

Discourse 5

“Bereishit Bara Elohi”m et HaShamayim v’et HaAretz -

In the beginning God created the heavens and the earth”

Delivered on Shabbat Parshat Bereishit,

Shabbat Mevarchim Cheshvan, 5716

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

1.

The verse states,²⁸⁰ “In the beginning God created the heavens and the earth.” Rashi comments on this verse stating, “Rabbi Yitzchak said: The Torah should have begun from the verse,²⁸¹ ‘This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.’²⁸² Why then does it begin with the account of creation (*Ma’aseh Bereishit*)? To fulfill the verse,²⁸³ ‘He has told His nation the power of His works, to give them the heritage of the nations.’ For, if the nations of the world say to Israel, ‘You are robbers, because you took the land of the seven nations of Canaan by force,’ Israel can respond, ‘The entire earth belongs to the Holy One, blessed is He, and He gave it to whoever He saw fit.’”

²⁸⁰ Genesis 1:1

²⁸¹ Exodus 12:2

²⁸² That is, since the Torah primarily is *HaShem's* יהו"ה's Divine laws to the children of Israel, it should have begun with the first commandment they were given.

²⁸³ Psalms 111:6

Now, this must be better understood. For, this response, “If they say etc., the Jewish people can respond etc.,” does not seem to satisfy the question. The root of the word Torah-תורה is “instruction-*Hora’ah*,”²⁸⁴ and thus, Torah is *HaShem*’s-יהו"ה book of Divine Laws for the Jewish people. This being so, how is it relevant for Torah to address the accusations of the nations of the world?

The general explanation is that there are two forms of service of *HaShem*-יהו"ה, blessed is He. There is service of *HaShem*-יהו"ה indicated by [the first commandment the Jewish people received],²⁸⁵ “This month shall be for you the beginning of the months,” and there is service of *HaShem*-יהו"ה indicated by the verse,²⁸⁶ “He has told His nation the power of His works.” Of the two, the primary service is indicated by the verse, “This month shall be for you the beginning of the months.” Because of this, Rabbi Yitzchak questioned why the Torah begins as it does, and states that it should have begun with the verse, “This month shall be for you the beginning of the months.” He then answers that Torah begins with the account of creation because this too is a form of serving *HaShem*-יהו"ה, as indicated by the verse, “He has told His nation the power of His works.”²⁸⁷ In other words, since this too is a

²⁸⁴ See Radak to Psalms 19:8; Zohar III 53b; Likkutei Sichot Vol. 9, p. 462, and elsewhere.

²⁸⁵ Exodus 12:2

²⁸⁶ Psalms 111:6

²⁸⁷ The relationship between this verse (Psalms 111:6) “He has told His nation the power of His works,” and the act of creation (*Ma’aseh Bereishit*), is elucidated at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, The Letters of Creation, Part 1, Section entitled “The Seven Letters בגי"ד correspond to the seven days of the week (Time and its Measurement).”

form of serving *HaShem*-יהו"ה, blessed is He, the matter of Torah is necessary to fulfill it too. In order to establish that this too is a matter of Torah, the Torah therefore begins with the account of creation (*Ma'aseh Bereishit*).

2.

Now, these two forms of serving *HaShem*-יהו"ה, blessed is He, are the same as serving *HaShem*-יהו"ה, blessed is He, in the manner of His upper unity (*Yichuda Ila'ah*) and serving Him in the manner of His lower unity (*Yichuda Tata'ah*).²⁸⁸ That is, the verse, "This month shall be for you the beginning of the months," is the service of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, and the verse, "He has told His nation the power of His works," is the service of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. These two forms of unity – that of *HaShem*'s-יהו"ה upper unity (*Yichuda Ila'ah*) and that of His lower unity (*Yichuda Tata'ah*) – are drawn from two aspects of knowledge (*Da'at*); the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).

This may further be clarified through what was already explained in the continuum of discourses²⁸⁹ preceding this one,

²⁸⁸ See the discourse entitled "*Bereishit Bara*" 5676 (*Hemshech* 5672 Vol. 2 p. 1,175 and on); Also see the discourse entitled "*BaYom HaShmini Atzeret*" and the discourse entitled "*Bereishit Bara*" of the previous year, 5715 (*Sefer HaMaamarim*, 5715 p. 11 and on; p. 19 and on – translated in *The Teachings of The Rebbe*, 5715 – Discourse 2 (p. 41), and Discourse 3 (p. 65)).

²⁸⁹ See the prior discourse of this year, delivered on the 2nd day of Sukkot, 5716, entitled "*U'Lekachtem Lachem* – You shall take for yourselves," Discourse 3,

regarding the statement in Zohar²⁹⁰ about the verse,²⁹¹ “*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” in the plural, indicating “two knowledges.” That is, there is an Upper Knowledge (*Da'at Elyon*) and a lower knowledge (*Da'at Tachton*),²⁹² both of which are in *HaShem*'s-יהו"ה Godliness. This is understood from the verse, “*HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” indicating that *HaShem*-יהו"ה has both aspects of knowledge.

As explained before, as these two aspects of knowledge (*De'ot*-דעות) exist in *HaShem*'s-יהו"ה Godliness, there are two aspects of “nothing” (*Ayin*-אין). That is, there is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeetei*), that besides Him there is nothing, and therefore this nothing is truly nothing, and there is the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) who grasps nothing of the True Something, and therefore, what he perceives as nothing is not truly nothing. As this matter applies to the worlds, it is the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, relative to each other, the perception of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), whereas the

Ch. 2 and on; Also see the discourse entitled “*Zeh HaYom*” 5676 (*Hemshech* 5672 Vol. 2, p. 1,140 and on).

²⁹⁰ See Tikkunei Zohar, beginning of Tikkun 69

²⁹¹ Samuel I 2:3

²⁹² See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d; Shmini Atzeret 83a; Shir HaShirim 47b and elsewhere.

perception of the world of Emanation (*Atzilut*) is the aspect of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).²⁹³

However, more particularly, these two aspects exist in the world of Emanation (*Atzilut*) itself. That is, the lower wisdom (*Chochmah Tata’ah*) – (which is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*) – is the source of the novel existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). It thus is the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). On the other hand, the upper wisdom (*Chochmah Ila’ah*) – which is the primary aspect of the world of Emanation (*Atzilut*), as in the teaching,²⁹⁴ “The Upper Father (*Abba Ila’ah*) dwells in the world of Emanation (*Atzilut*) – is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).²⁹⁵

However, in truth,²⁹⁶ the whole world of Emanation-*Atzilut* (including the upper wisdom – *Chochmah Ila’ah*) is just the aspect of the “nothing” (*Ayin*) of the created something

²⁹³ That is, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) have no perception of their source in the world of Emanation-*Atzilut*. Therefore, their perception of nothing is not a true nothing. However, since the worlds of Creation, Formation and Action (*Briyah Yetzirah, Asiyah*) are nothing relative to the world of Emanation-*Atzilut*, therefore its perception of them as being nothing, is a true nothing.

²⁹⁴ Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119 and elsewhere.

²⁹⁵ That is, since the lower wisdom has no perception of the upper wisdom, it perceives it as nothing. However, its perception of nothing is not a true nothing. However, the perception of the upper wisdom of the lower wisdom being nothing, is truly nothing relative to it. This matter repeats itself on every level, as the Rebbe further explains.

²⁹⁶ See the discourse entitled “*BaYom HaShmini Atzeret*” 5676 (*Hemshech* 5672 Vol. 2 p. 1,168 and on).

