

Discourse 12

“Mi Sam Peh LaAdam - Who gave man a mouth”

Delivered on Shabbat Parshat Shemot,
23rd of Teivet, Shabbat Mevarchim Shvat, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁹⁴ “*HaShem*-יהו"ה said to him, ‘Who gave man a mouth, or who makes one dumb or deaf, sighted, or blind? Is it not I, *HaShem*-יהו"ה?’” About this Talmud Yerushalmi explains,⁸⁹⁵ “When Moshe fled from Pharaoh, all his troops became dumb, deaf, or blind. He asked the dumb, ‘Where is Moshe?’ but they could not speak. He asked the deaf, but they could not hear. He asked the blind, but they could not see. About this the Holy One, blessed is He, said to Moshe, ‘Who gave man a mouth, or who makes one dumb or deaf, sighted or blind?’” That is, *HaShem*-יהו"ה, blessed is He, told Moshe, that since [at that time] all this was done to save him, certainly now, when he goes to Pharaoh, the Holy One, blessed is He, will make a miracle for him to succeed in his mission.

Now, this must be understood.⁸⁹⁶ For, to save Moshe, it was not necessary for all of Pharaoh’s servants to become deaf,

⁸⁹⁴ Exodus 4:11

⁸⁹⁵ Talmud Yerushalmi, Brachot, Ch. 9; Also see Midrash Shemot Rabba 1:31

⁸⁹⁶ See the discourse entitled “*Mi Sam Peh*” 5634 (Sefer HaMaamarim 5634 p. 97 and on), and 5678 (Sefer HaMaamarim 5678 p. 133 and on).

mute, and blind. Instead, there could have been a miracle involving a single person, Moshe himself, who would be unseen by them all. Why then was it necessary for there to be a miracle affecting all of Pharaoh's servants to become deaf, mute, and blind? As self-understood, a miracle that involves a single person is easier than a miracle involving many people.

Now, though it is true that for *HaShem*-יהו"ה, blessed is He, something being difficulty or easy is utterly inapplicable, being that He is all capable (*Kol Yachol*) and to Him it all is equal, we nevertheless find that our sages, of blessed memory, said the dictum,⁸⁹⁷ "To match [a couple for holy matrimony] is as difficult as the splitting of the Red Sea."

That is, being that the miracle of the splitting of the sea was above nature, it is [considered to be] difficult. In other words, even though for *HaShem*-יהו"ה it all is equally [effortless], nonetheless, being that it arose in His Supernal will that the world will be conducted according to the natural order, therefore, a miracle that changes [His Supernal will for] the natural order is considered to be "difficult," so to speak.

From this it is understood that also in the matter of miracles themselves, there is a difference between a small miracle and a big miracle, and the greater the miracle, the more "difficult" it is, so to speak. As our sages, of blessed memory, expressed it, this is like,⁸⁹⁸ "A miracle within a miracle."

This is also understood from the general matter of drawing down revelations of *HaShem*'s-יהו"ה Godliness into the world, specifically through man's toil in serving his Maker,

⁸⁹⁷ Talmud Bavli, Sotah 2a

⁸⁹⁸ Talmud Bavli, Shabbat 97a

HaShem יהו"ה, blessed is He. That is, in and of itself, *HaShem*'s יהו"ה Godliness is hidden in the world, and out toil is needed to reveal Him. That is, though *HaShem*'s יהו"ה ultimate Supernal intent in creation is to reveal His Godliness in the world, nonetheless [He made it that] for this to be, our toil (*Avodah*) is needed.

An example is the matter of natural conduct versus miraculous conduct. That is, the Godly vitality for the existence of the worlds is as the verse states,⁸⁹⁹ “day and night, they shall not cease,” in that this vitality is drawn down [from Above] by itself, without any toil on the part of man. That is, the natural order does not require our toil to exist. However, for the revelation of *HaShem*'s יהו"ה Godliness to be in the world, this being the matter of miraculous conduct, our toil (*Avodah*) is specifically needed. Because this [is above nature] it is “difficult” and requires our toil and effort.

The same is so of miracles themselves, that the greater the miracle, the greater the toil (*Avodah*) required. From this it is understood that a miracle that happens to many people is more difficult than a miracle that happens to one person. This being so, the question becomes all the greater. Why was it necessary for them to all become deaf, mute, and blind, if the miracle could have simply happened to Moshe alone?

