

Discourse 17

*“KiYemei Tzeitcha MeiEretz Mitzrayim—
As in the days when you left the land of Egypt”*

Delivered on Acharon Shel Pesach, 5716

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

1.

The verse states,¹⁰⁸⁵ “As in the days when you left the land of Egypt, I will show you wonders.” His honorable holiness, my father-in-law, the Rebbe,¹⁰⁸⁶ cites the question asked in Zohar.¹⁰⁸⁷ “Why does the verse say ‘As in the days-*KiYemei*-כימי,’ in the plural, when it should have said, ‘As in the day-*K’Yom*-יום,’ in that the exodus from Egypt took place on a single day.” Moreover, about the mitzvah to remember the redemption from Egypt every day, the verse states,¹⁰⁸⁸ “So that you will remember the **day** (*Yom*-יום) that you left the land of Egypt all the days of your life.” This being so, why does the verse here say “As in the days-*KeYemei*-כימי” in the plural?

He explains that even though the actual exodus; when they actually left the land of Egypt-*Mitzrayim*, was on a single day, the inner matter is that only the beginning of the exodus

¹⁰⁸⁵ Micah 7:15

¹⁰⁸⁶ Sefer HaMaamarim 5708 p. 159 and elsewhere.

¹⁰⁸⁷ Zohar III 176a

¹⁰⁸⁸ Deuteronomy 16:3

from Egypt-*Mitzrayim* (Constraints¹⁰⁸⁹) was on that day. He thus explains that the verse therefore says, “As in the days-*KiYemei*-כימי” in the plural form. Thus, from the verse, “As in the days when you left the land of Egypt, I will show you wonders,” it is to be understood that the matter of the true and complete redemption began with the exodus from Egypt and continued through all times that followed it, until the time of “I will show you wonders” in the coming redemption, which will be the true and complete redemption.

Nevertheless, we still must understand the verse, “As in the days when you left the land of Egypt, I will show you wonders.” For, the verse draws a comparison between the revelations of the coming redemption and the revelations of the exodus from Egypt. However, in truth, the revelations of the exodus from Egypt cannot at all be compared to the revelations of the coming future. For, as it states in this verse itself, the revelations of the coming future will be called “wonders-*Nifla’ot*-נפלאות,” in that they will be utterly beyond any comparison to the revelations of the exodus from Egypt.

It goes without saying that according to the view¹⁰⁹⁰ that in the coming future, we will no longer recall the exodus from Egypt, it is simple to understand that the exodus from Egypt will be considered like nothing in comparison to the revelation of the coming future, and we therefore will not at all recall the exodus from Egypt in the coming future. However, even

¹⁰⁸⁹ In the Holy Tongue the word *Mitzrayim* means constraints, which is the matter of exile.

¹⁰⁹⁰ Talmud Bavli, Brachot 12b

according to the view¹⁰⁹¹ that in the coming future we indeed will recall the exodus from Egypt, nonetheless, the coming redemption will be of primary importance, whereas, the recollection of the exodus from Egypt, will be completely secondary to it. This is because the revelation of the exodus from Egypt is utterly of no comparison to the revelation of the coming future. This being so, why does the verse draw a comparison between the revelation of the coming future and the revelation of the exodus from Egypt by stating, “As in the days when you left the land of Egypt, I will show you wonders?”

Now, to understand this, we must first explain the inner matter of the coming revelation. According to the Alter Rebbe’s explanation in Tanya,¹⁰⁹² the revelation of the coming future depends on our deeds and service of *HaShem*-יהו"ה, blessed is He, during exile. It therefore is understood that by understanding the matter of our service of *HaShem*-יהו"ה during exile, we will come to understand the matter of the revelation of the coming future.

This is like the explanation in various places¹⁰⁹³ about the teaching,¹⁰⁹⁴ “The reward of a *mitzvah*, is a *mitzvah*.” That is, through understanding the reward of the *mitzvah*, we thereby come to understand and appreciate the essence of the *mitzvah*. The opposite is also true. Through understanding and

¹⁰⁹¹ Brachot 12b *ibid*.

¹⁰⁹² Tanya, Ch. 37

¹⁰⁹³ See Tanya, Ch. 37 *ibid.*, Ch. 39 (52b); Derech Mitzvotcha 20b (in the note); HaYom Yom, 25 Iyyar, and elsewhere.

¹⁰⁹⁴ Mishnah Avot 4:2

appreciating the *mitzvah*, we come to know and understand the reward of the *mitzvah*.

This being so, to understand the matter of the revelation of the coming future, we must start by explaining the matter of serving *HaShem*-יהו"ה, blessed is He, during exile, by the souls of the Jewish people, in that the Jewish people are the ones who serve *HaShem*-יהו"ה, blessed is He.

2.

This is explained¹⁰⁹⁵ through the verse,¹⁰⁹⁶ “All that is called by My Name and for My glory, I created it, I formed it, I even actualized it.” The words, “All that is called by My Name,” refer to the souls of the Jewish people,¹⁰⁹⁷ because the souls of the Jewish people are rooted in the Name *HaShem*-יהו"ה,¹⁰⁹⁸ which is “My Name-*Shemee*-שמי” in that it is singularly unique to Me alone.¹⁰⁹⁹ For, as known,¹¹⁰⁰ even as the souls are rooted in the vessels (*Keilim*) of the world of Emanation-*Atzilut*, nevertheless, their source and root is in the inner aspect of the vessels (*Keilim*) which is unified with the light (*Ohr*) that is vested in the vessels. Moreover, in fact, they are rooted even higher, in the light (*Ohr*) itself. That is, the root

¹⁰⁹⁵ See the discourse entitled “*Vayikra el Moshe*” and the subsequent discourses of the year 5675 (*Hemshech* 5672 Vol. 2 p. 911 and on).

¹⁰⁹⁶ Isaiah 43:7

¹⁰⁹⁷ See Targum Yonatan ben Uziel and Rashi to Isaiah 43:7

¹⁰⁹⁸ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Section 3.

¹⁰⁹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹¹⁰⁰ See *Hemshech* 5672 *ibid.* Vol. 2 p. 907.

source of the souls of the Jewish people is in the essential light (*Ohr*) of *HaShem*-יהו"ה, blessed is He. This is what is meant when we say that their root is in the Name *HaShem*-יהו"ה. This is because the Name *HaShem*-יהו"ה is His Essential Name,¹¹⁰¹ and thus is the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He.

This is as stated in *Pardes Rimonim*,¹¹⁰² in explanation of the matter that the Name *HaShem*-יהו"ה is His essential Name. He explains that what is meant is not that this is the essential name of God, meaning, the essential name of the Unlimited One (*Ein Sof*), blessed is He, but rather, what is meant is that this is the essential name of the *Sefirot* of Emanation-*Atzulut*, meaning the light that vests within the *Sefirot*. That is, this is the meaning of his statement that the Name *HaShem*-יהו"ה refers to the essence of the light (*Etzem HaOhr*).¹¹⁰³

Thus, since the souls of the Jewish people are rooted in the essence of the light (*Etzem HaOhr*), it therefore is said about

¹¹⁰¹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹¹⁰² See *Pardes Rimonim*, Shaar 19 (*Shaar Shem Ben Dalet*) Ch. 1

¹¹⁰³ However, see later in this discourse. That is, the conclusion of the teachings of Chassidut is in accordance with what is taught in *Ginat Egoz* of Rabbi Yosef Gikatilla, (translated as *HaShem is One*), that the Name *HaShem*-יהו"ה, blessed is He, refers to the Name of the Essential Self (*Shem HaEtzem*) of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, as stated (*Pirke d'Rabbi Eliezer*, Ch. 3), "Before the creation of the world, there was Him and His Name alone." See *Hemshech* 5666, discourse entitled "*Kol HaShoneh Halachot*" p. 426 and on (p. 561 in the new edition); Also see the discourse entitled "*Baruch HaGome!*" 5717, Ch. 3 (*Torat Menachem*, *Sefer HaMaamarim* 5617, p. 280), which specifically addresses this view of *Pardes Rimonim*, as opposed to the view of the teachings of Chassidut and most of the Kabbalists, which follow the view of *Ginat Egoz* of Rabbi Yosef Gikatilla, and elsewhere.

them, “All that is called by My Name.” It is also for this reason that in the coming future, “The righteous *Tzaddikim* will be called by the Name of the Holy One, blessed is He,”¹¹⁰⁴ (meaning that their name will be *HaShem*-יהו"ה). For, since in the coming future all matters that currently are concealed will be revealed, they therefore will be called by the Name of the Holy One, blessed is He. This is because it will be revealed in them, that their root and source is the Name *HaShem*-יהו"ה, blessed is He, which is the meaning of the verse, “All that is called by My Name.”

