

Discourse 21

“Anochi HaShem Elohe”cha I am HaShem your God”

Delivered on the 2nd day of Shavuot, 5716¹³⁴²

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

1.

The verse states,¹³⁴³ “I am *HaShem*-יהו” your God, who took you out of the land of Egypt, from the house of bondage.” Now, in this verse *HaShem*-יהו, used three terms to identify Himself to us; “I -*Anochi*-אנכי,” am “*HaShem*-יהו” “your God-*Elohe”cha*-אלהיך,” corresponding to three levels, one higher than the other.

The word “I-*Anochi*-אנכי” is the highest and identifies the self, as in the verse,¹³⁴⁴ “I-*Anochi*-אנכי am the seer” and its meaning [when said by *HaShem*-יהו] is as *Zohar* states,¹³⁴⁵

¹³⁴² This is the first of two discourses that were said on the 2nd day of Shavuot.

¹³⁴³ Exodus 20:2

¹³⁴⁴ Samuel I 9:19

¹³⁴⁵ See Likkutei Torah, Pinchas 80b; Re’eh 31d; *Zohar* I 167b, *Zohar* III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye”h Asher Eheye*-אהייה אשר אהייה,” *Zohar* (III 11b) states, “The first name is *Eheye*-אהייה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d’Ana*-אנא מן אנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheye*” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheye*-אהייה-I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the

“The word ‘I’ means ‘who I am’ (*Anochi; Mi SheAnochi*-אנכי, מי שאנכי), referring to *HaShem*’s-יהו"ה Essential Self, which is not hinted by any letter or even a thorn of a letter” [of His Name *HaShem*-יהו"ה], even by the loftiest form of letters or thorns of letters.¹³⁴⁶ That is, His Essential Self, identified by the word “I-*Anochi*-אנכי,” is beyond this.

The twelve letter name יהוה ויהי"ה והו"ה-He was and He is and He will be, is an expansion and explanation of the Name *HaShem*-יהו"ה, and means that, “He was and He is and He will be, as One.”¹³⁴⁷ That is, *HaShem*-יהו"ה, blessed is He, utterly transcends the natural order (*HaTeva*-הטבע), even as the natural order (*HaTeva*-הטבע) is in its loftiest state. This is because “He was and He is and He will be, as One” (*Hayah v'Hoveh v'Yihyeh*-יהי"ה והו"ה ויהי"ה) means that He transcends time, even the highest aspects of time, and is altogether not subject to change.

Nevertheless, from the fact that it is necessary to state that He is **as one**,” meaning that no change whatsoever takes place in Him, it is understood that [since past, present and

crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהו"ה, the God of your forefathers etc.’ It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

¹³⁴⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹³⁴⁷ Zohar III 257b (*Ra'ayah Mehemna*); Ginat Egoz of Rabbi Yosef Gikatilla, translates as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (*Shaar Eser v'Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud veHaEmunah, Ch. 7 (82a).

future are referred to here,] there is room to err and think that He is not “as one.” It therefore is necessary to specify that He is as One.” This is because, in general, the [lower] Name *HaShem*-יהו"ה refers to the world of Emanation (*Atzilut*), which is the intermediary between the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and the creations. In other words, the matter of the world of Emanation (*Atzilut*) is that it is drawn forth to bring about creation, but itself is before actual creation and transcends it. As a result, one might err and think that this brings about some change in Him, blessed is He. It is about this that we say, “He is and He was and He will be as One,” (*Hayah v'Hoveh v'Yihyeh k'Echad*-הי"ה והי"ה כאחד), indicating that there are no changes in *HaShem*-יהו"ה whatsoever, God forbid to think so.

The third term, “your God-*Elohe*” *cha*-אלהיך” means, “your strength and vitality.”¹³⁴⁸ For, the title-Kinuy-כנוי-86 “God-*Elohi*” *m*-אלהים-86” has the same numerical value as “the natural order-*HaTeva*-הטבע-86,”¹³⁴⁹ and is the matter of the limitations of the worlds. Therefore, the title “God-*Elohi*” *m*-

¹³⁴⁸ See Shulchan Aruch, Orach Chayim 5; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), where it is explained that the title “God-*Elohi*” *m*-אלהים” indicates strength, in that it is of the same root as “strong-*Aleem*-אליים,” as in the dictum (Gittin 60b and elsewhere), “Whoever is stronger prevails-*Kol d'Aleem Gvar*-כל דאליים גבר.” Also see *Likkutei Torah*, Re'eh, and elsewhere.

¹³⁴⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); *Pardes Rimmonim*, Shaar 12 (*Shaar HaNetivot*), Ch. 2; *Reishit Chochmah*, Shaar HaTeshuvah, Ch. 6, 121b; *Shnei Luchot HaBrit* 89a, 189a, 308b; Tanya, Shaar HaYichud veHaEmunah Ch. 6; *Likkutei Torah*, Re'eh 22b and on.

אלהים" represents the quality of judgement (*Gevurah*) and constraint (*Tzimtzum*).¹³⁵⁰

Now, we must better understand why these three terms, "I-*Anochi*-אנכי," am "*HaShem*-יהוה," "your God-*Elohe*" *chach*-אלהיך," were said at the giving of the Torah and their relevance to the giving of the Torah. We must also understand the relevance of the continuation of the verse, "who took you out of the land of Egypt, from the house of bondage," to the giving of the Torah.

About the end of the verse, Mechilta and Rashi¹³⁵¹ state that, "In and of itself, the fact that I brought you out [of Egypt] is enough for you to subjugate yourselves to Me." However, this still is not fully understood, for according to this explanation, it would have been enough to simply state, "Who took you out of the house of bondage." Why does the verse also specify the land of Egypt?

Now, this could be answered based on the statement in Midrash,¹³⁵² "The land of Egypt was so oppressive that not a single slave ever escaped from there. Nonetheless, six-hundred thousand children of Israel left with an upraised arm." Because of this, the verse specifies, "Who took you out of the land of Egypt." That is, although it is a very oppressive land, "Nevertheless, on condition that you will accept the Torah, I took you out."

