

Discourse 13

*“Vayehi BaYom HaShemini -
It was on the eighth day”*

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

1.

The verse states⁷⁵⁰ “It was on the eighth day, Moshe summoned Aharon and his sons and the elders of Israel.” The question about the exact wording here is well known.⁷⁵¹ Namely, in an earlier verse Moshe tells Aharon and his sons,⁷⁵² “You shall not leave the entrance of the Tent of Meeting for seven days.” This being so, the meaning of this summons is not understood. That is, if Aharon and his sons were already there, why did Moshe need to summon them?

Furthermore, since we do not find that Moshe told them anything, we need to understand why he also summoned the elders of Israel. We cannot say that he did this to inform them of the matter of the sin-offering, which Torah immediately discusses after this, since that verse explicitly states,⁷⁵³ “Speak

⁷⁵⁰ Leviticus 9:1

⁷⁵¹ See the beginning of the discourse entitled “*Vayehi BaYom HaShmini*” 5765 (*Hemshech* 5672 Vol. 2 p. 943) and elsewhere.

⁷⁵² Leviticus 8:33

⁷⁵³ Leviticus 9:3

to the children of Israel saying, take a goat as a sin offering etc.” In other words, this was stated separately and was specifically said to all Israel. This being so, why were the elders of Israel summoned to the Tent of Meeting?

We must also understand Rashi's⁷⁵⁴ explanation of the superiority of the eighth day; that it was the day that “took ten crowns,” citing the statement in Talmud,⁷⁵⁵ “As taught, that day took ten crowns.” We therefore must understand what this matter of ten “crowns-*Atarot*-עטרות” means. That is, they could have simply said that it had “ten levels of superiority” (*Ma'alot*-מעלות) to describe the superiority of the day. We therefore must understand what the matter of the “crowns” is and its relationship to the eighth day, being that on account of it they specifically are called “crowns-*Atarot*-עטרות.”

2.

Now, to understand this, we must preface with an explanation of the general matter of the Tabernacle (*Mishkan*) and the Holy Temple, about which it states,⁷⁵⁶ “They shall make a sanctuary for Me and I will dwell within them.” That is, all the Supernal levels were revealed in the Tabernacle (*Mishkan*) and the Holy Temple, so much so, that even the limitless light of *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum* was revealed there.

⁷⁵⁴ See Rashi to Leviticus 9:1

⁷⁵⁵ Talmud Bavli, Shabbat 87b

⁷⁵⁶ Exodus 25:8

This came about through serving *HaShem*-יהו"ה, blessed is He, in the manner indicated by the verse,⁷⁵⁷ "You shall serve *HaShem*-יהו"ה your God-*Eloheichem*-אלהיכם." That is, a person must toil in serving *HaShem*-יהו"ה, blessed is He, to the point that *HaShem*-יהו"ה, who utterly transcends space and time, becomes "your God-*Eloheichem*-אלהיכם."⁷⁵⁸ This will primarily be revealed in the coming future, as it states,⁷⁵⁹ "The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken." That is, there will be a revelation of the limitless light of the Singular Unlimited Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, **within** the existence of the worlds.

Now, as explained in the previous discourse, at first glance, how is it possible for there to be a revelation of the limitless light of *HaShem*-יהו"ה, blessed is He, within the existence of the world, which specifically comes into being through the restraint and constriction of the *Tzimtzum*? If so, this is the bonding of two opposites; the constriction and restraint of the light (*Tzimtzum*) and the revelation and illumination of the light (*Giluy*).

As explained, the answer cannot be that since the restraint of *Tzimtzum* has no power over the limitless light of *HaShem*-יהו"ה and cannot obstruct it, *HaShem*-יהו"ה can therefore reveal His limitless light within the chaining down of the worlds (*Hishtalshelut*). This cannot be, because the

⁷⁵⁷ Exodus 23:25

⁷⁵⁸ See the prior discourse entitled "*V'Nigleh Kvod HaShem*" 5715 (Discourse 12) to which this discourse is a direct continuation; Also see HaYom Yom, 3 Tishrei.

⁷⁵⁹ Isaiah 40:5

revelation of the limitless light would necessarily nullify the matter of *Tzimtzum* altogether, and the worlds could not exist. It was therefore explained that in the coming future, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will be revealed **within** the existence of the worlds through serving *HaShem*-יהו"ה, blessed is He, by transforming the darkness into light, because through this, the *Tzimtzum* itself, becomes a receptacle for His light.

3.

Now, since our toil in serving *HaShem*-יהו"ה, blessed is He, is meant to transform the concealment of *Tzimtzum*, and more so, that *Tzimtzum* itself should reveal the light of *HaShem*-יהו"ה, blessed is He, we therefore must first explain those matters that were brought about by the restraint of the *Tzimtzum*. Through understanding this, we then will understand what must be corrected and actualized in our service of *HaShem*-יהו"ה, blessed is He.

As explained in the previous discourse,⁷⁶⁰ before restraint of the *Tzimtzum* the perception is that *HaShem*-יהו"ה is the simple self-evident reality, whereas for worlds to exist is a total novelty. In contrast, after the restraint of *Tzimtzum*, the perception came about that the world's existence is the simple self-evident reality, whereas *HaShem*-יהו"ה is perceived as something novel.

⁷⁶⁰ Also see the discourses entitled "*VaYehi HaAnan*" and "*VaYehi BaYom HaShmini*" 5675 (*Hemshech* 5672 *ibid.* p. 934 and on).

In other words, even when it comes to lofty souls, who through their toil in serving *HaShem*-יהו"ה, blessed is He, have reached lofty levels of grasp and understanding of Godliness, to the point that they have come to recognize His ultimate truth, even in a way of sight, nevertheless, since this was attained specifically through their toil, and particularly since their toil was that of removing questions, concealments and hiddenness, therefore, even after having attained knowledge of Godliness through their toil, it nevertheless is in a manner that the existence of worlds is perceived as being the simple self-evident reality and Godliness is perceived as being a novelty, so that even after all this, their previous perception of self-evident reality is not refuted, God forbid.

