

Discourse 1

*“Shema Yisroel, HaShem Elohei”nu, HaShem Echad
Listen Israel, HaShem is our God, HaShem Is One”*

Delivered on the 2nd day of Rosh HaShanah, 5720

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

1.

The verse states,³³ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” Now, about the verses of Kingship (*Malchiyot*) recited on Rosh HaShanah, Talmud states,³⁴ “[The verse,] ‘Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה’ is a verse of Kingship-*Malchut*; these are the words of Rabbi Yossi. Rabbi Yehuda says it is not a verse of Kingship-*Malchut*.”

Now, as the final *Halachic* ruling,³⁵ we rule according to the view of Rabbi Yossi that, “Listen Israel-*Shema Yisroel*-שמע ישראל” is indeed included as one of the ten verses of Kingship (*Malchuyot*), as it states at the conclusion of the blessing of Kingship (*Malchuyot*), “And in Your Torah it is written saying, ‘Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.”

³³ Deuteronomy 6:4

³⁴ Talmud Bavli, Rosh HaShanah 32b

³⁵ Tur, Orach Chayim, Siman 591

Now, in the continuum of discourses (*Hemshech*) entitled “*v’Kachah*,”³⁶ the inner reason for this dispute is explained. As known, the verse, “Listen Israel-*Shema Yisroel*” is the aspect of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), blessed is He.³⁷ However, the matter of Kingship-*Malchut* is that it should be the source for the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, although they are in a state of awareness of self and a sense of somethingness (*Yesh*), they nevertheless should come to be in a state of submission (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, this submission (*Bittul*) to *HaShem*-יהו"ה, is *HaShem*’s-יהו"ה Lower Unity (*Yichuda Tata’ah*), blessed is He. This is because *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*) is in the world of Emanation (*Atzilut*),³⁸ which is the world of Unification (*Olam HaAchdut*) where “He and His life force are one and He and His organs are one.”³⁹ In contrast, this is not so of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are *HaShem*’s-יהו"ה Lower Unity (*Yichuda Tata’ah*), blessed is He.⁴⁰

³⁶ Of the Rebbe Maharash – Sefer HaMaamarim 5637 Vol. 2, p. 595 (Ch. 80).

³⁷ See Zohar I 18b; Also see the beginning of Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, and Ch. 7 there; See the introduction to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and elsewhere.

³⁸ See Sefer HaMitzvot of the Tzemach Tzedek, Shores Mitzvat HaTefilah, Ch. 19, Ch. 22-23; Also see the discourse entitled “*Kol HaMa’arich b’Echad*” 5678 (Sefer HaMaamarim 5678 p. 383 and on), and elsewhere.

³⁹ Introduction to Tikkunei Zohar 3b

⁴⁰ See Sefer HaMitzvot *ibid.*; The discourse entitled “*Kol HaMa’arich b’Echad*” 5678 *ibid.*, and elsewhere.

This then, is why Rabbi Yehudah posits that the verse “Listen Israel-*Shema Yisroel*” is not a verse of Kingship-*Malchut*, since it is the matter of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila'ah*) blessed is He. However, the view of Rabbi Yossi – which is the final Halachic ruling – is that the verse “Listen Israel-*Shema Yisroel*” is a verse of Kingship-*Malchut*.

Now, the discourse explains three reasons for this. The first is that as Kingship-*Malchut* is in the world of Emanation (*Atzilut*), at the very least it is included in the ten *Sefirot*, all of which are the aspect of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila'ah*), blessed is He. For there are two matters in the aspect of Kingship-*Malchut*. The first is as Kingship-*Malchut* becomes the Crown-*Keter* of the world of Creation-*Briyah*,⁴¹ and the second is as Kingship-*Malchut* is in the world of Emanation (*Atzilut*).

Now, the primary aspect of Kingship-*Malchut* is as it is in the world of Emanation (*Atzilut*), and there, it too is included in *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila'ah*), as the verse states,⁴² “I am of the loyal and faithful of Israel.” Therefore, the verse “*Shema Yisroel*-Listen Israel,” which is the aspect of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila'ah*), is also counted in the verses of Kingship (*Malchiyot*).

The discourse continues that we can add to Rabbi Yossi’s reasoning. [That is, in and of itself, the above reason is not yet sufficient, being that here, what is meant by Kingship-*Malchut* is not as it is in the world of Emanation (*Atzilut*), but

⁴¹ See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 2; Shaar 6 (Shaar HaAkudim), Ch. 2; Shaar 42 (Shaar Drushei ABY”A), Ch. 1, and elsewhere.

⁴² Samuel II 20:19

as it is drawn down into Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), as it states,⁴³ “Reign over the entire world... so that all that has been made, will know that You have made it, and so that all that has been formed, will understand that You have formed it, and so that all who have breath in their nostrils will say, ‘*HaShem*-יהו"ה, God of Israel is King, and His Kingship rules over all.’”

In other words, all the beings that were created, formed, and made in this world are enumerated here. This is why additional explanation is added to the reasoning of Rabbi Yossi's view.] That is, though the aspect of Kingship-*Malchut*, which brings the created “something” (*Yesh*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) into being, only brings about the sublimation of their somethingness (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, (this being the Lower Unity – *Yichuda Tata'ah*), nevertheless, through sublimating our “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, we thereby come to the aspect of the nullification (*Bittul*) to *HaShem*-יהו"ה of the Upper Unity (*Yichuda Ila'ah*), in which before Him all is as nothing.