¹³⁵⁰ See the citations in the prior note, and elsewhere.

¹³⁵¹ Exodus 20:2

¹³⁵² Mechilta Yitro 18:11, cited in Rashi to Exodus 18:9.

However, we still must understand why the exodus from the land of Egypt and the house of bondage was in order for them to accept *HaShem*'s-יהו"ה Torah. The giving of the Torah was the highest of all revelations, as it states,¹³⁵³ “יהו"ה-*HaShem* descended upon Mount Sinai.” That is, there was a revelation of the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, as indicated by the words, “I” which means, who I am (*Anochi Mi SheAnochi*-אנכי מי שאנכי).” Moreover, through this, “their contamination ceased”¹³⁵⁴ and they became as pure as Adam, the first man, was before the sin. This being so, the revelation of the giving of the Torah itself, was sufficient reason for them to accept it. This being so, why was it necessary to state the additional reason that, “I took you out of the land of Egypt, from the house of bondage”?

If so, it cannot be said that the words, “Who took you out of the land of Egypt etc.,” were only said as a reason for accepting Torah. Rather, it must be said that there is a relationship between the exodus from Egypt and the giving of the Torah, and therefore it is mentioned here.

In truth, even according to Mechilta, that the words, “Who took you out of the land of Egypt etc.,” constitute a reason for receiving the Torah, the exodus from Egypt is related to the giving of the Torah. For, above in *HaShem*'s-יהו"ה Godliness, circumstantial opportunity is inapplicable and everything is intentional. Thus, since the exodus from Egypt was given as a reason for the children of Israel to accept the

¹³⁵³ Exodus 19:20

¹³⁵⁴ Talmud Bavli, Shabbat 145b and on; Zohar I 52b; 126b

Torah, it is not in a way of circumstantial opportunity, but is because the exodus from Egypt is what brought about the giving of the Torah, and the giving of the Torah is related to the exodus from Egypt, in that the two are intertwined. We therefore must understand the relationship between the exodus from Egypt and the giving of the Torah.

2.

Now, to understand this, we must preface with the explanation [in the previous discourse],¹³⁵⁵ that the Torah was specifically given to the souls of Israel, rather than to the ministering angels. Moreover, it was not given to their souls as they were before being manifest in bodies, but specifically as they manifest in physical bodies. Moreover, it was not given in a way that their souls became elevated, but instead,¹³⁵⁶ “*HaShem*-יהוה descended upon Mount Sinai,” meaning that,¹³⁵⁷ “He bent down the heavens and the heavens of the heavens, and spread them out over the top of the mountain like a sheet over a bed, and descended upon them.”

As explained there, the angels are called, “standing” (*Omdim*-עומדים), as in the verse,¹³⁵⁸ “And He stood them (*VaYa’amideim*-ויעמידם) forever and ever,” and are also

¹³⁵⁵ In the discourse of the first day of Shavuot of this year, 5716, which immediately preceded this discourse, entitled “*Lehavin Inyan Netinat HaTorah L’Neshamot Yisroel* – To understand the matter of the giving of the Torah to the souls of the Jewish people,” Discourse 20.

¹³⁵⁶ Exodus 19:20

¹³⁵⁷ See Mechilta and Rashi to Exodus 19:20

¹³⁵⁸ Psalms 148:6

called,¹³⁵⁹ “standing (*Omdim*-עומדים) acacia wood.” The reason is because they are measured and limited. That is, even though “they go from strength to strength,”¹³⁶⁰ nevertheless, all their ascents are within the same category and level. However, this is not so of the souls of Israel, about whom it states,¹³⁶¹ “I will grant you to walk (*Mehalchim*-מהלכים) amongst these [angels] who stand (*Omdim*-עומדים).”

Now, as explained there, the fact that Jewish souls are called “those who walk” (*Mehalchim*-מהלכים), is not because of the souls, as they are, in and of themselves. For, as they are, in and of themselves, they too are in the category of, “those who “stand” (*Omdim*-עומדים), as written,¹³⁶² “As *HaShem*-ה'יה, God of Israel, lives – before Whom I stood etc.” Rather, it is specifically upon the descent of the soul into a body,¹³⁶³ which is a matter of bonding two opposites, that they are called, “those who walk.” This is because the souls of Israel, “arose in thought,”¹³⁶⁴ and therefore are higher than all creations, whereas their bodies are in the category of the inanimate (*Domem*), which is the lowest of all creations. However,

¹³⁵⁹ See Zohar II 169a; Midrash Shemot Rabba 33:4, 35:6; Likkutei Torah, Naso 20c; Sefer HaMaamarim 5635 Vol. 2, p. 362.

¹³⁶⁰ Psalms 84:8

¹³⁶¹ Zachariah 3:7; See Torah Ohr, Vayeishev 30a and on.

¹³⁶² Kings I 17:1, and elsewhere; Also see Likkutei Sichot Vol. 25, p. 147, note 53.

¹³⁶³ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), The gate entitled, “The twelve letters ה'י'ה'ו'ה'ו'ה'ו'ה'ו'ה'ו'ה' correspond to the Twelve Tribes of Israel.”

¹³⁶⁴ Midrash Bereishit Rabba 1:4; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as *Gates of Holiness*, Section 3.

through the bond of these two diametric opposites, a much higher revelation is drawn forth.

The primary matter is that through the descent of the soul below, into a physical body, and its involvement in fulfilling *HaShem's* יהו"ה Torah and *mitzvot* in the physical matters of this world, it fulfills *HaShem's* יהו"ה Supernal intent and inner desire for creating the world.¹³⁶⁵ Because of this, all limitations are nullified, and the soul comes to the aspect of “those who walk” (*Mehalech*-מהלך).