We must also understand an additional matter.⁹⁰⁰ That is, from the wording of the verse, “Who gave man a mouth,” it seems as if a miracle happened to Moshe and he began speaking

⁸⁹⁹ Genesis 8:22

⁹⁰⁰ See Ohr HaTorah, Yitro, p. 783; Discourse entitled “*Mi Sam Peh*” in Ohr HaTorah, Shmot p. 75; “*Mi Sam Peh*” 5627 (Sefer HaMaamarim 5627, p. 84); 5658 (Sefer HaMaamarim 5658 p. 77).

[clearly].⁹⁰¹ However, in truth, we find that even after this Moshe said,⁹⁰² “But I have blockage of the lips.” This is also explained in Midrash⁹⁰³ on the verse,⁹⁰⁴ “These are the words that Moshe spoke,” [forty years after the exodus from Egypt.] That is, “From where did Moshe have [the ability to] speak? Was he not ‘heavy of mouth and heavy of tongue’?⁹⁰⁵ Rather, he was healed at the giving of the Torah.”

It must therefore be said that he went to Pharaoh in one of two ways. Either at the time that he went to Pharaoh, he spoke well, (even though both before and after, he had “blockage of the lips”), or when he went to Pharaoh, he was “heavy of mouth and heavy of speech,” but, even so, his words were heard and understood by Pharaoh.

In either case, the miracle was greater than if he had been completely healed [beforehand], because although he was “heavy of mouth etc.,” he still was successful. We therefore must understand this. Why the bigger miracle, when he could have been healed from the onset?

2.

The explanation is that the verse states, “Who gave man-*LaAdam*-אָדָם a mouth,” with a *Komatz*-קִמָּץ vowel-point under the *Lamed*-ל, which is like saying “to the man-*HaAdam*-

⁹⁰¹ As known, Moshe had a very bad speech impediment caused by burning his lips as a small infant, and it was very difficult to understand his speech.

⁹⁰² Exodus 6:30

⁹⁰³ Midrash Devarim Rabba 1:1

⁹⁰⁴ Deuteronomy 1:1

⁹⁰⁵ Exodus 4:10

האדם,” with the prefix *Hey-ה* indicating “the known man” (*Hey HaYediyah-ה' הידיעה*). As explained in Torah Ohr,⁹⁰⁶ this hints at “the known man-*Adam-אדם*,” meaning, the Supernal Man, as the verse states,⁹⁰⁷ “Upon the likeness of the throne there was the likeness of the appearance of man-*Adam-אדם*.” However, this itself requires explanation, being that “He has no form or image etc.”⁹⁰⁸ This being so, how is it applicable to say about Him, “the likeness of the appearance of man-*Adam-אדם*”?

However, the explanation is that there are two kinds of drawings down from Above. There is the light of *HaShem-יהו"ה*, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and there is the light of *HaShem-יהו"ה*, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). Now, the aspect of the light of *HaShem-יהו"ה* that surrounds and transcends all worlds (*Sovev Kol Almin*), is in a way that He has no likeness or form. However, the aspect of the light of *HaShem-יהו"ה* that fills all worlds (*Memaleh Kol Almin*), is called “the likeness of the appearance of a man-*Adam-אדם*.”⁹⁰⁹

Now, these two matters, as they are above in *HaShem's-יהו"ה* Godliness are in the ultimate state of unity. This is why both are included in a single title, “The Holy One, blessed is He-*HaKadosh Baruch Hoo-הוא הקדוש ברוך*.” That is, the word “The Holy One-*HaKadosh-הקדוש*” indicates His elevated separateness, referring to the light of *HaShem-יהו"ה* that

⁹⁰⁶ Torah Ohr, Shmot 52b

⁹⁰⁷ Ezekiel 1:26

⁹⁰⁸ See the liturgical hymn “*Yigdal Elohi'm Chai*”; Also see the third principle of the thirteen principles of faith, in Rambam’s commentary to Mishnah, Sanhedrin, Perek Cheilek (Ch. 10).

⁹⁰⁹ See Likkutei Torah, Matot 81c-d

surrounds and transcends all worlds. In contrast, the words “blessed is He-*Baruch Hoo* הוא ברוך,” are a matter of “Blessing-*Brachah* ברכה,” which means to draw down (*Hamshachah*),⁹¹⁰ referring to the light of *HaShem* יהו"ה that fills all worlds (*Memaleh Kol Almin*). That is, these two opposites are included in a single title. Now, the explanation of the light of *HaShem* יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem* יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), is as follows:

The matter of “Holy-*Kadosh* קדוש” refers to the light of *HaShem* יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). However, what is meant here is not His essential transcendence, meaning as He utterly is beyond and removed from worlds altogether. For, His essential transcendence is called “*Kodesh* קדש is a thing unto itself.”⁹¹¹ However, this is not so of the word “*Kadosh* קדוש,” with the letter *Vav*-ו.