The verse then continues and states, “and for My glory I created it.” That is, the creation of the soul to be in a state of created existence and descent below, is not for the soul itself, but is rather for the glory of *HaShem*-יהו"ה, blessed is He. This is the meaning of the words, “and for My glory I created it.” In other words, it cannot be said that the soul was created for itself, because, as the soul was before it came to be in the state of created existence and descended below, it was in a much higher, greater and loftier state of being.

This is as stated,¹¹⁰⁵ “The soul that You have given in me, she is pure.” The words “she is pure (*Tehorah Hee*-טהורה היא)” refer to how the soul is in the inner aspect of the vessels (*Pnimitiyut HaKeilim*) and even higher, in the light (*Ohr*) itself. Even though what is meant here only refers to the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that has some

¹¹⁰⁴ See Talmud Bavli, Bava Batra 75b (and Rashi there and to Isaiah 43:7).

¹¹⁰⁵ Talmud Bavli, Brachot 60b and the liturgy of the “*Elokai Neshamah*” blessing.

relation to the vessels (*Keilim*) and is grasped by them, and not to the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that entirely transcends being grasped in vessels (*Keilim*) – which is why we say, “she is pure (*Tehorah Hee*-טהורה היא),” rather than, “she is holy (*Kedoshah Hee*-קדושה היא),” since that which transcends being grasped in vessels (*Keilim*) is transcendent, removed and holy (*Kedushah*), and is only found in special souls about whom it states,¹¹⁰⁶ “a people of holiness (*Anshei Kodesh*-אנשי קדש) shall you be to Me,” whereas most souls are from the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that has some relation to being grasped in vessels (*Keilim*) – nevertheless, the root of the souls is not from the vessels (*Keilim*), but is specifically from the light (*Ohr*).

Thus, since – “she is pure (*Tehorah Hee*-טהורה היא)” – meaning that the soul is rooted in the world of Emanation (*Atzilut*), which transcends the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), and even in the world of Emanation (*Atzilut*) itself, the soul is rooted in the inner aspect of the vessels (*Pnimiyyut HaKeilim*) which is unified with the light (*Ohr*), or even in the light (*Ohr*) itself, which is the aspect of Emanation (*Atzilut*) of the world of Emanation (*Atzilut*), and this certainly applies according to the explanation elsewhere,¹¹⁰⁷ that the words, “She is pure (*Tehorah Hee*-טהורה היא)” refer to the aspect of the Upper Purity (*Teheeru Ila'ah*-טהירו עילאה) before the restraint of the

¹¹⁰⁶ Exodus 22:30; See Zohar II 122a (explaining the verse in Exodus 22:30); *Hemshech* 5672 Vol. 3, p. 1,257.

¹¹⁰⁷ Likkutei Torah, Devarim 1a and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

Tzimtzum, it is simple to understand that before its creation and descent below, it was in a much loftier and superior level, and when it descends below, this is a very great descent for it. This being so, it cannot be said that *HaShem* 's-ה"ה Supernal intention in this, is for the soul itself.

This is like the explanation in Tanya,¹¹⁰⁸ about the matter of the chaining down of the worlds (*Hishtalshelut*). That is, it cannot be said that *HaShem* 's-ה"ה Supernal intent in the chaining down of the worlds, is for the upper worlds, since for them, this is a very great descent etc., and it cannot be said that *HaShem* 's-ה"ה ultimate intention in creation is for a descent. The same is likewise understood about the descent of the soul. That is, it cannot be said that *HaShem* 's-ה"ה Supernal intent is for the soul itself, since, for the soul, its creation is only a matter of descent.

3.

Now, even about the soul itself, in truth, through its descent, it subsequently ascends to a much loftier level. For, the descent is for the purpose of ascent.¹¹⁰⁹ This is because, as the soul is, in and of itself, it is rooted in the aspect of the vessels (*Keilim*). Furthermore, even the way it is rooted in the light (*Ohr*) of *HaShem*-ה"ה, blessed is He, it only is in the aspect of the light (*Ohr*) of *HaShem*-ה"ה, blessed is He, that has some

¹¹⁰⁸ Tanya, Likkutei Amarim, Ch. 36.

¹¹⁰⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate entitled "The twelve letters ה"י ז"ה correspond to the twelve tribes of Israel."

relation to being grasped in vessels (*Keilim*), (as discussed before), and not in the actual essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, which utterly transcends the matter of vessels (*Keilim*). Moreover, even according to the explanation that the words, "She is pure (*Tehorah Hee*-טהורה היא)" refer to the Upper Purity (*Tiheeru Ila'ah*-עליאה-טהירו) before the restraint of the *Tzimtzum*, nevertheless, in truth, this aspect also has some relation to vessels (*Keilim*) and letters (*Otiyot*), as in the teaching,¹¹¹⁰ "He engraved an engraving [of letters (*Otiyot*)] in the Upper Purity (*Tiheeru Ila'ah*)."

This itself is the difference between souls (*Neshamot*) and Torah. That is, the souls are in the aspect of the vessels (*Keilim*), and even as they are in the light (*Ohr*), they are in the aspect of light (*Ohr*) that relates to vessels (*Keilim*). In contrast, the Torah is in the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, (literally).

There also is another difference between souls (*Neshamot*) and Torah. That is, souls are brought into a state of independent existence. For, even though they are rooted in the inner aspect of the vessels (*Pnimiyyut HaKeilim*) and the inner aspect of the vessels (*Pnimiyyut HaKeilim*) is dissimilar to the chaining down of the worlds (*Seder Hishtalshelut*) in which there is a diminishment and lessening of the light (*Ohr*), but rather, it is in a way that the essential aspect *itself* is drawn down, nevertheless, the soul is caused to be in a state of independent existence.

¹¹¹⁰ Zohar I 15a, and see Mikdash Melech there; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

An example for this is a child. Even though (in his conception) the child is drawn from the inner essence of the brain of the father, he nevertheless comes to be an independent being, in and of himself. The same is understood about the soul (*Neshamah*). Although it is from the inner aspect of the vessels (*Pnimiyyut HaKeilim*), it nevertheless is an independent existence unto itself. However, in regard to the Torah, about which it states,¹¹¹¹ “The Torah and the Holy One, blessed is He, are all One,” this is not so.