In addition, the entire matter of the world of Emanation (*Atzilut*), where there is the aspect of *HaShem*'s-יהו"ה Upper Unity (*Yichuda Ila'ah*), blessed is He, is for Kingship-*Malchut* of the world of Emanation (*Atzilut*) to bring about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). (For, as known, *HaShem*'s-יהו"ה intention in emanating the world of Emanation (*Atzilut*) is for it to be an intermediary

⁴³ In the Rosh HaShanah *Musaf* liturgy (in the section on the verses of Kingship-*Malchuyot*).

medium for bringing about the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)),⁴⁴ being that this is *HaShem's* יהו"ה primary Supernal intention.

In explaining this, we should add that it is not enough to merely say that the matter of the world of Emanation (*Atzilut*) is entirely just to bring a novel created “independent something” (*Yesh*) about, being that *HaShem's* יהו"ה ultimate Supernal intent is *not* for it to remain as a [separate] “independent something” (*Yesh*).⁴⁵

Rather, as stated above, through the sublimation of our “somethingness” (*Bittul HaYesh*) to *HaShem's* יהו"ה, blessed is He, we thereby come to the aspect of nullification (*Bittul*) to Him of the Upper Unity (*Yichuda Ila'ah*). In other words, *HaShem's* יהו"ה Supernal intent is that His Upper Unity (*Yichuda Ila'ah*) will also be drawn into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is known from Zohar,⁴⁶ and is explained in the continuum of discourses (*Hemshech*) entitled “*Yom Tov Shel Rosh HaShanah*” of the year 5666,⁴⁷ that the purpose of creation was, “for Him to be known through it.” In other words, there should be knowledge and grasp of *HaShem's* יהו"ה Upper Unity (*Yichuda Ila'ah*), blessed is He, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

⁴⁴ See the discourse entitled “*Oteh Ohr*” 5672 (*Hemshech* 5672 Vol. 1 p. 12 and on), and elsewhere.

⁴⁵ There is a small portion of the discourse missing at this juncture.

⁴⁶ Zohar II 42b

⁴⁷ *Hemshech* 5666, p. 4 and on, translated as Revealing The Infinite, Discourse 1.

This then, is why the verse “*Shema Yisroel*-Listen Israel” is included in the verses of Kingship (*Malchuyot*). For, *HaShem*’s-יהו"ה Supernal intent is that even in the aspect of Kingship-*Malchut* as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), there should also be the union of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), blessed is He, as it is in the world of Emanation (*Atzilut*).

This then, is the meaning of “Listen Israel-*Shema Yisroel* שמע ישראל,” in which “Listen-*Shema* שמע” is a word that means “Understand” and “Comprehend,”⁴⁸ referring to contemplating (*Hitbonenut*) that, “*HaShem* is our God-*HaShem Elohei*”נו-אלהינו” this being the union of Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*) by which “*HaShem* is One-*HaShem Echad*”יהו"ה אחד” which is the union of *Zeir Anpin* and *Nukva*, comes about.⁴⁹

2.

However, we still must understand how it could be applicable for Him to be known in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁵⁰ For, as

⁴⁸ See Seforno to Deuteronomy 6:4; Torah Ohr, Bereishit 1a; Likkutei Torah, Naso 20d; Maamarei Admor HaZaken 5563 Vol. 2 p. 677; Ohr HaTorah, Eikev p. 479, and elsewhere. Also see Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch’s commentary to Shaar HaYichud (The Gate of Unity) of the Mittler Rebbe, Ch. 1.

⁴⁹ See Zohar III 263a; Siddur Shaar HaShamayim (Shnei Luchot HaBrit) there; Likkutei Torah, Shir HaShirim 29a; Torat Chayim, Pekudei 669a (Vol. 2, p. 451 in the new edition) and elsewhere.

⁵⁰ See the discourse entitled “*Shema Yisroel*” of Shabbat Parshat Va’etchanan 5671 (Sefer HaMaamarim 5671 p. 166 and on); Also see the discourse entitled “*Shema Yisroel* – Listen Israel,” 5715, translated in The Teachings of The Rebbe 5715, Discourse 1 (Sefer HaMaamarim 5715 p. 3 and on).

known, the worlds in general, and particularly the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are brought into being through the *Sefirah* of Kingship-*Malchut*. (This is why the *Sefirah* of Kingship-*Malchut* is called *HaShem*'s יהו"ה Indwelling Presence-*Shechinah*-שכינה, being that she dwells (*Shochenet*-שוכנת) and manifests in the lower worlds.)⁵¹ However, the *Sefirah* of Kingship-*Malchut* is merely the spreading forth of a glimmer of *HaShem*'s יהו"ה radiance and expression, and is not of the essential aspects [of the world of Emanation].

