

Discourse 4

*“Na’aseh Adam b’Tzalmeynoo KeeDmuteinoo -
Let us make man in Our image after Our likeness”*

Delivered on the day of Shabbat Parshat Bereishit,
Shabbat Mevarchim Cheshvan, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹⁷ “And God-*Elohi*” *m-אלהי* said, ‘Let us make man in Our image after Our likeness.’” This verse refers to the souls of Israel, which are in the form (*Tzelem*) and likeness (*Dmut*) of *HaShem*’s-יהי”ה Godliness above. This accords with the explanation in various places²¹⁸ about the form (*Tzelem*-צלם) and likeness (*Dmut*-דמות). That is, the statement in Torah, “Let us make man in Our image after Our likeness,” means that even as the souls of Israel are below, they nonetheless have a likeness and include all the Supernal levels of Godliness above until its very first root.

In the three previous discourses²¹⁹ it was explained that, in general, the soul has two aspects. The words,²²⁰ “She is pure”

²¹⁷ Genesis 1:26

²¹⁸ Ohr HaTorah Beshalach p. 401 and on; Sefer HaMaamarim 5663 p. 115 and on; 5685 p. 57; 5696 p. 3 and on, and elsewhere.

²¹⁹ That is, in the previous three discourses of this year, 5717, the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” Discourse 1, “*V’Taher Libeinu* – Purify our hearts” Discourse 2, “*Torah Tzivah* – The Torah that Moshe commanded us is the inheritance of the Congregation of Yaakov,” Discourse 3.

²²⁰ The *Elo’hai Neshamah* prayer in the liturgy of the morning blessings.

(*Tehorah Hee*) refer to the soul as it is above, in the aspects of the *Chayah* and *Yechidah* of the soul, and the words, “You created her, You formed her, You blew her into me,” refer to the *Nefesh*, *Ru’ach* and *Neshamah* of the soul that manifest in the body.

However, all Jews recite the words, “The soul that You have given within me, she is pure” (*Tehorah Hee*). For, even the aspect of the soul in the body, indicated by the words, “You created her, You formed her, You blew her into me,” recites “the soul that You have given within me, she is pure.” That is, even as the Godly soul is below in the body, it has the aspect indicated by the words, “She is pure” (*Tehorah Hee*-טהורה היא), which refers to the Upper Purity (*Teheeroo Ila’ah*-טהירו עילאה) that transcends the estimation within *HaShem*-יהו"ה Himself, in potential, for the creation.²²¹ It even transcends the arousal of His desire to create. Moreover, it even transcends His light that is higher than the arousal of His desire to create, and even the general light that precedes the arousal of the desire to create, which is in the state of becoming a general drawing forth to illuminate.²²² Moreover, it even transcends the aspect of the Ancient One-*Atik*-עתיק that precedes the restraint of the *Tzimtzum*, which is an exact copy-*Ha’atakah*-העתקה of the Essential Self of *HaShem*-יהו"ה, blessed is He, by which it thereby became possible for there to be a source for the source of the worlds. That is, the matter indicated by the words “She

²²¹ See the previous discourse as well as Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

²²² See the prior discourse and Shaar HaYichud, The Gate of Unity *ibid*.

is pure” (*Tehorah Hee*) even transcends this aspect of the Ancient One-*Atik*-עתיק.

Rather, the words, “She is pure” refer to the Godly soul as it is rooted in the light and Name of *HaShem*-יהו"ה, blessed is He, included in His Essential Self, as it literally is rooted in the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה Himself, blessed is He. This is what the words, “She is pure” (*Tehorah Hee*-טהורה היא) refer to. Moreover, this matter is even present in the soul as it is below, and is the meaning of the verse, “Let us make man in Our image after Our likeness.”

2.

Now, in order to better understand this²²³ as it relates to our service of *HaShem*-יהו"ה, blessed is He, the verse states,²²⁴ “He protected them like the pupil of His eye.” This verse is a reference and continuation of the previous verse,²²⁵ “For *HaShem*’s-יהו"ה's portion is His people.” That is, it refers to the souls of the Jewish people, about whom it states, “He protected them like the pupil of His eye.” That is, the Jewish people are called “the pupil of His eye.”²²⁶

By way of analogy, this may be understood as it is in man below, in that his vision comes through the pupil, which is

²²³ See *Hemshech* 5672 Vol. 3, p. 1,408 and on [which are notes and expansions on the discourse entitled “*Yesovevenu*” in *Maamarei Admor HaZaken* 5566 Vol. 2 p. 722 and the discourse by the same title of the year 5722.

