

Discourse 17

*“Vayehiy BaYom HaShemini -
It was on the eighth day”*

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

1.

The verse states,¹¹⁸⁴ “It was on the eighth day, Moshe summoned Aharon and his sons, and the elders of Israel.” About this the Kli Yakar writes, “From the fact that it states, ‘on the eighth day,’ we see that this day is also included in the days of inauguration that preceded it. But this is not so, as the verse states,¹¹⁸⁵ ‘You shall be inaugurated for a seven-day period.’” He thus explains that “the verse is providing the reason why it was specifically on this day that there was a revelation of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.

That is, because it was the eighth day, this caused it to have an even greater strength of holiness. For, all numerations of seven are mundane, whereas the number eight is holy. This is similar to the statement in Midrash,¹¹⁸⁶ ‘All Moshe’s praise [of *HaShem*-יהו"ה, blessed is He] was with the word ‘Then-Az-

¹¹⁸⁴ Leviticus 9:1

¹¹⁸⁵ Leviticus 8:33

¹¹⁸⁶ See Yalkut Shimoni, Beshalach Remez 241

זא-8,” in which the *Aleph*-א-1 [is higher than and] rides upon the *Zayin*-ז-7 etc.”¹¹⁸⁷ He then continues and explains that this eighth day “took ten crowns,”¹¹⁸⁸ and that this hints at what our sages, of blessed memory, stated,¹¹⁸⁹ “The lyre [that will be played] in the days of Moshiach will have eight strings, and that of the coming world it will have ten strings etc.,” as he explains there at greater length.

Now, we must understand why the first matter, which is counted amongst the ten crowns [that the eighth day took] is the first day of creation.¹¹⁹⁰ For, at first glance, it should be included in the category of the seven days of construct,¹¹⁹¹ which are under the number eight. In contrast, the aspect of the ten crowns transcends even the [number] eight, and even transcends the aspect of the eighth as it is unto itself.

This is especially so when it comes to the first matter, which is the first and most singularly unique of the ten crown and is the highest of their levels. This being so, how is it appropriate that the first crown is “the first day of creation,” if it is included in the category of the creation?

However, the explanation is that the first day of creation had an added element of superiority to it. That is, on [the first day] there was an illumination of the light (*Ohr*-אור) that was created on the first day, with which Adam could gaze from one

¹¹⁸⁷ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

¹¹⁸⁸ Talmud Bavli, Shabbat 87b; Torat Kohanim and Rashi to Leviticus 9:1

¹¹⁸⁹ Talmud Bavli, Arachin 13b

¹¹⁹⁰ Talmud Bavli, Shabbat 87b and Torat Kohanim to Leviticus 9:1 *ibid*.

¹¹⁹¹ See Shaalot U'Teshuvot of the Rashba Vol. 1, Section 9.

end of the world to the [other] end, and because of the great elevation of this light, it was hidden [to be revealed] to the righteous *Tzaddikim* in the coming future.¹¹⁹²

In other words, the light of the first day [of creation] is the aspect of the light of the coming future. This refers to the light (*Ohr*-אור) that precedes the restraint of the *Tzimtzum*. This is the meaning of what our sages, of blessed memory, stated¹¹⁹³ [about this light] that, “He separated it for Himself.”

That is, within the light (*Ohr*) that precedes the restraint of *Tzimtzum* itself, there is the externality of the light (*Chitzoniyut HaOhr*) that relates to worlds, but there also is the essence of the light (*Etzem HaOhr*), which is for Himself. About this [aspect of the light (*Ohr*)] it states, “He separated it for Himself.”¹¹⁹⁴ We thus understand the great elevation of this light (*Ohr*-אור). Nevertheless, it was this light (*Ohr*-אור) that illuminated on the first day of the act of creation, the substance of which is the coming into being of the worlds.

We can also understand this as it relates to the teaching of the Baal Shem Tov, [who said],¹¹⁹⁵ “Where did He hide it? In the Torah.” That is, we find these two opposites in the Torah too. For, on the one hand, the Torah transcends the worlds, as

¹¹⁹² See Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 11:2 and elsewhere.

¹¹⁹³ See Talmud Yerushalmi, Brachot 8:6; Midrash Tehillim 27:1

¹¹⁹⁴ See Ohr HaTorah, VaEtchanan p. 360; Sefer HaMaamarim 5669 p. 169; 5677 p. 153; 5681 p. 228 and on; 5685 p. 231-232; 5799 p. 184; 5707 p. 240 and on.

¹¹⁹⁵ See Degel Machane Ephraim, Bereishit; Keter Shem Tov, Section 84; Also see Zohar Chadash 85d and elsewhere.

our sages, of blessed memory, stated,¹¹⁹⁶ “The Torah preceded the world by two-thousand years.”

However, on the other hand, the Torah was specifically given below, so that when the angels argued,¹¹⁹⁷ “Place Your majesty over the heavens,” [Moshe] answered them, “Did you descend to Egypt? Is there an evil inclination amongst you?” In other words, the Torah that transcends the worlds was specifically given below, in the aspects of Egypt and the evil inclination.

2.

