

Discourse 4

“Lehavin Inyan Simchat Torah - To understand the matter of Simchat Torah”

Delivered on the day of Simchat Torah, 5718

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

1.

We must better understand the matter of Simchat Torah [which literally means the rejoicing of the Torah] in which the Torah is caused to rejoice. Who is it that causes the Torah to rejoice? The Jewish people. The way the rejoicing is expressed is that we take the Torah scroll, as it is wrapped in its mantle, (meaning, that the rejoicing is not through studying the Torah, nor is it through the public reading of the Torah, since the Torah is specifically taken as it is wrapped), and we encircle the *Bimah*-platform in the synagogue and dance with it.²⁵⁷ We must therefore better understand the matter of Simchat Torah in general, and the necessity of causing the Torah to rejoice. Furthermore, we must understand why the manner of rejoicing is specifically through taking the Torah scroll as it is wrapped.

The primary explanation is that the Jewish people are the ones who cause the Torah to rejoice. From this it is understood that they transcend the Torah, (which is why they are the ones who cause the Torah to rejoice). This is like the

²⁵⁷ See Sefer HaMaamarim 5689 p. 67 and elsewhere.

teaching of our sages, of blessed memory,²⁵⁸ “Two things preceded the world, the Jewish people and Torah. Which of them preceded the other? The Jewish people preceded [the Torah]. For, the Supernal thought for the Jewish people arose before all else, including even the thought for the Torah.”

2.

Now, to understand this, we must preface with an explanation of the verse,²⁵⁹ “All that is called by My Name and for My Glory, I created it, I formed it, I even actualized it.” The word, “My Name-*Shmee*-שמ” refers to [His singular] Name *HaShem*-יהו”ה,²⁶⁰ which includes the totality of the chaining down of the worlds (*Hishtalshelut*). For, as known,²⁶¹ the four letters of the Name *HaShem*-יהו”ה are the four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*). That is, the letter *Yod*-י is in the world of Emanation (*Atzilut*), the first letter *Hey*-ה is in the world of Creation (*Briyah*), the letter *Vav*-ו is in the world of Formation (*Yetzirah*), and the final letter *Hey*-ה is in the world of Action (*Asiyah*).

Moreover, on an even loftier level, the four letters of the Name *HaShem*-יהו”ה are in the ten *Sefirot* of the world of Emanation (*Atzilut*) itself. That is, the letter *Yod*-י is in wisdom-

²⁵⁸ See Tanna d’Vei Eliyahu Rabba, Ch. 14; Midrash Bereishit Rabba 1:4; Sefer HaMaamarim 5635 Vol. 2, p. 356 and on.

²⁵⁹ Isaiah 43:7

²⁶⁰ See Isaiah 42:8 – “I am *HaShem*-יהו”ה, that is My Name-*Ani HaShem Hoo Shmi*-שמ”

²⁶¹ Etz Chayim, Shaar 42, Ch. 1.

Chochmah, the letter *Hey*-ה is in understanding-*Binah*, the letter *Vav*-ו is in *Zeir Anpin*, and the final letter *Hey*-ה is in the *Sefirah* of Kingship-*Malchut*.²⁶²

Now, the first explanation, that the four letters of the Name *HaShem*-יהו"ה are in the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), fits appropriately with the second explanation, that the four letters are in the ten *Sefirot* of the world of Emanation (*Atzilut*) itself. This is because the ten *Sefirot* of the world of Emanation (*Atzilut*) illuminate all four worlds. This accords with the teaching,²⁶³ “The Supernal Father (*Abba Ila’ah*) [wisdom-*Chochmah* of the world of Emanation-*Atzilut*], dwells within the world of Emanation (*Atzilut*). The Supernal Mother (*Imma Ila’ah*) [understanding-*Binah* of the world of Emanation-*Atzilut*], dwells within the world of Creation (*Briyah*). The six [emotive] *Sefirot* are in the world of Formation (*Yetzirah*), and the cycle-*Ophan*-אופן (which refers to the *Sefirah* of Kingship-*Malchut*) is in the world of Action (*Asiyah*).”

There also is the Name *HaShem*-יהו"ה as it transcends the world of Emanation (*Atzilut*), as it includes the general totality of the drawing forth of the line-*Kav*. For, the manner that the line-*Kav* is drawn down is according to the order of the four letters of the Name *HaShem*-יהו"ה, their matter being constriction-*Tzimtzum* [with the letter *Yod*-י], expansion-*Hitpashtoot* [with the first letter *Hey*-ה], drawing down-

²⁶² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 5 (*Tiferet*).

²⁶³ See Mikdash Melech to Zohar II 220b; Also see the note in Sefer HaMaamarim 5700 p. 59; 5703 p. 133 and elsewhere.

