

## Discourse 5

*“Amar Rabbi Akiva, Ashreichem Yisroel -  
Rabbi Akiva said: How fortunate are you Israel”*

Delivered on Shabbat Parshat Noach,  
Rosh Chodesh Cheshvan, 5717  
By the grace of *HaShem*, blessed is He,

### 1.

It states in Mishnah,<sup>265</sup> “Rabbi Akiva said: How fortunate are you, Israel! Before Whom are you purified and Who purifies you? It is your Father in Heaven, as it states,<sup>266</sup> ‘Then I will sprinkle pure water upon you, and you shall become purified,’ and it states,<sup>267</sup> ‘The ritual pool (*Mikveh*) of Israel is *HaShem*-יהוה.” Just as a ritual pool (*Mikveh*) purifies the impure, so too the Holy One, blessed is He, purifies Israel.”

Now, this doubled terminology,<sup>268</sup> “Before Whom are you purified and Who purifies you,” must be understood, because it seems to indicate two matters in this purification. That is, there is the purification indicated by the words, “Before Whom are you purified,” and there is the purification indicated by the words, “Who purifies you.” We also must understand

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<sup>265</sup> Mishnah Yoma 8:9; Talmud Bavli, Yoma 85b

<sup>266</sup> Ezekiel 36:25

<sup>267</sup> Jeremiah 17:13 (see the version of the Yerushalmi, Rif, and Ein Yaakov).

<sup>268</sup> See the beginning of the discourse by the same title “*Amar Rabbi Akiva Ashreichem Yisroel*” 5667, recited fifty years prior (*Hemshech* 5666 p. 380).

why he specifically said, “How fortunate are you-*Ashreichem*-אשריכם.”

Now, the general explanation is that just as a ritual pool (*Mikveh*) which purifies the impure, causes a transformation and novelty in the person or vessel, in that at first it was impure and then became pure, so likewise, when he said that the Holy One, blessed is He, purifies the Jewish people, what he meant is that they undergo transformation and renewal.

To further explain, the general matter of purification (*Taharah*) is return (*Teshuvah*) and in return (*Teshuvah*) itself, there are two matters. The first is return (*Teshuvah*) as generally understood in the world, which is return (*Teshuvah*) from sin, meaning repentance. The second matter of return (*Teshuvah*-תשובה) is like the verse,<sup>269</sup> “and the spirit returns (*Tashuv*-תשוב) to God who gave it.” Now, both matters of return (*Teshuvah*) bring about transformation and renewal.

About the first matter, which is repentance (*Teshuvah*) from sin, it is understood that such return brings about great transformation. As Rambam states,<sup>270</sup> “Instead of his previous undesirable state before *HaShem*-יהו"ה, he no longer relates to sin, and it therefore is sinful to tell him, “Remember your previous deeds.”<sup>271</sup> Moreover, his service of *HaShem*-יהו"ה becomes elevated to such a degree that about him it states,<sup>272</sup> “In the place that true penitents (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim*) cannot stand.”

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<sup>269</sup> Ecclesiastes 12:7; See Likkutei Torah, Ha'azinu; Also see Likkutei Torah, Drushim l'Rosh HaShanah 60d, Balak 74a

<sup>270</sup> Mishneh Torah, Hilchot Teshuvah 7:6-7

<sup>271</sup> Mishneh Torah, Hilchot Teshuvah ibid. 7:8

<sup>272</sup> Mishneh Torah, Hilchot Teshuvah ibid. 7:4

The same is likewise so of the second aspect of return (*Teshuvah*), indicated by the verse, “and the spirit returns (*Tashuv*-תשוב) to God who gave it.” That is, in this too there likewise is a very great transformation. For, as the Jewish soul is Above (from the One “who gave it”), as explained before,<sup>273</sup> it transcends the estimation of the creation within Himself in potential, and it even transcends the arousal of the desire for creation, and even transcends the general drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that precedes the arousal of the desire, and even transcends the aspect of the exact copy-*Ha'atakah*-העתקה of the Essential Self of *HaShem*-יהו"ה, blessed is He, but is rather rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Thus, when a person, through toil in serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*), affects his soul, until his “spirit returns to God who gave it,” he then ascends to the aspect of the essential self of his soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, literally! This being so, this indeed is a very great transformation and renewal.

Thus, these are the two aspects of purification (*Taharah*) indicated by the doubled language, “Before Whom are you purified and Who purifies you.” That is, the words, “Before Whom are you purified” refer to the matter of serving *HaShem*-יהו"ה, blessed is He, from below to Above. The

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<sup>273</sup> In the preceding discourses of this year, 5717, “*Torah Tzivah* – The Torah that Moshe commanded us is the heritage of the Congregation of Yaakov,” Discourse 3, Ch. 3 and on, and the discourse entitled “*Na'aseh Adam* - Let us make man in Our image after Our likeness,” Discourse 4.

continuing words, “Who purifies you” refer to the matter of drawing down from Above to below, that the essential self of his soul as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is drawn down to him, literally.

## 2.

Now, to better understand this,<sup>274</sup> our sages, of blessed memory, stated,<sup>275</sup> “Whosoever answers ‘Amen! May His Great Name be blessed’ with all his might, they rip up the decree of his sentence.” Rashi comments on the words, “With all his might,” and states that it means, “With all his devotional intent (*Kavanah*).” According to the teachings of Chassidus, the inner meaning of the words, “With all his might” is as stated,<sup>276</sup> “And now – may the strength of the Lord-*Adona*”-יְיָ אֲדֹנָי be magnified!” That is, he brings about the magnification of *HaShem*’s-יהו"ה title Lord-*Adona*”-יְיָ אֲדֹנָי.

To explain, the general matter of *HaShem*’s-יהו"ה title Lord-*Adona*”-יְיָ אֲדֹנָי refers to the *Sefirah* of *HaShem*’s-יהו"ה Kingship-*Malchut*. When a person brings about the magnification of *HaShem*’s-יהו"ה *Sefirah* of Kingship-*Malchut*, not just the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), but in all aspects of His Kingship-*Malchut*, up to and including the aspect of Kingship-*Malchut* of the

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<sup>274</sup> See *Hemshech* 5672 Vol. 3, p. 1,416 and on; See Maamarei Admor HaZaken, Maamarei Rabboteinu Zichronam LiBrachah, p. 66 and on; Sefer HaMaamarim 5633 Vol. 2 p. 354 and on; 5645 Vol. 1 p. 281 and on.