The letter *Vav*-ו indicates the matter of drawing down (*Hamshachah*), except that here, the drawing down is in a way that is separate and removed, referring to the (essence of the) line-*Kav*, as it is [above and] removed from the worlds. From this aspect there also is a drawing down in the aspect of “blessed-*Baruch* ברוך,” referring to the light of *HaShem* יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), meaning the drawing down of a short, constrained line-*Kav* commensurate to the capacities of the worlds.

⁹¹⁰ See Mishnah Kilayim 7:1 – “One who draws down-*Mavreech* מברך a vine to the ground,” in which the root “*Barech* ברך” itself means to “draw down.”

⁹¹¹ Zohar III 94b

The matter of these two aspects that are drawn down, as they have their effect in the creations, is that from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds, there is a drawing down of limitlessness (*Bli Gvul*). However, what is meant here is not the actual limitlessness (*Bli Gvul*) of the Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is because this drawing down is from the aspect of "Holy-*Kadosh*-קדוש" with the letter *Vav*-ו, and not from the aspect of "*Kodesh*-קדש is a thing unto itself." Rather, what is meant is the drawing down of limitlessness (*Bli Gvul*) as it is within the parameters of limitation (*Gvul*).

To explain, this is like the verse,⁹¹² "The number of the children of Israel will be like the sand of the sea, which can neither be measured nor counted." That is, though it is beyond count, it still is within the definition of number and division. For example, the sand of the sea is within the definition of division, in that each granule is distinct from all other granules. Moreover, it is within the definition of number, such that if sand is placed in a vessel, it is possible to count the number of granules in the vessel. Still and all, all the sand granules of the sea are beyond count and enumeration.⁹¹³

On a deeper level, even a clump of earth, that at first glance, does not seem to have division and numeration, is

⁹¹² Hosea 2:1

⁹¹³ This refers to the limited ability of man to count them. Nevertheless, in fact, there indeed is a limit and measure to their count. See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how the existence of all beings is dependent upon the Name *HaShem*-יהו"ה, blessed is He.

nevertheless in the category of division and numeration. For, if its moisture would be extracted from it, all that would remain would be many granules of sand. That is, it only is the water mixed with it that gives it the appearance of not having division and numeration. These are examples of drawing down limitlessness (*Bli Gvul*) within the parameters of limitation.

We likewise find this about the angels. It states in Talmud,⁹¹⁴ “One verse states,⁹¹⁵ ‘A thousand thousands ministered Him, and ten-thousand times ten-thousand stood before Him,’ and another verse states,⁹¹⁶ ‘Is there a number to His battalions?’ [The explanation is that] the verse, ‘A thousand thousands ministered to Him,’ refers to the number [of angels] in a single battalion, but ‘To His battalions there is no number.’” In other words, since each battalion is separate from another battalion, they are in the category of division and numeration, being that each battalion only has a certain number of angels in it. Nonetheless, “to His battalions there is no number.”

Now, all the above refers to the drawing down that stems from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). However, in regard to the drawing down that stems from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds, it actually is in a state of limitation (*Gvul*), as understood from the teaching of our sages, of blessed memory,⁹¹⁷ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world etc.” That is, because of the limitations of the body, it also is

⁹¹⁴ Talmud Bavli, Chagigah 13b

⁹¹⁵ Daniel 7:10

⁹¹⁶ Job 25:3

⁹¹⁷ Midrash Tehillim 103:1; Vayikra Rabba 4:8; Talmud Bavli, Brachot 10a

possible to measure and quantify matters of the soul as they manifest in the body.

3.

However, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, transcends both above-mentioned drawings down. That is, He not only transcends the aspect of His light that fills all worlds (*Memaleh Kol Almin*), but even the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*). This is because, as explained above, even the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) is within the category of limitation and division.

In contrast, *HaShem*-יהו"ה is utterly limitless and is a simple unity (*Achdut Peshutah*). That is, unity (*Achdut*) negates multiplicity (*Ribuy*), and simplicity (*Psheetoot*) negates division (*Hitchalkut*). This being so, it is self-understood that *HaShem*-יהו"ה transcends the light that surrounds and transcends all worlds (*Sovev Kol Almin*).

