

Discourse 13

“Vayavo Moshe b'Toch HeAnan - Moshe came into the cloud”

Delivered on Shabbat Parshat Mishpatim,
Shabbat Mevarchim Adar Rishon, 5717⁹⁹⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁰⁰ “Moshe came into the cloud and ascended the mountain; and Moshe was on the mountain for forty days and forty nights.” Rashi comments on this, citing the words of our sages, of blessed memory,¹⁰⁰¹ “This cloud was like thick smoke, and the Holy One, blessed is He, made a path (*Shveel*) in it for him.” They derived this from the verse,¹⁰⁰² “The children of Israel came into (*b'Toch*-בתוך) the sea.” Just as when they entered the sea it was through a path (*Shveel*), as the verse continues, “and the water was a wall for them on their right and on their left,” so likewise here, when it states, “Moshe came into (*b'Toch*-בתוך) the cloud,” he entered it by way of a path (*Shveel*).

⁹⁹⁹ This discourse is the same as the discourse entitled “*Vayavo Moshe b'Toch HeAnan*” 5654 [Sefer HaMaamarim p. 147 and on], with some changes and additions. (See the “opening statement” of that discourse which was printed as a pamphlet (Kehot – Purim 5717) with additional citations and notes added by the Rebbe [some of which are incorporated in this discourse as well].)

¹⁰⁰⁰ Exodus 24:18

¹⁰⁰¹ Talmud Bavli, Yoma 4b

¹⁰⁰² Exodus 14:22

Now, we must understand the matter of this cloud that Moshe entered into. For, since Moshe did not enter the cloud itself, but instead entered the path (*Shveel*), what then was the purpose of the cloud? In addition, we must understand the relationship between the splitting of the sea and Moshe entering the cloud. That is, we must understand how it is that from the path (*Shveel*) that the children of Israel entered at the splitting of the sea, there was a drawing forth of the path (*Shveel*) through which Moshe entered into the cloud, to the extent that the sages derived the path (*Shveel*) in the cloud from the path (*Shveel*) in the splitting of the sea.

2.

Now, to understand this, we first must preface with an explanation of the general matter that the Torah was given through Moshe, which is why he needed to enter the cloud (that is, to receive the Torah). To clarify, it states in Midrash¹⁰⁰³ that Moshe was the seventh (generation from Avraham) and all sevens are beloved. This is like the matter of the firmaments, in that the firmament called *Aravot* is the seventh, and is the most beloved of all the firmaments, as it states,¹⁰⁰⁴ “Extoll He who rides upon *Aravot* with His Name *Ya''h-יה-י*.” The same is true of our forefathers. Avraham was the first and Moshe was

¹⁰⁰³ Midrash Vayikra Rabba 29:11

¹⁰⁰⁴ Psalms 68:5; See Midrash Vayikra Rabba 29:11 *ibid.*; Also see Talmud Bavli, Chagigah 12b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled, “The seven letters בגי'ד ר'קיעים-*Reki'im* כפר"ת correspond to the seven firmaments-*Reki'im*.”

the seventh (generation from him)¹⁰⁰⁵ and all sevens are beloved. The same is so of the thirteen fixtures (*Yud-Gimel Tikkunim*),¹⁰⁰⁶ in that the seventh fixture (*Tikkun*) is Truth-*Emet*-אמת. (Even though all the fixtures (*Tikkunim*) are true, nevertheless, within the fixtures themselves, the seventh is the aspect of Truth-*Emet*-אמת.)¹⁰⁰⁷ The general explanation is that Truth-*Emet*-אמת refers to the matter of Torah, as our sages, of blessed memory stated,¹⁰⁰⁸ “There is no Truth (*Emet*-אמת) except for Torah.” Thus, the quality of Moshe, who was the seventh, is the quality of Truth-*Emet*-אמת,¹⁰⁰⁹ as in the teaching,¹⁰¹⁰ “What did Moshe see? He saw Truth-*Emet*-אמת.” Thus, it was specifically by his hand that the Torah – which is Truth-*Emet*-אמת – was given.

¹⁰⁰⁵ Moshe is the seventh generation from Avraham, as follows: Avraham, Yitzchak, Yaakov, Levi, Kehot, Amram, Moshe.

¹⁰⁰⁶ See Zohar III 133b and on (Idra Rabba) – There are thirteen attributes of mercy revealed to Moshe (Exodus 34:6-7) which are referred to as “the thirteen fixtures of the beard of *Arich Anpin* – the crown-*Keter* of the world of Emanation (*Atzilut*). They are:

1. *E"l*-א"ל - Benevolent God
2. *Rachum*-רחום - Compassionate
3. *V'Chanun*-וחנון - and Gracious
4. *Erech*-ארך - Long (slow)
5. *Apayim*-אפים - Suffering (to anger)
6. *V'Rav Chesed*-ורב חסד - and Abounding in Kindness
7. *V'Emet*-ואמת - and Truth
8. *Notzer Chesed*-נצר חסד - He Preserves Kindness
9. *L'Alaphim*-לאלפים - for two thousand generations
10. *Noseh Avon*-נשא עון - Pardoning Iniquity
11. *VaPeshah*-ופשע - and Transgression
12. *V'Chata'a*-וחטאה - and Sin
13. *V'Nakeh*-ונקה - and He Cleanses.

¹⁰⁰⁷ See Likkutei Torah, Bamidbar 93a

¹⁰⁰⁸ Talmud Yerushalmi, Rosh HaShanah 3:8; Talmud Bavli, Brachot 5b

¹⁰⁰⁹ Midrash Shemot Rabba 5:10; Talmud Bavli, Bava Batra 74a, and elsewhere.

¹⁰¹⁰ Talmud Bavli, Sanhedrin 111a

To further explain,¹⁰¹¹ though the forefathers fulfilled the entire Torah before it was given,¹⁰¹² it was only in the aspect of a “scent-*Reyach*-ריח.” This is as stated in Midrash,¹⁰¹³ “All the *mitzvot* that our forefathers fulfilled in Your Presence, were only the aspect of a ‘scent-*Reyach*-ריח,’ whereas for us,¹⁰¹⁴ ‘Your Name is like flowing oil.’” In other words, they are compared to a physical scent, in that when one smells a fruit or a perfumed spice, it does not cause any loss in the thing being smelled. This is because its scent is only an emission from it, but is not essential to the thing itself. The same is so of the deeds of our forefathers, in that all they drew down from above was merely a glimmer of radiance.

In contrast, for us, “Your Name is like flowing oil.” That is, once the Torah was given, by fulfilling its *mitzvot*-commandments we draw down the Essential Self of *HaShem*-יהו"ה, blessed is He, and this is the meaning of, “Your Name is like flowing oil.” That is, when oil is poured from one vessel to another, the oil itself is drawn down.¹⁰¹⁵ The same is true of fulfilling the *mitzvot* once the Torah has been given, in that the Essential Self of *HaShem*-יהו"ה, blessed is He, is drawn down.

¹⁰¹¹ See Torah Ohr 11d and elsewhere; Torat Chayim, Lech Lecha, Ch. 40 and on; Likkutei Torah l’Gimel Parshiyot 85d; [Ohr HaTorah, Lech Lecha, Vol. 6 1,077b].

¹⁰¹² Talmud Bavli, Yoma 28b; Likkutei Sichot, Vol. 20 p. 200, note 6.

¹⁰¹³ Midrash Shir HaShirim Rabba 1:3; Sefer HaMaamarim 5662 p. 265 and on; 5678 p. 164 and on; Also see the discourse entitled “*V’Hechereem*” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 14, Ch. 2; Discourse entitled “*Vayedaber Elohi*”m... *Anochi HaShem Elohei*”cha” 5714, translated in The Teachings of The Rebbe – 5714, Discourse 18 and elsewhere.