<sup>275</sup> Talmud Bavli, Shabbat 119b

<sup>276</sup> Numbers 14:17

Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, then "they rip up the decree of his sentence," even after it already has been signed and sealed.

In other words, even if his sentence has already been decreed, and from the perspective of the chaining down of the worlds (*Hishtalshelut*) he no longer is capable of changing the decree whatsoever, nevertheless, if his service of *HaShem*-יהו"ה, blessed is He, is "with all his might," meaning that he fulfills the verse, "And now – may the strength of the Lord-*Adona*'י-אדני be magnified," which even transcends the aspect of Kingship-*Malchut* of the Unlimited One, then because of this drawing forth that utterly transcends the chaining down of the worlds (*Hishtalshelut*), "they rip up the decree of his sentence."

### 3.

The explanation is that our sages, of blessed memory, stated,<sup>277</sup> "Whosoever lengthens the One-*Echad*-אחד,<sup>278</sup> shall be rewarded with length of days and years."<sup>279</sup> Now, "lengthening the One-*Echad*-אחד" refers to lengthening contemplation (*Hitbonenut*) of the matter of "*HaShem*-יהו"ה is One and His Name is One." This is like the coming future, about which it states,<sup>280</sup> "On that day *HaShem*-יהו"ה will be One and His Name One." For, "presently, I am not pronounced as I am written."<sup>281</sup>

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<sup>277</sup> Talmud Bavli, Brachot 13b

<sup>278</sup> Of the Shema (Deuteronomy 6:4), "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה אחד."

<sup>279</sup> Also see at length in the Opening Gateway to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

<sup>280</sup> Zachariah 14:9

<sup>281</sup> Talmud Bavli, Pesachim 50a

In other words, although right now, “*HaShem* is One-*HaShem Echad*-יהו"ה אחד is also the true reality, nevertheless, in regard to His Name – which is the matter of the **revelation** of His true reality – currently, there is not a matter of oneness in this. Nonetheless, in the coming future, even His Name will be one. That is, the matter of His oneness will also apply to His Name, which is the matter of the revelation of His Oneness.

To further explain, a name (*Shem*-שם) is the matter of revelation (*Gilyu*). For, a name is a combination of letters, and as known, to one’s essential self, the letters (*Otiyot*) of his name are unnecessary. Rather, in every case, the matter of letters (*Otiyot*) is solely that of revealing and drawing forth that which is called by it. Therefore, “there is a time to speak and a time to be silent.”<sup>282</sup> It thus is understood about the matter of a name, that its purpose is solely to reveal and draw down to below. Therefore, when a single soul comes into a specific body, it is called by one name, and if afterwards it reincarnates into a different body, it can be called by a different name. This shows us that the name itself is not necessary to the essence of the soul itself, in that the essence of the soul has no specific name. Rather, the entire matter of a name is for the purpose of revealing the soul and drawing it forth.<sup>283</sup>

Because of this, what is referred to in books of Kabbalah as “light-*Ohr*-אור” is referred to in Midrash as a “name-*Shem*-שם.” For example, it states,<sup>284</sup> “Before the creation of the world

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<sup>282</sup> See Ecclesiastes 3:7

<sup>283</sup> See Likkutei Torah, Behar 41c and elsewhere.

<sup>284</sup> Pirke d’Rabbi Eliezer Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Avodat HaKodesh, Chelek HaYichud Ch. 2 and Ch. 12; Chelek

there was Him and His Name alone,” (and another version<sup>285</sup> of the text reads: “Before the creation of the world there was Him and His Great Name alone”). This is because a name (*Shem*-שם) is like light (*Ohr*-אור), in that it reveals, and therefore, it is unnecessary to the essential self, but is solely for the purpose of revealing and drawing it forth.

This then, is the meaning of the teaching, “Whosoever lengthens the One-*Echad*-אחד,” which refers to lengthening one’s contemplation (*Hitbonenut*) that not only is *HaShem*-יהו"ה One, but even His Name is One. In other words, even in the matter of His revelation and drawing down below, *HaShem*-יהו"ה is One-*Echad*-אחד. Now, in this too there are several levels, for as will be explained, even in the matter of the letters (*Otiyot*) there are many levels, all the way to the highest of heights. Nevertheless, “whosoever lengthens the One-*Echad*-אחד,” meaning that he lengthens his contemplation (*Hitbonenut*) of how it is that on all levels of letters (*Otiyot*) *HaShem*-יהו"ה is One, then “he will be rewarded with length of days and years.” That is, there is a drawing down to him of all levels of letters (*Otiyot*) that he contemplates, and as a result, “his days and years are lengthened.”

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HaAvodah Ch. 35; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

<sup>285</sup> See the common version of Pirke d’Rabbi Eliezer, as well as various places in the teachings of Chassidus; See Likkutei Torah, Behar ibid.; Sefer HaArachim Chabad (Vol. 4), section on Ohr Ein Sof (5), p. 438, note 12 & 17, p. 508 and elsewhere.

4.

The explanation is that, as we observe about letters (*Otiyot*) as they are in the human soul below, there are several levels.<sup>286</sup> There are letters of speech, which become separate from the speaker and are for someone other than himself. (Lower than this are the letters of action and the letters of writing.) That is, the general matter of letters (*Otiyot*) of speech (*Dibur*), is that they are for another, in that all revelation to another is accomplished through letters of speech (*Dibur*). Moreover, the letters of one's speech are not only felt and recognizable to himself, but are also recognized by the other.

Higher than this are letters (*Otiyot*) of thought (*Machshavah*) by which that which is concealed in one's essential self is revealed to himself. These letters are not felt by anyone other than himself, but indeed are recognized and felt by himself.