Thus, since the root of the souls (*Neshamot*) is only from the aspect of the vessels (*Keilim*), and additionally, they are an independent existence, it therefore is applicable for them to have an ascent and become unified with *HaShem*-יהו"ה, blessed is He. Moreover, the ascent is not that they should merely come to be unified with the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which relates to the vessels (*Keilim*), but rather, that they should become one with the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This is known as, “Becoming subsumed in the body of The King,”¹¹¹² (which is even loftier than the essential light – *Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He. This ascent is specifically brought about through the descent of the soul below, specifically into this world.

To further clarify, when it comes to the upper worlds, it is not applicable for there to be a matter of ascent. For above,

¹¹¹¹ Tanya, Likkutei Amarim Ch. 4, and Ch. 23 citing Zohar; See Zohar I 24a, Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a; Sefer HaMaamarim 5700, p. 66 and elsewhere.

¹¹¹² Zohar I 217b

in the upper worlds, everything is in a way of order and gradation, so that even whatever ascents there are in the upper worlds, is specifically in a way of gradation. About this the verse states,¹¹¹³ “As *HaShem*-יהו"ה, God of Israel, lives – before Whom I stood etc.” That is, though there indeed are ascents, nevertheless, since they are in a way of gradation, they therefore are described by the term, “standing” (*Amidah*). Therefore, in regard to ascents that the soul can undergo in the upper worlds, it only is an ascent from the vessels (*Keilim*) to the light (*Ohr*) of *HaShem*-יהו"ה that already has some relation to the vessels (*Keilim*) and an ascent from the light (*Ohr*), to the root of the light (*Shoresch HaOhr*), but only as it relates to vessels (*Keilim*).

In contrast, from the decent of the soul below, it comes to have an ascent of becoming, “subsumed in the body of The King.” This is because the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, is specifically found below. Now, just as this is so in regard to this world generally, it likewise is so in regard to the soul in particular. That is, it is specifically through its descent that it becomes one with the Essential Self of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being Himself, blessed is He.

In addition, this is because the descent of the soul below is not in a way of gradation, but is in a way that there utterly is no comparison or relativity. We thus find that it is specifically

¹¹¹³ Kings I 17:1, and elsewhere; Also see Likkutei Sichot Vol. 25, p. 147, note 53.

through the descent of the soul below that it thereby can have a much greater ascent.

About this our sages, of blessed memory, stated,¹¹¹⁴ “The word ‘In the beginning-*Bereishit*-בראשית’ means that the world was created for the sake of the Jewish people, who [also] are called ‘the beginning-*Reishit*-ראשית.’” In other words, the ultimate purpose of the creation of the world is for the sake of the souls of the Jewish people. This is because through the descent of the Jewish soul into this world it thereby comes to a much greater ascent.

Now, it states that the word, “In the beginning-*Bereishit*-בראשית” also refers to Torah. That is, the world was created for the sake of Torah, which also is called, “The beginning-*Reishit*-ראשית.”¹¹¹⁵ However, based on what we explained before, the ascent of the souls is because they are in the aspect of the vessels (*Keilim*) and are in a state of independent existence, whereas the Torah is unified with the light (*Ohr*). It therefore seems inapplicable for there to be an aspect of ascent in the Torah. However, the explanation is that the statement that the world was created for the sake of Torah, means that the light of Torah brings about refinement and illumination to the world.

It can also be said that the Torah is called “the beginning-*Reishit*-ראשית,” in that there also will be a matter of ascent in the Torah. For, even though the Torah is unified with the light (*Ohr*), it nevertheless is applicable for there to be an

¹¹¹⁴ See Rashi and Ramban to Genesis 1:1

¹¹¹⁵ See Rashi and Ramban *ibid*.

ascent in the Torah as well, as our sages, of blessed memory, stated,¹¹¹⁶ “There are three bonds... and they each are a level upon a level, concealed and revealed.” That is, Torah is bonded to the revealed aspect of the Holy One, blessed is He, and through engaging in Torah study for the sake of its Name, this causes a bond between Torah and the concealed aspect of the Holy One, blessed is He. This is like what we find about David, that¹¹¹⁷ “He brought about a bond between the Torah above and the Holy One, blessed is He.”]

Nevertheless, the ultimate intent in the descent of the soul below is not for the soul itself, but for the glory of *HaShem*-יהו"ה, blessed is He. This is as stated, “and for My glory I created it,” only that through fulfilling *HaShem*'s-יהו"ה-s Supernal intent, the soul ascends and is elevated as well.

This may be understood based on the teaching in Mishnah,¹¹¹⁸ “They all were created only to serve me and I was created only to serve my Maker.” Now, just as this is how it is in the categories of inanimate (*Domem*), vegetative (*Tzome'ach*) and animal (*Chay*), that though they undergo elevation and ascent, in that the inanimate (*Domem*) becomes subsumed and included in the vegetative (*Tzome'ach*) and the vegetative (*Tzome'ach*) becomes subsumed and included in the animal (*Chay*) and the animal (*Chay*) becomes subsumed and

¹¹¹⁶ Zohar III 73a

¹¹¹⁷ See Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (Section 58) Section 196, and in the Ohr HaBahir; Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach, 47c, 51a, and elsewhere.

¹¹¹⁸ Mishnah and Braita at the end of Tactate Kiddushin according to the handwritten version of the Shas (Osef Kitvei HaYad shel Talmud Bavli, Yerushalayim 5724) and elsewhere.

included in the speaker (*Medaber*), through whom they all are elevated to their root and source in a loftier way than they originally were, in that now, there is the illumination of the light of Repair-*Tikkun* in them etc., nonetheless, ultimately, they were not created for their own ascent, but the ultimate intent of their creation is to serve man, as in the teaching, “They all were created only to serve me,” only that through fulfilling their purpose in serving man, they too become elevated in level. Nonetheless, this is not the ultimate purpose and intent of their creation.

The same is likewise understood in the creation of man, that “I was created only to serve my Maker,” only that through man’s fulfillment of *HaShem*’s-יהו"ה will and intent, he too comes to ascend and be elevated. Nevertheless, this ascent is not the ultimate purpose in his creation. Rather, the ultimate purpose of his creation is to serve *HaShem*-יהו"ה, blessed is He, as it states, “and for My glory I created it.”

4.

The explanation is as written,¹¹¹⁹ “You shall serve *HaShem*-יהו"ה your God.” Now, the question about this verse is well known. Namely, how is service applicable in relation to *HaShem*-יהו"ה, the Creator, blessed is He. For, is not the purpose of every matter of work and service (*Avodah*) to satisfy some lacking? For example, a servant serves his master by

¹¹¹⁹ Exodus 23:25

preparing his food and ministering to all his other needs, all of which are matters that satisfy some lacking. All this is utterly inapplicable in relation to *HaShem*-יהו"ה, blessed is He, being that He has no lackings whatsoever. This being so, how is the matter of working and serving (*Avodah*) Him applicable in relation to *HaShem*-יהו"ה, blessed is He, who lacks nothing?

This question is further strengthened by the fact that when it comes to serving *HaShem*-יהו"ה, blessed is He, we find that, in actuality, our service has no effect on Him whatsoever, as stated,¹¹²⁰ “Does the Holy One, blessed is He, really care if we slaughter an animal from the front of the neck or the back of the neck? Rather, the *mitzvot* were only given to refine mankind.” Moreover, it is written,¹¹²¹ “If you are righteous, what have you given Him?” This being so, the verse, “You shall serve *HaShem*-יהו"ה your God,” is not understood.

