

Discourse 16

“VaYered HaShem al Har Sinai - HaShem descended upon Mount Sinai”

Delivered on the second day of Shavuot, 5715⁹⁶⁹

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

1.

The verse states,⁹⁷⁰ “*HaShem*-יהוה descended upon Mount Sinai.” About this Midrash Rabba states,⁹⁷¹ “It is written,⁹⁷² ‘Everything that *HaShem*-יהוה desired, He did.’ David said: The Holy One, blessed is He, decreed,⁹⁷³ ‘The heavens are the heavens of *HaShem*’s-יהוה, but the earth He has given to mankind.’ To what is this analogous? To a king who issued a decree that the inhabitants of Rome should not go down to Syria and that the inhabitants of Syria should not go up to Rome. So likewise, when the Holy One, blessed is He, created the world, He decreed, ‘The heavens are the heavens of *HaShem*’s-יהוה, but the earth He has given to mankind.’ However, when He gave the Torah, He nullified the decree, as

⁹⁶⁹ On the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe noted “5673” [Referring to *Hemshech* 5672 Vol. 1 p. 245 and on] and “5703” [Referring to the discourse entitled “*Anochi HaShem Elokecha*” and the subsequent discourses of the year 5703 (Sefer HaMaamarim 5703 p. 120 and on)].

⁹⁷⁰ Exodus 19:20

⁹⁷¹ Midrash Shemot Rabba 12:3

⁹⁷² Psalms 135:6

⁹⁷³ Psalms 115:16

it states, ‘*HaShem*-יהו"ה descended upon Mount Sinai,’ and similarly,⁹⁷⁴ ‘To Moshe He said: Go up to *HaShem*-יהו"ה.’” In other words, the giving of the Torah brought about a bond between *HaShem*’s-יהו"ה Godliness and the worlds.

However, we must understand what exactly was newly introduced with the giving of the Torah, for is it not so that even at the very beginning of creation there was Godliness in the worlds? This is especially so according to the Baal Shem Tov’s explanation⁹⁷⁵ of the verse,⁹⁷⁶ “Forever *HaShem*-יהו"ה Your word stands in the heavens.” That is, the speech of *HaShem*-יהו"ה, blessed is He, is continuously vested within creation to bring it into being. For, the word of *HaShem*-יהו"ה, blessed is He, is the very sustainment of the existence of created beings, as explained at length in *Shaar HaYichud VeHaEmunah*.⁹⁷⁷

It explains there that the entire existence of a created being is solely the Godly power in it and the only reason we perceive it as a tangible independent “something” (*Yesh*) is because we do not perceive the Godliness. However, if permission would be granted to the eye to see, we then would perceive the true reality that the very existence of the creation is Godliness. This being so, the lacking is only in the eye, in that it does not see. However, the righteous-*Tzaddikim*, who do see, indeed perceive true reality, and this is their truth. This

⁹⁷⁴ Exodus 24:1

⁹⁷⁵ See Tanya, *Shaar HaYichud VeHaEmunah* Ch. 1

⁹⁷⁶ Psalms 119:89

⁹⁷⁷ See Tanya, *Shaar HaYichud VeHaEmunah* Ch. 1 and on; Also see at greater length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*.

being so, what novelty was introduced upon the giving of the Torah?

2.

Now, to understand this, we must preface that in regard to the general light of *HaShem's* יהו"ה Godliness in the worlds, two issuances are drawn forth. The first is light (*Ohr*) that is for the purpose of the [existence of the] worlds and the second is light (*Ohr*) in a state of complete adhesion to *HaShem's* יהו"ה Essential Self, the purpose of which is to reveal the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem* יהו"ה Himself, blessed is He. In other words, there is light (*Ohr*) that is measured and limited (*Gvul*) and there is light (*Ohr*) in a state of complete limitlessness (*Blee Gvul*).

The explanation is that the light of limitation (*Gvul*) is the light of the Line (*Kav*), being that the light of the Line (*Kav*) comes with measure and limitation for the purpose of [the existence of] the worlds. In other words, because it arose in *HaShem's* יהו"ה Supernal will, blessed is He, that there should be a chaining down of worlds and that they should have ten *Sefirot*, which should divide into the divisions of wisdom-*Chochmah*, understanding-*Binah*, knowledge-*Da'at*, kindness-*Chessed*, might-*Gevurah*, beauty-*Tiferet*, victory-*Netzach*, majesty-*Hod*, foundation-*Yesod* and kingship-*Malchut*, therefore the Line (*Kav*), which is their source, also consists of ten *Sefirot*. For, since the whole reason it was drawn down with

measure and limitation is for the existence of the worlds, therefore it too has ten *Sefirot*.

