

Discourse 28

“Lecha Amar Leebee - On Your behalf my heart has said”

Delivered on the 3rd night of Selichot, 5720¹⁸⁴²

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

1.

The verse states,¹⁸⁴³ “On Your behalf (*Lecha* -לך) my heart has said, ‘Seek My Face (*Bakshu Panai* -בקשו פני).” In his discourse by this title,¹⁸⁴⁴ his honorable holiness, my father-in-law, the Rebbe, cites the commentary of Rashi on this verse, namely, that there are two explanations of the word “*Lecha* -לך.” The first is that it means, “For You-*Beeshveelcha* -בשבילך,” meaning, “as Your emissary-*B’Shleechootcha* -בשליחותך,” and the second is that it means “In Your place-*BiMekomcha* -במקומך.”

¹⁸⁴² The original text of this discourse was edited by his honorable holiness, the Rebbe, and published in the pamphlet prepared for the third night of Selichot 5749 (Also see *Sefer HaMaamarim* 5705 p. 266.)

¹⁸⁴³ Psalms 27:8 – This Psalm is customarily recited from Rosh Chodesh Elul until Hoshana Rabba – in the Siddur of the Alter Rebbe it is recited after the Song of the Day (*Shir Shel Yom*). Also see elsewhere. See the citations included in *Torat Menachem*, *Sefer HaMaamarim Tishrei* p. 235, note 94; *Maamarei Admor HaEmtza’ee*, *Devarim* Vol. 2, p. 506 – “We recite the Psalm ‘*LaDavid HaShem Ori...*’ but the primary verse is ‘*Lecha Amar Leebee Bakshu Panai* etc.’”

¹⁸⁴⁴ The discourse of the third night preceding the eve of Rosh HaShanah 5701, printed in *Sefer HaMaamarim* 5700 p. 163 and on; 5710 p. 281 and on (“the third night of Selichot”).

He continues in the discourse and explains that the words “*Bakshu Panai* פני-בקשו” also have two explanations. That is, the word “*Bakshu*-בקשו” means “request” and “supplicate,” and “*Bakshu*-בקשו” also means “seek” and “search.” He explains that both matters (“to request and supplicate” and “to seek and search”) are present in [the matter of] prayer. For, prayer is the matter of requesting and supplicating, and the request is to be successful on ones toil in seeking and finding ways to repair all one’s matters.

He explains that this is the meaning of the words, “On Your behalf **my heart** (*Leebee*-לבי) has said,” (in which the verse specifies “my heart (*Leebee*-לבי)”), since both matters indicated by the words “Seek My Face-*Bakshu Panai* פני-בקשו” are present in prayer (as stated above), and prayer is the service of *HaShem*-יהו"ה of the heart (*Avodah SheBaLev*-עבודה שבלב).¹⁸⁴⁵

The discourse continues and adds that in serving *HaShem*-יהו"ה with the heart (*Avodah SheBaLev*) there are two matters. There is “that which is **in** the heart” (*Toch HaLev*-תוך הלב), and there is “that which is **with** the heart” (*Eem HaLev*-עם הלב.” Now, it can be said that these two matters align with the two (above-mentioned) explanations of the words “*Bakshu Panai* פני-בקשו.”

That is, the “request and supplication” of prayer comes through toiling with the innerness of the heart. In other words, in order for one’s request and supplication to be in truth, this comes about by arousing his heart, meaning, by toiling with his

¹⁸⁴⁵ Talmud Bavli, Taanit 2a; Mishneh Torah, Hilchot Tefilah 1:1; Rabbeinu Yona to Avot 1:2

heart itself. The “seeking” (of how to repair all one’s matters) that occurs in prayer, is toiling “with the heart” (*Eem HaLev-עם הלב*). That is, one toils in all his other matters, but the toil is through the heart and by means of the heart.¹⁸⁴⁶

2.

Now, to explain this, the discourse prefaces with an explanation of the verse,¹⁸⁴⁷ “From my flesh I behold God.” This verse must be better understood, for, if man’s primary aspect is his soul, why then does the verse state “from my flesh I behold God”?

He therefore explains that in regard to sight (*Re'iyah-ראיה*) there are two matters. There is intellectual sight and there is the physical sight of the senses. Intellectual sight relates more to the soul, whereas the [physical] sight of the senses, relates more to the body.

This distinction also applies to that which is being seen, in that everything consists of body and soul. Even physical things have a soul¹⁸⁴⁸ and even spiritual things have a body. The verse therefore states, “From **my flesh** I behold God.” For, the meaning of “I behold God” is the matter of seeing *HaShem*’s יהוה’s Godliness with the [physical] senses. This is

¹⁸⁴⁶ See Sefer HaMaamarim 5688 p. 104, that the explanation of the words “the toil **with** (*Eem-עם*) the heart” is that prayer must affect all of [one’s other matters] throughout the day, in his thought, speech, and action. This is brought about **through** the heart.

¹⁸⁴⁷ Job 19:26

¹⁸⁴⁸ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 1, citing the Arizal; See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Ch. 3; Shaar 50 (Shaar Kitzur ABY”A).

because there are matters of *HaShem*'s יהו"ה Godliness, such as particular Divine providence (*Hashgachah Pratit*), that a person can clearly see with his [physical] senses.

In explaining the verse, "From my flesh I behold God," He continues the discourse¹⁸⁴⁹ by explaining that the powers of the human soul chain down from the Supernal *Sefirot* above.¹⁸⁵⁰ This is as stated,¹⁸⁵¹ "Let Us make man in Our image, after Our likeness." Thus, from the powers of the human soul, it is possible to understand the *Sefirot* as they are Above in *HaShem*'s יהו"ה Godliness.¹⁸⁵²

(After explaining the matter of "From my flesh I behold God") he continues the discourse¹⁸⁵³ [and explains] that there must be preparation for there to be the arousal of heartfelt emotions (*Midot*). For, even though the arousal of heartfelt emotions (*Midot*) comes about through contemplation (*Hitbonenut*), nevertheless, for the light of the mind (*Mochin*) to illuminate in one's heart and arouse emotions, there also must be preparation stemming from the heart.

Now, this preparation is the embitterment (*Merirut*) that precedes prayer. That is, when a person contemplates the ultimate purpose of the descent of his soul to below, which is descent for the sake of ascent,¹⁸⁵⁴ and that through his service of *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot*,

¹⁸⁴⁹ Ch. 2

¹⁸⁵⁰ Also see Tanya, Likkutei Amarim, Ch. 3.

¹⁸⁵¹ Genesis 1:26

¹⁸⁵² [See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.]