It therefore states in *Avodat HaKodesh*¹¹²² that the verse, “If you are righteous, what have you given Him?” means that specifically in relation to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, there actually is no effect Above. That is, in regard to *HaShem*-יהו"ה Himself, blessed is He, the matter of work and service (*Avodah*) is actually utterly inapplicable. However, in regard

¹¹²⁰ Midrash Bereishit Rabba 44:1

¹¹²¹ Job 35:7

¹¹²² See the introduction to *Avodat HaKodesh*; Also see *Avodat HaKodesh*, *Chelek HaAvodah*, Ch. 3; Also see the book *Derech Emunah*, by the same author, Rabbi Meir Ibn Gabbai, Ch. 2 (Kehot 5748, p. 21); Also see the discourse entitled “*Lo Tihiyeh Meshakeila* – There shall be no woman who loses her young,” 5712 (*Sefer HaMaamarim* 5712, p. 215), translated in *The Teachings of The Rebbe* – 5712, Discourse 9.

to the radiance (*Ha'arah*) that is drawn from Him, it indeed is applicable to say that there is a matter of work and service (*Avodah*), as in the teaching,¹¹²³ “The Jewish people add strength to the Supernal might, as it states,¹¹²⁴ ‘And now, may the strength of My Lord-*Adona*”יְיָ אֲדֹנָי be magnified.””

5.

Now, the explanation of the radiance (*Ha'arah*), in which the matter of work and service (*Avodah*) is applicable, may be understood by prefacing with an explanation of a statement in Etz Chayim.¹¹²⁵ It states there that “at first, the Limitless Light of the Unlimited One (*Ohr Ein Sof*), *HaShem*-יהוה, blessed is He, filled all of existence.” He then restrained (*Tzimtzum*) Himself and withdrew His great light to the side, causing a void (*Challal*) and empty place (*Makom Panuy*). Afterwards, a thin short line (*Kav*) of light was drawn into the void, and after various chainings down (*Hishtalshelut*), the worlds were brought into existence from it.”

Now, from the fact that there had to be an initial restraint (*Tzimtzum*), after which a thin short line (*Kav*) was drawn forth, and then, only after various chainings down (*Hishtalshelut*), the worlds were brought into being, it is understood that there is utterly no comparison between the light (*Ohr*) of the chaining down of the worlds (*Hishtalshelut*) and the light (*Ohr*) of

¹¹²³ Midrash Eicha Rabba 1:33

¹¹²⁴ Numbers 14:17

¹¹²⁵ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

HaShem-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. This is why all the particular restraints of *Tzimtzum* were necessary (as is explained elsewhere).¹¹²⁶ This is because it utterly is incomparable to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. This is also why the restraint of the *Tzimtzum* was not in a way of diminishment, but specifically in a way of withdrawal (*Siluk*), because it is an entirely different category and quality of light and illumination. It therefore was necessary for it to be completely withdrawn from the void (*Challal*), so that an empty place (*Makom Panuy*) would remain etc.

Now, the explanation of the withdrawal (*Siluk*) of the light (*Ohr*) until a void (*Challal*) and empty place (*Makom Panuy*) remained, is that this was not merely in a manner that the light was concealed from the space of the void (*Challal*). Rather, even relative to the light itself, when the light (*Ohr*) became concealed within the Luminary (*Ma'or*), the matter of concealment was brought about in the light (*Ohr*) itself. That is, it became potential (*Ko'ach*) light rather than actual (*Po'el*) light.

Now, when we say that the essence of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, only remained in potential (*Ko'ach*), this means that it is as if it does not exist at all. To clarify, when we say that it was in potential (*Ko'ach*) but was not actualized (*Po'el*), what is meant is not how potential (*Ko'ach*) and actual (*Po'el*) are meant elsewhere,

¹¹²⁶ See *Hemshech* 5672 Vol. 2 p. 832 and on, and elsewhere.

since above in *HaShem*'s יהו"ה Godliness, the potential (*Ko'ach*) does not lack the actual (*Po'el*).¹¹²⁷ Rather, what is meant by “potential” (*Ko'ach*) here, is that it became more like an “ability” (*Yecholet*). Thus, the matter of the restraint of *Tzimtzum* and the withdrawal of the light (*Siluk HaOhr*), is that the light was withdrawn and brought into a state of non-being.

This is the true difference between the first restraint of *Tzimtzum* and all the subsequent restraints-*Tzimtzumim* that followed after the thin short line of light was introduced. For, in the subsequent restraints-*Tzimtzumim*, the concealment of the light (*Ohr*) was only insofar that it is concealed from the levels below it. Nevertheless, the light (*Ohr*) itself remains in existence as it was before. For example, with the restraint and *Tzimtzum* of Primordial Man (*Adam Kadmon*), the light ascended from the lower half of the stature of Primordial Man (*Adam Kadmon*) to above his naval (*Taboor*).¹¹²⁸ Thus, the concealment is only in relation to the aspect below the naval (*Taboor*), whereas the light (*Ohr*) itself remains in existence. This is why there nevertheless is a drawing down from this light (*Ohr*) by way of the eyes (*Einyim*) of Primordial Man (*Adam Kadmon*), which are the aspect of the lights (*Orot*) of the [world of] points (*Nekudim*) etc.¹¹²⁹

¹¹²⁷ See Pardes Rimonim, Shaar 11 (Shaar HaTzachtzechot) Ch. 3, cited and explained in Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha'amanat Eloket, Ch. 11; *Hemshech* 5666 p. 5 and on (translated as Revealing the Infinite), p. 139 and on; Sefer HaMaamarim 5671 p. 16 and on, p. 23 and on.

¹¹²⁸ See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 2

¹¹²⁹ See Etz Chayim Shaar 8 *ibid*.

In contrast, with the first restraint of *Tzimtzum*, the light (*Ohr*) was completely withdrawn, meaning that it came into a state of non-being. There is a proof for this. For, at first glance, there is the following question: As known, the restraint of the first *Tzimtzum* was only in the light (*Ohr*), rather than in the Luminary (*Ma'or*) Himself, blessed is He. The Luminary Himself remains unchanged by the restraint of *Tzimtzum*. He is the same after the restraint of the *Tzimtzum*, just as He was before the restraint of the *Tzimtzum*. In other words, the Luminary Himself is equally present everywhere. The matter of the restraint of the first *Tzimtzum* is that the light (*Ohr*) became included in the Luminary (*Ma'or*) Himself. However, since it became included in the Luminary (*Ma'or*) and the Luminary (*Ma'or*) indeed is present everywhere, this being so, what exactly is the matter of the “void” (*Challal*) and “empty place” (*Makom Panuy*)? After all, [since the light is included in the Luminary and the Luminary is everywhere] the light is therefore present in every place and space that exists.

This proves what we explained before, that the restraint of the first *Tzimtzum* is in a manner that only the light (*Ohr*) was caused to be in a state of potentiality (*Ko'ach*) and became more like an “ability” (*Yecholet*), in that it's state is the absence of light (*Ohr*).¹¹³⁰ Therefore, even though it is present everywhere, still and all, it is in a way that there is a “void” (*Challal*) and “empty place” (*Makom Panuy*), being that the light (*Ohr*) is in a state of non-being.

¹¹³⁰ See *Hemshech* 5672 ibid. p. 915 – “As stated in Torah Ohr, in the discourse entitled ‘*Patach Eliyahu*’ 14b.”

This may be further understood from how it is relative the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. Namely, the Essential Self of *HaShem*-יהו"ה, blessed is He, is present everywhere, literally. However, even so, He is altogether unfelt and unrevealed in the creatures. For, if the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, would be sensed by the creatures, the creatures would have no existence whatsoever. The very fact that they have existence is because the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, is not at all felt or sensed by them. This is because His existence, blessed is He, is altogether not the same category of existence as the existence of novel created beings.

