

Discourse 9

*“V’Eileh Shemot Bnei Yisroel -
And these are the names of the children of Yisroel”*

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

1.

The verse states,⁵²⁸ “And these are the names of the children of Yisroel who were coming to Egypt.” The question about the precision here is well known in the teachings of our Rebbes and leaders, (in Torah Ohr,⁵²⁹ Torat Chayim,⁵³⁰ and Ohr HaTorah).⁵³¹ That is, in the Torah portion of Vayigash, the Torah already stated,⁵³² “And these are the names of the children of Yisroel who were coming to Egypt.” If so, why does the Torah repeat their coming to Egypt here?

We also must understand how this repetition applies to the Jewish people and instructs us in our service of *HaShem*-יהו"ה, blessed is He, throughout all generations. For, the Torah is eternal,⁵³³ and all its matters are eternal and pertain to every generation. This is especially so of the chronicles of our

⁵²⁸ Exodus 1:1

⁵²⁹ Torah Ohr, Shemot 49a

⁵³⁰ Torat Chayim, Shemot, 1a

⁵³¹ Ohr HaTorah, Shemot p. 7

⁵³² Genesis 46:8

⁵³³ Tanya, Likkutei Amarim, Ch. 17, and elsewhere.

forefathers and the tribes, for as known,⁵³⁴ they are the roots of all Jewish souls throughout all generations, all of whom are branches of the souls of our forefathers and the tribes. Therefore, in everything that happened with our forefathers and the tribes, there is instruction pertaining to our service of *HaShem*-יהו"ה, blessed is He, throughout all generations.

In the teachings of Chassidus,⁵³⁵ it is explained that the repetition of their descent to Egypt indicates two matters of descent and drawing down which took place with Yaakov. This is as the verse states,⁵³⁶ “descend, we have descended-*Yarod Yaradnu* ירד ירדנו,” indicating two aspects of descent.

To explain, “our forefathers, are themselves the Supernal Chariot (*Merkavah*),”⁵³⁷ which as known, refers to the matter of the Supernal Chariot (*Merkavah*) of the world of Emanation (*Atzilut*).⁵³⁸ Now, there are two levels in the world of Emanation (*Atzilut*); the Elder Yisroel (*Yisroel Sabba*) and the Little Yisroel (*Yisroel Zuta*).⁵³⁹ The union (*Yichud*) of the Elder Yisroel (*Yisroel Sabba*) is with the aspect of *Tevunah*,⁵⁴⁰ which is the aspect of the letters (*Otiyot*) of thought (*Machshavah*), whereas the union (*Yichud*) of the aspect of the

⁵³⁴ See Torat Chayim ibid. Also see Torah Ohr, Vayeitzei 24a

⁵³⁵ See Torah Ohr ibid. 50d; Torat Chayim ibid. 25a and on; Ohr HaTorah ibid. p. 41, and Vol. 7 p. 2,471 and on.

⁵³⁶ Genesis 43:20

⁵³⁷ Midrash Bereishit Rabba 47:6; 82:6

⁵³⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and on; Also see Torah Ohr, Shemot 49a and on; Torat Chayim ibid. Ohr HaTorah ibid. p. 7 and on; Vol. 7 p. 2,476 and on.

⁵³⁹ See Shaar HaYichud of the Mittler Rebbe, translated as the Gate of Unity, Ch. 34.

⁵⁴⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3; Ch. 38, 40 and on.

Little Yisroel (*Yisroel Zuta*), which is the aspect of *Zeir Anpin*, is with the aspect of *Nukva*, which refers to the letters of speech (*Dibur*).

This then, is the matter of the two descents of Yaakov (Yisroel) to Egypt. The first descent is the aspect of the union (*Yichud*) of Yisroel and Rachel,⁵⁴¹ meaning, the Elder Yisroel (*Yisroel Sabba*) and Tevunah, whereas the second descent is the aspect of the union (*Yichud*) of Yaakov and Rachel, meaning, *Zeir Anpin* and *Nukva*.

The teachings of Chassidus⁵⁴² further explain that the matter of these two descents, as they relate to the Jewish people as a whole, is that they refer to the matter of the exile in Egypt and all the other exiles. This likewise is the meaning of repetition in regard the ascent, as it states,⁵⁴³ “I will bring you up and also go up-*A’alcha Gam Alo-עלה גם*,” referring to the redemption from Egypt, as well as to the coming redemption. About this the verse states,⁵⁴⁴ “As in the days when you left the land of Egypt, I will show it wonders.” In other words, the matter of the exile and the redemption from Egypt is a general example for the exiles that followed, as well as for the coming redemption.

The explanation is that just as in the exile that followed after the Torah was given, as known, immediately at the beginning of the exile, the redemption already began, as our

⁵⁴¹ This is perhaps an error and should say “Leah” rather than “Rachel.”

⁵⁴² Torah Ohr, Shemot ibid. 49a and on; Torat Chayim ibid. Ohr HaTorah ibid. p. 7 and on; Vol. 7 p. 2,476 and on.

⁵⁴³ Genesis 46:4

⁵⁴⁴ Micah 7:15

sages, of blessed memory, stated,⁵⁴⁵ “His ox bellowed... the Savior of Israel has been born.” The same was likewise so of the exile in Egypt, that at the time of the descent, the Holy One, blessed is He, immediately promised, “I will bring you up and also go up-*A'alcha Gam Alo*-עלה גם,” and when the Holy One, blessed is He, speaks, it is as [good as] doing it.⁵⁴⁶ In other words, in actuality, the redemption is already present, except that it must be brought out from concealment (*He'elem*) to revelation (*Gilyu*).

Now, just as the exile and redemption in Egypt was entirely for the sake of giving the Torah, as the verse states,⁵⁴⁷ “When you take the people out of Egypt, you will serve God-*Elohi'm*-אלהים on this mountain,” the same is so of the final exile. That is, the length of the exile is in preparation for the inner aspects (*Pnimityut*) of Torah to be revealed, which will take place in the coming future.⁵⁴⁸

The explanation is that, as known, through Torah and *mitzvot* we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. However, how can one possibly take

⁵⁴⁵ Talmud Yerushalmi, Brachot 2:4; Midrash Eicha Rabba 1:51 – “Rebbi Yudan the son of Rebbi Aivu said: It happened to a Jew who was plowing in the Valley of Arbel that his ox was bellowing. An Arab passed by and heard the bellowing of the ox. He said to him: Jew, Jew, unharness your ox, unharness your plow because the Temple was destroyed. The ox bellowed a second time. He said: Jew Jew harness your ox, fix your plow because King Moshiach has been born. He said to him: What is his name? Menachem. He said to him: What is his father’s name? Chizkiyah.”

