

Discourse 22

*“V’Atah Yigdal Na Ko’ach Adona”y -
And now, may the strength of the Lord be magnified”*

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁸⁶ “And now, may the strength of the Lord-*Adona”y*-אדני be magnified as You have spoken, saying.” About this Zohar states,¹³⁸⁷ “About this we learned¹³⁸⁸ that whosoever answers with all his strength, ‘Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)’ they tear up his sentence of seventy years.”

Rabbi Moshe Zacuto explains that this verse (“And now, may the strength of the Lord-*Adona”y*-אדני be magnified etc.,”) is written in Moshe’s prayer about the matter of the spies, when *HaShem*-יהוה said to him,¹³⁸⁹ “Until where (*Ad Anah*-עד אנה) will this people provoke me?” The verse does not say “Until when-*Ad Matai*-עד מתי,” indicating a length in time, but

¹³⁸⁶ Numbers 14:17

¹³⁸⁷ This is the version of the teaching (regarding the seventy years) as it is in Zohar III 20a (Ra’aya Mehmna); Introduction to Tikkunei Zohar 4b; Tikkun 19 (40a); Zohar Chadash 113c; Rif to Brachot Ch. 3 (21b), and Rosh there (section 19); Tur Orach Chayim 56; Shulchan Aruch of the Alter Rebbe, Orach Chayim 56:2.

¹³⁸⁸ Talmud Bavli, Shabbat 119b

¹³⁸⁹ Numbers 14:11

instead specifies “Until where-*Ad Anah*-עד אנה” referring to an expanse in space (*Makom*-מקום) etc.

This is because they had already transgressed ten sins by which they blemished the ten *Sefirot* of Kingship-*Malchut*. (That is, they blemished the aspect of “space-*Makom*-מקום,” which is the *Sefirah* of Kingship-*Malchut*, in all its aspects.)¹³⁹⁰ The verse therefore states, “Until where (*Ad Anah*-עד אנה) will this people provoke me?” meaning, “Until what place (*Makom*-מקום) will their blemish reach?”

This is why our teacher Moshe said, “And now, may the strength of the Lord-*Ko’ach Adona*”י-י אדוני be magnified.” That is, [he prayed] for the magnification of the Crown-*Keter*-כתר and Wisdom-*Chochmah*-חכמה (which form the acronym “strength-*Ko’ach*-כח”) to illuminate in *HaShem*’s יהוה title “Lord-*Adona*”י-י אדוני (which is the aspect of Kingship-*Malchut*).¹³⁹¹

That is, to repair the blemish in the aspect of space-*Makom*-מקום (Kingship-*Malchut*) it is necessary to draw down from an aspect that transcends the aspect of “space-*Makom*-מקום.” This refers to drawing down Wisdom-*Chochmah* and the Crown-*Keter*, which are the matter of the letter *Yod*-י and the thorn of the letter *Yod*-י of His Name *HaShem*-יהוה, blessed

¹³⁹⁰ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 7 (82a), and elsewhere.

¹³⁹¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity & Faith, Ch. 7 *ibid.*; Likkutei Torah, Shlach 39b; Ohr HaTorah, Shlach p. 476.

is He.¹³⁹² Through doing so, the blemish and lacking in the aspect of Kingship-*Malchut* is filled.

This likewise is the matter of answering “Amen, may His Great Name be blessed (*Amen Yehei Shmei Rabba Mevorach*)” with all of one’s strength (*Ko’ach*-כה).¹³⁹³ For, “His Great Name (*Shmei Rabba*-שְׁמֵיהָ רַבָּא)” refers to the aspect that transcends the chaining down of the worlds (*Hishtalshelut*). Thus, “May His Great Name be blessed” means that the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) should be drawn down “forever and forever and ever-*L’Olam u’L’Olmei Almaya*-עלְמֵיָא עֵלְמֵיָא וְלְעֵלְמֵיָא,” referring to the general totality of all worlds (*Olamot*-עוֹלָמוֹת), until this world below.

Through this, *HaShem* ’s-יהו"ה Supernal intent that, “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is fulfilled.¹³⁹⁴ In other words,¹³⁹⁵ He desires to dwell in the lower worlds to the same extent as He “dwells” in Himself, so to speak.

