

Discourse 19

“VaYedaber Moshe el Roshei HaMatot - Moshe spoke to the tribal heads”

Delivered on Shabbat Parshat Matot-Masei,

Shabbat Mevarchim Menachem-Av, 5715

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

1.

The¹¹⁴⁵ verse states,¹¹⁴⁶ “Moshe spoke to the tribal heads of the children of Israel saying, ‘This is the thing that *HaShem*-יהו"ה commanded: If a man makes a vow to *HaShem*-יהו"ה or swears an oath to establish a prohibition upon himself, he may not profane his word; he must do according to everything that came out of his mouth.” Now, this must be better understood,¹¹⁴⁷ for throughout the Torah it states, “*HaShem*-יהו"ה spoke to Moshe,” meaning that the command is from *HaShem*-יהו"ה, blessed is He, and was transmitted to the entire Jewish people through Moshe. However, here it simply states, “Moshe spoke to the tribal heads,” which seems to indicate that the command came from Moshe himself.

¹¹⁴⁵ This discourse was preserved in shorthand relative to what was said. (However, for further elucidation see the discourse entitled “*LeHavin Inyan HaNedarim* – To understand the matter of vows of abstinence” of the previous year, 5714, translated in The Teachings of The Rebbe 5714, Discourse 21. Also see the preceding discourse that leads up to this discourse in the continuum.)

¹¹⁴⁶ Numbers 30:2-3

¹¹⁴⁷ See the discourse entitled “*VaYedaber HaShem el Roshei HaMator*” 5674 (*Hemshech* 5672 p. 557)

We also must better understand the matter of vows of abstention (*Nedarim*), in which there are two matters. There is the oath of abstention itself and there is the matter of the sage (*Chacham*) who can absolve the oath.¹¹⁴⁸ This is why this Torah portion was specifically said to the tribal heads, since vows of abstention specifically relate to a wise sage (*Chacham*), since he can absolve the vow. We therefore must understand how it is that the sage (*Chacham*) has the ability to absolve the vow.¹¹⁴⁹ That is, through his speech, the one who makes the vow of abstention forbids something from himself. If so, how is it that the sage (*Chacham*) can permit what has become forbidden to him?

Additionally, we must better understand the matter of vows of abstention, in and of themselves. For, if it is a permissible matter from the perspective of Torah, how then can it become forbidden through a person's speech? This is as stated in Talmud Yerushalmi,¹¹⁵⁰ "Is what the Torah forbade not enough for you, that you wish to forbid other things upon yourself?" This being so, we must understand the matter of vows of abstention, whereby a person forbids himself to do what is actually permitted according to Torah. This question may likewise be stated in reverse. If there indeed is a reason that explains how a person can forbid the permissible upon himself, meaning that though the Torah permits it, nevertheless,

¹¹⁴⁸ Talmud Bavli, Ketuvot 74b and elsewhere; Rashi to Numbers *ibid.*; Also see the discourse entitled "*LeHavin Inyan HaNedarim*" 5714 (Discourse 21) *ibid.*

¹¹⁴⁹ See *Hemshech* 5672 *ibid.* Vol. 2, p. 1,069; Discourse entitled "*LeHavin Inyan HaNedarim*" 5714 (Discourse 21) *ibid.*

¹¹⁵⁰ Talmud Yerushalmi, Nedarim 9:1

through his speech he can forbid himself from doing it, how then can the sage (*Chacham*) permit what is forbidden to him?

2.

The general explanation of the matter is as our sages, of blessed memory, stated,¹¹⁵¹ “Vows (*Nedarim*-נדריים) are a (protective) fence to abstinence (*Prishoot*-פרישות).” In other words, even though according to Torah it is permissible, this is only from the perspective of Torah as it is drawn into the world with the chaining down of the worlds (*Seder Hishtalshehut*). However, abstinence (*Prishoot*-פרישות) is the matter of elevation and ascent to higher the world, that is, to higher than the chaining down of the worlds (*Seder Hishtalshehut*), wherein there is a palpable sense that, “before Him everything is as nothing.”¹¹⁵²

That is, relative to *HaShem*-יהו"ה, blessed is He, there is nothing that takes up any space or is of any consequence whatsoever. Thus, from this perspective, anything but *HaShem*-יהו"ה Himself, blessed is He, is invalidated and excluded, and it is from this perspective that the matter of vows of abstinence (*Nedarim*), in which the permitted is forbidden, comes about.