The Torah was therefore specifically given to souls in bodies, here below, in the physical world, because the giving of the Torah below is also a union of two diametric opposites. This is as indicated by the analogy¹³⁶⁶ of “the abrogation of the edict that Romans shall not descend to Syria and Syrians shall not ascend to Rome.” That is, the giving of the Torah brought about a union of the Creator with the created, which are two opposites. That is, there is utterly no comparison between the created and the Creator, *HaShem*-יהו"ה, blessed is He. Nevertheless, at the giving of the Torah, they were united. Thus, through Jewish souls serving *HaShem*-יהו"ה, blessed is He, in fulfilling His Torah and *mitzvot*, *HaShem's* יהו"ה Supernal intent and inner His desire (*Pnimiyut HaRatzon*) is fulfilled, and from His inner desire (*Pnimiyut HaRatzon*) all limitations are nullified.

¹³⁶⁵ See Ginat Egoz translated as *HaShem Is One*, Vol. 2 *ibid*.

¹³⁶⁶ Midrash Shemot Rabba 12:3

The explanation¹³⁶⁷ is as stated in Zohar,¹³⁶⁸ “There are three knots¹³⁶⁹ that are bound to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” In other words, the Torah bonds the souls of the Jewish people to the Holy One, blessed is He. That is, the novelty introduced at the giving of the Torah is as stated,¹³⁷⁰ “Israel, the Torah, and The Holy One, blessed is He, are all one.”

Now, about the Torah, the verse states,¹³⁷¹ “I was with Him as His *Amon* (*VaEheyeh Etzlo Amon*-אמן ואהיה).” There are two opposites in this statement. That is, the words, “I was with Him (*VaEheyeh Etzlo*-אצל ואהיה)” refer to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-ה' Himself, blessed is He, who transcends light and revelation (*Ohr*). That is, the matter indicated by the word “With Him-*Etzlo*-אצל” is higher than the highest aspect of light and revelation (*Ohr*). On the other hand, the word “*Amon*-אמן” is to be understood as our sages, of blessed memory, explained

¹³⁶⁷ See *Hemshech* 5672 Vol. 1 p. 356 and on; Also see the discourse entitled “*VeHayah Eikev Tishme'un* – And it shall come to pass, that because you listen” 5711, translated in *The Teachings of The Rebbe* – 5711, Discourse 15 (Sefer HaMaamarim 5711, p. 126 and on).

¹³⁶⁸ Zohar III 73a

¹³⁶⁹ See Sefer HaMaamarim 5657 p. 28 in the glosses; Sefer HaMaamarim 5700 p. 61 and the note of the Rebbe there.

¹³⁷⁰ See Tanya Ch. 4, Ch. 23 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah Nitzavim 46a; Sefer HaMaamarim 6700 p. 66; Also see the end of the previous discourse of this year, Discourse 20 *ibid*.

¹³⁷¹ Proverbs 8:30

it,¹³⁷² “Do not read this as ‘*Amon*-אֱמוֹן,’ but as ‘*Uman*-אֱמוֹן-Craftsman.’ Thus the Torah is saying, ‘I was the craftsman’s tool (*Klee Umanut*-כלי אומנות) of the Holy One, blessed is He.’” That is, *Uman*-אֱמוֹן is the Craftsman and *Amon*-אֱמוֹן is the Craftsman’s tool.

However, the reason there are these two opposites in Torah, is because Torah is the intermediary between the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds, and it is also the intermediary between the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the souls of the Jewish people. About this the Zohar states, “Three knots are bound to each other. Israel are bound to the Torah and the Torah is bound to the Holy One, blessed is He.” That is, the Torah is what binds the souls of the Jewish people to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

Nevertheless, we must better understand the word “binding” (*Mitkashrin*-מתקשרין). The matter of binding applies to two separate things, which is why they must be bound to each other, which is not the case if they are one thing. In such a case, “binding” (*Hitkashroot*-התקשרות) does not apply, but the word, “adhesion,” (*Dveikut*-דביקות) is more appropriate. An example of adhesion (*Dveikut*-דביקות) is the relationship between light (*Ohr*) and its luminary (*Ma'or*). In this case, we would say that the light (*Ohr*) is in a state of adhesion (*Dveikut*-דביקות) to its luminary (*Ma'or*). This is because the very existence of light

¹³⁷² Beginning of Midrash Bereishit Rabba and elsewhere.

(*Ohr*), even as revealed, is of the luminary (*Ma'or*), and therefore, the appropriate term is “adhesion” (*Dveikut*-דביקות). This is because the word “adhesion” indicates that the very existence of light (*Ohr*) is from and of its luminary (*Ma'or*). Thus, the existence of light (*Ohr*) as it comes forth from its luminary (*Ma'or*) is not a truly novel existence, but is rather in a manner that it completely adheres (*Dveikut*) to its luminary (*Ma'or*).

Now, the above applies to light (*Ohr*), in that its very existence is from and of its luminary (*Ma'or*), meaning that it has utterly no independent existence in and of itself. Therefore, the word that appropriately describes this is “adhesion” (*Dveikut*-דביקות). In contrast, “bonding” (*Hitkashroot*-התקשרות) indicates something that has an existence in and of itself, that nevertheless becomes bonded etc. Thus, because the relationship between the Jewish people and the Torah, is described as “bonding” (*Hitkashroot*-התקשרות), it is understood that they are two separate things

The explanation is that the souls descended to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), as we recite every morning,¹³⁷³ “My God, the soul that You have given into me, she is pure. You have created her, You have formed her etc.” Thus, because of the descent of the souls into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), they came to be in a state of separate

¹³⁷³ See Talmud Bavli, Brachot 60b; Also see the liturgy of the “*Elohai Neshamah*” in the morning blessings; Also see the Siddur of the Arizal there; Likkutei Torah Re'eh 27a and elsewhere.

existence. For, even though the soul is “a part of God from on high,”¹³⁷⁴ nevertheless, it is an aspect of Godliness as it comes (to be manifest) in a novel tangible “created something” (*Yesh HaNivra*). This is why, upon its descent, there necessarily are various forms of toiling in the service of *HaShem*-יהו"ה, blessed is He, the purpose of which is to remove the obstructions to the soul's Godliness. Thus, since the soul (*Neshamah*) comes to be in a state of separate existence, the word “bonding” (*Hitkashroot*-התקשרות) applies to it.

