

Discourse 15

“VaYomer Yehoshua el Kol HaAm - Yehoshua said to the entire nation”

Delivered on the 2nd night of Pesach, 5720

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

1.

The verse states,¹⁰¹² “Yehoshua said to the entire nation: Thus said *HaShem*-יהו"ה, the God of Israel... I took your forefather Avraham from across the river and led him throughout all the land of Canaan; I multiplied his seed and I gave him Yitzchak... To Yitzchak I gave Yaakov... and Yaakov and his sons went down to Egypt.”

Now, we must understand this.¹⁰¹³ For, everyone knows the story that “I took your forefather Avraham” until “Yaakov and his sons went down to Egypt.” This being so, what novelty is there in these verses, to the extent that it was necessary to say, “Thus said *HaShem*-יהו"ה, the God of Israel,” meaning that this came to Yehoshua as words of prophecy.

Now, the Zohar poses this question,¹⁰¹⁴ and answers that this informs us that “the Holy One, blessed is He, did a great

¹⁰¹² Joshua 24:2-4 – Also see the liturgy of the Haggadah

¹⁰¹³ See the discourse entitled “*Vayomer Yehoshua*” 5657 (Sefer HaMaamarim 5657 p. 60 and on); See Likkutei Torah, Bechukotai 46d and on; Ohr HaTorah, Drushim l'Rosh HaShanah p. 1,329.

¹⁰¹⁴ Zohar III 98b and on.

kindness to the Jewish people and made them a holy Supernal Chariot for His glory, and He took them out of the glorious and holy upper river (*Nahar*) etc. About this the verse states, ‘Thus said *HaShem* יהוה... your forefathers always dwelt across the river etc.’”

The explanation is that the river (*Nahar*-נהר) is as the verse states,¹⁰¹⁵ “A river (*Nahar*-נהר) went out from Eden to water the Garden (*Gan*).” Eden refers to the aspect of Wisdom-*Chochmah*, and the river (*Nahar*-נהר) refers to the aspect of Understanding-*Binah*,¹⁰¹⁶ which is the matter of thought (*Machshavah*). For, just as the waters of a river flow unceasingly, so likewise thought (*Machshavah*) flows unceasingly.¹⁰¹⁷

However, the root of the souls [of the Jewish people] transcends the aspect of thought (*Machshavah*). About this the verse states, “Your forefathers always dwelt across the river (*Nahar*-נהר),” meaning, higher than the aspect of the river (*Nahar*-נהר) [of thought].

This also explains the teaching,¹⁰¹⁸ “The Jewish people ascended (*Alu*-עלו) in thought (*Machshavah*).” That is, this teaching does not state that they “were present in the thought,” but that they “ascended (*Alu*-עלו) in thought,” specifying that

¹⁰¹⁵ Genesis 2:10; See Torah Ohr, Vayishlach 25a; Sefer HaMitzvot of the Tzemach Tzedek 82b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*).

¹⁰¹⁶ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

¹⁰¹⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 39.

¹⁰¹⁸ Midrash Bereishit Rabba 1:4

they “ascended-*Alu*-עלו.” In other words, in the aspect of thought (*Machshavah*) itself, they are in the highest aspect of thought (*Machshavah*).¹⁰¹⁹

This likewise¹⁰²⁰ is stated in Zohar¹⁰²¹ on the verse,¹⁰²² “On the day of the first-fruits,” that, “The Jewish people are the first-fruits of the Holy One, blessed is He, and precede (*Kadmonim*-קדמונים) all the other nations of the world.” The meaning of the word “preceding-*Kadmonim*-קדמונים,” is that they are rooted in the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).

However, the teaching of the Rav, the Maggid of Mezhritch, is well known.¹⁰²³ Namely, that the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*) is a general light (the general Crown-*Keter*) that includes the entire chaining down of the worlds (*Hishtalshelut*) as one equality. This being so, there also is room for the nations of the world in it. About this the Zohar states that the Jewish people are the aspect of the “first-fruits (*Bikkurim*-ביכורים).” That is, even in Primordial Man (*Adam Kadmon*) itself, they are the highest aspect, meaning the innerness (*Pnimityut*) of Primordial Man (*Adam Kadmon*).¹⁰²⁴

¹⁰¹⁹ See Likkutei Torah, Shir HaShirim 19b and elsewhere.

¹⁰²⁰ See Sefer HaMaamarim 5657 *ibid.* p. 68.

¹⁰²¹ Zohar III 253a (Ra'aya Mehemna); See Ramaz to Zohar there.

¹⁰²² Numbers 28:26; Also see the discourse entitled “*u'vYom HaBikkurim*” 5654 (Sefer HaMaamarim 5654 p. 284-285; p. 296-298).