This is also the meaning of the verse,⁹¹⁸ “For My thoughts are not your thoughts.” As known about thought (*Machshavah*) and speech (*Dibur*), the creatures of the concealed world (*Alma d'Itkasiya*) were brought into being through the aspect of thought (*Machshavah*), which at its root, is the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*). About this the verse states, “For My thoughts are not your thoughts,” meaning that *HaShem*-יהו"ה

⁹¹⁸ Isaiah 55:8

transcends the aspect of thought (*Machshavah*), meaning that He even transcends His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

Therefore, “My thoughts are not your thoughts.” This is because man’s thoughts are such that he becomes caught up in his thoughts. For, at the moment that he thinks [the Mishnah],⁹¹⁹ “Two people holding a shawl” in his mind, he is incapable of thinking [the Mishnah],⁹²⁰ “One who exchanges a cow with a donkey.” In contrast, *HaShem*-יהו"ה, blessed is He, is not caught up by His thoughts, being that they are utterly of no comparison to Himself and He therefore is not caught up by them.

Now, it is true that from a different angle, *HaShem*’s-יהו"ה Supernal thoughts indeed have greater closeness and relationship to His Essential Self than the relationship between man’s thoughts and man himself. This is another meaning of the verse, “For My thoughts are not your thoughts.” That is, man’s thoughts do not actualize anything, in that man only actualizes things through speech and action. Moreover, even his speech and action cannot bring about the novel existence of something from nothing, because bringing novel existence from nothing is solely the ability of the Creator, *HaShem*-יהו"ה, blessed is He.

Nevertheless, something from something is indeed brought about through man’s the speech and actions, as in the Talmudic saying,⁹²¹ “If the king says, ‘uproot the mountain’

⁹¹⁹ Bava Metziya 1:1

⁹²⁰ Bava Metziya 8:4

⁹²¹ Talmud Bavli, Bava Batra 3b

[the mountain will be uprooted],” as in the verse,⁹²² “The word of the king rules.” In contrast, man’s thoughts do not actualize anything.

However, this is not so Above in *HaShem*’s-יהו"ה Godliness, for His thoughts bring novel existence from nothing to something, as our sages, of blessed memory, stated,⁹²³ “All worlds were created with a single thought.” This is because *HaShem*’s-יהו"ה thought (*Machshavah*) is one with Him. Thus, just as He brings novel existence from nothing to something, His thought brings novel existence from nothing to something.

However, even though His thought brings about novel existence, He is not caught up by it, and it utterly is of no comparison to Himself, as explained before that even the light of *HaShem*’s-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) is of utterly no comparison to *HaShem*’s-יהו"ה Himself, blessed is He.

4.

Now, since the light of *HaShem*’s-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*’s-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) are of utterly no comparison to *HaShem*’s-יהו"ה Himself, they must therefore be drawn down. This comes about through the souls of the Jewish people serving *HaShem*’s-יהו"ה, blessed is He, by studying His Torah and doing His *mitzvot*.

⁹²² Ecclesiastes 8:4

⁹²³ See Zohar II 20a; Likkutei Torah, Shir HaShirim 9b, and elsewhere.

As our sages, of blessed memory, explained⁹²⁴ on the verse,⁹²⁵ “And you shall actualize them-*v’Asitem Otam* וַעֲשִׂיתֶם אותם,” the word *Otam* is written “*Atem*-אתם” [missing the letter *Vav*-ו, thus rendering it to mean, “and you made”] that, “I consider it as though you have made Me-*Asa* ’*uni*-עָשָׂאוּנִי.”

That is, through the souls of the Jewish people serving *HaShem*-יהו"ה, blessed is He, by learning His Torah and doing His *mitzvot* – these being the 248-רמ"ח positive commandments, corresponding to the 248-רמ"ח “limbs of the King”⁹²⁶ – the 248-רמ"ח “limbs of the King”⁹²⁷ are made, which is the matter of “the likeness of the appearance of man-*Adam*-אדם.”⁹²⁸

This specifically comes about through the service of *HaShem*-יהו"ה of the Jewish people, in that they are called *Yisroel*-יִשְׂרָאֵל, which is the matter of “a head to Me-*Li Rosh*-לִי ראש,”⁹²⁹ and all drawings down start in the brain and mind, which is in the head-*Rosh*-ראש.

The explanation is that the recital of *Shema* includes our entire service of *HaShem*-יהו"ה, blessed is He, for as known, the recital of *Shema* consists of 248-רמ"ח words corresponding to the 248-רמ"ח positive *mitzvot*.⁹³⁰ Additionally, as explained in

⁹²⁴ See Zohar III 113a; Midrash Vayikra Rabba 35:7

⁹²⁵ Leviticus 26:3

⁹²⁶ Tanya, Ch. 23 citing Tikkunei Zohar; See Tikkunei Zohar, Tikkun 30, 74a.

