

Discourse 6

*“Ashrei Tivchar uTekareiv Yishkon Chatzeirecha -
Happy is he who You choose and draw near to dwell in
Your courts”*

Delivered on Friday, the 26th of Cheshvan,³⁷⁶

Erev Shabbat Parshat Chayei Sarah, 5716

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

1.

The verse states,³⁷⁷ “Happy is he who You choose to draw near to dwell in Your courts; may we be sated with the goodness of Your house, the holiness of Your sanctuary.” This verse is recited before a *Brit Milah*-circumcision, as it states in the Siddur in the order of the *Brit Milah*-circumcision. The source for this is from the statement in Zohar,³⁷⁸ “When the ancient Chassidim would bring their sons to this offering, they would begin by saying, ‘Happy is he who You choose to draw near to dwell in Your courts etc.’” [Now, although the Zohar states this in reference to the ancient Chassidim, nevertheless,

³⁷⁶ This discourse was recited by the Rebbe (in his room) in honor of the “*Vach nacht*” (the night before the Brit Milah) of the grandson of the Rav, Ga’on and Chassid, Rabbi Ephraim Eliezer HaKohen Yolles (of righteous memory). (The discourse was subsequently further edited by the Rebbe and given out in the pamphlet for the 18th of Nissan, 5751.)

³⁷⁷ Psalms 65:5

³⁷⁸ Zohar I 95b, cited in Ta”Z to Yoreh De’ah, Hilchot Milah 265:12; Also see Shnei Luchot HaBrit (ShaLa”H), Mesechet Chullin 116b.

the Alter Rebbe wrote in his Siddur³⁷⁹ that this is equally appropriate for every Jew.]

The relevance of this verse to the *Brit Milah*-circumcision may be understood as follows: Four matters are enumerated in this verse: the word, “Your courts (*Chatzeirecha*-חצרריך)” is plural, indicating two aspects of courtyard (*Chatzer*-חצר). There then is “Your house (*Beitecha*-ביתך)” and “Your sanctuary (*Heichalecha*-היכלך).” Now, these matters are enumerated here from below to above. This is as Zohar states there, that “first it says ‘Your courts (*Chatzeirecha*-חצרריך),’ then it says ‘Your house (*Beitecha*-ביתך),’ and afterwards it says ‘Your sanctuary (*Heichalecha*-היכלך),’ – indicating that each level that follows is more inner and elevated than the level that preceded it.”

It could thus be said that these four matters correspond to the four worlds, Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) (as will be explained in chapter six). We therefore recite this verse before beginning the *Brit Milah*-circumcision. For, through fulfilling the *mitzvah* of *Brit Milah*-circumcision, we affect a drawing down from He who is higher than the chaining down of the worlds (*Hishtalshelut*), and for this drawing down to be, it is first necessary for the chaining down of the worlds (*Hishtalshelut*) – (the four worlds) – to be in a perfected and completed state, as will be explained (in chapter seven).

³⁷⁹ This is similarly found in a number of other prayer books (*Siddurim*).

2.

The explanation is that the difference between a courtyard (*Chatzer*-הצר) and a house (*Bayit*-בית) (as understood simply) is that a house is the dwelling place for a human being, whereas a courtyard is the place for keeping animals and fowl, as Mishnah states,³⁸⁰ “If one places an animal in the courtyard (*Chatzer*-הצר)... or if he raises chickens there etc.”³⁸¹

Now, in the category of a courtyard (*Chatzer*-הצר) there are two types. There is a covered courtyard and an uncovered courtyard. The difference between them is found in Torah law (*Halachah*) too. That is, an uncovered courtyard (that is greater than the size of two *se'ah*) is Biblically considered to be a private domain (*Reshut HaYachid*), whereas Rabbinically it is considered to be a *Karmelit*,³⁸² since it is similar to a public domain (*Reshut HaRabbim*),³⁸³ whereas, even Rabbinically, a

³⁸⁰ Talmud Bavli, Bava Batra 57a

³⁸¹ See Biurei HaZohar of the Tzemach Tzedek p. 8. There he states that the reason for the relationship between the term “courtyard-*Chatzer*-הצר” and the term “hay-*Chatzeer*-הציר,” is because “hay-*Chatzeer*-הציר” is animal fodder. (Also see Sefer HaShoroshim cited in the Biurei HaZohar there. In the Biurei HaZohar, the Tzemach Tzedek adds a citation to Isaiah 34:13 wherein the term “*Chatzeer*-הציר” actually means “courtyard-*Chatzer*-הצר.”)

³⁸² That is, a *Karmelit* is an intermediate category that is neither a private domain (*Reshut HaYachid*) nor a public domain (*Reshut HaRabbim*). See Talmud Bavli, Shabbat 6b.