²²⁴ Deuteronomy 32:10

²²⁵ Deuteronomy 32:9

²²⁶ See *Talmud Bavli*, *Gittin* 57a; *Midrash Shemot Rabba* 13:1

the black of the eye.²²⁷ Likewise, in *HaShem*'s יהו"ה Godliness above, there is an aspect of "the eyes of *HaShem*-יהו"ה," as it states,²²⁸ "The eyes of *HaShem*-יהו"ה – they scan (*Meshotetim*-משוטטים) the whole world!" It also is written,²²⁹ "For *HaShem*-יהו"ה, His eyes scan (*Meshotetot*-משוטטות) the whole earth." This refers to the angelic beings,²³⁰ both the masculine ones ("scan-*Meshotetim*-משוטטים," in the masculine form) and the feminine ones ("scan-*Meshotetot*-משוטטות" in the feminine form), which are in the aspect of organs (*Keilim*) and garments (*Levushim*) and are the agents by which His influence is drawn down. That is, since the Godly light of *HaShem*-יהו"ה cannot be received below, as it is, it therefore is drawn down by way of the angelic beings who are His agents to bestow it.

Now, in the analogy of man, the function of the eyes is to constrict the light of vision, being that the light of vision, as it is in the soul itself, is limitless, and therefore, in and of itself, it is inapplicable for the soul to be limited to see physicality. However, the eyes limit the light of the power of vision. The term, "*Saggee Nahor*-סגי נהור,"²³¹ which means "blind," [and literally means, "great light"] proves this. That is, as the light of vision is, in and of itself, it is very great, and in order to limit it to see physicality, the eyes must constrict it. That is, the eyes contain garments and membranes that enclothe and constrict the light of vision. However, if there is a lacking in these garments

²²⁷ See Midrash Vayikra Rabba 31:8

²²⁸ Zachariah 4:10

²²⁹ Chronicles 2 16:9

²³⁰ See Torah Ohr, Vayera 14d and on, 15b.

²³¹ See Talmud Bavli, Brachot 56a; *Hemshech* 5672 Vol. 1 p 275; Vol. 2 p. 1,024; Also see the discourse entitled "*VaYikach Korach* – And Korach took" of later this year, 5717, Discourse 27.

and membranes, due to overuse and the like, the essential light of the power of vision is revealed as is, in great abundance. The term for “blind” is therefore “great light-*Saggee Nahor*- סג"י נהור,” meaning that a person who is blind cannot limit his vision to see the physical.

Now, we may understand this matter as it is above in *HaShem*’s-יהו"ה Godliness, in the same manner. That is, in regard to the essence of *HaShem*’s-יהו"ה light, as He is, the matter of supervision below cannot be accomplished through it, because the light is too great. However, since *HaShem*’s-יהו"ה Supernal intent is for the worlds to remain in existence, rather than to be nullified, and that light from above should be drawn to them as they exist, therefore the light must be constricted. This is done by means of, “The eyes of *HaShem* – they scan (*Meshotetim*-משוטטים) the whole world,” and, “*HaShem*’s-יהו"ה eyes scan (*Meshotetot*-משוטטות) the whole earth,” referring to the angelic beings, who are the organs (*Keilim*) that affect change in the light or the garments (*Levushim*) that cover and conceal it, by which the light is drawn down.

Now, we must say that “the eyes of *HaShem*-יהו"ה” refer to angels rather than souls, because the verse specifically states, “These seven; the eyes of *HaShem*-יהו"ה,” whereas there are only two eyes in the souls. This is as stated in *Sefer Yetzirah*²³² about the seven orifices in the head, these being the two eyes, the two ears, the two nostrils, and the mouth. We thus see that, in man, there only are two eyes. However, since the verse

²³² *Sefer Yetzirah* 4:12; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), section entitled “The seven letters בג"ז כפר"ת correspond to the seven gates of the soul.”

states, “These seven; the eyes of *HaShem*’s-יהו"ה,” we must say that this refers to the angels, and that through them, *HaShem*’s-יהו"ה supervision extends below.