¹⁸⁵³ Ch. 4

¹⁸⁵⁴ [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, Section entitled "The twelve letters ל"נ ט"ע צ"ק correspond to the twelve tribes of Israel."]

his soul will ascend much higher than how it was before its descent, [when he then contemplates] how he conducts himself in actuality, in that not only is he not engaged in studying Torah and fulfilling *mitzvot* to the degree that he should (which causes that the ascent of his soul, brought about through its descent, is not perfect), and moreover, [when he contemplates that] through his undesirable actions, he lowers his soul and causes it to descend even further down, especially if he contemplates the analogy [in Tanya]¹⁸⁵⁵ [which compares this] to a person who seizes the King's head [and pushes it into a privy full of excrement] etc., this will bring him to a great sense of bitterness. This bitterness (*Merirut*) causes the "ploughing in the earth of his heart," thus preparing him to have true arousal of the emotions (Midot) of his heart (through *Hitbonenut*-contemplation).

He continues the discourse¹⁸⁵⁶ [and explains] that all the above also applies throughout all the days of the year, especially during the month of Elul, which is when the thirteen attributes of mercy are revealed.¹⁸⁵⁷ This revelation of the thirteen attributes of mercy during the month of Elul is for everyone, even those who are very distant.

This is like the analogy of the King in the field,¹⁸⁵⁸ at which time whosoever desires it is granted permission and is

¹⁸⁵⁵ Tanya, Likkutei Amarim, Ch. 24

¹⁸⁵⁶ Ch. 4

¹⁸⁵⁷ Likkutei Torah, Re'eh, in the first discourse entitled "*Ani LeDodi*," Ch. 1 (32a); See Maamarei Admor HaEmtza'ee, Devarim Vol. 2, p. 422 and on, and the citation there entitled "*Hanizkar b'Sifrei Kabbalah* [as is mentioned in books of Kabbalah]"

¹⁸⁵⁸ Likkutei Torah, Re'eh ibid. 32b

able to¹⁸⁵⁹ greet His face (and petition Him). Moreover, the King receives everyone with a welcoming and smiling face.

[It should be added that even in the explanation (in the discourse) of the superiority of the month of Elul, which comes in continuation of the matter of embitterment (*Merirut*), since during the month of Elul there is a revelation of the thirteen attributes of mercy – even to those who are distant – which is why it is an auspicious time “to plow the earth of one’s heart” through embitterment (*Merirut*) – [nevertheless], the revelation of the thirteen attributes of mercy during the month of Elul should also add to joy (*Simchah*). For, since in the month of Elul, the King shows “a smiling face to everyone,” therefore (“as waters reflect a face to the face”)¹⁸⁶⁰ this should add more joy in serving the King.]

He concludes the discourse [by stating that] the explanation of the words “On Your behalf (*Lecha*-לך) my heart has said,” that it means, “For You-*Beeshveelcha*-בשביילך,” that is, “as Your emissary-*B’Shleechootcha*-בשליחותך,” is that the heart should be directed to fulfill *HaShem*’s יהו"ה Supernal will, blessed is He, meaning that it should be for His sake, namely, to actualize “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁸⁶¹

Now, the explanation of the words “On Your behalf (*Lecha*-לך) my heart has said” as it means “In Your place-*BiMekomcha*-במקומך,” is that this refers to the essential point of

¹⁸⁵⁹ In Likkutei Torah it states “granted permission,” whereas the discourse adds “and are capable of.”

¹⁸⁶⁰ Proverbs 27:19

¹⁸⁶¹ [See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.]

Jewishness in each and every Jew, in that he is bound to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

3.

Now, to better understand the two meanings of the words, “On Your behalf (*Lecha*-לך) my heart has said,” and their relationship to the matters explained in the discourse, [such as the matter of “From my flesh I behold God,” and that there must be preparation for an arousal of heartfelt emotions etc.], we should preface with a teaching that the Rav, the Maggid of Mezhritch,¹⁸⁶² taught in the name of the Baal Shem Tov.

That is, there are three aspects in the words of prayer, these being “worlds-*Olamot*-עולמות,” “souls-*Neshamot*-נשמות,” and “Godliness-*Elohu*”-אלהו"ת.” Based on this, we can also say that in regard to this matter of “Seek My Face (*Bakshu Panai*-בקשו פני),” which in our service of *HaShem*-יהו"ה, blessed is He, refers to “seeking My Face” in prayer, there likewise are these three aspects.

To explain, the word “My Face-*Panai*-פני” (in this verse) has three explanations. Rashi explains that the words

¹⁸⁶² Ohr Torah of the Rav, the Maggid of Mezhritch, 7b (Kehot) (and in the Kehot edition from 5740 and on, see section 18 [and in the 5766 edition, see p. 25]); Also see 7a there (section 17); This teaching is also brought in Tzava'at HaRivash [translated as The Way of the Baal Shem Tov] (Kehot), section 75 (12a-b), and is cited and explained in Ohr HaTorah, No'ach, Vol. 3, p. 614a; Also see the famous letter of the Baal Shem Tov printed at the beginning of Keter Shem Tov [and translated in the beginning of The Way of The Baal Shem Tov]; Also see the section copied in Baal Shem Tov al HaTorah, Vol. 1, Parshat No'ach, Amud HaTefilah, in the note to section 15.

“On Your behalf (*Lecha*-לך) my heart has said” mean “For You-*Beeshveelcha*-בשבילך,” that is, “as Your emissary-*B'Shleechootcha*-בשליחותך” and “In Your place-*BiMekomcha*-במקומך.” The word “My Face-*Panai*-פני” refers to the “Face” of the Holy One, blessed is He, meaning, the innerness (*Pnimiyyut*-פנימיות) of *HaShem*’s-יהו"ה Godliness (*Elohoo*’t-אלהו"ת).

The Alter Rebbe explains¹⁸⁶³ that the fact that the heart says “seek my face,” indicates that this refers to one’s own innerness (*Pnimiyyut*-פנימיות), meaning the innerness the heart (*Pnimiyyut HaLev*), which is the innerness of the souls (*Neshamot*-נשמות).

There is yet another explanation¹⁸⁶⁴ of the words “Seek My Face (*Bakshu Panai*-בקשו פני),” that it refers to the world of Emanation (*Atzilut*). This is because the aspects of front (*Panim*-פנים), back (*Achor*-אחור), right (*Yemin*-ימין) and left (*Smol*-שמאל) correspond to the four worlds, Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*).

[Back (*Achor*-אחור) corresponds to the world of Action (*Asiyah*); left (*Smol*-שמאל) corresponds to the world of Formation (*Yetzirah*); right (*Yemin*-ימין) corresponds to the world of Creation (*Briyah*); and front (*Panim*-פנים) corresponds to the world of Emanation (*Atzilut*).] [Thus front (*Panim*) refers to] the innerness (*Pnimiyyut*) of the worlds (*Olamot*-עולמות).

¹⁸⁶³ Likkutei Torah, Nitzavim 44b and on; Also see Likkutei Torah, Teitzei (cited later in the discourse) 36b; Also see Maamarei Admor HaEmtza’ee, Devarim Vol. 2 p. 489, p. 492, p. 507.

¹⁸⁶⁴ Ohr HaTorah to Tehillim (Yahal Ohr) to Psalm 27:8, section 1 (p. 104) based on Ramaz (Rabbi Moshe Zacuto) to Zohar III 93b.

