

Discourse 2

“Amar Rabbi Shmuel bar Nachmeini - Rabbi Shmuel son of Nachmeini Said”

Delivered on Shabbat Parshat Vayeilech,
Shabbat Teshuvah, the 6th of Tishrei, 5719
By the grace of *HaShem*, blessed is He,

1.

The Talmud states,¹⁵⁴ “Rabbi Shmuel son of Nachmeini said in the name of Rabbi Yochanan, ‘What is the meaning of the verse,¹⁵⁵ ‘The words of David son of Yishai, and the words of the man who was established on high-*Al-על*’? It means, ‘The words of David son of Yishai, who raised the yoke-*Ulah-עולה* of repentance (*Teshuvah*).’” Now, we previously explained¹⁵⁶ that “the yoke-*Ulah-עולה* of repentance (*Teshuvah*),” refers to the highest level of repentance and return (*Teshuvah*) to *HaShem-יהו"ה*, blessed is He, this being the upper repentance (*Teshuvah Ila'ah*).

With this explanation we also understood Rashi's comment there¹⁵⁷ that, “First David himself repented, and then he made a pathway for others to return.” This accords to the

¹⁵⁴ Talmud Bavli, Mo'ed Katan 16b

¹⁵⁵ Samuel II 23:1

¹⁵⁶ In the preceding discourse of this year, 5719, entitled “*Shir HaMa'alot* – A song of ascents,” Discourse 1, Ch. 4 and on.

¹⁵⁷ Talmud Bavli, Mo'ed Katan 16b *ibid*.

statement in the first chapter of Tractate Avodah Zarah,¹⁵⁸ “It was unbefitting for David to act as he did [in the incident with Batsheva]... This is to teach us that if an individual has sinned, he is told, ‘Go to King David, the famous individual who sinned, and you too repent [as he did].’”

Now, at first glance this is not understood. Being that the matter of repentance (*Teshuvah*) is clearly expressed in Torah, why is it necessary to learn this from David? Even the repentance of an individual is clearly expressed in Torah and is the matter of the sin offering (*Korban Chatat*), which is also offered by an individual. This being so, why is it necessary to specifically learn repentance (*Teshuvah*) from David?

However, the explanation is that the statement that “David raised the yoke-*Ulah*-עולה of repentance (*Teshuvah*),” refers to the upper repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, and this is where “he made a pathway for others to return,” so that every Jew can attain the upper repentance (*Teshuvah Ila'ah*).

This is also the meaning of the first part of the verse, “The words of David son of Yishai (*Ben Yishai*-בן ישי).” That is, Yishai-ישי refers to the matter of the 310-י"ש lights in Understanding-*Binah*,¹⁵⁹ and moreover, the matter of the upper

¹⁵⁸ Talmud Bavli, Avodah Zarah 4b

¹⁵⁹ See Likkutei Torah, Re'eh 29d; Ohr HaTorah, Na"Ch Vol. 1 p. 49 – The word “son-*Ben*-בן” is related to the word “Understanding-*Binah*-בינה,” which is “the son of *Yod-Hey*-יה” בן י"ה.” The name “Yishai-ישי” refers to the ten-*Yod*-י *Sefirot* of Understanding-*Binah*, as well as the 310-י"ש worlds that are present within it. Also see Shaarei Orah of Rabbi Yosef Gikatilla, [translated as Gates of Light] Gate Nine (*Chochmah*) regarding the term “Something-*Yesh*-יש-310,” (as well as Gate Five (*Tiferet*) and the notes there, and Gate Seven (*Gevurah*) and the notes there).

repentance (*Teshuvah Ila'ah*) is in Understanding-*Binah*.¹⁶⁰ Then, about the matter of the upper repentance (*Teshuvah Ila'ah*) itself (which is “the yoke-*Ulah*-עולה of repentance-*Teshuvah*”), it states that David “was established on high-*Hookam Ol*-על-הוקם,” [in which the key word is “on high-*Al*-על”]. That is, in the upper repentance (*Teshuvah Ila'ah*) itself, this is its highest level, which is the aspect of the “master of repentance” (*Ba'al Teshuvah*) who, in and of himself, transcends the aspect of repentance (*Teshuvah*).¹⁶¹

This then, is the meaning of the verse, “The words of the man who was established on high-*Al*-על,” meaning, “who raised the yoke-*Ulah*-עולה of repentance (*Teshuvah*).” That is, “David made a pathway for others to return,” so that every single Jew is not only capable of attaining the lower repentance (*Teshuvah Tata'ah*), and not only the aspect of the “Master of Repentance” (*Ba'al Teshuvah*) of the lower repentance (*Teshuvah Tata'ah*), and not only the upper repentance (*Teshuvah Ila'ah*), but even the aspect of the “Master of Repentance” (*Ba'al Teshuvah*) of the upper repentance (*Teshuvah Ila'ah*), and higher still.

¹⁶⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Pardes Rimonim, Shaar 23 (*Erchei HaKinuyim*), section on “*Teshuvah*-תשובה”; Tanya, Iggeret HaKodesh, Epistle 9.

¹⁶¹ See Likkutei Torah, Balak 75a and on.

2.