Higher than this are the letters of intellect, understanding and comprehension, and here there are two levels. There is the externality of the intellect (*Chitzoniyut HaSechel*) and the innerness of the intellect (*Pnimiyyut HaSechel*). In the externality of the intellect (*Chitzoniyut HaSechel*) the letters are felt and recognized, however, when he delves into the inner depth of the matter, which in general, is the inner aspect of the intellect (*Pnimiyyut HaSechel*), then although it is recognized that there are letters, they nonetheless are not sensed. That is, all that is sensed is the intellect itself (*Sechel*) rather than its letters (*Otiyot*). In other words, from the

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<sup>286</sup> See



angle of the (the inner aspect of the intellect – *Pnimiyut HaSechel*) the letters are not sensed. Nonetheless, since it already exists as intellect, understanding and comprehension, it is recognizable that it has letters (*Otiyot*).

Higher than this are the letters as they are in the source of the intellect, which either is the aspect of wisdom-*Chochmah* hovering over his brain, or an illuminating flash of wisdom into his brain, like a flash of lightening. These letters are not at all recognizable, because since it does not exist as intellect in a way of understanding and comprehension, the letters (*Otiyot*) are not at all recognizable. Nevertheless, since, at the very least, it indeed is an aspect of revelation (*Giluy*), even in this illuminating flash, letters (*Otiyot*) exist, or even higher, in the aspect of the wisdom-*Chochmah* hovering over the brain, there are letters, but they altogether are unrecognizable.

Now, just as this is so in the revealed powers of the soul, it likewise is so in its transcendent powers, these being desire (*Ratzon*) and pleasure (*Ta'anug*), which also have letters (*Otiyot*). Moreover, just as in intellect (*Sechel*) there is a difference between the externality of the intellect (*Chitzoniyut HaSechel*) and the innerness of the intellect (*Pnimiyut HaSechel*), this likewise is so in the desire (*Ratzon*). That is, there is a difference between the externality of the desire (*Chitzoniyut HaRatzon*) and the innerness of the desire (*Pnimiyut HaRatzon*). For, in the externality of the desire (*Chitzoniyut HaRatzon*), which is when he desires something that is not integral to him to any great extent, meaning that his desire is only for its externality, then its letters (*Otiyot*) are sensed. However, the inner aspect of desire (*Pnimiyut*

*HaRatzon*), which is for something that is more integral to him, the soul is sensed, but the letters (*Otiyot*) of the desire of the soul are not sensed. That is, that which is dominantly sensed is the desire (the soul), rather than its letters (*Otiyot*).

The same is true of pleasure (*Ta'anug*). It too has letters. In other words, even though there is a difference between desire (*Ratzon*) and pleasure (*Ta'anug*), in that desire (*Ratzon*) is the attraction and drawing down of the soul from above to below, whereas pleasure (*Ta'anug*) is the concealment and ascent of the soul from below to above, nevertheless, it is not only the desire (*Ratzon*) – which is revelation from above to below – that has letters (*Otiyot*). Rather, even the pleasure (*Ta'anug*) – which is the ascent of the soul from below to above – has letters, since after all, it too is only a revelation of the essence, and therefore also has letters (*Otiyot*). This is because every revelation comes through the medium of letters (*Otiyot*).

Now, even higher than this, in the actual essence of the soul itself, there also are letters (*Otiyot*), as in the teaching,<sup>287</sup> “the soul is full of letters,” only that the letters (*Otiyot*) are altogether not in a state of tangible existence. Nonetheless, there indeed are letters (*Otiyot*) and from the letters (*Otiyot*) of the essential self of the soul, tangible letters subsequently come about until the existence of tangible letters of speech (*Dibur*).

Moreover, it must be said that the root of the letters of speech are the letters of the essential self of the soul. That is, it

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<sup>287</sup> Etz Chayim (Shaar TaNT”A) Shaar 5, Ch. 3; Also see Ma’amarei Admor HaZaken, Parshiyot HaTorah, Vol. 2, pg. 639 and pg. 730; Likkutei Torah, Bechukotai 45d; Shir HaShirim ibid.; Ma’amarei Admor HaEmtza’ee, Bamidbar, Vol. 1, pg. 309. Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38 and on; Sefer HaMaamarim 5696 p. 110, and elsewhere.

cannot be said that the letters of speech come about through the revelation of the powers of the soul in the five places of the mouth from where the letters of speech issue, these being the throat, palate, tongue, lips and teeth.<sup>288</sup> For, if this was so, in order to speak, a person would have to take the time and make the effort to concentrate on how to move the organs of his mouth to pronounce the letters.<sup>289</sup>

Now, it also cannot be said that the five organs of speech are just the mechanism by which the letters (*Otiyot*) are brought into tangible existence, whereas the root of the letters (*Otiyot*) comes from the revelation of the soul powers. For, if this was so, each soul power would have specific letters relating to its revelation. That is, we would have to conclude that each soul power is limited to specific letters, with no additional letters, and there would be no difference in this between one person and the next. However, we readily observe that such is not the case. That is, every revelation of light comes in a variety of letters. That is, as explained in various places,<sup>290</sup> it often is the case that Tosafot, Rabbeinu Asher and Rabbeinu Nissim, will all state the same idea, but each will say it in his own specific and unique letters (*Otiyot*) and style. However, if we were to posit that the root of the letters (*Otiyot*) is in the idea itself, since they all are presenting the same idea, why is it that they each expresses it with different letters (*Otiyot*)? This proves that the root of the letters is in the essence of the soul, and this is why each one

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<sup>288</sup> See Tanya, Iggeret HaKodesh, Epistle 5.

<sup>289</sup> See *Hemshech* “*Matzah Zu*” 5640 Ch. 2 (Sefer HaMaamarim 5640 Vol. 2 p. 115 and on); Sefer HaMaamarim 5652 p. 123.

<sup>290</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 39; Also see the note of the Rebbe to Sefer HaMaamarim 5710 p. 36.

expresses it with different letters, according to the letters of his specific soul.

Nevertheless, as the letters (*Otiyot*) exist in the essential self of the soul, which is “full of letters,” they do not yet exist as tangible letters at all. However, with the revelation of the emotive qualities through the five organs of speech of the mouth, they come to be in a state of tangible existence, to the point that they become tangible letters (*Otiyot*) of speech (*Dibur*).