Moreover, even in the root of the Line (*Kav*) as it precedes the restraint of the *Tzimtzum*, there likewise are ten *Sefirot*. (According to the view that the root of the Line-*Kav* is in the Ten Hidden *Sefirot-Eser Sefirot HaGenoozot*), this refers to the matter of the Ten Hidden *Sefirot-Eser Sefirot HaGenoozot*.⁹⁷⁸ For, since the general drawing forth is for the existence of the worlds, therefore, even in its root before the *Tzimtzum*, there are ten *Sefirot*.

Now, this does not contradict the explanation elsewhere,⁹⁷⁹ that the ten *Sefirot* were newly brought into being specifically through the restraint of *Tzimtzum*. That is, at first glance, this appears to contradict to what we are explained here, that even in the root of the Line (*Kav*) that precedes the restraint of the *Tzimtzum*, there likewise are ten *Sefirot*. However, the reason this is not a contradiction is because as the *Sefirot* are before to the restraint of the *Tzimtzum*, they are in a state of absolute and ultimate simplicity, so much so, that their existence is utterly not recognizable.

This is why they are called **Hidden Sefirot** (*Sefirot HaGenoozot*), because they are hidden and concealed in the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which is utterly limitless (*Blee Gvul*). It is only through the restraint of the *Tzimtzum* that they were caused to be separate

⁹⁷⁸ See *Hemshech* 5672 Vol.1 p. 25 and on, and elsewhere.

⁹⁷⁹ See *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*) Anaf 2-3; *Hemshech* 5672 *ibid.* p. 28 and on.

Sefirot, and through this, they come to a state of recognizable existence. This was newly introduced in the Line (*Kav*), specifically through the restraint of the *Tzimtzum*.

Now, even in regard to the light of the Line (*Kav*), in which the *Sefirot* are already in a state of existence, they nevertheless are not truly in a state of complete tangible existence. That is, they still have no actual independent existence at all, as in the teaching,⁹⁸⁰ “Ten *Sefirot* without being (*Blee Mah*-ה"ה בלי).” Thus, the *Sefirot* of the Line-*Kav* are an existence of non-being.

This then, is what is meant by the fact that the Line (*Kav*) is made up of points (*Nekudot*).⁹⁸¹ (In other words, the line that is drawn from above to below is not a long line, but is rather made up of points – *Nekudah*.) The matter of a point (*Nekudah*) is that it has no form. This is to say that all the *Sefirot* as they are in the Line (*Kav*) are in a state of a point (*Nekudah*) that has no form, meaning that it has no being whatsoever.

Now, although it is explained elsewhere⁹⁸² about the *Sefirot* of the world of Chaos-*Tohu*, that because they are points (*Nekudot*) this causes the strength of their existence - which is the opposite of what we are saying here - nonetheless, in truth, this does not contradict what we are saying here. The reason is because, when it comes to the *Sefirot* of the world of Chaos-

⁹⁸⁰ Sefer Yetzirah 1:2 and on.

⁹⁸¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14; Sefer HaMaamarim 5652 p. 97, p. 100 and on; Also see the prior discourse of this year, 5715, entitled “*VaYehiy BaYom HaShmini*,” Discourse 13, Ch. 6.

⁹⁸² See Torah Ohr, Shemot 51d and on.

Tohu, since they already are manifest in vessels (*Keilim*), they already are in a state of being, and thus, when it comes to actual being as an actual existence of a point (*Nekudah*), it exists with great strength. However, this is not so of the *Sefirot* of the Line (*Kav*), since, as of yet, there are no vessels (*Keilim*). Thus, this is called a point (*Nekudah*) without form and therefore without actual being.

Now, all the above is in regard to the *Sefirot* as they are in the Line (*Kav*), wherein they are not yet in a state of actual existence. It is only through their manifestation in vessels (*Keilim*) – with the primary aspect of the vessels (*Keilim*) being in the world of Emanation-*Atzilut* – that they are then brought into a state of actual existence.

This may be better understood by way of analogy from the powers of the soul, which possesses ten distinct powers that are different from each other. However, the soul itself is completely simple. Nevertheless, the soul acts through the medium of these powers. That is, it brings forth wisdom through the power of wisdom-*Chochmah*, kindness-*Chessed* through the power of kindness etc.

About this, the Alter Rebbe explains in Tanya⁹⁸³ that there are six-hundred and thirteen powers included in the soul. In other words, even though the soul is a singular simple essence, it nevertheless includes six-hundred and thirteen kinds of powers (from which each power is subsequently drawn to manifest within the particular organ that relates to it, to bring

⁹⁸³ Tanya, Ch. 51

about its effect). However, in general, ten primary powers are included in the soul. These powers are the intermediaries between the soul and the revealed powers that manifest in the limbs and organs of the body.

