

Discourse 31

“VaYedaber HaShem el Moshe Leimor - HaShem spoke to Moshe saying”

Delivered on Shabbat Parshat Masei,
Shabbat Meverchim Menachem-Av, 5717
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁴⁸ “*HaShem-יהו"ה* spoke to Moshe, saying, ‘Speak to the children of Israel and say to them: When you cross the Jordan to the land of Canaan, you shall prepare cities for yourselves, cities of refuge shall they be for you, and a murderer shall flee there – one who smites a soul unintentionally.’” The Midrash Rabbah there states,⁹⁴⁹ “This is the meaning of the verse,⁹⁵⁰ ‘Good and upright is *HaShem-יהו"ה*, therefore He guides sinners on the way,’ and,⁹⁵¹ ‘Remember Your mercies, *HaShem-יהו"ה*, and Your kindnesses.’ David said, ‘Master of the world, were it not for the fact that Your kindnesses preceded Adam, the first man, he would have been unable to stand, as it states,⁹⁵² ‘On the day that you eat of it, you shall surely die.’ Yet, You did not do this to him, but rather...

⁹⁴⁸ Numbers 35:9-11

⁹⁴⁹ Midrash Bamidbar Rabba 23:13

⁹⁵⁰ Psalms 25:8

⁹⁵¹ Psalms 25:6

⁹⁵² Genesis 2:17

You had mercy upon him and banished him instead,⁹⁵³ just as one who takes a life unintentionally is exiled from his place to the cities of refuge.’ The verse thus states, ‘Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses etc.’” (The conclusion of this verse is, “for they are eternal (*Me’olam*-מעולם),” meaning that the mercies and kindnesses of the Holy One, blessed is He, are “from the world” (*Me’olam*-מעולם), that is, from the day that Adam, the first man, was created in the world.)

Now, from the words of the Midrash it is understood that the Adam’s sin and the matter of “one who takes a life” are the same matter, and that because Adam intentionally sinned, he was liable for the death penalty, and even though, in his case, there was neither the necessary warning, nor were there witnesses, nevertheless, since his sin preceded the giving of the Torah, a warning was not required [to receive the death penalty] for, in regard to the *mitzvot* of the children of Noah, the transgression of any prohibition incurs the death penalty.⁹⁵⁴ Furthermore, since in his case, the judgment was at the hands of the Heavenly court, witnesses were also not required, since for the Heavenly court everything is openly revealed [and witnesses are not necessary].⁹⁵⁵

Nevertheless, because of the matter of mercies (*Rachamim*) and kindnesses (*Chassadim*), he was judged with banishment and exile, just as one who takes a life

⁹⁵³ Genesis 3:24

⁹⁵⁴ See Talmud Bavli, Sanhedrin 57a-b

⁹⁵⁵ See Talmud Bavli, Sanhedrin 40b, Rashi entitled “*Ela Ro’eh*-אלא רואה.”

unintentionally. We therefore must understand why the sin of Adam is compared to murder.⁹⁵⁶

2.

The explanation is as stated in books of Kabbalah⁹⁵⁷ that upon the sin of tree of the knowledge of good and evil, various souls and sparks of holiness fell into the seventy ministers of the extraneous husk (*Kelipah*) of *Nogah*. Elsewhere⁹⁵⁸ it states that upon the sin of the tree of the knowledge of good and evil, the nine lower *Sefirot* of Kingship-*Malchut* descended into the external husks (*Kelipah*), thus bringing about an admixture of good and evil in the world. For, before the sin, there was no admixture of evil whatsoever, in that evil was totally separate unto itself, as known,⁹⁵⁹ that before the sin, the place of the external husks (*Kelipot*) was below all worlds and there altogether was no admixture of any holiness in them.⁹⁶⁰

Additionally, (as it is in holiness) the upper knowledge of the existence of evil (as it states,⁹⁶¹ “You will be like God

⁹⁵⁶ See the discourse by this same title of the year 5665 (Sefer HaMaamarim 5665 p. 325 and on); Also see the discourse by this title of the year 5651 (Sefer HaMaamarim 5651 p. 197 and on), and the discourse by the same title of Shabbat Parshat Matot Masei of the year 5712, translated in The Teachings of The Rebbe 5712, Discourse 22.

⁹⁵⁷ Sefer HaGilgulim Ch. 1 and on.

⁹⁵⁸ Etz Chayim, Shaar 36 (Shaar Miyut HaYare’ach) Ch. 2

⁹⁵⁹ See Ta’amei HaMitzvot of the Arizal, Parshat Beshalach, Mitzvat Tchum Shabbat; Likkutei Torah of the Arizal, Parshat Bereishit (section entitled “We shall now explain the level of Adam, the first man, prior to his sin), and elsewhere.

⁹⁶⁰ See Torah Ohr, Bereishit 5c and on; Torat Chayim, Bereishit 30a and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 704; Sefer HaMaamarim 5662 p. 300 and on, and elsewhere.

⁹⁶¹ Genesis 3:5

knowing good and evil”) was not in an inner manner of knowledge, but was only in an encompassing manner, similar to the explanation⁹⁶² of the words, “It is openly revealed and known before the Holy One, blessed is He,” as an automatic byproduct of His Being, in an encompassing, transcendent manner. The same was so of the knowledge of evil before the sin below, in the lower worlds, in that it was not known in an inner way at all.

Therefore, man, who is a being with a sense of innerness (*Pnimee*), had no need at all to be knowledgeable or aware of the existence of evil. This is explained at length in Torah Ohr⁹⁶³ and Torat Chayim,⁹⁶⁴ that the sin of the tree of knowledge of good and evil was brought about through Adam gazing into the place of the extraneous husks (*Kelipot*). In other words, since all man’s matters are internalized (*Pnimiyyim*), it therefore was unnecessary for him to gaze into the place of evil and be knowledgeable of it. For, it was because of man’s knowledge and awareness in an inner way, that evil became sensed by him with inner sensitivity. As a result, evil was given an inner (*b’Pnimiyyut*) hold over the holiness (*Kedushah*).

Now, because before the sin, evil had no hold at all over the innerness (*Pnimiyyut*), and there was no admixture of good in it whatsoever, and the place of the external husks (*Kelipot*) was lower than all the worlds, therefore, the external husks had no power to dominate over the holiness (*Kedushah*). Moreover, they did not oppose holiness (*Kedushah*), and beyond this, they

⁹⁶² See Torah Ohr, Vayera 14d

⁹⁶³ Torah Ohr, Bereishit 6a

⁹⁶⁴ Torat Chayim, Bereishit 33a

even assisted holiness (*Kedushah*). This is explained in Shnei Luchot HaBrit⁹⁶⁵ regarding the meaning of the word “husk-*Kelipah*-קליפה,” that it is like the husk or peel of a fruit that protects it. In other words, at the beginning of creation, the external husks (*Kelipot*) actually assisted the holiness (*Kedushah*).

However, upon Adam gazing into the place of the external husks (*Kelipot*) and sinning, he brought about an admixture of good and evil.⁹⁶⁶ Thus, once there was an admixture of good and evil, this caused evil to be strengthened and become dominant, to the point that it became possible for it to stand in opposition to holiness (*Kedushah*). In other words, not only do they no longer assist holiness (*Kedushah*), but on the contrary, they stand in opposition to holiness (*Kedushah*).

This is the meaning of the verse,⁹⁶⁷ “Whoever sheds the blood (*Dam*-דם) of man (*Adam*-אדם) by man (*Adam*-אדם).” That is, “man-*Adam*-אדם” is an *Aleph-א*-1 with “blood-*Dam*-דם,”⁹⁶⁸ as it states,⁹⁶⁹ “For the blood (*Dam*-דם), it is the soul (*Nefesh*).” That is, the vitality of the soul (*Nefesh*) spreads forth and manifests within the blood (*Dam*-דם). However, through the matter of sin, Adam caused the spilling of the aspect of blood

⁹⁶⁵ Shnei Luchot HaBrit 19b, cited in Ohr HaTorah, Na”Ch Vol. 2 p. 834 and on; Sefer HaMaamarim 5659 p. 176; 5704 p. 139 and on; Also see Likkutei Sichot Vol. 25, p. 429, note 52.

⁹⁶⁶ See Torah Ohr, Bereishit 5c and on; Torat Chayim, Bereishit 30a and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 704; Sefer HaMaamarim 5662 p. 300 and on, and elsewhere.

