

Discourse 11

*“V'Eileh Shemot Bnei Yisroel -
And these are the names of the Children of Israel”*

Delivered on Shabbat, Parshat Shemot,
Shabbat Mevarchim Shvat, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁷⁶ “And these are the names of the children of Israel who came to Egypt with Yaakov, each man came with his household.” On this verse, the Alter Rebbe, whose soul is in Eden, asked,⁶⁷⁷ “In the Torah portion of Vayigash, the Torah already stated,⁶⁷⁸ “And these are the names of the children of Israel who came to Egypt; Yaakov and his sons etc.” This being so, why did Torah repeat the matter of their coming down to Egypt?

Furthermore, we must understand the differences between the verse there and the verse here. For, this Torah portion states, “**with** Yaakov-*Et Yaakov*-עַתָּה יַעֲקֹב,” indicating that Yaakov himself is not included in the count of “the children of Israel.” In contrast, the Torah portion of Vayigash states, “These are the names of the children of Israel who came to

⁶⁷⁶ Exodus 1:1

⁶⁷⁷ Torah Ohr, Shemot 49a

⁶⁷⁸ Genesis 46:8 and on

Egypt; Yaakov and His sons (*Yaakov u'Vanav*-יעקב ובניו),” indicating that Yaakov is included in the count of the children of Israel.⁶⁷⁹

Now, we can add that based on the differences between the verse in Vayigash and the verse here in Shemot, it is understood that two distinct matters, which differ from each other, are being discussed and therefore the Torah repeats the matter.

To briefly summarize, the basic point of the Alter Rebbe's explanation,⁶⁸⁰ is that about the descent to Egypt, the verse states,⁶⁸¹ “We surely have descended-*Yarod Yaradnu*- ירד ירדנו,” using a doubled terminology, indicating two descents of the aspect of Israel. Now, Israel refers to the intellect (*Mochin*), which is the most primary aspect of a human being and includes two aspects. The inner aspect of the intellect (*Pnimiyyut HaMochin*) is called “The Elder Israel” (*Yisroel Sabba*), whereas the external aspect of the intellect (*Chitzoniyut HaMochin*) is called “The Little Israel” (*Yisroel Zuta*). Thus, the first descent is the descent of the inner aspect of intellect (*Yisroel Sabba*) into the matter of thought (*Machshavah*), whereas the second descent is the descent of the external aspect of intellect (*Yisroel Zuta*) into the matters of speech and action (*Dibur* and *Ma'aseh*).

The Torah therefore doubles the matter of the descent into Egypt, first in Vayigash and then in Shemot. The

⁶⁷⁹ Also see the discourse by the same title “*V'Eileh Shemot*” 5675 (*Hemshech* 5672 Vol. 2, p. 812).

⁶⁸⁰ Torah Ohr *ibid.* p. 50d; Also see the discourse of the year 5675 *ibid.* p. 821.

⁶⁸¹ Genesis 43:20

distinction between them is that the Torah portion of Vayigash refers to the descent of the inner aspect of intellect (*Pnimiyyut HaMochin*), which is called “The Elder Israel” (*Yisroel Sabba*), into the matter of thought (*Machshavah*). Therefore, that Torah portion states, “Yaakov and his sons (*Yaakov u’Vanav*-עַקֵּב וּבָנָיו),” indicating that Yaakov is included in the count of “the children of Israel.” This is because, in comparison to the aspect of the Elder Israel (*Yisroel Sabba*), the aspect of Yaakov-עַקֵּב (which is the matter of the *Yod*-י as it is in the “heel-*Eikev*-עַקֵּב”),⁶⁸² is considered to be like a son.

In contrast, the Torah portion of Shemot discusses the descent of the externality of the intellect (*Chitzoniyyut HaMochin*), which is the aspect of the Little Israel (*Yisroel Zuta*), into the matters of speech and action (*Dibur* and *Maaseh*). Therefore in Shemot the Torah states, “**with** Yaakov-*Et Yaakov*-עַקֵּב אֵת,” indicating that Yaakov himself is not included in the count of “the children of Israel.” This is because, in comparison to the aspect of the Little Israel (*Yisroel Zuta*), the level indicated by Yaakov is not considered to be the aspect of a son, but is rather like a brother.

2.

Now, we must understand this explanation as it relates to a person’s service of *HaShem*-יהו"ה, blessed is He.⁶⁸³ (That

⁶⁸² Etz Chayim, Shaar 3, Ch. 2, and elsewhere.

⁶⁸³ See the discourse by the same title “*V’Eileh Shemor*” 5675 (*Hemshech* 5672 Vol. 2, p. 812 and on.

is, the stories related in Torah are not merely accounts of historical events,⁶⁸⁴ but also serve as instructions in man's service of *HaShem*-יהו"ה, blessed is He.)⁶⁸⁵ In general, this matter relates to serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*). The difference between the study of Torah and prayer is that Torah was given from above, in that it is drawn from above to below. In contrast, prayer is man's service of *HaShem*-יהו"ה, blessed is He, in way of ascent from below to above. About this the verse states,⁶⁸⁶ "A ladder was set earthward and its top reached heavenward." This verse refers to serving *HaShem*-יהו"ה, blessed is He, through prayer, in a manner of ascent from below to above, in a way of order and gradation. In other words, one begins at the lowest level and then ascends higher and higher until he reaches very lofty levels.

To further elucidate, our sages, of blessed memory, stated,⁶⁸⁷ "The soul is called by five names – *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*." That is, service of *HaShem*-יהו"ה through prayer begins with the *Nefesh* aspect of the soul and then ascends to the *Ru'ach* aspect of the soul etc., until a person ultimately reaches the singular-*Yechidah* essence

⁶⁸⁴ The Rebbe paraphrased the usage of the words of Talmud Bavli, Yoma 5b and elsewhere, "What was, was-*Mai d'Havah Havah* הוה-היה." *מאי דהוה היה.*

⁶⁸⁵ See Zohar III 152a, cited in Pardes Rimonim, Shaar 27 (Shaar HaOtiyot) Ch. 1, and elsewhere.

