

Discourse 4

“Bereishit Bara Elohi”m - In the beginning God created”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim & Erev Rosh Chodesh Marcheshvan, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁹¹ “In the beginning God-*Elohi”m*-אלהים created the heavens and the earth.” About this, our sages, of blessed memory, stated,¹⁹² “[The word], ‘In the beginning-*Bereishit*-בראשית’ means ‘Two beginnings-*Beit Reishit*-ראשית-*Beit*.’ [That is, the world was created] for the Jewish people who are called ‘The beginning-*Reishit*-ראשית’ and for the Torah which is called ‘The beginning-*Reishit*-ראשית.’”

His honorable holiness, my father-in-law, the Rebbe, cites¹⁹³ (in the name of the Baal Shem Tov),¹⁹⁴ that the word “created-*Bara*-ברא” has two meanings. It is related to the word “health-*Briyoot*-בריאות,” and also means “revelation.” Now, *HaShem*’s יהוה title “God-*Elohi”m*-אלהים-86” shares the same

¹⁹¹ Genesis 1:1

¹⁹² See Rashi and Ramban to Genesis 1:1; Midrash Aggadah (Levov 5652), Bereishit; Also see Midrash Tanchuma 3; Bereishit Rabba 1:4; Vayikra Rabba 36:4

¹⁹³ See the discourse entitled “*Bereishit Bara*” 5699 (Sefer HaMaamarim 5699 p. 72).

¹⁹⁴ See Keter Shem Tov, Hosafot, Section 4.

numerical value as “the natural order-*HaTeva*-הטבע-86.”¹⁹⁵ Thus, the words “*Bara Elohi*”מ-אלהי”ם-ברא mean that we must “make the natural order (*HaTeva*-הטבע) healthy (*Baree*-בריא).”

With what do we make the natural order (*HaTeva*-הטבע) healthy (*Baree*-בריא)? Through revealing its innerness. And who is it that makes the natural order (*HaTeva*-הטבע) healthy (*Baree*-בריא) by revealing its innerness? These are the ‘two beginnings-*Beit Reishit*-ראשית-ב’,” the Jewish people and the Torah. That is, by revealing its innerness and ultimate purpose, they make the natural order (*HaTeva*-הטבע) – which is the matter of *HaShem*’s-יהו”ה title “God-*Elohi*”מ-אלהי”ם – healthy.

This matter is the whole of man, [as it states],¹⁹⁶ “I was created to serve my Maker.” That is, through serving *HaShem*-יהו”ה, blessed is He, by fulfilling His Torah and *mitzvot*, we reveal the innerness of the creation, the ultimate Supernal intent of which, is “to make a dwelling place for the Holy One, blessed is He, in the lower worlds,” (as explained in the preceding discourses).¹⁹⁷

This dwelling place is made through man’s service of *HaShem*-יהו”ה, blessed is He. This is as Zohar states,¹⁹⁸

¹⁹⁵ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “v’*Hamargeel*”); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on, and elsewhere.

¹⁹⁶ Talmud Bavli, Kiddushin 82a

¹⁹⁷ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁹⁸ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

“Through restraining the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.”

This is likewise the meaning of Rashi’s explanation on this verse,¹⁹⁹ “Rabbi Yitzchak said: It was not necessary to begin the Torah with this verse... What then is the reason that it begins with ‘In the beginning-*Bereishit* בראשית’? Because of the verse,²⁰⁰ ‘He told His people the strength of His works, to give them the heritage of nations etc.,’” referring to the conquest of the land of seven nations. That is, this is the entirety of man’s toil in serving *HaShem*-יהו"ה, blessed is He, to conquer the whole world and make it into a dwelling place for the Holy One, blessed is He.

However, we must understand the matter of specifically conquering the lands of the seven nations, for is it not so that all matters are numbered in units of ten? This being so, what is this matter of seven lands? A similar²⁰¹ question is posed by Pardes Rimonim,²⁰² about the Chambers (*Heichalot*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that there only are seven Chambers (*Heichalot*).²⁰³ For, at first glance, just as there are ten *Sefirot*, there should be ten Chambers (*Heichalot*).

Now, Emek HaMelech²⁰⁴ explains that this is because the drawing down of the mystery of the “root” (*Shoresh*) is

¹⁹⁹ Rashi to Genesis 1:1

²⁰⁰ Psalms 111:6

²⁰¹ See Sefer HaMaamarim 5671 p. 156 and on; Also see Ohr HaTorah, Devarim p. 19 and on.

²⁰² Pardes Rimonim, Shaar 24 (Shaar HaHeichalot) Ch. 9.

²⁰³ See Zohar I 38a and on; Zohar II, end of Parshat Pekudei; Also see Ginat Egoz translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The seven letters בג"ד כפר"ת correspond to the seven Chambers-*Heichalot* היכלות.