(*Yesh HaNivra*). For, as Zohar states²⁹⁷ in the section “*Patach Eliyahu*,” “You are He who brought forth ten fixtures, which are the ten *Sefirot*,” and it concludes with the novel creation and existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), indicating that all ten *Sefirot* are for the purpose of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

This is also stated in Tikkunei Zohar,²⁹⁸ in explanation of the verse,²⁹⁹ “In the beginning God created – *Bereishit Bara Elohi”m*.” It states there, “This word (*Bereshit*-in the beginning) includes all the *Sefirot*, for if one of them would be missing, the creation would be incomplete etc.”

Thus, since all ten *Sefirot* are for the purpose of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), they generally are all included in the category of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). Now, in addition to this proof that the ten *Sefirot* of the world of Emanation (*Atzilut*) are the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), being that they are for the purpose of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), there is an additional proof of this from the world of Emanation (*Atzilut*) itself. That is, the world of Emanation (*Atzilut*) is called, “the emanated something” (*Yesh HaNe’etzal*), indicating that it is the aspect of a “something” (*Yesh*). Thus, since it is the aspect of a

²⁹⁷ Introduction to Tikkunei Zohar, 17a

²⁹⁸ Tikkunei Zohar, Tikkun 69, 116a

²⁹⁹ Genesis 1:1

“something” (*Yesh*), but is not the True Something (*Yesh HaAmeetee*), therefore, it too is included in the category of the created something (*Yesh HaNivra*) and, at the very least, is the aspect of the “emanated something” (*Yesh HaNe’etzal*) or “the existent something” (*Yesh HaNimtza*).

It is for this very reason that it is called a world (*Olam*-עולם), that is, it is called, “The **world** of Emanation – *Olam HaAtzilut* – עולם האצילות.” The term “world-*Olam*-עולם” indicates concealment and hiddenness – “*He’elem*-העלם.”³⁰⁰ Moreover, the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are already in a state of limitation. That is, as stated in Iggeret HaKodesh,³⁰¹ though the limitation of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) is not at all within the same category of limitation as the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), they nevertheless are in a state of limitation. This being so, they already are in the category of “an existent something” (*Yesh HaNimtza*).

What is understood from this, is that even the light (*Ohr*) that manifests within the vessels (*Keilim*) of the world of Emanation (*Atzilut*) is not the aspect of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*), but rather is only the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), since every manifestation of light comes in a way of measure and limitation. Thus, since the light (*Ohr*) manifests within the

³⁰⁰ See Likkutei Torah, Shlach 37d and elsewhere.

³⁰¹ Tanya, Iggeret HaKodesh, Epistle 20

vessels (*Keilim*), it therefore is in the category of the “nothing” (*Ayin*) of the “existent something” (*Yesh HaNimtza*).³⁰²

This even applies to the higher level, which is the aspect of the Crown-*Keter*. It too has these two aspects of “nothing” (*Ayin*). For being that it is an intermediary between the Emanator and the emanated, on the one hand, it has the lowest aspect of the Emanator, and on the other hand, it is the head and source of the emanated.³⁰³ However, as known,³⁰⁴ the lowest aspect of the Emanator is but a mere glimmer of illumination. It is therefore applicable to say that the Crown-*Keter* is “the **lowest** aspect,” being that it is a mere glimmer of radiance. That is, every glimmer of radiance (*Ha'arah*) is an aspect of “nothing” (*Ayin*) relative to what transcends it. Thus, the Crown-*Keter* is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*). In contrast, because it is the head and source of the emanated, it is also the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*).

In other words, the lower half of the Crown-*Keter* is the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), whereas its upper half, which is the aspect of the Ancient One-*Atik*, is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).

³⁰² Some of the transcribers recall that the Rebbe further clarified and stated: This specifically refers to the external aspect of wisdom-*Chochmah*. In contrast, the inner aspect of wisdom-*Chochmah* is indeed the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).

³⁰³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1.

³⁰⁴ See Likkutei Torah, Shir HaShirim 8a and on.

However, on an even deeper level, the aspect of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) only applies to the aspect of the three upper *Sefirot* of the Ancient One-*Atik*. This is because the seven lower *Sefirot* of the Ancient One-*Atik* manifest within lower levels through the aspect of the Long-Patient One-*Arich*, and therefore they are not considered to truly be the matter of the True Something (*Yesh HaAmeete*). In contrast, the upper three *Sefirot* of the Ancient One-*Atik*, particularly the aspect known as the Unknowable Head-*Reisha d’Lo Ityada* (*RADL”A*-רדל"א), does not come into any state of manifestation (*Hitlabshoot*) whatsoever. Thus, this aspect is what is truly meant by the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).

3.

Now, in the same way, the line-*Kav* also has these two above-mentioned aspects of “nothing” (*Ayin*). That is, as a whole, the entire line-*Kav* is the aspect of a “nothing” (*Ayin*), being that it merely is an aspect of a glimmer of radiance (*Ha’arah*). This is as stated,³⁰⁵ “In Your light is light seen.” That is, “In **Your** light (*B’Orcha*-באורך)” refers to the light of *HaShem*-יהוה, blessed is He, that precedes the restraint of the *Tzimtzum*, which also is in the category of light (*Ohr*) and thus is also merely a glimmer of radiance (*Ha’arah*). The offspring light indicated by the words, “is light seen,” refers to the

³⁰⁵ Psalms 36:10 – באורך נראה אור; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-15.

revelation of the line-*Kav*, which follows the restraint of the *Tzimtzum* and is merely a radiance of a radiance (*Ha'arah d'Ha'arah*). Now, as mentioned above, every glimmer of radiance (*Ha'arah*) is an aspect of a “nothing” (*Ayin*) relative to its source.

Now, in this “nothing” (*Ayin*) of the line-*Kav* there also are two aspects. There is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) of the existent something (*Yesh HaNimtza*). These are the inner aspect of the line (*Pnimitiyut HaKav*) and the external aspect of the line (*Chitzoniyut HaKav*).

To further clarify, it states about the matter of the line-*Kav* that it is made of separate points-*Nekudot*,³⁰⁶ referring to the matter of the ten *Sefirot* as they exist in the line-*Kav*, as they are brought forth into their particular levels. In other words, the *Sefirot* of the line-*Kav* are not like the *Sefirot* that precede the restraint of the *Tzimtzum*. For, there also are ten *Sefirot* that precede the restraint of *Tzimtzum*, particularly because of the estimation within Himself.³⁰⁷ That is, when in potential, He estimated within Himself everything that is subsequently destined to be brought out and actualized,³⁰⁸ the ten *Sefirot* were brought into being.³⁰⁹ Nonetheless, as the *Sefirot* exist before

³⁰⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14; Sefer HaMaamarim 5652 p. 97, p. 100 and on; *Hemshech* 5672 Vol. 1, p. 51, p. 245 and on.

³⁰⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

³⁰⁸ See Mikdash Melech to Zohar I 15a

³⁰⁹ See Pardes Rimonim, Shaar 11 (Shaar HaTzachtzechoot) Ch. 3; Likkutei Torah, Acharei 26b and on; Masei 95a; Drushim l'Rosh HaShanah 55a and on; Shaar

the restraint of *Tzimtzum*, they are in a state of utter oneness and unity. However, this is not so of the ten *Sefirot* of the line-*Kav*, which are described as “separate points” (*Nekudot Nifradot*). The term “separate-*Nifradot*-נפרדות” means that they already are in an aspect of actual separate *Sefirot*, only that as they are in the line-*Kav*, they still are in the aspect of “points-*Nekudot*-נקודות,” indicating that they still are in a state of utmost simplicity. Nevertheless, from this it is understood that they already exist as *Sefirot*.