Now, in the matter of “My face-*Panai*-פני” as it is in each of the three above-mentioned aspects, there are two general levels. There is an innerness (*Pnimityut*-פנימיות) that relates to the externality (*Chitzoniyut*), and there is actual innerness (*Pnimityut*-פנימיות), completely unto itself and separate from the externality (*Chitzoniyut*). In the matter of worlds, [these two are] the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*).

This is as the Tzemach Tzedek¹⁸⁶⁵ explained the verse, “Seek My Face; Your Face do I seek *HaShem*-יהו”ה.” He explains that “Seek My Face (*Bakshu Panai*-פני-בקשו)” refers to drawing down Wisdom-*Chochmah*, which is the world of Emanation (*Atzilut*), and that “I seek Your Face *HaShem*-יהו”ה,” refers to drawing down the “Face-*Panim*-פנים” of *HaShem*-יהו”ה, referring to the lights (*Orot*) of the Long Patient One-*Arich* and the Ancient One-*Atik*.

To explain, the difference between the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*), is that the world of Emanation (*Atzilut*) is included in the four worlds, except that it is their “Face-*Panim*-פנים,” meaning the innerness (*Pnimityut*-פנימיות), that relates to the externality (*Chitzoniyut*). However, that which is higher than the world of Emanation (*Atzilut*), transcends worlds altogether, and is the innerness (*Pnimityut*-פנימיות) that is unrelated to the externality (*Chitzoniyut*).

¹⁸⁶⁵ Ohr HaTorah, Tehillim (Yahal Ohr) to Psalm 27:8 ibid.

The same is so of the innerness of the heart (*Pnimiyut HaLev*), which is the innerness (*Pnimiyut*) of the souls (*Neshamot*-נשמות), in which there is a likeness to these two levels. This is as explained in Likkutei Torah in the discourse entitled,¹⁸⁶⁶ “*Ki Teitzei LaMilchamah Al Oyvecha.*” Namely, that there are two levels in the innerness of the heart (*Pnimiyut HaLev*). There is the **radiance** (*Ha’arah*) of the point of the heart, and there is the **essential self** (*Atzmut*) of the point of the heart. Both these levels are from the world of Emanation (*Atzilut*).

[In general, this is the difference between the externality (*Chitzoniyut*) of the heart and the innerness (*Pnimiyut*) of the heart, namely, the externality (*Chitzoniyut*) of the heart is from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), whereas the innerness (*Pnimiyut*) of the heart is from the world of Emanation (*Atzilut*). This is why the externality (*Chitzoniyut*) of the heart accords to reason and intellect, whereas the innerness (*Pnimiyut*) of the heart transcends reason and intellect.

That is, in the world of Creation (*Briyah*) there is the matter of grasp and comprehension, being that “the Supernal Mother-*Imma Ila’ah* (Understanding-*Binah*) dwells in the throne (the world of Creation-*Briyah*).”¹⁸⁶⁷ In contrast, the world of Emanation (*Atzilut*) is generally Wisdom-*Chochmah*, and the true matter of Wisdom-*Chochmah* transcends intellect.]

¹⁸⁶⁶ Likkutei Torah, Teitzei 36a; Also see Maamarei Admor HaEmtza’ee, Devarim Vol. 2 p. 489, p. 492, p. 507.

¹⁸⁶⁷ Tikkunei Zohar, Tikkun 6 (23a); Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 3; Shaar 42 (Shaar Drushei (Klalut) ABY”A), Ch. 13; Tanya, Likkutei Amarim, Ch. 39 (52a).

However, only the **radiance** (*Ha'arah*) of the point of the heart is from the world of Emanation (*Atzilut*) as it is in the innerness (*Pnimiyut*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In contrast, the **essential self** (*Atzmut*) of the point of the heart is of the world of Emanation (*Atzilut*) as it is unto itself. This is similar to how it is Above in *HaShem's* יהו"ה Godliness, that the aspect of Emanation (*Atzilut*) as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is only a radiance of the world of Emanation (*Atzilut*). The same is so in the soul of man, that this aspect is only a **radiance** (*Ha'arah*) of the point of the heart.

We thus find that the radiance (*Ha'arah*) of the point of the heart is that which radiates from the innerness (*Pnimiyut*) of the heart to the externality (*Chitzoniyut*) of the heart. (This is similar to the radiance (*Ha'arah*) of the world of Emanation (*Atzilut*) as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).) In contrast, the essential self (*Atzmut*) of the point of the heart, is the innerness (*Pnimiyut*) [of the heart], as it is unto itself, in its own place and level.

The same is so of the innerness (*Pnimiyut*) of *HaShem's* יהו"ה Godliness (*Elohoo''t*-אלהו"ת). Here too there is a likeness to the two above-mentioned levels. This may be understood through the explanation in Tanya¹⁸⁶⁸ about the Name *HaShem* יהו"ה and His title God-*Elohi''m*-אלהי"ם. That is, it explains that His title "God-*Elohi''m*-אלהי"ם" is external

¹⁸⁶⁸ Tanya, Iggeret HaTeshuvah, Ch. 4 (94a)

(*Chitzoniyyut*) whereas His Name *HaShem*-יהו"ה is inner (*Pnimiyyut*).

[We can relate this to the explanation in Likkutei Torah there,¹⁸⁶⁹ that love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, in the externality (*Chitzoniyyut*) of the heart, is brought about through contemplating (*Hitbonenut*) the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). In contrast, love (*Ahavah*) of *HaShem*-יהו"ה in the innerness (*Pnimiyyut*) of the heart (which is the desire of the heart-*Re'uta d'Leeba* that transcends reason and intellect), is drawn from the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).

This is because His Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם are the two (general) aspects; the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) and the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), respectively.¹⁸⁷⁰ Therefore, the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), (which is His title "God-*Elohi*"מ-אלהי"ם") and is the externality (*Chitzoniyyut*),¹⁸⁷¹ is the root of love of *HaShem*-יהו"ה, blessed is He, in the externality (*Chitzoniyyut*) of the heart.

¹⁸⁶⁹ Likkutei Torah, Teitzei 35d

¹⁸⁷⁰ See *Hemshech* 5666 p. 222 and elsewhere; Also see Sefer HaMitzvot of the Tzemach Tzedek (62a) that the Name *HaShem*-יהו"ה is the light that transcends all worlds (*Sovev Kol Almin*), whereas His title God-*Elohi*"מ-אלהי"ם is the light that fills all worlds (*Memaleh Kol Almin*). [Also see 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*).]

¹⁸⁷¹ See Likkutei Torah, Nitzavim 44c, that the contemplation in the greatness of *HaShem*-יהו"ה, blessed is He, from which the love (*Ahavah*) in the externality (*Chitzoniyyut*) of the heart stems, is the aspect of "After *HaShem-Acharei HaShem*-אחרי יהו"ה."

In contrast, the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), (which is His Name *HaShem*-יהו"ה), and is the inner aspect (*Pnimiyyut*), is the root of love (*Ahavah*) of *HaShem*-יהו"ה in the innerness (*Pnimiyyut*) of the heart.]