⁵⁴⁶ Midrash Bereishit Rabba 44:22 and elsewhere.

⁵⁴⁷ Exodus 3:12

⁵⁴⁸ See Torah Ohr 49a; Torat Chayim 24b; Ohr HaTorah ibid. Vol. 7 p. 2,477 and on.

hold of the Essential Self of *HaShem*-יהו"ה, blessed is He, being that the soul is a limited creation?

This [limitation] is especially true upon its descent to manifest in the [physicality of the] body and animalistic soul, by which additional concealments and hiddenness come about etc. It is in regard to this, that the matter of exile exists, as our sages, of blessed memory, stated,⁵⁴⁹ “Our forefather Avraham chose exile [amongst the nations] over purgatory (*Gehinom*).” For, just as the purpose of purgatory (*Gehinom*) is to refine and purifying the soul, like “an iron crucible,”⁵⁵⁰ which refines and clarifies the silver from any dross within it etc., so likewise, through servitude in Egypt with “difficult toil, with mortar and bricks,”⁵⁵¹ the soul is refined and clarified.

However, the refinement and clarification brought about in Egypt was solely to remove the concealments and hiddenness caused by the body and animalistic soul. However, even after this, how is it possible for the soul itself, which is a limited created being, to be able to⁵⁵² “behold the sweetness of *HaShem*-יהו"ה”? The explanation is that this is possible through the garment of Torah and *mitzvot*, within which the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, manifests. Thus, through Torah and *mitzvot* we take hold of His Essential Self, blessed is He.

⁵⁴⁹ Midrash Bereishit Rabba 44:21; Torah Ohr *ibid.* p. 49b

⁵⁵⁰ Deuteronomy 4:20; Kings I 8:51; Jeremiah 11:4; Torah Ohr *ibid.* Torat Chayim *ibid.*

⁵⁵¹ Exodus 1:14

⁵⁵² Psalms 27:4

2.

The explanation is that, Torah and *mitzvot* are the matter of affecting the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.⁵⁵³ This is why before every *mitzvah* we say, “For the sake of unifying the Holy One, blessed is He, and His Indwelling Presence (*LeSheim Yichud Kudsha Breech Hoo u'Shechintei-* הוא יחוד קודש אברוך לשם יחוד קודש אברוך).”⁵⁵⁴

Now, as known, to bring about the union of two matters, there must be a drawing down that is higher than both. Thus, through fulfilling Torah and *mitzvot* we affect the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*. This is because fulfilling Torah and *mitzvot* reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the aspect of the Holy One, blessed is He (*Kudsha Breech Hoo*) and His Indwelling Presence (the *Shechinah*) or transcends the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

This is the meaning of the verse,⁵⁵⁵ “And these words that I (*Anochi*-אנכי) command you today [shall be upon your

⁵⁵³ See Tanya, Ch. 41 (57b) and elsewhere.

⁵⁵⁴ See Sefer HaLikkutim of the Arizal, Parshat Re'eh 15:8 and elsewhere; Likkutei Torah, Drushim l'Rosh HaShanah 55c.

⁵⁵⁵ Deuteronomy 6:6

heart],” about which our sages, of blessed memory, said,⁵⁵⁶ “The verse is speaking about the words of Torah.” It is in this regard that the verse specifies, “that I (*Anochi*-אנכי) command you,” in which the verse specifies “I-*Anochi*,” meaning,⁵⁵⁷ “I, who I am-*Anochi*; *Mi SheAnochi*-מי שאנכי,” referring to the Essential Self of *HaShem*-יהו"ה Himself, blessed is He.

The verse then states,⁵⁵⁸ “And you shall bind them as a sign etc.,” in that all of Torah is equated to the Tefillin,⁵⁵⁹ which refers to the *mitzvot* of the Torah.⁵⁶⁰ In other words, through Torah and *mitzvot* we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

⁵⁵⁶ See Sifri and Rashi to Deuteronomy 6:7; Shulchan Aruch of the Alter Rebbe, Siman 156:17; Hilchot Talmud Torah 3:2

⁵⁵⁷ 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*”h-אהי"ה אשר אהי"ה,” Zohar (III 11b) states, “The first name is *Eheyeh*-אהי"ה (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* מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheyeh*”h-אהי"ה אשר אהי"ה” [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheyeh*-אהי"ה-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*-הו"ה, the God of your forefathers etc.’ It is this Name *HaShem*-הו"ה which is the perfection of everything, and this is where there is the revelation and bond of the Holy Name etc.”

⁵⁵⁸ Deuteronomy 6:8

⁵⁵⁹ Talmud Bavli, Kiddushin 35a

⁵⁶⁰ See Likkutei Sichot Vol. 9 p. 79, note 3.

However, we must understand⁵⁶¹ the statement [in Torah] before this,⁵⁶² “You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your being.” Since the verse considers the order of ascent from below to above, beginning with “all your heart,” and above this “with all your soul,” and above this “with all your being,” it is understood that this [ascent] is likewise so of the statement after this, “And you shall bind them as a sign etc.”

That is, the matter of Torah and *mitzvot* is above the aspect of “[You shall love *HaShem*-יהו"ה, your God...] with all your being (*Bechol Me'odecha*).” It therefore is certain that it cannot be said that the words, “And these words that I (*Anochi*-אנכי) command you today [shall be upon your heart],” is below the aspect of “with all your being (*Bechol Me'odecha*).”

This is because serving *HaShem*-יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* must be with joy and goodness of heart.⁵⁶³ If we were to say that this is a descent from one's previous level of “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*),” how then can the service be done with joy?

It therefore must be said that the matter of “These words etc.,” is a much higher level than the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*).” This higher matter is felt in the soul even as it manifests in the body and animalistic soul, and it therefore is possible to serve

⁵⁶¹ See the discourse entitled “*v'Ahavta et HaShem Elohe'cha*” 5676 (Sefer HaMaamariym 5672-5676 p. 123 and on).

