

Discourse 6

“V’Eileh Toldot Yitzchak ben Avraham - These are the offspring of Yitzchak son of Avraham”

Delivered on Shabbat Parshat Toldot,
Shabbat Mevarchim and Erev Rosh Chodesh Kislev, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,³³⁵ “These are the offspring of Yitzchak son of Avraham – Avraham begot Yitzchak.” Now, the question regarding the specific wording of this verse is well known. Namely, we must understand the redundancy of the verse, in that immediately after stating “Yitzchak son of Avraham,” it adds and repeats, “Avraham begot Yitzchak.”

An additional matter must be understood, based on the known teaching,³³⁶ “One may only call three [people] ‘forefathers-*Avot*-אבות.”³³⁷ That is, every Jew necessarily has the aspects of our “forefathers-*Avot*-אבות” within himself.³³⁸ This being so, we must understand the meaning of “Yitzchak son of Avraham” and “Avraham begot Yitzchak” in our service

³³⁵ Genesis 28:19

³³⁶ Talmud Bavli, Brachot 16b

³³⁷ That is, Avraham, Yitzchak, and Yaakov, as opposed to the tribes. See Rashi to Brachot 16b *ibid*. Also see the preceding discourse of this year, 5718, entitled “*Lahavin Inyan Simchat Torah* – To understand the matter of Simchat Torah,” Discourse 4, Ch. 2.

³³⁸ See Torah Ohr, beginning of Parshat Va’era.

of *HaShem*-יהו"ה, blessed is He, as it is in the soul of each and every Jew.

2.

The explanation³³⁹ of the matter is that, as known, Avraham and Yitzchak are the aspects of kindness-*Chessed* and might-*Gevurah*.³⁴⁰ That is, Avraham was the Chariot (*Merkavah*) for *HaShem*'s-יהו"ה quality of kindness-*Chessed*. For, as stated in Pardes Rimoni, ³⁴¹ citing Sefer HaBahir, ³⁴² "The quality of kindness-*Chessed* said before the Holy One, blessed is He: 'All the days that Avraham is on earth, I have not needed to serve my function, since Avraham stands and serves in my place.'" This is because the way Avraham served *HaShem*-יהו"ה, blessed is He, was through performing acts of lovingkindness (*Gemilut Chassadim*), such as welcoming guests and giving them food and drink etc., which is the matter of physically performing acts of lovingkindness (*Gemilut Chassadim*).

Additionally, he performed spiritual acts of kindness (*Gemilut Chassadim*) as well, in that he revealed *HaShem*'s-יהו"ה Godliness in the world. This is as stated, ³⁴³ "And he called

³³⁹ See the discourse entitled "*V'Eileh Toldot*" 5678 (Sefer HaMaamarim 5678 p. 68 and on); Discourse entitled "*V'Eileh Toldot*" and "*Atid HaKadosh Baruch Hoo Lehanchil... Sha'y Olamot*" 5698 (Sefer HaMaamarim 5698 p. 129 and on, p. 140 and on); Discourse entitled "*Al Shloshah Devarim*" of Shabbat Parshat Toldot 5699 (Sefer HaMaamarim 5699 p. 102 and on).

³⁴⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Five, Six, and Seven.

³⁴¹ Pardes Rimoni, Shaar 22 (*Shaar HaKinuyim*), Ch. 4

³⁴² Sefer HaBahir, Section 191

³⁴³ Genesis 21:33

there in the Name of *HaShem*-יהו"ה, the Eternal God of the world," about which it states,³⁴⁴ "Do not only read it as 'he called-*Vayikra*-ויקרא,' but rather as, 'he caused others to call-*Vayakree*-ויקריא.'

This teaches us that our forefather Avraham caused the Name of the Holy One, blessed is He, to be called out in the mouth of all passersby. How so? After they ate and drank, they would rise to bless him. However, he would say to them, 'Did you eat of what is mine? Rather, you ate from the food of the God of the world. You therefore should thank, praise and bless the One who spoke and the world was.'" In other words, his form of serving *HaShem*-יהו"ה, blessed is He, was to affect the drawing down and revelation of *HaShem*'s-יהו"ה Godliness in the world.

In contrast, Yitzchak was the Chariot (*Merkavah*) for *HaShem*'s-יהו"ה quality of might-*Gevurah*, as it states,³⁴⁵ "Had not the dread of Yitzchak-*Pachad Yitzchak*-פחד יצחק been with me etc."³⁴⁶ This is because his mode of serving *HaShem*-יהו"ה, blessed is He, was in the line of might-*Gevurah*.

Now, these two matters of Avraham and Yitzchak, who are kindness-*Chessed* and might-*Gevurah*, are the aspects of light (*Ohr*) and darkness (*Choshech*).³⁴⁷ This is as stated in

³⁴⁴ Talmud Bavli, Sotah 10a and on (cited in Rashit to Genesis 21:33 *ibid.*)

³⁴⁵ Genesis 31:42; Also see Genesis 31:53

³⁴⁶ See at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Six (*Gevurah*).

³⁴⁷ See Maamarei Admor HaZaken 5568 Vol. 1 p. 538 and on; Ohr HaTorah, Zot HaBrachah p. 1,894 and on; Discourse entitled "*Vayomer Lo Yehonatan*" of Shabbat Parshat Toldot 5680 (Sefer HaMaamarim 5680 p. 159 and on).

Zohar,³⁴⁸ “The word ‘to the light-*LaOhr*-לאור’³⁴⁹ refers to Avraham, and the word ‘to the darkness-*LaChoshech*-לחושך’ refers to Yitzchak.” In other words, Avraham, who is the quality of kindness-*Chessed* and whose matter is that of drawing down (*Hamshachah*) and revelation (*Giluy*), is the aspect of light (*Ohr*). In contrast, Yitzchak, who is the quality of might-*Gevurah*, the matter of which is concealment (*He’elem*), is the aspect of darkness (*Choshech*).

The explanation is that in the matter of creation, both light (*Ohr*) and darkness (*Choshech*) are present, as the verse states,³⁵⁰ “[I am the One] Who forms light (*Yotzer Ohr*-יוצר אור) and creates darkness (*Boreh Choshech*-בורא חושך).” In other words, the aspect of light (*Ohr*) is of a level that can be revealed to the one below, and it therefore is called “light-*Ohr*-אור” which is a matter of revelation (*Giluy*).

In contrast, the aspect of darkness (*Choshech*) is a level that cannot be revealed below, and is therefore called “darkness-*Choshech*-חושך,” which is the matter of concealment (*He’elem*). This is why it states, “[I am the One] Who forms light (*Yotzer Ohr*-יוצר אור) and creates darkness (*Boreh Choshech*-בורא חושך).”³⁵¹ That is, formation-*Yetzirah*-יצירה indicates something that already has a certain form-*Tzurah*-צורה to it, and it therefore is applicable for it to be revealed below. This is why formation-*Yetzirah*-יצירה is juxtaposed to “light-*Ohr*-אור.” In contrast, novel creation-*Briyah*-בריאה has no form,

³⁴⁸ Zohar I 141b and on

³⁴⁹ Of the verse (Genesis 1:5), “God called to the light-*LaOhr*-לאור ‘Day,’ and to the darkness-*LaChoshech*-לחושך He called ‘Night.’”

³⁵⁰ In the blessings of the *Shema* recital, from Isaiah 45:7

³⁵¹ Also see Sefer HaMaamarim 5662 p. 357 and on, and elsewhere.

and does not apply to being revealed below. It therefore is the aspect of “darkness-*Choshech*-חושך.”

3.

Nonetheless, we must better understand how this matter could be called “darkness-*Choshech*-חושך.” For, all matters of concealment (*He’elem*) are only [concealment] relative to another, in that the other is incapable of receiving it. This being so, how can “darkness-*Choshech*-חושך” be applied to the essential level itself, even though the essential matter of concealment (*He’elem*) is that which transcends revelation (*Giluy*).