¹³⁹² See Zohar III (Ra’aya Mehemna) 17a; Introduction to Tikkunei Zohar 6b; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*); Also see Tanya, Iggeret HaTeshuvah, Ch. 4.

¹³⁹³ See the discourse entitled “*v’Atah Yigdal Na*” in Ohr HaTorah, Shlach p. 486 and on; 5678 (Sefer HaMaamarim 5678 p. 344 and on); Likkutei Torah, Shlach 48c; Ohr HaTorah, Shir HaShirim Vol. 1, p. 264; See the discourse by the same title of the year 5686 (Sefer HaMaamarim 5686 p. 331 and on), and 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 308a and on; Also see the discourse entitled “*v’Atah Yigdal Na* – And now may the strength of the Lord be magnified” of last year 5719, translated in The Teachings of The Rebbe 5719, Discourse 26 (Torat Menachem, Sefer HaMaamarim Sivan p. 378); 5735 (Sefer HaMaamarim 5735 p. 411).

¹³⁹⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹³⁹⁵ See the discourse entitled “*Zachor*” 5678 (Sefer HaMaamarim 5678 p. 193).

By way of analogy, this is like a person who comes and dwells in his friend's house. When he does so, his essential self – as he is – dwells in his friend's house to the same degree as when he dwells in his own house. The same is so of the matter of a “dwelling place in the lower worlds,” namely, that there should be the revelation below of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Through the above, “they tear up his sentence of seventy years.” This is because the sentence stems from the aspect of “space-*Makom*-מקום,” which is Kingship-*Malchut*, and is the matter of “seventy years.” That is, this refers to the ten *Sefirot* of Kingship-*Malchut* as they each include all seven emotional qualities (*Midot*). However, due to the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), “they tear up his sentence.”

From all the above it is understood that the aspect of “His Great Name (*Shmei Rabba*-שְׁמִיה רַבָּא)” even transcends the root of “space-*Makom*-מקום.” For, since the blemish reached the entire chaining down of the worlds (*Hishtalshelut*), it therefore is necessary to affect a drawing down not only from higher than “space-*Makom*-מקום,” but even from higher than the root of “space-*Makom*-מקום.” This is the aspect of “His Great Name (*Shmei Rabba*-שְׁמִיה רַבָּא),” which [in the Holy Tongue] is

called “*Shmo HaGadol*-שְׁמוֹ הַגָּדוֹל,”¹³⁹⁶ which precedes and transcends the restraint of the *Tzimtzum*.

2.

The explanation is that¹³⁹⁷ it states in Pirke d’Rabbi Eliezer,¹³⁹⁸ “Before the creation of the world, there was Him and His Name alone.” About this Avodat HaKodesh states,¹³⁹⁹ “This even applies to before the Upper Emanation (*Atzilut*) etc.” That is, when it states, “Before the creation of the world,” it refers to before the restraint of the *Tzimtzum*.

Even though it states “before the creation-*Nivra*-נִבְרָא” (and not “before the emanation-*Ne’etzal*-נִאֲצַל”), nevertheless, here the word “creation-*Briyah*-בְּרִיאָה” is (as explained by the Ramban in his Torah commentary),¹⁴⁰⁰ “the creation of novel existence.”

Therefore, even the world of Emanation (*Atzilut*) (as well as that which transcends the world of Emanation (*Atzilut*)) is included in the word “creation-*Briyah*-בְּרִיאָה” here. This refers to the matter of the vessels (*Keilim*), for, as known, it was

¹³⁹⁶ See Talmud Bavli, Brachot 3a and Tosefot entitled “*Oneen*-עוֹנֵין” there; Likkutei Torah Shlach 48c *ibid.*, Re’eh 18d.

¹³⁹⁷ See the discourse entitled “*Zachor*” 5678 *ibid.* (Sefer HaMaamarim 5678 p. 189 and on).

¹³⁹⁸ Pirke d’Rabbi Eliezer, Ch. 3; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹³⁹⁹ Avodat HaKodesh, Chelek HaYichud, Ch. 2

¹⁴⁰⁰ Ramban (Nachmanides) to Genesis 1:1

through the restraint of *Tzimtzum* that the vessels (*Keilim*) were brought into novel existence.¹⁴⁰¹

This then, is the meaning of “before the creation of the world.” That is, before the restraint of the *Tzimtzum* “there was Him and His Name alone.” The word “Him-*Hoo*-הוא” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה Himself, blessed is He, and “His Name-*Shmo*-שמו” refers to His light (*Ohr*-אור).¹⁴⁰²

Now, within the light (*Ohr*-אור) itself, the word “Him-*Hoo*-הוא” refers to the essential self the light (*Etzem HaOhr*-עצם האור), whereas “His Name-*Shmo*-שמו” refers to the expression and revelation of the light (*Hitpashtut v’Giluy HaOhr*-התפשטות וגילוי האור).

