

Discourse 26

*“v’Atah Im Shamo’a Tishme’oo b’Kolee -
And now, if you earnestly listen to My voice”*

Delivered on the second day of Shavuot, 5717

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

1.

The verse states,⁵⁹¹ “And now, if you earnestly listen to My voice and observe My covenant, you shall be to Me the most beloved treasure of all peoples, for the entire earth is Mine. You shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the children of Israel.” Now, this verse was said before the Torah was given, and it therefore is understood that it is preparatory to the giving of the Torah.

Now, about the statement, “These are the words (*Eileh HaDvarim*-אלה הדברים) that you shall speak,” Rashi explains,⁵⁹² “No more and no less,” meaning that “these words” are fundamental matters of crucial importance to the giving of the Torah, as Midrash states,⁵⁹³ “Three great matters were given to them by the Holy One, blessed is He, in reward for receiving the Torah. And these are them, ‘A most beloved treasure of all peoples,’ ‘a kingdom of priests,’ and ‘a holy nation,’ as the

⁵⁹¹ Exodus 19:5-6 – A portion of this discourse is interwoven and printed in Likkutei Sichot, Vol. 1 p. 256 and on.

⁵⁹² See Rashi to Exodus 19 citing Mechilta d’Rabbi Yishmael there.

⁵⁹³ See Mechilta d’Rabbi Yishma’el and Mechilta d’Rashbi to Exodus 19:6.

verse states, ‘you shall be to Me the most beloved treasure... a kingdom of priests and a holy nation.’”

Now, all matters given from Above require arousal from below. This is especially so once the Torah was given. That is, the novelty that came about with the giving of the Torah is that every drawing down of influence must be in an inner way (*Pnimityut*), meaning through our toil in serving *HaShem*-יהו"ה, blessed is He. Furthermore, it is understood that the form of our service *HaShem*-יהו"ה must be similar to what is given from Above. Therefore, the verse states, “And now, if you earnestly listen to My voice,” corresponding to the first matter mentioned above; and “observe My covenant,” corresponding to the second matter mentioned above; and “you shall be to Me” corresponding to the third matter mentioned above. This is as stated in Midrash⁵⁹⁴ on the words, “and you shall be to Me,” that this means, “You will be available to Me, exclusive to me, (acquired to me),⁵⁹⁵ that is, you shall be occupied with the words of My Torah, and nothing else.”

In other words, these three forms of serving *HaShem*-יהו"ה, blessed is He, are the receptacles (*Keilim*) for receiving the three great matters granted from *HaShem*-יהו"ה Above. We therefore must understand these matters and their relationship to each other.

⁵⁹⁴ See Mechilta *ibid*.

⁵⁹⁵ See Mechilta d'Rashbi to Exodus 19:6 *ibid*.

2.

The explanation,⁵⁹⁶ is as Rashi states, that the word “*Segulah*-סגולה” means “a beloved treasure,” as in the verse,⁵⁹⁷ “the treasure of kings-*u’Sigulat Melachim* מלכים,” meaning,⁵⁹⁸ “valuable objects and precious stones that kings house in their treasuries.” (They stated in Midrash that,⁵⁹⁹ “the words ‘the treasure of kings-*u’Sigulat Melachim* מלכים,’ refer to words of Torah, as it states,⁶⁰⁰ ‘With me, kings shall rule.’)

In Midrash,⁶⁰¹ on the verse,⁶⁰² “You shall take a bundle (*Agudat*-אגודה) of hyssop,” it states, “Even though you are lowly, like a hyssop, I am making you into a bundle (*Agudah*-אגודה) for Myself, as it states, “you shall be to Me the most beloved treasure (*Segulah*-סגולה) of all peoples.” We thus find that the word “*Segulah*-סגולה” is the same matter as the word bundle – “*Agudah*-אגודה.” Now, about a “bundle” (*Agudah*-אגודה) they stated,⁶⁰³ “A ‘bundle-*Agudah*-אגודה’ is not less than

⁵⁹⁶ See the discourse entitled “*v’Atah Im Shamo’ah*” in Ohr HaTorah, Yitro p. 804 and on; Sefer HaMaamarim 5660 p. 111, p. 140 and on, p. 153 and on.

⁵⁹⁷ Ecclesiastes 2:8

⁵⁹⁸ See Rashi and the other commentators to Ecclesiastes 2:8

⁵⁹⁹ Midrash Kohelet Rabba 2:8

⁶⁰⁰ Proverbs 8:15

⁶⁰¹ Midrash Shemot Rabba 17:3 (see Maharzu there).

⁶⁰² Exodus 12:22

⁶⁰³ See Rashi to Talmud Bavli, Shabbat 109b, section entitled “*Shloshah Klachin* (three branches).”; Also see Mishnah Parah 11:9; Sukkah 13a

three.”⁶⁰⁴ This is like the teaching in Mishnah,⁶⁰⁵ “Three people that sit together and engage in the study of Torah, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*) abides among them, as it states,⁶⁰⁶ ‘He founded His group (*Agudato*-אגודתו) upon the earth.” We thus see that a “group” (*Agudah*-אגודה) is no less than three. We similarly find this in the case of the Lulav, around which three species are bundled, in that when they are bound together, they are called a “bundle-*Agudah*-אגודה.” This is likewise the meaning of the verse,⁶⁰⁷ “You shall take a bundle (*Agudat*-אגודת) of hyssop,” which must be a bundle of three stalks.⁶⁰⁸ This is likewise true of the Jewish people, who are called an “assembly-*Agudah*-אגודה” after the three categories of Jews; the priests (*Kohanim*) in their Temple service, the Levites (*Levi'im*) upon their platform, and the Israelites (*Yisraelim*) at their attendant watch. This is also as stated in Talmud,⁶⁰⁹ “When the Jewish people pray for acceptance (when they fast, they are not answered until) they all are gathered in a single bundle (*Agudah Achat*-אחת אגודה), (meaning an assembly that includes both the righteous and the wicked, (as stated elsewhere in Talmud that,⁶¹⁰ ‘Any fast that does not include the [participation of the]

⁶⁰⁴ The vowel point *Segol*-סגול, which, as said above, is the same as a bundle-*Agudah*-אגודה, is made of three points. However, they are not three points in a straight line, like the vowel *Koobootz*-קבוץ, but are bundled as three points of a circle. For a full explanation of the vowel *Segol*-סגול, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 4 (The Vowels of Creation).