To further clarify, the matter of concealment (*He’elem*) and revelation (*Giluy*) is not in a way that the thing itself, which previously was concealed, then becomes revealed. For example, it is not like something in a sealed box that then becomes revealed, [because in such a case, the revelation (*Giluy*) is subsequently greater and loftier than the matter of concealment (*He’elem*). For, in such a case, the revelation (*Giluy*) has both elements of superiority, in that it possesses the superior quality of the concealment (*He’elem*) (in that it is the essential thing itself which was in a state of concealment), as well as the superiority of revelation (*Giluy*)]. Rather, it is in a manner in which that which is in a state of concealment (*He’elem*) remains in a state of concealment (*He’elem*), and it is only that there is revelation (*Giluy*) that is drawn forth from the concealment. However, the concealed matter itself remains

in a state of concealment (*He'elem*), as was explained in the preceding discourses.³⁵²

This being so, it is understood that the concealment (*He'elem*) is loftier than the revelation (*Giluy*), and the fact that it is called “concealment-*He'elem*-העלם” is solely due to the fact that it is concealed relative to another. However, since it is the case that it is essentially loftier than the matter of revelation (*Giluy*), it is not understood why it is called by the term “darkness-*Choshech*-חושך.” Yet, from the fact that it is indeed called by the term “darkness-*Choshech*-חושך,” it is understood that the matter of concealment (*He'elem*) is not solely a concealment relative to another, but rather, that it essentially is the aspect of darkness-*Choshech*-חושך and concealment-*He'elem*-העלם.

The explanation is that the aspect of concealment (*He'elem*) is in close proximity and adhesion to its source. Thus, since it is in close proximity, it therefore is in a state of the absence of spreading forth and expression. It thus is in a state of darkness (*Choshech*) even relative to itself, in that it is not the aspect of the existence of light (*Ohr*). For this same reason it also does not come to be revealed to another.

This is similar to the dictum,³⁵³ “As long as one is preoccupied with absorbing [the teachings], he cannot give out [and express it to another] etc.” That is, since he is completely preoccupied with absorbing, he is in a state of nullification of

³⁵² See the discourse entitled “*Tikoo*” of the second day of Rosh HaShanah of this year, 5718, Discourse 1, Ch. 5 and on; Discourse entitled “*v'Amdoo Raglav*” of the second day of Sukkot, Discourse 3, Ch. 2.

³⁵³ See Talmud Bavli, Chullin 8b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14.

all of his own senses, and it therefore is altogether inapplicable for him to bestow it to another. An example of this is a teacher and his pupil, a bestower and a recipient.³⁵⁴ That is, when the student is preoccupied in receiving intellect from his teacher, he is in a state of nullification and the absence of his own sense of existence, to the point that it is entirely inapplicable for him to bestow anything at all.

The same is likewise true at the very inception of the matter of recipients (*Mekablim*), meaning, the *Sefirah* of Kingship-*Malchut*, the likeness for which in creation below is the moon (*Levanah*). To explain, the matter of the moon is to give light upon the earth. (For, although the verse states,³⁵⁵ “And God made the two great luminaries, the greater luminary to dominate the day and the lesser luminary to dominate the night; and the stars; And God set them in the firmament,” the verse nevertheless concludes, “to give light upon the earth.”)

Now, the light of the moon has various distinctions and changes. That is, sometimes the moon is full, and completely whole, whereas other times its light is diminished, to the point that it sometimes is completely concealed. For example, on the eve of Rosh Chodesh and on Rosh Chodesh itself, the moon is in a state of complete concealment, and even at the time of the birth (*Molad*) of the new moon, it is merely a solitary point.

³⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 *ibid*.

³⁵⁵ Genesis 1:16-17

These changes depend on its closeness or distance to its source, which is the light of the sun.³⁵⁶ For, in and of itself, the moon has no light, but rather, the moon reflects the light of the sun. Thus, when the moon is in close proximity to the sun, its state is the absence of spreading forth, and to the degree that it distances from the sun, its own existence spreads out to a greater degree.

Now, just as this is so of the light of the moon, which is the recipient (*Mekabel*), so is this the case with the light of the sun, which is the bestower (*Mashpia*). That is, when it comes to the light of the sun, there is the light that spreads forth (*Ohr HaMitpashet*) from the sun and the light as it is included (*Ohr HaKallul*) within the sun. However, it is specifically when the light comes outside of its source in the essential self of the sun that it illuminates and spreads forth. In contrast, as the light is included in its source, in the essential self of the sun, it cannot at all even be called “light-*Ohr*-אור.”

This example may be applied to our understanding of the *Sefirah* of Kingship-*Malchut*, who “has nothing of her own,”³⁵⁷ but only receives from the aspect of *Zeir Anpin*. That is, when she is close to *Zeir Anpin*, she then is in a state of complete nullification (*Bittul*), becoming merely “a point beneath [the *Sefirah* of] foundation-*Yesod*.”³⁵⁸ However, as she becomes distant from *Zeir Anpin*, she becomes “the head of

³⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), the gate entitled “The seven letters בג"ד כפר"ת correspond to the seven days of the week – Time and its Measurement” and on.

³⁵⁷ Zohar I 33b; 249b; Zohar III 215a and elsewhere.

³⁵⁸ See Zohar III 191a and the notes of Rabbi Chayim Vital there; Etz Chayim, Shaar 34 (Shaar Tikkun Nukva) Ch. 4; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 49 and elsewhere.

foxes”³⁵⁹ to bestow light (*Ohr*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).³⁶⁰

Now, just as this is so of the *Sefirah* of Kingship-*Malchut*, so is it in the loftier levels. That is, to the degree that it is in a state of closeness to the Essential Self of the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it is in a state of the total nullification of its existence (*Bittul b'Metziyut*), and is itself in a state of darkness (*Choshech*).

This is like the teaching,³⁶¹ “Even though the Supernal Crown (*Keter Elyon*) is a brilliant and refined light, it is dark before the Cause of all causes.” In other words, even though it is the Supernal Crown (*Keter Elyon*) – the first of all the *Sefirot* – and in this itself, it is the aspect of “a brilliant and refined light,” nevertheless, “it is dark,” due to its nullification (*Bittul*) “before the Cause of all causes.” This is like the teaching,³⁶² “All lights become dark before Him,” specifying, “before Him.”

The same is true of the general matter of light (*Ohr*) as it is above in *HaShem*’s-יהו"ה Godliness. That is, it is specifically when it becomes distant from its Source that it then comes into the aspect of the existence of light (*Ohr*). In contrast, when it is in close proximity and included in its

³⁵⁹ Zohar Chadash, Shir HaShirim 71a; Etz Chayim, Shaar 3, Ch. 1; Shaar 4, Ch. 6; Maa’amarei Admor HaEmtza’ee, Devarim Vol. 1 p. 179.

³⁶⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47 and on.

³⁶¹ Tikkunei Zohar, end of Tikkun 70 (135b)

³⁶² Zohar I 23a

Source, it is not the existence of light (*Ohr*) at all, as stated in Zohar,³⁶³ “They are not lights.”

Now, this does not contradict what is known about the matter of the world of Emanation (*Atzilut*). That is, the meaning of the term “Emanation-*Atzilut*-אצילות” is that it is of the root “proximity-*Eitzel*-אצל,” indicating closeness.³⁶⁴ However, even so, the matter of the world of Emanation (*Atzilut*) is that of revealing the concealed (*Giluy HaHe’elem*).³⁶⁵ The explanation of the difference between the meaning of the word “Light-*Ohr*-אור” and the meaning of the word “Emanation-*Atzilut*-אצילות” is well known.

That is, “light-*Ohr*-אור” indicates the revelation of something as it is due to its source, meaning, as it is in close proximity to its source. In contrast, the matter of the term “Emanation-*Atzilut*-אצילות” is that it is revelation as it specifically is distant. This is why the world of Emanation (*Atzilut*) is called a “world-*Olam*-עולם,” that is, it is called “The world of Emanation-*Olam HaAtzilut*-האצילות.” Rather, the true matter of the light (*Ohr*-אור) is as it is in a state of proximity and included in its Source, at which point, it is not at all actually an aspect of the existence of light (*Ohr*-אור).

From all the above we may understand the matter of “darkness-*Choshech*-חושך.” That is, it is called “darkness-*Choshech*-חושך” not just because of its concealment (*He’elem*)

³⁶³ Zohar I 65a

³⁶⁴ See Pardes Rimonim, Shaar 16 (Shaar ABY”A) Ch. 1; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 1, p. 311, and also see the citations in the next note, and elsewhere.

