

Discourse 25

*“v’Asita Chag Shavuot LaHaShem Elo”hecha -
You shall observe the holiday of Shavuot for HaShem
your God”*

Delivered on the 2nd day of Shavuot, 5719

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

1.

The verse states,¹⁷⁸⁰ “You shall observe the holiday of Shavuot for *HaShem*-יהו"ה your God; the voluntary offerings of your hand that you give, should be commensurate with how much *HaShem*-יהו"ה your God will have blessed you.” Now, we must better understand the words, “the voluntary offerings of your hand-*Nidvat Yadcha*-נדבת ירך.”¹⁷⁸¹

That is, “voluntary giving-*Nedeevoot*-נדיבות” is the matter of “generosity-*Veetoor*-ויתור,” as stated on the verse,¹⁷⁸² “daughter of the philanthropist-*Bat Nadeev*-בת נדיב,” that,¹⁷⁸³ “this refers to Avraham, who is called a ‘philanthropist-*Nadeev*-נדיב.” For, our forefather Avraham was generous (*Vatran*-ותרן) and kind etc.,¹⁷⁸⁴ all of which relates to the heart (*Lev*-לב). This being so, the verse should have said “the voluntary offerings of your heart-*Nidvat*

¹⁷⁸⁰ Deuteronomy 16:10

¹⁷⁸¹ See *Hemshech* 5672 Vol. 1, p. 245 and on; *Sefer HaMaamarim* 5705 p. 182 and on.

¹⁷⁸² Song of Songs 7:2

¹⁷⁸³ Talmud Bavli, Chagigah 3a

¹⁷⁸⁴ See *Midrash Bereishit Rabba* 53:13 and elsewhere.

Leebcha-לִבְּךָ לְבַח.” Why then does it state, “the voluntary offerings of your hand-*Nidvat Yadcha*-נִדְבַת יָדְךָ?”

Now,¹⁷⁸⁵ Rashi explained the words, “the voluntary offerings of your hand that you give, should be commensurate-*Misat Nidvat Yadcha*-מִסַּת נִדְבַת יָדְךָ,” as a “sufficient-*Dei*-דִּי free will offering, meaning, that it is commensurate to the blessing etc.” In other words, the word “commensurate-*Misat*-מִסַּת” indicates limitation, meaning that it should be sufficiently commensurate according to your ability, whether a little or a lot etc.

However, Talmud states,¹⁷⁸⁶ “The word ‘commensurate to the measure-*Misat*-מִסַּת’ teaches that a person brings his obligatory offering from non-sacred property (*Chullin*). From where do we derive that if one wishes to combine it [with other funds, including the tithe (*Ma’aser*)] he may? As the verse states, ‘[from that] which *HaShem*-יְהוָה your God will have blessed you.’” In other words, he may combine it to the tithe (*Ma’aser*) and increase his offering *beyond* what he is obligated.

Now, the book *Panim Yafot* cites the above commentary of Rashi, as well as the above words of Talmud, and explains that about the tithe (*Ma’aser*) it states,¹⁷⁸⁷ “Test Me, if you will, with this, says *HaShem Tzva’ot*-יְהוָה צְבָאוֹת, [see] if I do not open the windows of the heavens for you and pour blessings upon you without end to [their] sufficiency (*Bli Dai*-בְּלִי דַּי),” meaning, beyond the desire of man (that is, beyond what he wishes), in other words, “more than enough.” Therefore, it likewise is fitting to give back to *HaShem*-יְהוָה, blessed is He, according to the blessing, meaning that one should increase his giving beyond the

¹⁷⁸⁵ See Ohr HaTorah, Re’ch p. 764

¹⁷⁸⁶ Talmud Bavli, Chagigah 8a

¹⁷⁸⁷ Malachi 3:10

tithe (*Ma'aser*). It is in this regard that the word “commensurate-*Misat*-מִסַּת” is explained to be related to the word “sufficient-*Dai*-דַּי.” (This concludes the quote from *Panim Yafot*.)