¹⁰¹⁴ Song of Songs 1:3

¹⁰¹⁵ See Rashi to Talmud Bavli, Avodah Zarah 35b

Now, the reason is because the service of *HaShem*-יהו"ה of our forefathers, was by their own volition, meaning that they were not commanded to do so. Thus, since they served *HaShem*-יהו"ה, blessed is He, by their own volition, therefore, even though they served *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) and in the loftiest manner – like Avraham, who served *HaShem*-יהו"ה, blessed is He, with the quality of love (*Ahavah*), as Torah states,¹⁰¹⁶ “Avraham traveled, moving onward toward the south,”¹⁰¹⁷ meaning that “he ascended from level to level in love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He,”¹⁰¹⁸ and similarly, Yitzchak’s service of *HaShem*-יהו"ה, blessed is He, was in the digging of wells, which is the matter of elevating the judgments-*Gevurot*,¹⁰¹⁹ and his service was also with self-sacrifice (*Mesirat Nefesh*), and similarly, Yaakov served *HaShem*-יהו"ה, blessed is He, with the quality of beauty-*Tiferet*, as it states,¹⁰²⁰ “Yaakov took for himself moist poplar sticks and hazel and chestnut,” which include all three colors,¹⁰²¹ and the inter-inclusion of all the colors indicates the quality of beauty-*Tiferet* – However, though their service of *HaShem*-יהו"ה, blessed is He, was of the highest level and with self-sacrifice (*Mesirat Nefesh*), nevertheless, since they were not commanded, meaning that their deeds did not carry the strength of the “Commander, “ but were only done

¹⁰¹⁶ Genesis 12:9

¹⁰¹⁷ South refers to the quality of kindness-*Chessed* – See the commentaries to Sefer Yetzirah 1:5 & 1:13; Zohar I 80a and elsewhere.

¹⁰¹⁸ Zohar I 80a *ibid*.

¹⁰¹⁹ See *Derech Chayim* of the Mittler Rebbe, translated as *The Way of Life*, Ch. 6.

¹⁰²⁰ Genesis 30:37

¹⁰²¹ See Zohar I 161b-162a

of their own volition, they therefore only reached the root of what created beings can reach of their own volition. This is because by his own volition, a created being is only capable of reaching his own root.

This is like the Talmudic teaching,¹⁰²² “The Spring of Eitam,¹⁰²³ was twenty-three cubits higher than the ground of the Temple courtyard. As we learned in Mishnah, all the entrances of the Holy Temple, were twenty cubits high and ten cubits wide... and the dimensions of the ritual bath (*Mikvah*) were one cubit long, one cubit wide, and three cubits high.” Thus, “since water cannot ascend to a place on the mountain that is higher than the place of their flow,”¹⁰²⁴ it must be said that the Spring of Eitam (from where the water flowed) was at least twenty-three cubits higher than the ground of the Temple courtyard. For, the waters could not reach higher than their root source. Thus, this was likewise so of the deeds of our forefathers, who served *HaShem*-יהו"ה, blessed is He, by their own volition.

However, once the Torah was given, being that we are commanded to fulfill the *mitzvot* and we do so¹⁰²⁵ by the power of the One who commanded them, we draw down the Essential Self of *HaShem*-יהו"ה, blessed is He. This is the novelty that was

¹⁰²² Talmud Bavli, Yoma 31a (with Rashi); Also see Maamarei Admor HaEmtza'ee, Bamidbar Vol. 3 p. 1,033; Sefer HaMaamarim 5689 p. 362; Discourse entitled “*Vayedaber Elohi”m... Anochi HaShem Elohei”cha*” 5714, translated in The Teachings of The Rebbe – 5714, Discourse 18 and elsewhere.

¹⁰²³ The spring from which water was supplied to the Holy Temple.

¹⁰²⁴ See Rashi there.

¹⁰²⁵ See Talmud Bavli Avodah Zarah 3a and Tosefot there; Bava Kamma 38a, 87a; Kiddushin 31a and Tosefot there. That is, “one who is commanded and fulfills the command is greater than one who is not commanded and fulfills” because, “the one who is commanded must be more concerned and battle his inclination in order to fulfill the will of His Maker, which is not the case with one who is not commanded.”

introduced upon the giving of the Torah through Moshe. This is also the meaning of the verse about our forefathers,¹⁰²⁶ “By My Name *HaShem*-יהו"ה I did not make Myself known through them.” On this verse Rashi explains, “It does not say ‘I did not make Myself known **to** them (*Lo Hoda'ati*-לֹא הוֹדַעְתִּי),’ but rather says, ‘I did not make Myself known **through** them (*Lo Noda'ati*-לֹא נִוְדַעְתִּי),’ meaning that ‘I did not make Myself recognizable through them with the quality of My Truth¹⁰²⁷ by which I am called *HaShem*-יהו"ה.”¹⁰²⁸ That is, the Name *HaShem*-יהו"ה is the proper Name of His Essential Self (*Shem HaEzem*) blessed is He,¹⁰²⁹ and is the matter of the drawing down that came about through the giving of Torah, which is called Truth-*Emet*-אֱמֶת, as mentioned above. Rather, what was drawn down to our forefathers, was only from *HaShem*’s-יהו"ה titles, which are rooted in the impression (*Reshimu*). In contrast, it was specifically through Moshe that the Name *HaShem*-יהו"ה was drawn down, this being the light of the line (*Kav*), which is the essential light of *HaShem*-יהו"ה, blessed is He,¹⁰³⁰ and is literally like His Essential Self, in that “it is like Myself,”¹⁰³¹ and is there called the Name of His Essential Self.

¹⁰²⁶ Exodus 6:3

¹⁰²⁷ That is, “I promised them but did not fulfill My promise in their day.” See the continuation of Rashi to Exodus 6:3.

¹⁰²⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol 1., *The Gate of The Name (Shaar HaShem)*.

¹⁰²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Ohr HaTorah* to Exodus 6:3

¹⁰³⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 31.

¹⁰³¹ *Midrash Bereishit Rabba* 35:3; Also see *Ohr HaTorah*, Noach.

Now, this matter – that the novelty introduced with the giving of the Torah is that through us fulfilling the *mitzvot*, we draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He – may be better understood from the essence of Torah and *mitzvot* themselves. For, the matter of Torah and *mitzvot* is that through them, a bond is made between the physical and the spiritual. Now, as known, the bonding of the physical with the spiritual is something that is solely within the power of He who performs wonders to do so,¹⁰³² meaning, it is solely in the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. This is even so in the matter of bonding the physical with the spiritual in the most literal sense [such as the bonding of the soul, which is spiritual, with the body, which is physical]. However, it is especially so that through Torah and *mitzvot*, a bond is made between the most Supernal spiritual levels themselves and the lowest physical levels themselves. Therefore, this certainly is solely and exclusively by the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He.

Now, Torah was drawn all the way down to this physical world through Moshe – and as it states in Midrash,¹⁰³³ “At first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) was in the lowest of worlds.” However, because of sin, the Indwelling Presence of *HaShem*-יהו"ה (the

¹⁰³² See Rama to Shulchan Aruch, Orach Chayim, end of Siman 6.

¹⁰³³ Midrash Shir HaShirim Rabba to Song of Songs 5:1; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 1.

Shechinah) withdrew from the earth until the seventh firmament, and subsequently, through the righteous (*Tzaddikim*) serving *HaShem*-יהו"ה, they drew down the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) from above to below, until Moshe, who is the seventh, came (and “all sevens are beloved,”)¹⁰³⁴ and he drew the *Shechinah* down from the first firmament to the earth – thus, by the very fact that Moshe affected a drawing down of the *Shechinah* to this physical earth below, we have additional proof that what he drew down was the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, if this was not so, it would have been impossible for him to draw it down to the lowest level. This is because, it is only through drawing the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, that a bond is made between the spiritual and the physical, so that through our service of *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafiya*) the opposite of holiness (*Sitra Achara*) we draw the essential root of the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) all the way down, in the most literal sense.

3.

Now, the drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, to the lower worlds that Moshe accomplished, becomes revealed through the souls of the

¹⁰³⁴ Midrash Vayikra Rabba 29:11 *ibid*.

Jewish people. This is the meaning of the verse,¹⁰³⁵ “And they shall make a sanctuary for Me and I will dwell within them.” That is, the verse does not say “I will dwell within it (*b’Tocho*-בתוכו),” but rather, “I will dwell within **them** (*v’Shachanti b’Tocham*-ושכנתי בתוכם),” meaning, “I will dwell within each and every Jew.”¹⁰³⁶ In other words,¹⁰³⁷ by the Jewish people serving *HaShem*-יהו"ה, blessed is He, in a way of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), they become a Sanctuary (*Mikdash*) for *HaShem*-יהו"ה, blessed is He,¹⁰³⁸ so that the revelation of the Name *HaShem*-יהו"ה is drawn into them. Moreover, the revelation of the Name *HaShem*-יהו"ה, blessed is He, that is drawn forth by the Jewish people, is not just into their souls, but is drawn into the world at large, and through this *HaShem's*-יהו"ה Supernal intent in creation that, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,”¹⁰³⁹ is fulfilled.