³⁸³ See Shulchan Aruch of the Alter Rebbe, Hilchot Shabbat 358 – In the Alter Rebbe’s Shulchan Aruch there – 358:5 – it states, “Even if a courtyard includes several *Mil*’s, it is permitted to carry [on Shabbat] within all of it.” The reason for this is because there, he is discussing a courtyard that is enclosed for dwelling, and is therefore considered to be like the house. However, the true parameter of the term “courtyard-*Chatzer*-הצר” is a courtyard that is not enclosed for dwelling. To further point out, the measurement of two *Se'ah* in a *Karpef* (an enclosed courtyard used for storage) is because the courtyard (*Chatzer*-הצר) of the *Mishkan*-Tabernacle (which was not enclosed for dwelling) was an enclosure of two *Se'ah* and [on Shabbat] they

covered courtyard is considered to be a private domain (*Reshut HaYachid*).³⁸⁴

Thus, the difference between them is simply understood. That is, safeguarding one's animals can even be done in an uncovered courtyard [and therefore it only is necessary for the courtyard to be surrounded by partitions], whereas a covered courtyard is specifically necessary for the safeguarding of fowl (being that they can fly over the partitions).

Now, this may be explained according to the statement in Talmud,³⁸⁵ “Animals, which were created from the dry land, are established as fit for consumption (*Kosher*) if they bear two signs...³⁸⁶ Fowl, which were created from the slime, are established as fit for consumption (*Kosher*) with a single sign.” Elsewhere, it is explained³⁸⁷ that animals, which were created from the dust (dry land), and “therefore have greater strength and healthy vitality,”³⁸⁸ hint at the animalistic soul, as it is in its full strength and coarseness. Because of this, they require two signs to be fit for consumption. In contrast, fowl, which were created from the slime – a mixture of earth and water – hint at

carried within all of it (see Shulchan Aruch *ibid.* 2-3). We thus see that the parameters of a “courtyard-*Chatzer*” חצר is that it is a courtyard that is not enclosed for dwelling, and that when it is greater in size than two *se'ah*, it then is (Rabbinically) considered to be a *Karmelit*.

³⁸⁴ See Tosefot beginning with the word “*Ela*-אלא” in Eruvin 90a.

³⁸⁵ Talmud Bavli, Chullin 27b

³⁸⁶ That is, the slaughtering (*Shechita*) must be through two signs (*Simanim*), the trachea and esophagus.

³⁸⁷ See Likkutei Sichot Vol. 4 p. 1294 and on.

³⁸⁸ See Rashi to Chullin 27b *ibid.*, section entitled “from the dry land-*Min HaYabashah*” מן היבשה.”

the animal soul as it is in a state of refinement, and are therefore fit for consumption with a single sign.

More particularly,³⁸⁹ the animal (*Beheimah*-בהמה) refers to the animalistic soul (itself), which is the lowest level of *Nogah* (its most coarse state), whereas fowl (*Off*-עוף) refers to the intellectual soul (*Nefesh HaSichleet*), which is the highest level of *Nogah* (its most refined state). Therefore, the intellectual soul (*Nefesh HaSichleet*) is the medium and intermediary between the animalistic soul (*Nefesh HaBehamit*) and the Godly soul (*Nefesh Eloheet*).³⁹⁰

This likewise is why (from time to time) birds fly in the air, which may be explained in two ways. The first is that the flying in the air (of fowl) is because of the intellectual soul (*Nefesh HaSichleet*), in and of itself. For, it is the nature of the intellect (including the intellect of the intellectual soul (*Nefesh HaSichleet*) which is only the natural intellect – of *Nogah* – nevertheless, since it is intellect (*Sechel*), its nature is) to be drawn to that which is higher than it.³⁹¹ However, there is another aspect to this, which is that through the manifestation of the Godly soul (*Nefesh HaElohit*) in the intellectual soul (*Nefesh HaSichleet*) it becomes possible for the intellectual soul (*Nefesh HaSichlit*) to grasp matters of Godliness that transcend the world. Nevertheless, even then, it only comes to agree with

³⁸⁹ Sefer HaMaamarim 5700 p. 93; 5702 p. 107.

³⁹⁰ Likkutei Torah, Bechukotai 47c; Kitzurim v'Ha'arot l'Tanya p. 86, and elsewhere.

³⁹¹ See Sefer HaMaamarim 5700 ibid. p. 94.

the grasp of the Godly soul, whereas it itself retains its state of being – as human intellect.³⁹²

It therefore may be stated that animals may be safeguarded in an uncovered courtyard, whereas fowl must specifically be safeguarded in a covered courtyard (even though they are more refined), because the refinement of *Nogah* is not very recognizable in them, and they therefore require additional safeguarding. In addition, just as it is so physically, that fowl cannot be safeguarded in an uncovered courtyard because they can fly (over the partitions), this is likewise as it is spiritually, that the intellectual soul (*Nefesh HaSichleet*) requires extra safeguarding, specifically because it can fly in the air.