Now, since every intermediary that bonds two things together must necessarily possess something of both things that it bonds, the same is true of the powers that are the intermediaries included in the soul. This is to say that in their relation to the essence of the soul itself, they have a likeness and equality to it, in that they are simple, similar to the simplicity of the essence of the soul itself. Similarly, as they relate to the powers of the soul, they only are simple relative to the existence of the revealed powers that actually manifest in the limbs and organs of the body, but are not truly and actually completely simple.

We thus find that, in general, there are three aspects. There are the powers as they are included in the soul itself, which are completely simple. Then there are the powers that only are simple relative to the existence of the manifest powers. Then there is the existence of the actual powers of the soul that manifest within the limbs and organs of the body.

In the same manner we may understand this matter as it is above in Godliness. That is, the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*) are completely simple. It is only afterwards, when they come forth in the Line (*Kav*) that they are made to have any existence. However, even then, their existence is only in a way of points (*Nekudot*).

This may be deduced from the level of *Akudim*, in which the ten *Sefirot* are “bound up-*Akudim* in a single vessel.”⁹⁸⁴ In other words, even though there already is an aspect of vessels (*Keilim*) there, nevertheless, since they are not separate vessels (*Keilim*), but just one single vessel, therefore the *Sefirot* have no actual existence there, but are still in a state of simplicity.

How much more is this so in regard to the *Sefirot* of the Line (*Kav*), which do not yet have the aspect of vessels (*Keilim*) altogether. They certainly are of the utmost simplicity. Rather, the actual existence of *Sefirot* is brought about specifically when they manifest in vessels (*Keilim*) and the primary aspect of the vessels (*Keilim*) is specifically in the world of Emanation-*Atzilut*. Thus, it is in the world of Emanation-*Atzilut* that the *Sefirot* are in a state of actual existence of *Sefirot*.

3.

Now, all the above is in regard to the first issuance that is drawn forth [for the purpose of the existence of the worlds], which comes in a way of limitation (*Gvul*). However, the second drawing forth is from the aspect of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is utterly limitless (*Blee Gvul*). This light is the revelation of His Essential Self, blessed is He. In other words, this light (*Ohr*) is not for the purpose of the existence of the worlds, but is rather a revelation of the

⁹⁸⁴ See Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. As it is when it comes to be revealed in the worlds, it is called, "desire" (*Ratzon*-רצון), which is a revelation of the Essential Self.⁹⁸⁵

This is comparable to the powers of the soul, in which the power of desire (*Ratzon*) differs from the power of intellect (*Sechel*) (as well as all the other powers that are below desire-*Ratzon*). This is because intellect (*Sechel*) has an element of existence independent of the soul, and therefore, even when a person has concluded conceptualizing something [and he is no longer thinking], his intellect nevertheless remains, since it has existence unto itself. This indicates that, in and of itself, the power of intellect already has an element of independent existence. It therefore is able to actualize various tangible effects, meaning that the existence of the idea that was conceptualized can be sustained [after he has finished thinking about it] separate and apart from the power of intellect that brought it about.

In contrast, the power of desire (*Ratzon*) does not exist independent of the soul. Rather, its entire existence is nothing but the leanings, proclivities and drawings forth of the soul itself. Thus, once a person withdraws his desire or if he stops

⁹⁸⁵ Additionally, His desire is that there be a revelation of His Essential Self, blessed is He, which is His Name-*Shmo*-שמו-346 which has the same numerical value as "desire-*Ratzon*-רצון-346," and as it states (Pirke d'Rabbi Eliezer Ch. 3), "Before the creation of the world there was Him and His Name (*Shmo*-שמו) alone." Thus, His essential desire is for there to be a revelation of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as "The Gate of Unity," Ch. 17 and the notes there.)

desiring something, since the desire has no independent existence separate and apart from him, nothing at all remains of it.

However, we must further understand what is meant by the fact that the drawing forth of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is not for the purpose of the worlds, but is rather a revelation of His Essential Self, blessed is He. For, as well known, all revelation of light (*Ohr*) from Above is specifically by choice of desire (*Ratzon*).

This is why the analogy of the light and ray that emanates from the sun is not such a fitting analogy for the revelation of light and illumination (*Ohr*) as it is Above in Godliness. This is because the sun is a luminary that **must** reveal its light. However, this not so of *HaShem*'s-יהו"ה Godliness above, the revelation of which is specifically by choice of desire (*Ratzon*). Because of this, the analogy of the powers of the soul is more appropriate and fitting.