⁶⁸⁶ Genesis 28:12; See Zohar I 266b; Tikkunei Zohar, Tikkun 45 (83a); Likkutei Torah, Beshalach 2b and on, and elsewhere.

⁶⁸⁷ Midrash Bereishit Rabba 14:9; Devarim Rabba 2:37, and elsewhere in various orders. However, this is the order (*Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*) as it is presented in Etz Chayim, Shaar 42 (Shaar Drushei ABY" A), Ch. 1, and at the beginning of Shaar HaGilgulim, and elsewhere.

of the soul. This is the general order of a person's service of *HaShem*-יהו"ה, blessed is He, throughout all the days of his life. In other words, throughout his service of *HaShem*-יהו"ה, blessed is He, over the course of his life, a person ascends higher and higher from one level of the soul to a higher level of the soul, these being the *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*, until he elevates all of the powers of his soul etc.

This is like the well-known⁶⁸⁸ explanation of the teaching of our sages, of blessed memory, who stated,⁶⁸⁹ "At the age of one-hundred, it is as if a person has passed and has become nullified (*Batel*) from the world." The explanation is that he already has refined all ten powers of his soul, being that each includes ten for a total of one-hundred.

Similar to the totality of his life, the same principle applies to a person's daily service of *HaShem*-יהו"ה, blessed is He. For, immediately upon waking in the morning we recite,⁶⁹⁰ "I submit before You, Living and Eternal King, that You have mercifully returned my soul within me, great is Your faithfulness." Similarly, before retiring to sleep at night we recite,⁶⁹¹ "I entrust my spirit into Your hand." For, our sages, of blessed memory, said,⁶⁹² "Sleep is one-sixtieth of death," and therefore, before retiring to sleep a person must make an accounting of everything he did throughout the day.

⁶⁸⁸ See Ohr HaTorah, Chayei Sarah p. 110b; Beshalach p. 530, and elsewhere.

⁶⁸⁹ Mishnah Avot 5:22

⁶⁹⁰ In the liturgy of the "*Modeh Ani*" that one recites immediately upon awakening from sleep.

⁶⁹¹ Psalms 31:6; See the liturgy of the *Shema* recital upon retiring.

⁶⁹² Talmud Bavli, Brachot 57b

We thus understand that just as in the totality of a person's life, he serves *HaShem*-יהו"ה, blessed is He, with each level of his soul, the *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*, so likewise, every single day he serves *HaShem*-יהו"ה, blessed is He, with the *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah* levels of his soul. This service of *HaShem*-יהו"ה, blessed is He, is accomplished by climbing the ladder (*Sulam*-סלם) of prayer from the lowest rung to the highest rung every single day.

3.

Now, the explanation is that in the morning, when a Jew wakes up and begins serving *HaShem*-יהו"ה, blessed is He, by saying, "I submit before You, Living and Eternal King etc.," he is in the aspect of the *Nefesh* of his soul, which is its lowest level. The recital of "I submit before You" is the matter of serving *HaShem*-יהו"ה, blessed is He, with submission (*Hoda'ah*) to Him. This is the lowest level of serving *HaShem*-יהו"ה, blessed is He. For, although at this point of the day, when he is just waking up, he has neither pleasure, understanding, nor grasp of *HaShem*'s-יהו"ה Godliness at all, nonetheless, at the very least, he has submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He. This is like the words we say in the *Amidah* prayer,⁶⁹³ "We thankfully submit to You, that You are *HaShem*-יהו"ה our God etc.," meaning that *HaShem*-יהו"ה, blessed is He,

⁶⁹³ See the "Modim" passage of the liturgy of the *Amidah* prayer.

is “the source of our strength and life.”⁶⁹⁴ However, since the declaration, “I submit before You,” is just a matter of submission (*Hoda'ah*) without grasp and understanding, it therefore is the lowest level.

Our sages, of blessed memory, therefore said,⁶⁹⁵ “Whoever does not bow [in the *Amidah* Prayer] with the recital of the blessing of, ‘*Modim* – We thankfully submit,’ has no share in the coming world (*Olam HaBa*).” For, since even submission (*Hoda'ah*) to *HaShem*-יהו"ה, which is the lowest level, is lacking in him, he altogether has no relation to holiness, and therefore has no share in the coming world (*Olam HaBa*). The sages stated elsewhere,⁶⁹⁶ “His spine will turn into a snake.” For, since he altogether has no relation to holiness (in that he even lacks the matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, even without grasp and comprehension), therefore “his spine turns into a snake,” referring to the matter of the primordial snake, which is the source cause of all sins and transgressions. In other words, the general matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה is the very beginning and foundation of serving Him, blessed is He, and is thus critically necessary for every Jew to have.

More particularly, there is a matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה that is lower than this, and there is a matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, that is higher than this. Moreover, besides the two polar extremes of

⁶⁹⁴ See Shulchan Aruch, Orach Chayim 5

⁶⁹⁵ Zohar II 100a

⁶⁹⁶ Zohar III 164a; Talmud Bavli, Bava Kamma 16a, and Tosefot entitled “*V'Hoo*-והוא” on 16b there.

submission (*Hoda'ah*) to *HaShem*-יהו"ה, there also is an aspect of submission (*Hoda'ah*) to *HaShem*-יהו"ה on all levels between the two extremes. For, by the very fact that this matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, must be found in every Jew, it is self-understood that the matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, has many levels. Thus, there must be, and there indeed is, a matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, in all levels of the Jewish people.