As explained in Tanya,¹⁰⁴⁰ *HaShem's*-יהו"ה Supernal intent is not for the upper worlds, but rather, His ultimate intent is for there to specifically be “a dwelling place for the Holy One, blessed is He, in the lower worlds.” What is meant by “lower worlds” (*Tachtonim*-תחתונים) is not spatially (*Makom*-מקום), being that *HaShem*-יהו"ה, blessed is He, is altogether not

¹⁰³⁵ Exodus 25:8

¹⁰³⁶ See Reishit Chochmah, Shaar HaAhavah toward the beginning of Ch. 6 (section entitled “*v’Shnei Pesukim*”); Alshich to Exodus 25:8 (section entitled “*Shamaati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, Torah SheBiKtav, Terumah 325b, 326b; Likkutei Torah, Naso 20b and elsewhere.

¹⁰³⁷ See Likkutei Torah, Pekudei 3a

¹⁰³⁸ See the discourse entitled “*Bati LeGani*” 5710.

¹⁰³⁹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

¹⁰⁴⁰ See Tanya, Ch. 36.

constrained by the parameters of space (*Makom*-מקום), as written,¹⁰⁴¹ “And *HaShem*-יהו"ה said: Behold, space (*Makom*-מקום) is with Me.” Rather, the meaning of “lower worlds” (*Tachtonim*-תחתונים) is lower in stature and level.¹⁰⁴² That is, even in a place of darkness there should be service of *HaShem*-יהו"ה, blessed is He, by restraining (*Itkafiya*) and transforming (*It'hapcha*) the opposite of holiness (*Sitra Achara*). (For, in truth, self-restraint (*Itkafiya*) is a necessary prerequisite that brings to self-transformation (*It'hapcha*).) Through doing so, a drawing of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is brought about.

Thus, about the Jewish people the verse states three times,¹⁰⁴³ “The Sanctuary of *HaShem*, the Sanctuary of *HaShem*, the Sanctuary of *HaShem* (*Heichal HaShem*-היכל יהו"ה, *Heichal HaShem*-היכל יהו"ה-ה, *Heichal HaShem*-היכל יהו"ה-ה) are these!”¹⁰⁴⁴ For, it is through their service of *HaShem*-יהו"ה, blessed is He, that they drawing forth His Essential Self into the world.

To further clarify, even though the verse states,¹⁰⁴⁵ “Do I not fill the heaven and the earth? – The word of *HaShem*-יהו"ה,” nevertheless, this is in a concealed manner. In contrast, through serving *HaShem*-יהו"ה, blessed is He, the revelation is

¹⁰⁴¹ Exodus 33:21; See Midrash Shemot Rabba 45; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom* of all beings.

¹⁰⁴² Mishneh Torah, Hilchot Yesodei HaTorah 2:6

¹⁰⁴³ Jeremiah 7:4

¹⁰⁴⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

¹⁰⁴⁵ Jeremiah 23:24

brought about and actualized. Similarly, although our sages, of blessed memory, stated,¹⁰⁴⁶ “He grasps all worlds, but there is none who grasp Him,” what is meant by this is only that we do not have a grasp and hold of Him, blessed is He, meaning that He is not in the category of being grasped. However, even so, He is brought forth into revelation.

This then, is what is meant by the fact that our forefathers only drew down a glimmer of His radiance, but not His Essential Self, in that His Essential Self remained concealed. In contrast, once the Torah was given, when the souls of the Jewish people serve *HaShem*-יהו"ה, blessed is He, they draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being of *HaShem*-יהו"ה Himself, blessed is He, so that He is openly revealed. Through doing so, they fulfill His Supernal intent and actualize “the dwelling place for the Holy One, blessed is He, in the lower worlds.”

By way of analogy, the meaning of a “dwelling place” is to be understood as it is in man below, that his entire self and being is found within his dwelling place, and he is present there in an openly revealed manner without any concealments.¹⁰⁴⁷ The same is understood as it relates to *HaShem*'s-יהו"ה Godliness, that the meaning of a “dwelling place” is that the Essential Self of *HaShem*-יהו"ה, blessed is He, should be openly revealed.

Now, the drawing down and actualization of the “dwelling place for the Holy One, blessed is He, in the lower

¹⁰⁴⁶ Zohar III 225a (Ra'aya Mehemna)

¹⁰⁴⁷ See *Hemshech* 5666 p. 3; See the discourse entitled “*Na'aseh Adam* – Let us make man” of Shabbat Bereishit of this year 5717, Discourse 4, Ch. 3.

worlds,” is brought about through serving *HaShem*-יהו"ה, blessed is He, by studying His Torah and fulfilling His *mitzvot*. Although it was explained before that this is brought about through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*), as stated in Tanya,¹⁰⁴⁸ nevertheless, the truth is, that even in the service of *HaShem*-יהו"ה, blessed is He, of fulfilling of Torah and *mitzvot*, there also is the matter of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*). It goes without saying that when it comes to abstaining from transgressing the prohibitive commandments, which are things that a person's soul lust after,¹⁰⁴⁹ by separating himself from them, this is a very great force of strength. However, even when it comes to fulfilling the positive commandments, as known about the devotional intentions (*Kavanot*) of the *mitzvot*, each *mitzvah* has its own unique form of service, and its unique force of strength.

For example, in the *mitzvah* of Etrog, the word Etrog-אתרג is an acronym¹⁰⁵⁰ for the verse,¹⁰⁵¹ “Let not the foot of arrogance come upon me-*Al Tevo'eini Regel Ga'avah*-אל תבואני רגל גאווה.” Additionally, unlike other fruit, the Etrog lives upon the tree from year to year,¹⁰⁵² meaning that it withstands all the seasonal changes in the course of the year, indicating the matter of self-nullification (*Bittul*). For, when a person is in a state of sense of self-importance and ego (*Yeshut*), he necessarily has a

¹⁰⁴⁸ See Tanya, Ch. 27

¹⁰⁴⁹ See Talmud Bavli, Makkot 23b; Rashi to Leviticus 23:40

¹⁰⁵⁰ Sefer HaLikkutim of the Arizal to Psalms 36:12 (based on Midrash Bereishit Rabba 15, Avot d'Rabbi Natan Ch. 1) – Also see *Hemshech* “v'Kachah” 5637, Ch. 93-94 (Sefer HaMaamarim 5637, Vol. 2, p. 625 and on).

¹⁰⁵¹ Psalms 36:12

¹⁰⁵² Talmud Bavli, Sukkah 35a

certain form and limitation, in that there are matters that he is incapable of withstanding. Thus, from the fact that a person withstands all kinds of changes, this demonstrates that he is not in a state of self-importance and ego (*Yeshut*), but is rather in a state of self-nullification (*Bittul*).

This is likewise so of the spiritual root of the Etrog above, as it is in *HaShem's* יהו"ה Godliness. For as stated in *Zohar*¹⁰⁵³ about the verse,¹⁰⁵⁴ “And Hadar (הדר) reigned after him,” – “He indeed is beautiful (*Hadar*-הדר), as the verse states [about the Etrog],¹⁰⁵⁵ ‘The fruit of the beautiful (*Hadar*-הדר) tree.’” That is, the Etrog is the aspect of the Eighth King, Hadar, who is the root of the world of Repair-*Tikkun*.¹⁰⁵⁶ This is because the primary aspect of Repair-*Tikkun* is nullification (*Bittul*), and inter-inclusion (*Hitkallelut*). This itself is the

¹⁰⁵³ *Zohar* III 292a (Idra Zuta)

¹⁰⁵⁴ Genesis 36:39

¹⁰⁵⁵ Leviticus 23:40

¹⁰⁵⁶ That is, the end of Genesis 36 lists the eight Kings of Edom, who were the descendants of Esav, the brother of Yaakov. Esav and Yaakov represent the two worlds of Chaos-*Tohu*, and Repair-*Tikkun*. In Kabbalah, these eight Kings are referred to as the, “Kings of Tohu.” Because these are the “Kings of Tohu,” the one must die before the other can reign. This is because the essential points of the world of Tohu are incompatible with each other and cannot coexist. For example, in the world of Chaos-*Tohu*, the essential desire for kindness, though it is composed of intellect and emotions, cannot join with the essential desire for sternness. This is so, even though sternness too, is composed of intellect and emotions. The reason for this is because the intellect and emotions of the desire to be kind are absolute kindness and exist solely to justify the kindness, whereas the intellect and emotions of the desire to be stern are absolutely stern and exist solely to justify the sternness. Because they are absolute opposites, they are incompatible with each other and cannot coexist simultaneously. This brings about chaos, and is called “The death of the kings of Chaos-*Tohu*.” That is, one must be destroyed before the other can be revealed, and it thus says about them each of them (with the exception of the eighth king, Hadar), “He reigned and he died.” The eighth king, Hadar, however, is the source of the Repair-*Tikkun*, and it therefore only says that “He reigned” but does not say that “He died.” See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20 & Ch. 46.

primary difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*,¹⁰⁵⁷ that in the world of Chaos-*Tohu* they were separate branches, which is not so of the world of Repair-*Tikkun*. This is also the difference between Yaakov and Esav. For, although Esav's family consisted of only six people, the Torah states,¹⁰⁵⁸ "The souls-*Nafshot*-נפשות of his house," in the plural. In contrast, though Yaakov's family consisted of seventy members, the Torah calls them one "soul-*Nefesh*-נפש" as it states,¹⁰⁵⁹ "And all the soul-*Nefesh*-נפש who emerged from Yaakov's loins were seventy soul-*Nafesh*-נפש."¹⁰⁶⁰ What is understood from this is that the *mitzvah* of the Etrog ("the fruit of the beautiful (*Hadar*-הדר) tree"), as it is in the soul of man, is the matter of self-nullification (*Bittul*).