Now, this only applies to the external aspect of the line (*Chitzoniyut HaKav*). That is, only in the external aspect of the line (*Chitzoniyut HaKav*) is there a division of *Sefirot* and the matter of “higher” and “lower.”³¹⁰ This being so, that in the line-*Kav* there already is a division of higher and lower, it therefore also comes in a manner of manifestation (*Hitlabshoot*). For, as known, the external aspect of the line has an element of manifestation (*Hitlabshoot*) in it. This is because the line-*Kav* is drawn by means of the restraint of the *Tzimtzum*, and the ultimate purpose of the restraint of the *Tzimtzum* is to bring about division (*Hitchalkoot*) and manifestation (*Hitlabshoot*). Thus, the restraint of the *Tzimtzum* is what causes division and manifestation in the line-*Kav*.

To further explain, though the root of the line-*Kav* is the light (*Ohr*) that precedes the *Tzimtzum*, which after having been withdrawn to the sides by the *Tzimtzum*, returned to illuminate,

HaYichud of the Mittler Rebbe, Ch. 10-11 *ibid.*; Discourse entitled “*Mah Raboo Ma’asecha*” 5644 (Sefer HaMaamarim 5644 (Kehot 5762) p. 318), and elsewhere.

³¹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15 *ibid.*

nonetheless, because it only returned after the *Tzimtzum* brought about the matter of separation and cessation, it was therefore affected by the restraint of the *Tzimtzum*. Thus, the divisions (*Hitchalkoot*) and manifestations (*Hitlabshoot*) in the line-*Kav* originate from this.

However, all this is only in regard to the externality of the line (*Chitzoniyut HaKav*), but does not apply to the innerness of the line (*Pnimiyut HaKav*), where there is no division (*Hitchalkoot*) or manifestation (*Hitlabshoot*). That is, the matter of manifestation (*Hitlabshoot*) which takes place in the externality of the line (*Chitzoniyut HaKav*) – in that it manifests in something external to itself – does not take place in the inner aspect of the line-*Kav*. That is, the manifestation (*Hitlabshoot*) that exists in the inner aspect of the line (*Pnimiyut HaKav*) is only of *HaShem*'s יהו"ה Godliness itself.

Now, the reason there is a difference between the inner aspect of the line (*Pnimiyut HaKav*) and the external aspect of the line (*Chitzoniyut HaKav*), is because of their roots. This is because the inner aspect of the line (*Pnimiyut HaKav*) is rooted in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (*Tiferet of Ein Sof*) whereas the external aspect of the line (*Chitzoniyut HaKav*) is rooted in the Kingship of the Unlimited One (*Malchut of Ein Sof*). The explanation is as follows:

It states in Mikdash Melech³¹¹ that *HaShem*-יהו"ה, blessed is He, estimated the ten *Sefirot* within Himself, so to

³¹¹ See Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

speak, and when He estimated the aspect of Kingship-*Malchut*, He estimated the space for the existence of the worlds. It is in this aspect that the restraint of *Tzimtzum* took place, so that a void and empty space was made and the light was withdrawn above, to remain transcendent and surrounding the space and void. He then drew forth a single thin line-*Kav* from the surrounding light that encircled and encompassed the space etc. In other words, it is from the light that was withdrawn – which is the aspect of Kingship of the Unlimited One (*Malchut* of *Ein Sof*) – that the line-*Kav* was subsequently drawn forth. That is, this light (*Ohr*) was affected by the restraint of the *Tzimtzum*.

However, in the annotations of Ramaz³¹² it states that the root of the line-*Kav* is in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One (*Tiferet* of *Ein Sof*), which is the light that was unaffected by the restraint of the *Tzimtzum*. This is likewise cited in the Tzemach Tzedek's commentary on Psalms,³¹³ where he explains the verse,³¹⁴ “A song by Asaph. God, Mighty God, *HaShem* (*E"l Elohi"m HaShem*- א"ל אלהים יהוה), spoke and called to the earth from the rising of the sun to its setting.” The words “God, Mighty God, *HaShem*- א"ל אלהים יהוה” refer to the three qualities, Kindness-*Chessed*, Might-*Gevurah*, and Beauty-*Tiferet* as they are hidden in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He.³¹⁵

³¹² To the beginning of Otzrot Chayim

³¹³ Yahal Ohr, p. 190; Also see *Hemshech* 5672 Vol. 1, p. 554; Sefer HaMaamarim 5698 p. 122.

³¹⁴ Psalms 50:1

³¹⁵ That is, *HaShem*'s יהוה title *E"l*-א"ל is the aspect of kindness-*Chessed*, His title *Elohi"m*-אלהים is the aspect of might-*Gevurah*, and His Name *HaShem*-יהוה is the quality of Beauty-*Tiferet*, and is the middle column. It is called the Hidden

Now, the line-*Kav* itself is the lower Name *HaShem*-יהו"ה,³¹⁶ blessed is He. This being so, the root of the line-*Kav* is in the Upper Name *HaShem*-יהו"ה, blessed is He,³¹⁷ which is the aspect of the Hidden Beauty (*Tiferet HaNe'elam*) and is the light that is unaffected by the restraint of *Tzimtzum*.

Now, it is explained that there is no real contradiction between these two matters. For, when it states that the line-*Kav* was drawn from the light that was withdrawn, which is the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, this refers to the externality of the line-*Kav*. Thus, since this aspect of the line-*Kav* is rooted and drawn from the light that was affected by the restraint of the *Tzimtzum*, it therefore is applicable for this light to have been affected by the *Tzimtzum*, thus giving rise to the matter of division (*Hitchalkoot*) and manifestation (*Hitlabshoot*).

In contrast, when it states that the root of the drawing forth of the line-*Kav* is in the Hidden Beauty (*Tiferet HaNe'elam*), this refers to the inner aspect of the line (*Pnimityut HaKav*). That is, since this aspect of the line-*Kav* is from the light of *HaShem*-יהו"ה, blessed is He, that is unaffected by the restraint of the *Tzimtzum*, it therefore is inapplicable for the restraint of the *Tzimtzum* to have any effect on it. It therefore is

Beauty (*Tiferet HaNe'elam*) because it is the name of the Essential Self of *HaShem*-יהו"ה (*Shem HaEzem*), and is thus unknowable just as He is unknowable. 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 Title (*Shaar HaKinuy*); Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, Shaar 4-6.

³¹⁶ See Introduction to *Tikkunei Zohar* 17a

³¹⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

utterly inapplicable for these matters of division (*Hitchalkoot*) and manifestation (*Hitlabshoot*) to be in the inner aspect of the line (*Pnimiyyut HaKav*).

Now, from the very fact that the inner aspect of the line (*Pnimiyyut HaKav*) is rooted in the Hidden Beauty (*Tiferet HaNe'elam*), we may also understand the matter of the inner aspect of the line (*Pnimiyyut HaKav*). For, as known, the *Sefirah* of Beauty-*Tiferet* ascends and reaches up to the aspect of the Crown-*Keter*.³¹⁸ The explanation is well known, that although all the *Sefirot* ascend and reach the Crown-*Keter*, nevertheless, all the other *Sefirot* only ascend and reach the external aspect (*Chitzoniyut*) of the Crown-*Keter*. However, the *Sefirah* of Beauty-*Tiferet*, which is of the middle column, ascends and reaches the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.³¹⁹

The same may be understood regarding the inner aspect of the line (*Pnimiyyut HaKav*), which is rooted in the Hidden Beauty (*Tiferet HaNe'elam*). That is, the inner aspect of the line (*Pnimiyyut HaKav*) reaches the innermost aspect of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being, blessed is He.

