

Discourse 4

*“Kee Na’ar Yisroel VaOhaveihoo -
For Israel is a lad and I love him”*

Delivered on the day of Simchat Torah, 5716

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

1.

The²¹⁶ verse states,²¹⁷ “For Israel is a lad and I love him.” The word “*VaOhaveihu*-וְאוֹהֲבֵהוּ” means “**I** love him-*Ani Ohev Oto*-אֲנִי אוֹהֵב אוֹתוֹ,” referring to an essential love, as indicated by the letter *Aleph*-א of “*VaOhaveihoo*-וְאוֹהֲבֵהוּ.” This is similar to the verse,²¹⁸ “For in a cloud I will appear (*Eira’eh*-אֶרְאֶה) upon the Ark-cover,” which Targum translates as, “I will be revealed-*Ana Mithgalei*-אֲנָה מִתְגַּלִּי,” like a person saying “*I-Ana*-אֲנָה” about himself.

Thus, the verse “For Israel is a lad and I love him,” may be understood to mean that because “Israel is a lad” he awakens and draws *HaShem’s*-יְהוָה’s essential love to him. We must therefore understand why because “he is a lad,” therefore “I love him.”

²¹⁶ See (ch. 7 of) the Sicha talk that followed this discourse (Torat Menachem, Vol. 15 p. 133 and on) that this discourse is based upon the discourse by the same title “*Kee Na’ar Yisroel VaOhaveihu*” 5666 which was said on Simchat Torah fifty years earlier (printed in Sefer HaMaamarim 5666-5667, p. 27 and on).

²¹⁷ Hosea 11:1 (See Radak there)

²¹⁸ Leviticus 16:2

Now, the simple explanation of this verse (according to the commentators)²¹⁹ is that “When he still was in his youth, I loved him.” In other words, the word “*Kee*-כי” at the beginning of the verse does not mean “because,”²²⁰ but means “when,”²²¹ meaning that, “Even when Israel was a lad I loved him,” (as also explained by Rashi there).²²²

However, the inner explanation is that the word “*Kee*-כי, also means “because” and comes to explain why, “I love him” – that is, because “Israel is a lad.” This is as stated in Midrash,²²³ (Midrash being the inner aspect of Torah,) ²²⁴ “This is analogous to a king who has several sons. Which one does he love? The little one. In the same way, the Holy One, blessed is He, specifically loves Israel. This is the meaning of, ‘for Israel is a lad.’”

However, we must understand how this provides a reason for the love. For, although we observe that when a person has several children, his little child is particularly beloved to him, nonetheless, this is simply the nature of man below, and is inapplicable to say about *HaShem*-יהו"ה above. Conversely, the reason that this is man's nature below, is

²¹⁹ See Radak and Metzudat David to Hosea 11:1

²²⁰ a common meaning of the word “*Kee*-כי.”

²²¹ See Likkutei Sichot Vol. 14 p. 68, p. 78 and the citations there.

²²² See Rashi to the preceding verse, Hosea 10:15

²²³ Midrash Devarim Rabba 5:7 – “Rabbi Levi said, to what is this matter like? To a king who had many sons, but loved the youngest one more than all the others. He had a certain orchard that he loved more than everything else he owned. The king said, ‘I give this orchard that I love more than all my other possessions to my youngest son, who I love more than all my other sons. So likewise, the Holy One, blessed is He, said, ‘Out of all the nations I created, I only love Israel, as written (Hosea 11:1), ‘For Israel was a lad and I love him.’”

²²⁴ See Likkutei Torah, Vayikra 5d

specifically because this is how it is above. We therefore must understand this matter as it is above, in *HaShem*'s-יהו"ה Godliness.

2.

To better understand the matter that as something is below, so it is above, it must be said that all matters below, particularly in this world, bear a likeness to how it is above. Moreover, they do not just bear a likeness to matters in the Supernal realms of Godliness above, but even bear a likeness to *HaShem*-יהו"ה Himself, the Singular Preexistent Essential Being, blessed is He. Because of this, in the coming future *HaShem*-יהו"ה, the Preexistent Intrinsic Essential Being Himself, blessed is He, will be revealed in a way of understanding, grasp and comprehension. About this the verse states,²²⁵ "On the third day He will raise us up and we will live before Him (*Lefanav*-לפניו)," meaning, we will live in His innermost essential presence (*Pnimityut*-פנימיות)," referring to the Essential Self of *HaShem*-יהו"ה, which will be drawn forth and revealed in a way of understanding, grasp and comprehension.

Now, at first glance, how is it at all applicable for there to be a revelation of *HaShem*-יהו"ה Himself, as He essentially is, within understanding, grasp and comprehension? However, through understanding and grasping the particulars of matters

²²⁵ Hosea 6:2; See Sefer HaMaamarim 5659 p. 15.

as they are below, which are rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, (as will later be explained), it indeed is possible to understand, grasp and comprehend the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He.

The explanation is that all matters found below are rooted in *HaShem*-יהו"ה Himself, blessed is He. That is, when we say that the order of the chaining down of the worlds (*Seder Hishtalshelut*) has no relation (*Shaichoot*-שייכות) to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, what is meant is that it has no value (*Erech*-ערך) relative to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. This is because the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is utterly beyond the entire chaining down of the worlds, whereas the chaining down of the worlds (*Seder Hishtalshelut*), and particularly the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*), are merely a glimmer of a glimmer of a glimmer.

For, even the *Sefirah* of Kingship-*Malchut* of the world of Emanation-*Atzilut* – as it is in the world of Emanation-*Atzilut* – in which it is the root and source of the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*), is not of the essence (meaning, it is not the essence of the world of Emanation-*Atzilut* itself) but is merely a glimmer. What subsequently descends below [from Kingship-*Malchut* of the world of Emanation-*Atzilut*], is only a glimmer of this glimmer. It is from this glimmer of a glimmer that the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are brought

into being. About this we recite,²²⁶ “Blessed is the Name of the Glory of His Kingship (*Baruch Shem Kevod Malchuto*- ברוך שם מלכותו),” (followed by), “to the world and forever (*Le’Olam Va’ed*-לעולם ועד).” That is, “His **Kingship** (*Malchuto*-מלכותו)” is merely a glimmer, “The **glory** of His Kingship (*Kevod Malchuto*-מלכותו-כבוד)” is merely a glimmer of a glimmer and “the **Name** of the Glory of His Kingship (*Shem Kevod Malchuto*-מלכותו-שם)” is merely a glimmer of a glimmer of a glimmer.²²⁷ What is understood from this, is that they have no relation (*Shaichoot*-שייכות) nor value (*Erech*-ערך) relative to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

However, all this is in relation to the limitless **light** (*Ohr*-אור) of *HaShem*-יהו"ה, the Unlimited One, blessed is He – in that it is a matter of lights and revelations (*Orot v’Giluyim*). However, about the Unlimited One Himself, meaning the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, He alone has the ability to bring about the novel existence of creation. This is as stated by the Alter Rebbe in *Iggeret HaKodesh*,²²⁸ “It is within His power and ability **alone** to create something from absolute nothing and zero.”