⁵⁶² Deuteronomy 6:5

⁵⁶³ Deuteronomy 28:47; See Tanya, Ch. 26 (33a)

HaShem-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, with joy and goodness of heart.

3.

However, we must first explain the verse, "And you shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul and with all your being." For, love of *HaShem*-יהו"ה, blessed is He, is primary in man's service of Him. This is as stated,⁵⁶⁴ "There is no labor like the labor of love." Now, there are three aspects in this, corresponding to three aspects that are present throughout the entire chaining down of the worlds (*Hishtalshelut*). That is, there is *HaShem*'s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), there is His light that surrounds and transcends all worlds (*Sovev Kol Almin*), and there is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, before Whom all is considered as nothing.⁵⁶⁵

The explanation is that the light that fills all worlds (*Ohr HaMemaleh*) is in an inner light (*Ohr Pnimi*). The matter of "innerness" (*Pnimityut*) as it is physically, is that the light (*Ohr*) is inside the vessel (*Kli*). However, when it comes to the matter of "innerness" (*Pnimityut*) as it is spiritually, the distinction is that the garment (the vessel-*Kli*) has an effect on that which manifests within it (the light-*Ohr*).

⁵⁶⁴ See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c, and elsewhere.

⁵⁶⁵ See Sefer HaMaamarim 5660 p. 54 and on.

To further explain, in various places⁵⁶⁶ it is explained that *HaShem's* יהוה's light that fills all worlds (*Ohr HaMemaleh*), which is the inner manifest light (*Ohr Pnimi*), is similar to the inner powers of the soul that manifest in the limbs and organs of the human body, such as the power of sight in the eye, and the power of hearing in the ear etc. That is, each inner power has a unique organ within which it manifests.

However, this matter is not yet indicative of the inner manifest aspect (*Pnimiyyut*), since it also is possible for the transcendent powers (*Makif*) to relate to a particular organ or limb, even though they are found in it in a transcendent encompassing way (*Makif*). This is especially so considering what we explained before, that the distinction of the inner manifest light (*Pnimiyyut*) is that the vessel (*Kli*) has an effect on the light (*Ohr*). It therefore is certain that this matter of each power having an organ unique to it, does not yet indicate the inner manifest light (*Pnimiyyut*).

This is therefore understood from the general matter of the manifestation of the soul in the body, in which the manifestation (*Hitlabshut*) is in an inner way (*Pnimiyyut*). For, as the soul is Above, before its manifestation in the body, it has all the inner powers (*Kochot Pnimiyyim*) within itself, such as intellect (*Sechel*) and emotions (*Midot*), sight (*Re'iyah*), hearing (*Shmiyah*) etc. However, as the soul is Above, all its powers are into matters of spirituality and *HaShem's* יהוה's Godliness. It is only upon its manifestation in the body that its powers

⁵⁶⁶ See Likkutei Torah, Emor 31a and on.

become involved in matters of physicality, meaning that it now conceptualizes [physically] and sees physically etc.

We thus find that the body has an effect on the powers of the soul, causing them to undergo change from how they were before. For, before the manifestation of the soul in the body, they were there spiritually, and upon their manifestation in the body they became physical.

Beyond this, even the spiritual powers, such as grasping the Godliness of *HaShem*'s יהו"ה, are no longer as they were when the soul was Above, before its manifestation in the body. Thus, in the soul's manifestation in the body by way of inner manifestation (*Hitlabshoot Pnimit*), the garment has an effect on that which manifests within it.

The same is so in the reverse in that, that which is manifest effects the garment, as explained in books (cited in various places)⁵⁶⁷ that through the grasp of the intellect (*Sechel*), with toil and self-investment, creases are caused in the physical brain. From this, we can also understand the matter of *HaShem*'s יהו"ה light that fills all worlds (*Ohr HaMemaleh*), that it is comes in an inner way and manifests in the worlds, and the worlds therefore have an effect on the light.

In other words, the Godly light of *HaShem*-יהו"ה, blessed is He, becomes hidden and concealed because of its manifestation in worlds and vessels, as it states,⁵⁶⁸ "Indeed, You are a God who conceals Himself." What is meant is not that he is concealed from the vessels (*Keilim*), in that He is remains

⁵⁶⁷ Sefer HaMaamarim 5697 p. 254

⁵⁶⁸ Isaiah 45:15

above them, being that this is something that relates to *HaShem's* יהו"ה light which surrounds and transcends all worlds (*Sovev Kol Almin*). Rather, His light that fills all worlds (*Ohr HaMemale*) is present and manifest within the vessels (*Keilim*) which cover over Him.

The same is so of the creations, that the Godly light of *HaShem* יהו"ה, blessed is He, is present within them and enlivens them, and they sense that they have life, since it is in them in an inner manifest way (*Hitlabshoot*). However, even so, they do not sense that this vitality is Godliness. This is because of the hiddenness and concealment; in that they cover over the light (*Ohr*). This is the effect of the garment (*Levush*) on the light (*Ohr*) which manifests within it, namely, that it does not sense that it is light (*Ohr*) and Godly life.

Now, it is through contemplating the inner manifest light (*Ohr HaMemaleh*) that a person is awakened with a love for Godliness. This is the matter of loving Him “with all your heart (*Bechol Levavecha*-בכל לבבך), the matter of which is as in the verse,⁵⁶⁹ “To love *HaShem* יהו"ה your God... for He is your life.” In other words, just as a person loves the life of his own soul, so likewise, when he contemplates that the vitality of the worlds is *HaShem's* יהו"ה Godliness, he then will desire it, since this is his life.

It thus is understood that the love stemming from this contemplation is not in a way that he wants to leave the world. This is because he does not sense Godliness as it is, in and of

⁵⁶⁹ Deuteronomy 30:20

itself, meaning, as it transcends manifestation in the worlds. Rather, he only senses the Godliness in the worlds, and therefore does not desire to leave the world. Rather, his desire is that the Godliness in the worlds should be revealed in its full strength, and that there will not be concealment and hiddenness etc.