However, all the above is in respect to the worlds in general. In contrast, about the souls Israel, the verse states, “He protects them like the pupil of His eye.” In other words, in relation to the Jewish people, *HaShem*’s-יהו"ה supervision is much higher (on a deeper level of Divine providence), which is not through the medium of the organs (*Keilim*) or garments (*Levushim*), but is rather through the power of vision itself.

To further explain, the organs (*Keilim*) and garments (*Levushim*), each have both an element of superiority and an element of deficiency.²³³ The matter of organs (*Keilim*) is that the light (*Ohr*) of the soul manifests in them and is therefore revealed in them. However, their deficiency is that since the light (*Ohr*) manifests in them, it necessarily is constricted, meaning that the organs (*Keilim*) cause change in the light.

However, the light (*Ohr*) does not actually manifest in the garments (*Levushim*), but is rather analogous to the garments of man below. That is, the person, or any other being, who is en clothed in them, is not constricted by them at all. For, wearing garments, is not at all a matter of being unified or manifest in them, as it is with the organs. Therefore, the garments (*Levushim*) do not actually add or have any effect on the one wearing them. [Moreover, the fact that wearing clothing gives a human being a certain superiority, is not actually

²³³ See Maamarei Admor HaZaken, Inyanim p. 71 and on; Discourse entitled “*Na’ar Yisroel*” 5666 (Sefer HaMaamarim 5666-5667 p. 27 and on); 5716 (Sefer HaMaamarim 5616 p. 34), translated in The Teachings of The Rebbe – 5716, Discourse 4.

because of the garments themselves, but because he is a human being.]

The reason is because a person's organs (*Keilim*) have some relation to the light (*Ohr*) of his soul, whereas his garments (*Levushim*) have no relation whatsoever to the person wearing them and therefore cause no actual change in him. Moreover, what is enclothed in the garments (*Levushim*) is not at all revealed, but is rather concealed and covered over.

Thus, when the verse states, "He protected them like the pupil of His eye," the meaning is that the supervision and providence over the souls of the Jewish people is not through the medium of organs (*Keilim*) or garments (*Levushim*), but rather, the essential light of *HaShem*-יהו"ה, blessed is He, is drawn to them, as He is. This is the meaning of, "He protected them like the pupil of His eye," in the singular form ("his eye-*Eino*-עֵינוֹ"). Another verse similarly states,²³⁴ "The eye of *HaShem*-יהו"ה is upon those who fear Him," in the singular form ("The eye-*Ein*-עֵין").

This refers to the matter of the middle line. That is, it is neither the line of descent from Above to below, nor is it the line of ascent from below to Above, but is rather the middle line in which there altogether are no changes. About this the verse states,²³⁵ "Does He who fashions the eye not see?" The simple meaning of this is, "Can He who fashions the eye not see without the medium of the eye?" In other words, such vision stems from the essence of *HaShem*'s-יהו"ה light Himself, and it

²³⁴ Psalms 33:18; See Likkutei Torah, Re'eh 24c.

²³⁵ Psalms 94:9

is this vision and gaze that is upon the souls of the Jewish people.

The reason is because the souls themselves of the Jewish people are *HaShem*'s-יהו"ה Godliness. As explained before, even as the souls of Israel are above, they are in a state of existence – as the existence of a soul - and even as they are below, at the very essence of their being they are Godliness. In other words, they are *HaShem*'s-יהו"ה Godliness that became a creation. Therefore, the essential light of *HaShem*-יהו"ה, blessed is He, is drawn in them, as He is.

3.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, there are two manners of serving Him. The first is through the medium of the angels. This applies to serving *HaShem*-יהו"ה from below to Above through the medium of the angels, who elevate our thoughts and speech, as in the teaching,²³⁶ “They hug them and kiss them.” It also applies to the drawing down of influence from Above to below, in that the light is drawn down through the medium of the angels – the agents who bring down the bestowal of beneficence.