The line-*Kav* thus has both aspects of “nothing” (*Ayin*). The external aspect of the line (*Chitzoniyut HaKav*) is the “nothing” (*Ayin*) of the “existent something” (*Yesh HaNimtza*), whereas the inner aspect of the line (*Pnimiyyut HaKav*) is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*),

³¹⁸ See Likkutei Torah, Masei 96b and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

³¹⁹ See Torat Chayim Noach 65b; *Hemshech* 5672 Vol. 1 p. 220 and on, and elsewhere.

which reaches the innermost aspect of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being, blessed is He.

4.

Now, to understand this with greater clarity, let us preface with an explanation of the verse,³²⁰ "Blessed be the glory of *HaShem*-יהו"ה from His place." The words, "The glory of *HaShem*-יהו"ה (*Kvod HaShem*-יהו"ה)" refer to the *Sefirah* of Kingship-*Malchut*,³²¹ as written,³²² "They will speak of the glory (*Kvod*-כבוד) of Your Kingship," in that the primary aspect of Kingship (*Malchut*) is honor and glory (*Kavod*-כבוד). Because of this, "even if a king overlooks the honor due him, his dishonor is not forgiven."³²³ This is because the primary aspect of kingship is honor and glory.

Now, the verse,³²⁴ "Blessed be the glory of *HaShem*-יהו"ה from His place," means that the aspect of His Kingship (*Malchut*) should be drawn down from its root and source. This is because the word blessed-*Baruch*-ברוך also means to draw down.³²⁵ We therefore must understand why it is necessary to draw down His aspect of Kingship (*Malchut*).

³²⁰ Ezekiel 3:12

³²¹ See Likkutei Torah Vayikra 1a and elsewhere.

³²² Psalms 145:11

³²³ Talmud Bavli, Kiddushin 32b

³²⁴ Ezekiel 3:12

³²⁵ Mishnah Kilayim 7:1, "One who draws down the vine-*HaMavrich et haGefen*-המבריך את הגפן"

This may be understood by first explaining the teaching,³²⁶ “Before the creation of the world (meaning, even before the world of Emanation-*Atzilut*), there was Him and His Name alone.” The word “Him-*Hoo*-הוא” refers to the Essential Self of *HaShem*-יהוה Himself, the Singular Preexistent Intrinsic Being, blessed is He, and the word “His Name-*Shmo*-שמו” refers to His limitless light and illumination (*Ohr Ein Sof*-אור אין סוף).

However, more particularly, when discussing the light (*Ohr*) itself, the word “Him-*Hoo*-הוא” refers to the essence of the light, whereas the word “His Name-*Shmo*-שמו” refers to the spreading forth of the light (*Hitpashtoot HaOhr*). Now, the spreading forth of the light (*Hitpashtoot HaOhr*) divides into two levels. There is the revelation to Himself and the revelation to “another.” What is meant by revelation to Himself, is revelation of Himself as He essentially is,³²⁷ without taking a recipient into consideration altogether. In contrast, revelation to another, means that even within Himself, the “other” is already taken into consideration, so that the “other” will subsequently be capable of receiving it.

Now, we must better understand the matter of His Name existing before the creation of the world, for the entire matter of a name is something for “another.” We even see this in the world below, that a person’s name is for the other, so that the

³²⁶ Pirkei D’Rabbi Eliezer Ch. 3; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

³²⁷ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

other can call out to him and he then will turn his attention to the one who called. To clarify, the matter of the actual vitality that is drawn through one's name is concealed, whereas the revelation of the name is for another. This being so, we must therefore understand the meaning of His Name existing before the creation of the world, when "there was Him and His Name alone" and no "other."

Now, in the preceding discourse³²⁸ it was explained that the bond between the lights (*Orot*) and vessels (*Keilim*) is like the bond between the soul (*Neshamah*) and the body (*Guf*). Therefore, just as the bond between the soul (*Neshamah*) and the body (*Guf*) is through the name (*Shem*), which is like a conduit for drawing down the vitality, so likewise, the bond between the lights (*Orot*) and the vessels (*Keilim*) is through the name (*Shem*).³²⁹ This is the matter of the four primary expansions of the Name *HaShem*-יהו"ה, blessed is He, which are the name of *A"V*-ע"ב-72 (י"ד ה"י וי"ו ה"י), the name of *Sa"G*-ג"ס-63 (י"ד ה"י ו"א ה"י), the name of *Ma"H*-ה"מ-45 (י"ד ה"י ו"א ה"י) and the name of *Ba"N*-ב"ן-52 (י"ד ה"י ו"י ה"י). That is, a drawing down of the lights (*Orot*) into the vessels (*Keilim*) is caused through these names.³³⁰ In other words, the light (*Ohr*) is drawn down according to the manner of the exchanges of the names and the combinations of their letters. However, all this only applies to the vessels (*Keilim*), which require names,

³²⁸ The discourse entitled "*Ki Na'ar Yisroel* – For Israel is a lad and I love him" of this year, 5716, Discourse 4, Ch. 5.

³²⁹ See at length in *Shaarei Orah* of Rabbi Yosef Gikatilla.

³³⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 27-30, Ch. 51; Also see *Hemshech* 5672 Vol. 2 p. 828 and on.

whereas *HaShem*-יהו"ה Himself is alone and transcends lights (*Orot*) and vessels (*Keilim*).

This being so, we must understand the matter of the preexistence of His Name, being that the entire matter of a name is for “another,” so that calling out to Him will apply, as stated,³³¹ “Give thanks to *HaShem*-יהו"ה, call out in His Name.” In other words, “calling out” (*Keeroo*-קראו) to Him is applicable specifically because of His Name (*Shmo*-שמו). That is, the matter of the Name is entirely for the purpose of calling out to Him. However, as He is alone, He is higher than the matter of being called (since calling Him only applies when there is another). This being so, we must understand the matter of the preexistence of His Name, in the teaching, “Before the creation of the worlds there was Him and His Name alone.”

This may be understood through prefacing with an explanation of the verse,³³² “For My thoughts are not your thoughts.” That is, *HaShem*’s-יהו"ה thoughts above are not like our thoughts below,³³³ being that nothing is brought into existence by our thoughts (*Machshavah*). That is, not only do our thoughts not bring about the novel creation of something out of nothing, but they do not even bring about additional light or vitality. Moreover, our thoughts cannot even be compared to speech, being that from our speech it indeed is possible for something to come about. That is,³³⁴ “If the king says to uproot

³³¹ Psalms 105:1; Chronicles I 16:8

³³² Isaiah 55:8

³³³ See Pardes Rimomim, Shaar 11 (Shaar HaTzachtzechoot) Ch. 3; Likkutei Torah, Masei 95a; Drushim l’Rosh HaShanah 55a and on.

³³⁴ Talmud Bavli, Bava Batra 3b

a mountain, the mountain will be uprooted,” and similarly,³³⁵ “The word of the king rules.” In contrast, our thoughts (*Machshavah*) do not cause anything at all to exist.

About this the verse states, “For My thoughts are not your thoughts.” This is because, above in *HaShem*’s יהו"ה-s Godliness, novel existence indeed is brought forth from thought (*Machshavah*). Moreover, it is primarily from *HaShem*’s יהו"ה-s thought (*Machshavah*) that novel existence is brought into being. For, as known, the novelty of created existence actually takes place in the world of Creation-*Briyah*. In contrast, the world of Formation-*Yetzirah* is merely the revelation of that which was concealed in the world of Creation-*Briyah* and the fact that there is a greater sense of tangible (*Yeshut*) existence in the world of Formation-*Yetzirah* is only because of this revelation. In other words, since there is greater revelation in the world of Formation-*Yetzirah*, as a result, there is a greater sense of tangible existence there.