Moreover, even in the *Sefirah* of Kingship-*Malchut* itself, the creation of novel being is merely from the radiance of Kingship-*Malchut*, as the verse states,⁵² “[Let them praise the Name *HaShem*-יהו"ה], for His Name alone is exalted; His glory is above earth and heaven.” In other words, the creatures can only grasp a radiance of His Kingship-*Malchut* alone. This is so to such an extent, that even the grasp of the souls in the Garden of Eden (*Gan Eden*) is merely the aspect of a ray (*Zeev-*זי) of *HaShem*'s יהו"ה Indwelling Presence (*Shechinah*).

However, the essential aspects of the world of Emanation (*Atzilut*), [what is meant here is not the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, but rather, the essential aspects and qualities, such as the mind (*Mochin*) and emotions (*Midot*) themselves], cannot be received by novel created beings.

⁵¹ See Tanya, Likkutei Amarim, Ch. 41, Ch. 52, Iggeret HaKodesh, Epistle 31, and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on “*Shechinah*-שכינה.”

⁵² Psalms 148:13; Also see Likkutei Torah, Emor 33c and elsewhere.

Moreover, being that they are essential qualities, there is no descent in them and they are not drawn down, but on the contrary, their nature is to be in a state of ascent and adhesion to their Source.

For example, even though the emotions (*Midot*) [of the world of Emanation-*Atzilut*] are for the sake of the worlds – being that emotions (*Midot*) are the matter of revelation to another, and there cannot be emotions (*Midot*) without another – nonetheless, the descent and revelation of the emotions (*Midot*) stems from the aspect of Kingship-*Malchut* of the emotions (*Midot*). However, as the emotions (*Midot*) are, in and of themselves, their motion is that of ascent. This goes without saying about the brains and intellect (*Mochin*). It therefore is not possible for novel created beings to have any grasp of them.

Rather, only Kingship-*Malchut*, which is but a glimmer of radiance, is drawn down to bring novel creations into being below. It therefore is possible to have grasp of this aspect, since the two are intertwined and interdependent. That is, since Kingship-*Malchut* is drawn below, it therefore is possible for novel created beings to receive this.

However, according to this, it is not understood how in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), it could be possible, “For Him to be known by them.” For, the meaning of the words “For Him to be known by them” is that the Holy One, blessed is He, Himself should be known, meaning He who transcends the *Sefirot*, rather than just one of the *Sefirot*.

This is further demonstrated by the fact that the words “For Him to be known by them” is itself in the world of Emanation (*Atzilut*). This is as explained in the above-mentioned discourse in the continuum of discourses (*Hemshech*) entitled “*Yom Tov Shel Rosh HaShanah*” of the year 5666,⁵³ that in the world of Emanation (*Atzilut*) there is knowledge and grasp of *HaShem*’s יהו"ה Godliness, since “He and His life force and He and His organs are one.”⁵⁴

In contrast, this is not so the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Therefore, the meaning of the words, “For Him to be known by them,” specifically refers to the emanation of the world of Emanation (*Atzilut*), and not about the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nor is it even about the aspect of the world of Emanation (*Atzilut*) as it is an intermediary medium for the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

3.

However, the explanation is that the verse states,⁵⁵ “*HaShem*-יהו"ה has reigned, He has donned grandeur.” That is, in order for *HaShem*-יהו"ה to reign as King (*Melech*-מלך), this comes about through donning the garment of Grandeur (*Ge'ut*-גאווה). To explain, in the aspect of Kingship-*Malchut*, which is the matter of exalted rulership, there are two matters. There is

⁵³ *Hemshech* 5666, p. 6, (Revealing The Infinite, Discourse 1).

⁵⁴ Introduction to Tikkunei Zohar 3b

⁵⁵ Psalms 93:1

exalted rulership over another, and there is essential exaltedness and rulership, in that, in and of Himself, *HaShem*-יהו"ה is exalted. Now, [of the two] the primary matter of Kingship-*Malchut* is His exaltedness and rulership as He is, in and of Himself.

To further explain, [in a human being] the exalted rulership of Kingship-*Malchut* stems from the essential self of the soul. (That is, even as the soul powers are included in the soul, and even as the soul bears them all, nevertheless, Kingship-*Malchut* is deeper than them all, in that it literally is rooted in the essential self of the soul, as it is, in and of itself.)⁵⁶

That is, since the essential self of the soul is absolutely separate from all the soul powers, it therefore is the matter of exalted rulership, which is the matter of separateness unto oneself. From this it is understood that the primary matter of Kingship-*Malchut* is the exaltedness and rulership that stems from ones essential self.

The same is understood Above in *HaShem*'s-יהו"ה's Godliness, that His primary exaltedness and rulership stems from His Essential Self. This exaltedness and rulership is beyond all comparison to worlds, in that the worlds are utterly incomparable to Him, and are of no consequence to Him, even to the extent of being exalted over them and ruling them. Therefore, for His exalted rulership to extend over the worlds, this comes about through the matter expressed in the words, "He has donned grandeur (*Ge'ut Laveish*-גאווה לבש)."

⁵⁶ See Sefer HaMaamarim 5635 Vol. 2 p. 321; *Hemshech* 5672 Vol. 3 p. 1,214-1,216; Sefer HaMaamarim 5689 p. 17; Also see the discourse entitled "Zeh HaYom – This day is the beginning of Your works" 5717, translated in The Teachings of The Rebbe 5717, Vol. 1, Discourse 1 (Sefer HaMaamarim 5717 p. 4 and on).