The explanation¹⁶² is that the verse states,¹⁶³ “You are standing today, all of you, before *HaShem*-יהו"ה your God: the heads of your tribes, your elders, and your officers – all the men of Israel; your small children, your women, and your proselyte who is in the midst of your camp, from the hewer of your wood to the drawer of your water, to pass into the covenant of *HaShem*-יהו"ה your God etc.” This refers to the matter of forming a covenant and essential bond between the Jewish people and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, in a manner that they become one thing.¹⁶⁴

For example, when a physical covenant is formed between two people, they take something and split it in half, and the two of them pass between the two halves. This is to show that they are not each one unto himself, but are like one body. The same is so of the covenant formed between the souls of the Jewish people and the Holy One, blessed is He, that it is not a bond between two separate things, but they literally become one.

This matter is the highest aspect of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. For, in all lower aspects of repentance (*Teshuvah*), even though one truly returns to the Holy One, blessed is He, still and all, they

¹⁶² See the discourses entitled “*Ki Bo'alayich Osayich*” and “*Ani LeDodi*” 5634 (Sefer HaMaamarim 5634 p. 300 and on); In a more summarized form, see the discourse entitled “*Ki Bo'alayich Osayich*” in Ohr HaTorah, Na”Ch Vol. 2, p. 815.

¹⁶³ Deuteronomy 29:9

¹⁶⁴ Likkutei Torah, Nitzavim.

remain as two separate things. However, the true matter of upper repentance and return (*Teshuvah Ila'ah*) to *HaShem*-יהו"ה, blessed is He, (about which it states, “who was established on high-*Al*-על”), is that one literally becomes one thing with the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Now, this applies to every single Jew, including “the hewer of your wood, to the drawer of your water.” In other words, this comes about by the formation of the covenant between the Jewish people and the Holy One, blessed is He, in a way that they literally are one with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is why the Jewish people are called¹⁶⁵ “My perfect one-*Tamatee*-תמתי,” meaning,¹⁶⁶ “My twin-*Te'umati*-תאומתי – in that I am not greater than her, nor is she greater than Me,” (in that even this must be negated). In other words, they literally are one thing, and through this, they both have a single Crown-*Keter*.¹⁶⁷

3.

Now, according to the well-known principle that all matters in man's service of *HaShem*-יהו"ה below, chain down from matters as they are Above in *HaShem*'s-יהו"ה Godliness, it

¹⁶⁵ Song of Songs 5:2

¹⁶⁶ Midrash Shir HaShirim Rabba to Song of Songs 5:2; Also see Likkutei Biurim of Rabbi Hillel HaLevi Paritcher to Kuntres HaHitpa'alut of the Mittler Rebbe (translated as Divine Inspiration), section on the Singular-*Yechidah* level of the Jewish soul (p. 99-100).

¹⁶⁷ See Likkutei Torah, Shir HaShirim 48b; See Likkutei Biurim to Kuntres HaHitpa'alut ibid. (p. 99-100), and elsewhere.

is understood that the same applies to the formation of the covenant and bond between the Jewish people and the Holy One, blessed is He. That is, this matter is also present in *HaShem's* יהו"ה Godliness, on every level, from the highest of the heights to the lowest of the low.

The explanation is that this union is rooted in the two aspects of the Crown-*Keter*, these being the Ancient One-*Atik* and the Long Patient One-*Arich*,¹⁶⁸ which are the lowest aspect of the Emanator, blessed is He, and the root and source of the emanated.¹⁶⁹ Now, both aspects exist within a single stature (*Partzuf*), this being the Crown-*Keter*, which is the intermediary medium between the Emanator and the emanated.

However, as of yet, the Crown-*Keter* is not a true intermediary, because the two aspects of the Crown-*Keter*, are two distinct statures (*Partzufim*), as known. In other words, there is the stature (*Partzuf*) of the Ancient One-*Atik*, and there is the stature (*Partzuf*) of the Long Patient One-*Arich*. The true matter of an intermediary medium is that the upper and lower (the Emanator and the emanated) unify as one thing literally, as explained at great length in the discourses of the Rebbe Rashab,¹⁷⁰ whose soul is in Eden.

There also is a lower union, this being the union of Wisdom-*Chochmah* and Understanding-*Binah*,¹⁷¹ who are

¹⁶⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23 & 24 and the notes there.

¹⁶⁹ See Siddur Im Divrei Elohi'm Chayim, Shaar HaElul 232d.

¹⁷⁰ See the discourse entitled "*Shir HaMa'a lot*" of the second day of Rosh HaShanah 5674 (*Hemshech* 5672 Vol. 1 p. 398).

¹⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & 26.

called “the two lovers [who never separate].”¹⁷² This may be understood from the matter of Torah itself, in that the Written Torah (*Torah SheB’Khtav*) is the aspect of Wisdom-*Chochmah*, and the Oral Torah (*Torah SheBa’al Peh*) is the aspect of Understanding-*Binah*.¹⁷³

However, the Written Torah (*Torah SheB’Khtav*) and the Oral Torah (*Torah SheBa’al Peh*) are unified, in that they complete and perfect each other. For, whatever is found in the Oral Torah (*Torah SheBa’al Peh*) is rooted specifically in the Written Torah (*Torah SheB’Khtav*), as our sages, of blessed memory, said,¹⁷⁴ “Is there anything that is not hinted at in the Written Torah?” This is like the well-known Talmudic expression, “From where do we know this? From the verse that states...”