³⁶⁵ See Torah Ohr, Mishpatim 76a; Ohr HaTorah Al Maamarei Rabboteinu Zichronam LiVracha, p. 201 and on, and elsewhere.

relative to another, but rather, in and of itself, it is the aspect of concealment (*He'elem*) and darkness (*Choshech*), in that it is the matter of nullification (*Bittul*) and absence of existence (*He'eder HaMetziyut*) stemming from its closeness to its Source. It is for this reason that it states,³⁶⁶ “[I am the One] Who forms light (*Yotzer Ohr*-יוצר אור) and creates darkness (*Boreh Choshech*-בורא חושך).” That is, Formation-*Yetzirah*-יצירה, which is at a distance, refers to the aspect of light-*Ohr*-אור. In contrast, Creation-*Briyah*-בריאה which refers to the very first novel creation of something (*Yesh*) that bears the Godly “nothingness-*Ayin*-אין” upon itself, is not actually the existence of tangible “somethingness” (*Yeshut*) at all. For since it is in the closest state of proximity to the Godly “nothingness-*Ayin*-אין,” it is entirely inapplicable for there to be any spreading forth whatsoever, and it therefore is the aspect of “darkness-*Choshech*-חושך.”³⁶⁷

With all the above in mind, we can understand this matter as it applies to Avraham and Yitzchak, in that “light-*Ohr*-אור” refers to Avraham, whereas “darkness-*Choshech*-חושך” refers to Yitzchak. This is to say that Yitzchak’s service of *HaShem*-יהו"ה, blessed is He, in the aspect of darkness (*Choshech*), is loftier than Avraham’s service of *HaShem*-יהו"ה, blessed is He, in the aspect of light (*Ohr*). For, the matter of light (*Ohr*) and revelation (*Giluy*) indicates distance, whereas the matter of darkness (*Choshech*) is due to closeness and proximity.

³⁶⁶ In the blessings of the *Shema* recital, from Isaiah 45:7

³⁶⁷ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Gate entitled “The Three Letters *Yod Hey Vav*-יוד וואו ואי.”

In other words, the forms of service of Avraham and Yitzchak are the aspects of “running” (*Ratzo*) and “returning” (*Shov*). Avraham’s form of serving *HaShem*-יהו"ה, blessed is He, is the aspect of “returning” (*Shov*), and drawing down *HaShem*’s-יהו"ה Godliness below, to a distant place. In contrast, Yitzchak’s form of serving *HaShem*-יהו"ה, blessed is He, is from the aspect of severities-*Gevurot*, and is the “running” (*Ratzo*) desire to leave the limiting constraints of his vessels (*Keilim*). That is, it indicates closeness to his Source, and that due to his sense of his Source, he is in a state of self-nullification (*Bittul*) and darkness (*Choshech*).

4.

However, based on this, we must understand the meaning of the statement, “These are the offspring of Yitzchak son of Avraham.” For, this leads us to understand that Avraham’s form of serving *HaShem*-יהו"ה, blessed is He, precedes Yitzchak’s form of serving Him. However, based upon what we just explained, that Avraham is the aspect of “returning” (*Shov*) and Yitzchak is the aspect of “running” (*Ratzo*), it would seem that Yitzchak’s form of serving *HaShem*-יהו"ה, blessed is He, necessarily precedes Avraham’s form of service. For, as known, there first must be the mode of serving *HaShem*-יהו"ה, blessed is He, in a way of “running” (*Ratzo*), and only afterwards can there be the service of “returning” (*Shov*).

However, the explanation is that when it is explained in various places that the order of approach is that there first must

be the matter of “running” (*Ratzo*) and only afterwards the matter of “returning” (*Shov*), this is specifically from the vantage point of novel created beings.³⁶⁸ That is, the order of approach of novel created beings in their service of *HaShem*-יהו"ה, blessed is He, is that first there is “running” (*Ratzo*), and only afterwards there is “returning” (*Shov*).

However, when it comes to the order of the drawing down of *HaShem*'s-יהו"ה Godliness from Above to below, there first is revelation (*Giluy*) and only afterwards there is concealment (*He'elem*).³⁶⁹ This is as stated in Etz Chayim,³⁷⁰ that in the world of Akudim,³⁷¹ the [*Sefirot*] are in a state of “coming, and not coming” (*Mati v'Lo Mati*).³⁷² In other words, there first is the revelation (“coming-*Mati*-מַטִּי”), and there then is the concealment (“not coming-*Lo Mati*-לֹא מַטִּי”).

Now, since the matter of our forefathers is the drawing down of *HaShem*'s-יהו"ה Godliness from above to below, the verse therefore states, “Yitzchak the son of Avraham.” That is, first there is the matter of Avraham, which is revelation (*Giluy*), and only afterwards is the matter of Yitzchak, which is concealment (*He'elem*).

³⁶⁸ That is, in the order of ascent of the created beings from below to above, the *Sefirah* of might-*Gevurah*, which is the quality of Yitzchak, and is the matter of “running” (*Ratzo*) is first.

³⁶⁹ That is, in the order of the *Sefirot* from Above to below, kindness-*Chessed*, which is the quality of Avraham, and is the aspect of revelation (*Giluy*), precedes the *Sefirah* of might-*Gevurah*.

³⁷⁰ Etz Chayim, Shaar 7 (Shaar *Mati v'Lo Mati*)

³⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, regarding the *Sefirot* of the world of Akudim, which are “one following the other.”

³⁷² See Zohar I 16b, 65a

However, we must understand this still further. For even in the matter of drawing down *HaShem*'s-יהו"ה Godliness from above to below, we find that concealment (*He'elem*) comes first, as known, that at first *HaShem*-יהו"ה, blessed is He, constricted His great light, withdrawing it to the side, and only after the restraint of *Tzimtzum*, the revelation of the line-*Kav* was drawn down.³⁷³ However, the explanation is that the restraint of *Tzimtzum* before the subsequent revelation that relates to the matter of the drawing down, comes from the aspect of the light (*Ohr*) that is included in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. In other words, in order for there to be the novelty of the entire matter of "revelation" (*Gilyim*), it first was necessary for there to be the restraint of the *Tzimtzum*, after which the matter of revelation (*Giluy*) could be.³⁷⁴ [This is so even though on that level too, there was light (*Ohr*) and revelation (*Giluy*) that first preceded the restraint of *Tzimtzum* and the concealment of the light (*Ohr*). That is, from the very fact that the restraint of *Tzimtzum* affected the light (*Ohr*), it is understood that the light (*Ohr*) and revelation (*Giluy*) preceded the restraint of *Tzimtzum*.

Nevertheless, the totality of the light (*Ohr*) that precedes and transcends the restraint of *Tzimtzum*, which is the light (*Ohr*) as it is included in the Essential Self of *HaShem*-יהו"ה, blessed is He, is not at all in a state of light (*Ohr*) and revelation

³⁷³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-14 and the citations and notes there.

³⁷⁴ See the explanation of Rabbi Yechezkel Feigen in HaTomim, Vol. 1, Choveret 4, p. 46 [מד].

(*Giluy*). This is as explained before about the teaching,³⁷⁵ “They are not lights.” Furthermore, even the light (*Ohr*) that does have some relation to revelation (*Giluy*) includes the intention for the restraint of the *Tzimtzum* in it. In other words, the very fact that there is a drawing down of light (*Ohr*) in a way that at first it is concealed by the restraint of *Tzimtzum*, is because this itself is the intention of the restraint of the *Tzimtzum*, that transcends and precedes the light (*Ohr*) and revelation (*Giluy*).³⁷⁶ This is the meaning of the fact that, at their root, the severities-*Gevurot* precede the kindnesses-*Chassadim*.³⁷⁷]

However, after the light (*Ohr*) has already come into the general category of “revelations” (*Giluyim*), the order is in a way of “coming, and not coming” (*Mati v’Lo Mati*), in that there first is revelation (*Giluy*) followed by concealment (*He’elem*). Thus, in our forefathers, the matter of whom is the drawing down and revelation of *HaShem*’s-יהו"ה Godliness from above to below, the order is “Yitzchak son of Avraham,” in that Avraham is first, followed by Yitzchak.

5.

Now, the explanation of the matter of Avraham and Yitzchak’s service of *HaShem*-יהו"ה, blessed is He, as it relates to the service of *HaShem*-יהו"ה, blessed is He, of each and every Jew, is that this is the matter of serving *HaShem*-יהו"ה with love

³⁷⁵ Zohar I 65a

³⁷⁶ See the discourse entitled “v’Khol HaAm Ro’im” 5675 (*Hemshech* 5672 Vol. 2 p. 1,002 and on).

³⁷⁷ See *Ohr HaTorah*, *Korach* p. 718 and elsewhere.