Now, there are two matters in this garment (*Levush*-לבוש). The first is the aspect of the first restraint of *Tzimtzum*, in that the inner aspect (*Pnimitzut*) of the light (*Ohr*) was completely withdrawn, so that all that remained was a radiance that has a measure of relation to worlds,⁵⁷ meaning, that it has a measure of relation to being exalted over and ruling over worlds.

The second matter is the aspect of *HaShem*'s יהו"ה Primordial Thought (*Machshavah HaKedooma*), "I will be King,"⁵⁸ which is present even before the restraint of the first *Tzimtzum*. This is a garment (*Levush*) that conceals, similar to the [garment] of thought (*Machshavah*) which covers over the intellect (*Sechel*). More specifically, it is the matter of the letters (*Otiyot*) of the thought of Understanding-*Binah*, which garbs and conceals the [essential] point (*Nekudah*) of Wisdom-*Chochmah*.

Through this garment (*Levush*) of the thought (*Machshavah*), "I will be King," which garbs the essential exaltedness and rulership, it is possible for there to subsequently be the matter of the restraint of *Tzimtzum*, through which there thereby is drawn a radiance that has a measure of relation to rulership over worlds.

Now, even in regard to the drawing down brought about through the restraint of *Tzimtzum*, it too is in a way that first

⁵⁷ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She'arim; Likkutei Torah, Hosafot to Vayikra, discourse entitled "*Lehavin Mah SheKatuv b'Otzrot Chayim*" (51b and on).

⁵⁸ See Ateret Rosh, Shaar Rosh HaShanah, Ch. 5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10; *Hemshech* "Yom Tov Shel Rosh HaShanah" 5665 and 5703.

there is a general drawing down, which then comes into the aspect of particulars. From this it is understood that, in a concealed way, the particulars are present in the general drawing down, and in a concealed way, the general drawing down is also present in the particulars.

By way of analogy, this may be understood from a person who wants to build a house. At first, he has a generally desire for a house, in which its particulars are not at all recognizable. That is, even though for the construction to be in accordance to his intention and pleasure, the particulars must specifically be aligned with his intention, nevertheless, in the general desire, the particular details are not recognizable.

Only afterwards is there a revelation of the particular desires as they apply to the details of each particular room etc., to the point that when he commands the builder to actually build the house, each particular is brought forth in and of itself, along with a specific order of what precedes and what follows.

In contrast, this is not so of the general desire, where none of the particulars are recognizable, and there certainly is no order of what precedes and what follows. Even so, it must be said that in a general way, all the particulars are concealed in the general desire.

This matter may be understood in the same way as it is Above in *HaShem*'s יהו"ה Godliness. That is, the first drawing down after the first restraint of *Tzimtzum* is the aspect of a general drawing down, and is the matter of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam*

Kadmon),⁵⁹ by which “He sees and gazes to the end of all generations,”⁶⁰ and “He sees them all in a single glance.”⁶¹

The Rav, the Maggid of Mezhritch, called this the “general light (*Ohr Klalli*),”⁶² meaning that the particulars (*Pratim*) are not at all recognizable in it. Only afterwards, when the aspect of Kingship-*Malchut* of Primordial Man (*Adam Kadmon*) becomes the Crown-*Keter* of the world of Emanation (*Atzilut*), do the particulars become revealed.

However, more specifically, even the world of Emanation (*Atzilut*) is still in a state of generality, and it is only when the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) becomes the Crown-*Keter* of the world of Creation (*Briyah*), and the aspect of Kingship-*Malchut* of the world of Creation (*Briyah*) becomes the Crown-*Keter* of the world of Formation (*Yetzirah*), and the aspect of Kingship-*Malchut* of the world of Formation (*Yetzirah*) becomes the Crown-*Keter* of the world of Action (*Asiyah*), and the Kingship-*Malchut* of the world of Action (*Asiyah*) becomes the Crown-*Keter* for the particular creatures and actualized beings of this world, that there is a revelation of the particulars in those aspects.

It thus is understood from the above analogy, that even in the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*), all the

⁵⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13, Ch. 17-18.

⁶⁰ See the Rosh HaShanah *Musaf* liturgy (*Zichronot*)

⁶¹ Talmud Bavli, Rosh HaShanah 18a

⁶² See Likkutei Torah, Masei 95b; Sefer HaMitzvot of the Tzemach Tzedek 58b; Ohr HaTorah, Inyanim p. 84.

particulars are present in a concealed way, and that the opposite is also true, that even after the particulars were drawn down, the general aspect is in them in a concealed way.

With the above in mind, we can understand the matter of “making Himself known by them.” This is because from the particulars it is possible to grasp the general, and beyond this, from the particulars it even is possible to grasp the general as it is in and of itself, higher than particulars.

In other words, not only is it that through the revelation of the particulars, it is possible to grasp the particulars as they are included in the general, but beyond this, it even is possible to grasp the general itself, as it is higher than particulars, and not just as it is exalted compared to its external particulars, but even as it is exalted compared to the particulars as they are included in the general.