²⁰⁴ Emek HaMelech, Shaar Olam HaBriyah, Ch. 7

seven in number. This is because the existence of the worlds comes from the aspects of *Zeir Anpin* and Kingship-*Malchut*, this being the matter of the six directions of *Zeir Anpin* and the point (*Nekudah*) of Kingship-*Malchut*. Only afterwards, through man's toil in serving *HaShem*-יהו"ה, blessed is He, we also draw down the intellectual aspects (*Mochin*), this being the mystery of "addition" (*Tosefet*).

That is, this refers to the maturation of *Zeir Anpin* through drawing down the intellect (*Mochin*) into [the six-directions of *Zeir Anpin*]. This likewise is so of the drawing down of intellect (*Mochin*) into Kingship-*Malchut*, which is the matter of constructing (*Binyan*) Kingship-*Malchut* on Rosh HaShanah. That is, all this is brought about through man's toil in serving *HaShem*-יהו"ה, blessed is He. However, in and of themselves, there only are seven *Sefirot*, and therefore there only are seven Chambers (*Heichalot*).

However, we still must understand this. For, since it is so, that through man's toil in serving *HaShem*-יהו"ה, blessed is He, there ultimately are ten aspects, this being so, why are only seven Chambers (*Heichalot*) counted, and not ten? Furthermore, it is not understood why even in the world of Emanation (*Atzilut*) we only find seven Chambers (*Heichalot*).²⁰⁵ Is it not so that in the world of Emanation (*Atzilut*) all ten *Sefirot* are present, including the intellect (*Mochin*)? This being so, they are ten in number, as in the

²⁰⁵ Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 2; See Tanya, Iggeret HaKodesh, Epistle 20 (130a).

teaching,²⁰⁶ “Ten and not nine,” and certainly not less than this. This being so, why are there only seven Chambers (*Heichalot*)?

2.

To better understand this, we must begin by explaining the above-mentioned teaching of the Zohar,²⁰⁷ “Through the restraint of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.” Now, by the use of the word “elevated-*Istalek*-אסתלק” in this teaching, it is understood that what is meant is not “withdrawal-*Siluk*-סילוק” and concealment, which is a diminishment and absence of the light. For, through man’s toil in serving *HaShem*-יהו"ה, blessed is He, through self-restraint (*Itkafiya*), this certainly causes the drawing down of light (*Ohr*).

Thus, when this teaching uses the word “*Istalek*-אסתלק,” the intention is as explained in Likkutei Torah,²⁰⁸ that this term means “elevation.” That is, there is a drawing down of the encompassing light (*Ohr Makif*) which transcends the vessels, and it therefore is in a way of removal from them.

The explanation is that, as previously explained, there is a drawing down which is the mystery of the “root” (*Sod Shores*), and there is a drawing down which is the mystery of “addition” (*Sod Tosefet*). The difference between them is that

²⁰⁶ Sefer Yetzirah 1:4

²⁰⁷ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

²⁰⁸ Likkutei Torah Chukat 65c; Also see Torah Ohr, Vayakhel 89d; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 1 (Sefer HaMaamarim 5710 p. 112), and “*Bati LeGani* – I have come to My garden,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1.

the drawing down which is the mystery of the “root” (*Sod Shores*^h) stems from the creation itself, and is the aspect of the inner manifest light (*Ohr Pnimi*) which is commensurate to the capacities of the receptacles (*Keilim*), and is measured, limited, and settled (*Hityashvut*) within the vessels (*Keilim*).

However, the drawing down which is the mystery of “addition” (*Sod Tosefet*) comes about through toil, in that through toiling in service of *HaShem*-יהו"ה, blessed is He, there is caused to be additional light and illumination. This is the matter of drawing down the light (*Ohr*) of *HaShem*-יהו"ה that transcends the vessels. This light (*Ohr*) is not limited within the vessels (*Keilim*), but is in a way of “elevation” (*Siluk*-סילוק) etc.

By way of analogy, this may be understood by the bestowal of intellect from a teacher to his student. That is, in and of itself, the bestowal is limited, and it only is through the toil of the student that additional bestowal comes about, as explained before.²⁰⁹

The same is understood as it is Above in *HaShem*’s-יהו"ה Godliness, that in and of itself, the drawing down of the light (*Ohr*) is the inner manifest light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, which is limited according to the capacities of the vessels (*Keilim*). Rather, for there to be a drawing down of the encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, which transcends the vessels (*Keilim*), there specifically must be toil in service of *HaShem*-יהו"ה, blessed is He.

²⁰⁹ See the preceding discourse of this year, 5720, entitled “*Shema Yisroel* – Listen Israel,” Discourse 1, Ch. 6.

