

Discourse 23

“Karov HaShem Lechol Korav - HaShem is close to all who call Him”

Delivered on the second day of Shavuot, 5718

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

1.

The verse states,⁶⁸⁶ “*HaShem*-יהו"ה is close to all who call Him, to all who call Him in truth.” Now, we must understand how the matter of “closeness” can apply to *HaShem*’s-יהו"ה Godliness, and especially to *HaShem*-יהו"ה, the Name of His Essential Self (*Shem HaEtzem*).⁶⁸⁷

We also must understand why the verse begins by stating, “*HaShem*-יהו"ה is close to all who call Him,” meaning that there are no limitations in this, but then qualifies it by stating, “to all who call Him in truth.” The matter of Truth-*Emet* (אמת) is a very lofty matter, for we even find about our teacher Moshe, that the verse states,⁶⁸⁸ “[Moshe] fell on his face,” about which our sages, of blessed memory, stated,⁶⁸⁹ “What did Moshe see [that caused him to prostrate]? He saw

⁶⁸⁶ Psalms 145:18

⁶⁸⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); *Moreh Nevuchim*, Vol. 1, Ch. 61 and on; *Pardes Rimmonim*, Shaar 19 (*Shaar Shem Ben Dalet*); *Kesef Mishneh*, *Hilchot Avodah Zarah* 2:7, and elsewhere.

⁶⁸⁸ Numbers 16:4; Also see Exodus 34:8

⁶⁸⁹ Talmud Bavli, Sanhedrin 111a

HaShem's quality of Truth-*Emet*-אמת.⁶⁹⁰ That is, because of *HaShem*'s יהו"ה quality of Truth-*Emet*-אמת even Moshe prostrated and fell on his face. This being so, the qualification "to all who call Him in truth (*Emet*-אמת)" is the greatest of all limitations. This being so, how is it that the verse begins, "*HaShem*-יהו"ה is close to **all** who call Him"?

Now, in Tanya,⁶⁹¹ the Alter Rebbe explains that "calling Him in truth (*Emet*-אמת)" specifically refers to calling the Holy One, blessed is He, through Torah, as stated,⁶⁹² "There is no Truth-*Emet*-אמת except for Torah." In other words, through calling Him in Truth-*Emet*-אמת, which is the matter of Torah, "He is close to all who call Him," without any limitations whatsoever. Now, in general, the matter of "*HaShem*-יהו"ה is close," does not refer to spatial closeness, for *HaShem*-יהו"ה, blessed is He, transcends the parameters of space. Rather, what is meant is closeness in level.

This being so, the question of how there can be a matter of closeness to *HaShem*'s יהו"ה Godliness, is further compounded. If the intention here was to spatial closeness it would make sense, since we indeed find something like this in the Holy Temple, where there was a manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), and even matters that transcend the *Shechinah*, as explained toward the end of the first section of Tanya. However, since here it does not mean spatial closeness, it is not understood how the matter of closeness applies at all,

⁶⁹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), section on "Truth-*Emet*-אמת."

⁶⁹¹ Tanya, Ch. 37

⁶⁹² Talmud Yerushalmi, Rosh HaShanah 3:8

particularly in a way that “*HaShem*-יהו"ה is close to **all** who call Him,” meaning, with no limitations whatsoever.

2.

The explanation⁶⁹³ is that in *Etz Chayim*⁶⁹⁴ we find that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates in the Crown-*Keter* and in Wisdom-*Chochmah* by way of close spatial proximity, it illuminates in Understanding-*Binah* by way of spatial distance, it illuminates in *Zeir Anpin* through a window, and illuminates in Kingship-*Malchut* through a tiny hole. That is, we do indeed find a matter of spatial proximity and spatial distance in *HaShem*'s-יהו"ה Godliness. Moreover, in the matter of spatial distance itself there are differences, whether He illuminates in a way of complete revelation, whether He only illuminates through a window, or whether He only illuminates through a tiny hole.

This may be better understood by way of analogy to man below, with the revelation of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*), and more specifically, from the revelation to another through the letters of speech (*Dibur*). That is, it is self-understood that there is a vast distance of comparison between the revealed intellect, especially what is revealed to one's fellow in the letters of

⁶⁹³ See the discourse entitled “*Karov HaShem*” 5627 (Sefer HaMaamarim 5627 p. 347 and on); Also see the discourse entitled “*Vayedaber Elokim*” and the discourse entitled “*Naso*” 5730 (Sefer HaMaamarim 5730 p. 298 and on, p. 306 and on); Discourse entitled “*v'Nachah*” 5731 (Sefer HaMaamarim 5731 p. 194 and on).

⁶⁹⁴ *Etz Chayim*, Shaar Drushei ABY”A (Shaar 42), Ch. 1, Ch. 13, Ch. 14; Shaar Seder ABY”A (Shaar 47) Ch. 1.

speech (*Dibur*), and its root in the power of conceptualization (*Ko'ach HaMaskeel*), and beyond that, as it is in the essential self of the soul.

As it is Above this matter is understood in the same way. That is, the *Sefirah* of Understanding-*Binah* can in no way be compared to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and therefore is spatially distant. On the other hand, the reason that the Crown-*Keter* and Wisdom-*Chochmah* are spatially close, is because though they cannot at all be compared to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, nevertheless, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates within them by way of close spatial proximity.

This may be understood from the matter of desire (*Ratzon*) as it is in the human soul, (being that the Crown-*Keter* is likened to desire-*Ratzon*),⁶⁹⁵ which is the leaning and pull of the soul [to something]. That is, though the general matter of desire (*Ratzon*) cannot at all compare to the essential self of the soul, especially if the desire is for something external to oneself, nonetheless, in the desire (*Ratzon*) is the essential self of the soul.