⁶⁰⁵ Avot 3:6 according to the version of the text of Rashi and Rashbam.

⁶⁰⁶ Amos 9:6

⁶⁰⁷ Exodus 12:22

⁶⁰⁸ See Mishnah Parah 11:9 *ibid.*; Sukkah 13a *ibid.*; Shabbat 109b *ibid.*

⁶⁰⁹ Talmud Bavli, Menachot 27a and see Rashi there.

⁶¹⁰ Talmud Bavli, Keritot 6b

sinner of Israel, is not a fast'), similar to the species of the Lulav, some of which are fruit bearing and some of which are not fruit bearing (and then,⁶¹¹ 'These ones atone for these ones')) as it states, 'He founded His group (*Agudato*-אגודתו) upon the earth.'"

The explanation of this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that there must be an inter-inclusion of all three modes of conduct; kindness-*Chessed*, judgment-*Gevurah*, and beauty-*Tiferet*. For, when there only is the mode of kindness-*Chessed*, this being the aspect of Avraham, we see that Yishmael came from Avraham.⁶¹² Similarly, Esav came from Yitzchak, who is the mode of judgment-*Gevurah*.⁶¹³ We likewise find that in regard to the giving of the Torah, it was because of the over-dominance of the quality of love and kindness (*Chessed*) that the children of Yishmael could not accept the Torah, since they were incapable of fulfilling the commandment,⁶¹⁴ "You shall not commit adultery." Similarly, the children of Esav could not accept it since they were incapable of fulfilling the commandment,⁶¹⁵ "You shall not murder."

On a more refined level the same is true, that if our service of *HaShem*-יהו"ה, blessed is He, stems from only one mode of conduct, it is an undesirable form of service. Even

⁶¹¹ Midrash Vayikra Rabba 30

⁶¹² See Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Likkutei Torah, VaEtchanan 5a, Shir HaShirim 9d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁶¹³ See the citations in the prior note.

⁶¹⁴ Exodus 20:13; See Talmud Bavli, Avodah Zarah 2b; Mechilta to Exodus 20:2 and elsewhere.

⁶¹⁵ Exodus 20:13

Above, in *HaShem*'s יהו"ה Godliness, the same is true, that there specifically must be inter-inclusion. For, from the perspective of the conduct of kindness-*Chessed* it states,⁶¹⁶ "If I would create the world with the attribute of compassion alone, even sins would be permissible," and from the perspective of the conduct of judgment-*Gevurah* it states,⁶¹⁷ "Even the heavens are not worthy in His eyes." Therefore, the inter-inclusion (*Hitkallelut*) of these modes of conduct is necessary.

Now, the inter-inclusion (*Hitkallelut*) of two opposites comes about through the revelation of a much higher light that transcends both. About this the verse states,⁶¹⁸ "He builds His strata in the heavens, He founded His group upon the earth." The word "heavens-*Shamayim*-שמים" is a composite of the two words, "fire-*Aish*-אש" and "water-*Mayim*-מים,"⁶¹⁹ these being the aspects of kindness-*Chessed* and judgment-*Gevurah*. Thus, when it states, "He builds (*HaBoneh*-הבונה) His strata in the heavens (*Shamayim*-שמים)," this construct (*Binyan*-בנין) comes from a higher aspect, which is the matter of drawing the crown-*Keter* down to *Zeir Anpin*.⁶²⁰ It is specifically through this that the continuation of the verse, "He founded His group (*Agudato*-אגודתו) upon the earth" comes about. In other words, through the aspect of "His strata (*Ma'alotav*-מעלותיו)," referring

⁶¹⁶ See Midrash Bereishit Rabba 12:15; Sefer HaMaamarim 5659 p. 2 and elsewhere.

⁶¹⁷ Job 15:15

⁶¹⁸ Amos 9:6

⁶¹⁹ See Talmud Bavli, Chagigah 12a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2, Ch. 20-22, Ch. 33 and elsewhere.

⁶²⁰ See the preceding discourse of this year, 5717, "*Tze'ena u'Re'ena*," Discourse 25, regarding the nullification of the emotions (*Midot*) through the drawing forth of the crown-*Keter*.

to drawing down the crown-*Keter*, an inter-inclusion (*Hitkallelut*) of the emotions (*Midot*) comes about.

That is, even though, in and of itself, *Zeir Anpin* has the aspect of the crown-*Keter*, in that the aspect of the beauty-*Tiferet* of the mother-*Imma* (understanding-*Binah*), which is rooted in the aspect of beauty-*Tiferet* of *Arich Anpin*,⁶²¹ becomes the crown-*Keter* of *Zeir Anpin*,⁶²² nevertheless, through inter-inclusion (*Hitkallelut*) there is a drawing down of an even higher aspect, which is the innerness (*Pnimityut*) of the crown-*Keter*.

About this the verse states, “He founded His group (*Agudato*-אגודתו) upon the earth (*Eretz*-ארץ).” That is, the matter of inter-inclusion (*Hitkallelut*) is brought about by the souls of the Jewish people who are called “earth-*Eretz*-ארץ,” in that the word earth-ארץ shares the same root as the word “desire-*Ratzon*-רצון.”⁶²³ This is because they desire (*Ratzon*-רצון) the Godliness of *HaShem*-יהו"ה, as in the Alter Rebbe's teaching,⁶²⁴ “A Jew neither desires nor is capable of being separated from Godliness.” Moreover, the Torah calls them,⁶²⁵ “A desirable land (*Eretz Chefetz*-חפץ),” referring to the inner aspect of the desire (*Pnimityut HaRatzon*). This is because the entire chaining down of the worlds (*Hishtalshelut*) is from the externality of *HaShem*'s-יהו"ה desire (*Chitzoniyyut*

⁶²¹ See Likkutei Torah *ibid*; Sefer HaMaamarim 5664 p.95.