Based on this, we can say that the words, “Your Face (*Panecha*-פניך) *HaShem*-יהו"ה,” refer to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends manifestation in His title “God-*Elohi*”*m*-אלהי”ם.” For, the fact that (generally) the Name *HaShem*-יהו"ה is the inner aspect (*Pnimiyyut*), is so even after He manifests in His title “God-*Elohi*”*m*-אלהי”ם.” However, the aspect of “Your Face (*Panecha*-פניך) *HaShem*-יהו"ה,” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends manifestation in His title “God-*Elohi*”*m*-אלהי”ם.”

5.

Now, we can say that the aspect indicated by “Your Face (*Panecha*-פניך) *HaShem*-יהו"ה,” even transcends the [Name] *HaShem*-יהו"ה that transcends manifestation in His title “God-*Elohi*”*m*-אלהי”ם.” [This is similar to the explanation elsewhere¹⁸⁷² on the verse,¹⁸⁷³ “The truth of *HaShem*-יהו"ה is eternal.” Namely, that even the aspect of the [Name] *HaShem*-יהו"ה which transcends manifestation in His title “God-

¹⁸⁷² *Hemshech* 5666 p. 224

¹⁸⁷³ Psalms 117:2

Elohi”*m-אלהי”ם*” is the aspect of [the Name] *HaShem-יהו”ה* (as simply written).

In contrast “The Truth of *HaShem-Emet HaShem-אמת יהו”ה*” (referring to the ultimate reality of *HaShem-יהו”ה*) is the Essential Self of the limitless light of the Unlimited One, *HaShem-יהו”ה* Himself, blessed is He, Who transcends the [Name] *HaShem-יהו”ה* that transcends manifestation in His title “God-*Elohi”m-אלהי”ם*,” and even transcends [the letters of the] Name *HaShem-יהו”ה*.

This may be better understood based on the known principle,¹⁸⁷⁴ that the innerness (*Pnimityut*) of everything is the thing itself, and the fact that it is the source of something else, is its externality (*Chitzoniyut*).

With this in mind, we can explain the difference between the two aspects of innerness (*Pnimityut*) Above in *HaShem*’s-*יהו”ה* Godliness, (these being [the (lower) Name] *HaShem-יהו”ה*, and the limitless light of the Unlimited One, *HaShem-יהו”ה* Himself, blessed is He, who transcends [the letters of] the Name *HaShem-יהו”ה*). That is, the Name *HaShem-יהו”ה* shares the same root as “He who brings into being-*Mehaveh-מהווה*,”¹⁸⁷⁵ except that the way existence comes from the Name *HaShem-יהו”ה* is automatic.

¹⁸⁷⁴ See Sefer HaMaamarim 5670 p. 6 and on; Also see Tanya, Iggeret HaKodesh, Epistle 19 (128a) – “The hindside (*Achorayim*) of the *Sefirot* are the levels of the externality (*Chitzoniyut*)... which are able to spread forth and descend to below.”

¹⁸⁷⁵ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 4; Also see Zohar III 257b (Ra’aya Mehemna); Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9.

As known,¹⁸⁷⁶ the way existence comes from His title “God-*Elohi*” *m-אלהי*” is by way of inner manifestation (*Hitlabshut*), (as in the verse,¹⁸⁷⁷ “In the beginning God-*Elohi*” *m-אלהי* created”). In contrast, the way existence comes from His Name *HaShem*-יהו”ה is automatic, (as in the verse,¹⁸⁷⁸ “Let them praise the Name *HaShem*-יהו”ה, for He commanded and they were created”).

Thus, generally speaking, the Name *HaShem*-יהו”ה is the inner aspect (*Pnimiyut*). That is, the very fact that existence comes from Him automatically, indicates that He is wondrously beyond novel existence,¹⁸⁷⁹ (and cannot actually [be called] a “source” [for something else]).

However, more specifically, the fact that novel existence comes about from His Name *HaShem*-יהו”ה is because He is a source of novel existence.¹⁸⁸⁰ Therefore, the primary

¹⁸⁷⁶ *Hemshech* 5666 (p. 224) *ibid.*; Sefer HaMaamarim 5678 p. 380; Sefer HaMaamarim, Kuntreisim Vol. 1, p. 193b and on; [Sefer HaMaamarim 5691 p. 322 and on].

¹⁸⁷⁷ Genesis 1:1

¹⁸⁷⁸ Psalms 148:5

¹⁸⁷⁹ Sefer HaMaamarim, Kuntreisim Vol. 1 *ibid.* p. 194a; [Sefer HaMaamarim 5691 p. 323]; Also see Likkutei Torah, Shir HaShirim 14c – “He commanded and they were created automatically, in that they have no comparison or relation to Him whatsoever.”

¹⁸⁸⁰ See *Hemshech* 5666 p. 224 *ibid.* – To further illuminate based on the statement [in the morning liturgy], “You are He before the world was created, and You are He after the world was created.” At first glance, since the words here are “the world was created,” indicating that it was created automatically (as explained at length in Likkutei Torah, cited in the previous note), what then is the novelty of the fact that creation causes no change in Him? The explanation is that even an act that comes automatically, indicates that that from which the act came forth, is in the category of being a source for the action (which is why specifically this action came forth from it). When it comes to an act that comes from a “source” (even when it is automatic), it affects some change (at the very least, in a refined way) in its source. It thus is to this end that there is novelty in stating, “You are He before the world was created, and You are He after the world was created,” literally equally. The reason

matter of the inner aspect (*Pnimiyut*) is that it refers to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends [the letters of His Name] *HaShem*-יהו"ה.

Based on this, we can say that this also is so of the two inner (*Pnimiyut*) levels of the heart. For, the fact that the **radiance** (*Ha'arah*) of the point of the heart, is not inner (*Pnimiyut*) to the same degree as the innerness (*Pnimiyut*) of the **essential self** of the point of the heart, is due to how it essentially is, before it radiates and illuminates the externality (*Chitzoniyut*) of the heart.¹⁸⁸¹

For, from the fact that there is a drawing down from it to illuminate in the externality (*Chitzoniyut*) of the heart, this means that it is not the true matter of innerness (*Pnimiyut*). Rather, the true matter of innerness (*Pnimiyut*) is the essential self (*Atzmut*) of the point of the heart, as it is, separate from the externality (*Chitzoniyut*) of the heart. This is similar to the explanation above about the matter of “Your Face (*Panecha*-

is because the creation (even creation that comes automatically), is only from the aspect of His Name (*Shmo*-שמו), which only is a glimmer of His radiance. (See Likkutei Torah, Shir HaShirim 8a, and elsewhere.

*In Tanya, at the beginning of chapter 20 (25b and on) it explains that the meaning of the words [of the liturgy], “You are He before the world was created and You are He after the world was created,” is that the creation “does not affect any change in His unity, blessed is He.” However, in Likkutei Torah Emor (31c) [it is explained] that “He is not constrained by this [the creation],” and this is similarly stated in Likkutei Torah, Shir HaShirim 8a and elsewhere. Also see the lengthy note in the next chapter of this discourse.

