

Discourse 35

*“Lecha Amar Libee, Bakshoo Panai -
Of you My heart said, ‘seek My inner presence’”*

Delivered on Shabbat Parshat Nitzavim-Vayeilech,

The 25th of Elul, 5717

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

1.

The verse states,¹²¹⁷ “Of you My heart said, ‘seek My inner presence.’ Your presence, *HaShem*-יהוה, do I seek.” Now, we must understand¹²¹⁸ what exactly is meant by the matter of, “seek My inner presence.” For there are two opposites here. Namely, the fact that it is necessary to seek “My inner presence” (*Panai*-פני), proves that presently, one does not have this and is distant from it, which is why he must seek it. On the other hand, it clearly is understood that through seeking he will find.

It should be added that this verse is in Psalm 27, “*LeDavid HaShem Oree* – By David: *HaShem*-יהוה is my light,” which we recite throughout the month of Elul.¹²¹⁹ From this it is understood that all the verses of this Psalm, including this

¹²¹⁷ Psalms 27:8

¹²¹⁸ Also see the beginning of the discourse entitled “*Lecha Amar Libi*” 5678 (Sefer HaMaamarim 5678 p. 405).

¹²¹⁹ Siddur HaArizal of Rabbi Shabtai of Roshkov, Seder Kavanot Rosh Chodesh Elul; Siddur HaArizal Kol Yaakov of Rabbi Yaakov Kopel Lifshitz of Mezeritch; Siddur of the Alter Rebbe, after the *Shir Shel Yom*, and elsewhere.

one, “Of you My heart said, ‘seek My inner presence,’” relate to the toil in serving *HaShem* יהו"ה, blessed is He, throughout the month of Elul. In other words, the service of the month of Elul is to seek “My inner presence” (*Panai* פני). Now, since this Psalm is recited throughout the days of Elul, including the last day of the month, it is understood that even after all the service of the days of Elul, in which “the toil of each day has its effect,”¹²²⁰ still and all, the aspect of *HaShem*’s יהו"ה inner presence has not yet been reached. Therefore, even on the last day of Elul, we still must seek, “My inner presence.”

Moreover, since we continue saying this psalm after Rosh HaShanah and after the ten days of repentance, up to (and including) Hosha’nah Rabbah, it is understood that even after the service of the ten days of repentance etc., we still have not reached “My inner presence.” It is only specifically on Shemini Atzeret and Simchat Torah that the aspect of *HaShem*’s יהו"ה inner presence is drawn forth. However, before this, we must still seek *HaShem*’s יהו"ה inner presence.

Now, as mentioned before, there are two opposites here. On the one hand, this indicates that until Simchat Torah we still are far from this. On the other hand, it is clear that through our toil in seeking “My inner presence,” we are assured that on Shemini Atzeret and Simchat Torah we will reach this. Furthermore, we must understand why it states, “Of you My **heart** has said, ‘seek My inner presence.’” What exactly is the relationship between “seek My inner presence” and the heart?

¹²²⁰ See Zohar III 94b

2.

Now, to understand this, we must begin with what was said in the previous discourse¹²²¹ about the verse,¹²²² “Behold, I have placed before you this day a blessing... The blessing: that you will listen to the commandments of *HaShem*-יהו"ה your God, which I command you today,” which was based on the words of the Midrash¹²²³ to the verse,¹²²⁴ “Listen (*Sheem* 'oo-שמעו) to the word of *HaShem*-יהו"ה, O' House of Yaakov.” That is, “this is analogous to a king who had two goblets... in the same way, the Holy One, blessed is He said: You poured two goblets for Me at Sinai, these being,¹²²⁵ ‘We will do-*Na'aseh*-נעשה’ and ‘We will listen-*Nishma*-נשמע.’ However, you broke ‘We will do-*Na'aseh*-נעשה,’¹²²⁶ so be careful to guard yourselves with ‘We will listen-*Nishma*-נשמע.’”

It was explained there that this is the meaning of the verse, “The blessing: that you will listen (*Tishme* 'u-תשמעו),” in that, as of now, all that is demanded is the service of *HaShem*-יהו"ה, blessed is He, indicated by the words “that you will listen (*Tishme* 'oo-תשמעו),” (that is, at least, “be careful to guard yourselves with ‘we will listen-*Nishma*-נשמע’”). However, since *HaShem* 's-יהו"ה ultimate Supernal intent is that we reach

¹²²¹ See the prior discourse of Shabbat Parshat Re'eh, Shabbat Mevarchim Chodesh Elul, of this year, 5717, entitled “*Re'eh Anochi* – Behold I have placed before you this day a blessing,” Discourse 33.

¹²²² Deuteronomy 11:26-28

¹²²³ Midrash Shemot Rabba 27:9

¹²²⁴ Jeremiah 2:4

¹²²⁵ Exodus 24:7

¹²²⁶ With the sin of the golden calf.

the matter of “we will do” (*Na’aseh*-נעשה), the verse therefore states, “The **blessing**: that you will listen (*Asher Tishme’oo*-אשר תשמעו).” That is, through the blessing (*Brachah*) and the granting of strength to serve *HaShem*-יהו"ה in a way of “that you will listen (*Tishme’u*-תשמעו) we receive the help to reach the service of “We will do” (*Na’aseh*-נעשה).

About this, it was explained that the service of *HaShem*-יהו"ה, blessed is He, indicated by “We will listen” (*Nishma*-נשמע), is not just a matter of comprehension and explanation, as in the verse,¹²²⁷ “Speak, for Your servant is listening (*Shome’a*-שומע),” but rather, “we will listen” (*Nishma*-נשמע) is the matter of submission and self-nullification (*Bittul*) and the matter of accepting the yoke of His Kingship, as in the verse,¹²²⁸ “Behold! To obey (*Shmo’a*-שמוע) is better than a choice offering.”

However, in the service of *HaShem*-יהו"ה, blessed is He, indicated by “We will listen” (*Nishma*-נשמע), even though it is a matter of submission and self-nullification (*Bittul*) to *HaShem*-יהו"ה and the acceptance of the yoke of His Kingship, it nevertheless, is only self-nullification (*Bittul*) to His revealed desire (*Ratzon Galuy*). For, the service of “We will listen” (*Nishma*-נשמע) only applies when there already is something that can be heard. Only then is it the duty of a person to stand prepared to listen and fulfill all that he hears. From this it is understood that the submission and self-nullification indicated by “We will listen” (*Nishma*-נשמע) only relates to a desire

¹²²⁷ Samuel I 3:10

¹²²⁸ Samuel I 15:22

(*Ratzon*) of *HaShem*-יהו"ה that has already been expressed and revealed.