The beginning of the toil is that, at first, a person affects the restraint (*Itkafiya*) of the side opposite of holiness within himself. That is, the intellect of his Godly soul contemplates a matter of *HaShem*'s-יהו"ה Godliness and understands and grasps it in his human intellect, in a way that even his animalistic soul can grasp it.

He thus explains this to his animalistic soul as well, until even his animalistic soul is affected, so that it too becomes roused with love of *HaShem*-יהו"ה, blessed is He. Through doing so, he also affects all his physical matters, such as his eating, drinking, and tending to all of his other needs, in that in all of them, the light (*Ohr*) of *HaShem*'s-יהו"ה Godliness is sensed.

This is the matter of restraining (*Itkafiya*) the side opposite of holiness as it is in man, which brings about the restraint of the side opposite of holiness in the world at large. Through this toil in service of *HaShem*-יהו"ה, blessed is He, "the glory of the Holy One, blessed is He, is elevated in all worlds."

3.

However, we still must better understand this. For certainly, the drawing down of additional light (*Tosefet Ohr*) also comes through the toil of the Godly soul, in and of itself. An example is those who serve *HaShem*-יהו"ה with their souls,²¹⁰ in that they also draw down additional light (*Tosefet Ohr*), and this additional light also is the aspect of the

²¹⁰ See *Hemshech* 5666 p. 157 and on; *Sefer HaMaamarim* 5698 p. 252 and on; 5708 p. 210 and on.

encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, being that the inner manifest light (*Ohr Pnimi*) stemming from the aspect of the "root" (*Shoresh*) is already present.

Thus, the additional light (*Tosefet Ohr*) drawn down by the toil is the aspect of the encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, which transcends the vessels (*Keilim*) and is elevated (*Siluk*) from them. We therefore find that, in and of itself, even the toil of the Godly soul causes the elevation of the glory of the Holy One, blessed is He. This being so, what is the superiority of specifically engaging in the toil of restraining (*Itkafiya*) the side opposite holiness?

However, the explanation is that in the elevation (*Istalek*) itself, there is a superiority to the toil of the animalistic soul, over and above the toil of the Godly soul, as it is in and of itself. For, as explained before,²¹¹ in the encompassing light (*Makif*) itself, there are two aspects. There is the encompassing light of the direct light (*Makif d'Ohr Yashar*) and the encompassing light of the rebounding light (*Makif d'Ohr Chozer*).

The encompassing light of the direct light (*Makif d'Ohr Yashar*) is the concealed element of that which is revealed, and on a higher level, is the concealment that subsequently is made to be the root of the revelation. In either case, it is the matter of a concealment that already has an element of tangible independent existence to it. In contrast, the encompassing light of the rebounding light (*Makif d'Ohr Chozer*) is the aspect of

²¹¹ See the preceding discourse of this year, 5720, entitled "*HaOseh Sukkato* – One who makes his Sukkah under a tree," Discourse 2, Ch. 2 and on.

concealment that transcends revelation, and is concealment that has no tangible or independent existence whatsoever.

This then, is the difference between the toil of the Godly soul, in and of itself, relative to the toil of the animalistic soul. For, in regard to the toil of the Godly soul, even though it is so that through its toil the aspect of the concealed light (*Ohr*) that transcends the vessels (*Keilim*) is drawn down, however, this only is the aspect of the concealed element that relates to that which is revealed.

In contrast, this is not so of the toil of the animalistic soul and the restraint of the side opposite holiness, through which there is a drawing down of the concealment that has no tangible or independent existence, meaning, that which is inherently concealed. This aspect is specifically drawn down through the restraint of the side opposite holiness, as the verse states,²¹² “He reveals deep mysteries out of the darkness.”

The explanation is that the verse states,²¹³ “For *HaShem* יהו"ה your God – He is a consuming fire.” That is, *HaShem*’s יהו"ה Godliness is compared to fire.²¹⁴ However, there are two aspects of the concealment of fire.²¹⁵ There is the concealment [of fire] as it is in a hot coal, and there is the concealment [of fire] as it is in a flintstone.

The difference is that the concealment of [the fire in] the coal is concealment that has existence. That is, besides the fact

²¹² Job 12:22

²¹³ Deuteronomy 4:24

²¹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity; Also see *Likkutei Torah*, Acharei 25c and on, and elsewhere.

²¹⁵ See *Sefer HaMaamarim* 5650 p. 360 and on; *Hemshech* 5666 p. 80 and on; Also see *Likkutei Torah*, Acharei 26c.

that the flame exists in the hot coal – because the flame is bound to the coal, and since this is so, it also is included within it, this being the matter of revelation (*Gilyu*) as it is included in the concealment (*He'elem*) – but beyond this, the concealment of the hot coal itself is concealment that has tangible existence. In contrast, this is not so of the fire in a flintstone, which is concealment that has no tangible existence.