¹⁸⁸¹ To elucidate, about the radiance (*Ha'arah*) of the point of the heart, it is explained in Likkutei Torah (*Teitzei* 35d) that its root is in the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Ohr HaSovev*). In contrast, about the source of the essential self (*Atzmut*) of the point of the heart, it is explained there (36b) that its root is in the aspect of “Your Face (*Panecha*-פניך) *Hashem*-יהו"ה,” which is drawn down through the fulfillment of Torah and *mitzvot*. This seems to indicate that the difference between the two aspects is also in their essential being.

פניך *HaShem*-יהו"ה," that it even transcends the [letters of the Name] *HaShem*-יהו"ה which transcend manifestation in His title "God-*Elohi*" *m*-אלהים."

6.

Now, we should add to the explanation of the relationship between the two levels of the innerness (*Pnimityut*) of the heart, (the radiance (*Ha'arah*) of the point of the heart, and the essential self (*Atzmut*) of the point of the heart), and the two levels of innerness (*Pnimityut*) above in *HaShem*'s-יהו"ה Godliness, (these being the [Name] *HaShem*-יהו"ה, and the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, who transcends [the letters of the Name] *HaShem*-יהו"ה), based on the explanation in Likkutei Torah, cited above, in explanation of the verse,¹⁸⁸² "When you will go out to war over your enemies."

That is, this war refers to the war between the Godly soul and the animalistic soul.¹⁸⁸³ This war takes place in the powers of the soul that manifest in the body, (the intellect and emotions). In contrast, the innerness (*Pnimityut*) of the heart (that is, the radiance (*Ha'arah*) of the point of the heart) is "over your enemies-*Al Oyvecha*-על אויביך," meaning, above your enemies, in that the enemy has no dominion or hold there.

It is through the revelation of the radiance (*Ha'arah*) of the point of the heart, which is "over your enemies-*Al Oyvecha*-על אויביך," that there thereby is [the fulfillment of the

¹⁸⁸² Deuteronomy 21:10

¹⁸⁸³ Likkutei Torah, Teitzei 35c

continuation of the verse], “and you will capture his captivity,” in that he is transformed from evil to good.

However, the transformation from evil to good, brought about by the revelation of the **radiance** (*Ha'arah*) of the point of the heart, only takes place in the garments of thought, speech, and action. However, to actually transform the emotions (*Midot*) from evil to good, there must be a revelation of the **essential self** (*Atzmut*) of the point of the heart.¹⁸⁸⁴

This is the meaning of the [continuing verse],¹⁸⁸⁵ “and you will see amongst its captives, a woman who is beautiful of form.” The “woman who is beautiful of form” refers to the soul as it manifests in the body, and in order to extricate [its essence and being, meaning, its intellect and emotions] from captivity, this comes about through the revelation of the essential self (*Atzmut*) of the point of the heart.¹⁸⁸⁶

Now, we can say that about the transformation of the garments (brought about by the revelation of the radiance (*Ha'arah*) of the point of the heart), the verse states, “and **you will capture** his captivity.” In contrast, about the transformation of the emotions (*Midot*), (brought about by the revelation of the essential self (*Atzmut*) of the point of the heart) it states “**and you will** see among its captives etc.”

The reason is because relative to the radiance (*Ha'arah*) of the point of the heart, an adversary is present. This is why about this level the verse states, “**over** your enemies-*Al Oyvecha*-על אויביך,” because relative to the radiance (*Ha'arah*)

¹⁸⁸⁴ Likkutei Torah, Teitzei 36a ibid.

¹⁸⁸⁵ Deuteronomy 21:11

¹⁸⁸⁶ Likkutei Torah, Teitzei 36b.

of the point of the heart, the existence of an enemy is present, except that it is in a way of “**over** your enemies-*Al Oyvecha*-על אויביך,” meaning, above your enemy, in that the enemy has no dominion or hold [over him].

Therefore, the way in which matters of holiness (thought, speech, and action of the soul) are extracted from captivity, brought about through the revelation of the radiance (*Ha'arah*) of the point of the heart, is in a way that requires action, as in the words, “and you will capture his captivity.” [Only that the action is not in a way of battle, since in relation to this level, the enemy has no dominion.]

In contrast, the essential self (*Atzmut*) of the point of the heart is [like] the essential singular-*Yechidah* self of the soul,¹⁸⁸⁷ to which there is no counterpart on the side opposite holiness, as it states,¹⁸⁸⁸ “It does not have a shadow of a shadow.”

Therefore, the nullification of the side opposite holiness, as it is brought about through the revelation of the essential self (*Atzmut*) of the point of the heart (is not in a way that through the revelation of the essential self (*Atzmut*) of the point of the heart, the nullification of the side opposite holiness is **caused**, but rather) through this revelation, there is utterly no room for the existence of a side opposite holiness in the first place.¹⁸⁸⁹

¹⁸⁸⁷ This is what seems to be indicated by the continuation of the matters as they are expounded in Likkutei Torah Teitzei 36d and on *ibid*.

¹⁸⁸⁸ Talmud Bavli, Yevamot 122a; Likkutei Torah, Teitzei 37c *ibid.*, and 36c; Maamarei Admor HaEmtza'ee [Devarim Vol. 2] *ibid.* p. 542 and on.

¹⁸⁸⁹ Similarly, see the discourse entitled “*Padah b'Shalom*” 5739, end of Ch. 5 (Torat Menachem, Sefer HaMaamarim Kislev p. 42).

This then, is [why the verse states],¹⁸⁹⁰ “and **you will see** among its captivity” (without any need to **extract** her from captivity).

The same is so Above in *HaShem*’s-יהו"ה Godliness. That is, when it comes to *HaShem*’s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם,” it is possible that (through many constricting concealments) the external forces could derive vitality, to the extent that there can even be “other gods-*elohim acheirim*-אלהים אחרים,” Heaven forbid.¹⁸⁹¹

As explained in various places,¹⁸⁹² *HaShem*’s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם” is not only a sheath and a shield that covers over and conceals the light of the Name *HaShem*-יהו"ה, but even the light of the Name *HaShem*-יהו"ה, as it is drawn down and constricted by His title God-*Elohi*”*m*-אלהי"ם to be the source of the creations, which in general, is the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) – is called “God-*Elohi*”*m*-אלהי"ם.”

It can thus be said that this is likewise true of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). For, since the existence brought forth from *HaShem*’s-יהו"ה title “God-*Elohi*”*m*-אלהי"ם” (which is the light of *HaShem*-יהו"ה that fills all worlds-*Memaleh Kol Almin*) is in a way of inner manifestation (*Hitlabshut*), in that the creations brought forth into novel existence are of some consequence and consideration, therefore, their nullification (*Bittul*) to *HaShem*-

¹⁸⁹⁰ Deuteronomy 21:11

¹⁸⁹¹ Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Milah, Ch. 3 (6b), and elsewhere.