(*Ahavah*) and fear (*Yirah*) of Him, respectively. This is because love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, are the inner aspects of the qualities of kindness-*Chessed* and might-*Gevurah*.³⁷⁸ That is, love (*Ahavah*) of *HaShem*-יהו"ה is the inner aspect of kindness-*Chessed*, as we see in the fact that the drawing down of kindness-*Chessed* comes from a sense of love for the person or thing that is loved. The same is true of fear (*Yirah*). Therefore, the matter of Avraham and Yitzchak, who are kindness-*Chessed* and might-*Gevurah*, as they are in our service of *HaShem*-יהו"ה, are the matters of love (*Ahavah*) and fear (*Yirah*) of Him.

Now, love (*Ahavah*) is the aspect of distance, in that the emotion of love (*Ahavah*) comes about out of distance. In other words, since one is distant from the object of his love, he experiences the emotion of love (*Ahavah*) for the one that he is distant from. In contrast, fear (*Yirah*) comes from closeness and is therefore the aspect of closeness. This is like the statement about the coming future,³⁷⁹ “To enter clefts of the rocks and cracks of the crags, because of the fear of *HaShem*-יהו"ה and from the Glory of His greatness.” In other words, because of the awesome revelation of *HaShem*'s-יהו"ה Godliness in a way of closeness, there will be fear (*Yirah*) etc.

Thus, love (*Ahavah*) of *HaShem*-יהו"ה, which comes from a state of distance, is the aspect of “returning” (*Shov*). For, the matter of “returning” (*Shov*) is the drawing down of *HaShem*'s-יהו"ה Godliness into physical matters, in the place of distance. In contrast, the fear (*Yirah*) of *HaShem*-יהו"ה, blessed

³⁷⁸ See Iggeret HaKodesh, Epistle 15 (123a)

³⁷⁹ Isaiah 2:21 cited in Tanya, Likkutei Amarim, Ch. 36

is He, comes from a state of closeness, and is the aspect of “running” (*Ratzo*), in that he yearns to be in the place of closeness, to become included in his Source and be nullified of his independent existence (*Bittul b’Metziyut*).

The explanation is that the verse states,³⁸⁰ “And you shall love *HaShem*-יהו"ה your God.” The question about this is well known.³⁸¹ Namely, how is it possible for love (*Ahavah*), which is a heartfelt emotion, to be commanded. That is, either way it makes no sense. That is, if love (*Ahavah*) of *HaShem*-יהו"ה is there, it is there [without the command], and if it is absent, then a command to love is inapplicable, just as a command to want something is inapplicable [that is, one either wants or does not want].

Now, elsewhere it is explained that, in actuality, this commandment is to contemplate (*Hitbonenut*). That is, the verse that precedes this states, “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד יהו"ה.”³⁸² That is, since one’s mind is indeed in his control, it is applicable for him to be commanded to contemplate (*Hitbonenut*), and through contemplation (*Hitbonenut*) into *HaShem*’s-יהו"ה Godliness, blessed is He, he automatically will come to love (*Ahavah*) Him. The reason is because the intellect (*Sechel*) and the emotions (*Midot*) operate in a way of cause and effect. Therefore, if the cause is in a state of wholeness, the resultant effect will come automatically.

³⁸⁰ Deuteronomy 6:5

³⁸¹ See Sefer HaMaamarim 5701 p. 116 and elsewhere.

³⁸² Which refers to the contemplation (*Hitbonenut*). See Listen Israel, a translation of Rabbi Hillel Paritcher’s commentary to Ch. 1 of Shaar HaYichud of the Mittler Rebbe, known as The Tract on Contemplation (*Kuntres HaHitbonenut*).

Nevertheless, this is still not fully understood. For, based on the above, that the commandment is to contemplate (*Hitbonenut*) and that the automatic byproduct of it is love, why is it that the verse states, “You shall love-*v’Ahavtah*-וְאָהַבְתָּ,” indicating that the commandment about the love (*Ahavah*) itself?

Rather, the explanation³⁸³ is that the commandment, “You shall love-*v’Ahavtah*-וְאָהַבְתָּ” is that there should be the matter of “returning” (*Shov*) and drawing to below. For, even when one contemplates, thus arousing love of *HaShem*-יְהוָה, it can be that his love of *HaShem*-יְהוָה, blessed is He, is solely a matter of “running” (*Ratzo*) [to *HaShem*-יְהוָה], like “Ben Azai, who gazed and died,”³⁸⁴ or like the sons of Aharon, about whom it states,³⁸⁵ “They came close before *HaShem*-יְהוָה and died,” which is the matter of the world of Chaos-*Tohu*. This being so, this not according to *HaShem* ’s-יְהוָה Supernal intention, as the verse states,³⁸⁶ “He did not create it for chaos (*Tohu*); He fashioned it to be inhabited (*Lashevet*-לִשְׁבֹּת).”³⁸⁷ It thus is in regard to this that a command is applicable, in that after the matter of “running” (*Ratzo*) [to *HaShem*-יְהוָה], there must be the matter of “returning” (*Shov*).

About this our sages, of blessed memory, expounded on the word, “And you shall love-*v’Ahavta*-וְאָהַבְתָּ,” saying,³⁸⁸

³⁸³ See Torah Ohr, Toldot 17c; Discourse entitled “*Lehavin Inyan Erev Rosh Chodesh*,” Shabbat Parshat Toldot 5714, translated in The Teachings of The Rebbe 5714, Discourse 4, Ch. 3.

³⁸⁴ Talmud Bavli, Chagigah 14b

³⁸⁵ Leviticus 16:1

³⁸⁶ Isaiah 45:18

³⁸⁷ The term “to be inhabited-*LaShevet*-לִשְׁבֹּת” shares the same root as “return-*Shov*-שׁוּב.”

³⁸⁸ Talmud Bavli, Yoma 86a

“This means that you shall make the Name of Heaven beloved.” That is, love (*Ahavah*) of *HaShem*-יהוה, blessed is He, must be brought into some form of actualization, which is the matter of “returning” (*Shov*).

The explanation is that “Heaven-*Shamayim*-שמים” refers to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*). This is as stated,³⁸⁹ “May You, the Heavens (*HaShamayim*-השמים) hear (*Tishma*-תשמע),” in which the verse does not state, “You **in** the Heavens-*BaShamayim*-בשמים,” as in the verse,³⁹⁰ “I fill the heavens and the earth,” but it rather specifies, “You, the Heavens-*HaShamayim*-השמים.” In other words, the matter of [contemplation-*Hitbonenut*, indicated by] “Listening-*Shmiyah*-שמיעה” should affect the aspect of the Heavens-*Shamayim*-שמים, which refers to *Zeir Anpin* of the world of Emanation (*Atzilut*). This is as Zohar states,³⁹¹ that the term “Heavens-*Shamayim*-שמים” is composed of Fire-*Aish*-אש and water-*Mayim*-מים, that is, kindness-*Chessed* and might-*Gevurah*, which is the aspect of *Zeir Anpin*.

Now, “The Name of Heaven-*Sheim Shamayim*-שם שמים” is the vessel and receptacle for the aspect of *Zeir Anpin*, and thus refers to the aspect of Kingship-*Malchut*. This then, is the meaning of their statement that, “It means that you should make the Name of Heaven-*Shem Shamayim*-שם שמים beloved.” That is, you should cause a drawing forth of light (*Ohr*) in the

³⁸⁹ Kings I 8:32, 34, 36, 39; Also see Sefer HaMaamarim 5701 p. 11; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach* and *Hod*) and elsewhere.

³⁹⁰ Jeremiah 23:24

³⁹¹ Zohar I 77a

aspect of *Zeir Anpin* and the aspect of Kingship-*Malchut*, until the light (*Ohr*) is drawn down to below.

This is also the meaning of what our sages, of blessed memory, stated,³⁹² “The Holy One, blessed is He, traveled a walking distance of five-hundred years to acquire a Name-*Shem*-שם, as written,³⁹³ “God went forth to redeem a people unto Himself – thus acquiring a Name-*Shem*-שם for Himself.” The “walking distance of five-hundred years” refers to the aspect of *Zeir Anpin*, in that five *Sefirot*³⁹⁴ are the primary aspect of *Zeir Anpin*, each of which include ten, and each of those also include ten, with a total of five-hundred. The acquisition of a Name-*Shem*-שם refers to the aspect of Kingship-*Malchut*. Thus, when it states that, “The Holy One, blessed is He, traveled a walking distance of five-hundred years to acquire a Name-*Shem*-שם,” this refers to the drawing down of the light (*Ohr*) in *Zeir Anpin* and Kingship-*Malchut*. The explanation is that even though there is the supernal existence of the *Sefirot* of *Zeir Anpin* and Kingship-*Malchut*, there nevertheless is the necessity for man to serve *HaShem*-יהו"ה, blessed is He, to affect a drawing down of the revelation of light (*Ohr*) in them.