To further clarify, the Essential Self of *HaShem*-יהו"ה, blessed is He, is not just concealed from novel created beings like the light (*Ohr*) of the line (*Kav*) is concealed from them. For, the light of the line (*Kav*) is in the same category of existence as all the other novel beings. It therefore is sensed by them, because the vitality of created beings comes from the light (*Ohr*) of the line (*Kav*). This vitality is therefore felt and sensed within them, except that they do not sense that this vitality is *HaShem*'s-יהו"ה Godliness. This being so, created beings do indeed sense the light (*Ohr*) of the line (*Kav*). This being so, they certainly have a sense of the concealed worlds (*Alma d'Itkasiya*), which are lower than the line-*Kav*.

However, such not the case with the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed

is He. He is not sensed at all by novel created beings, being that His existence is altogether a different category of existence. We therefore find that even though the Essential Self of *HaShem*-יהו"ה, blessed is He, is literally present everywhere, nevertheless, since He is not at all sensed or felt, being that His existence is altogether a different category of existence, therefore, from the perspective of novel created beings, it is as if He is not present at all.

In the same way, we may understand the effect of the first restraint of *Tzimtzum* on the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He. That is, due to the *Tzimtzum*, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, was brought into a state of non-being, as explained above. This itself is the reason why the restraint of *Tzimtzum* causes no change in the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, because, in truth, even the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is found everywhere, even after the restraint of the *Tzimtzum*, only that it is not in the same category of existence as the existence of novel beings, since it became more like an ability (*Yecholet*).

Now, the general matter of the first restraint of *Tzimtzum* and withdrawal (*Siluk*) of the light, was the nullification of *HaShem*'s-יהו"ה will and desire (*Ratzon*) for it. That is, the reason that before the first *Tzimtzum*, the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminated in a revealed manner, was because there was a desire (*Ratzon*) for the revelation of light and illumination. (For, above in *HaShem*'s-יהו"ה Godliness, the revelation of light (*Ohr*) is solely because He desires it. That is, all revelations of

light (*Ohr*) are solely because of His will (*Ratzon*).) Therefore, when the desire (*Ratzon*) for it was withdrawn, the light (*Ohr*) was withdrawn. (It thus is understood that it was a complete withdrawal (*Siluk*), to the point that it came to be in a state of non-being. For, since every revelation of light (*Ohr*) is by His will and desire (*Ratzon*), the nullification of the desire (*Ratzon*), caused it to be in a state of complete non-being.)¹¹³¹ And although the restraint of the first *Tzimtzum* was for the purpose of facilitating a more inner desire (*Ratzon*), this being that the drawing forth of light and illumination (*Ohr*) should be brought about through our serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, nevertheless, this nullifies the previous desire (*Ratzon*).

6.

Now, at the beginning of creation, the restraint of the *Tzimtzum* was brought about because,¹¹³² “He desires kindness.” However, it now depends on our awakening from below (*Itaruta d’Letata*), which is the general matter of serving *HaShem*-יהו"ה, blessed is He, as stated,¹¹³³ “You shall serve *HaShem*-יהו"ה your God.” In other words, a person must bring about the matter of *Tzimtzum* and the nullification of his own desire (*Ratzon*) in his entire being.

¹¹³¹ This parenthesis is according to the recollection of some of the individual transcribers.

¹¹³² Micah 7:18

¹¹³³ Exodus 23:25

That is, his intellectual faculties of wisdom, understanding and knowledge (*Chochmah, Binah, Da'at*) should solely be interested in the wisdom of Torah and the knowledge of *HaShem's* יהו"ה Godliness. The same applies to his emotional qualities. That is, his love (*Ahavah*) should solely be directed to *HaShem* יהו"ה, blessed is He, rather than to other loves. The same applies to his emotional quality of might (*Gevurah*). That is, he should have no anger or haughtiness, which stem from the element of fire (*Aish*), but this quality should rather be directed to *HaShem* יהו"ה alone, blessed is He. The same applies to the emotional quality of beauty (*Tiferet*) and to all of his other emotional qualities. Likewise, his thought, speech, and action (*Machshavah, Dibur, Ma'aseh*) should be directed solely to the study of *HaShem's* יהו"ה Torah and the fulfillment of His *mitzvot*, rather than to matters of the world.

Beyond all this, even his fulfillment of Torah and *mitzvot*, should not be to receive reward, not even for the revelation of *HaShem's* יהו"ה Godliness to be in his soul. For, if a person's intention is to come to have a revelation of Godly light (*Ohr*) in his soul, he no longer is serving *HaShem* יהו"ה, but is serving himself, which is like making a business transaction that he intends to profit from. (That is, he engages in Torah and *mitzvot* to gain a revelation of Godly light and illumination.) Rather, the fulfillment of Torah and *mitzvot* must specifically be because he accepts of the yoke of *HaShem's* יהו"ה Kingship upon himself. That is, he restrains himself

(*Tzimtzum*) and completely nullifies his own desire for *HaShem* 's-יהו"ה desire.

In other words, even though, in truth, by fulfilling Torah and *mitzvot*, *HaShem* 's-יהו"ה light and illumination is drawn down, bringing about a dwelling place for the Holy One, blessed is He, in the lowest world, nevertheless, one's intention in serving *HaShem*-יהו"ה, blessed is He, should not even be for this. Rather, his intention should solely and specifically be to fulfill *HaShem* 's-יהו"ה Torah and *mitzvot* and he accepts the yoke of His Kingship upon himself.

However, fulfilling Torah and *mitzvot* in order to draw the light and illumination of *HaShem* 's-יהו"ה Godliness into his soul is permitted. This is because the body and the animalistic soul have no pleasure in matters of Godliness. Therefore, even when his intention is that there should be a revelation of Godly light and illumination in his soul, nonetheless this also nullifies the desires of his body and animalistic soul. Even so, this itself is not the ultimate form of serving *HaShem*-יהו"ה, blessed is He. Rather, the ultimate service of *HaShem*-יהו"ה is to set himself completely aside and serve Him solely because it gives satisfaction to his Maker, *HaShem*-יהו"ה, blessed is He.¹¹³⁴

This also is the meaning of the verse,¹¹³⁵ "He redeemed my soul in peace from battles against me, because there were

¹¹³⁴ See Shaarei Kedushah of Rabbi Chayim Vital, Section 1, Gate 3, in explanation of the level of a true Chassid; Also see Tzava'at HaRivash, translated as The Way of The Baal Shem Tov, Section 11.

¹¹³⁵ Psalms 55:19 – This verse is part of the Psalm that the Rebbe began to recite on the 11th of Nissan of this year, 5716. (See Sefer HaMaamarim 11 Nissan, Vol. 1 p. 1 and on.)

many with me.” In Talmud it states¹¹³⁶ that this verse hints at the three modes of serving *HaShem*-יהו"ה, blessed is He; Torah study, prayer, and acts of lovingkindness. However, he does not do any of these forms of serving *HaShem*-יהו"ה, blessed is He, for his own benefit, but only for the benefit of the masses and to unify the Holy One, blessed is He, with His Indwelling Presence (the *Shechinah*) in the lower worlds.¹¹³⁷

Moreover, his service of *HaShem*-יהו"ה, blessed is He, must be in such a way that he forces himself to do more than what his intellect is capable of grasping and reaching and beyond what he is accustomed to do, as in the teaching,¹¹³⁸ “If he was accustomed to study one chapter, he should study two chapters.” This is also like what Tanya explains¹¹³⁹ about the superiority of a person who reviews his studies one-hundred and one times,¹¹⁴⁰ in that he forces himself to study beyond what he is accustomed to do.