We thus see that when a hot coal is placed in water, the water not only extinguishes it externally, but even extinguishes it internally, meaning that even the fire that is concealed in the coal is extinguished. This is because this is concealment that has tangible existence, and therefore water extinguishes it.

In contrast, this is not so of a flintstone. For, even if the flintstone is placed in water for a long time, its fire is not at all extinguished. This is because it is concealment with no tangible existence, and therefore, water – which is a tangible existence – has no effect on that which has no tangible existence.

There similarly is no comparison between the way that what is concealed in the hot coal is brought out, and the way that what is concealed in the flintstone is brought out. For, it is possible to bring out that which is concealed in a hot coal by blowing on it with a bellows, through which even the fire that is concealed in it is brought out, and big flames are caused to be openly revealed. In contrast, with a flintstone, blowing on it is ineffective. Moreover, even blowing on it with great strength is ineffective. It rather must specifically be struck. In the analogue this means that great toil must be involved.

This may be understood as it is Above in *HaShem's*-יהו"ה Godliness, which as mentioned before, is compared to fire.

That is, through the toil of the direct light (*Ohr Yashar*), this being the toil of the Godly soul, we draw down the aspect of concealment that has tangible existence. However, it specifically is through the toil of the rebounding light (*Ohr Chozer*), this being the toil of the animalistic soul, that we thereby draw down the aspect of concealment that has no tangible existence, but is inherently concealed.

This then, is the meaning of the teaching,²¹⁶ “Through the restraint of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.” That is, it refers to the matter of restraint through the exertion of force over the animalistic soul regarding physical matters, such as eating-*Achilah*-אכילה, as well as all of man’s other needs, all of which are included in the term “consumption-*Achilah*-אכילה.”

The toil is that in all matters involving one’s needs, he refines the sparks [of holiness in them]. This is known from the writings of the Arizal,²¹⁷ and is explained at length in the teachings of the Baal Shem Tov²¹⁸ on the verse,²¹⁹ “[So that you will know] that not by bread alone does man live, but by all that issues from the mouth of *HaShem*-יהו"ה does man live.” That is, man is sustained by [eating] the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chay*), because of what “issues from the mouth of *HaShem*-יהו"ה,” blessed is He, which manifests in them, and even though man too has an issuance

²¹⁶ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

²¹⁷ Likkutei Torah of the Arizal to Deuteronomy (Eikev) 8:3

²¹⁸ Keter Shem Tov, Section 194; Also see Likkutei Torah, Tzav 13b and on; Sefer HaMaamarim 5697 p. 207, and elsewhere.

²¹⁹ Deuteronomy 8:3

from the mouth of *HaShem*-יהו"ה within him, he nonetheless also requires that which issues from the mouth of *HaShem*-יהו"ה that is in the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chay*).

This is because their root is even higher [than man's], as known in explanation of the verse,²²⁰ "You have formed me back (*Achor*-אחור) and front (*Kedem*-קדם)." That is, in the revealed, man is higher, but in the root, the inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chay*) are higher, in that they contain sparks of the world of *Chaos-Tohu* within them.

When man [eats them and then uses [the vitality he derives from] them for the sake of *HaShem*-יהו"ה, blessed is He, he thereby refines and elevates these sparks. Thus when person eats, he must specifically eat-*Achilah*-אכילה in this manner (and this includes the consumption-*Achilah* of all his needs).

On the hand, when a person lusts for the physicality [of the food], he does not refine it, but quite the contrary etc. This is like the teaching of the Rav, the Maggid of Mezhritch,²²¹ on the verse,²²² "Sell me (*Tashbireini*-תשבירני) food for money (*Kesef*-כסף)." That is, when a person yearns (*Nichsof*-נכסוף) to eat, he should break (*Tishbor*-תשבר) his lust for the food.

That is, the word "money-*Kesef*-כסף" is of the same root as,²²³ "I yearned and yearned-*Nichsof* *Nichsafti*-נכסוף נכספתי." Thus, the words, "Sell me (*Tashbireini*-תשבירני) food for money

²²⁰ Psalms 139:5; Midrash Bereishit Rabba 8:1; Vayikra Rabba 14:1; Sefer HaMaamarim 5697 p. 202 and on; See Sefer HaArachim ChaBa"D Vol. 1, section on "man-*Adam*-אדם," section 2 (p. 134 and on), and the citations there.

²²¹ Ohr Torah, Section 155 (p. 206 in the 5666 edition).