This is because desire is the leaning and pull of the soul itself [to something] and thus the person himself is in it. This is like the teaching of the Baal Shem Tov,⁶⁹⁶ “Wherever a person’s desire is, that is where he is.” This is why the power

⁶⁹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23 & 24.

⁶⁹⁶ See Keter Shem Tov (5759 edition), Hosafot, Section 48.

of desire (*Ratzon*) rules over all the other powers of the soul, even the power of pleasure (*Ta'anug*).

This is as previously explained,⁶⁹⁷ that even in matters that, in and of themselves, are not pleasurable, and beyond that, even matters that are the opposite of pleasure, one may nevertheless desire them, and if he desires them, he will have pleasure in them. The opposite is also true, that even in matters that, in and of themselves, are pleasurable, it is possible that a person will not desire them.⁶⁹⁸

This is like what the Alter Rebbe would say⁶⁹⁹ when he would come to a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה in his prayers⁷⁰⁰ “Who have I in the heavens, and aside for You, I do not desire anything on earth” – “I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want your Coming World (*Olam HaBa*)! I want nothing but You alone!”

That is, even though the Garden of Eden (*Gan Eden*) is a matter of true pleasure (*Taanug*), it nevertheless is possible to not desire it. This is because the essential self of the soul is in the desire (*Ratzon*), which transcends pleasure (*Taanug*) and rules over it. Thus, though the desire (*Ratzon*) itself cannot compare to the essential self of the soul, the soul is nevertheless found in it.

⁶⁹⁷ In the preceding discourse of this year, 5718, entitled “*Mashcheini* – Draw me,” Discourse 22, Ch. 3.

⁶⁹⁸ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 23 & 24.

⁶⁹⁹ *Sefer HaMitzvot* of the Tzemach Tzedek, *Shoresch Mitzvat HaTefilah*, Ch. 40 (138a), copied in *HaYom Yom* of the 18th of Kislev; Also see the discourse entitled “*Karov HaShem* – *HaShem* is near” of this year, 5718, Discourse 23, Ch. 2.

⁷⁰⁰ *Psalms* 73:25

The same is understood as it is Above, that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates within the Crown-*Keter* by way of close proximity. For, although the Crown-*Keter* cannot at all compare to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, nevertheless, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates within it by way of close proximity. In other words, it is unlike the way the light is drawn to the Understanding-*Binah*, in which the light comes by way of a several levels and intermediaries. In contrast, in the Crown-*Keter*, the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, is present there as He is.

The limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, likewise illuminates in Wisdom-*Chochmah* by way of close spatial proximity. For, though “wisdom-*Chochmah* is found from nothing-*Ayin*-אין,”⁷⁰¹ and is of no comparison to it whatsoever, nevertheless, since Wisdom-*Chochmah* is nullified to *HaShem*-יהו"ה, blessed is He – as the Alter Rebbe stated in the name of his teacher,⁷⁰² that the level of Wisdom-*Chochmah* is the sense that *HaShem*-יהו"ה is alone and there is nothing but Him – therefore, because of the nullification (*Bittul*) to *HaShem*-יהו"ה, in Wisdom-*Chochmah* the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates by way of close proximity. This is as

⁷⁰¹ Job 28:12

⁷⁰² Tanya, Likkutei Amarim, Ch. 35, in the note.

stated,⁷⁰³ “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit.”

In contrast, in the Understanding-*Binah*, which is in a state of existence and expansion, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates by way of spatial distance. Nonetheless, though the light of *HaShem*-יהו"ה is in Understanding-*Binah* by way of spatial distance, still and all, the light illuminates within it throughout, in all areas and corners of it. However, this is not so of *Zeir Anpin*, in which the illumination is by way of a window, meaning that only in a specific place in *Zeir Anpin* is illuminated.

By way of analogy, this may be understood by how it is in the human soul. That is, when a person uses his intellect and contemplates the give and take of a particular subject, he becomes like an overflowing spring, in that new insights and ideas are continuously born in him. When an even deeper insight then illuminates in him, his previous insight becomes nullified, and subsequently, when a novel flash of an even deeper insight comes upon him, that insight also becomes nullified. In this way he ascends and climbs from level to level etc.

However, because of this, he can never come to a final legal ruling (*Psak Halachah*) on the subject, being that there constantly are new ideas and deeper insights born in him, like an overflowing spring whose waters are continually renewed. Rather, for him to come to a final legal ruling (*Psak Halachah*),

⁷⁰³ Isaiah 57:15

he must restrain his intellect and dwell on a particular idea and insight.

Now, as known,⁷⁰⁴ the drawing down of intellect (*Sechel*) into the emotions (*Midot*), only comes from a tenth of the essential intellect. Moreover, this too is only a tenth in terms of quantity alone. Nevertheless, even if the illumination of the light is only in a specific place, there is a difference between *Zeir Anpin*, in which the light of *HaShem*-יהו"ה illuminates by way of a window, and Kingship-*Malchut*, in which His light illuminates by way of a tiny hole.

In other words, even though in *Zeir Anpin* there also is only the illumination of a tenth, nonetheless, the light that illuminates in the emotions (*Midot*) is incomparably higher than the light that illuminates in Kingship-*Malchut*, which is the aspect of speech (*Dibur*).

We observe this in the human soul below, that when one's emotions (*Midot*) are in full force, it becomes impossible for him to speak (*Dibur*) in an orderly and clear way. In order for speech to be orderly, one's emotions (*Midot*) must necessarily be restrained. Thus, in Kingship-*Malchut* the illumination is only by way of a tiny hole, meaning in a restraint (*Tzimtzum*) after a restraint (*Tzimtzum*) etc. This then, is the general difference between Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*, in which the light of *HaShem*-יהו"ה, blessed is He, illuminates in Understanding-*Binah* by way of spatial distance, in *Zeir Anpin* by way of a window, and in Kingship-*Malchut* by way of a tiny hole.