¹⁰²³ Cited in Sefer HaMitzvot of the Tzemach Tzeddek 58b; Ohr HaTorah, Inyanim p. 84; See Likkutei Torah, Masei 95b; Biurei HaZohar of the Tzemach Tzeddek Vol. 1 p. 259.

¹⁰²⁴ Also see *Hemshech* 5666 p. 230.

Higher than this, the root of the souls of the Jewish people is in the aspect of letters (*Otiyot*) that are present in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, before the restraint of the *Tzimtzum*, as in the teaching,¹⁰²⁵ “He engraved an engraving [of letters] in the Upper Purity (*Tehiru Ila'ah*-טהירו עילאה-).”¹⁰²⁶

With the above in mind, we can understand the words that every Jew recites [each morning, “My God,] the soul that you have given into me, she is pure (*Tehora Hee*-טהורה היא-). You created her, You formed her, You blew her into me.” The words, “created her... formed her... blew her” refer to the aspects of [the worlds of] Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).¹⁰²⁷ This being so, the words “she is pure (*Tehora Hee*-טהורה היא-)” refer to the aspect of [the world of] Emanation (*Atzilut*), which transcends Creation (*Briyah*).¹⁰²⁸

This being so, it is not understood why the words “she is pure-*Tehorah Hee*-טהורה היא-” are used, rather than the words “she is holy-*Kedoshah Hee*-קדושה היא-,” because the difference between purity (*Taharah*-טהרה) and holiness (*Kedushah*-קדושה)

¹⁰²⁵ See Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and on.

¹⁰²⁶ The numerical value of “the Upper Purity-*Tehiru Ila'ah*-טהירו עילאה-346” is equal to “His Name-*Shmo*-שמו-346” about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was He (*Hoo*-הוא) and His Name (*Shmo*-שמו) alone.” See Yonat Eilem, Ch. 1 and elsewhere. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁰²⁷ See the Siddur of the Arizal there; Pri Etz Chayim, Shaar HaBrachot, Ch. 7; Likkutei Torah, Re’eh 27a, and elsewhere.

¹⁰²⁸ See the citations in the prior note.

is well known.¹⁰²⁹ That is, holiness (*Kedushah*-קדושה) is as [expressed in the teaching],¹⁰³⁰ “Holiness-Kodesh-קדש is a thing unto itself.” In contrast, purity (*Taharah*-טהרה) implies that it must be pure the opposite of purity, or on a higher level, at the very least, the matter of ego and sense of self (*Yeshut*) must be negated.

However, since the words “she is pure (*Tehorah Hee*-טהורה היא)” refer to the [the world of] Emanation (*Atzilut*), which transcends Creation (*Briyah*), about which [it states],¹⁰³¹ “He and His life force are One, He and organs are One,” it is not understood why the words “she is pure-*Tehorah Hee*-טהורה היא” are used, rather than the words “she is holy-*Kedoshah Hee*-קדושה היא.”

The question is further compounded when considering the root of the souls of the Jewish people in the general order of the chaining down of the worlds (*Seder Hishtalshelut d’Klallut*). That is, their root is in the general world of Emanation (*Atzilut d’Klallut*) which precedes and transcends the restraint of the *Tzimtzum*.

For, as known, the [particular] world of Emanation (*Atzilut*) is the aspect of Action of the general worlds (*Asiyah d’Klallut*). The worlds of *Akudim* (Bound) and *Nekudim* (Points) are the aspects of the world of Formation of the general worlds (*Yetzirah d’Klallut*), and Primordial Man (*Adam*

¹⁰²⁹ See Biurei HaZohar of the Mittler Rebbe, Tazriya 70a; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 334 and on.

¹⁰³⁰ Zohar III 94b

¹⁰³¹ Introduction to Tikkunei Zohar 3b; Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2; Tanya, Iggeret HaKodesh, Epistle 20.

Kadmon) is the aspect of Creation of the general worlds (*Briyah d'Klallut*).¹⁰³²

That is, the words, “created her... formed her... blew her” refer to the aspects of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) of the general world, whereas “she is pure (*Tehora Hee*-טהורה היא)” refers to the aspect of Emanation of the general worlds (*Atzilut d'Klallut*), which is the matter of the Upper Purity (*Tehiru Ila'ah*-עליונה) that precedes and transcends the restraint of the *Tzimtzum*.

However, the explanation is that the root of the souls of the Jewish people is in the aspect of the letters (*Otiyot*) of the Upper Purity (*Tehiru Ila'ah*-עליונה), rather than the aspect of the lights (*Orot*). Thus, since the letters (*Otiyot*) are the root and source of novel existence, it therefore uses the word “pure-*Tehorah*-טהורה.”