⁶²² Etz Chayim, Shaar 36 (Shaar Mi'ut HaYareyach) Ch. 1 (Mahadura Kamma); Likkutei Torah, Shir HaShirim 51a, and elsewhere; Also see the preceding discourse of this year, 5717, “*Tze'ena u'Re'ena*,” Discourse 25.

⁶²³ Midrash Bereishit Rabba 5:8

⁶²⁴ See Igrot Kodesh of the Rebbe Rayatz, Vol. 4, p. 384 (copied in HaYom Yom, 25 Tammuz), and p. 547 (copied in HaYom Yom 21 Sivan) and elsewhere.

⁶²⁵ Malachi 3:12

HaRatzon), whereas the souls of the Jewish people are His inner desire (*Pnimiyyut HaRatzon*). That is, the thought of the Israel arose before all else, including the thought of Torah,⁶²⁶ and they therefore are called “A desirable land (*Eretz Chefetz*-ארץ חפץ).”

To further explain, the land (*Eretz*-ארץ) is where seed is sown, as written,⁶²⁷ “I will sow her for Myself in the land (*Aretz*-ארץ).” The sowing of seed (*Zriyah*-זריעה) is the matter of fulfilling *HaShem*’s-יהו"ה *mitzvot* in deed, as it states,⁶²⁸ “What is the fruit? The *mitzvot*.” Similarly, about the verse,⁶²⁹ “Yitzchak sowed (*Vayizra*-ויזרע) in that land,” our sages, of blessed memory, stated,⁶³⁰ “Sowing (*Zriyah*-זריעה) refers solely to charity (*Tzedakah*), as it states,⁶³¹ ‘Sow (*Zir’oo*-זרעו) charity for yourselves.”⁶³²

Now, the physical sowing of seed must specifically be in the earth. For, if seed is sown on a table, it will just rot and nothing will grow from it. Rather, the seed must specifically be sown in the earth, and through doing so, there will be growth. Now, regarding the land itself, “this tract of land is fitting for olives, and this tract of land is fitting for grapes etc.”⁶³³ The same is true of sowing the *mitzvot*, that they specifically must be sown in the Jewish people.⁶³⁴ Moreover, even in the Jewish

⁶²⁶ Midrash Bereishit Rabba 1:4

⁶²⁷ Hosea 2:25

⁶²⁸ See Talmud Bavli, Sotah 46a; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Sections 70-71.

⁶²⁹ Genesis 26:12

⁶³⁰ Pirke d’Rabbi Eliezer, Ch. 33

⁶³¹ Hosea 10:12

⁶³² There is a small portion of the discourse missing at this juncture.

⁶³³ Talmud Bavli, Shabbat 85a

⁶³⁴ See at length in the discourse entitled “*HaBa'im Yashreish Yaakov*” in Torah Ohr, Shemot 53c and on.

people themselves, there is a unique place for each *mitzvah* in particular. For example, specifically the head and arm are the place for the *mitzvah* of *Tefillin*.

Additionally, just as in the physical sowing of seed, the superiority of land (*Eretz*-ארץ) is because of its nullification (*Bittul*), in that “everyone tramples upon it,”⁶³⁵ so likewise, this is so spiritually. That is, the sowing of the *mitzvot* must specifically be in the Jewish people, due to their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is the aspect of land (*Eretz*-ארץ), as we recite,⁶³⁶ “Let my soul be as dust to all.” This is the essential nullification to *HaShem*-יהו"ה that Jewish souls have, and therefore they are receptacles for the sowing of Torah and *mitzvot*. Likewise, on account of this sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, they bring about the matter of inter-inclusion (*Hitkallelut*). For, the inter-inclusion of the emotions (*Midot*) is specifically brought about as a result of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. That is, because of ego and the sense of self (*Yeshut*) each emotional quality stands in opposition to the other, whereas their inter-inclusion (*Hitkallelut*) stems specifically from sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה.

This also explains the words, “You shall be to Me the most beloved treasure of all peoples, for the entire land (*HaAretz*-ארץ) is Mine. To further explain, it is written,⁶³⁷ “And the earth (והארץ-*HaAretz*) was chaos and void,” and as known,

⁶³⁵ See Eruvin 54a

⁶³⁶ In the “*Elohai Netzor*” at the conclusion of the *Amidah* prayer.

⁶³⁷ Genesis 1:2

the matter of the shattering (*Shevirah*) took place in the world of Chaos-*Tohu* (because of the sense of self and ego (*Yeshut*) of each emotional quality of the world of Chaos-*Tohu*, each of which said, “I shall rule”). When this happened, two-hundred and eighty-eight (רפ"ח) sparks of holiness fell below, and it is in regard to this that the Jewish people labor in service of *HaShem*-יהו"ה, blessed is He, to gather these sparks and elevate them Above.

This then, is the meaning of the words, “He founded His group (*Agudato*-אגודתו) upon the earth.” That is, the word “His group-*Agudato*-אגודתו” refers to gathering these sparks and elevating them to their root. Thus, Rashi explained the word “*Segulah*-סגולה” as meaning a treasure of precious stones (*Avanim*-אבנים). This is because the matter of a “stone-*Even*-אבן” stems from the Name *HaShem*-יהו"ה with the numerical value of *Ba" N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה], as explained in Tanya.⁶³⁸ This refers to the matter of refining the two-hundred and eighty-eight (רפ"ח) sparks of the world of Chaos-*Tohu*, which is the refinement (*Birur*) of the Name of *Ba" N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה]. The letter *Aleph*-א of the word “stone-*Even*-אבן” comes from the Name *HaShem*-יהו"ה with the numerical value of *Ma" H*-מ"ה-45, for as known, the Name of *Ma" H*-מ"ה-45 is the Name *HaShem*-יהו"ה spelled with the letter *Aleph*-א [י"ד ה"ה ו"ו ה"ה א]. This is the meaning of the known matter that the Name *Ma" H*-מ"ה-45 refines the Name *Ba" N*-ב"ן-52.⁶³⁹ This

⁶³⁸ See Tanya, Shaar HaYichud v'HaEmunah translated as The Gate of Unity and Faith, Ch. 7.