Now, this bond (*Hitkashroot*-התקשרות) is brought about through Torah, in that, as mentioned before, Torah binds the souls of the Jewish people to the Holy One, blessed is He, for in order for the knot be an everlasting knot,¹³⁷⁵ it must specifically be is a double knot, meaning a knot upon a knot. The same is true of the soul's service of bonding itself to *HaShem*-יהו"ה, blessed is He. Moreover, this itself is the entire matter of serving *HaShem*-יהו"ה, blessed is He, as it states,¹³⁷⁶ “The reward of a *mitzvah*, is a *mitzvah*,” as the word “*mitzvah*-מצוה” means¹³⁷⁷ “bonding-*tzavta*-צוותא.” Therefore, Torah must specifically be studied and the *mitzvot* must be fulfilled with love of *HaShem*-יהו"ה, as well as fear of Him,¹³⁷⁸ for then it is

¹³⁷⁴ Job 31:2; Tanya Ch. 2

¹³⁷⁵ In regards to the “lasting knot” (*Kesher Shel Kayma*), see *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), end of the section entitled “The Name *Eheyeh*”-האיהייה which is drawn from the reality of The Name *HaShem*-יהו"ה, and the notes there.

¹³⁷⁶ Mishnah Avot 4:2

¹³⁷⁷ See Tanya (Mahadura Kamma), Ch. 49; Likkutei Torah Bechukotai 45c and elsewhere.

¹³⁷⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:1-2; Hilchot Teshuvah 10.

a doubled knot, and through this doubled knot the soul becomes bound to the Holy One, blessed is He.

Now, the soul can become bound to the Holy One, blessed is He, because in its root, it is literally, “a part of God on high,”¹³⁷⁹ (only that this Godliness descended into the aspect of a novel created being). Thus, since at its root, the Jewish soul is Godliness, therefore, through toiling in the service of *HaShem*-יהו"ה, blessed is He, by studying His Torah and fulfilling His *mitzvot* with love and fear of Him, blessed is He, the soul can bond to the Holy One, blessed is He.

This is also understood about Torah itself. That is, it too came into tangible existence. Torah is the wisdom-*Chochmah* of the Holy One, blessed is He, and the existence of wisdom-*Chochmah* is already a state of tangible existence, in that it is utterly incomparable to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, as the verse states,¹³⁸⁰ “You actualized (*Asita*-עשית) everything with wisdom-*Chochmah*,” from which we are taught that,¹³⁸¹ “Before Him, wisdom-*Chochmah* is like an Action-*Asiyah*.” This is because, “He is wise, but not with a knowable wisdom.”¹³⁸² In contrast, Torah is a knowable wisdom that cannot at all compare, and is in a state of separate existence.

In short, this may be understood by comparing the difference between desire (*Ratzon*) and wisdom (*Chochmah*) as they are in the human soul. Desire (*Ratzon*) has no existence at

¹³⁷⁹ See Tanya Ch. 2 *ibid.*, and elsewhere.

¹³⁸⁰ Psalms 104:24

¹³⁸¹ See Tanya, Ch. 2 in the gloss; Shaar HaYichud veHaEmunah, Ch. 9.

¹³⁸² Introduction to Tikkunei Zohar 17b

all independent of the soul, for its entire existence is nothing but the attraction of the soul itself to something. Therefore, the moment the desire for something stops, it ceases to exist. This is because, without the soul, desire has no independent existence at all. However, wisdom (*Chochmah*) exists as a power that is external to the soul.

Thus, as we understand this as it is in *HaShem*'s יהו"ה Godliness, wisdom (*Chochmah*) is a matter of tangible existence. Therefore, since Torah is a matter of wisdom (*Chochmah*), it therefore is in a state of separate existence. Therefore, the word “bonding” (*Hitkashroot*) is appropriate in relation to Torah. Now, the bonding of Torah to the Holy One, blessed is He, is brought about through the souls of the Jewish people engaging in the study of Torah, as our sages, of blessed memory, taught,¹³⁸³ “Whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him.”

Now, just as it was explained before that Jewish souls bond to the Holy One, blessed is He, because they are rooted in *HaShem*'s יהו"ה Godliness, this likewise is so of Torah. That is, the reason that Torah can bond to the Holy One, blessed is He, is because at its root, it is the aspect of *HaShem*'s יהו"ה desire (*Ratzon*) and pleasure (*Taanug*), which are one with His Essential Self (except that they descended into wisdom-*Chochmah*).¹³⁸⁴ It therefore is possible for Torah to bond with the Holy One, blessed is He.

¹³⁸³ Tanna d'Bei Eliyahu Rabba, Ch. 18.

¹³⁸⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

This then, is the meaning of the teaching,¹³⁸⁵ “Three knots are bound to each other – Israel are bound to the Torah, and the Torah is bound to the Holy One, blessed is He.” That is, as Israel and the Torah are when they come into revelation, they are in a state of separate existence. However, through the Jewish people studying Torah with love and fear of *HaShem*-יהו"ה, blessed is He, they bring about a bond between the Torah and the Holy One, blessed is He, and through this, the Torah brings about a bond between the Jewish people and the Holy One, blessed is He.

4.

Now, these two matters, (that the Torah brings about a bond between Israel and the Holy One, blessed is He, and that the Israel bring about a bond between the Torah and the Holy One, blessed is He) take place at two auspicious times; when Torah is studied before the morning prayers and when it is studied after the prayers.