⁹⁶⁷ Genesis 9:6; See Likkutei Torah, Bamidbar 13c, 14c; Sefer HaMaamarim 5679 p. 559.

⁹⁶⁸ See Mevo She’arim, Shaar 5, Section 2, Ch. 5; Shnei Luchot HaBrit, HaKdamat Beit Yisroel, Beit David (21a), and elsewhere.

⁹⁶⁹ Deuteronomy 12:23

(*Dam*-דם) and the vitality and Godly light of the aspect of the man (*Adam*-אדם) of holiness, [spilled] to the “incorrigible man” (*Adam Bliya'al*),⁹⁷⁰ who is the aspect of “man” (*Adam*-אדם) of the opposite of holiness.⁹⁷¹

This is like what is known about the verse,⁹⁷² “One who blasphemes (*Nokev*-נִקֵּב) the Name *HaShem*-יהו"ה,” meaning that, through sin, a “puncture-*Nekev*-נִקֵּב” and blemish is caused in the vessels (*Keilim*) of holiness, and as a result, vitality is drawn to the opposite of holiness. In other words, in and of themselves, the extraneous husks (*Kelipot*) only have very constricted vitality and life force, as explained above, that before the sin they did not have the power to dominate at all. However, through sin, they derive vitality from the holiness. This is the explanation of the verse, “Whoever sheds the blood (*Dam*-דם) of man (*Adam*-אדם) by man (*Adam*-אדם).”

This also is the meaning of the statement in Zohar,⁹⁷³ “There are chariots of the right side, in the mystery of the upper holiness,” referring to the chariot (*Merkavah*) of the side of holiness, “and there are chariots of the left side, in the mystery of the opposite side” referring to the chariot (*Merkavah*) of the opposite of holiness. About the matter of the chariots of the

⁹⁷⁰ Proverbs 6:12 – “אדם בליעל” – The term “*BliYa'al*-בליעל” is a composite of two words “without a yoke-*Blee Ol*-על-בלי,” meaning, without the yoke of Heaven, and also means “without ascent-*Blee Ya'al*-על-בלי,” meaning that this is the animalistic inclination in man, which descends downward, as stated (Eccl. 3:21), “Who realizes that the spirit of man is the one that ascends on high while the spirit of the beast is the one that descends below down into the earth.”

⁹⁷¹ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 1.

⁹⁷² Leviticus 24:16; See Likkutei Torah of the Arizal to Leviticus 24:16, and his Ta'amei HaMitzvot (section entitled “*v'Nokev Shem HaShem*”).

⁹⁷³ Zohar I 211b

opposite side, the Zohar explains that, in and of themselves, they have no vitality, but they murder and take souls, meaning that they extract the vitality and sparks of holiness from the side of holiness.

This is why the evil inclination endeavors to such a great extent to cause a person to sin. In other words, it is not just out of hatred for the side of holiness, but is primarily because this affects the very essence and vitality of the husks (*Kelipot*). For, through sin, they derive vitality from the side of holiness, as explained above about the verse, “Whoever sheds the blood (*Dam*-דם) of man (*Adam*-אדם) by man (*Adam*-אדם).” About this, our sages, of blessed memory, said about the evil inclination,⁹⁷⁴ “He descends and entices, and then ascends and accuses.” In other words, the reason he descends to entice and lead man astray, causing him to sin, is so that he can then ascend and accuse, and thus extract the vitality of the side of holiness from the person, so that the vitality will instead be drawn to the external husks (*Kelipot*). This is the spiritual meaning of “he ascends and accuses” from which there chains down that “he ascends and accuses” in its simple meaning, that he demands judgment and justice, and punishment be meted out, so that a person’s life force is removed from him, even physically.

With the above in mind, we can understand why sins in general – and particularly the sin of the tree of the knowledge of good and evil – are called murder and unintentional killing. For, the result of sin is that vitality is extracted from holiness (*Kedushah*) to the external husks (*Kelipot*). That is, in and of themselves, the external husks (*Kelipot*) have no vitality

⁹⁷⁴ Talmud Bavli, Bava Batra 16a

whatsoever and are called “death-*Mavet*-מוֹת.” That is, through sin, all their vitality is drawn to them from the side of holiness (*Kedushah*), which is the matter indicated by the verse, “Whoever sheds the blood (*Dam*-דָּם) of man (*Adam*-אָדָם) by man (*Adam*-אָדָם).” Thus, because of this, sin is called murder and unintentional killing.

3.

However, we still must understand why due to the fact that, in and of themselves, they have no vitality at all, the external husks (*Kelipot*) are called “death-*Mavet*-מוֹת.” For, at first glance, the same is true of the entire chaining down of the worlds (*Hishtalshelut*). That is, in and of themselves, all novel beings have no existence at all. For, in and of themselves, they do not exist intrinsically, but receive their existence from the Essential Self of the Singular Preexistent Unlimited Being, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic. This being so, why is it that the external husks (*Kelipot*) are specifically called “death-*Mavet*-מוֹת” because, in and of themselves, they have no vitality. Seemingly, the same is true of the entire chaining down of the worlds (*Hishtalshelut*), including the side of holiness (*Kedushah*).

The explanation is that it indeed is true that all novel beings receive their existence from the Essential Self of the Singular Preexistent Being, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him, as Rambam wrote,⁹⁷⁵ “This is the

⁹⁷⁵ Mishneh Torah, Hilchot Yesodei HaTorah 1:4

meaning of the words of the prophet,⁹⁷⁶ ‘*HaShem*-יהו"ה God, is True,’ that He alone is True, and no other being has truth that compares to His Truth. This is the meaning of the words of Torah,⁹⁷⁷ ‘There is none besides Him.’ That is, there is no being, aside for Him, whose existence is true like His existence.” He similarly states this earlier, as follows,⁹⁷⁸ “All beings that exist... only came into being from the truth of His Being. If one would imagine that He does not exist, no other being could possibly exist. If one would imagine that no other beings aside for Him exist, He alone would continue to exist, and the nullification of their existence would not nullify His existence. For, all other beings that exist require Him, whereas He, blessed is He, does not require them etc.”

This general matter is the substance of the contemplation (*Hitbonenut*) of the verse,⁹⁷⁹ “For He spoke and it came to be, He commanded and it stood firm.” That is, everything that is, exists because He spoke and He commanded it. From this it is understood that all novel existence is not true existence. True existence is **intrinsic** existence, meaning, that which exists, in and of itself, and has no cause or reason that preceded it.⁹⁸⁰ However, whatever is the result of a cause or reason that precedes it, is not intrinsic or essential in its existence. For, if the cause is nullified, the effect is automatically nullified. We thus see that, in and of itself, without its cause, there is nothing to sustain the effect. Thus,

⁹⁷⁶ Jeremiah 10:10

⁹⁷⁷ Deuteronomy 4:35

⁹⁷⁸ Mishneh Torah, Hilchot Yesodei HaTorah 1:1-3

⁹⁷⁹ Psalms 33:9

⁹⁸⁰ Tanya, Iggeret HaKodesh, Epistle 20

since the cause of the existence of all beings is the will of *HaShem*-יהו"ה, blessed is He, in that "He spoke and it came to be, He commanded and it stood firm," it is understood that if this will would be nullified, their existence would automatically be nullified. This being so, in the first instance, their existence is not an essential existence.

Now, this is easy to understand, even according to human intellect, and is why the preceding verse states, "Fear *HaShem*-יהו"ה, all the earth; be in dread of Him all inhabitants of the world. For He spoke and it came to be, He commanded and it stood firm." That is, the contemplation (*Hitbonenut*) of the verse, "He spoke etc.," is something that is easily understood by the intellect, to such a degree that as a result, all the earth, including all the inhabitants of the world, are in fear of *HaShem*-יהו"ה.

Now, even though all beings that exist have no true essential existence (*Kiyum Atzme*), in and of themselves, nevertheless, we find that the matter of the light (*Ohr*-אור) of *HaShem*-יהו"ה,⁹⁸¹ indeed has essential existence (*Kiyum Atzme*). The Alter Rebbe's words in *Iggeret HaKodesh*⁹⁸² about this are well known. That is, he explains that novel existence is brought forth from the light (*Ohr*-אור) and that the light (*Ohr*-אור) is like its Source, which is the Luminary (*Ma'or*-מאור) – referring to the Essential Self and Being of the Emanator, *HaShem*-יהו"ה Himself, blessed is He, whose existence is intrinsic to Him and is not caused by any cause that

⁹⁸¹ See *Shnei Luchot HaBrit*, Beit *HaShem* 4c, citing and explaining the Arizal, in regards to the matter of the light-*Ohr*-אור-207 which shares the same numerical value as the Unlimited One-*Ein Sof*-אין סוף-207.

