

Discourse 6

*“Mayim Rabim Lo Yuchloo l’Chabot et HaAhavah -
Many waters cannot extinguish the love”*

Delivered on Shabbat Parshat Toldot,
Shabbat Mevarchim Chodesh Kislev, 5717³³⁵
By the grace of *HaShem*, blessed is He,

1.

The verse states,³³⁶ “Many waters cannot extinguish the love, nor can rivers wash it away. If a man would give all the wealth of his house for love, they would surely scorn him.” The Targum (as well as Midrash Rabbah³³⁷ and Rashi) explain this verse as follows, “The Holy One, blessed is He, said to Israel: If all the nations of the world would gather together in a multitude of many peoples like a tumult of many waters, they would be unable to extinguish the love between Me and the Jewish people (God forbid). If all the kings of the earth and their ministers would gather like the mighty waters of a great river, they would be incapable of obliterating you from the world (God forbid). If, during exile, a person would give all the wealth of his house to acquire Torah, I will reward him doubly

³³⁵ The original discourse was edited and disseminated by the Rebbe. See the letters from the 1st of Tevet and the 19th of Tevet of this year, 5717 (Igrot Kodesh, Vol. 14, p. 230, p. 287).

³³⁶ Song of Songs 8:7-9

³³⁷ See Midrash Rabba to Shir HaShirim there, as well as Bamidbar Rabba 2:16

in the coming world and all the plunder and loot of the camp of Gog will be his.”

The next verse continues, “We have a little sister etc.” That is, “In that time, the angels of heaven will denounce the Jewish people in judgment before the Holy One, blessed is He, saying, ‘There is a certain nation on earth, called Israel, who are small in merit.’ ‘What shall we do with our sister, on the day that she is spoken of,’ by the nations of the world who wish to go up to war against her? The angel Michael, the ministering angel of Israel, will respond with the continuing verse, ‘If she will be a wall etc.’ That is, ‘If this nation stands strong, like a wall, amongst the nations and does not intermarry with them, but instead holds steadfast to her faith in *HaShem*-יהו"ה and fear of Him, thus acquiring the unity and singularity of His Name, blessed is He, then we will be like a fortress for her, and the nations of the world will be incapable of dominating her. And ‘If she will be a door-*Delet*-דלת,’ meaning even if she is poor-*Dalah*-דלה in *mitzvot*, we nevertheless will plead for mercy on her behalf before *HaShem*-יהו"ה, and He will recall the merit of the Torah learning of the schoolchildren, which is inscribed upon the slate of their hearts.”

The Midrash concludes, “The nations of the worlds will say, ‘We sin, but does not Israel also sin?’ However, the Holy One, blessed is He, will answer, ‘We have a little sister.’ That is, just as when a little child transgresses against her parents, her parents nonetheless do not become angry with her because she only is a child, so it is with the Jewish people.” The Midrash concludes and states, “You shall be My people by force, as it

states,³³⁸ ‘And as for what enters your minds – it shall never be! That you say, ‘We will be like the nations, like the families of the earth etc.’ Rather, what shall I do with you? The next verse states,³³⁹ ‘As I live – declares the Lord *HaShem/Elohi*”m- אדני”י יהו”ה – I swear that I will rule as King over you with a mighty hand and with an outstretched arm and with outpoured wrath.’ We thus learn the preciousness of Israel before the Ever-Present One.”

2.

Now, we must understand how this explanation fits with the explanation of the Alter Rebbe on this Parsha, about the verse “Many waters cannot extinguish the love,” based on what is written in Zohar. Namely, it is explained that the “many waters” refers to contemplation (*Hitbonenut*), in that a person contemplates the greatness of *HaShem*-יהו”ה, blessed is He; that He fills all worlds (*Memaleh Kol Almin*) and transcends all worlds (*Sovev Kol Almin*) and that before Him, everything is as nothing. These are the contemplations of the first verse of the *Shema*, “Listen Israel, *HaShem*-יהו”ה our God, *HaShem*-יהו”ה is One,” and the following verse, “Blessed is the Name of His glorious Kingship forever and ever.” Through these contemplations (*Hitbonenut*) there subsequently is a drawing forth of the continuing verse,³⁴⁰ “And you shall love *HaShem*-יהו”ה your God, with all your heart and with all your soul,” until

³³⁸ Ezekiel 20:32

³³⁹ Ezekiel 20:33

³⁴⁰ Deuteronomy 6:5; Mishneh Torah, Hilchot Yesodei HaTorah 2:2

one comes to love of *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*), meaning, without limit. Such love and yearning cannot be stilled or quenched by "the many waters" themselves, meaning that such love cannot be quenched through contemplation and knowledge, or even by the grasp *HaShem*'s-יהו"ה Godliness attained in the Garden of Eden.

The verse continues, "nor can rivers wash it away." The rivers (*Neharot*-נהרות) referred to here are the revelations of the Garden of Eden, as written,³⁴¹ "A river (*Nahar*-נהר) issues forth from Eden to water the garden." This is so, even though the revelation of the Garden of Eden is of a very lofty light and revelation with many levels to no end. For although, in general, only the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*) are mentioned in holy books, our sages of blessed memory nevertheless stated,³⁴² "Torah scholars have no rest in this world, nor in the coming world, as it states,³⁴³ 'They go from strength to strength, each one appearing before God in Zion-Tziyon.'" Nevertheless, even "rivers cannot wash it away," in that all the revelations of light and illumination of the Garden of Eden (*Gan Eden*) cannot quench the thirst, and it only can be quenched through fulfilling *HaShem*'s-יהו"ה Torah and *mitzvot*.

About this the verse continues, "If a man would give all the wealth of his house for love." The Man (*Ish*-איש) here refers to the Holy One, blessed is He, and that He "gives all the wealth of His house" refers to His Torah and *mitzvot*. The

³⁴¹ Genesis 2:10

³⁴² Talmud Bavli, Brachot 64a

³⁴³ Psalms 84:8

continuation, “they would surely scorn Him-*Boz Yavozu Lo* בּוֹז יָבוּזוּ לוֹ,” is a term that also means³⁴⁴ “plunder and spoils-*Bizah v’Shallal* וּשְׁלָל-בִּזְיָה,” and indicates the plundering of His precious treasures, in that a person grabs and plunders them because of his great desire for them. This is like the teaching of our sages, of blessed memory,³⁴⁵ “Keen scholar, grab and eat, grab and drink, for this world from which we will depart is like a wedding feast.”³⁴⁶

This is because it is specifically through fulfilling Torah and *mitzvot* that the thirst can be quenched. This is because Torah and *mitzvot* are loftier than the aspect of the river (*Nahar*-נָהָר), but are rather the aspect of the spring (*Ma’ayan*-מַעְיָן), as stated,³⁴⁷ “She went down to the spring and filled her jug (*Kadah*-כֹּדֶה),” referring to the twenty-four (*Kad*-כֹּד) books of the Torah.³⁴⁸ This will likewise be revealed in the coming future, as it states,³⁴⁹ “A spring will go out from the house of *HaShem*’ה'” יהו"ה. Although this is not currently openly revealed, nevertheless, this very aspect is drawn forth through fulfilling *HaShem*’s יהו"ה Torah and *mitzvot* in deed even now, and therefore the thirst is specifically quenched through this.

Now, according to this, the verse refers to the Jewish people as they are in their loftiest state, in which their love of *HaShem*’s יהו"ה Godliness is so great and overpowering that

³⁴⁴ See Esther 9:15

³⁴⁵ Talmud Bavli, Eruvin 54a

³⁴⁶ That is, its pleasures are fleeting and temporary like a wedding feast which is here today and gone tomorrow. (See Rashi to Eruvin 54a *ibid.*)

³⁴⁷ Genesis 24:16

³⁴⁸ See Tikkunei Zohar, Tikkun 21 (46b); Maamarei Admor HaEmtza’ee, Devarim Vol. 1 p. 26, Vol. 4 p. 1,199 and elsewhere.

³⁴⁹ Joel 4:18

even the loftiest Godly revelations cannot quench their thirst. In contrast, according to Targum and Midrash the verse discusses the Jewish people in a very low state and standing, as indicated by the words, “We have a little sister,” meaning that they are “small in merits,” in that, “they are sinners,” so much so, that the nations of the world would like to equate themselves to Israel. However, in truth, not only do these two explanations not contradict each other, but they in fact support and explain each other.

3.

Now, to understand all this,³⁵⁰ we must first understand the teaching of our sages, of righteous memory, in Tractate Brachot,³⁵¹ “The Holy One, blessed is He, said to Israel: You have made Me into a unique entity in the world, and I shall make you into a unique entity in the world. You have made Me a unique entity, as we recite,³⁵² ‘Listen Israel, *HaShem*-יהו"ה our God, *HaShem*-יהו"ה is One,’ and I shall make you into a unique entity in the world, as it states,³⁵³ ‘Who is like Your people, Israel, one nation on earth.’” That is, both verses state “One-*Echad*-אחד” - “*HaShem* is One-*HaShem Echad*-אחד יהו"ה” and “One nation-*Goy Echad*-גוי אחד.”

³⁵⁰ This section of the discourse and on (except for the conclusion) are a discourse of the Rebbe Rashab (discourse entitled “*Et HaShem*-יהו"ה *He'Emarta*” 5678, *Sefer HaMaamarim* 5678 p. 412 and on), with minor variations. Some sections were incorporated with additional explanations from the discourse entitled “*Kol HaMa'arich b'Echad*” 5686 (Kuntres 96 [*Sefer HaMaamarim Kuntreisim* Vol. 3; *Sefer HaMaamarim* 5686 p. 151 and on]) of the Previous Rebbe.

³⁵¹ Talmud Bavli, Brachot 6a

³⁵² Deuteronomy 6:4

³⁵³ Samuel II 7:23; Chronicles I 17:21

Now, there are three matters in regard to the word “One-*Echad*-אחד.” Midrash BaMidbar Rabbah³⁵⁴ states, “the word One-*Echad*-אחד indicates that utterly nothing is like Him.” However, we must understand exactly what is meant by the praise, “utterly nothing is like Him,” for how could it ever enter a person’s mind that there could be something like Him, for it to be necessary to state that “utterly nothing is like Him?”