Now, when this teaching states “**there was-*Hayah***-היה Him and His Name alone,” the word “there was-*Hayah*-היה” is not only past tense, meaning that this was so previously, being that even now (after the restraint of the *Tzimtzum*) this is still so. Rather, what is meant is the truth of His being, blessed is He, that is, the true reality of His Being which precedes any restraint of *Tzimtzum*, since He is singularly unique in His preexistent intrinsic Being,¹⁴⁰³ namely, “there was Him and His Name alone.”

In other words, not only is there the essential self of the light (*Etzem HaOhr*-עצם האור) of *HaShem*-יהו”ה, blessed is He,

¹⁴⁰¹ See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 3.

¹⁴⁰² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

¹⁴⁰³ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

but there even is the expression and revelation of the light (*Hitpashtut* v'Giluy HaOhr-האור וגילוי) of *HaShem*-יהו"ה, all of which is included in the simple oneness of *HaShem*-יהו"ה, blessed is He, as He is in the ultimate state of simplicity.

The explanation is that, as known, the arousal of the desire for worlds occurred in the light (*Ohr*-אור), and is the matter of revelation to another. However, this is not so of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the arousal of desire, which is the light (*Ohr*-אור) that is revealed to Himself.

This [explains] the matter of the essential self of the light (*Etzem HaOhr*-האור עצם) of *HaShem*-יהו"ה, blessed is He, and the expression and revelation of His light (*Hitpashtut* v'Giluy HaOhr-האור וגילוי), which are [the aspects of] "Him and His Name."

This likewise is the matter of "Sefirot to no end."¹⁴⁰⁴ Now, at first glance this is not understood, being that, as known, there are ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*)¹⁴⁰⁵ that are hidden in their Emanator. Thus, since in the Emanator there also are ten *Sefirot*, this being so, what is the meaning of "Sefirot to no end"?

However, the explanation is that¹⁴⁰⁶ it is specifically applicable to discuss ten *Sefirot* in the aspect of the arousal of

¹⁴⁰⁴ Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 169 (cited in the discourse entitled "Zachor" 5678 *ibid.*), and with the glosses see *Ohr HaTorah*, Shir HaShirim Vol. 3, p. 966.

¹⁴⁰⁵ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11, and elsewhere.

¹⁴⁰⁶ See *Hemshech* 5666 p. 184 and on; Also see *Shaar HaYichud* (*The Gate of Unity*) *ibid.*, Ch. 10.

the desire – which is the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that relates to worlds. In contrast, this is not so of the light (*Ohr*) of *HaShem*-יהו"ה that relates to Himself, which is utterly without limit (*Bli Gvul*). It therefore is inapplicable for there to be a limitation of “ten and not nine, ten and not eleven”¹⁴⁰⁷ there, except in a way of “*Sefirot* to no end.”

However, in the general matter of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, there are no limitations whatsoever, and therefore, all its aspects – including “His Name-*Shmo*-שמו” – are in a way that “there was Him and His Name alone.”

This may be understood¹⁴⁰⁸ by the explanation in the additions to Torah Ohr¹⁴⁰⁹ about the matter of a name (*Shem*-שם). That is, although the matter of a person’s name (*Shem*-שם) is generally [given] as an example for the matter of the light (*Ohr*-אור) of *HaShem*-יהו"ה Above, nevertheless, this example is not perfectly aligned.

To explain, when it comes to the matter of the praises by which a person is praised, that he is wise or kind or the like, through which we arouse a revelation of wisdom or kindness [in him], even before he became roused in them, these powers already existed in him, only that they were concealed in his essence in a way of an essential *Heyulie* power.

In contrast, this is not so of a name (*Shem*-שם). That is, it is inapplicable to say that it was previously there in a

¹⁴⁰⁷ Sefer Yetzirah 1:4

¹⁴⁰⁸ See Sefer HaMaamarim 5657 p. 191 and on; *Hemshech* 5666 *ibid*.