⁹²⁷ See Tanya, Ch. 23 *ibid*.

⁹²⁸ Ezekiel 1:26

⁹²⁹ Pri Etz Chayim, Shaar HaLulav, Ch. 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, pg. 75; Shaarei Teshuvah of the Mittler Rebbe, 94d; Sefer HaMitzvot of the Tzemach Tzedek 15b citing Zohar, and elsewhere.

⁹³⁰ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 22.

the discourses preceding this discourse,⁹³¹ the general totality of our service of *HaShem*-יהו"ה, blessed is He, is included in the recital of *Shema*, this being the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, and as a result, self-sacrifice (*Mesirat Nefesh*) is drawn into fulfilling each *mitzvah* in particular. Then, through having self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, in the recital of *Shema*, the aspect of the brains and mind (*Mochin*) is drawn down in the head (*Rosh*).

This is why after toiling in serving *HaShem*-יהו"ה, blessed is He, by sacrificing one's life (*Mesirat Nefesh*) to Him when saying "*HaShem* is One-*HaShem Echad*-אחד",⁹³² we then recite,⁹³³ "And these words that I command you today shall be upon your heart; You shall teach them to your children and you shall speak of them etc.," referring to Torah study,⁹³⁴ which is the matter of the brains and mind (*Mochin*). In other words, for there to be a drawing down into the brains and mind (*Mochin*) there first must be self-sacrifice (*Mesirat Nefesh*).

This is because the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, transcends the brains and intellect (*Mochin*), as discussed before. Therefore, to draw down to the brains and intellect (*Mochin*) from that which transcends the

⁹³¹ See the discourse entitled "*U'Faratzta* – You shall break out," of last year, 5718, translated in The Teachings of The Rebbe, 5718, Discourse 30, Ch. 5 and on. (Sefer HaMaamarim 5718 p. 305).

⁹³² Also see the introduction to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

⁹³³ Deuteronomy 6:6-7

⁹³⁴ See Talmud Bavli, Yoma 19b and Rashi to the verse; Likkutei Sichot, Vol. 7, p. 268, note 2; Vol. 19, p. 39, note 16.

brains and intellect (*Mochin*), this is brought about through serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*).

This is especially necessary in order to bring the ascent of the brains and intellect (*Mochin*) to that which transcends the brains and intellect (*Mochin*), similar to David, who would “bind the Torah to the Holy One, blessed is He,”⁹³⁵ in which self-sacrifice (*Mesirat Nefesh*) is necessary.

Now, in addition to the above, in the head (*Rosh*) itself, besides the brains and intellect (*Mochin*), there also is the skull (*Gulgolet*).⁹³⁶ The difference [between the brains and the skull] is that in the brains and mind (*Mochin*), there are divisions and separations, in that [not all people are of equal brain and mind, as Talmud states], “their minds are unlike each other.”⁹³⁷ In contrast, in the skull (*Gulgulet*) they all are equal.

The same is so in the spiritual understanding of these matters, in which the skull (*Gulgolet*) refers to the matter of desire (*Ratzon*), in which all are equal. Drawing down the aspect of the skull (*Gulgolet*) is through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect.

In this, all Jews equal, be they the smallest of the small or the greatest of the great, as we find in our service of *HaShem*-

⁹³⁵ Sefer HaBahir, Section 196 (58); Zohar III 222b (Ra'aya Mehemna); Tola'at Yaakov (by Rabbi Meir Ibn Gabbai, the author of Avodat HaKodesh), Sod HaShabbat 28d; Avodat HaKodesh, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach 47c, 51a; Ohr HaTorah, Na"Ch, Tehillim Vol. 2, p. 914; *Hemshech* 5666 p. 390.

⁹³⁶ See Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1.

⁹³⁷ Talmud Bavli, Brachot 58a; Sanhedrin 38a

יהו"ה, blessed is He, on Rosh HaShanah, about which the verse states,⁹³⁸ "You are standing today (referring to "the great day of judgment"),⁹³⁹ 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, for you to pass into the covenant of *HaShem*-יהו"ה your God etc." That is, all Jews are included as one.⁹⁴⁰

This is because the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is with the desire of the heart (*Re'uta d'Leeba*) which transcends reason and intellect, in which all Jews are equal. Through this form of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) there is caused to be a drawing down of the aspect of the skull (*Gulgolet*) [*Keter*-the Crown-desire].