The second matter explained about “*HaShem* is One-*HaShem Echad*-יהו"ה אחד” is as stated in Midrash Devarim Rabbah,³⁵⁵ “From where did Israel merit the recital of *Shema*? From the giving of the Torah. The Holy One, blessed is He, said to the Jewish people, ‘Listen Israel (*Shema Yisroel*-שמע ישראל), I am *HaShem*-יהו"ה your God,’ to which the Jewish people responded, ‘*HaShem*-יהו"ה is our God (*HaShem Elohei*”nu-אלהינו יהו"ה).’ The Holy One, blessed is He, then said, ‘You shall have no other gods,’ to which the Jewish people responded, ‘*HaShem* is One (*HaShem Echad*-אחד יהו"ה).’” That is, the matter of “*HaShem*-יהו"ה is One-*Echad*-אחד” comes to exclude idolatry.

The third matter explained about “*HaShem* is One-*HaShem Echad*-אחד יהו"ה,” is that it is a unique *mitzvah* unto itself.³⁵⁶ That is, it is a *mitzvah* to unify *HaShem*-יהו"ה by reciting the verse,³⁵⁷ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” That is, it comes to

³⁵⁴ Midrash Bamidbar Rabba 10:5

³⁵⁵ Midrash Dvarim Rabba 2:31; Also see Yerushalmi Berachot 1:5

³⁵⁶ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha’amanat Elokut (Derech Mitzvotecha 42b and on).

³⁵⁷ Deuteronomy 6:4; Also see Sefer HaMitzvot of the Rambam, Positive Mitzvah 2; Mishneh Torah, Hilchot Yesodei HaTorah 1:7

exclude any matter of ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He.³⁵⁸ For, according to the view of Rama in Orach Chayim, Section 156,³⁵⁹ the other nations of the world are not warned against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, even though they indeed are warned against transgressing the prohibition of idolatry. That is, Adam, the first man, indeed was commanded against idolatry, as it states,³⁶⁰ “And *HaShem* God-אלהים” commanded (*VaYeTzav*-ויצו),” in which the term “And He commanded-*VaYeTzav*-ויצו” refers to idolatry.³⁶¹ Nevertheless, he was not commanded against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, in that only the Jewish people were commanded against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He.

Now, the difference between committing idolatry (*Avodah Zarah*) and ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, is as follows: In the matter of idolatry

³⁵⁸ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Achdut HaShem (Derech Mitzvotecha 59b and on); Discourse entitled “*Anochi*” 5626 (Sefer HaMaamarim 5626 p. 53 and on); Discourse entitled “*Mi Kamocha*” 5637, and elsewhere; Also see the second principle of the Rambam’s thirteen principles of faith, and Mishneh Torah, Hilchot Yesodei HaTorah 1:7 *ibid*.

³⁵⁹ See the Darkei Moshe there – Also note that in the discourse entitled “*Mee Kamocha*” 5637 it states that this is according to the Tosefot beginning with the word “*Shema*-שמע” (Bechorot 2b), and the Tosefot beginning with the word “*Asur*-אסור” (Sanhedrin 63b); Ra”N at the end of the first chapter of *Avodah Zarah*; Rabbeinu Yerucham (Toldot Adam v’Chavah), Netiv 17, Chelek 5; However, the Shaalot uTeshuvot v’Shav HaKohen, Section 38 and Shaar Ephraim, Section 24 disputed this. Also see the Nodah b’Yehuda, Mahadura Tinyana to Yore De’ah 148; Pitchei Teshuvah to Yoreh De’ah 147, note 2; Pri Megadim, Siftei Da’at, Siman 65; Minchat Chinuch, Mitzvah 417; Sdei Chemed, Pe’at HaSadeh, Klallim 3:6:111 and the books that he cites there. (Also see the discourse entitled “*Bati LeGani*” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 9.)

³⁶⁰ Genesis 2:16

³⁶¹ Talmud Bavli, Sanhedrin 56b; Zohar I 27b, and elsewhere.

(*Avodah Zarah*), the idolators do indeed call *HaShem*-יהו"ה, blessed is He, "The God of the gods,"³⁶² as it states,³⁶³ "High above all the nations is *HaShem*-יהו"ה, His glory is above the heavens." In other words, they think He is so high and exalted, that His glory is only over the heavens, but in relation to the creatures of this lowly earth, it is beneath His glory and below His stature to say that He supervises over them. They therefore say that *HaShem*-יהו"ה has "left the earth"³⁶⁴ into the hands of the stars and constellations and the hosts of the heavens. The source of this error is their mistake in thinking that the world is brought into being by way of cause and effect (*Ilah v'Alul*), in which, as known, there is some kind of comparison between the cause and the effect.³⁶⁵ They therefore say that the upper creations, such as the heavens, have some relativity to Him and therefore His supervision extends to them, but it is beneath Him to extend His supervision to the lowly earthly creatures. Instead, they claim that *HaShem*-יהו"ה has left the earth³⁶⁶ and everything therein into the hands of the stars and constellations and the hosts of the heavens.

However, in truth, it is not as they claim, for as the Psalm continues,³⁶⁷ "Who is like *HaShem*-יהו"ה our God, who

³⁶² Talmud Bavli, Menachot 110a; Also see Tanya, Ch. 24; Shaar HaEmunah Ch. 22; The Drush entitled "*Ta'ar HaSchirah*" of the Tzemach Tzeddek (at the end of Derech Mitzvotcha, Vol. 2 [Ohr HaTorah, Na"Ch Vol. 2, p. 780 and on]) and elsewhere.

³⁶³ Psalms 113:4-6

³⁶⁴ Ezekiel 9:9

³⁶⁵ See Siddur Im Divrei Elokim Chayim, Vol. 2, discourse entitled "*Adona'y Sefatai Tiftach*" (237b and on), and the end of the discourse entitled "*Hallel*" (at the end of Derech Mitzvotcha [152a-b]).

³⁶⁶ Ezekiel 9:9

³⁶⁷ Psalms 113:5-6

is enthroned on high, yet lowers Himself to look upon the heavens **and** the earth.” In other words, specifically because He is “enthroned on high,” in a state of elevated transcendence **over all**, He therefore equally “lowers Himself to look upon the heavens and the earth.” For, in relation to *HaShem*-יהו"ה, blessed is He, not only the earth, but even the heavens are lowly. This is because, in reality, the creation is not brought about in a way of cause and effect (*Ilah v'Alul*). For, if the creation were to be brought about through cause and effect (*Ilah v'Alul*) even the loftiest supernal levels could not exist, since even the existence of the light (*Ohr*) is brought about specifically through the restraint of *Tzimtzum* in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This is because as the light is included in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, it is not actually in the state of being light (*Ohr*) at all. This is as stated in *Zohar*,³⁶⁸ “They are not lights,” and as stated in *Tanya*,³⁶⁹ in the analogy of the light and ray of the sun, that as it exists in the sun, it altogether cannot be called by the terms “light-*Ohr*-אור” or “ray-*Zeev*-זיו.”

Thus, even the revelation of the line-*Kav*³⁷⁰ from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is called the creation of something from nothing (*Yesh MeAyin*). This is because, as it is in its source in the limitless

³⁶⁸ *Zohar* I 65a; Also see the discourse entitled “V’Avadetem et *HaShem Elokeichem*” 5789 (*Sefer HaMaamarim* 5789 p. 133).

³⁶⁹ See *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 3

³⁷⁰ See the discourse entitled “*K’Yemei Tzeitcha*” 5708 (*Kuntres* 56 [*Sefer HaMaamarim* 5708 p. 162]), Ch. 10; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 14 and on.

light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, it is in the aspect of nothingness etc., as stated in Likkutei Torah, in the note of the second discourse entitled “*Tik'oo*-תקעו.” It goes without saying that this is so of the existence of the vessels (*Keilim*) and worlds (*Olamot*), that they too are brought into being in a way that they are not at all relative to the limitless light of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He.

Therefore, when discussing the general worlds, Primordial Man (*Adam Kadmon*) is called “the Man of Creation” (*Adam d'Briyah*),³⁷¹ since in Primordial Man (*Adam Kadmon*) there is an aspect of vessels (*Keilim*) which are creations that are novel in their existence, as explained elsewhere.³⁷² Similarly, Rabbi Moshe Cordovero wrote in his *Sefer Eilimah* that,³⁷³ “The distance in comparison between *HaShem*-יהו"ה, the Unlimited One, blessed is He, and the crown-*Keter*, is far beyond the distance of comparison between the crown-*Keter* and the other *Sefirot* that follow it.” (Also see the statement in *Pardes Rimonim*, *Shaar HaTzachtzechot*, that the crown-*Keter* is the root of the vessels (*Keilim*). That is, the aspect of the lights (*Orot*) was emanated from *HaShem*-יהו"ה, the Unlimited One, blessed is He, and from the crown-*Keter*, which bears the Unlimited One concealed within it, the vessels (*Keilim*) were emanated. This is as stated in *Tikkunei Zohar*,³⁷⁴

³⁷¹ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 18.

³⁷² See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

³⁷³ Cited in *Pelach HaRimon* to *Pardes Rimonim*, *Shaar 3*, Ch. 1.

³⁷⁴ *Tikkunei Zohar*, end of *Tikkun 22*

“The limitless light of the Unlimited One is inner and the Supernal Crown is external etc.”)

We thus find that in relation to *HaShem*-יהו"ה, blessed is He, even the loftiest of levels are lowly, and therefore, just as His glory is over the heavens, it likewise is so upon the earth. That is, His supervision extends to all creatures and He supervises over every particular to the finest detail. This is as stated in Talmud, Tractate Chullin 63a, “When Rabbi Yochanan would see a *shalach* bird,³⁷⁵ he would say the verse,³⁷⁶ ‘Your judgments are like the great deep,’ and when he would see an ant he would say,³⁷⁷ ‘Your righteousness is like the mighty mountains.’” That is,³⁷⁸ “A small ant has the strength and vitality of a much larger creature, and ‘Your judgments are like the great deep,’ in that You exercise Your dominion to judge and exact retribution even upon the fish of the sea, putting to death those who are meant to be put to death.” The Rebbe RaShab, whose soul is in Eden,³⁷⁹ cited this passage in answer to those who erroneously claim that *HaShem*’s יהו"ה individual supervision and providence is only over mankind. For, we see that there is judgment and justice even for the fish of the sea, and that *HaShem*-יהו"ה, blessed is He, sends the *shalach* bird to render justice and exact retribution over those who are meant to be put to death.”

³⁷⁵ Leviticus 11:19 – The *shalach* is an aquatic bird that dives for fish in the water (Rashi), apparently a pelican, a heron, or a cormorant.