However, this being so, that the revelation of all light and illumination (*Ohr*) Above in Godliness is a revelation that is specifically by choice of desire (*Ratzon*), then it would seem that even the revelation of His limitless light (*Ohr HaBlee Gvul*) is not for the purpose of the Essential Self of *HaShem*-יהו"ה, blessed is He. That is, it too is brought forth for the intention and purpose of the worlds. This being so, that even the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is for the purpose of the worlds, what then is the meaning of the statement above, that this is a revelation of His Essential Self, blessed is He?

The explanation is that even though both drawings forth are for the purpose of the worlds, there nevertheless is a substantial difference between them. That is, the purpose of the light of the Line (*Kav*), which is light and illumination that comes with measure and limitation, is in order to actualize novel creation, meaning, its purpose is to actualize and bring about the existence of worlds. This being so, we must say that it too has an element of novel existence to it. That is, the light of the Line (*Kav*) is within the category of novel existence and possesses the aspects of up and down etc., through which it brings about the novel existence of worlds and causes the aspects of above and below in the worlds.

In contrast, even though it too comes forth with the intention and purpose for the worlds, nevertheless, the purpose of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is not to bring the worlds into being and give them existence. On the contrary, its purpose is to reveal *HaShem*'s-יהו"ה Godliness in the worlds, and thus bring about the sublimation and nullification of the worlds (*Bittul*) to *HaShem*-יהו"ה, blessed is He. That is, its purpose is to negate their sense of independent existence.

Therefore, even though this revelation specifically has an effect on the worlds, since the purpose of this drawing forth is also for the purpose of the worlds, as discussed above, nevertheless, since its purpose is to bring about a revelation of the limitless light of *HaShem*-יהו"ה, within the limited existence of the worlds, and even higher, to bring about the revelation of *HaShem*-יהו"ה Himself, blessed is He, therefore this light and

illumination is the revelation of His Essential Self. Moreover, since it is the revelation of *HaShem* 's-יהו"ה Godliness, this light and illumination would be relevant even if there were no worlds in existence at all.

This then, is the meaning of the statement that the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is a revelation of His Essential Self and is not for the purpose of the worlds. In other words, the purpose of this drawing forth is to bring about the negation of their sense of independent existence and to reveal the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself within them.

This then, is the general difference between these two kinds of drawing forth. That is, they both are bound to and adhere to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and the intention in both is for the worlds, but they nevertheless differ in purpose. For, in regard to the light that comes in a way of limitation (*Gvul*), even though it comes from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, nevertheless, since its purpose is to bring about the existence of worlds, therefore, it too has an element of existence to it.

However, such is not the case, with the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה. For, although it too is for the benefit of the worlds, nevertheless, since its purpose is to reveal the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, it therefore is in a state of

limitlessness (*Ain Sof*) and is a revelation of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.

4.

However, we still must better understand the reason for the drawing forth of the aspect of the limitless light of *HaShem*-יהו"ה, blessed is He, for the purpose of illuminating the worlds, because even the drawing forth of the light that comes in a way of limitation, is also to illuminate the worlds, in that its purpose is not merely to actualize the existence of the worlds, but is also to illuminate and bring about knowledge of *HaShem*'s-יהו"ה Godliness in the creatures.

To further explain, the primary matter of the light that comes within limitation, is in the world of Emanation-*Atzilut*. (As stated before, that the primary existence of the *Sefirot* is in the world of Emanation-*Atzilut*.) Now, as known, the world of Emanation-*Atzilut* is the intermediary between *HaShem*'s-יהו"ה Godliness and the creations in two manners; vessels (*Keilim*) and lights (*Orot*). The vessels (*Keilim*) are the intermediary to actualize and bring about the existence of novel creation. In contrast, the lights (*Orot*) are the intermediary to reveal *HaShem*'s-יהו"ה Godliness in the creations.

This accords to the explanation in the Siddur of the Alter Rebbe,⁹⁸⁶ about the substance (*Chomer*) and form (*Tzurah*) of

⁹⁸⁶ Siddur Im Divrei Elokim Chayim, Shaar HaKriyat Shma 275d and on.

the angelic beings. [That is, even the angels have substance (*Chomer*). This is to say that although they are called “Separate Intellects (*Sichliyim Nivdalim*),”⁹⁸⁷ nonetheless this only applies relative to what is below them. However, in truth, they too have substance (*Chomer*)], as explained there that their form (*Tzurah*) and substance (*Chomer*) are rooted in the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation-*Atzilut*. In other words, the root of the substance (*Chomer*) of the angelic beings, which is the source of their existence, is from the vessels (*Keilim*) of the world of Emanation-*Atzilut*.