⁶³⁹ That is, the Name of *Ma" H*-מ"ה-45 [י"ד ה"ה ו"ו ה"ה א] which is complete in that it possesses all ten letters, shares the same numerical value as “man-*Adam*-אדם-45,” and corresponds to the Godly soul in man. In contrast, the Name of *Ba" N*-ב"ן-52

then, is the matter of the “bundling-*Segulah*-סגולה,” referring to the refinement and elevation of the sparks.

This is why they are called “precious stones” (*Avanim Tovot*-טובות). That is, they are not merely stones, but rather, when they are refined, they become precious stones. This explains the first great reward that the children of Israel merited by accepting the Torah, namely, “you shall be to Me the most beloved treasure (*Segulah*-סגולה),” referring to the inter-inclusion of the emotions (*Midot*).

Now, the preparation for this is as stated, “If you earnestly listen (*Shamo’a Tishme’u*-שמעו תשמעו) to My voice.” The words “If you earnestly listen (*Shamo’a Tishme’u*-שמעו תשמעו),” refer to the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and the acceptance of the yoke of His Kingship. This is as stated,⁶⁴⁰ “Does *HaShem*-יהו"ה delight in elevation-offerings and feast-offerings, as [He does] in the obedience (*KeeShmo’a*-כשמעו) to the voice of *HaShem*-יהו"ה? Behold! To obey (*Shmo’a*-שמעו) is better than a choice offering, to be attentive, [is better] than the fat of rams.” “Choice offering (*Zevach Tov*-זבח טוב) refers to the matter of intellectual grasp and comprehension, whereas “obedience-*Shmo’ah*-שמעו” refers to sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship. It is through this nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and the acceptance of the yoke of His Kingship, that there thereby is caused to be the second meaning

52 [י"ד ה"ה ר"י ה"ה] is called lacking, in that it only possesses nine letters, and has the same numerical value of “animal-*Behemah*-בהמה-52,” corresponding to the animalistic soul in man.

⁶⁴⁰ Samuel I 15:22

of the word “*Shmiyah*-שמיעה,” which means “to gather,”⁶⁴¹ and refers to the gathering of the sparks and the inter-inclusion of the emotions (*Midot*).

This is as explained above on the verse, “He founded His group (*Agudato*-אגודתו) upon the earth (*Eretz*-ארץ),” that the matter of inter-inclusion in *Zeir Anpin* comes about through the sublimation and nullification (*Bittul*) of the land (*Eretz*-ארץ), which is the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and the acceptance of the yoke of His Kingship, as indicated by the words, “If you earnestly listen (*Shamo'a Tishme'u*-שמוע תשמעו) to My voice.”

3.

Now, the second great matter that the Jewish people were given is as stated, “You shall be to Me a kingdom of priests.” This is higher than the matter indicated by the words, “You shall be to Me the most beloved treasure (*Segulah*-סגולה) of all peoples.”

To clarify, it was explained above that the matter of “*Segulah*-סגולה” refers to the matter of “bundling-*Agudah*-אגודה,” as in the verse, “He founded His group (*Agudato*-אגודתו) upon the earth.” It was explained that this is related to the matter of sowing seed (*Zriyah*-זריעה), which refers to sowing *mitzvot*, and is something that even was present with our

⁶⁴¹ Samuel I 15:4 – “Shaul gathered (*Vayishama*-וישמע) the people.” Also see Targum and Metzudat Tziyon there; Likkutei Torah Shlach 40d; VaEtchanan 11b; Kuntres Inyan Tefilah of the Mittler Rebbe, translated as Praying with Passion, and elsewhere.

forefathers. This is as stated,⁶⁴² “Yitzchak sowed (*Vayizra*-וַיִּזְרַע) in that land, and in that year he reaped a hundredfold,” indicating that their service of *HaShem*-יהו"ה, blessed is He, reached the root and source of created beings, but not higher.⁶⁴³ In contrast, the matter of a “Kingdom of Priests” refers to the *mitzvot* as they are after the Torah was given, through which we reach higher than the root of the created beings.⁶⁴⁴ This then, is the matter of a “Kingdom of Priests” (*Mamlechet Kohanim*-מַמְלַכַּת כֹּהֲנִים). For, the priest (*Kohen*-כֹּהֵן) is the “agent of the bride” (*Shoshvinah d'Malkah*),⁶⁴⁵ who elevates the bride – that is, the ingathering of the souls of Israel – to a level that they cannot reach on their own.

The explanation as it is in our service of *HaShem*-יהו"ה, blessed is He, is that when it comes to the aspect of the land (*Eretz*-אֶרֶץ) that explained above about the matter of the “bundling” (*Segulah*-סְגוּלָה), this is the essential sublimation and nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people. As known, this nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stems from the hidden love (*Ahavah Mesurteret*) for *HaShem*-יהו"ה in the souls of the Jewish people, on account of which they have no desire to be separated from *HaShem*'s-יהו"ה Godliness.

⁶⁴² Genesis 26:12

⁶⁴³ For, the aspects of the units of ones, tens, and hundreds are in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*), whereas the unit of thousands are in the world of Emanation (*Atzilut*). See Likkutei Torah, beginning of Zot HaBrachah; Biurei HaZohar and Ohr HaTorah of the Tzemach Tzeddek, Chayei Sarah; Reshimot to Tehillim of the Tzemach Tzeddek (Yahal Ohr), 90d, sections 4-5.