This is similarly so of the positive commandment of Tefillin, which is equated to all of Torah.¹⁰⁶¹ For,¹⁰⁶² the devotional intent (*Kavanah*) of the *mitzvah* of Tefillin is to subjugate the heart to the brain.¹⁰⁶³ More specifically, it is the matter of nullifying and including the aspect of the wisdom-*Chochmah* and understanding-*Binah* of one's Godly soul to the aspect of the wisdom-*Chochmah* and understanding-*Binah*, of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is

¹⁰⁵⁷ See Torat Chayim, Bereishit 9a and on; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, *ibid.*, and the notes there.

¹⁰⁵⁸ Genesis 36:6

¹⁰⁵⁹ Genesis 46:27; Exodus 1:5

¹⁰⁶⁰ Midrash Vayikra Rabba 4:6, cited in Rashi to Genesis 46:26; Also see the previous discourse of this year, 5717, entitled "*Bati LeGani* – I have come to My garden," Discourse 11, Ch. 7.

¹⁰⁶¹ Talmud Bavli, Kiddushin 35a

¹⁰⁶² See Tanya, Ch. 41.

¹⁰⁶³ Shulchan Aruch, Orach Chayim 25:5; Alter Rebbe Shulchan Aruch, Orach Chayim 25:11; Siddur, Shaar HaTefillin

manifest in the Torah portions of “*Kadesh-Sanctify to Me*”¹⁰⁶⁴ and “*v’Hayah Kee Yeviyacha-It shall be that when HaShem-יהו"ה will bring you.*”¹⁰⁶⁵ There likewise must be the nullification and inclusion of the aspect of the knowledge-*Da’at* of his soul, which includes kindness-*Chessed* and might-*Gevurah* in it, these being the aspects of love and fear of *HaShem-יהו"ה*, blessed is He, in the upper knowledge (*Da’at Elyon*) which also includes kindness-*Chessed* and might-*Gevurah*, which are manifest in the two Torah portions of “*Shema Yisroel-Listen Israel,*”¹⁰⁶⁶ and,¹⁰⁶⁷ “*VeHayah im Shamo’a-It will be that if you listen to My commandments,*” that are in the Tefillin.¹⁰⁶⁸

This likewise is so of the *mitzvah* of Tzitzit, the devotional intent (*Kavanah*) of which is to accept the yoke of the kingship of *HaShem-יהו"ה* upon oneself. This is a very great force of strength, since by accepting the yoke of *HaShem’s-יהו"ה* kingship, a person restrains the opposite of holiness (*Sitra Achara*). By way of analogy this may be understood from how it is below, that when a servant pledges fealty to his master, it becomes entirely inapplicable for him to serve or become subjugated to another master, being that he already indentured himself and pledged fealty to this master. Moreover, the word Tzitzit-צִיצִית is of the root “to gaze-*Tzitz-צִיץ*,”¹⁰⁶⁹ as in the

¹⁰⁶⁴ Exodus 13:1-10

¹⁰⁶⁵ Exodus 13:11-16

¹⁰⁶⁶ Deuteronomy 6:4-9

¹⁰⁶⁷ Deuteronomy 11:13-21

¹⁰⁶⁸ See Zohar III 262a; Siddur Im Divrei Elokim Chayim, Shaar HaTefillin 7a and on.

¹⁰⁶⁹ See Sifri and Rashi to Numbers 15:38

verse,¹⁰⁷⁰ “Gazing (*Meitzeetz*-מציץ) through the lattices,” referring to the matter of “Gazing at the glory of the King.”¹⁰⁷¹ This too restrains the opposite of holiness (*Sitra Achara*). For, by “gazing at the glory of the King,” it becomes impossible for him to relate to extraneous matters.

We thus find that Torah and *mitzvot* cause the opposite of holiness (*Sitra Achara*) to be restrained (*Itkafiya*). This is true both in abstaining from transgressing the prohibitive commandments, in that one separates himself from matters that his heart lusts after, and is true in fulfilling the positive commandments, through the devotional intentions (*Kavanot*) of each *mitzvah*. This is like the example of the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *mitzvah* of Etrog. Similarly, the Tefillin consists of the four Torah portions; “*Kadesh*-Sanctify to Me,” “*v'Hayah Ki Yeviyacha*-It shall be that when *HaShem*-יהו"ה will bring you,” “*Shema Yisroel*-Listen Israel,” and, “*VeHayah im Shamo'a*-It will be that if you listen to My commandments,” which are the matter of subjugating the aspects of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* to *HaShem*-יהו"ה, blessed is He – which includes both kindness-*Chessed* and might-*Gevurah*. Likewise, the same applies to the *mitzvah* of Tzitzit, as explained above.

This then, is why the Jewish people are called “The Sanctuary of *HaShem*-*Heichal HaShem*-יהו"ה,” because their service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot*, restrains (*Itkafiya*) and transforms (*It'hapcha*) the

¹⁰⁷⁰ Song of Songs 2:9

¹⁰⁷¹ Zohar II 247b; *Hemshech “Mayim Rabim”* 5636, Ch. 51; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 3.

opposite of holiness (*Sitra Achara*). Thus, through fulfilling the positive commandments, which correspond to the letters *Vav-Hey*-יה"ה of the Name *HaShem*-יהו"ה, and desisting from transgressing the prohibitive commandments, which correspond to *Yod-Hey*-י"ה of the Name *HaShem*-יהו"ה, they become the Sanctuary (*Heichal*-היכל) for the Name *HaShem*-יהו"ה, blessed is He.¹⁰⁷²

4.

Now, all the above is regarding drawing down the Name *HaShem*-יהו"ה. However, it is written,¹⁰⁷³ “Lift up your hands¹⁰⁷⁴ to Holiness (*Kodesh*-קדש) and bless *HaShem*-יהו"ה.” (Now, the word “bless-*Barchoo*-ברכו also means “to draw down.”)¹⁰⁷⁵ That is, we draw down the aspect of the Holiness-*Kodesh*-קדש of the Singular Preexistent Intrinsic Essential and Unlimited Being Himself, who is even loftier than the Name *HaShem*-יהו"ה, into His Name *HaShem*-יהו"ה.

The explanation is that the Name *HaShem*-יהו"ה, blessed is He, is also holy-*Kadosh*-קדוש, as it states,¹⁰⁷⁶ “There is none as holy (*Kadosh*-קדוש) as *HaShem*-יהו"ה.” It similarly states in *Zohar*,¹⁰⁷⁷ “There are various levels of holiness... but there are none as holy as *HaShem*-יהו"ה.” For, when it states that there

¹⁰⁷² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how our Torah is sustained by the true reality of the Singular Name of *HaShem*-יהו"ה, blessed is He.

¹⁰⁷³ Psalms 134:2

¹⁰⁷⁴ *Likkutei Torah*, *Shir HaShirim* 21b, 24c

¹⁰⁷⁵ See *Mishna Kilayim* 7:1 – “On who has drawn down-*HaMavreech*-המברריך a vine into the ground; Also see *Torah Ohr*, *Mikeitz* 36c.

¹⁰⁷⁶ *Shmuel* 1 2:2

¹⁰⁷⁷ *Zohar* III 44a

are various levels of holiness, it refers to the manner of their holiness and exalted transcendence. In contrast, the Name *HaShem*-יהו"ה bears two opposites. That is, there is the Name *HaShem*-יהו"ה which means *Mehaveh*-מהוה, that is, “He who brings into being,”¹⁰⁷⁸ and even though He brings them into being, He nonetheless is holy and in a state of exalted transcendence in relation to them. About this, the verse states, “There are none as holy (*Kadosh*-קדוש) as *HaShem*-יהו"ה,” in which this aspect of “Holy-*Kadosh*-קדוש” bears these two opposites, the likes of which is not found in all other supernal levels of holiness.