⁹⁸² See Tanya, *Iggeret HaKodesh*, Epistle 20

preceded Him, God forbid to think so. Therefore, it is solely within His power and ability to newly create something from absolute nothingness, without this “something” having any other cause or reason preceding its tangible existence.

In other words, the coming into being of novel creations is solely and specifically in the power of the Essential Self of the Singular Preexistent Unlimited Being, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him. This itself is why novel created beings sense their existence as being intrinsic to them - because their existence is brought about from the Essential Self of the Singular Preexistent Being, *HaShem*-יהו"ה, blessed is He, whose existence is indeed truly intrinsic to Him. It therefore is applicable for them to also have such a sense, at least in their senses. Moreover, they sense that the very matter of existence of something from nothing, which is entirely beyond all comparison, is utterly wondrous to the endth degree, such that it solely and specifically is only in the power of the Essential Self of the Singular Preexistent Unlimited Being, *HaShem*-יהו"ה, blessed is He, whose existence is intrinsic to Him, to do. Nevertheless, novel existence itself is brought forth from the light (*Ohr*-אור) of *HaShem*-יהו"ה, because light (*Ohr*-אור) is like its Luminary (*Ma'or*-מאור).⁹⁸³

In other words, even though, in and of itself, the light (*Ohr*-אור) is also not a true existence – for, as we said, in and of themselves, **all** beings in existence do not have true existence, in that their entire existence is utterly dependent on the Essential Self of the Singular Preexistent Intrinsic and

⁹⁸³ Also see the discourse entitled “*U'bYom Simchatchem*” 5656 (Sefer HaMaamarim 5656 p. 254 and on); *Hemshech* 5666 p. 432 and on, and elsewhere.

Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, which also applies to the existence of the light (*Ohr*-אור) – all this is true when considering the light (*Ohr*-אור), in and of itself. However, since the property of the light (*Ohr*-אור) is that it adheres to its Luminary (*Ma'or*-מאור) and it is therefore is like its Luminary (*Ma'or*-מאור), therefore, it too is in a state of essential existence (*Kiyum Atzme*), like its Luminary (*Ma'or*-מאור).

4.

The explanation is that because the light (*Ohr*-אור) adheres to its Luminary (*Ma'or*-מאור) and is like the Luminary (*Ma'or*-מאור), therefore, the light (*Ohr*-אור) also comes to be in a state of essential existence (*Kiyum Atzme*), like the Luminary (*Ma'or*-מאור). This is true even though, in and of itself, the light (*Ohr*-אור) cannot compare to the Luminary (*Ma'or*-מאור) and is utterly dependent on the Luminary (*Ma'or*-מאור). For, just as the revelation of light (*Ohr*-אור) is possible, the absence of the revelation of light (*Ohr*-אור) is also possible. For, as known, Above in *HaShem*'s-יהו"ה Godliness, the revelation of light (*Ohr*-אור) is not the result of any necessity, but is solely by the power of His will and desire. Because of this, the analogy given from light (*Ohr*) as it is below, is not fully appropriate and aligned with the matter of light (*Ohr*-אור) as it is Above in *HaShem*'s-יהו"ה Godliness.

To further explain, two analogies are given about the matter of this light (*Ohr*).⁹⁸⁴ The first analogy is from the light of the sun. That is, since the sun itself is brilliant, therefore the expression that spreads out from it, is light that illuminates. The second analogy given is from the light and vitality of the soul. That is, since the soul is essentially alive, therefore the expression that spreads from it, is that it lives and enlivens. It is explained about this⁹⁸⁵ that the analogy of the light of the sun is not fully aligned with the matter of light (*Ohr*-אור) as it is Above in *HaShem*'s יהו"ה Godliness, because the light of the sun is necessitated by the existence of the sun, which is its luminary. That is, the light is the automatic byproduct of the existence of the sun. In other words, if the sun exists, the light exists. However, this is not so Above in *HaShem*'s יהו"ה Godliness, where the existence of the light (*Ohr*-אור) is solely and specifically by virtue of His will and desire (*Ratzon*), and just as He capable of illuminating, He also is capable of not illuminating.

It is in this matter that the philosophers erred in thinking that the world is preexistent. That is, even amongst those philosophers who acknowledged that all beings are brought into being by the Creator, blessed is He, there nevertheless were those who erred in thinking that the world is preexistent. They explained this based on the analogy of the light of the sun, in that even though, it is true, that the entire existence of the light is from the luminary, nevertheless, they posited that since the

⁹⁸⁴ See the discourse entitled “*Zot Chukat*” and “*Ki Imcha*” 5666 (*Hemshech* 5666 p. 172 and on).

⁹⁸⁵ In the discourse entitled “*Ki Imcha*” 5666 *ibid*.

luminary exists, the light also exists, in that the existence of the luminary automatically necessitates the existence of the light. In this way, they posited that the same applies to the existence of creation. That is, even though they acknowledged that all creations are from Him, blessed is He, they nevertheless erred in thinking that the world is preexistent, just as He is preexistent, God forbid to think so.

However, in reality, it is not as they think. For, Above in *HaShem*'s יהו"ה-s Godliness, all revelations are solely and specifically by virtue of His will and desire (*Ratzon*). In other words, not only is it that the existence of novel creations is by virtue of His will and desire (*Ratzon*), but even the revelation of the light (*Ohr*-אור), which brings them into being, is specifically by the virtue of His will and desire (*Ratzon*). It is in this regard that the second analogy is given, namely, the analogy of the light and vitality of the soul. For, the revelations that come from the soul are not necessary to it. Proof for this, is that when the soul of a human being is reincarnated into the body of a plant or animal, there are no revelations from the human soul in the plant or animal. This demonstrates that the presence of the soul does not necessitate that its soul-powers will be revealed.⁹⁸⁶

However, this proof from the matter of reincarnations is insufficient, because it could be said that, in truth, the presence of the soul necessitates the revelation of its powers, and the only reason the powers of the human soul are not revealed when the soul is reincarnated in a plant or animal, is because it lacks the necessary vessels (*Keilim*) [such as a human brain] through

⁹⁸⁶ See the discourse entitled "*Zot Chukat*" 5666 *ibid*.

which to express itself.⁹⁸⁷ However, in reality, even when the necessary vessels (*Keilim*) are present, [like a human soul in a human body] the soul is not compelled to reveal its soul powers. This is even true regarding the revelation of the innermost powers of the soul. That is, the revelation of even the innermost powers of the soul is not inherently necessary, even when the appropriate vessels (*Keilim*) are present.

We find this with our forefather Avraham, that he overpowered his mercies toward his only son, even though, in the very essence of his being, the quality of Avraham was kindness and mercy, as known. Moreover, such kindness and mercy especially applied to his only son, which is something that literally touches the very essence of the soul. Nonetheless, through the withdrawal of the desire, he overpowered his mercies.

From this example we can understand how it is Above in *HaShem's* יהו"ה Godliness, that all revelations are solely and specifically dependent on *HaShem's* יהו"ה will and desire (*Ratzon*) blessed is He. That is, just as He can illuminate, He can also not illuminate. From this it is understood that, in and of itself, the light (*Ohr*-אור) has no inherent or essential existence, since it is in His power to not desire the existence of the light (*Ohr*-אור).

However, even so, since the light (*Ohr*-אור) is like its Luminary (*Ma'or*-מאור), therefore it also has essential existence (*Kiyum Atzmee*), like the Luminary (*Ma'or*-מאור). In other

⁹⁸⁷ See the discourse entitled "*Shofim*" 5672 (*Hemshech* 5672 Vol. 1 p. 94 and on); Discourse entitled "*Alah Elokim*" 5707 (*Sefer HaMaamarim* 5707 p. 135 and on).

words, although before the existence of the light (*Ohr*-אור), its existence was not at all necessary, nonetheless, since it arose in *HaShem* 's יהו"ה will and desire that the light (*Ohr*-אור) should exist, He - the Luminary (*Ma'or*-מאור) - gave it essential existence (*Kiyum Atzme*) through its adhesion to the Luminary (*Ma'or*-מאור), by which it too comes to be in a state of essential existence, so that it exists **as if** existence is intrinsic to it. Thus, as a result, the light (*Ohr*-אור) is capable of bringing about the novel existence of something from nothing, so that there will be novel creatures who sense themselves as existing independently. It likewise is because of this that there is the existence of something from nothing altogether, which is entirely beyond all comparison, and is utterly wondrous to the endth degree, so much so, that only the Singular Preexistent Essential and Unlimited Being, *HaShem* יהו"ה Himself, blessed is He, whose existence is truly intrinsic, has the power to do so. This is because the light (*Ohr*-אור) is of the Luminary (*Ma'or*-מאור) and is like it, and therefore is in a state of essential existence (*Kiyum Atzme*), as though its existence is intrinsic.