This is also indicated by the precision of the wording, “an act of *mitzvot-Ma'aseh HaMitzvot*-מעשה המצות,” in which the word, “*Ma'aseh*-מעשה,” is a term that indicates force. For example, “A forced bill of divorce” is called, “*Get HaMe'useh*-גט המעושה,” and similarly it states,¹¹⁴¹ “We compel charity to be given-*Ma'asin Al HaTzedakah*-מצדקת.” In other

¹¹³⁶ Talmud Bavli, Brachot 8a

¹¹³⁷ See the end of the discourse entitled “*Padah b'Shalom*” 5675 (*Hemshech* 5672 Vol. 2 p. 775).

¹¹³⁸ Midrash Vayikra Rabba 25:1; Tanya, Iggeret HaKodesh, end of Epistle 9.

¹¹³⁹ Tanya, Likkutei Amarim, Ch. 15

¹¹⁴⁰ Talmud Bavli, Chagigah 9b

¹¹⁴¹ See Mordechai to Talmud Bavli, Bava Batra 8b; Beit Yosef to Tur, Yoreh De'ah 248 (section entitled “*Kol HaAdam*”); Also see Likkutei Sichot Vol. 12 p. 238.

words, the matter of charity (*Tzedakah*), which is representative of all the *mitzvot*, must specifically be done in a way that he compels himself to do so. Similarly, a person must restrain himself from matters that are excessive and unnecessary, as stated,¹¹⁴² “Justice and charity.” That is, he judges himself and gives all he has, since, in his own eyes, he considers all that he has as being in excess. This also includes the matter of giving charity secretly, in which case, he must compel himself to an even greater degree.

This then, is the general matter of serving *HaShem*-יהו"ה, blessed is He. That is, a person must restrain himself (*Tzimtzum*) and nullify his personal desire (*Ratzon*). By doing so, he also affects the same Above, in *HaShem*'s-יהו"ה's Godliness. In other words, he affects a nullification of *HaShem*'s-יהו"ה's desire (*Ratzon*) [for the revelation of His Limitless Light], thus bringing about the restraint (*Tzimtzum*) of the Limitless Light (*Ohr*). For, it is specifically through the restraint (*Tzimtzum*) that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, can be received by novel created beings.

7.

However, at its very depth, the intention indicated by the verse, “And you shall serve *HaShem*-יהו"ה your God,” is that through serving *HaShem*-יהו"ה, blessed is He, specifically the Limitless Light of *HaShem*-יהו"ה, blessed is He, should be

¹¹⁴² Psalms 99:4; Also see Sefer HaMaamarim 5689 p. 133.

drawn forth. However, based on our explanation above, that through serving *HaShem*-יהו"ה, blessed is He, we bring about the matter of restraint (*Tzimtzum*) Above, it follows that the drawing forth brought about by our service of *HaShem*-יהו"ה, blessed is He, is only a limited light and revelation drawn forth through the restraint of *Tzimtzum*. However, in truth, the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, is to bring about a drawing forth of *HaShem*'s-יהו"ה Limitless Light, blessed is He.

Now, although in accordance to the *Avodat HaKodesh*, we explained before that in relation to the Essential Self of *HaShem*-יהו"ה, the Preexistent Intrinsic Being Himself, blessed is He, the matter of serving Him is inapplicable, nevertheless, in relation to *HaShem*-יהו"ה even His Limitless Light is a mere radiance (*Ha'arah*). That is, just as the limited light (*Ohr HaGvul*) of *HaShem*-יהו"ה, blessed is He, is merely a radiance, so likewise, His Limitless Light (*Ohr HaBli Gvul*) is also merely a radiance (*Ha'arah*). Thus, it also is applicable to serve Him (*Avodah*) in relation to His Limitless Light.

With this in mind, we can understand what was previously explained about the Name *HaShem*-יהו"ה (as it states, "You shall serve *HaShem*-יהו"ה your God"). That is, the Essential Name (*Shem HaEtzem*) *HaShem*-יהו"ה, is not like the explanation of Pardes Rimonim, who stated that this refers to the light (*Ohr*) that relates to vessels (*Keilim*) (as discussed in chapter two). Rather, when it is said that *HaShem*-יהו"ה is His Essential Name (*Shem HaEtzem*), this refers to His Limitless

Light (*Ohr HaBlee Gvul*) blessed is He, (as will be explained).¹¹⁴³

Now, the reason Jewish souls have the ability to draw forth *HaShem's* יהו"ה Limitless Light (*Ohr HaBlee Gvul*), blessed is He, is because they are rooted in the Name *HaShem*-יהו"ה, which is His Limitless Light (*Ohr HaBlee Gvul*), blessed is He, as in the verse,¹¹⁴⁴ "*HaShem*-יהו"ה is my portion, says my soul." In explanation of this verse, the Midrash states,¹¹⁴⁵ "This is analogous to a king who entered a country accompanied by a duke, a prefect and a commander. One person said, 'I will choose the duke as my patron.' Another said, 'I will choose the prefect as my patron,' and still another said, 'I will choose the commander as my patron.' Amongst them there was a clever man, who said, 'I will choose the king, because all the others can be replaced (by the king), but the king cannot be replaced.'"

This matter, that "the King cannot be replaced," refers to *HaShem's* יהו"ה Limitless Light (*Ohr HaBlee Gvul*), blessed is He, which is like His Essential Self. It is in this that the souls of the Jewish people serve and toil, namely, to draw forth and reveal *HaShem's* יהו"ה Limitless Light (*Ohr HaBlee Gvul*) in the world. This is as stated,¹¹⁴⁶ "The flame of *HaShem*-יהו"ה is the soul of man." That is, the souls of the Jewish people are like flames (*Neirot*) that illuminate the world with the Name

¹¹⁴³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10.

¹¹⁴⁴ Lamentations 3:24

¹¹⁴⁵ Midrash Eicha Rabba 3:8; See *Ohr HaTorah*, Tavo p. 1,072 and on.

¹¹⁴⁶ Proverbs 20:27

HaShem-יהו"ה, which is *HaShem*'s-יהו"ה Limitless Light (*Ohr HaBlee Gvul*), blessed is He.

The explanation is that the meaning of the Name *HaShem*-יהו"ה is, “He is and He was and He will be, as One (הו"ה והי"ה ויהי"ה).”¹¹⁴⁷ That is, He transcends time, and being that He transcends time, He also transcends space. For, as known,¹¹⁴⁸ space and time are intertwined. Thus, since He transcends space and time, He necessarily also transcends the chaining down of the worlds (*Hishtalshelut*), as well as the restraint of the *Tzimtzum*. For, it is only from the restraint of the *Tzimtzum* and down, that space and time arise, just as the matters of up and down only arise after the restraint of *Tzimtzum*, as stated in Etz Chayim,¹¹⁴⁹ that the line-*Kav*, which follows the first restraint of *Tzimtzum*, gives rise to the matter of “up” and “down.”

That is, the line-*Kav* is only connected to the Limitless Light of the Unlimited One, blessed is He, at its beginning, but its end is not connected. In other words, it is drawn down in such a manner, that its lower end does not reach the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the result of which, is the matter of “higher” and “lower” in the worlds.

¹¹⁴⁷ See Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Tesha) Ch. 9; Tanya, Shaar HaYichud veHaEmunah, Ch. 7 (82a).