Hamshachah [with the letter *Vav*-ו], and expression-*Hitpashtoot* [with the final letter *Hey*-ה], the beginning of the line-*Kav* being the letter *Yod*-י of the Name *HaShem*-יהו"ה.²⁶⁴

Now, all the above still refers to the drawing down and revelations after the restraint of the *Tzimtzum*. However, in reality, even in the light that precedes the restraint of the *Tzimtzum*, there are the four letters of the Name *HaShem*-יהו"ה.²⁶⁵ For, as known,²⁶⁶ the light of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*, is the aspect of the general world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*). This being so, it is understood that just as in the particular world of Emanation (*Atzilut*) there are the four letters of the Name *HaShem*-יהו"ה, which are the ten *Sefirot* of the world of Emanation (*Atzilut*) (as explained above), so likewise, in the general world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*), there also are the four letters of the Name *HaShem*-יהו"ה.

However, in reality, the Name *HaShem*-יהו"ה is even present and transcends the general world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klallut*). That is, it is the loftiest aspect of the light of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*, and even includes the aspect of the light (*Ohr*) as it is included in the Essential Self of the Singular Preexistent Intrinsic and

²⁶⁴ See Likkutei Torah, Beshalach 1a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 and on, and elsewhere.

²⁶⁵ See the continuum of the three discourses of the prior year, 5717, beginning with the discourse of the 12th of Tammuz, entitled "*HaShem Li b'Ozrai*," Discourse 28, Discourse 29, and Discourse 30, and the citations there.

²⁶⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, since it is the aspect of light (*Ohr*) and revelation (*Giluy*), there thus is the presence of the four letters of the Name *HaShem*-יהו"ה, blessed is He.²⁶⁷ For, all revelation is according to and by means of the order and manner of the four letters of the Name *HaShem*-יהו"ה, blessed is He.

Now, when the verse states,²⁶⁸ “All that is called by My Name,” this refers to the souls of the Jewish people. This is as Targum Yonatan ben Uziel [translates this verse], “All this is for the sake of your righteous forefathers.” That is, it refers to the general totality of the Jewish people, all of whom are related to the forefathers [Avraham, Yitzchak, and Yaakov]. This accords with the known difference between the tribes (*Shevatim*) and the forefathers (*Avot*).²⁶⁹ Namely, in regard to the tribes (*Shevatim*), some Jews are descended from one tribe (*Sheivet*) while other Jews are descended from other tribes (*Sheivet*). In contrast, in relation to the forefathers (*Avot*), all Jews are called the children of Avraham, Yitzchak and Yaakov.

This then, is the meaning of “All that is called by My Name.” That is, the matter referred to by “My Name-*Shmee*-שמי” – which includes the totality of the chaining down of all worlds (*Hishtalshelut*), and even includes the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the

²⁶⁷ See Pirkei d’Rabbi Eliezer, Ch. 3 – “Before the creation of the world there was Him and His Name alone.” Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

²⁶⁸ Isaiah 43:7

²⁶⁹ See Torah Ohr, beginning of Parshat Va’era.

restraint of the *Tzimtzum* – is all for the sake of the souls of the Jewish people.

The explanation is that the souls of the Jewish people are called by and drawn forth by means of “My Name-*Shmee*-שמי.” Now, as readily understood, the one called by a name transcends the name itself. In other words, the souls of the Jewish people are higher than the aspect of “My Name-*Shmee*-שמי.” The reason is because the Name *HaShem*-יהו"ה is the aspect of the light and revelation of *HaShem*-יהו"ה, blessed is He,²⁷⁰ whereas the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, and it was them who were consulted as to whether or not there should be a matter of light and revelation in the first place. This accords with the teaching of our sages, of blessed memory,²⁷¹ “In whom did He consult? In the souls of the righteous-*Tzaddikim*.”

This is because all the lights (*Orot*) and revelations (*Gilyim*) – even including the light (*Ohr*) as it is included in His Essential Self, are solely in the category of light (*Ohr*) and are not His Essential Self. They therefore are not absolute or intrinsic in their existence, and do not necessarily have to exist. This is as known about the matter of the revelation of light (*Ohr*) as it is above in *HaShem*’s-יהו"ה Godliness, that it is unlike the revelation of light (*Ohr*) as it is below.

The reason is because in the revelation of light (*Ohr*) from a luminary (*Ma’or*) as it is below, the luminary (*Ma’or*)

²⁷⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

²⁷¹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

must necessarily illuminate light (*Ohr*). In contrast, above in *HaShem*'s יהו"ה Godliness, the revelation of light (*Ohr*) is solely and specifically by virtue of His will (*Ratzon*). This being so, the existence of all light (*Ohr*) and revelations (*Gilyim*), is not absolute or intrinsic. That is, they can possibly exist and they can possibly not exist. This is because above in *HaShem*'s יהו"ה Godliness, everything specifically occurs as a result of His Supernal will (*Ratzon*) and intention (*Kavanah*). In other words, just as the light (*Ohr*) that comes forth to illuminate the worlds is according to *HaShem*'s יהו"ה Supernal intention, so likewise, the light (*Ohr*) that reveals His Essential Being is also solely according to His Supernal intention. The only difference is that the intent for the light (*Ohr*) that illuminates the worlds is for the purpose of illuminating the worlds, whereas the intent in the light (*Ohr*) that reveals His Essential Self is for the purpose of revealing His Essential Self. Nevertheless, it all is solely and specifically according to His Supernal will and intent.