In other words, since the intellect of the intellectual soul is drawn to what is above it, [and beyond that, it can even come to grasp matters of Godliness that transcend the world (through the manifestation of the Godly soul within the intellectual soul)], therefore, the way to identify the aspect of evil in the intellect, is specifically through contemplating (*Hitbonenut*) the fact that *HaShem's* יהו"ה Godliness is wondrously beyond human intellect. [That is, even matters of *HaShem's* יהו"ה Godliness that are grasped with human intellect, are not grasped by the intellect as they truly are. For, since they are Godly matters, they therefore are limitless, and thus, whatever way the intellect grasps them, necessarily limits them.]³⁹³

³⁹² See Sefer HaMaamarim 5702 *ibid.* p. 107-108.

³⁹³ See Torat Menachem, Sefer HaMaamarim Iyyar p. 240, note 29, that this is one of the reasons that even when it comes to matters of *HaShem's* יהו"ה Godliness that are grasped within the intellect, it necessarily must be in a manner of faith (*Emunah*).

Therefore, through the intellectual soul (the fowl) sensing that *HaShem*'s יהו"ה Godliness transcends intellect and is wondrously beyond it – in that it is enclosed by a ceiling – through this, refinement (*Birur*) is affected in the evil within it,³⁹⁴ and it thus is safeguarded.

3.

With the above in mind, we can understand why an uncovered courtyard is Rabbinically considered to be a *Karmelit*. For, the safeguarding of an animal (as it relates to man's service of *HaShem*-יהו"ה, blessed is He), primarily relates to one's thought, speech, and action. That is, because of the lusts of one's animalistic soul, he could possibly come to stumble in some forbidden matter, may the Merciful One save us. However, the animal is safeguarded by fencing the courtyard (where the animal is found) with partitions. In other words, he is restrained from doing what he wants to do, but can only do what he needs to do.³⁹⁵

However, the safeguarding of fowl (as it relates to man's service of *HaShem*-יהו"ה, blessed is He), which relates to the aspect of *Nogah* and is more refined (as mentioned above), relates primarily to the inner powers of one's soul, these being the intellect (*Sechel*) and emotional traits (*Midot*). For, as a result of one's haughtiness and sense-of-self (in that he

³⁹⁴ See Hosafot to Torah Ohr, Ki Tisa 111d.

³⁹⁵ See Sefer HaMaamarim 5688 p. 53 and elsewhere.

considers himself to be an intellectual, as in the verse,³⁹⁶ “Have you seen a man who is wise in his own eyes,” merely fencing the courtyard with partitions is inadequate.

For, although he may have “fences” and limitations to his thoughts, speech, and actions, to the point that he may even be on the level of an intermediate-*Beinoni* “who never in all his days has committed any transgression,”³⁹⁷ nevertheless, because of his haughtiness and coarseness, his intellect (*Sechel*) and emotions (*Midot*) are coarse. It therefore is necessary for his courtyard to be covered with a ceiling, meaning that he must come to sense that *HaShem*’s יהוה Godliness is wondrously above and beyond him, as discussed before.

Now, since action is of primary importance,³⁹⁸ therefore, Biblically, even a courtyard that is uncovered is considered to be a private domain (*Reshut HaYachid*), meaning, the domain of the Singular One of the world, *HaShem*-יהוה, blessed is He. Nevertheless, by Rabbinic ordinance [the purpose of which is to uplift and elevate man, so that he becomes a fitting receptacle for Godliness, even in his intellect (*Sechel*) and emotional traits (*Midot*)],³⁹⁹ in order for man to truly be in a state of the private domain (*Reshut HaYachid*), meaning, the domain of the Singular One of the world,

³⁹⁶ Proverbs 26:12

³⁹⁷ Tanya Ch. 12

³⁹⁸ Mishnah Avot 1:17

³⁹⁹ For they are the most primary aspects of man, which is not the case with thought, speech, and action, which are only “garments.” (See Tanya, Ch. 4 and elsewhere.)

HaShem-יהו"ה, blessed is He, this is accomplished through covering the courtyard with a ceiling.

4.

Now, since in and of itself, the intellect of the intellectual soul (*Nefesh HaSichleet*) is in a state of tangible "somethingness" (*Yesh*), and beyond this, is from the extraneous husk of *Nogah*, therefore, even after the intellect of the intellectual soul comes to grasp its distance relative to *HaShem*'s-יהו"ה Godliness [in that his grasp of matters of *HaShem*'s-יהו"ה Godliness is limited and physical, and he does not grasp the true reality of these matters as they ultimately are], and this realization brings him to a state of nullification and sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, nonetheless, this nullification and sublimation of his intellectual soul still is utterly incomparable to the nullification and sublimation of the Godly soul (*Nefesh HaElokeet*) to *HaShem*-יהו"ה, blessed is He.