This explanation aligns the commentary of Rashi with the words of Talmud, by explaining that even Rashi’s intent is not a matter of limitation, but quite the contrary. That is, since it all is commensurate to the blessing, and just as the blessing of the Holy One, blessed is He “has no end in its sufficiency (*Bli Dai*-בְּלִי דַּי),” that is, it is limitless (*Bli Gvul*), therefore, man’s service of *HaShem*-יְהוָה, blessed is He, in giving charitably (*Tzedakah*) – which is the vessel for the blessing – must also be limitless.

The *Panim Yafot* continues to explain that the reason all this is stated in relation to the holiday of Shavuot, even though it applies to all the holidays, is because there is a hidden reason in this, namely, that on the holiday of Shavuot the Jewish people merited the Crown of Torah (*Keter Torah*) etc., and the quality of the Crown-*Keter* is completely unrestrained bestowal of beneficence etc.

(As will be explained later, all drawings forth within the chaining down of the worlds (*Seder Hishtalshelut*), from wisdom-*Chochmah* down, are limited, but this is not so the Crown-*Keter*, which is limitless. This is similar to the powers of the soul, in that the powers of wisdom (*Chochmah*) and intellect (*Sechel*) are limited,¹⁷⁸⁸ which is not so of desire (*Ratzon*).

The same applies to the “desire of the heart” (*Re’uta d’Leeba*) in service of *HaShem*-יְהוָה, blessed is He, which is limitless.) For, the quality of the Crown-*Keter* is to bestow in a

¹⁷⁸⁸ Per the redactors, there is a small portion of the discourse missing at this juncture. [However, see the preceding discourse of this year, 5719, entitled “*Hapach Yam LaYabashah* – He transformed the sea into dry land,” Discourse 21, Ch. 5, where the distinction between intellect (*Sechel*) and desire (*Ratzon*) was explained.]

way that is “more than enough,” and this why it states, “*Misat Nidvat Yadcha*-נדבת ידך,” meaning, “more than enough-*Yoter MiDai*-יותר מדאי.” (This concludes the quote from Panim Yafot.)

However, based on this, the question as to why the verse states “the voluntary offerings of your hand-*Nidvat Yadcha*-נדבת ידך,” is all the more strengthened. For, since the verse here speaks of voluntarily and generously giving in way that is limitless (*Bli Gvul*), meaning, beyond one’s capacities etc., why then does it relate this to the generosity to the hand (*Yad*-יד)? For, at first glance, this seems to relate much more to the heart (*Lev*-לב) than to the hand (*Yad*-יד).

2.

Now, the first thing to explain are the words of the Panim Yafot about the Crown of Torah (*Keter Torah*), that “the quality of the Crown-*Keter* is completely unrestrained bestowal of beneficence, in a limitless way (*Bli Gvul*).” To preface, in the matter of Torah, there are three aspects which divide into three different times. That is, at first there was the matter of Torah through which the worlds were brought into existence, as in the teaching,¹⁷⁸⁹ “He gazed into the Torah and created the world.” After this, there was the matter of Torah about which it states,¹⁷⁹⁰ “Our forefathers fulfilled the entire Torah before it was given.” After this, there was the drawing down of Torah when it was given [at Mount Sinai].

The difference between these three is that the matter of bringing existence into being is the ultimate state of limitation, in

¹⁷⁸⁹ Zohar I 134a; Zohar II 161b; Zohar III 178a

¹⁷⁹⁰ Talmud Bavli, Yoma 28b

that the entire matter of the creation and chaining down of the worlds (*Seder Hishtalshelut*) is that all matters were brought forth in a way of limitation and division etc.

Subsequently, through the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, *HaShem*'s-יהו"ה Godliness was drawn down below. Nonetheless, even so, above and below remained within their boundaries, as dictated by the measuring line (*Kav HaMidah*). That is, the upper is higher than the lower, only that through their toil in serving *HaShem*-יהו"ה, blessed is He, our forefathers affected a drawing down from the upper to the lower.