¹⁴⁰⁹ Torah Ohr 102a, 103c

concealed way, not even in a way of a hidden essential *Heyulie* power etc. Nonetheless, even so, we see that a person's name (*Shem*-שם) is related to himself. We see this in the fact that he is specifically aroused when his name is called, which is not so if he is called by a different name. From this it is understood that one's name (*Shem*-שם) has some relationship to himself.

However, in the matter of the Name (*HaShem*-השם) as it is Above, in *HaShem*'s יהו"ה Godliness, it is in a way that it previously had no existence whatsoever, and was only an ability (*Yecholet*). This is because the ability has no actual existence at all, in that it solely is the existence of the ability (*Yecholet*) itself.

Moreover, this is in such a way that the ability (*Yecholet*) for this [specific] power and the ability (*Yecholet*) for a different power is utterly equal, stemming from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is all-capable and thus is capable of the impossible.¹⁴¹⁰

This then, explains [the teaching], "There was Him and His Name alone." That is, even the aspect of "His Name-*Shmo*-שמו" as it was before to the restraint of the *Tzimtzum*, is included in the simple oneness of *HaShem*-יהו"ה Himself, blessed is He, as indicated by the word "alone-*Bilvad*-בלבד."

This then, is the matter of "May His Great Name be blessed forever and forever and ever- *Yehei Shmei Rabba Mevorach L'Olam u'L'Olmei Almaya*- יהא שמייה רבא מברך לעלם

¹⁴¹⁰ See Shaalot U'Teshuvot of the Rashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b.

ולעלמי עלמיה.” That is, “His Great Name,” which is the matter of “*Shmo HaGadol*-שמו הגדול” – meaning, that which is indicated by “Him and His Name alone” – should be drawn down “forever and forever and ever-*L'Olam u'L'Olmei Almaya*-לעלם ולעלמי עלמיה,” referring to the general worlds (*Olamot*-עולמות) of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), whether to the particular worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) or the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is the matter of “the dwelling place in the lower worlds,” as explained before.

3.

This matter of drawing down His Great Name (*Shmo HaGadol*-שמו הגדול) may be better understood by the great loftiness and elevation there is within the order of the chaining down of the worlds (*Seder Hishtalshelut*).¹⁴¹¹ For, the verse states,¹⁴¹² “How abundant are Your works, *HaShem*-יהוה,” referring to the general totality of the chaining down of the worlds (*Hishtalshelut*), all of which are called, [“Your works-*Ma'asecha*-מעשיך,” meaning that they are in the category of] “action-*Ma'aseh*-מעשה.”

They therefore may be understood from the power of action (*Ma'aseh*) as it is in a human being, action (*Ma'aseh*)

¹⁴¹¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

¹⁴¹² Psalms 104:24

being his lowest power, which is even lower than his power of speech (*Dibur*).

For, even though the power of speech (*Dibur*) is also the [power] to reveal to another, it nevertheless also has some inner relation to the person himself. It therefore is only drawn down and grasped through the power of hearing (*Shmiyah*), and even then, specifically only by [the hearing of] a human being, who has similar capacities as himself, rather than other living beings, such as animals.

In contrast, the power of action (*Ma'aseh*) is even drawn down and grasped in the sense of touch, and is even drawn down to the inanimate (*Domem*), which cannot at all compare to a human being. In other words, not only is it drawn to someone separate [from himself], but it even is drawn to something entirely unrelated [to himself].

The reason the power of action is drawn down so far, is because even in himself, before its descent, action is something separate from himself. This is explained in Shemonah Perakim of the Rambam,¹⁴¹³ that the power of action (*Ko'ach HaAsiyah*) is part of the powers of the soul that become awakened (*Chelek HaMit'orer*) and is not of the intellectual powers (*Ko'ach HaSichli*) [of the soul] etc. This is why the power of action (*Ko'ach HaMa'aseh*) comes into that which is entirely separate in its state of being [from the person himself].

An example of this may likewise be understood Above in *HaShem's* יהוה's Godliness, that the general worlds of

¹⁴¹³ Shemonah Perakim of the Rambam's [introduction to Pirkei Avot], Ch. 1

Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are like an action that extends into that which is separate and of no relative comparison whatsoever.