For, in regard to the Godly soul, sublimation and nullification to *HaShem*'s-יהו"ה Godliness is the very essence of its being. In contrast, the sublimation and nullification of the intellectual soul (*Nefesh HaSichleet*) to *HaShem*-יהו"ה, blessed is He, is superimposed on its being, but in and of itself, it essentially is the aspect of a "something" (*Yesh*).

Because of this, even a covered courtyard (*Chatzer*) with a ceiling, is in the category of a courtyard (*Chatzer*), meaning a place for animals (as discussed in chapter two) and

is not the dwelling place of a human being. This is because the word “man-*Adam*-אדם-45” has the same numerical value as the word “what-*Ma*”*H*-מ”ה-45,⁴⁰⁰ referring to the sublimation and nullification (*Bittul*) of the Godly soul to *HaShem*-יהו”ה, blessed is He. Specifically, this aspect is called “man-*Adam*-אדם,” which is of the root,⁴⁰¹ “I am likened-*Adameh*-אדמה to the Supernal One.” However, the sublimation and nullification (*Bittul*) of the animalistic soul and the intellectual soul to *HaShem*-יהו”ה, blessed is He, is merely the sublimation and nullification of the “something” (*Bittul HaYesh*) to *HaShem*-יהו”ה, blessed is He. Thus, the animalistic soul and the intellectual soul are in the category of the animal (*Chay*), which is lower than man (*Adam*-אדם).

Now, even in the sublimation and nullification (*Bittul*) of the Godly soul to *HaShem*-יהו”ה, blessed is He, there are two general levels. For, as known,⁴⁰² for the Godly soul to affect the animalistic soul and the intellectual soul, the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul must come to a state of measure and limitation, so that they could relate to the intellectual soul and even to the animalistic soul. They therefore must descend to such a degree that they manifest

⁴⁰⁰ See the citations to *Torat Menachem*, *Sefer HaMaamarim Nissan* p. 117 note 29; Also see *Biurei HaZohar* of the *Tzemach Tzeddek* *ibid.* where it is further explained that the “house-*Bayit*-בית” is related to “man-*Adam*-אדם” which is numerically equivalent and related to *HaShem*’s יהו”ה expanded Name of *Ma*”*h*-מ”ה-45 (י”ד ה”א ו”א ה”א), whereas the “animal-*Beheimah*-בהמה-52” is related to and shares the numerical value as His expanded Name of *Ba*”*N*-ב”ן-52 (י”ד ה”ה ו”ו ה”ה). (Also see the citations in *Torat Menachem* *ibid.* note 27.)

⁴⁰¹ Isaiah 14:14; Also see the citations in *Torat Menachem* *ibid.* p. 119, note 49.

⁴⁰² *Sefer HaMaamarim* 5708 p. 14 and on; 5710 p. 45 and on, and elsewhere.

within the intellect (*Sechel*) and emotions (*Midot*) of the intellectual soul and the animalistic soul.

We therefore find two levels in the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul. There is the level of how they are, in and of themselves, and there is the level of how they are when they manifest in the intellectual soul and animalistic soul.

Now, based on the explanation elsewhere,⁴⁰³ that the reason the Godly soul has the power to affect refinement (*Birur*) in the animalistic soul, is because, in and of itself, the Godly soul is essentially Godly, we may therefore state that even when the intellect and emotions of the Godly soul manifest in the animalistic soul, there also are two matters. In their revealed form, (meaning as they are relative to the intellectual and animalistic souls), they are in a state of measure and limitation, and therefore their sublimation and nullification is **similar** to the sublimation and nullification of the “something” (*Bittul*) of the intellectual and animalistic souls (which is why they can have an effect on the intellectual and animalistic souls). However, in their inner being they are one with *HaShem*’s-יהוה Godliness,⁴⁰⁴ and therefore their sublimation and nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, is the nullification of

⁴⁰³ Sefer HaMaamarim 5708 *ibid.* p. 17, and elsewhere.

⁴⁰⁴ In Sefer HaMaamarim 5708 *ibid.* (p. 22), it states that the service of *HaShem*-יהוה rendered by the *Neshamah* in refining the animalistic soul is the aspect of the vitality that spreads forth into the body, and that the service of the *Neshamah* aspect of the soul itself is that it is essentially alive. Also see the discourse entitled “*Tefillah l’Moshe*” 5729, Ch. 7 (Torat Menachem, Sefer HaMaamarim Tammuz, p. 42), that the fact that the vitality that spreads forth has the ability to enliven the body, is because at its very essence and being it is essentially alive.

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

5.