This then, is the meaning of the verse, “I took your forefathers... from across the river (*Nahar*-נהר).” That is, the root of the souls of our forefathers, is from higher than the aspect of the river (*Nahar*-נהר),” reaching all the way to the aspect of the Upper Purity (*Tehiru Ila'ah*-עליונה) that precedes and transcends the restraint of *Tzimtzum*. From there they were drawn down until the aspect of “the land of Canaan,” which refers to the matter of Kingship-*Malchut*.¹⁰³³

This is the meaning of the continuation of the verse, “I led him throughout all the land of Canaan,” and it is there that

¹⁰³² Likkutei Torah, Behar 43d; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18, Ch. 33, and elsewhere.

¹⁰³³ Likkutei Torah, Bechukotai ibid. Also see Torah Ohr, Vayeishev (26c, 27c), and elsewhere.

he was made to be the aspect of the Supernal Chariot (*Merkavah*). This is as Tanya explains,¹⁰³⁴ that all the limbs [of the forefathers] were holy etc. It was through this that they empowered their children after them for all eternity. (For, the matter of forefathers, is that they bequeath their inheritance to their children.) That is, every single Jew is capable of being the aspect of a Supernal Chariot (*Merkavah*) for *HaShem*'s יהו"ה's Godliness, so that all of one's matters are for the sake of Heaven.¹⁰³⁵

2.

The explanation¹⁰³⁶ is that our sages, of blessed memory, stated,¹⁰³⁷ "Our forefathers are the Supernal Chariot (*Merkavah*) themselves." That is, the three forefathers, Avraham, Yitzchak and Yaakov (about whom it states,¹⁰³⁸ "One may only call three people 'forefathers-*Avot*-אבות"), are themselves the Chariot (*Merkavah*) for the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*).¹⁰³⁹

¹⁰³⁴ Tanya, Likkutei Amarim, Ch. 23 (28b)

¹⁰³⁵ Mishnah Avot 2:12; See Mishneh Torah, Hilchot De'ot, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity (*Shaar HaYichud*).

¹⁰³⁶ See the discourse entitled "*v'E'escha L'Goy Gadol*" 5636 & 5640 (Sefer HaMaamarim 5635 Vol. 2 p. 465 and on; Sefer HaMaamarim 5640 Vol. 1 p. 7 and on), and with the glosses, see the discourse entitled "*Vayomer... Lech Lecha... v'E'escha* etc." 5643 (Sefer HaMaamarim 5643 p. 9 and on).

¹⁰³⁷ Midrash Bereishit Rabba 47:6; 82:6

¹⁰³⁸ Talmud Bavli, Brachot 16b

¹⁰³⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and on.

Avraham was the Chariot (*Merkavah*) for the aspect of Kindness-*Chessed*, as stated in Sefer HaBahir,¹⁰⁴⁰ “The quality of Kindness-*Chessed* said before the Holy One, blessed is He: From the time that Avram is upon the earth, I have not needed to serve my function, since Avram stands and serves in my place, as the verse states,¹⁰⁴¹ ‘He stood at my watch.’”

About this, his honorable holiness, my father-in-law, the Rebbe, explained in various discourses and talks,¹⁰⁴² that the fact that as long as our forefather Avraham was below in this world, and by his service of *HaShem*-יהו"ה, blessed is He, he took the place of the Supernal quality of Kindness-*Chessed*, this shows that he was higher than the aspect of Kindness-*Chessed* of the world of Emanation (*Atzilut*), and therefore the quality of Kindness-*Chessed* was envious of him.

In other words, Avraham's service of *HaShem*-יהו"ה, blessed is He, was in the line and mode of kindnesses (*Chassadim*). This is as stated in the book Orchot Tzaddikim,¹⁰⁴³ that Avraham was generous with his soul, his body, and his money. This is the general meaning of the verse,¹⁰⁴⁴ “And Avraham traveled southward.”¹⁰⁴⁵

¹⁰⁴⁰ Sefer HaBahir, Section 191, cited in Pardes Rimmonim, Shaar 22 (Shaar HaKinuyim) Ch. 4.

¹⁰⁴¹ Genesis 26:5

¹⁰⁴² Sefer HaMaamarim 5702 p. 101; Sefer HaSichot 5701 p. 44, citing the Tzemach Tzedek.

¹⁰⁴³ Orchot Tzaddikim, Shaar 17; See Ohr HaTorah, Vayera 90b; Sefer HaMaamarim 5689 p. 132; 5698 p. 129 and on.