This matter, that the perception of the existence of worlds is perceived as being simple and self-evident, whereas *HaShem*'s-יהו"ה Godliness is perceived as being a novelty, results from the restraint of the *Tzimtzum*. That is, the *Tzimtzum* caused the concealment of the limitless light of *HaShem*-יהו"ה in its Source and the manifestation of His light that fills all worlds (*Memaleh Kol Almin*) in the vessels (which are rooted in the *Tzimtzum*).

This is because, as explained before, the restraint of the *Tzimtzum* brought about two matters; on the one hand, the light of limitation (*Ohr HaGvul*) was concealed and restrained, and on the other hand, because *HaShem*-יהו"ה desired the *Tzimtzum*, the limitless light (*Ohr HaBlee Gvul*) was withdrawn and hidden in its Source. These two matters caused the perception that the existence of the worlds is self-evident and *HaShem*'s-

יהו"ה Godliness is a novelty. This being so, if the concealment of *Tzimtzum* is nullified, then even within the chaining down of the worlds, *HaShem*'s-יהו"ה Godliness becomes self-evident.

An example for this is the matter of the splitting of the Red Sea. At that time all partitions, screens, hiddenness and concealments, including the restraint of the first *Tzimtzum*, were nullified, and therefore, their perception was that *HaShem*'s-יהו"ה Godliness is the simple self-evident reality.⁷⁶¹ As our sages, of blessed memory, stated,⁷⁶² “At the splitting of the sea, a maidservant saw what even the prophet Yechezkel did not see.”

Moreover, our sages, of blessed memory, stated,⁷⁶³ “Come and see how great those who descended into the sea were. How greatly Moshe struggled and pleaded before the Ever-Present One to be shown His likeness, as stated,⁷⁶⁴ ‘Please show me Your glory.’ The Holy One, blessed is He, responded,⁷⁶⁵ ‘You will not be capable of seeing My face,’ and He finally only showed him a sign, as it states,⁷⁶⁶ ‘When My glory passes... you will see My back, but My face may not be seen.’ On the other hand, all those who entered the sea pointed with their finger and said,⁷⁶⁷ ‘This is my God.’”

⁷⁶¹ See Maamarei Admor HaZaken 5570 p. 70; Shaar HaEmunah of the Mittler Rebbe, Ch. 17 (33a), and elsewhere.

⁷⁶² Mechilta Beshalach 15:2

⁷⁶³ Midrash Shemot Rabba 23

⁷⁶⁴ Exodus 33:18

⁷⁶⁵ Exodus 33:20

⁷⁶⁶ Exodus 33:22

⁷⁶⁷ Exodus 15:2

However, this matter was not the result of intellectual understanding and comprehension, for certainly, when the sea split, their understanding and comprehension did not ascend to the level of grasp of our teacher Moshe. This was particularly so of the lowest of the low amongst them. Certainly, their grasp did not ascend to anything comparable to Moshe's grasp. However, even so, each one was able to point with his finger and say, "This is my God." This is because, when *HaShem's*-יהו"ה Godliness that precedes the restraint of the *Tzimtzum* is revealed, a person is brought to the realization that *HaShem's*-יהו"ה Godliness is the simple self-evident reality.

In other words, just as (*Tzimtzum* brings) the perception in a person that the existence of the world is the simple self-evident reality, not because of any intellectual understanding or grasp, but simply because he sees it with his very eyes and it is so self-evident that he cannot possibly deny it, so likewise, when *HaShem's*-יהו"ה light that precedes the restraint of the *Tzimtzum* is revealed, the reality of *HaShem's*-יהו"ה Godliness becomes self-evident, not because of intellectual understanding or grasp, but because it is perceived simply, as a self-evident reality that is utterly undeniable.

This is also how Godliness was revealed in the Holy Temple, as our sages, of blessed memory, stated,⁷⁶⁸ "Just as one comes to be seen, so does he come to see." In other words, just as the matter of coming "to be seen" was in a manner that he is seen from Above, in all his various levels and matters, so

⁷⁶⁸ See Talmud Bavli, Chagigah 2a

likewise, when they would “come to see,” they would see all levels and matters of Godliness Above, even the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Moreover, this was not the result of intellectual understanding and grasp, as we see from the fact that when they left the Holy Temple, they no longer had this revelation.

Rather, it is because the limitless light of *HaShem*-יהו"ה, blessed is He, was revealed in the Holy Temple, as it states,⁷⁶⁹ “Surely *HaShem*-יהו"ה is present in this place,” which Targum translates as,⁷⁷⁰ “This is not a mundane place (*Atar Hedyot*-אתר הדיוט).” That is, it is not mundane because the root of this place transcends the ten utterances of creation, which are called⁷⁷¹ “mundane words (*Milin d’Hedyota*-מילין דהדיוטא)” [in that they relate to the world]. Rather, the place of the Holy Temple was a receptacle for the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and therefore, the simple reality of *HaShem*-יהו"ה was openly revealed and self-evident there.

Now, this matter will primarily be revealed in the coming future, for there then will be actual revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Moreover, it will be openly revealed and apparent to everyone. This is as stated,⁷⁷² “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken.”

⁷⁶⁹ Genesis 28:16

⁷⁷⁰ Targum Onkelos to Genesis 28:18

⁷⁷¹ Zohar III 149b

⁷⁷² Isaiah 40:5

The same is likewise true of the revelation of prophecy in the coming future, which everyone will experience in the most literal sense. This is as stated,⁷⁷³ “I will pour out My spirit upon all flesh and your sons and daughters will prophesy; your elders will dream prophetic dreams and your young men will see visions. Even upon the servants and maidservants I will pour out My spirit in those days.”

In other words, the revelation of prophecy in the coming future will be unlike the revelation of prophecy to the prophets. For, in regard to the prophets, since prophecy is such a great and awesome level, therefore to attain it, a number of preconditions must be met. This is as our sages, of blessed memory, taught,⁷⁷⁴ “The spirit of prophecy only rests upon a person who is wise, mighty, wealthy, and a person of stature.” Furthermore, even if a person has all these qualities, it does not mean that the spirit of prophecy must rest upon him, for it also can not rest upon him.