¹¹⁴⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), “The Gate explaining how the existence of all beings is dependent upon The Name *HaShem*-יהו"ה, blessed is He” and on; Also see Tanya, Shaar HaYichud veHaEmunah *ibid.*; Likkutei Torah, Zot HaBrachah 98a

¹¹⁴⁹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

This is similar to the statement in Mevo She'arim,¹¹⁵⁰ that if the drawing forth from the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, would not be by way of the line-*Kav*, all the worlds would be equally on one level and stature, and that specifically by means of the line-*Kav*, the matter of “higher” and “lower” is brought about in the worlds. That is, those worlds that receive from a higher aspect of the line-*Kav* are “higher,” whereas those worlds that receive from a lower aspect of the line-*Kav* are “lower.” It is understood from this that even in the line-*Kav* itself, there also is the matter of “higher” and “lower,” only that in the line-*Kav* itself, the matter of “higher” and “lower” is not yet recognizably apparent. This is because these levels in the line-*Kav* itself are *Heyulie* points that are still in a state of simplicity. Nevertheless, when they subsequently become manifest in the worlds, the matter of “higher” and “lower” become revealed in them. Even so, in truth, even in the line-*Kav* itself, there are the aspects of “higher” and “lower.”¹¹⁵¹

The same is understood regarding the matter of time. That is, even in the line-*Kav* itself, there is a matter of time, which is the matter of that which precedes and that which follows, only that as of yet, it is not actually a precedence in time, which relates to the chaining down (*Hishtalshelut*) of the worlds, in that one thing chains down from the other. Rather, it is a precedence in the order of the levels themselves.

¹¹⁵⁰ Mevo She'arim, Shaar 1, Section 1, Ch. 2

¹¹⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 (and Ch. 15-16).

To further clarify, as known¹¹⁵² higher than the world of Emanation (*Atzilut*), the *Sefirot* do not chain down one from the other. That is, the matter of the chaining down of the *Sefirot* one from the other specifically applies in the world of Emanation (*Atzilut*), but not higher than the world of Emanation (*Atzilut*).

By way of analogy, this may be understood from the powers of the soul. The revealed powers of the soul chain down one from the other. For example, the faculty of understanding-*Binah* receives from the faculty of wisdom-*Chochmah*, and the emotions-*Midot* specifically receive from the intellect-*Mochin*. However, this is not so of the concealed powers of the soul, in which the emotions-*Midot* do not receive from the intellect-*Mochin*, nor does understanding-*Binah* receive from wisdom-*Chochmah*. That is, though it also is true that in the concealed powers of the soul, wisdom-*Chochmah* is the matter of a point (*Nekudah*), whereas understanding-*Binah* is the matter of broadness, nevertheless, the concealed powers of the soul do not receive one from the other. This is because they all receive directly from the soul itself.

The same is likewise understood about how it is Above, in *HaShem*'s יהו"ה Godliness. That is, the matter of the chaining down of the *Sefirot*, one from the other, specifically applies in the world of Emanation (*Atzilut*), but not higher than the world of Emanation (*Atzilut*). Thus, since higher than the world of Emanation (*Atzilut*) there is no matter of chaining

¹¹⁵² See *Hemshech* 5672 Vol. 2 p. 843.

down (*Hishtalshelut*), it also is not applicable for the matter of time to be there, neither something that “precedes” nor something that “follows.”

However, in truth, it indeed is applicable for there to be a matter of “preceding” and “following,” even higher than the world of Emanation (*Atzilut*). That is, even though the matter of “preceding” and “following” that stems from a chaining down of things (*Hishtalshelut*) is inapplicable higher than the world of Emanation-*Atzilut*, there nevertheless is a matter of “preceding” and “following” as it relates to their level. In other words, that which is greater and loftier, takes greater precedence.

Yet more truthfully, even from the perspective of the chaining down of things (*Hishtalshelut*), it also is applicable for there to be a matter of “preceding” and “following,” in that which is higher than the world of Emanation (*Atzilut*). For, although that which transcends the world of Emanation (*Atzilut*) is not a matter of the chaining down of things (*Hishtalshelut*), meaning that the *Sefirot* do not chain down one from the other, nonetheless, they do indeed chain down one **after** the other.

This is understood from the matter of the circles (*Iggulim*) that are drawn from the line (*Kav*). As stated in Etz Chayim,¹¹⁵³ the line (*Kav*) is drawn down, and then “circles, and returns and recircles.” Now, even though they do not chain down one from the other, since each one has its own root in the great circle (*Iggul HaGadol*), they nevertheless successively

¹¹⁵³ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-17.

chain down one **after** the other. This being so, even higher than the world of Emanation-*Atzilut*, there already is a matter of time, only that this is not like how time is in the world of Emanation-*Atzilut*, in that the *Sefirot* do chain down one from the other.

We thus find that even in the line (*Kav*) itself, there already is a matter of space and time, only that it still is in a state of concealment. In contrast, in the world of Emanation-*Atzilut*, since it comes forth in a way of manifestation, it is brought into revelation.

However, even in the world of Emanation-*Atzilut*, since it is a world of complete Godliness, it is not actual space and time. It is only in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) that actual space and time are brought into existence. Nonetheless, even then, it still is only spiritual space and time. It is only upon the descent into this physical world that actual physical space and time are brought into being. This is because, in this world, it is not applicable for there to be spiritual space of the orders of levels, or spiritual time of the chaining down of the worlds (*Hishtalshelut*), being that this world is physical. Therefore, in this world, space and time are physical. Nevertheless, the root of space and time is in the line (*Kav*), as explained above, that even in the line (*Kav*) itself, there is space and time.

This being so, that from the restraint of the first *Tzimtzum* and down, there is a matter of space and time, it must be said that the Name *HaShem*-יהו"ה, which transcends space and time, also transcends the restraint of the *Tzimtzum*.

This then, is the meaning of the verse, “You shall serve *HaShem*-יהו"ה your God.” That is, the matter of serving *HaShem*-יהו"ה, blessed is He, is to draw down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which transcends the restraint of the *Tzimtzum*. This refers to the Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, which is much loftier than the limited light (*Ohr HaGvul*). For, the limited light (*Ohr HaGvul*) is only a **revelation** from the Essence of *HaShem*-יהו"ה, blessed is He, whereas the Limitless Light (*Ohr HaBlee Gvul*) is like the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He. Nevertheless, in this, the matter of serving (*Avodah*) Him is applicable, being that even the Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is just a radiance (*Ha'arah*).

Now, to draw down the Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, it is necessary for the service of Him to be similar to the Limitless Light (*Ohr HaBlee Gvul*). This refers to the matter of contemplating (*Hitbonenut*) the teaching,¹¹⁵⁴ “Everything is as nothing before Him.” In other words, a person begins by contemplating the matter of the lower knowledge (*Da'at Tachton*), that is, how *HaShem*'s-יהו"ה Godliness gives existence to the world and enlivens it, and that this being so, the Godly vitality that enlivens it is of primary importance. He then contemplates the matter of the upper knowledge (*Da'at Elyon*), how relative to the Limitless Light

¹¹⁵⁴ See Zohar I 11b

of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the restraint of the *Tzimtzum* causes no concealment whatsoever, and it automatically follows that everything is as nothing before Him, blessed is He.

He then contemplates the matter of the bond between the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). An example is the teaching of our sages, of blessed memory,¹¹⁵⁵ "He is the place of the worlds." That is, the very notion of "the place of the worlds," is from the perspective of the lower knowledge (*Da'at Tachton*). Nevertheless, in this itself, "He who is the place of the worlds," refers to the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who precedes and transcends the restraint of the *Tzimtzum*. This is like what took place in the Holy Temple, that "the place of the ark was not according to measure."¹¹⁵⁶ In other words, the place (*Makom*) itself transcended the parameters space (*Makom*). We find the same in regard to time, that "The Holy One, blessed is He, showed Adam, the first man, every generation and its expositors in a single glance."¹¹⁵⁷ In other words, the entire length of time itself transcended the parameters of time.

Thus, through contemplating this to the point that he realizes the truth of it, a person thereby draws down the

¹¹⁵⁵ Midrash Bereishit Rabba 68:9 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the Place-*Makom*-מקום of all beings.