For example, there is a kind of Jew whose submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, is altogether unrelated to his tangible actions. That is, though he has submission to *HaShem*-יהו"ה, blessed is He, nevertheless, this submission (*Hoda'ah*) is not revealed in him, and has no relation to his tangible actions at all. An example is the statement of our sages, that,⁶⁹⁷ "A thief, when standing on the threshold, calls out to the Merciful One for assistance." In other words, although he acknowledges the limitless power of *HaShem*-יהו"ה, blessed is He, and thus indeed "calls out to the Merciful One for assistance," nonetheless, his submission (*Hoda'ah*) is completely unrelated to his actions, and though he submits and "calls out to the Merciful One," he does the very opposite of *HaShem*'s-יהו"ה will, blessed is He.

There is yet a higher level of submission (*Hoda'ah*), in which his submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, is revealed in him, to the extent that it relates to his actions.

⁶⁹⁷ Talmud Bavli, Brachot 63a (in the Ein Yaakov version of the text).

That is, because his sense of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, is tangibly felt, he therefore forces himself to serve *HaShem*-יהו"ה, blessed is He, in matters stemming from his natural inclinations. For, as known, one way of serving *HaShem*-יהו"ה, blessed is He, is through self-restraint (*Itkafia*). In other words, he must force himself to resist things that he naturally is drawn to because of the nature of his body and animalistic soul. Thus, if he has a tangible sense of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, it becomes easier for him to resist his natural inclinations and tendencies by force of will.

There is yet another, much loftier manner of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He. This is like the explanation in a certain Chassidic discourse⁶⁹⁸ about very righteous *Tzaddikim*, that when they recite “*Modeh Ani* – I submit before You” upon waking in the morning, they immediately fully give themselves over to serving *HaShem*-יהו"ה, blessed is He, in all aspects of their life and with all the powers of their soul.⁶⁹⁹

Thus, at the beginning of each day there are various levels of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, when one begins serving Him. For, every day the matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, begins by saying, “*Modeh Ani* – I submit before You.” That is, even before a Jew has done any contemplation (*Hitbonenut*), and even before he has washed and thereby uplifted his hands

⁶⁹⁸ See *Hemshech* 5672 Vol. 1, p. 619.

⁶⁹⁹ See *Hemshech* 5666 p. 440.

(*Netilat Yadayim*), while the spirit of impurity still rests upon his hands, he says, “*Modeh Ani Lefanecha* – I submit before You,” which is nullification (*Bittul*) in submission (*Hoda’ah*) to *HaShem*-יהו"ה, blessed is He. Nevertheless, this is just submission (*Hoda’ah*) in general, which is why neither *HaShem*’s-יהו"ה Name, nor His titles are mentioned at this point. This is because, as of yet, there is no specific level of submission here, being that it just is submission (*Hoda’ah*) in general.⁷⁰⁰

Only afterwards does a Jew ascend from level to level, until he comes to the submission at the beginning of the prayer service, when he recites, “Submit to *HaShem-Hodu LaHaShem*-הודו ליהו"ה.” This submission (*Hoda’ah*) already involves a small measure of grasp and comprehension, being that he already can differentiate between the words, “Submit to *HaShem*-יהו"ה” and the continuation of the verse, “call out in His Name.” That is, in relation to *HaShem*-יהו"ה Himself, blessed is He, there can only be submission (*Hoda’ah*), whereas in relation to His Name, the matter of “calling out” is already applicable. This is because on this level of submission (*Hoda’ah*) there already is a small measure of grasp and comprehension. Still and all, this too is generally only service of *HaShem*-יהו"ה, blessed is He, in way of submission (*Hoda’ah*), which is the lowest level and is the aspect of the *Nefesh* of the soul.

⁷⁰⁰ See *Hemshech* 5672 *ibid.* p. 804.

Now, after serving *HaShem*-יהו"ה, blessed is He, in the aspect of the *Nefesh* of the soul, which is the matter of submission (*Hoda'ah*) to Him, a Jew begins serving Him in the *Ru'ach* aspect of the soul, in the heart. This is the service of *HaShem*-יהו"ה, blessed is He, of reciting the verses of song (*Psukei d'Zimrah*), which awaken heartfelt emotions for *HaShem*-יהו"ה in a person, which come about through intellectual contemplation (*Hitbonenut*).⁷⁰¹ This is because the emotions (*Midot*) are aroused specifically through contemplation (*Hitbonenut*) in the intellectual faculties (*Mochin*) of the mind. That is, without contemplation (*Hitbonenut*), even if a person's emotions (*Midot*) are somehow aroused, not only will they not truly be sustained, but on the contrary, they will be nothing more than false delusions.⁷⁰² Thus, one's arousal of emotions (*Midot*) toward *HaShem*-יהו"ה must specifically be brought about through actually contemplating (*Hitbonenut*) matters of *HaShem*-יהו"ה.

The order is that one must initially engage in the intellect (*Sechel*) of the matter, to intellectually grasp and understand what he contemplates, with various explanations etc., to understand it as it is, until he finally comes to gaze at the

⁷⁰¹ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Teshuvah 10:6, and elsewhere.

⁷⁰² See at length in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration *ibid.* as well as Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, and also known as Kuntres HaHitbonenut – The Pamphlet on Contemplation.

very essence of it in his mind's eye. Moreover, he must have a sensitivity to *HaShem's* יהו"ה Godliness, in that he realizes that the totality of his intellectual involvement is (not merely a matter of intellect, but is) into matters of *HaShem's* יהו"ה Godliness.