## 5.

Now, from the above example, we may understand how it is above in *HaShem*’s יהו"ה Godliness, in that there are various aspects of letters (*Otiyot*). That is, there are the letters of speech (*Dibur*), as it states,<sup>291</sup> “By the word of *HaShem*-יהו"ה the heavens were made.” Now, just as the letters of speech (*Dibur*) below become separate from the speaker and can be felt by another, this is likewise so of the letters of speech (*Dibur*) above, in *HaShem*’s יהו"ה Godliness, as in the verse, “By the word of *HaShem*-יהו"ה the heavens were made.” That is, the created beings are separate, and even though, in reality, they actually are not separate, nonetheless, at least from the standpoint of their own senses and perspective, they are separate.

Higher than this are the letters of thought (*Machshavah*), through which “the hidden worlds that are not

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<sup>291</sup> Psalms 33:6

revealed were brought into existence.”<sup>292</sup> These worlds are not separate, but as known, are immersed in their source. The difference between the two aspects [of speech (*Dibur*) and thought (*Machshavah*)] as they are in the *Sefirot*, is that they correspond to the *Sefirah* of Kingship-*Malchut* and the *Sefirah* of Understanding-*Binah*, respectively. That is, the letters (*Otiyot*) and created beings that stem from the *Sefirah* of Kingship-*Malchut* are in a state of separateness, whereas the letters (*Otiyot*) and created beings that stem from the *Sefirah* of understanding-*Binah*, are “the concealed worlds that are not revealed.”<sup>293</sup> For, as known, the concealed worlds extend down until the *Sefirah* of understanding-*Binah*. Nevertheless, they too are in a state of tangible existence of letters (*Otiyot*), meaning that there is an existence of vessels (*Keilim*). For, as known about the matter of “His life force and His organs,” which refers to lights (*Orot*) and vessels (*Keilim*), these are the *Sefirot* from Kingship-*Malchut* until understanding-*Binah*, only that in understanding-*Binah*, they are letters (*Otiyot*) of thought (*Machshavah*), which are not separate.

Higher than this are letters (*Otiyot*) as they are in the *Sefirah* of wisdom-*Chochmah*, which in the worlds, refers to the world of Emanation-*Atzilut*, in which the letters (*Otiyot*) are not at all recognizable. For, in the aspect of wisdom-

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<sup>292</sup> See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 11 (88b).

<sup>293</sup> See Biurei Zohar of the Tzemach Tzeddek, Vol. 1, p. 520 and on; Ohr HaTorah Lech Lecha (Vol. 6) p. 1,072b and on.

*Chochmah*, even the aspect of “His organs,” which refer to the vessels (*Keilim*), are on the level of light (*Ohr*).<sup>294</sup>

Now, just as in the soul of man below, letters (*Otiyot*) are present, not only in the revealed powers of the soul, but also in the transcendent powers of desire (*Ratzon*) and pleasure (*Ta'anut*) of the soul, so likewise, this is understood as it is above in *HaShem* 's-יהו"ה Godliness. That is, even in the aspect of the crown-*Keter* there are letters (*Otiyot*), only that they are in the aspect of engraved letters.

To further clarify, the difference between letters that are written with ink and letters that are engraved, is that<sup>295</sup> letters that are written with ink are superimposed on the substance they are written upon. In contrast, letters that are engraved are one essence with the substance they are engraved in, in that the letters are from it and of it. The same is true of the difference between the vessels (*Keilim*) of the world of Emanation (*Atzilut*) and the vessels (*Keilim*) of the crown-*Keter*. That is, the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are the existence of something additional, like ink, whereas the vessels (*Keilim*) of the crown-*Keter* are from it and of it, like engraved letters, meaning that they are of one essence.

However, in the aspect of engraved letters (*Otiyot HaChakikah*) there also are two levels.<sup>296</sup> That is, there is regular engraving, and there is engraving that is through and through, from one side to the other. Letters that are engraved

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<sup>294</sup> See Likkutei Torah, Matot 87d; Ohr HaTorah Shemot p. 42, Va'era p. 150, and elsewhere.

<sup>295</sup> Likkutei Torah, Chukat and elsewhere.

<sup>296</sup> Maamarei Admor HaZaken 5565 Vol. 2, p. 690; *Hemshech* 5666 p. 483; Also see Likkutei Sichot Vol. 8 p. 127 and on.

in a regular way form an indentation, which is like a receptacle, and are certainly tangible and graspable. Moreover, they darken the precious stone upon which they are engraved. That is, the area of the precious stone that is engraved is not as radiant and translucent as its other parts. In contrast, when an engraving is through and through, from one side to the other, the letters (*Otiyot*) do not form a receptacle, nor is there any tangible grasp of them. Moreover, they do not darken the precious stone within which they are engraved.

This then, is the difference between the externality of the crown (*Chitzoniyut HaKeter*) and the innerness of the crown (*Pnimiyyut HaKeter*) as it is in the crown itself. That is, the externality of the crown (*Chitzoniyut HaKeter*) is like regular engraving, in that there is a certain element of tangibility and grasp to the letters, in that they only conceal to a small degree. In contrast, the vessels (*Keilim*) of the inner aspect of the crown (*Pnimiyyut HaKeter*) have no element of tangibility and grasp to them and do not conceal at all, like letters that are engraved through and through, from one side to the other.

Now, all the above relates to levels that follow the restraint of the *Tzimtzum*. However, in truth, even before the restraint of the *Tzimtzum*, there are several aspects that also have the aspect of letters (*Otiyot*). For example, there is the estimation within Himself, in potential, of everything that is destined to be actualized.<sup>297</sup> Higher than this is the arousal of the desire, in that everything that is destined to be actualized

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<sup>297</sup> See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher); Mikdash Melech to Zohar I 15a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

arose in His desire. Higher than this is the light (*Ohr*) that even preceded the arousal of the desire, which is the general drawing forth (meaning that this aspect also includes the entire novelty of the chaining down of the worlds – *Hishtalshelut*).