He continues and explains, “This is because His existence alone is **intrinsic** to Him, being that there is no cause that precedes Him, God forbid to think so.” It thus is solely in

²²⁶ In the *Shema* recital; See Talmud Bavli, Pesachim 56a

²²⁷ See Likkutei Torah, Emor 31c and on; *Hemshech* 5672 Vol. 1 p. 216 and elsewhere.

²²⁸ Tanya, *Iggeret HaKodesh*, Epistle 20 (p. 130b)

His power to bring about the existence of tangible beings, and that their Source, which brings them into existence, is concealed and hidden from them. This matter cannot be brought about through lights and revelations (*Orot v'Giluyim*), but is specifically brought about by the power of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Essential Being Himself, blessed is He. (In other words, this is exclusive to *HaShem*-יהו"ה alone, and is not given over to anyone other Himself.) That is, it is specifically by His power alone that the worlds are caused to be brought into existence.

Now, all the above specifically refers to the existence of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), rather than the world of Emanation-*Atzilut*. For, although the world of Emanation-*Atzilut* is also called a world (*Olam*), its existence as a world it is not the same kind of existence as our worlds. That is, all matters up to and including the world of Emanation-*Atzilut* are brought about through lights and revelations (*Orot v'Giluyim*). In contrast, when it became necessary to bring about the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), the matter of lights and revelations (*Orot v'Giluyim*) ceased, there having been enough of the “tricks” of lights and revelations (*Orot v'Giluyim*). [This was the language used in the above-mentioned discourse²²⁹ – “enough of the tricks.”] Rather, the coming into being of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) is specifically from *HaShem*-

²²⁹ Sefer HaMaamarim 5666-5667 *ibid.* p. 29 – “גענוג דיא קונציד”

יהו"ה, the Singular Preexistent Intrinsic Essential Being Himself, blessed is He.

About this our sages, of blessed memory, stated,²³⁰ “The world was created with ten utterances.” That is, the worlds were brought into being by the power of *HaShem*-יהו"ה Himself, blessed is He. This being so, it follows that all matters of the worlds and their particulars, exist in the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, so to speak.

Moreover, this can only be said specifically about *HaShem*-יהו"ה Himself, blessed is He, rather than the world of Emanation-*Atzilut*. For the substance of the world of Emanation-*Atzilut* is lights and revelations (*Orot v'Giluyim*) and it therefore is inapplicable to say that there are such matters as “bread” and “buns” there. Moreover, it generally is inapplicable to even say that there are actual particulars there, being that particulars indicate division, and division contradicts oneness.

Rather, such a thing can only apply to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. For, since He bears and upholds everything, contradiction altogether does not apply to Him. It thus follows automatically that He also bears all the particulars. Moreover, this does not at all contradict His Oneness, being that He bears and upholds everything and transcends both oneness and division of particulars.

²³⁰ Mishnah Avot 5:1

Thus, since all particulars that exist below are also present in the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהו"ה Himself, blessed is He, it therefore follows that through understanding and grasping the particulars as they are below, there will be a revelation of the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, in the coming future, in a way of understanding, grasping and comprehending.

However, when we say that the particulars as they exist below (in the worlds of Creation, Formation and Action – *Briyah, Yetzirah, Asiyah*) are similar to how they are in the Essential Self of *HaShem*-יהו"ה, blessed is He, and because of this, in the coming future His Essential Self will be revealed within understanding and grasp, this only refers to matters as they naturally are in the manner of their creation. That is, if we use them properly, according to *HaShem*'s-יהו"ה Supernal will, blessed is He, then through them, we will come to have an understanding and grasp of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Essential Being Himself, blessed is He.

However, this does not apply if a person deviates from *HaShem*'s-יהו"ה Supernal will and does according to his own intellect. (That is, since man has free choice, he can deviate from *HaShem*'s-יהו"ה Supernal will, blessed is He.) Thus, it is inapplicable to say about such deviations, that he will come to have any understanding or grasp of *HaShem*-יהו"ה through them.

This matter is also clearly observable. That is, if a person conducts himself as he should, even though there may

be matters in the world that are the opposite of *HaShem*'s יהו"ה Godliness, he does not see them. To clarify, what is meant here is not that he sees them, but does not dwell on them, such as in the verse,²³¹ "He sees iniquity, but does not contemplate it." Rather, what we mean is that he altogether does not see them.

This is like the incident that happened with Rabbi Nochum of Chernobyl,²³² whereby he explained the words of the Mishnah,²³³ "Milk that was milked by a gentile and a Jew did not see it," to mean that since it is something that he was not meant to see, therefore "a Jew did not see it," that is, he **actually** does not see it.

Now, we may say that this is brought about through accepting the yoke of *HaShem*'s יהו"ה Kingship upon oneself. This is why we observe that there could be two people walking together, in which only one of them is in a state of having accepted the yoke of *HaShem*'s יהו"ה Kingship upon himself. If something that is the opposite of Godliness presents itself before them, the one who is not in a state of having accepted the yoke of *HaShem*'s יהו"ה Kingship upon himself, will become muddled and confused by it, and will need to toil within himself in order not to adhere to it and thereby be damaged etc.

²³¹ Job 11:11 – רואה און ולא התבונן

²³² Sefer HaMaamarim 5666-5667 *ibid.*; Reshimot, Notebook 40, p. 10, and note 36 there; Likkutei Sichot, Vol. 5, p. 140, and elsewhere. That is, Rabbi Nochum of Chernobyl was once accidentally served milk that had been milked by a gentile, without the milking being observed by a Jew, thus rendering it to be non-kosher. However, he did not drink it because he simply did not see it. When they realized their error and brought it to his attention, he explained that this is the meaning of the Mishnah (Avodah Zarah 35b), "Milk that was milked by a gentile and a Jew did not see it," as explained above.