This is why the teachings of Kabbalah state¹¹⁵³ that the matter of vows is in the *Sefirah* of understanding-*Binah*. This

¹¹⁵¹ Mishnah Avot 3:13

¹¹⁵² Zohar I 11b

¹¹⁵³ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim).

is because the *Sefirah* of understanding-*Binah* transcends the world, in that it transcends the aspect of the emotive qualities (*Midot*) from which the world is drawn into being. Thus, the matter of vows (*Nedarim*), which are the matter of abstaining from the world, is drawn from the perspective of the *Sefirah* of understanding-*Binah*, which transcends the world.¹¹⁵⁴

All the above is from the perspective of the *Sefirah* of understanding-*Binah*. However, from the perspective of the *Sefirah* of wisdom-*Chochmah*, which is higher than understanding-*Binah*, there is the matter of the wise sage (*Chacham*) who can absolve the vow and permit that which became forbidden. This is because the perception of the *Sefirah* of wisdom-*Chochmah* is that,¹¹⁵⁵ “He alone exists and there is nothing besides Him.” It therefore is the matter of complete nullification of the sense of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, and from this perspective, it is possible to be in the world and still be in a state of complete nullification of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He.¹¹⁵⁶

In other words, from the perspective of the *Sefirah* of understanding-*Binah*, only the sublimation of the tangible something (*Yesh*) is brought about (relative to the world of Emanation-*Atzilut*). Therefore one must abstain from the

¹¹⁵⁴ See *Hemshech* 5672 *ibid.* p. 323; See the discourse entitled “*VaYedaber Moshe el Roshei HaMatot*” 5630 (*Sefer HaMaamarim* 5630 p. 219 and on); 5679 (*Sefer HaMaamarim* 5679 p. 544 and on); Also see the discourse entitled “*LeHavin Inyan HaNedarim*” 5714 (*Discourse* 21) *ibid.*

¹¹⁵⁵ See *Tanya*, Ch. 35 in the note.

¹¹⁵⁶ As explained at length in the discourses that precede this discourse.

world.¹¹⁵⁷ However, from the perspective of the *Sefirah* of wisdom-*Chochmah*, which brings about complete nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, there can be a world, and even while in the world, a person can nevertheless remain in a state of complete nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

3.

Now, to understand this, we must preface with what was explained before¹¹⁵⁸ about man (*Adam*-אדם), who is so called because,¹¹⁵⁹ “I am likened (*Adameh*-אדמה) to the Supernal One.”¹¹⁶⁰ It was explained there that the difference between the aspect of man (*Adam*-אדם) and He about whom it states,¹¹⁶¹ “He is not a man,” is that in the aspect of man (*Adam*-אדם) changes and reconsiderations are applicable, which are brought about because of the matter of divisions (*Hitchalkut*). In contrast, in regard to the aspect indicated by “He is not a man,” the verse states,¹¹⁶² “He is not a man that He should change His mind.”

Nevertheless, in the aspect of man (*Adam*-אדם) himself, there also is a likeness to the aspect of “He is not a man.” This

¹¹⁵⁷ As the world and Godliness are perceived as two separate things, with the world being sublimation and nullified to Godliness (*Bittul HaYesh*). (See the discourse entitled “*LeHavin Inyan HaNedarim*” 5714 (Discourse 21) *ibid.*)

¹¹⁵⁸ In the preceding discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace,” 5715 (Discourse 18), Ch. 4 and on.

¹¹⁵⁹ Isaiah 14:14; See *Shnei Luchot HaBrit* (ShaLaH) 3a and elsewhere.

¹¹⁶⁰ See *Sefer HaMaamarim* 5677 p. 96 and on.

¹¹⁶¹ Samuel I 15:29

¹¹⁶² Samuel I 15:29

refers to the matter of inter-inclusion (*Hitkalellut*) which diminishes and minimizes the matter of divisions (*Hitchalkut*).