On the other hand, the perfection and wholeness of the Written Torah (*Torah SheB’Khtav*) comes specifically through the Oral Torah (*Torah SheBa’al Peh*). This is because the purpose of Torah is to give us knowledge of *HaShem*’s-יהוה’s Supernal will, blessed is He, and from the Written Torah (*Torah SheB’Khtav*) alone, the particulars of His Supernal will cannot be known, but are specifically known through the Oral Torah (*Torah SheBa’al Peh*), as explained in Tanya.¹⁷⁵

There likewise is also a lower union, in the aspects of Victory-*Netzach* and Majesty-*Hod*, as stated,¹⁷⁶ “He is in

¹⁷² See Zohar II 56b; Zohar III 4a

¹⁷³ See Likkutei Torah, Shmini Atzeret 85b

¹⁷⁴ See Zohar III 221a; Talmud Bavli, Taanit 9a and Rashi there; Tosefot Yeshanim to Yoma 38b

¹⁷⁵ Tanya, Iggeret HaKodesh, Epistle 29.

¹⁷⁶ Etz Chayim, Shaar HaNesirah, Ch. 2, Ch. 7; Shaar Leah v’Rachel, Ch. 6; Mikdash Melech to Zohar I 26b

Victory-*Netzach* and she is in Majesty-*Hod*,” each of which is called “half the body,”¹⁷⁷ so that the two unify to become one matter and are then called “Hosts-*Tzva*’ot-צבאות,”¹⁷⁸ meaning that,¹⁷⁹ “He is unique-*Ot*-אות amongst His hosts-*Tzava*-צבא.” In general, the word “hosts-*Tzava*-צבא” refers to all beings that are created, formed, and actualized, but it specifically refers to the souls of the Jewish people.

About this they stated, “He is unique-*Ot*-אות amongst His hosts-*Tzava*-צבא,” referring to the union of *HaShem*-יהו"ה with novel created beings. That is, it refers to the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Unlimited Being Himself, as He manifests in His titles, and is then drawn to His hosts-*Tzava*-צבא, referring to all novel creations and souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*),¹⁸⁰ in a way that they unify and become one matter.¹⁸¹

There also is an even lower union, this being the union of *Zeir Anpin* and Kingship-*Malchut*. That is, *Zeir Anpin* is the end of the worlds of *HaShem*-יהו"ה, the Unlimited One, blessed

¹⁷⁷ Zohar III 236a

¹⁷⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*) [which are unified in a single gate].

¹⁷⁹ Ohr HaTorah, Bo, p. 329; See Talmud Bavli, Chagigah 16a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Hosts (*Shaar Tzva 'ot*).

¹⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), The Gate of the Sanctuary (*Shaar HaHeichal*), The Gate of The Name (*Shaar HaShem*) and The Gate of Hosts (*Shaar Tzva 'ot*). Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, beginning with the authors introduction and on.

¹⁸¹ See Torah Ohr, Bo, 60b and on.

is He,¹⁸² whereas Kingship-*Malchut* is the root of novel created beings,¹⁸³ and they unify into one matter.

Thus, through union (*Yichud*) in all the above-mentioned aspects, there then is a drawing down to [this world] below, so that in a Jew's service of *HaShem*-יהו"ה, blessed is He, there also is union, in the form of the covenant (*Brit*) with *HaShem*-יהו"ה, as mentioned before.

4.

On a deeper level, through a Jew's service of *HaShem*-יהו"ה, blessed is He, this union (*Yichud*) is brought about and actualized on all above-mentioned levels. This may be understood by first explaining the matter of the union (*Yichud*) between a bestower (*Mashpia*) and a recipient (*Mekabel*), in that they complete each other. That is, just as the recipient (*Mekabel*) needs the bestower (*Mashpia*), so also, the perfection of the bestower (*Mashpia*) comes specifically through the recipient (*Mekabel*).

As known, the explanation of the verse,¹⁸⁴ “[O’ daughters of Tziyon, go out and gaze upon King Shlomo,] wearing the crown that his mother crowned him with on the day of his wedding, on the day of his rejoicing,” is that it refers to the completion of the construction of the Holy Temple [and its inauguration].¹⁸⁵ That is, specifically because of the need of the

¹⁸² See Torah Ohr, Terumah; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

¹⁸³ See Tanya, Iggeret HaKodesh, Epistle 29 *ibid*.

¹⁸⁴ Song of Songs 3:11

¹⁸⁵ Talmud Bavli, Taanit 26b

recipient (*Mekabel*) – (“on his wedding day”) – for influence to be drawn down, (in the Holy Temple, on “the day of his rejoicing”) an aspect that is higher than himself is drawn to the bestower (*Mashpiah*), this being “the crown that his mother crowned him with the day of his wedding,” (his mother-*Eemo-*אמו) referring to the aspect of Understanding-*Binah*. Moreover, it specifically is in a way of a crown, which is over the head, meaning that even after having been drawn down, he is incapable of internalizing it, and it remains in a state of encompassing transcendence (*Makif*) over him.