⁶⁴⁴ See Sefer HaMaamarim 5678 p. 164 and on, and elsewhere.

⁶⁴⁵ Zohar III 124a

However, this nullification (*Bittul*) is not the nullification of their very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, since on this level, a Jew indeed desires something. That is, he desires to adhere to *HaShem*'s-יהו"ה Godliness, and he has no desire to be separated from Him in any way whatsoever. In contrast, in the aspect indicated by the words, "a Kingdom of Priests" (*Mamlechet Kohanim*-ממלכת כהנים), he has no desire for himself at all, but his sole desire is to unify the Holy One, blessed is He, with His nest (the *Shechinah*), as explained in Tanya⁶⁴⁶ about "men of ascent."

To further explain, our hidden love (*Ahavah Mesuteret*) for *HaShem*-יהו"ה, blessed is He, was bequeathed to us as an inheritance from our forefather Avraham.⁶⁴⁷ For, Avraham was in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as he stated,⁶⁴⁸ "I am but dust and ashes." However, this nullification (*Bittul*) was his desire to adhere (*Dveikut*) to *HaShem*'s-יהו"ה Godliness. In contrast, the matter of the "Kingdom of Priests" (*Mamlechet Kohanim*-ממלכת כהנים) is the love of *HaShem*-יהו"ה of Aharon, the high priest, which is much higher than the love of Avraham. For, Aharon's love of *HaShem*-יהו"ה, blessed is He, was such that he altogether wanted nothing for himself. It is such love of *HaShem*-יהו"ה, blessed is He, that Aharon drew down to all the Jewish people, as it states,⁶⁴⁹ "When you kindle (*beHa'alotcha*-בהעלותך) the flames (*Neirot*)," in that the word "*beHa'alotcha*-בהעלותך" also

⁶⁴⁶ Tanya, Ch. 10; Also see Zohar III 281a; Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 3.

⁶⁴⁷ See Tanya, Ch. 18

⁶⁴⁸ Genesis 18:27

⁶⁴⁹ Numbers 8:1

means, “when you uplift.” That is, Aharon uplifts the flames (*Neirot*) of the souls of the Jewish people to a level that they would not otherwise be capable of reaching themselves. This is as mentioned above regarding the superiority of the *mitzvot* after the Torah was given, and that through them we can reach higher than the root of created beings.

This is why⁶⁵⁰ the name “Aharon-אהרן” shares the same letters as “seen-*Nir’ah*-נראה.”⁶⁵¹ For, through the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stemming from Avraham, we only reach the root of the created beings. On that level, there is a distinction between above and below, and therefore, everything drawn down by our forefathers was only spiritual, rather than physical. This is because, from the perspective of the root of created beings, there is a distinction and separation between the physical and the spiritual. In contrast, the nullification (*Bittul*) of *Aharon* to *HaShem*-יהו"ה, blessed is He, reaches higher than the root of created beings, and therefore, there is no distinction between the physical and the spiritual. Thus, the drawing down affected by this, is also openly revealed in the physical. This is why the name Aharon-אהרן shares the same letters as “seen-*Nir’ah*,” indicating that what is drawn down is openly revealed in the physical too.

This likewise is the matter of the blessings made over the *mitzvot* and the actual performance of the *mitzvot*. For, through blessing (*Brachah*) over the *mitzvah*, there is a drawing down of the crown-*Keter*. This is why we must recite one-

⁶⁵⁰ See Likkutei Torah, Beha’alotcha; Sefer HaMaamarim 5660, p. 111 and on.

⁶⁵¹ Zohar III 103a

hundred blessings every day, as stated,⁶⁵² “Do not read ‘what-Mah-מה’ but read ‘one-hundred-Me’ah-מאה,’” referring to the aspect of the crown-*Keter*. However, the drawing down affected by the blessing itself (*Brachah*) is only spiritual. However, through performing the *mitzvah* in deed, it is brought down into the physical, which is the loftiest aspect of the crown-*Keter*. This is why it must specifically be drawn down into the physical, through actual physical deed, rather than speech. The reason is because of the general principle that whatever is higher descends lower.⁶⁵³ An example is a very deep concept that is too deep to be revealed in speech, and can only be revealed specifically through a physical hint.

We thus find that through the fulfillment of *mitzvot* by our forefathers, the drawing down they affected was only spiritual, like making a blessing (*Brachah*) over the *mitzvot*. The reason is because this is not the ultimate nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. However, through the nullification (*Bittul*) of Aharon, the High Priest, to *HaShem*-יהו"ה, blessed is He, it also is drawn down into the physical.

Now, this does not contradict what was explained above about the matter of “bundling-*Segulah*-סגולה,” referring to the inter-inclusion of the emotions (*Midot*). For, this matter also comes about specifically by drawing down the crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). That is, there are two aspects in the crown-*Keter*, which is the matter of the two crowns (*Ketarim*) that

⁶⁵² Beginning of Tanya Rabbati; Rashi and Tosefot to Menachot 43b – Regarding the verse (Deuteronomy 10:12), “What-Mah-מה does *HaShem*-יהו"ה, your God, ask of you.”

⁶⁵³ See Shaarei Orah, Shaar HaPurim 58a and on, 65a and on, and elsewhere.

were given to the children of Israel at the giving of the Torah. One crown-*Keter* corresponds to their declaration, “We will do (*Na’aseh*-נעשה)” and the other crown-*Keter* corresponds to their declaration, “We will listen (*Nishma*-נשמע).”⁶⁵⁴

The matter indicated by “We will do (*Na’aseh*-נעשה)” refers to the general nullification to *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship, stemming from the hidden love (*Ahavah Mesuteret*) for *HaShem*-יהו"ה, blessed is He, as said above. The matter indicated by “We will listen (*Nishma*-נשמע),” is that we will listen to the particulars of the *mitzvot*, and is the matter of fulfilling the *mitzvot* in actual physical deed. This stems from the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה of Aharon, through which there is a drawing down of the higher crown-*Keter*.