Now, the effect of this love, in that he desires the Godly vitality, is that he will not desire anything else whatsoever, being that all other matters are only secondary to this, whereas the *HaShem's* יהו"ה Godly vitality is primary. Therefore, not only will he not desire whatever is opposed to it, but even in permissible matters, such as eating, drinking, and all his other needs, he only will desire them for the Godly vitality invested in them.

This love of *HaShem*-יהו"ה, blessed is He, is called “with all your heart-*Bechol Levavecha*-בכל לבבך,” about which our sages, of blessed memory, stated,⁵⁷⁰ “With both your inclinations.” In other words, since this love also relates to the animalistic soul, being that the matter of the animalistic soul is not to leave the world, but to desire the Godly vitality that is in the worlds, therefore this love also relates to the animalistic soul. This is because, even from the perspective of the animalistic soul, there is the desire to live, like a person who loves the life of his soul.

⁵⁷⁰ Sifri and Rashi to Deuteronomy 6:5; Talmud Bali, Brachot 54a

Higher than this is the matter of love of *HaShem*-יהו"ה, blessed is He, "with all your soul" (*Bechol Nafshecha*-בכל נפשך), which is love stemming from contemplating (*Hitbonenut*) *HaShem*'s-יהו"ה light that transcends all worlds (*Ohr HaSovev*). For, the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds, is a light that is wondrously beyond the worlds.

Nevertheless, because of the root of the souls as they are Above in holiness etc., through contemplation (*Hitbonenut*) it is possible for them to even have grasp of the wondrous light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), and how *HaShem*-יהו"ה, blessed is He, is wondrously beyond all worlds etc.

Through such contemplation, the soul is roused with love of *HaShem*-יהו"ה, blessed is He, "with all your soul," the matter of which is the arousal to leave the body and the world and to become included in *HaShem*'s-יהו"ה surrounding transcendent light (*Ohr HaSovev*) as He is wondrously beyond the worlds etc.

This love is called "with all your soul" (*Bechol Nafshecha*-בכל נפשך), as our sages, of blessed memory, stated,⁵⁷¹ "Even if He takes your soul." That is, this is the matter of the self-sacrifice to leave the body and become absorbed and

⁵⁷¹ Talmud Bavli, Brachot 54a; Sifri and Rashi to Deuteronomy 6:5

included in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

However, as known, even in *HaShem*'s-יהו"ה surrounding light (*Ohr HaSovev*), there are two general levels. There is the aspect of His surrounding light (*Ohr HaSovev*) that is wondrously beyond worlds, but nevertheless relates to worlds, which is why it is called "the light of *HaShem*-יהו"ה, blessed is He, *that surrounds all worlds (Sovev Kol Almin).*"⁵⁷² However, the true matter of *HaShem*'s-יהו"ה surrounding light (*Sovev*), is that it utterly and completely transcends any relation to worlds altogether, not even in a way of "surrounding" them.

This is the general difference between the particular encompassing lights (*Makifim Pratiyim*) and the general encompassing light (*Makif HaKlalli*). That is, in regard to the particular encompassing lights (*Makifim Pratiyim*), though they are encompassing lights (*Makifim*), they nevertheless relate to the worlds, which is why they are particular encompassing lights (*Makifim Pratiyim*).

With the above in mind, we can understand the statement in Etz Chayim,⁵⁷³ that the Line-Kav "circles, and returns and re-encircles and returns etc." In other words, the Circles-Iggulim are drawn from the Line-Kav. However, at first glance, this is not understood. For, the Line-Kav is an inner manifest light (*Ohr Pnimi*) which fills all worlds (*Ohr*

⁵⁷² See Torah Ohr, Megilat Esther 98b and elsewhere

⁵⁷³ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16.

Memaleh), as known,⁵⁷⁴ that the Line-Kav is called “the Indwelling Presence of *HaShem*-יהו"ה, (*Shechinah*),” because it dwells and manifests within etc. This being so, how is it possible for the Circles-*Iggulim* to be drawn from the Line-Kav? However, the explanation is that since the particular encompassing lights (*Makifim Pratiyim*) have some relation to worlds, they therefore also relate to the light of the Line-Kav, which is an inner manifest light (*Ohr Pnimi*).

However, the true matter of the light of *HaShem*-יהו"ה, that transcends all worlds (*Sovev*), is the general encompassing light (*Makif HaKlalli*) which has no relation to worlds whatsoever, in that “before Him everything is considered as nothing.” This is the matter of loving *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me'odecha*-בכל מאדך), stemming from the true matter of *HaShem*'s-יהו"ה transcendence, which is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*.

5.

The explanation is that, as known about “The Endless Light-*Ohr Ein Sof*-אור אין סוף,” even the adjective “Endless-*Ein Sof*-אין סוף” only refers to the Light-*Ohr*-אור, rather than to the

⁵⁷⁴ See Maamarei Admor HaZaken 5564 p. 234 and on; Ohr HaTorah, Ha'azinu p. 1,823; *Hemshech* “v'Kachah” 5637 Ch. 27 (Sefer HaMaamarim 5637 Vol. 2 p. 445 and on); Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 1 (Torat Menachem, Sefer HaMaamarim Shvat p. 263).

Essential Self of *HaShem*-יהו"ה, blessed is He. Though it is called "The Endless Light-*Ohr Ein Sof*-אור אין סוף," what is meant is not that it is the light (*Ohr*) of the Endless One (*Ein Sof*-אין סוף). For, if that was so, the adjective "Endless-*Ein Sof*-אין סוף" would be describing His Essential Self, blessed is He, [which is beyond description].

Rather, what is meant is that the Light (*Ohr*-אור) itself is in a state of endlessness (*Ein Sof*-אין סוף). In other words, the description "endless-*Ein Sof*-אין סוף" only applies to something that is in the category of spreading forth (*Hitpashtut*), which can be in one of two possible ways. That is, there can either be a limited spreading forth (*Gvul*), or an unlimited spreading forth (*Bli Gvul*). Thus, it only is in regard to this aspect that it applies to say that it spreads forth endlessly (*Ein Sof*-אין סוף).

However, the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, is not at all in the category of "spreading forth" (*Hitpashtut*). It thus is inapplicable to use the adjective "endless-*Ein Sof*-אין סוף" in relation to Him.