³⁷⁶ Psalms 36:7

³⁷⁷ The first half of the same verse, Psalms 36:7 *ibid*.

³⁷⁸ See Rashi to Talmud Bavli, Chullin 63a *ibid*.

³⁷⁹ Rabbi Shalom DovBer of Lubavitch

Similarly, it states in Midrash to Parashat Vayishlach,³⁸⁰ “Even a bird cannot be ensnared except by the pronouncement of Heaven, in that it is dependent on a Heavenly voice (*Bat Kol*) that proclaims either ‘amnesty-*Deemos*-דימוס’ or ‘condemnation-*Spekula*-ספקולא.”³⁸¹

Now, in regards to what our sages, of blessed memory stated, in Tractate Avodah Zarah 4a³⁸² about the verse,³⁸³ “You have made man like the fish of the sea,” that, “Just as with the fish of the sea, the bigger fish swallows the smaller fish, so is it with mankind etc.,” this too is not without judgment and justice, but it all is by the supervision and providence of *HaShem*-יהו"ה, blessed is He, in a way of judgment and justice. Proof of this, is that we learn from this verse that it likewise is so with man, even though, when it comes to man, all are in agreement that *HaShem*'s-יהו"ה supervision extends to man in a way of particulars. Moreover, from this we learn that³⁸⁴ “one should pray for the welfare of the kingdom, for if not for the fear of the kingdom, each man would swallow his neighbor alive.” That is, it is through *HaShem*'s-יהו"ה particular supervision, but

³⁸⁰ Midrash Bereishit Rabba 79:6 and elsewhere – Also note Kohelet Yaakov in regards to *HaShem*'s-יהו"ה Divine Providence. It is can be stated that the victorious answer presented by our Rebbe was from the Talmud in Chullin, specifically.

³⁸¹ The story recounted in Bereishit Rabbah 79:6 is that after thirteen years of hiding in a cave, Rabbi Shimon bar Yochai went out and sat at the entrance of the cave and observed a hunter trapping birds. Rabbi Shimon bar Yochai noted that whenever he heard a Heavenly voice (*Bat Kol*) proclaim ‘amnesty-*Deemos*-דימוס’ the bird would escape and be saved, whereas when the Heavenly voice (*Bat Kol*) would proclaim ‘condemnation-*Spekula*-ספקולא’ the bird would be trapped. He thus said, if it is the case that even a bird cannot be ensnared except by the proclamation of Heaven, then how much more is this so, in regard to the soul of man. He therefore left the cave and discovered that the decree against him had been annulled.

³⁸² See Moreh Nevuchim Section 3, end of Ch. 17

³⁸³ Habbakuk 1:14

³⁸⁴ Talmud Bavli, Avodah Zarah 4a *ibid.*; Mishnah Avot 3:2

nevertheless, “one should pray for the welfare of the kingdom,” since this is the way of the Supernal conduct.

From all this we find that there indeed is particular providence (*Hashgachah Pratit*) by *HaShem*-יהו"ה, blessed is He, over all creatures, down to the finest particular. Now, those “who worship the sun or the moon or the hosts of the heavens, which I did not command to do,”³⁸⁵ who do not believe in *HaShem*’s-יהו"ה supervision over every particular and completely renounce and remove His providence from the earth and all therein, by saying,³⁸⁶ “*HaShem*-יהו"ה has left the earth, *HaShem*-יהו"ה does not see,” this is the idolatry about which Adam, the first man, was commanded against with the verse,³⁸⁷ “And *HaShem* God-אלהי"ם commanded (*VaYeTzav*-ויצו),” in which the term “And He commanded-*VaYeTzav*-ויצו” specifically refers to the prohibition of idolatry.³⁸⁸

4.

Now, the matter of ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, is entirely a different matter, as our sages, of blessed memory, stated,³⁸⁹ “There are three partners in the formation of a human being: the father, the mother, and the Holy One, blessed is He, who gives him his soul.” Now, the essential portion is contributed by the Holy One, blessed is He, being that when the soul departs from the

³⁸⁵ Deuteronomy 17:3

³⁸⁶ Ezekiel 9:9

³⁸⁷ Genesis 2:16

³⁸⁸ Talmud Bavli, Sanhedrin 56b; Zohar I 27b, and elsewhere.

³⁸⁹ Talmud Bavli, Kiddushin 30b; Nidah 31a

body, the portion contributed by his father and mother remains as inanimate as a stone. That is, the brain, which is the organ of intellect, can no longer conceptualize, the eyes can no longer see and the ears can no longer hear etc. They all become null and void.

Moreover, even regarding those portions contributed by the father and mother, their essential aspect is the Godly power within them, as our sages, of blessed memory, taught³⁹⁰ about the verse,³⁹¹ “There is no Rock (*Tzur*-צור) like our God,” that “There is no artist (*Tzayar*-צייר) like our God, who combines one form (*Tzurah*-צורה) within another form (*Tzurah*-צורה).”³⁹² Moreover, in its entirety, the matter of conception and birth, is through the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as it states,³⁹³ “He created them male and female and He blessed them etc.” This is something we observe empirically, in that there are many people who have no natural obstruction from bearing children, and yet do not bear children. This is because bearing children is by the power of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

Nonetheless, even so, the father and mother are called “partners” (*Shutafim*) and one of the ten commandments is to honor them, as it states,³⁹⁴ “Honor your father and your mother.” This is because they have free choice (*Bechirah*) in this, as indicated by Ben Azai’s statement,³⁹⁵ “What shall I do,

³⁹⁰ Talmud Bavli, Brachot 10a

³⁹¹ Samuel I 2:2

³⁹² That is, the soul within the body.

³⁹³ Genesis 5:2

³⁹⁴ Exodus 20:12; Deuteronomy 5:16

³⁹⁵ Yevamot 63b – Also note what is stated in Turei Zahav to Shulchan Aruch, Even HaEzer 1, Section 6, and in Hilchot Talmud Torah of the Alter Rebbe, Ch. 3.

as my soul yearns for Torah, whereas the world can be populated by others.” We thus see that, at the very least, a person’s existence depends on the free choice of his father and mother, and they therefore are called “partners” (*Shutafim*) in his formation.

This being so, it is understood that any matter that does not involve free choice, but is brought about by force, cannot be called a “partnership” (*Shituf*). An example is the earth from which bread comes forth. That is, when wheat is sown in the earth and the rains fall, the wheat grows through the power of growth in the earth. However, the earth has no free choice in this, and cannot abstain from growing the wheat. Rather, the wheat grows through the power of growth in the earth, because of God’s utterance,³⁹⁶ “Let the earth sprout vegetation.” Thus, the earth automatically causes growth when seeds are sown into it.

The same is true of the verse,³⁹⁷ “With the bounty of the sun’s crops, and with the bounty of the moon’s yield.” This is not because the sun or moon have any free choice in the matter, as the verse states,³⁹⁸ “Who gives the command to the sun, and it does not shine.” In other words, the sun does not have the free choice not to shine, or that its light should not be hot, nor does the moon have the free choice to choose that its light should not be cold. Therefore, even though the influence is through and by means of them, nevertheless, “partnership” (*Shituf*) cannot be ascribed to them, since they merely are like

³⁹⁶ Genesis 1:11

³⁹⁷ Deuteronomy 33:14

³⁹⁸ Job 9:7 – Also note Talmud Bavli, Sanhedrin 110a

an axe in the hand of the one who hews with it.³⁹⁹ That is, the axe with which one hews stones from a mountain cannot be described as a “partner” in the act, since it has nothing to do with it, other than being the tool by which man hews stones. The same is so of the sun, the moon and all the hosts of the heavens. Since they have no free choice, therefore, they are merely like an axe, and “partnership” (*Shituf*) cannot be ascribed to them.

However, only the Jewish people were commanded against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, as it states,⁴⁰⁰ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” In contrast, the children of Noah [that is, the rest of mankind] were not commanded in this regard. For it states,⁴⁰¹ “He set the borders of the nations according to the number of the children of Israel,” referring to the verse,⁴⁰² “All the souls who emerged from Yaakov’s loins were seventy souls.” That is, the [seventy] nations receive their influence from their seventy ministering angels, and only the souls of the Jewish people, about whom the verse states,⁴⁰³ “For *HaShem*’s-יהו"ה-s portion is His people,” receive directly from *HaShem*-יהו"ה. Thus, only the Jewish people are commanded against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, blessed is He. That is, the Jewish people are prohibited from ascribing any “partnership” (*Shituf*)

³⁹⁹ See Isaiah 10:5

⁴⁰⁰ Deuteronomy 6:4

⁴⁰¹ Deuteronomy 32:8; See Rabbi Moshe Zacuto (Ramaz) to Zohar III 286b (cited in *Mitzvat Achdut HaShem* ibid.)

⁴⁰² Exodus 1:5

⁴⁰³ Deuteronomy 32:9

whatsoever, to the Name *HaShem*-יהו"ה at all. This is as stated,⁴⁰⁴ "You shall know this day and place it upon your heart that *HaShem*-יהו"ה, He is the God, in the heavens above and on the earth below, there is nothing else," meaning that there is nothing besides Him whatsoever. This is as stated,⁴⁰⁵ "See now, that I, I am He – and no god is with Me," meaning, "there is no partner with Me."

What comes out of this negation of "partnership" (*Shituf*), is that, as explained above about one's father and mother, they only are "partners" because of their free choice in the matter, and it therefore is necessary to honor them, being that at the very least, they partook in bringing about his existence. On the other hand, when it comes to the stars and constellations, they have utterly no free choice in their bestowal of influence and therefore have no "partnership" in this at all. It follows automatically that they should neither be honored nor given any importance whatsoever.

In the same way, a person should not relegate any importance to the physical matters he is involved or occupied with in earning a living, being that they are not the cause of the beneficence he receives. Rather, it is *HaShem*-יהו"ה, blessed is He, who bestows beneficence upon him, for "it is He who gives you strength to make wealth."⁴⁰⁶ The physical activity itself is only the instrument through which the beneficence passes, like an axe in the hand of the one who hews with it. This being so,

⁴⁰⁴ Deuteronomy 4:39

⁴⁰⁵ Deuteronomy 32:39

⁴⁰⁶ Deuteronomy 8:18

the instrument must be as proper as possible to be a fitting receptacle for the blessings of יהו"ה-*HaShem*, blessed is He.