The explanation of the matter is that it states in Zohar on the Torah portion of Emor¹¹⁹⁸ in introduction to Torah portion on the festivals, “Rabbi Yitzchak began [and said: The verse states,¹¹⁹⁹ ‘And God called the light (*Ohr*-אור) day (*Yom*-יום).” He then continues and explains the matter of the light (*Ohr*-אור) that was created on the first day, that was hidden for the righteous-*Tzaddikim* in the coming future.

The Zohar then continues and states that “Day-*Yom*-יום” includes both day and night, as the verse [continues and] states, “And there was evening and there was morning, one day (*Yom Echad*-אחד-יום).” Therefore, the light (*Ohr*-אור) of the first day will specifically illuminate in the coming future. For, in that

¹¹⁹⁶ See Midrash Bereishit Rabba 8:2; Midrash Tehillim 90d, and elsewhere.

¹¹⁹⁷ Psalms 8:2; See Talmud Bavli, Shabbat 88b and on.

¹¹⁹⁸ Zohar III 93a and on

¹¹⁹⁹ Genesis 1:5

time the Jewish people will be in a state of oneness, [as indicated by the verse],¹²⁰⁰ “One nation (*Goy Echad*-גוי אחד).”

In other words, there presently is a lacking in the unity and oneness of the Jewish people, and this light (*Ohr*-אור) is therefore not drawn down. Rather, it is specifically in the coming future when they will be in a state of oneness (*Achdut*-אחדות) that there will be a drawing down of “The light (*Ohr*-אור) [that] is good (*Tov*-טוב)”¹²⁰¹ to a “world that is entirely good (*Tov*-טוב).”¹²⁰²

However, from the introduction to the Torah portion of the festivals, there is indication that a revelation of this light (*Ohr*-אור) illuminates on the holidays. Moreover, it states in Zohar (about the matter of “the light (*Ohr*-אור) [that] is good (*Tov*-טוב),” which is the hidden light – *Ohr HaGanuz*) that “He does not withhold it from illuminating every day.”¹²⁰³

The Ramaz comments on this, stating that this is the meaning of what we recite,¹²⁰⁴ “In His goodness (*Tuvo*-טובו) He renews the act of creation every day, constantly.” That is “His goodness-*Tuvo*-טובו” refers to “the light (*Ohr*-אור) [that] is good (*Tov*-טוב),”¹²⁰⁵ which is the light that was created on the first day. In other words, this light (*Ohr*-אור) is drawn forth “every day, constantly,” and this is the meaning of “In His goodness

¹²⁰⁰ Samuel II 7:23

¹²⁰¹ Genesis 1:4

¹²⁰² Talmud Bavli, Kiddushin 39b and elsewhere.

¹²⁰³ Zohar III 88a

¹²⁰⁴ See the blessings of the morning *Shema* recital.

¹²⁰⁵ Also see Avudraham there.

(*Tuvo*-טובו) He renews the act of creation every day, constantly.”

The matter may be better understood by the precise wording, “He renews-*HaMechadesh*-המחדש,” the meaning of which is that He brings novel existence into being in a way of something from nothing (*Yesh MeAyin*). It therefore states, “He renews the act of creation every day, constantly.”

For, in regard to the novel creation of something from nothing (*Yesh MeAyin*), the renewal must necessarily be constant. This is as explained at length in Shaar HaYichud VeHaEmunah,¹²⁰⁶ that the creation of the heavens and earth cannot be compared to a craftsman who makes a vessel, in which the form of the vessel remains even after it has left the hand of the craftsman.

This is not so of the creation of the heavens and earth. For, since they are brought into being as something from nothing (*Yesh MeAyin*), this must happen “every day, constantly,” at every hour and moment. This also is why it specifies, “In His goodness (*Tuvo*-טובו) He renews.” For, due to the great wondrousness of the novel creation of something from nothing (*Yesh MeAyin*), it is not possible for this to stem from anything other than His goodness, meaning, the essential goodness of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹²⁰⁶ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 1 & 2.

3.

Now, to understand the wondrousness of something coming into being from nothing (*Yesh MeAyin*), we must preface by explaining the wondrousness in the chaining down of the worlds (*Hishtalshelut*), which is in a way of cause and effect. For, the order of drawing down from cause to effect is not in a manner in which the cause spreads forth in the effect, but rather, all that is drawn from the cause is just an external glimmer of radiance.

For, the general principle is well known, that the external aspect (*Chitzoniyut*) of the upper level becomes the inner aspect (*Pnimiyut*) of the lower level,¹²⁰⁷ meaning, that it only is its tenth portion. In truth, it is not even the tenth portion, neither in quantity nor in quality, but solely the tenth portion alone.

We observe this in the bestowal of intellect from a teacher to his student. That is, at first the teacher only has the point (*Nekudah*) of the intellect that relates to the recipient in mind, but only in a way of a point (*Nekudah*). This is the aspect of Wisdom-*Chochmah*. He then must draw the particulars and reveal the details of the point (*Nekudah*), which is the matter of the Understanding-*Binah*.