The same is true every single day in our service of *HaShem*-יהו"ה, blessed is He, by reciting the *Shema*, in that there likewise are these two forms of service. This is the matter of the two paragraphs of the *Shema*, the first paragraph beginning with the verse,⁶⁵⁵ “*Shema Yisroel* – Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד,” and the second paragraph being,⁶⁵⁶ “*VeHayah Im Shamo’a* – And it shall be that if you listen to My commandments etc.”

To explain, the first paragraph of the *Shema* is the matter of accepting the yoke of *HaShem*’s-יהו"ה Kingship upon oneself, which is like the word, “We will do (*Na’aseh*-נעשה).”

⁶⁵⁴ Talmud Bavli, Shabbat 88a

⁶⁵⁵ Deuteronomy 6:4

⁶⁵⁶ Deuteronomy 11:13

The second paragraph, “*VeHayah Im Shamo’a* – And it shall be that if you listen to My commandments etc.,” is the matter of accepting the yoke of the *mitzvot*,⁶⁵⁷ and refers to the particulars of the *mitzvot* as they are physically. This is why the second paragraph of the *Shema* states,⁶⁵⁸ “You shall gather in your grain, your wine, and your oil etc.,” referring to gathering physical things with which to fulfill the particulars of the *mitzvot*. This aspect is like the matter indicated by the words, “We will listen (*Nishma*-נשמע),” through which there is a drawing down of an even higher crown-*Keter*.

Now, just as when it comes to the aspect of the “bundling-*Segulah*-סגולה” there is a matter of inter-inclusion (*Hitkallelut*), which is the inter-inclusion that is brought about by the toil of the creatures, in and of themselves, so likewise there is an inter-inclusion that is brought about by the *mitzvot* as they were given from Above. For, when it comes to the *mitzvot*, there are positive commandments and negative prohibitive commandments. The positive commandments stem from the line and mode of the kindnesses (*Chassadim*), whereas the negative prohibitive commandments stem from the line and mode of the judgments (*Gevurot*). What is understood from this, is that even when it comes to this matter of the “Kingdom of Priests” (*Mamlechet Kohanim*-ממלכת כהנים), there is also a matter of inter-inclusion. Nevertheless, the inter-inclusion (*Hitkallelut*) – as well as the nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, through which the inter-inclusion is brought about, as discussed before – is in a much loftier manner.

⁶⁵⁷ Talmud Bavli, Brachot 13a (in the Mishnah).

⁶⁵⁸ Deuteronomy 11:14

To elucidate, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and inter-inclusion (*Hitkallelut*) of the aspect of the “bundling-*Segulah*-סגולה,” is as it is from the standpoint of the novel created beings. In contrast, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and inter-inclusion (*Hitkallelut*) of the aspect of the “Kingdom of Priests” (*Mamlechet Kohanim*-ממלכת כהנים), is as the lower being ascends higher than its root. In regards to the matter of the crown-*Keter*, the former is the external aspect (*Chitzoniyut*) of the crown-*Keter*, whereas the latter is the inner aspect (*Pnimiyyut*) of the crown-*Keter*.

Now, even when it comes to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*, there also are these two aspects. That is, they correspond to the matter of the expression and spreading down of the light of *HaShem*-יהו"ה, blessed is He, and the essence of the light of *HaShem*-יהו"ה, blessed is He. In the expression and spreading down of the light of *HaShem*-יהו"ה, blessed is He, this light relates to worlds. In contrast, the essence of *HaShem*'s-יהו"ה light transcends and is beyond worlds. The way to reach the essence of *HaShem*'s-יהו"ה light is through nullification (*Bittul*) to Him in a way that one desires nothing for himself at all, but rather, his sole desires to unify the Holy One, blessed is He, with His Indwelling Presence (the *Shechinah*). In other words, he desires to unify the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), to the aspect of the Holy One, blessed is He, as He transcends the worlds. This then, explains the relationship between the words, “And you shall observe My covenant,” and “You shall be to Me a Kingdom of Priests.” For, the covenant (*Brit*) refers to the

bond and union between the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*), and the Holy One, blessed is He.

4.

Now, the third great matter that the Jewish people were given is the matter of “a Holy Nation” (*Goy Kadosh*-גוי קדוש). In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of, “Sanctify (*Kadesh*-קדש) yourself even in what is permitted to you,”⁶⁵⁹ such as,⁶⁶⁰ “Muzzle your mouth from speaking etc.” In other words, even in matters that are permissible, a person sanctifies (*Mekadesh*-מקדש) himself. Thus, a “Kingdom of Priests” (*Mamlechet Kohanim*) refers to fulfilling Torah and *mitzvot*, whereas “a Holy Nation” (*Goy Kadosh*-גוי קדוש) refers to sanctifying ourselves even in permissible matters.

It thus is understood that the drawing down brought about through serving *HaShem*-יהו"ה, blessed is He, by sanctifying ourselves even in the permitted, is much loftier than what is drawn down through serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*. This then, explains the statement about the words, “You shall be to Me,” that it

⁶⁵⁹ Talmud Bavli, Yevamot 20a

⁶⁶⁰ Sefer Yetzirah 1:8; Regarding the various covenants (the *Brit HaPeh* – the covenant of the mouth, *Brit HaLev* – the covenant of the heart, and *Brit Milah* – the covenant of the circumcision), also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), Gate entitled, “The five that are drawn from the ten.”

means,⁶⁶¹ “You shall be occupied with the words of My Torah and nothing else,” for you will sanctify yourselves even in permissible matters.

This then, is the matter of restraint (*Tzimtzum*), namely, that in the very essence of his soul a person restrains himself. In other words, in matters of fulfilling Torah and *mitzvot*, the work on himself and his self-nullification (*Bittul*) in the service of *HaShem*-יהו"ה, blessed is He, are all only in respect to the spreading forth and expression (*Hitpashtut*) of his soul. That is, he still senses himself as being an independent existence unto himself, only that his being is occupied in *HaShem*'s-יהו"ה Torah and *mitzvot*.