By way of analogy, this is like the light of the sun, which indeed is in the category of "spreading forth" (*Hitpashtut*), meaning that it spreads out to many different places. It thus is applicable for this to be in one of the two above-mentioned ways. It can either spread forth in a limited way, or it can spread forth to all places in a limitless way. However, the sun itself is not in the category of spreading forth (*Hitpashtut*) at all, and it therefore is inapplicable to say that it spreads forth endlessly (*Ein Sof*-אין סוף).

The same is so of the soul, that the matter of spreading forth (*Hitpashtut*) only applies to the powers and vitality of the soul. However, the essential self the soul is not in the category of “spreading forth” (*Hitpashtut*).

The same is understood Above in *HaShem*’s יהו"ה Godliness. That is, it is not applicable to use the adjective “endless-*Ein Sof*” אין סוף about the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem* יהו"ה Himself, blessed is He. Rather, the adjective “endless-*Ein Sof*” אין סוף only applies to His light, which is in the category of endlessly “spreading forth” (*Hitpashtut*).

Another reason that it must be said of the Light (*Ohr*-אור-207) that it is Endless (*Ein Sof* אין סוף-207), is to indicate that not only is its spreading forth endless (*Ein Sof*), but that it itself is in a state of endlessness (*Ein Sof* אין סוף). To explain, even something that spreads forth and is drawn to every place (its spreading forth is endless-*Ein Sof*), since it is in the category of being drawn down, it therefore is not the true matter of endlessness-*Ein Sof* אין סוף. For, since it is in the category of being drawn down (*Hamshachah*), every place that it is drawn to, is in the category of an “end-*Sof*” סוף-*Sof*,” even though it may then be drawn into other levels too.

This may be understood from the light (*Ohr*) of the Line-*Kav*, which is a short line-*Kav Katzar*,⁵⁷⁵ meaning that although the Line-*Kav* it is drawn down and spreads forth in all worlds, it nonetheless a short line-*Kav Katzar*, and is not a true

⁵⁷⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-14.

matter of endlessness (*Ein Sof*-אין סוף). For, as known,⁵⁷⁶ the line has both a beginning (*Rosh*) and an end (*Sof*), and as a result the aspects of “above” and “below” come about in the worlds as well. That is, those worlds that stem from the beginning of the Line-*Kav* and are closer to the [Great] Circle-*Iggul* and therefore are “above” relative to those worlds that stem from the lower on the Line-*Kav*, which are “below.”

Though in the coming future, the Line-*Kav* will be equal from its beginning to its end, this is only because its lower end will come to also adhere to the [Great] Circle-*Iggul*, as known. However, presently there are different levels [in the Line-*Kav*] and it therefore is in the category of “beginning” (*Rosh*) and “end” (*Sof*).

In other words, each aspect comes to a conclusion, and upon its conclusion, another aspect is drawn down. The reason is because since it is in the category of being “drawn down” (*Hamshachah*), meaning that it has a beginning, it therefore must be said that it has an end. This is as the Alter Rebbe⁵⁷⁷ stated citing the book *Pelach HaRimon* of Rabbi Menachem Azariah de Fano,⁵⁷⁸ that a being that is Preexistent (*Kadmon*) is eternal (*Nitzchi*), but not everything that is eternal (*Nitzchi*) is Preexistent (*Kadmon*). That is, there are creations that can exist eternally (*Nitzchiyut*) by the will of *HaShem*-יהוה, the Creator,

⁵⁷⁶ See *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*), Anaf 2; *Shaar HaYichud* of the Mittler Rebbe *ibid.*; *Sefer HaMaamarim* 5657 p. 230; *Hemshech* 5666 p. 49 and elsewhere.

⁵⁷⁷ *Likkutei Torah*, *Pekudei*; Also see *Shnei Luchot HaBrit*, *Beit HaShem* 4a and on.

⁵⁷⁸ *Pelach HaRimon*, Shaar 4, Ch. 3.

blessed is He. (For, the matter of eternality (*Nitzchiyut*) is even present in the creatures, such as the power to give birth to children from generation to generation). Nevertheless, none of them are Preexistent (*Kadmon*) like *HaShem's* יהו"ה's Preexistence, blessed is He, Heaven forbid to think so.

The same is so of the *Line-Kav*, that though it is eternal (*Nitzchi*), meaning that it is drawn down and spreads forth in all worlds (and its spreading forth is endless-*Ein Sof*), nevertheless, it is not Preexistent (*Kadmon*-קדמון). This is because it has a beginning, and therefore in reality it is in the category of having an end. For, since it there are differentiations of levels in the *Line-Kav*, it therefore has a “beginning” (*Rosh*) and an “end” (*Sof*), (as explained before).

However, in regard to the Endless Light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף) which precedes the restraint of the *Tzimtzum*, it literally is Unlimited (*Ein Sof*-אין סוף), meaning that it has neither beginning (*Rosh*) nor end (*Sof*). This is as stated in *Etz Chayim*,⁵⁷⁹ “There was no beginning (*Rosh*) nor end (*Sof*) in it etc.” This is the true matter of Unlimitedness (*Ein Sof*-אין סוף), which is in a state of complete limitlessness (*Ein Sof*-אין סוף) in general, (not just that its spreading forth is endless-*Ein Sof*-אין סוף). Rather, it has no beginning (*Rosh*) and no end (*Sof*), neither above (*Ma'alah*) or below (*Matah*), nor is it in the category of *Sefirot* altogether etc.

In other words, even though the Light (*Ohr*) that precedes the restraint of the *Tzimtzum*, includes all the

⁵⁷⁹ See *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*), Anaf 2 *ibid*. Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10 *ibid*.

particular levels of the chaining down (*Hishtalshelut*) which follow the restraint of the *Tzimtzum* within it, nevertheless, as they are in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, they all are included there equally.

This is similar to what is explained⁵⁸⁰ about the aspect of Bound-*Akudim*, in which all [the *Sefirot*] were included in a single vessel, without any division between them. From this it is understood that this is certainly so of the matter of the *Sefirot* and levels as they are before the restraint of the *Tzimtzum*.