Now, through the grasp of the general, it is possible to also come to know the aspect of the essential exaltedness and rulership of *HaShem*-יהו"ה, blessed is He, as He precedes the restraint of the *Tzimtzum*, and even as He precedes the Primordial Thought (*Machshavah HaKedooma*) of “I will be King.”

This is because the general thought possesses the aspect of the essential exaltedness and rulership of *HaShem*-יהו"ה in a concealed way. This is the matter of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) after the restraint of the *Tzimtzum*, which has within it the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*) as He precedes the restraint of the *Tzimtzum*, meaning, His essential exaltedness and rule.

It is for this reason that this is a general aspect, since it has within itself the essential exaltedness and rule of *HaShem*-יהו"ה, blessed is He, only that it is very hidden and concealed. It therefore is applicable for the creatures of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to come to have the matter of "making Himself known to them," since it is through the particulars that the grasp of the general is possible, and thereby also the grasp of the essential exaltedness and rule of *HaShem*-יהו"ה, blessed is He.

4.

However, in truth, this cannot be said, because that which is possible for the creatures to grasp is only that which relates to worlds. This applies whether we are discussing the inner manifest light (*Ohr Pnimi*) or even the aspects of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, which can only be grasped by way of knowledge through a process of elimination.

However, it is not at all applicable for the essential exaltedness of *HaShem*-יהו"ה, blessed is He, to be grasped. This is because all grasp (*Hasagah*) comes about through grasping the extremity of the thing being grasped. However, that which is essential has no extremities, and this being so, it is not applicable for it to be grasped.

This is because *HaShem*-יהו"ה, blessed is He, is utterly beyond any comparison or relativity to worlds altogether, to the point that He even is beyond the relativity of being exalted or

reigning over them (as discussed before). This being so, He certainly is beyond any relativity to be grasped by them.

The explanation is that (as stated in Zohar),⁶³ “No thought that can grasp Him whatsoever,” and “He only is grasped as He is manifest in Torah and its *mitzvot*, that He then is indeed grasped” (as explained in Tanya).⁶⁴

In other words, the thought (*Machshavah*) about which it states, “No thought that can grasp Him,” even includes the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).⁶⁵ (That is, it is only up to this aspect of thought (*Machshavah*) that it is possible for created beings to have grasp, however, even this thought (*Machshavah*) does not at all grasp Him.) However, even this [ungraspable] aspect can be grasped through Torah and its *mitzvot*.

This then, is the meaning of, “In order to make Himself know to them,” in that through Torah and *mitzvot*, even the creatures of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) can have knowledge of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

5.

The explanation is that, as known, in the general totality of the chaining down of the worlds (*Hishtalshelut*) there are three aspects. There are the aspects of “He (*Eehoo*-איהו),” “His

⁶³ Introduction to Tikkunei Zohar 17a

⁶⁴ Tanya, Likkutei Amarim, Ch. 4

⁶⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8 & Ch. 17, and elsewhere.

life force (*Chayohee*-חַיּוּהִי),” and “His organs (*Garmohee*-גַּרְמוּהִי)”⁶⁶ (as explained in Tanya and in Chassidic discourses.)⁶⁷

The inner explanation of these three aspects is that the word “Him (*Ehoo*-אִי־הוּ)” refers to His Essential Self which transcends the matter of the lights (*Orot*). “His life force (*Chayohee*-חַיּוּהִי)” refers to the aspect of the lights (*Orot*) which altogether transcend the matter of the vessels (*Keilim*) and even transcend the matter of manifestation within vessels (*Keilim*). (In general, this refers to the lights of the Crown-*Keter*, which do not have the matter of vessels (*Keilim*).) “His organs (*Garmohee*-גַּרְמוּהִי)” refer to the aspect of lights (*Orot*) that manifest within the vessels (*Keilim*), as well as the aspect of the vessels (*Keilim*) themselves.

Now, these three levels are also present before the restraint of the *Tzimtzum*. For, about this our sages, of blessed memory, said,⁶⁸ “Before the creation of the world (and also before emanation), there was Him and His Name alone.” “His Name-*Shmo*-שְׁמוֹ” is similar to the aspect of “His life force and His organs” as they are after the restraint of the *Tzimtzum*, whereas “Him-*Hoo*-הוּא” refers to the Essential Self of the Singular Preexistent Intrinsic Unlimited One, *HaShem*-יְהוָה Himself, who is called “Him-*Ehoo*-אִי־הוּ” after the restraint of *Tzimtzum*.

⁶⁶ Introduction to Tikkunei Zohar 3b

⁶⁷ See Tanya, Iggeret HaKodesh, Epistle 20; *Hemshech* 5672 Vol. 1, Ch. 153, and elsewhere.

⁶⁸ Pirkei d’Rabbi Eliezer, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

More specifically, the general totality of the ten *Sefirot* as they are in the aspect of lights (*Orot*) and vessels (*Keilim*), (“His organs (*Garmohee*-גרמוהי)”) begins from Wisdom-*Chochmah*, which is the beginning of the chaining down (*Hishtalshelut*).⁶⁹

That is, even though Wisdom-*Chochmah* is the aspect of a point (*Nekudah*), it nevertheless comes forth into revelation. This is the meaning of the verse,⁷⁰ “I will teach you Wisdom-*A’Alephcha Chochmah*-חכמה-אאלפך.” That is, Wisdom-*Chochmah* is called, “*Aleph*-אֵלֶף,” and *Aleph*-א is a letter-אות-sign, which is a matter of revelation.