This is also the meaning of the statement of our sages¹⁸⁶ on the verse,¹⁸⁷ “Great is *HaShem*-יהו"ה and much praised in the city of our God-*Eer Elohein*”עיר אלהינו-*u*.” That is, “When is He Great? When He is in ‘the city of our God-*Eer Elohein*’*u*-עיר אלהינו,” and moreover, “A King without a queen is not called ‘Great-*Gadol*-גדול’ and is not called ‘Much praised-*Mehulal*-מהולל.”

In other words, even though the queen, who [in relation to the king] is the recipient (*Mekabel*) and much lower than *HaShem*-יהו"ה, which is particularly so of “the city of our God-*Eer Elohei*”*nu*-עיר אלהינו,” this being the world of speech (*Olam HaDibur*), which is like a “city-*Eer*-עיר” comprised of many “houses” constructed with many “stones,” referring to the multitude of letters (*Otiyot*) and their permutations and exchanges, by which all the many creatures are brought into being, all of which are much lower than the Name *HaShem*-

¹⁸⁶ See Zohar III 5a; Zohar Chadash, Tisa 44a; Also see the preceding discourse of the year 5718, entitled “*U’Faratzta* – You shall spread out powerfully.”

¹⁸⁷ Psalms 48:2

יהו"ה, nevertheless, specifically through them He is called "Great is *HaShem*-יהו"ה and much praised."

Now, what is meant here is not just that through "the city of our God-*Eer Elohei*"נו-אלהינו" the revelation of *HaShem*'s-יהו"ה greatness and praise is drawn down as He is, in and of Himself, which was previously concealed, but it also refers to how it is in the bestower (*Mashpia*) and recipient (*Mekabel*) themselves, that because of the recipient (*Mekabel*), novel light and illumination is drawn to the bestower (*Mashpia*), which he did not previously have, even in a concealed way.

This is like the teaching,¹⁸⁸ "[I have learned much from my teachers, even more from my colleagues], but from my students [I learned] most." Now, what one receives from his teacher is not merely the revelation of what existed in concealment (*Giluy HaHe'elem*), but rather, the teacher bestows an entirely new intellect to him. About this it states, "but from my students [I learned] most," meaning that the perfection [of the teacher] that comes from his students, is greater than what he received from his teachers.

With the above in mind, we can understand the general matter of the union (*Yichud*) of the bestower (*Mashpia*) and the recipient (*Mekabel*) in all above-mentioned aspects, that come about through the service of *HaShem*-יהו"ה of the lower beings, in the covenant formed between the souls of the Jewish people and the Holy One, blessed is He, by which they are made into one thing, as mentioned before.

¹⁸⁸ Talmud Bavli, Taanit 32a

However, we still must understand how man below can reach such a level, being that the soul manifests in the body and animalistic soul, “and is bound to them by the power of He who does wonders,” blessed is He.¹⁸⁹ This being so, how can it be that as the soul is in the body below, there could be the formation of a covenant with *HaShem*-יהו"ה, so that the soul can bond and unite with His Singular Essential Self, blessed is He?

However, the explanation is that the verse states,¹⁹⁰ “For love is as powerful as death,” “like the separation of the soul from the body.”¹⁹¹ Thus, since the soul neither desires nor is capable of separating from the body, this affects the body to also be a receptacle for *HaShem*'s-יהו"ה Godliness, so that the body can also come to have the form of the covenant (*Brit*), as our sages, of blessed memory, stated,¹⁹² “A woman only forms a covenant (*Brit*) with the one who made her into a vessel.”

The explanation is that, as known, the receptacle for Supernal revelations is an empty vessel, as our sages, of blessed memory, stated,¹⁹³ “An empty vessel holds the blessing of the Holy One, blessed is He,” as previously explained¹⁹⁴ about the

¹⁸⁹ See Rama to Shulchan Aruch, Orach Chayim, end of Siman 61.

¹⁹⁰ Song of Songs 8:6

¹⁹¹ See Zohar I 201a

¹⁹² See Talmud Bavli, Sanhedrin 22b

¹⁹³ Talmud Bavli, Brachot 40a; Also see the discourse entitled “*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*-יהו"ה” 5711 (Sefer HaMaamarim 5711 p. 137 and on), translated in The Teachings of The Rebbe, 5711, Discourse 16.

¹⁹⁴ In the preceding discourse at the end of the year 5718, entitled “*Teekoo* – Blow the Shofar at the renewal of the Moon,” translated in The Teachings of The Rebbe, 5718, Discourse 31, Ch. 3 and on.

matter of serving *HaShem*-יהו"ה, blessed is He, as an empty vessel.

That is, just as it is in a student who receives from his teacher, that while he receives, he must empty himself of all matters, not only matters that are unrelated to the intellect being conveyed, but he must be a vessel that is completely empty, even in relation to the intellect being conveyed. That is, while receiving the teaching he should not attempt to analyze it, but must simply [be an empty vessel] and receive the words of the teacher.

The same is understood in regard serving *HaShem*-יהו"ה, blessed is He, that a person should have no desires whatsoever. That is, not only should he not desire matters that are forbidden, but he should not even desire matters that are permissible. For, although they are permissible, the very fact that he says, "this I want and this I do not want" is a matter of ego and "somethingness" (*Yeshut*), which covers over the revelation of *HaShem*'s-יהו"ה Godliness, whereas specifically an empty vessel is the receptacle for the revelation of *HaShem*'s-יהו"ה Godliness.