It was previously explained¹¹⁶³ that there are three possible manners of inter-inclusion (*Hitkallelut*). The first is that the emotive qualities include one another, such as kindness of judgment (*Chessed* of *Gevurah*) or judgment of kindness (*Gevurah* of *Chessed*). However, this is not the true matter of inter-inclusion (*Hitkallelut*). The second manner of inter-inclusion (*Hitkallelut*) is when they are included together as one. An example was explained regarding the verse,¹¹⁶⁴ “Where his judgment is [mentioned], so are his good deeds.” In this case, kindness-*Chessed* in its pure state is inter-included with judgment-*Gevurah* in its pure state, simultaneously. This is brought about by the expansion and maturation of the intellect (*Gadlut HaMochin*). However, both these kinds of inter-inclusion (*Hitkallelut*) come about through the intellect (*Mochin*) causing a weakening and sublimation of the emotive qualities (*Midot*). In contrast, the third manner of inter-inclusion (*Hitkallelut*) is that even as the emotive qualities (*Midot*) are in their full strength and force, they nonetheless are in a state of inter-inclusion (*Hitkallelut*).

Now, these three manners of inter-inclusion (*Hitkallelut*) have three different and unique causes. In other

¹¹⁶³ See the preceding discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace,” 5715 (Discourse 18), where all of this was explained at greater length.

¹¹⁶⁴ Zephaniah 2:3; See the previous discourse where an example of this type of inter-inclusion was given. Also see Talmud Bavli, Yevamot 78b (and Rashi there); Sefer HaMaamarim 5562 Vol. 1 p. 196; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 20.

words, there are three causes, one above the other, and the inter-inclusion (*Hitkallelut*) comes about according to the cause that brings it about.

To further explain, even though the emotive traits themselves have a higher root than the intellect, nonetheless, the mind and intellect (*Mochin*) guides the emotions (*Midot*). For, as explained before at length,¹¹⁶⁵ the existence of the inborn personality and emotive character traits (*Midot*) are rooted much deeper in the soul. Nevertheless, as they chain down (*Hishtalshelut*) and come into actual tangible existence, the light of the soul is far more illuminating in the intellect (*Mochin*) than it is in the emotive characteristics (*Midot*) and therefore, the emotions (*Midot*) are guided according to the intellect (*Mochin*).

Now, in intellect (*Mochin*) there is division (*Hitchalkut*), in that every rationale comes with a number of particulars. That is, aside for the fact that there can be a rationale that leans toward kindness-*Chessed* and a rationale that leans toward judgment-*Gevurah*, every rationale is divided into its particulars. For example, in the rationale that necessitates kindness-*Chessed*, there are a number of ways that the kindness can be expressed, for example, it could be expressed as a revealed kindness or a concealed kindness, such as when a father disciplines his child for the good of the child.

Similarly, we often find that the righteous-*Tzaddikim* suffer during their lifetime, [to cleanse them of their few

¹¹⁶⁵ In the discourse entitled "*Lehavin Ta'anat HaMeraglim* – To understand the argument of the spies," of this year 5715 (Discourse 17), Ch. 2 and on.

shortcomings] so that their reward will be increased in the coming world.¹¹⁶⁶ Thus, the emotion accords to the reasoning, and as a result of reasoning, inter-inclusion (*Hitkallelut*) takes place in the emotions, in that there can be kindness of judgment (*Chessed* of *Gevurah*) or judgment of kindness (*Gevurah* of *Chessed*).

In other words, it is the division that occurs in the mind and intellect (*Mochin*) that causes this kind of inter-inclusion (*Hitkallelut*) in the emotions (*Midot*). For, if the intellect was simple, the emotion that would come forth would also be simple, such as pure simple kindness-*Chessed* or pure simple judgment-*Gevurah*, and the inter-inclusion of the emotions would altogether not apply.