However, all the above only refers to the aspect of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*). That is, even though He transcends and is beyond all worlds, He nevertheless has some relation to worlds, in that, at the very least, He transcends and surrounds them (*Sovev*). This aspect is called “Holy-*Kadosh*-קדוש” (with a *Vav*-ו).¹⁰⁷⁹ In contrast, the aspect of “Holy-*Kodesh*-קדש” (without the letter *Vav*-ו) indicates an aspect that is not in the category of worlds altogether,¹⁰⁸⁰ not even in a way of surrounding and transcending them (*Sovev*). Instead, it refers to the holiness of

¹⁰⁷⁸ Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Zohar III 257b (Ra’aya Mehemna); Moreh Nevuchim, Part 1, Ch. 61; Tanya, Shaar HaYichud v’HaEmunah, Ch. 4.

¹⁰⁷⁹ That is, the word “Holy-*Kadosh*-קדוש,” spelled with the *Vav*-ו is on the one hand indicative of the drawing forth to bring the worlds and all therein into existence (with the drawing down indicated by the letter *Vav*-ו), while on the other hand conveys holiness and transcendence, meaning that He utterly transcends the creations that He brings forth into novel existence.

¹⁰⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Zohar III 93a, explained in *Likkutei Torah*, Emor 33d

the Essential Self of the Singular Preexistent Intrinsic Unlimited Being Himself, *HaShem*-יהו"ה blessed is He. About this the verse states, "lift up your hands to Holiness (*Kodesh*-קדש), and bless *HaShem*-יהו"ה."

To further elucidate, it was previously explained that the Jewish people are called "the Sanctuary of *HaShem*-*Heichal HaShem*-יהו"ה." However, this only refers to the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). About this aspect our sages, of blessed memory, said,¹⁰⁸¹ "In the coming future, the righteous (*Tzaddikim*) will have the word 'Holy-Kadosh-קדוש' recited before them." This is because they draw down this aspect of "there is none as holy (*Kadosh*-קדוש) as *HaShem*-יהו"ה." Nonetheless, this drawing down is not sufficient, for since the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) has some relation to worlds, it is possible that because of sins and blemishes, this light and illumination of *HaShem*-יהו"ה, blessed is He, is not drawn into the worlds.

To clarify, although this drawing down is dissimilar to the way that the soul is affected by what happens to the body, God forbid, nevertheless, this does not contradict what was said above, that because of sins and blemishes, it is possible that the light of *HaShem*-יהו"ה, blessed is He, which transcends and surrounds all worlds (*Sovev Kol Almin*), will not be drawn down. For, in regard to the soul being affected by what happens to the body, if the limbs and organs of the body become very damaged, the soul withdraws from the body completely.

¹⁰⁸¹ Talmud Bavli, Bava Batra 75b

However, this is not so above in *HaShem*'s יהו"ה Godliness. That is, even if there are sins and blemishes, the light of *HaShem*-יהו"ה, blessed is He, is not actually withdrawn, God forbid. However, even though the light of *HaShem*-יהו"ה, blessed is He, is not withdrawn, it is possible for it to remain in a state of concealment.

All the above refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). However, this is not so of the Essential Self of the Singular Preexistent Intrinsic Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the light that transcends all worlds (*Sovev Kol Almin*). For, in regards to His Essential Self, blessed is He, it is entirely inapplicable for sins to even cause concealment. That is, being that He altogether transcends worlds, therefore,¹⁰⁸² "If you are righteous, what have you given Him? If your transgressions are many, what have you done to Him?" Thus, it is about this aspect that the verse states, "lift up your hands to Holiness (*Kodesh*-קדש) and bless *HaShem*-יהו"ה," indicating that there must specifically be a drawing down of the Essential Self of the Singular Preexistent Intrinsic Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. In other words, even when there is cause for the light of *HaShem*-יהו"ה, blessed is He, which transcends all worlds (*Sovev Kol Almin*) to be concealed, nevertheless, because of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, they should be drawn into revelation.

Now, although it is true that from the perspective of the Essential Self of *HaShem*-יהו"ה, blessed is He, He is always

¹⁰⁸² Job 35:6-7

found within the worlds, as it states,¹⁰⁸³ “Do I not fill the heaven and the earth? – The word of *HaShem*-יהו"ה,” nevertheless, this is concealed, and it is specifically through our serving *HaShem*-יהו"ה, blessed is He, in the way indicated by the verse, “lift up your hands to Holiness (*Kodesh*-קדש) and bless *HaShem*-יהו"ה,” that we draw this down to be openly revealed. This is as explained above, that though,¹⁰⁸⁴ “He grasps all worlds, but there is none who grasps Him,” what is meant by this is only that we have no grasp and hold of Him. However, through serving Him, it is brought into revelation, even though He cannot be grasped.

This is similar to the drawing down affected by the *mitzvot*, in which the light (*Ohr*) is revealed, though it is not grasped. For, the soul manifests within physical substance, but the physical substance does not distract or confuse the light of the soul. In other words, even as the soul is manifest within the physical substance, for the soul, there is an illumination of the light of a *mitzvah* when it is fulfilled, even though the physical substance itself has no sense of this at all. Nevertheless, even though the physical substance has no sense of it, nevertheless it is revealed, to the extent that about this our sages, of blessed memory,¹⁰⁸⁵ obligated us to rise and stand before a person who is engaged in fulfilling a *mitzvah*, even if he is an ignoramus and a boor. This is because there is an illumination within him of the revelation of the light of the *mitzvah*,¹⁰⁸⁶ though it is not in the realm of grasp.

¹⁰⁸³ Jeremiah 23:24

¹⁰⁸⁴ Zohar III 225a (Ra'aya Mehemna)

¹⁰⁸⁵ See Talmud Yerushalmi, Bikkurim 3:3

¹⁰⁸⁶ Tanya, Ch. 46 (66a)

The same is so of the matter of Shabbat, during which time it is forbidden to perform labor. That is, during the six mundane days of the week it is permissible to engage in labor. For, even though our sages, of blessed memory, stated,¹⁰⁸⁷ “One who makes gestures in the presence of the King is liable for the death penalty,” nevertheless, because of the concealment that there is in the six mundane days of the week, it is not considered to be “before the King.” However, on Shabbat this is not the case. For, because of the revelation (even though it is not in the realm of grasp), it nevertheless is considered to be “before the King,” and therefore it is forbidden to engage in labor.

However, it is the matter indicated by, “Lift up your hands” that brings about bestowal from the aspect of the Supernal holiness (*Kodesh*-שְׁדֵּדֶה). The explanation is that there are two hands, corresponding to the two verses of the *Shema* recital, these being,¹⁰⁸⁸ “Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elohei*”*nu HaShem Echad*-יהו"ה אחד,” and “*Baruch Shem Kevod Malchuto Le'Olam Va'ed*-Blessed is The Name of His glorious kingdom forever and ever- ברוך שם כבוד מלכותו לעולם ועד.” The verse, “Listen Israel-*Shema Yisroel*” is the aspect of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and the verse, “Blessed is The Name-*Baruch Shem*” is the aspect of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He.¹⁰⁸⁹

¹⁰⁸⁷ See Talmud Bavli, Chagigah 5b

¹⁰⁸⁸ Deuteronomy 6:4

¹⁰⁸⁹ Zohar I 18b; Tanya, Shaar HaYichud v'HaEmunah translated as The Gate of Unity and Faith, introductory line to Ch. 1 and Ch. 7; Also see the Opening Words to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

To explain, the verse “Listen Israel-*Shema Yisroel*” is the contemplation (*Hitbonenut*) regarding the matter of the nullification (*Bittul*) of the worlds, to understand how the worlds are all utterly and completely nullified to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is holy and in a state of exalted transcendence from them. This brings about an aspect of running desire (*Ratzo*) to adhere to *HaShem*-יהו"ה, blessed is He. The verse, “Blessed is the Name-*Baruch Shem*” is the contemplation (*Hitbonenut*) of how it is that from the aspect of the Name (*Shem*-שם) and Glory (*Kvod*-כבוד) of His Kingdom (*Malchuto*-מלכותו) as they are in the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), that “room” is granted for the existence of the worlds. Because of this, one comes to be in a state of return (*Shov*) to below, in that he becomes aware that,¹⁰⁹⁰ “against your will you live,”¹⁰⁹¹ and that he is brought into existence specifically to be in this world and affect it with refinements, clarifications, and ascents.