However, the actual novelty of created being takes place in the world of Creation-*Briyah*.³³⁶ In other words, even though the existence of the world of Creation-*Briyah* is entirely different than the existence of the world of Formation-*Yetzirah*, and it goes without saying that it certainly is different than the existence of the world of Action-*Asiyah*, nevertheless, the existence of the worlds of Action-*Asiyah* and Formation-

³³⁵ Ecclesiastes 8:4

³³⁶ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Hosts (Shaar HaTzva 'ot)*; Also see Vol. 2 (*The Letters of Creation*, Part I), Section entitled “The Three Letters *Yod-Hey-Vav*” י"ד ה"ו ו"א and on.

Yetzirah are just aspects of revelation (*Gilyu*) from the existence of the world of Creation-*Briyah*. However, the actual beginning of novel existence is specifically in the world of Creation-*Briyah*. This is because the world of Creation-*Briyah* is the aspect of thought (*Machshavah*), which is the beginning of novel existence.

This may be better understood by bringing an analogy from man below. The letters of a person's speech (*Dibur*) are merely the revelation of the letters of his thought (*Machshavah*). However, the actual novelty of the letters is in his thought (*Machshavah*), whereas in the aspects of his soul that are higher than thought, there altogether are no letters. The same principle applies to the worlds. That is, the novelty of existence specifically takes place in the world of Creation-*Briyah*, which is the aspect of thought (*Machshavah*).

This then, is the meaning of the verse,³³⁷ "For My thoughts are not your thoughts." That is, above in *HaShem*'s-יהו"ה Godliness, novel existence is brought about from His thought (*Machshavah*), which is the matter of the world of Creation-*Briyah*. Higher than this, in the general worlds, this is the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).³³⁸ Even higher than this, it is the aspect of Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut* of *Ein Sof*), as it is after the restraint of the *Tzimtzum*. Even higher than this, is the

³³⁷ Isaiah 55:8

³³⁸ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 18.

aspect of Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut* of *Ein Sof*), as it is before the restraint of *Tzimtzum*. This refers to *HaShem* 's-יהו"ה primordial thought, "I will reign (*Ana Emloch*-אנא אמלוך),"³³⁹ from which the worlds were brought into potential existence, in that "He estimated within Himself all that is destined to be brought into actuality,"³⁴⁰ only that actual novel existence was subsequently brought forth through the aspect of the primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*),³⁴¹ which is called the Lower Purity (*Tihiru Tata'ah*), and subsequently the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) were then brought into actual novel existence from Kingship-*Malchut* of the world of Emanation-*Atzilut*. Nevertheless, their potential existence already came forth in the thought, "I will reign (*Ana Emloch*-אנא אמלוך)," which preceded the restraint of the *Tzimtzum*. For, "When it arose in His will to create the world,"³⁴² everything was already brought into potential existence. This is like the teaching,³⁴³ "He engraved an engraving in the Upper Purity (*Galeef Gleefoo b'Tihiru Ila'ah*).” Additionally, the double terminology "He engraved an engraving (*Galeef Gleefoo*-גליף גליפ)" refers to

³³⁹ Idra Rabba, cited in Derech Mitzvotcha 170b; Likkutei Torah Naso 21d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7, and Ch. Thirty-Eight.

³⁴⁰ See Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

³⁴¹ See Shaar HaYichud of the Mittler Rebbe, Ch. 18 *ibid*.

³⁴² Zohar I 86b; See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 2; Shaar 39 (Shaar Ma" N uMa" D) Drush 2; Likkutei Torah, Shir HaShirim 16a *ibid*; Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe *ibid*. Ch. 10-11.

³⁴³ Zohar I 15a and Mikdash Melech there

both the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*),” which were brought into being from thought (*Machshavah*) and speech (*Dibur*) respectively. In other words, these two aspects were already brought into potential being in the aspect of the Upper Purity (*Tihiru Ila'ah*) before the restraint of the *Tzimtzum*.

Now, due to the incredible distance of comparison between all the worlds and the aspect of the Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut* of *Ein Sof*), we must understand how it even is applicable for Him to be King over them. For, the matter of kingship is indicated by the teaching,³⁴⁴ “There is no king without a nation.” In other words, there is some relativity between a king and his nation. In contrast, because of the tremendous comparative distance between the Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed be He (*Malchut* of *Ein Sof*), and the worlds, which cannot even be compared to the glory of a human being over a fly, in that the comparative distance between the Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut* of *Ein Sof*) and the worlds, is infinitely greater than the distance between a human being and a fly, that there could be any relation for the Kingship of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Malchut* of *Ein Sof*) to be King over a nation.

We therefore ask for *HaShem*'s יהו"ה abundant Supernal mercy and say,³⁴⁵ “Blessed be the glory of *HaShem*-יהו"ה from

³⁴⁴ Rabbeinu Bachaye to Genesis 38:30, Numbers 22; Tanya Shaar HaYichud VeHaEmunah, Ch. 7, and elsewhere.

³⁴⁵ Ezekiel 3:12

His place,” meaning, from its root and source. That is, for *HaShem*’s-יהו"ה Primordial Thought (*Machshavah HaKedooma*) “I will reign (*Ana Emloch*-אמלוך-אנא)” to be, it must be drawn down from its root and source.

The explanation is that there are two aspects in thought (*Machshavah*) itself. There is thought (*Machshavah*), and there is the power of thought (*Ko’ach HaMachshavah*). Thought (*Machshavah*) is like when a person thinks about a particular thing, meaning that his thought (*Machshavah*) manifests in a particular matter. However, the power of thought (*Ko’ach HaMachshavah*) is unified with his essential self, meaning, that it does not manifest in any particular matter. Nevertheless, from the power of thought (*Ko’ach HaMachshavah*) there subsequently is a drawing down of thought (*Machshavah*) to manifest in a particular matter.

The same is understood in regard to how it is above in *HaShem*’s-יהו"ה Godliness. That is, His primordial thought (*Machshavah HaKedooma*) that “I will reign,” is a particular thought, which must be drawn from its root and source. For, the primordial thought (*Machshavah HaKedoomah*), “I will reign,” indicates ruling over another, and about this it states, “There is no king without a nation.” In other words, in the matter of ruling over another, the “other” has relevance and takes up some “space,” so to speak.

However, there is an even higher aspect, which is the matter of *HaShem*’s-יהו"ה essential rulership, as He is, in and of

Himself, blessed is He.³⁴⁶ In this aspect, “another” is of no relevance (and takes up no space). An example of this is a person who has a general soul (*Neshamah Klallit*). Such a person is higher than other people, in that he is essentially elevated and exalted. It is from this essential elevation, exaltedness and rule – as he is, in and of himself – that his rule is subsequently drawn over others. That is, even though the exaltedness of his rulership is because of who he is, in and of himself, in that he is entirely beyond others, nevertheless, by means of their crowning him as their king, his rule is subsequently drawn over others.