Moreover, he also must prepare himself in the manner indicated by the verse,⁷⁷⁵ “He too disrobed and prophesied.” The commentators of Tanach⁷⁷⁶ explained that this means that upon receiving prophecy, the prophet must be divested of his senses and the faculties of his soul must become dormant. This

⁷⁷³ Yoel 3:1-2

⁷⁷⁴ Talmud Bavli, Shabbat 92a; Nedarim 38a; Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah, Ch. 7.

⁷⁷⁵ Samuel I 19:24

⁷⁷⁶ See the Radak and Ralbag commentaries to Samuel I 19:24 and elsewhere; Ohr HaTorah, Sukkot p. 1,715 and on; Discourse entitled “*Bati LeGani*” 5710 Ch. 5 (Sefer HaMaamarim 5710 p. 118); Also see the discourse entitled “*Bati LeGani*” of this year, 5715, (Discourse 8) Ch. 5.

is because the spirit of prophecy transcends the senses that manifest in his soul and he therefore must divest himself of them.

Thus, from all the above, it is understood that there are a number of levels in prophecy. That is, there are those who have no relation to prophecy altogether and it is totally inapplicable for them to receive it. There also are others for whom the spirit of prophecy indeed is applicable, but it does not rest upon them etc. Moreover, even in the actual reception of prophecy there are a number of distinctly different levels, as our sages, of blessed memory, said,⁷⁷⁷ “No two prophets prophecy in the same style.” This is because prophecy is an inner manifestation of light (*Ohr Pnimi*) and therefore has all the above mentioned levels.

This is also why the term “prophecy- *Nevu’ah*-נְבוּאָה” is related to the,⁷⁷⁸ “produce-*Neev*-נִיב of the lips,” which is speech,⁷⁷⁹ because the revelation of prophecy manifests in the physical voice and speech, meaning that an inner illumination manifests within the vessel. Thus, about the revelation of prophecy, the verse states,⁷⁸⁰ “I saw and fell on my face,” because of his inability to withstand the light and illumination.

However, in the coming future, prophecy will even be found amongst servants and maids. That is, it will not be out of

⁷⁷⁷ Talmud Bavli, Sanhedrin 89a

⁷⁷⁸ Isaiah 57:19

⁷⁷⁹ As explained in Sefer HaSharashim of the Radak, Shoresh נִיב, that speech is the produce of the tongue. This is related to (Daniel 4:9) וְאִנְבֵּה שְׂגִיָּא – “and it’s fruit was plentiful,” in which the word וְאִנְבֵּה – and it’s fruit – has the same letters as the word נְבוּאָה – prophecy.

⁷⁸⁰ Ezekiel 1:28 and elsewhere.

comprehension and understanding, but because the simple reality of *HaShem*'s-יהו"ה Godliness will be openly apparent and self-evident.

That is, just as presently, the existence of the world is perceived as being self-evident, not out of intellectual grasp, but because of natural perceptions below reason and intellect (which can then also come into grasp and understanding), so likewise, in the coming future, the simple self-evident reality of *HaShem*'s-יהו"ה Godliness, which transcends reason and intellect, will be revealed because of the true nature of things (and this too will be in a way of inner manifestation, just like prophecy).

All this is accomplished through our toil in serving *HaShem*-יהו"ה, blessed is He, by transforming darkness to light. That is, it is brought about through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect. Through serving *HaShem*-יהו"ה, blessed is He, in this way, we reveal that *HaShem*-יהו"ה is the simple self-evident reality and we come to realize that the novelty is in the existence of the world.

4.

Now, it was explained that the restraint of the *Tzimtzum* affected the limitless light of *HaShem*-יהו"ה (*Ohr HaBlee Gvul*), which was concealed in its Source because of *HaShem*'s-יהו"ה Supernal will for the *Tzimtzum*, and it also affected His limited light (*Ohr HaGvul*) by separating it from His limitless light

(*Ohr HaBlee Gvul*), thus causing the division of Above and below in it.

To further explain, before the restraint of the *Tzimtzum*, both the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, as well as His limited light (*Ohr HaGvul*), were revealed. Now, since His limitless light (*Ohr HaBlee Gvul*) was revealed, His limited light (*Ohr HaGvul*) was therefore immersed in His limitless light (*Ohr HaBlee Gvul*). Through the restraint of the *Tzimtzum*, His limitless light (*Ohr HaBlee Gvul*) became concealed in its Source, thereby causing the descent and separation of His limited light (*Ohr HaGvul*) from His limitless light (*Ohr HaBlee Gvul*).

This is similar to the utterance,⁷⁸¹ “Let there be a firmament in the midst of the waters, and let it separate between water and water,” which is the matter of the separation between the upper waters and the lower waters. This is because before their separation, both waters were included as one, and as a result of the firmament (*Rakia*-רקיע) that separates, the upper waters ascended higher, thus automatically causing the lower waters to descend and be separated from the upper waters. This is why “the lower waters cry out saying ‘we wish to be before the King.’”⁷⁸² The same principle applies to the restraint of the *Tzimtzum*, in that it caused the ascent of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, thus

⁷⁸¹ Genesis 1:6

⁷⁸² See Tikkunei Zohar, Tikkun 5 (19b); Tosefot HaRosh to Genesis 1:7; Rabbeinu Bachaye to Leviticus 2:13.

automatically causing the descent and separation of His limited light (*Ohr HaGvul*).

Another effect of the *Tzimtzum* on the limited light (*Ohr HaGvul*), is that it caused the divisions of above and below in it. This refers to the various levels of the ten *Sefirot*. That is, there can even be aspects of above and below within a single level – for example, there are various levels in wisdom-*Chochmah* itself, some in the aspect of above and some in the aspect of below – nevertheless, primarily, the matter of above and below is in the division of the various levels themselves, such as wisdom-*Chochmah*, understanding-*Binah*, *Zeir Anpin* etc. That is, wisdom-*Chochmah* is higher than understanding-*Binah* and understanding-*Binah* is higher than *Zeir Anpin* etc.

5.

The explanation of this matter may be understood⁷⁸³ by prefacing with the well-known question,⁷⁸⁴ how is it possible for divisions to come from the Simple Unity of *HaShem*-יהו"ה, blessed is He?