¹⁰⁴⁴ Genesis 12:9

¹⁰⁴⁵ That is, the south (*Negev*) corresponds to the quality of kindness (*Chessed*), whereas the north (*Tzafon*) corresponds to the quality of judgment (*Gevurah*). See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One

Yitzchak was the Chariot (*Merkavah*) for the quality of Might-*Gevurah*, as the verse states,¹⁰⁴⁶ “The fear (*Pachad*-פחד) of Yitzchak.” Fear (*Pachad*-פחד) is the quality of Might-*Gevurah*. For, as known, the early Kabbalists called this second quality by the name “fear-*Pachad*-פחד.”¹⁰⁴⁷

His toil in service of *HaShem*-יהו"ה, blessed is He, was in the digging of wells.¹⁰⁴⁸ That is, by his service of *HaShem*-יהו"ה, blessed is He, he brought about the revelation of the hidden waters, meaning, the living spring waters that flow from below to Above, this being is the general matter of [the quality of] Might-*Gevurah*.¹⁰⁴⁹

Yaakov was the Chariot (*Merkavah*) for the quality of Splendor-*Tiferet*, which includes both Kindness-*Chessed* and Might-*Gevurah* in it, as the verse states,¹⁰⁵⁰ “Had not the God of my father – the God of Avraham and the fear of Yitzchak – been with me etc.” This is the quality of Splendor-*Tiferet*, which includes both Kindness-*Chessed* and Might-*Gevurah*.

His toil in serving *HaShem*-יהו"ה, blessed is He, was that he “took for himself fresh rods of poplar, hazel and chestnut, and peeled white streaks in them, laying bare the white of the

(*Malchut*) and Gate Seven (*Chessed*) *ibid.*; Also see Pardes Rimmonim, Shaar 23 (Erchei HaKinuyim), Ch. 14.

¹⁰⁴⁶ Genesis 31:42

¹⁰⁴⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Six (*Gevurah*) and elsewhere therein; Also see Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “fear-*Pachad*-פחד.”

¹⁰⁴⁸ Genesis 26:18 and on; See Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 6.

¹⁰⁴⁹ See Torah Ohr, Toldot 17c; Ohr HaTorah Toldot, Vol. 4, p. 808a and on, p. 814b and on; Sefer HaMaamarim 5678 p. 73 and on; 5698 p. 147 and on.

¹⁰⁵⁰ Genesis 31:42

rods.”¹⁰⁵¹ This refers to the inter-inclusion of the colors white and red, meaning, Kindness-*Chessed* and Might-*Gevurah*, which is the matter of Splendor-*Tiferet*.¹⁰⁵² This is why we also find that Yaakov blessed his sons when they went down to Egypt (when the exile began), saying,¹⁰⁵³ “May the Self Sufficient God-*E”l Shadday*-”אֱלֹהֵינוּ grant you mercy (*Rachamim*).” For, as known, mercy (*Rachamim*) is the quality of Splendor-*Tiferet*.¹⁰⁵⁴

Thus, since our three forefathers were the Supernal Chariot (*Merkavah*) for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*), they thereby bestowed this to their children, so that they too can be the aspect of the Chariot (*Merkavah*) for the qualities of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

3.

This also is the meaning of the verse,¹⁰⁵⁵ “And I will make of you a great nation; I will bless you, and make your name great, and you shall be a blessing.” About this, our sages, of blessed memory, stated in Tractate Pesachim,¹⁰⁵⁶ “The words, ‘I will make of you a great nation,’ [are fulfilled] when

¹⁰⁵¹ Genesis 30:37

¹⁰⁵² See Zohar I 161b; Ohr HaTorah Vayeitzei 221b; Sefer HaMaamarim 5678 p. 76; 5699 p. 108.

¹⁰⁵³ Genesis 43:14

¹⁰⁵⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, Ch. 35 & Ch. 48, and elsewhere.

¹⁰⁵⁵ Genesis 12:2

¹⁰⁵⁶ Talmud Bavli, Pesachim 117b

we recite ‘the God of Avraham’ [in the Amidah prayer].¹⁰⁵⁷ The words, ‘I will bless you,’ [are fulfilled] when we recite ‘the God of Yitzchak’ [in the Amidah prayer] and the words, ‘and make your name great [are fulfilled] when we recite ‘the God of Yaakov’ [in the Amidah prayer].

Now, one could think that this blessing should also conclude with all [the forefathers]. The verse therefore states, ‘and **you** shall be a blessing.’ That is, the blessing is concluded with you [Avraham],¹⁰⁵⁸ and is not concluded by [mentioning] all of them.”

The explanation is that our sages, of blessed memory, said¹⁰⁵⁹ about the verse, “And I will make of you a great nation,” – “This refers to the same nation about which it is written,¹⁰⁶⁰ ‘For which is a great nation [that has a god who is close to it, as is *HaShem*-יהו"ה our God, whenever we call unto Him].’ It is from you [Avraham] that I will raise such a nation.”

Now, the Jewish people are called a “great nation,” based on the verse,¹⁰⁶¹ “Great is *HaShem*-יהו"ה and much praised in the city of our God.” For, since “*HaShem*’s-יהו"ה's portion is His people,”¹⁰⁶² and as Tanya states,¹⁰⁶³ that they are a portion of the Name *HaShem*-יהו"ה, blessed is He, meaning that the Name *HaShem*-יהו"ה is present in every single Jew, as

¹⁰⁵⁷ At the beginning of the Amidah prayer.