Beyond this, even when it comes to matters of holiness themselves, there should not be an "I-*Ani*-אני," but rather, the toil in serving *HaShem*-יהו"ה, blessed is He, is to turn one's "I-*Ani*-אני" into "nothing-*Ein*-אין." This is because novel existence as a whole is a matter of hiddenness and concealment, and therefore, even if one's [sense of] existing is holy existence, nevertheless, being that he [senses his] existence, he cannot be a receptacle for *HaShem*'s-יהו"ה Godliness. For, "however great the difference of comparison is between the worlds of

Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and the world of Emanation (*Atzilut*), nonetheless, between the world of Emanation (*Atzilut*) and the Emanator (*Ma'atzeel*) there is absolutely no comparison.”¹⁹⁵ Therefore, to be a receptacle for the aspect the Emanator (*Ma'atzeel*) and certainly higher than the aspect of the Emanator (*Ma'atzeel*), one must be an empty vessel.

In other words, in regard to revelations (*Gilyim*), even as he is in a state of holy existence, he can receive lights and revelations (*Orot v'Gilyim*). However, to be a receptacle for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, the very matter of novel existence itself conceals and covers over this.

We thus find that even the Prophet Shmuel was punished¹⁹⁶ for saying,¹⁹⁷ “I am the seer.” For, although he indeed was a prophet, and as explained in Shaarei Kedushah of Rabbi Chayim Vital¹⁹⁸ that during prophecy, the prophet becomes essentially unified with *HaShem*'s-יהו"ה Godliness and “the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*),¹⁹⁹ speaks through his throat,”²⁰⁰ nevertheless, he is

¹⁹⁵ See Sefer HaMaamarim 5677 p. 132 and elsewhere.

¹⁹⁶ Sifri to Deuteronomy 1:17; Midrash Shmuel and Yalkut Shimoni to Samuel I 9:19; See Maamarei Admor HaZaken 5562 Vol. 1 p. 14.

¹⁹⁷ Samuel I 9:19

¹⁹⁸ See Shaarei Kedushah (translated as Gates of Holiness) Section 3, Gates 5 & 6.

¹⁹⁹ See Zohar III 232a (Ra'aya Mehemna); Midrash Shemot Rabba 3:15; Likkutei Sichot, Vol. 4, p. 1,087.

²⁰⁰ There are some individuals who recall that the Rebbe added, “And even this very matter that he said, ‘I am the seer,’ was itself said as the words of prophecy in a manner in which the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, spoke through his throat.”

a novel being, and even a novel being who is holy in the loftiest way, is an existence that conceals and hides. This is why our service of *HaShem*-יהו"ה, blessed is He, must be done in the way of "*Ani Chaf*-אני כ"ף," with a bent *Chaf*-כ"ף. That is, in a way of self-restraint (*Itkafiya*-אתכפ"א) and self-nullification (*Bittul*).

6.

In this regard, we also find that in the matter of blowing the Shofar, there are two views.²⁰¹ The first Tanna holds that "the Shofar used [in the Holy Temple] on Rosh HaShanah was made from the straight horn of an Ibex (*Ya'el Pashut*-יעל פשוט)," whereas, "Rabbi Yehudah said that on Rosh HaShanah one blows with a bent ram's horn (*Kefufin*-כפופין)." The Talmud explains, "One view holds that the more a person bows (*Kayeif*-כייף) his mind [by humbling himself to bow in prayer], the better, whereas the other view holds that the more one straightens his mind [and prays] with straightforward simplicity (*Pasheit*-פשיט), the better."

The explanation is that the word "*Pasheit*-פשיט" means the he has "divested-*Mufshat*-מופשט" himself of all desires, and has no desires altogether. In contrast, the word "bent-*Kayeif*-כייף" indicates that he has desires, even desires that are alien to *HaShem*'s-יהו"ה Godliness, but nevertheless "overcomes himself by force-*Kofeh*-כופה."

Now, both views agree that the ultimate level is to be completely "divested-*Mufshat*-מופשט" of all matters of desire. However, the second view (which is the final *Halachic* ruling)

²⁰¹ Talmud Bavli, Rosh HaShanah, 26b

is that, “the more a person bows (*Kayeif*-כִּיֵּיף) his mind [and humbles himself to bow in prayer], the better.”

The reason is because when a person is completely “divested-*Mufshat*-מוֹפְשֵׁט” of matters of desire, it is impossible to know what will happen when he indeed will have desires. That is, even though right now [during prayer] he is in a state of utter self-nullification (*Bittul*) to *HaShem*-ה'יָהוָה, nonetheless, this self-nullification (*Bittul*) is because he has no ego or desires that are alien to *HaShem*'s-ה'יָהוָה Godliness. However, should he have such desires, it is impossible to know [what will be with him] etc.