²²² Deuteronomy 2:28

²²³ See the hymn "*Yedid Nefesh*" in the Erev Shabbat liturgy; Genesis 31:30

(*Kesef*-כסף),” refer to the lust (*Nichsaf*-נכסף) one has for the food, about which the verse says, “Sell me (*Tashbireini*-תשבירני),” meaning that he must break (*Lishbor*-לשבור) the lust for the food. In other words, a person must specifically eat for the sake of Heaven. This then, is the matter of restraining (*Itkafiya*) the side opposite holiness, as it is in man and in the world at large.

It is specifically through this that “the glory of the Holy One, blessed is He, is elevated (*Istalek*),” referring to the matter of drawing down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that even transcends the light (*Ohr*) that is drawn down from the toil of the Godly soul. In other words, through the restraint (*Itkafiya*) there is a drawing down of the aspect of the “Concealed of all concealed” (*Steema d’Kol Steemeen*).

4.

Now, we should add by explaining the words, “(the glory of the Holy One, blessed is He, is elevated) in **all** worlds.” What is meant here is even in the world of Emanation (*Atzilut*), which is the beginning of the worlds. For, as known, the world of Emanation (*Atzilut*) is the intermediary medium between the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is because the Unlimited One, *HaShem*-יהו"ה, blessed is He, is “One, but not in enumeration.”²²⁴ That is, He utterly and completely transcends the category of *Sefirot* and tangible existence cannot come from Him, especially existence

²²⁴ Introduction to Tikkunei Zohar 17a

that is with measure and number, and especially the existence of something separate from Him.

However, about this the Zohar continues, “You are He who brought forth ten fixtures,” referring to the emanation of the ten *Sefirot* of the world of Emanation (*Atzilut*). That is, they are intermediary mediums²²⁵ by which the worlds are brought into existence, which is the matter of the continuation there, “to conduct (*L’Anhaga*-לאנהגה) the worlds with them,” and additionally, to reveal the light of *HaShem*’s-יהו"ה Godliness in the worlds through them, which is the meaning of the version of the text that reads, “to illuminate (*L’Anhara*-לאנהרא) the worlds with them,” which refers to *HaShem*’s-יהו"ה light and revelation drawn down through them.

This then, is why the world of Emanation (*Atzilut*) is the intermediary etc., for although it is the “World of Unification” (*Olam HaAchdut*), nevertheless, unification only applies when there is some existence etc., such as the existence of lights (*Orot*) and vessels (*Keilim*) that are unified. This being so, even the world of Emanation (*Atzilut*) is a tangible existence, only that it is unified etc. It therefore is the intermediary between [the Unlimited One, *HaShem*-יהו"ה, blessed is He, and] the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

By way of analogy, the world of Emanation (*Atzilut*) is like the foundational element of fire,²²⁶ which is separate from

²²⁵ See *Hemshech* 5672 Vol. 1 p. 160; *Sefer HaMaamarim* 5689 p. 19 and p. 25.

²²⁶ *Likkutei Torah, Shir HaShirim* 4d; *Ohr HaTorah, Na"Ch* p. 639 and on.

the other elements,²²⁷ being that it is spiritual and ascends above. However, even so, it is included as one of the four foundational elements (*Yesodot*). The same is so of the world of Emanation (*Atzilut*). That is, although it is separate from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it nonetheless is included in the category of worlds. This then, is the meaning of, “(the glory of the Holy One, blessed is He, is elevated) in **all** worlds.”

5.

This likewise explains the Chambers (*Heichalot*) in the worlds. As known, the Chambers (*Heichalot*) are rooted in the aspect of the Circles (*Iggulim*),²²⁸ and as known, the aspects of Circles (*Iggulim*) and Upright (*Yosher*),²²⁹ these being the aspects of the encompassing light (*Makif*) and the inner manifest light (*Pnimi*), are the aspects of the *Nefesh* and *Ru'ach* [of the soul], respectively.

By way of analogy, this may be better understood by the bestowal of intellect from a teacher to his student. That is, at first the teacher explains the subject in a general way. This is because, at first, the student is incapable of receiving all the particulars and the relationship of each particular to the general point. Therefore, at first, he only tells him the general point.

²²⁷ See Mishneh Torah, Hilchot Yesodei HaTorah 3:10; Also see Likkutei Torah Shir HaShirim ibid., Ohr HaTorah, Na"Ch ibid.

²²⁸ See Tanya, Iggeret HaKodesh, Epistle 20 (130a)

²²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17.

Only afterwards, through much self-investment and toil, does he come to the particulars and the relationship of each particular to the general point, meaning that ultimately the student grasps the general point, as it is with all its particulars. The same is so of the bestowal from Above. That is, the beginning of the drawing down is in an encompassing way (*Makif*), which is the aspect of Circles (*Iggulim*).