On the other hand, the root of the form (*Tzurah*) of the angelic beings, which is the source of their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is from the lights (*Orot*) of the world of Emanation-*Atzilut*. That is, in the world of Emanation-*Atzilut*, these are the matters of lights (*Orot*) and vessels (*Keilim*) of Godliness, whereas as they chain down into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), this actualizes in the substance (*Chomer*) and form (*Tzurah*) of the angelic beings. The same is likewise true of the creations that are below the angels. Their existence comes from the vessels (*Keilim*), whereas their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, comes from the lights (*Orot*).

Now, the true reality of the matter is that actually, the coming into being of novel existence is specifically from the

⁹⁸⁷ See Moreh Nevuchim Vol. 2, Ch. 2 & 6; Sefer HaIkkarim, Maamar 2, Ch. 31; Etz Chayim, Shaar 50 (Shaar Kitzur ABY"Y) Ch. 7; Likkutei Torah, Shlach 45a, 46a; Sefer HaChakirah of the Tzemach Tzedek 13a.

light (*Ohr*), as the Alter Rebbe, whose soul is in Eden, stated,⁹⁸⁸ “The light is similar to its Luminary, referring to the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him and who is not brought into being by a cause that precedes Him, Heaven forbid to think so. It therefore is in His power and ability alone to create something from absolute nothingness.”

We thus see that even the existence of novel creation is specifically brought about from His light. Nevertheless, the actual existence of creation specifically comes about from the vessels (*Keilim*). That is, novel existence is brought about from the vessels (*Keilim*), whereas sublimation and nullification to *HaShem*-יהו"ה is brought about from the light (*Ohr*).

This being so, that there also is a drawing forth and revelation of *HaShem*'s יהו"ה Godliness from the light (*Ohr*) of the world of Emanation-*Atzilut*, which is the light that comes into limitation (*Gvul*), then exactly what is added by drawing forth the aspect of the limitless light (*Blee Gvul*) of *HaShem*-יהו"ה?

The explanation is that since the light of the Line (*Kav*), is drawn forth through the restraint of the *Tzimtzum* and comes in a way of measure and limitation, therefore, the further down it is drawn, the more diminished it becomes. As a result, the light of the Line (*Kav*) is only drawn down as far as the partition (*Parsa*) that separates the world of Emanation-*Atzilut* from the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*,

⁹⁸⁸ Tanya, Iggeret HaKodesh, Epistle 20

Asiyah). Furthermore, even in the world of Emanation-*Atzilut* itself, there only is a glimmer of radiance from the Line (*Kav*) that is not drawn down lower than the world of Emanation-*Atzilut*.

Moreover, although it is true that through the vessels (*Keilim*) of the world of Emanation-*Atzilut* colliding with the partition (*Parsa*) between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), sparks are emitted, which become the lights of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*),⁹⁸⁹ nonetheless, the emission of the sparks is only from the vessels (*Keilim*), and even then, it is only from the collision of the vessels (*Keilim*) with the partition (*Parsa*), rather than the vessels (*Keilim*) as they are in and of themselves. Moreover, this is only a matter of sparks, in that a spark (*Nitzotz*) is separate from its source (and is a separate glimmer of illumination).

Additionally, although it states elsewhere⁹⁹⁰ that it even is from the lights (*Orot*) of the world of Emanation-*Atzilut* that the sparks in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) are generated, this specifically is only from the aspect of understanding-*Binah* of the world of Emanation-*Atzilut* and down. In other words, it does not actually refer to the essence of the world of Emanation-*Atzilut*, which is the aspect of wisdom-*Chochmah*,⁹⁹¹ as in the

⁹⁸⁹ See Etz Chayim, Shaar 44 (Shaar HaShemot) Ch. 1

⁹⁹⁰ See Etz Chayim, Shaar 46 (Shaar Kis'e HaKavod) Ch. 4

⁹⁹¹ See Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 13 & Ch. 2

teaching,⁹⁹² “The Upper Father-*Abba Ila’ah*,⁹⁹³ dwells in the world of Emanation-*Atzilut*.”

[Moreover, even in the world of Emanation-*Atzilut* itself, the radiance of wisdom-*Chochmah*, which is its primary aspect, comes through the aspect of understanding-*Binah*.⁹⁹⁴] Thus, what is drawn into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is solely the sparks that come from the *Sefirah* of understanding-*Binah*, rather than the primary essence of the world of Emanation-*Atzilut* at all.