Higher than this is the submission and self-nullification (*Bittul*) indicated by the words, “We will do” (*Na’aseh*-נעשה), which is the matter of self-nullification (*Bittul*) to the One who desires Himself (*Ba’al HaRatzon*), blessed is He. That is, even before His desire is revealed (*Ratzon Galuy*), we already nullify the essence of our soul to the Master of the desire (*Ba’al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He, and through this we draw forth His desire (*Ratzon*), as in the teaching,¹²²⁹ “They make (*Oseen*-עושיין) the desire (*Ratzon*) of the Ever-Present One (*HaMakom*-המקום).” That is, they make (*Oseen*-עושיין) and newly draw forth His desire (*Ratzon*). For, the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in and of Himself, even transcends the desire (*Ratzon*) for *mitzvot*, and it therefore is necessary to renew His desire for the *mitzvot*. This drawing forth of desire (*Ratzon*) comes about through serving *HaShem*-יהו"ה, blessed is He, in a way of “we will do” (*Na’aseh*-נעשה), which is the matter of submission and self-nullification (*Bittul*) to the One who desires (*Ba’al HaRatzon*), *HaShem*-יהו"ה Himself, blessed is He.

Now, it was explained that this form of serving *HaShem*-יהו"ה is indicated by the verse,¹²³⁰ “You shall love *HaShem*-יהו"ה your God... with all your **being** (*Bechol Me’odecha*),” and refers to sublimation and self-nullification (*Bittul*) to Him stemming from the very essence of the soul.

¹²²⁹ Talmud Bavli, Brachot 35b

¹²³⁰ Deuteronomy 6:5

About this our sages, of blessed memory, stated,¹²³¹ “[The first paragraph of the *Shema* recital refers to a time when they actualize the desire of the Ever-Present One,] whereas the second paragraph of the *Shema* recital refers to a time when they do not actualize the desire of the Ever-Present One.” For, even though the second paragraph states,¹²³² “It shall be that if you earnestly listen (*Shamo’a Tishme’u*-שמעו תשמעו) to My commandments,” in which the word “listen” (*Shmiyah*-שמיעה) does not just mean understanding and comprehension, but also means the submission and self-nullification (*Bittul*) of accepting of the yoke of *HaShem*’s-יהוה Kingship, as explained before,¹²³³ as indicated by the continuation of the verse, “To serve Him with all your heart and with all your soul,” nonetheless, this form of serving Him is only with the revealed powers of the soul, including the inner (*Pnimiym*) and the transcendent powers (*Makifim*) of the soul, but only the revealed powers.

In contrast the first paragraph of the *Shema* recital also includes, “You shall love *HaShem*-יהוה your God... with all your **being** (*Bechol Me’odecha*),” (the literal meaning of which is “exceedingly”) referring to serving Him in a limitless way (*Blee Gvul*).¹²³⁴ In other words, a person leaves the limitations of his inner, manifest powers (*Pnimiym*) and even the transcendent powers (*Makifim*) of his soul, and instead serves

¹²³¹ Talmud Bavli, Brachot 35b *ibid.*; Also see Chiddushei Aggadot of the Maharsha there; Ohr Torah of the Holy Rav, the Maggid of Mezhrich 53d; Likkutei Torah, Shlach 42c, and elsewhere.

¹²³² Deuteronomy 11:13

¹²³³ Also see Sefer HaMaamarim 5629 p. 306 and elsewhere.

¹²³⁴ See Torah Ohr, Mikeitz 39c and on.

HaShem-יהו"ה, blessed is He, from the very essence of his soul, in that the very essence of his soul is sublimated and nullified to the One who desires Himself (*Ba'al HaRatzon*), *HaShem*-יהו"ה, blessed is He. Through this, we “make (*Oseen*-עושי) the will of the Ever-Present One,” blessed is He.

This then, is the ultimate culmination of service of *HaShem*-יהו"ה, namely, to reach the One who desires Himself (*Ba'al HaRatzon*), *HaShem*-יהו"ה, blessed is He, and draw His desire (*Ratzon*) forth. This is like the teaching,¹²³⁵ “Crown Me as King over you,” meaning,¹²³⁶ “First let them accept My Kingship and then let them accept My edicts.”

However, to come to the service of *HaShem*-יהו"ה, blessed is He, indicated by, “we will do (*Na'aseh*-נעשה),” we first must serve Him in the way of, “we will listen (*Nishma*-נשמע),” through which we then arrive at, “we will do (*Na'aseh*-נעשה).” About this the verse states, “The blessing: that you will listen (*Tishme'oo*-תשמעו),” in which there is a blessing (*Brachah*) and a granting of the strength and ability, that through serving Him in a way of “we will listen” (*Nishma*-נשמע), (as it states, “that you will listen-*Tishme'u*-תשמעו”), we thereby reach the matter of “we will do” (*Na'aseh*-נעשה).

This is also the meaning of the beginning of the verse,¹²³⁷ “Behold, I (*Anochi*-אנכי) have placed before you this day a blessing (*Brachah*).” That is, the blessing and granting of

¹²³⁵ Talmud Bavli, Rosh HaShanah 16a, 34b

¹²³⁶ Mechilta to Exodus 20:3

¹²³⁷ Deuteronomy 11:26-28

strength is from “I-*Anochi*-אנכי” meaning,¹²³⁸ “I, who I am” (*Anochi*; *Mee SheAnochi*-מי שאנכי). Furthermore, this blessing is placed “before you” (*Lifneichem*-לפניכם), referring to the inner essence (*Pnimitiyut*-פנימיות) of the soul. It is from this inner essence that the service of *HaShem*-יהו"ה indicted by the word “we will do” (*Na’aseh*-נעשה) stems, that is from submission and self-nullification (*Bittul*) to the One who desires Himself (*Ba’al HaRatzon*), the One called “I-*Anochi*-אנכי,”¹²³⁹ *HaShem*-יהו"ה Himself, blessed is He. That is, it stems from the very essence of the soul.

It is about this form of serving Him indicated by “We will do” (*Na’aseh*-נעשה), (which is attained by first serving Him in a way of “That you will listen-*Tishme’u*-תשמעו, which is the matter of “We will listen-*Nishma*-נשמע”) that it states, “The blessing: **That** (*Asher*-אשר) you **will** listen,” which is a statement of certainty, [as opposed to “**If**-*Eem*-אם you will listen]. For, in the service of *HaShem*-יהו"ה, blessed is He, indicated by “We will listen” (*Nishma*-נשמע), since one’s sublimation and self-nullification only stems from the revealed powers of his soul, there still is doubt (*Safek*) as to whether this will be accomplished or not.

However, this is not so when one serves *HaShem*-יהו"ה, blessed is He, in a way of “We will do” (*Na’aseh*-נעשה), in which the very essence of one’s soul is utterly nullified of its existence (*Bittul b’Metziyut*) before *HaShem*-יהו"ה, blessed is He.

¹²³⁸ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye’h Asher Eheye*”-אהייה אשר אהייה-ה.”