⁷⁰⁴ See Torah Ohr, Yitro 70c

In contrast, this is not so of the Crown-*Keter* and Wisdom-*Chochmah*, in which although they are incomparable to the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, it nevertheless illuminates in them by way of spatial closeness.

3.

The same is understood about Torah.⁷⁰⁵ That is, even though the Torah cannot at all compare to the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, nevertheless, His Essential Self is in it, as stated,⁷⁰⁶ "Torah is light," in that Torah is the light (*Ohr*) that reveals *HaShem's* יהו"ה-*Essential Self*, blessed is He.

To further explain, in regard to the Crown-*Keter* and Wisdom-*Chochmah*, though in both there is an illumination of the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, in a way of close proximity, there nevertheless is a difference between them. That is, in the Crown-*Keter* this is concealed, and it therefore is called the "Concealed of all concealed" (*Steema d'Kol Steemeen*),⁷⁰⁷ whereas in Wisdom-*Chochmah* it is revealed.

This is because Wisdom-*Chochmah* is the beginning of revelation (*Giluy*). However, since the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, illuminates in both in a way of closeness, it must be said that the very same

⁷⁰⁵ See *Hemshech* 5672 Vol. 2 p. 740 and on.

⁷⁰⁶ Proverbs 6:23

⁷⁰⁷ Introduction to Tikkunei Zohar 17a

aspect that is concealed in the Crown-*Keter*, is revealed in Wisdom-*Chochmah*. This is because the matter of Wisdom-*Chochmah* is to reveal the Essential Self of *HaShem*-יהו"ה which is concealed in the Crown-*Keter*.

This then, is the meaning of the verse, "Torah is light." That is, Torah is the light (*Ohr*-אור) that reveals the Essential Self of *HaShem*-יהו"ה, blessed is He. This is also the difference between Torah and *mitzvot*. That is, Torah is called "light" (*Ohr*-אור), whereas the *mitzvot* are called "garments" (*Levushim*).⁷⁰⁸ That is, His garments are external to Him, whereas His light (*Ohr*-אור) reveals the Essential Self of the Unlimited One (*Ein Sof*-אין סוף), *HaShem*-יהו"ה, blessed is He.

This may be better understood by explaining the difference between Torah and *mitzvot* as they are in the soul. That is, Torah is like food which becomes unified with the person as the flesh and blood of his body. This is because one's grasp of Torah unites with his intellectual soul. However, this is not so of the *mitzvot*, which are only the matter of action and do not become unified with him. They thus are only like garments (*Levushim*) for the soul.

We can likewise understand this as it is Above in *HaShem*'s-יהו"ה Godliness, that the *mitzvot* are only garments (*Levushim*) and are called "the limbs and organs of the King."⁷⁰⁹ In contrast, it states about Torah,⁷¹⁰ "The Torah and the Holy One, blessed is He, are all one." That is, the Torah unites with

⁷⁰⁸ See Tanya, Likkutei Amarim, Ch. 5 and elsewhere.

⁷⁰⁹ See Tikkunei Zohar, Tikkun 30 (74a); Tanya, Ch. 23.

⁷¹⁰ Tanya, Ch. 4 and Ch. 23 citing Zohar; Also see Adir BaMarom of the Ramchal, p. 110 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Netzavim 46a and elsewhere.

the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even though it is incomparably lesser in its measure etc. This stems from the superiority in grasping and comprehending, in that even though the comprehension is incomparably lesser, it nevertheless unites both with the intellectual soul and the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in that "Torah and the Holy One, blessed is He, are all one."

Now, although there also are intentions (*Kavanot*) to the *mitzvot*, which are a matter of knowledge and comprehension, nonetheless, the primary matter of *mitzvot* is not the intention in them, but the actual deed. On a deeper level, even the intentions (*Kavanot*) of the *mitzvot* are not a matter of knowledge and grasp.

That is, the intentions (*Kavanot*) of the *mitzvot* are just to know that each *mitzvah* has such and such intention associated with it, but their primary purpose is to affect nullification (*Bittul*) in one's soul to *HaShem*-יהו"ה, blessed is He, (that is, it should penetrate him).

For example, the intentions (*Kavanot*) of the *mitzvah* of *Tefillin* (Phylacteries) is to subjugate one's mind and heart to *HaShem*-יהו"ה, blessed is He.⁷¹¹ This intention (*Kavanah*) is not just to know the inner matter of the *mitzvah* of *Tefillin* (which is the subjugation of one's mind and heart to *HaShem*-יהו"ה), but it should affect his soul to subjugate his mind and heart in actuality. This is unlike Torah, the primary matter of which is knowledge. In contrast, with the intentions (*Kavanot*) of the

⁷¹¹ Shulchan Aruch, Orach Chayim 25:5; Shulchan Aruch of the Alter Rebbe 25:11; Siddur of the Alter Rebbe, Seder Hanachat Tefillin; Tanya ibid.

mitzvot, it is not knowledge, but the effect on his soul that is primary.

Proof for this is the statement in Zohar,⁷¹² that through fulfilling the *mitzvot* in action, one makes garments for his soul in the lower Garden of Eden (*Gan Eden HaTachton*). In contrast, from the intentions (*Kavanot*) of the *mitzvot*, one makes garments for his soul in the upper Garden of Eden (*Gan Eden HaElyon*).