More specifically, when serving *HaShem* יהו"ה, blessed is He, during the verses of song (*Pesukei d'Zimrah*), he specifically contemplates (*Hitbonenut*) *HaShem's* יהו"ה Godly radiance as it manifests in the worlds. An example, is contemplating the creation of something from nothing (*Yesh m'Ayin*), in which the very fact that a tangible something (*Yesh*) exists, means that its existence must be brought forth from nothing (*Ayin*). This is necessitated by every particular of the tangible something (*Yesh*), before its existence, during its existence, and after its existence. That is, from every possible angle and detail, the very fact that it exists compels us to say that its existence is brought about out of nothing (*Ayin*). That is, as it is before it exists, the general principle is that something that is non-existent cannot bring itself [or anything else] into being.⁷⁰³

To further clarify, when we see the existence of a limited tangible “something” (*Yesh*), we are forced to say that it was newly brought into existence. This is so from every angle it is looked at. For, if we were to presume that it exists

⁷⁰³ A simple example is that zero plus zero always equals zero. That is, something can never come from nothing. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; *Chovot HaLevavot*, Shaar 1 (*Shaar HaYichud*) Ch. 5; Also see *Sefer HaChakirah* of the Tzemach Tzedek 105a, and elsewhere.

intrinsically, in and of itself, it then would not be a novel existence and would be unlimited. However, by the very fact that its existence indeed is limited and defined, how then could it possibly have created itself? This being so, whatever is limited and defined was brought into novel existence.

It also is a principle that something cannot exist from something, except if “nothing” (*Ayin*) is between them. This means that the existence of a tangible novel “something” (*Yesh*) must be from “nothing” (*Ayin*) and that this “nothing” (*Ayin*) is the True Something, the existence of which is utterly unlike what to us is tangible, which is why we call it “nothing” (*Ayin*). In other words, this is what the novel tangible “something” (*Yesh*) comes from.

This is likewise necessitated by the existence of the “something” (*Yesh*) while it exists. For, the tangible “something” (*Yesh*) exists as a composite (*Murkav*), and since it is a composite (*Murkav*), it must be composed by a higher power [that is not a composite]. Rather, this Higher Power must be unlimited and therefore can compose opposites.

This is likewise necessitated by what will be with the something after it ceases existing, in that it undergoes decomposition and the loss of its existence. The general principle is well-known, that whatever undergoes decomposition and loss of existence, must necessarily be novel (meaning, that its existence is not intrinsic to it and it did not Preexist). Its existence therefore came about from nothing

(*Ayin*). All the particulars of these proofs are explained at great length in *Sefer HaChakirah* of the Tzemach Tzeddek.⁷⁰⁴

Now, after coming to the recognition that the existence of novel tangible “somethings” (*Yesh*) comes from the intangible “nothing” (*Ayin*), a person can then begin contemplating how they came into being. As known, the worlds came into being from the Godly radiance that descended with the chaining down (*Hishtalshelut*) of the ten *Sefirot* of the world of Emanation (*Atzilut*), these being *ChaBa”D*,⁷⁰⁵ *ChaGa”T*,⁷⁰⁶ *NeHi”Y*.⁷⁰⁷ Now, although this is already a great descent from the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who is their Emanator, in that the general matter of the world of Emanation (*Atzilut*-אצילות) is as indicated by the verse,⁷⁰⁸ “I shall descend... and I shall emanate (ו’אצלתי-*v’Atzalti*),” nevertheless, it still is an aspect of revelation of Godly light and illumination in a state of closeness. In other words, the *Sefirot* were emanated in a way of closeness, in a manner of cause and effect (*Ilah v’Alul*), meaning, in an aspect of the revelation of that which is concealed (*Gilyu HaHe’elem*).

Furthermore, the way that the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is drawn to them, is also in a way of closeness and revelation, as stated in *Etz*

⁷⁰⁴ *Sefer HaChakirah* p. 1a and on.

⁷⁰⁵ This is an acronym for the *Sefirot* of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da’at*.

⁷⁰⁶ This is an acronym for the *Sefirot* of kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*.

⁷⁰⁷ The *Sefirot* of victory-*Netzach*, submission-*Hod*, foundation-*Yesod*, and kingship-*Malchut*.

⁷⁰⁸ Numbers 11:17

Chayim,⁷⁰⁹ that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, radiates and illuminates in the *Sefirot* of the crown-*Keter* and wisdom-*Chochmah* by way of close proximity, whereas in understanding-*Binah*, it is in a way of distance and in *Zeir Anpin* it is like through a window etc. Nonetheless, all these aspects are in a state of proximity, in that the light of *HaShem*-יהו"ה, blessed is He, is revealed in them.

Now, since they receive from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a way of closeness and revelation, so likewise, their influence is in a state of closeness and revelation. As a result, the existence of tangible created "somethings" (*Yesh*) cannot come directly from them, being that the existence of tangible somethings is in a way of distance, and they therefore are in a state of separateness etc. Thus, the matter of the actual creation of tangible "somethings" (*Yesh*) was specifically brought about through the emanation of the *Sefirah* of kingship-*Malchut*. This is because the *Sefirah* of kingship-*Malchut* was not emanated in a way of cause and effect (*Ilah v'Alul*), but in a way of separation and furthermore, it does not receive from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in a way of closeness.

Now, although Etz Chayim states that the way the *Sefirah* of kingship-*Malchut* comes forth is like (light shining through) a tiny hole, which only indicates greater diminishment, nevertheless, since it is emanated in a way of

⁷⁰⁹ Etz Chayim, Shaar 47 (Shaar Seder ABY" A), Ch. 1; See Maamarei Admor HaZaken, Inyanim p. 33; Ohr HaTorah, Inyanim p. 179.

distance, therefore, even the light that is drawn to it is not a state of actual revelation, but is rather in a way that the light becomes concealed in it. Thus, it was through the *Sefirah* of kingship-*Malchut* that tangible “somethingness” (*Yesh*) was brought into being in a way of distance and separation. This is because of the aspect of exaltedness and rulership of the *Sefirah* of kingship-*Malchut*.

Nevertheless, even though the tangible “something” (*Yesh*) was brought into being specifically in a way of distance, the opposite aspect must also present here. That is, there must also specifically be an aspect of closeness and manifestation (*Hitlabshoot*). In other words, for the existence of a tangible “something” (*Yesh*), which is completely novel and did not previously exist, to be possible, its existence cannot be brought about as a kind of automatic consequence, but must rather be specifically in a way of manifestation (*Hitlabshoot*). That is, the power of the Actor must manifest in the acted upon to bring it into existence.