Now, it may be stated that the four aforementioned matters – namely, the two levels of the courtyard (*Chatzer*-חצר), these being the refinements (*Birur*) of the animalistic and intellectual souls, and the two matters in the powers of the Godly soul, these being as they are in their revealed state and as they essentially are in the essence of their being – are similar to the four worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).

The explanation is that the worlds of Action and Formation (*Asiyah* and *Yetzirah*) are in a state of actual tangible existence, whereas the world of Creation (*Briyah*) is only the possibility of tangible existence (*Efshari HaMetziyut*), and the world of Emanation (*Atzilut*) is the nothingness of tangible existence (*Afisat HaMetziyut*).⁴⁰⁵

Amongst the differences between the worlds of Action and Formation (*Asiyah* and *Yetzirah*) (which are the worlds of actual tangible existence - *Metziyut*) and the world of Creation (*Briyah*) (which is the possibility for tangible existence), is that the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the worlds of Action and Formation (*Asiyah* and *Yetzirah*), is the sublimation and nullification of their “somethingness” (*Bittul*

⁴⁰⁵ See at length in *Sefer HaMaamarim* 5686 p. 28 and on; 5699 p. 222 and on, and elsewhere.

HaYesh) to *HaShem*-יהו"ה.⁴⁰⁶ For, since the worlds of Action and Formation (*Asiyah* and *Yetzirah*) have tangible existence, their sense of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is superimposed and added to their sense of existence. In contrast, the sublimation and nullification (*Bittul*)

⁴⁰⁶ Sefer HaMaamarim 5707 p. 118 and on. In most places it states that the nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is in the world of Emanation (*Atzilut*), whereas the nullification of the "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). It can be stated that the difference between the nullification of the "somethingness" (*Bittul HaYesh*) and the nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, can be explained in two manners. The first, is that the nullification of the "somethingness" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, is that his essential state and axiom is that he is a something, and the sublimation and nullification to *HaShem*-יהו"ה, blessed is He, is something in addition to his existence. In contrast, the nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is that he is nullified to *HaShem*-יהו"ה, blessed is He, in the very essence of his being and existence. This aspect of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is applicable in the world of Creation (*Briyah*) as well. See at greater length in Sefer HaMaamarim 5507 *ibid*. The second explanation is that the nullification of the "something" (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, is that the sublimation and nullification is itself in a state of "somethingness" (*Yesh*). That is, it itself comes about out of the sense of somethingness (and grasp and sensitivity) of the created being. In contrast, the nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is that the sublimation and nullification (*Bittul*) is due to *HaShem*'s-יהו"ה Godliness, for which reason it is true sublimation and nullification to *HaShem*-יהו"ה, blessed is He. Relative to this matter, the sublimation and nullification (*Bittul*) of the world of Creation (*Briyah*) is only the sublimation and nullification of the "something" (*Bittul HaYesh*), since it comes about due to the grasp by the created beings. (It is the same way when it comes to the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul as they are manifest within the animalistic soul. That is, their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (is not in a manner in which there is an illumination within them that *HaShem*-יהו"ה is alone and there is nothing but Him, blessed is He, as it is according to the true reality of *HaShem*'s-יהו"ה, but rather,) is because of the sensitivity in the intellect and emotions of the *Neshamah* (for which reason it also comes to affect this in the animalistic soul). However, this sensitivity is not something that is in addition to them, since the very substance of the intellect and emotions of the Godly soul is (not just any mundane intellect and emotions, but rather,) the grasp of *HaShem*'s-יהו"ה Godliness, and the sensitivity and awareness of **His Godliness**, blessed is He.

to *HaShem*-יהו"ה, blessed is He, of the world of Creation (*Briyah*), is that it only is in a state of possible existence (*Efshari HaMetziyut*), which itself is nullification of existence (*Bittul b'Metziyut*).⁴⁰⁷ That is, its entire existence is its nullification to *HaShem*-יהו"ה, blessed is He.⁴⁰⁸

This⁴⁰⁹ is also why the world of Formation (*Yetzirah*) is the abode of the angelic beings, whose service of *HaShem*-יהו"ה, blessed is He, is in a manner of natural love and fear of Him, blessed is He (*Dechilu u'Rechimu Tivi'yim*).⁴¹⁰ In contrast, the world of Creation (*Briyah*) is the abode of the souls of the righteous-*Tzaddikim*, who served *HaShem*-יהו"ה, blessed is He, with intellectual love and fear of Him, blessed is He, (*Dechilu u'Rechimu Sichliyim*).⁴¹¹ (However, it should be pointed out that the abode of those angels who serve *HaShem*-יהו"ה, blessed is He, with intellectual love and fear of Him, blessed is He, (*Dechilu u'Rechimu Sichliyim*) is also in the world of Creation – *Briyah*).⁴¹²

The reason for this is because natural love and fear of *HaShem*-יהו"ה, blessed is He (*Dechilu u'Rechimu Tivi'yim*), are the nature (the existence) of the created being. In contrast, intellectual love and fear of *HaShem*-יהו"ה, blessed is He, (*Dechilu u'Rechimu Sichliyim*) is not due to one's nature and

⁴⁰⁷ See the prior note and the citations there.