Pardes Rimonim⁷⁸⁵ answers by explaining that the division is solely from the angle of the vessels (*Keilim*). The analogy for this is the light of the sun as it shines through glass vessels that are tinted white, red or green, through which the light also appears to be white, red or green. That is, even as it

⁷⁸³ Also see the discourse entitled “*BaYom HaShmini Atzeret*” 5694, Ch. 20 and on (Sefer HaMaamarim 5711 p. 84 and on).

⁷⁸⁴ Also see Sefer HaMitzvot of the Tzemach Tzedek 5b, 48b and on.

⁷⁸⁵ Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4.

shines with the color of the tint, the light itself is simple, except that, because of the vessel, it appears to be colored. The same applies to clear water in a tinted glass cup that is white, red or green. That is, in actuality, the water itself has no color at all, even when in the vessel and only appears to be colored because of the vessel. Now, the same is true Above in Godliness, regarding the light (*Ohr*) that manifests in vessels (*Keilim*). That is, in and of itself, the light (*Ohr*) is simple, and the matter of divisions (by which it also is drawn into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is only due to the vessels (*Keilim*).

However, in truth, this explanation is not fully adequate, because it only applies to how it is below, where the vessel and the light or the vessel and the water are two separate and independent things, in which the one gives no indication of the other. (That is, the vessel gives no indication of the [essential property of the] water or light within it.) Beyond this, they actually are completely unrelated to each other. If all this would be true Above in Godliness, it then would be possible to say that the light (*Ohr*) is simple and the coloration is the result of the vessel (*Klee*).

However, this is not so when it comes to the matter of lights (*Orot*) and vessels (*Keilim*) as they are Above in Godliness. For, although the light is an aspect of intangible Godly “nothingness” (*Ayin*) whereas the vessel is tangible “somethingness” (*Yesh*), they nevertheless are related and unified with each other. This is because the light (*Ohr*) is meant to shine within the vessel (*Klee*) and therefore its purpose is to

come from “nothing” (*Ayin*) to “something” (*Yesh*). Similarly, the vessel (*Klee*) is meant to reveal the light (*Ohr*), and this being so, its purpose is for the “something” (*Yesh*) to become “nothing” (*Ayin*). Moreover, the vessel (*Klee*) indicates the light, since through it, some understanding and grasp of the light (*Ohr*) comes about. Additionally, since the lights (*Orot*) and vessels (*Keilim*) are unified with each other, it cannot be said that the light (*Ohr*) is simple and that the division is because of the vessel (*Klee*).

However, this answer presents a difficulty, because if we maintain the view understood from a superficial reading of Pardes Rimonim here - that all matters of division are solely from the angle of the vessels (*Keilim*), whereas the lights (*Orot*) are simple, this would imply that *HaShem*-יהוה, blessed is He, knows with a knowledge that is outside of Himself, and performs kindness that is outside of Himself, God forbid to think so.⁷⁸⁶

Moreover, it is because of this very point that Pardes Rimonim took issue with Rabbi Menachem Recanti, who explained⁷⁸⁷ that Above in Godliness, the vessels (*Keilim*) are like the tools of a craftsman, in which each tool functions with a particular action, whereas the craftsman is one and uses each

⁷⁸⁶ See the prior discourse of this year, 5715, entitled “*Bati Legani*” (Discourse 8), Ch. 5. Also see Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Hilchot Teshuvah 5:5; Also see the end of his Shemoneh Prakim; - “He is the knower, He is the subject of knowledge, and He is the knowledge itself, and they are all one.” It is through this that Rambam answers how the knowledge of the Holy One, blessed is He, affects no change in Him, since “His knowledge is not of something external to Himself.”

⁷⁸⁷ See Sefer Taamei HaMitzvot of Rabbi Menachem Recanati, cited in the Chayaat Ch. 3; Pardes Rimonim ibid. Shaar 4, Ch. 1.

tool according to its particular function, and therefore, the vessels (*Keilim*) cause no multiplicity or change in *HaShem*-יהו"ה, blessed is He. However, Pardes Rimmon questions this, and states that if this is so, it means that *HaShem*-יהו"ה knows with knowledge that is external to Himself. However, this question can actually also be asked about his own view.

That is, although Pardes Rimmon suffices by answering according to his view that the vessels (*Keilim*) are not separate from the Essential Self of *HaShem*-יהו"ה, blessed is He, and therefore cannot be compared to the tools of a craftsman, because since they too are Emanations, they also are Godliness (and this is where he differs from the view of the Recanti, who held that the vessels (*Keilim*) are like novel creations, the result of which is the difficulty that this would indicate that *HaShem*-יהו"ה, blessed is He, knows with a knowledge that is external to Himself), nevertheless, in truth, even according to the understanding of Pardes Rimmon, the question about the matter of division and multiplicity reverts to its original strength. For, since according to his view, the vessels (*Keilim*) are Godliness, how then are the vessels (*Keilim*) brought forth from *HaShem's*-יהו"ה Singular and Essential Self, which would mean that multiplicity indeed comes from His Simple Oneness?

However, the teachings of Chassidut explain that, in the first place, there actually is no question here at all. This is because, from the perspective of the true reality of the Simple Essential Self of *HaShem*-יהו"ה, blessed is He, multiplicity can also exist. That is, from *HaShem's*-יהו"ה perspective, just as

simplicity is possible, so is multiplicity possible. For, if one were to say that this cannot be, he would be defining *HaShem's*-יהו"ה simplicity and it therefore would not be His True Simplicity, which is utterly beyond all description or definition. This accords with the statement in *Avodat HaKodesh*, that just as *HaShem*-יהו"ה has the power of limitlessness (*Ko'ach b'Blee Gvul*), He also has the power of limitation (*Ko'ach b'Gvul*), and if a person would say that this is not so, he would be saying that *HaShem*-יהו"ה is lacking in perfection. The Maharal of Prague⁷⁸⁸ similarly states that since *HaShem's*-יהו"ה Essential Self is utterly simple and undefinable by any definition or parameter whatsoever, it therefore is possible for multiplicity and division to come from Him, for if this was not so, He would not be truly simple.