It then must be drawing down through the emotions (*Midot*), being that bestowal is not possible without the medium of emotions (*Midot*), in that there must be the quality of

¹²⁰⁷ See Etz Chayim, Shaar 14 (Shaar Abba v'Imma) Ch. 9; Also see Shaar HaYichud of the Mittler Rebbe, Ch. 8, Ch. 18 and elsewhere.

Kindness-*Chessed*, which is the desire and interest to bestow. There also must be the quality of Might-*Gevurah*, which is the matter of constricting and restraining the bestowal [to the capacity of the receiver].

There also must be the quality of Splendor-*Tiferet*, which is the matter of the inter-inclusion of Kindness-*Chessed* and Might-*Gevurah*, so that they be in the proper proportions. However, even after all this, it still transcends actual bestowal, but is as the intellect (*Shechel*) is still in the bestower, only that as it is in the bestower himself, this is intellect (*Sechel*) that relates to the recipient.

There then must also be the aspects of Victory-*Netzach* and Majesty-*Hod*, which are, “the kidneys which give council,”¹²⁰⁸ and adjust the intellect and physicalize it according to the capacity of the student [to receive]. In addition, Victory-*Netzach* and Majesty-*Hod* are the matter of [the teacher] overcoming himself against all obstacles and hindrances that may be [preventing] the bestowal etc.

There then is the matter of Foundation-*Yesod*, which is the bonding between the bestower and the recipient. The bestowal then comes forth into the letters (*Otiyot*) of speech, which is the aspect of Kingship-*Malchut*, as explained at length in Iggeret HaKodesh.¹²⁰⁹

From this it is understood that the intellect which is [finally] bestowed to the student in actuality, is not even a tenth

¹²⁰⁸ See Talmud Bavli, Brachot 61a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, Ch. 26, Ch. 35.

¹²⁰⁹ Tanya, Iggeret HaKodesh, Epistle 15

portion, neither in quality nor in quantity. This is because every time that it chains down from one level to the next, it becomes more and more constrained and diminished, so that the lowest level is not at all comparable to how it was on the highest level. Therefore, what is meant when we say the “tenth portion” is that it is the tenth level.

This is likewise understood when it relates to the chaining down of the worlds (*Hishtalshelut*). For example, [our sages, of blessed memory, stated],¹²¹⁰ “There is no grass [or vegetation] below that does not have a constellation (*Mazal*) above that hits it and tells it to grow.” [From the language of this teaching itself, it must be said that this does not refer to the coming into existence of the fruit or vegetation from nothing to something, but that it refers to the growth of the fruit or vegetation and its qualities etc., once it has already been brought into existence.] That is, the sweetness of the fruit comes from the sweetness of the upper constellation (*Mazal*).

However, it is self-understood that the sweetness of the fruit is utterly incomparable to the “sweetness” of the constellation (*Mazal*). That is, the sweetness of a fruit is unlike the sweetness of good emotions, and the sweetness of [good] emotions (*Midot*) are unlike the sweetness of the intellect (*Sechel*), and certainly the sweetness of the intellect (*Sechel*) is

¹²¹⁰ See Midrash Bereishit Rabba 10:6; Zohar I 251a; Zohar II 171b; Moreh Nevuchim Part 2, Ch. 10; Also see Tanya, Iggeret HaKodesh, Epistle 6 & Epistle 20; Maamarei Admor HaZaken al Maamarei Rabboteinu Zichronam L’Brachah p. 135 and on; Maamarei Admor HaEmtza’ee, Devarim Vol. 3 p. 876 and on; Sefer HaMaamarim 5689 p. 221.

unlike the sweetness of the upper constellations (*Mazalot*) and the separate intellects (*Sichliyim Nivdalim*) [the angels].

Nevertheless, the sweetness of the constellation (*Mazal*) is what causes the sweetness of the fruit, and a cause has some element of closeness to its effect. This is why the sweetness of the constellation (*Mazal*) chained down into the fruit specifically as a matter of sweetness, rather than anything else.

In other words, if the “sweetness” of the constellation (*Mazal*) was completely distant [from the sweetness of the fruit], something else could possibly come from it. However, since specifically sweetness came from it, it is understood that it is in a way of cause and effect, and that the cause has some element of closeness to the effect.

The same is understood in the bestowal of intellect from a teacher to his student. That is, as explained before, even though the intellect bestowed to the student is completely distant compared to the intellect of the teacher [himself], it nevertheless is in a way of cause and effect, that is, in a way of proximal closeness. Proof of this is that from the intellect (*Sechel*) of the teacher, there specifically comes to be the existence of intellect (*Sechel*) in the student, and not anything other than intellect (*Sechel*).

The same is so of the chaining down of the powers [of the soul] one from the other, that this too is in a way of cause and effect. For example, in the drawing down of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*), the power of conceptualization (*Ko'ach*

HaMaskeel) is completely hidden from the revealed intellect (*Sechel*).

That is, not only do we not grasp the actual existence of the thing itself, but we do not even grasp the existence of the power of conceptualization (*Ko'ach HaMaskeel*) itself. Rather, because we sense the existence of the revealed intellect (*Sechel HaGaluy*), we know that there is an existence of the power of conceptualization (*Ko'ach HaMaskeel*) from which novel insights come into the revealed intellect (*Sechel HaGaluy*).