In contrast, in the service of *HaShem*-יהו"ה, blessed is He, of “Sanctify (*Kadesh*-קדש) yourself even in what is permitted to you,” he is completely nullified to *HaShem*-יהו"ה, in a way that the very essence of his soul is nullified (*Bittul*) to *HaShem*-יהו"ה. This then, is the meaning of the words, “You shall be occupied in the words of My Torah, and nothing else.” That is, regarding “other things,” he is in a state of total restraint (*Tzimtzum*), whereas regarding words of Torah, he is in a state of total expanse. By doing so, he brings about the union of the letters *Yod-Hey*-יה"י of the Name *HaShem*-יה"ה, which is higher than the union of the letters *Vav-Hey*-יה"ו of the Name *HaShem*-יהו"ה, blessed is He and blessed is His Name.

To explain, the union (*Yichud*) of the letters *Vav-Hey*-יה"ו of the Name *HaShem*-יהו"ה is brought about through fulfilling Torah and *mitzvot*, for as known, Torah and *mitzvot* correspond to the letters *Vav-Hey*-יה"ו of the Name *HaShem*-

⁶⁶¹ See Mechilta d'Rashbi to Exodus 19:6 *ibid*.

יהו"ה.⁶⁶² However, though sanctifying ourselves in “what is permissible to you,” this brings about the union (*Yichud*) of the letters *Yod-Hey*-יה"ה of the Name *HaShem*-יהו"ה, and beyond this, even the thorn of the letter *Yod*-י, which reaches to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is included in this, literally!

That is, the words, “beloved treasure-*Segulah*-סגולה” only refer to the spreading down of the light of *HaShem*-יהו"ה, blessed is He (*Hitpashtut HaOhr*). In contrast, the words, “a Kingdom of Priests (*Mamlechet Kohanim*)” refer to the essence of the light of *HaShem*-יהו"ה, blessed is He (*Etzem HaOhr*). However, the words, “a Holy Nation” (*Goy Kadosh*-גוי קדוש), refer to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally (*Atzmut Mamash*). For since, in this, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stems from the very essence of the soul, as said above, therefore, through this, one takes hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally!

As this relates to the crown-*Keter*, this refers to the third crown-*Keter*, which the Holy One, blessed is He, took for Himself.⁶⁶³ For, although it states,⁶⁶⁴ “He placed two crowns on the heads of his children, and one He took for Himself,” nevertheless, in truth, even the crown-*Keter* that He took for

⁶⁶² Tanya, Iggeret HaTeshuvah, Ch. 4; See Likkutei Torah Balak 75b, and elsewhere.

⁶⁶³ Midrash Vayikra Rabba 24:8

⁶⁶⁴ In Vayikra Rabba 24:8 *ibid*.

Himself is drawn down. For, when a person is in a state of complete nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, to the point that he altogether is not an independent existence unto himself, and his entire matter is solely the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, this being so, he even reaches the aspect of the crown-*Keter* that *HaShem*-יהו"ה, blessed is He, took for Himself.

This is also the meaning of the verse,⁶⁶⁵ “You shall be holy (*Kedoshim*-קדשים), for I *HaShem*-יהו"ה your God, am holy” which means, “You can be like Me,” (as a positive statement),⁶⁶⁶ meaning,⁶⁶⁷ “You have the ability to be holy (*Kedoshim*-קדשים) like Me.”

This is also⁶⁶⁸ the meaning of the verse,⁶⁶⁹ “O’ maidens of Zion, go out and gaze upon King Shlomo, wearing the crown that his mother crowned Him with on His wedding day, on the day of His rejoicing.” That is, through serving *HaShem*-יהו"ה, blessed is He, as indicated by the words “Go out (*Tzeina*-צאינה),” which refers to the matter of self-sacrifice (*Mesirat Nefesh*), meaning that a person leaves all his own matters (and dedicates himself completely to *HaShem*-יהו"ה, blessed is He), he thereby comes to “gaze upon (*Re’enah*-ראינה) the crown,” referring to the third crown-*Keter*. This will be revealed in the

⁶⁶⁵ Leviticus 19:2

⁶⁶⁶ That is, in the Midrash it is asked as a question, “Are you able to be like Me (*Yachol Kamoni*-יכול כמוני)?” Here it is also understood as a positive statement.

⁶⁶⁷ See Ma’or Einayim to Kedoshim 19:2, p. 47b and elsewhere.

⁶⁶⁸ See the previous discourse of this year 5717, “*Tze’ena u’Re’enah*,” Discourse 25, of the first night of Shavuot.

⁶⁶⁹ Song of Songs 3:11

coming future, as our sages, of blessed memory, taught,⁶⁷⁰ “In the coming future, the righteous (*Tzaddikim*) are destined have “Holy-Kadosh-קדוש” recited before them, as one recites “Holy” before the Holy One, blessed is He.” That is, in the coming future the righteous (*Tzaddikim*) are destined to have “Holy, Holy, Holy-קדוש קדוש קדוש” recited three times before them,⁶⁷¹ meaning that the third aspect of the crown-*Keter* will be revealed.

5.

With the above in mind, we can understand the statement in Talmud,⁶⁷² “The *mitzvah* of uncovering [the thin inner membrane] (*Priyah*) during circumcision was not given to Avraham, but⁶⁷³ “is a received tradition from Moshe at Sinai. Yehoshua then came and founded it on a verse,⁶⁷⁴ ‘circumcise the children of Israel again, a second time.’ (Nevertheless, even though he was not commanded to do so, Avraham also fulfilled the *mitzvah* of uncovering [the thin inner membrane] (*Priyah*), just as he fulfilled the rest of Torah before it was commanded.)”⁶⁷⁵

⁶⁷⁰ Talmud Bavli, Bava Batra 75b

⁶⁷¹ That is, the word “You shall be holy-*Kedoshim*-קדושים” in the plural, indicates two times holy, but in the future, the righteous (*Tzaddikim*) are destined have “Holy-Kadosh-קדוש” recited before them, as one recites before the Holy One, blessed is He,” meaning, three times, as in the verse (Isaiah 6:3), “Holy-Kadosh-קדוש, Holy-Kadosh-קדוש, Holy-Kadosh-קדוש, is *HaShem Tzva’ot*-צבאות-יהוה; His glory fills the whole earth!”