This likewise is the difference between Emanation (*Atzilut*) and Light (*Ohr*),⁵⁸¹ or between the particular world of Emanation (*Atzilut*) and the general world of Emanation (*Atzilut d'Klallut*). That is, in regard to the particular world of Emanation (*Atzilut*), even though it is limitless (*Bli Gvul*) – for, as explained in Likkutei Torah in the discourse entitled “*Mah Yafu P’Amayich BaNe’alim*,”⁵⁸² the world of Emanation (*Atzilut*) is limitless (*Bli Gvul*) and from its perspective limitation (*Gvul*) is not possible, whereas the limitation of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) is specifically brought about because of the Veil-*Parsa* [that separates between the world of Emanation and the worlds of Creation etc.] – nevertheless, the world of Emanation is not the [true] matter of Unlimitedness (*Ein Sof*-אין סוף).

⁵⁸⁰ Torah Ohr, No’ach 10c; Torat Chayim, Bereishit 18a, and elsewhere.

⁵⁸¹ Also see Sefer HaMaamarim 5678 p. 69 and p. 208.

⁵⁸² Likkutei Torah, Shir HaShirim 43c and on; See Sefer HaMaamarim 5627 p. 96 and on; 5628 p. 145.

This is because in the world of Emanation (*Atzilut*) the ten *Sefirot* are present, as it states,⁵⁸³ “Ten and not nine, ten and not eleven.” Moreover, there is division of levels in them, so that the light (*Ohr*) of the [*Sefirah*] of Wisdom-*Chochmah* is unlike the light (*Ohr*) of the [*Sefirah*] of Understanding-*Binah*, and the same applies to all the other *Sefirot*.

In contrast, this is not so of the general world of Emanation (*Atzilut d’Klallut*), which refers to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. There is no division at all in it and it all is equally [nullified to *HaShem*-יהו"ה, blessed is He], as mentioned before. This is like the matter of the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*),⁵⁸⁴ and even higher, as known, that the general difference between the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of *Tzimtzum*, and the light (*Ohr*) of *HaShem*-יהו"ה, that follows the *Tzimtzum*, is the difference between Light (*Ohr*) and Influence (*Shefa*).

That is, Influence (*Shefa*) has some tangible existence of “somethingness.” The same is so of the general drawing down after the restraint of the *Tzimtzum*, including the aspect of Circles (*Iggulim*), in that they too have some tangible existence etc. This is as explained before, that even the aspect of *HaShem*’s-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), has some relation to worlds (*Almin*-עלמין).

⁵⁸³ Sefer Yetzirah 1:4

⁵⁸⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Also see *Hemshech* 5672 Vol. 1 p. 33 and on.

Rather, the true matter of the light (*Ohr*-אור) is the light (*Ohr*-אור) that precedes and transcends the restraint of the *Tzimtzum*, in which there is no existence whatsoever, but it solely is the revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. It therefore is like His Essential Self, blessed is He, (for as known, the light-*Ohr* is similar to its Luminary-*Ma'or*) and it therefore is truly Unlimited-*Ein Sof*-אין סוף.

This is why in the matter of the Light-*Ohr*-אור-207, it must be emphasized that it is Unlimited-*Ein Sof*-אין סוף-207. For, since it is in the category of being drawn down (*Hamshachah*), one might think that it has a beginning (*Rosh*) and an end (*Sof*), and is thus similar to the other drawings forth after the restraint of the *Tzimtzum*. That is, even though they spread forth everywhere, they nonetheless are in the category of having a beginning (*Rosh*) and an end (*Sof*). We therefore say that the Light-*Ohr*-אור-207 is Unlimited-*Ein Sof*-אין סוף-207, being that it is similar to the Luminary (*Ma'or*), *HaShem*-יהו"ה Himself, as explained before.

Now, since the souls of the Jewish people are rooted high above etc., they therefore are capable of contemplating (*Hitbonenut*) and literally even having a sense of the limitless light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף), meaning, of the light of *HaShem*-יהו"ה, blessed is He, as He even is above being wondrously beyond the worlds, since “before Him everything is as nothing,” being that He utterly is beyond worlds altogether.

From this contemplation (*Hitbonenut*) a person is roused to come to the love *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)," in a limitless (*Bli Gvul*) way. In other words, since this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, stems from contemplating (*Hitbonenut*) the limitless light of the Unlimited One (*Ohr Ein Sof*-אור אין סוף), *HaShem*-יהו"ה, blessed is He, therefore, the love is also limitless (*Bli Gvul*), meaning that there is no cessation or change in it whatsoever.

6.

Now, after the verse states, "You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your being," it continues and states, "And these words that I command you today... and you shall bind them as a sign etc." This refers to fulfilling *HaShem's*-יהו"ה Torah and *mitzvot*, which even transcend love of *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)." This is why serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, is done with joy and goodness of heart, because it even transcends loving Him "with all your being."

This is because love of *HaShem*-יהו"ה, blessed is He, "with all your being," stems from the revelation of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. In contrast, through Torah and *mitzvot*, we take hold of the Essential Self of the Singular Preexistent

Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, literally.

To explain in short, our sages, of blessed memory, stated,⁵⁸⁵ “One hour of repentance and good deeds in this world, is more precious than all-Kol כל the life of the coming world (*Kol Chayei Olam HaBa*).” Now, the hint here is well known, namely, that “the life of the coming world (*Chayei Olam Haba*)” is the aspect of “all-Kol כל.”

As known, the word “All-Kol כל” refers to the *Sefirah* of Foundation-*Yesod*.⁵⁸⁶ Thus, when it states that “One hour of returning in repentance and good deeds in this world is more precious than all the life of the coming world (*Kol Chayei Olam HaBa*),” this means that returning to *HaShem* יהו"ה in repentance (*Teshuvah*) and good deeds is even higher than the aspect of “All-Kol כל.”

This likewise is the meaning of the verse,⁵⁸⁷ “You served *HaShem* יהו"ה your God, with joy and goodness of heart out of an abundance of all (*Rov Kol כל*).” For, in the aspect of “All-Kol כל,” there is an abundance of different levels. However, Torah and *mitzvot* are even beyond the highest aspect of “All-Kol כל,” which is the meaning of “An abundance of all-*Rov Kol כל*,” meaning the full abundance of the levels of the aspect of “All-Kol כל.”