From this it is understood that the drawing down of the effect – which is the revealed intellect (*Sechel HaGaluy*) – from the cause – which is the power of conceptualization (*Ko'ach HaMaskeel*) – is in a way of distance of relative comparison.

The same is so of the drawing down of the emotions (*Midot*) from the intellect (*Sechel*), that this too is in way of distance of relative comparison, and the same is so from the emotions (*Midot*) to speech (*Dibur*) etc. That is, with each drawing down the light becomes more and more constricted etc. Nevertheless, all this is in a way of cause and effect, in a way that there is proximal relativity and closeness.

4.

The explanation is that even though the drawing down of the effect is not from the essence of the cause, but only from its radiance, nevertheless, the radiance of the effect is in a way of inner manifestation (*Hitlabshut*), and there is an inclusion of the cause in the effect, meaning in the radiance of the cause.

Moreover, this generally is in a way of close proximity and inner manifestation (*Hitlabshut*). This is why the drawing down of the effect causes a change in the cause, in that it is not the same as it was before the drawing down, during the drawing down, and after the drawing down of the radiance.

This may be better understood from the [relationship of] cause and effect [between] the intellect (*Sechel*) and the emotions (*Midot*), which are two opposites. For, what is sensed in the intellect (*Sechel*) is the essential goodness of the thing itself, whereas what is sensed in the emotions (*Midot*) is the good of the thing as it relates **to himself**. As this relates to serving *HaShem*-יהו"ה, blessed is He, the intellect (*Sechel*) is the sense that "closeness to God is good," whereas in the emotions (*Midot*) the sense is that "closeness to God is good for **me**."¹²¹¹

Now, because the intellect (*Sechel*) and the emotions (*Midot*) differ in their existence, they likewise differ in their mannerisms. That is, the mind and intellect (*Mochin*) is cold, whereas the emotions (*Midot*) are with warmth and passionate arousal. For, since the matter relates to **him**, he therefore becomes heated and passionate [about it] etc.

Nonetheless, even so, the emotions (*Midot*) are drawn from the intellect (*Sechel*) in a way of cause and effect (*Ilah v'Alul*). For, the true matter of intellect (*Sechel*) is not that he just understands and grasps the matter, but there also is the matter of feeling, meaning that he has an intellectual feel for the matter in his intellect (*Sechel*). Only that as the feeling is

¹²¹¹ Psalms 73:28; Also see the Sichah talk of Acharon Shel Pesach of this year, 5720, Ch. 27 (Torat Menachem, Vol. 25, p. 240).

included in the mind and intellect (*Mochin*), its existence is like the existence of the mind and intellect (*Mochin*). This is why here the sense and feeling is not as it relates to himself, but that he senses the goodness of the essence of the thing itself, in a way of coldness etc.

Nevertheless, the sense and feeling of the intellect (*Sechel*) is the cause (*Ilah*) of the emotions (*Midot*). That is, it is when he has a feel for the thing in his intellect (*Sechel*) that he will begin to be roused about it in his mind (*Mochin*). In other words, the arousal of the intellect (*Sechel*) is the effect (*Alul*) stemming from the cause (*Ilah*), the cause being the sense and feeling of the intellect (*Sechel*), which is a matter of cause and effect (*Ilah v'Alul*) in a way of proximity.

This is then drawn down into the heart as well, in a manner of cause and effect (*Ilah v'Alul*) in a way of distance. Nevertheless, this too is in a way of cause and effect (*Ilah v'Alul*), for which reason there is a drawing down of the same matter, rather than a different matter.

That is, from the sense and feeling of the matter in the intellect (*Sechel*) there is a drawing down of a sense and feeling of the matter in the heart, and from the arousal of the intellect (*Sechel*) an arousal is caused in the heart.

Now, since it is in a way of cause and effect (*Ilah v'Alul*), it therefore is necessarily so that the emotions (*Midot*) will come into being from the intellect (*Sechel*). That is, provided that nothing obstructs this, such as the blockage of the mind (*Timum HaMo'ach*) and the blockage of the heart (*Timum HaLev*), the emotions (*Midot*) will necessarily come

from the intellect (*Sechel*), since it is in a way of cause and effect (*Ilah v'Alul*).

The same is so in the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which also is in a way of cause and effect (*Ilah v'Alul*). For, even though the world of Formation (*Yetzirah*) is distant in relative comparison to the world of Creation (*Briyah*), to the extent that it [only] is the aspect of Kingship-*Malchut* of the world of Creation (*Briyah*), which becomes the Crown-*Keter* of the world of Formation (*Yetzirah*), nevertheless, they relate to each other.

For, as known,¹²¹² the worlds of Creation (*Briyah*) and Formation (*Yetzirah*) are compared to thought (*Machshavah*) and speech (*Dibur*), respectively, and the way speech (*Dibur*) comes from thought (*Machshavah*) is not in a way of something from nothing (*Yesh MeAyin*), but is only the revelation [in speech] of that which is concealed (*Giluy HaHe'elem*) [in thought]. That is, initially the letters of speech (*Dibur*) were included in the letters of thought (*Machshavah*), and are subsequently revealed from their concealment into revelation [in speech].