Even higher than this is the aspect of the Ancient One-*Atik*-עתיק as it is before the restraint of the *Tzimtzum*, which is an exact copy-*Ha'atakah*-העתקה, like copying from one book to another. In other words, even though it is exactly the same thing, nevertheless, one is the original and the other is a copy-*Ha'atakah*-העתקה of the original. This aspect is the cause that gives room for the possibility of there subsequently being a source for the source of worlds. (This being so, this aspect also includes the novelty of the entire chaining down of the worlds – *Hishtalshelut*).

Higher than this is the inclusion of the totality of the chaining down of the worlds (*Hishtalshelut*) in the Essential Self of the Singular Preexistent Intrinsic Unlimited Being, *HaShem*-יהו"ה, blessed is He. Even Higher than this, is the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, as He is in and of Himself, as He includes the totality of the chaining down of the worlds (*Hishtalshelut*) in His Essential Self itself.

This is analogous to the powers of the soul in man below. That is, there are the powers as they are included in the essence of his soul, and then there is the very essence of the soul itself, which includes all the powers.

The same is likewise so above in *HaShem*'s-יהו"ה's Godliness. That is, there is the entire chaining down of the worlds (*Hishtalshelut*) as it is included in His Essential Self, and



then there is the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, as He is in and of Himself, who includes the entire chaining down of the worlds (*Hishtalshelut*) in His Essential Self.

These are all aspects of letters (*Otiyot*) as they are before the restraint of the *Tzimtzum*. That is, by comparison to this, the letters (*Otiyot*) that are in the aspect of the estimation in potential and the arousal of the desire, are like the letters of speech (*Dibur*). For, as explained in various places, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that already is in a state of estimation and arousal of the desire, is light (*Ohr*) as it relates to "another." For, although it precedes the restraint of the *Tzimtzum*, nevertheless, even within Himself, there is light (*Ohr*) as it relates to "another," only that it is still entirely within Himself. It therefore bears a similarity to the letters (*Otiyot*) of speech (*Dibur*).<sup>298</sup>

The letters (*Otiyot*) as they are in the general drawing down that precedes the arousal of the desire, bear a similarity to the letters of thought (*Machshavah*). That is, the light (*Ohr*) that precedes the arousal of the desire is light (*Ohr*) that is still to Himself. The letters (*Otiyot*) as they are in the aspect of the Ancient One-*Atik*-עתיק,<sup>299</sup> until the aspect of how the chaining down of the worlds (*Hishtalshelut*) is included in the Essential Self of *HaShem*-יהו"ה, blessed is He, and even higher, how the Essential Self of *HaShem*-יהו"ה, blessed is He, includes them,

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<sup>298</sup> See Likkutei Torah, Hosafot to Vayikra 53a

<sup>299</sup> There are those who recall that the Rebbe mentioned that "this is the matter of the ten hidden *Sefirot* – *Eser Sefirot HaGenoozot* [*b'He'elem HaAtzmut*]." (Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.)

bears a similarity to how it is in man below, that the soul itself is full of letters.

This then, is the meaning of the teaching,<sup>300</sup> “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.” That is, through lengthening our contemplation (*Hitbonenut*) in all the above aspects of the letters (*Otiyot*), until the aspect of the letters (*Otiyot*) as they are in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, which includes them all, there thereby is a drawing down to him from the aspect that he contemplates, and because of this, “they lengthen his days and years.”

## 6.

This then, clarifies the teaching,<sup>301</sup> “Whosoever answers ‘Amen! May His Great Name be blessed’ with all his might, they rip up the decree of his sentence.” The explanation is as it states,<sup>302</sup> “And now – may the strength of the Lord-*Adona*”י-אדני be magnified!” That is, through a person’s service of *HaShem*-יהו"ה, blessed is He, he brings about the magnification of *HaShem*’s יהו"ה title Lord-*Adona*”י-אדני, which is the aspect of His Kingship-*Malchut*. Moreover, he not only brings about the magnification of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), but also the magnification of the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He is high above.

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<sup>300</sup> Talmud Bavli, Brachot 13b

<sup>301</sup> Talmud Bavli, Shabbat 119b

<sup>302</sup> Numbers 14:17

This may be better understood by prefacing with the explanation in the additions to Torah Ohr, on the discourse entitled “*v’Anee Natatee*.”<sup>303</sup> The discourse there explains the matter of drawing down the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*), which is the aspect of the revelations through which *HaShem*-יהו"ה, blessed is He, is called by the titles “wise-*Chacham*-חכם”, “kind-*Chasdan*-חסדן” and the like. This is analogous to man below, that through praising him as being wise or kind, this draws forth his wisdom and kindness from concealment to revelation. However, as things are below, even before the praise, the wisdom-*Chochmah* and kindness-*Chessed* already existed and the effect of the praise is only that it draws these qualities from concealment to revelation. However, above in *HaShem*’s-יהו"ה Godliness, there is no tangible existence of wisdom-*Chochmah* or kindness-*Chessed*, and their entire existence is brought about solely through the praises.

The same may be understood in relation to drawing down the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He. In fact, when it comes to drawing down the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, this matter applies to an even greater degree. For, in the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*), there already are particulars, only that they are still contained within the simplicity of Primordial Man (*Adam Kadmon*), which is why the particulars are in a state of oneness.

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<sup>303</sup> Torah Ohr 102a and on.

This is the meaning of the word “One-*Echad*-אחד,” indicating a oneness of particulars. However, before the restraint of the *Tzimtzum*, *HaShem*-יהו"ה is “Singular-*Yachid*-יחיד,” and is higher than being “One-*Echad*-אחד.”<sup>304</sup> That is, “Singularity-*Yachid*-יחיד” altogether transcends particulars, even particulars that are united as one. That is, the matter indicated by the word “Singular-*Yachid*-יחיד” utterly transcends particulars.

However, even higher than the Singularity-*Yachid*-יחיד, there indeed is an aspect of “One-*Echad*-אחד,” indicating the true Oneness of *HaShem*-יהו"ה, blessed is He. However, as understood, before the drawing down is brought about by our recitation of His praises, there is no existence of *Sefirot* at all, and their existence is brought about solely through our recitation of His praises.