However, a person should not be consumed and worried about these matters, and should not lower his head – that is, his intellect – to become consumed and confused by them, until they become a hindrance and obstruction to his study of יהו"ה-*HaShem*'s Torah and his prayers to יהו"ה-*HaShem*. On the contrary, he should invest himself primarily in matters of יהו"ה-*HaShem*'s Godliness, and even when he engages in physicality, he should do so with the Godly intent of being able to do יהו"ה-*HaShem*'s *mitzvahs* and educating his children in the way of יהו"ה-*HaShem*, blessed is He. Through such an approach he draws down the revelation of *HaShem* is One-*HaShem Echad* יהו"ה אחד, meaning that thereby, a revelation of יהו"ה-*HaShem*'s Godliness is drawn into the world.

5.

The explanation of the matter is as follows: The Zohar asks,⁴⁰⁷ “What is the meaning of the verse,⁴⁰⁸ ‘See now, that I, I am He’? Does this verse not refer to the coming future? This being so, why does it say ‘See **now** (עתה-*Atah*)’?” Now, to understand this, we first must explain why the verse repeats the word, “I-*Anee*-אני.” For, currently, only one “I-*Anee*-אני” is said, such as in the verse,⁴⁰⁹ “I am יהו"ה-*HaShem*.” We therefore must understand why about the coming future, “I-

⁴⁰⁷ Zohar II 108b – Also note Pirke d’Rabbi Eliezer, Ch. 34.

⁴⁰⁸ Deuteronomy 32:39

⁴⁰⁹ Exodus 6:2; Leviticus 19:14; 19:16; 19:18, and elsewhere.

Anee-אני” is said twice. This seems to indicate that in the coming future there will be a bond between the two aspects of “I-*Anee-אני*,” and this is the meaning of, “I, I am He.” That is, the two aspects of “I-*Anee-אני*” are as stated in the verse,⁴¹⁰ “I am (*Anee-אני*) first and I am (*Anee-אני*) last.” We therefore must understand why in the coming future there will be two times “I-*Anee-אני*” and that they will be bonded together.

Now, to understand this, we must preface with a summary explaining the root of the difference between the Garden of Eden (*Gan Eden*) and the coming world (*Olam Haba*), which is the world of the revival of the dead. To explain, the Garden of Eden (*Gan Eden*) is the delight of disembodied souls. However, there are different levels in the Garden of Eden (*Gan Eden*). There is the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*). Now, although it is true that there are myriads of levels in the Garden of Eden, as previously explained that,⁴¹¹ “Torah scholars have no rest in this world, nor in the coming world, as it states,⁴¹² ‘They go from strength to strength,’” nevertheless, they generally are divided into two categories, which differ from each other, similar to the difference between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*). Within each of these there are many different levels. That is, there are souls whose ascents are solely in the lower Garden of Eden (*Gan Eden HaTachton*) and do not

⁴¹⁰ Isaiah 44:6

⁴¹¹ Talmud Bavli, Brachot 64a

⁴¹² Psalms 84:8

merit to ascend to the upper Garden of Eden (*Gan Eden HaElyon*), being that it is a level and category unto itself.

In contrast, in the coming world (*Olam HaBa*) there is one level. This is like the teaching,⁴¹³ “All Israel have a portion in the coming world (*Olam HaBa*).” Although it also states that,⁴¹⁴ “Each one will be scorched by the canopy of his fellow,” nevertheless, in general, it is one level, unlike the Garden of Eden which has two levels, as mentioned above. Moreover, the coming world (*Olam HaBa*) will specifically be souls in bodies.

Now, this must be understood. Why is it that souls that have been in the Garden of Eden for more than three thousand years, such as our forefathers Avraham, Yitzchak and Yaakov, and our teacher Moshe, should be required to manifest in bodies? Why would it arise before *HaShem*-יהו"ה, blessed is He, that they should return to manifest in bodies? What is so precious and pleasurable about this, that it is worth it for the soul to return and manifest in a body?

The explanation is that in the Garden of Eden (*Gan Eden*) the souls delight in the experience of studying the laws (*Halachot*) of *HaShem*'s-יהו"ה Torah as they are in their spiritual form. That is, the very same laws that they learned here below, such as “If two people are holding onto one *Tallit*,”⁴¹⁵ or, “One who exchanges a cow with a donkey,”⁴¹⁶ are learned in the Garden of Eden (*Gan Eden*) in their spiritual forms, in which the essence of the matter is grasped. This is the meaning of the statement that in the Garden of Eden (*Gan Eden*)

⁴¹³ Mishnah Sanhedrin 10:1

⁴¹⁴ Talmud Bavli, Bava Batra 75a

⁴¹⁵ Mishnah Bava Metziyah 1:1

⁴¹⁶ Mishnah Bava Metziyah 8:4

the souls delight in the radiance of the Indwelling Presence of *HaShem* יהו"ה, blessed is He, the *Shechinah*, as explained elsewhere.⁴¹⁷

Now, this revelation in the Garden of Eden is a very great and wondrous delight to no end, and comes about through the study of Torah below. That is, it is specifically through engaging in the study of *HaShem* 's יהו"ה-s Torah here below that we thereby merit to the study and grasp His Torah, as it is in the Garden of Eden. This accords with the teaching,⁴¹⁸ “Happy is he who arrives here with his learning in his hand,” referring to the Torah that he learned while in this world, through which he thereby comes to revelations in the Garden of Eden.

In contrast, the revelation of the coming future (*Olam HaBa*) is brought about through refinements (*Birurim*) that are affected here below. In other words, it is not solely due to engaging in Torah study, but is rather in the merit of the refinements (*Birurim*) that a person affects with the strength of Torah, and also is merited through doing *mitzvot*, meaning the actual fulfillment of *mitzvot* in deed, with physical objects that become refined through this. This is why the coming world (*Olam HaBa*) is called,⁴¹⁹ “a day that is entirely Shabbat,” because Shabbat follows the six mundane days of the week, as it states,⁴²⁰ “Whosoever toiled on the eve of Shabbat will eat on Shabbat.” In other words, it is earned by merit of the

⁴¹⁷ See *Hemshech v'Kachah* ibid.; Kuntres Limud HaChassidus Ch. 12 (Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 353 and on).

⁴¹⁸ Talmud Bavli, Pesachim 50a; See Torah Ohr, Shmot 54a

⁴¹⁹ Mishnah Tamid 7:4; Talmud Bavli, Sanhedrin 97a; Avot d'Rabbi Natan 1:8 and elsewhere.

⁴²⁰ Talmud Bavli, Avodah Zarah 3a

refinements (*Birurim*) that were affected during the six mundane days of the week, as it states,⁴²¹ “Six days you shall labor and do all your work, and the seventh day is Shabbat to *HaShem*-יהו"ה your God; you shall not do any work etc.” The same is likewise so of the revelations of the coming future (*Olam HaBa*) – “the day that is entirely Shabbat” – which follows the completion of the refinements (*Birurim*) of the six millennia of this world.⁴²²

6.

To further explain, with the shattering of the vessels (*Shevirat HaKeilim*) the Supernal pleasure (*Ta'anug*) fell, and from this, physical pleasures came into being. When Rabban Gamliel and Rabbi Akiva saw the great city of Rome, Rabban Gamliel cried and Rabbi Akiva laughed.⁴²³ Rabban Gamliel cried because of the descent of the Supernal pleasure falling so far below. Rabbi Akiva laughed and said, “If such is the reward of those who transgress His will, then how much more so for those who fulfill His will.” In other words, the physical pleasures are the waste product of the Supernal pleasure.

⁴²¹ Exodus 20:8-9

⁴²² Zohar III 253a and elsewhere.

⁴²³ See Talmud Bavli, Makkot 24b; Torah Ohr, Beshalach & Tetzaveh; Torat Chayim, p. 346.

This is as explained⁴²⁴ about the verse,⁴²⁵ “All my innards (*Kravay*-קרבי) bless His Holy Name,” that there are angels called “innards-*Kirvayim*-קרביים,” which refine the beneficence that is bestowed. They are like innards that separate the food, so that the choice aspect becomes the vitality of the brain and heart, whereas the waste is excreted and pushed out. The same is so of these angels called “innards-*Kirvayim*-קרביים,” in that they refine and separate the beneficence, so that the waste is excreted and pushed out, and this waste is what becomes physical pleasure. Likewise, from what is elevated to them from below, they refine and elevate that which can ascend etc. This is the matter of “the angels of God that ascend and descend”⁴²⁶ upon the ladder of Torah study and prayer, as is explained elsewhere.⁴²⁷

The souls of the Jewish people below refine the waste product of the Supernal pleasure. This is why the souls descended below, to refine the physical pleasures and include them in *HaShem*’s יהוה Godliness, which causes a superior light and illumination. That is, there is a superiority to light that illuminates out of darkness,⁴²⁸ through which there thereby is an illumination of the aspect of the limitless light of *HaShem*-

⁴²⁴ See Likkutei Torah, Tzav; Shlach, in the discourse entitled “*Inyan HaNesachim*” Ch. 2 (41d) and elsewhere; Zohar I 87a; Zohar III 234b and on; Sefer HaMaamarim Admor HaEmtza’ee Vayikra Vol. 2, p. 668; Dvarim Vol. 1 p. 155 and the citations there; Bamidbar Vol. 5, p. 1,633; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 9, Ch. 6 and elsewhere.

⁴²⁵ Psalms 103:1

⁴²⁶ Genesis 28:12

⁴²⁷ See the discourse entitled “*VaYachalom*” 5708 (Kuntres 52 [Sefer HaMaamarim 5708 p. 80]).

⁴²⁸ See Ecclesiastes 2:13; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

יהו"ה, the Unlimited One, blessed is He, who surrounds and transcends all worlds (*Sovev Kol Almin*).

This then, is the general difference between the Garden of Eden (*Gan Eden*) and the coming world (*Olam HaBa*). For, the revelations of the Garden of Eden (*Gan Eden*) are of the aspect of *HaShem's* יהו"ה light that fills all worlds (*Memaleh Kol Almin*) and therefore, there are various levels in it. For, as known, the aspect of *HaShem's* יהו"ה light that fills all worlds (*Memaleh Kol Almin*), is in a state of division etc. Nevertheless, when this light that fills all worlds (*Memaleh Kol Almin*) illuminates in a way of open revelation, and moreover, in a way that its essential being is revealed, then this indeed is a very great and wondrous pleasure.