To further clarify, we find two ways by which novel existence is brought into being. There is the bringing forth of novel existence that comes automatically, as stated,⁷¹⁰ “Let them praise the Name of *HaShem*-יהוה, for He commanded and they were created.” In such a manner, He is their cause and they are brought about by His command. There is yet another form of novel existence that is brought into being in a manner that the power of the Actor manifests within the acted upon, as

⁷¹⁰ Psalms 148:5

indicated by the verse,⁷¹¹ “In the beginning God created the heavens and the earth.”

The difference between these two aspects is well known. The existence of novel being that is brought about automatically, applies only to lofty supernal levels which remain in a state of nullification (*Bittul*) to *HaShem*-יהוה, blessed is He. (These are the concealed worlds – *Almin Steemeen*.) However, in order to bring about the existence of tangible “somethingness” (*Yesh*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which actually are completely novel existence, this cannot happen in a way that He is their direct cause, by way of command alone. Rather, it must specifically be in a way that the power of the Actor manifests (*Hitlabshoot*) in the acted upon.

Now, although it is true that the ten utterances by which the world was created⁷¹² are also in a way of command, such as the verse,⁷¹³ “Let there be a firmament,” which is in the form of a command, nonetheless, the command alone is insufficient to bring about the existence of a tangible “something” (*Yesh*) that is entirely novel in its being. Rather, there also must be a manifestation (*Hitlabshoot*) of the power of the Actor within the acted upon.

However, although there must be a manifestation (*Hitlabshoot*) of the power of the Actor in the acted upon, it nonetheless is in a way that the Actor is in a state of separation

⁷¹¹ Genesis 1:1

⁷¹² Mishnah Avot 5:1

⁷¹³ Genesis 1:6

from it. For, as explained before, if it would be in a way of closeness, the existence of a tangible “something” (*Yesh*) would not be possible. It rather must specifically be in a way of distance.

This refers to the matter of the concealment of the Creator from the created. That is, it is not only that He is concealed in an aspect of garments that cover and conceal Him, but rather, is in a manner that He is separate from them. For, when it comes to concealments that are caused by garments (*Levushim*) alone, it is in a way that there still is some small measure of revelation, and therefore it still would not be possible for a completely novel and tangible “something” (*Yesh*) to exist. Rather, for a completely novel and tangible “something” (*Yesh*) to exist, it specifically must be through the concealment of the Creator from the created, in such a manner that He is in a state of separateness from them. This is what is meant when we say that the *Sefirah* of kingship-*Malchut* is exalted (*Romemut*).

We thus find that the matter of the coming into being of novel existence, involves two opposite aspects.⁷¹⁴ On the one hand, its existence is brought about in a way of closeness, in that there is a manifestation (*Hitlabshoot*) of the power of the Actor in the acted upon, and simultaneously, He is transcendent and separate from them.

Now, the explanation of these two manners of how novel existence is brought about through the *Sefirah* of

⁷¹⁴ Also see the letter of the 25th of Tevet of this year 5716, printed in Igrot Kodosh Vol. 12, p. 235.

kingship-*Malchut* – that of closeness and the manifestation (*Hitlabshoot*) of the power of the Actor in the acted upon, and that of distance and separation – may be understood by way of analogy from how it is in man below. (For, all matters found below have a likeness to matters above, as they are in *HaShem*'s-יהו"ה Godliness.) One's power of desire (*Ratzon*) affects all his other powers by way of force, in that will and desire is a higher power which exerts its force on all the other powers of the soul. Even so, the desire (*Ratzon*) itself is not grasped by them, since it is in a state of elevated separation from them. Above, in *HaShem*'s-יהו"ה Godliness, it is similarly so, in that,⁷¹⁵ “He grasps all the worlds, but there are none who grasp Him.”

More particularly, in desire (*Ratzon*) itself, there are several different levels. This is like man's desires below. There are particular desires that already relate to particular things which are of some significance to him. That is, even though his desire for this particular thing does not define him, meaning, that he is not contained by it, nevertheless, this particular desire specifically relates to this specific thing. In other words, this particular thing is of some significance and consequence to him, for after all, he specifically desires this. However, a person also has a general desire (*Ratzon*), within which all his particular desires are equal.⁷¹⁶

In the same way, we may understand this matter as it is above, in *HaShem*'s-יהו"ה Godliness. That is, there are

⁷¹⁵ Zohar III 225a and elsewhere.

⁷¹⁶ For example, the desire to live is a general all-encompassing desire.

particular desires (*Ratzon Prati*), such as the crown-*Keter* of the world of Emanation (*Atzilut*), which is the desire for the world of Emanation, and although it is the aspect of the crown-*Keter*, which is higher than the world of Emanation (*Atzilut*) itself, nevertheless, it specifically relates to the world of Emanation (*Atzilut*), and through it, the existence of the “emanated something” (*Yesh HaNe’etza*) specifically comes into being, rather than the existence of the “created something” (*Yesh HaNivra*). However, higher and preceding this, is the aspect of the general desire (*Ratzon Klalee*) for all novel existence, which is the aspect of the crown-*Keter* of Primordial Man (*Adam Kadmon*) and is called the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*). As stated by the Rav, the Maggid of Mezhritch,⁷¹⁷ this is a general light and illumination, and relative to this aspect, both the “emanated something” (*Yesh HaNe’etza*) and the “created something” (*Yesh HaNivra*) are equal.

Now, since in the aspect of the crown-*Keter* of the world of Emanation (*Atzilut*) only the “emanated something” (*Yesh HaNe’etza*) is of significance, rather than the “created something” (*Yesh HaNivra*), therefore, for there to be a desire (*Ratzon*) for the aspect of the “created something” (*Yesh HaNivra*), this must specifically be brought about by the aspect of kingship-*Malchut*. This is because the root of kingship-*Malchut* is the aspect of the crown-*Keter* of Primordial Man (*Adam Kadmon*), relative to which all novel existence is equal,

⁷¹⁷ See Derech Mitzvotecha, p. 58b, 68a.

and it therefore is possible for the desire (*Ratzon*) to descend from level to level until there can also be an aspect of desire for the “created something” (*Yesh HaNivra*). Because of this, it is possible for existence to be brought forth from the *Sefirah* of kingship-*Malchut* in a way of closeness and the manifestation of the power of the Actor in the acted upon, even though it is in a way that the Actor is in a state of elevated transcendence and separateness from them.