These then, are the matter of the two hands, the right hand and the left hand. For, the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, is the right hand, in that it is like a person who hugs his friend with his right hand,¹⁰⁹² to the point that he is completely hugged and surrounded, and is unable to move anywhere else. The same is so of service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila'ah*), in which there is such great illumination of the light of *HaShem*-

¹⁰⁹⁰ Mishnah Avot 4:22

¹⁰⁹¹ Also see Tanya, Iggeret HaKodesh, Epistle 11 (“*LeHaskeelcha Binah*”)

¹⁰⁹² See Song of Songs 2:6

יהו"ה, blessed is He, that a person comes to be in a state of “running” (*Ratzo*) to adhere to Him, blessed is He, and it becomes utterly inapplicable for him to be moved away from this at all. In contrast, the service of *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*) is the aspect of the left hand, which is the matter of the might of the judgments-*Gevurot* and various restraints-*Tzimtzumim*, through which he comes to be in a state of “return” (*Shov*), as mentioned above.

This then, is the meaning of the verse,¹⁰⁹³ “lift up your hands¹⁰⁹⁴ to Holiness (*Kodesh*-קדש) and bless *HaShem*-יהו"ה.” That is, through serving *HaShem*-יהו"ה, blessed is He, in both aspects, that of His upper unity (*Yichuda Ila'ah*) and that of His lower unity (*Yichuda Tata'ah*), we draw the holiness of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. That is, we draw the aspect indicated by “holy-*Kodesh*-קדש,” which transcends “holy-*Kadosh*-קדוש” (with the *Vav*-ו), and we “bless *HaShem*-יהו"ה,” meaning that this light (indicated by “holy-*Kodesh*-קדש”) is drawn forth in the Name *HaShem*-יהו"ה, through which it also is drawn forth into the world at large.

5.

With the above in mind, we also can understand the statement in Talmud,¹⁰⁹⁵ “Let this one-*Zeh*-זה (masculine) come and receive this-*Zot*-זאת (feminine) from This One-*Zeh*-זה (masculine) for this nation *Am Zu*-עם (feminine)... The words,

¹⁰⁹³ Psalms 134:2

¹⁰⁹⁴ Likkutei Torah, Shir HaShirim 21b, 24c

¹⁰⁹⁵ Talmud Bavli, Menachot 53b – יבוא זה ויקבל זאת מזה לעם זו –

‘Let this one-*Zeh*-זה come’ refer to Moshe, about whom it states,¹⁰⁹⁶ ‘For this-*Zeh*-זה man Moshe who brought us up from the land of Egypt.’ The words, ‘Come and receive this-*Zot*-זאת’ refer to the Torah, about which it states,¹⁰⁹⁷ ‘This-*Zot*-זאת is the Torah that Moshe placed before the children of Israel.’ The words, ‘From This One-*Zeh*-זה’ refer to the Holy One, blessed is He, about whom it states,¹⁰⁹⁸ ‘This-*Zeh*-זה is my God and I shall beautify Him.’ The words, ‘For this nation (*Am Zu*-עם זו)’ refer to the children of Israel, about whom it states,¹⁰⁹⁹ ‘This nation (*Am Zu*-עם זו) that I fashioned.”

Now, about the verse, “This is my God and I shall beautify Him (*v’Anveihu*-ואנוהו),” it states in Midrash¹¹⁰⁰ commenting on the verse,¹¹⁰¹ “I am black and beautiful (*Navah*-נאוה),” that, “This refers to the Jewish people in that, ‘I am beautiful (*Navah*-נאוה)’ when I say, ‘This is my God and I shall beautify Him (*v’Anveihu*-ואנוהו).”

However, this must be better understood. For, how is it applicable that a novel creature could have any effect on the Creator, *HaShem*-יהו"ה, blessed is He, in this matter of “I shall beautify Him (*v’Anveihu*-ואנוהו)?” Moreover, we see that this is so connected to the novel creature in an inner way, so much so, that because of this, the novel creature itself is called “beautiful (*Navah*-נאוה).”

¹⁰⁹⁶ Exodus 32:23

¹⁰⁹⁷ Deuteronomy 4:44

¹⁰⁹⁸ Exodus 15:2

¹⁰⁹⁹ Isaiah 43:21

¹¹⁰⁰ Midrash Shemot Rabba 49:2

¹¹⁰¹ Song of Songs 1:5

The explanation is as our sages, of blessed memory, stated,¹¹⁰² “Come and see how great were the children of Israel who went into the sea. Moshe, the master of all the prophets, grappled in pleading before the Ever-Present One, saying,¹¹⁰³ ‘Show me now Your Glory.’ But, the Holy One, blessed is He, responded,¹¹⁰⁴ ‘You cannot see My Face, for no man can see Me and live.’ (That is, He said, ‘you will see My back’¹¹⁰⁵ alone.) However, at the splitting of the sea, everyone (including maidservants and suckling infants) could point with their finger and say, ‘This is my God and I shall beautify Him (v’Anveihu-ראנוהו).”

Now, this matter – that at the splitting of the sea there were much loftier revelations, even though it states, “No man shall see me and live” – is due to two reasons. The first reason is because of the superiority of the self-sacrifice (*Mesirat Nefesh*) of Nachshon, who jumped into the sea.¹¹⁰⁶ This self-sacrifice (*Mesirat Nefesh*) had an effect on every single Jew, to the point that they all said, “This is my God and I shall beautify Him (v’Anveihu-ראנוהו).” The second reason is because, when it states, “No man shall see me and live,” about which our sages, of blessed memory said,¹¹⁰⁷ “Even the holy animal angels (*Chayot*) that carry the throne do not see,” this only refers to the revealed world (*Alma d’Itgaliya*), whereas this is not so in the concealed world (*Alma d’Itgaliya*), where they indeed see.

¹¹⁰² Midrash Shemot Rabba 23:15

¹¹⁰³ Exodus 33:18

¹¹⁰⁴ Exodus 33:20

¹¹⁰⁵ Exodus 33:20

¹¹⁰⁶ See Talmud Bavli, Sotah 37a; Pirke d’Rabbi Eliezer Ch. 42; Midrash Bamidbar Rabba 13:7

¹¹⁰⁷ Midrash Shemot Rabba 23:15 *ibid*.

To further explain, the revealed world (*Alma d'Itgaliya*) only extends to the world of Creation (*Briyah*). Thus, since in the world of Creation (*Briyah*) it states, “He and His live force and organs are not one,” they therefore do not see. In contrast, the concealed world (*Alma d'Itkasiya*) is the world of Emanation (*Atzilut*), which is the world of the Oneness of *HaShem*-יהו"ה, blessed is He, wherein “He and His life force and organs are one,”¹¹⁰⁸ and they therefore see. Thus, since at the splitting of the sea, “He transformed the sea to dry land,”¹¹⁰⁹ meaning that there was a revelation of the concealed world (*Alma d'Itkasiya*),¹¹¹⁰ therefore, even a maidservant and a suckling infant declared, “This is my God and I shall beautify Him (v'Anveihu-ואננהו).” Now although “Moshe, the master of all the prophets, grappled in pleading” for this matter, as discussed before, nevertheless, because of these two reasons, there was an element of superiority in the splitting of the sea, over and above the level of our teacher Moshe.

The explanation is that even though Moshe prophesied with the word “This-Zeh-זה” – as our sages, of blessed memory, taught,¹¹¹¹ “All the other prophets prophesied with the word ‘Thus-Koh-כה says *HaShem*-יהו"ה,’ whereas Moshe prophesied with the word ‘This-Zeh-זה is the word of *HaShem*-יהו"ה’” – nevertheless, the level of Moshe’s prophecy was of the world of Emanation (*Atzilut*) only as it passes into the world of Creation (*Briyah*), and was not actually directly of the world of

¹¹⁰⁸ Introduction to Tikkunei Zohar 3b; Tanya, Iggeret HaKodesh, Epistle 20.

¹¹⁰⁹ Psalms 66:6

¹¹¹⁰ Which is compared to the sea.