Now, since the revelation of light (*Ohr*) is by His Supernal will (*Ratzon*), so to speak, there is consultation regarding this, to determine whether it is desirable or not. And "in whom did He consult? In the souls of the righteous-*Tzaddikim*." This is because the souls of the Jewish people are literally rooted in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, who transcends all revelations of aspects of light (*Ohr*) and revelation (*Gilyim*). This is why the consultation is in the souls of the Jewish people, in that they determine the Supernal desire, that He should [or

should not] have desire for all of the lights (*Orot*) and revelations (*Gilyim*).

This then, is the meaning of the words,²⁷² “All that are called by My Name,” in that the souls of the Jewish people are the ones called “by My Name-*Shmee*-שמי,” and are therefore higher than the aspect of the Name. This is because the aspect of a name is that of light (*Ohr*) and revelation (*Gilyim*), whereas the souls of the Jewish people are rooted in the Essential Self *HaShem*-יהו"ה Himself, blessed is He, and it is specifically they who determined the Supernal desire (*Ratzon*) that there should be the aspect of a Name, meaning, the totality of the lights (*Orot*) and revelations (*Gilyim*) after the restraint of the *Tzimtzum*, and even the lights (*Orot*) that precede and transcend the restraint of *Tzimtzum*, and even the light (*Ohr*) that is included in His Essential Self.

3.

Now, since the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, who transcends the totality of the chaining down of the worlds (*Hishtalshelut*), but are drawn down within the chaining down of the worlds (*Hishtalshelut*), it is understood that the elevated level of the souls of the Jewish people also stems from the chaining down of the worlds (*Hishtalshelut*). That is, even from the

²⁷² Isaiah 43:7

perspective of the chaining down of the worlds (*Hishtalshelut*) itself, there is a superiority to the souls of the Jewish people.

The explanation is that the ultimate Supernal intention in the creation of the whole chaining down of the worlds (*Hishtalshelut*) is as taught,²⁷³ “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” In the words of our Rebbes,²⁷⁴ “We do not know **why** the Holy One, blessed is He, desired it, but we do know that the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” Because of this Supernal intent He created the entire chaining down of the worlds (*Hishtalshelut*) along with the lights (*Orot*) and revelations (*Giluyim*) that precede the restraint of *Tzimtzum*. This is as explained before, that above in *HaShem*’s-יה"ה Godliness, everything is specifically according to His will and intention. That is, just as the light (*Ohr*) that was brought forth to illuminate the worlds is with *HaShem*’s-יה"ה Supernal intent, blessed is He, so also, the light (*Ohr*) that reveals His Essential Self is with His Supernal intent. The Supernal intent itself is that through the lights (*Orot*), there will be a dwelling place for the Holy One, blessed is He, in the lower worlds.

This then, is the meaning of the teaching, “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” That is, when the pleasure and delight He would have from the souls of the Jewish people serving Him - thereby actualizing a dwelling

²⁷³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

²⁷⁴ Sefer HaMaamarim 5679 p. 302; See Hemshech 5666 p. 7; Sefer HaMaamarim 5700 p. 18 and elsewhere. Also see Chayei HaNefesh of Rabbi Avraham Abulafia.

place for Him in the lower worlds – arose before *HaShem*-יהו"ה, He decided to desire the entire the chaining down of the worlds (*Hishtalshelut*).

Now, the actualization of a dwelling place for the Holy One, blessed is He, is specifically accomplished by the souls of the Jewish people. For, the matter of a dwelling place in the lower world requires the existence of the lower world, and that even so, its existence should be a dwelling place for the Holy One, blessed is He. This matter is specifically accomplished by the souls of the Jewish people, who [on the one hand] are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, [but on the other hand] the manner of their coming into being from His Essential Self is that they are made to be in a state of separate being.

This is why the souls of the Jewish people are called “children” of *HaShem*-יהו"ה, blessed is He.²⁷⁵ For, though a child is rooted in the essential self of his father, he nonetheless is a separate being. Thus, it is specifically the souls of the Jewish people who actualize the dwelling place for the Holy One, blessed is He, in the lower worlds.