The second manner of serving *HaShem*-יהו"ה is not through the angels, but is in a manner that “they ascend of their own accord.”²³⁷ This also applies to drawing down influence

²³⁶ See Zohar I 23a; Zohar II 201b; Also see Torah Ohr, discourse entitled “*Neir Chanukah* etc.,” and Siddur Im Divrei Elokim Chayim, Shaar HaChanukah, where this is further explained, as well as elsewhere in the teachings of Chassidus.

²³⁷ See Talmud Bavli, Bava Metziyah 85b in regards to the Chariot (*Merkavah*) of Rabbi Chiyah.

from Above, in the manner indicated by the verse, “Does He who fashions the eye not see?” meaning, that the vision is not through the medium of the eyes, but is through the essential light of the vision of *HaShem*-יהו"ה, blessed is He.

Now, these two manners of serving *HaShem*-יהו"ה, blessed is He, are in the two aspects of the soul (as explained before), namely, the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, and the *Chayah* and *Yechidah* levels of the soul. In our service of *HaShem*-יהו"ה, blessed is He, serving Him according to intellect (*Sechel*) and emotions (*Midot*) is the service of the *Nefesh*, *Ru'ach* and *Neshamah*, and serving Him with the desire of the heart (*Re'uta d'Leeba*) is the service of the *Chayah* and *Yechidah*, which transcend reason and intellect.

The matter of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) is that one's soul itself sees and hears the Supernal heralds²³⁸ and,²³⁹ the *mazal* of his soul sees. This even transcends vision that stems from the aspect of wisdom-*Chochmah*, but instead refers to the sight of the essential self of the soul, in other words, the soul itself sees.

In general, in our service of *HaShem*-יהו"ה, blessed is He, this is indicated by the verse,²⁴⁰ “*HaShem*-יהו"ה is my light... On Your behalf my soul has said, ‘Seek My inner face (*Panay*-פני),’” meaning the innerness (*Pnimiyyut*-פנימיות) of the soul. In other words, in this manner of serving *HaShem*-יהו"ה, blessed is He, the service stems from the very essence of the

²³⁸ See Mishnah Avot 6:2; Zohar III 126a; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1 p. 9; Sefer HaMaamarim 5700 p. 63 and on.

²³⁹ Talmud Bavli, Megillah 3a

²⁴⁰ Psalm 27:1-8

soul itself, and is not the result of various preparations in understanding and comprehension.

For, though it is true that even in this form of serving *HaShem*-יהו"ה the contemplation (*Hitbonenut*) of the intellect is necessary, nonetheless, the contemplation (*Hitbonenut*) itself is just for the sake of removing whatever covers and conceals. Then, by removing whatever covers and conceals through contemplation (*Hitbonenut*), once they are removed, love of *HaShem*-יהו"ה, blessed is He, stemming from the essential self of his soul and transcending reason and intellect, is revealed in his soul. This reveals the bond between the essential self of the soul and the Essential Self of *HaShem*-יהו"ה, blessed is He.

The same is so of the supervision and providence that comes from above to below. That is, the supervision and providence that comes from this aspect stems from the Essential Self of *HaShem*-יהו"ה, blessed is He, and whatever intermediaries there are, are only to remove the concealments, so that then the supervision and providence stemming from the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, is revealed, literally. In other words, the Essential Self (of *HaShem*'s-יהו"ה) bonds with the essential self (of the souls of Israel).

This manner of serving *HaShem*-יהו"ה, blessed is He, by bonding essence to Essence, actualizes *HaShem*'s-יהו"ה ultimate Supernal intent for the existence of the worlds, because "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."²⁴¹ By way of analogy, the matter

²⁴¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

of a dwelling place may be understood from man below. That is, it is the very self of a person that dwells in his house.²⁴² Moreover, in the comfort of his home, a person may sometimes be unclothed. To clarify, though generally, a person is not seen unclothed, nonetheless, when he is at home, he is sometimes unclothed.

The same is understood about the dwelling of *HaShem*-יהו"ה. His intent is for there to be a dwelling for His Essential Self, literally, even in a way of being unclothed. This will be revealed in the coming future, as it states,²⁴³ "Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher," meaning without concealing garments (*Levushim*) at all.