¹¹¹¹ Sifri and Rashi to Numbers 30:2

Emanation (*Atzilut*).¹¹¹² This is because Moshe's prophecy was from the aspect of understanding-*Binah*, and as known, "the upper father (*Abba Ila'ah* - wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*),"¹¹¹³ whereas "the upper mother (*Imma Ila'ah*, - understanding-*Binah*) dwells in the throne (the world of Creation-*Briyah*)."¹¹¹⁴ Thus, since Moshe's prophecy was from the aspect of understanding-*Binah*, we find that his prophecy was from the world of Creation (*Briyah*), only that within the world of Creation (*Briyah*) itself, his prophecy was from the aspect of Emanation (*Atzilut*) within Creation (*Briyah*). This is as stated by Rabbi Moshe Zacuto,¹¹¹⁵ that the prophecy of Moshe was from the inner aspect (*Pnimiyyut*) of the world of Creation (*Briyah*), and is the matter of the light of the world of Emanation (*Atzilut*) that radiates and illuminates in the world of Creation (*Briyah*). In contrast, at the splitting of the sea there was a revelation of the world of Emanation (*Atzilut*) itself, literally, not just as it passes into the world of Creation (*Briyah*).

Now, the splitting of the sea was a preparation for the giving of the Torah.¹¹¹⁶ For, the giving of the Torah was also a revelation of the world of Emanation (*Atzilut*), meaning, that there was a revelation and illumination of the lights (*Orot*) of the world of Emanation (*Atzilut*) all the way to the Essential Self

¹¹¹² See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 6; Also see Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

¹¹¹³ See Rabbi Moshe Zacuto (Ramaz) to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119, and elsewhere.

¹¹¹⁴ See Tikkunei Zohar, Tikkun 6

¹¹¹⁵ See Zohar II 23a; Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, *ibid.* (Part 3, Gate 6).

¹¹¹⁶ See Torah Ohr, Beshalach 63a; Likkutei Torah, Tzav 17a and on.

of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem* יהו"ה Himself, blessed is He. Now, this also was due to the two above-mentioned reasons. The first reason...¹¹¹⁷ The second reason is because at the giving of the Torah, there was a bond between the upper and the lower,¹¹¹⁸ the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*), and from the perspective of the concealed world (*Alma d'Itkasiya*), all revelations are possible.

It is for this reason that the Torah is called “This-Zot-זאת,” and is of the same aspect as “This-Zeh-זה is my God, and I shall beautify Him (v’Anveihu-ואנוהו).” That is, they transcend the aspect of “This-Zeh-זה” of Moshe’s prophecy, which is solely the aspect of Emanation (*Atzilut*) as it is in the world of Creation (*Briyah*). In contrast, when Torah is called “This-Zot-זאת” it is the revelation of the world of Emanation (*Atzilut*) itself, literally. Thus, it is for this reason that it states,¹¹¹⁹ “Let this one-Zeh-זה come and receive this-Zot-זאת.” That is, from the fact that it says “Let this one come and receive,” it indicates that Moshe is lower in level than the Torah. This is because the level of Moshe is not actually the revelation of the world of Emanation (*Atzilut*) itself, whereas this is not so of Torah, which is the actual revelation of the world of Emanation (*Atzilut*), and is why (the Torah) is called “This-Zot-זאת” (in that it is the feminine aspect that receives) “from This-Zeh-זה” (in the masculine, referring to the Holy One, blessed is He). In other words, by means of the Torah there is a revelation of all

¹¹¹⁷ There is a section of the discourse that is missing here.

¹¹¹⁸ See Midrash Tanchuma, Va’era 15; Torah Ohr Yitro 68a, and elsewhere.

¹¹¹⁹ Talmud Bavli, Menachot 53b – ברא זה ויקבל זאת מזה לעם זו –

the lights and illuminations, up to and including the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem* יהו"ה Himself, blessed is He.

Now, the reason why the Torah (which is higher than the level of Moshe) is called “This-*Zot*” in the feminine form, is because of its manifestation in physical matters, in that its matter is that through it, there is caused to be a drawing forth of all the Supernal lights and illuminations, even including the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One Himself, *HaShem* יהו"ה blessed is He, all the way to down. This is why it is called “This-*Zot*,” in the feminine (because it is the receptacle that receives from the Essential Self of *HaShem* יהו"ה, blessed is He).¹¹²⁰

Now, it is through “This-*Zot* is the Torah” that we come to the revelation of “This-*Zeh* is my God.” For, it states in Ramaz¹¹²¹ that the numerical value of the word “This-*Zeh*” is י"ב-12, referring to the Name *HaShem* יהו"ה three times, for a total of twelve letters¹¹²² (that is, the three times that the Name *HaShem* יהו"ה is mentioned in the Priestly blessing).¹¹²³ It also refers to the twelve letters of *HaShem*’s יהו"ה title Lord-*Adona*’y אדנ"י, which is why “The Sanctuary (*Heichal*-היכל) of

¹¹²⁰ This explanation is as it is recalled by some of the individual transcribers.

¹¹²¹ See Zohar III 271b, 272b, and Rabbi Moshe Zacuto (Ramaz) there.

¹¹²² Moreover, this itself is hinted at in the numeral י"ב-12, which is inclusive of all the numerals that precede it, as in: א"ב ג"ד ה"ו ז"ח ט"י י"א י"ב, the sum-total of which is 78, which is equal to “He is and He was and He will be-*Hoveh v’Hayah v’Yihyeh* יהוה יהייה והייה” which shares the same letters and value as the three times that the Name *HaShem* יהו"ה (3 x יהו"ה-26 = 78) is mentioned in the Priestly blessing. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled, “The drawing forth of action from the letters to *Elohi*’m-אלהים.”

¹¹²³ Numbers 6:24-26

HaShem-יהו"ה is mentioned three times in the above-mentioned verse.¹¹²⁴ That is, the Sanctuary-*Heichal*-היכל-65 of *HaShem*-יהו"ה is His title Lord-*Adona*"ג-אדני-65.¹¹²⁵

These three refer to the aspect of the intellectual qualities (*Mochin*). That is, the three times that the Name *HaShem*-יהו"ה is mentioned are the matter of the intellectual qualities of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of *Zeir Anpin* of the world of Emanation (*Atzilut*).¹¹²⁶ Similarly, the three times that the title Lord-*Adona*"ג-אדני is mentioned are the matter of the intellectual qualities of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of kingship-*Malchut* of the world of Emanation (*Atzilut*).¹¹²⁷

This then, is the meaning of "This-*Zeh*-זה is my God and I shall beautify Him (ו'אנוהו-*Anveihu*)." That is, it is through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people, that we make "a dwelling place for the Holy One, blessed is He, in the lower worlds." That is, we bring about the drawing forth of the Essential Self of *HaShem*-יהו"ה, blessed is He, who "Is and Who was and Who will be" (*Hoveh v'Hayah v'Yihyeh*-הוה ויהי"ה ויהיה) and transcends the aspect of "This is my God-*Zeh Eilee*-זה אלי,"¹¹²⁸ (by which we also

¹¹²⁴ Jeremiah 7:4

¹¹²⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

¹¹²⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5 (*Tiferet*, which is the lower Name *HaShem*-יהו"ה of *Zeir Anpin* of the world of Emanation-*Atzilut*).

¹¹²⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*, which is the title my Lord-*Adona*"ג-אדני of *Malchut* of the world of Emanation-*Atzilut*).

¹¹²⁸ That is to say, the intention in "This-*Zeh*-זה-12 is my God-*El*"אלי-*ee*" is that "It is *HaShem*-יהו"ה who Is and Who was and Who will be (*Hoveh v'Hayah v'Yihyeh*-הוה ויהי"ה ויהיה) who is my God-*Eilee*-אלי." See Ginat Egoz of Rabbi

affect an elevation of “This is my God-Zeh Eilee-זה אלי”). Thus, this is the aspect of,¹¹²⁹ “lift up your hands¹¹³⁰ to Holiness (Kodesh-קדש) and bless HaShem-יהוה.” This is why the children of Israel are called “beautiful-Navah-נאה” which of the same root as the word “a dwelling-Neveh-נוה,”¹¹³¹ referring to the dwelling place (*Dirah*) for the Holy One, blessed is He, in the lower worlds.

Now, as it is now, there currently is the matter indicated by “This (Zeh-זה) is my God-Eilee-אלי.” However, about the coming future it states,¹¹³² “And they will say on that day, ‘Behold this-Zeh-זה is our God-Elohei”nu-אלהינו; we hoped to Him that He would save us; This-Zeh-זה is HaShem-יהוה to Whom we hoped, let us exult and be glad in His salvation.’” In other words, right now, there only is the aspect of a revelation of This-Zeh-זה one time, whereas in the coming future there will be the aspect of This-Zeh-זה two times.¹¹³³ The explanation is that the revelation of “This (Zeh-זה) is my God-Eilee-אלי,” which is currently revealed, is only the aspect of beauty-Tiferet of Zeir Anpin,¹¹³⁴ whereas the revelation of two times This-Zeh-

Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and Vol. 2 (The Letters of Creation, Part 1), section entitled, “The drawing forth of action from the letters to *Elohi”m-אלהים*.”

