik* of Primordial Man-*Adam Kadmon*, as Etz Chayim states,⁷⁴³ "There is a likeness of the aspect of the Ancient One-*Atik* above the skull-*Galgala* of Primordial Man-*Adam Kadmon*."

Nevertheless, the concealment brought about by the *Tzimtzum* even affected this level, in that it is not truly a revelation of the Essential Self of *HaShem* יהו"ה, blessed is He. For, just as when it comes to the particular world of Creation-*Briyah*, the aspect of the Ancient One-*Atik* of the world of Creation-*Briyah* comes from the aspect of kingship-*Malchut* of

⁷⁴² See the discourse entitled "*Vayehi HaAnan*" 5675 (*Hemshech* 5672 Vol. 2 p. 934 and on).

⁷⁴³ Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim) Ch. 6.

the world of Emanation-*Atzilut* as it manifests within the crown-*Keter*, wisdom-*Chochmah* and understanding-*Binah* of the world of Creation-*Briyah*, and is not actually as it is in the world of Emanation-*Atzilut*,⁷⁴⁴ so likewise, this is how it is in the general world of Creation-*Briyah*.⁷⁴⁵

That is, the aspect of the Ancient One-*Atik* above the skull-*Galgala* of Primordial Man-*Adam Kadmon* is not the actual revelation of *HaShem*'s יהו"ה, blessed is He, as He is in His Essential Self. In other words, even this aspect has an element of concealment caused by the restraint of the *Tzimtzum*, to the extent that its existence is taken for granted as a self-evident truth, whereas *HaShem*'s יהו"ה Godliness is perceived as being novel.

This same difference can be found in souls. That is, before the original sin and even immediately after it, *HaShem*'s יהו"ה Godliness was perceived as being simple and self-evident, as it states,⁷⁴⁶ "They heard the voice of *HaShem*'s יהו"ה God going in the Garden." In other words, *HaShem*'s יהו"ה voice spoke to Adam in the Garden of Eden. However, subsequently, concealment was brought about, so that the existence of the worlds is taken for granted as a self-evident truth, whereas the revelation of *HaShem*'s יהו"ה Godliness is perceived as being novel.

⁷⁴⁴ See Etz Chayim, Shaar 47 (Shaar Seder ABY" A) Ch. 6 and elsewhere.

⁷⁴⁵ That is, the stature of Primordial Man – *Adam Kadmon* is called the world of Creation-*Briyah* of the general worlds. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

⁷⁴⁶ Genesis 3:8

That is, even in regard to very lofty souls, who attained an understanding and grasp of Godliness through their service of *HaShem* יהו"ה, blessed is He, to the point of recognizing His Godliness, and even to the point of seeing His Godliness, nonetheless, it all is in a way of novelty, being that previous to this, their perception was that their own existence was self-evident, and through toil in serving *HaShem* יהו"ה they attained the aspect of Godliness.

An example is our forefather Avraham. The way he came to recognize his Creator was through the existence of the world. The analogy that Midrash gives for this⁷⁴⁷ is of someone who sees a palace and recognizes that there must be a master of the palace, until the Master of the palace finally gazed upon him and told him, "I am the master of the palace." In the same way, the Holy One, blessed is He, gazed upon Avraham and told him, "I am the Master of the world." However, since originally, what was self-evident to him was the existence of the worlds, through which he finally came to realize and acknowledge *HaShem*'s-יהו"ה Godliness, therefore, even after he came to the knowledge of Godliness, what was previously self-evident was not removed, for it all is due to the concealment of the restraint of the *Tzimtzum*.

However, in regard to souls from the world of Emanation-*Atzilut*, for whom the partition (*Parsa*) between the world of Emanation-*Atzilut* and the world of Creation-*Briyah* is penetrated, meaning that their souls descend to this world as

⁷⁴⁷ Midrash Bereishit Rabba 39:1; Mishneh Torah of the Rambam, Hilchot Avodah Zarah 1:3.

they are Above, without undergoing a *Tzimtzum*, such as the soul of our teacher Moshe or the souls of the Rebbes of Chabad, their state of perception remains as it was before the restraint of the *Tzimtzum*, in which *HaShem's* יהו"ה Godliness is self-evident. Therefore, their toil is to prove to themselves that the worlds also exist.

The revelations of the coming future will thus be similar to this, in that *HaShem's* יהו"ה Godliness will be simple and self-evident. In other words, since there will be a revelation of the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, therefore His Godliness will be simple and self-evident, and will be understood, comprehended and recognized with the eye of the intellect as the ultimate truth, to the point that the reality of *HaShem*-יהו"ה, blessed is He, will even be perceived with one's eyes of flesh, as it states,⁷⁴⁸ "The glory of *HaShem*-יהו"ה will be revealed and all **flesh** together shall see that the mouth of *HaShem*-יהו"ה has spoken."

In other words, there will be a matter of actual sight with the eyes of flesh, both of the "The glory of *HaShem*-יהו"ה," which is the aspect of the encompassing transcendent light of *HaShem*-יהו"ה, blessed is He, as well as the "mouth of *HaShem*-יהו"ה," which is the aspect of the inner pervading light of *HaShem*-יהו"ה, blessed is He. Moreover, this revelation will be to "all flesh together," that is, to everyone equally.

⁷⁴⁸ Isaiah 40:5

Now the above can be connected to the verse,⁷⁴⁹ “For He has rescued me from every distress and my eye has looked upon my foes.” The words, “He has rescued me from every distress,” refer to the aspect of the kindnesses (*Chassadim*), whereas the words “my eye has looked upon my foes” refer to the aspect of the judgments (*Gevurot*). These are two opposite matters that nevertheless become one matter included together as one. This is due to a revelation that transcends the two lines. The same will likewise be so in the coming future, that both matters of revelation; from Above to below and from below to Above, will be unified as one, “both these and these.”

That is, the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, will be revealed, and moreover, it will be in a settled manner within the worlds. This then, is the meaning of the verse, “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken,” which will be revealed in the coming future, speedily in our days, through Moshiach, our righteous redeemer!

⁷⁴⁹ Psalms 54:9 – This is the Psalm that the Rebbe began to recite on the 11th of Nissan of this year, 5715 (according to the custom to recite the Psalm that corresponds to the years of one’s life). (See the beginning of Sefer HaMaamarim 11 Nissan.)