To clarify, as known, there is a difference between the time that the Holy Temple was standing and the time of exile. Namely, in the time that the Holy Temple was standing, there was an open illumination and revelation of *HaShem*'s-יהו"ה Godliness. In contrast, in the time of exile, “The Holy One,

³⁹² Midrash Kohelet Rabba 7:1

³⁹³ Samuel II 7:23

³⁹⁴ Kindness-*Chessed*, Might-*Gevurah*, Splendor-*Tiferet*, Conquest-*Netzach*, Majesty-*Hod*.

blessed is He, withdraws high above.”³⁹⁵ From this it is understood that it is possible for there be the existence of the *Sefirot*, but even so, it may be that there is no illumination of light (*Ohr*) and revelation (*Giluy*) in them.

This is like the teaching,³⁹⁶ “If You would withdraw from them, all the names would remain as a body without a soul.”³⁹⁷ When it states “all the names” this not only refers to the aspect of Kingship-*Malchut*, but even to the aspect of *Zeir Anpin*, which are the seven unerasable holy names.³⁹⁸ More specifically, as Pardes Rimonim states,³⁹⁹ there are ten names (*Shemot*-שמות) that are the vessels (*Keilim*) of the ten *Sefirot*. It is in regard to them that Zohar states, “If You would withdraw from them, all the names would remain as a body without a soul.”

That is, even though the *Sefirot* would remain in existence, there nevertheless would be no revelation (*Giluy*) in them at all. This is compared to the body, which remains in its being, even after the light of the soul is no longer manifest in it, since it has a certain vitality, in and of itself. The same is true above in Godliness, that the vessels (*Keilim*) can remain in existence, even without any revelation (*Giluy*) in them. [Even so, it is through them that vitality is drawn to the world, since the existence and the vitality of the worlds is from the aspect of the vessels (*Keilim*).

³⁹⁵ See Zohar I 210a; Zohar III 20b

³⁹⁶ Introduction to Tikkunei Zohar 17b

³⁹⁷ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30.

³⁹⁸ Talmud Bavli, Shevuot 35a;

³⁹⁹ Pardes Rimonim, end of Shaar 1; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*).

This accords with the teaching,⁴⁰⁰ “He and His life force are one,” in that He creates with them and through them, bringing novel existence forth from nothing to something etc. That is, the thirty vessels (*Keilim*) of *Zeir Anpin* and *Nukvah* [of the world of Emanation (*Atzilut*)] become the soul levels of *Neshamah*, *Ru’ach*, and *Nefesh* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).⁴⁰¹ However, it is only when the light (*Ohr*) illuminates in a revealed manner in the vessels (*Keilim*) that there is the revelation of *HaShem*’s-יהו"ה Godliness in the world. However, when the lights (*Orot*) withdraw, *HaShem*’s-יהו"ה Godliness is in a state of concealment in the world.]

This is why the service of *HaShem*-יהו"ה by the souls of the Jewish people is necessary, so that “The Name of Heaven-*Shem Shamayim*-שמים is made to be beloved,” meaning, that they affect a drawing down of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the aspects of *Zeir Anpin* and Kingship-*Malchut*, to the point that there is an illumination of light (*Ohr*) below.

About this the verse states,⁴⁰² “The path of the righteous (*Tzaddikim*) is like the glow of sunlight, growing brighter until high noon.” The explanation is that the Holy One, blessed is He, is called righteous-*Tzaddik*,⁴⁰³ as it states,⁴⁰⁴ “*HaShem*-יהו"ה

⁴⁰⁰ Introduction to Tikkunei Zohar 17a *ibid*.

⁴⁰¹ Etz Chayim, Shaar 42, Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20; Kuntres Acharon, 4; Likkutei Torah, Re’eh 12c; Shir HaShirim 33a and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Shaar 5 (regarding the thirty titles from which the worlds derive their vitality).

⁴⁰² Proverbs 4:18

⁴⁰³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*).

⁴⁰⁴ Psalms 145:17

is righteous (*Tzaddik*-צדיק) in all his ways.” This is because all drawings and bestowals of beneficence from *HaShem*-יהו"ה Above, are completely in a way of charity (*Tzedakah*-צדקה). That is, He bestows to the poor and lowly, since relative to *HaShem*-יהו"ה, blessed is He, all are paupers and lowly.

This comes about through the charity (*Tzedakah*) that a person gives below to one who has nothing of his own, through which he affects a drawing down of charity (*Tzedakah*-צדקה) from above. About this the verse states,⁴⁰⁵ “For *HaShem*-יהו"ה is righteous-*Tzaddik*-צדיק, He loves those of charitable deeds-*Tzedakot*-צדקות.” This is as stated in Midrash,⁴⁰⁶ “Every craftsman hates others of his craft, but the Holy One, blessed is He, is righteous-*Tzaddik* and He loves those of charitable deeds-*Tzedakot*-צדקות.”

In other words, Above in *HaShem*'s-יהו"ה Godliness, the very opposite is so, that through the souls of the Jewish people serving *HaShem*-יהו"ה by doing acts of charity-*Tzedakah*-צדקה (“He loves those of charitable deeds-*Tzedakot*-צדקות”), the matter of charity-*Tzedakah*-צדקה is drawn down from Above (“*HaShem*-יהו"ה is righteous-*Tzaddik*-צדיק”).

This is as stated,⁴⁰⁷ “He relates His word to Yaakov, His statutes and judgments to Israel.” In other words, what He Himself does He commands the Jewish people to do. The inner explanation⁴⁰⁸ is that through commanding the Jewish people to do so, He thereby does so Himself. In other words, through the Jewish people doing acts of charity (*Tzedakah*-צדקה) - which

⁴⁰⁵ Psalms 11:7

⁴⁰⁶ Midrash Bereishit Rabba 32:2

⁴⁰⁷ Psalms 147:19; Midrash Shemot Rabba 30:9

⁴⁰⁸ See Sefer HaMaamarim 5636 Vol. 2 p. 327 and elsewhere.

refers to and includes all the *mitzvot*, as is stated in Tanya,⁴⁰⁹ that “[throughout Talmud Yerushalmi,] charity-*Tzedakah*-צדקה is simply called “the commandment-*mitzvah*-מצוה,” - through this we affect there to be an illumination of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the *Sefirot* of *Zeir Anpin* and Kingship-*Malchut*, to the point that it is drawn down below.

This then, is the meaning of the verse,⁴¹⁰ “The path of the righteous (*Tzaddikim*) is like the glow of sunlight, growing brighter until high noon,” in which the term is “righteous-*Tzaddikim*-צדיקים” is in the plural form. That is, it both refers to the righteous acts of charity-*Tzedakah*-צדקה that man does below, as well as the upper charity-*Tzedakah*-צדקה of *HaShem*-יהו"ה, blessed is He. The verse continues that they are “like the glow of sunlight-*k'Ohr Nogah*-כאור נוגה,” referring to “the light (*Ohr*-אור) that was created on the first day of creation, by which Adam, the first man, gazed from one end of the world to the other end of the world.”⁴¹¹ It is through charity-*Tzedakah*-צדקה that we draw down this light.

In other words, since the primary Supernal intent is to draw the light (*Ohr*) below, it therefore is necessary to specifically draw down the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds (*Hishtalshelut*). For, when it comes to the light (*Ohr*) of the chaining down of the worlds (*Hishtalshelut*), the further it is drawn down, the more diminished its light becomes, and this being so, below it

⁴⁰⁹ Tanya, Ch. 37

⁴¹⁰ Proverbs 4:18

⁴¹¹ See Midrash, Bereishit Rabba 11:2; Zohar I 59a

is not luminous. This is why it is necessary to draw down the light (*Ohr*) of *HaShem*-יהו"ה that transcends the chaining down of the worlds, for through doing so, the light (*Ohr*) is drawn all the way down. This is the meaning of, "from one end of the world to the other end of the world."