However, all the above only applies to the drawing forth that issues from the light that comes into limitation (*Gvul*). However, for the essential light of the world of Emanation-*Atzilut* to be drawn into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), this is specifically brought about through drawing forth the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה. For, the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, affects the limited light (*Ohr HaGvul*), causing it to be drawn into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

That is, the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, brings about a bond between the essence of the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and specifically then, the created beings come to a state of

⁹⁹² Mikdash Melech to Zohar II 220b; Torah Ohr, Mishpatim 75a; See at length in the Rebbe's note to Sefer HaMaamarim 5703 p. 133.

⁹⁹³ Which refers the stature (*Partzuf*) of wisdom-*Chochmah*.

⁹⁹⁴ See Etz Chayim, Shaar 42 ibid. Ch. 13.

nullification of their very sense of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

5.

This then, is the meaning of the verse about the giving of the Torah,⁹⁹⁵ “*HaShem*-יהו"ה descended upon Mount Sinai.” For, since the giving of the Torah affected a drawing forth of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, it is specifically through this drawing forth that a bond was caused between the essence of the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*). In contrast, before the Torah was given, there was no such bond between the essence of the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

And although it is true that our forefathers also drew revelations of *HaShem*'s-יהו"ה Godliness into the world, nonetheless, it was incomparable to the revelation of the giving of the Torah at Mount Sinai. To further explain, the verse states about our forefathers,⁹⁹⁶ “I appeared to Avraham, to Yitzchak and to Yaakov as *E"l Shada"י*-א"ל שד"י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”⁹⁹⁷

⁹⁹⁵ Exodus 19:20

⁹⁹⁶ Exodus 6:3

⁹⁹⁷ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Name (Shaar HaShem)*.

Now, *HaShem's* יהו"ה title *Shada'y* שד"י indicates limitation, as our sages, of blessed memory, stated,⁹⁹⁸ “What is the meaning of the words,⁹⁹⁹ ‘I am *E'l Shada'y*’ א"ל שד"י?” They mean, ‘I am He who said to the world ‘enough-Day-ידי!’ When the Holy One, blessed is He, created the world, the world continued to expand and had He not told it ‘enough-Day-ידי,’ it would have continued to expand even now.” In other words, it would have spread out without limit (*Blee Gvul*).

At first glance this is not understood and requires further explanation, because being that the very existence of novel beings is that they necessarily are limited, how is it possible that the world would continuously expand without limit?

The explanation is as stated in Shaar HaYichud VeHaEmunah,¹⁰⁰⁰ that in reality, all creatures exist as a light and ray that spreads out from its Source. Being that they are a light and ray, the spreading forth could be without measure. That is, the matter of spreading forth limitlessly does not refer to the creatures themselves, but to the radiance of *HaShem's* יהו"ה Godliness, which, in and of itself, spreads forth without limit or measure. In this regard the Holy One, blessed is He, is called by the title, “The Great One-*HaGadol* הגדול,”¹⁰⁰¹ referring to His quality of *Chesed*-Kindness and the spreading forth of vitality to bring about the existence of worlds and

⁹⁹⁸ See Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 5:8, 46:3, and elsewhere.

⁹⁹⁹ Genesis 17:1

¹⁰⁰⁰ Tanya, Shaar HaYichud VeHaEmunah, Ch. 3

¹⁰⁰¹ Deuteronomy 10:17

creatures without end, that are created out of nothing and exist through *HaShem*’s-ה"ה freely-given kindness.¹⁰⁰²

In contrast, the matter of limitation is brought about through the aspect indicated by His title, “The Mighty One-*HaGibor*-הגיבור,”¹⁰⁰³ which refers to His might in restraining and withholding the spreading forth of vitality, which is the matter of the restraint of the *Tzimtzum*, that limits His limitless light (*Ohr HaBlee Gvul*).¹⁰⁰⁴

This then, is the explanation of the matter of *HaShem*’s-ה"ה title *Shada”y*-שדי”י which was revealed to our forefathers. That is, it refers to the matter of limitation, meaning, the way the light (*Ohr*) is drawn into the vessels (*Keilim*), being that the vessels (*Keilim*) limit the light (*Ohr*). Thus, the explanation of the verse,¹⁰⁰⁵ “I appeared to Avraham, to Yitzchak and to Yaakov as *E”l Shada”y*-א”ל שדי”י,” is that the title *E”l*-א”ל refers to the *Sefirah* of kindness-*Chessed*, which is the quality of His greatness - “The Great One-*HaGadol*-הגדול” - whereas His title *Shada”y*-שדי”י refers to the matter of limitation. Thus, His title, *E”l Shada”y*-א”ל שדי”י, refers to how His quality of greatness and kindness, that is, His limitless light (*Ohr HaBlee Gvul*), is restrained to come forth within vessels (*Keilim*).