⁶⁷² Talmud Bavli, Yevamot 71b

⁶⁷³ See Tosefot to Yevamot 71b *ibid*.

⁶⁷⁴ Joshua 5:2

⁶⁷⁵ Tosefot to Yevamot 71b *ibid*; Also see Talmud Bavli, Kiddushin 82a

The explanation is that about Avraham, the verse states,⁶⁷⁶ “*HaShem*-יהו"ה appeared to Avraham and said to him, ‘I am *El Shadday*-שדי"י, walk before Me and be perfect (*Tamim*-תמים).” That is, to reach the matter of perfection (*Temimut*-תמימות), which is the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, he first needed to be circumcised. For, before this, only *HaShem*’s-יהו"ה title God-*Elohi*’m-אלהי"ם was revealed to him. However, to come to the revelation of *HaShem*’s-יהו"ה title *Shada*’y-שדי"י, which means that,⁶⁷⁷ “*HaShem*’s-יהו"ה Godliness is sufficient (*Dai*-די) for all of creation,” and is the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, he had to circumcise himself. However, he was not given the *mitzvah* of uncovering [the corona] (*Priyah*) during circumcision, since this membrane is very thin and refined, and does not conceal to a great extent.

In contrast, when the Torah was given, His Essential Name *HaShem*-יהו"ה, which transcends His title *Shada*’y-שדי"י was revealed. It therefore was necessary for there to also be the *mitzvah* of uncovering (*Priyah*) during circumcision, which is the matter of removing the thin and refined membrane. For, as known, when the loftiest light of *HaShem*-יהו"ה is revealed, even a thin membrane can confuse the revelation. This is like the verse,⁶⁷⁸ “His surroundings are exceedingly turbulent (*Nis’arah*-נשערה),” which teaches us that⁶⁷⁹ “the Holy One,

⁶⁷⁶ Genesis 17:1

⁶⁷⁷ Midrash Bereishit Rabba 46:3

⁶⁷⁸ Psalms 50:3

⁶⁷⁹ Talmud Bavli, Bava Kamma 50a

blessed is He, is very exacting with the righteous (*Tzaddikim*) who surround Him, even to a hairsbreadth (*Sa'arah*-שערה).”

From this it is understood that to come to the revelation of the coming future - at which time the revelation will transcend the [lower] Name *HaShem*-יהו"ה that is currently revealed, so much so, that the [lower] Name *HaShem*-יהו"ה will be considered to be like His title God-*Elohi*"מ-אלהי"ם,⁶⁸⁰ - even permissible matters must be eliminated from oneself. For, this is what the service of “sanctify yourself with what is permissible to you” requires. However, through this, even the aspect that transcends the [lower] Name *HaShem*-יהו"ה, meaning the third crown-*Keter*, will be revealed. Thus, since the revelations of the coming future depend on our deeds in serving *HaShem*-יהו"ה, blessed is He, throughout the six millennia of this world,⁶⁸¹ therefore, even now, we must engage in serving *HaShem*-יהו"ה, blessed is He, by restraining ourselves from what is permissible to us. For, through this, in the coming future there will be the revelation of, “You shall be holy (*Kedoshim*-קדושים),” meaning, “You can be like Me.”

6.

This then, is the meaning of the words,⁶⁸² “And now, if you earnestly listen to My voice and observe My covenant, you shall be to Me,” these being the three forms of serving *HaShem*-יהו"ה, blessed is He, which are the three receptacles for the three

⁶⁸⁰ Torah Ohr, Vayeitze 21d

⁶⁸¹ See Tanya, Ch. 37

⁶⁸² Exodus 19:5-6 – A portion of this discourse is interwoven and printed in Likkutei Sichot, Vol. 1 p. 256 and on.

crowns (*Ketarim*). In other words, through serving *HaShem*-יהו"ה, blessed is He, in the manner indicated by the words, "If you earnestly listen (*Shamo'a Tishme'u*-שמעו תשמעו) to My voice," which is the self-nullification (*Bittul*) of accepting the yoke of His Kingship, stemming from the hidden love (*Ahavah Mesuteret*), this draws down the external aspect the crown-*Keter*, which brings about the inter-inclusion (*Hitkallelut*) of the emotions and is the aspect of the "beloved treasure-*Segulah*-סגולה."

Then, through the service of *HaShem*-יהו"ה, blessed is He, indicated by the words, "and observe My covenant (*Briti*-בריתי)," which is the self-nullification (*Bittul*) of not wanting anything for himself, but solely to unify the Holy One, blessed is He, with His Indwelling Presence (the *Shechinah*), this brings about the drawing down of the second crown-*Keter*, which is the essential light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. This is the aspect of the "Kingdom of Priests" (*Mamlechet Kohanim*), which the creatures are incapable of attaining, in and of themselves, but only specifically through the help of the agent of the bride (*Shoshvinah d'Matronita*).

Then, by serving *HaShem*-יהו"ה, blessed is He, indicated by the words, "You shall be to Me," through sanctifying ourselves even in "what is permissible to you," we draw down the third crown-*Keter*. That is, we draw down the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, literally! Through this, there will be the revelation of,⁶⁸³ "In the coming future, the

⁶⁸³ Talmud Bavli, Bava Batra 75b

Jewish people are destined have ‘Holy-*Kadosh*-קדוש’ recited before them, as one recites ‘Holy’ before the Holy One, blessed is He.”