This then, is the meaning of the teaching, “Whosoever answers ‘Amen! May His Great Name be blessed’ with all his might,” which is like the verse, “And now – may the strength of the Lord-*Adona*”ג'דני be magnified!” That is, through this he brings about the magnification of *HaShem*’s-יהו"ה title Lord-*Adona*”ג'דני, even in the aspect indicated by the verse,<sup>305</sup> “If You hold on to sins Ya’h-h-יה"ה, Lord-*Adona*”ג'דני, who can withstand it,”<sup>306</sup> which is the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He is before the restraint of the *Tzimtzum*.

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<sup>304</sup> Torah Ohr, Vayechi 45a; Va’era 55b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 10-11.

<sup>305</sup> Psalms 130:3

<sup>306</sup> See Likkutei Torah Shlach 40a

That is, through serving *HaShem*-יהו"ה, blessed is He, he draws down and actualizes the existence of the *Sefirot*. In other words, this drawing down is from such a lofty level that the matter of the chaining down of the worlds (*Hishtalshelut*) is altogether not found there. Thus, through bringing about a drawing down from the very source of revelation, a drawing down to the entirety of the chaining down of the worlds (*Hishtalshelut*) is affected. In other words, it is from the aspect indicated by the verse, "And now – may the strength (*Ko'ach*-כח) of the Lord-*Adona*"י-אדני be magnified," that there is a drawing down of the aspect indicated by the verse,<sup>307</sup> "He told His nation the strength (*Ko'ach*-כח) of His works," (referring to the verse,<sup>308</sup> "In the beginning-*Bereishit*-בראשית").

To explain, "The strength-*Ko'ach*-כח-28 of His works" refers to the 28 time periods in the chaining down of the worlds (*Hishtalshelut*) consisting of *Yad*-יד-14 time periods for the good, and *Yad*-יד-14 time periods that are the opposite of good.<sup>309</sup> These are drawn from the two hands-*Yad*-יד, on the right and on the left. Now, this is the same in man below. That is, each of man's hands has five fingers, and each finger has three sections, except for the thumb, which has two sections, for

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<sup>307</sup> Psalms 111:6

<sup>308</sup> Genesis 1:1 and Rashi there; See introduction to Tikkunei Zohar 13a; The verse "He told His nation the strength-*Ko'ach*-כח of His works" refers to the act of Creation indicated by the verse "In the beginning-*Bereishit*-בראשית" which has *Ko'ach*-כח-28 letters.

<sup>309</sup> See Ecclesiastes 3:2 and on; Tikkunei Zohar, Tikkun 69 (101b); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The section entitled, "The seven letters כפר"ת correspond to the seven days of the week – Time and its measurement."

a total of 14, which make up the word hand-*Yad*-יד.<sup>310</sup> [To clarify, when the Mishnah<sup>311</sup> states that there are six sections to each finger, it is counting the bones of the hand itself up to the wrist.<sup>312</sup> However, the fingers themselves each have three sections, except for the thumb, which has two sections, for a total of 14-hand-*Yad*-יד.]

Now, there are two hands, the right hand-*Yad*-יד-14 and the left hand-*Yad*-יד-14, and together, they are 28-strength-*Ko'ach*-כח. The root of the two hands is the ten *Sefirot*, which are numerically equivalent to the ten fingers, “five opposite five, with the sign (*Ot*-אות) of the covenant between them.”<sup>313</sup> Now, the sign (*Ot*-אות) of the covenant refers to the letter *Vav*-ו which is called, “The sign (*Ot*-אות) of truth,”<sup>314</sup> in that it is “the middle beam that passes through from one end to the other end,”<sup>315</sup> and is unchanging throughout.

In contrast, the twenty-eight (*Ko'ach*-כח-28) time periods are within the chaining down of the worlds (*Hishtalshelut*) and are divided into the right line and the left line. However, when through his service of *HaShem*-יהוה, blessed is He, a person brings about the magnification of the

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<sup>310</sup> See Sedfer HaYom (in the Kavanot of Kaddish); Also see the introduction to Tikkunei Zohar 4b; Tikkun 19 (40a), and elsewhere.

<sup>311</sup> Mishnah Oholot 1:8

<sup>312</sup> See Tosefot Yom Tov to Mishnah Oholot 1:8 *ibid*.

<sup>313</sup> Sefer Yetzirah 1:3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The five that are drawn from the ten.”

<sup>314</sup> Zohar Vayikra explained in Biurei HaZohar of the Tzemach Tzedek *ibid*.; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 35; Ginat Egoz translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1) *ibid*.

<sup>315</sup> Exodus 26:28, 36:33; See Biurei HaZohar *ibid*., and Shaar HaYichud of the Mittler Rebbe translated as *The Gate of Unity*, Ch. 35 *ibid*.

power of *HaShem*'s יהו"ה title Lord-*Adona*"אדני"י - referring to the matter of drawing down from He who transcends the chaining down of the worlds (*Hishtalshelut*) - then all twenty eight (*Ko'ach*-כ"ח-28) times periods become included in the verse, "In the beginning-*Bereishit*-בראשית," which is comprised of 28-*Ko'ach*-כ"ח letters,<sup>316</sup> all of which are on the right side, in that,<sup>317</sup> "There is no left side in this Ancient One-*Atika*, for it all is right."

This then, is the meaning of, "Whosoever answers 'Amen! May His Great Name be blessed' with all his might-*Ko'ach*-כח, they tear up the decree of his sentence." This is because the words, "Amen! May His Great Name be blessed," also consist of 28-strength-*Ko'ach*-כ"ח letters, corresponding to these twenty-eight time periods.<sup>318</sup> Thus, by answering "Amen! May His Great Name be blessed" with all his might (*Ko'ach*-כח), he draws down and actualizes, "And now – may the strength (*Ko'ach*-כח) of the Lord-*Adona*"אדני"י be magnified!" He thus draws this down into all twenty-eight (*Ko'ach*-כ"ח) time periods, and they all come into the aspect of the right side. As a result, "they tear up the decree of his sentence!"

## 7.

However, to draw the aspect indicated by the verse, "And now – may the strength (*Ko'ach*-כח) of the Lord-*Adona*"אדני"י be magnified," which is the matter of drawing down that which transcends the chaining down of the worlds

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<sup>316</sup> Genesis 1:1 and Rashi there; See introduction to Tikkunei Zohar 13a

<sup>317</sup> Zohar III 129a, 289a.