In other words, the Godly vitality drawn to them from the aspect of Kingship-*Malchut* is in a way of separation in them. For, even though their existence is brought into being in a way of closeness, with an inner manifestation and oneness [to their Source], so much so, that the existence of the created being is solely and entirely the Godly vitality [which brings it into being and enlivens it] – as known about the Baal Shem Tov’s explanation¹⁴¹⁴ of the verse,¹⁴¹⁵ “Forever, *HaShem*-יהוה, your word stands firm in the heavens” – nevertheless, it is concealed and hidden, to the point that the world appears to exist separately and independently etc. This is similar to action (*Ma’aseh*), which comes into something separate [from the self].

The reason is because Kingship-*Malchut* itself is the aspect of a separate power. That is, even as it is in the world of Emanation (*Atzilut*), it is the aspect of exalted rulership (*Hitnasut*), and therefore, even as the power of Kingship-*Malchut* is drawn down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is hidden and concealed, in order to bring into being and enliven novel creations that appear to be separate. It therefore is similar to the

¹⁴¹⁴ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 1.

¹⁴¹⁵ Psalms 119:89

power of action (*Ma'aseh*), in that since it is a separate power, it therefore even comes [to manifest] in the inanimate (*Domem*).

Moreover, even the aspect of Wisdom-*Chochmah* in the act of creation, (in that the root of Kingship-*Malchut* is from Wisdom-*Chochmah*, as in the teaching,¹⁴¹⁶ “The Father-*Abba* (Wisdom-*Chochmah*) founded the Daughter-*Barta* (Kingship-*Malchut*)”), is also an aspect of Action (*Asiyah*).

This is as the verse states,¹⁴¹⁷ “You have made them (*Asita*-עשית) all with wisdom (*Chochmah*).” For, the aspect of “the Father-*Abba* (Wisdom-*Chochmah*) suckles from the Mazal,”¹⁴¹⁸ which only is the aspect of the “hairs” (*Sa'arot*). That is, it is like the hairs of man, in that their vitality is drawn through the separating the bone of the skull (*Gulgolet*) and their vitality is very constricted. This is to such an extent that if one's hairs are cut, he feels no pain at all. The same is so of the matter of “the Father-*Abba* (Wisdom-*Chochmah*) suckles from the Mazal,” that it is a separated vitality, in that it comes through a separation etc.

Higher than this, even the revelation of the Line-*Kav* is entirely a drawing down that only is like the aspect of the “hairs” (*Sa'arot*), as in the teaching,¹⁴¹⁹ “This precious and holy thread upon which all the hairs of the beard are dependent, is

¹⁴¹⁶ Zohar III (Ra'aya Mehemna) 248a, 256a, 258a

¹⁴¹⁷ Psalms 104:24

¹⁴¹⁸ Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim, Ch. 5; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and elsewhere.

¹⁴¹⁹ Zohar III (Idra Rabba) 134a

called the *Mazal* etc.” This is because it is drawn down through the separation of the restraint of *Tzimtzum* etc.

Thus, just as it was explained above about the creations, that the vitality in them is limited and constricted etc., being that, even in its root, Kingship-*Malchut* is the aspect of a separate power, the same is so of the drawing down of the Line-*Kav* through the separation of *Tzimtzum*.

This is because the entire drawing down of the Line-*Kav* is solely from the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), blessed is He, who precedes the restraint of the *Tzimtzum*,¹⁴²⁰ which is the root of the Line-*Kav* and the root of the aspect of Kingship-*Malchut* of all worlds. This is as stated in Tanya¹⁴²¹ in explanation of the verse,¹⁴²² “Your Kingdom is the Kingdom [over] all worlds.”

However, all the above is in regard to the manner of the chaining down of the worlds (*Seder HaHishtalshelut*) according to how it is brought into being. Nevertheless, *HaShem* יהו"ה's ultimate Supernal intent, blessed is He, is for there also to be a drawing down of the revelation of His Great Name (*Shmo HaGadol* שמו הגדול).

This is brought about through Torah, by which there is a drawing down of the aspect of the Wisdom-*Chochmah* of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, into the

¹⁴²⁰ See Likkutei Torah, Beha'alotcha 36a; Masei 95b-c

¹⁴²¹ Tanya, Likkutei Amarim, Ch. 52 and the note there.