²³³ Avodah Zarah 35b

In contrast, the one who is in a state of having the yoke of *HaShem's* יהו"ה Kingship upon himself, will not see it in the first place. That is, since this is something that he should not see, he actually does not see it. It rather is like we explained before, about the words of the Mishnah,²³⁴ “Milk that was milked by a gentile and a Jew did not see it,” – since it is something that he was not meant to see, therefore “a Jew did not see it,” meaning, he **actually** does not see it.

The general conclusion is that all matters that exist below (except for what a person does according to his own human intellect and free choice in deviation of *HaShem's* יהו"ה Supernal will) also exist above in *HaShem's* יהו"ה Godliness, and it is from there that they are drawn below.

From all the above, it is understood that even the nature in man to specifically have a greater love for his little child, is because in its root, this is how it is above in *HaShem's* יהו"ה Godliness. That is, “Because Israel is a lad, I love him.” We therefore must understand the meaning of this, as it is above in *HaShem's* יהו"ה Godliness.

3.

This may be understood by first explaining the common expression, “All love reverts to the lover.” In other words, the matter of love stems from self-love.²³⁵ Because of this a person specifically loves his own child, rather than his fellow's child,

²³⁴ Avodah Zarah 35b

²³⁵ See Torat Chayim, Beshalach 361b and on (pg. 247d in the new edition).

being that his own child is part and parcel of himself. Since he loves himself, he therefore loves his child, which does not apply to his friend's child, since in that case, the cause of the love, which is self-love, is missing.

However, all this applies to adult children, rather than small children. Below in this world, human nature is such that one loves little children, even the children of others. It therefore is understood that love of small children is not out of self-love, like "love that reverts to the lover," but is an essential matter. Rather, our love of small children below is essential, because this is how it is above, in *HaShem's* יהוה's Godliness.

4.

The explanation of this matter may be understood by first explaining the meaning of the word "lad-*Na'ar*-נער." This is the level of Yehoshua, about whom it states,²³⁶ "And his servant, Yehoshua, the son of Nun, was a lad (*Na'ar*-נער) who would never depart from within the Tent." That is, his entire being was that he was the recipient (*Mekabel*) of Moshe's influence. In other words, not only was it that during the time he received influence from Moshe, the way he received it was (not according to his own faculties and talents, but) according to the faculties and talents of our teacher Moshe, but more so, even after receiving influence, and even at times that Moshe

²³⁶ Exodus 33:11; See Maamarei Admor HaZaken 5568 Vol. 2, p. 622 and on; Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2 p. 606 and on; Ohr HaTorah, Siddur p. 298 and on; Bereishit 303a and on.

was not acting as an influencer (*Mashpia*), for example, when he was on the mountain, or even when he was not on the mountain, but was speaking to the Indwelling Presence of *HaShem*-יהוה in the Tent, at which times he was not acting as an influencer (*Mashpia*), and moreover, understandably, there were times that Moshe attended to personal matters and was therefore not acting as an influencer (*Mashpia*) – nonetheless, even at such times, the influence that Yehoshua received from him was unchanged and no different than when he actually received it. In other words, the influence he received was according to the faculties and talents of Moshe. Therefore, the verse precisely states that he “would never depart from within the Tent.” That is, even when he was not actively receiving influence from Moshe and even when Moshe was alone by himself, “he would not depart from within the Tent.”

This very matter is what separated Yehoshua to a higher level than the seventy elders. For, although the Torah also states about them,²³⁷ “I will emanate some of the spirit that is upon you and place it upon them,” nevertheless, the manner they received this emanation and influence from the spirit of Moshe was according to their own faculties and talents. In contrast, the manner that Yehoshua, the son of Nun received, was according to the faculties and talents of Moshe. In other words, Yehoshua received them in the very same manner that the influence was in Moshe, according to Moshe’s faculties and talents. This then, is the ultimate level of a true recipient

²³⁷ Numbers 11:17

(*Mekabel*) of influence, which is generally brought about as the result of very great sublimation and nullification (*Bittul*) of the recipient (*Mekabel*) to the influencer (*Mashpia*).

However, all the above was true during the lifetime of Moshe, at which time the revelation was as indicated by the teaching,²³⁸ “The face of Moshe was like the face of the sun.” However, after the passing of Moshe, Yehoshua came to be in a state of a “*lad-Na 'ar*” נֶעַר-לֹא-נָא, (however, not as previously stated, but according to an additional meaning of the word “*lad-Na 'ar*” נֶעַר-לֹא-נָא). That is, the term “*lad-Na 'ar*” נֶעַר-לֹא-נָא indicates diminished capacities (*Katnoot*-smallness). For, it states about the passing of Moshe and the departure of his faculties and talents,²³⁹ “The face of Yehoshua was like the face of the moon,” indicating that he no longer had the faculties and talents of Moshe, who was “like the face of the sun.”

Even so, specifically once the face of Yehoshua became “like the face of the moon,” it was he who brought the children of Israel into the land of Israel. The land of Israel is called,²⁴⁰ “a good and broad land,” and refers to broadness (*Rechovot*) of intellect, meaning an expansive and mature state of intellect (*Mochin d’Gadlout*). (This level of intellect completely transcends the diminished and immature state of intellect (*Mochin d’Katnoot*), which is a state of intellect solely for the need of the emotions (*Midot*), the result of which is that one’s intellect is incapable of transforming his emotional traits.)²⁴¹

²³⁸ Talmud Bavli, Bava Batra 75a

²³⁹ Bava Batra 75a *ibid*.

²⁴⁰ Exodus 3:8 and elsewhere

²⁴¹ See the beginning of Pirush HaMilot of the Mittler Rebbe.

That is, in the expanded, mature state of intellect (*Mochin d'Gadlout*) the essential self is revealed in them. That is, they take hold of the essential self. (This is the matter of the revelation of the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being, blessed is He, in a manner of understanding, grasp and comprehension, as discussed in chapter two.)