At the outset of creation, before the sin of the tree of the knowledge of good and evil, this also was the state of man, as the verse states,²⁴⁴ "They were both naked, the man and his wife." In other words, this is the ultimate state of union (*Yichud*). For, when he is wearing his clothing and she is wearing her clothing, it is not according to *HaShem*'s-יהו"ה's ultimate Supernal intent.²⁴⁵ In the coming future, the ultimate essence of this matter will be openly revealed. However,

²⁴² See Maamari Admor HaZaken 5565 Vol. 1 p. 489 (and with glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 3 and elsewhere.

²⁴³ Isaiah 30:20

²⁴⁴ Genesis 2:25

²⁴⁵ See Talmud Bavli, Ketubot 48a; Shulchan Aruch, Even HaEzer 76; Ohr HaTorah Behar p. 616(s). – That is, "One who says: 'I do not want to have intercourse with my wife unless I am in my clothes and she is in her clothes, he must divorce his wife and pay her marriage contract.'"

presently this cannot be openly revealed, due to...²⁴⁶ However, in the coming future, about which it states, “I will remove the spirit of impurity from the land,”²⁴⁷ this matter will be openly revealed. Moreover, it will be to a greater extent than it was before the sin and is the meaning of the verse,²⁴⁸ “He will be exalted and become high and exceedingly (*Me’od*-מאד) lofty.”

The word “exceedingly-*Me’od*-מאד,” shares the same letters as the word “man-*Adam*-אדם.”²⁴⁹ The name Adam-אדם is *Aleph*-א blood-*Dam*-דם. The *Aleph*-א refers to the aspect of thought (*Machshavah*), and the *Dalet*-ד and *Mem*-ם correspond to speech-*Dibur*-דבור and action-*Ma’aseh*-מעשה,²⁵⁰ all of which are in a state of limitation. However, in the coming future, the aspect of “exceedingly-*Me’od*-מאד,” in other words, that He is utterly without limit (*Blee Gvul*), will be revealed.

This then, is what is meant by the ultimate fulfillment of *HaShem*’s-יהו"ה Supernal intent in creation that will be in the coming future. For, there then will be “a dwelling place for the Holy One, blessed is He, in the lower worlds,” in a way that, “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher.” This is brought about by serving *HaShem*-יהו"ה, blessed is He, with the essential self of our soul, which “ascends of its own accord,” without intermediaries. So likewise, *HaShem*’s-יהו"ה supervision and

²⁴⁶ It is noted that there is a small amount of text missing from the transcript of the discourse here.

²⁴⁷ Zachariah 13:2

²⁴⁸ Isaiah 52:13

²⁴⁹ See Sefer HaGilgulim Ch. 1; Megaleh Amukot, Ophan 180; Torah Ohr 46d; Biurei HaZohar of the Mittler Rebbe 102a, 105b, and elsewhere.

²⁵⁰ Likkutei Torah, Beha’alotcha 31c

providence from Above is as indicated by the verse,²⁵¹ “He protected them like the pupil of His eye,” meaning that there is a bond of essence to Essence, through which a dwelling place for the Holy One, blessed is He, in the lower worlds is actualized.

Now, for this revelation to be, the descent of the soul below was specifically necessary. This is because²⁵² “the superiority of light is from the darkness.” Therefore, *HaShem*’s יהו"ה ultimate Supernal intent was specifically the creation of this lowly world. As the Alter Rebbe states in Tanya,²⁵³ the ultimate purpose of the chaining down of the worlds (*Hishtalshlut*) is not for the upper worlds, since for them it is a great descent from the light of His countenance, blessed is He. Rather, he explains that the ultimate purpose and Supernal intent is specifically for this lowly world, which is the meaning of “a dwelling place in the lower worlds,” specifically. For, the meaning of the word, “lower worlds” (*Tachtonim* תחתונים) is not a matter of spatial highness or lowliness, such as above and below within space, being that *HaShem* יהו"ה, blessed is He, is not at all in the category of space. Rather, the meaning is lowly in level, and this is what arose in His simple will, blessed is He, that He will specifically have satisfaction of spirit from the “superiority of light that comes out of darkness.”