In the same way, all the *Sefirot* must be built through toil in serving *HaShem*-יהו"ה, blessed is He, and drawing them down below. That is, through our acts of charity and kindness, we build the *Sefirah* of Kindness-*Chessed*. Through our toil in serving *HaShem*-יהו"ה, blessed is He, with the quality of might (*Gevurot*), about which it states,⁹⁴¹ "Who is mighty (*Gibor*)? One who conquers his inclination," we build the *Sefirah* of Might-*Gevurah*. Through rousing abundant mercies

⁹³⁸ Deuteronomy 29:9

⁹³⁹ Targum to Job 2:1; Zohar III 231a

⁹⁴⁰ See Likkutei Torah, Nitzavim.

⁹⁴¹ Mishnah Avot 4:1

(*Rachamim Rabim*), as Tanya⁹⁴² explains on the verse,⁹⁴³ “And Yaakov kissed Rachel and raised his voice and wept,” we build the *Sefirah* of Splendor-*Tiferet*.

The same is so of building the *Sefirot* of Victory-*Netzach* and Majesty-*Hod*, which are outside the torso. That is, when love and fear of *HaShem*-יהו"ה, blessed is He, become hidden, it then is necessary to serve *HaShem*-יהו"ה, blessed is He with the qualities of Victory-*Netzach* and Majesty-*Hod*, which are outside the torso.

Now, in this itself, there are two aspects, these being Victory-*Netzach* and Majesty-*Hod*. The matter of Victory-*Netzach* is when one's love and fear of *HaShem*-יהו"ה, blessed is He, become hidden within him after his prayers. (As we observe even in those who serve *HaShem*-יהו"ה as they should, that after praying, their love and fear of *HaShem*-יהו"ה, blessed is He, recedes and become concealed.) It then becomes necessary to awaken the quality of Victory-*Netzach* in one's soul, so that no obstacles will worry him or be of any significance to him whatsoever, and he will continue to serve

⁹⁴² Tanya, Likkutei Amarim, Ch. 45 (64b) – That is, Rachel is the ingathering of the souls of Israel – *Knesset Yisroel*. Yaakov is the quality of Splendor-*Tiferet*, which is the quality of Mercy-*Rachamim*. “He raised his voice” – upward, to the Source of the Supernal mercies etc., and “He wept” – to awaken and draw down from there abundant compassion and mercy upon the ingathering of the souls of Israel, to raise them from their exile, and to unify them in the Supernal unity of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the level of “kisses” (*Neshikin*), which is the adhesion of spirit to spirit, as it states (Song of Songs 1:2), “Let Him kiss me with the kisses of His mouth,” which refers to the union of the speech (*Dibur*) of man with the speech (*Dibur*) of *HaShem*-יהו"ה, blessed is He, which is Torah law (*Halachah*), and so with the aspect of the adhesion of man's thought (*Machshavah*) and the Supernal thought (*Machshavah*), and the adhesion of man's deeds (*Ma'aseh*) with the Supernal deeds (*Ma'aseh*), refers to fulfilling the *mitzvot* in action (*Ma'aseh*) etc.

⁹⁴³ Genesis 29:11

HaShem-יהו"ה, blessed is He, without any change whatsoever. Through doing so, he builds the *Sefirah* of Victory-*Netzach* in *HaShem*'s-יהו"ה Godliness Above, about which the verse states,⁹⁴⁴ "The Eternal Victor of Israel (*Netzach Yisroel*-נצח ישראל) does not lie or relent, for He is not a man that He should relent," and similarly,⁹⁴⁵ "I *HaShem*-יהו"ה have not changed."

The matter of Majesty-*Hod* is serving *HaShem*-יהו"ה, blessed is He, by submitting (*Hoda'ah*-הודאה) to Him. This is because intellect (*Sechel*) is tangible existence, in that whatever transcends tangible existence cannot be grasped by the intellect (*Sechel*). In other words, intellect (*Sechel*) is only capable of grasping that it is inapplicable to grasp that which transcends tangible existence, but is not capable of actually grasping it. In this regard there is the matter of submission (*Hoda'ah*-הודאה), meaning that even though he does not grasp it, his intellect (*Sechel*) submits (*Modeh*-מודה) to it. Through serving *HaShem*-יהו"ה, blessed is He, by submitting (*Hoda'ah*) to Him, we build the *Sefirah* of Majesty-*Hod* Above in *HaShem*'s-יהו"ה Godliness.