Now, from the above analogy it is understood that the general overview includes two opposites. That is, on the one hand, it is a general overview (*Klall*) rather than particulars (*Pratim*), since, as explained above, the student is incapable of grasping all the particulars, but specifically can only grasp the general overview (*Klall*). On the other hand, it is understood that all the particulars (*Pratim*) are included in the general overview (*Klall*). This is why after toiling in it, the student can grasp all the particulars (*Pratim*) and can also grasp the relationship of each particular (*Prat*) to the general overview (*Klall*). This is because initially, all the particulars were included in the general overview (*Klal*).²³⁰

From the above we can understand this as it relates to the aspect of Circles (*Iggulim*), which are the root of the Chambers (*Heichalot*), in that a Chamber (*Heichal*) is like a house that includes all that is in it, and even covers and conceals them. That is, the Chamber (*Heichal*) limits the spreading forth of a person, and creates a separation between him and matters that are outside the Chamber (*Heichal*). Its purpose is to cover

²³⁰ See the introduction to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (and known as “The Key to the teachings of Chassidus”), and the beginning of Ch. 5.

over him, thus shielding and protecting him. In other words, even though all drawings forth are by way of the Chamber (*Heichal*), nevertheless, the drawing forth is through a separation and concealment.

With the above in mind, we can understand the matter of the seven Chambers (*Heichalot*) and that they are seven in number, and not ten. For, since the matter of the Chambers (*Heichalot*) is concealment, therefore, the aspect of the intellect (*Mochin*), the matter of which is light and revelation – especially Wisdom-*Chochmah*, which itself is the aspect of light (*Ohr*) – are not counted with the Chambers (*Heichalot*).

Thus, even in the world of Emanation (*Atzilut*) – where there is the aspect of intellect (*Mochin*), as mentioned before – nevertheless, as the intellect is drawn into the Chambers (*Heichalot*) which conceal, they become concealed. Therefore, the intellectual aspects (*Mochin*) are not counted with the Chambers (*Heichalot*), because as they are in the Chambers (*Heichalot*), the matter of which is concealment (*He'elem*), they are not a matter of intellect (*Mochin*), the matter of which is revelation (*Giluy*). Therefore, only seven Chambers (*Heichalot*) are counted.

6.

Now, since there are seven Chambers (*Heichalot*) Above, therefore, in man's toil of serving *HaShem*-יהו"ה by conquering the world [for *HaShem*-יהו"ה], the primary toil is in

conquering the seven lands, which is the matter of refining one's emotions (*Midot*).²³¹

As known, presently it is not possible for the intellect (*Mochin*) to be drawn down, which will only be in the coming future, “when *HaShem*-יהו"ה your God, will broaden your borders,”²³² and the Keni, the Kenizzi, and the Kadmoni,²³³ which are the aspects of the intellect (*Mochin*), will also be conquered. However, currently there only is the drawing down of the emotions (*Midot*) alone.

Though it previously was explained in the name of Emek HaMelech, that it only is the drawing down which stems from the mystery of the “root” (*Shoresht*) that is seven in number, and that this is the matter of the emotions (*Midot*), whereas through our toil in serving *HaShem*-יהו"ה, blessed is He, there is caused to be an “addition” (*Tosefet*), meaning that the aspects of intellect (*Mochin*) are also drawn into *Zeir Anpin* and Kingship-*Malchut*, this does not contradict what is stated here – namely, that currently, the general toil is only in drawing down the emotions (*Midot*).

This is because, presently, the drawing down of the intellect (*Mochin*) is solely of intellect (*Mochin*) that relates to emotions (*Midot*), rather than the essence of intellect (*Etzem HaMochin*). The same is so of the construction of Kingship-*Malchut*, that the intellect drawn down into Kingship-*Malchut*

²³¹ See Maamarei Admor HaZaken 5565 Vol. 2 p. 800 and on, p. 1,049 and on; Maamarei Admor HaEmtza'ee, Devarim Vol. 1 p. 4 and on; Ohr HaTorah, Bereishit p. 1,168a and on, and elsewhere.

²³² Deuteronomy 12:20 and Sifri there

²³³ Genesis 15:19; Also see Deuteronomy 19:8 and Rashi there.

is not the essence of intellect (*Etzem HaMochin*), but solely that which is drawn down through the emotions (*Midot*).

Though it also states elsewhere²³⁴ that on Rosh Chodesh, Kingship-*Malchut* receives intellect (*Mochin*) not by way of the emotions (*Midot*), nonetheless, in actuality, this does not refer to the essence of the intellect (*Etzem HaMochin*). Rather, currently, the intellect (*Mochin*) that is drawn down is only intellect that applies to emotions (*Midot*), and the primary toil is in drawing down the emotions (*Midot*), being that presently, refinement (*Birur*) is possible in the emotions, rather than in the intellect (*Mochin*).