This is also why we must say that because of the true reality of His absolute simplicity, in *HaShem's*-יהו"ה Godliness Above there also is the aspect of limitation. However, this must be said with the caveat that relative to *HaShem's*-יהו"ה absolute simplicity, blessed is He, neither the term “limit-*Gvul*-גבול” nor the term “limitless-*Blee Gvul*-בלי גבול” are adjectives that can apply to Him at all, nor do they contradict each other. Rather, both arise from His absolute simplicity. That is, these terms refer to His capability (*Yecholet*). That is, since He is truly and utterly simple, He therefore is all powerful and all capable (*Kol Yachol*). This is explained at great length in the continuum of discourses known as *Hemshech* 5666, that the true meaning of

⁷⁸⁸ See the second introduction to *Gevurot HaShem* of the Maharal of Prague.

the title, “The Unlimited One-*Ain Sof*-אין סוף” is that, in truth, He is not limited (*Blee Gvul*) in any way whatsoever, which excludes and negates everything from Him. That is, it negates all positive adjectives and all negative adjectives, and thus also negates the adjectives “limited-*Gvul*-גבול” and “limitless-*Blee Gvul*-בלתי גבול,” which automatically means that in reality, in His absolute simplicity and Oneness, *HaShem*-יהו"ה, blessed is He, bears them all, is beyond them all, and He is all.⁷⁸⁹

Now, all the above relates to the matter of “limitation-*Gvul*-גבול” as it is before the restraint of the *Tzimtzum* (the perspective of which is that everything is solely because of the true reality of *HaShem*'s-יהו"ה absolute simplicity and Oneness). However, in regard to **actual** limitation and division (meaning the lack of perspective that everything is solely because of the true reality of *HaShem*'s-יהו"ה absolute simplicity and Oneness), this was brought about through the restraint of the *Tzimtzum*. This is because the *Tzimtzum* caused the light to come in way of a leap (*Dilug*-דילוג), that is, not by way of levels of gradation.

To further explain, the verse states,⁷⁹⁰ “The voice of my Beloved; Here He comes, leaping (*Medaleg*-מדלג) over mountains, jumping over hills.” Now, there is a difference between walking (*Hiluch*-הילוך) and leaping (*Dilug*-דילוג). For, when a person walks (*Hiluch*-הילוך), he only lifts one foot up at a time, while the other foot remains on the ground. However,

⁷⁸⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁷⁹⁰ Song of Songs 2:8; See Likkutei Torah, Shir HaShirim 15b

this is not so of leaping (*Dilug*-דילוג), in which he jumps with both feet in the air and is completely above the ground. That is, although it is true that when walking (*Hiluch*-הילוך) a person indeed moves from one place to another, nonetheless, as he walks, he retains some connection to where he is coming from, in that he only lifts one foot up at a time, while his other foot remains on the ground. However, leaping (*Dilug*-דילוג) is different, in that where he leaps to, is not at all connected to where he leapt from, because he leaps with both feet, making a space between him and the ground.

Spiritually, walking (*Hiluch*-הילוך) refers to drawing *HaShem's* יהו"ה Godliness down to this physical world. This comes about through serving *HaShem*-יהו"ה, blessed is He, in a way of humbling oneself before Him. A person says to himself, "Who am I to run (*Ratzo*) to *HaShem*-יהו"ה, blessed is He, and ascend to Supernal states of closeness to Him." He, instead, is in a state of "returning" (*Shov*), in that he stays below to serve *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke of His Kingship upon himself. The response from Above is measure for measure, that *HaShem*-יהו"ה, blessed is He, reveals His Godliness in a way of order and gradation. Serving *HaShem*-יהו"ה, blessed is He, in this way is called walking (*Hiluch*-הילוך), in that he only lifts one foot up at a time, while his other foot remains on the ground.

To clarify, a general principle in the matter of the chaining down of the worlds (*Hishtalshelut*) is that the outer aspect of the higher level becomes the inner aspect of the lower

level.⁷⁹¹ Moreover, for the outer aspect (of the higher level) to be revealed, its inner aspect must necessarily be restrained (*Tzimtzum*) and concealed. This is the meaning of the analogy of walking, in that one foot becomes elevated from the ground, meaning that the inner aspect becomes concealed from the lower level. Through this, the outer aspect (of the higher level) is drawn down, which is the meaning of the other foot being on the ground.

However, leaping (*Dilug*-דילוג) indicates drawing forth in a way that does not conform to ordered gradations of levels and refers to the light of the line-*Kav*, which is drawn down through the *Tzimtzum* specifically in a way of complete withdrawal (*Siluk*). That is, the withdrawal (*Siluk*) separates the light of the line-*Kav* from the limitless light (*Ohr HaBlee Gvul*).

This is as Etz Chayim explains,⁷⁹² about why the line-*Kav* was specifically drawn down **after** the first *Tzimtzum*, which was in a way of a withdrawal (*Siluk*) [not only of the limitless light of *HaShem*-יהו"ה, blessed is He, but also of the limited light of the line-*Kav*], and what would have happened had the line-*Kav* not been withdrawn. That is, if there was no first *Tzimtzum* in a way of withdrawal (*Siluk*) and had the line-*Kav* not have been withdrawn as well, but remained in its place, the worlds could to exist. Rather, it is only due to the restraint

⁷⁹¹ See Etz Chayim, Shaar 14 (Shaar Abba v'Imma) Ch. 9; Likkutei Torah Shlach 41c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7-8, and elsewhere.

⁷⁹² See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) End of Anaf 3; Also see the prior discourse of this year (Discourse 12) entitled "*V'Nigleh Kvod HaShem*-יהו"ה," Ch. 2, and the notes there.

of the *Tzimtzum* in a manner in which there was a complete withdrawal (*Siluk*) of the light and illumination of *HaShem*-יהו"ה, blessed is He, and the worlds were thus brought into being, that it then is possible for the light and illumination of the line-*Kav* to be drawn down into them.