¹⁸⁹² *Hemshech* 5666 p. 222 and elsewhere; Also see Sefer HaMitzvot of the Tzemach Tzedek (62a) that “*HaShem*-יהו"ה is the aspect that surrounds all worlds (*Sovev Kol Almin*) and His title ‘God-*Elohi*’*m*-אלהי"ם” is the aspect that fills all worlds (*Memaleh Kol Almin*).”

יהו"ה, blessed is He, is only the sublimation of their sense of self (*Bittul HaYesh*).¹⁸⁹³ It therefore is possible for an actual sense of self (*Yeshut*) to chain down from this,¹⁸⁹⁴ to the extent that there can be a sense of self (*Yeshut*) of idolatry ("other gods-*elohim acheirim*-אחרים אלהים").

Thus, to give no room for the sense of self (*Yeshut*) and the side opposite holiness, this is specifically brought through the revelation of the Name *HaShem*-יהו"ה, (the light of *HaShem*-יהו"ה that surrounds and transcends all worlds-*Sovev Kol Almin*), from Whom existence is brought forth automatically, and the creations are of utterly no consequence and take up no space relative to Him, meaning that their very existence is nullified (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.¹⁸⁹⁵

Now, based on the above explanation (in chapter five) that the Name *HaShem*-יהו"ה also is a source for the existence of novel creation, it must be said that even relative to the Name *HaShem*-יהו"ה, the creations are of some relative consequence.¹⁸⁹⁶ Thus, true nullification (*Bittul*) is specifically

¹⁸⁹³ *Hemshech* 5666 p. 224 *ibid.* and *Sefer HaMaamarim* 5678 p. 380 *ibid.*

¹⁸⁹⁴ Note what is stated in *Kunres Etz HaChayim*, Ch. 7, that if there is only the toil in serving *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*) "he may easily come to fall from his level, God forbid, and be in a state of complete sense of self."

¹⁸⁹⁵ *Hemshech* 5666 p. 224 *ibid.* and *Sefer HaMaamarim* 5678 p. 380 *ibid.*

¹⁸⁹⁶ Also see the discourse entitled "*Shuva Yisroel*" 5741 (*Torat Menachem*, *Sefer HaMaamarim Tishrei*, p. 115 and on). To elucidate based on what it states in *Tanya*, Ch. 20 (cited before in the note in the preceding chapter) in explanation of the words [of the liturgy], "You are He before the world was created, and You are He after the world was created," is that the worlds do not affect any change in the **unity** of *HaShem*-יהו"ה, blessed is He. This proves that even the worlds as they are created in an automatic manner ("the world was created") are of some consequence, and it therefore is necessary to state that the worlds do not affect any change in the oneness, singularity, and unity of *HaShem*-יהו"ה, blessed is He.

Based on this, we may explain "in the earlier forms of this liturgy it stated, 'You are He before You created,' whereas the current liturgy is 'You are He before

in relation to the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, who transcends [the letters of the Name] *HaShem*-יהו"ה, and is not in the category of being a “source” for worlds.

Based on this, we can say that to negate all room for the existence of a sense of [independent] self, in a complete and ultimate way, this specifically is brought about through the revelation of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends [the letters of the Name] *HaShem*-יהו"ה.

This then, is the meaning of the verse,¹⁸⁹⁷ “You shall have no other gods (*elohim acheirim*-אלהים אחרים) **over** My Face (*Al Panai*-על פני).” That is, for there to be no room for “other gods-*elohim acheirim*-אלהים אחרים,” this is brought about through “over My Face-*Al Panai*-על פני,” in that the true matter of “My Face-*Panai*-פני” is the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who [transcends the letters of the Name] *HaShem*-יהו"ה.

the world was created’ (see Likkutei Torah, Shir HaShirim 14c) – that this is because in earlier generations there was room to think that there is also actual [independent] existence, and it was necessary to negate this view. However, once there was a revelation of the teachings of Kabbalah, which was also introductory to the revelation of the teachings of Chassidus in which there is an emphasis on the oneness, singularity, and unity of *HaShem*-יהו"ה, blessed is He, and that as this relates to the views regarding [independent] existence, there is no room for such a view. Thus, all that is necessary to negate is only that there is not an [independent] existence, even in a refined form, but rather “You are He before the world was created... You are He after the world was created” etc.

¹⁸⁹⁷ Exodus 20:3

Now, we can say that the two explanations of the words, “On Your behalf (*Lecha*-לך) my heart has said, ‘Seek My Face (*Bakshu Panai* פני-בקשו),” (that the word “*Lecha*-לך” means “For You-*Beeshveelcha*-בשבילך,” meaning “as Your emissary-*B’Shleechootcha*-בשליחותך,” and that the word “*Lecha*-לך” also means “In Your place-*BiMekomcha*-במקומך”), as well as the two meanings (in the discourse) of the word “Seek-*Bakshu*-בקשו” (that the word “*Bakshu*-בקשו” means “request” or “supplicate,” and that the word “*Bakshu*-בקשו” also means “seek” and “search”) are aligned with the two levels of the word “My Face-*Panai* פני.”

That is, when it comes to the inner aspect (*Pnimityut*) of the Name *HaShem*-יהו"ה (which is the aspect of the innerness (*Pnimityut*) of the heart relative to His title “God-*Elohi*”מ-אלהים”), in man this is similar to the **radiance** (*Ha’arah*) of the point of the heart, and the meaning of the word “*Lecha*-לך” is “For You-*Beeshveelcha*-בשבילך,” and “as Your emissary-*B’Shleechootcha*-בשליחותך.”

In other words, the heart is the emissary of the Holy One, blessed is He. For, the matter of an emissary (*Shliach*-שליח) is that he is sent **to do** something. The mission one is sent on in this level of the innerness (*Pnimityut*) of the heart, is to illuminate the externality (*Chitzoniyut*) of the heart, in order to be victorious in the war with the animalistic soul.

The primary victory (brought about through the revelation of this level) is in the garments of thought, speech, and action, only that in order that the thought, speech, and

action should be in a state of wholeness and perfection, this is brought about through the heartfelt emotions, meaning through toil **with** the heart (*Eem HaLev*-עם הלב).

Based on this, the words, “Seek My Face-*Bakshu Panai*-בִּקְשׁוּ פָנַי,” mean “seek” and “search,” referring to searching throughout all of one’s matters to ensure that they are aligned with the aspect of “My Face-*Panai*,” (that is, “the Face of *HaShem-Pnei HaShem*-פְּנֵי יְהוָה”).

However, when it comes to the innerness (*Pnimityut*) of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוָה Himself, who transcends [the letters of His Name] *HaShem*-יהוָה, which in man is like the **essential self** (*Atzmut*) of the point of the heart, the meaning the word “*Lecha-l*” is “In Your place-*BiMekomcha*-בְּמִקוֹמְךָ.” This is as cited before (at the end of chapter two) from the discourse, that this refers to the essential point of Jewishness in every single Jew, which is bound to the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהוָה Himself, blessed is He, (“In Your place-*BiMekomcha*-בְּמִקוֹמְךָ”).