This also does not contradict the statement in Tanya,²³⁵ that it is easier to refine the intellect (*Mochin*) than the emotions (*Midot*), being that the shattering [of the vessels] (*Shevirat HaKeilim*) took place in the emotions (*Midot*). This is because here, Tanya is only discussing the matter of coarse [evil] rather than refined [evil]. In other words, presently, the refined evil, which is in the aspect of intellect (*Mochin*) cannot be refined, as explained in the writings of the Arizal,²³⁶ that the husks (*Kelipot*) of the three upper *Sefirot* are more refined and are much greater etc.

The explanation is that refined evil is like “thoughts of sin, which are worse than the sin,”²³⁷ even though in thought one does not feel it as being sin to such an extent. The same is true of intellect (*Mochin*), that one does not feel the sin of it to such an extent, whereas in truth, a person must also repent over

²³⁴ See Likkutei Torah, Zot HaBrachah 97c and elsewhere.

²³⁵ Tanya, Likkutei Amarim, Ch. 37

²³⁶ Likkutei Torah of the Arizal to Genesis 15:19

²³⁷ See Talmud Bavli, Yoma 29a

matters of the mind etc., (as stated by Rambam).²³⁸ Nevertheless, in this, the sin is not felt to such an extent, and on the contrary, since it is an intellectual matter of the mind, it could even seem to him to be a lofty matter etc.

The matter of magnitude (*Gadlut*) is likewise understood from the example of thoughts of sin, in that a blemish in ones thought (*Machshavah*) has a much greater negative effect on a person than a blemish in his speech (*Dibur*) or action (*Ma'aseh*). For, since the garment of thought (*Machshavah*) is higher and is unified to the soul, it therefore is a blemish of much greater magnitude and significance. The same is understood about the intellect (*Mochin*), that since the intellect is higher than the emotions (*Midot*), a blemish in the intellect is much greater and of greater significance.

The refinement of such a level can only be brought about by souls of the world of Emanation (*Atzilut*), being that “the father-*Abba* (Wisdom-*Chochmah*) dwells in the world of Emanation (*Atzilut*).”²³⁹ Through the inner aspect (*Pnimiyut*) of Wisdom-*Chochmah* it is possible for the above-mentioned refinement to take place.

It sometimes is explained that even souls of the world of Creation (*Briyah*) can affect this refinement, since “the Supernal Mother-*Imma Ila'ah* (Understanding-*Binah*) dwells in the Throne (the world of Creation-*Briyah*).”²⁴⁰ Through drawing down Understanding-*Binah* it also is possible for the intellect (*Mochin*) to be refined.

²³⁸ Mishneh Torah, Hilchot Teshuvah 7:3

²³⁹ RaMa”Z to Zohar II 280b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 119, and elsewhere.

²⁴⁰ Tikkunei Zohar, Tikkun 6

However, souls of the world of Formation (*Yetzirah*) are incapable of refining the intellect (*Mochin*). For, in the world of Formation (*Yetzirah*) only the aspect of the six-directions (the emotions-*Midot*) are drawn down, rather than the intellect (*Mochin*). For, as explained in Tanya,²⁴¹ only lofty souls are capable of affecting the refinement (*Birur*) of the intellect (*Mochin*).

This then, is the matter of conquering the seven lands, being that currently it only is possible to refine the emotions (*Midot*). Only in the coming future, “when *HaShem*-יהו"ה your God, will broaden your borders,”²⁴² will there also be the possibility of refining the intellect (*Mochin*).

Nevertheless, since even right now, there is an element of similarity to the drawings down of the coming future, this is likewise so of the matter of refining (*Birur*) the intellect. For, even though it currently is not possible to affect this refinement in the general sense, which is why the verse states,²⁴³ “You shall not distress Moav, and you shall not provoke etc.,” nonetheless, “Amon and Moav were purified through [the conquest of] Sichon.”²⁴⁴

This was brought about through Moshe, as the verse states about him,²⁴⁵ “He saw (*Vayar*-וירא) that the first portion

²⁴¹ Tanya, Ch. 8

²⁴² Deuteronomy 12:20 and Sifri there

²⁴³ Deuteronomy 2:9; Also see Maamarei Admor HaZaken 5565 Vol. 2 p. 800 and on, p. 1,049 and on; Maamarei Admor HaEmtza'ee, Devarim Vol. 1 p. 4 and on; Ohr HaTorah, Bereishit p. 1,168a and on, and elsewhere.

²⁴⁴ Talmud Bavli, Gittin 38a and Rashi there; Also see Judges 11:12-33; Also see 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.

²⁴⁵ Deuteronomy 33:21; See Likkutei Torah Va'etchanan 3d and elsewhere.