However, since there is division (*Hitchalkut*) in the intellect (*Mochin*), and the emotions (*Midot*) come forth from the intellect (*Mochin*), therefore the emotions are also caused to have division (*Hitchalkut*) and are thereby weakened. In other words, as the emotions exist as pure and simple qualities, such as pure kindness-*Chessed* or pure judgment-*Gevurah*, they exist with a much greater force of strength. This is certainly so in regard to how they come forth from the essence of the soul itself, without the medium of the intellect. They then have very great force and strength. However, because of the division (*Hitchalkut*) of the intellect they become weakened, and can thus be in a state of inter-inclusion (*Hitkallelut*).

¹¹⁶⁶ See Talmud Bavli, Brachot 5a, and elsewhere.

However, the above-mentioned inter-inclusion (*Hitkallelut*) is not the true and ultimate matter of inter-inclusion (*Hitkallelut*). This is because, since they continue to exist in their original form, the weakening of the emotions (*Midot*) is not in a way that they truly are weakened. For, even in the kindness of the intellect itself, the rationale that leans to kindness is still entirely only kindness-*Chessed*, only that there are various manners and forms by which the kindness can be expressed, all of which are still a matter of kindness-*Chessed*.

It follows automatically that even in the emotions themselves, the quality of kindness-*Chessed* is still in full force and strength and it only knows of kindness-*Chessed*. And although in this kind of inter-inclusion, the kindness can become conjoined with judgment-*Gevurah*, still and all, its sole purpose is for kindness-*Chessed*. In other words, the weakening effected in the emotive character traits (*Midot*) is only in their expression and revelation. However, as they are drawn forth from the essence of the soul itself, even their expression is in full force and strength.

That is, essential kindness-*Chessed* is in full force and strength as an expression of kindness alone and the essential judgment-*Gevurah* is in full force of strength as an expression of judgment alone. That is, as they are drawn forth through the intellect they are caused to be weakened, but only in their expression, so that kindness-*Chessed* can be expressed and conjoined with a matter of judgment-*Gevurah* and judgment can be expressed and conjoined with a matter of kindness-*Chessed*.

However, their essential form remains as it is, in full force of strength, in that the fact that the kindness-*Chessed* spreads forth and conjoins with judgment-*Gevurah* is only for the purpose of the essential characteristic of kindness-*Chessed*, and the same is likewise true of the essential characteristic of judgment-*Gevurah*.

Now, all the above is in regard to intellect (*Mochin*) as it relates to emotions (*Midot*), wherein the intellect gives room for the emotions, because the intellect necessitates the emotions, and therefore, it can nullify and weakening the emotions themselves. For, since it is the intellect itself that necessitates the emotions, the emotions therefore take up space relative to the intellect, and their weakening is only in the manner that they are expressed.

However, in regard to the aspect of expanded mature intellect (*Gadlut HaMochin*), referring to intellect that transcends emotions, its matter is not at all in order to obligate or necessitate emotions. Rather, relative to this kind of intellect, emotions take up no space at all. Thus, from the state of expanded mature intellect (*Gadlut HaMochin*), the very essence of the emotive traits (*Midot*) is weakened and nullified.

This aspect of intellect is the root for the second kind of inter-inclusion (*Hitkallelut*) of the emotions (*Midot*), in which they actually become included as one with each other, as in the explanation of the verse,¹¹⁶⁷ “Where his judgment is

¹¹⁶⁷ Zephaniah 2:3; See the previous discourse where an example of this type of inter-inclusion was given. Also see Talmud Bavli, Yevamot 78b (and Rashi there); Sefer HaMaamarim 5562 Vol. 1 p. 196; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 20.

[mentioned], so are his good deeds.” This is brought about from the aspect of the expanded mature intellect (*Gadlut HaMochin*), because relative to this aspect of the intellect, the emotions become completely nullified (even of their essential form). They thus can be in a deeper state of inter-inclusion (*Hitkallelut*).

This is similar to the explanation¹¹⁶⁸ about the matter of,¹¹⁶⁹ “He makes peace in His high places.” Namely, that as a result of the revelation of a loftier light and illumination, the (camp of the angel Michael and the camp of the angel Gavriel) can dwell in peace with each other (though they are opposites), since both are nullified of their existence relative to it.