It is in this aspect that the world of Repair-*Tikkun* is superior to the world of Chaos-*Tohu*. For, as known, in the world of Chaos-*Tohu* the lights (*Orot*) were great and the

¹⁰⁰² See Tanya, Shaar HaYichud VeHaEmunah, Ch. 4

¹⁰⁰³ Deuteronomy 10:17

¹⁰⁰⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15 and Ch. 21 and the notes there.

¹⁰⁰⁵ Exodus 6:3

vessels (*Keilim*) were small.¹⁰⁰⁶ That is, because the vessels (*Keilim*) were small they could not withstand and bear the great light. In contrast, in the world of Repair-*Tikkun*, the vessels can withstand the light, since the lights (*Orot*) were restrained so that they could manifest within the vessels (*Keilim*).

This is the aspect and level that Avraham attained, as our sages, of blessed memory, stated,¹⁰⁰⁷ “The world will endure for six thousand years. The first two-thousand years are the years of Chaos-*Tohu*, the second two-thousand years are the years of Torah, and the final two-thousand years are the years of Moshiach.” In other words, until the time of Avraham, the world was in a state of Chaos-*Tohu*. Then, when Avraham came, the aspect of Repair-*Tikkun* commenced, which is the matter of the manifestation of lights (*Orot*) within vessels (*Keilim*). Thus, in his service of *HaShem*-יהו"ה, Avraham labored in the matter of making vessels (*Keilim*) for *HaShem*'s-יהו"ה Godliness. He did this through toiling in welcoming guests and publicizing *HaShem*'s-יהו"ה Godliness in the world, blessed is He.¹⁰⁰⁸ This is as stated,¹⁰⁰⁹ “And he called there in the name of *HaShem*-יהו"ה, God of the world (*E'l Olam*).” Moreover, the verse actually reads, “God world-*E'l Olam*-א"ל עולם,” rather than, “God of the world-*E'l HaOlam*-א"ל עולם,”

¹⁰⁰⁶ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2.

¹⁰⁰⁷ Talmud Bavli, Sanhedrin 97a; Avodah Zarah 9a

¹⁰⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

¹⁰⁰⁹ Genesis 21:33

העולם.”¹⁰¹⁰ That is, it is not that the world is an independent thing unto itself and Godliness is an independent thing unto itself, only that Godliness rules and dominates the world. Rather, the verse states, “א”ל עולם-*Olam*”¹⁰¹¹ meaning that the world and Godliness are entirely one. Through Avraham’s toil in serving *HaShem*-יהו”ה, blessed is He, in this manner, he made vessels (*Keilim*) for the revelation of *HaShem*’s-יהו”ה Godly light, and drew the light (*Orot*) into the vessels (*Keilim*). He was capable of doing this because there likewise was a drawing forth of the light (*Ohr*) into his own vessels (*Keilim*).

To further explain, on the teaching of our sages, of blessed memory, that¹⁰¹¹ “Our forefathers are themselves the Supernal Chariot (*Merkavah*),” Etz Chayim explains that,¹⁰¹² “There is a very small spark which is an aspect of Godliness drawn from the lowest aspect of the Creator, and this spark manifests within the power of a certain created spark that is called the Singularity-*Yechidah* of the soul, within which are the roots of the four inner levels of the soul, these being the *Nefesh*, *Ru’ach*, *Neshamah*, and *Chayah* of the soul”

[Now, although it is explained elsewhere¹⁰¹³ that the *Chayah* of the soul is also an encompassing and transcendent level (*Makif*), nonetheless, it is called the close encompassing

¹⁰¹⁰ Likkutei Torah Tavo 42d, 43a; Discourse entitled “*Anochi HaShem Elokecha*” 5673, *Hemshech* 567 Vol. 1, p. 257; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1.

¹⁰¹¹ Midrash Bereishit Rabba 47:6; 82:6

¹⁰¹² Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1

¹⁰¹³ See Likkutei Torah, Teitzei 37c and on.

light (*Makif HaKarov*), in that it directly relates to the inner pervading lights of the soul. In contrast, the Singularity-*Yechidah* of the soul is the true and actual encompassing light of the soul (*Makif*).] This manifestation of a spark of the Creator within the created spark of the Singularity-*Yechidah* of the soul, that includes all the inner pervading levels of the soul within it - the *Nefesh*, *Ru'ach*, *Neshamah* and *Chayah* - is the matter of the manifestation of *HaShem*'s-יהו"ה Godliness within the vessels (*Keilim*).