Subsequently, when the Torah was given, the decree [separating the upper from lower] was nullified, and a union of the upper and the lower was brought about.¹⁷⁹¹ However, what is meant here is not that at the time that the Torah was given, the lower became so refined that the category of the lower was nullified (in that it no longer was lower), being that the whole reason Torah was given to the Jewish people was because of the fact that they are lower, [as Moshe responded to the angels],¹⁷⁹² "Did you descend to Egypt? Is there an evil inclination amongst you?" This being so, it is understood that even when the Torah was given, there still was the matter of the lower, and the novelty that was introduced with the giving of the Torah, is that the lower is capable of unifying with the Upper.

This being so, this matter of the limitlessness of the Crown of Torah (*Keter Torah*) is not understood. For, since the Torah was given below, within the chaining down of the worlds (*Seder*

¹⁷⁹¹ See Midrash Tanchuma, Va'era 15; Midrash Shemot Rabba 12:3

¹⁷⁹² Talmud Bavli, Shabbat 88b and on; Also see at length in the preceding discourse of the 1st day of Shavuot of this year, 5719, entitled, "b'Sha'ah SheAlah Moshe LaMarom – When Moshe ascended on High," Discourse 24.

Hishtalshelut), the entire substance of which is limitation, this being so, how is it possible that it is limitless?

That is, it goes without saying that in regard to the level of Torah by which novel creation was brought into being, it certainly is not in a state of limitlessness. For, the entire matter of the novel creation brought into existence, is the matter of limitation and division.

Likewise, in regard to the level of Torah as it was for our forefathers, who indeed drew down *HaShem*'s יהו"ה Godliness below, still and all, this was limited. For, even with the toil of our forefathers, the lower remained in the category of the lower, and did not unify with the Upper. That is, our forefathers only drew down the aspect of "fragrances,"¹⁷⁹³ meaning, a glimmer of radiance alone.

Moreover, even that glimmer of radiance was not drawn into the physicality of the body of the creatures, but only into the spirituality of the creatures, and even that was only in a transcendent and encompassing way (*Makif*). This is as known,¹⁷⁹⁴ that the reason that after the toil of our forefathers in serving *HaShem* יהו"ה, blessed is He, the holiness did not remain in the physical things by which they served Him, such as in the sticks of Yaakov,¹⁷⁹⁵ in which no holiness subsequently remained – is because the light that was drawn down was only in a transcendent encompassing way (*Makif*).

Thus, the two matters are intertwined. That is, since the drawing down they affected was only a glimmer of radiance, and it must be said that a glimmer of radiance has some kind and

¹⁷⁹³ Midrash Shir HaShirim Rabba 1:3; See Sefer HaMaamarim 5678 p. 164 and on; Likkutei Sichot Vol. 8, p. 58 and on, and elsewhere.

¹⁷⁹⁴ Also see Torat Menachem, Vol. 21, p. 212.

¹⁷⁹⁵ Genesis 30:37 and on; Zohar I (Sitrei Torah) 162a

measure to it, therefore there still are the limitations of above and below in this, and it cannot be drawn below in an inner way (*Pnimityut*), but only in a transcendent encompassing way (*Makif*).

However, even in regard to the level of Torah that was received at the giving of the Torah, which is the matter of literally drawing down the Essential Self of *HaShem*-יהו"ה, blessed is He, who is not at all limited by the limitations of "above" and "below," as a result of which the physical, rather than the spiritual fulfillment of the *mitzvot* came to be, and moreover, the drawing down affected by the *mitzvot* is in the creatures an inner way (*Pnimityut*), nonetheless, even so, what is meant is not that there no longer are limitations, but the contrary is true, that is, the entire matter of Torah and *mitzvot* is specifically to draw all the revelations down into the chaining down of the worlds (*Hishtalshelut*) and into the limitations of this world.

This is why all *mitzvot* are limited,¹⁷⁹⁶ such as *Tefillin* which must be at least two fingers by two fingers etc.,¹⁷⁹⁷ and the entire Torah is compared to *Tefillin*,¹⁷⁹⁸ in that all *mitzvot* are specifically limited. This is as explained before, that this is *HaShem*'s-יהו"ה ultimate Supernal intent in specifically giving the Torah below, [such that Moshe answered the angels], "Did you descend to Egypt? Is there an evil inclination amongst you?" This being so, this matter that the Crown of Torah (*Keter Torah*) is limitless (*Bli Gvul*), is not understood.