In contrast, through Torah alone a dwelling place is not possible. For even though the Torah is the will and wisdom of *HaShem*-יהו"ה, blessed is He, nevertheless, since “the Torah and the Holy One, blessed is He, are entirely one,”²⁷⁶ the manner in which it is drawn forth from the Essential Self of *HaShem*-יהו"ה,

²⁷⁵ Deuteronomy 14:1

²⁷⁶ Tanya, Ch. 4 and Ch. 23, citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Nitzavim 46a and elsewhere.

blessed is He, is in a way of adhesion to Him. It thus is not possible for there to be the matter of a dwelling place in the lower worlds through this, being that a dwelling place in the lower worlds specifically requires a separate existence. However, when it comes to Torah, which is in a state of adhesion to Him, there would not be the existence of lower worlds. Thus, it is solely and specifically the souls of the Jewish people who can actualize a dwelling place for the Holy One, blessed is He, in the lower worlds.

This may be better understood based on the explanation²⁷⁷ of the matter of the Jordan river, which “takes from one and gives to the other.”²⁷⁸ That is, for there to be the ascent from below to above, there necessarily must be an intermediary that includes both and “takes from one and gives to the other.” However, there this matter is explained in relation to an ascent from below to above, in that [in order to ascend] one must undergo a transformation from how he is below. However, it similarly is understood in regard to the matter of the drawing down from above to below. That is, when it comes to drawing down a dwelling place for the Holy One, blessed is He, in the lower worlds, there specifically must be an intermediary to bring this about.

Now, at first glance, in the matter of a dwelling place, this means that there must literally be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He. For

²⁷⁷ See Likkutei Torah, Masei 94a

²⁷⁸ Talmud Bavli, Bava Metziya 22a; Ta’amei HaMitzvot of Rabbi Chayim Vital, Parshat Shoftim (section entitled “*Ari Miklat*”).

example, in a dwelling within which a human being resides, it is his whole self, including his essential soul, that dwells in the house. The same is so in regard to the matter of a dwelling place for the Holy One, blessed is He, in the lower world. It refers to the actualization of the revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, literally!²⁷⁹ This being so, what need is there for an intermediary?

However, the explanation is that even though the matter of a dwelling place is that there be a drawing forth and revelation of the Essential Self of *HaShem*-יהו"ה Himself, literally, nevertheless, this is in the fact that His Essential Self comes in a manner that it is well received below in the lower worlds, in that though there truly and literally is the totality of His Essential presence, however, it is in such a way that He is concealed, as appropriate to the lower worlds.

This itself is the difference between the revelations of the coming future, and the matter of the dwelling place for the Holy One, blessed is He, as it currently is actualized. For, in the coming future there will be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, as He literally is. However, currently, when it comes to the matter of a dwelling place, even though He is present with the totality of His Essential Self, nevertheless, He is present in a state of concealment, in a manner that appropriately relates to the lower worlds.

²⁷⁹ See Maamarei Admor HaZaken 5565 Vol. 1, p. 485 (with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Hemshech 5666 p. 3; Discourse entitled "*Na'aseh Adam*" and the discourse entitled "*VaYavo Moshe*" 5717, Ch. 3 [translated in The Teachings of The Rebbe 5717], (Sefer HaMaamarim 5717, p. 33; p. 127).

This may be better understood by what is explained elsewhere²⁸⁰ regarding the matter that “the inner aspect of the father-*Abba* [wisdom-*Chochmah*] is the inner aspect of the Ancient One-*Atik*.” Namely, even though within the inner aspect of the father-*Abba* [wisdom-*Chochmah*] there literally is the presence of the inner aspect of the Ancient One-*Atik*, nevertheless, as the inner aspect of the Ancient One-*Atik* is, in and of itself, in its own place, it is not applicable for it to be revealed at all. For, as known, the revelation of the inner aspect of the Ancient One-*Atik* will specifically be in the coming future, whereas currently, all revelations are solely of the external aspect of the Ancient One-*Atik*. Even so, there currently is the revelation of the inner aspect of the Ancient One-*Atik*, as it is within the inner aspect of the father-*Abba* [wisdom-*Chochmah*]. In other words, the manner that the inner aspect of the Ancient One-*Atik* is currently revealed is not as it is, in and of itself, but only how it is present in the inner aspect of the father-*Abba* [wisdom-*Chochmah*].

The same is likewise understood regarding the matter of the dwelling place in the lower worlds. Namely, even though it is literally the revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, nevertheless, currently the revelation is specifically in the manner that He is present in the lower worlds, and therefore an intermediary is necessary. This intermediary is the souls of the Jewish people, who are literally rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, but are in a state of separate existence. It therefore is specifically they who are

²⁸⁰ See the discourse entitled “*Vayeitze*” and “*Vayishlach*” 5666; Sefer HaMaamarim 5696 p. 9.

the intermediaries, in that “they take from one and give to the other,” thereby actualizing a dwelling place for the Holy One, blessed is He, in the lower worlds.

This then, is the meaning of the verse,²⁸¹ “All that is called by My Name.” That is, the superiority of the souls of the Jewish people also stems from the matter of the chaining down of the worlds (*Hishtalshelut*) itself, since the Supernal intention in the chaining down of the worlds (*Hishtalshelut*) is that there should be a dwelling place for the Holy One, blessed is He, in the lower worlds, and this intention in the chaining down of the worlds (*Hishtalshelut*) is specifically fulfilled by the souls of the Jewish people.