5.

Beyond this, it is explained there in *Iggeret HaKodesh* that the existence of novel creation is actuality brought about through the manifestation of the light (*Ohr*) within the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*) – (that is, the thirty vessels of the *Sefirah* of Kingship-

Malchut).⁹⁸⁸ This being so, it is understood that even the vessels (*Keilim*) of the world of Emanation are in a state of essential existence (*Kiyum Atzmee*), as though their existence is intrinsic to them.

In other words, even though there is a difference between the light (*Ohr*) and the vessels (*Keilim*), in that the light (*Ohr*) is in a state of recognizable adhesion to the Luminary (*Ma'or*), whereas the vessels (*Keilim*) are in a state of adhesion that is not recognizable,⁹⁸⁹ nevertheless, since “He and His organs are one,”⁹⁹⁰ the vessels (*Keilim*) are unified with the light (*Ohr*), and the light (*Ohr*) reveals their adhesion to the Luminary (*Ma'or*) in them, by which even the vessels (*Keilim*) are in a state of essential existence (*Kiyum Atzmee*), such that they too are like the Luminary.

About this it states,⁹⁹¹ “He exists and His Name exists, and His throne is firmly established.” These three matters of “He-*Hoo*-הוא,” “His Name-*Shmo*-שמו,” and “His throne-*Keeso*-כסאו,” are the three matters of “He, His life force, and His organs.”⁹⁹² “He-*Hoo*-הוא,” refers to *HaShem*-יהוה Himself, blessed is He. “His Name-*Shmo*-שמו” is His light (*Ohr*-אור) (like the teaching,⁹⁹³ “Before the creation of the world there was

⁹⁸⁸ See Etz Chayim, Shaar 30 (Shaar HaPartzufim) Ch. 2; Shaar 44 (Shaar HaShemot), Ch. 2. (That is, the inner, middle, and outer aspects of the ten *Sefirot* of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which become the vitality and soul for the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) respectively.)

⁹⁸⁹ See Sefer HaMaamarim 5662 p. 229; 5664 p. 134 and on.

⁹⁹⁰ Introduction to Tikkunei Zohar 3b

⁹⁹¹ In the liturgy of the “*Emet v'Yatziv*” section that follows the *Shema* recital in the morning prayers.

⁹⁹² Introduction to Tikkunei Zohar 3b

⁹⁹³ Pirke d'Rabbi Eliezer, Ch. 3

He (*Hoo*-הוּא) and His Name (*Shmo*-שְׁמוֹ) alone”). “His throne-*Keeso*-כֶּסֶא” is the aspect of the vessels (*Keilim*). Thus, this is the meaning of the statement, “He (*Hoo*-הוּא) exists and His Name (*Shmo*-שְׁמוֹ) exists, and His throne (*Keeso*-כֶּסֶא) is firmly established.” That is, they all are sustained with essential existence (*Kiyum Atzme*).

In other words, even though “His organs” cannot compare to “His life force,” – as known regarding the precise wording of the two statements, “He and His life force are one,” and “He and His organs are one,” as opposed to saying “He and His life force and organs are one.” This is because the unity of the vessels (*Keilim*) cannot compare to the unity of the lights (*Orot*)⁹⁹⁴ – and how much more so, there certainly is a vast difference between both “His organs” and “His life force,” and “Him-*Eehood*-אֵהוּ.” Nevertheless, they all exist with essential existence (*Kiyim Atzme*). Furthermore, even matters of holiness that are below the veil (*Parsa*) that separates between the world of Emanation and the world of Creation, since they too adhere to their source, they too are sustained with essential existence (*Kiyum Atzme*). Because of this there is an additional explanation of the word “His throne-*Keeso*-כֶּסֶא,” that it refers to the souls of the righteous-*Tzaddikim*,⁹⁹⁵ for they too are sustained with essential existence (*Kiyum Atzme*). The same is so of all matters of holiness. That is, because they

⁹⁹⁴ See Sefer HaMaamarim 5629 p. 204, p. 378, and elsewhere.

⁹⁹⁵ See Sefer HaMaamarim 5709 p. 229, where it states: “His Throne-*Keeso*-כֶּסֶא refers to the souls that are called “The Throne-*Kees*’e-כֶּסֶא.” The Rebbe added a note there which states, “See Talmud Bavli, Brachot 32a, regarding “the throne-*Kees*’e-כֶּסֶא of three legs” [which refers to Avraham, Yitzchak and Yaakov – Rashi]. Also note that the world of Creation-*Briyah* is “The world of the Throne” (*Olam HaKis*’e) and “The world of the Souls” (*Olam HaNeshamot*), as is well known.”

adhere (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, they are sustained, as it states,⁹⁹⁶ "You who adhere (*HaDveikim*) to *HaShem*-יהו"ה your God, are all alive today!"

6.

Now, all this is true on the side of holiness (*Kedushah*), but this is not so of the side that is the opposite of holiness. For, since they are not in a state of closeness, oneness, and adhesion to *HaShem*-יהו"ה, blessed is He, but are rather in a state of separation, they therefore have no essential existence whatsoever. This itself is the difference between the holy (*Kedushah*) and the opposite of holy. In holiness (*Kedushah*), one's vitality is in a state of adhesion and oneness with *HaShem*-יהו"ה, blessed is He, whereas in the opposite of holiness, one's vitality does not come through oneness with *HaShem*-יהו"ה, blessed is He.

This is as known⁹⁹⁷ regarding the reason that on the side of holiness, there are ten levels, whereas on the side of the external husks (*Kelipot*) there are eleven⁹⁹⁸ (corresponding to which there are the eleven spices of the incense, and the eleven curses,⁹⁹⁹ in order to repair the matter of eleven as it is in the external husks – the *Kelipot*).¹⁰⁰⁰ This is because, on the side

⁹⁹⁶ Deuteronomy 4:4

⁹⁹⁷ See Torah Ohr, Toldot 20b and on and the glosses of the Tzemach Tzedek there (Ohr HaTorah, Toldot, p. 152a and on); Hemshech 5672 Vol. 1 p. 424 and on.

⁹⁹⁸ See Etz Chayim, Shaar 11 (Shaar HaMelachim), Ch. 10; Pri Etz Chayim, Shaar HaKadeishim, Ch. 4.

⁹⁹⁹ Deuteronomy 27:15-26

¹⁰⁰⁰ See Torah Ohr, Toldot 20b and on and the glosses of the Tzemach Tzedek there (Ohr HaTorah, Toldot, p. 152a and on); Hemshech 5672 Vol. 1 p. 424 and on.

of holiness (*Kedushah*), the light of *HaShem*'s יהו"ה Godliness manifests in all the levels in a way of oneness, and is not considered to be a separate level unto itself, which is not the case with the external husks (*Kelipah*), in which the light of *HaShem*'s יהו"ה Godliness is considered to be a separate level unto itself. This is because it does not manifest within them, but is merely a transcendent aspect that encompasses them (*Makif*). Moreover, whatever is drawn internally, is not in a way of inner manifestation within them, but in a way of exile within them.¹⁰⁰¹ Thus, since they have no inner Godly vitality, they are in a state of death. In other words, even when they do have Godly vitality in them, nevertheless they are in a state of death, since this vitality is not one with them.

This is even so at the very inception of their existence, that is, they are in a state of negative existence. This is as stated in Midrash,¹⁰⁰² "The Holy One, blessed is He, created worlds and destroyed them, saying, 'These bring Me satisfaction, and these do not bring Me satisfaction.'" Now, from His words, "These do not bring Me satisfaction," the external husks of the *Kelipot* were brought into being. For, the matter of "saying" is that of revealing, and existence comes into being from revelation. However, since this revelation was expressed as a negative, "These do not bring Me satisfaction," therefore, their existence is in a way of distance.