The form of the letter *Aleph*-א is a point (*Nekudah*) [above], a line (*Kav*) [in the middle] and a point (*Nekudah*) [below].⁷¹ That is, even though it begins with a point (*Nekudah*), it then is drawn into a line (*Kav*), by which it then comes to a [lower] point (*Nekudah*) as it is in the recipient. This is the matter of “I will teach you Wisdom-*A’Alephcha Chochmah*-חכמה-אאלפך,” which is the matter of revealed Wisdom-*Chochmah*.

There also is the matter of, “I will teach you Wisdom-*A’Alephcha Chochmah*-חכמה-אאלפך” as it is in the Wisdom-*Chochmah* of the Crown-*Keter*. This is why “I will teach you-*A’Alephcha*-אאלפך” is in the future tense, as known about the name “I will be-*Eheye*”-אהייה-ה,” that its *Aleph*-א indicates the

⁶⁹ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 8 (85b), and elsewhere.

⁷⁰ Job 33:33

⁷¹ See Sefer HaArachim Chabad, Section on “The Letters-*Otiyot*-אותיות,” section on the letter *Aleph*-א, sub-chapter 16, and the citations there.

future tense, meaning, “I am destined to be revealed.”⁷² In other words, even though it presently is still concealed, nonetheless, we already know that it is destined to be revealed.

The same is so of the matter of, “I will teach you understanding-*A’Alephcha Binah*-אֵלֶּפֶךָ בִּינָה,”⁷³ referring to the Understanding-*Binah* of the Crown-*Keter*. That is, even in the aspect of the Crown-*Keter* there is a root and source for the Understanding-*Binah* that is destined to be revealed. This is because the root of Understanding-*Binah* is not in Wisdom-*Chochmah*, but there rather is a unique root for it in the Crown-*Keter*, as known,⁷⁴ and this is the matter of “I will teach you understanding-*A’Alephcha Binah*-אֵלֶּפֶךָ בִּינָה.”

However, there is yet another aspect in the *Aleph*-אֵל, in that it shares the same letters as “wondrous-*Pele*-פֶּלֶא.”⁷⁵ This

⁷² See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*ה-אֵהְיֶה אֲשֶׁר אֵהְיֶה*,” Zohar (III 11b) states, “The first name is *Eheveh*-אֵהְיֶה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d’Ana*-אֲנִי מִן דְּאֲנִי), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheveh*” [referring to *Chochmah*, which is called *Rosh*-רֹאשׁ-Head and shares the same letters as *Asher*-אֲשֶׁר, and *Binah* which likewise is called *Eheveh*-אֵהְיֶה-I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*”-יְהוָה, the God of your forefathers etc.’ It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

⁷³ Talmud Bavli, Shabbat 104a

⁷⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25; Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shema, Ch. 59; Sefer HaMaamarim 5659 p. 74 and on; 5697 p. 182.

⁷⁵ See Tikkunei Zohar, Tikkun 70 (135a); Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shema *ibid.* Ch. 57; Also see the discourse entitled “*Kol HaMa’arich B’Echad*” 5678 *ibid.* (Sefer HaMaamarim 5678 p. 386 and on) and 5689 *ibid.* (Sefer HaMaamarim 5689 p. 77).

refers to the inner aspect of the Crown-*Keter*, which is the aspect of the Ancient One-*Atik* that transcends the general matter of the inter-inclusion of the *Sefirot*. Nevertheless, on a deeper level, there is a distinction between the seven lower *Sefirot* of the Ancient One-*Atik* and the three upper *Sefirot* of the Ancient One-*Atik*. That is, the seven lower *Sefirot* of the Ancient One-*Atik* manifest in the Long Patient One-*Arich*,⁷⁶ whereas its three upper *Sefirot* transcend manifestation, and are called “the head that is not affixed [in the fixtures].”⁷⁷ This is the aspect of “Him-*Eehoo*-אֵיהוּ.”

6.

Now, to draw down from the aspect of “wondrousness-*Pele*-פֶּלֶא,” which is the aspect of “Him-*Eehoo*-אֵיהוּ,” this comes about specifically through the making of vessels (*Keilim*). For, as known, the root of the vessels (*Keilim*) is higher than the root of the light (*Ohr*).⁷⁸ Therefore, the drawing down of the light (*Ohr*) is specifically through the vessel (*Kli*).⁷⁹

However, it is through making new vessels (*Keilim*) – meaning that even that which is not essentially a vessel (*Kli*) is made into the aspect of a vessel (*Kli*) – that we draw down the

⁷⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

⁷⁷ See Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 1-2; Also see Zohar Terumah, Sifra d'Tzniyuta, and the commentaries there.

⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 28-30 & Ch. 39.

⁷⁹ See Torah Ohr, Tzav 97a and on; Maamarei Admor HaZaken 5562 Vol. 1, p. 200 and on; Vol. 2 p. 440 and on.

aspect of “Him-*Eehoo*-אֵיהוּ,” which transcends the aspect of the light (*Ohr*).