4.

Now, it is through the service of *HaShem*-יהו"ה of the souls of the Jewish people who actualize the dwelling place for the Holy One, blessed is He, in the lower worlds, that there is a drawing down of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, literally, as He is present in the lower worlds – meaning, in a concealed manner – that there will thereby be a revelation of His Essential Self in the coming future, so that even below there will be a revelation of His Essential Self as He essentially is.

The explanation is that in the coming future, the body will no longer require food or drink, but will be sustained from

²⁸¹ Isaiah 43:7

the spiritual.²⁸² In other words, currently, the body requires food and drink. This is true of all physical bodies, even including the body of our teacher Moshe whose body was so brilliantly refined that he retained his state and standing even during prophecy.²⁸³ Nevertheless, when he [was on the mountain to receive the Torah, and] did not eat and drink for forty days,²⁸⁴ this caused him suffering.²⁸⁵ The reason is because from the perspective of the chaining down of the worlds (*Hishtalshelut*), the physical is separate from the spiritual, and it thus is impossible for the physical body to be sustained by the spiritual, but it rather specifically requires physical food and drink. For the physical body to be sustained by the spiritual, meaning, for there to be a nullification of the separation between the physical and the spiritual, this must stem from the Essential Self of *HaShem*-יהו"ה Himself, blessed is He.

To further clarify, from the perspective of the chaining down of the worlds (*Hishtalshelut*), all matters are in a state of division and separation. That is, from the perspective of the chaining down of the worlds (*Hishtalshelut*) there is above and below, as there is in the ten *Sefirot* of the world of Emanation (*Atzilut*). This is even so of the light (*Ohr*) that transcends the world of Emanation (*Atzilut*). For, as known, the aspects of above and below are present in the line-*Kav*.²⁸⁶ The reason is

²⁸² See the continuum of discourses (*Hemshech*) entitled “v’Kachah” 5637, Ch. 88 and on (Sefer HaMaamarim 5637 Vol. 2 p. 615 and on).

²⁸³ Mishneh Torah, Hilchot Yesodei HaTorah 7:6

²⁸⁴ Exodus 34:28

²⁸⁵ Midrash Shemot Rabba 47:7; *Hemshech* “v’Kachah” *ibid.*; Sefer HaMaamarim 5698 p. 214 and on, and elsewhere.

²⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

because at its beginning the line-*Kav* adheres Above, but its end is not in a state of adhesion, and because of this, it is a short line-*Kav* that has the aspects of above and below.

Moreover, this is so, even in the light (*Ohr*) the precedes and transcends the restraint of the *Tzimtzum*, in which there is the estimation within Himself, in potential, for everything that He is destined to actualize.²⁸⁷ Moreover, even above the aspect of the estimation in potential, there is the power to limit (*Ko'ach HaGvul*) as it is included in the limitless light of the Unlimited One (*Ohr HaBlee Gvul*). Furthermore, even within the limitless light of the Unlimited One (*Ohr HaBlee Gvul*) itself, since it is in the category of light (*Ohr*) and revelation (*Giluy*), it already is in the state of being the source for the chaining down of the worlds (*Hishtalshelut*).

Thus, from the perspective of the light (*Ohr*) it is impossible for the physical and the spiritual to be equal. For, since it is the source for the chaining down of the worlds (*Hishtalshelut*), it is imperative that what arises from it accords to the order and manner of the chaining down of the worlds (*Hishtalshelut*). Therefore, for there to be a different manner, meaning, for the physical and spiritual to be equal, this must stem specifically from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. For, since He altogether is not in the category or parameter of being a source, it therefore is specifically by His hand that the physical body could be sustained by the spiritual.

²⁸⁷ See Shaar HaYichuf of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

With the above in mind, we can understand that the novelty that will be introduced in the coming future is that, even below, there will be a revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, as He is in His Essential Self, literally (and not as He [currently] is present in the lower worlds). In other words, it is through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people right now, in actualizing a dwelling place for the Holy One, blessed is He, in the lower worlds, which is the matter of affecting a drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, as He is present in the lower worlds in a state of concealment, as discussed above, that we thereby affect that there will be an **actual** revelation of the Essential Self of *HaShem*-יהו"ה Himself, as He literally is, in the coming future.

5.

Through the above we can understand the matter of Simchat Torah (the rejoicing of the Torah) and that the Jewish people cause the Torah to rejoice. For, from the very fact that the Supernal intent in affecting a dwelling place for the Holy One, blessed is He, in the lower worlds is accomplished specifically by the Jewish people and not through the Torah (as explained above), it is understood that the souls of the Jewish people transcend the Torah. This is because the souls of the Jewish people are rooted in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, literally! This is not so of Torah, for even at its loftiest root and source, it is solely the aspect of lights (*Orot*) and revelations (*Giluyim*).