Now, all this stems from the aspect of understanding-*Binah*, which is in a state of tangible existence and has two levels. That is, there is intellect that relates to emotions and there is intellect that transcends emotions, but is still in the general category of tangible existence. Thus, since it is in a state of tangible existence, it comes forth in one of two manners. That is, it either comes forth in a way of inner manifestation (*Hitlabshut*), (as in the case of intellect that relates to emotions), or it comes in a way of elevated separation (*Havdalah*) (like intellect that transcends emotions). When it comes in a way of inner manifestation, the emotions take up space relative to it. In

¹¹⁶⁸ See Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken, Et’halech Liozhna p. 12; Biurei HaZohar of the Mittler Rebbe 8c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 and the notes there, and elsewhere.

¹¹⁶⁹ Job 25:2

contrast, when it comes in a way of elevated separation (*Havdalah*), it nullifies the emotions.

However, this nullification is only the nullification of their tangible existence (*Bittul HaYesh*). This is because the nullification is brought about solely because of the revelation of light and illumination. However, their existence as they are, in and of themselves, remains, and they are only nullified because of the radiance of higher illumination, not that they are truly nullified, in and of themselves.

Thus, the same is likewise so of their inter-inclusion (*Hitkallehut*). This is to say that they do not come to be inter-included with each other as they exist essentially. Just the opposite, as they exist essentially, they are in an ultimate state of separation and difference from each other. Thus, their inter-inclusion is only because of their nullification to the revelation of the light of the intellect, as explained about the matter of,¹¹⁷⁰ “He makes peace in His high places.” In other words, once the revelation of light and illumination passes, they revert to opposition to each other, as they originally were.

However, when it comes to illumination from wisdom-*Chochmah*, which is the complete nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, this is not so. This is primarily due to the limitless light of the *HaShem*-יהו"ה, the Unlimited One, blessed is He, which dwells in wisdom-*Chochmah*. (In truth, even wisdom-*Chochmah* has

¹¹⁷⁰ Job 25:2 – That is, the camp of Michael and the camp of Gavriel do not extinguish one another and are able to operate in coexistence because they are both nullified to *HaShem*-יהו"ה, blessed is He. Nevertheless, they themselves remain diametric opposites.

some element of tangible existence, and therefore, this nullification primarily comes from the aspect of the **light** (*Ohr*) of wisdom-*Chochmah*.) This is because the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He,¹¹⁷¹ “exists, but without tangible existence.” Thus, even as He is in a state of manifestation (*Hitlabshut*), He remains elevated and separate (*Havdalah*).

This is because, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is utterly simple, but bears everything. Moreover, even as He bears everything and “all beings in existence, exist solely from the truth of His Being,”¹¹⁷² He remains utterly simple. It is specifically from this aspect that the true matter of inter-inclusion (*Hitkallelut*) comes about, so that even as the emotive character traits are in their full force of strength, they nonetheless are in a state of inter-inclusion (*Hitkallelut*).

In other words, this inter-inclusion (*Hitkallelut*) comes from the emotive character traits themselves, because even as they exist in and of themselves, they are in a state of complete and total nullification of their existence (*Bittul b'Metziyut*) to the true reality of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He.

¹¹⁷¹ Moreh Nevuchim 1:57; See at greater length in the previous discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace,” of this year 5715 (Discourse 18), Ch. 5 and on, and the notes there.; Also see *Hemshech* “*Yom Tov Shel Rosh HaShanah*” 5666, translated as Revealing the Infinite, Discourse 1.

¹¹⁷² Mishneh Torah, Hilchot Yesodei HaTorah

With the above in mind we may now understand the matter of vows of abstention (*Nedarim*) and that a wise sage (*Chacham*) can absolve the vow. To explain, there are generally three modes of conduct that are connected to three aspects. There is the mode of conduct as it is according to the Torah. About this aspect it states,¹¹⁷³ “Is what the Torah forbade not enough for you, that you wish to forbid other things upon yourself?” That is, Torah is the aspect of intellect (*Mochin*) that is drawn forth in the world. This is as stated by our sages, of blessed memory,¹¹⁷⁴ “The Holy One, blessed is He, gazed into the Torah and created the world.”