¹²³⁹ Exodus 20:2

Furthermore, the statement “The blessing (*Brachah*): That (*Asher*-אשר) you will listen,” means that it is absolutely clear and certain that through serving *HaShem*-יהו"ה, blessed is He, in a way of “We will listen” (*Nishma*-נשמע), we thereby will attain serving Him in a way of “We will do” (*Na'aseh*-נעשה). The reason is because there is a blessing (*Brachah*) from *HaShem*-יהו"ה in this, and a blessing (*Brachah*) from *HaShem*-יהו"ה comes with certainty, as known about the superiority of a blessing (*Brachah*) over prayer (*Tefillah*). That is, a blessing (*Brachah*) is in the form of a command, as stated,¹²⁴⁰ “*HaShem*-יהו"ה shall bless you etc.” In other words, it comes with certainty. In contrast, prayer (*Tefillah*) is in the form of supplication, in which there is doubt as to whether one’s supplication will be received or not. We find this in regard to one who expects his prayer to be answered,¹²⁴¹ and similarly,¹²⁴² “[As Rabbi Chaninah ben Dosa said,] ‘If my prayer is fluent in my mouth, I know it is accepted, and if not, I know it is not accepted.’”

On the other hand, prayer (*Tefillah*) has an element of superiority over and above a blessing (*Brachah*). That is, a blessing (*Brachah*) is only drawn from the root and source of the recipient of the blessing, as it states,¹²⁴³ “He blessed each one according to the blessing appropriate to him.” In contrast, prayer (*Tefillah*) draws new desire (*Ratzon*) from *HaShem*-יהו"ה, Blessed is He, who is higher than the chaining down of

¹²⁴⁰ Numbers 6:24

¹²⁴¹ See Talmud Bavli, Brachot 54b and on; Reishit Chochmah – Chupat Eliyahu Rabba, Shaar 3.

¹²⁴² Talmud Bavli, Brachot 34b

¹²⁴³ Genesis 49:28

the worlds (*Hishtalshelut*), as we say, “**May it be** desirable before You...” That is, through prayer we draw **new** desire from *HaShem*-ה' יהו"ה to heal the sick and to bless the years etc. In other words, even after a decree against a person has been issued, and even after it has been sealed, nevertheless, through prayer (*Tefillah*) a new desire from *HaShem*-ה' יהו"ה can be drawn forth.

Now, these two distinctions are intertwined with each other. That is, in the matter of a blessing (*Brachah*), since it is a drawing forth from the root and source of the recipient alone, it therefore is a matter of certainty. In contrast, the purpose of prayer is to draw forth something new, and therefore there is an element of doubt as to whether one's prayer will be accepted or not. However, the verse, “The blessing (*Bracha*): That (*Asher*-אשר) you will listen,” contains both elements of superiority. For even though it is the matter of drawing forth the aspect of “We will do” (*Na'aseh*-נעשה), as explained above, in which [like prayer] “we make (*Oseen*-עושין) the desire (*Ratzon*) of the Ever-Present One,” referring to drawing new desire from He who transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, the verse states “That-*Asher*-אשר you will listen,” as a matter of certainty, stemming from the superiority of a blessing (*Brachah*).

Now, to further explain the difference between a blessing (*Brachah*) and a prayer (*Tefillah*), we must begin¹²⁴⁴ with the statement in *Pardes Rimonim*,¹²⁴⁵ “The roots (*Shorashim*) are unified with the essential root (*Etzem HaShores*h). However, in truth, this only refers to the roots of the vessels (*Shorshei HaKeilim*) rather than to the root of the Essential Self (*Atzmut*) of *HaShem*-ה' יהו. For the Essential Self of *HaShem*-ה' יהו is utterly One, and has no need for either a root or source.” That is, the matter of the root (*Shores*h) specifically only applies to the vessels (*Keilim*), rather than the lights (*Orot*).

That is, when we say that there is a root (*Shores*h), there necessarily are three matters in this. Firstly, some entity must exist, and we must say that this entity has a root (*Shores*h).

Secondly, this entity is separate from its root (*Shores*h). For, the very matter of a root (*Shores*h) is that it is the source of something separate from it.

Thirdly, there must be some relationship between the root (*Shores*h) and that which is drawn from it. For, after all, it is its root.

An example is the matter of cause and effect (*Ilah v'Alul*). That is, the cause (*Ilah*) is the root (*Shores*h) of the effect (*Alul*) and therefore, all three matters are present. For, the effect (*Alul*) is an existent entity. That is, once the effect

¹²⁴⁴ See the discourse entitled “*Re'eh Anochi*” 5678 (*Sefer HaMaamarim* 5678 p. 399 and on); Also see *Sefer HaMaamarim* 5679 p. 131 and on; 5687 p. 92 and on.

¹²⁴⁵ *Shaar* 11 (*Shaar HaTzachtzechoot*) Ch. 6

has come out of its cause, it exists independently of its cause, so that even once the cause is removed, its effect nevertheless remains. Moreover, the cause is separate from its effect, being that the cause and the effect are separate entities. On the other hand, the cause has some relation to its effect, for otherwise, it would not be its cause.

This can be seen in the relationship between the intellect (*Sechel*) and the emotions (*Midot*), which is an example of cause (*Ilah*) and effect (*Alul*), in that they too have these three matters. For, after the emotions (*Midot*) emerge from the intellect (*Sechel*), they have an existence in and of themselves, so that even when the intellect withdraws, they nevertheless remain in existence. Moreover, the emotions are separate from the intellect, being that intellect and emotions are separate matters. On the other hand, they relate to each other. For, as known, the existence of the emotions only comes from the externality (*Chitzoniyut*) of intellect.

Now, it sometimes is explained that the emotions only come from the emotions of intellect, which are lower than the externality (*Chitzoniyut*) of the intellect. This being so, the emotions (*Midot*) are separate from their root. That is, even though the existence of heartfelt emotions come from the emotions of intellect, and even though the emotions of intellect are also called “emotions” (*Midot*), nevertheless, they are intellectual emotions (*Midot SheBaSechel*). That is, within the stature (*Partzuf*) of intellect itself, there is a matter of emotions (*Midot*) – however, they still are part and parcel of the stature of intellect (*Sechel*). This being so, heartfelt emotions are different and separate from them, just like all other differences

between the brain (*Mo'ach*) and the heart (*Lev*). The primary difference between intellectual emotions and heartfelt emotions is that, in the brain, the intellectual emotions are felt in a settled manner, whereas heartfelt emotions are in a state of expansive emotional excitement.

Nevertheless, intellectual emotions and heartfelt emotions are related to each other, since after all, they are emotions (*Midot*). In other words, heartfelt emotions do not come from the intellect of the intellect (*Sechel SheBaSechel*), but only from the emotions of the intellect (*Midot SheBaSechel*). This being so, even in their root, in the emotions of the intellect, there is a matter of emotions (*Midot*).