This then, is the meaning of the teaching, "The Name of Heaven-*Shem Shamayim*-שם שמים should be made beloved by your hand." That is, through serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*, we draw down the light (*Ohr*) of *HaShem*-יהו"ה below. Thus, from all the above, it is understood that serving *HaShem*-יהו"ה with love (*Ahavah*), is the aspect of "returning" (*Shov*).

However, the way that Yitzchak served *HaShem*-יהו"ה, blessed is He, was by ascension from below to Above. This is why he was engaged in digging of wells, which refers to the removal of stones, dirt and all other materials that cause the concealment of the wellsprings. Through doing so, the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים) is revealed. For, as known,⁴¹² the Source of Living Waters (*Mekor Mayim Chayim*-מקור מים חיים) refers to the Godliness of *HaShem*-יהו"ה, as it states,⁴¹³ "[They have left] *HaShem*-יהו"ה, the Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים." Thus, it is to this end that his labor in serving *HaShem*-יהו"ה, blessed is He, was directed, namely, to remove the concealments and obstructions which cover the aspect of the Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים,

⁴¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 2 (*Yesod*), section on *HaShem*'s-יהו"ה titles, "The Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים."

⁴¹³ Jeremiah 17:13

so that there thereby will a revelation of the aspect of Living Waters-*Mayim Chayim* מים חיים, as they flow and burst forth in a way of ascent from below to above.

6.

However, we still must understand the difference between Avraham's form of serving *HaShem* יהו"ה and Yitzchak's form of serving Him. At first glance, they seem to be the same. That is, just as Avraham endeavored to draw down *HaShem*'s יהו"ה Godliness into the world, so likewise Yitzchak endeavored to remove all the obstructions and concealments so that *HaShem*'s יהו"ה Godliness would be revealed in the world. This being so, what difference and distinction is there between them?

However, the explanation is that there is a difference between drawing down from above to below, and an ascent from below to above. Now, it should be clarified that here the matter of "above" and "below" does not refer to the parameters of space. For, when it comes to spirituality in general, and particularly to *HaShem*'s יהו"ה Godliness above, the parameters of space are utterly inapplicable.⁴¹⁴ Rather, what is meant by the words "above" and "below" refers to levels of superiority and importance,⁴¹⁵ such as a cause relative to its effect. An example is the distinction between intellect and emotions,

⁴¹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part II), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDvarim* עשרת הדברים were given.

⁴¹⁵ *Mishneh Torah*, *Hilchot Yesodei HaTorah* 2:6; Also see *Moreh Nevuchim*, Vol. 1, Ch. 8, further explained in *Sefer Chakirah* of the Tzemach Tzedek 74b.

which are likewise “above” and “below,” respectively. That is, the intellect is the cause, and is higher in superiority, whereas emotions are the effect, and are below.

This same difference applies to the approach from above to below, or from below to above. That is, the level of Avraham was from above to below, meaning that he drew down the aspect “above” to the aspect “below.” In contrast, the level of Yitzchak was from below to above, meaning that he elevated the lower level to the higher level.

This may be better understood by comparing the difference between the revelations at the time that the Torah was given, to the revelations of the coming future. The revelations at the time when the Torah was given were from Above to below, as the verse states,⁴¹⁶ “*HaShem*-יהוה descended upon Mount Sinai.” Nevertheless, the lower ones remained in their place and state, not becoming more refined at all. For, the Torah was given only fifty days after the exodus from Egypt, and this being so, they remained in their physical state etc. Nevertheless, the descent from Above to below was done by the power of the Unlimited One, *HaShem*-יהוה, blessed is He, who is capable of literally anything, and can therefore descend and becoming revealed below – even though the lower being remains in his physical state, as he was before.

In contrast, the revelations of the coming future will be in a way of ascent from below to above, in that the lower being himself will become refined – so that he no longer will be “lower” – but will become a fitting receptacle for *HaShem*’s-יהוה Godliness. It is for this reason that they stated that, in the

⁴¹⁶ Exodus 19:20

coming future, the body will be sustained by Godliness. That is, the body will become refined to such a degree that it will become a fitting receptacle for *HaShem*'s יהו"ה Godliness, and will actually be sustained by *HaShem*'s יהו"ה Godliness.⁴¹⁷

The general difference between these two above-mentioned manners, is explained with a well-known analogy.⁴¹⁸ Namely, when there are two people, one standing on the top of a mountain, and the other standing below in the valley, they can come together in one of two ways. Either the upper one must descend below or the lower one must ascend above. The difference is that the descent to below of the One Above, is not difficult. For, since He is the One Above, who can tell Him what to do? And He is able to descend to whatever degree He wants.

However, for the one below to ascend Above, various requirements must be met, as the verse states,⁴¹⁹ "Who may ascend the mountain of *HaShem* יהו"ה, and who may stand in the place of His sanctity? One with clean hands and a pure heart etc." (as well as all the other requirements enumerated there). The reason is because the matter of ascent requires the lower one to refine himself.

From this it is understood that serving *HaShem* יהו"ה from below to Above, is far superior to serving Him from Above to below. For, in serving *HaShem* יהו"ה from Above to below, since the lower being himself did not become refined, and it is only that the light (*Ohr*) of *HaShem* יהו"ה illuminates

⁴¹⁷ See Sefer HaMaamarim 5698 p. 214 and on; Also see Avodat HaKodesh of Rabbi Meir Ibn Gabbi, Chelek HaAvodah, Ch. 42-43.

⁴¹⁸ See Likkutei Torah, Parshat Re'eh 26a, 28b, and elsewhere.

⁴¹⁹ Psalms 24:3 and on.

in him in a way that is from Above to below, it is possible that when his physicality and coarseness will dominate, the light (*Ohr*) of *HaShem*-יהו"ה will withdraw.

This is like what our sages, of blessed memory, stated,⁴²⁰ “Whoever walks [even four cubits] with an upright posture,⁴²¹ it is as if he is pushing away the feet of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.” In contrast, in the service of *HaShem*-יהו"ה from below to Above, since the lower being himself becomes refined, the light (*Ohr*) of *HaShem*-יהו"ה, remains and is sustained.

This likewise is the difference between the revelations at the time that the Torah was given, and the revelations of the coming future. For, the revelations at the giving of the Torah were followed by subsequent exiles. In contrast, the revelations of the coming future will be sustained eternally.

The same is true regarding the distinction between Avraham’s form of serving *HaShem*-יהו"ה and Yitzchak’s form of serving *HaShem*-יהו"ה. Avraham’s form of service was that he drew down *HaShem*’s-יהו"ה Godliness from Above to below, without affecting the refinement of the lower. In contrast, Yitzchak’s form of service was from below to Above and affected the refinement of the lower, so that it became a receptacle for *HaShem*’s-יהו"ה Godliness. This is the meaning of his digging wells, meaning that he removed the coarseness etc.

⁴²⁰ Talmud Bavli, Brachot 43b

⁴²¹ Indicating haughtiness

Even though it is true that Avraham also dug wells, nevertheless, upon the death of Avraham, the verse states,⁴²² “The Philistines plugged them up and filled them with dirt.”⁴²³ This is because Avraham’s service was solely in the manner of revealing a loftier light (*Ohr*), without the refinement of the lower, and it therefore was subsequently followed by the withdrawal of the light (*Ohr*). In contrast, it was entirely inapplicable for Yitzchak’s wells to be stopped up by the Philistines, since Yitzchak’s form of serving *HaShem*-יהו"ה, was in a manner of ascent, through affecting the refinement of the lower beings themselves.

7.

Now, about the wells of Yitzchak it is written,⁴²⁴ “And he called them names (*Shemot*-שמות), like the names (*Shemot*-שמות) that his father had called them.” That is, in regard to the “names-*Shemot*-שמות” of Yitzchak, the word “names-*Shemot*-שמות” is spelled in full, including the letter *Vav*-ו. In contrast, the “names-*Shemot*-שמת” of Avraham are spelled lacking the letter *Vav*-ו. However, at first glance, this is not understood. For, as is well-known about the matter of the letter *Vav*-ו, it indicates the drawing down from Above to below.⁴²⁵ Thus, since Avraham is the matter of drawing down to below, whereas

⁴²² Genesis 26:15-18

⁴²³ Regarding the external husk of the Philistines and their stopping up the wells of Avraham, see *Derech Chayim* of the Mittler Rebbe, translated as *The Way of Life*, Ch. 6.

⁴²⁴ Genesis 26:18

⁴²⁵ See *Likkutei Torah*, Beshalach 1a; *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 13, and elsewhere.