¹¹⁵⁶ Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 6.

¹¹⁵⁷ See Talmud Bavli, Avodah Zarah 95b, Sanhedrin 38b, and elsewhere.

Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, thus fulfilling the matter of “You shall serve *HaShem*-יהו"ה your God.” In other words, through serving *HaShem*-יהו"ה, blessed is He, by contemplating (*Hitbonenut*) this matter, a person thereby draws *HaShem*-יהו"ה down, this being the Limitless Light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, into “your God-*Eloheichem*-אלהיכם” which refers to the worlds below.

8.

Nevertheless, we still must understand how it is possible to draw down the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He. For, the drawing down of His Limitless Light (*Ohr HaBli Gvul*) would negate the lower existence. This is like to what happened in the camp of Sancheriv,¹¹⁵⁸ that when they heard the songs of the angels, which was a revelation of a higher supernal light and illumination, this caused the negation of their existence.¹¹⁵⁹ If this was so of the songs of the angels, then it is most certainly so, that if there would be a drawing down of the limitless light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the existence of the limited (*Gvul*) would be negated.

¹¹⁵⁸ Isaiah 30:31-32

¹¹⁵⁹ See Talmud Bavli, Sanhedrin 95b; Maamarei Admor HaZaken, Inyanim p. 112; Biurei HaZohar of the Mittler Rebbe, p. 57c; Maamarei Admor HaEmtza'ee, Drushei Chatunah, Vol. 2, p. 410; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22; Also see the Sicha-Talk of the second night of Pesach of this year, 5716, Ch. 16 (Torat Menachem, Vol. 16, p. 204), and elsewhere.

However, as explained elsewhere,¹¹⁶⁰ the intention is to transform the darkness of the restraint of the *Tzimtzum* itself, so that it itself becomes a receptacle for the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as the verse states,¹¹⁶¹ "Night shines like day." This is also what happened in the revelations of the splitting of the sea,¹¹⁶² and will especially happen in the coming future, that the restraint of *Tzimtzum* itself, will be the name and the receptacle for the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Because of this, in the coming future, the soul will derive its sustenance from the body.¹¹⁶³ In other words, it will not be as it is now, that the body receives from the soul. Rather, in the coming future, the body will receive vitality, in and of itself (through the soul), and the soul will derive sustenance from it. This is because, in the coming future, the restraint of the *Tzimtzum* itself will be transformed to be the receptacle for the drawing down of *HaShem*'s-יהו"ה light, blessed is He.

This then, is an additional explanation of the verse,¹¹⁶⁴ "He redeemed my soul in peace from battles against me, because there were many with me." Midrash states¹¹⁶⁵ that the

¹¹⁶⁰ See the discourse entitled "*Vayehi HaAnan veHaChoshech*" 5675 (*Hemshech* 5672, Vol. 2, p. 930 and on).

¹¹⁶¹ Psalms 139:12

¹¹⁶² See the end of the discourse entitled "*Vayehi HaAnan veHaChoshech*" 5675 *ibid.* (*Hemshech* 5672, Vol. 2, p. 942 and on).

¹¹⁶³ See the discourse entitled "*V'Eileh Toldot Noach*" 5637 (Sefer HaMaamarim 5637, Vol. 1, p. 63 and on); Sefer HaMaamarim 5678 p. 417.

¹¹⁶⁴ Psalms 55:19

¹¹⁶⁵ Midrash Dvarim Rabba 4:4; See Ohr HaTorah (Yahal Ohr) to Psalms 55:19 (p. 208).

word, “the many (*Rabim*-רבים),” refers to the angels who protect man. The Zohar states¹¹⁶⁶ that these angels are the good inclination (*Yetzer Tov*) and the evil inclination (*Yetzer HaRa*). Now, this must be better understood. How is it applicable to say about the evil inclination (*Yetzer HaRa*) that it is an angel who guards and protects man? However, the explanation is that the ultimate purpose in serving *HaShem*-יהו"ה, blessed is He, is to transform the evil inclination (*Yetzer HaRa*) itself, so that he too becomes an angel who guards and protects man.

This then, is the meaning of the verse, “He redeemed my soul in peace from battles against me, because there were many with me.” That is, the order in serving *HaShem*-יהו"ה, blessed is He, is as follows; At first it is necessary for the service of *HaShem*-יהו"ה, blessed is He, to be in a way of force, by accepting the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He. In other words, this is not in order to draw down any light or illumination within his soul, but is rather solely in a manner of accepting the yoke of *HaShem*'s-יהו"ה Kingship and serving of Him. This is the meaning of the words, “Because there were many with me,” meaning that the entire purpose of one’s service of *HaShem*-יהו"ה, blessed is He, is for the benefit of the masses (as discussed in chapter six).

He then comes to serving *HaShem*-יהו"ה, blessed is He, in the matter of “Everything before Him is as nothing,” in which he engages in transforming the darkness of the restraint of *Tzimtzum* itself into light (*Ohr*). Through this, even the evil

¹¹⁶⁶ Zohar I 165b

inclination (*Yetzer HaRa*) is transformed into an angel who guards and protects man, which is the meaning of “He redeemed my soul in peace.” For indeed, this is redemption in peace, in that “even his enemies turn into allies.”¹¹⁶⁷

This then, is the meaning of the verse,¹¹⁶⁸ “All that is called by My Name and for My glory, I created it, I formed it, I even actualized it.” The words, “All that is called by My Name” refer to the souls of the Jewish people (as discussed before). The ultimate purpose of their creation, as well as their service of *HaShem*-יהו"ה, blessed is He, is “for My glory.” The word, “Glory-*Kavod*-כבוד,” refers to the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*, which relates to the world. However, the word “My Glory-*Kvodee*-כבודי” refers to the Kingship-*Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, as He transcends the restraint of the *Tzimtzum*. *HaShem*'s-יהו"ה Supernal intent in creating man is that man should draw down the aspect of “My Glory-*Kvodi*-כבודי,” the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, so that it will radiate and illuminate in a revealed manner, within the world.

9.

This then, is the meaning of the verse,¹¹⁶⁹ “As in the days when you left the land of Egypt, I will show you wonders.”

¹¹⁶⁷ See Proverbs 16:7

¹¹⁶⁸ Isaiah 43:7

¹¹⁶⁹ Micah 7:15

In the exodus from Egypt, “The Holy One, blessed is He, Himself was revealed upon them in His Glory.”¹¹⁷⁰ In other words, the aspect of “Himself” (*Atzmo*-עצמו) was revealed within the aspect of “His Glory” (*b’Kevodo*-בכבוד). In the same way, in the coming future the prophecy,¹¹⁷¹ “The Glory of *HaShem* (*Kvod HaShem*-יהו"ה) will be revealed,” will be fulfilled. That is, within the aspect indicated by “Glory-*Kavod*-כבוד,”¹¹⁷² there will be a revelation of the Name *HaShem*-יהו"ה, which is the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, blessed is He. However, in the coming future, this will be with even greater strength and magnitude. For, in that time, there will be a revelation of the Limitless Light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even in the physicality of the world, to such an extent that it will even be felt in physical flesh, as the verse continues,¹¹⁷³ “and all flesh, as one, shall see that the mouth of *HaShem*-יהו"ה has spoken!”

¹¹⁷⁰ See the Haggadah Shel Pesach liturgy, section beginning “*V’Yotzi’einu HaShem miMitzrayim beYad Chazakah.*”

¹¹⁷¹ Isaiah 40:5

¹¹⁷² The creation – See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹¹⁷³ Isaiah 40:5 *ibid*.