3.

¹⁷⁹⁶ See Tanya, Iggeret HaKodesh, Epistle 10, and elsewhere.

¹⁷⁹⁷ Shulchan Aruch, Orach Chayim 32:41; Magen Avraham there; Shulchan Aruch of the Alter Rebbe, Orach Chayim 32:63

¹⁷⁹⁸ Talmud Bavli, Kiddushin 35a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 37:1

To further explain the matter of the limitations of the chaining down of the worlds (*Hishtalshelut*),¹⁷⁹⁹ since in the *Sefirot* there is a matter of one preceding the other and one following the other, in that each *Sefirah* precedes the next *Sefirah*, it must be said that all the *Sefirot* have measure and limitation in the extent of their spreading forth, such that they can only go so far.

It is specifically only through this that it is possible for the existence of the *Sefirah* that follows it to be. That is, if there was no limitation or conclusion to the spreading forth of the upper *Sefirah*, it then would not be possible for the existence of the *Sefirah* below it to be. This limitation does not just begin with the *Sefirah* of Wisdom-*Chochmah*, which is the beginning of the chaining down (*Hishtalshelut*),¹⁸⁰⁰ but is even from the *Sefirah* of Crown-*Keter*, which transcends Wisdom-*Chochmah*.

That is, even though the Crown-*Keter* is limitless (as mentioned before), nevertheless, there must be a limitation and conclusion to its spreading forth, such that it only extends thus far and no further, so that there then could be the existence of Wisdom-*Chochmah*, and as long as there is an illumination of the Crown-*Keter*, the existence of Wisdom-*Chochmah* is not possible.

By way of analogy, this may be understood from the powers of the soul in man below. That is, when there is an illumination of desire (*Ratzon*), which transcends intellect (*Sechel*), the existence of intellect (*Sechel*) is not possible. In other words, even though there must be desire (*Ratzon*) – as our sages,

¹⁷⁹⁹ See *Hemshech* 5672 Vol. 1, p. 313 and on.

¹⁸⁰⁰ See Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 8, and elsewhere.

of blessed memory, stated,¹⁸⁰¹ “A person should always learn Torah from a place [in Torah] that his heart desires,” – and moreover, it is not enough to only have a desire and interest in the general matter that is being comprehended, but there also must be the desire to grasp it and become wise, nevertheless, if [in doing so] he has [a radiance of] the full strength of his desire, it then will be impossible for him to grasp and comprehend. Therefore, the desire must be lessened and concealed.

The same is so of toiling in service of יהו"ה-*HaShem*, blessed is He. That is, there is toil in serving Him that accords to reason and intellect, and there is toil in serving Him with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, and is similar to the Crown-*Keter*. However, when there is a radiance in him of love (*Ahavah*) of יהו"ה-*HaShem*, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect, then the matter of contemplation (*Hitbonenut*) and grasp (*Hasagah*) will not be possible for him.

More specifically, in the matter of the desire of the heart (*Re'uta d'Leeba*) there are various levels. In general, these are divided into desire of the heart (*Re'uta d'Leeba*) that stems from the encompassing aspect of the singular-*Yechidah* level of the soul, and the desire of the heart (*Re'uta d'Leeba*) that stems from the encompassing aspect of the *Chayah* level of the soul.

The difference between them is that the desire of the heart (*Re'uta d'Leeba*) that stems from the singular-*Yechidah* level of the soul, does not come about through contemplation (*Hitbonenut*). In contrast, the desire of the heart (*Re'uta d'Leeba*) that stems from the *Chayah* level of the soul, is brought about

¹⁸⁰¹ Talmud Bavli, Avodah Zarah 19a

through the preface and intermediary medium of contemplation (*Hitbonenut*).

That is, first one contemplates the matter of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is like the teaching of our sages, of blessed memory,¹⁸⁰² "Just as the soul fills the body, so does the Holy One, blessed is He, fill the world etc." He understands and grasps all the particulars of how the vitality of the soul enlivens the body, through which he comes to have an understanding and grasp of how the light of *HaShem*'s-יהו"ה Godliness enlivens the worlds.