Serving *HaShem*-יהו"ה, blessed is He, with the aspect of Foundation-*Yesod*, is the matter of bonding (*Hitkashrut*), in that one binds all his matters to *HaShem*'s-יהו"ה Godliness. For, as known, the *Sefirah* of Foundation-*Yesod* includes all 248-רמ"ה limbs and is the matter of binding oneself to *HaShem*'s-יהו"ה Godliness with all one's limbs etc. Through doing so, we build the *Sefirah* of Foundation-*Yesod* Above in *HaShem*'s-יהו"ה Godliness.

⁹⁴⁴ Samuel I 15:29

⁹⁴⁵ Malachi 3:6

Through learning Torah with one's mouth, as in the teaching of our sages,⁹⁴⁶ of blessed memory, on the verse,⁹⁴⁷ "They are life to those who find them," – "Do not only read it as 'to those who find them-*L'Motzeihem* לְמוֹצֵאיהֶם,' but read it as, 'to those who express them-*L'Motzi'eihem* לְמוֹצִיאֵיהֶם with their mouth (*BaPeh*-בִּפֶּה)," – which especially applies to the Oral Torah (*Torah SheBa'al Peh*) which is the aspect of Kingship-*Malchut*,⁹⁴⁸ we thereby build the Supernal *Sefirah* of Kingship-*Malchut*.

5.

Now, the drawing down of the whole chaining down of the worlds (*Hishtalshelut*), and more specifically, the matter of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is from the *Sefirah* of Kingship-*Malchut*. For, as known, Kingship-*Malchut* of the world of Emanation (*Atzilut*) becomes the Crown-*Keter* and Ancient One-*Atik* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁹⁴⁹

About this the verse states,⁹⁵⁰ "HaShem-ה' said to him, 'Who gave man a mouth...? Is it not I, HaShem-ה'?" That is, in order for there to be revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)

⁹⁴⁶ Talmud Bavli, Eruvin 54a

⁹⁴⁷ Proverbs 4:22

⁹⁴⁸ Introduction to Tikkunei Zohar 17a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁹⁴⁹ See Etz Chayim, Shaar HaAkudim, Ch. 2.

⁹⁵⁰ Exodus 4:11

through the aspect of Kingship-*Malchut*, which is the matter of the “mouth-*Peh*-פה” of Supernal Man (*Adam HaElyon*), meaning, Kingship-*Malchut* of the world of Emanation (*Atzilut*) – in regard to the general matter of the *Sefirot* of the world of Emanation (*Atzilut*) it is not possible for there to be descent to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), except if it specifically stems from the aspect of the Crown-*Keter*. About this the verse states, “Is it not I, *HaShem*-יהוה,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends all the *Sefirot*, which in the matter of the *Sefirot*, is the aspect of the Crown-*Keter*.⁹⁵¹

The explanation is that, as known, the chaining down (*Hishtalshelut*) of the Crowns-*Keterim* is from Crown to Crown.⁹⁵² Therefore, the aspect of Kingship-*Malchut* [of *Atzilut*-Emantaion], which becomes the Crown-*Keter* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), is from the aspect of the Uppermost Crown-*Keter Elyon*.

This is because “The Uppermost Crown-*Keter Elyon* is the Crown of Kingship-*Keter Malchut*,”⁹⁵³ (and it is in this regard that the aspect of Kingship-*Malchut* [of *Atzilut*-

⁹⁵¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Vol. 3 (The Letters of Creation Part 2), The Gate explaining the Truth of Sinai-” where the Ten Commandments-*Aseret HaDevarim* עשרת הדברים were given.

⁹⁵² See Likkutei Torah, Korach; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 7; Discourse entitled “*Naso*” 5765 (*Sefer HaMaamarim* 5665 p. 260 and on); Discourse entitled “*Shuvah*” 5673 (*Hemshech* 5672 Vol. 1, p. 148 and on).

⁹⁵³ Introduction to Tikkunei Zohar 17a-b (*Maamar Eliyahu*).

Emanation] becomes the Crown-*Keter* of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)).

To further explain the matter of the chaining down (*Hishtalshelut*) of the Crowns-*Ketarim* one from the other; as known, Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is further from the Crown-*Keter* than Kingship-*Malchut* of the world of Emanation (*Atzilut*). This is because the aspect of Kingship-*Malchut* of Emanation (*Atzilut*), which becomes the Crown-*Keter* for the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), is more closely related to the Upper Crown (*Keter Elyon*) than the aspect of Wisdom-*Chochmah* of Emanation (*Atzilut*).

However, for there to be revelation within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), the external husks of Kelipah must first be broken, as our sages, of blessed memory, explained⁹⁵⁴ the verse,⁹⁵⁵ “One nation will overcome the other nation,” that, “for Yerushalayim to be built, Tyre must first be destroyed.”