It is such a great pleasure that it is worthwhile to be judged and endure the suffering of purgatory, to then be able to enter and experience this delight.⁴²⁹ Moreover, as known, the sufferings of Iyov for seventy years cannot equal even one hour of suffering in purgatory.⁴³⁰ Still and all, it is worthwhile to endure all the sufferings of purgatory, even if only to enter into the lower Garden of Eden, and certainly to enter the upper Garden of Eden, since it indeed is a very wondrous delight and pleasure to no end.

Nonetheless, even so, this only is the revelation of the aspect of *HaShem's* יהו"ה light that fills all worlds (*Memaleh Kol Almin*), and therefore this revelation is solely to disembodied souls. For, since *HaShem's* יהו"ה light that fills all

⁴²⁹ See Talmud Bavli, Chagigah 15b; Likkutei Torah, Beshalach, discourse entitled "*Re'u*" Ch. 2 (1d).

⁴³⁰ See the introduction of the Ramban to Job, cited in Iggeret HaTeshuvah Ch. 12.

worlds (*Memaleh Kol Almin*) is the aspect of light within a vessel, the vessel (*Klee*) must be comparable to the light (*Ohr*) within it. This is so whether the light manifests according to the vessel (*Klee*) or whether the vessel is according to the light (*Ohr*). In reality, both aspects are true, as explained elsewhere.⁴³¹ Thus, either way, the vessel (*Klee*) must be appropriate to receiving the light (*Ohr*), whereas the physical body is not an appropriate vessel to receive the revelation of *HaShem* 's-יהו"ה light that fills all worlds (*Memaleh Kol Almin*). Therefore, this revelation is only to disembodied souls.

However, in the coming world (*Olam HaBa*), the aspect of *HaShem* 's-יהו"ה light that transcends all worlds (*Sovev Kol Almin*) is revealed, in which there are no divisions of levels. Therefore, the coming world (*Olam HaBa*) is only a single level. And although it is true that,⁴³² "Each person will be scorched by the canopy of his fellow," this is because even in regard to the encompassing (*Makifim*) lights, each individual has encompassing (*Makifim*) lights particular to him. Still and all, they all are on one level.

To clarify, as known, there are divisions of up and down in *HaShem* 's-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), which are separate in level and in the very essence of their position and stature. Therefore, there is an upper (*Elyon*) and a lower (*Tachton*) in the matter of the Garden of Eden (*Gan Eden*). In contrast, this is not so of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev*), for though there are

⁴³¹ See the discourse entitled "*V'Hoo k'Chatan*" 5657 (Sefer HaMaamarim 5657 p. 152 and on).

⁴³² Talmud Bavli, Bava Batra 75a

particular encompassing lights (*Makifim*), nevertheless, in the essence of their being, it all is one thing, as explained elsewhere.

Moreover, the revelation of the coming world will specifically be to souls in bodies. This is because “their beginning is specifically wedged in their end,”⁴³³ because “the end action arose first in thought.”⁴³⁴ For, *HaShem*’s יהו"ה ultimate Supernal intent is for there to be the existence of a tangible “something” (*Yesh*) in a state of nullification of its “somethingness” (*Bittul HaYesh*) to the intangible (*Ayin*) Godliness of *HaShem* יהו"ה, blessed is He. The physical tangible “something” (*Yesh*) therefore relates to the aspect of *HaShem*’s יהו"ה light that transcends all worlds, as explained elsewhere about the verse,⁴³⁵ “Let them bring royal attire that was worn by the king.” Thus, the revelation of the coming world (*Olam HaBa*) will specifically be below, to souls in bodies. On the contrary, the essential revelation will be specifically to the body, and the soul will receive from the body. For further elucidation on this subject, see the lengthy explanation in the discourse entitled “*Eileh Toldot No’ach*” of the year 5637.

7.

This then, is why it states, “I, I am He,” in which the word “I-*Anee*-אני” is repeated, referring to the two times that the word “I-*Anee*-אני” is mentioned in the verse,⁴³⁶ “I am first and I

⁴³³ Sefer Yetzirah 1:6

⁴³⁴ See the liturgy of the “*Lecha Dodi*” in the prayers of the eve of Shabbat.

⁴³⁵ Esther 6:8

⁴³⁶ Isaiah 44:6

am last.” “I (*Anee*-אני) am first” refers to the aspect of *HaShem*’s יהו"ה light as He transcends all worlds, and “I (*Anee*-אני) am last” refers to the aspect of *HaShem*’s יהו"ה light as He fills all worlds. However, currently, there only is the revelation of one aspect of “I (*Anee*-אני),” which is the aspect of *HaShem*’s יהו"ה light that fills all worlds (*Memaleh Kol Almin*). However, in the coming future, there will be twice “I-*Anee*-אני,” meaning that there also will be a revelation of the aspect of *HaShem*’s יהו"ה light, as He transcends all worlds (*Sovev Kol Almin*). Moreover, the two will be bound as one, in that *HaShem*’s יהו"ה light as He transcends all worlds (*Sovev Kol Almin*), will be revealed in the end action, in the aspect of *Kingship-Malchut*.

The verse therefore states,⁴³⁷ “See **now** (*Atah*-עתה),” meaning that right now is the preparation for this. For, through us serving *HaShem*-יהו"ה, blessed is He, right now, in the matter of refinements (*Birurim*), we thereby come to the fulfillment of the continuation of the verse in the coming future, in that, “I, I am He,” will be revealed.

This may be better understood by explaining the matter of the fiery-*Seraphim* angels and the cycle-*Ophanim* angels.⁴³⁸ The fiery-*Seraphim* angels say,⁴³⁹ “Holy, Holy, Holy, is *HaShem Tzva*’ot-צבאות יהו"ה.” This is because they have a grasp and comprehension of how the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is holy (*Kadosh*-קדוש) and removed from the worlds, in that He utterly transcends them.

⁴³⁷ Deuteronomy 32:39

⁴³⁸ See Likkutei Torah, Bamidbar 28d, 47a, and elsewhere.

⁴³⁹ Isaiah 6:3

This is because the fiery-*Seraphim* angels exist in the world of Creation (*Briyah*), within which “the Supernal mother (*Binah* of *Atzilut*) nests on the throne (*Briyah*).”⁴⁴⁰ They therefore grasp that their vitality is but a mere glimmer of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is holy and removed,⁴⁴¹ in that He totally transcends all worlds.

This also explains the verse,⁴⁴² “The fiery-*Seraphim* angels stood above Him,” wherein the word “Him” refers back to the previous verse,⁴⁴³ “I beheld the Lord-*Adona*” אדנ"י-י seated on a high and lofty throne.” That is, in their service of *HaShem*-יהו"ה, blessed is He, the fiery-*Seraphim* angels stand higher than *HaShem*'s-יהו"ה title Lord-*Adona* “אדנ"י-י.”⁴⁴⁴ This may be understood based on Tanya, Section 1, Chapter 5, about the matter of studying Torah laws (*Halachah*), that when studying them, the laws both encompass one’s mind and are encompassed by his mind. That is, when a person grasps the *Halachah* in his mind, his mind encompasses and surrounds it, even though the *Halachah* is the wisdom of Torah, which is utterly beyond in comparison to his intellect. Even so, his intellect surrounds and encompasses it when he grasps it.

⁴⁴⁰ See Ramaz to Zohar II 220b; Tikkunei Zohar, Tikkun 6; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

⁴⁴¹ Samuel I 2:2

⁴⁴² Isaiah 6:2

⁴⁴³ Isaiah 6:1

⁴⁴⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part 1), toward the end of the section entitled “The Three Letters *Yod*-ידי-י *Hey*-ה"א *Waw*-ו"א,” also see section entitled, “The world of Intellect (*Olam HaSechel*), The world of Substance (*Olam HaChomer*), and The world of Composition (*Olam HaHarkavah*).”

The same is so of the fiery-*Seraphim* angels. That is, since they have a grasp of the aspect of their vitality,⁴⁴⁵ they therefore stand above it. In contrast, the cycle-*Ophanim* angels and the animal-*Chayot* angels, are in a state of great noise and commotion, specifically because they do **not** grasp. This is because the animal-*Chayot* angels exist in the world of Formation (*Yetzirah*), where the tree of the knowledge of good and evil, which covers and conceals, begins. They therefore have no grasp of the aspect of *HaShem* 's-ה"ה transcendence and holiness (*Kadosh*). This certainly is so of the cycle-*Ophanim* angels who exist in the world of Action (*Asiyah*), in which the matter of *HaShem* 's-ה"ה concealment and distance is even greater. This is as stated,⁴⁴⁶ “I saw one cycle-*Ophan* on the earth,” which Targum translates as, “below-b’*MileRa-*במלרע,” as explained in Likkutei Torah, in the discourse entitled “*Ha’azino*.” This then is what causes their great noise and commotion. However, through their great noise and commotion, they affect a drawing down from an even loftier level, which is the matter of “Blessed is the glory of *HaShem*-ה"ה from His place.”⁴⁴⁷ This is like the dictum,⁴⁴⁸ “From its own place (*Mimekomo*-ממקומו) it is determined,” indicating that they affect a drawing down of the Glory of *HaShem*-ה"ה, blessed is He, from its root and source.

⁴⁴⁵ See Likkutei Torah Chukat, discourse entitled “*Az Yashir*” (62c); Emor, discourse entitled “*Nikdashiti*” Ch. 5 (32b and on).

⁴⁴⁶ Ezekiel 1:15

⁴⁴⁷ Ezekiel 3:12 – That is, the cycle-*Ophanim* and living-*Chayot* angels recite this verse, wherein the name *HaShem*-ה"ה is mentioned after only two words, whereas the fiery-*Seraphim* angels say the “Holy, Holy, Holy,” wherein *HaShem*-ה"ה is mentioned after three words. (See Talmud Bavli, Chullin 91b.)

⁴⁴⁸ Talmud Bavli, Shevuot 7b; Makkot 23b

This certainly is so of the lower pleasures that conceal and hide to an even greater extent. That is, they conceal the Godly intention within them, in that everything that exists has a Godly intention for its existence, only that the physicality covers over and conceals it, in addition to the general concealment of *HaShem's* יהו"ה Godliness, thus causing a very great noise and commotion.

In other words, a person is very pained in being in a world such as this, in which the beneficence comes through many concealments and coverings. Even individually within himself, he is greatly pained that beneficence must specifically be drawn to him through concealing intermediaries, though he strongly desires that they should not conceal *HaShem's* יהו"ה Godliness from him, that he should fully be invested in matters of *HaShem's* יהו"ה Godliness and that everything should be imbued with *HaShem's* יהו"ה Godly intent.