¹¹²⁹ Psalms 134:2

¹¹³⁰ Likkutei Torah, Shir HaShirim 21b, 24c

¹¹³¹ See Rashi to Exodus 15:2 to the word “*Na'avah-נאה*”; Also see the continuation to the Song of the Sea, Exodus 15:13 “Your holy abode-*Neveh Kodshecha-נוה קדשך*” (Rabbeinu Bachaye to Exodus 15:2).

¹¹³² Isaiah 25:9, also see Midrash Shemot Rabba 49:2 *ibid*.

¹¹³³ See Midrash Shemot Rabba 49:2 *ibid*.

¹¹³⁴ The lower Name *HaShem-יהוה* of *Zeir Anpin* of *Atzilut*. In man’s service of *HaShem-יהוה*, blessed is He, this refers to the heartfelt emotions of love and fear of *HaShem-יהוה*, blessed is He. See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32-36. Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, *Shaar* 5.

זה of the coming future, is the revelation of the aspect of beauty-*Tiferet* of the Ancient One-*Atik Yomin*.¹¹³⁵

Now, the revelation of two times This-Zeh-זה, which will occur in the coming future, is brought about through the refinement of the aspect of “this-Zeh-זה” of the side that is the opposite of holiness. This is as stated,¹¹³⁶ “This-Zeh-זה shall be contaminated for you,” “this-Zeh-זה wicked Haman,”¹¹³⁷ “If this-Zeh-זה scoundrel¹¹³⁸ accosted you.” In other words, the opposite of holiness is also called “this-Zeh-זה,” as it states,¹¹³⁹ “God has made this-Zeh-זה one opposite this-Zeh-זה one.” Thus, it is through the refinement of the opposite of holiness, that we draw forth this aspect of the Ancient One-*Atik*. Thus, it is in this regard that our sages, of blessed memory, stated¹¹⁴⁰ about the verse,¹¹⁴¹ “And God saw all that He had made, and behold, it was very good (*Tov Me’od*-טוב מאד),” they said, “The word ‘Good-*Tov*-טוב’ refers to the good inclination, and the word ‘Very-*Me’od*-מאד’ refers to the angel of death.”¹¹⁴² In other words, this is brought about through refining the side that is the opposite of holiness. This refinement (*Birur*) is brought

¹¹³⁵ The upper Name *HaShem*-יהו"ה of *Atik Yomin*. In man’s service of *HaShem*-יהו"ה, blessed is He, this refers to the power of pleasure and delight in *HaShem*-יהו"ה, blessed is He. See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 23-24; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

¹¹³⁶ Leviticus 11:29

¹¹³⁷ Esther 7:6

¹¹³⁸ Referring to the evil inclination. See Rashi to Sukkah 52b there.

¹¹³⁹ Ecclesiastes 7:14

¹¹⁴⁰ Genesis 1:31

¹¹⁴¹ See *Midrash Bereishit Rabba* 9:10; *Zohar* I 14a, 19b, and more.

¹¹⁴² The angel of death (*Malach HaMavet*-מלאך המות) is one of the names of the evil inclination. See *Talmud Bavli*, *Bava Batra* 16a.

about through the study of Torah, as our sages, of blessed memory, taught, “If this-*Zeh*-זה scoundrel accosted you, drag him to the house of Torah study.” For, since the Torah is entirely inner (*Panim*) and does not have the aspect of a hindside (*Achor*) whatsoever,¹¹⁴³ it therefore is impossible for the opposite of holiness to have any hold on the Torah. On the contrary, the very opposite is true, that the Torah pushes away the opposite of holiness, and through this push, we draw forth the aspect of the Ancient One-*Atik*.¹¹⁴⁴

About this the verse concludes, “This (*Zeh*-זה) is *HaShem*-יהו"ה to Whom we hoped-*Keeveenoo*-קיינו,” in which the word “we hoped-*Keeveenoo*-קיינו” is of the same root as “lines-*Kavin*-קוין,”¹¹⁴⁵ (in the plural,) referring to the three modes of serving *HaShem*-יהו"ה, blessed is He, upon which the world depends, these being the study of Torah, the sacrificial offerings (prayer), and acts of lovingkindness.¹¹⁴⁶ For, through these three lines (*Kavin*-קוין) and modes of service of *HaShem*-יהו"ה, blessed is He, all the drawings forth are brought about from *HaShem*-יהו"ה, blessed is He, above, only that right now this is concealed. However, in the coming future it will be openly revealed, as it states,¹¹⁴⁷ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!”

¹¹⁴³ See Tanya, Kuntres Acharon 161a; Sefer HaMaamarim 5649 p. 264

¹¹⁴⁴ There was a lengthier explanation regarding the matter of two times “This-*Zeh*-זה” which is missing from the transcription.

¹¹⁴⁵ See Torah Ohr, Beshalach 63d and elsewhere.

¹¹⁴⁶ Mishnah Avot 1:2

¹¹⁴⁷ Isaiah 40:5

This then, is the meaning of the verse,¹¹⁴⁸ “Moshe came into (*b'Toch*-בתוך) the cloud.” That is, in order for the revelation of the giving of the Torah to be, which is the matter of the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, it was necessary for there to be the matter of a garment that is capable of receiving the aspect of Torah¹¹⁴⁹ – which is called “This-*Zot*-זאת” (in the feminine) – and within which the aspect of “This-*Zeh*-זה,” is manifest, in the most literal sense. This garment is the matter of the cloud. For, as explained elsewhere about the matter of the cloud, which “was like thick smoke,”¹¹⁵⁰ it is similar to the matter of an analogy (*Mashal*),¹¹⁵¹ which is like a garment (*Levush*). That is, it is through the garment of Torah that it is possible for there to be a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

However, the matter indicated by the verse, “Moshe came into (*b'Toch*-בתוך) the cloud,” is the matter of ascent. However, the ultimate Supernal intent of *HaShem*-יהו"ה, blessed is He, is that the Essential Self of *HaShem*-יהו"ה, blessed is He,

¹¹⁴⁸ Exodus 24:18

¹¹⁴⁹ See Zohar I 66a; Tanya, Iggeret HaKodesh, Epistle 29; Torah Ohr 16a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46, regarding the matter of “This is analogous to a snail whose garment is of himself and part of himself etc.” Also see See Bereishit Rabba 21:5; Maamarei Admor HaEmtzaee, Vayikra Vol. 2, pg. 721.

¹¹⁵⁰ Talmud Bavli, Yoma 4b

¹¹⁵¹ See Torah Ohr, 11c, 91c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46, and elsewhere.

should be drawn down below. Thus, it is to this end that the Holy One, blessed is He, made a path (*Shvil*) within it for him. For, it is through the path (*Shvil*) that there comes to be the drawing down to below. This is like the splitting of the sea, about which it states,¹¹⁵² “The children of Israel came into (*b'Toch*-בתוך) the sea,” which is also in a manner of ascent. However, the ultimate Supernal intent of *HaShem*-יהו"ה, blessed is He, is for the concealed world (*Alma d'Itkasiya*) to illuminate and shine in the revealed world (*Alma d'Itgaliya*). He therefore transformed the sea to dry land, and the drawing down of the concealed world (*Alma d'Itkasiya*) was through a path (*Shvil*), as the verse continues, “and the water was a wall for them on their right and on their left.” That is, it is through this path (*Shvil*) that the light of *HaShem*-יהו"ה, blessed is He, is even drawn down into the revealed world (*Alma d'Itgaliya*).

The same was so of the matter of the giving of the Torah, that there is a path (*Shvil*) and way by means of which the light of *HaShem*-יהו"ה, blessed is He, radiates and illuminates below. This is as stated,¹¹⁵³ “They keep the way of *HaShem*-יהו"ה, doing charity and justice.” In other words, charity (*Tzedakah*) and justice (*Mishpat*) are the way and path by which to draw down the Name of *HaShem*-יהו"ה, blessed is He, into the world. For, it is through fulfilling Torah and *mitzvot* that there is caused to be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, in the world. Only that right now this is not revealed. However, in the coming future this will be

¹¹⁵² Exodus 14:22

¹¹⁵³ Genesis 18:19

revealed, as written,¹¹⁵⁴ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken!”

¹¹⁵⁴ Isaiah 40:5