By way of analogy in man below, when a person desires something, it is in a way of closeness to it, to the extent that he

¹⁰⁰¹ See Torah Ohr, Ohr HaTorah, and *Hemshech* 5672 *ibid*.

¹⁰⁰² Midrash Bereishit Rabba 3:7, 9:2 (See Sefer HaMaamarim 5700 p. 55); Also see Sefer HaSichot, Torat Shalom p. 134 and on; Sefer HaMaamarim 5680 p. 299 and on, and elsewhere.

is drawn to it. However, this is not so when something is the opposite of his desire, in which case he withdraws and separates from it.

The same is understood regarding how it is Above. That is, since “these do not bring Me satisfaction,” the Godly vitality is in a state of separation from them. In other words, even though vitality is drawn to them, since the words “these do not bring Me satisfaction” is a matter of revelation, and therefore Godly vitality is also drawn to matters that stem from “these do not bring Me satisfaction,” nevertheless, since they are the opposite of His desire, the Godly vitality is in a state of distance and separation from them, as explained above that the vitality merely transcends and encompasses them (*Makif*). Moreover, even that which is drawn internally is in a way of exile within them. Thus, since internally they are devoid of Godly vitality, their existence is one negative vitality, and they therefore are called “death” (*Mavet*-מות), even as they derive vitality and are physically alive from the Godly vitality.

7.

Now, just as we explained these matters in regard to the totality of the chaining down of the worlds (*Histhalshelut*), that since matters of holiness (*Kedushah*) are in a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, they therefore are in a state of essential existence (*Kiyum Atzme*), which is not so of the external husks (*Kelipot*), which are in a state of separation and therefore in a state of death, this likewise is understood regarding how it is in man below. That is, by toiling in service

HaShem-יהו"ה, blessed is He, a person thereby becomes a receptacle to draw down holy vitality. That is, the drawing down of holy vitality specifically comes through toiling in the service of *HaShem*-יהו"ה, blessed is He. More particularly, it comes through toiling in His service with fear of Him, as it states,¹⁰⁰³ "The fear of *HaShem*-יהו"ה brings life." Thus, through this service, a person comes to live with the vitality of essential existence (*Kiyum Atzmee*).

However, if he is not occupied in serving *HaShem*-יהו"ה, blessed is He, especially if he has sinned and blemished his soul by leaving the path, this is not so. In this case, he draws his vitality from the external husks of *Kelipah*, and therefore, in and of himself, he is devoid of vitality, but instead is like the external husks of *Kelipah*, which are called "death" (*Mavet*-מות).

This matter itself is the difference between the holy (*Kedushah*) and the external husks (*Kelipah*). That is, on the side of holiness (*Kedushah*), the primary source of vitality stems from being occupied in the toil of serving *HaShem*-יהו"ה, blessed is He. However, in the case of the external husks of *Kelipah*, their vitality is not earned from toiling in service of *HaShem*-יהו"ה, blessed is He, but instead, they rob and steal from the holiness (*Kedushah*). This is why the external husks of *Kelipah* are called "robbers," as in the verse,¹⁰⁰⁴ "If thieves had come upon you, if plunderers of the night etc.," which refers to the external husks of *Kelipah*. This is as our sages, of blessed

¹⁰⁰³ Proverbs 19:23

¹⁰⁰⁴ Obadiah 1:5

memory, stated,¹⁰⁰⁵ “Anyone who derives benefit from this world without making a blessing, it is as though he has robbed his father and mother.” About this the verse states,¹⁰⁰⁶ “My God, deliver me from the wicked one’s hand, from the palm of the schemer and the violent one,” (that is, the robber).¹⁰⁰⁷ Thus, since the vitality of the external husks of *Kelipah* is not their own, they are called “death” (*Mavet*-מָוֶת).

It is in this regard that the external husks of *Kelipah* toil and greatly endeavor to entice a person to sin, to cause him to be impure, so that he will be separated from holiness and not be in a state of the living (*Chai*-חַי). They then demand judgement against him, to the point that they exact actual judgment. Then, when the soul departs from the body in impurity, God forbid, they bring him into the halls of impurity (*Heichalot HaTuma*) and extract additional vitality from him.

This is not so of the souls of the righteous-*Tzaddikim*, being that on account of their adhesion (*Dveikut*) to *HaShem*-יהו"ה, they are essentially alive (*Chai b'Etzem*). Even though the departure of their souls from their bodies is also brought about by the angel who is appointed over this, nevertheless, the Ramaz states¹⁰⁰⁸ that the function of this angel is solely to take the soul out of the body, but the soul itself is not drawn to him and instead adheres to the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*). Only if a person becomes separated out of sin and transgression, and thus is not in a state of living (*Chai*-חַי) they therefore bring him into the halls of impurity (*Heichalot*

¹⁰⁰⁵ Talmud Bavli, Brachot 35b

¹⁰⁰⁶ Psalms 71:4

¹⁰⁰⁷ Talmud Bavli, Yoma 39b (and Rashi there).

¹⁰⁰⁸ See Rabbi Moshe Zacuto (Ramaz) to Zohar III 125a

HaTuma), through which they extract additional vitality from him.

It is to this end that throughout the time of exile there is the matter of toiling in the service of *HaShem*-יהו"ה, blessed is He. That is, it is in order to extract the sparks of holiness that fell into the external husks of *Kelipah* and elevate them to holiness (*Kedushah*), through which they thereby will be brought to life with essential life and vitality.

For example, this was so of the first exile in the land of Egypt, about which it states,¹⁰⁰⁹ "The children of Israel were fruitful, teemed, increased, and became strong – very much so." Now, at first glance, from where did this come? The explanation is that the matter of becoming fruitful etc., refers to the refinement of souls who were refined by their hand. For, as explained above, at the time of the sin of the tree of the knowledge of good and evil, a number of souls and holy sparks fell. This fall stemmed from the matter indicated by the verse,¹⁰¹⁰ "From there it divided into four rivers." They first fell into the first river, the river Pishon,¹⁰¹¹ which is the Nile, the river of Egypt.¹⁰¹² This is why most of the holy sparks were in Egypt, for the "majority-*Rav*-רב-202" [of the 288-ה"ה-288 sparks] were there.¹⁰¹³ However, through their toil in refining the sparks, they received added elevation, as indicated by the

¹⁰⁰⁹ Exodus 1:7

¹⁰¹⁰ See Genesis 2:10

¹⁰¹¹ Genesis 2:11

¹⁰¹² See Rashi to Genesis 2:11

¹⁰¹³ See *Kanfei Yonah* Vol. 3, Section 56, cited in *Megaleh Amukot*, Ophan 58; *Torah Ohr*, Bo 60c.

verse, “The children of Israel were fruitful, teemed, increased, and became strong – very much so.”

More particularly, the term “they became strong” (*Vaya’atzmu*-ויעצמו) indicates overpowering strength and dominance. This is because, the holy sparks that fell into the external husks of *Kelipah* are sparks of the world of Chaos-*Tohu*. However, the lights of the world of Chaos-*Tohu* are extremely abundant and strong, and therefore, through the refinement of those sparks they became “strong” (*Vaya’atzmu*-ויעצמו). Another meaning of “they became strong” (*Vaya’atzmu*-ויעצמו) is that it means internalizing something in an essential way (*Hit’atzmut*-התעצמות), meaning that the light (*Ohr*-אור) became essentially unified with them, in that this is the novelty brought about through toil in serving *HaShem*-יהו"ה, blessed is He. For, in and of themselves, the lights (*Orot*) of the world of Chaos-*Tohu* are not in the category of being contained in vessels (*Keilim*) in a settled way. However, through toil in serving *HaShem*-יהו"ה, blessed is He, we draw the lights (*Orot*) of the world of Chaos-*Tohu* into the vessels (*Keilim*) of the world of Repair-*Tikkun*.