The explanation is that before a person prays in the morning,¹³⁸⁶ “His breath (*Neshamah*) is in his nostrils,” meaning that the powers of His Godly soul are concealed (and asleep) and only his body and the powers of his animalistic soul are revealed. This being so, that his Godly soul is dormant, how then could he possibly serve *HaShem*-יהו"ה, blessed is He, in the morning prayer service, starting with the words, “submit to

¹³⁸⁵ Zohar III 73a

¹³⁸⁶ Isaiah 2:22; See Talmud Bavli, Brachot 14a יהו"ה

HaShem-יהו"ה, which is the matter of submission (*Hoda'ah*) to Him, until he arrives at the *Amidah* prayer, in which he stands (*Amidah*) in the presence of *HaShem*-יהו"ה like a servant before his Master?¹³⁸⁷ It therefore is necessary to study Torah before praying.

About this our sages, of blessed memory, taught,¹³⁸⁸ “At first, when a person does it, he does it for himself.” meaning, he does it to bond his soul to the Holy One, blessed is He, through the study of His Torah. That is, Torah study must have two effects on him; it must reveal his Godly soul and it must weaken his animalistic soul. Because of this, the Torah is called “might” (*Oz*-עוז) and “counsel” (*Tushiyah*-תושיה).¹³⁸⁹ That is, to the Godly soul it is “might” (*Oz*-עוז) and causes the “breath (*Neshamah*) that is in his nostrils” to spread in all his 248 organs and 365 veins and arteries. Additionally, to the animalistic soul it is “counsel” (*Tushiyah*-תושיה), because ultimately, the purpose of serving *HaShem*-יהו"ה, blessed is He, is for the animalistic soul to also receive Godly light. The Torah is therefore called “counsel” (*Tushiyah*-תושיה) for the animalistic soul, in that it refines the animalistic soul until it too becomes a fitting vessel to receive the light and illumination of *HaShem*-יהו"ה, blessed is He.

Now, all the above is about Torah study that precedes prayer, which a person “does for himself.” However, Torah study that follows prayer, is the study of Torah for its Name

¹³⁸⁷ See Talmud Bavli, Shabbat 10a

¹³⁸⁸ Talmud Bavli, Pesachim 68b

¹³⁸⁹ Job 12:16; Midrash Shir HaShirim Rabba 1:3; 2:3; Midrash Tehillim 8:3; Zohar Chadash (Midrash HaNe'elam) Bereishit 5d.

(*Lishmah*), meaning for the sake of Torah itself, in that it is the Torah of *HaShem*-יהו"ה. In other words, after he has served *HaShem*-יהו"ה in prayer, and has revealed the Godly soul within himself, he then engages in studying Torah for its Name (*Lishmah*), meaning, for the sake of Torah itself, in that it is the Torah of *HaShem*-יהו"ה, and by doing so, he bonds the Torah to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

This was said¹³⁹⁰ about David, that he would bond the upper Torah with the Holy One, blessed is He, for,¹³⁹¹ “Whosoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him.” That is, he draws down novel light and illumination in Torah, that heretofore was not present, and as a result of drawing down the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, into Torah, he thereby also draws this light down into his own soul. For, since it is he himself who studies and draws down the light of *HaShem*-יהו"ה in Torah, he thereby also draws this light into his own soul.

However, at first glance, this must be understood. Since he already brought about a revelation of his Godly soul during prayer, what is added to his soul through the study of Torah, over and above the revelation of his Godly soul during prayer?

The explanation is that the novelty added by Torah study that follows prayer, over and above prayer, is in two

¹³⁹⁰ See Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (Section 58), Section 196, and in the Ohr HaBahir; Likkutei Torah, Shlach 47c, 51a.

¹³⁹¹ Tanna d'Bei Eliyahu Rabba, Ch. 18.

matters. The first is that the drawing down that he affected in himself during prayer did not manifest within him in a settled manner (*Hityashvut*). This is because prayer is generally the matter of “running” (*Ratzo*) to *HaShem*-יהו"ה, blessed is He. In contrast, Torah study is an inner light and illumination (*Ohr Pnimee*), and therefore, the drawing down brought about through Torah study is in a settled (*Hityashvut*) manner within the vessels (*Keilim*).

The second, is that the drawing down during prayer is brought about through contemplation (*Hitbonenut*). Thus, what is drawn down is only *HaShem*'s-יהו"ה Godliness that manifests within the worlds. For, even with the loftiest contemplations (*Hitbonenut*), being that what he contemplates is grasped within his human intellect – (since, after all, the primary matter of service of *HaShem*-יהו"ה, blessed is He, is for his animalistic soul to also come to comprehend Godliness, which is why the contemplation (*Hitbonenut*) must be in a way that is grasped by human intellect) – therefore, even the loftiest levels in this, are solely of what relates to the chaining down of the worlds (*Hishtalshelut*).

In contrast, with Torah study that follows prayers, since the Torah is from above to below, therefore a person automatically comes to reach *HaShem*'s-יהו"ה Godliness that entirely transcends the worlds.

Now, it is true that even during prayer, he contemplates the verse,¹³⁹² “He will uplift the horn of His people, praise to all

¹³⁹² Psalms 148:14

His devout ones, to the children of Israel, His people who are close to Him,” which transcends the revelations of the chaining down of the world (*Hishtalshelut*). For, the verse that immediately precedes this,¹³⁹³ “Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is above earth and heaven,” is included in the matter of the chaining down of the worlds (*Hishtalshelut*), whereas the next verse continues, “And He will uplift the horn of His people,” which refers to their elevation to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, nonetheless, in this, he does not actually contemplate (*Hitbonenut*) the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Rather, he only contemplates the difference between *HaShem*'s-יהו"ה Godliness that is drawn to the worlds, and *HaShem*'s-יהו"ה Godliness that is drawn to the souls of the Jewish people.