<sup>318</sup> See introduction to Tikkunei Zohar 13a *ibid*.

(*Hishtalshelut*), this is accomplished through serving *HaShem*-יהו"ה, blessed is He, "with all his might" (*Ko'ach*-כה), and as Rashi explains, this means, "With all his devotional intent (*Kavanah*)."<sup>319</sup> This refers to serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) that transcends reason and intellect. Specifically through this, the verse, "And now – may the strength (*Ko'ach*-כה) of the Lord-*Adona'y*-אדני"י be magnified" is drawn down and actualized.

The explanation is as it states in *Sefer Yetzirah*,<sup>319</sup> "There are ten *Sefirot*... that are like a flame bound to the coal... One is the breath (*Ru'ach*) of the Living God." This breath (*Ru'ach*) refers to the spirit (*Ru'ach*) of man, since it is he who draws down the ten *Sefirot*. For, just as it is with the flame of a coal below, that its flame is revealed when one's breath (*Ru'ach*) is blown upon it, so it is above in *HaShem*'s-יהו"ה Godliness, that the *Sefirot* are drawn forth by the spirit (*Ru'ach*) of man. The only difference is that below, when a person blows his breath (*Ru'ach*) upon a coal, it only is to reveal the flame that already exists concealed in the coal, whereas above in *HaShem*'s-יהו"ה Godliness, the very existence of *Sefirot* must be brought forth anew. This is because in this case, that which is drawn forth is from the very highest aspect of letters (*Otiyot*), in which (as explained above) there is no tangible existence whatsoever.

Now, the reason the souls of Israel can affect such a drawing forth, is because they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. It therefore is in their

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<sup>319</sup> *Sefer Yetzirah* 1:7



power to draw from the Essential Self of *HaShem*-יהו"ה, blessed is He, literally. However, in order to do so, the souls must serve *HaShem*-יהו"ה, blessed is He, from the very essence of the soul, as it is, in and of its essential self, as indicated by the words, "She is pure" (*Tehorah Hee*), meaning, as the soul is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. It is specifically through this that the soul has ability to draw forth from such a high level. This is the matter of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) and self-sacrifice (*Mesirat Nefesh*) that transcend reason and intellect. That is, this is the kind of love of *HaShem*-יהו"ה, blessed is He, indicated by the words,<sup>320</sup> "With all your being (*Bechol Me'odecha*-בכל מאדך)."

To clarify, service of *HaShem*-יהו"ה, blessed is He, is comprised of three general aspects. These are, "With all your heart, with all your soul, and with all your being." Love of *HaShem*-יהו"ה, blessed is He, with all your heart, is the matter of serving Him with each organ according to the existence and quality of that organ. Love of *HaShem*-יהו"ה, blessed is He, with all your soul, is the matter of self-sacrifice (*Mesirat Nefesh*), as indicated by the teaching,<sup>321</sup> "Even if He takes your soul." However, love of *HaShem*-יהו"ה, blessed is He, with all your being, is even higher than serving Him "with all your soul."

To further explain, even though the words "with all your soul" indicate serving *HaShem*-יהו"ה with self-sacrifice

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<sup>320</sup> Deuteronomy 6:5

<sup>321</sup> Sifri and Rashi to Deuteronomy 6:5

(*Mesirat Nefesh*), nonetheless, here the self-sacrifice is solely self-sacrifice in the revealed powers of one's soul. In other words, he serves *HaShem*-יהו"ה, blessed is He, with all the powers of his soul, each according to what its matter and quality is, to the point of literal self-sacrifice (*Mesirat Nefesh*). Moreover, he even brings about the matter of self-sacrifice in the powers of the soul that, in and of themselves, have no relation to the matter of self-sacrifice (*Mesirat Nefesh*). However, even so, the substance of his service of *HaShem*-יהו"ה, blessed is He, is in the revealed powers of his soul, only that he does so with complete self-sacrifice (*Mesirat Nefesh*), literally.

In contrast, love of *HaShem*-יהו"ה, blessed is He, indicated by the words, "with all your being," is service of *HaShem*-יהו"ה that stems from the essential self of the soul, which totally transcends the powers of the soul. This is desire of the heart (*Re'uta d'Leeba*) that utterly transcends reason and intellect, and is the matter of serving *HaShem*-יהו"ה, blessed is He, from the essential self of the soul as it is rooted in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. It therefore is specifically such service of *HaShem*-יהו"ה that draws down *HaShem's*-יהו"ה Essential Self, blessed is He.

This then, is why Rashi explained the words, "With all his might" as meaning "with all his devotional intent (*Kavanah*).” For, it is through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), that a person actualizes the verse, "And now – may the strength (*Ko'ach*-כח) of the Lord-*Adona'y*-אדני"י be magnified," referring to a drawing down of that which transcends the

chaining down of the worlds (*Hishtalshelut*), in a way that it even is drawn into the chaining down of the worlds (*Hishtalshelut*), in all its twenty-eight (*Ko'ach*-כח-28) time periods, and they all come to be of the right side, as stated,<sup>322</sup> “Your right hand, *HaShem*-יהו"ה, is glorified with strength (*Ko'ach*-כח-28); Your right hand, *HaShem*-יהו"ה, smashes the enemy.” This refers to the aspect of the right, as it is from the aspect of the Ancient One-*Atik*, about which it states, “There is no left in this Ancient One-*Atika*, and it all is right.” In other words, it even transcends the inter-inclusion (*Hitkallelut*) of the left line in the right line, but is rather entirely right. As a result, “they rip up the decree of his sentence,” even after it already has been signed and sealed.

This likewise is the meaning of the teaching,<sup>323</sup> “Whosoever lengthens the One-*Echad*-אחד,<sup>324</sup> shall be rewarded with length of days and years.” That is, through lengthening one’s contemplation of “*HaShem* is One-יהו"ה אחד”, in all the aspects of the letters (*Otiyot*) as they are included in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, a Jew thereby affects a drawing down from the level that transcends the chaining down of the worlds (*Hishtalshelut*) and is entirely on the right, and therefore “they lengthen his days and his years.”