¹⁴²² Psalms 145:13

world of Action (*Asiyah*), (as in the verse, “You have made them (*Asita*-עשית) all with wisdom (*Chochmah*)”).

This drawing down is also through the Line-Kav. For, just as the novel existence of the worlds is brought about through the Line-Kav, so likewise, all revelations of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in the world, are brought about through the Line-Kav.

The explanation is that the explanation above, that the Line-Kav is only the aspect of the *Mazal*, refers to the external aspect (*Chitzoniyut*) of the Line-Kav, which is measured and limited, and brings the divisions of above and below in the worlds.¹⁴²³ That is, in the world of Emanation (*Atzilut*) there is a radiance of the Line-Kav, and in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) only a radiance of a radiance is drawn down, and then a radiance of a radiance of a radiance etc. (as explained in Tanya).¹⁴²⁴

Likewise, in the general totality of the worlds there is the division between the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*). Likewise, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) themselves, from the world of Formation (*Yetzirah*) down, is called the revealed world (*Alma d'Itgaliya*), whereas the world of Creation (*Briyah*) is called the concealed world (*Alma d'Itkasiya*). This is as the verse states,¹⁴²⁵ “He forms (*Yotzer*) light and creates (*Boreh*) darkness.”

¹⁴²³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

¹⁴²⁴ Tanya, Iggeret HaKodesh, Epistle 20.

¹⁴²⁵ Isaiah 45:7; See Likkutei Torah, Shir HaShirim 4c and elsewhere.

Higher than this, the general worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) are the revealed world (*Alma d'Itgaliya*), whereas the [general] world of Emanation (*Atzilut*) is the concealed world (*Alma d'Itkasiya*). This is as our sages, of blessed memory, taught¹⁴²⁶ about the verse,¹⁴²⁷ “For no man can see Me and live,” that “even the *Chayot* angels who carry the Supernal throne do not see etc.”

That is, the *Chayot* angels are positioned in the world of Creation (*Briyah*),¹⁴²⁸ and in the world of Creation (*Briyah*) it is applicable for there to be a matter of sight, since it is included in the category of the revealed world (*Alma d'Itgaliya*). However, they do not see into the world of Emanation (*Atzilut*).

Higher still, even the world of Emanation (*Atzilut*) is included in the category of the revealed world (*Alma d'Itgaliya*), being that it is one of the four worlds, Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*). Thus, [relatively speaking], the concealed world (*Alma d'Itkasiya*) refers to those worlds that transcend the world of Emanation (*Atzilut*).

About this our sages, of blessed memory, said,¹⁴²⁹ “In the Skull (*Galgalta*) there sit thirteen thousand worlds,” and even though in various places¹⁴³⁰ it is explained that they are not in the aspect of actual worlds, they nevertheless are called

¹⁴²⁶ Midrash Bamidbar Rabba 14:22

¹⁴²⁷ Exodus 33:20

¹⁴²⁸ See Tanya, Likkutei Amarim, Ch. 39 in the note.

¹⁴²⁹ Zohar III 128b (Idra Rabba); Also see the note of the Rebbe to Sefer HaMaamarim 5703 p. 112.

¹⁴³⁰ Tanya, Iggeret HaKodesh, Epistle 20 (130a); Likkutei Torah, Bamidbar 8b; Ohr HaTorah, Va'era p. 199.

“worlds-*Almin*-עלמין,” and [relative to the world of Emanation (*Atzilut*) these worlds are the concealed world (*Alma d'Itkasiya*).

Now, all these distinctions stem from the Line-*Kav*, which creates the [divisions of] above and below. Nevertheless, all this is the externality (*Chitzoniyut*) of the Line-*Kav*, which is drawn down from the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*). In contrast, since it is rooted in the Hidden Splendor (*Tiferet HaNe'elam*), the inner aspect (*Pnimiyyut*) of the Line-*Kav* is without limit (*Bli Gvul*).¹⁴³¹

Now, the inner aspect (*Pnimiyyut*) of the Line-*Kav* is drawn down through Torah – [which is called] “the threefold Torah”¹⁴³² – which is in the middle column (*Kav HaEmtza'ee*)¹⁴³³ and is [rooted in] the aspect of the Hidden Splendor (*Tiferet HaNe'elam*).

4.