For example, when it comes to the comprehension and grasp of the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it is not that he actually grasps or comprehends the wondrous light of *HaShem*-יהו"ה, blessed is He. Rather, he only contemplates how the limitless light of *HaShem*-יהו"ה, blessed is He, is wondrously beyond the chaining down of the worlds (*Hishtalashelut*). However, it is not that he actually is contemplating and grasping the wondrous light of *HaShem*-יהו"ה, blessed is He, itself.

¹³⁹³ Psalms 148:13

The general explanation is that prayer is “a ladder that is set upon the earth,”¹³⁹⁴ and is an ascent from below to above. Therefore, even after all the ascents to the point that “its head reaches the heavens,”¹³⁹⁵ nevertheless, it all relates to the worlds. In contrast, Torah is from above to below. Thus, in the study of Torah that follows the prayers, he draws down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in the Torah. That is, he draws down the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds, and by drawing this down in Torah, he thereby also draws this light of *HaShem*-יהו"ה, blessed is He, into his soul.

5.

To further elucidate, it was previously explained that the possibility of bonding two diametric opposites is because, at their root, they are unified. Nevertheless, the effect of the bond (*Hitkashroot*) is that they are caused to be bonded not only in the manner that they were prior to their separation, but in a much loftier manner. For example, when the souls of the Jewish people, fulfill Torah and *mitzvot* with love and fear of *HaShem*-יהו"ה, blessed is He, below in this world, this brings about a much stronger bond (*Hitkashroot*) than they had before descending below. For, as the soul was above before its descent, it was in a state of “standing” (*Amidah*), as it states,¹³⁹⁶

¹³⁹⁴ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikunei Zohar, Tikkun 45 (83a), and elsewhere.

¹³⁹⁵ Genesis 28:12 *ibid*.

¹³⁹⁶ Kings I 17:1; Also see Likkutei Sichot Vol. 25, p. 147, note 53.

“As *HaShem*-יהו"ה, God of Israel, lives – before Whom I stood etc.” In contrast, upon the soul’s descent below, it comes to be in a state of “walking” (*Mehalech*), as explained before.

This may be understood by the verse that states,¹³⁹⁷ “I am black, but beautiful, O’ daughters of Jerusalem.” The name Jerusalem (*Yerushalayim*-ירושלם) means, “perfect fear-*Yirah Shalem*-שלם-יראה,”¹³⁹⁸ which is two opposites. For, the term “fear” (*Yirah*-יראה) only applies to a being that exists outside of *HaShem*’s-יהו"ה Godliness, since in *HaShem*’s-יהו"ה Godliness itself, the matter of fear of *HaShem*’s-יהו"ה Godliness is inapplicable. Rather, it only applies to something that has a sense of existence independent of *HaShem*’s-יהו"ה Godliness. Nevertheless, even though he exists with a sense of being outside of *HaShem*’s-יהו"ה Godliness, he has the matter of fear (*Yirah*-יראה) of *HaShem*-יהו"ה in a complete and perfect (*Shalem*-שלם) manner.

Now, the matter of complete and perfect fear (*Yirah Shalem*-שלם-יראה) is in the aspect of kingship-*Malchut* of the world of Emanation (*Atzilut*). For, since the *Sefirah* of kingship-*Malchut* is the matter of the **revelation** of all the *Sefirot*, meaning that it is not the *essence* of the world of Emanation (*Atzilut*), therefore the matter of fear (*Yirah*-יראה) is applicable in it.

This is also why the aspect of kingship-*Malchut* is in a state of a “running” (*Ratzo*) desire to cleave to its source. This

¹³⁹⁷ Song of Songs 1:5; See Likkutei Torah, Shir HaShirim 6c, 7b.

¹³⁹⁸ Midrash Bereishit Rabba 56:10; Tosefot entitled “*Har*-הר” to Talmud Bavli, Taanit 16a.

is as stated,¹³⁹⁹ “The lower flame constantly burns, unceasingly yearning to ascend to the upper flame.” This is because it is in the aspect of a “something” (*Yesh*), albeit, at the very least, an “emanated something” (*Yesh HaNe’etzel*). Nevertheless, since this fear (*Yirah*-יראה) is in the world of Emanation (*Atzilut*), it is in a state of perfection (*Shalem*-שלם).

In other words, when it comes to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), the fear (*Yirah*-יראה) is not in a state of complete perfection (*Shalem*-שלם). This is as stated,¹⁴⁰⁰ “He finds faults with His angels.” It similarly states,¹⁴⁰¹ “They removed Metatron (מטטרון) from his place and smote him with sixty rods of fire.” Even the souls of Creation, Formation and Action (*Briyah, Yetzirah Asiyah*), which transcend the angelic beings of these worlds, are not in a state of perfect fear (*Yirah Shalem*-יראה שלם). This is as stated in Tanya,¹⁴⁰² that even a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with great love and fear of Him, and with delight in Him, nevertheless is in the state of, “there is one who loves,” and likewise, in his fear of *HaShem*-יהו"ה, blessed is He, “there is one who fears.” All this is true of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), in which there is no perfect fear (*Yirah Shalem*-יראה שלם) of *HaShem*-יהו"ה, blessed is He. However, in the world of Emanation (*Atzilut*), it indeed is in a way of perfect fear (*Yirah Shalem*-יראה שלם).

¹³⁹⁹ Zohar II 140a; Zohar I 178b; 77b; 86b

¹⁴⁰⁰ Job 4:18

¹⁴⁰¹ Talmud Bavli, Chagigah 15a

¹⁴⁰² See Tanya, Likkutei Amarim, Ch. 35 (44a and on), Ch. 37 (48a).