In other words, the toil in serving *HaShem*-יהו"ה, blessed is He, that stems from the lights (*Orot*), which is in a way of direct light (*Ohr Yashar*), only reaches the aspect of “His life force (*Chayohee*-חַיִּוּהִי),” meaning, the aspect of revelations (*Giluyim*). However, to reach the Essential Self of *HaShem*-יהו"ה, blessed is He, service of Him must specifically stem from the aspect of the vessels (*Keilim*), particularly through the making of new vessels (*Keilim*). For, it is from the renewal and novelty of the thing in a way of rebounding light (*Ohr Chozar*) that one thereby reaches the Essential Self of *HaShem*-יהו"ה, blessed is He.

By way of analogy, this may be understood by the bestowal of intellect (*Sechel*), as in the teaching of our sages, of blessed memory,⁸⁰ “I have received much from my teachers, and much from my peers, but from my students most of all.”

That is, there is a way of bestowal that comes from the teacher to the student, as it is, in and of itself, in that, “more than the calf wishes to suck, the cow wants to suckle.”⁸¹ This was said by Rabbi Akiva about the bestowal of intellect in a way of a direct light (*Ohr Yashar*). (The same applies to the words, “and much from my peers,” which is below the level of receiving from the teacher, and is also in a way of a direct light – *Ohr Yashar*.) That is, this is a constricted bestowal.

However, there also is the matter of “from my students most of all,” referring to the aspect of rebounding light (*Ohr*

⁸⁰ Talmud Bavli, Taanit 7a; Makkot 10a

⁸¹ Talmud Bavli, Pesachim 112a

Chozar) which is from below to above and reaches a much greater depth. This is especially so if the student asks questions on the intellect being conveyed, by which he arouses the teacher to exert himself to delve much deeper, until his power of intellect reaches his essential *Heyulie* ability for intellect (*Ko'ach HaSechel HaHiyulie HaAtzmi*), which even transcends the power to conceptualize (*Ko'ach HaMaskeel*), and from there he draws revelation to the student as well.⁸²

The same is understood about man's service of *HaShem*-יהו"ה, blessed is He. That is, service of *HaShem*-יהו"ה, blessed is He, that stems from the Godly soul, is in a way of direct light (*Ohr Yashar*) and reaches the aspect of revelations (*Giluyim*). However, it is service of Him stemming from the animalistic soul, meaning, when the Godly soul contemplates matters of *HaShem*'s-יהו"ה Godliness in a way that even the animalistic soul can grasp and comprehend, until even the animalistic soul agrees that there must be "love of *HaShem*-יהו"ה your God, with all your heart (*Bechol Levavecha*-בכל לבבך),"⁸³ meaning,⁸⁴ "With both your inclinations," that it then is service in the way of rebounding light (*Ohr Chozar*) which reaches the Essential Self of *HaShem*-יהו"ה, blessed is He.

On an even deeper level, this too is not yet the true matter of rebounding light (*Ohr Chozar*). This is because it is in a way that he separates the good of the animalistic soul from its evil, and elevates the good etc. However, the true matter of

⁸² See at length in the discourse of the preceding year, 5719, entitled "*HaPach Yam LaYabashah* – He transformed the sea to dry land," translated in The Teachings of The Rebbe 5719, Discourse 21, Ch. 5.

⁸³ Deuteronomy 6:5

⁸⁴ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

the rebounding light (*Ohr Chozer*) is in a way that he exerts actual force over the full strength of the evil of his animalistic soul, by which he breaks it, thus causing the refinement of the concealment and hiddenness itself.

That is, the essential strength and full power of the animalistic soul is itself transformed and becomes a receptacle for *HaShem*'s-יהו"ה Godliness, in the way indicated by the verse,⁸⁵ "Many crops come through the power of the ox." Through this, one reaches the matter of "You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*-בכל מאדך)." That is, this is not attained through service of *HaShem*-יהו"ה, blessed is He, stemming from the Godly soul.⁸⁶ This is the true matter of the rebounding light (*Ohr Chozer*), through which one reaches the Essential Self of *HaShem*-יהו"ה, blessed is He.

In general, this is the difference between the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim*, and service of Him of the truly penitent-*Ba'alei Teshuvah*. As this is in the various times of the year, this is the difference between serving *HaShem*-יהו"ה, blessed is He, during the month of Nissan, and serving Him during the months of Elul and Tishrei.⁸⁷

That is, the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim* is in a way of "the daily burnt-offerings (*Temidim*)

⁸⁵ Proverbs 14:4; See Likkutei Torah, Ha'azinu 75b and elsewhere.

⁸⁶ See Torah Ohr, Mikeitz 39c-d; Sefer HaMaamarim 5640 Vol. 2 p. 499.

⁸⁷ See Sefer HaMaamarim 5636 Vol. 2, p. 360; 5652 p. 3; Ohr HaTorah, Bo p. 260 and on.

according to their regular order,”⁸⁸ which is the way of direct light (*Ohr Yashar*). However, the service of returning to *HaShem* יהו"ה in repentance (of the *Baal Teshuvah*) is from below to above, as in the verse,⁸⁹ “I am my Beloved’s and my Beloved is mine-*Ani Ledodi V’Dodi Li* לִי-אֲנִי לְדוּדִי וְדוּדִי לִי.” The superiority of this, is that specifically through accepting the yoke of *HaShem*’s יהו"ה Kingship, and the exertion of force in a way of the rebounding light (*Ohr Chozer*), we reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He.