¹⁰⁵⁸ That is, “Blessed are You, *HaShem*-יהו"ה, the Shield of Avraham (*Magen Avraham*-מגן אברהם).”

¹⁰⁵⁹ Midrash Bereishit Rabba 39:11; Bamidbar Rabba 11:2

¹⁰⁶⁰ Deuteronomy 4:7

¹⁰⁶¹ Psalms 48:2

¹⁰⁶² Deuteronomy 32:9

¹⁰⁶³ Tanya, Iggeret HaTeshuvah, Ch. 4

the verse states,¹⁰⁶⁴ “*HaShem*-יהו"ה is my portion, says my soul,” they therefore are a “great nation,” just as “*HaShem*-יהו"ה is great.”

Now, this matter is drawn from our forefather Avraham, (as stated, “From you [Avraham] I will raise such a nation”). For, “greatness-*Gedulah*-גדולה” is the matter of Kindness-*Chessed*, as known, that the earlier Kabbalists called the quality of Kindness-*Chessed*, “Greatness-*Gedulah*-גדולה.”¹⁰⁶⁵

Thus, our forefather Avraham, whose service of *HaShem*-יהו"ה, blessed is He, was with the quality of Kindness-*Chessed* and love, bequeathed all the Jewish people with the hidden love of *HaShem*-יהו"ה, blessed is He, which is hidden in each and every Jew. Included in this is also the quality of fear of *HaShem*-יהו"ה, blessed is He.¹⁰⁶⁶

Now, love and fear of *HaShem*-יהו"ה, blessed is He, generally include all the emotions, and from them there also is a drawing down into service of *HaShem*-יהו"ה, blessed is He, in actuality, through studying Torah and fulfilling the *mitzvot*.¹⁰⁶⁷ This likewise is the matter of the four letters of the Name *HaShem*-יהו"ה, which are present in each and every Jew.

That is, love and fear of *HaShem*-יהו"ה, blessed is He, are the aspects of the letters *Yod-Hey*-י"ה [of the Name *HaShem*-

¹⁰⁶⁴ Lamentations 3:24

¹⁰⁶⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Gedulah/Chessed*); Also see Likkutei Torah, Eikev 17d, and elsewhere.

¹⁰⁶⁶ See Tanya, Likkutei Amarim, Ch. 18.

¹⁰⁶⁷ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Tanya, Iggeret HaTeshuvah, Ch. 4, and elsewhere.

יהו"ה], about which the verse states,¹⁰⁶⁸ “The hidden are for *HaShem*-יהו"ה, our God.” Fulfilling Torah and *mitzvot* are the aspects of the letters *Vav-Hey*-ו"ה [of the Name *HaShem*-יהו"ה], about which the verse continues, “The revealed are for us and our children.”

4.

Now, the explanation of the four letters of the Name *HaShem*-יהו"ה, as it is in the toil of serving *HaShem*-יהו"ה in man's soul, (as explained elsewhere at length),¹⁰⁶⁹ is as follows:

The letter *Yod*-י is a point (*Nekudah*) without any spreading forth whatsoever. In the service of *HaShem*-יהו"ה, blessed is He, it is the power of nullification (*Bittul*) and self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, without any spreading forth whatsoever, similar to the form of the letter *Yod*-י.

The letter *Hey*-ה spreads forth in length and breadth. In the service of *HaShem*-יהו"ה this is the matter of contemplation (*Hitbonenut*) in a way of understanding and comprehension. That is, one contemplates the verse,¹⁰⁷⁰ “How great are Your

¹⁰⁶⁸ Deuteronomy 29:28; See Tikkunei Zohar, Tikkun 10; Likkutei Torah, Pekudei 3b and on, and elsewhere.

¹⁰⁶⁹ See Likkutei Torah, Re'eh; Sefer HaMaamarim 5679 p. 611 and on; 5698 p. 67 and on.

¹⁰⁷⁰ Psalms 92:6

works, *HaShem*-יהו"ה," and,¹⁰⁷¹ "How abundant are Your works, *HaShem*-יהו"ה."