Now, even according to the opinion that the root of the emotions is from the external aspect (*Chitzoniyut*) of the intellect – which is higher than the emotions of the intellect (*Midot SheBaSechel*) – nevertheless, it is only from is the externality (*Chitzoniyut*) of the intellect. This being so, this aspect of intellect (*Sechel*) also has some relation to emotions (*Midot*). Therefore, as we explained about cause (*Ilah*) and effect (*Alul*), they have some relation to each other, since both are tangible (*Yesh*) and both are spiritual. Thus, the matter of a root (*Shores*) applies here.

Now, this also applies to the matter of the coming into being of something from nothing (*Yesh m'Ayin*), that there is a root (*Shores*). That is, the intangible “nothing” (*Ayin*) is the root (*Shores*) of the tangible “something” (*Yesh*). In other words, in the coming into being of something from nothing (*Yesh m'Ayin*) there also are these three matters.

Firstly, the tangible “something” (*Yesh*) is the existence of something. That is, it senses its own existence, or it is in a state of actual existence, as explained elsewhere¹²⁴⁶ that this is because the true reality of its existence comes from the True Something (*Yesh HaAmitee*) *HaShem*-יהו"ה, blessed is He.

Secondly, the tangible “something” (*Yesh*) is separate from the intangible “nothing” (*Ayin*), being that “something” (*Yesh*) and “nothing” (*Ayin*) are two opposites.

Thirdly, the intangible “nothing” (*Ayin*) has some relation to the tangible “something” (*Yesh*). For, since the intangible “nothing” (*Ayin*) brings the tangible “something” (*Yesh*) into being, it must be said that the intangible “nothing” (*Ayin*) has some relation to bringing about the tangible “something” (*Yesh*).

Now, although it is sometimes explained that the coming into being of a tangible “something” (*Yesh*) has absolutely no relationship whatsoever to its source, this specifically refers to the way existence comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, in regard to the Essential Self of *HaShem*-יהו"ה, blessed is He, it is utterly inapplicable to state that He is governed by any principles, limitations, or parameters whatsoever. It therefore is in His ability to bring about the existence of a tangible “something” (*Yesh*), even though the tangible “something” is utterly of no comparison to Him whatsoever.

¹²⁴⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; Sefer HaMaamarim 5677 p. 150.

However, this is not so of the intangible “nothing” (*Ayin*) through which the tangible “something” comes about. It thus must be said that there is some relationship between the intangible “nothing” (*Ayin*) and the tangible “something” (*Yesh*), which is why it can bring it into existence. In other words, relative to the intangible “nothing” (*Ayin*), the tangible “something” (*Yesh*) is of some consequence, so much so, that all the particulars of the tangible “something” (*Yesh*) are included in the intangible “nothing” (*Ayin*). For, as known,¹²⁴⁷ all the particulars of the inanimate (*Domem*), vegetative (*Tzome’ach*), animal (*Chay*) and speaker (*Medaber*-human) are included in Kingship-*Malchut* of the world of Emanation (*Atzilut*). On the other hand, when we say that the tangible “something” (*Yesh*) is included in the intangible “nothing” (*Ayin*), this only is in regard to the particulars of the tangible “something” (*Yesh*), but not the **actual** tangible “something” (*Yesh*) itself. For, the actual existence of the tangible “something” (*Yesh*) does not come from the intangible “nothing” (*Ayin*), but comes from the True Something (*Yesh HaAmeetee*), *HaShem*-יהו"ה Himself, Blessed is He.

With the above in mind, it is understood that the matter of a root (*Shoresh*) only applies to the vessels (*Keilim*). For, since the vessels (*Keilim*) are in a state of tangible existence, therefore a root (*Shoresh*) is applicable to them. In contrast, it is not applicable to discuss the matter of a root (*Shoresh*) in the lights, since they have no tangible existence whatsoever, being that they are merely the revelation of the Essential Self of their Luminary.

¹²⁴⁷ See the end of Etz Chayim.

Now, there also is utterly no comparison between the light (*Ohr*) and the Luminary (*Ma'or*), being that they are not relative to each other. That is, their relationship is not that of cause and effect (*Ilah v'Alul*), nor is it a relationship of a tangible “something” (*Yesh*) and an intangible “nothing” (*Ayin*), in which there is some level of comparison between the intangible “nothing” (*Ayin*) and the tangible “something” (*Yesh*). This is not so of the light (*Ohr*) and its Luminary (*Ma'or*), in which there is no relativity between them at all. On the contrary, the light (*Ohr*) is not at all separate from its Luminary (*Ma'or*), being that its entire matter is to reveal the Luminary (*Ma'or*) and it is unified as one with its Luminary. Therefore, regarding the lights (*Orot*), it is entirely inapplicable to discuss the matter of a “root” (*Shoresh*). Moreover, it even is inapplicable to say that the light (*Ohr*) is included in the Luminary (*Ma'or*).

To explain, in cause and effect (*Ilah v'Alul*), in which there is the matter of a root (*Shoresh*), the effect (*Alul*) is included in its cause (*Ilah*). The same is so of the matter of the tangible “something” (*Yesh*), which is included in the intangible “nothing” (*Ayin*), as explained above. In contrast, as explained above, the matter of light (*Ohr*) and its Luminary (*Ma'or*), is not in a manner of a root (*Shoresh*), and it therefore is inapplicable to say that the light (*Ohr*) is included in the Luminary (*Ma'or*).

Even though it sometimes is explained that the light (*Ohr*) is included in its Luminary (*Ma'or*), nonetheless, as the light (*Ohr*) is included in the Luminary it altogether is not in the state of being light (*Ohr*) altogether. The Alter Rebbe explains

this,¹²⁴⁸ with the analogy of the light and ray of the sun as it is included in the sun, that it cannot be called by the terms “light” or “ray” whatsoever. However, his wording in Tanya may lend itself to the understanding that it is not called “light” (*Ohr*) because of its utter nullification in the Luminary. However, the Zohar states,¹²⁴⁹ “These are not lights.” In other words, this matter, that the light (*Ohr*) as it is in the Luminary (*Ma’or*) cannot be called light (*Ohr*), is not just because of its utter nullification there, but because, in reality, is not a matter of light (*Ohr*) at all.

This then, is what Pardes Rimonim means by stating that the matter of a root (*Shoresh*) specifically only applies to the vessels. For, since the vessels (*Keilim*) are in a state of tangible existence, and they exist in a way that their adhesion (*Dveikut*) to their source is not recognizable in them, therefore a root and source is applicable to them. However, this not so of the lights (*Orot*), in which there is a recognizable adhesion (*Dveikut*) in them to their source. This certainly is so according to the view that the lights (*Orot*) are utterly simple (*Peshutim*).¹²⁵⁰ That is, it certainly is inapplicable to discuss a root and source, since they are unified and as One with the Luminary.