That is, even the intentions (*Kavanot*) of the *mitzvot* only make garments (*Levushim*). For, if we were to say that the intentions (*Kavanot*) of the *mitzvot* is a matter of knowledge, this being so, like Torah, they would also be compared to food. We therefore must say that the intentions (*Kavanot*) of the *mitzvot* are for affecting the soul, whereas Torah is the matter of knowledge and grasp. Since, as explained before, grasp is in a manner of becoming unified with that which is grasped, it therefore is called “food” (*Mazon*).

The same is so Above in *HaShem*’s יהו"ה Godliness, that “Torah and the Holy One, blessed is He, are all one.” This then, is the meaning of, “Torah is light (*Ohr*-אור).” Namely, that the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem* יהו"ה, blessed is He, is in Torah, and the matter of Torah is to reveal *HaShem*’s יהו"ה Essential Self, blessed is He,⁷¹³ as his limitless light illuminates within Wisdom-*Chochmah*.

⁷¹² Zohar II 229b, 210a-b, cited in Tanya, Iggeret HaKodesh, Epistle 29 (150a and on).

⁷¹³ Also see the letter of the 21st of Sivan of this year, 5718, printed in Igrot Kodesh, Vol. 17, p. 174.

Now, this matter, that the Essential Self of *HaShem*-יהו"ה, blessed is He, is present in Torah, is equally true of all levels of Torah. That is, all levels of Torah are only in the revelations of Torah. However, the Essence of Torah is equally present in all of them. This is why Torah is called Truth-*Emet*-אמת, as our sages stated,⁷¹⁴ “There is no Truth-*Emet*-אמת except for Torah.”

However, at first glance this is not understood, being that the matter of Truth-*Emet*-אמת is that it is unchanging.⁷¹⁵ As Talmud Yerushalmi states it,⁷¹⁶ the word “Truth-*Emet*-אמת” contains the first, middle and last letters of the *Aleph-Beit*,⁷¹⁷ to teach us that Truth-*Emet*-אמת is equal in its beginning, middle, and end, without change. However, at first glance, it seems that there are changes and levels in Torah. For example, the revealed parts of Torah are of no comparison to the concealed parts of Torah, and moreover, they all are of no comparison to the Torah of Moshiach. As our sages, of blessed memory, stated,⁷¹⁸ “The Torah that a person studies in this world is vanity compared to the Torah of Moshiach.”⁷¹⁹ Moreover, even all

⁷¹⁴ Talmud Yerushalmi, Rosh HaShanah 3:8

⁷¹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁷¹⁶ Talmud Yerushalmi, Sanhedrin 1:1

⁷¹⁷ א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת'

⁷¹⁸ Midrash Kohelet Rabba 11:8

⁷¹⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volumes 1 through 4.

this cannot compare to Torah as it is Above,⁷²⁰ in that David would bind the Torah as it is Above with the Holy One, blessed is He.⁷²¹ This being so, that there are many levels in Torah, how could it be said that Torah is Truth-*Emet*-אמת?

However, the explanation is that all these levels are only in the light (*Ohr*), rather than the Essence (*Etzem*) of Torah. To further explain, there are various changes and levels within the light. For, since the light (*Ohr*) manifests as an inner light (*Ohr Pnimi*) within vessels (*Keilim*), there are various changes in it. These changes are not just due to the vessels (*Keilim*), but even in the light there are various changes.

This is because the root of the inner light (*Ohr Pnimi*) comes from the light of the line-*Kav*, and in the light of the line-*Kav* there are divisions. One aspect of division stems from the worlds, for as known, higher than the world of Emanation (*Atzilut*) there is an illumination of the essence of the line-*Kav*, and in the world of Emanation (*Atzilut*) there is an illumination of the radiance of the line-*Kav*, and in the world of Creation (*Briyah*) there is an illumination of a radiance of a radiance etc.

Moreover, even in the aspects that transcend the world of Emanation (*Atzilut*), there is no comparison between the illumination as it is in Primordial Man (*Adam Kadmon*) and the illumination as it is in the world of *Akudim*, and in all the particular levels that transcend the world of Emanation

⁷²⁰ See the seven Torah teachings that were said [and revealed to the Rebbe Rashab] in the Garden of Eden on Shabbat Parshat Ki Tavo, Chai Elul (18th of Elul) 5652, particularly the conclusion of the second teaching.

⁷²¹ See Zohar III 222b (Ra'aya Mehemna); Likkutei Torah, Shlach 47c, 51a and elsewhere.

(*Atzilut*). However, beyond this, even in the line-*Kav* itself, there are levels.

For, as known,⁷²² the beginning of the line-*Kav* adheres to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and to the degree that it is drawn down, to that degree it becomes further diminished. We thus find that in the line-*Kav* itself there is above and below.⁷²³ That is, the very fact that the matter of the line-*Kav* is to bring about the matters of up and down,⁷²⁴ is because in the line-*Kav* itself there is higher and lower. Moreover, even in the encompassing light (*Ohr Makif*) there is division, as stated in *Etz Chayim*,⁷²⁵ that every circle (*Igul*) has an upper half and a lower half. This being so, even in the aspect of circles-*Iggulim* there is division.⁷²⁶

Now, it is true that the divisions in the encompassing light (*Ohr Makif*) are different than the divisions in the inner light (*Ohr Pnimi*). That is, in the inner light (*Ohr Pnimi*) the divisions are not just because of the recipients, but also because of the light (*Ohr*) itself. Moreover, the divisions are not just a matter of more or less light, but are rather entirely different states of being.

⁷²² *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2.

⁷²³ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 7-9, and Ch. 14-16.

⁷²⁴ *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2 *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 15 *ibid.*

⁷²⁵ *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher), Anaf 4; Shaar 42 (Shaar Drushei ABY" A), Ch. 3.