Now, just as this was so of the exile in Egypt, so is it in all the exiles, that their purpose is to extract the sparks of holiness from the external husks of *Kelipah*. This is as our sages, of blessed memory, stated,¹⁰¹⁴ “The Holy One, blessed is He, exiled the children of Israel amongst the nations, only so that converts would join them.” At first glance, this teaching is not understood according to its simple meaning, being that we do not see a great many converts. However, the explanation is

¹⁰¹⁴ Talmud Bavli, Pesachim 87b

that converts (*Geirim*) refers to the sparks of holiness of the world of Chaos-*Tohu* that fell into the external husks of *Kelipah*.¹⁰¹⁵

This then, is the general matter of toil in serving *HaShem*-יהו"ה, blessed is He, throughout all the exiles, up to and including this final exile. About the time of exile the verse states,¹⁰¹⁶ "There is a time when a man (*Adam*-אדם) rules over a man (*Adam*-אדם) to cause him evil." That is, it is a time in which the "incorrigible man" (*Adam Bliya'al*) rules over the man (*Adam*-אדם) of holiness, in order to cause him evil. Nevertheless, this is so that, at the end of it all, the sparks of holiness that the "incorrigible man" (*Adam Bliya'al*) consumed will be extracted from him, as the verse states,¹⁰¹⁷ "He devoured wealth, but will disgorge it; God will purge it from his gut." At that time, the husks (*Kelipot*) of evil will be utterly nullified, as it states,¹⁰¹⁸ "I will remove the spirit of impurity from the land."

8.

This then, is the meaning of the verse, "You shall prepare cities for yourselves, cities of refuge (*Arei Miklat*-ערי מקלט) shall they be for you, and a murderer shall flee there – one who smites a soul etc." Namely, this verse explains the general matter of the repair for all sins, which are called the murder of a soul. The repair (*Tikkun*) is the cities of refuge (*Arei Miklat*-ערי מקלט), referring to the words of Torah, as our

¹⁰¹⁵ See Torah Ohr, Toldot 20c; Ohr HaTorah, Lech Lecha 86a, and elsewhere.

¹⁰¹⁶ Ecclesiastes 8:9

¹⁰¹⁷ Job 20:15

¹⁰¹⁸ Zachariah 13:2

sages, of blessed memory, stated,¹⁰¹⁹ “Words of Torah provide refuge (*Koltin*-קולטין-).”

The explanation is that it states about Torah,¹⁰²⁰ “There was a voice from above the firmament (*Rakiya*-רקיע-).” The firmament (*Rakiya*-רקיע-) is the veil (*Parsa*) that separates between the upper waters and the lower waters.¹⁰²¹ Lower waters (*Mayim Tachtonim*) refer to physical pleasures,¹⁰²² and generally refer to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Upper waters (*Mayim Elyonim*) refer to the world of Emanation (*Atzilut*) and Torah, which are above the firmament (*Rakiya*-רקיע-). In other words, the fall of the holy sparks to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) came about through a shattering of the vessels (*Shevirat HaKeilim*).¹⁰²³ However, Torah is above the firmament (*Rakiya*-רקיע-), and therefore, a shattering (*Shevirah*) is entirely inapplicable to it, and this is why the repair comes about through Torah.

More specifically, there actually are two matters in the “cities of refuge” (*Arei Miklat*-ערי מקלט-). There is the matter of a “city” (*Eer*-עיר-) and there is the matter of “refuge” (*Miklat*-מקלט-). A “city” (*Eer*-עיר-) is made up of many houses, and many houses are made by gathering many stones. This is as stated in

¹⁰¹⁹ Talmud Bavli, Makkot 10a

¹⁰²⁰ Ezekiel 1:25

¹⁰²¹ Genesis 1:6-7

¹⁰²² Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 2; Tanya, Likkutei Amarim, Ch. 1; Also see No’am Elimelech, Parshat Korach, and the previous discourse of this year, 5717, entitled “*Vayikach Korach – Korach separated*,” Discourse 27, Ch. 8.

¹⁰²³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45-46.

Sefer Yetzirah,¹⁰²⁴ “Two stones build two houses, three stones build six houses, four stones build twenty-four houses etc.” In other words, the stones refer to the letters (*Otiyot*). This then, explains the matter of a “city” (*Eer*-עיר), which is made of many combinations (*Tzirufim*) of the letters of Torah.

Now, our sages, of blessed memory, stated,¹⁰²⁵ “What is a large city? Any city in which there are ten idlers (*Batlanim*),” to which Rashi explains, “These are people who are idle from the pursuit of livelihood and are occupied solely in the study of Torah.” The Talmud continues and states, “If there are less than ten idlers (*Batlanim*), it is not called a city (*Eer*-עיר), but a village (*Krach*-כרך).” The matter of ten “idlers” (*Batlanim*) refers to the ten *Sefirot* of the world of Emanation (*Atzilut*), since it is only in the world of Emanation (*Atzilut*) that there is a wholeness of ten *Sefirot*. For, the world of Creation (*Briyah*), it is only the aspect of “the mother-*Imma* (understanding-*Binah* and below) who dwells in the Throne.”¹⁰²⁶ It therefore lacks the revelation of the *Sefirah* of wisdom-*Chochmah*, and it is only in the world of Emanation (*Atzilut*) that there also is the revelation of the *Sefirah* of wisdom-*Chochmah*, because, “the father-*Abba* (wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*).”¹⁰²⁷

This then, is the matter of the ten “idlers” (*Batlanim*), meaning that they are idle from matters of this world. For, the superiority of the world of Emanation (*Atzilut*) is that there is

¹⁰²⁴ Sefer Yetzirah 4:12 (and in some editions 4:16)

¹⁰²⁵ Talmud Bavli, Megillah 3b

¹⁰²⁶ Tikkunei Zohar, Tikkun 6

¹⁰²⁷ See Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

the true matter of Godly revelation there. For, even though Godly vitality is what enlivens all the worlds and all the creations within them, nevertheless, as it is below, even though there is a sense of vitality, that this vitality is Godliness is not sensed. Even in the world of Creation (*Briyah*), which is the concealed world (*Alma d'Itkasiya*), and is compared to the fish in the sea, meaning that the beings of the world of Creation (*Briyah*) sense that all their vitality is Godliness, nonetheless, it only is in way of knowing of the existence of *HaShem*'s-יהו"ה Godliness, but not actual grasp of its being. Rather, it is specifically in the world of Emanation (*Atzilut*) that there is revelation of its actual being.

This then, is the matter of a city (*Eer*-עיר) that has ten idlers (*Batlanim*). For, any holy matter cannot be with less than ten.¹⁰²⁸ As the Alter Rebbe explains in Iggeret HaKodesh,¹⁰²⁹ even the study of Torah should specifically be in a quorum (*minyan*) of ten. As our sages, of blessed memory, stated,¹⁰³⁰ “When ten sit together and occupy themselves in the study of Torah, the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) abides amongst them.” In other words, even though, when a solitary person sits and engages in Torah study, the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) is with him, and the same applies to two or three individuals,¹⁰³¹ nevertheless, it only is the aspect of the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). It is only when there is a quorum (*Minyan*) of ten that the revelation is of the world of

¹⁰²⁸ Talmud Bavli, Brachot 21b

¹⁰²⁹ Iggeret HaKodesh, Epistle 23

¹⁰³⁰ Mishnah Avot 3:6

¹⁰³¹ Talmud Bavli, Brachot 21b

Emanation (*Atzilut*). This then, is the meaning of Rashi's words that, "They are idle from the pursuit of livelihood and are occupied in the study of Torah." In other words, they are higher than the entire existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This is like the teaching,¹⁰³² "[The world will exist for six thousand years,] and for one [thousand years, it will be] destroyed," referring to the revelation of the world of Emanation (*Atzilut*). For, as mentioned above, the Torah is higher than the firmament (*Rakiya*-רקיע), meaning that Torah is of the world of Emanation (*Atzilut*).

Now, the matter of "refuge" (*Miklat*-מקלט) means that the study of Torah must be in a way of absorption (*Klitah*-קליטה). (That is, when Talmud states that,¹⁰³³ "Words of Torah provide refuge (*Koltin*-קולטין)," this can also be understood as, "Words of Torah are absorbed (*Koltin*-קולטין).") In other words, the light of Torah should be absorbed in the soul, and the soul should be absorbed in Torah.

The explanation is as elucidated by the Alter Rebbe in Tanya,¹⁰³⁴ that when a person learns and knows a Torah concept, his intellect grasps and surrounds the concept, and the concept surrounds his intellect. The simple explanation is that, initially, the Torah concept surrounds the intellect, meaning that when a person is involved in trying to grasp the concept, at that time the concept surrounds his intellect. For, during that time

¹⁰³² Talmud Bavli, Rosh HaShanah 31a

¹⁰³³ Talmud Bavli, Makkot 10a

¹⁰³⁴ Tanya, Ch. 5

his intellect is invested in this particular matter, and he is incapable of studying a different subject.