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<sup>322</sup> Exodus 15:6

<sup>323</sup> Talmud Bavli, Brachot 13b

<sup>324</sup> Of the Shema (Deuteronomy 6:4), “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

This then, is the meaning of the teaching,<sup>325</sup> “Rabbi Akiva said: How fortunate are you, Israel! Before Whom are you purified and Who purifies you,” indicating two levels of purity (*Taharah*). For, as explained before, the general matter of purity (*Taharah*) is the matter of serving *HaShem*-יהו"ה, blessed is He, by returning (*Teshuvah*) from sin, which is the matter of repentance, and by returning (*Teshuvah*) to Him. That is, we explained that returning-*Teshuvah* does not only relate to sin, as is commonly thought. Rather, there also is returning (*Teshuvah*) as indicated by the verse,<sup>326</sup> “and the spirit returns (*Tashuv*-תשוב) to God who gave it.” That is, in this kind of return (*Teshuvah*) a person elevates his soul to its root, as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

For, as explained before, the root of the Jewish soul transcends the estimation that *HaShem*-יהו"ה made in Himself for creation in potential, and even transcends the arousal of the desire for creation. Moreover, it even transcends the general drawing forth that preceded the arousal of the desire for creation. It rather is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, literally, and this is the **true** meaning of return-*Teshuvah*.

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<sup>325</sup> Mishnah Yoma 8:9; Talmud Bavli, Yoma 85b

<sup>326</sup> Ecclesiastes 12:7; See Likkutei Torah, Ha'azinu; Also see Likkutei Torah, Drushim l'Rosh HaShanah 60d, Balak 74a

Now, the order of serving *HaShem*-יהו"ה in this, is that there first must be service of Him as indicated by the words, "Before Whom are you purified," which is serving *HaShem*-יהו"ה, blessed is He, from below to above. This is then followed by serving *HaShem*-יהו"ה as indicated by the words, "Who purifies you," which is from above to below, until the soul comes to the state of "She is pure" (*Tehorah Hee*), that is, as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This also explains why the word, "How fortunate are you-*Ashreichem*-אשריכם" was specifically used here. This is because the word "*Asher*-אשר" means delight and pleasure (*Ta'anug*). That is, the souls of Israel are rooted in the simple essential pleasure of the Essential Self of *HaShem*-יהו"ה, blessed is He, as explained before. Because of this, they also draw this into Torah and *mitzvot*, as we recite, "Blessed are You, *HaShem*-יהו"ה, our God, King of the world, who has (*Asher*-אשר) sanctified us with His commandments etc." In other words, it is because of this aspect of "*Asher*-אשר," which is the matter of simple delight and pleasure (*Ta'anug*), that the continuation of the blessing, "Who has sanctified us with His commandments" comes about.

About this the verse states,<sup>327</sup> "That you may see it and remember all the commandments of *HaShem*-יהו"ה and you shall do them," and the next verse continues,<sup>328</sup> "So that you may remember and to do all My commandments." For as

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<sup>327</sup> Numbers 15:39

<sup>328</sup> Numbers 15:40

explained before,<sup>329</sup> not only do the Jewish people fulfill “the *mitzvot* of *HaShem*-יהו"ה,” but they even fulfill the aspect of “**My** commandments,”<sup>330</sup> which are the commandments of the Emanator Himself, blessed is He, as it states, “and you shall do them.” That is, since they are rooted in the simple essential pleasure of the Essential Self of *HaShem*-יהו"ה, blessed is He, it therefore is specifically the Jewish people who actualize and do them.

This also explains the matter of the ritual pool (*Mikvah*). That is, a ritual pool (*Mikvah*) is a cistern in the shape of a closed letter *Mem*-מ. That is, it is square,<sup>331</sup> which is the matter of the *Sefirah* of understanding-*Binah*. The water in the ritual pool (*Mikvah*) is the aspect of wisdom-*Chochmah*. Immersion-*Tevilah*-טבילה in the ritual pool (*Mikvah*) shares the same letters as self-nullification-*HaBittul*-הביטול,<sup>332</sup> and refers to self-nullification (*Bittul*) stemming from the fiftieth gate (*Shaar HaNun*), which is the crown-*Keter*.<sup>333</sup>

These three matters, understanding-*Binah*, wisdom-*Chochmah*, and the crown-*Keter*, refer to the concealed aspects of Israel, the Torah, and the Holy One, blessed is He.<sup>334</sup> That is, the concealed aspect of Israel is the aspect of understanding-*Binah*, the concealed aspect of the Torah is the aspect of wisdom-*Chochmah*, and the concealed aspect of the Holy One,

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<sup>329</sup> In the previous discourse of this year, 5717, entitled “*Torah Tzivah* – The Torah that Moshe commanded us is the heritage of the Congregation of Yaakov,” Discourse 3, Ch. 5, as well as earlier in this discourse.

<sup>330</sup> See Likkutei Torah, Bamidbar 9c

<sup>331</sup> See Ohr HaTorah, Drushei Yom HaKippurim, p. 1,580 and on.

<sup>332</sup> Siddur Im Divrei Elokim Chayim, end of the Kavanot of Mikvah (159d)

<sup>333</sup> See Ohr HaTorah *ibid.* p. 1,579.

<sup>334</sup> See Zohar III 73a

blessed is He, is the aspect of the crown-*Keter*, as they are after the restraint of the *Tzimtzum*. However, there also are the aspects of understanding-*Binah*, wisdom-*Chochmah*, and the crown-*Keter* as they are in their root, before the restraint of the *Tzimtzum*.

This then, is the meaning of the Mishnah, “Just as the ritual pool (*Mikveh*) purifies the impure, so too the Holy One, blessed is He, purifies Israel.” That is, through serving *HaShem*-יהו"ה, blessed is He, by returning (*Teshuvah*), which is not just returning in repentance from sin, but is also serving Him as indicated by the verse, “and the spirit returns (*Tashuv*-תשוב) to God who gave it,” the Holy One, blessed is He, thereby purifies Israel, so that they come to the state indicated by the words, “She is pure” (*Tehorah Hee*). That is, the soul ascends to the concealed aspect of the Holy One, blessed is He, and we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה alone, blessed is He, and thereby build a dwelling place for Him in the lower worlds!