This then, is the matter of the “Daughters of Jerusalem (*Yerushalayim*-ירושלם),” which refers to the souls of Israel as they are in the aspect of kingship-*Malchut* of the world of Emanation (*Atzilut*), which is in a manner of perfect fear (*Yirah Shalem*-שלם-יראה) of *HaShem*-יהו"ה, blessed is He. It is about this that the verse states,¹⁴⁰³ “I am black, but beautiful, O’ daughters of Jerusalem.” That is, the souls below say to the souls above (“the daughters of Jerusalem-*Bnot Yerushalayim*-בנות ירושלם”), that even though “I am black,” nevertheless, “I am beautiful.” For, the souls below are in a state of “darkness,” referring to the absence of light and revelation compared to how the soul is above.

The reason is because the manifestation of the soul in the body and animalistic soul is in a way of complete investment. This is because the manifestation and investment of the soul is not like the manifestation and investment of Torah and *mitzvot*. This is because, although Torah and *mitzvot* also manifest in physical matters, nonetheless, there is an illumination and revelation of the Supernal will of *HaShem*-יהו"ה in Torah and *mitzvot*, without His countenance being concealed whatsoever.¹⁴⁰⁴ This certainly is the case with Torah, which does not manifest in a way of complete manifestation (*Hitlabshoot*) below, in that Torah only **speaks** of physical matters, but itself is not manifest within physicality. In contrast, even when it comes to the *mitzvot* that actually do manifest in physical things, such as in physical parchment, or in a physical

¹⁴⁰³ Song of Songs 1:5; See Likkutei Torah, Shir HaShirim 6c, 7b.

¹⁴⁰⁴ See Tanya, Ch. 35 (44b).

Etrog etc., which is actual manifestation, nevertheless, there is no concealment of His countenance in this whatsoever.

However, such is not the case regarding the manifestation of the soul within the body and animalistic soul, which is in a way of complete manifestation and investment (*Hitlabshoot*). The reason is because *HaShem's* יהו"ה ultimate Supernal intent in the descent of the soul is to “make a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁴⁰⁵ As known, this is analogous to a lever.¹⁴⁰⁶ That is, to lift a building, a lever must specifically be placed at the base of the building. Thus, since the entire purpose of the descent of the soul is to fulfill *HaShem's* יהו"ה Supernal intent and make a dwelling place for the Holy One, blessed is He, in the lower worlds, therefore, the soul's descent is in a way of complete manifestation and investment in the body and animalistic soul, so that it will have an effect on the body and animalistic soul and they will become a dwelling place for the Holy One, blessed is He.

The same is likewise true of the service of *HaShem* יהו"ה of the soul. It's service of *HaShem* יהו"ה, blessed is He, must be in a way of manifestation and investment in the animalistic soul, as explained before that contemplation (*Hitbonenut*) during prayer must be in matters of *HaShem's* יהו"ה Godliness that relate to the worlds, so that the animalistic soul will also come to comprehend it.

¹⁴⁰⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁴⁰⁶ See Torah Ohr, Bereishit 4a, Terumah 80b

Thus, because of the complete investment and manifestation of the soul in the animalistic soul, it therefore is in a state of “darkness,” which is the absence of light and Godly revelation. This then, is the meaning of the verse, “I am black, but beautiful, O’ daughters of Jerusalem,” which the souls below say to the souls above. In other words, “Even though it is true, that due to my manifestation within the animalistic soul, I am black, nevertheless, I am beautiful.” That is, the souls below have a superiority over and above the souls above.

This is because the souls above are called “The daughters of Jerusalem (*Yerushalayim*-יְרוּשָׁלַיִם),” and the matter of Jerusalem (*Yerushalayim*-שֶׁלֶם) refers to perfect fear (*Yeru Shalem*-שֶׁלֶם) of *HaShem*-יְהוָה, blessed is He. Nevertheless, as explained above, this fear indicates something external to *HaShem*’s-יְהוָה Godliness, which is why the matter of fear is applicable, being that within *HaShem*’s-יְהוָה Godliness itself, fear (*Yirah*-יִרְאֵה) is entirely inapplicable, as explained before.

However, it is through the descent of the soul below and its occupation in fulfilling Torah and *mitzvot*, that it fulfills *HaShem*’s-יְהוָה Supernal intent, which is His inner will (*Pnimiyyut HaRatzon*), and then all limitations are nullified, so that the soul becomes a “walker” (*Mehalech*-מְהַלֵּךְ) and ascends to a much higher level than before, in that its root was in the inner aspect of the vessels (*Pnimiyyut HaKeilim*). Thus, through being occupied in fulfilling Torah and *mitzvot* below, Israel, the Torah and the Holy One, blessed is He, become all One. That is, the soul then becomes unified with the light of *HaShem*-

יהו"ה, blessed is He, and even higher than this, it becomes “subsumed in the body of the King.”¹⁴⁰⁷

Now, just as this is so of souls (*Neshamot*), that through bonding (*Hitkashroot*), they are elevated much higher than they were before being separated, this is likewise so of Torah. That is, through Torah being bonded (which is specifically actualized below), it becomes elevated to a loftier level than as it was in its root.

To further clarify, it states about Torah,¹⁴⁰⁸ “And Your Torah that You have taught us.” It is explained¹⁴⁰⁹ that the word, “Your Torah (*Toratcha*-תורתך)” refers to Torah as it is in the world of Emanation (*Atzilut*), whereas the word, “that You have taught us,” refers to Torah as it is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). For, the primary aspect of Torah is in the world of Emanation (*Atzilut*). However, due to its descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), and particularly due to its descent to manifest in physical matters, including false arguments, such as the discussion about two people who both claim ownership of a single Tallit,¹⁴¹⁰ or the discussion about a person who exchanges a cow for a donkey,¹⁴¹¹ or laws regarding deception in monetary matters, that even though it does not come to a state of complete

¹⁴⁰⁷ Zohar I 217b

¹⁴⁰⁸ In the liturgy of the grace after meals (*Birchat HaMazon*).

¹⁴⁰⁹ See Likkutei Torah, Eikev 17b; Drushim l'Sukkot 81d; See Sefer HaMaamarim 5708 p. 289.