These two aspects of rulership (*Heetnasoot*) are indicated by the words³⁴⁷ “The majesty of the king (*Hod Melech*-הוד מלך),” and,³⁴⁸ “The glory of the king (*Hadrat*

³⁴⁶ That is, the Kingship of *HaShem*-יהו"ה, blessed is He, is essential to Him. He is the King over all because the entire kingdom depends on Him alone, for if not for Him, no being could exist and be sustained in its existence, for He bears all beings. All other kings, on the other hand, do not bear their kingdom in a way that the kingdom is entirely dependent upon them, and that, but for them, their kingdom would cease to be, because, even if the king is removed, the servants remain, but without a king. In other words, the subjects do not depend on the king for their very life and existence. That is, to be king, all other kings depend on the acceptance and service of their subjects. In contrast, The King, King of kings, *HaShem*-יהו"ה, blessed is He, brings His subjects into being and bears their very existence. He is their place, and without Him, they have no possibility of existing altogether. Moreover, this is so from every possible angle that can be. In other words, His Kingship is because of His great and abundant kindness and the true reality of His Singular Preexistent Intrinsic and Essential Being, blessed is He. Thus, since the servants and the kingdom, as a whole, are utterly dependent upon Him and He bears them all, it is He who is their place, in that He gives them the possibility of existence, and without *HaShem*-יהו"ה, blessed is He, they are absolute nothingness. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), Section entitled, “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”

³⁴⁷ See Chronicles I 29:25

³⁴⁸ Proverbs 14:28

Melech-מלך-הדרת),” respectively.³⁴⁹ The aspect of “the majesty of the king (*Hod Melech*)” is like when the king is in his sanctuary and is elevated above others. In contrast, the aspect of “The glory of the king (*Hadrat Melech*)” is the matter of his rulership as it relates to others, like the verse,³⁵⁰ “the multitude of people is a king’s glory (*Hadrat Melech*).” That is, this aspect called, “The glory of the king (*Hadrat Melech*),” causes the abundance of multiplicity and division in the created beings.

This then, is the meaning of the verse, “Blessed be the glory of *HaShem*-יהו"ה from His place.” This is to say that the glory (*Kvod*-כבוד) of *HaShem*-יהו"ה, should be “blessed” - that is, drawn down from its root and source. For, the matter of ruling over “another” must be drawn down from His essential Kingship and dominion, as He is, in and of Himself, blessed is He.

With the above in mind, we can understand the root difference between the inner aspect of the line (*Pnimiyyut HaKav*) and the external aspect of the line (*Chitzoniyyut HaKav*). For, the difference between *HaShem*’s-יהו"ה dominion over “another,” and His dominion because of His Essential Self, is that in regard to His dominion over “another,” the worlds have some relation and consequence. However, this is not so regarding His dominion and rulership because of His Essential Self, as He is utterly beyond worlds. This then, is the root difference between the inner aspect of the line (*Pnimiyyut HaKav*) and the external aspect of the line (*Chitzoniyyut HaKav*).

³⁴⁹ See *Hemshech* 5672 Vol. 1 p. 236 and on.

³⁵⁰ Proverbs 14:28

That is, it is from the aspect of His rulership over “another” that the external aspect of the line (*Chitzoniyut HaKav*) came about, this being the “nothing” (*Ayin*) of the “existent something” (*Yesh HaNimtza*). In contrast, it is from the aspect of *HaShem*’s-יהו"ה rulership, due to His Essential Self, that the inner aspect of the line (*Pnimiyyut HaKav*) came about, and this aspect is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*).

5.

Now, just as these two knowledges (*De'ot*-דעות) are above, both being aspects of *HaShem*’s-יהו"ה Godliness, and both being aspects of the “nothing” (*Ayin*) – the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*) and the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*) – so likewise, in man’s service of *HaShem*’s-יהו"ה, blessed is He, he also must have these two knowledges (*De'ot*). That is, he must have knowledge of both aspects of *HaShem*’s-יהו"ה unity, blessed is He. That is, he must have knowledge of *HaShem*’s-יהו"ה upper unity (*Yichuda Ila'ah*) and knowledge of *HaShem*’s-יהו"ה lower unity (*Yichuda Tata'ah*).

This refers to the matter of the unity of His name *HaShem*’s-יהו"ה and His title God-*Elohi*”m-אלהי"ם, in which there are two manners. That is, His Name *HaShem*’s-יהו"ה can be interwoven (*Shiluv*) with His title God-*Elohi*”m-אלהי"ם or His title Lord-*Adona*”y-אדוני"י, or conversely His title God-*Elohi*”m-

אלהי"ם or His title Lord-Adona"י-אדנ"י can be interwoven (*Shiluv*) with His Name *HaShem*-יהו"ה.

To further explain, *HaShem*'s-יהו"ה titles "God-*Elohi*"מ-אלהי"ם and "Lord-Adona"י-אדנ"י are one and the same matter, since both are in the *Sefirah* of Kingship-*Malchut*. However, the difference between them is that the title "God-*Elohi*"מ-אלהי"ם refers to the *Sefirah* of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, whereas the title "Lord-Adona"י-אדנ"י is as He is becomes,³⁵¹ "Lord-Adon-אדון over all Your creations." That is, *HaShem*'s-יהו"ה title "Lord-Adona"י-אדנ"י is the aspect of *HaShem*'s-יהו"ה supernal speech (*Dibur*), which is like speech, in that it relates to another.

This may be better understood by understanding the difference between thought (*Machshavah*) and speech (*Dibur*) as it is in the human soul below. One's thought is unified with the essential vitality of his soul and it garbs the powers of his soul, even as they are in a state of completely intangible existence. Because of this, thought is constant, such that even when a person is not consciously thinking, in reality, even then there is thought, only that it is hidden. In other words, in a hidden manner, a person is always thinking, even when he is not conscious of it. For example, a person may be asked, "What are you thinking about?" and respond, "Nothing." However, in reality, he indeed is thinking, which is why it is always applicable to ask him what he is thinking about, only that it may be an unfelt thought that he is not consciously aware of.

³⁵¹ Midrash Bereishit Rabba 17:4

Thus, a person may sometimes suddenly find himself arbitrarily thinking about something, because in reality, his thoughts are constantly flowing.

In contrast, about speech it states,³⁵² “There is a time to speak and a time to be silent.” The same is true of all the other powers of the soul. In other words, this is so even of the highest power of the soul, which is the power of intellect. That is, there are times when one’s mind is empty of intellectual revelation. In contrast, his thoughts (*Machshavah*) are constant. The reason is because thought (*Machshavah*) garbs the power of the intellect (*Ko’ach HaSechel*) even before it exists as tangible intellect.

This explains the verse,³⁵³ “Wisdom is found from nothing (*V’HaChochmah MeAyin Timatzeh*-וְהַחִכְמָה מֵאֵין תִּמְצֵחַ,” in which there are three aspects. The first is the power to conceptualize (*Ko’ach HaMaskeel*), which is not consciously sensed or felt and is the aspect of “nothing (*Ayin*-אֵין).” The second is the drawing forth from the power to conceptualize (*Ko’ach HaMaskeel*), which is the preparation that allows a person to conceptualize particular matters (and is the superior quality of a person who is very wise (*Chacham Gadol*), meaning that he has undergone the necessary preparations to be able to conceptualize a much broader range of intellectual details, since he is aware of and senses his ability to conceptualize) and is called “Wisdom from nothing (*V’HaChochmah MeAyin*-וְהַחִכְמָה מֵאֵין).” The third is intellect

³⁵² See Ecclesiastes 3:7

³⁵³ Job 28:12

itself, as it comes into actual tangible existence, and is called the aspect of, “it is found [to exist] (*Timatzeh*-תמצא).”

Now, this matter, that thought (*Machshavah*) garbs the intellect (*Sechel*), does not only apply to the actual tangible existence of the intellect. Rather, it also includes the intermediary aspect, which is the preparation to conceptualize particular matters of intellect, even before the intellect comes into the actual tangible existence of intellect. Thus, since the thought also garbs the intellect, even before it is in a state of tangible existence, therefore, even though the revealed, tangible intellect (*Sechel*) may cease, nonetheless thought (*Machshavah*) remains constant.