However, through this, an even greater superiority of additional light is brought about, as it is with repentance and return (*Teshuvah*) to *HaShem* יהו"ה, blessed is He. This is as stated,⁴⁴⁹ "True penitents draw *HaShem's* יהו"ה Godliness upon themselves with greater strength," as it states,⁴⁵⁰ "In the place where true penitents (*Baalei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand." This is specifically so because he comes from a very great distance, and therefore his awakening is from the inner depths of his soul. The same is likewise so of the great commotion brought about

⁴⁴⁹ Zohar I 129b

⁴⁵⁰ Talmud Bavli, Brachot 34b

through concealment and distance, namely, the commotion is far greater.

Now, the word “commotion-*Ra'ash*-רעש” shares the same letters as “gateway-*Sha'ar*-שער,” and is the aspect indicated by the verse,⁴⁵¹ “This is the gateway (*Sha'ar*-שער) to *HaShem*-יהו”ה.” For, there is a gateway (*Sha'ar*-שער) to the right and a gateway (*Sha'ar*-שער) to the left.⁴⁵² The gateway (*Sha'ar*-שער) to the right is this matter indicated by the verse, “This is the gateway (*Sha'ar*-שער) to *HaShem*-יהו”ה.” The gateway (*Sha'ar*-שער) to the left is the matter of the “hairs” (*Sa'arot*-שערות), which indicate an external drawing forth, just like hairs (*Sa'arot*-שערות), though they derive their vitality from the brain. Nevertheless, their vitality is very constricted, and only comes to them through the separation caused by the skull (*Gulgolet*). It is for this reason that when the hairs are sheared, a person feels no pain.

8.

The analogue from all the above may be understood through the verse,⁴⁵³ “His locks are curled (*Taltalim*-תלתלים),” referring to the “mounds upon mounds (*Tilei Tilim*-תילי תלים) of Torah laws.”⁴⁵⁴ That is, it is through “caressing the hair (*Silsul HaSa'arot*-השערות),” in that there is analysis in separating and refining the Torah laws so that they do not contradict each

⁴⁵¹ Psalms 118:20; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁵² See Likkutei Torah, Shlach 47a

⁴⁵³ Song of Songs 5:11

⁴⁵⁴ Midrash Shir HaShirim Rabba 5:11

other, that the verse,⁴⁵⁵ “Caress it (*Salseleha*-סלסלה) and it will uplift you,” is fulfilled, meaning that through doing so, the soul is uplifted and elevated to the aspect indicated by the verse,⁴⁵⁶ “the hair of His head was like clean wool.” This is explained in Likkutei Torah, in the second discourse entitled “*Kee BaYom HaZeh Yechaper*.”

Nevertheless, all this is only the aspect of “hairs” (*Sa’arot*-שערות). For, “the Torah came forth from wisdom,”⁴⁵⁷ and the radiance of the supernal pleasure (*Ta’anug*) in wisdom-*Chochmah* comes through the aspect of the *Mazalot* and the “hairs” (*Sa’arot*), in that⁴⁵⁸ “the father (*Abba*-wisdom) suckles from the eighth *Mazal*, which is ‘ו’*Notzer*-נוצר.”⁴⁵⁹

In contrast, the “gateway-*Sha’ar*-שער” to the right is broad and expansive (*Rachav*-רחב) and is like the verse,⁴⁶⁰ “*Ya”h*-יה” answered me with expansiveness (*Merchav*-מרחב),” referring to the essential expansiveness of *HaShem*-יהוה, the Unlimited One, blessed is He. That is, it is through the beginning of the verse, “From the straits I called upon *Ya”h*-יה”,” that there then is the fulfillment of, “*Ya”h*-יה” answered me with expansiveness (*Merchav*-מרחב),”.

The same is so of the commotion caused by the concealment of physical matters, when a Jew fulfills a *mitzvah* with them, such as wearing *Tzitzit* made of physical wool,

⁴⁵⁵ Proverbs 4:8

⁴⁵⁶ Daniel 7:9

⁴⁵⁷ Zohar II 121a

⁴⁵⁸ Zohar III 289b; Etz Chayim, Shaar HaKlallim, Ch. 5

⁴⁵⁹ The eighth of the thirteen attributes of mercy. See at greater length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and the notes there.

⁴⁶⁰ Psalms 118:5

Tefillin made of physical parchment, blowing a *Shofar* made of a physical ram's horn, living in a *Sukkah* covered with physical *Schach*, and waving the four physical plant species of the *Lulav* etc. That is,⁴⁶¹ “Your commandment is exceedingly expansive (*Rechavah Me'od*-מאד רחבה),” with an expanse of many vessels (*Keilim*) made to receive *HaShem's*-יהו"ה Supernal aspect of “exceedingly-*Me'od*-מאד,” which is limitless (*Blee Gvul*).

The same is so of the negation of any ascription of “partnership” (*Shituf*) to *HaShem*-יהו"ה, blessed is He. That is, even when engaged in physical matters, he does not consider them at all, but is fully invested in the Godliness of *HaShem's*-יהו"ה, and through this, he brings about the “advantage of light out of darkness.” That is, this is similar to the fact that a person does not see from the whiteness of his eyes, but rather from the pupil, which is the black of the eye.⁴⁶² In the same way, the advantage of light is specifically out of the darkness. That is, it is through our current service of *HaShem*-יהו"ה, blessed is He, that in the coming future there will be the revelation of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He. About this Midrash Rabbah states,⁴⁶³ “In the coming future, I alone (*Anee Levadee*-אני לבדי) will go before you.”

It could be said that this is like the matter expressed in the verse,⁴⁶⁴ “You are He who is *HaShem*-יהו"ה alone

⁴⁶¹ Psalms 119:96

⁴⁶² See Likkutei Torah, Ha'azinu, end of the discourse entitled “*KaNesher Ya'ir*” (78c).

⁴⁶³ Midrash Shemot Rabba 19:6 – “In the past, I and my Supernal Court (*Beit Din*) went before you, but in the coming future I alone shall go before you.”

⁴⁶⁴ Nehemiah 9:6

(*Levadecha*-לבדך).” That is, it is the aspect indicated by the word, “He-*Hoo*-הוא” and His Name *HaShem*-יהו"ה, as they are in the aspect indicated by the word, “alone-*Levadecha*-לבדך.”⁴⁶⁵

The explanation is that through refining the sparks of the world of Chaos-*Tohu*, besides the fact that thereby we inherit the aspect of the lights (*Orot*) of the world of Chaos-*Tohu*, there also a drawing down from the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, the Unlimited One, blessed is He, who transcends both Chaos-*Tohu* and Repair-*Tikkun*. For, the construct of the world of Chaos-*Tohu* is for the purpose of its destruction, and the destruction of the world of Chaos-*Tohu* is for the purpose of construction. Thus, through the refinements of the world of Repair-*Tikkun* there thereby is a drawing down of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who transcends both Chaos-*Tohu* and Repair-*Tikkun*. At its first root, this refers to the aspect “You are alone-*Levadecha*-לבדך,” about whom it states, “In the coming future, I alone (*Anee Levadee*-אני לבדי) shall go before you.”

This is also the meaning of the verse,⁴⁶⁶ “See now, that I, I am He, and no god is with Me,” meaning, “There is no partner with Me.” This refers to the Singular One (*Yachid*-יחיד), the aspect of “You are He who is One, but not in enumeration.”⁴⁶⁷ In other words, through the negation of any ascription of “partnership” (*Shituf*) to *HaShem*-יהו"ה below,

⁴⁶⁵ See Likkutei Biurim of Rabbi Hillel of Paritch to Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 7-8-9.

⁴⁶⁶ Deuteronomy 32:39

⁴⁶⁷ Introduction to Tikkunei Zohar 17a-b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

there thereby will be the revelation of the Singular One (*Yachid-יחיד*) in the coming future.

This then, is the meaning of the teaching,⁴⁶⁸ “The Holy One, blessed is He, said to Israel: You have made Me into a unique entity in the world, and I shall make you into a unique entity in the world. You have made Me into a unique entity, as it states,⁴⁶⁹ ‘Listen Israel, *HaShem-יהוה* our God, *HaShem-יהוה* is one,’” which excludes the matter of idolatry that causes complete separation. Furthermore, it also excludes the matter of ascribing a “partner” (*Shituf*) to *HaShem-יהוה*, blessed is He, which is the meaning of the words, “no god is with Me.” Below, what this means is that a person should not consider physical matters to be the source of his livelihood, in that this would cause complete separation, God forbid. Beyond this, he should not consider them to be anything at all. (We can say that the sign of a person having attained this, is the matter of equanimity (*Hishtavut*),⁴⁷⁰ that in such matters “yes” and “no” are equal to him.)⁴⁷¹ This then, is the matter of negating any ascription of “partnership” (*Shituf*) to *HaShem-יהוה*, blessed is He, through which we thereby draw down a revelation of His Oneness (*Echad-אחד*) below, that is, the matter of “You are He who is One, but not in enumeration.”⁴⁷²

⁴⁶⁸ Talmud Bavli, Brachot 6a

⁴⁶⁹ Deuteronomy 6:4

⁴⁷⁰ See Tzava’at HaRivash, translated as The Way of The Baal Shem Tov, section 2; Also see Part 4 of Shaarei Kedushah of Rabbi Chayim Vital.

⁴⁷¹ See Tanya, Iggeret HaKodesh, Epistle 11

⁴⁷² Introduction to Tikkunei Zohar 17a-b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

We now must understand the explanation⁴⁷³ that the word “One-*Echad*-אחד indicates that there utterly is nothing like Him.” That is, how could it ever enter a person’s mind that there could possibly be anything like Him, so much so, that it would be necessary to state, “there utterly is nothing like Him.”

To explain, the verse states,⁴⁷⁴ “But You remain the same, and Your years will never end.” Now, at first glance, this verse is not understood. How does it apply to say “Your years” in relation to *HaShem*-יהו"ה above, blessed is He. The word “Your years (*Shnotecha*-שנותיך)” indicates the limitation of time, whereas *HaShem*-יהו"ה, the Creator, blessed is He, is beyond all limitation. Furthermore, we must understand the meaning of “Your years will never end,” which, at first glance, seems to be self-contradictory.