¹⁴¹⁰ Mishnah Bava Metziyah 1:1

¹⁴¹¹ Mishnah Bava Metziyah 8:4

manifestation, as explained before, in that Torah only **speaks** about physical matters, nevertheless, because of this manifestation (*Hitlabshoot*), it comes to be in a state of separation and disunity, to the point that the term “bonding” (*Hitkashroot*) as applicable to it. Then, through the souls of the Jewish people being occupied in the study of Torah with love and fear of *HaShem*-יהו"ה, blessed is He, they bring about a bond between the Torah and the Holy One, blessed is He, to a greater degree than how it was in the world of Emanation (*Atzilut*).

To further elucidate, as Torah is in the world of Emanation (*Atzilut*), it is the aspect of wisdom-*Chochmah*, as it states,¹⁴¹² “The Supernal father (*Abba Ila'ah*) dwells in the world of Emanation (*Atzilut*).” In general, this corresponds to the aspect of letters written in ink on parchment, in that although the ink and the parchment are unified, they nevertheless, are like two separate things that have been unified. However, through the bond (*Hitkashroot*) affected by Torah as it is below, the Torah is elevated to the aspect of engraved letters, which are higher than letters written in ink.

Moreover, in the matter of engraved letters themselves, this is like letters that are engraved through and through, meaning that nothing separate or external has any hold on them whatsoever. Then, by drawing down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into Torah, a

¹⁴¹² See Ramaz (Rabbi Moshe Zacuto) to Zohar II 220b; Torah Ohr, Misphatim 75a, Sefer HaMaamarim 5696 p. 119.

person thereby also draws down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into his soul.

Thus, through this, there also is an elevation of the souls of Israel, in that they ascend from the aspect of letters written in ink to the aspect of engraved letters. This is the service of *HaShem*-יהו"ה, blessed is He, of "hammering" (*Mikshah*-מקשה),¹⁴¹³ which is the matter of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect.¹⁴¹⁴

This then, is the general explanation of the matter of the bonding (*Hitkashroot*) of Torah and the souls of the Jewish people to the Holy One, blessed is He. That is, through bonding to the Holy One, blessed is He, in the above manner, they are elevated to a much higher state than they were prior to their separation.

6.

This then, explains why *HaShem*-יהו"ה used three distinct terms when He gave us His Torah at Mount Sinai: "I-*Anochi*-אנכי," am "*HaShem*-יהו"ה," "your God-*Elohe*"*cha*-אלהיך." "God-*Elohi*"*m*-אלהי"ם-86" is a title-*Kinuy*-כנוי-86 that shares the same numerical value as, "the natural order-*HaTeva*-הטבע-86", referring to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). The [lower] Name *HaShem*-יהו"ה transcends the natural order, and is the matter of the world

¹⁴¹³ Exodus 25:31

¹⁴¹⁴ See Ohr HaTorah, Beha'alotcha p. 362.

of Emanation (*Atzilut*).¹⁴¹⁵ The term “I-*Anochi*-אנכי” means¹⁴¹⁶ “who I am (*Anochi Mi SheAnochi*-אנכי מי שאנכי), which is not hinted at in any letter or any thorn of a letter [of the Name *HaShem*-יהו"ה].”

In other words, at the giving of the Torah two diametric opposites were unified, indicated by the analogy¹⁴¹⁷ of “the abrogation of the edict that Romans shall not go down to Syria, and Syrians shall not go up to Rome.” In other words, a bond was brought about between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) – a bond between *HaShem*-יהו"ה and His title God-*Elohi*”אלהי”m-ם. This bond is specifically brought about by the aspect of “I” meaning, “who I am (*Anochi*, *Mi SheAnochi*-אנכי מי שאנכי).”

The general explanation is that through the souls of Israel being occupied in Torah study specifically below, they become elevated to a much loftier aspect than how they were in their root. That is, they come to be elevated to the aspect of “I” – meaning “who I am (*Anochi*, *Mi SheAnochi*-אנכי מי שאנכי),” and from this perspective, there can be a bond between the upper and the lower.

About this the verse continues and states, “Who took you out of the land of Egypt.” The name Egypt (*Mitzrayim*-מצרים) is in the plural, indicating multiple constraints and limitations (*Meitzarim*-מצרים),¹⁴¹⁸ and refers to both the

¹⁴¹⁵ The lower Name *HaShem*-יהו"ה (שם יהו"ה דלתתא).

¹⁴¹⁶ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a

¹⁴¹⁷ Midrash Shemot Rabba 12:3

¹⁴¹⁸ See Midrash Bereishit Rabba 16:4

limitations of “limitation” (*Gvul*) and the limitations of “limitlessness” (*Blee Gvul*). For, “limitlessness” (*Blee Gvul*) is also a limitation.¹⁴¹⁹ However, at the giving of the Torah there was a bond between the limitless (*Blee Gvul*) and the limited (*Gvul*), which is specifically only within the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, to do. Thus, through this, “I took you out” of all constraints and limitations (*Meitzarim*-מצרים), including the limitation of limitlessness (*Blee Gvul*).

This itself is *HaShem* 's-יהו"ה ultimate Supernal intent in giving us His Torah. Namely, that *HaShem*-יהו"ה, blessed is He, who transcends the natural order (*HaTeva*-הטבע-86) should be “your strength and your vitality (*Elohi*”m-אלהי"ם), which is the union of *HaShem*-יהו"ה, blessed is He, and His title God-*Elohi*”m-אלהי"ם-86. Through this, there is a drawing down and a revelation of the aspect of “I” – meaning “who I am (*Anochi, Mi SheAnochi*-מי שאנכי),” and the Supernal will of *HaShem*-יהו"ה, blessed is He, that there should be a dwelling place for the Holy One, blessed is He, in the lower worlds, is fulfilled.

¹⁴¹⁹ See the beginning of the discourse entitled “*Min HaMeitzar*” 5671; 5695, *Sefer HaMaamarim* 5697, p. 154.