¹²⁴⁸ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 3.

¹²⁴⁹ Zohar I 65a, cited and explained in Pardes Rimonim ibid.

¹²⁵⁰ See Ohr HaTorah, Pinchas p. 1m149; Sefer HaMaamarim 5668 p. 207 and on; See Sefer HaArachim ChaBa”D, Vol. 4, Section on “*Orot d’Sefirot – Peshitutam v’Tziyuram*” Section 3; Also see the prior discourse of this year, 5717, entitled “*Se’u Yedeichem Kodesh – Lift your hands to holiness and bless HaShem.*”

Now, the depth of the matter, is that even in the light (*Ohr*) itself, there are two aspects.¹²⁵¹ That is, on the one hand, there is an aspect of the light (*Ohr*) in which a root (*Shoresh*) is applicable. This is especially so¹²⁵² according to the view that the lights (*Orot*) are not simple, but have ten *Sefirot*. On the other hand, there is an aspect of the light (*Ohr*) in which a root inapplicable. In general, this is the difference between the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Ohr HaMemaleh*), and the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Ohr HaSovev*).

To explain, in the light of *HaShem*-יהו"ה that fills all worlds (*Ohr HaMemaleh*), this being the light of the line-*Kav*, a root and source (*Shoresh*) is applicable, because it has all three matters mentioned above. For, since it is a short, constricted line-*Kav*, there already is certain defined existence to it. Moreover, it is separate from its source. That is, being that it is a short line-*Kav* that is restricted to the capacity of the worlds, it therefore does not illuminate as its source illuminates. Instead, it becomes limited according to each world that it illuminates. This being so, it is separate from its source. On the other hand, it has some relation to its source.

To explain, there are two matters regarding the root (*Shoresh*) of the line-*Kav*. It sometimes is explained that the

¹²⁵¹ See Sefer HaArachim ibid. Section 8.

¹²⁵² In the original discourse, it is noted that it is not recalled whether the word "specifically so-*u* 'Bifrat-ובפרט" was specified or not, but according to some of the transcribers, what was explained here is specifically according to the view that the lights (*Orot*) are not simple.

root of the line-*Kav* is the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who made an estimation within Himself of the measured and limited illumination necessary for each world. In other words, this does not come from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, blessed is He, but is from the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. For, after all, this is what the unlimited light of *HaShem*-יהו"ה, the Unlimited One, who is utterly limitless, estimated within Himself etc.¹²⁵³

However, it sometimes is explained that the root (*Shoresht*) of the line-*Kav* is from *HaShem*'s-יהו"ה power of limitation (*Ko'ach HaGvul*), which is the **actual** estimation to illuminate in an aspect of measure and limitation, referring to the ten *Sefirot* hidden in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

This is why it sometimes is explained that the line-*Kav* is drawn in a way of cause and effect (*Ilah v'Alul*), and it sometimes is explained that the line-*Kav* is drawn in a way of something from nothing (*Yesh MeAyin*).¹²⁵⁴ In other words, when it is explained that the line-*Kav* is in a way of cause and effect (*Ilah v'Alul*), this is due to its being drawn from the power of limitation (*Ko'ach HaGvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, for in relation to this aspect, it is in a way of cause and effect (*Ilah v'Alul*). For, just as in the matter of cause and effect (*Ilah v'Alul*), the effect (*Alul*) was included in

¹²⁵³ See Etz Chayim, the beginning 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.

¹²⁵⁴ See Likkutei Torah, Drushim L'Rosh HaShanah 55a; Sefer HaMaamarim 5652, p. 83; 5669 p. 149; *Hemshech* 5672 Vol. 2 p. 654.

its cause (*Ilah*), only that as it was included in its cause (*Ilah*), it was in a much loftier state, this is likewise so of the line-*Kav*. That is, even as it is in its root, it is in a state of limitation, only that as it is in its root, it is in a much loftier state, for after all, it is the power of limitation (*Ko'ach HaGvul*) as it is included in the Unlimited One, *HaShem*-יהו"ה, blessed is He.

In contrast, when it is explained that the line-*Kav* is drawn in a way of something from nothing (*Yesh MeAyin*), this is due to how it is drawn from the limitless light (*Ohr HaBlee Gvul*) of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and in this aspect, the line-*Kav* is drawn in a way of something from nothing (*Yesh MeAyin*). However, even in this aspect the matter of a root (*Shores**h*) is applicable. For as explained above about the matter of something from nothing (*Yesh MeAyin*), the intangible “nothing” (*Ayin*) is the source for the tangible “something” (*Yesh*). In other words, this is because the intangible “nothing” (*Ayin*) has a closeness to the tangible “something” (in that He is invested in bringing forth the tangible “something”). The same is true regarding the drawing forth of the line-*Kav* from the limitless light (*Ohr HaBlee Gvul*), in that even though it is something from nothing (*Yesh MeAyin*), nonetheless, there is a closeness of the limitless light (*Ohr HaBlee Gvul*) and the line-*Kav*. For after all, He estimated it within Himself in potential etc.,¹²⁵⁵ and it therefore is applicable for there to be a matter of a root (*Shores**h*) in Him.

¹²⁵⁵ See Etz Chayim, the beginning 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.

However, all the above is specifically regarding the light of the line-*Kav*, which is not so of *HaShem*-יהו"ה light that transcends all worlds (*Ohr HaSovev*), since it is not the existence of something at all, but is solely the revelation of His Essential Self. Therefore, it is entirely inapplicable to speak of it as being a root (*Shoresh*). This is because it is not a tangible existence at all, nor is it separate, nor is it of any comparison whatsoever. That is, it is entirely inapplicable to say that it is "close" or that it is a "root."

To explain in greater detail, in the light of *HaShem*-יהו"ה that precedes the *Tzimtzum*, even though it is included in His Essential Self, nevertheless, there are two matters there. There is the light that spreads forth (*Hitpashtut HaOhr*) and the light as it is unto Himself. The matter of the light that spreads forth (*Hitpashtut HaOhr*) is to illuminate, and since this is so, being that its matter is to illuminate, it must be said that what is drawn down has some relation to it. The general totality of this light (*Ohr*) is in a manner of drawing forth **from** His Essential Self, meaning that it is not His Essential Self itself, but is rather the matter illumination. Thus, since this light does not reveal His Essential Self, but is just drawn **from** His Essential Self, in order to illuminate, it therefore is applicable for it to be called a root (*Shoresh*) etc., and as it is drawn after the restraint of the *Tzimtzum*, it becomes the light of the line-*Kav*, which as explained above, is in an way of separation.