Now, the Rashba, of righteous memory, answered⁴⁷⁵ that since man is limited, he is incapable of grasping the Unlimited One, blessed is He. For, there is no form by which man can grasp the Unlimited, just as we have no form by which to grasp that which is beyond the parameters of space and time, but to an even greater extent. The Psalmist therefore said, “Your years,” which is something that man indeed can grasp, and then says, “will never end,” indicating that there is no end to His years, which are unceasing. The matter can thus be explained so that a person can have some intellectual

⁴⁷³ Midrash Bamidbar Rabba 10:5

⁴⁷⁴ Psalms 102:28

⁴⁷⁵ Sha'alot u'Teshuvot HaRashba, Vol. 1, Section 418

foundation for it. In other words, this was only stated in order to give the human ear the capability of understand it.⁴⁷⁶ This is similar to other verses, such as, “The eyes of *HaShem*-יהו"ה,”⁴⁷⁷ or “The ears of *HaShem*-יהו"ה,”⁴⁷⁸ or,⁴⁷⁹ “Please, may Your ear be attentive and may Your eyes open to hearken to the prayer of Your servant etc.”

However, in the teachings of Chassidus, this is understood differently. To clarify, as known, the matter of time (*Zman*) relates to the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*,⁴⁸⁰ as it states,⁴⁸¹ “Your Kingship is kingship that spans all eternities, and Your dominion is in every generation.” In other words, the matter of past, present and future, applies to the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*, as indicated by the verses,⁴⁸² “*HaShem*-יהו"ה is King,”⁴⁸³ “*HaShem*-יהו"ה was King,”⁴⁸⁴ “*HaShem*-יהו"ה will be King.”⁴⁸⁵ It similarly states about this,⁴⁸⁶ “A day of the Holy One, blessed is He, is a thousand years.” For, the aspect of the units of ones, tens, and hundreds are in the worlds of Creation, Formation, and Action

⁴⁷⁶ See Mishneh Torah, Hilchot Yesodei HaTorah 1:9 and elsewhere.

⁴⁷⁷ Deuteronomy 6:18; Judges 4:1 and elsewhere.

⁴⁷⁸ Numbers 11:1, 11:18; Samuel I 8:21 and elsewhere.

⁴⁷⁹ Nehemiah 1:6

⁴⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁸¹ Psalms 145:13

⁴⁸² These verses were unified by the sages into one passage in our Liturgy.

⁴⁸³ Psalms 10:16

⁴⁸⁴ Psalms 93:1

⁴⁸⁵ Exodus 15:18

⁴⁸⁶ Midrash Vayikra Rabba 19:1; Midrash Tehillim 90

(*Briyah, Yetzirah, Asiyah*), whereas the unit of thousands is in the world of Emanation (*Atzilut*).⁴⁸⁷

However, this is only in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), whereas higher than this there is no matter of time (*Zman*). Even so, it cannot be said that there is no root or source there for the matter of time (*Zman*). For, in the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, just as He has the power of limitlessness, He also has the power of limitation.⁴⁸⁸ In other words, there is the aspect of the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*), which was the first limitation (*Gvul*) brought forth from Him. This refers to *HaShem*'s-יהו"ה title *ShaDa"Y*-שדי,⁴⁸⁹ which, at its root, is the aspect of the impression-*Reshimu*,⁴⁹⁰ which is *HaShem*'s-יהו"ה power to limit, and is the root source of the vessels (*Keilim*), as explained elsewhere, in the discourse of "*Vayetzavem*" of the year 5567.

However, the Name *HaShem*-יהו"ה means that He was and He is and He will be as one (יהי"ה ויהי"ה ויהי"ה).⁴⁹¹ This is the aspect of the limitless light of *HaShem*-יהו"ה, the Unlimited

⁴⁸⁷ See Likkutei Torah, beginning of Zot HaBrachah; Biurei HaZohar and Ohr HaTorah of the Tzemach Tzeddek, Chayei Sarah; Reshimot to Tehillim of the Tzemach Tzeddek (Yahal Ohr), 90d, sections 4-5.

⁴⁸⁸ Avodat HaKodesh, Section 1, Ch. 8.

⁴⁸⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁴⁹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 12 and on.

⁴⁹¹ Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud veHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7 (82a), and elsewhere.

One, blessed is He, that is utterly beyond limitation. That is, from the perspective of the Name *HaShem*-יהו"ה, blessed is He, the worlds would literally have been in a state of limitlessness (*Ein Sof*). However, through *HaShem*'s-יהו"ה title *Shada"*שדי"ע, which means that, "He said to His world 'enough-*Dai*-די,'" this caused the existence of worlds in a state of tangible limited existence. However, it nevertheless states, "*HaShem*-יהו"ה is King,"⁴⁹² "*HaShem*-יהו"ה was King,"⁴⁹³ "*HaShem*-יהו"ה will be King."⁴⁹⁴ That is, even within the limitations of past, present and future, the limitless light of *HaShem*-יהו"ה, who utterly transcends limitation, illuminates.

Therefore, the existence brought about from the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*, is in a state of limitlessness (*Blee Gvul*). For, although novel creations are limited beings, and their limitation is necessary to their existence, they nevertheless are limitless. For example, this is like the great multitude of inanimate (*Domem*) and vegetative (*Tzome'ach*) creatures, such as trees, grasses, fruits and crops, all of which are literally beyond measure.⁴⁹⁵ This comes from

⁴⁹² Psalms 10:16

⁴⁹³ Psalms 93:1

⁴⁹⁴ Exodus 15:18

⁴⁹⁵ The Rebbe's Note: This is as stated in various places in the teachings of Chassidus. The simple meaning and substance of these words, seem to indicate that they actually are limitless (*Blee Gvul*) (not just potentially, meaning that they grow and can give rise to many further generations without limit. See what is stated about this in Sefer HaChakirah of the Tzemach Tzedek). Also see the statement in Chagigah (13b) on the verse, "There is no number to His troops" [See Job 25:3] (Tanya, Ch. 46). However, this requires further analysis, for how can it be that the world was created as limited, but can contain limitless creatures? For, after all, only "the place of the Holy ark is not according to measure" [Yoma 21a; Megillah 10b and elsewhere]. [Second note added later: It can be explained that [this is possible] since "There is no number to His troops (worlds)," and each one bears the categories of inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chay*), and speaker

the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is utterly without limitation and illuminates in the aspect of His Kingship-*Malchut*.

This then, is what is meant by the explanation⁴⁹⁶ that the word “One-*Echad*-אחד indicates that there is utterly nothing like Him.” That is, in *HaShem*-יהו"ה, blessed is He, these two opposites, limitlessness (*Blee Gvul*) and limitation (*Gvul*) are one, as in the teaching, “The impossible of the impossible is within the ability of the Creator.”⁴⁹⁷ For, there are philosophers who posit that there are innate impossibilities that are immutable. For example, they state that it would be incorrect to state that “He rides and does not ride (*Rochev U’Biltee Rochev*) simultaneously.” In other words, they state that this is impossible even for the Creator, God forbid to think so. In truth, this is not so. Rather, in truth, it is impossible for anything to be impossible for Him, and it therefore is possible for Him to “ride and not ride (*Rochev U’Bilti Rochev*) simultaneously,” even though our intellect cannot understand how that is. Nonetheless, with the great abundance of creatures without limit or end, we empirically observe the aspect of limitation (*Gvul*) and limitlessness (*Blee Gvul*) literally as one, even though the creatures themselves are limited. With the above in mind, we can understand that *HaShem*-יהו"ה, the Unlimited One, blessed is He, can bear two opposites, limitation (*Gvul*)

(*Medaber*), each according to its level. However, it is not that this is so with each world **individually**, in and of itself. This answers the matter that required greater analysis in the previous note.]

⁴⁹⁶ Midrash Bamidbar Rabba 10:5

⁴⁹⁷ See Sefer HaChakirah of the Tzemach Tzedek 34b and on; Sefer HaMaamarim 5678 p. 420

and limitlessness (*Blee Gvul*) simultaneously, in the same way that “He rides and does not ride (*Rochev u’Bilti Rochev*) as one,” and the like.

10.

We now must understand the matter that the word “One-*Echad*-אחד indicates that there is utterly nothing like Him,” as it exists in the Jewish people.⁴⁹⁸ The explanation is that our sages, of blessed memory, stated,⁴⁹⁹ “The Holy One, blessed is He, dons *Tefillin*. What is written in the *Tefillin* of the Holy One, blessed is He? The verse,⁵⁰⁰ ‘Who is like Your people, Israel, one (*Echad*-אחד) nation on earth.’” The explanation is that in the statement “The Holy One, blessed is He, dons *Tefillin*,” the words, “the Holy One, blessed is He (*HaKadosh Baruch Hoo*)” refer to the aspect of *Zeir Anpin*, and the words, “dons *Tefillin*” refers to drawing down the brains (*Mochin*-intellect) to *Zeir Anpin*.

To further elucidate, in explanation of the verse,⁵⁰¹ “He relates His words to Yaakov, His statutes and judgments to Israel,” our sages, of blessed memory, said,⁵⁰² “What He does Himself, He commands the Jewish people to do.” The explanation is that by the Jewish people fulfilling His *mitzvot*, He thereby fulfills them. That is, through a Jewish male adult donning *Tefillin*, the Holy One, blessed is He, dons *Tefillin*, thus

⁴⁹⁸ Midrash Bamidbar Rabba 10:5 *ibid*.

⁴⁹⁹ Talmud Bavli, Brachot 6a; Also see Torah Ohr 35b-c.

⁵⁰⁰ Chronicles I 17:21

⁵⁰¹ Psalms 147:19

⁵⁰² Midrash Shemot Rabba 30:9

affecting a drawing down of brains (*Mochin*-intellect) to *Zeir Anpin*. This is because the four paragraphs of the *Tefillin*, correspond to the four brains (*Mochin*). The paragraphs of “*Kadesh*”⁵⁰³ and “*V’Hayaha Kee Yeviyecha*”⁵⁰⁴ are the aspects of wisdom-*Chochmah* and understanding-*Binah*, and the paragraphs of the “*Shema*,”⁵⁰⁵ and “*v’Hayah Im Shamo’a*”⁵⁰⁶ are the aspect of knowledge-*Da’at*, which divides into kindness-*Chessed* and judgment-*Gevurah*. Similarly, through a Jew wearing *Tzitzit*, the Holy One, blessed is He, wraps Himself in the *Tzitzit*. The same principle applies to all the *mitzvot*. In other words, it is specifically through a Jew fulfilling the *mitzvah* below, that the Holy One, blessed is He, fulfills the *mitzvah*, so to speak.