It is in this regard that the verse states,²⁸⁸ “He covers [Himself] with light as a garment,” referring to Torah, which is called a garment (*Levush*).²⁸⁹ That is, just as with the garment of a human being, there is utterly no comparison whatsoever between the garment and the person garbed within it, so likewise, this is understood about Torah, which is the garment (*Levush*) of the Holy One, blessed is He, in that it is of utterly no comparison whatsoever to the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. This is why it is necessary for the Jewish people to cause the Torah to rejoice, meaning, to draw down additional light and illumination to it.

Now, this goes without saying in regard to the aspect of the “firmament” (*Rakiya*-רקיע) of Torah, meaning, the Torah as it is in the aspect of understanding-*Binah*, wherein it is in a state of measure and limitation. However, this even applies to the aspect of the “water” (*Mayim*-מים) of Torah,²⁹⁰ meaning, as the Torah is in the aspect of wisdom-*Chochmah*, about which it states,²⁹¹ “The Torah came forth from wisdom-*Chochmah*.” For, even wisdom-*Chochmah* is a tangible and defined existence of somethingness.

Thus, the service of *HaShem*-יהו"ה, blessed is He, by the Jewish people, is to affect a drawing down of the light (*Ohr*) of Torah. This is to say that we must affect a drawing down of the

²⁸⁸ Psalms 104:2

²⁸⁹ See the discourse entitled “*Oteh Ohr K'Salmah*” 5700 (Sefer HaMaamarim 5700 p. 67).

²⁹⁰ See Sefer HaMaamarim 5635 p. 451 and on; 5638 p. 143 and on; Also see the discourses entitled “*Torah Tzivah*” and “*Tzur Te'udah*” 5719 (Sefer HaMaamarim 5719 p. 48 and on, and p. 51); Also see the preceding discourse of this year entitled “*v'Amdu Raglav* – His feet will stand,” Discourse 3, regarding the levels of wine-*Yayin*-יין, water-*Mayim*-מים, and oil-*Shemen*-שמן of Torah.

²⁹¹ Zohar II 62a, 85a, 121a, and elsewhere.

aspect of the light (*Ohr*-אור) of Torah to the aspect of the water (*Mayim*-מים) of Torah. In other words, since wisdom-*Chochmah* is the aspect of “nothing-*Ayin*-אין,” it therefore is possible to draw down the aspect of light (*Ohr*) into it, and beyond this, to even draw the aspect of the light (*Ohr*) of Torah from the aspect of the Luminary Himself, blessed is He. This matter is accomplished by the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people, who literally are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. It is because of this that they are the ones who affect the bond between the Torah and the Essential Self of *HaShem*-יהו"ה, blessed is He.

6.

Nevertheless, we still must understand this better. For, even though the souls of the Jewish people are rooted in the Essential Self of *HaShem*-יהו"ה Himself, this only relates to the souls of the Jewish people as they are, in and of themselves. However, with the descent below of the souls of the Jewish people and their manifestation in a body and animalistic soul, and especially when it comes to serving *HaShem*-יהו"ה during the time of exile, how is it possible that through the soul engaging with something else (such as the body and animalistic soul), it could reach the Essential Self of *HaShem*-יהו"ה, blessed is He?

To clarify, this makes sense in regard to the aspect of lights (*Orot*) and revelations (*Giluyim*), where there is room for

the existence of another, being that the entire matter of light (*Ohr*) is to reveal to another. This likewise is true of the light (*Ohr*) that reveals *HaShem* 's-יהו"ה Essential Self, and even the light (*Ohr*) as it literally is included in His Essential Self. That is, since it is light (*Ohr*) and revelation (*Giluy*) alone, there necessarily is some room for the existence of another. However, in regard to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, whose existence is what He essentially is, there is no room whatsoever for the existence of another. How then is it possible that through engaging the Godly soul with the body and animalistic soul, this could reach the Essential Self of *HaShem*-יהו"ה, blessed is He?

However, the explanation is as stated in Zohar²⁹² that, “Even though no thought (*Machshavah*) can grasp Him, He is grasped in the desires of the heart (*Re'uta d'Leeba*).”²⁹³ In other words, when it comes to the aspect of thought (*Machshavah*), even the loftiest levels of thought (*Machshavah*), in which all lights (*Orot*) and revelations (*Giluyim*) are included, they do not take hold of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. Nevertheless, He is grasped in the desires of the heart (*Re'uta d'Leeba*), which is the matter of the essential love for the Essential Self of *HaShem*-יהו"ה that stems from the essence of the soul.