Thus, since Avraham possessed this matter within himself, he drew the Godly light of *HaShem*-יהו"ה into vessels (*Keilim*) through this power, by his service of *HaShem*-יהו"ה, blessed is He, in making vessels (*Keilim*) for His Godliness.

However, even after all this, when the lights (*Orot*) manifest within the vessels (*Keilim*), they nonetheless become constrained and diminished by the vessels (*Keilim*) and therefore this is not the essence of the world of Emanation-*Atzilut*. It rather is only the revelation of *HaShem*'s-יהו"ה title *E'l Shada* "ע"ל שד"י, which indicates limitation, as explained above.

Even according to the second meaning of the title *Shada* "ע"ל שד"י, which is like the verse,¹⁰¹⁴ "[I will] pour blessings upon you to no end (*Blee Dai*-בלי די)," which indicates an absence of limitation, nonetheless, this absence of limitation is only from the perspective of the recipient, as our sages, of blessed memory, explained,¹⁰¹⁵ "What is the meaning of the words

¹⁰¹⁴ Malachi 3:10

¹⁰¹⁵ Talmud Bavli, Shabbat 32b

‘*Blee Dai*-דַּי בְּלֵי?’ It means, ‘Until your lips are worn out (*Yivlu*-יבְּלוּ) from saying ‘enough-*Dai*-דַּי.’” In other words, from the perspective of the recipient, it seems limitless, but in reality, it is limited.

This also is the case regarding the explanation that the title *Shada*’שְׁדָּאֵי means,¹⁰¹⁶ “My Godliness suffices (*Dai*-דַּי) for all creatures,” in that He is limitless (*Blee Gvul*) relative to the creatures.¹⁰¹⁷ This is similar to the verse about the construction of the Tabernacle (*Mishkan*),¹⁰¹⁸ “For the materials were sufficient (*Dayam*-דַּיָּם) for all the work, to complete it and have more left over.” In other words, the absence of limitation was only in regard to what was needed to construct the Tabernacle (*Mishkan*), meaning that there was more than what they needed. Still and all, it was limited.

Now, all the above was in regard to how *HaShem* יְהוָה’s Godliness was drawn forth by our forefathers, Avraham, Yitzchak and Yaakov. However, the novelty introduced with the giving of the Torah at Mount Sinai was illumination from the essence of the world of Emanation-*Atzilut* into the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). About this the verse states,¹⁰¹⁹ “*HaShem*-יְהוָה descended upon Mount Sinai,” and similarly,¹⁰²⁰ ‘And to Moshe He said: Go up to *HaShem*-יְהוָה.’” For, *HaShem*-יְהוָה, blessed is He, is the

¹⁰¹⁶ Rashi to Genesis 17:1

¹⁰¹⁷ See *Hemshech* 5672 Vol. 1 p. 258.

¹⁰¹⁸ Exodus 36:7

¹⁰¹⁹ Exodus 19:20

¹⁰²⁰ Exodus 24:1

very essence of the world of Emanation-*Atzilut*, which is wisdom-*Chochmah* of the world of Emanation-*Atzilut*.

Moreover, in the aspect of wisdom-*Chochmah* of the world of Emanation-*Atzilut*, even all the supernal levels that are higher than it are included in elevation after elevation, even reaching the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. All this was revealed when the Torah was given at Mount Sinai, as it states,¹⁰²¹ "I am *HaShem*-יהו"ה your God." The Name *HaShem*-יהו"ה refers the aspect of the revelation of the wisdom-*Chochmah* of the world of Emanation-*Atzilut*, which is a revelation of that which is even higher, in elevation after elevation, until the aspect of "I am-*Anochi*-אני," that is, the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, "who is not hinted at in a single letter or even a thorn of a letter."¹⁰²² It is He who became "your God-*Elohe*"*cha*-אלהיך," that is, "your strength and vitality,"¹⁰²³ meaning that all these matters became openly revealed below, and through this, *HaShem*'s-יהו"ה Supernal intent to have "a dwelling place in the lower worlds" is fulfilled.¹⁰²⁴

¹⁰²¹ Exodus 20:2

¹⁰²² Likkutei Torah Pinchas 80b, Re'eh 31d and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see the discourse entitled "*Shiviti*" 5720.

¹⁰²³ See Tur and Shulchan Aruch, Orach Chayim 5; Likkutei Torah ibid. 18a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), that the title "*Elohi*"*m*-אלהי"ם" is a term of "strength-*Aleem*-אליים," as per the dictum (Gittin 60b and elsewhere), "Whoever is stronger-*Aleem*-אליים prevails."

¹⁰²⁴ See Midrash Tanchumah 4; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.