However, this is not so of the light (*Ohr*) as it is unto Himself, which is not a drawing forth from His Essential Self, but is rather according to His Essential Self. In other words, its matter is not to illuminate, but it rather is the revelation of the

Essential Self of *HaShem*-יהו"ה Himself, blessed is He. It therefore is inapplicable to say that it is a “root” (*Shoresh*) etc. Because of this, that which is drawn forth is of no comparison to it whatsoever. On the other hand, since it is not in the category or parameter of being a “root” (*Shoresh*), therefore, even as it is drawn after the restraint of *Tzimtzum*, it does not come into a state of separation. This is the matter of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), which is not separate, comes in a way of revelation, and is utterly one with the light as it is unto Himself.

With this in mind, we can also understand the explanation in various places,¹²⁵⁶ that in general, there are three aspects. There is the Something (*Yesh*), the “nothing” (*Ayin*), and the “something” (*Yesh*). However, it is explained elsewhere that in the “nothing” (*Ayin*) itself, there are two aspects. There is the “nothing” (*Ayin*) of the True Something, and the “nothing” (*Ayin*) of the created something.¹²⁵⁷ Now, at first glance, this is not understood. For, since the “nothing” (*Ayin*) itself has two aspects, therefore are four aspects, not three. Why then is it explained that there are three aspects?

However, based on what we explained above, this is understood. For, the “nothing” (*Ayin*) of the True Something is the light (*Ohr*) that precedes the restraint of *Tzimtzum*. The

¹²⁵⁶ See *Torat Chayim Vayigash* 232d; *Beshalach* 266a and on (in the new edition, Vol. 1, p. 186d and on); *Shaarei Orah*, *Shaar HaPurim* 62b and on; *Hemshech* “v’*Kachah*” 5637 Ch. 42-45 (*Sefer HaMaamarim* 5637 Vol. 2 p. 480 and on) and elsewhere.

¹²⁵⁷ Also see the discourses of the year 5715, Discourse 2 “*Bayom HaShmini Atzeret*”; Discourse 6 “*Patach Eliyahu v’Amar*,” Ch. 4; Discourse 7, “*VaYomer Re’eh Netaticha*”; 5716, Discourse 3 “*U’Lekachtem Lachem*”; Discourse 5, “*Bereishit Bara*,” and elsewhere.

“nothing” (*Ayin*) of the created something is the light (*Ohr*) after the restraint of *Tzimtzum*. Now, in general, they are considered as one aspect. This is because, the drawing of the “nothing” (*Ayin*) of the created something from the True Something is not in a way of a “root” (*Shores*h), which is a matter of separation, as explained before. Rather, the “nothing” of the created something is in the way of revelation from the “nothing” (*Ayin*) of the True Something, and it is all one, and therefore, the two are considered as one aspect. There thus are three aspects.

5.

With the above in mind, we can understand the difference between a blessing (*Brachah*) and a prayer (*Tefillah*). A blessing (*Brachah*) is drawn from the root and source (*Shores*h) alone, as stated,¹²⁵⁸ “He blessed each one according to the blessing appropriate to him.” This is like what we find about Yaakov who said,¹²⁵⁹ “I know, my son, I know; he too will become a people, and he too will become great; but his younger brother will become greater than him.” At first glance, could not Yaakov have blessed him differently? However, as explained above, a blessing (*Brachah*) is only drawn from its root and source (*Shores*h). That is, the blessing (*Brachah*) affects the light that already is present in his root to be drawn below, meaning that there should not be any obstructions or obstacles in this at all, and that, in addition, all the light that is

¹²⁵⁸ Genesis 49:28

¹²⁵⁹ Genesis 48:19

already in the root (*Shoresh*) should be drawn down. However, a blessing (*Brachah*) does not have the power to draw forth something completely new.

Now, in truth, the one who blesses is higher than the blessing, as it states,¹²⁶⁰ “*HaShem*-יהו"ה shall bless you,” (*Yevarechecha*-יברכך), which is in the form of a command, meaning that it is in the power of the blesser to bless. We find this with our forefather, Avraham, that the Holy One, blessed is He, said to him,¹²⁶¹ “And you shall be a blessing (*v'Heyeh Brachah*-והי"ה ברכה),” meaning,¹²⁶² “The power to bless is entrusted to you.” That is, just as the Holy One, blessed is He, is above the blessings, and is the Master over the blessings, He granted this power to our forefather Avraham too. The same is true of the Priestly blessing (*Birchat Kohanim*) of the Kohanim, who received the power to bless from their father, Aharon the Priest, as explained in books of Kabbalah,¹²⁶³ that Aharon is the aspect of victory-*Netzach* of *Abba* (*Chochmah*) and the aspect of *Netzach*, *Hod Yesod*¹²⁶⁴ of *Abba* (*Chochmah*) becomes the brains and intellect of *Zeir Anpin*. The Kohanim are therefore masters over the aspect of *Zeir Anpin*, and can command *Zeir Anpin* to draw blessings to the aspect of Kingship-*Malchut*. This is the meaning of the verse, “*HaShem*-יהו"ה shall bless

¹²⁶⁰ Numbers 6:24

¹²⁶¹ Genesis 12:2

¹²⁶² See Rashi to Genesis 12:2

¹²⁶³ See Etz Chayim, Shaar 32 (Shaar Ha'arat HaMochin Zu"N) Ch. 6; See Torah Ohr, p. 110d

¹²⁶⁴ An acronym for the *Sefirot* of victory-*Netzach*, splendor-*Hod*, and foundation-*Yesod*.

you,” in that the [lower] Name *HaShem*-יהו"ה is the aspect of beauty-*Tiferet* of *Zeir Anpin*.¹²⁶⁵

The same is true of the spiritual leaders of every generation. They have been granted the power to bless, meaning that they themselves are higher than the blessing, and it therefore is in their power to command it. However, even though the one who blesses is higher than the level where the blessing is drawn from, nonetheless, as explained above, the matter of a blessing (*Brachah*) is that what already is present in the root (*Shoresht*) should be drawn down below. Now, even this drawing down is of a the loftiest of levels, since, as explained above about the root and source (*Shoresht*), there is a root (*Shoresht*) of the loftiest level. That is, the first root (*Shoresht*) is in the light that precedes the restraint of *Tzimtzum*, up to and including the limitless light (*Ohr HaBleee Gvul*) of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Therefore, since the blessing (*Brachah*) affects that the totality of the light that is present in the root (*Shoresht*) should be drawn down, we therefore find that, through the blessing (*Brachah*), there is a drawing down of the totality of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that precedes the restraint of the *Tzimtzum*. This is like the superiority of the coming future, as it states,¹²⁶⁶ “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.” In other words, everything that is present in the concealed world (*Alma d'Itkasiya*) will become

¹²⁶⁵ See Ohr HaTorah, Vayechi Vol. 6 p. 1125 p. 1; Vayikra p. 29, p. 257; Sefer HaMaamarim 5627 p. 298 and on, p. 394 and on.