After he understands and grasps this very well, he then comes to the recognition that in regard to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), since it manifests within the worlds, it therefore is only a glimmer of radiance, whereas the Essential Self of *HaShem*-יהו"ה is utterly beyond relativity to worlds altogether.

This refers to knowledge of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which is knowledge through the process of elimination (*Yediyat HaShelilah*). That is, he has no direct grasp of it, but only the grasp and recognition that *HaShem*-יהו"ה is astoundingly beyond etc. Through this grasp he comes to love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)," which is love (*Ahavah*) with the desire of the heart (*Re'uta d'Leeba*), as explained before.¹⁸⁰³

Now, in this itself, there are two ways. The first is that the entire contemplation (*Hitbonenut*) is solely into the matter of the

¹⁸⁰² Midrash Tehillim 103:1; Vayikra Rabba 4:8; Talmud Bavli, Brachot 10a

¹⁸⁰³ See the preceding discourse of this year, 5719, entitled "Tze'ena u'Re'ena – O' Maidens of Tziyon, go out and gaze," Discourse 23.

light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). That is, he does not at all contemplate the matter of the astounding wondrousness of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), being that this is beyond his grasp, only that he senses that it is an astounding light etc.

The second is that after having eliminated all the particular limitations of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), he then also contemplates the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), to understand the nature and being of His astounding wondrousness, and the manner of His wondrousness etc.

Now, it goes without saying that in regard to the desire of the heart (*Re'uta d'Leeba*) that stems from the singular-*Yechidah* essence of the soul, which has absolutely no relation to reason and intellect, it is obvious that as long as love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*) is felt in him, the matter of grasp and comprehension is utterly inapplicable.

This is because the desire of the heart (*Re'uta d'Leeba*) transcends grasp and comprehension, and is unrelated to it. However, even in regard to the desire of the heart (*Re'uta d'Leeba*) that stems from the encompassing aspect of the *Chayah* level of the soul, which is preceded by the grasp and comprehension – it goes without saying that in regard to the desire of the heart (*Re'uta d'Leeba*) that stems from the first way, in which his whole grasp is solely into the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which the essence of the desire of his heart (*Re'uta d'Leeba*) stems solely from the sense of astounding wondrousness, rather than actual grasp or

comprehension – therefore, since the desire of the heart (*Re'uta d'Leeba*) does not stem from grasp and comprehension, (and only comes about by prefacing with grasp and comprehension, whereas it itself does not stem from grasp and comprehension) – then as long as there is an illumination in him of the desire of the heart (*Re'uta d'Leeba*), grasp and comprehension is inapplicable.

However, even in regard to the desire of the heart (*Re'uta d'Leeba*) that stem from the second way, in which he also contemplates and grasps the particulars of *HaShem's* יהו"ה's astounding wondrousness in the light of *HaShem* יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), even though, in this, the desire of the heart (*Re'uta d'Leeba*) indeed stems from grasp and comprehension, (meaning, that it is not just because it was prefaced with the comprehension, but even in this aspect itself, he also attains grasp and comprehension), nevertheless, the matter of grasp and comprehension is only applicable when he is not roused with love of *HaShem* יהו"ה, blessed is He.

However, once he indeed is roused with love of *HaShem* יהו"ה, blessed is He, there then is no longer room for grasp and comprehension whatsoever, being that there is the sense and feeling of the desire of the heart (*Re'uta d'Leeba*), which is limitless and leaves no room for grasp and comprehension, which is a matter of limitation.

In other words, even when the entire substance of the grasp and comprehension is into the matter of *HaShem's* יהו"ה's astounding wondrousness, nevertheless, the essential feeling of the desire of the heart (*Re'uta d'Leeba*) is the diametric opposite of grasp and comprehension. This is because comprehension (*Hasagah*) is a matter of limitation, whereas the desire of the heart

(*Re'uta d'Leeba*) is limitless. Nevertheless, even though the desire of the heart (*Re'uta d'Leeba*) is limitless, there nonetheless is a limit and conclusion to its spreading forth, so that there can subsequently be the matter of grasp and comprehension (*Hasagah*).