This then, is the meaning of the verse,⁵⁰⁷ “To keep all **His** commandments,” that is, by the Jewish people fulfilling the *mitzvot* below, they bring about the fulfillment of His *mitzvot* above in Godliness. This indeed a tremendously great praise of the Jewish people, that through the *mitzvot* that they perform, they cause the Holy One, blessed is He, to thereby perform the *mitzvot*.

Thus, the word “One-*Echad*-**אחד**” indicates that there is utterly nothing like Him,”⁵⁰⁸ and as this is in the Jewish people, it may be understood according to the statement in Midrash

⁵⁰³ Exodus 13:1-10

⁵⁰⁴ Exodus 13:11-16

⁵⁰⁵ Deuteronomy 6:4-9

⁵⁰⁶ Deuteronomy 11:13-21

⁵⁰⁷ Deuteronomy 13:9

⁵⁰⁸ Midrash Bamidbar Rabba 10:5 *ibid*.

Rabbah⁵⁰⁹ on the verse,⁵¹⁰ “Jerusalem has greatly sinned.” The Midrash states, “But do the nations of the world not also sin? Rather, even though they sin, the actions of nations of the world are like nothing.” That is, whether or not they fulfill [the seven] *mitzvot* [that apply to them,] it has no effect whatsoever in either bringing about an ascent or a descent of *HaShem*’s-יהו"ה Godliness. In contrast, with the Jewish people, whatever good things they do, even if they are not an actual *mitzvah*, they nevertheless affect a drawing down of *HaShem*’s-יהו"ה Godliness.

This is as stated in Zohar in the incident of the Yenuka,⁵¹¹ when he told [Rabbi Yitzchak and Rabbi Yehudah], “I know from the scent of your clothes that you have not recited the *Shema*.” This is because they were involved in the *mitzvah* of ensuring that a bride and groom will have all their needs to wed (*Hachnasat Kallah*), and through this, they drew down what is usually accomplished by reciting the *Shema* - “*HaShem* our God-*HaShem Elohei*”*nu*-אלהינו-יהו"ה, *HaShem* Is One-*HaShem Echad*-אחד-יהו"ה.” That is, they brought about the union of the father-*Abba* [wisdom-*Chochmah*] and the mother-*Imma* [understanding-*Binah*] and the union of *Zeir Anpin* and His female-*Nukvah*. Likewise, by the union of a bride and groom below, this union (*Yichud*) is brought about above in *HaShem*’s-יהו"ה Godliness. This is like the teaching,⁵¹² “The man (*Ish*-איש) and woman (*Ishah*-אשה), have *Ya*”*h*-יה"ה dwelling

⁵⁰⁹ Midrash Eicha Rabba 1:35

⁵¹⁰ Lamentations 1:8

⁵¹¹ Zohar III 186a; Also see the beginning of the discourse entitled “*Kee Yada’ativ*” 5666 (*Hemshech* 5666 p. 68).

⁵¹² Talmud Bavli, Sotah 17a

between them,” and this is why we make the seven blessings (*Sheva Brachot*) [of the wedding ceremony].

Moreover, even in matters that are not at all *mitzvahs*, if they are done for the sake of the Name of *HaShem*-יהו"ה, blessed is He, they draw down a revelation of *HaShem*'s-יהו"ה Godliness. For example, “Upon putting on one’s shoes in the morning one recites the blessing, ‘Who has provided me with all my needs.’”⁵¹³ For, through wearing shoes we draw down and bring about the fulfillment of the verse,⁵¹⁴ “How beautiful are Your feet in sandals.” This is because the angel *Metatron*-מטטרון is called the “shoe” (נעל-*Na'al*) and “sandal” (*Sandal*-סנדל) of the *Shechinah* - the Indwelling Presence of *HaShem*-יהו"ה. This is as explained in *Likkutei Torah* in the discourse entitled “How beautiful are Your feet etc.,” that this refers to the matter of the screen (*Parsa*) that separates between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), and that the covering (*Chupah*) of the foot is the matter of Kingship-*Malchut*, which brings the worlds to a state of limitation etc.

Thus, the meaning of the verse “How beautiful are Your feet in sandals,” is that even in the aspect of the “sandals” (*Na'alayim*-נעלים) there should be the “beauty of Your feet,” that it should be drawn to a state of revelation. That is, through the “sandals” (*Na'alayim*-נעלים) it is possible to receive this revelation (like the explanation elsewhere on the verse,⁵¹⁵ “[He] will lead the people [across] in [dry] shoes (*Ne'alayim*-נעלים).”

⁵¹³ Talmud Bavli, Brachot 60b

⁵¹⁴ Song of Songs 7:2

⁵¹⁵ Isaiah 11:15

We thus see that even in matters that themselves are not a *mitzvah*, nevertheless, through them we draw down a revelation of *HaShem*'s-יהו"ה Godliness. This matter applies exclusively to the Jewish people, as mentioned above citing the Midrash.

This then, is why the word “One-*Echad*-אחד” indicates that there is utterly nothing like Him,” just as it is with the Jewish people. All this is because,⁵¹⁶ “*HaShem*-יהו"ה has chosen you for Himself to be a treasured people from amongst all the peoples on the face of the earth.” As known, this choosing is of the essential souls of the Jewish people, and is not because of fulfilling Torah and *mitzvot*, as it states,⁵¹⁷ “Only your forefathers did *HaShem*-יהו"ה cherish to love them, and He chose you, their offspring after them, from amongst all the peoples on the face of the earth.” It therefore is in the power of the Jewish people to draw down the aspect of *HaShem*'s-יהו"ה Supernal *mitzvot* through fulfilling His *mitzvot*.

Moreover, this is so of all matters that they do for the sake of the Name of *HaShem*-יהו"ה, blessed is He, even if they are not *mitzvahs*, in and of themselves. They thereby draw down a revelation of *HaShem*'s-יהו"ה Godliness, because they are “one (*Echad*-אחד) nation in the earth,” referring even to mundane matters of the “earth (*Aretz*-ארץ).”⁵¹⁸ Thus, through calling out to *HaShem*-יהו"ה, blessed is He, from the “straits” of mundane matters of the earth, the matter of,⁵¹⁹ “*Ya*”-ה-י” answered me with expansiveness (*Merchav*-מרחב)” comes

⁵¹⁶ Deuteronomy 14:2

⁵¹⁷ Deuteronomy 10:15, and moreover, this choice was prior to the giving of the Torah.

⁵¹⁸ Tanya, Iggeret HaKodesh, Epistle 9

⁵¹⁹ Psalms 118:5

about, referring to the essential expansiveness (*Merchav*-מרחב) of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

11.

This then, is the meaning of the verse,⁵²⁰ “Many waters cannot extinguish the love, nor can rivers wash it away.” The “many waters” [in the plural] refers to contemplation (*Hitbonenut*), grasp and understanding. However, they all are incapable of extinguishing the love, meaning that they are incapable of quenching the thirst of the souls of Israel for *HaShem*’s-יהו"ה Godliness, blessed is He. Similarly, the “rivers” [in the plural] referring to the revelations of both the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), “cannot wash it away.”

That is, even when the Jewish people are in the lowly state indicated by the words, “We have a little sister,” meaning that they have little merit, and the nations of the world assert that the Jewish people are also sinners, nevertheless, even then, through fulfilling *HaShem*’s-יהו"ה *mitzvot* in deed, and through good deeds that are simply done for the sake of the Name of *HaShem*-יהו"ה, blessed is He, they reach the essential expansiveness (*Merchav*-מרחב) of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which transcends all revelations (*Giluyim*). Thus, contemplation (*Hitbonenut*) and even the revelations of the Garden of Eden (*Gan Eden*) are incapable of extinguishing or washing away the love that the Jewish people have for the

⁵²⁰ Song of Songs 8:7-9

Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, within which the Jewish people are rooted. For, "no thought whatsoever can grasp Him, including the Primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), except as He is grasped and manifest in the study of Torah and *mitzvot*" of the Jewish people⁵²¹ as the Alter Rebbe explained in Tanya.

For the same reason, even the "many waters," referring to the nations of the world, and the "rivers" referring to the kings and ministers of the nations, "cannot wash away" the love of the Holy One, blessed is He, for the Jewish people, as explained in Targum and Midrash. For, even if they sin, there is no anger against them, because,⁵²² "*HaShem*-יהו"ה has chosen you for Himself to be a treasured people from amongst all the peoples on the face of the earth," and this choice is an essential choosing of the essential self of the Jewish people, in that they are rooted in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, which even transcends the root of Torah and *mitzvot*.

They therefore are compared to a little daughter, that although she does not do the will of her parents, they nevertheless do not become angry with her. This is because the essential self of the little daughter is rooted in the essential self of the parents, in which all the other matters of the parents, take up utterly no space. The same is likewise so of the souls of the Jewish people, in that they are literally rooted in the Essential

⁵²¹ See the end of Tanya, Likkutei Amarim, Ch. 4

⁵²² Deuteronomy 14:2

Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה Himself, so to speak. There therefore is no anger against them from Above.

Moreover, even if they say,⁵²³ “We will be like the nations, like the families of the earth etc.,” the verse states,⁵²⁴ “It shall not be! As I live – the word of the Lord *HaShem/Elohi*”מ-יהו"ה – I swear that I will be King over you with a strong hand and with an outstretched arm... and I will bring you into the bond of the covenant... then you will know that I am *HaShem*-יהו"ה.” There then will be the fulfillment of the verse,⁵²⁵ “If a man would give all the wealth of his house for love, they would surely scorn him.” The man (*Ish*-איש) refers to the Holy One, blessed is He, who will give from His essential expansiveness, “all the wealth of His house,” about which it states,⁵²⁶ “A house is built through wisdom-*Chochmah*, and is established through understanding-*Tevunah*, through knowledge-*Da'at* the rooms are filled with all precious and beautiful things.” Moreover, He even will give them “all the plunder and loot of the camp of Gog,” for victory is ours, speedily in our days through our righteous redeemer, Moshiach!

⁵²³ Ezekiel 20:32

⁵²⁴ Ezekiel 20:32-37

⁵²⁵ Song of Songs 8:7-9

⁵²⁶ Proverbs 24:3-4; Also see Torah Ohr, Toldot 18c