Now, just as this is so when it comes to the existence of the worlds, so it is in regard to the light (*Ohr*) itself. That is, if the light of the line-*Kav* would have remained at first, it would necessarily have been completely bonded to the limitless light of the Unlimited One, blessed is He. Thus, it is only because the restraint of *Tzimtzum* was specifically in a way of withdrawal (*Siluk*) that the light of the line-*Kav* was separated from the limitless light (*Ohr HaBlee Gvul*).

However, since the drawing down of the light of the line-*Kav* was brought about specifically through the initial withdrawal (*Siluk*) of the light, and since from the withdrawal (*Siluk*) itself, any drawing down of light is not possible, therefore, the drawing down was through the light of the line-*Kav* returning and illuminating. In other words, the return of the light of the line-*Kav* is a matter of revelation, which is the very opposite of the withdrawal and restraint of the *Tzimtzum*. Now, it is specifically through the clash of these two opposites (that is, the opposite motions of revelation and withdrawal) that the light [of the line-*Kav*] fell from its original level and came a state of division, in which it possesses the aspects of up and down.

This then, is the matter of the revelation of the ten *Sefirot* in the light of the line-*Kav*, in that the line-*Kav* is made

up of ten points (*Nekudot*). Nevertheless, this division is in such a manner that they only are *Heyulie* points which, in and of themselves, do not have length, width and depth.⁷⁹³ In other words, this is the revelation of the particulars as they essentially are, meaning that these divisions are in the essence of the line-*Kav*. This is because the divisions in the line-*Kav* are caused by the above-mentioned clash, and since this clash is essential to the existence of the line-*Kav*, therefore, the divisions in the line-*Kav* are such, that the line-*Kav* itself is made up of *Heyulie* points (*Nekudot*), which is the matter of the revelation of the particulars as each particular essentially is.

6.

Now, there is yet another matter that was caused by the effect of the restraint of *Tzimtzum* on the line-*Kav*. This refers to the fact that the line materialized through its manifestation within vessels (*Keilim*), in that the being of the vessels (*Keilim*) is separate from the being of the light (*Ohr*).

The explanation is that for the worlds to be capable of receiving the light of the line-*Kav*, its descent and separation from the limitless light (*Ohr HaBlee Gvul*) is not enough. Moreover, even the fact that the line-*Kav* has the division of up and down is not enough. Rather, it necessarily must manifest within vessels (*Keilim*) whose being is different than the being

⁷⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-15.

of the light [of the line-*Kav*], and specifically through this it becomes possible for it to be within the worlds.

The same is true of the loftiest Statures (*Partzufim*) in Godliness, such as the stature (*Partzuf*) of Primordial Man (*Adam Kadmon*), and even higher, the beginning of the line-*Kav*, which is like the aspect of the Ancient One-*Atik* which transcends the skull-*Galgalta* of Primordial Man (*Adam Kadmon*).⁷⁹⁴ That is, from the very outset of being drawn down, the light of the line-*Kav* specifically manifests within vessels (*Keilim*).

In other words, at first the line-*Kav* manifests within the point of the impression-*Reshimu*, which is the root of the vessels (*Keilim*), and there likewise is a matter of manifestation within Primordial Man (*Adam Kadmon*). Then, for there to be a drawing down from Primordial Man (*Adam Kadmon*) to the world of Emanation-*Atzilut*, it must further manifest within vessels (*Keilim*).

This is because relative to the wisdom of the world of Emanation-*Atzilut*, the wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) is like the teaching,⁷⁹⁵ “He is wise but not with a knowable wisdom.” Thus, since the primary aspect of vessels (*Keilim*) is in the world of Emanation-*Atzilut*, when it is drawn down into the world of Emanation-*Atzilut*, there is a far greater abundance of vessels (*Keilim*).

⁷⁹⁴ See Etz Chayim Shaar 9 (Shaar Shvirat HaKeilim) Ch. 6; See the previous discourse of this year, 5715, entitled “*V’Nigleh Kvod HaShem*” (Discourse 12), Ch. 5; Also see the previous discourse of this year, 5715, entitled “*Vayomer HaShem El Moshe*” (Discourse 7) Ch. 5.

⁷⁹⁵ Introduction to Tikkunei Zohar 17b

Additionally, for this to occur, the matter of *Tzimtzum* must be, for through this, the light of the line-*Kav* is caused to manifest within the vessels (*Keilim*). For, although it is stated that⁷⁹⁶ “the vessels (*Keilim*) come about from the thickening of the light (*Ohr*),” nevertheless, the very fact that vessels (*Keilim*) could exist from the light (*Ohr*) is specifically because of the *Tzimtzum*, since the root of the vessels (*Keilim*) is in the restraint of the *Tzimtzum*. That is, the primary novelty that was introduced by the restraint of *Tzimtzum* was the existence of vessels (*Keilim*).

In other words, even though the *Tzimtzum* also affected the light (*Ohr*), (as explained above) nevertheless, the light (*Ohr*) already existed prior to the restraint of the *Tzimtzum* and the *Tzimtzum* only affected that the light should be in a state of separation and division. In contrast, the **entire** existence of the vessels (*Keilim*) is specifically from the restraint of the *Tzimtzum*.

To further clarify, as known, the roots of the vessels (*Keilim*) are in the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*). Now, it is explained about the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*), that they are not like the analogy of the spark of fire as it exists in the flint. That is, even though there is no actual existence of fire in the flint, due to which, if a flint-stone is submerged in water, the potential fire in it will neither be extinguished nor be lacking, since there is

⁷⁹⁶ See Etz Chayim, Shaar 42 (Shaar Seder ABY”A) Ch. 1; Shaar 6 (Shaar HaNekudim) Ch. 3 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 29-30.

no actual existence of fire in the flint, nevertheless, at the very least, it is a source of fire. Therefore, this analogy does not fit the matter of the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*).

Rather, a more appropriate analogy for the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*) is that it is like a person's title before he is called by that title, in that it has no existence whatsoever.⁷⁹⁷ In other words, the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*), have no actual existence of vessels (*Keilim*) at all. Thus, when they are called the roots of the vessels (*Keilim*), this is only according to how *HaShem*-יה"ה estimated within Himself in potential,⁷⁹⁸ and it is only on account of this that it is possible to call the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*) the roots of the vessels (*Keilim*).