Now, this general principle, that the existence of the lower is not possible as long as the spreading down of the upper has not concluded, does not only apply to the desire of the heart (*Re'uta d'Leeba*), which transcends the inner powers (*Kochot Pnimiyyim*) of the soul. It rather also applies to the inner powers (*Kochot Pnimiyyim*) themselves.

That is, as long as there is in an illumination of the grasp of the intellect (*Sechel*), the arousal of the emotions (*Midot*) is not possible. For, even though the intellect (*Sechel*) and emotions (*Midot*) operate in a way of cause (*Ilah*) and effect (*Alul*), nevertheless, there must be a conclusion of the spreading down of intellect (*Sechel*) and only then can the emotions (*Midot*) exist.

In other words, besides the fact that the inner aspect (*Pnimiyyut*) of the intellect (*Sechel*) utterly transcends the emotions (*Midot*), in addition, even in regard to the externality (*Chitzoniyut*) of the intellect (*Sechel*), it must be restrained and constricted (*Tzimtzum*) so that the general matter of the leaning of the emotions (*Midot*) can come to be.

Moreover, in addition to this leaning, which still is entirely intellectual, there also must be a cessation, until all that remains is the conclusion of the “therefore” (*Bechein*), as known¹⁸⁰⁴ about the

¹⁸⁰⁴ See Torah Ohr, Va'era 58b and on, and elsewhere. Also see at length in the preceding discourses of this year, 5719, entitled “*HaChodesh HaZeh* – This month shall be for you the head of the months,” Discourse 18, Ch. 5, and “*v'Avarti* – I shall go through the land of Egypt on this night,” Discourse 19, Ch. 2 and on, and elsewhere.

matter of the “strait of the neck” (*Meitzar HaGaron*), that there [first] must be a constriction and cessation of the intellect (*Sechel*), and specifically only then can the emotions (*Midot*) exist.

Beyond this, even in the matter of intellect (*Sechel*) itself, in order for Understanding-*Binah* to exist, Wisdom-*Chochmah* must cease. For, though it is true that the entire existence of grasp and comprehension specifically comes from the seminal point of Wisdom-*Chochmah*, and even once grasp and comprehension are already present, nonetheless, being that it guards and protects the grasp and comprehension, the seminal point of Wisdom-*Chochmah* must be felt within it, as known.¹⁸⁰⁵ Nevertheless, for Understanding-*Binah* to exist, there necessarily must be a cessation to the seminal point of Wisdom-*Chochmah*.

In other words, it goes without saying that in regard to the essential matter of Wisdom-*Chochmah*, which is the axiomatic foundation and recognition of the truth of the matter, and is perceived through the “sight” of Wisdom-*Chochmah*,¹⁸⁰⁶ that none of it radiates in Understanding-*Binah* at all. However, even in regard to the seminal point of the idea as it relates to the comprehension and grasp of Understanding-*Binah*, there also must be a constriction. For the light of Wisdom-*Chochmah*, as it is in Wisdom-*Chochmah*, cannot illuminate in the Understanding-*Binah*.

From this example, we can understand the matter as it is Above in *HaShem*’s יהוה Godliness, in regard to the matter of “preceding” and “following” in the chaining down of the worlds (*Seder Hishtalshelut*). That is, as long as the drawing down from

¹⁸⁰⁵ This matter was explained at greater length but is absent in the redaction. (However, see *Hemshech* 5672 Vol. 1 *ibid.*, p. 315).

¹⁸⁰⁶ This matter was also explained at greater length but is absent in the redaction. (However, see *Hemshech* 5672 Vol. 1 *ibid.*, p. 315).

that which is above it has not ceased, the existence of the lower is not possible. We thus find that the entire chaining down of the worlds (*Hishtalshelut*) is a matter of limitation. Based on this, being that the Torah was specifically given through the chaining down of the worlds (*Hishtalshelut*), the matter of the Torah's limitlessness must be understood.

4.