⁴⁰⁸ See *Sefer HaMaamarim* 5707 *ibid.* p. 119.

⁴⁰⁹ Also see *Likkutei Sichot* Vol. 6 p. 116 and on.

⁴¹⁰ See *Kuntres HaHitpa'lut* of the Mittler Rebbe, translated as *Divine Inspiration*.

⁴¹¹ See *Kuntres HaHitpa'lut* of the Mittler Rebbe *ibid.* translated as *Divine Inspiration*.

⁴¹² *Tanya* Ch. 39

existence, but is rather brought about because the Godly matter that he grasps obligates him to love and fear *HaShem*-יהו"ה, blessed is He. Nevertheless, since the world of Creation (*Briyah*) is the matter of grasp and comprehension, and since nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Creation (*Briyah*) is because intellect obligates and necessitates that relative to *HaShem*-יהו"ה, there is no room for novel created existence, this state is thus also a nullification (*Bittul*) of existence to *HaShem*-יהו"ה, blessed is He.

Even so, the true matter of nullification of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is in the world of Emanation (*Atzilut*). For, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*) is not because of the grasp and comprehension of the intellect (*Sechel*), but is rather because of the reality of *HaShem*'s-יהו"ה Godliness itself – that He is alone and there is nothing besides Him. Because if this, the existence of angels in the world of Emanation-*Atzilut* is not applicable,⁴¹³ (not even angels of intellect). Rather, the world of Emanation-*Atzilut* is the abode of the supremely righteous-*Tzaddikim* whose service of *HaShem*-יהו"ה, blessed is He, was in the aspect of being a Chariot (*Merkavah*) for Him,⁴¹⁴ which transcends intellect and is the nullification of their very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

Now, although, in truth, there are ten *Sefirot* (intellect and emotions) even in the world of Emanation-*Atzilut*),

⁴¹³ See the end of the introduction to *Pri Etz Chayim*.

⁴¹⁴ Tanya Ch. 39 (53a)

nevertheless, the *Sefirot* of the world of Emanation (*Atzilut*) have no existence (unto themselves) whatsoever, in that “He and His life force are one and He and His organs are one.”⁴¹⁵

This then, explains how the four above-mentioned matters that exist in man’s service of *HaShem*-יהו"ה, blessed is He, are like the four worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*). That is, the sublimation and nullification (*Bittul*) of the animalistic and intellectual souls to *HaShem*-יהו"ה, blessed is He, is nullification in addition to their sense of independent existence. Therefore, they are similar to the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the worlds of Action and Formation (*Asiyah* and *Yetzirah*).

[Additionally, the fact that a courtyard (*Chatzer*-חצר) requires safeguarding, is because the worlds of Action and Formation (*Asiyah* and *Yetzirah*) are in a state of having a tangible sense of independent existence. Due to this, all matters that chain down from these two worlds require safeguarding. The explanation of why “Your courtyards-*Chatzeirecha*-חצריך” is in the plural form is as follows: The service of *HaShem*-יהו"ה, blessed is He, of the world of Action (*Asiyah*) is primarily the matter of actual tangible action. Therefore, regarding this aspect, it is adequate for the safeguarding to be accomplished by establishing partitions – meaning, even an uncovered courtyard is adequate. In contrast, service of *HaShem*-יהו"ה, blessed is He, that stems from the world of Formation (*Yetzirah*)

⁴¹⁵ Introduction to Tikkunei Zohar; Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 12.

is primarily in the emotional traits (*Midot*) and therefore the safeguarding must be with a roof – meaning, a covered courtyard.]

Now, the intellect (*Sechel*) and emotions (*Midot*) of the Godly soul, as they manifest in the animalistic soul, is that their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is not superimposed or added to their existence. However, they nevertheless are in a state similar to the nullification of the “something” (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, like the sublimation and nullification (*Bittul*) of the world of Creation (*Briyah*) to *HaShem*-יהו"ה, blessed is He.

Finally, the sublimation and nullification (*Bittul*) of the Godly soul, as it is, in and of itself, (which also includes the **inner** nullification (*Bittul*) of the *Neshamah* level of the soul as it manifests in the animalistic soul), which is the nullification of its very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, is similar to the nullification (*Bittul*) of the world of Emanation-*Atzilut* to *HaShem*-יהו"ה, blessed is He.

6.