The same is understood about the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which is in a way of cause and effect (*Ilah v'Alul*). That is, the general matter of cause and effect (*Ilah v'Alul*) is that it is not a novel existence that is brought into being, but that

¹²¹² See Likkutei Torah, Acharei 25d and on, and elsewhere.

the effect (*Alul*) was initially included in its cause (*Ilah*), and its coming forth unto itself, is only revelation from concealment. Therefore, once it becomes revealed, it is an existence unto itself and no longer requires the cause (*Ilah*).

5.

However, the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from the world of Emanation (*Atzilut*) – as well as the general matter of the coming into being of something from nothing (*Yesh MeAyin*) – is a matter of novel existence being brought forth into being. In other words, previously it was not included in the “nothing” (*Ayin*) and its coming into being is in a way of a novelty.

This is as stated in Biurei HaZohar to the Torah portion of Pinchas.¹²¹³ Namely, the novel creation of something from nothing (*Yesh MeAyin*) is only in a way in which the Creator brings the creation into being, but not that the Creator becomes a creation, such as in the case of cause and effect (*Ilah v'Alul*), God forbid to think so.

Thus, since the “something” (*Yesh*) is an entirely new existence, it has no independent existence whatsoever, but constantly requires the Godly “nothing” (*Ayin*) to bring it into existence at every moment. (This is as cited above to the explanation in Shaar HaYichud VeHaEmunah.) This is [what

¹²¹³ Biurei HaZohar of the Mittler Rebbe 115a and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 548.

is meant by the words],¹²¹⁴ “In His goodness He renews the act of creation every day, constantly.”

The power to bring forth the existence of something from nothing is specifically “in His goodness-*Tuvo*-טוב,” meaning, the essential goodness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).

6.

Now, in the matter of “good-*Tov*-טוב” itself, there are two levels, for, our sages, of blessed memory, said,¹²¹⁵ “One verse states,¹²¹⁶ ‘*HaShem*-יהו"ה is good to all,’ and another verse states,¹²¹⁷ ‘*HaShem*-יהו"ה is good to those who trust in Him.’ This is analogous to a person who owns an orchard. When he waters it, all of it gets watered [including the weeds], but when he hoes [around the trees], he only hoes around the good amongst them.”

This is the difference between the worlds and the souls of the Jewish people. That is, the worlds are from the aspect of the external union (*Yichud Chitzoni*), whereas the souls of the Jewish people are from the aspect of the inner union (*Yichud*

¹²¹⁴ See the blessings of the morning *Shema* recital.

¹²¹⁵ Talmud Bavli, Sanhedrin 39b; Also see Ohr HaTorah, Vayera 96a, Beshalach p. 416 and on; Tehillim (Yahal Ohr) p. 681 and on.

¹²¹⁶ Psalms 145:9

¹²¹⁷ Lamentations 3:25

Pnimi),¹²¹⁸ through which we draw down the inner aspect and the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The toil of the souls of the Jewish people in service of *HaShem*-יהו"ה, blessed is He, is to draw down the inner union (*Yichud Pnimi*) into the worlds, which is the aspect of “*HaShem*-יהו"ה is good to those who trust in Him.” This is because the souls of the Jewish people are unlike all other creations, as explained in *Biurei Zohar* there.¹²¹⁹

That is, the existence of the souls of the Jewish people is in a way that *HaShem*’s-יהו"ה Godliness becomes the existence of the aspect of the soul etc., only that it is in a way of “something from nothing” (*Yesh MeAyin*). It therefore is the souls of the Jewish people that draw down the inner union (*Yichud Pnimi*) into the world. This refers to the matter of drawing down the “light (*Ohr*-אור) [that] is good (*Tov*-טוב),” which was created on the first day, and is the aspect of goodness indicated by the verse, “*HaShem*-יהו"ה is good to those who trust in Him.”

Now, even though the primary aspect of this will be in the coming future, nevertheless, even now, there is an illumination of this light (*Ohr*-אור) on holidays, which are called “Good days-*Yamim Tovim*-ימים טובים.” For, on these

¹²¹⁸ See *Likkutei Torah*, *Nitzavim* 47a; *Shir HaShirim* 22c; *Sefer HaMitzvot* of the *Tzemach Tzeddek* 33b, and elsewhere; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 25-27.

¹²¹⁹ *Biurei HaZohar* of the *Mittler Rebbe* 115a and on; *Biurei HaZohar* of the *Tzemach Tzeddek*, Vol. 1 p. 548.

days there is an illumination of the aspect of the “light (*Ohr-אור*) [that] is good (*Tov-טוב*).”

Now, the matter of the holidays may be understood by what our sages, of blessed memory, stated about Purim. They said,¹²²⁰ “First it states,¹²²¹ ‘[an occasion] of gladness, feasting, and a holiday (*Yom Tov-יום טוב*),’ and then it states,¹²²² ‘[days of] feasting and gladness,’ but does not mention ‘a holiday (*Yom Tov-יום טוב*).’

This is because [on Purim] they did not take on any (prohibition against) performing labor (*Melachah-מלאכה*).” From this it is understood that the matter of a holiday (*Yom Tov-יום טוב*) is that it is forbidden to perform labor (*Malachah-מלאכה*) on that day.