Thus, the ultimate superiority and perfection in toiling in service of *HaShem*-ה'יָהוָה, blessed is He, is the toil of “bending his will-*Kayeif*-כִּיֵּיף” to *HaShem*'s-ה'יָהוָה will. That is, even though he indeed has desires, he nevertheless “overcomes himself by force-*Kofeh*-כּוֹפֶה.” This is the toil of nullifying one's “somethingness” (*Bittul HaYesh*), in that he nullifies his ego and sense of “somethingness” (*Yeshut*) to *HaShem*-ה'יָהוָה, blessed is He.

When a person begins serving *HaShem*-ה'יָהוָה, blessed is He, in this way of self-restraint (*Itkafiya*-אִתְּכַפִּיָּא), then through toiling in the matter of, “Nullify your desire before His desire,”²⁰² he thereby will come to the matter of “Make your will like His will.”²⁰³ In other words, through the toil of “bending one's will-*Kayeif*-כִּיֵּיף” one subsequently comes to the matter of “straightforward simplicity-*Pasheit*-פְּשִׁיט” in an inner

²⁰² Mishnah Avot 2:4; Also see Tanya, Iggeret HaKodesh, Epistle 11 (*Lehaskeelcha Binah*).

²⁰³ Mishnah Avot 2:4 *ibid*.

way (*b'Pnimityut*). However, the beginning of toiling in service of *HaShem*-יהו"ה, blessed is He, and its primary aspect, is the matter of "bending one's will-*Kayeif*-כייף" to *HaShem*'s-יהו"ה will.

7.

This is also the meaning²⁰⁴ of what our sages, of blessed memory, said,²⁰⁵ "The deeds of the righteous-*Tzaddikim* are greater than the act of creating the heavens and the earth, for about the creation of the heavens and the earth, the verse states,²⁰⁶ 'Also My hand (in the singular) founded the earth, and My right hand measured the heavens,'²⁰⁷ whereas about the deeds of the righteous-*Tzaddikim* the verse states,²⁰⁸ 'The foundation of Your dwelling that You, *HaShem*-יהו"ה, have made – the Sanctuary, Lord-*Adona*"ג-י"ג, that Your hands (in the plural) established.'"²⁰⁹

Now, this must be better understood. For, as simply understood, the deeds of the righteous *Tzaddikim* refer to acts of charity and lovingkindness. We therefore must understand how this relates to the Holy Temple. We also must understand why they said that, "The deeds of the righteous-*Tzaddikim* are greater than the act of creating the heavens and the earth." Do

²⁰⁴ Also see the preceding discourse of the year 5718, entitled "*Tziyon b'Mishpat Teepadeh* – Tziyon will be redeemed through justice," Discourse 29, Ch. 2 and on.

²⁰⁵ Talmud Bavli, Ketubot 5a

²⁰⁶ Isaiah 48:13

²⁰⁷ See Rashi to Talmud Bavli, Ketubot 5a *ibid*.

²⁰⁸ Exodus 15:17

²⁰⁹ See Rashi to Talmud Bavli, Ketubot 5a *ibid*.

we not also find the matter of greatness (*Gedulah*) in the act of creating the heavens and the earth, as in the verse,²¹⁰ “Yours *HaShem*-יהוה is the Greatness (*Gedulah*),” referring to the act of creation (*Ma’aseh Bereishit*)?

This being so, we must understand the true matter of greatness (*Gedulah*) in the act of creation (*Ma’aseh Bereishit*). At the very least, we indeed find that in the act of creation (*Ma’aseh Bereishit*) there is “Greatness” (*Gedulah*). This being so, how are the deeds of the righteous-*Tzaddikim* over and above the act of creation (*Ma’aseh Bereishit*)?

However, the explanation is that our sages, of blessed memory, stated,²¹¹ “Heaven gives but does not take back.” In other words, from Heaven there only is the matter of creating something (*Yesh*) from nothing (*Ayin*), but not the matter of transforming something (*Yesh*) to nothing (*Ayin*). In contrast, the matter of the Holy Temple is the nullification of the something (*Yesh*) to nothing (*Ayin*). This is why, though the Holy Temple was in limited physical space, nevertheless, “the place of the holy ark was not according to measure,”²¹² this

²¹⁰ Chronicles I 29:11

²¹¹ Talmud Bavli, Taanit 25a – “Rabbi Chininah ben Dosa’s wife said to him: Until when will we continue to suffer [poverty]? He said to her: What can we do? She responded: Pray for mercy that something will be given to you [from Heaven]. He prayed for mercy and the likeness of a palm of a hand emerged and gave him one leg of a golden table. That night, his wife saw in a dream that in the future, the righteous will eat from a golden table that has three legs, but [she will be eating] on a table that has two legs. He said to her: Are you content that everyone will eat from a complete table and we will eat at a defective table? She said to him: But what can we do? Pray for mercy that [the leg of the table] be taken from you. He prayed for mercy and it was taken from him. It was taught, the last miracle was greater than the first miracle, as we learn that Heaven gives but does not take back.”

²¹² Talmud Bavli, Yoma 21a – That is, both the holy ark itself had the physical dimensions of 2 ½ cubits in length, 1 ½ cubits in breadth, and 1 ½ cubits in height, and the Holy of Holies also had the physical dimensions of 20 cubits by 20 cubits.

being the nullification of the something (*Yesh*) to nothing (*Ayin*). Thus, because of the nullification (*Bittul*) of the something (*Yesh*) to nothing (*Ayin*) there is greatness to the Holy Temple over and above the act of creating the heavens and the earth.