Yitzchak is matter of ascent, it should have said “names-*Shemot*-שמות” missing the letter *Vav*-ו in regard to Yitzchak, and should have said “names-*Shemot*-שמות” with the letter *Vav*-ו in regard to Avraham.

However, the explanation is that just as the letter *Vav*-ו is the matter of drawing down (*Hamshachah*), we likewise find that the matter of ascent (*Ha'ala'ah*) is also related to the letter *Vav*-ו. This is explained in Likkutei Torah⁴²⁶ regarding the matter of the travels of the Jewish people in the desert. It is explained there that all ascents from below to Above are by means of the name of forty two (*Shem Ma"V*-שמ מ"ב), which is six-ו times seven-ז, or seven-ז times six-ו. We thus find that even the ascent (*Ha'ala'ah*) is by means of the letter *Vav*-ו.

The explanation is that it states in Zohar⁴²⁷ on the verse,⁴²⁸ “And you shall give me a sign (*Ot*-אות) of truth-*Emet*-אמת,” that, “This refers to the letter (*Ot*-אות) *Vav*-ו.” Additionally, it is written,⁴²⁹ “*HaShem*-יהו"ה is close to all who call Him, to all who call Him in truth-*Emet*-אמת.” In other words, this verse refers to the matter of calling from below to Above, and particularly to serving *HaShem*-יהו"ה in prayer, which is a manner of ascent from below to above, and it is about this that it states, “in truth-*b'Emet*-באמת,” referring to the letter *Vav*-ו. This is because the matter of ascent (*Ha'ala'ah*) is also with the letter *Vav*-ו.

⁴²⁶ Likkutei Torah, Masei 89d and on, 92b and on.

⁴²⁷ Zohar III 1a

⁴²⁸ Joshua 2:12; Explained in Biurei Zohar of the Tzemach Tzedek, Vol. 1, p. 313 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁴²⁹ Psalms 145:18

The explanation is that through the ascent accomplished by the labor of affecting refinement (*Avodat HaBirurim*) in a way of below to above, we thereby attain and draw down the aspect of Truth-*Emet*-אמת, which is the letter *Vav*-ו.⁴³⁰ In other words, when the drawing down comes on its own, in a way of Above to below, then what is drawn down is not eternally sustained, since the lower being is not a fitting receptacle for it. (This is as explained before about the wells of Avraham.) In contrast, when there first is the ascent from below to Above, and it is the ascent (*Ha'ala'ah*) that causes the drawing down (*Hamshachah*), the drawing down (*Hamshachah*) is then in the aspect of the *Vav*-ו, which is the letter of Truth-*Ot Emet*-אות אמת, in that what is drawn down is sustained, since it comes about by the making of a receptacle (*Klee*).

On a deeper level, through the labor of refinement (*Avodat HaBirurim*) we refine the darkness (*Choshech*) itself, transforming it into light (*Ohr*), thereby reaching and drawing down a much higher aspect of *HaShem*'s-יהו"ה Godliness, indicated by the verse,⁴³¹ “He sets darkness (*Choshech*) as His hiding place.” That is, when the drawing down (*Hamshachah*) comes from the ascent (*Ha'ala'ah*), the drawing down is from a much higher aspect of *HaShem*'s-יהו"ה Godliness, in which change or cessation is altogether inapplicable, this being the matter of the letter *Vav*-ו [of *HaShem*'s-יהו"ה Name] which is “the letter of Truth-*Ot Emet*-אות אמת.”

⁴³⁰ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Shaar 5 (*Tiferet*), section on *HaShem*'s-יהו"ה title Truth-*Emet*-אמת.

⁴³¹ Psalms 18:12

This likewise is the meaning of the explanation in Torah Ohr on this week's Torah portion (Parshat Toldot),⁴³² about the words,⁴³³ "Our God and the God of our fathers (*Elohei"nu v'Eloh"ei Avoteinu* אלהינו ואלהי אבותינו)." [That is, at first glance, the order is not understood, being that "Our God-*Elohei"nu* אלהינו" refers to the God of all Israel. This being so, it should have stated it according to the order of the generations, by first stating, "The God of our fathers-*Eloh"ei Avoteinu* אלהי אבותינו," and then stating, "Our God-*Elohei"nu* אלהינו."

However, the explanation is that] "Our fathers-*Avoteinu* אבותינו" refers to the aspect of the mind and intellect (*Mochin*), beginning with Avraham, who is the aspect of wisdom-*Chochmah*, which is the very inception of the matter of drawing down (*Hamshachah*). Now, in order for wisdom-*Chochmah* to exist, there specifically must first be the matter of the restraint of *Tzimtzum*. For, relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem* יהוה Himself, blessed is He, wisdom-*Chochmah* and action-*Asiyah* are equal, as the verse states,⁴³⁴ "You made them (*Asita* עשית) all with wisdom (*Chochmah* חכמה)." Thus, the existence of wisdom-*Chochmah* is brought about through the constriction of *Tzimtzum*.

This then, is the meaning of, "Our God and the God of our fathers (*Elohei"nu v'Eloh"ei Avoteinu* אלהינו ואלהי אבותינו)." That is, "Our God-*Elohei"nu* אלהינו" refers to the

⁴³² Torah Ohr, Toldot 17b and on.

⁴³³ In the Amidah liturgy and elsewhere.

⁴³⁴ Psalms 104:24

restraint of the *Tzimtzum*, and through the restraint of the *Tzimtzum* the matter of drawing down (*Hamshachah*) is then made to be. This is as indicated by the next word, “and the God-*V’Elohei*”-וְאֱלֹהֵי, in which the prefix of the letter *Vav*-ו indicates the matter of drawing down (*Hamshachah*), so that there can then be the aspect of “our fathers-*Avoteinu*”-אבותינו, referring to the existence of the mind and intellect (*Mochin*).

It therefore first states “Our God-*Elohei*”-נו אֱלֹהֵינוּ, in that the cause for the entire matter of the restraint of *Tzimtzum* (for the purpose of the drawing forth wisdom-*Chochmah*) is the Jewish people – “our God.” This is to say that the entire matter of the restraint of *Tzimtzum* and the drawing down (*Hamshachah*) of influence is for the sake of the Jewish people. This is as stated,⁴³⁵ “In the beginning God created (*Bereishit Bara Elohi*”-מֵאֵלֹהִים בְּרָא),” meaning,⁴³⁶ “For the sake of the Israel who are called ‘The Beginning-*Reishit*’-רֵאשִׁית.”

This is because the word “In the beginning-*Bereishit*-בְּרֵאשִׁית” refers to the aspect of wisdom-*Chochmah*,⁴³⁷ as it states [about the wisdom-*Chochmah* of the Torah],⁴³⁸ “*HaShem*”-יְהוָה acquired me as the beginning-*Reishit*-רֵאשִׁית of His way.” However, the existence of wisdom-*Chochmah*, comes about by the constriction of the *Tzimtzum*, through *HaShem*’s-יְהוָה title God-*Elohi*”-מֵאֱלֹהִים, as it states,⁴³⁹ “In the beginning God-*Elohi*”-מֵאֱלֹהִים created,” all of which is for the

⁴³⁵ Genesis 1:1

⁴³⁶ See Rashi and Ramban to Genesis 1:1

⁴³⁷ Targum Yerushalmi to Genesis 1:1

⁴³⁸ Proverbs 8:22; Also see Rashi and Ramban to Genesis 1:1 *ibid*.

⁴³⁹ Genesis 1:1

sake of the Jewish people who are called “The Beginning-*Reishit*-ראשית.”

In other words, the general matter of the drawing down (*Hamshachah*) stems from the labor of the Jewish people serving *HaShem*-יהו"ה, blessed is He, from below to Above. This is as explained elsewhere⁴⁴⁰ regarding the teaching,⁴⁴¹ “In whom did He consult? In the souls of the righteous-*Tzaddikim*.” In other words, even though the drawing down of the light (*Ohr*) is in a manner of from Above to below, in that “He desires kindness,”⁴⁴² nevertheless, the very fact that “He desires kindness” is because the pleasure He would have by the Jewish people serving Him arose before Him, specifically that their service of Him would be in a way of ascent from below to Above. Due to this, He decided to “desire kindness.”

We thus find that the entire matter of drawing down to below (*Hamshachah*) is for the sake of serving *HaShem*-יהו"ה, blessed is He. In other words, for there to be the arousal from below, there had to be the granting of strength for this from Above, which is the matter of the arousal from Above (*It'aruta d'LeAila*) that brings to the arousal from below (*It'aruta d'Letata*).