The explanation is that [the *Sefirah*] of Foundation-*Yesod* is the matter of bestowal (*Hashpa'ah*). This also is why

⁵⁸⁵ Mishnah Avot 4:17

⁵⁸⁶ See Zohar I 17a, 31a, 122a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

⁵⁸⁷ Deuteronomy 28:47

the *Sefirah* of Foundation-*Yesod* is called “Good-*Tov*-טוב,”⁵⁸⁸ since there are an abundance of levels in this. That is, there is the aspect of the Foundation-*Yesod* of *Zeir Anpin* which bestows to Kingship-*Malchut*. Higher than this is the aspect of the Foundation-*Yesod* of Father-*Abba* [Wisdom-*Chochmah*] through which there is bestowal from the *Sefirah* of Wisdom-*Chochmah*, which is the beginning of the chaining down of the worlds (*Hishtalshelut*). Higher than this, there is the Foundation-*Yesod* of the Long Patient One-*Arich Anpin*, which is the matter of bestowal from the aspect of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

About this it states,⁵⁸⁹ “In Your great goodness (*Toovcha HaGadol*-טובך הגדול) let Your fierce anger turn away from Your people, from Your city, from Your land, and from Your heritage.” In other words, because of the bestowal from the aspect that transcends the chaining down of the worlds (*Hishtalshelut*), all accusations are nullified.

By way of analogy, this may be understood from the bestowal of a teacher to his student. That is, the teacher bestows to his greatest student, and then this student bestows to a student who is lesser than him etc., until the intellect is even drawn down to the intellect of the lowest student.

⁵⁸⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36; Siddur Im Divrei Elohi”m Chayim 47d; Ohr HaTorah, Na”Ch Vol. 1, p. 103.

⁵⁸⁹ See the “*Ribono Shel Olam*” section of the morning prayer liturgy; Also see the Musaf prayer of Rosh HaShanah (in the *Zichronot*) section.

Now, when there is an accusation on the intellect, this is the matter of a question. Now, in the lowest student, even the smallest question will cause obstruction and hindrance, to the point that the question can confuse him. However, a small question does not confuse the greatest student, since he is capable of answering it. However, a much greater question will even confuse the greatest student, and it therefore will be necessary for the teacher to bestow the intellect again. Through the bestowal of intellect from its source, the question becomes null and void etc.

The same is understood as it is Above in *HaShem's*-יהו"ה Godliness. Namely, because of the bestowal of the Foundation-*Yesod* of the Long Patient One-*Arich*, which transcends the chaining down of the worlds (*Hishtalshelut*) – (and although it is the root of the Emanated, this is the root of the Emanated as it transcends the chaining down of the worlds – *Hishtalshelut*) – there thereby is the nullification of all accusers.

In other words, even after there already is a drawing down [of accusers] within the chaining down of the worlds (*Hishtalshelut*), the accuser is nullified. This is like the above-mentioned analogy, that when the teacher bestows the intellect again, through doing so, the question becomes null and void even for the lowest student.

This is because of the nullification of the student to the teacher, in that “his lips drip with bitterness and trepidation.”⁵⁹⁰

⁵⁹⁰ Talmud Bavli, Pesachim 117a; Shabbat 30b; Also see the discourse entitled “*Lecha Dodi*” 5689, Ch. 2 (Sefer HaMaamarim 5689 p. 124); Also see

That is, at the time of the bestowal, the student is an ultimate state of nullification (*Bittul*), in that he does not even think about what is being grasped. Rather, he simply receives and accepts the words of his teacher, and therefore receives the intellect in a way that all questions are null and void. Afterwards, when he leaves the teacher, he then contemplates what he grasped, until it becomes settled in him without questions.

This is how the matter is understood as it is Above in *HaShem*'s-יהו"ה Godliness. That is, because of the aspect of "Your great goodness (*Toovcha HaGadol*-טובך הגדול)," which is the Foundation-*Yesod* of the Long Patient One-*Arich*, there is the matter of "let Your fierce anger turn away from Your people, from Your city, from Your land, and from Your heritage," in that all accusers are nullified, even after they have been drawn into the chaining down of the worlds (*Hishtalshelut*).

This is the matter of "An abundance of all-*Rov Kol*-רוב כל," about which the verse states,⁵⁹¹ "You served *HaShem*-יהו"ה, your God, with joy and goodness of heart out of an abundance of all (*Rov Kol*-רוב כל)." That is, fulfilling Torah and *mitzvot* even transcends the aspect of "Your great goodness (*Toovcha HaGadol*-טובך הגדול)."

This is because the aspect of "Your great goodness (*Toovcha HaGadol*-טובך הגדול)," which is the Foundation-*Yesod*

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.

⁵⁹¹ Deuteronomy 28:47

of the Long Patient One-*Arich*, and is the source of all bestowals, is just the aspect of light (*Ohr*) and revelation (*Gilyu*). Even in its root, it only reaches the aspect of light (*Ohr*) and revelation (*Gilyu*), even in the light (*Ohr*) that precedes the restraint of the *Tzimtzum*.

In contrast, this is not so of Torah and *mitzvot*, which take hold of the Essential Self of the Singular Preexistent Intrinsic Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. They therefore must be fulfilled “with joy and goodness of heart out of an abundance of all (*Rov Kol*-רוב כל).”

This likewise explains why the fulfillment of Torah and *mitzvot* even transcends the aspect of loving (*Ahavah*) *HaShem*-יהו"ה, “with all your being” (*Bechol Me’odecha*-בכל מאדך). For, in loving *HaShem*-יהו"ה, blessed is He, “with all your being,” even though it is limitless (*Bli Gvul*), it nonetheless only reaches the light (*Ohr*-אור). This is because love (*Ahavah*) is the matter of yearning and thirsting.

In other words, even in love of *HaShem*-יהו"ה, blessed is He, “with all your being” which is not a felt love, (for if one would feel it, it necessarily would be limited, and there would be changes and cessation in it, and since the love of Him “with all your being” is limitless (*Bli Gvul*), it therefore is not sensed), nevertheless, it still is the aspect of yearning, and his thirst is still not satisfied in this.