This ultimate Supernal intent will be revealed in the days of Moshiach, and will primarily be revealed in the seventh millennium. This then, is the meaning of the verse, “He

²⁵¹ Deuteronomy 32:10

²⁵² See Ecclesiastes 2:13

²⁵³ Tanya, Ch. 36

protected them like the pupil of His eye,” the pupil being the black of the eye, specifically referring to the superiority of light that comes out of darkness. In other words, it is through the darkness that we come to see of His Essential Self.

4.

Now, the explanation of this matter is as previously explained about the matter of kingship. That is, there are two aspects in kingship. There is the aspect of the king over a nation-*Am*-עם, in which the term nation (*Am*-עם) is of the same root as “dimmed-*Omamot*-עוממות,” indicating that the subjects of the king are unrelated and separate from kingship. The coronation of the King that draws forth this aspect of *HaShem*’s-יהו"ה kingship comes about through serving *HaShem*-יהו"ה, blessed is He, with the *Nefesh*, *Ru'ach* and *Neshamah* levels of our soul.

Now, there also is the aspect of the King, King of kings, of an emperor, like Caesar. The coronation that draws forth this aspect of *HaShem*’s-יהו"ה Kingship, comes about through serving *HaShem*-יהו"ה, blessed is He, with the *Chayah* and *Yechidah* levels of our soul, which is the aspect indicated by the words, “She is pure” (*Tehorah Hee*).

However, in this manner of serving *HaShem*-יהו"ה with the *Chayah* and *Yechidah* levels of our soul, through which the aspect of the King, King of kings is drawn forth, it must be stated that if this service of Him stems from the essential self of the soul, as it is above, this is insufficient. Rather, this mode of serving *HaShem*-יהו"ה, blessed is He, must specifically be

accompanied by the soul as it descended below. In other words, even as the soul is below, there nevertheless is a mode of serving *HaShem*-יהו"ה, blessed is He, stemming from the essential self of the soul, and it is specifically through this kind of service that we draw down the aspect of the King, King of kings, *HaShem*-יהו"ה, blessed is He.

This may be understood from the story of the prince, whose father, the king, sent to a distant land, to test him and see what would become of him. When the prince finally returned to the king, this brought the king great pleasure and delight - pleasure that he did not at all have when his son was still at home in the palace, before being sent out.

The same is understood about the descent of the soul below. That is, it is not sufficient for the soul to be in the aspect of, "She is pure" (*Tehorah Hee*), as the soul essentially is, in and of itself, but it rather must specifically be as the soul manifests in the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, and most particularly, as it is in the *Nefesh* level of the soul. For, it is specifically in the aspect of the *Nefesh* level of the soul that the primary manifestation takes place, where nothing is revealed except for the aspect of the "black fire" (explained before).²⁵⁴ It is specifically in this aspect of the soul that a person encounters many tests, as in the story of the prostitute in the Holy Zohar.²⁵⁵ Nonetheless, even as the soul is below, it nevertheless withstands the test and toils in its service of *HaShem*-יהו"ה, blessed is He, because of the essential self of the soul. This brings *HaShem*-יהו"ה, much greater

²⁵⁴ See the preceding discourses of this year, 5717.

²⁵⁵ Zohar II 163a, cited in Tanya Ch. 9 and Ch. 29.

pleasure and delight in the soul, like the story of the prince, in that the principal delight and pleasure is specifically when he returns from the distant land to his father, the king. In contrast, this is not so, if he remains at home, being that “constant pleasure is not pleasurable.”²⁵⁶

The explanation is that the soul of a Jew is essentially Godly, only that it descended into a state of captivity. When it finally returns to the palace of the King, this draws forth essential pleasure. In other words, it is not like the pleasure of a person who is inherently distant and then comes close, but is literally the pleasure of the essence itself, which was faraway and distant from *HaShem*-יהו"ה and then returned. Thus, since he himself is literally of the essence, therefore his pleasure draws forth the essential pleasure of *HaShem*-יהו"ה, blessed is He.