This then, is the meaning of the words of Zohar, “First it says ‘Your courts (*Chatzeirecha*-הצרייך),’ then it says ‘Your house (*Beitecha*-ביתך),’ and then it says ‘Your sanctuary (*Heichalecha*-היכלך).” First it says “Your courts (*Chatzeirecha*-הצרייך)” (in the plural, which includes both the uncovered courtyard and the covered courtyard), referring to

the refinement (*Birur*) of the animalistic soul (*Nefesh HaBehamit*) and the intellectual soul (*Nefesh HaSichlit*). This is because even once they have been refined (*Birur*), they nonetheless remain on the level of animal (*Chay*).

It then says, “Your house (*Beitecha*-ביתך),” referring to the revelation of the Godly soul (*Nefesh HaElohit*), as it manifests in the intellectual and animalistic souls. In this state, the nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He, is similar to the nullification (*Bittul*) of the world of Creation (*Briyah*) to *HaShem*-יהו"ה, blessed is He, and it therefore is called a “House-*Bayit*.” For, just as a house is the dwelling place for man, as it states,⁴¹⁶ “the splendor of man is to dwell in a house,” this is likewise so of the world of Creation (*Briyah*) (which is called the World of the Throne – *Olam HaKis'eh*),⁴¹⁷ in that it is the dwelling place of the Supernal Man. That is, the primary dwelling of the Supernal Man within the creatures,⁴¹⁸ is when their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה is in a manner that the (nullification to *HaShem*-יהו"ה, blessed is He) is in the totality of their existence and being.

The verse then says, “Your sanctuary (*Heichalecha*-היכלך),” referring to the revelation of the *Neshamah* as it

⁴¹⁶ Isaiah 44:13

⁴¹⁷ See Pardes Rimonim Shaar 16 (Shaar ABY”A) Ch. 3; Etz Chayim, Shaar 46 (Shaar Kis’eh HaKavod) Ch. 1, Ch. 5; Shaar 47 (Shaar Seder ABY”A) Ch. 5; Drushim Nechemadim of the Maharam Shif (end of Tractate Chullin), section entitled, “The difference between the Jewish people and angels (הפרש שבין ישראל (למלאכים).”

⁴¹⁸ That is, when even after their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, they are still in a state of sense of independent existence.

transcends manifestation in the animalistic soul (and also includes the inner level of the Godly soul, even as it manifests within the animalistic soul). The sublimation and nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He, is nullification of its very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, like the sublimation and nullification (*Bittul*) of the world of Emanation (*Atzilut*) to *HaShem*-יהו"ה, blessed is He,⁴¹⁹ and is called "Your sanctuary (*Heichalecha*-היכלך)." For, the matter of "Your sanctuary (*Heichalecha*-היכלך)" is indicated by the verse,⁴²⁰ "And *HaShem*-יהו"ה is in His holy Sanctuary (*Heichal*-היכל); the whole earth is silent (*Hass*-הם) before Him."⁴²¹ In other words, relative to "*HaShem*-יהו"ה in His holy Sanctuary (*Heichal*-היכל)," the entire matter of existence ("the whole earth") is nullified (*Bittul*) (as indicated by the word "silent-*Hass*-הם") to the extent that even the possibility (*Efshari HaMetziut*) of any existence besides *HaShem*-יהו"ה is inapplicable.

⁴¹⁹ It is with this in mind that the sweetness of the other words of this part of this verse is brought to the fore. That is, the verse states, "may we be sated with the **goodness** (*Tuv*-טוב) of Your house, the **holiest part** (*Kdosh*-קדש) of Your sanctuary." That is, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Creation (*Briyah*), is brought about by grasp and comprehension – and the sensitivity and feeling that arises is that *HaShem*'s-יהו"ה Godliness is good (*Tuv*-טוב). The sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the world of Emanation (*Atzilut*) is due to *HaShem*'s-יהו"ה Godliness itself, as it transcends the intellect – and is thus called "the **holiest part** (*Kdosh*-קדש) of Your sanctuary" – in that the word "holy-*Kadosh*-קדש" indicates that it is transcendent and separate.

⁴²⁰ Habakkuk 2:20

⁴²¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Sanctuary (Shaar HaHeichal)*.

This then, is why before the commencement of a *Brit Milah*-circumcision, we recite this verse, “Happy is he who You choose to draw near to dwell in Your courts; may we be sated with the goodness of Your house, the holiness of Your sanctuary.” For, the four worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) are part and parcel of the chaining down of the worlds (*Seder Hishtalshehut*). In contrast, the *Brit Milah*-circumcision transcends the chaining down of the worlds (*Seder Hishtalshehut*). This is as indicated by the teaching of our sages,⁴²² of blessed memory, on the verse,⁴²³ “For the conductor on the eighth (*Sheminit*).” They stated that, “this was said by King David in reference to the *Brit Milah*-circumcision, which is performed on the eighth (*Shemini*) day” (from birth).