Now, about the Holy Temple the verse states,²¹³ “You shall build a Sanctuary for Me, and I will dwell within them-*V'Shachantee b'Tocham* וּשְׁכַנְתִּי בְּתוֹכָם.” About this, our sages, of blessed memory, said,²¹⁴ “The verse does not say ‘within it-*b'Tocho* בְּתוֹכוֹ’ but, ‘within them-*b'Tocham* בְּתוֹכָם,’ meaning, within each and every Jew.

That is, in each and every Jew there is the Temple service, which is the matter of nullifying (*Bittul*) one’s something (*Yesh*) to nothing (*Ayin*). This is the toil of serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafiya*), like an empty vessel (*Kli Reikan*). Through serving *HaShem*-יהו"ה in this form, we bring about greatness that is even greater than the act of creation (*Ma'aseh Bereishit*) and we reveal *HaShem*’s-יהו"ה ultimate Supernal intent in creation.

However, when the holy ark was measured against the room, there were 10 cubits from each side of the ark to the wall, meaning that even as it had dimension and was located within time and space, it nevertheless took up no space at all. Also see at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6, and elsewhere.

²¹³ Exodus 25:8

²¹⁴ This is stated in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b, and elsewhere. See however, Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah’s citation there).

This is because *HaShem* 's-יהו"ה ultimate Supernal intent in creating something (*Yesh*) from nothing (*Ayin*) is for the nullification (*Bittul*) of the something (*Yesh*) to come about. It therefore is understood that specifically through the deeds of the righteous-*Tzaddikim* [who fulfill *HaShem* 's-יהו"ה ultimate intent in creation, in that they turn their "I-*Ani*-אני" to "nothing-*Ein*-אין"] the greatness (*Gedulah*) of the act of creation is revealed.

8.

Now, the power of the toil and "deeds of the righteous-*Tzaddikim*" in nullifying their something (*Yesh*) to nothing (*Ayin*) and becoming an empty vessel, must be granted from Above. This is the matter of the Holy Temple, about which the verse states,²¹⁵ "The foundation of Your dwelling that **You**, *HaShem*-יהו"ה, have made – the Sanctuary, Lord-*Adona*"י-אדני, that **Your** hands established."

This refers to the granting of power from Above for the matter of the Holy Temple to be in every single Jew, which comes about by a Jew being as an empty vessel. In other words, strength is granted to each and every Jew from Above, to be able serve *HaShem*-יהו"ה, blessed is He, as an empty vessel, through which the formation of a covenant (*Brit*) with *HaShem*-יהו"ה is possible, as explained before about the teaching,²¹⁶ "A woman only forms a covenant (*Brit*) with the one who made her into a vessel."

²¹⁵ Exodus 15:17

²¹⁶ See Talmud Bavli, Sanhedrin 22b

Now, there are various levels in this granting of power. That is, there is the granting of power that comes through the revelations (*Giluyim*) revealed in one's self etc. However, if this is not enough [to turn one's "I-*Ani*" to "nothing-*Ein-ayn*"], power is granted from *HaShem*-יהו"ה Himself, called "the Unknowable Head" (*Reisha d'Lo Ityada* [or *Radl"a*]).²¹⁷

About this the verse states, "that Your hands established." In other words, being that the verse states,²¹⁸ "no one shall remain banished from Him," it therefore is of utmost importance for a Jew to be a receptacle for this, and if this is not what he wants, he causes suffering upon himself that touches his very soul etc.

As explained in one of the talks of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,²¹⁹ if the arousal must stem from *HaShem*-יהו"ה Himself, blessed is He, it manifests in physical suffering, (putting the body under pressure). Therefore, by contemplating this deeply, (that [not being receptive to *HaShem's*-יהו"ה Godliness] ultimately leads to suffering etc.), a person will not wait for the consequences to happen, but will invest his heart into serving *HaShem*-יהו"ה, blessed is He, as an empty vessel. In other words, this knowledge itself empowers a person to serve *HaShem*-יהו"ה, blessed is He.

Now, being that this granting of power comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and in

²¹⁷ See Pri Etz Chayim, Shaar Kriyat Shema She'al HaMitah, Ch. 6, 7 & 11.

²¹⁸ Samuel II 14:14

²¹⁹ See Sefer HaSichot, Torat Shalom p. 135

relation to Him, all are equal, therefore, power is granted and drawn to every single Jew, including “the hewer of your wood to the drawer of your water.”

That is, it is in the power of a Jew to be in the aspect of an empty vessel – that is, the matter of serving *HaShem*-יהו"ה, blessed is He, with self-restraint (*Itkafiya*) – until through doing so, he becomes bound to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself and becomes one thing with Him, blessed is He, which is the matter of the above-mentioned formation of the covenant (*Brit*) with *HaShem*-יהו"ה.

In other words, through the uprooting-*Ha'atakah*-העתקה that a Jew affects in his own soul, in that he uproots-*Ma'atik*-מעתיק himself from his own matters and desires, he thereby reaches the aspect of the Ancient One-*Atik*-עתיק and beyond this, he reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, literally!

9.