¹²⁶⁶ Isaiah 11:9

openly revealed in the revealed world (*Alma d'Itgaliya*).¹²⁶⁷ Nevertheless, even with all the elevation of the matter of a blessing (*Brachah*), it is only a drawing down from the root and source (*Shoresh*) alone.

However, the matter of prayer (*Tefillah*) is a new drawing down. For, even after the decree against a person has already been issued, and even after it has already been sealed, it nevertheless is in the power of prayer (*Tefilah*) to draw forth a new desire (*Ratzon*) from *HaShem*-יהו"ה, blessed is He, to heal the sick and bless the years etc. This is because prayer reaches the One who desires Himself (*Ba'al HaRatzon*), blessed is He, and it therefore can draw forth a completely new desire.

That is, since prayer is service of *HaShem*-יהו"ה in a way of ascent from below to Above, it therefore reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as it states,¹²⁶⁸ "He yearns for the work of your own hands." Thus, since prayer reaches the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, it affects a drawing down even in regard to physical matters.

This itself is the superiority that prayer (*Tefilah*) even has over and above the study of Torah. For, even though the study of Torah is a drawing down that is higher than the chaining down of the worlds (*Hishtalshelut*), nevertheless, it only draws spiritually forth, rather than physicality. As our sages, of blessed memory stated,¹²⁶⁹ "Whosoever engages in

¹²⁶⁷ See Sefer HaMaamarim 5627 p. 395 and on.

¹²⁶⁸ See Job 14:15

¹²⁶⁹ Shulchan Aruch of the Alter Rebbe, Orach Chayim Mahadura Tinyana, end of Siman 1; Mahadura Kamma there, Siman 11; Hilchot Talmud Torah, 2:11;

studying the Torah teachings about the elevation offering, it is as if he offered the elevation offering,” specifying “as if-*K’eeloo*-כַּאִילוֹ,” with the *Khaf*-כ indicating that it only is **like** the elevation offering. That is, nothing new is brought forth physically. Similarly, the drawing down affected through the *mitzvot*, which are performed physically with physical things, is not recognized in the physical. For example, in the *mitzvah* of donning *Tefillin*, no recognizable change is brought about in the parchment of the *Tefillin* by the performance of the *mitzvah*.

However, this is not so of prayer (*Tefillah*) which can bring about the healing of the sick and the blessing of the year in a physically recognized way, in the most literal sense, that the sick become physically healed and the year is physically blessed. This is because prayer literally reaches the Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, the One who desires (*Ba'al HaRatzon*), before whom the physical and the spiritual are equal. Therefore, since the root (*Shoresh*) of the created something is in the True Something (*Yesh HaAmeetee*), the drawing forth is not limited to the spiritual, but is also in the physical. Thus, when the drawing forth is from the True Something, *HaShem*-יהו"ה Himself, blessed is He, it is also drawn in the created something (meaning physically). This matter, that prayer reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is because it is the labor of man, and “He yearns for the work of your own hands,” (as said above).

Also see Baal HaTurim to the beginning of Parshat Tzav, and Rabbeinu Bachaye to the end of Parshat Vayakhel, and Tzav 7:37; Talmud Bavli, Menachot 110a

About this our sages, of blessed memory, said,¹²⁷⁰ “The angel Metatron ties crowns for his Maker from the prayers of Israel.” In other words, it is like a physical crown, which is made of precious stones that are inanimate. Nevertheless, through working and polishing the stones, they become luminous, and are then made into a crown which sits above the head. The same is true spiritually. For, the stones (*Avanim* אבנים) are the letters (*Otiyot* אותיות),¹²⁷¹ which are the inanimate aspect of the soul (*Domem SheB’Nefesh*) and its final level. This is especially due to the manifestation of the soul in the body and animalistic soul, which are the lowest level. Nevertheless, when we take the letters (*Otiyot* אותיות) and refine them, through forming them into letters of prayer (*Tefillah*) etc., then “He yearns for the work of your hands,” which is the matter of reaching the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem* יהו"ה Himself, blessed is He. However, for there to be an ascent of the letters (*Otiyot* אותיות), the assistance of the angel Metatron is needed. That is, because of the manifestation of the soul in the body and the animalistic soul, the letters are physical and coarse, and they need to be refined, clarified and elevated. This is done by the angels who “hug them and kiss them.”¹²⁷²

¹²⁷⁰ See the lengthy note regarding all of the different sources for this teaching in *Sefer HaMaamarim* 5708 p. 202.

¹²⁷¹ See *Sefer Yetzirah* 4:16

¹²⁷² See *Zohar* I 23b; *Zohar* II 201b; *Sefer HaMaamarim* 5708 *ibid*.

This then, is the meaning of the verse,¹²⁷³ “Behold, I have placed before you this day a blessing. The blessing: That you will listen (*Asher Tishme’u*).” For, there are two forms of serving *HaShem*-ה' יהו, blessed is He; that of “We will do” (*Na’aseh*-נעשה) and that of “We will listen” (*Nishma*-נשמע), these being blessings (*Brachah*) and prayers (*Tefillah*). That is, the service of “We will listen” (*Nishma*-נשמע) is the matter of submission and self-nullification (*Bittul*) to the revealed desire (*Ratzon Galuy*) of *HaShem*-ה' יהו, blessed is He, which is the matter of a blessing (*Brachah*) and draws down His revealed desire (*Ratzon Galuy*). In contrast, the service of “We will do” (*Na’aseh*-נעשה), is the matter of “making (*Oseen*-עושי) the desire of the Ever-Present One,” which is the matter of prayer (*Tefillah*), and is the drawing down of new desire (*Ratzon Chadash*) from *HaShem*-ה' יהו, blessed is He.

Now, *HaShem*’s-ה' יהו ultimate Supernal intent is for us to reach the One who desires (*Ba’al HaRatzon*). However, because of the sin of the golden calf, “when you broke the goblet of ‘We will do’ (*Na’aseh*-נעשה),” as discussed above,¹²⁷⁴ it is therefore necessary that there first be the service of “We will listen” (*Nishma*-נשמע), which is the matter of a blessing (*Brachah*). Through this, we then reach the matter of “We will do” (*Na’aseh*-נעשה), which is the matter of prayer (*Tefillah*).

¹²⁷³ Deuteronomy 11:26-28

¹²⁷⁴ See the prior discourse of Shabbat Parshat Re’eh, Shabbat Mevarchim Chodesh Elul, of this year, 5717, entitled “*Re’eh Anochi* – Behold I have placed before you this day a blessing,” Discourse 33.