As stated, this only came about after Yehoshua was in the diminished state (*Katnoot*-smallness) indicated by the word “*lad-Na'ar*-נער.” That is, when he no longer had the faculties and talents of “the face of the sun,” but specifically when he was like “the face of the moon.”

5.

The reason for this may be understood by explaining the general difference between lights and vessels (*Orot v'Keilim*), and bodies and garments (*Gufim v'Levushim*).²⁴² That is, although generally, they seem to be equal, in that just as lights (*Orot*) manifest within vessels (*Keilim*), so likewise, bodies (*Gufim*) manifest within garments (*Levushim*), nevertheless, there is an actual difference between them, in that each has something that the other does not have.

The explanation is that lights and vessels (*Orot v'Keilim*) are distant from each other, so much so, that they are utterly distant, in that they are opposites. This is because, in

²⁴² See Maamarei Admor HaZaken, Inyanim p. 71 and on.

and of themselves, lights (*Orot*) are totally spiritual and transcend measure and limitation. This is not so of the vessels (*Keilim*). On the contrary, their entire being is tangible existence and limitation. Moreover, they even limit the lights (*Orot*). Nonetheless, when the light (*Ohr*) descends and comes to a state of tangible existence, the vessel (*Klee*) becomes nullified relative to the light (*Ohr*) and through this nullification the lights (*Orot*) manifest within the vessels (*Keilim*) and the vessels (*Keilim*) receive the lights (*Orot*).

By way of analogy, this may be understood from the manifestation of the soul in the human body. That is, the soul and body are utterly distant from each other, so much so, that they are opposites. Moreover, this distance cannot be compared to vegetative (*Tzome'ach*) and animate (*Chai*) beings, whose bodies and souls are not as distant from each other as the body of man and his soul.²⁴³ For, in regard to the vegetative-*Tzome'ach* (and the same applies to the animate-*Chai*), their body is brought into being by the power of growth (*Ko'ach HaTzome'ach*), no different than the soul of growth within it. This is as stated in Iggeret HaKodesh,²⁴⁴ that the utterance,²⁴⁵ “Let the earth sprout vegetation etc.,” actualized and caused the growth of the grasses and trees etc. Thus, their creation was in such a manner that both the power of growth (*Ko'ach HaTzome'ach*) and their body came into being simultaneously.

²⁴³ See Torah Ohr, Bereishit 3d and on.

²⁴⁴ Tanya, Iggeret HaKodesh, Epistle 20 (132a and on)

²⁴⁵ Genesis 1:11

– (This applies to both the bodies and souls of the vegetative-*Tzome'ach* and the bodies and souls of the animate-*Chai*).

However, the body of man was initially created alone, as it states,²⁴⁶ “Your eyes saw my unshaped clod,” when it was in a state of utter physicality, as written,²⁴⁷ “And *HaShem*-יהו"ה God formed the man from the dust of the earth.” Even though his body was formed “from the dust of the earth of the Tabernacle (*Mishkan*),”²⁴⁸ from the earth of the land of Israel, nonetheless, even this was only “dust of the earth.” In contrast, man’s soul is the utmost spiritual form of being. That is, before its descent, it only relates and grasps matters of *HaShem*’s-יהו"ה Godliness. As a result, the creation of man could not be in a manner that (the body and soul) could come about simultaneously, being that they are utterly distant from each other.

It therefore is explained elsewhere²⁴⁹ that the bond between the soul and the body is likened to throwing (*Zerikah*),²⁵⁰ meaning that it is as if the soul was thrown into the body. That is, regarding something that is thrown into something else, it makes no difference whether the two (that which is thrown and that which it is thrown into) have any relation to each other.

²⁴⁶ Psalms 139:16; Talmud Bavli, Sanhedrin 38a; Torah Ohr there.

²⁴⁷ Genesis 2:7

²⁴⁸ See Talmud Yerushalmu Nazir 7:2 (cited in Ohr HaTorah, Bereishit Vol. 3, p. 519a); Mishneh Torah, Hilchot Beit HaBechirah 2:2; Torah Sheleimah to Genesis 2:7 (Sec. 132); *Hemshech* 5666 p. 580.

²⁴⁹ See Maamarei Admor HaZaken 5562 Vol. 1 p. 130 and on.

²⁵⁰ Talmud Bavli, Sanhedrin 38b

Now, at first glance, this explanation, that the bond between the soul and the body is in a manner of being thrown, seems to contradict the understanding that the soul manifests in the body in a manner that each limb and organ is specific to it. That is, the power of intellect manifests in the brain, the power of sight manifests in the eye, and the power of hearing manifests in the ear etc. Moreover, the power of intellect cannot manifest in the eye, nor can the power of sight manifest in the intellect etc. Nevertheless, as explained, this manifestation is because the vessel (*Klee*) is ready and prepared to receive its appropriate power.

For example, since the substance of the eye is radiant and translucent, like a clear glass lens through which light easily passes, it therefore is prepared to be the appropriate vessel to receive the power of sight. From this, we derive that the same is likewise true of the vessel of the brain, that it is a prepared and appropriate vessel to invite and welcome the reception of intellect. (This is true even though we have no direct example of what exactly the preparation for the reception of intellect in the brain is, as we do with the clear lens of the eye being the appropriate vessel to receive the power of sight.)

Thus, though the soul manifests in the body in a way of being thrown (*Zerikah*), nevertheless, each power of the soul manifests in the organ that is prepared for that particular power. Therefore, a power of the soul will not manifest in an organ that is not prepared to be its receptacle.

With the above in mind, we may understand the Talmudic teaching that,²⁵¹ “The angel appointed over conception is called ‘Night’ (*Laylah*-לילה). This angel takes the seminal drop and presents it before the Holy One, blessed is He, and says before Him: Master of the Universe, what will be of this drop? Will it be mighty or weak? Will it be wise or stupid? Will it be wealthy or poor?” However, at first glance, this teaching is not understood, because the angel is appointed over the seminal drop, from which the body is made. This being so, of what relevance is the manner of the composition of the soul powers to this angel?

However, based on what we explained above, it is understood that the body must be readied and prepared to receive the soul that is thrown into it, by which there can then be a revelation of the power of wisdom [in the brain and the power of sight in the eye] etc. Therefore, the angel asks, “What will be of this drop? Will it be mighty or weak? Will it be wise or stupid? etc.” That is, the angel must know how to prepare and ready the seminal drop appropriately etc.