⁷²⁶ See Shaar HaYichud of the Mittler Rebbe *ibid.*, Ch. 16.

This is like the differences between *ChaBa*''D,⁷²⁷ *ChaGa*''T,⁷²⁸ and *NeHi*''Y,⁷²⁹ in that the difference between them is not just a matter of more light or less light (*Ohr*), but they are entirely different kinds of lights (*Ohr*).

This is not so of the encompassing light (*Ohr Makif*), which, in and of itself, does not have division, and whatever differences there are stem solely from the recipients, whether much light (*Ohr*) or diminished light will illuminate for them. Nevertheless, the very fact that the light (*Ohr*) illuminates with great illumination or diminished illumination is a matter of division in the light (*Ohr*). In other words, since the matter of light (*Ohr*) is to illuminate, the very fact that it illuminates more or less, is itself a matter of division in the light (*Ohr*) itself.

However, all the above, only applies to the light (*Ohr*) of *HaShem*-יהו"ה, but not to His Essential Self, blessed is He. For, since He transcends both concealment (*He'elem*) and revelation (*Giluy*), it makes no difference whatsoever whether He is concealed (*He'elem*) or revealed (*Giluy*), being that in either case, it is the very same Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He.

By way of analogy, this may be better understood from the matter of desire (*Ratzon*) as it is in the human soul. Now, as explained above, desire (*Ratzon*) is the leaning and pull of

⁷²⁷ The intellectual *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Daat* are referred to by the acronym *ChaBa*''D-חב"ד.

⁷²⁸ The primary emotional *Sefirot* of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* are referred to by the acronym *ChaGa*''T-חג"ת.

⁷²⁹ The gut emotional *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* are referred to by the acronym *NeHi*''Y-נה"י.

the essential self of the soul [to something]. Now, we see that the strength of desire (*Ratzon*) is equal in all things, whether he desires matters that relate to himself, or whether he desires matters that relate to another. That is, the difference in the desire can be in the matter of the concealment or revelation of the light, but not in the essential matter of desire (*Ratzon*) itself, which is the leaning and pull of the essential self of the soul [to something].

The same is so of the spreading forth and expression of the desire, in that it is equally present in every limb of the body, in the foot as it is in the head. The proof of this is well-known,⁷³⁰ that immediately upon the arousal of one's desire to move his foot, it instantaneously moves, without any delay whatsoever. This shows that desire (*Ratzon*) is just as present in the foot as it is in the head, literally.

What is meant here is not that the desire is revealed (*Giluy*) in the foot, for certainly, desire is not openly revealed in the foot, being that the foot does feel desire. Rather, the desire is specifically revealed (*Giluy*) in the brain of the head. For, since the brain and the intellect within it are receptacles for the desire (*Ratzon*), at least to the degree that the matter of vessels (*Kelim*) is applicable for the encompassing light (*Ohr Makif*), the desire is revealed in them.

[This is why through a change in the reason and intellect, there can also be a change in the desire, as explained before.⁷³¹ For, since the intellect (*Sechel*) is a vessel (*Kli*) for

⁷³⁰ See Likkutei Torah, Naso 24a; Sefer HaMitzvot of the Tzemach Tzeddek 85b and on, and elsewhere.

⁷³¹ In the preceding discourse of this year, 5718, entitled "*Mashcheini* – Draw me," Discourse 22, Ch. 3.

the desire, to the degree that the matter of a vessel (*Kli*) is applicable for the encompassing light (*Ohr Makif*), the desire (*Ratzon*) therefore manifests within it.]

However, this is not so of the foot, which is not a receptacle (*Kli*) for the desire (*Ratzon*), not even as a vessel (*Kli*) in a manner that is applicable to the encompassing light (*Ohr Makif*). Therefore, the desire (*Ratzon*) is not revealed in the foot.

We thus find that in the matter of revelation (*Giluy*) and concealment (*He'elem*), there is a vast difference between the head and the foot. Even so, the desire (*Ratzon*) is equally present in both.

Another example is the leaning and pull of the essential self of the soul [to something], which is the matter of desire (*Ratzon*). It is specifically because of this that desire (*Ratzon*) is so dominant and rules over all the other powers of the soul, as explained before, and this is equally so throughout.

This is unlike the matter of intellect (*Sechel*). For, the difference between analytical intellect (*Sechel Iyuni*) and the wisdom of practical action (*Chochmat HaMa'aseh*) is in the actual intellect (*Sechel*) itself. That is, there is no similarity between the light of analytical intellect (*Sechel Iyuni*) and the light of the wisdom of practical action (*Chochmat HaMa'aseh*) etc.

In contrast, the only differences there are in desire (*Ratzon*) are in the matter of concealment (*He'elem*) or revelation (*Giluy*). However, when it comes to the pull and leaning of the essential self of the soul within the desire (*Ratzon*), since the essential self transcends concealment

(*He'elem*) and revelation (*Giluy*), therefore, to the essential self of the soul there is utterly no difference between concealment (*He'elem*) and revelation (*Giluy*), in that it is equally present throughout.

With the above in mind, we can understand why Torah is called Truth-*Emet*-אמת. For, even though there are many levels in Torah, all the differences are merely in the matter of revelations (*Giluyim*), where there indeed are many differences, whether in the inner pervading light (*Ohr Pnimi*) or the encompassing transcendent light (*Ohr Makif*).

For, since the matter of light (*Ohr*) is to reveal, therefore, in and of itself, there are no divisions in it, except for greater illumination or lesser illumination. Nevertheless, this matter [of greater or lesser illumination] constitutes a division in the light (*Ohr*). However, as Torah essentially is, there is utterly no difference whether *HaShem*-יהו"ה, blessed is He, is revealed or concealed, for He is equally present throughout.