In other words, although Torah is higher than the world, nonetheless, this is similar to the aspect of the intellect that manifests within the emotions. Thus, in regard to this aspect, the order of refinement (*Birurim*) is in a manner that relates to the worlds, according to what the Torah defines as either forbidden or permitted.

However, another mode of conduct is the matter of vows of abstention (*Nedarim*), which stems from the *Sefirah* of understanding-*Binah*. Since the aspect of understanding-*Binah* transcends the worlds and is the realization that “everything before Him is as nothing,”¹¹⁷⁵ therefore, from this perspective it follows that there also must be a matter of separating oneself

¹¹⁷³ Talmud Yerushalmi, Nedarim 9:1

¹¹⁷⁴ Zohar II 161a-b

¹¹⁷⁵ Zohar I 11b

from the world (*Prishoot*-פרישות), which is the matter of vows of abstention (*Nedarim*-נדריים). Nevertheless, this is only in a manner of sublimating one's tangible existence (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

However, from the perspective of wisdom-*Chochmah*, within which the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, is manifest,¹¹⁷⁶ the wise sage (*Chacham*) can absolve the vow. This is because though there is room for the existence of the world, however its existence is totally nullified (*Bittul b'Metziyut*) to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. That is, it is the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who is utterly simple and removed from all form and description and who bears everything that is, and it all is utterly nullified in His simplicity, blessed is He.

5.

This then, is the meaning of the verse,¹¹⁷⁷ “Moshe spoke to the tribal heads of the children of Israel etc.” This Torah portion was specifically said by Moshe.¹¹⁷⁸ This is because Moshe is the aspect of wisdom-*Chochmah*-חכמה, the matter of which is complete nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, as it states,¹¹⁷⁹ “For

¹¹⁷⁶ See Tanya, Ch. 35 in the note.

¹¹⁷⁷ Numbers 30:2-3

¹¹⁷⁸ See the discourse “*Vayedaber Moshe el Roshei HaMator*” 5673 *ibid*.

¹¹⁷⁹ Exodus 16:7-8

what are we-*V'Nachnu Mah-מ"ה*.” It is specifically from this aspect of wisdom-*Chochmah-חכמה*, the aspect of the wise sage (*Chacham*), by which the vow of abstention is absolved.

However, *HaShem's-ה' יהו"ה* Supernal intent is for this aspect of nullification of independent existence and complete sublimation to *HaShem-ה' יהו"ה*, blessed is He, to even be drawn into this world below. Thus, it is in this regard that the verse states, “Moshe spoke to the tribal heads.” The tribes (*Shevatim*) refer to the aspect of the emotions (*Midot*) and “the tribal heads” refer to the aspect of the intellect (*Mochin*). Thus, the words “Moshe spoke to the tribal heads,” refers to the drawing forth of wisdom-*Chochmah* into the understanding-*Binah* and the emotions-*Midot*, so that even in the world below, there is a drawing forth of the nullification of independent existence (*Bittul b'Metziyut*) to *HaShem-ה' יהו"ה*, blessed is He, that stems from wisdom-*Chochmah-חכמה*.

The manner in which wisdom-*Chochmah* is drawn to the understanding-*Binah* and the emotions-*Midot* is not at all in a way of inner manifestation (*Hitlabshut*) (as with the drawing forth of the understanding-*Binah* into the emotions-*Midot*). Rather, it is in a manner that wisdom-*Chochmah* remains in its essential state of being, in that it is found everywhere.

However, in truth, this is not because of wisdom-*Chochmah* itself, but rather, because of the light (*Ohr*) of *HaShem-ה' יהו"ה*, blessed is He, that is within wisdom-*Chochmah*. Thus, it is about this that the verse continues, “This is the thing that *HaShem-ה' יהו"ה* commanded.” In other words, this refers to

the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, that manifests within wisdom-*Chochmah*.

It is specifically from this aspect that the wise sage (*Chacham*) absolves the vow of abstention, meaning that he causes even the world itself to come to a state of complete nullification of its very existence (*Bittul b'Metziyut*) to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He.