On this level it is not applicable for there to be a mission (*Shlichut*-שְׁלִיחוּת), since the essential point of Jewishness is not a medium for any other matter (such as fulfilling a mission). Rather, it is the ultimate end itself.¹⁸⁹⁸ Service of *HaShem*-יהוָה, blessed is He, as it relates to this level, is toil in the heart itself, meaning to reveal it. For, as the innerness (*Pnimityut*) of the heart is, in and of itself, it is in a state of concealment,¹⁸⁹⁹

¹⁸⁹⁸ See at length in Likkutei Sichot Vol. 3 p. 817.

¹⁸⁹⁹ See Likkutei Torah, Shir HaShirim 5c-d; Also see Tanya, Likkutei Amarim, Ch. 19 (25a).

and the toil is to awaken it, so that it will be revealed. Based on this, the meaning of the words, “Seek My Face-*Bakshu Panai*-פני בקשו,” is that the word “*Bakshu*-בקשו” means “request” or “supplicate.” This request and supplication is with great awakening (as in the words of the discourse).

8.

Now, elsewhere it is explained¹⁹⁰⁰ that in the ascent of the soul, brought about by its descent, there are two matters. The first is that through the fact that even while it is manifest in the body and animalistic soul, it nevertheless serves *HaShem*-יהו"ה, blessed is He, there thereby is a revelation of the strength of its bond to the Holy One, blessed is He. That is, even the concealment and hiddenness brought about by the body and animalistic soul are incapable of causing any diminishment of this bond.

The second is that through its service of *HaShem*-יהו"ה, blessed is He, below, something novel is brought about, this being the refinement and purification of the body and animalistic soul, and one's portion in the world at large. Now, since this matter (of the refinement and purification of the body etc.) is a novelty (and not merely the revelation of the concealed), it therefore is higher than the revelation of the strength of the bond of the soul [to the Holy One, blessed is He].

Now, based on what is known,¹⁹⁰¹ that the refinement and purification of the body and animalistic soul (for which

¹⁹⁰⁰ Torat Menachem, Sefer HaMaamarim Av p. 190 and p. 149.

¹⁹⁰¹ Sefer HaMaamarim 5670 p. 14; Sefer HaMaamarim 5710 p. 32

purpose the soul descended below)¹⁹⁰² is specifically brought about through the love and fear of *HaShem*-יהו"ה, blessed is He, which are openly revealed in the heart – in the externality (*Chitzoniyyut*) of the heart – it can therefore be said that there is a superiority to the mission (*Shlichut*-שלחות), which is the **radiance** (*Ha'arah*) of the point of the heart as expressed in the externality (*Chitzoniyyut*) of the heart, over and above the toil of revealing the **essential point** of one's Jewishness.

9.

We thus can say that this is why the discourse explains the matter of "From my flesh I behold God," specifying "from my flesh." What is meant, is seeing (*HaShem's*-יהו"ה Godliness) with the [physical] senses that relate to the body. For *HaShem's*-יהו"ה ultimate Supernal intent in the descent of the soul below, is (not only for matters of the soul to be revealed while it manifests in the body, but) that **the body** should see and perceive *HaShem's*-יהו"ה Godliness.

[To explain, there is another meaning of the words, "From my flesh I behold God." Namely, that from the flesh itself, I behold the Godliness within it. This is like the Alter Rebbe's teaching¹⁹⁰³ on the verse, "From my flesh I behold God," that, "We must cut the flesh to see Godliness." That is, from the fact that he said, "we must cut the flesh" (referring to removing matters that conceal), it is understood that through this, we see the Godliness in the flesh itself.

¹⁹⁰² Tanya, Likkutei Amarim, Ch. 37 (48b)

¹⁹⁰³ Likkutei Dibburim, Vol. 2, p. 334a; Sefer HaSichot 5697 p. 171.

This is as similarly understood from the discourse of the Rebbe Rashab, whose soul is in Eden,¹⁹⁰⁴ on the verse “From my flesh I behold God,” that, “Do not look at the fact that it is a clod (*Golem*), being that this clod (*Golem*) is brought into being by the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *Hashem*-יהו"ה Himself, blessed is He, being that it only is in His power and ability to create something from absolute nothing.”¹⁹⁰⁵

We can therefore say that when this discourse explains that the meaning of “From my flesh I behold God” is [physical] sight with the senses – even though one might think that the sight of Godliness in the flesh itself, is a higher matter (especially according to the explanation of the Rebbe Rashab, whose soul is in Eden, that it refers to the power of the Essential Self of *HaShem*-יהו"ה, blessed is He, that is in the body) is because the sight of the Godliness in the flesh (and the power of the Essential Self of *HaShem*-יהו"ה, blessed is He, within it) is an intellectual sight that relates to the soul. However, *HaShem*'s-יהו"ה ultimate Supernal desire in the descent of the soul below, is for the **body** to see His Godliness.]

¹⁹⁰⁴ Likkutei Dibburim, Vol. 2, p. 336a; Sefer HaSichot 5696 p. 173.

¹⁹⁰⁵ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

Now, as known,¹⁹⁰⁶ just as the descent of the soul is for the purpose of ascent,¹⁹⁰⁷ this likewise is so of the descent of the Godly light (*Ohr*) which creates and enlivens the creations, that it is descent for the purpose of ascent.

Based on this, it can be said that through the Name *HaShem*-יהו"ה descending to manifest in His title God-*Elohi*'m-אלהי"ם (in order to create and enliven the creations), an ascent is caused in the light (*Ohr*) to even higher than how it was in its root in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends [the letters of the Name] *HaShem*-יהו"ה.¹⁹⁰⁸

The ascent is that there comes to be a novel matter in it¹⁹⁰⁹ – namely, the revelation of *HaShem*'s-יהו"ה Godliness in this physical world. This is as explained before (in chapter two) in the discourse, that there are matters of *HaShem*'s-יהו"ה Godliness, such as particular Divine Providence (*Hashgachah Pratit*), to the point that this can clearly be seen with physical sight.

We thus can say that this is the meaning of the statement in the discourse, that the fact that sight with the [physical]

¹⁹⁰⁶ Sefer HaMaamarim 5685 p. 150 (also see p. 148 and on about various matters in the descent of the light).

¹⁹⁰⁷ [See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, Section entitled "The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק correspond to the twelve tribes of Israel."]

¹⁹⁰⁸ This is similar to what was explained before in chapter eight regarding the levels of the soul.

¹⁹⁰⁹ In addition to the ascent that through man's labor in serving *HaShem*-יהו"ה, blessed is He, there is made to be the fulfillment of the Supernal intent that there be "a dwelling place for the Holy One, blessed is He, in the lower worlds."

senses relates to the body, is both in regard to the one who sees and in regard to that which is seen, is that the superiority in the innerness (*Pnimiyut*) which relates to the externality (*Chitzoniyut*) and its descent to the externality (*Chitzoniyut*), is both in regard to the person - that **the body** sees Godliness (as explained before in chapter nine) - as well as in regard to the Godly light of *HaShem*-יהו"ה, blessed is He, Above, whose revelation is below in this physical world.