However, in this, there is even a superiority over and above the matter of prayer (*Tefillah*). For, about prayer (*Tefillah*), it was explained before that since it is a drawing down of new desire, there can be doubt as to whether one's prayers will be accepted. However, this is not so when prayer is through the service of "We will listen" (*Nishma*-נשמע) ("That you will listen-*Tishme'u*-תשמעו") through which we thereby attain the matter of "We will do" (*Na'aseh*-נעשה), about which it states, "That (*Asher*-אשר) you will listen," as a matter of certainty. That is, it certain that there will be a drawing of the aspect of "making (*Oseen*-עושיך) the desire of the Ever-Present One." This is because it is preceded by the service of "We will listen-*Nishma*-נשמע." Therefore, there are both elements of superiority here; that of prayer (*Tefillah*) and that of blessing (*Brachah*). That is, there then is a drawing of prayer (*Tefillah*) in a way of blessing (*Brachah*).

Now, these two matters, "We will listen" (*Nishma*-נשמע) and "We will do" (*Na'aseh*-נעשה), as they are in our service of *HaShem*-יהוה throughout the whole year, are also present in the service of repentance (*Teshuvah*), these being the two aspects of the lower repentance (*Teshuvah Tata'ah*) and the upper repentance (*Teshuvah Ila'ah*).

The explanation¹²⁷⁵ is that sin affects two matters. Firstly, it draws vitality to the external husks (*Kelipot*) and secondly, it causes the withdrawal of the light (*Ohr*). These two matters are on two levels. The drawing of vitality to the external husks (*Kelipot*) is from the constricted light etc. However, this is not at all applicable in the light of *HaShem*-

¹²⁷⁵ See the discourse entitled "*Lecha Amar Libi*" 5678 *ibid*.

יהו"ה that transcends all worlds (*Sovev Kol Almin*), for, as the verse states,¹²⁷⁶ “I shall not give My glory to another.” Rather, in this there is the withdrawal of the light, which is the matter of the withdrawal of *HaShem*’s-יהו"ה desire (*Ratzon*).

It therefore follows that through repentance (*Teshuvah*), two matters must be repaired. The lower repentance (*Teshuvah Tata’ah*) removes vitality from the external husks (*Kelipah*) and returns it to holiness (*Kedushah*). This is like the matter of “We will listen” (*Nishma*-נשמע), which is the aspect of a blessing (*Brachah*), meaning that the vitality that is already drawn forth should return to holiness (*Kedushah*). Then, through the upper repentance (*Teshuvah Ila’ah*), we draw down new desire from *HaShem*-יהו"ה. This is because the matter of the upper repentance (*Teshuvah Ila’ah*) is the matter of returning the upper *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, to the *Yod*-י of His Name, and the thorn of the *Yod*-י,¹²⁷⁷ which is the matter of drawing a new desire forth. This is like the matter of “We will do-*Na’aseh*-נעשה,” which is the matter of prayer (*Tefillah*).

Now, just as in the matter of “We will listen” (*Nishma*-נשמע) and “We will do” (*Na’aseh*-נעשה), there first must specifically be the matter of “We will listen” (*Nishma*-נשמע) and through this we come to attain the matter of “We will do” (*Na’aseh*-נעשה) in a way of certainty, this likewise is so of the lower repentance (*Teshuvah Tata’ah*) and the upper repentance (*Teshuvah Ila’ah*). That is, there first must be the matter of the lower repentance (*Teshuvah Tata’ah*), and through this we then

¹²⁷⁶ Isaiah 42:8

¹²⁷⁷ See Tanya, Iggeret HaTeshuvah, Ch. 8

come to the matter of the upper repentance (*Teshuvah Ila'ah*), in a way of certainty.

This then, is the meaning of the words,¹²⁷⁸ “Seek My inner presence” (*Panai*-פני). For, “My inner presence” (*Panai*-פני) refers to the innermost (*Pnimityut*-פנימיות) depth of the soul. It thus refers to repentance (*Teshuvah*) from the innermost depth of the soul, which is the upper repentance (*Teshuvah Ila'ah*) and is the matter of “We will do” (*Na'aseh*-נעשה), which is submission and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from the essence of the soul. Through this, we reach “Your presence *HaShem*-יהו"ה,” that is, the One who desires (*Ba'al HaRatzon*), which brings about a drawing forth of new desire. However, this is only in a way of seeking and searching, being that one's service of *HaShem*-יהו"ה, blessed is He, is only in a way of the lower repentance (*Teshuvah Tata'ah*). Nevertheless, through this we then reach the upper repentance (*Teshuvah Ila'ah*). This must be done in the month of Elul, which is the time for the lower repentance (*Teshuvah Tata'ah*), and through this, on Rosh HaShanah and the ten days of repentance, we then come to the upper repentance (*Teshuvah Ila'ah*).

However, even on Rosh HaShanah and the ten days of repentance, about which it states,¹²⁷⁹ “Seek *HaShem*-יהו"ה when He can be found; call upon Him when He is near,” that is when the Luminary is close to the spark,¹²⁸⁰ nonetheless, even then

¹²⁷⁸ Psalms 27:8

¹²⁷⁹ See Isaiah 55:6

¹²⁸⁰ See *Derech Chayim* of the Mittler Rebbe, 21b, 24d and on, 91a (translated as *The Way of Life*); *Maamarei Admor HaEmtza'ee*, *Devarim* Vol. 2 p. 524; *Sefer HaMaamarim* 5688 p. 192; 5698 p. 2.

we recite, “Seek My inner presence.” For, even though it is not the same as during the month of Elul – since, during the month of Elul we are in the field,¹²⁸¹ whereas on Rosh HaShanah and the ten days of repentance, the Luminary is close to the spark, and this being so, there is a drawing forth of “My Presence” (*Panim*-פנים) – nevertheless, even after the ten days of repentance we still recite “Seek My inner presence.” This is because this is not yet “My Presence” (*Panim*-פנים) in a way of wholeness and perfection. For, *HaShem*’s יהו"ה ultimate Supernal intent is for “My Presence” (*Panim*-פנים) to be drawn in a way of inner absorption (*Klitah*-קליטה), which comes about on Shemini Atzeret and Simchat Torah,¹²⁸² at which time “Israel and the King are alone,”¹²⁸³ in a way that,¹²⁸⁴ “*HaShem*-יהו"ה will rejoice in His works,” and,¹²⁸⁵ “Israel will rejoice in its Maker.”

¹²⁸¹ See Likkutei Torah, Parshat Re’eh 32b

¹²⁸² See Likkutei Torah, Shmini Atzeret 86c, 88d, and elsewhere.

¹²⁸³ See Zohar III 32a; See (in regard to Shmini Atzeret) Zohar I 64a-b, 208b; Ohr HaTorah, Shmini Atzeret Vol. 5, p. 2,149; p. 2,153; Sefer HaMaamarim 5687 p. 36 and 51.

¹²⁸⁴ Psalms 104:31

¹²⁸⁵ Psalms 149:2; See Likkutei Torah, Shmini Atzeret 88d and on.