Now, beyond all the above, in addition to the actual existence of the “something” (*Yesh*), the “something” also has vitality within him. The matter of vitality (*Chayoot*) is that it comes in a revealed way and is felt within the creatures. For, the created beings feel the vitality within them, except that they have no knowledge of what that vitality actually is. That is, they do not know that the vitality is *HaShem*’s-יהו"ה Godliness. Nevertheless, the vitality (*Chayoot*) itself is essentially revealed in them.

This itself is the difference between being brought into existence (*Hithavoot*) and vitality (*Chayoot*). That is, being brought into existence (*Hithavoot*) is utterly and completely concealed, meaning that the novel “something” (*Yesh*) has no sense or feeling that it is being brought into existence from “nothing” (*Ayin*). In contrast, the vitality (*Chayoot*) is in such a manner that he feels his life and vitality, only that he does not sense that the life and vitality and is *HaShem*’s-יהו"ה Godliness. Even so, he indeed senses that he is essentially alive. This is because this kind of concealment is like a garment that covers over, but not in a way of separation. However, when it comes

to the matter of being brought into existence (*Hithavoot*), this is not the case. That is, it is not merely concealment like a garment that covers over, but is rather in a manner of elevated transcendence, exaltedness, and separation, as explained before. As a result, the novel created “something” (*Yesh*) has utterly no sense in himself of the power of the One who brings him into being. In other words, even though it is in a manner of the manifestation of the power of the Actor in the acted upon, the Actor is nevertheless in a state of separateness from it.

Now, when a person contemplates the coming into being of something from nothing, beginning with the particular explanations of the matter (as explained at length above), and subsequently coming to have a sense of *HaShem*’s-יהו"ה Godliness in this matter, he will thereby come to have an arousal of his emotions (*Midot*) regarding this. Thus, this is the general matter of serving *HaShem*-יהו"ה, blessed is He, during the verses of song (*Pesukei d’Zimrah*), meaning that a person’s heartfelt emotions (*Midot*) should come to be aroused, which is service of *HaShem*-יהו"ה, blessed is He, in the aspect of the *Ru’ach* level of the soul.

5.

Now, after serving *HaShem*-יהו"ה, blessed is He, in the aspect of the heartfelt emotions of the *Ru’ach* of his soul, one then begins serving *HaShem*-יהו"ה, blessed is He, in the aspect of the *Neshamah* of his soul. This refers to serving *HaShem*-יהו"ה, blessed is He, with one’s intellect (*Avodat HaMochin*),

which is the form of serving *HaShem* יהו"ה blessed is He, during the blessings of the *Shema* and the recital of *Shema* itself.

To further elucidate, the service of *HaShem* יהו"ה, blessed is He, of the blessings of the *Shema*, is the contemplation (*Hitbonenut*) of matters indicated by the verse,⁷¹⁸ “Holy, Holy, Holy is *HaShem Tzva* 'ot-צבאות יהו"ה; The whole earth is full of His glory,” and the verse,⁷¹⁹ “Blessed be the glory of *HaShem* from His place.” Now, although these songs are recited by the angels, nevertheless, souls also require this contemplation (*Hitbonenut*) and must (pass through this rung) and be roused with excitement by this.

Moreover, the grasp and sense of *HaShem*'s יהו"ה Godliness of the souls, actually has a superiority, over and above the grasp and sense of *HaShem*'s יהו"ה Godliness of angels.⁷²⁰ For, the grasp and sense of *HaShem*'s יהו"ה Godliness of the angels, is merely in their own light and vitality (which is the general light of *HaShem*'s יהו"ה Godliness that manifests in the worlds). This light is utterly incomparable to the Essential Self of the light of the Unlimited One, the Singular Preexistent Intrinsic Essential Being, *HaShem* יהו"ה Himself, blessed is He, who is utterly and completely transcendent, holy, and removed from this light. In contrast, the grasp and sense of *HaShem*'s יהו"ה Godliness of souls, is in the matter indicated by

⁷¹⁸ Isaiah 6:3; Also see the liturgy of the blessings of the *Shema* recital.

⁷¹⁹ Ezekiel 3:12; Also see the liturgy of the blessings of the *Shema* recital.

⁷²⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The twelve letters ה"ו ז"ח ט"י ל"ב correspond to the Twelve Tribes of Israel”; Also see Shaarei Kedushah of Rabbi Chaim Vital, Section 3; *Hemshech* 5672 *ibid.* p. 759 and on.

the verse,⁷²¹ “There is none as holy as *HaShem*-יהו"ה,” which refers to the limitless light of the Unlimited One, the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, as He utterly transcends the worlds.

This then, is the general difference between one's contemplation (*Hitbonenut*) during the blessings of the *Shema*, and the contemplation (*Hitbonenut*) during the verses of song (*Pesukei d'Zimra*). For, the contemplation (*Hitbonenut*) during the verses of song (*Pesukei d'Zimra*) is into the radiance of *HaShem*'s-יהו"ה Godliness that manifests (*Hitlabshoot*) within the worlds. Thus, this contemplation (*Hibonenut*) is from the externality of the intellect (*Chitzoniyut HaMochin*), in that it is intellect (*Sechel*) as it relates to emotions (*Midot*). Therefore, this form of contemplation (*Hitbonenut*) is only in the *Ru'ach* level of the soul. In contrast, one's contemplation (*Hitbonenut*) during the blessings of the *Shema* is from the inner aspect of intellect (*Pnimiyyut HaMochin*), which transcends emotions and is from the *Neshamah* level of the soul. This is the matter of the grasp and contemplation (*Hitbonenut*) of the Essential Self of the limitless light of the Unlimited One, the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, who utterly transcends the worlds.