The explanation¹²²³ is that the verse states,¹²²⁴ “Six days shall you work and accomplish all your labor.” However, at first glance, “the entire earth is filled with His glory,”¹²²⁵ [and doing labor] is thus, “like one who makes gestures in the presence of the King.”¹²²⁶

However, the explanation is that permission was granted from above to engage in labor [during the mundane days of the week]. This is because on the mundane days of the

¹²²⁰ Talmud Bavli, Megillah 5b

¹²²¹ Esther 9:19

¹²²² Esther 9:22

¹²²³ See Sefer HaMitzvot of the Tzemach Tzeddek 8a and on; Ohr HaTorah, Lech Lecha Vol. 4 p. 720a-b; *Hemshech* 5666 p. 22; Discourse entitled “*Vayakhel Moshe* – Moshe assembled” 5712, translated in The Teachings of The Rebbe 5712, Discourse 11 (Sefer HaMaamarim 5712, p. 242 and on).

¹²²⁴ Exodus 20:9; Deuteronomy 5:13

¹²²⁵ Isaiah 6:3

¹²²⁶ See Talmud Bavli, Chagigah 5b

week (*Chol*) there only is the external union (*Yichud Chitzoni*), meaning that *HaShem*'s-יהו"ה Godliness is in a state of concealment, and it therefore is not "in the presence of the King," being that the aspect of the King is concealed.

However, this is not so on the holidays (*Yom Tov*-יום טוב), when there is an inner union (*Yichud Pnimi*) and *HaShem*'s-יהו"ה Godliness is [therefore more] openly revealed. It therefore is prohibited to engage in labor (*Melachah*-מלאכה), being that it is "like one who makes gestures in the presence of the King etc." This certainly is so on Shabbat, which is even higher than the holidays (*Yom Tov*-יום טוב), at which time there is an illumination of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds.

Now, even though the revelation of the holidays is in a way that "it is the Jewish people who sanctify the times,"¹²²⁷ in that since they are from the aspect of the inner union (*Yichud Pnimi*), it is they who draw down the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, into the holidays, which is not so of Shabbat, "which is sanctified in and of itself [from the days of creation]."¹²²⁸

Nevertheless, this aspect that "Shabbat is sanctified, in and of itself" is the lower aspect of Shabbat. However, there is another aspect of Shabbat brought about through toil in serving

¹²²⁷ Talmud Bavli, Brachot 49a – That is, the establishment of the new months is determined by the laws of Kiddush HaChodesh which were given to the Jewish people, and thus, the days upon which the holidays will fall out is determined by the Jewish people, and not solely by the cycles of time as is the weekly Shabbat which is established from the days of creation.

¹²²⁸ Talmud Bavli, Beitza 17a and Rashi there.

HaShem-יהו"ה, blessed is He, as our sages, of blessed memory, taught,¹²²⁹ "One who toiled on the eve before Shabbat will eat on Shabbat." It is in this aspect that there is the matter of inner union (*Yichud Pnimi*), the substance of which is the drawing down of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

Now, the general matter of the drawing down [that takes place] on Shabbat and the holidays (*Yom Tov*) is in a manner in which the light (*Ohr*-אור) illuminates in a revealed way in each and every Jew. That is, even in the soul of a complete boor and ignoramus, the light of the holiness of Shabbat and the holidays (*Yom Tov*) illuminates. This is why "he faces capital punishment by excision (*Karet*) and stoning for profaning this sanctity."¹²³⁰

Additionally, this not only applies to Shabbat and holidays (*Yom Tov*), but as stated in Zohar,¹²³¹ "He does not withhold [this light (*Ohr*-אור)] from illuminating every day." In other words, even on all other days, the souls of the Jewish people draw down the aspect of the "light (*Ohr*-אור) [that] is good (*Tov*-טוב)," through serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*.¹²³²

¹²²⁹ Talmud Bavli, Avodah Zarah 3a

¹²³⁰ Tanya, Likkutei Amarim, Ch. 46

¹²³¹ Zohar III 88a

¹²³² See the letter of the 27th of Nissan of this year 5720 (Igrot Kodesh, Vol. 19, p. 277).

The explanation is that our sages, of blessed memory, stated,¹²³³ “The world stands on three things: The Torah, the Temple service (*Avodah*), and acts of lovingkindness.” The word “world-*Olam*-עולם” is of the same root as “concealment-*He’elem*-העלם.” The reason for the concealment (*He’elem*-העלם) is to subsequently draw down the aspect of the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). This is fulfilled through toil in serving Him in the three modes; Torah study, the Temple service (*Avodah*), and acts of lovingkindness.

More specifically, the Temple service (*Avodah*) refers to the matter of sacrificial offerings (*Korbanot*).¹²³⁴ However, from the time that the Holy Temple was destroyed, it refers to prayer (*Tefillah*).¹²³⁵ This is because the service of the sacrificial offerings (*Korbanot*) is in thought (*Machshavah*), in that one must have devotional intent (*Kavanah*) for the sake of the sacrifice etc.¹²³⁶ The same applies to prayer (*Tefillah*), that the primary aspect is the devotional intent (*Kavanah*) and thought (*Machshavah*) [in prayer]. Moreover, the [raising of the] voice in prayer is solely to arouse the devotional intent (*Kavanah*).¹²³⁷

¹²³³ Mishnah Avot 1:2

¹²³⁴ See the commentators to Mishnah Avot 1:2 *ibid*.