(*Reishit*-ראשית) was his,” meaning that he had the sight (*Re’iyah*-ראיה) of wisdom-*Chochmah*, (and Moshe drew down this aspect generally, even for all following generations). It therefore was in his ability to also conquer Amon and Mo’av, being that they were [already] purified through [the conquest of] Sichon. Nevertheless, the primary refinement of the intellect (*Mochin*) will be in the coming future, whereas presently, the general toil in serving *HaShem*-יהו"ה, blessed is He, is in refining the emotions (*Midot*), which is the matter of conquering the seven lands.

7.

This then, is the meaning of the verse,²⁴⁶ “In the beginning God-*Elohi*”מ-אלהים created the heavens and the earth.” That is, the term “created-*Bara*-ברא” means “health-*Breyyoot*-בריאות” and “revelation-*Giluy*-גילוי.” In other words, all matters of the creation, that are drawn from *HaShem*’s-יהו"ה title “God-*Elohi*”מ-אלהים-86,” which shares the same numerical value as “the natural order-*HaTeva*-הטבע-86,”²⁴⁷ must be made healthy. This is brought about by revealing their innerness, namely, that even the inner aspect of the title “God-

²⁴⁶ Genesis 1:1

²⁴⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*v’Hamargeel*”); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6; Likkutei Torah, Re’eh 22b and on, and elsewhere.

Elohi”m-אלהי”m,” is the Name *HaShem*-יהו”ה,²⁴⁸ which transcends the natural order-*HaTeva*-הטבע-86, as it states,²⁴⁹ “*HaShem*-יהו”ה He is the God-*Elohi*”m-אלהי”m.”²⁵⁰

This is brought about by the “two beginnings-*Beit Reishit*-ב, ראשית” these being the Jewish people and the Torah. Through this we conquer the seven lands, which is the matter of refining the sparks [of holiness] that are present in all worldly matters. This refers to the general toil of serving *HaShem*-יהו”ה, blessed is He, through restraining (*Itkafiya*) the side opposite holiness, through which “the glory of the Holy One, blessed is He, is elevated (*Istalek*) in all worlds,” meaning that the

²⁴⁸ That is, the name *Ya*”h-יה”ה (which is *Yod-Hey*-ה”א-י”ד 26 and is numerically equal to the full Name *HaShem*-יהו”ה-26) is manifest within *HaShem*’s-יהו”ה title God-*Elo*”him-אלהי”m and gives it form. For, if the name *Ya*”h-יה”ה would be lacking in “God-*Elo*”him-אלהי”m,” it would remain “mute-*Eelem*-אל”m,” without speech or form. Thus, it the power of *HaShem*’s-יהו”ה Intrinsic Being that is drawn to manifest within novel created beings and give them existence-*Havayah*-הו”ה. Without this, they could not at all be, for all beings exist solely through the power of His Preexistent Intrinsic Being and His singular name *HaShem*-יהו”ה that is emanated upon them. For, without His Preexistent Intrinsic Being, they have no being at all. Thus, it is only because *Elohi*”m-אלהי”m is “filled with *Ya*”H-*Maleh* *Ya*”H-יה”ה”מלא”א” that there is any speech of creation at all, and without *Ya*”H-יה”ה it is “mute-*Eelem*-אל”m.” Thus, in reality, the title God-*Elohi*”m-אלהי”m attests to the reality that, in fact, *HaShem*-יהו”ה, blessed is He, whose name is spelled *Yod-Hey-Vav-Hey*-ה”א-ה”ה-ו”ה-ה”א-45, (known as the name of *Ma*”h-מ”ה-45), is our God, as indicated by the permutation of *Elohi*”m-אלהי”m as “*Ma*”h is my God-*Ma*”h *E*”li-מ”ה אלי” See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, and the notes there. Also see at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

²⁴⁹ Deuteronomy 4:35, 4:39; Kings I 18:39, and elsewhere.

²⁵⁰ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations) *ibid*.

“Concealed of all concealed” (*Steema d’Kol Steemeen*) is drawn down, except that presently we only reveal this drawing down in the seven lands, meaning the emotions (*Midot*), through which, in the coming future, the Keni, Kenizzi, and Kadmoni,²⁵¹ meaning, the aspects of the intellect (*Mochin*) will also be conquered.

That is, even they will be overpowered by force and by the refinement of the sparks. Through this there will be the elevation of the glory of the Holy One, blessed is He, meaning that the aspect of the “Concealed of all concealed” (*Steema d’Kol Steemeen*) will be drawn down, and the “dwelling place for the Holy One, blessed is He, in the lower worlds,”²⁵² will be fulfilled.

²⁵¹ Genesis 15:19; Also see Deuteronomy 19:8 and Rashi there.

²⁵² See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.