It nonetheless is difficult to say that the manifestation of the soul in the body is just in a manner of being thrown (*Zerikah*). For, we observe that there are two general manners of how the soul manifests in the body. That is, there is a manner of manifestation in which the soul that is manifest has no control whatsoever. An example is the matter of a human soul being reincarnated (*Gilgul*) in the body of an animal, may the

²⁵¹ Talmud Bavli, Niddah 16b

Merciful One save us. In such a case, the reincarnated soul has no control over the body of the animal, meaning, that the animal body receives no additional aspects as a result of the human soul invested in it. In contrast, this is not so in regard to the manifestation of the human soul in the human body, in that the manifestation is such, that the soul indeed has an effect on the body, since the fact that the organs of the body act as they do, is solely because of the soul that manifests within them.

In the same manner, the body has an effect on the soul, since the fact that the soul comes to have a relationship, knowledge and involvement in physical matters (though, in and of itself, before manifesting in the body, it only related to spirituality and Godliness), is solely because of its manifestation in the body.

We therefore find that the manifestation of the soul in the body is (not in a way that two completely different things become bonded, meaning, that even when they are bonded, they remain as two separate things). Rather, the way this happens is that the bond between them is to the extent that they have an effect upon each other.

Therefore, the manifestation of the soul in the body is used as an example for the manifestation of lights (*Orot*) within vessels (*Keilim*). That is, there comes to be a bond and union between them, and therefore, their state of being must undergo change. This is true both of the vessels (*Keilim*), which must be nullified (*Bittul*) to the light (*Ohr*), and of the light (*Ohr*), which must undergo change from its state of transcending tangible existence. It must descend to relate to manifestation

and limitation within the parameters of the vessels (*Keilim*). Only through this do the two become bonded. This accords to the statement in the continuation of the discourse that,²⁵² “This is similar the well-known allegory of a wedding, related by the Chassid, Reb Baruch Mordechai.”²⁵³

Now, all the above is in regard to the manifestation of lights (*Orot*) within vessels (*Keilim*). However, this is not the case in regard to the manifestation of bodies (*Gufim*) in garments (*Levushim*). That is, being that they are utterly incomparable to each other, the body (*Guf*) has no effect on the garment (*Levush*), nor does the garment (*Levush*) have an effect

²⁵² See Sefer HaMaamarim 5666-67 *ibid.* p. 37

²⁵³ See Sefer HaMaamarim 5666-67 *ibid.* p. 37, notes 86-87; Also see Kovetz Ha'arot v'Biurim #890, p. 39 – This well-known allegory of a wedding, is analogous to the manifestation of the soul in the body, and was often told by the Chassid and Ga'on, Rabbi Baruch Mordechai of Babroysk. He would tell the following story: Once, a great Rabbi made a match between one of his children and the child of a simple villager. When the time for the wedding came, each father thought to himself that for the match to be appropriate and for the marriage to take place, he must make a change in himself, by making himself similar to his prospective in-law. The Rabbi thought to himself, that if he would come to the wedding dressed in the garb of a great Rabbi, his in-law, who was a simple man, would be embarrassment and ashamed. He therefore decided to wear the garments of a simple villager. Now, the simple villager also thought to himself that if he would come to the wedding dressed in the simple clothes of a villager, his in-law, the great rabbi, would be embarrassed and ashamed. He therefore decided to come to the wedding dressed in Rabbinic garb. Thus, when the day of the wedding arrived, the great and honorable Rabbi came dressed in the simple clothes of a villager and the simple villager came dressed in the garb of an honorable Rabbi. R' Baruch Mordechai would conclude: “This is analogous to the union between the soul and the body. In order for the soul to descend and manifest in the physical body, it must descend from its high level and come to a state of tangible being. In contrast, for the body to become a fitting receptacle for the soul, it must ascend from its gross physicality and come to a state of nullification (*Bittul*) to the soul. Through this nullification (*Bittul*) the body becomes a receptacle (*Klee*) for the soul, and thus, the body and soul can unify and become intertwined with one another. (In regards to R' Baruch Mordechai of Babroysk, see Sefer HaSichot 5702 p. 31 and on; as well as the book Toldot Baruch Mordechai, printed by “Oholei Shem” (Kfar Chabad 5768).)

on the body (*Guf*). Therefore, even when a person removes it, the garment (*Levush*) remains as it was when it still was on his body (*Guf*). Moreover, the body (*Guf*) remains as it was when it was vested in the garment (*Levush*).

This is dissimilar to the relation between the lights and the vessels (*Orot v'Keilim*), in that if the lights are withdrawn from the vessels (*Keilim*), the vessels are nullified, and if the vessels (*Keilim*) are separated from the lights (*Orot*), the lights withdraw, to the point that their tangible existence is nullified (*Bittul b'Metziyut*). What is understood from this, is that the manifestation of lights within vessels (*Orot b'Keilim*) is of a higher order than the manifestation of bodies (*Gufim*) in garments (*Levushim*).

6.

Now,²⁵⁴ in regard to the ten *Sefirot*, which Etz Chayim calls “lights and vessels” (*Orot v'Keilim*), we find that they also are called “garments” (*Levushim*), as Midrash states,²⁵⁵ “The Holy One, blessed is He, donned Himself in ten garments.”

The explanation is that “lights and vessels” (*Orot v'Keilim*) relate to illuminations and revelations, whereas “garments” (*Levushim*) relate to the Essential Self of *HaShem* - יהוה, the Singular Preexistent Intrinsic Being Himself, blessed is He.

²⁵⁴ See Maamarei Admor HaZaken, Inyanim p. 72 and on.

²⁵⁵ Sefer Charedim, Ch. 6, citing Pirke d'Rabbi Eliezer; Also see Pesikta d'Rav Kahana, Piska 22, and elsewhere; Introduction to Tikkunei Zohar 17a

To further explain, illuminations and revelations are merely a glimmer of His radiance, blessed is He, and therefore, the terms “lights and vessels” (*Orot v’Keilim*) are used in relation to them, indicating that the vessels can receive the radiance of illumination. However, in regard to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, since He is utterly beyond all comparison, it therefore is inappropriate to use the term “vessel” (*Klee*) in relation to Him. Therefore, in relation to Him the *Sefirot* are called a “garment” (*Levush*), within which His Essential Self becomes garbed.