However, it is not that they have any actual existence and that the actual existence of the vessels (*Keilim*) is from the restraint of *Tzimtzum*. This is as stated in the beginning of Etz Chayim in the note,⁷⁹⁹ that the matter of the restraint of *Tzimtzum* is that there was a revelation of the root of judgment (*Din*), which is the root of the vessels (*Keilim*). However, the primary revelation of **actual** vessels (*Keilim*) is in the world of Emanation-*Atzilut*.

⁷⁹⁷ For further elucidation see the discourse entitled "*Ki Tavo'u el HaAretz* – When you come to the land," 5713, translated in The Teachings of The Rebbe 5713, Discourse 16, Ch. 4.

⁷⁹⁸ See Shaar HaYichud of The Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11, citing Emek HaMelech.

⁷⁹⁹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

Now, since the vessels (*Keilim*) are rooted in the restraint of *Tzimtzum*, and their being is separate from the light (*Ohr*), therefore, the unity of the vessels (*Keilim*) to *HaShem*-יהו"ה, blessed is He, is not similar to the unity of the lights (*Orot*) to *HaShem*-יהו"ה, blessed is He. This is the reason for the distinction in the teaching,⁸⁰⁰ “He and His life force are one; He and His organs are one.” That is, even though the vessels (*Keilim*) are also in a state of oneness with *HaShem*-יהו"ה, blessed is He, this teaching nevertheless distinguishes between them, by stating “He and His organs are one” separately.⁸⁰¹ This is because the unity of the vessels (*Keilim*) is not similar to the unity of the lights (*Orot*), since the vessels (*Keilim*) are rooted in the restraint of *Tzimtzum*.

To further explain, the unity of the vessels (*Keilim*) is brought about from the aspect of wisdom-*Chochmah*, because wisdom-*Chochmah* is light and illumination without a vessel.⁸⁰² Now, since “the upper father (*Abba Ila'ah*) dwells in the world of Emanation-*Atzilut*,”⁸⁰³ this means that it also illuminates within the *Sefirah* of understanding-*Binah*, as well as all the other *Sefirot* of the world of Emanation-*Atzilut*, and there

⁸⁰⁰ Introduction to Tikkunei Zohar 3b

⁸⁰¹ See Sefer HaMaamarim 5629 p. 378; 5633 Vol. 2 p. 348

⁸⁰² See Sefer HaMaamarim 5678 p. 366; See Sefer HaMaamarim 5629 p. 378; 5633 Vol. 2 p. 348; Ohr HaTorah Vayera Vol. 4, p. 744a and on, and elsewhere.

⁸⁰³ See Rabbi Moshe Zacuto to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

thereby is caused to be union in the vessels (*Keilim*) of the world of Emanation-*Atzilut* as well.

This is to say that even though the matter indicated by the teaching “the upper father (*Abba Ila’ah*) dwells in the world of Emanation-*Atzilut*,”⁸⁰⁴ is only in a passing manner, in that it acts as a vehicle and conduit,⁸⁰⁵ nevertheless, even though the drawing down is only in a passing manner, it nonetheless actualizes all its effects upon the world of Emanation-*Atzilut*.

This is similar to what we find regarding the illuminations that occur on Shabbat and Biblical Festivals. On Shabbat and Festivals, there is an illumination of the light of the world of Creation-*Briyah*, through the world of Formation-*Yetzirah* and Action-*Asiyah*, but only in a passing manner, in which they act as a vehicle and conduit.⁸⁰⁶ Nevertheless, by

⁸⁰⁴ See Rabbi Moshe Zacuto to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

⁸⁰⁵ This is called “*Derech Ma’avir*.” Some analogies given by which to better understand this is an example of a knife which is used to slice bread. When one utilizes the knife, the essence of the power of motion in his hand is not actually manifest within the knife, and the knife is only a conduit and vehicle in a manner in which his power of motion passes through it to cut the bread. In other words, the knife remains an inanimate object even as the animate power of movement passes through it. Another example is a telescope or microscope, wherein the power of sight is not actually transferred into or manifest within the telescope or microscope, but it solely acts as a vehicle through which the power of sight passes through. Similarly, when an emissary is sent to deliver something to a recipient, he is simply transferring the bestowal that was sent from the influencer to the recipient. In the same manner, when the essence of the power of wisdom manifests within the physical brain to conceptualize wisdom, we would not say that the matter of the brain became wise, but rather, the brain is merely the conduit for the wisdom of the wise person that passes through it. (See Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 586).

⁸⁰⁶ See Tanya, Kunres Acharon, section entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*”, p. 158a; Likkutei Torah, Masei 89b and on; Ohr HaTorah Vayikra Vol. 2 p. 466 and on; Sefer HaMaamarim 5696 p. 113 and on; 5698 p. 118 and on.

means of passing through the worlds of Formation-*Yetzirah* and Action-*Asiyah*, it has an effect on the physicality of this world.

The same is true in regard to the world of Emanation-*Atzilut*, although with many degrees of separation. In other words, when the upper father (*Abba Ila'ah*) descends to the *Sefirah* of understanding-*Binah*, even in a passing manner, in a way of a conduit, it nevertheless has its effects on the level of Action (*Asiyah*) of the world of Emanation-*Atzilut*. Now, even though it is true that when the upper father (*Abba Ila'ah*) dwells in the world of Emanation-*Atzilut*, it actualizes its affects according to the state of being of the world of Emanation-*Atzilut*, nevertheless, the light of wisdom-*Chochmah* remains as it essentially is.⁸⁰⁷

To further explain, the general principle is that when the light (*Ohr*) descends to a level that is of relative comparison to it, then it is caused to undergo change in its descent. However, when the light (*Ohr*) descends to a level that is altogether of no relative comparison to it, it remains as it essentially is .

This is similar to what we observe in man below, that there is a difference between the manifestation of his intellect in the emotions of his heart, as opposed to the manifestation of his intellect in his fingers. For, when a person writes down a matter of intellect, his intellect manifests within his physical fingers and becomes manifest in physical letters. However, his intellect remains entirely intact, as it is in its essential state. However, when the intellect manifests within the emotions of

⁸⁰⁷ See the prior note regarding “*Derech Ma'avir*.”

his heart, this is not so. For, when that occurs, the drawing down of intellect is solely from the externality of the intellect, and is caused to undergo a change of state and become like the state of being of the emotions.