11.

Now, the same is so in our service of *HaShem*-יהו"ה, blessed is He. That is, through the descent of the intellect and mind (*Mochin*) [which is the upper aspect of man,¹⁹¹⁰ in that it is the nature of the mind and intellect (*Mochin*) to ascend above] into the emotions (*Midot*) [the lower aspect in man, in that the nature of the emotions (*Midot*) is to descend below], there comes to be a [greater] ascent of the intellect and mind (*Mochin*). The primary ascent in this is not only in the fact that the light of the intellect (*Sechel*) also illuminates in the heart, but that through this, something novel is brought about – the arousal and awakening of the emotions (*Midot*).

It can therefore be said that this is why in order for there to be an arousal and awakening of the heartfelt emotions, it is also necessary for there to be preparation stemming from the heart. For, the primary novelty in the arousal and awakening of

¹⁹¹⁰ To elucidate based on the words of our sages (Midrash Bereishit Rabba 8:11 and elsewhere), man is created from the upper and from the lower. See at length in Torat Menachem, Sefer HaMaamarim Shvat p. 311.

the emotions (*Midot*) is when the arousal (also) stems from the emotions (*Midot*) [themselves].

We can say that the same is true of the matter of the King being in the field (during the month of Elul). That is, even though relative to how He is in His royal court (on Rosh HaShanah and Yom HaKippurim) it is a descent, in that when he is in His royal court, He is donned in His crown of kingship and His royal garb, which is not so when He is in the field, [nevertheless], through this, an ascent is caused in the King, so to speak.¹⁹¹¹ For, through his descent to the field a novel matter comes about, in that even those who are very distant come to greet His face.

Even so, since in the matter of revelations (*Gilyim*), the fact that He is found in the field is a descent relative to how He is in His royal court, there therefore must be toil in the field in a manner of following the King to His royal court.¹⁹¹² This is as stated in the discourse,¹⁹¹³ that the toil in serving *HaShem*-יהוה, blessed is He, during the month of Elul, is in preparation for serving Him on Rosh HaShanah and Yom HaKippurim.

This likewise is the connection between the two explanations¹⁹¹⁴ of [the verse],¹⁹¹⁵ “On Your behalf (*Lecha*-לך) my heart has said, ‘Seek My Face (*Bakshu Panai*-בקשו פני).” That is, the service indicated by the words, “On Your behalf (*Lecha*-לך) my heart has said,” in which the word “*Lecha*-לך”

¹⁹¹¹ Similarly see Likkutei Sichot Vol. 4, p. 1344

¹⁹¹² See at greater length in Likkutei Sichot *ibid*.

¹⁹¹³ The end of the discourse – Sefer HaMaamarim 5700 p. 167

¹⁹¹⁴ Just as all the explanations in a single verse are related to one another. The proof for this is as known from the matter of Shaatnez. (Talmud Bavli, Niddah 61b) – See Likkutei Sichot, Vol. 3 p. 782.

¹⁹¹⁵ Psalms 27:8

means, “For You-*Beeshveelcha*-בשבילך,” meaning “as Your emissary-*B'Shleechootcha*-בשליחותך,” that is, fulfilling the will of *HaShem*-יהו"ה, blessed is He, in making the lower world a dwelling place for the Holy One, blessed is He, must be in a way that, through doing so, we attain the word “*Lecha*-לך” as it means, “In Your place-*BiMekomcha*-במקומך,” referring to the revelation of the essential point of Jewishness that is bound to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

12.

The discourse continues (at its conclusion) and states that through the arousal and awakening of the point of the heart, one becomes a purified receptacle to receive the bestowal of blessings for the entire year. We can say that, in this, there are both elements of superiority. That is, there is the superiority indicated by the word “*Lecha*-לך” as it means “as Your emissary-*B'Shleechootcha*-בשליחותך,” and there is the superiority indicated by the word “*Lecha*-לך” as it means, “In Your place-*BiMekomcha*-במקומך.”

That is, when the drawing down of beneficence is according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), then a person is examined in judgment, to see whether he is fitting to receiving it, and there are antagonists who argue against him, stating that he is unworthy of it. We can say that this also is so when the drawing down is from the Name *HaShem*-יהו"ה, (since even the Name *HaShem*-יהו"ה is a source for novel existence, as explained in chapter

five). This is as stated,¹⁹¹⁶ “The sons of God-*Bnei Elohi*”*m*-בני אלהי”ם came to stand [in accusation] over [the Name] *HaShem*-יהו”ה.”

However, the fact that there is a drawing down of beneficence and blessing (with tremendous abundance), is because through the revelation of the essential self (*Atzmut*) of the point of the heart, the drawing down stems from the limitless light of the Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, who transcends [the letters of the Name] *HaShem*-יהו”ה, and the accusations of the “sons of God-*Bnei Elohi*”*m*-בני אלהי”ם” are entirely inapplicable there. (This is as explained before at the end of chapter six, in explanation of the verse¹⁹¹⁷ “You shall have no other gods (*elohim acheirim*-אחרים) over My Face (*Al Panai*-על פני).”) (על פני-פני.)

Moreover, in this aspect there are none of the measures or limitations of *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”ם (even as it is on the side of holiness). Therefore, the drawing down of beneficence from there is with great abundance.

Additionally, the fact that the beneficence is drawn into physical matters, and certainly the fact that the drawing down of the beneficence does not only stem from Above, but is also due to the person becoming a fitting vessel to receive the beneficence (as explained in the discourse), is because through serving *HaShem*-יהו”ה, blessed is He, with the radiance (*Ha’arah*) of the point of the heart [as expressed and manifest] in the externality (*Chitzoniyut*) of the heart, to make the **lower** into a dwelling place for the Holy One, blessed is He, there is a

¹⁹¹⁶ Job 2:1

¹⁹¹⁷ Exodus 20:3

sense of the superiority of the physicality (as explained in chapter ten about the matter of “From **my flesh** I behold God”), as well as the superiority of the Jewish people who make the dwelling place.

Now, since during the month of Elul, there are two matters in the service of *HaShem*-יהו"ה, blessed is He, namely that the service (itself) is in the field and is in a manner of following the King to His royal court (as explained in chapter eleven), therefore, there also are two matters in the drawing down of beneficence.

That is, there is a drawing down of the aspect of “abundant goodness-*Rav Tuv*-רַב טוֹב” (with the vowel *Melupum* [*Shoorook*])¹⁹¹⁸ which transcends measure and limitation and comes in a way of openly revealed and apparent goodness (even) in physical matters, with a good and sweet new year [in all matters pertaining to] children, health, and sustenance – and all in abundance!

¹⁹¹⁸ See Likkutei Torah, Shir HaShirim 10d