To clarify, there is a love that comes from contemplation (*Hitbonenut*). That is, when a person

²⁹² Introduction to Tikkunei Zohar 17a

²⁹³ This is as it is cited to Zohar in *Hemshech* 5666 p. 57 and on, and elsewhere; See Zohar III (Idra Zuta) 289b.

contemplates the greatness of *HaShem*-יהו"ה, blessed is He, in the matter of the novel creation of the worlds, and how the worlds were newly brought into being with all their creatures to no end, this rouses love of *HaShem*'s-יהו"ה Godliness. However, this love is just in the externality of the heart, being that it comes about through understanding and comprehension. However, there is a love of *HaShem*-יהו"ה that is more inner than this, which is love that does not only stem from comprehension, but from recognition of *HaShem*'s-יהו"ה Godliness.

Now, in this itself there also are two levels. There is recognition that comes through comprehension, meaning that after comprehending and grasping the matter, one comes to recognize it. In other words, not only does he grasp and comprehend it, but he also has an inner recognition of the truth of it. Nevertheless, since this recognition comes about by first grasping and comprehending it, the recognition is not into the essence of the matter itself, but solely into the grasp of it, except that the grasp itself is not just an external grasp, but is an inner recognition of its truth.

However, there is a higher level of recognition, which is recognition that does not stem from grasp and comprehension, but comes from the essence of the soul itself. This is to say that the essence of the Jewish soul recognizes the essence of *HaShem*'s-יהו"ה Godliness. An example is our forefather Avraham, who came to recognize his Creator when he was three

years old.²⁹⁴ This does not stem from grasp and comprehension, but from the essence of the soul itself.

This is the aspect of the desires of the heart (*Re'uta d'Leeba*) in which the Essential Self of *HaShem*-יהו"ה is grasped. For, when it comes to the desires of the heart (*Re'uta d'Leeba*), it is the essential self of the soul that grasps the Essential Self of *HaShem*-יהו"ה, blessed is He. Therefore, even as the souls of the Jewish people are manifest within the body and animalistic soul, and even when they are in a time of exile, so that their entire involvement in their service of *HaShem*-יהו"ה is in a way that they are engaged with working on something else, nevertheless, since their service of *HaShem*-יהו"ה in working on their body and animalistic soul, are the result of the essential recognition that stems from the essence of their soul, which recognizes the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, therefore this service reaches the Essential Self of *HaShem*-יהו"ה, blessed is He, and draws His Essential Self into the Torah as well.

7.

This then, is the meaning of the verse,²⁹⁵ “All that is called by My Name and for My glory, I created it, I formed it, I even actualized it.” That is, “All that is called by My Name,” refers to the souls of the Jewish people as they transcend the aspect of the Name, in that they are rooted in the Essential Self

²⁹⁴ Talmud Bavli, Nedarim 32a; Also see at length in *Mehutam Shel Yisroel* of Rabbi Yoel HaKohen Kahan, translated as *On the Essence of the Jewish People*.

²⁹⁵ Isaiah 43:7

of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, literally! The words, "for My glory" refer to the Torah, as it states,²⁹⁶ "There is no glory (*Kavod*) except for Torah." For, "glory-*Kavod*-כבוד" refers to the garment (*Levush*),²⁹⁷ and thus refer to the Torah, which is called the garment (*Levush*) of the Holy One, blessed is He. That is to say, even the loftiest levels of the Torah are solely the aspect of a garment (*Levush*) and are of utterly no comparison to the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. Thus, even as the Torah is above, it requires the Jewish people to draw additional light and illumination into it. This is similar to what is stated about David,²⁹⁸ that he would bond the Torah as it is above with the Holy One, blessed is He.

The verse then continues, "I created it, I formed it," referring to the particular levels in Torah. That is, "I created it" refers to the Written Torah, and "I formed it" refers to the Oral Torah. This is because the difference between Creation (*Briyah*) and Formation (*Yetzirah*)²⁹⁹ is that creation (*Briyah*) refers to the simple substance (*Chomer Pashut*), whereas formation (*Yetzirah*) refers to defined form. Thus, the Written Torah, which includes everything in it in a concealed manner, is the aspect of Creation (*Briyah*), whereas the Oral Torah, in which all the particulars are drawn out from concealment into revelation, is the aspect of Formation (*Yetzirah*).

The verse then continues to explain the manner of service of *HaShem*-יהו"ה, blessed is He, of the souls of the

²⁹⁶ Mishnah Avot 6:3

²⁹⁷ See Talmud Bavli, Shabbat 113a

²⁹⁸ See Zohar III 222b (*Ra'aya Mehemna*); Likkutei Torah, Shelach 47c, 51a

²⁹⁹ See Sefer HaMaamarim 5662 p. 357.

Jewish people, meaning, the service by which they draw the light into the Torah. This is indicated by, “I even actualized it-*Af Aseeteev*-עשיתיו-אף.” The term “I actualized it-*Aseeteev*-עשיתיו” indicates compulsion (*Kefiyah*-כפייה),³⁰⁰ and refers to the manner of serving of *HaShem*-יהו"ה, blessed is He, through accepting the yoke of His Kingship.