This is because even love of *HaShem*-יהו"ה, blessed is He, “with all your being” (*Bechol Me’odecha*-בכל מאדך),” is still only the aspect of light (*Ohr*) and revelation (*Gilyu*). It therefore is applicable for there to be the matter of yearning and

thirst in this. In contrast, this is not so of fulfilling Torah and *mitzvot*, through which he ones thirst is satisfied, (and yearning is therefore not applicable). This is because Torah and *mitzvot* take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

7.

This also is why through fulfilling Torah and *mitzvot* we bring about the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*). That is, this union (*Yichud*) is brought about on all levels of “the Holy One, blessed is He, and His Indwelling Presence,” even the highest of levels.⁵⁹² For, as known, His Indwelling Presence (*Shechinah*) is the aspect of Kingship-*Malchut*, and the Holy One, blessed is He (*Kudshah Breech Hoo*) is the aspect of *Zeir Anpin*, who is called the Holy King (*Malka Kadeesha*). About this it states,⁵⁹³ “Each and every soul stood [in its form] before the Holy King.”

On a higher level, the matter of “the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*)” is the [union of the] aspects of Wisdom-*Chochmah* and Understanding-

⁵⁹² See Maamarei Admor HaZaken 5564 p. 234 and on; Ohr HaTorah, Ha'azinu p. 1,823; *Hemshech* “v'Kachah” 5637 Ch. 27 (Sefer HaMaamarim 5637 Vol. 2 p. 445 and on); Discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 1 (Torat Menachem, Sefer HaMaamarim Shvat p. 263).

⁵⁹³ See the note of the Rebbe to Sefer HaMaamarim 5696 p. 62 (See Zohar III 104b; Zohar I 90b, 227b, 233b; Zohar II 86b; Zohar III 61b).

Binah, and on an even higher level is [the union] of the Ancient One-*Atik* and the Long Patient One-*Arich*.

Now, in regard to the aspects of the Ancient One-*Atik* and the Long Patient One-*Arich*, each has two opposites within it. That it, the aspect of the Ancient One-*Atik* is called “The Ancient of Days-*Atik Yomin*-יְמִין-עֵתִיק,”⁵⁹⁴ in which “Days-*Yomin*-יְמִין” is the matter of revelation (*Giluy*), whereas “*Atik*-עֵתִיק” means that He is removed and transcends (*Ne’etak*-נֶעְתָּק) them.

The same is so of the aspect of the Long Patient One-*Arich*, which is called “The Long Countenance-*Arich Anpin*-אֲרִיךְ אֲנָפִין.” The word “Countenance-*Anpin*-אֲנָפִין” (face-*Panim*-פָּנִים) is the aspect of the form of man, which is an aspect of limitation (*Gvul*). In contrast, the aspect of “Long-*Arich*-אֲרִיךְ” is the matter of limitlessness (*Bli Gvul*).

However, though both have two opposite matters, there nonetheless is a big difference between them. That is, in the aspect of the Long Patient One-*Arich*, the aspect of “Long-*Arich*-אֲרִיךְ” is related to the “Countenance-*Anpin*-אֲנָפִין,” meaning that the “Countenance-*Anpin*-אֲנָפִין” [itself] is in a state of lengthiness (*Arichut*-אֲרִיכוּת). This refers to the *Sefirot* as they are in their root, and is [why] the aspect of the Long Patient One-*Arich* is the root of the Emanations. In contrast, the aspect of “Removed-*Atik*-עֵתִיק” has no relation to “days-*Yomin*-יְמִין,” but on the contrary, is removed from and transcends the aspect of “days-*Yomin*-יְמִין.”

⁵⁹⁴ Daniel 7:9

Now, even though the very fact that we say that it is “removed-*Ne’etak*-נעתק” from them, indicates that there is some element of relation to them, nevertheless, He is “removed-*Ne’etak*-נעתק” from them. Moreover, even the aspect of “days-*Yomin*-יומין” as they are in the aspect of the Ancient One-*Atik*-עתיק, are in a state of being removed and transcendent. These two aspects of the Ancient One-*Atik* and the Long Patient One-*Arich*, are the matter of “the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*).”

On an even higher level, the matter of “the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*)” is the matter of the Line-*Kav* and light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. That is, the Line-*Kav* is called *HaShem*'s-יהו"ה Indwelling Presence (*Shechinah*), whereas the light (*Ohr*) that precedes the restraint of the *Tzimtzum* is the aspect of the Holy One, blessed is He.

Now, Torah and *mitzvot* are the matter of bringing about the union of the Holy One, blessed is He (*Kudsha Breech Hoo*), and His Indwelling Presence (*Shechinah*) on all levels, up to and including the highest level. This is because they even are higher than the aspect of the Holy One, blessed is He, as He is in the light (*Ohr*) that precedes the restraint of the *Tzimtzum*.

This is as explained before, that Torah and *mitzvot* take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. They therefore can bring about union (*Yichud*) on all levels of “the Holy One, blessed is He (*Kudsha Breech Hoo*), and His Indwelling Presence (*Shechinah*).”

This then, is the meaning of the verse,⁵⁹⁵ “And these are the names of the children of Yisroel who were coming to Egypt.” That is, since Torah is eternal and present in every generation, therefore, just as the exile in Egypt was in preparation for the giving of the Torah – since through the giving of the Torah we thereby come to grasp the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, for which reason the entire exile was worthwhile – the same is likewise so of this final exile.

That is, the entire length of the exile is in preparation for the revelation of the inner aspects (*Pnimiyut*) of Torah, which will be revealed in the coming future. For, as known, at the giving of the Torah there only was the revelation of the revealed parts of Torah. However, the inner teachings (*Pnimiyut*) of Torah will be revealed by Moshiach.⁵⁹⁶

This is as stated,⁵⁹⁷ “He will kiss me with the kisses of His mouth,” which Rashi explains refers to the inner teachings (*Pnimiyut*) of Torah that will be revealed in the coming future. The entire length of the exile is for this purpose, namely, for us to merit the revelation of the inner teachings (*Pnimiyut*) of Torah, through our righteous Moshiach, who will come and redeem us in the near future, in the most literal sense.

⁵⁹⁵ Exodus 1:1

⁵⁹⁶ See Likkutei Torah Tzav 17a; Discourse entitled “*v’Hamaskeelem Yazheeroo* – And the wise shall be radiant” of this year, 5720, Discourse 16.

⁵⁹⁷ Song of Song 1:2 and Rashi there