5.

This also explains why Torah is in the middle line (*Kav HaEmtza'ee*-קו האמצעי). Now, as known⁷³² the superiority of the middle line is that the root of its drawing forth, as it is rooted in the inner aspect (*Pnimityut*) of the Crown-*Keter*, is much higher than the other two lines.⁷³³ That is, even though the other

⁷³² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & 35.

⁷³³ Torah Ohr, No'ach 65b

lines are also rooted in the Crown-*Keter*, they nevertheless are rooted in the externality (*Chitzoniyut*) of the Crown-*Keter*.

In contrast, the middle line is rooted in the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, that is, in the Essential Self of *HaShem*-יהו"ה, blessed is He. Thus, because of its relation to the Essential Self of *HaShem*-יהו"ה, blessed is He, there are no divisions of levels in it whatsoever. This is called "the center beam (*Breyach HaTichon*) that runs through from one end to the other end."⁷³⁴ In other words, the Essential Self of *HaShem*-יהו"ה, blessed is He, is present in all levels of the middle line (*Kav HaEmtza'ee*-קו האמצעי) equally.

This is similar what we see in the human body, that the divisions of the head, torso, and legs only apply to the right and left lines, where the differences between the head, hands, and feet are apparent. In contrast, this is not so of the middle line, in that the spinal cord even unifies and bonds the inner aspect of the brain to the extremity of the body, referring to the matter of the seminal drop being drawn down from the inner aspect of the brains, as in the teaching,⁷³⁵ "A person cannot have an erection without knowledge (*Da'at* – interest) [which takes place in the head]." What is meant here is not the revealed knowledge-*Da'at*, but the inner aspect of the brains (*Mochin*). That is, the inner aspect of the brains (*Mochin*) is equally drawn down by way of the spinal cord throughout the body.

⁷³⁴ Exodus 26:28, 36:33; Also see Zohar II 175b

⁷³⁵ Talmud Bavli, Yevamot 53b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

The same is true of the powers of the soul. That is, in the two lines of *ChaCha"N*⁷³⁶ and *BaGa"H*,⁷³⁷ there is a difference between the mind (*Mochin*) and the emotions (*Midot*), and therefore the emotions can be missing rational intellect. In contrast, this is not so of the middle line, which is the quality of *Mercy-Rachamim*.

For, the entire matter of *mercy-Rachamim* is that of knowledge and feeling, in that one feels compassion for his fellow who is suffering, and thus has mercy upon him. In other words, *mercy-Rachamim* is tied to knowledge-*Da'at*, unlike the other two lines in which the emotions (*Midot*) separate from the mind (*Mochin*).

This is also why our sages, of blessed memory, stated,⁷³⁸ "It is forbidden to be merciful (*Rachamim*) to someone who has no knowledge (*De'ah*).” For, since in the bestower, *mercy-Rachamim* is tied to knowledge (*De'ah*), it must likewise be so in the recipient. This explains why Torah is in the middle line (*Kav HaEmtza'ee*-קו האמצעי) that is drawn from the inner aspect (*Pnimitiyut*) of the Crown-*Keter*, which is equally present throughout.

6.

Now, Torah is the matter of knowledge-*Da'at*. This refers to the knowledge of Torah, in and of itself. That is, Torah

⁷³⁶ The right line of wisdom-*Chochmah*, kindness-*Chessed*, and Victory-*Netzach* is called by the acronym *ChaCha"N*-ח"ן-צא.

⁷³⁷ The left line of understanding-*Binah*, might-*Gevurah*, and Majesty-*Hod* is called by the acronym *BaGa"H*-בג"ה.

⁷³⁸ Talmud Bavli, Brachot 33a; Sanhedrin 92a

knowledge is not merely the matter of knowing the deed that one must do. Rather, the true matter of Torah is the knowledge of Torah, as it is, in and of itself. This is why we also learn Torah laws that relate to the time of Moshiach, even though we cannot practice them today.

Now, there is a very great superiority to the general knowledge of Torah, in that one comes to know and grasp the truth of *HaShem's* יהו"ה wisdom, blessed is He. This is especially so of the reasoning of the *mitzvot* in matters of *Halachah*-Torah law, to truly know the *Halachah*, which is *HaShem's* יהו"ה Supernal desire in all the details of the *mitzvot*, as they specifically relate to action.

In greater detail, there are three matters in this. The first matter is attaining true knowledge of *HaShem's* יהו"ה wisdom by delving into the give and take of questions and answers etc. The second matter is coming to the true point of *HaShem's* יהו"ה Supernal desire in all the *mitzvot*. The third is the matter of action, to fulfill *HaShem's* יהו"ה Supernal desire, as it is in action etc.

Elsewhere⁷³⁹ it explains the superiority of being occupied in the study of Torah with the acceptance of the yoke of the Kingship of Heaven upon oneself. That is, because of this he will be very exacting in everything because of the fear that perhaps he will not come to the true intent of *HaShem's* יהו"ה Supernal desire, blessed is He. He therefore invests his whole soul to delving into Torah and being very exacting and precise, to come to the truth of the matter and the true intention of Torah. All the above relates to knowledge of Torah.

⁷³⁹ See *Hemshech* 5666 p. 390 and on, 406 and on.

However, there also is the matter of reciting the letters and words of Torah, even without knowing what they mean.

Now, although there are many different levels in Torah, *HaShem's* יהו"ה Essential Self is equally present in all of them. That is, in every way that we study Torah, we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem* יהו"ה Himself, blessed is He.