In this, there are two levels. The first level is that one's service does not stem from comprehension, but through the nullification of one's sense of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, which stems from the essence of the soul. [That is, it is above understanding and comprehension.] The second is that one's service of *HaShem*-יהו"ה, blessed is He, is below understanding and comprehension, meaning that, in and of himself, he does not desire *HaShem*'s-יהו"ה Godliness and even has desires that are alien to it. Nevertheless, he compels himself to serve *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship.

These two levels are similar to the matter of the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה and the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה. Even though there is a vast distance of comparison between them, since one is the matter of nullifying one's sense of independent existence (*Bittul b'Metziyut*), whereas the other is the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship in a way that is below reason and understanding, nevertheless, since [this second one] is the matter of accepting the yoke of His Kingship and sublimation and nullification to *HaShem*-יהו"ה, blessed is He, it [also] is tied

³⁰⁰ See Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 761 and on.

to and related to the aspect of nullifying one's self-existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

As known regarding the four levels [in ascending order], there is fear (*Dechilu*) of *HaShem*-יהו"ה, followed by love (*Rechimu*) of *HaShem*-יהו"ה, followed by a higher love (*Rechimu*) of *HaShem*-יהו"ה, followed by a higher fear (*Dechilu*) of *HaShem*-יהו"ה.³⁰¹ That is, even though the first level of fear (*Dechilu*) is the aspect of the lower fear (*Yirah Tata'ah*) of *HaShem*-יהו"ה, whereas the second fear (*Dechilu*) is the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, they nevertheless are related to each other. For, it is not by means of love (*Rechimu*) of *HaShem*-יהו"ה, that one comes to the level of the upper fear (*Yirah Ila'ah*) of Him. Rather, it is by means of fear (*Dechilu*) of Him.

This is because, though it is a lower fear (*Yirah Tata'ah*), nevertheless, since it is the aspect of sublimation and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, it is specifically through it that one arrives at the level of the upper fear (*Yirah Ila'ah*) of Him, with the nullification of sense of independent existence (*Bittul b'Metziyut*) (stemming from the essential recognition in the essence of one's soul, which recognizes the Essence of *HaShem*'s-יהו"ה Godliness).

This then, is what is meant by "I even actualized it-*Af Aseeteev* עשיתיו-אף," which includes two matters. That is, it includes the lower level, which is only the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, and it also includes the

³⁰¹ See Zohar III 123a and on; Tikkunei Zohar, Tikkun 6, 21a; Tikkun 10, 25b; Likkutei Torah, Balak 73a; Sefer HaMaamarim 5658 p. 92; Discourse entitled "*Lachein Emor LiBnei Yisroel*" of Shabbat Parshat Va'era of this year 5718, and elsewhere.

highest level, which is the nullification of the sense of independent existence (*Bittul b'Metziyut*), in that they are related to each other. About this the verse states,³⁰² “Do not repel your servant in anger-*Af*-אף,” which refers to the aspect of, “I even actualized it-*Af Aseeteev*-עשיתי-אף,” which is the aspect of the levels in descending order. However, even so, “Do not repel your servant in anger-*Af*-אף.” For, since he [still] is in a state of sublimation and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, it therefore is related to the nullification of one's independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, which stems from the essence of the soul. Thus, even in this form of serving *HaShem*-יהו"ה, we draw the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the verse, “All that is called by My Name and for My Glory, I created it, I formed it, I even actualized it.” That is, through serving *HaShem*-יהו"ה as indicated by the words, “I even actualized it-*Af Aseeteev*-אף עשיתי,” which although it is a simple form of serving Him that only stems from accepting the yoke of *HaShem*'s-יהו"ה Kingship, nevertheless, this draws additional light (*Ohr*) into the Torah.

8.

This then, is the matter of Simchat Torah, in that the Jewish people cause the Torah to rejoice. The manner of rejoicing is not through studying the Torah, nor is it even

³⁰² Psalms 27:9

through the public reading of the Torah. Rather, we take the Torah specifically as it is wrapped in its mantle. For, the Torah scroll is comprised of parchment and is comprised of the letters of the Torah. The letters (*Otiyot*) are the aspect of revelation (*Giluy*), whereas the parchment is its essential being. Thus, since the service of *HaShem*-יהו"ה, blessed is He, on Simchat Torah, is to affect a drawing forth of the Essential Self of *HaShem*-יהו"ה, blessed is He, we therefore cause the Torah to rejoice specifically as it is wrapped, meaning, we rejoice with the essential being of the Torah, and through doing so, we affect a drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He.

All this is brought about specifically through the service of *HaShem*-יהו"ה of the Jewish people, which reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Through our serving Him we actualize a dwelling place for the Holy One, blessed is He, in the lower worlds, so that we draw forth His Essential Self in all our matters, only that currently this is concealed, as explained above, and its revelation will occur in the coming future, may it be speedily in our days. In that time there will be a revelation below of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as He literally is, in an openly revealed way.