That is, lights and vessels (*Orot v’Keilim*) are interdependent, so that the vessel (*Klee*) receives according to its manner, in that it is of relative comparison to the light (*Ohr*), like the relationship between the body to the soul. Therefore, it is impossible for them to take hold of the Essential Self of *HaShem*-יהו"ה, blessed is He, but can only hold a glimmer of illumination. In contrast, by way of the garments (*Levushim*), we can even take hold of the Essential Self of *HaShem*-יהו"ה, blessed is He. This precisely, is the superiority of the garments and bodies (*Levushim v’Gufim*), over and above the vessels and lights (*Keilim v’Orot*). For, the matter of vessels (*Keilim*) is that they only are capable of taking a glimmer of radiance and illumination. In contrast, the matter of garments (*Levushim*) is that they also take the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being Himself, blessed is He.

With²⁵⁶ the above in mind, we may better understand the statement in Tanya²⁵⁷ about the three garments of the soul; thought, speech and action (*Machshavah, Dibur v'Ma'aseh*). That is, although they only are garments (*Levushim*) for the *Nefesh, Ru'ach* and *Neshamah* levels of the soul, they nevertheless “are of infinitely greater superiority to the levels of the *Nefesh, Ru'ach* and *Neshamah* levels of the soul themselves.” At first glance, this passage is not understood. For, being that they only are garments (*Levushim*) of the *Nefesh, Ru'ach* and *Neshamah*, how does it apply to say that they are of a far greater quality and superiority than these levels of the soul?

However, the explanation is that this is due to the superiority of the garments (*Levushim*) over the vessels (*Keilim*), in that the vessels (*Keilim*) can only take a glimmer of radiance and illumination, whereas the garments also take the Essential Self of *HaShem*-יהו"ה, blessed is He. In other words, the *Nefesh, Ru'ach* and *Neshamah* levels of the soul are like vessels (*Keilim*) that only take glimmers of radiance and revelations, whereas, the thought, speech and action (*Machshavah, Dibur v'Ma'aseh*) of the 613 *mitzvot* of the Torah,²⁵⁸ within which the Supernal will of *HaShem*-יהו"ה, blessed is He, is vested, are the garments (*Levushim*) through which one takes the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being Himself, blessed is He.

²⁵⁶ See Maamarei Admor HaZaken, Inyanim p. 73 and on.

²⁵⁷ Tanya, Ch. 4

²⁵⁸ See Tanya Ch. 4 *ibid*.

This is like the superiority of garments (*Levushim*) in comparison to vessels (*Keilim*) below in this physical world. That is, the matter of vessels (*Keilim*) is that through them one only takes a glimmer and radiance of illumination. In contrast, in regard to a garment (*Levush*) that a person wears, even though the garment can in no way be compared to the person wearing it, nevertheless, as long as he wears the garment, (not only is there a glimmer of his revelation, but beyond that,) his very being and essential self is vested and present in it.

7.

With all the above in mind, we may understand the explanation of Yehoshua's superiority, who is called a "lad-*Na'ar*-נער," indicating a diminished state (*Katnoot*-smallness), in that after the withdrawal of the face of Moshe, who is "like the face of the sun," Yehoshua is specifically "like the face of the moon."

To explain, the statement that "the face of Moshe is like the face of the sun," generally refers to the world of Emanation-*Atzilut*,²⁵⁹ about which it states,²⁶⁰ "He and His life force are one; He and His organs are one." It therefore is possible for the lights (*Orot*) to manifest within the vessels (*Keilim*), since above, the Supernal illuminations of *HaShem*-יהוה manifest in "His life force" and "His organs" in a manner that they all

²⁵⁹ See Maamarei Admor HaZaken 5568 Vol. 2, p. 622 and on; Maamarei Admor HaEmtza'ee, Drushei Chatunah Vol. 2 p. 606 and on; Ohr HaTorah, Siddur p. 298 and on; Bereishit 303a and on.

²⁶⁰ Introduction to Tikkunei Zohar 3b

become one, similar to the manner of manifestation, union and bonding of lights and vessels (*Orot v'Keilim*).

Therefore, in the world of Emanation-*Atzilut* itself, there are several levels and differentiations. For example, there is a differentiation between the bond of the lights and vessels (*Orot v'Keilim*) of the *Sefirah* of the crown-*Keter*, and the lights and vessels of wisdom-*Chochmah*, the intellect (*Mochin*) and the emotive qualities (*Midot*), until the bonding and union of the lights and vessels (*Orot v'Keilim*) of the *Sefirah* of Kingship-*Malchut*. This is because for the lights (*Orot*) to manifest within vessels (*Keilim*), the light must be appropriate to the vessel (*Klee*) and the vessel (*Klee*) must be appropriate to the light (*Ohr*). That is, the vessel must be nullified (*Bittul*) to the light and the light must descend to the vessel – (as explained above in chapter five). Thus, when it comes to the nullification of the vessel, the drawing forth of the light and the bond between them, this can occur in various ways.

This is like the distinction between the nullification (*Bittul*) of Moshe's body to *HaShem*-יהו"ה, compared to the nullification (*Bittul*) of Eliyahu's body to *HaShem*-יהו"ה.²⁶¹ That is, because Eliyahu's body was in a state of gestation in his mother's womb for twelve months,²⁶² it came to be in the utmost state of refinement and purity, to the extent that even his body "ascended to heaven in a whirlwind."²⁶³ This is because his body came to be in a state of nullification (*Bittul*) to

²⁶¹ *Hemshech* 5666 p. 157 and on; *Sefer HaMaamarim* 5698 p. 253 and on.

²⁶² See *Shaar HaEmunah* 98b and on; *Ohr HaTorah Noach* 64b and on; *Biurei HaZohar* of the *Tzemach Tzedek* p. 22 and on; *Sefer HaMaamarim* 5698 p. 214.

²⁶³ See *Kings* II 2:11

HaShem-יהו"ה, blessed is He, comparable to the nullification (*Bittul*) of the soul to *HaShem*-יהו"ה, so that the nature of his body was also to ascend.