On the contrary, in this, reciting the letters and words of Torah is superior to grasping Torah. For, in grasping Torah, even if a person indeed studies it in a way that stems from fear of *HaShem* יהו"ה etc., and he toils in himself by accepting the yoke of *HaShem's* יהו"ה Kingship and with tremendous self-nullification (*Bittul*) to Him, to know the particulars of *HaShem's* יהו"ה Supernal will, blessed is He, nevertheless, after all is said and done, the grasp he attains is **his own** grasp. This is why the grasp of Torah is in a way that every sage can state the same matter in a different style or way. For example, the Rif, the Rosh, the Ran (and the Rambam)⁷⁴⁰ each explained the same matters in their own style.

In contrast, when reciting the letters (*Otiyot*) and words of Torah, these letters (*Otiyot*) and words are the letters and words of the Holy One, blessed is He, Himself. This is as stated,⁷⁴¹ “God spoke all these things, to say-*Leimor*-לאמר,” in which the word “to say-*Leimor*-לאמר,” actually means “to repeat.” That is, a person repeats the letters (*Otiyot*) and words

⁷⁴⁰ The redactors of this discourse did not recall exactly whether the Rambam was mentioned or not. Regarding the precision of which sages are mentioned in different discourses, see the note of the Rebbe to *Sefer HaMaamarim* 5710, p. 36.

⁷⁴¹ Exodus 20:1; Also see Torah Ohr, Yitro 67b

that the Holy One, blessed is He, says, as in the verse,⁷⁴² “My tongue shall repeat Your word,” like one who repeats after the reader.⁷⁴³

In other words, this is not only in the way indicated by the teaching,⁷⁴⁴ “Whoever sits and studies Torah, the Holy One, blessed is He, sits and studies opposite him.” For, although the Holy One, blessed is He, sits and studies, it nevertheless is opposite Him, meaning that he remains as an existence that is opposite Him. Rather, this is much higher, in that he only is like one who repeats after the reader (*Koreh*-קורא), and with this calling out (*Keriyah*-קריאה) he draws down a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He.

7.

With the above in mind, we also can understand the teaching in Zohar,⁷⁴⁵ “Three knots are bound one to the other. The Jewish people [are bound] to the Torah, and the Torah [is bound] to the Holy One, blessed is He, each one having a level upon a level, one that is concealed and one that is revealed.” The intention here is that this is analogous to three ropes that are tied one to the other, in that the top of the lower rope is tied to the bottom of the middle rope, and the top of the middle rope

⁷⁴² Psalms 119:172

⁷⁴³ See Talmud Bavli, Sukkah 38b; See Torah Ohr *ibid.*; Sefer HaMaamarim 5704 p. 139.

⁷⁴⁴ See Tanna d’Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eichah, Remez 1,034.

⁷⁴⁵ Zohar III 73a (See Sefer HaMaamarim 5657 p. 28 and the note there; 5700 p. 61 and the note there).

is tied to the bottom of the upper rope. The same is so of the Jewish people, the Torah, and the Holy One, blessed is He. That is, there is the upper part of the Jewish people, this being the essential self the soul, (for, as known, part of the soul manifests in the body, but there also is the essential self of the soul, which is called the source of the flow-*Mazal*-מזל),⁷⁴⁶ and the essential self of the soul is bound to the lower part of Torah (the bottom of the middle rope), which are the letters (*Otiyot*) and words of the Torah.

This is as the verse states,⁷⁴⁷ “This was formerly done in Israel-*v’Zot Lefanim B’Yisroel*-וְזֹאת לַפָּנִים בְּיִשְׂרָאֵל,” in which the word “This-*Zot*-זֹאת” refers to the letters (*Otiyot*) of the Torah from *Aleph*-אָלֶף to *Tav*-תָּו.⁷⁴⁸ The word “*Yisroel*-יִשְׂרָאֵל” is an acronym for, “There are six hundred thousand letters to the Torah-*Yesh Shishim Ribo Otiyot LaTorah*-יֵשׁ שְׁשִׁים רִבּוֹא אוֹתִיּוֹת לַתּוֹרָה,”⁷⁴⁹ in that each and every Jew (*Yisroel*-יִשְׂרָאֵל) has a letter in the Torah. About this the verse states, “This was formerly done in Israel-*v’Zot Lefanim B’Yisroel*-וְזֹאת לַפָּנִים בְּיִשְׂרָאֵל.” That is, the letters (*Zot*-זֹאת) of the Torah are the inner aspect (*Pnimityut*-פְּנִימִיּוּת) of the Jewish people (*Yisroel*-יִשְׂרָאֵל). We thus find that the upper part of the Jewish people is tied to the lower part of the Torah.

⁷⁴⁶ Talmud Bavli, Megillah 3a; Also see *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, Ch. 1 (regarding the upper aspect of the soul called the “*Mazal*-מזל”).

⁷⁴⁷ Ruth 4:7; See *Zohar Chadash* to Ruth 4:7, 88c-d.

⁷⁴⁸ That is, “This-*Zot*-זֹאת” refers to Kingship-*Malchut* which is the aspect of the letters (*Otiyot*). See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

⁷⁴⁹ *Megaleh Amukot*, Ophan 186.

The same is so of the Torah and the Holy One, blessed is He, that the upper part of Torah, this being the inner concealed aspect of Torah, bonds to the lower part of the Holy One, blessed is He, meaning, the aspect of the Holy One, blessed is He, that is revealed.

Now, this matter, that the concealed aspect of the Jewish people bonds with the revealed aspect of the Torah, and the concealed aspect of the Torah bonds with the revealed aspect of the Holy One, blessed is He, stems from the order of things as they are according to the order of the chaining down of the worlds (*Seder Hishtalshelut*).