7.

This then, is why the verse,⁹⁰ “Listen Israel, *HaShem* יהו"ה is our God, *HaShem* is One-*HaShem Echad* אחד יהו"ה,” is included in the count of the verses of Kingship (*Malchuyot*). For, *HaShem*’s יהו"ה ultimate Supernal intent in the creation of the world, is that even in the world below, which was brought into being from the aspect of Kingship-*Malchut*, there will be the matter of “making Himself known,” referring to the knowledge of the Essential Self of *HaShem* יהו"ה, blessed is He.

This is brought about through serving Him by fulfilling Torah and *mitzvot*, especially through the toil of affecting refinements (*Birurim*). That is, this is another meaning of, “Listen Israel-*Shema Yisroel* שמע ישראל.” That is, in addition to what was explained above about the words “Listen Israel-

⁸⁸ See the liturgy of the *Musaf* prayer of Shabbat, Rosh Chodesh, and the Holidays.

⁸⁹ Song of Songs 6:3; See Sefer HaMaamarim 5627 p. 222.

⁹⁰ Deuteronomy 6:4

Shema Yisroel-שמע ישראל,” that the word “*Shema*-שמע” is a word that denotes understanding and comprehension, there also is another explanation of the word “*Shema*-שמע,” that it is a word that indicates, “summoning and gathering,”⁹¹ as in the verse,⁹² “Shaul summoned (*Vayishama*-וישמע) the people.”

That is, all the sparks that fell below must be summoned and gathered. This is as indicated by the word “*Shema*-שמע” which divides into “The name of seventy-*Shem Ayin*-שם עי,”⁹³ in which the word “Name-*Shem*-שם-340” is equal in numerical value to the 288-רפ”ח sparks, plus the Name of *Ba”N*-ב”ן-52 (יהו”ד ה”ה ו”ו ה”ה), and their elevation to the aspect of the *Ayin*-ע, and even higher, to the aspect of the big *Ayin*-ע [of “*Shema*-שמע].”

This also is why the verse concludes “*HaShem* is One-*HaShem Echad*-יהו”ה אחד.” That is, at first glance, since the verse is speaking about the singularity and unity of *HaShem*-יהו”ה, blessed is He, especially considering what was explained above, that it refers to His Upper Unity (*Yichuda Ila’ah*), it seems as if the verse should have said, “*HaShem* is Singular-*HaShem Yachid*-יהו”ה יחיד,” which indicates a greater level of

⁹¹ See Maamarei Admor HaZaken and Ohr HaTorah ibid., and elsewhere.

⁹² Samuel I 15:4

⁹³ Zohar III 236b (Ra’aya Mehemna); Torah Ohr, Hosafot to Vayechi 105c; Likkutei Torah, Va’etchanan 12d and on; Re’eh 31b. (This refers to the elevation of the emotions (*Midot*) of the animalistic soul (indicated by the Name *Ba”N*-ב”ן-52 which shares the same numerical value as “animal-*Beheimah*-בהמה” [and the 288-רפ”ח sparks of the world of Chaos-*Tohu*] to the seven emotions (*Midot*) of the Understanding-*Binah* (each of which includes all ten *Sefirot*, i.e., *Ayin*-ע-70), which are the enlarged letters, so that the emotions of the animalistic soul become included in the emotional arousal of the intellect, thus elevating the intellect to a much greater degree.)

unity than the word “One-*Echad*-אחד.”⁹⁴ This being so, why does the verse say “One-*Echad*-אחד”?

However, the explanation is that *HaShem*’s-יהו"ה primary Supernal intent, blessed is He, is the summoning and gathering of the sparks that fell, in that “one who falls from his level is called ‘dead-*Meit*-מת.’”⁹⁵ Their elevation is to the aspect of the *Aleph*-א, meaning the Unlimited One, the Master of the world-*Alupho Shel Olam* של עולם, which is specifically indicated by the word, “One-*Echad*-אחד.”

This is as our sages, of blessed memory, stated,⁹⁶ “Once you have crowned Him over everything above, below, and in the four corners of the heavens, you need not extend this any further.” The same is so of serving *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, as our sages, of blessed memory, stated,⁹⁷ “Crown Me as King over you.”⁹⁸ Specifically through this toil in serving *HaShem*-יהו"ה, blessed is He, we take hold of His Essential Self, since through this we fulfill His Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”⁹⁹

⁹⁴ See Torah Ohr, Va’era 55b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11, and elsewhere.

⁹⁵ See Likkutei Torah, Chukat 56d and on; Zohar III 135b; Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim), Ch. 2; Mevo She’arim, Shaar 2, Section 2, Ch. 3.

⁹⁶ Talmud Bavli, Brachot 13b

⁹⁷ Talmud Bavli, Rosh HaShanah 16a; 34b

⁹⁸ There is a small portion of the discourse missing at this juncture.

⁹⁹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.