However, in truth, even once he knows the Torah concept, the concept still surrounds his intellect. For, since Torah is the will and wisdom of the Holy One, blessed is He, even when he knows it, he does not completely grasp, but it rather remains in a state of encompassing transcendence over him. In truth, this is so of all concepts. For, every matter of intellectual has an essential point, which is its primary aspect, and it is from this point that all of the expansion to the length, width, and depth, of the concept come out.¹⁰³⁵ However, the intellectual point itself is not tangibly grasped. Therefore, even once he knows the concept, its essential point remains in a state of encompassing transcendence (*Makif*) over his intellect (*Sechel*).

This is the true matter of the encompassing light (*Makif*) of the Torah, which is additional to the explanation given in Tanya there about the breath of the speech in Torah which becomes the encompassing light (*Ohr Makif*) of Torah. For, about the aspect of the encompassing light (*Ohr Makif*) that stems from speaking Torah, its likeness is also found with all the other *mitzvot*, in that they too are in a state of encompassing light (*Ohr Makif*). However, the encompassing light (*Ohr Makif*) of the *mitzvot* is not sensed in an inner manner (*b'Pnimitiyut*). In contrast, with Torah, there also is the matter of the Torah concept encompassing the intellect (*Sechel*), and this encompassing light (*Ohr Makif*) indeed is sensed in an

¹⁰³⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

inner manner (*b'Pnimityut*). For, he certainly senses in an inner manner, that there is an essential point to the Torah concept and that this essential point is primary, from which all the expanse of the length, width, and depth of the concept come forth. Moreover, he senses that this essential point is above him. This being so, this encompassing light (*Makif*) is indeed sensed in an inner manner.

The explanation is that there are two aspects in the encompassing lights (*Makifim*). There is the encompassing light (*Makif*) which is like a garment (*Levush*) and there is the encompassing light (*Makif*) which is like a house (*Bayit*). Now, just as it is physically, that the encompassing aspect (*Makif*) of garments, can possibly be damaged, and therefore a person also needs the encompassing aspect (*Makif*) of a house to protect the encompassing aspect (*Makif*) of his garments, the same is true spiritually. That is, the encompassing aspect (*Makif*) of the *mitzvot* is like the encompassing aspect (*Makif*) of garments, which need additional protection. For, since this encompassing aspect (*Makif*) is not sensed in an inner manner (*b'Pnimityut*) within him, it therefore requires additional protection. For, as known, even when fulfilling the *mitzvot*, the external husks of *Kelipah* can possibly derive vitality from them. The protection for this is the encompassing aspect (*Makif*) of the house (*Bayit*), which is the matter of Torah. For, since Torah is an encompassing light (*Ohr Makif*) that is sensed in an inner manner (*b'Pnimityut*), it therefore protects and ensures that the external husks of *Kelipah* are incapable of deriving any vitality.

About this the verse states,¹⁰³⁶ “You shall guard My Sabbaths, and you shall fear My Sanctuary (*Mikdashee-makdash*).” (Similarly, about the *mitzvot* it is written,¹⁰³⁷ “and guard My commandments.”) In other words, *mitzvot* require guarding, and the protector is “My Sanctuary” (*Mikdashee-makdash*), which is the matter of a house (*Bayit*) and is the encompassing aspect (*Makif*) of Torah.

On an even deeper level, Torah is the aspect of a city (*Eer*-עיר), which is even loftier than a house (*Bayit*), because a city is composed of many houses. This being so, it has a general light which transcends all the particular lights,¹⁰³⁸ and is beyond the encompassing aspect (*Makif*) of a house (*Bayit*).

The explanation is that these three encompassing lights (*Makifim*), a garment (*Levush*), a house (*Bayit*), and a city (*Eer*-עיר) are as follows: The garment (*Levush*) and the house (*Bayit*) are the two aspects of the Crown-*Keter*, these being *Arich* and *Atik*,¹⁰³⁹ whereas the city (*Eer*-עיר) is the encompassing light (*Makif*) of Primordial Man – *Adam Kadmon*,¹⁰⁴⁰ which is the general Crown-*Keter* that includes all the crowns-*Keterim*.

Now, since Torah is of this aspect, as indicated by the verse,¹⁰⁴¹ “There was a voice from above the firmament (*Rakiya*-רקיע),” and is even higher, reaching all the way to the aspect of *Atik* of Primordial Man (*Adam Kadmon*), it therefore

¹⁰³⁶ Leviticus 19:30

¹⁰³⁷ Leviticus 26:3

¹⁰³⁸ See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 12.

¹⁰³⁹ Regarding the two encompassing aspects of *Atik* and *Arich*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

¹⁰⁴⁰ Regarding the loftier encompassing aspect of *Adam Kadmon*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 and on.

¹⁰⁴¹ Ezekiel 1:25

is entirely inapplicable for the external husks of *Kelipah* to derive any vitality from Torah. This is because the shattering (*Shevirah*) of the vessels is utterly inapplicable to Torah. Therefore, when a person studies Torah in a way of inner absorption (*Klitah*), meaning that his soul is absorbed in Torah and Torah is absorbed in his soul – which is “a wondrous unity, and there is no other unity like it,” as explained in Tanya¹⁰⁴² – therefore, since he becomes entirely one with Torah, he is also caused to be in a state that any blemish whatsoever is entirely inapplicable in him. This is because he is unified with the Torah, and any matter of shattering (*Shevirah*) is entirely inapplicable in Torah.

9.

The explanation is as stated in Likkutei Torah of the Arizal,¹⁰⁴³ that the matter of exiling a person who killed unintentionally, is the same as the exile of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*). That is, the aspect of Kingship-*Malchut* of the world of Action (*Asiyah*) descends into the three upper *Sefirot* of the shiny husk called *Kelipat Nogah*, and similarly, Kingship-*Malchut* of the world of Formation (*Yetzirah*) descends into the three upper *Sefirot* of the world of Action (*Asiyah*) etc., so that ultimately, the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) descends into the first three *Sefirot* of the world of Creation

¹⁰⁴² Tanya, Ch. 5

¹⁰⁴³ Likkutei Torah Parshat Shoftim, Ta'amei HaMitzvot (section entitled “*Mitzvat Arei Miklat*”).

(*Briyah*). This is why the cities of refuge are divided into three categories. That is, there are three cities on the eastern side of the Jordan river, three cities within the Land of Canaan, and three cities that will be added in the coming future. This is because sin caused the descent of the higher level into the three upper *Sefirot* of the lower level.

Now, just as in *HaShem*'s יהו"ה Godliness above, it is sin that caused the descent of Kingship-*Malchut*, thus bringing about

the exile of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*), so likewise, in a person's service of *HaShem*-יהו"ה, blessed is He, sin and blemish have a detrimental effect one's fear of *HaShem*-יהו"ה and the acceptance of the yoke of His Kingship, this being the matter of Kingship-*Malchut* as it is in man's soul and in his service of *HaShem*-יהו"ה. We observe that what causes sin is lack of fear of *HaShem*-יהו"ה blessed is He, this being the primary aspect of service of *HaShem*-יהו"ה, blessed is He.

For, even though "there is no labor like the labor of love,"¹⁰⁴⁴ nevertheless, fear of *HaShem*-יהו"ה is the beginning and primary root of serving Him.¹⁰⁴⁵ For, service of *HaShem*-יהו"ה, blessed is He, that stems from love, is the desire for revelations of His Godly light and illumination, meaning that ultimately, this love is love of self. This is not so of service stemming from fear of *HaShem*-יהו"ה, blessed is He, in which a person is in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, and no ego or self-interest is involved.

¹⁰⁴⁴ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c

¹⁰⁴⁵ Tanya, Ch. 41

The explanation is that love and fear of *HaShem*-יהו"ה, blessed is He, differ in their causes – meaning, in the contemplation (*Hitbonenut*) that leads to them.¹⁰⁴⁶ The contemplation (*Hitbonenut*) that leads to love of *HaShem*-יהו"ה, blessed is He, is contemplation over one's distance from *HaShem*-יהו"ה. In other words, he contemplates how far he is from *HaShem*'s-יהו"ה Godliness. This is like the explanation above, that though we sense our life and vitality, we do not sense the Godliness of the vitality. Moreover, even above, in the concealed world (*Alma d'Itkasiya*), where the vitality of Godliness is felt, it nevertheless, is only from the knowledge of His existence. Thus, when one contemplates that he has no relation whatsoever to grasping the Essential Being of *HaShem*-יהו"ה, blessed is He, in that he is extremely distant from Him, this awakens a yearning love and thirst for *HaShem*'s-יהו"ה Godliness in him. In other words, love of *HaShem*-יהו"ה, blessed is He, is specifically brought about out of a sense of distance from Him.