However, the novelty introduced at the giving of the Torah is that the aspect of,⁷⁵⁰ “I am *HaShem*-יהו"ה your God,” came to be, in which the word, “I am-*Anochi*-אנכי” is an acronym for, “I have placed Myself in My writing-*Ana Nafshi Katavit Yahavit*-יהבית כתבתי אנא נפשי.”⁷⁵¹ In other words, the aspect indicated by the word “I-*Ana*,” which refers to the concealed aspect of the Holy One, blessed is He, that is, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, gave Himself to us in the Torah, not only in the concealed aspect of Torah, but even in the revealed aspect of Torah, as it was given below to souls in bodies.

This itself is the matter of the ten commandments (*Aseret HaDevarim*-עשרת הדברים)⁷⁵² all of which specifically relate to souls in bodies. This is so much so, that even the first

⁷⁵⁰ Exodus 20:2; Deuteronomy 5:6

⁷⁵¹ Talmud Bavli, Shabbat 105a

⁷⁵² Exodus 34:28

utterance, “I am *HaShem*-יהו"ה your God,” which is a command to have faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, specifically only relates to souls in bodies.

This is because as the souls are above, they perceive *HaShem*'s-יהו"ה Godliness, in that they perceive the aspects of His Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, Kingship-*Malchut*, and all the various levels of *HaShem*'s-יהו"ה Godliness. Thus, since they perceive, the matter of having faith (*Emunah*) does not apply to them.

We therefore must say that the commandment to have faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, specifically relates below to souls in bodies. About the other utterances, such as, “Do not murder etc.,” this goes without saying, for they certainly only apply below to souls in bodies.

Now, it is the revealed aspect of Torah that was given to souls in bodies, about which it states, “I am-*Anochi*-אנכי,” which is an acronym for, “I have placed Myself in My writing-*Ana Nafshi Katavit Yahavit*-כתבתי יהבית.”

This is also the meaning of what our sages, of blessed memory, said,⁷⁵³ “Happy is he who arrives here (in the coming world) with his Torah learning (*Talmudo*) in his hand.” For, all the revelations [he receives in the coming world] are specifically through the Torah that he learned (*Talmud*) below in the revealed aspect of Torah, because it is specifically in this aspect that the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is given.

⁷⁵³ Talmud Bavli, Pesachim 50a

That is, this is the novelty that was introduced with the giving of the Torah, that it is not just in a way of “three knots etc.,” which is a bond between three separate things, in which the top of the lower bonds with the bottom of the upper. Rather, it is in a way that “the Jewish people, the Torah, and the Holy One, blessed is He, are all one,”⁷⁵⁴ that is literally one!

8.

This then, is the meaning of the verse,⁷⁵⁵ “יהו"ה-*HaShem*” is close to all who call Him, to all who call Him in truth.” That is, through “calling Him in Truth-*Emet*,” meaning calling the Holy One, blessed is He, through Torah, a person is caused to be close to *HaShem*-יהו"ה, this being the Name of His Essential Self (*Shem HaEtzem*).⁷⁵⁶

In other words, in the matter of revelations (*Giluyim*), there are various levels. However, the Essence of Torah is equally present in all the levels. Therefore, “יהו"ה-*HaShem*” is close,” refers to the Name of His Essential Self (*Shem*

⁷⁵⁴ Tanya, Ch. 4 and Ch. 23 citing Zohar; Also see Adir BaMarom of the Ramchal, p. 110 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Netzavim 46a and elsewhere.

⁷⁵⁵ Psalms 145:18

⁷⁵⁶ This refers to the Name יהו"ה-*HaShem* which is the Name of His Essential Self (*Shem HaEtzem*) about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name alone.” See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Vol. 4 (The Vowels of Creation); Shnei Luchot HaBrit 5a; Also see the series of discourses in The Teachings of The Rebbe – 5717, Vol. 2, “*HaShem Lee b’Ozrai*” through “*Baruch HaGomel*,” Discourses 28, 29 and 30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the explanations and citations there, and elsewhere.

HaEtzem), “to all who call Him,” meaning, in all the various manners and aspects of Torah, with utterly no limitations.

In other words, this does not just apply to grasping and comprehending Torah, but even applies to reciting the letters (*Otiyot*) and words of Torah without knowing their meaning. The reverse is also true, that this not only applies to reciting the letters (*Otiyot*) and words of Torah, but also applies to grasping and comprehending Torah.

That is, even though in the matter of grasping and comprehending Torah it is possible for a person come to have a sense of ego and self-importance, nonetheless, even in this, he takes hold of the Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, only that His Essential Self is then concealed from him. However, as explained above, in *HaShem*'s-יהו"ה Essential Self, whether He is concealed or whether He is revealed makes no difference.

This is like the Baal Shem Tov's teaching,⁷⁵⁷ “When one takes hold of a part of His Essence, one takes hold of all of Him.” “Part of His Essence,” refers to when His Essential Self is in a state of concealment.⁷⁵⁸ For, since the Essential Self of *HaShem*-יהו"ה, blessed is He, transcends concealment (*He'elem*) and revelation (*Gilyu*), therefore, even in concealment the Essential Self of *HaShem*-יהו"ה, blessed is He, is the same.

This then, is the meaning of the verse, “*HaShem*-יהו"ה is close to all who call Him, to all who call Him in truth.” That is,

⁷⁵⁷ See Keter Shem Tov (5759 edition), Hosafot, Section 227.

⁷⁵⁸ See *Hemshech* 5672 Vol. 1, Ch. 272.

when we call the Holy One, blessed is He, through His Torah, the matter of “*HaShem*-יהו"ה is close to all who call Him” is brought about, in that through all manners and ways of Torah, we come close to *HaShem*-יהו"ה, blessed is He, and the Jewish people, the Torah, and the Holy One, blessed is He, become all one!