This itself is the superiority of the souls of Israel over and above the Torah. For, when it comes to the Torah, even as it was in the aspect indicated by the verse, “I was with Him as His nursling, I was His delight day by day,”²⁵⁷ this is not true essential pleasure. Moreover, even as the Torah was in the aspect of Primordial Man (*Adam Kadmon*), it was only in the aspect of wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) (as explained before).²⁵⁸

²⁵⁶ See Keter Shem Tov 121 and elsewhere; That is, constant pleasure is not consciously felt, like the pleasure in being alive, which is generally only felt through the danger of its opposite, God forbid. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and the notes there, and elsewhere.)

²⁵⁷ Proverbs 8:30

²⁵⁸ In the discourse entitled “*Torah Tzivah* – The Torah that Moshe commanded us is the heritage of the Congregation of Yaakov,” of this year 5717, Discourse 3.

In contrast, the souls of Israel are rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, only that they became distant. Nevertheless, when they return, this literally arouses the essential pleasure of *HaShem*-יהו"ה Himself, blessed is He. This matter itself is what causes the joy of Shemini Atzeret and Simchat Torah, the time about which it says,²⁵⁹ "Israel and the King alone in union," and as the Midrash states about Shemini Atzeret,²⁶⁰ "Let us celebrate, I and you alone."

5.

This then, is the meaning of the verse,²⁶¹ "Let us make man in Our image after Our likeness," referring to the soul of Adam, the first man, who is the general soul that includes all souls.²⁶² That is, every single Jewish soul, whosoever he may be, has the aspect of "in Our image after Our likeness." That is, the Jewish soul possesses all the Supernal aspects, up to and including the aspect indicated by the words "She is pure" (*Tehorah Hee*-טהורה היא) according to its loftiest meaning.

That is, it has the aspect indicated by the words "She is pure" (*Tehorah Hee*-טהורה היא) which transcends the estimation for the creation within Himself and even transcends the arousal of the desire for creation, and even transcends the light that

²⁵⁹ See Zohar III 32a, (and in relation to Shmini Atzeret) Zohar I 64a-b. 208b; Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5, The Name *HaShem*-יהו"ה; Ohr HaTorah, Shmini Atzeret Vol. 5, p. 2,149 and on; Sefer HaMaamarim 5687 p. 36.

²⁶⁰ Midrash Bamidbar Rabba 21:24

²⁶¹ Genesis 1:26

²⁶² Tanya, Iggeret HaKodesh, Epistle 7

preceded the arousal of the desire, which is the drawing forth of the general light, and it even transcends the aspect of the Ancient One-*Atik* as it is before the restraint of the *Tzimtzum*. Rather, this is the soul as it is rooted in the light and Name of *HaShem*-יהו"ה that is included in His Essential Self, and is rooted in the Essential Self of *HaShem*-יהו"ה Himself, the Singular Preexistent Intrinsic Unlimited Being, blessed is He, literally!

Each and every Jew possesses this, and his toil in serving *HaShem*-יהו"ה, blessed is He, with the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* levels of his soul, is only to remove the hiddenness and concealment. This also is the meaning of the "seven (intermediary) eyes," which are the seven emotional characteristics. That is, our toil in them is only to remove the hiddenness and concealment, however, our service of *HaShem*-יהו"ה, blessed is He, stems from the essential self of the soul, the love of *HaShem*-יהו"ה, blessed is He, that is essential and is not dependent on anything else.

The same is so as it is from Above to below. That is, the matter of the intermediaries is only to remove hiddenness and concealment, but the actual drawing down of beneficence stems from the Essential Self of *HaShem*-יהו"ה alone, blessed is He, literally! This will ultimately be fully completed and fulfilled in the coming future. For, in that time, it no longer will be necessary to dispel matters of negativity, being that about that time, *HaShem*-יהו"ה says,²⁶³ "I will remove the spirit of impurity from the land," and the Jewish people will then actualize a dwelling place for the Holy One, blessed is He,

²⁶³ Zechariah 13:2

within which His very Essence and Being will be revealed, even as He is unclothed in His dwelling place. Then, “The King and Israel (will be) alone in union,” and it will be revealed that “Israel, the Torah (which reveals the superiority of Israel) and the Holy One, blessed is He, are entirely one.”²⁶⁴

²⁶⁴ Zohar III 73a