¹²³⁵ See Talmud Bavli, Brachot 26a

¹²³⁶ Mishnah Zevachim 4:6; Talmud Bavli, Zevachim 46b

¹²³⁷ See Reishit Chochmah, Shaar HaKedushah, Ch. 15; Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:5. 101:3; Kitzur Shulchan Aruch 6:1 and elsewhere.

However, Torah study is done through speech (*Dibur*), as the verse states,¹²³⁸ “For they are life to whoever finds them-*L’Motzeihem*-למצאיהם,” about which our sages, of blessed memory, said,¹²³⁹ “To those who express them-*L’Motzi’eihem*-למוציאיהם with their mouth.”

Even though Torah study is higher than prayer – being that prayer is an ascent from below to Above, whereas Torah [study] is a drawing down from Above to below – nonetheless, the very reason for this is because “that which is higher descends further down.”¹²⁴⁰

An example of this is seeing (*Re’iyah*-ראיה) and hearing (*Shmiah*-שמיעה), [about which it states],¹²⁴¹ “hearing cannot compare to seeing.” Nonetheless, even so, through hearing (*Shmiah*-שמיעה) one can grasp the spiritual, whereas through seeing (*Re’iyah*-ראיה), one specifically grasps the physical.

Acts of lovingkindness (*Gemilut Chassadim*) includes all the *mitzvot*,¹²⁴² and is even higher than Torah study, since it descends even further down, into the aspect of action (*Ma’aseh*).

Now, these three aspects; thought, speech, and action (*Machshavah*, *Dibur*, *Ma’aseh*) are matters of the worlds of

¹²³⁸ Proverbs 4:22

¹²³⁹ Talmud Bavli, Eruvin 54a

¹²⁴⁰ See Likkutei Torah, Acharei 26a; Also 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.

¹²⁴¹ See Mechilta to Exodus (Yitro) 19:9; Also see Torah Ohr, Mishpatim 75a; *Hemshech* “*v’Kachah*” 5637 Ch. 33 & Ch. 57 (Sefer HaMaamarim 5637 Vol. 2 p. 459 and on, p. 523 and on).

¹²⁴² See Torah Ohr, Mikeitz 38c; 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),¹²⁴³ and are in a way of chaining down from cause to effect (*Ilah v'Alul*), as explained before. However, through toil in serving *HaShem*-יהו"ה, blessed is He, in the aspect of action (*Ma'aseh*) we draw down the light (*Ohr*-אור) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). About this the verse states,¹²⁴⁴ "I created it, I formed it, I even made it (*Af Aseeteev*-עשיתיו-אף)."

That is, specifically in regard to the aspect of action (*Aseeteev*-עשיתיו) the verse includes the word "even-*Af*-אף," to include the fourth aspect, which transcends the chaining down of the worlds (*Hishtalshelut*), meaning, the aspect of the Crown-*Keter*.

That is, as explained before, the drawing down of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*) is in a way of chaining down (*Hishtalshelut*). The likeness to this, as it is Above in *HaShem*'s-יהו"ה Godliness, is the matter of drawing down Wisdom-*Chochmah* from the aspect of the Concealed Wisdom (*Chochmah Stima'ah*), which is the aspect of Wisdom-*Chochmah* in the Crown-*Keter*, which is drawn in a way of a chaining down (*Hishtalshelut*). However, the aspect that transcends the chaining down (*Hishtalshelut*) is the aspect of the Crown-*Keter* itself. The likeness to this, as it is in the soul [of man] is the [aspect of] desire (*Ratzon*) itself.

¹²⁴³ See Likkutei Torah, Acharei 26a ibid.

¹²⁴⁴ Isaiah 43:7

The difference between them is that the drawing down of Wisdom-*Chochmah* from the Wisdom-*Chochmah* of the Desire (*Ratzon*) – meaning, the power of conceptualization (*Ko'ach HaMaskeel*) – is in a way of cause and effect (*Ilah v'Alul*). However, the drawing down of Wisdom-*Chochmah* from the Desire (*Ratzon*) itself – meaning, the desire to be wise – is in a way of something from nothing (*Yesh MeAyin*).

This is because the desire (*Ratzon*) is entirely and completely separate from the intellect (*Sechel*). For, with the very same [power of] desire (*Ratzon*) that he desires to be wise, he can also desire other matters that are completely different, and can desire all of them with the same strength of desire. The same is so Above in *HaShem*'s-יהו"ה Godliness, in regard to the existence of Wisdom-*Chochmah* as it is brought forth from the Crown-*Keter*, in that it is in a way of something from nothing (*Yesh MeAyin*).