That is, there is a great division of many creatures, to the point that even below in this world, there are a great many creatures. For, even in the class of the inanimate (*Domem*), there are many different categories and classifications, from simple rocks to precious and desirable stones. Moreover, even within the same category, there are many differences between them, in that they differ in [the clarity of] their radiance. Likewise, in the vegetative (*Tzome'ach*) class, there are many divisions, "from the cedar of Lebanon, to the hyssop growing out of the wall."¹⁰⁷²

This likewise is so of the class of living animals (*Chai*), and is certainly so of the speaking class (*Medaber*), as stated in Mishnah,¹⁰⁷³ "The Holy One, blessed is He, stamped all people with the seal of Adam, the first man, but not one of them is similar to the other." Moreover, our sages, of blessed memory, stated,¹⁰⁷⁴ "Their minds are unlike each other, and their faces are unlike each other," but instead, "every person differs from the other in voice, appearance, and thought."¹⁰⁷⁵

However, in addition to the abundance of creatures, indicated by the verse, "How abundant are Your works, *HaShem*-יהו"ה,"¹⁰⁷⁶ there also is the matter indicated by the

¹⁰⁷¹ Psalms 104:24

¹⁰⁷² Kings I 5:13

¹⁰⁷³ Talmud Bavli, Sanhedrin 37a

¹⁰⁷⁴ Talmud Bavli, Brachot 58a

¹⁰⁷⁵ Talmud Bavli, Sanhedrin 38a

¹⁰⁷⁶ See Torah Ohr 56b

verse, “How great are Your works, *HaShem* יהו"ה.”¹⁰⁷⁷ This refers to the great upper works, such as the celestial spheres of the stars and constellations, even including the angels, who are separate intellects (*Sichliyim Nivdalim*),¹⁰⁷⁸ whose greatness is in quality, which is the primary matter of greatness.¹⁰⁷⁹

Thus, when a person contemplates the abundance and greatness of the creations, and that it all was brought into being solely from the letter *Hey* ה [of the Name *HaShem* יהו"ה]— as our sages, of blessed memory,¹⁰⁸⁰ taught on the word,¹⁰⁸¹ “When He created them-*b'Heebaram* בהבראם,” – “Read it as ‘He created them with the [letter] *Hey-b'Hey Baram* ברה' בראם,’ being that this world was created with the letter *Hey* ה” – a person comes to understand and grasp that a single letter is of utterly no comparison whatsoever etc.

For, even in man below, there utterly is no comparison between a single letter and the power of speech in general, and it certainly has no comparison to the power of thought in general, or to all the possibilities that he has throughout all the days of his life in general.

How much more is this certainly so Above in *HaShem*'s יהו"ה Godliness, that there is no comparison between a single letter and all the creations that were brought about

¹⁰⁷⁷ Talmud Bavli, Sanhedrin 38a

¹⁰⁷⁸ See Moreh Nevuchim, Part 2, Ch. 3-6; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1) and on; Likkutei Torah, Shlach 45a, 46a; Ohr HaTorah, Masei p. 1,398 and on; Sefer HaChakirah of the Tzemach Tzedek 13a.

¹⁰⁷⁹ Mishneh Torah, Hilchot Yesodei HaTorah 2:6; Also see Torah Ohr 56b *ibid*.

¹⁰⁸⁰ Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

¹⁰⁸¹ Genesis 2:4

through it, even including the most lofty and supernal creations, such as the fiery-*Seraphim* angels etc., all of whom were created with a single letter, as our sages, of blessed memory, stated,¹⁰⁸² “The coming world was created with the letter *Yod*” [of the Name *HaShem*-יהו"ה]. It thus is understood that there is utterly no comparison between two letters, relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Thus, when a person contemplates all this, it will become firmly established in him, not to desire either the letters (*Otiyot*) or what was created with them, being that he can reach the [Source and] Master of the letters - the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who brings the letters into being.

This then, is the matter of the letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is present in every single Jew. That is, a Jew not only has the power of self-sacrifice (*Mesirat Nefesh*), but he also has the power of understanding and comprehension, in that he comprehends with his intellect that he should have no desire except for the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is like the Alter Rebbe's teaching,¹⁰⁸³ that a Jew neither desires nor is capable of being separate from *HaShem*'s-

¹⁰⁸² Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

¹⁰⁸³ See Tanya, Likkutei Amarim, Ch. 14, Ch. 18, Ch. 24-25; Also see the discourse entitled “*Bati LeGani*” 5710, Ch. 3 (Sefer HaMaamarim 5710 p. 114 and on); Igrot Kodesh of the Rebbe Rayatz, Vol. 4 p. 384 (copied in HaYom Yom for the 25th of Tammuz).

יהו"ה Godliness. The only reason he sometimes does not conduct himself in this way, is because it seems to him that [though he goes contrary [to *HaShem*'s-יהו"ה will], he remains in his Jewishness.

That is, [the only reason this is possible] is because this [truth] is concealed and hidden from him etc. However, when the concealments are removed etc., his grasp remains whole. That is, with his intellect he grasps that he should not desire anything that was only created from two letters, but that he should only desire the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, from the aspect of the letters *Yod-Hey*-י"ה in one's soul, there is a drawing down into one's actual service of *HaShem*-יהו"ה, blessed is He, through the six emotional qualities and through accepting the yoke of *HaShem*'s-יהו"ה Kingship, meaning, in actually studying Torah study and fulfilling the *mitzvot*.