In contrast, speech (*Dibur*) only garbs the powers of the soul as they are in a state of actual tangible existence. Moreover, even in this, it only garbs them as they are in a state of distance from the soul. For as we see, at times, when a person’s intellect is flowing (in the stream of intellect) or when his emotions are very heightened (and raging), he then is incapable of speech. Now, although we sometimes see that a person can be deeply occupied in the depths of an intellectual or emotional matter, and yet he utters words from his mouth, nevertheless, this is not actual speech (*Dibur*), but rather is speech (*Dibur*) as it is included and nullified to his intellect or emotions. Rather, the primary matter of speech (*Dibur*) is when it garbs the powers of the soul specifically when they are in a state of distance from the soul.

The reason is because the garment of speech (*Dibur*) is a physical garment, being that the letters of speech issue from

the five physical sources of speech in the mouth.³⁵⁴ Thus, since it is a physical garment, in actuality, it does not directly garb the spirituality of the soul. Rather, it only garbs the powers of the soul as they already are in a state of tangible existence, specifically as they are in a state of distance from their source.

However, this is not so of the garment of thought (*Machshavah*), which is a spiritual garment. It indeed garbs the spiritual soul. Although it is true that the letters of thought also are drawn from five sources, they nevertheless are spiritual sources. For this same reason, the divisions of thought (*Machshavah*) are different than the divisions of speech (*Dibur*). Therefore, what a person can think in a single thought and in a short period of time, will come out in speech with much more division and many more letters and words, and will take much longer to say than to think.

Now, just as the difference between thought and speech as they are below, is that thought is unified with the self and is to himself, whereas speech is in a state of distance from its source and is therefore for the other, in the same manner, we may understand this as it applies above in *HaShem's* יהו"ה Godliness, in relation to His Name *HaShem*-יהו"ה and His title Lord-*Adona*"י-אדני. That is, His title Lord-*Adona*"י-אדני is similar to speech (*Dibur*), in that it is for the worlds, being that

³⁵⁴ These are the throat, lips, tongue, palate and teeth. See Sefer Yetzirah 2:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation), and Vol. 4 (The Vowels of Creation).

the existence of the worlds is actualized through His title “Lord-*Adona*”ג-”אדנ”י.”³⁵⁵

However, the interweaving (*Shiluv*) of His Name *HaShem*-יהו”ה with His title Lord-*Adona*”ג-”אדנ”י (אידהנ”י) is so that His Name *HaShem*-יהו”ה will be revealed in His title Lord-*Adona*”ג-”אדנ”י, thus bringing about a revelation of *HaShem*’s-יהו”ה Godliness into the world. This is the general purpose of man’s service of *HaShem*-יהו”ה, blessed is He, to unify *HaShem*-יהו”ה, blessed is He, with His title God-*Elohi*”מ-אלה”ם. Nevertheless, when this interweaving (*Shiluv*) is (of His Name *HaShem*-יהו”ה with His title Lord-*Adona*”ג-”אדנ”י – that is, אידהנ”י) it is in such a way, that the primary aspect is the existence brought about through His title Lord-*Adona*”ג-”אדנ”י. (For, in the matter of interweaving, the first letter is dominant.)³⁵⁶

To further clarify, *HaShem*’s-יהו”ה intention in creating the worlds was for His Godliness to be revealed in the worlds. This is His intention in creating the world because “the nature of the Good is to bestow goodness, so that His great goodness should be recognized etc.”³⁵⁷ Because of this, the world was not only created through the restraint of the *Tzimtzum*, but also through the chaining down of the worlds (*Seder Hishtalshelut*),

³⁵⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*) and The Gate of His Sanctuary (*Shaar HaHeichal*); Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, Shaar 1.

³⁵⁶ See *Likkutei Torah*, Shabbat Shuva 65d and elsewhere.

³⁵⁷ See *Etz Chayim*, beginning of *Shaar HaKlallim*; Also see the Rebbe’s note to *Maamarei Admor HaEmtza’ee*, *Kuntreisim* p. 5.

so that there should be revelation.³⁵⁸ In other words, even though the existence of the worlds was brought about through the restraint of the *Tzimtzum*, which is a matter of concealment, nevertheless, His intention is that there subsequently should be revelation. Thus, the reason for the interweaving (*Shiluv*) of His Name *HaShem*-יהו"ה with His title Lord-*Adona'*אדני"ע-י, is so that *HaShem*'s-יהו"ה Godliness will be revealed in the creatures. Nevertheless, in this interweaving His title Lord-*Adona'*אדני"ע-י is dominant, such that the creatures remain in existence, except that their “somethingness” in nullified (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

Now, as this relates to man’s service of *HaShem*-יהו"ה, blessed is He – (since, just as it is above in *HaShem*'s-יהו"ה Godliness, this is how it is in man’s service of *HaShem*-יהו"ה, blessed is He, and the reverse is also true, that just as it is in man’s service of *HaShem*-יהו"ה, blessed is He, so it is in *HaShem*'s-יהו"ה Godliness) – is for the Godly soul to explain matters of *HaShem*'s-יהו"ה Godliness to the animalistic soul, until even the animalistic soul, which is a created something (*Yesh HaNivra*), will come to be sensitive to *HaShem*'s-יהו"ה Godliness. This form of service of *HaShem*-יהו"ה, blessed is He, accords to reason and intellect, since the Godly soul must explain these Godly matters to the animalistic soul. However, this does not cause the animalistic soul to be nullified of existence (*Bittul b'Metziyut*), but only causes the nullification of its “somethingness” and sense of self (*Bittul HaYesh*) to

³⁵⁸ Also see Shaar HaYichud of the Mittler Rebbe, Ch. 12-13. (That is, even the purpose of the restraint of *Tzimtzum* is actually for the purpose of revelation.)

HaShem-יהו"ה, blessed is He. In other words, the animalistic soul remains in existence, except that because it becomes sensitive to *HaShem*'s-יהו"ה Godliness, it becomes nullified to Him.

Thus, the highest root that this form of service of *HaShem*-יהו"ה, blessed is He, can reach, is the aspect of *HaShem*'s-יהו"ה dominion and rule over "another." This is because in this aspect, the worlds have some consequence, being that, "There is no king without a nation."

However, there is a much higher level than this. This is the interweaving of His title Lord-*Adona*"ע-אדני in His Name *HaShem*-יהו"ה (יאהדונה"י). In this case, (since the first letter of an interweaving is dominant) His Name *HaShem*-יהו"ה is dominant. Now, His Name *HaShem*-יהו"ה transcends the worlds.³⁵⁹ Thus, the interweaving of His title Lord-*Adona*"ע-אדני into His Name *HaShem*-יהו"ה (יאהדונה"י) indicates the inclusion of His title Lord-*Adona*"ע-אדני in His Name *HaShem*-יהו"ה. This is analogous to the letters of speech (*Dibur*) as they still are included in the yearnings of the heart etc., before they ascend from the heart to the brain to consider and think about them.³⁶⁰

In man's service of *HaShem*-יהו"ה, blessed is He, this refers to the desire of the heart (*Re'uta d'Leeba*), which transcend reason and intellect. In this form of serving *HaShem*-יהו"ה, blessed is He, there is no existence of "somethingness" or

³⁵⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

³⁶⁰ See Tanya, Ch. 20.

sense of self whatsoever. Thus, this form of service reaches its first source, which is the essential dominion of *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, in which the worlds are of utterly no consequence whatsoever.