In Likkutei Torah (in the discourse entitled “*LaMenatze’ach Al HaSheminit* – For the conductor on the eighth,”)⁴²⁴ this is further explained, that when it states that “this song of David was about the *Brit Milah*-circumcision which is performed on the eighth,” this is because the eighth indicates the aspect of Primordial Man (*Adam Kadmon*), which transcends the world of Emanation (*Atzilut*).⁴²⁵

⁴²² Talmud Bavli, Menachot 43b

⁴²³ Psalms 12:1

⁴²⁴ Likkutei Torah, Tazria 20d and on.

⁴²⁵ Furthermore, even when it comes to the *Sefirot*, the eighth *Sefirah* (from below to above) is the *Sefirah* of understanding-*Binah*. For, the *Sefirah* of

Seemingly, we can add that not only is the *Brit Milah*-circumcision higher than the four worlds, but it even is higher than the four letters of the [lower] name *HaShem*-יהו"ה,⁴²⁶ from which the four worlds are brought into being,⁴²⁷ since [His lower name *HaShem*-יהו"ה] means, "He who brings everything into being-*Mehaveh*-מהווה."⁴²⁸ This is as stated in Torah Ohr⁴²⁹ in regard to the verse,⁴³⁰ "Who will ascend to heaven for us-*Mi Ya'aleh Lanu HaShamaymah*-מי יעלה לנו השמימה," that the first letter of each word spells "circumcision-*Milah*-מילה" and the last letter of each word spells, "*HaShem*-יהו"ה."⁴³¹ It explains there that this is because the *mitzvah* of circumcision-*Milah*-מילה is rooted higher than the [lower] Name *HaShem*-יהו"ה.

Nevertheless, for there to be a drawing down of He who **higher** and transcends the chaining down of the worlds (*Seder Hishtalshelut*) through the circumcision (*Milah*-מילה), there first must be a perfection and wholeness of the chaining down of the worlds (*Hishtalshelut*). This is as our sages, of blessed

understanding-*Binah* is the revelation of the Ancient One-*Atik*, to the point that the *Sefirah* of understanding-*Binah* is itself called, "The Ancient One-*Atika*." (See Sefer HaLikkutim of the Tzemach Tzedek, section on *Binah* p. 131 and on.)

⁴²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴²⁷ See Likkutei Torah, Masei 95a.

⁴²⁸ See Shaar HaYichud v'HaEmunah of Tanya, Ch. 4; See Zohar III 257b; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9.

⁴²⁹ Torah Ohr, Lech Lecha, discourse entitled "*b'Etzem HaYom HaZeh*" 13b and on.

⁴³⁰ Deuteronomy 30:12

⁴³¹ Tikkunei Zohar, Tikkun 22 (65b, 66a); Tikkun 70 (131a); See Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol. 2 (The Letters of Creation Part I), Section entitled "The five that are drawn from the ten," (p. 106 and on in the English).

memory, stated,⁴³² “The *Brit Milah*-circumcision takes place on the eighth day, so that an entire week (*Shabbat*) will have passed him by.” The period of a week (*Shabbat*) indicates the completion of the chaining down of the worlds (*Seder Hishtalshehut*), through which it then becomes possible to reach the revelation of He who transcends the chaining down of the worlds (the *Brit Milah*-circumcision on the eighth).

We can also say that this is the meaning of the verse said to Avraham (when he was about to be circumcised),⁴³³ “Walk before Me and be-*Veheyeh*-והיה perfect-*Tamim*-תמים.” That is, there first must be the aspect of “and be-*Veheyeh*-והיה” which shares the same letters of the Name *HaShem*-יהוה, through which we then subsequently come to the aspect of “perfect-*Tamim*-תמים,” with the revelation subsequently brought about through the *Brit Milah*-circumcision.

This is why before we commence the *Brit Milah*-circumcision, we recite the verse, “Happy is he who You choose to draw near to dwell in Your courts; may we be sated with the goodness of Your house, the holiness of Your sanctuary.” [Likewise, even on the night preceding the *Brit Milah*-circumcision (when we begin preparing for the *Brit Milah*-circumcision), we customarily learn the section of Zohar that explains this verse.]⁴³⁴ For, service of *HaShem*-יהוה, blessed is He, in the four matters indicated by this verse, corresponding to

⁴³² See Zoar III 4a (*Ra'aya Mehemna*); Midrash Vayikra Rabba 27:10; Also see Likkutei Torah Tazria ibid. 21a.

⁴³³ Genesis 17:1

⁴³⁴ As explained in the Siddur Beit Yaaov (of Rabbi Yaakov Emden) and elsewhere.

the four worlds and the four letters of the [lower] Name *HaShem*-יהו"ה, are the preparation and receptacle for the revelation of He who **transcends** the chaining down of the worlds (*Hishtalshelut*).