To explain in greater detail, it is explained elsewhere⁷²² that the difference between the verses of song (*Pesukei d'Zimra*) and the blessings of the *Shema*, is that the verses of song (*Pesukei d'Zimra*) is the matter of an external engraving

⁷²¹ Samuel I 2:2

⁷²² See *Hemshech* 5672 *ibid.* p. 806 and on.

in oneself,⁷²³ whereas the blessings of the *Shema* is the matter of an inner engraving.

Now, this does not contradict our explanation here, that the difference between the verses of song (*Pesukei d'Zimra*) and the blessings of the *Shema* is like the difference between the externality of the intellect (*Chitzoniyut HaMochin*) and the inner aspect of the intellect (*Pnimiyyut HaMochin*). This is because the subject matter there, relates to the effect upon the animalistic soul. Namely, that in contemplation (*Hitbonenut*) during the verses of song (*Pesukei d'Zimra*) about the coming into being of something from nothing (*Yesh m'Ayin*) (as explained before at length), the animalistic soul itself is incapable of comprehending and grasping it. It therefore only brings about an external engraving in oneself. (Nevertheless, through this, he can subsequently bring the animalistic soul to an inner engraving during the blessings of the *Shema*.)

However, this is not so of the Godly soul. Rather, the way the Godly soul comprehends and grasps *HaShem*'s יהוה's Godliness is not by way of understanding and intellectual grasp, but is through actual perception and sight. Moreover, even if it is below actual perception and sight, it nonetheless is in a way that transcends intellect. Therefore, the contemplations (*Hitbonenut*) that one had during the verses of song (*Pesukei d'Zimra*) about the coming into being of something from

⁷²³ See Likkutei Torah, Bechukotai 47d; Also see the prior discourse of this year 5716, entitled "*Padah b'Shalom Nafshi* – He redeemed my soul in peace," Discourse 7, Ch. 3; Also see the discourse entitled "*Ani Ledodi* – I am to my beloved" of the year 5715, translated in The Teachings of The Rebbe 5715, Discourse 21, Ch. 4.

nothing (*Yesh m'Ayin*) come in a manner of inner grasp and comprehension. This causes an awakening and excitement of the emotions (*Midot*) within it. Moreover, it is not merely a general awakening and arousal, but is rather actual arousal of particular emotions (*Midot*). For, since the contemplation (*Hitbonenut*) of the coming into being of something from nothing (*Yesh m'Ayin*) comes with inner grasp, therefore particular emotions (*Midot*) are aroused. It is for this very reason that the animalistic soul is also caused to undergo an external engraving. In other words, the arousal and excitement of the Godly soul has an effect on the animalistic soul too, causing it to be in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and having an external engraving of the matter upon it.

Now, all the above about the verses of song (*Pesukei d'Zimra*), is contemplation (*Hitbonenut*) into the coming into being of something from nothing (*Yesh m'Ayin*), (as it stems from the radiance of *HaShem*'s-יהו"ה Godliness that is in a state of manifestation (*Hitlabshoot*) in the worlds). Thus, it is the aspect of the externality of the intellect (*Chitzoniyut HaMochin*) that relates to the emotions (*Midot*), which is the *Ru'ach* aspect of the soul.

In contrast, in the blessings of the *Shema*, the contemplation (*Hitbonenut*) is about the matter indicated by the verse⁷²⁴ "There is none as holy as *HaShem*-יהו"ה," which refers to the limitless light of the Unlimited One, the Singular

⁷²⁴ Samuel I 2:2

Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, blessed is He, as He utterly transcends the worlds. This is the inner aspect of the intellect (*Pnimiyut HaMochin*) which transcends emotions (*Midot*) and is the *Neshamah* aspect of the soul.

Now, when it comes to the arousal of the emotions (*Midot*) stemming from the inner aspects of the intellect (*Pnimiyut HaMochin*), the arousal of the emotions (*Midot*) is of a much loftier level. The explanation,⁷²⁵ is that in the arousal of the emotions (*Midot*) that stems from the externality of the intellect (*Chitzoniyut HaMochin*), since there is a relativity between the externality of the intellect (*Chitzoniyut HaMochin*) and the emotions (*Midot*), the arousal of emotions in them is in a manner of causative action. That is, the intellect activates the emotions. Thus, since it is in a manner of causative action, the emotions (*Midot*) are external to the intellect (*Mochin*) and the illumination and light of the intellect (*Sechel*) does not radiate in the emotions (*Midot*) in the same way that it radiates in the intellect. The reason is because the contemplation (*Hitbonenut*) itself about the coming into being of something from nothing (*Yesh m' Ayin*), is limited and therefore has different levels.

However, in the arousal of emotions (*Midot*) stemming from the inner aspect of the intellect (*Mochin*), in which the emotions (*Midot*) are themselves on the same level as the intellect (*Mochin*), this is not so. In other words, in this type of

⁷²⁵ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration; Also see Sefer HaMaamarim 5670 p. 13 and on; 5710 p. 22 and on; Likkutei Sichot, Vol. 39 p. 28; Also see the discourse entitled "*Ani LeDodi* – I am to my beloved" 5715, translated in The Teachings of The Rebbe – 5715, Discourse 21.

arousal, the arousal of the emotions (*Midot*) is not in a manner of a causative action, but is rather, the actual light and illumination of the inner aspect of the intellect (*Pnimiyyut HaMochin*) which also radiates and illuminates in the heart. Moreover, it illuminates in the heart exactly as it is in the brain and mind. The reason is because this contemplation (*Hitbonenut*) is as indicated by the verse,⁷²⁶ “There is none as holy as *HaShem*-יהו"ה,” regarding the limitless light of the Unlimited One, the Singular Preexistent Intrinsic Essential Being, *HaShem*-יהו"ה Himself, as He utterly transcends the worlds.