Now, even though this form of serving *HaShem*-יהו"ה, blessed is He, with the nullification of one's independent existence (*Bittul b'Metziyut*) in the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, is a much higher form of service, that reaches *HaShem*'s-יהו"ה essential rule and dominion, nevertheless, *HaShem*'s-יהו"ה Supernal intent is for there be service of *HaShem*-יהו"ה, blessed is He, in the manner of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. That is, His Supernal intent is that the Upper Knowledge (*Da'at Elyon*) should be drawn into the existence of the "something" (in the lower unity – *Yichuda Tata'ah*). This is the meaning of our request,³⁶¹ "Blessed be the glory of *HaShem*-יהו"ה from His place." That is, there should be a drawing down of His essential dominion into His dominion over "another," which in our service of *HaShem*-יהו"ה, blessed is He, is the matter of drawing down the Upper Knowledge (*Da'at Elyon*) into the Lower Knowledge (*Da'at Tachton*).

³⁶¹ Ezekiel 3:12

Now, these two unifications – the Upper Unity of *HaShem*-יהו"ה (*Yichuda Ila'ah*) and the Lower Unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He – are specifically drawn from the aspect of knowledge – *Da'at*. In other words, merely conceptualizing this matter is inadequate, and likewise, merely understanding and grasping it is inadequate. Rather, there specifically must be knowledge-*Da'at* of *HaShem*-יהו"ה, blessed is He, which is the matter of bonding and attaching, until a person bonds his knowledge and affixes his thought to *HaShem*-יהו"ה, blessed is He.³⁶²

In other words, though knowledge-*Da'at* is one of the three faculties of the intellect, nevertheless, it is the matter of bonding. That is, it is the faculty of knowledge-*Da'at* that brings about a bond between the knowledge (wisdom-*Chochmah*) and the comprehension (understanding-*Binah*), and it also binds the intellect and the emotions.³⁶³ That is, it is specifically through the faculty of knowledge-*Da'at* that a person comes to have true Godly emotions, rather than false delusions.

Now, since the faculty of knowledge-*Da'at* is the matter of bonding, it therefore is specifically through knowledge-*Da'at* that the interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה, blessed is He, with His title Lord-*Adona*"י-ע comes to

³⁶² See Tanya, Ch. 3.

³⁶³ See at length in Listen Israel, a translation and commentary on Rabbi Hillel of Paritch's commentary to Chapter One of Shaar HaYichud of the Mittler Rebbe.

be, only that the aspect of the Upper Knowledge (*Da'at Elyon*) draws forth the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, with the interweaving of His title Lord-*Adona''y*-אדנ"י into His Name *HaShem*-יהו"ה (יאהדונה"י), whereas the aspect of the lower knowledge (*Da'at Tachton*) draws forth the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, with the interweaving of His Name *HaShem*-יהו"ה into His title Lord-*Adona''y*-אדנ"י-י-ע (אידהנוי"ה).

Now,³⁶⁴ the way to come to the aspect of knowledge-*Da'at* of *HaShem*-יהו"ה, blessed is He, may be understood through the teaching,³⁶⁵ “A child does not know how to call ‘father’ until he has had the taste of grain.” Now, there are two aspects in this. There is bread from the heavens (*Manna*) and bread from the earth. Bread from the earth relates to the creatures, in that “[the prohibited forms of labor on Shabbat] are derived according to the sequence of preparing bread,”³⁶⁶ such as plowing, sowing etc. In contrast, bread from the heavens (*Manna*) transcends the creatures. Because of this, immediately upon their departure from Egypt the Jewish people indeed had bread from the earth, which was not so of the bread from the heavens (*Manna*). That is, they first required various preparations, to the point that the verse states regarding the *Manna*,³⁶⁷ “*HaShem*-יהו"ה said to Moshe, ‘Behold, I shall rain down for you food from the heavens; let the people go out and pick each day’s portion on its day, so that I can test them,

³⁶⁴ See *Hemshech* 5672 Vol. 2 p. 1,134 and on.

³⁶⁵ Talmud Bavli, Brachot 40a

³⁶⁶ Talmud Bavli, Shabbat 74b

³⁶⁷ Exodus 16:4

whether they will follow My teachings or not.” The reason is because bread from the heavens refers to Torah, in that, in and of itself, Torah transcends understanding and comprehension. That is, Torah is the aspect of dew (*Tal*-טל), about which it states,³⁶⁸ “The dew (*Tal*-טל) is never withheld.”

What we understand from this is that the bread from the earth relates to the lower knowledge (*Da'at Tachton*) of *HaShem*-יהו"ה, and to serving *HaShem*-יהו"ה, blessed is He, in the manner of His lower unity (*Yichuda Tata'ah*). In contrast, the bread from the heavens relates to the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, and to serving *HaShem*-יהו"ה, blessed is He, in the manner of His upper unity (*Yichuda Ila'ah*).

7.

This then, is the meaning of the verse, “In the beginning God created the heavens and the earth.” Rashi comments on this verse stating, “Rabbi Yitzchak said: The Torah should have started from the verse, ‘This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.’ Why then, does it begin with the account of creation (*Ma'aseh Bereishit*)?”

In explanation, the verse,³⁶⁹ “This month shall be for you the beginning of the months,” refers to the miraculous,³⁷⁰

³⁶⁸ Talmud Bavli, Taanit 3a

³⁶⁹ Exodus 12:2

³⁷⁰ That is, the month of Nissan-ניסן (which itself is of the root miracle-*Neis*-נס, and is the month of the redemption).

which is the matter of serving *HaShem*-יהו"ה, blessed is He, of His upper unity (*Yichuda Ila'ah*). In contrast, the verse,³⁷¹ "In the beginning God created the heavens and the earth," refers to the natural order, which is the matter of serving *HaShem*-יהו"ה, blessed is He, of His lower unity (*Yichuda Tata'ah*). It is in this regard that the question is posed, "The Torah" – the matter of which is the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He – "should have begun from the verse, 'This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.'"

The answer given is that, "It is in fulfillment of the verse,³⁷² 'He has told His nation the power of His works, to give them the heritage of the nations etc.'" That is, *HaShem*'s-יהו"ה Supernal intent is for the service of *HaShem*-יהו"ה, blessed is He, to be done specifically by tangible created and existent beings. About this, the answer continues, "If the nations of the world say to Israel etc." The nations of the world come from what fell in the shattering of the vessels (*Shevirat HaKeilim*) and *HaShem*'s-יהו"ה Supernal intent is that the service of *HaShem*-יהו"ה of the Jewish people should bring about their refinement (*Birurim*). This is the meaning of,³⁷³ "He has told His nation the power of His works." That is, *HaShem*-יהו"ה has Supernal delight from the service of refinement (*Birurim*) in His lower unity (*Yichuda Tata'ah*).

³⁷¹ Genesis 1:1

³⁷² Psalms 111:6

³⁷³ Psalms 111:6

Nonetheless, for the service of *HaShem*-יהו"ה, blessed is He, of bringing about refinements (*Birurim*) to be as it should be, strength for this must be granted from the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, as explained in *Kuntras Eitz HaChayim*.³⁷⁴ Because of this, even the service of *HaShem*-יהו"ה of His lower unity (*Yichuda Tata'ah*) was included and established in the Torah. For through this, strength is granted for this service from the Torah, which is the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He. In other words, *HaShem*'s-יהו"ה Supernal intent is that the Upper Knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, should be drawn into the lower knowledge (*Da'at Tachton*) of *HaShem*-יהו"ה, through which His Supernal intent is fulfilled, namely, that "The Holy One, blessed is He, desired to make a dwelling place for Himself in the lower worlds."³⁷⁵

³⁷⁴ *Kuntres Eitz HaChayim*, Ch. 7-8.

³⁷⁵ See *Midrash Tanchuma Bechukotai* 3, *Naso* 16; *Midrash Bamidbar Rabba* 13:6; *Tanya* Ch. 36, and elsewhere.