These are the letters *Vav-Hey*-ו"ה. That is, the letter *Vav*-ו is the matter of the Torah, which descended through hidden stages etc.,¹⁰⁸⁴ like the form of the letter *Vav*-ו which indicates a drawing down from Above to below. The letter *Hey*-ה is the matter of the *mitzvot*, which are generally included in – and whose primary aspect is – the *mitzvah* of charity-*Tzedakah*-

¹⁰⁸⁴ See Tanya, Likkutei Amarim, Ch. 4

צדקה,¹⁰⁸⁵ which is “The righteousness of the *Hey-Tzedek Hey-*
צדק ה.”¹⁰⁸⁶

5.

This then, explains how it is that through serving *HaShem*-יהו"ה, blessed is He, with the Name *HaShem*-יהו"ה, as it is in the soul of every Jew, we become a “great nation-*Goy Gadol* גוי גדול,” just as “*HaShem* is great-*Gadol HaShem* גדול יהו"ה.” This then, is the blessing by which Avraham was blessed,¹⁰⁸⁷ “And I will make of you a great nation.” That is, that the fact that the Jewish people become a “great nation,” is “from you,” meaning, from Avraham.

The verse then continues, “I will bless you,” [which is fulfilled] by our recitation of “the God of Yitzchak.” For, the quality of Yitzchak is the quality of *Might-Gevurah*, which is the matter of the dominance of the drawing down and bestowal. This is the meaning of what is stated in the blessing to Yitzchak,¹⁰⁸⁸ “May God-*Elohi*”מ-אלהי give you [the dew of the heavens] etc.,” in which *HaShem*’s-יהו"ה title “God-*Elohi*”מ-אלהי is specified.¹⁰⁸⁹

¹⁰⁸⁵ See Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

¹⁰⁸⁶ See Zohar III 72a; Likkutei Torah, Nitzavim 51c

¹⁰⁸⁷ Genesis 12:2

¹⁰⁸⁸ Genesis 27:28

¹⁰⁸⁹ See the beginning and end of the discourse entitled “*Vayiten Lecha*” 5666 (*Hemshech* 5666 p. 85 and on); Also see the discourse by the same title of the year 5728 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 339 and on); Siddur Im Divrei Elohi”m Chayim p. 247a-b.

For, we find that specifically Yitzchak drew down the primary root and source of all blessings to the world. This then, is the meaning of “I will bless you,” indicating abundant blessing, as explained in Likkutei Torah on the Torah portion of Naso¹⁰⁹⁰ in explanation of the verse,¹⁰⁹¹ “May *HaShem*-יהו"ה bless you.”

The verse then continues, “and make your name great” [which is fulfilled] by our recitation of “the God of Yaakov.” This is because Yaakov is the quality of Splendor-*Tiferet*, which includes both Kindness-*Chessed* and Might-*Gevurah*. That is, it has both a drawing forth of the greatness of Avraham, as well as the dominance and strength of the blessings of Yitzchak, about whom the verse states,¹⁰⁹² “The man became exceedingly great and continued to become greater, until he was very great.” Therefore, since Yaakov included both qualities, about him the verse states,¹⁰⁹³ “The man became exceedingly prosperous, and he attained bountiful flocks, maidservants and servants etc.”

The verse then concludes “and you shall be a blessing,” about which it states, “A person could think that the blessing should also conclude with them all [with all the forefathers]. The verse therefore states, ‘and **you** shall be a blessing.’ That is, they conclude the blessing with you [Avraham],¹⁰⁹⁴ and do

¹⁰⁹⁰ Likkutei Torah, Naso 26c

¹⁰⁹¹ Numbers 6:24

¹⁰⁹² Genesis 26:13

¹⁰⁹³ Genesis 30:43

¹⁰⁹⁴ That is, “Blessed are You, *HaShem*-יהו"ה, the Shield of Avraham (*Magen Avraham*-מגן אברהם).”

not conclude by [mentioning] all of them.” This is because the quality of Avraham is the quality of Kindness-*Chessed*, which is “the day that accompanies all other days.”¹⁰⁹⁵

6.

This then, is the meaning of the verse,¹⁰⁹⁶ “I took your forefather Avraham from across the river (*Nahar*-נהר).” For, as explained before, the root of the drawing down of Avraham is from the aspect of the Primordial Thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*) and even higher.

In other words, in the kindness of Avraham there also is a manifestation of the aspect that transcends Kindness-*Chessed*, which is the meaning of “the God of Avraham,” meaning, the aspect which transcends Avraham. This refers to the aspect of the Supernal Wisdom-*Chochmah Ila’ah* of the world of Emanation (*Atzilut*), which transcends Kindness-*Chessed* of the world of Emanation (*Atzilut*).