The same may be understood regarding the light of the upper father (*Abba Ila'ah*) in the world of Emanation-*Atzilut*. That is, since in order to bring about effects that relate to the world of Emanation-*Atzilut*, the light descends to a level that is of no relative comparison to it, this means that the light of wisdom-*Chochmah* remains as it is in its essential state. This is why the wisdom-*Chochmah* even causes sublimation and nullification (*Bittul*) in the vessels (*Keilim*) of the world of Emanation-*Atzilut*, so that they too are in the state of, "He and His organs are one." Nevertheless, being that the union of the vessels (*Keilim*) is only due to the effects of the wisdom-*Chochmah*, it is unlike the union of the lights (*Orot*). For, in and of themselves, since they are rooted in the restraint of the *Tzimtzum*, the vessels (*Keilim*) are in a state of novel existence.

Based on this explanation about the effects of *Tzimtzum*, we now may also understand the effects of our toil in the service of *HaShem*-יהו"ה, blessed is He, of transforming the restraint of *Tzimtzum* so that it becomes a vessel (*Klee*) for the light (*Ohr*). In other words, on the one hand the vessels (*Keilim*) should remain in the state of being brought about from the effects of the *Tzimtzum*, but even so, the *Tzimtzum* itself should be the vehicle for the light (*Ohr*) and illumination. Through accomplishing this there will be a revelation, in a settled manner, of the light that precedes the restraint of *Tzimtzum*.

This novelty will occur in the coming future. That is, both the revelation of the aspect of “The glory of *HaShem*-יהו”ה,” which is the aspect of the surrounding transcendent light of *HaShem*-יהו”ה, blessed is He, and the aspect of “The mouth of *HaShem*-יהו”ה,” which is the aspect of the inner pervading light of *HaShem*-יהו”ה, blessed is He, will be revealed. Moreover, the revelation will be in a settled and integrated manner.

8.

This then, is the meaning of the verse,⁸⁰⁸ “It was on the eighth day, Moshe summoned Aharon and his sons, and the elders of Israel.” Moshe and Aharon are souls of the world of Emanation-*Atzilut*. Moshe is the aspect of wisdom-*Chochmah*, as the verse states,⁸⁰⁹ “She called his name Moshe (משה) and said, ‘because I drew him (*Mesheeteehoo*-משייתהו) from the water,’” referring to the waters of wisdom-*Chochmah*. Aharon is the aspect of understanding-*Binah*,⁸¹⁰ as indicated by his name Aharon-אהרן, which means⁸¹¹ “The mountain of the *Nun*-

⁸⁰⁸ Leviticus 9:1

⁸⁰⁹ Exodus 2:10; See Likkutei Torah and Shaar HaPesukim of the Arizal to Exodus 2:10; Likkutei Sichot Vol. 6 p. 247; Also see the prior discourse of this year, 5715, entitled “*Reishit Goyim Amalek*” (Discourse 10), Ch. 9.

⁸¹⁰ See Ohr HaTorah, Tisa p. 2,081; Sefer HaArachim Chabad Vol. 2 p. 149 and on.

⁸¹¹ See Likkutei Torah Masei 89d; Maamarei Admor HaZaken Hanachot HaRav Pinchas p. 114; See Sefer HaArachim Chabad ibid. p. 69 and on.

Har Nun נון-הר,” referring to the *Nun*-1-50 gates of understanding (*Nun Shaarei Binah*).⁸¹²

Now, this happened on the eighth day, which is the day that the Tabernacle (*Mishkan*) was erected, and it then became necessary for there to be a revelation of the verse,⁸¹³ “They shall make a sanctuary for Me and I will dwell within them.” That is, it was specifically on the eighth day that wisdom-*Chochmah* was drawn down to understanding-*Binah*. This is why specifically Moshe summoned Aharon, because the matter of calling and summoning (*Kara*-קרא) is the matter of drawing forth light and illumination. This is as stated,⁸¹⁴ “And one called (*Kara*-קרא) to another,” which Targum Yonatan translated as, “And they received (*Mekablin*-מקבלין) one from the other,” which indicates calling something and drawing it forth.⁸¹⁵ Thus, Moshe calling Aharon indicates the matter of drawing the light and illumination from wisdom-*Chochmah* to understanding-*Binah*.

Now, the Elders of Israel refer to the aspect of the intellect of the emotions (*Mochin SheBaMidot*), whereas the community of Israel (*Adat Yisroel*) (as the verse continues,⁸¹⁶ “And to the Children of Israel speak as follows,”) refers to the souls of the Jewish people as they are in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah* and *Asiyah*). That is,

⁸¹² See Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 459; See Sefer HaArachim *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and the notes there.

⁸¹³ Exodus 25:8

⁸¹⁴ Isaiah 6:3

⁸¹⁵ See Likkutei Torah Vayikra 1:2

⁸¹⁶ Leviticus 9:3

in all of them there was a drawing forth from the aspect of wisdom-*Chochmah*.

Now, the matter of the drawing down wisdom-*Chochmah* below is because, in truth, the root of the drawing down is actually much higher, in that it is rooted in the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). This then, is the meaning of the teaching that,⁸¹⁷ “that day took ten crowns.” For, as explained above, the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) have no actual existence of *Sefirot* at all. They rather are similar to the powers of the soul as they are on the level of desire (*Ratzon*), such as the desire to be wise or the desire to be kind, in which there is no actual existence whatsoever of the power of wisdom or the power of kindness etc. However, even so, since they nevertheless are the source of the *Sefirot*, therefore, due to the aspect of the Ten Crowns (*Eser Atarot*), [that is, the ten desires], it becomes possible for revelation to even be in the ten *Sefirot* of the world of Emanation-*Atzilut* and this is then also drawn to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

This revelation will primarily occur in the coming future, when the prophecy,⁸¹⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken” will be fulfilled.

⁸¹⁷ Rashi to Leviticus 9:1; Talmud Bavli, Shabbat 87b

⁸¹⁸ Isaiah 40:5