However, in truth, the arousal from below (*It'aruta d'Letata*) came first, being that it is the original intention which brought about the arousal from Above (*It'aruta d'LeAila*).

⁴⁴⁰ See the *Hemshech* of Rosh HaShanah 5703, Ch. 3, and Ch. 6; Likkutei Sichot, Vol. 16, p. 486-487 and note 46 there, and elsewhere; Also see the preceding discourse of this year, 5718, entitled “*Lehavin Inyan Simchat Torah* – To Understand the matter of Simchat Torah,” Discourse 4, Ch. 2.

⁴⁴¹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁴⁴² Micah 7:18; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

Therefore, when there is service of *HaShem*-יהו"ה, blessed is He, in a way of ascent from below to Above, the drawing down (*Hamshachah*) from Above is in a much loftier manner. This was explained before about the letter *Vav*-ו [of *HaShem*'s-יהו"ה Name] which is the "letter of Truth (*Ot Emet*-אמת)." That is, when the drawing down is brought about from our labor in serving *HaShem*-יהו"ה, blessed is He, then the drawing down is sustained eternally and is of a much loftier aspect.

This likewise the difference between Avraham's form of serving *HaShem*-יהו"ה and Yitzchak's form of serving Him, even regarding the matter of love (*Ahavah*) of *HaShem*-יהו"ה. That is, Avraham is the aspect of "worldly love" (*Ahavat Olam*) of *HaShem*-יהו"ה, blessed is He, whereas Yitzchak is the aspect of "abundant love" (*Ahavah Rabba*) of Him.⁴⁴³ That is, "worldly love" (*Ahavat Olam*) is constrained within the limitations of the vessels (*Keilim*), whereas "abundant love" (*Ahavah Rabba*) is the aspect of "running" (*Ratzo*), which transcends the limitations of the vessels (*Keilim*). It is in this aspect of "abundant love" (*Ahavah Rabba*) that it is entirely inapplicable for there to be any cessation, as explained in Torah Ohr in the discourse entitled,⁴⁴⁴ "His eyes are red from wine-*Chachleelee Einayim Miyayin*."⁴⁴⁵

⁴⁴³ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 2 regarding the difference between the three levels of "the Upper Kindness-*Chessed Elyon*-עליון-חסד," "worldly kindness-*Chessed Olam*-עולם-חסד," which is the "kindness of Avraham-*Chessed Avraham*-אברהם-חסד," and the "kindnesses of David-*Chasdei David*-דוד-חסדי."

⁴⁴⁴ Torah Ohr 47a and on.

⁴⁴⁵ Genesis 49:12

However, for there to be the ascent from below to Above, there first must be the pull (*Hamshachah*) from Above. This refers to the matter of arousal from Above (*It'aruta d'LeAila*) that precedes arousal from below (*It'aruta d'Letata*), and is what grants empowerment for the arousal from below (*It'aruta d'Letata*).

This then, is the meaning of the [ordering of the] verse,⁴⁴⁶ “These are the offspring of Yitzchak son of Avraham.” That is, for there to be the ascent (*Ha'ala'ah*) of Yitzchak, there must first be the drawing down (*Hamshachah*) of Avraham. The verse then continues, “Avraham begot Yitzchak.” That is, besides the arousal from Above (*It'aruta d'LeAila*) which precedes the arousal from below (*It'aruta d'Letata*) (indicated by “Yitzchak son of Avraham”), there also must be the arousal from Above (*It'aruta d'LeAila*) that follows the arousal from below (*It'aruta d'Letata*), and through this, the ascent (*Ha'ala'ah*) is whole and complete.

The explanation is that the refinement (*Birur*) and ascent (*Ha'ala'ah*) from below to Above is in the aspect of the Name of *Ba''N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה). However, after this, there must be a second refinement (*Birur Sheini*), through the drawing forth of the Name of *Ma''H*-מ"ה-45 (י"ד ה"א ו"א ה"א) which refines and causes the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the refinements of the Name of *Ba''N*-ב"ן (י"ד ה"ה ו"ו ה"ה) for the refinement to be complete.

⁴⁴⁶ Genesis 28:19

However, the ultimate Supernal intent is the ascent of Yitzchak, which is the matter of the refinement and purification of the lower being himself, and it is for this ascent (*Ha'ala'ah*) that the entire matter of the drawing forth (*Hamshachah*) of Avraham is made to be, as discussed before. Because of this, it states about the coming future,⁴⁴⁷ “Avraham did not know us, and Yisroel did not recognize us,” and it is only about Yitzchak that we will say,⁴⁴⁸ “For you are our father.” This is because the ultimate elevation of the coming future is that the lower beings themselves will become refined to become a receptacle for *HaShem*’s יהוה-ה' Godliness, as discussed before.

Now, this elevation of the coming future, at which time the world itself will be refined, will be brought about by the elevation in Torah that will be in the coming future, as compared to when the Torah was given, as known⁴⁴⁹ about the difference between our teacher Moshe and Moshiach. Namely, at the giving of the Torah, which was by the hand of our teacher Moshe, only the revealed parts of Torah were revealed, whereas the inner aspects of Torah remained concealed.

In contrast, about the coming future the verse states,⁴⁵⁰ “He will kiss me with the kisses of His mouth,” referring to the revelation of the secrets of the secrets (*Razin d'Razin*).⁴⁵¹ It is about this that it states that King Moshiach is destined to teach Torah with the entire Jewish people, even including our forefathers and our teacher Moshe. That is, he will reveal the

⁴⁴⁷ Isaiah 63:16

⁴⁴⁸ Talmud Bavli, Shabbat 89b

⁴⁴⁹ See Likkutei Torah, Tzav 17a and elsewhere.

⁴⁵⁰ Song of Songs 1:2

⁴⁵¹ See Rashi to Song of Songs 1:2 *ibid.*, cited in Likkutei Torah *ibid.*

inner secrets of the Torah to them, which refers to the hidden reasons (*Ta'amim*-טעמים) of Torah that will be revealed in the coming future. However, these hidden reasons (*Ta'amei Torah*-טעמי תורה) are not the aspect of intellectual reasonings, but rather, the word "*Ta'am*-טעם" means "flavor" and refers to pleasure (*Ta'anug*), which is the inner aspect of the Ancient One-*Atik*.

As known, presently, all the revelations (*Gilyim*) are solely from the externality of the aspect of the Ancient One (*Chitzoniyut Atik*), whereas in the coming future the revelation will be of the inner aspect of the Ancient One (*Pnimiyyut Atik*).⁴⁵² That is, there will be a revelation of the aspect of Eden-עדן,⁴⁵³ which transcends the Garden-*Gan*-גן-53, [that is the 53] orders of the Torah. Eden-עדן refers to the inner aspect of the father-*Abba* [wisdom-*Chochmah* of the world of Emanation (*Atzilut*)], which is the inner aspect of the Ancient One-*Atik*.⁴⁵⁴

About this aspect the verse states,⁴⁵⁵ "No eye has seen it etc.," in that even the forefathers and our teacher Moshe, did not grasp this.⁴⁵⁶ The revelation of this aspect will only take place in the coming future, by the hand of King Moshiach. About this the verse states,⁴⁵⁷ "He will do [so] for one who

⁴⁵² Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah, Shir HaShirim 50c, 51c, and elsewhere.

⁴⁵³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Eight (*Binah*), Nine (*Chochmah*), and Ten (*Keter*).

⁴⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26; Also see *Hemshech* 5666 p. 94 and on.

⁴⁵⁵ Isaiah 64:3; Talmud Bavli, Brachot 34b

⁴⁵⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, *ibid*.

⁴⁵⁷ Isaiah 64:3

awaits Him,” which means,⁴⁵⁸ “One who is patiently exacting with matters of wisdom-*Chochmah*, awaiting the illumination and clarity (*Birur*) of things.”

This refers to the matter of toiling and engaging in the labor of refinement (*Avodat HaBirurim*) in a way of ascent from below to Above. Through doing so, we refine the world, thus making it into a receptacle for *HaShem*’s-יהו"ה Godliness, until there will be the fulfillment of the prophecy,⁴⁵⁹ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

⁴⁵⁸ Zohar I 130b; Also see *Hemshech* 5666 p. 78 and on, p. 94 and on.

⁴⁵⁹ Isaiah 40:5