Now, the explanation is that it is written,¹⁸⁰⁷ “Behold, there was a man whose appearance was like copper, with a linen cord and a measuring reed in his hand.” That is, there are two matters here, these being the “linen cord,” and the “measuring reed,” which are the two aspects of the “measuring line” (*Kav HaMidah*) and the “measuring reed” (*Kaneh HaMidah*), respectively.¹⁸⁰⁸ Both these aspects cause the matter of division and separation, but each brings the division and separation in an entirely different way.

To explain, the “measuring line” (*Kav HaMidah*), which is the “linen cord,” is the matter of division and separation stemming from the foundational element of earth (*Dust-Afar-עפר*), in that the growth of flax and linen is primarily from the earth. In contrast, the “measuring reed” (*Kaneh HaMidah*) is the matter of separation and division stemming from the foundational element of water (*Mayim-מים*), in that reeds grow in the water, as the verse states,¹⁸⁰⁹ “[The rivers will be abandoned and [the waters in] the deep canals will be diminished and dry up]; the reeds (*Kaneh-קנה*)

¹⁸⁰⁷ Ezekiel 40:3

¹⁸⁰⁸ Zohar II 232a and on.

¹⁸⁰⁹ Isaiah 19:6

and bulrushes will wither,” all of which is explained at length in Biurei HaZohar.¹⁸¹⁰

The explanation is that there are different kinds of limitation. The first is the measure and limitation of the vessels (*Keilim*). The second is the measure of the lights (*Orot*). The third is essential measure stemming from the Essential Self of *HaShem*-יהו"ה, blessed is He.

To explain, the limitation of the vessels (*Keilim*) is as explained before about the matter of “preceding” and “following” in the order of the chaining down of the worlds (*Seder Hishtalshelut*). That is, the existence of the lower cannot be, as long as the upper has not ceased spreading down. Thus, since in this measure, the existence of the upper ceases in order for the existence of the lower to be possible, and its purpose is not to reveal to the lower, it therefore is in such a way that the upper completely ceases, and is not present in the lower. This is the manner of limitation brought about by the “measuring line” (*Kav HaMidah*), this being the “line” (*Kav*) that measures the entire order of the chaining down of the worlds (*Seder Hishtalshelut*).¹⁸¹¹

[That is, it measures] that this *Sefirah* should be below, and once its spreading down ceases, it is followed by a different *Sefirah* etc. All this is the matter of the chaining down of the worlds (*Seder Hishtalshelut*), in that first there is this aspect, and then there is that aspect, and the upper is not present in the lower etc.

However, *HaShem* יהו"ה's Supernal intention in bringing the lower into existence in the first place, is for there to then be a

¹⁸¹⁰ Biurei HaZohar of the Mittler Rebbe (Pekudei), 57a and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 292 and on.

¹⁸¹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14 and on.

drawing down and illumination of the Upper in the lower. Therefore, in order for such a bestowal to come about, there also must be a constriction in the light (*Ohr*), so that the light will in accordance to [the limitations of] the lower, so that he will be capable of receive it.

This is like a teacher who bestows intellect to his student, in which case he necessarily must constrict and measure the light (*Ohr*) [of intellect] according to the capacity of the student to receive. This is like the teaching,¹⁸¹² “A person should always teach his student in a concise manner,” and is the matter of the “measuring reed” (*Kaneh HaMidah*), which measures how the light (*Ohr*) should be drawn down etc.

We thus find that in the matter of the chaining down of the worlds (*Hishtalshehut*), there are two restraints (*Tzimtzumim*). There first must be the constriction and cessation of the upper, so that the lower can be brought into being and have existence. This constriction (*Tzimtzum*) comes about from the “measuring line” (*Kav HaMidah*). Then there must be a measure [and restraint] in the upper light (*Ohr*), so that it can be bestowed to the lower. This constriction (*Tzimtzum*) comes about from the “measuring reed” (*Kaneh HaMidah*).

However, there also is the matter of essential measure. In this, though there is a matter of measure, it is not in a way that He only bestows a diminished measure of light (*Ohr*) commensurate to the capacity of the recipient. Rather, He bestows the whole of His Essence.