With the above in mind, we also can understand the superiority of the ten days of repentance (*Aseret Yemei Teshuvah*), which come after serving *HaShem*-יהו"ה, blessed is He, throughout the month of Elul. For, even though the entire forty days (from Rosh Chodesh Elul through Yom HaKippurim) is desirable to *HaShem*-יהו"ה, blessed is He,²²⁰ there nevertheless are two general levels in them. That is, there

²²⁰ See Rashi to Exodus 33:11; Deuteronomy 9:18; 10:10.

is the month of Elul, and there are the ten days of repentance (*Aseret Yemei Teshuvah*).

The explanation is that Elul-אלול is an acronym²²¹ for the words of the verse,²²² “I am my Beloved’s and my Beloved is mine-*Ani Ledodi V’Dodi Li*-אני לדודי ודודי לי; He grazes amongst the roses.” Now, about the “rose-*Shoshanah*-שושנה” it states,²²³ “Like a rose among thorns, so is My beloved among the maidens.” That is, there are thorns and thistles that stand in opposition to “the rose” and bring about concealment, but she overcomes them, and through this “her scent ascends.”²²⁴

In our service of *HaShem*-יהו"ה, blessed is He, this refers to the toil of “bending one’s will-*Kayeif*-כייף” to *HaShem*’s-יהו"ה will, blessed is He. That is, even if a person finds himself to be “like a rose among thorns and thistles,” these being desires that are alien to *HaShem*’s-יהו"ה Godliness etc., he nonetheless overcomes himself by force (*Kofeh*-כופה), by nullifying his somethingness (*Yesh*) to *HaShem*-יהו"ה, blessed is He.

Through doing so, we then arrive at the ten days of repentance (*Aseret Yemei Teshuvah*), at which time our service of *HaShem*-יהו"ה, blessed is He, is in the aspect of the upper repentance (*Teshuvah Ila'ah*).²²⁵ For, as mentioned before, through serving *HaShem*-יהו"ה, blessed is He, in the way of

²²¹ Pri Etz Chayim, Shaar Rosh HaShanah, Ch. 1; Ba”Ch to Orach Chayim, Siman 581, and elsewhere.

²²² Song of Songs 6:3

²²³ Song of Songs 2:2

²²⁴ See Zohar II 189b; Zohar III 233b; See Sefer HaMaamarim 5632 Vol. 2, p. 414; 5651 p. 221, and elsewhere.

²²⁵ See the preceding discourse of this year, 5719, entitled “*Shir HaMa'alot* – A song of ascents,” Discourse 1.

“Nullify your desire before His desire,”²²⁶ one thereby comes to the matter of “Make your desire like His desire.” This is because through the “uprooting-*Ha'atakah*-העתקה” that he brings about in his own soul, he reaches the aspect of the Ancient One-*Atik*-עתיק.

This is also the meaning of the verse,²²⁷ “Praised is the nation (*Am*-עם) who know the cry (*Teruah*-תרועה) of the Shofar; *HaShem*-יהו"ה, they walk by the light of Your face.” That is, because of “the light of Your face,” which is the matter of assistance from the Essential Self of *HaShem*-יהו"ה, blessed is He, those who are called the “nation-*Am*-עם,”²²⁸ “know the cry (*Teruah*-תרועה) of the Shofar.” That is, they know how to break their coarseness and thereby be victorious in battle over the evil inclination.²²⁹

Additionally, they walk by the light of the face of *HaShem*-יהו"ה, blessed is He, beginning with toiling in a way of self-restraint (*Itkafiya*), until they have no relation at all to desires that are alien to *HaShem*'s-יהו"ה Godliness. That is, not only do they not have desires that are the opposite of holiness, or even desires for the permissible, or even holy desires, in which there still is the presence of an “I” who desires etc., that

²²⁶ Mishnah Avot 2:4; Also see Tanya, Iggeret HaKodesh, Epistle 11 (*Lehaskeelcha Binah*).

²²⁷ Psalms 89:16; Also see the end of the preceding discourse of this year, 5719, entitled “*Shir HaMa'alot* – A song of ascents,” Discourse 1 *ibid*.

²²⁸ The term “nation-*Am*-עם” is a term that indicates “dimness-*Omemeut*-עוממות,” indicating that they are separate, foreign, and distant from the level of the King. See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 *ibid*.

²²⁹ The *Teru'ah*-תרועה is the battle alarm – See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The Order of the Shofarot.”

is, when one has no relation to any of this whatsoever, but instead is in the state of ultimate nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, about him the verse states,²³⁰ "They will be Yours alone."

This matter is present in each and every Jew because *HaShem*-יהו"ה, blessed is He, chooses it, as the verse states,²³¹ "He will choose our heritage for us, the pride of Yaakov that He loves always!"²³² That is, even a person who is in the [lesser] state called Yaakov, and even if his conduct throughout the preceding year was not as it should have been, he nevertheless has free choice. Moreover, this is not free choice that stems from reason and intellect, but is free choice that stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.²³³

²³⁰ Proverbs 5:17

²³¹ Psalms 47:5

²³² Also see the end of the preceding discourse of this year, 5719, entitled "*Shir HaMa'alot* – A song of ascents," Discourse 1 *ibid*.

²³³ The conclusion of this discourse is missing.