Now, since in this light and illumination, limitations are entirely inapplicable, it therefore illuminates and radiates in the heart just as it does in the brain and mind. Thus, through this, the emotions (*Midot*) come to the same level as the intellect (*Mochin*).⁷²⁷ It is for this very reason that through contemplation (*Hitbonenut*) in the blessings of *Shema*, an inner engraving is caused in the animalistic soul. For, in the blessings of *Shema* an awakening and arousal of the emotions (*Midot*) of the Godly soul is brought about in a manner that the emotions (*Midot*) are of relative comparison to the intellectual faculties (*Mochin*). That is, they are in a state of elevated separation (rather than in a manner of manifestation (*Hitlabshoot*) in which the emotions (*Midot*) are not in relative comparison to the intellect (*Mochin*)). Therefore, this arousal of the Godly soul

⁷²⁶ Samuel I 2:2

⁷²⁷ See at greater length in Kunres HaHitpaalut ibid. translated as Divine Inspiration.

causes the animalistic soul to also come to be in a state of inner sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, since He too is in a state of transcendent elevation and separation from it.

This is not so of the verses of song (*Pesukei d'Zimra*), in which the emotions (*Midot*) of the Godly soul are in a way of inner manifestation (*Hitlabshoot*). In that case, it only affects an external engraving on the animalistic soul, which only is an external sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Furthermore, since the contemplations (*Hitbonenut*) of the blessings of the *Shema* are about the subject of the verse, "Holy, Holy, Holy is *HaShem Tzva'ot*-צבאות, יהו"ה," which is what the angels – who are the root of the animalistic soul – sing, therefore, because this is its root and source, it comes to be in a state of inner nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is the matter of the inner engraving.⁷²⁸

This then, explains the difference between the externality of the intellect (*Chitzonyut HaMochin*) and the inner aspect of the intellect (*Pnimityut HaMochin*), as it relates to man's service of *HaShem*-יהו"ה, blessed is He. That is, the externality of the intellect (*Chitzonyut HaMochin*) – (which itself is comparable to the emotions) – is the contemplation of the light of *HaShem*-יהו"ה, blessed is He, that manifests within the worlds. In contrast, the inner aspect of the intellect (*Pnimityut HaMochin*) is contemplation of the light of *HaShem*-

⁷²⁸ See *Hemshech* 5672 *ibid.* p. 807.

יהו"ה, blessed is He, that transcends the worlds, which is the matter of, "There is none as holy as *HaShem*-יהו"ה." This is especially so during the recital of *Shema Yisroel* itself, which is the song of the souls.

6.

With the above in mind, we can now understand why it states in our Torah portion,⁷²⁹ "And these are the names of the children of Israel who came to Egypt with Yaakov (*Et Yaakov*-את יעקב) etc." That is, this is a descent that follows the descent about which it states earlier, in the Torah portion of Vayigash,⁷³⁰ "And these are the names of the children of Israel who came to Egypt – Yaakov and his sons etc."

To further elucidate, the first descent, mentioned in Vayigash, is the descent of the inner aspects of the intellect (*Pnimiyut HaMochin*) into the concealed worlds (*Almin Steemeen*), which are thought (*Machshavah*). For, since this is a light of *HaShem*-יהו"ה, blessed is He, that transcends worlds, it cannot descend below the concealed worlds (*Almin Steemeen*), which are the aspect of thought (*Machshavah*).

In contrast, the second descent, mentioned in our Torah portion, is the descent of the externality of the intellect (*Chitzoniyut HaMochin*), which also descends into the revealed worlds (*Alma d'Itgaliya*) which are the aspects of speech and action (*Dibur* and *Ma'aseh*). For, since this light has some

⁷²⁹ Exodus 1:1

⁷³⁰ Genesis 46:8 and on

comparison and relation to the worlds, it therefore is applicable for it to descend into the revealed worlds (*Alma d'Itgaliya*) too.

This also explains the difference between the Torah portion of Vayigash, in which Yaakov is included in the count of the children of Israel (“And these are the names of the children of Israel who came to Egypt – Yaakov and his sons etc.”) whereas in our Torah portion, Yaakov is not included in the count of the children of Israel (“And these are the names of the children of Israel who came to Egypt **with** Yaakov (*Et Yaakov*-את יעקב etc.”).

This is because the Torah portion of Vayigash, discusses the inner aspects of the intellect (*Pnimiyut HaMochin*), that is, the aspect of the Elder Israel (*Yisroel Sabba*), which is the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. Relative to this light and illumination, the aspect of Yaakov-יעקב (which is the *Yod*-י in the heel-*Eikev*-עקב) is considered to be the aspect of a son too, and is therefore included in the count of the children of Israel.

In contrast, our Torah portion discusses the external aspect of the intellect (*Chitzoniyut HaMochin*), which is the aspect of the Little Israel (*Yisroel Zuta*), and is the light of *HaShem*-יהו"ה, blessed is He, that is of relative comparison to the worlds. Thus, in relation to this light, the aspect of Yaakov (is not considered to be that of a son, and therefore is not included in the count of the children of Israel, but is rather) like a brother in relation to the Little Israel (*Yisroel Zuta*).

However, corresponding to these two descents, there also are two ascents. This is as stated,⁷³¹ “I shall surely bring you up from there (*A'alcha Gam Aloh*-עלה-גם עעלך),” which also uses a doubled terminology, indicating an ascent followed by an ascent. In other words, there first is the ascent of the externality of the intellect (*Chitzoniyut HaSechel*), which is the light of *HaShem*-יהו"ה, blessed is He, that still is of relative comparison and relation to worlds. There then will be a second ascent of the inner aspects of the intellect (*Pnimiyyut HaMochin*) that entirely transcends worlds, and there is nothing higher.

⁷³¹ Genesis 46:4