Now, the body of our teacher Moshe was also nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Proof of this is the fact that even while he was in the prophetic state, he remained standing and retained all his senses,²⁶⁴ (unlike lesser prophets). This was because of the refinement of his body. Nonetheless, his body's nullification (*Bittul*) to *HaShem*-יהו"ה, was not the same as his soul's nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and it thus could not "ascend to heaven in a whirlwind."

The explanation is that there are two manners through which nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, comes about. One comes about out of a running (*Ratzo*) and yearning desire to adhere to *HaShem*-יהו"ה, blessed is He. This kind of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, causes the body (*Guf*) to be nullified of existence, and is the manner in which Eliyahu was nullified to *HaShem*-יהו"ה, blessed is He.

However, there is a loftier kind of nullification to *HaShem*-יהו"ה, blessed is He, which is "nullification" (*Bittul*) in a settled manner (*Hityashvut*), in which the existence of the body remains, like the nullification of Moshe's body to *HaShem*-יהו"ה, blessed is He. Thus even during prophecy, he nevertheless remained standing and retained all his senses.

²⁶⁴ Mishneh Torah, Hilchot Yesodei HaTorah 7:5

That is, he remained in a settled state (*Hityashvut*), with complete nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

The analogy given for this second kind of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – and was said by the Tzemach Tzedek about the Mittler Rebbe's nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – is that it is like a burning haystack. That is, if the haystack is dry when burned, it becomes completely nullified of its existence. In contrast, if there is moisture in the haystack, even if it burns to the point that if it would be touched, it would crumble into dust, nevertheless it remains standing and retains the form it had before being burned.

The explanation is that spiritual moisture refers to the matter of accepting the yoke of *HaShem*'s יהו"ה Kingship upon oneself, which causes nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in a settled manner (*Hityashvut*). Through this, a person comes to the ultimate state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, meaning, that he remains in his state and standing and retains his senses, which is the manner that our teacher Moshe was nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

In the same way, in the *Sefirot* of the world of Emanation-*Atzilut* there likewise are differences in the manner of nullification (*Bittul*) – (and thereby, in the manner that the lights (*Orot*) are drawn forth). Accordingly, there are differences between the manifestations of the lights and vessels (*Orot v'Keilim*) of the *Sefirah* of Crown-*Keter*, wisdom-

Chochmah, the intellect (*Mochin*) and the emotional qualities (*Midot*) of the world of Emanation-*Atzilut*, until its *Sefirah* of Kingship-*Malchut*.

However, in regard to the general matter of the manifestation of the lights within the vessels of the world of Emanation-*Atzilut*, wherein “He and His life force and He and His organs are one,” this only relates to the radiance of illuminations and revelations. For, since they only are a glimmer of illumination, they can come forth into revelation and manifestation – as lights and vessels (*Orot v’Keilim*). For this very reason, the matter of taking hold of the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being Himself, blessed is He, is not applicable in the world of Emanation-*Atzilut*.

Only in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) where (there is no matter of “He and His life force are one and He and His organs are one” but there rather) begins to be the matter of novel created beings, whose existence is brought about by the power of *HaShem*-יהו"ה Himself alone, being that He alone has the ability to create something from absolute nothingness and zero (as discussed above in chapter two), is the manner of manifestation (unlike lights and vessels (*Orot v’Keilim*), but is rather) like bodies (*Gufim*) invested in garments (*Levushim*). That is, they are similar to a garment (*Levush*), in that although they utterly cannot be compared to the one who wears them, nevertheless, specifically because of this, the Essential Self of *HaShem*-יהו"ה,

blessed is He, is found within them, and they thus can take hold of His Essential Self, blessed is He.

This also explains why the entrance into the land of Israel was brought about by Yehoshua, specifically once his face became, “like the face of the moon.”

To further explain, the verse states,²⁶⁵ “I arose to let My beloved in... I opened the door for My beloved, but My beloved had vanished and gone.” The Zohar states about this verse,²⁶⁶ “The words ‘I arose to let My beloved in’ refers to the Holy One, blessed is He, during the time of Moshe.²⁶⁷ The words ‘My beloved had vanished and gone’ refers to the time of Yehoshua.”

²⁶⁵ Song of Songs 5:5-6

²⁶⁶ Zohar III 287b

²⁶⁷ As the Zohar elucidates, in the days of Moshe, he had no need for any angel or emissary to speak with him, in that the Holy One, blessed is He, spoke with him directly, as it states (Ex. 33:15), “Unless Your Countenance goes along, do not bring us forward from here,” meaning, let it not be through the medium of an angel (see Rashi). In contrast, the words “My beloved had vanished and gone” refers to the times of Yehoshua, about which it states (Joshua 5:14), “He replied: No, I am a captain of the hosts of *HaShem*-יהוה; Yehoshua fell upon his face to the ground, prostrating himself etc.,” meaning, that *HaShem*-יהוה spoke to him through the medium of an angel. The Zohar thus concludes, “Come and see: Moshe heard the Holy voice of the King Himself, and did not tremble, and it goes without saying that he did not tremble from the angel and sent him away. In contrast, after he passed on, it states, (Joshua 5:14), “He replied: No, I am a captain of the hosts of *HaShem*-יהוה; Yehoshua fell upon his face to the ground, prostrating himself etc.” The angel said, “When I came in the days of Moshe, your master, he did not receive me.” Earlier in the Zohar, there is an additional interpretation of the verse. That is, the words “I arose to let in My beloved,” refers to the Jewish people, who said this when they still were ready to enter the land of Israel and fully accept the commandments of *HaShem*-יהוה, during the days of Moshe. The verse that continues and states, “My beloved had vanished and gone” refers to the passing of Moshe, about which it states (Deut. 34:5), “And Moshe, the servant of *HaShem*-יהוה died there.” The continuation of the verse in Song of Songs, “I sought him and I did not find him,” refers the verse (Deut. 34:10), “Never again has there arisen in Israel a prophet like Moshe, whom *HaShem*-יהוה knew face to face.”

In other words, in the days of Moshe, about which it states, “The face of Moshe was like the face of the sun,” referring to the world of Emanation-*Atzilut* (as mentioned above), refers to the matter of the radiance of illuminations and revelations. About this the verse states, “I arose to let in My beloved in,” meaning to make vessels (*Keilim*) for these radiances of illumination and revelation.