By way of analogy, this is like the love between a son and his father below in this world. That is, when a son is with his father, in close proximity, it surely applies that he will delight and have joy in his father, but he will not have a burning love for him. Rather, his love for his father becomes aroused specifically when he is far from his father. The same is understood as it relates to our service of *HaShem*-יהו"ה, blessed is He, that love of *HaShem*-יהו"ה specifically comes from a person's sense of distance from Him.

¹⁰⁴⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:2

In contrast, fear of *HaShem*-יהו"ה, blessed is He, comes through contemplating (*Hitbonenut*) how very close *HaShem*-יהו"ה is. That is, when a person contemplates that all the divisions of the worlds are only in regard to the light of *HaShem*-יהו"ה, and more particularly, the divisions are only in the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), whereas in regard to the light of *HaShem*-יהו"ה that transcends all worlds, and especially in regard to the Essential Self *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Unlimited Being Himself, blessed is He, there utterly are no divisions whatsoever, meaning that He is present everywhere equally, including right here, as the verse states,¹⁰⁴⁷ “Do I (*Ani*-אני) not fill the heavens and the earth? – The word of *HaShem*-יהו"ה,” in which the word “I (*Ani*-אני)” refers to the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Unlimited Being Himself, blessed is He, who is equally present in every place (*Makom*-מקום) literally! Then, through this contemplation (*Hitbonenut*) fear and dread of *HaShem*-יהו"ה will fall upon him.

Now, just as the contemplations (*Hitbonenut*) that give rise to love and fear of *HaShem*-יהו"ה, blessed is He, differ from each other, in that they are opposites, likewise, the essential being of love and the essential being of fear also differ from each other. The love of something is that he desires it for himself, meaning that he is aware of himself (*Yeshut*). In contrast, fear is the matter of self-nullification (*Bittul*). Therefore, fear of *HaShem*-יהו"ה is the primary matter in the

¹⁰⁴⁷ Jeremiah 23:24; Also see Likkutei Torah, VaEtchanan 9a and on; Re'eh 33a and on.

service of *HaShem*-יהו"ה, blessed is He. Moreover, if a person's service stems from love of *HaShem*-יהו"ה, blessed is He, he is susceptible to error, as we find with Shaul, who said,¹⁰⁴⁸ "I have fulfilled the word of *HaShem*-יהו"ה." Now, at first glance, this is not understood, for he did the very opposite of fulfilling the word of *HaShem*-יהו"ה. This being so, how could he say, "I have fulfilled the word of *HaShem*-יהו"ה?" However, the explanation is that Shaul's service of *HaShem*-יהו"ה stemmed from love of *HaShem*-יהו"ה that accorded to reason and intellect. He therefore was susceptible to error. For, since he knew¹⁰⁴⁹ the greatness of the sacrificial offerings, in that "the mystery of the sacrifices ascends to the mystery of the Unlimited One (*Ein Sof*),"¹⁰⁵⁰ and that the result of elevation is a drawing down to below, which is the matter of the "satisfying aroma-*Rei'ach Nicho'ach*-ריח נוחה" of the sacrifices, in that the word "satisfying" is related to the word,¹⁰⁵¹ "descending a level-*Neichot Darga*-נחות דרגה,"¹⁰⁵² therefore Shaul thought that if sacrifices would be offered to *HaShem*-יהו"ה from the sheep that were captured from Amalek, this would be an even greater and better accomplishment, like "the advantage of light out of darkness."¹⁰⁵³

Thus, since love of *HaShem*-יהו"ה, blessed is He, can lead to error, therefore, service of *HaShem*-יהו"ה must primarily stem from fear of Him. We therefore see that sinning indicates

¹⁰⁴⁸ Samuel I 15:13

¹⁰⁴⁹ Also see the later discourse of this year, 5717, Discourse 33 entitled "*Re'eh Anochi* – Behold, I have place before you this day a blessing," Ch. 3.

¹⁰⁵⁰ See Zohar II 239a; Zohar III 26b

¹⁰⁵¹ Talmud Bavli, Yevamot 63a

¹⁰⁵² See Likkutei Torah, Pinchas 76a; Shmini Atzeret 92d

¹⁰⁵³ See Ecclesiastes 2:13

that there is a blemish in one's fear of *HaShem*-יהו"ה, blessed is He. That is, though he loves *HaShem*-יהו"ה, a person can come to do the very opposite of *HaShem*'s-יהו"ה will out of lack of fear of Him. Now, since the blemish is in the matter of fear of *HaShem*-יהו"ה, it therefore is understood that its repair is through that which transcends fear of Him.

This is the matter of Torah, which is of the *Sefirah* of beauty-*Tiferet* in the middle column, which transcends both love and the fear of Him. For, as known,¹⁰⁵⁴ the *Sefirah* of beauty-*Tiferet* ascends to the crown-*Keter*, which is higher than division into the two lines and modes of conduct. For, as explained before,¹⁰⁵⁵ the mode of kindness-*Chessed* stems from the light of *HaShem*-יהו"ה that fills all worlds, and the mode of judgment-*Gevurah* stems from the light of *HaShem*-יהו"ה that transcends all worlds. This being so, the middle line even transcends the light of *HaShem*-יהו"ה that transcends all worlds, and is the *Sefirah* of beauty-*Tiferet* which ascends to the innermost aspect (*Pnimityut*) of the Crown-*Keter*, and even higher, to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

From this it is understood that the matter of a shattering (*Shevirah*) is entirely inapplicable to Torah, being that Torah is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Therefore, through studying Torah in a way of absorption (*Klitah*-קליטה), to the point that he and the Torah

¹⁰⁵⁴ See Torat Chayim, Noach 65b; *Hemshech* 5672 Vol. 1, Ch. 114, and elsewhere.

¹⁰⁵⁵ See the previous discourse of this year, 5717, entitled, "v'Ata Im Shamo'a – And now if you earnestly listen to My voice," Discourse 26.

become one thing, all ones lackings and blemishes become filled. However, the Torah must specifically be studied in a way of self-nullification (*Bittul*) before *HaShem*-יהו"ה, blessed is He, as the verse states,¹⁰⁵⁶ "My tongue shall respond with Your word," like a person who repeats after the reader.¹⁰⁵⁷

This then, is the meaning of the verse,¹⁰⁵⁸ "You shall prepare cities for yourselves, cities of refuge (*Arei Miklat*-ערי מקלט) shall they be for you." That is, cities of refuge (*Arei Miklat*-ערי מקלט) refer to Torah, for as discussed above "words of Torah provide refuge (*Koltin*-קולטין)." However, before the study of Torah there must be preparation, as indicated by the word, "You shall prepare-*v'Heekreetem*-והקרייתם," and "the word '*Hakrayah*-הקרייה' always means 'to prepare.'"¹⁰⁵⁹ In other words, through preparing oneself by remembering *HaShem*-יהו"ה, blessed is He, the Giver of the Torah and His *mitzvot*, to the point of becoming completely nullified of awareness of self-existence, a person comes to be in the state indicated by the verse, "My tongue shall respond with Your word," like a person who repeats after the reader.

For, it is through the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that he reveals and draws forth the Torah as it is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. Through him being absorbed (*Niklat*-נקלט) in the Torah, the Torah is absorbed (*Niklat*-נקלט) in him,

¹⁰⁵⁶ Psalms 119:172

¹⁰⁵⁷ See Talmud Bavli, Sukkah 38b; See Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b.

¹⁰⁵⁸ Numbers 35:9-11

¹⁰⁵⁹ See Rashi to Numbers 35:10

meaning that he becomes one thing with the Torah, and then all his blemishes become filled. That is, he refines all the holy sparks that fell into the external husks of *Kelipah* and elevates them to holiness-*Kedushah*, and he too thereby derives vitality from holiness. Through this, he comes to be alive with essential and eternal vitality, as it states,¹⁰⁶⁰ “You who adhere (*HaDveikim*) to *HaShem*-יהו"ה, your God, are all alive today!” That is, the vitality of the Jewish people is an essential and eternal vitality!

¹⁰⁶⁰ Deuteronomy 4:4