This is also the meaning of the verse,¹⁴³⁴ “For I have known him, that he will command his children and his household after him to keep the way of *HaShem*-יהוה, doing charity and justice.” The explanation¹⁴³⁵ is that a way (*Derech*-

¹⁴³¹ See Ohr HaTorah (Yahal Ohr) to Psalms (Tehillim) p. 189 and on; Sefer HaMaamarim 5698 p. 122.

¹⁴³² Talmud Bavli, Shabbat 88a

¹⁴³³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁴³⁴ Genesis 18:19

¹⁴³⁵ See the discourse entitled “*Zachor*” 5634 (Sefer HaMaamarim 5634 p. 136 and on); Also see Biurei HaZohar of the Mittler Rebbe, Vayishlach p. 19b and on;

דרך) is for the purpose of going from place to place, thus making it possible to go from the court of the King to all other places in the city. From this larger way (*Derech*-דרך) pathways (*Netivot*-נתיבות) are drawn out, and [even] smaller footpaths by which it is possible to go to the surrounding smaller settlements. However, the general matter of a way (*Derech*-דרך) is that it is used to travel back and forth.

The same is so Above in *HaShem*'s-יהו"ה Godliness. That is, the general matter of the Line-*Kav* is called a "way-*Derech*-דרך," since through it the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is drawn down to the worlds. From it, smaller pathways (*Netivot*) branch out and are drawn to each *Sefirah* in particular etc.

However, since the way is to be used to go back and forth, it is not enough for there only to be the drawing down of the Line-*Kav* through the restraint of *Tzimtzum* in order to bring the worlds into novel existence. Rather, it is also necessary for there to be the drawing down of the Line-*Kav* to bring about the revelation of *HaShem*'s-יהו"ה Godliness into the worlds, through serving Him by fulfilling Torah and *mitzvot*.

This is because Torah is called "the way of *HaShem*-*Derech HaShem*-יהו"ה-דרך," in that it is a general way (*Derech*) that brings about the revelation of *HaShem*'s-יהו"ה Godliness below. On the other hand, the *mitzvot* are particular drawings down, and are like the smaller pathways (*Netivot*) which bring

Biurei HaZohar of the Tzemach Tzedek, Vol. 2, p. 704 and on; Sefer HaMaamarim 5689 p. 11.

about the drawing down of the revelation of *HaShem*'s-יהו"ה Godliness below.

About this the verse states, "doing charity and justice." That is, charity (*Tzedakah*-צדקה) refers to the matter of fulfilling the positive *mitzvot*,¹⁴³⁶ which bring about the drawing down of light and revelation. In contrast, justice (*Mishpat*-משפט) refers to restraining evil, by guarding against [transgressing] the negative prohibitive *mitzvot*.

Now, there also is the matter of judgment in charity (*Mishpat b'Tzedaka*-משפט בצדקה),¹⁴³⁷ referring to self-judgment in a way of righteous judgment, in which one is not bribed by self-love, so that he only takes what he needs for himself, and considers everything else as excess from which he restrains himself, and instead gives to charity.

In regard to all the *mitzvot* there likewise is the matter of force and self-restraint. Through this force and self-restraint (which generally refers to the negative prohibitive *mitzvot*) a person becomes a fitting receptacle to receive revelations of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that are drawn down through the *mitzvot*.

The known analogy¹⁴³⁸ for this, are the preparations required to make ones dwelling place fitting for [the visitation of] a king of flesh and blood, in that it is necessary to beautify the house with all manner of beautiful vessels. However, even

¹⁴³⁶ Torah Ohr, Mikeitz 38c, 42c, and elsewhere.

¹⁴³⁷ See Sefer HaMaamarim 5789 p. 133 and elsewhere.

¹⁴³⁸ Likkutei Torah, Balak 70c; Ohr HaTorah Balak p. 997, and elsewhere.

before this, the house must first be thoroughly cleaned of everything that is undesirable.

The same is so in the matter of the positive and the negative *mitzvot*. That is, the positive *mitzvot* bring about the drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, and [guarding against transgressing] the negative *mitzvot* brings about the preparation of the vessels (*Keilim*).

However, in truth, there is an additional element of superiority to the negative *mitzvot*. That is, through [guarding against transgressing them] one reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is the root of the drawing down of the light (*Ohr*) brought about through fulfilling the positive *mitzvot*.