In contrast, about the days of Yehoshua it states, “My beloved had vanished and gone,” meaning that the radiance of illumination and revelation of “the face of the sun” was withdrawn and it became the time of “the face of the moon,” which is called “the small luminary (*Ma’or HaKatan*- מאור הקטן),”²⁶⁸ and is the same matter as “*lad-Na’ar*,” נער, a term that indicates a diminished state (*Katnoot*-קטנות-smallness). Even so, because of this very aspect itself, there is the superiority of taking hold of the Essential Self of *HaShem*-יהוה, the Singular Preexistent Intrinsic Being Himself, blessed is He, which explains why the entrance into “the good and broad land”²⁶⁹ was specifically brought about through Yehoshua.

8.

With the above in mind, we can understand why a person’s essential love is for his smallest child. We observe this below, because that is also how it is above in *HaShem*’s-יהוה’s

²⁶⁸ Genesis 1:16

²⁶⁹ Exodus 3:8 and elsewhere

Godliness, as the verse states,²⁷⁰ “Because Israel is a lad (*Na’ar*-נער) I love him.” That is, in the world of Emanation-*Atzilut* there also is the matter of a “lad-*Na’ar*-נער,” called “The Little Israel (*Yisroel Zoota*),” and there also is a matter called “The Elder Israel (*Yisroel Sabba*).”²⁷¹ This is as Zohar states,²⁷² “The verse,²⁷³ ‘Because Israel is a lad, I love him,’ refers to the Little Israel (*Yisroel Zoota*), whereas the verse,²⁷⁴ ‘Listen Israel, *HaShem* יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד’ refers to the Elder Israel (*Yisroel Sabba*).”

This is like the above-mentioned analogy of a king who had several sons, all of whom were together in the same place. In the analogue, that is, how it is in *HaShem*’s יהו"ה Godliness, this means that both aspects – the Little Israel (*Yisroel Zoota*) and the Elder Israel (*Yisroel Sabba*) – are in the world of Emanation-*Atzilut*.

This itself is the difference between souls and angels. For, in the angels, the aspect of a “lad-*Na’ar*-נער” is only in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This accords with the teaching of our sages, of blessed memory,²⁷⁵ about the verse,²⁷⁶ “I was a lad (*Na’ar*-נער) and also became an elder.” They said, “This verse was said by the

²⁷⁰ Hosea 11:1

²⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 34.

²⁷² Zohar II 43a, 216a; Also see Ohr HaTorah, Siddur ibid. p. 307 and on; Beshalach p. 382.

²⁷³ Hosea 11:1

²⁷⁴ Deuteronomy 6:4

²⁷⁵ Talmud Bavli, Yevamot 16b

²⁷⁶ Psalms 37:25

Minister of the World (*Saro Shel Olam*).²⁷⁷ That is, only when he is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is he called a “lad-*Na’ar*-נער.” In contrast, when there is illumination of radiances and revelations of the world of Emanation-*Atzilut*, the “lad-*Na’ar*-נער” of the angelic beings becomes utterly nullified of his existence.²⁷⁸ For, when an angel receives revelation of a much higher order than he is accustomed to, the angel becomes utterly nullified of its existence. However, this is not so of the souls of the Jewish people – Israel – for whom there is the aspect of a “lad-*Na’ar*-נער” even in the world of Emanation-*Atzilut*.

The analogy by which to understand this, is a simple person for whom matters of Torah learning, intellect and understanding are entirely foreign and inapplicable. When such a person hears matters relating to Torah learning, intellect and understanding from someone, he becomes confused and his sense of self-existence becomes nullified. However, this is not so of a simple person who has some relation to Torah learning and intellect, except that for whatever reason (such as being preoccupied with earning his livelihood and the like) he does not engage in it. When he hears a matter of Torah learning from someone who has a little wisdom (*Chacham Katan*), he will not become confused and will retain his sense of self-existence.

²⁷⁷ That is, the angel Metatron (מטטרון) who is called The Minister of the World – *Saro Shel Olam* (שרי של עולם). See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The explanation of the motion of judgment *Ya’H-יה-י*,” and on.

²⁷⁸ See Maamarei Admor HaZaken 5568 Vol. 2, p. 622 and on; Maamarei Admor HaEmtza’ee, *Drushei Chatunah* Vol. 2 p. 606 and on; *Ohr HaTorah*, *Siddur* p. 298 and on; *Bereishit* 303a and on.

However, if he hears a matter of Torah learning from a great sage (*Chacham Gadol*) his sense of self-existence will become nullified.

In the analogue of how this is above in *HaShem*'s-יהו"ה Godliness, the souls of the Jewish people – Israel – even those whose souls are in the state called a “lad-*Na 'ar*” (נער-*Na 'ar*) (The Little Israel – *Yisroel Zoota*), since in and of themselves, they indeed have a relation to essential matters and can receive them, they therefore do not become nullified relative to the radiances of illumination and revelations of the world of Emanation-*Atzilut*. (That is, they are not like the angels, who only have the aspect of the “lad-*Na 'ar*” נער-*Na 'ar* of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*.) Rather, even as they are in the world of Emanation-*Atzilut*, they remain in their state of existence, in the aspect of a “lad-*Na 'ar*” נער-*Na 'ar*.”

Moreover, it is specifically because they are the aspect of a “lad-*Na 'ar*” נער-*Na 'ar*” – The Little Israel (*Yisroel Zoota*) – that they have superiority over and above souls that are in the aspect of the Elder Israel (*Yisroel Sabba*). This is like the superiority of garments (*Levushim*) over vessels (*Keilim*), in that specifically because they utterly are of no comparison to the One who wears them, they can take hold of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, (as explained above in chapter six).

This then, is the meaning of the verse,²⁷⁹ “Because Israel is a lad (*Na 'ar* נער) I love him.” That is, since above in

²⁷⁹ Hosea 11:1

HaShem 's-יהו"ה Godliness, it is just as it is below, that specifically one's love for his little child is greater, it therefore is specifically when the Jewish people are in the state called "Israel the lad – *Na'ar Yisroel*," in that they are like a small child, that they come away with the premise that after all the service of *HaShem*-יהו"ה that accords to reason and intellect, they ultimately serve *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke of His Kingship upon themselves. Therefore, "I love him." In other words, through this they draw forth the essential love of *HaShem*-יהו"ה Himself, blessed is He, to the Jewish people – *Israel*!