¹⁸¹² Talmud Bavli, Pesachim 3b; Chullin 63b; Also see the preceding discourse of this year, 5719, entitled “*KeeYemei Tzeitcha* – As in the days that you left the land of Egypt,” Ch. 5.

However, since the Essential Self of *HaShem*-יהו"ה, blessed is He, transcends the parameters of “drawing down” and “bestowal,” it therefore is necessary for this to come in a way of division. Nevertheless, in this division there is a drawing down of the totality of the Essential Self of *HaShem*-יהו"ה, blessed is He, as He essentially is. For, since this division stems from His Essential Self, therefore, in every “part” the whole of His Essential Self is present, as He is.

This is like what the Baal Shem Tov taught,¹⁸¹³ “When one take hold of a part (*Chelek*) of the Essential Self of *HaShem*-יהו"ה, blessed is He, one takes hold of the whole of His Essence.” An analogy for this is the descent of the rains, that although they come down with division, as separate droplets, nevertheless, all the droplets are essentially one being, which is the being of water, and there is no distinction between one drop and another drop. This is because the essence [of water] is equally present in all of them.

5.

With the above in mind, we can understand the distinction between the three matters and times in Torah. That is, the beginning of the coming into being [of the worlds] was through the fact that,¹⁸¹⁴ “He gazed into the Torah and created the world.” This refers to the measurement of the vessels (*Keilim*). For, during the creation of novel existence, everything was measured according to the dictates of the “measuring line” (*Kav HaMidah*), so that the existence of the lower will be in a way that it is the lower, and is unlike the existence of the upper. That is, the

¹⁸¹³ Keter Shem Tov (5759 edition), Hosafot 227

¹⁸¹⁴ Zohar I 134a; Zohar II 161b; Zohar III 178a

cessation of the existence of the upper came about, so that the existence of the world below it could come about.

After this, our forefathers came and fulfilled all of Torah even before it was given. Their matter was to draw down the light of *HaShem*'s יהו"ה Godliness into the world. However, this drawing down was constricted and restrained, in that they only drew down a glimmer of radiance and illumination, commensurate to what can be manifest in the worlds. Because of this, the divisions of upper and lower remained, and until the giving of the Torah, the decree that separated them had not yet been nullified.

However, when the Torah was given, the decree was nullified and the upper and lower were unified. This is because the Essential Self of *HaShem*-יהו"ה, blessed is He, was drawn down. That is, even though the entire matter of Torah and *mitzvot* is to draw down the light of *HaShem*'s יהו"ה Godliness into the world, specifically within limitation and division, nevertheless, this measure is essential measure, such that in every "part" (*Chelek*), the Essential Self of *HaShem*-יהו"ה, blessed is He, is present. In other words, though each and every *mitzvah* is limited, it has the Essential Self of *HaShem*-יהו"ה within it. This is because, "When one take hold of a part (*Chelek*) of the Essential Self of *HaShem*-יהו"ה, blessed is He, one takes hold of the whole of His Essence."

6.

Now, the receptacle (*Kli*) for drawing down the Essential Self of *HaShem*-יהו"ה, blessed is He, is specifically the matter of nullification (*Bittul*) to Him and accepting His yoke. This then, is the meaning of the verse, "the voluntary offerings of your hand

that you give, should be commensurate with how much *HaShem*-יהו"ה your God will have blessed you." For, since the blessings of the Holy One, blessed is He, "have no end to [their] sufficiency (*Bli Dai*-בלי די)," as explained before, therefore, the receptacle for this is specifically "the voluntary offerings of your hand-*Nidvat Yadcha*-נדבת ידך," rather than "the voluntary offerings of your heart-*Nidvat Leebcha*-נדבת לבך."

This is because the heart (*Lev*-לב) is measured and limited, and it therefore is not possible for its generosity to be limitless. It thus is not a receptacle (*Kli*) for the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It therefore is specifically necessary for there be the matter of "your hand-*Yadcha*-ידך," which is the matter of actual deed, with the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship upon oneself. This is the matter of fulfilling the *mitzvot* in deed, since specifically in this, there is the drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He.