The same applies to the stringencies and safeguards instituted by our sages, of blessed memory, which are stricter than the Biblical commandments,¹⁴³⁹ in that they are “more delightful [to the Holy One, blessed is He] than the words of Torah [itself],”¹⁴⁴⁰ in that through them we reach the Essential Self of *HaShem*-יהו"ה, blessed is He.

This likewise is the meaning of the teaching,¹⁴⁴¹ “Through the restraint of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated (*Istalek*-אסתלק) in all worlds.” The meaning of the word “*Istalek*-אסתלק” here, is not that He is “withdrawn,” God forbid, but rather, that there is a

¹⁴³⁹ See Talmud Bavli, Eruvin 21b; Sanhedrin 88b

¹⁴⁴⁰ See Talmud Bavli, Avodah Zarah 35a; Talmud Yerushalmi, Brachot 1:4

¹⁴⁴¹ Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei citing Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

drawing down of the light that is in a state of elevated withdrawal.¹⁴⁴² In other words, through the restraint etc., we reach the root that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is drawn from.

The same applies to the giving of the Torah in general, in that the primary essence of the drawing down is brought about through Torah. Nevertheless, the preparation of the vessel (*Kli*) – and similarly, to reach the Essential Self of *HaShem*-יהו"ה, blessed is He, from where the drawing down is brought forth – is brought about through Yitro's acknowledgement, who said,¹⁴⁴³ "Now I know that *HaShem*-אלהים-gods-*elohim* is greater than all the gods-*elohim*." "אלהים-יהו"ה."

The same is so of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), which even transcends the level of the righteous-*Tzaddikim*.¹⁴⁴⁴ This is because through returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) we reach the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) and this is why repentance is beneficial even after a person has sinned and caused blemish. This is because the blemish is only in the aspects that relate to the chaining down of the worlds (*Hishtalshelut*), whereas through returning to *HaShem*-יהו"ה in repentance, we reach much higher.¹⁴⁴⁵

¹⁴⁴² See Torah Ohr, Vayakhel 89d; Discourse entitled "*Bati LeGani* – I have come to My garden" 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 7 (Sefer HaMaamarim Shvat p. 269 and on).

¹⁴⁴³ Exodus 18:11; See Zohar II 67b and on.

¹⁴⁴⁴ Mishneh Torah, Hilchot Teshuvah 7:4

¹⁴⁴⁵ See Sefer HaMitzvot of the Tzemach Tzedek 38a-39b, and elsewhere.

This then, is the meaning of [the verse],¹⁴⁴⁶ “And now, may the strength of the Lord-*Adona'y*-יְיָ אֲדוֹנָי be magnified,” which is what Moshe responded to the words of *HaShem*-יהו"ה, blessed is He, when He said,¹⁴⁴⁷ “Until where (*Ad Anah*-עַד אָנָּה) will this people provoke Me?” That is, they caused blemish in all aspects that relate to the matter of “space-*Makom*-מָקוֹם.”

However, even so, through returning to *HaShem*-יהו"ה in repentance (*Teshuvah*), His Great Name (*Shmo HaGadol*-שְׁמוֹ הַגָּדוֹל) which transcends the chaining down of the worlds (*Hishtalshelut*), was drawn down, through which all blemishes and lackings become repaired and filled etc.

This likewise is the meaning of saying “Amen! May His Great Name be blessed” with all one’s strength (*Ko’ach*-כֹּחַ). That is, we thereby draw down the aspect of His Great Name (*Shmei Rabba*-שְׁמֵיהָ רַבָּא) which transcends and precedes the restraint of the *Tzimtzum*, into “forever and forever and ever-*L'Olam u'L'Olmei Almaya*-לְעֵלָם וּלְעֵלָמֵי עֲלֵמֵיָא,” [meaning, into all worlds (*Olamot*-עוֹלָמוֹת)], until in this world below.

Through doing so, we fulfill *HaShem's*-יהו"ה's Supernal intention to make a dwelling place for the Holy One, blessed is He, in the lower worlds, so that He dwells within it with the totality of His Essential Self, as will be revealed in the coming future with the coming of our righteous Moshiach, may it be speedily, in the most literal sense!

¹⁴⁴⁶ Numbers 14:17

¹⁴⁴⁷ Numbers 14:11