[With the above in mind, we can also understand why it states,¹⁰⁹⁷ “The God of Avraham, the God of Yitzchak, and the God of Yaakov, the Great, the Mighty, and the Awesome God.” For, at first glance, Avraham, Yitzchak, and Yaakov, correspond to Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*, and also, “the Great (*HaGadol*), the Mighty

¹⁰⁹⁵ See Zohar III 103b; See the note of the Rebbe to Sefer HaMaamarim 5708 p. 144.

¹⁰⁹⁶ Joshua 24:2

¹⁰⁹⁷ In the liturgy of the Amidah prayer.

(*HaGibor*), and the Awesome (*v'HaNorah*)” likewise correspond to Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.¹⁰⁹⁸

However, the explanation is that “the God of Avraham” refers to the aspect that manifests within the Kindness-*Chessed*. That is, Kindness-*Chessed* (Avraham) is in the right line [of the *Sefirot*], and “the God of Avraham” is the aspect of Wisdom-*Chochmah*, which also is in the right line, and manifests within Kindness-*Chessed*. The same is likewise so of “the God of Yitzchak” and “the God of Yaakov.”]

Beyond this, the verse states,¹⁰⁹⁹ “The God of my father, and I will exalt Him.” As stated in Zohar,¹¹⁰⁰ “the God of my father-*Eloh”ei Avi*-אֱלֹהֵי אָבִי” refers to “the God of Avraham.” The explanation of the word “I will exalt Him-*Aromemenhoo*-אֲרוֹמַמְנֶהוּ” is that, though He is exalted, in and of Himself, [nevertheless], even the aspect of the Supernal Wisdom (*Chochmah Ila’ah*) of the world of Emanation (*Atzilut*) (which is “the God of Avraham”) requires elevation to a higher level.

This is like what we explained before, that the root of the souls is in the inner aspect of Primordial Man (*Adam Kadmon*), and [they are rooted] all the way to the aspect of “He engraved an engraving in the Upper Purity (*Tehiru Ila’ah*-טְהִירוּ אֱלֹהִים). It is from there that the drawing down is all the way

¹⁰⁹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated Gates of Light, Gate Five (*Tiferet*), section on the title “Awesome-*Norah*-נֹרָא”; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15.

¹⁰⁹⁹ Exodus 15:2

¹¹⁰⁰ Zohar II 55b

until “the land of Canaan,” which is the aspect of Kingship-*Malchut*.

The drawing down from the aspect that is “across the river (*Nahar*-נהר)” until the aspect of “the land of Canaan” is specifically within the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is why the verse states, “I took your forefather,” in which the verse specifies, “**I took-**ו'Ekach-אקח.”

This then, is the meaning of the verse,¹¹⁰¹ “Yehoshua said to the entire nation: Thus said *HaShem*-יהו"ה, the God of Israel... I took your forefather Avraham from across the river and led him throughout all the land of Canaan.” That is, when the Jewish people arrived at the land of Canaan, where it was necessary for their service of *HaShem*-יהו"ה, blessed is He, to involve physicality, such as “one who plows, and one who sows etc.,”¹¹⁰² the [empowerment for this] was brought about through the prophetic revelation of Yehoshua.

That is, this is what gives the empowerment to serve *HaShem*-יהו"ה, blessed is He, with physical things, so that they too are made to be a Chariot (*Merkavah*) for *HaShem*'s-יהו"ה Godliness. The giving of power for this is because “I took your forefather... throughout all the land of Canaan,” which is the matter of the Supernal Chariot (*Merkavah*), as explained before. That is, our forefathers drew down this empowerment to every single Jew, so that they all can be in the aspect of a Supernal

¹¹⁰¹ Joshua 24:2-4 – Also see the liturgy of the Haggadah

¹¹⁰² Mishnah Avot 7:2

Chariot (*Merkavah*) for *HaShem*'s יהו"ה Godliness, even while engaged in physical things etc.

This empowerment comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as the verse specifies, “**I took-**ו' *Ekach*-וּאָקַח.” For, “the higher it is, the lower it descends.”¹¹⁰³ This is because his root he is drawn from is the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is capable of the impossible¹¹⁰⁴ and bears all opposites.

This itself grants the empowerment for even physical things to be made into receptacles for *HaShem*'s יהו"ה Godliness, through which we fulfill His Supernal intent that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹¹⁰⁵

¹¹⁰³ See the citations in Sefer HaMaftachot (Kehot 5741) to Sifrei Admor HaZaken, section on “*Kol HaGavo'ah* etc.”; Also see Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on.

¹¹⁰⁴ Shaalot u'Teshuvot HaRashba Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzedek 34b, and elsewhere.

¹¹⁰⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.