However, the aspect of the essence of the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*), is specifically drawn down in action (*Asiyah*). As this relates to the matter of worlds, this refers to this physical world. As this relates to serving *HaShem*-יהו"ה, blessed is He, this refers to fulfilling the *mitzvot* in action, that is, in actual deed. This is because the word “action-*Ma'aseh*-מעשה” indicates “force,”¹²⁴⁵ through which there is a drawing down of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is

¹²⁴⁵ See Beit Yosef to Tur, Yoreh De'ah 248; Likkutei Torah, Bechukotai 48a; Sefer HaMaamarim 5636 Vol. 2, p. 289, and elsewhere.

He (*Sovev Kol Almin*). This accords to the teaching,¹²⁴⁶ “Through the restraint (*Itkafiya*) of the side opposite holiness, the glory of the Holy One, blessed is He, is elevated in all worlds.”

This likewise is the meaning of the verse,¹²⁴⁷ “He also has placed the world (*HaOlam*-העלם) in their hearts.” For, “the world-*HaOlam*-העלם” - which also means “concealment-*He'elem*-העלם” – has two explanations.

The first explanation is concealment and hiddenness (*He'elem*-העלם), in that even the Godliness that is within the world is in a state of concealment etc. The second explanation is that “the world-*HaOlam*-העלם” meaning “concealment-*He'elem*-העלם” refers to the Essential Concealment (*He'elem HaAtzmi*).

That is, when the verse states “He has also placed the world (*HaOlam*-העלם) in their hearts,” [this means] that through man’s toil in serving *HaShem*-יהו"ה, blessed is He, in the three modes of Torah study, prayer (*Avodah*), and acts of lovingkindness, we draw down the essential concealment of the Essential Self of *HaShem*-יהו"ה, blessed is He, into the concealment of the world. In other words, this drawing down is even present right now, only that it is still in a state of

¹²⁴⁶ 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; Also see at length in the preceding discourse of this year, 5720, entitled “*Bereishit Bara* – In the beginning God created,” Discourse 4.

¹²⁴⁷ Ecclesiastes 3:11; See Midrash Kohelet Rabba to Ecclesiastes 3:11; Likkutei Torah Bamidbar 5a and on, 5c; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 355.

concealment, and its primary revelation will occur in the coming future.

8.

This then, is the meaning of the verse,¹²⁴⁸ “It was on the eighth day etc.” That is, it is through the labor of the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*) with self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*)¹²⁴⁹ during the seven days of inauguration, which is the matter of the seven days of construction, that they thereby drew down the revelation of the aspect of the eighth, which transcends the worlds, and “that day took ten crowns.”¹²⁵⁰

That is, in the *Sefirah* of Understanding-*Binah* there is the presence of all ten *Sefirot*, up to and including the aspect of the Crown-*Keter*. In the Crown-*Keter* itself, there also are all ten crowns, such as the Crown of the Crown (*Keter SheBKeter*), Wisdom of the Crown (*Chochmah SheBKeter*) etc. The first Crown-*Keter*, however, is the aspect of the Crown of the Crown (*Keter SheB'Keter*), which is the aspect of the light (*Ohr*-אור) of *HaShem*-יהוה, blessed is He, that illuminated on the first day. This refers to the essence of the light (*Etzem HaOhr*) which “He separated for Himself.”¹²⁵¹

¹²⁴⁸ Leviticus 9:1

¹²⁴⁹ See the discourse entitled “*Bati LeGani*” 5710, Ch. 2 (Sefer HaMaamarim 5710, p. 112).

¹²⁵⁰ Talmud Bavli, Shabbat 87b; Torat Kohanim and Rashi to Leviticus 9:1

¹²⁵¹ See Talmud Yerushalmi, Brachot 8:6; Midrash Tehillim 27:1

Nevertheless, the first Crown-*Keter* is “the first day of creation.” This is because the Supernal intent of *HaShem*-יהו"ה, blessed is He, is to draw down “the light (*Ohr*-אור) [that] is good (*Tov*-טוב)”¹²⁵² into the concealment (*He'elem*-העלם) of the world (*Olam*-עולם). This matter is brought about through the Torah, since this light (*Ohr*-אור) was hidden in the Torah that preceded the world.

On the other hand, the Torah descended to below, as [explained before about Moshe's answer to the angels], “Did you descend to Egypt? Is there an evil inclination among you?” For, it is through Torah that we affect the drawing down into the concealment of the world. However, presently, this is still concealed, and that which is presently revealed is only the revelations of the order of the chaining down of the worlds (*Seder Hishtalshehut*), which is the matter of grasp and comprehension.

However, in the coming future there will be the matter of the “splitting” of the river (*Nahar*-נהר),¹²⁵³ which is the “splitting” of the concealments of the comprehension (as was explained in the previous discourse),¹²⁵⁴ through which there will be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹²⁵² Also see Avudraham there.

¹²⁵³ Isaiah 11:15

¹²⁵⁴ See the preceding discourse of this year, 5720, entitled “*V'HaMaskeeelam Yazhiru* - The wise will shine like the radiance of the firmament,” Ch. 6.

This is the meaning of the verse,¹²⁵⁵ “They shall pass through the river on foot; There we will rejoice in Him,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹²⁵⁵ Psalms 66:6; Also see Shaar HaEmunah of the Mittler Rebbe *ibid.*, Ch. 52 and on.