It is in this regard that “all his troops became dumb, deaf, or blind,” this being the nullification of the powers of the “Man of the external husks” (*Adam d’Kelipah*),⁹⁵⁶ so that there can be the revelation of the “Man of holiness” (*Adam d’Kedushah*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

⁹⁵⁴ Talmud Bavli, Pesachim 42b; Megillah 6a; Zohar II 236a

⁹⁵⁵ Genesis 25:23

⁹⁵⁶ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 1, Gate 1, and elsewhere.

This is why when Moshe said,⁹⁵⁷ “I am not a man of words... I am heavy of mouth and heavy of speech,” the Holy One, blessed is He, answered him,⁹⁵⁸ “Who gave man a mouth, or who makes one dumb or deaf, sighted, or blind? Is it not I, *HaShem*-יהו"ה?” That is, when Moshe saw the power of the external husk (*Kelipah*) of Egypt, he asked two questions. His first question was, how is it even possible for there to be a revelation of the world of Emanation (*Atzilut*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), for, is this not a descent etc.? Secondly, the external husk (*Kelipah*) of Egypt stands to oppose and restrain this etc.

The Holy One, blessed is He, answered him with two answers. The answer to the first question is, “Who gave man a mouth... Is it not I, *HaShem*-יהו"ה?” That is, the root of the revelation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), stems from the Upper Crown-*Keter Elyon* etc. The answer to the second question is, “Who makes one dumb or deaf... or blind?” That is, *HaShem*-יהו"ה, blessed is He, can break the external husks (*Kelipot*).

That which is written, “or sighted-*Pike'ach*-פקח,” refers to our teacher Moshe, as explained in Midrash,⁹⁵⁹ “Who made you cunning-*Pike'ach*-פקח to flee from Pharaoh?” For through Moshe there subsequently was the revelation of the giving of the Torah, at which time he was healed. This is because Moshe’s primary matter was to draw down Torah to the Jewish people. Thus, since this was his primary matter, he then had the

⁹⁵⁷ Exodus 4:10

⁹⁵⁸ Exodus 4:11

⁹⁵⁹ Midrash Tanchuma, Shemot 10; Shemot Rabba 1:31

aspect of speech in his mouth (*Peh*-פה), to draw down revelation of *HaShem*'s-יהוה Godliness into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

However, before the giving of the Torah, he still was “heavy of mouth and heavy of speech,” except that even while he still was “heavy of mouth etc.,” when the exodus from Egypt became necessary – which began when Moshe fled from Pharoah – the Holy One, blessed is He, said to him, “Who gave man a mouth,” so that he could thereby bring about the revelation of the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as discussed above.

Nevertheless, until the giving of the Torah he was not actually healed [of his speech impediment], for only then did he have the aspect of the mouth (*Peh*-פה) of Kingship-*Malchut* to draw down [influence] into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This itself is the matter of the giving of the Torah, as in the teaching,⁹⁶⁰ “The words,⁹⁶¹ ‘And for Your Torah,’ refer to the Torah of the world of Emanation (*Atzilut*), and the continuation, ‘that You taught us,’ refer to the [Torah of the] worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),” all the way to the lowest level.

Now, just as this was so in the redemption from Egypt, so will this be so in the coming redemption. For, “the first redeemer is the last redeemer,”⁹⁶² in that through him will be

⁹⁶⁰ See Likkutei Torah, Eikev 17b; Sefer HaMitzvot 5696 p. 10

⁹⁶¹ See the second blessing of the grace after meals (*Birkhat HaMazon*)

⁹⁶² See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, to Genesis 49:10 (Vayechi); Torah Ohr, Mishpatim 75b, and elsewhere.

the revelation of the inner aspects of the Torah in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way down. For, as known, when the Torah was given, there only was the revelation of the revealed parts of Torah, whereas in the coming future there will be the revelation of the reasons of the Torah (*Ta'amei HaTorah*),⁹⁶³ referring to the inner aspects of the Torah (*Pnimiyut HaTorah*), which will be revealed by Moshe, the final redeemer, and this revelation will be below, in the near future, in the most literal sense.⁹⁶⁴

⁹⁶³ See Rashi to Song of Songs 1:2; Likkutei Torah, Tzav 17a; Also see Discourse 6 of this year, 5719, entitled “*Torah Tzivah Lanu Moshe* – The Torah that Moshe commanded us,” Ch. 3 and on, and the citations there.

⁹⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.