

Discourse 32

*“Atem Nitzavim Hayom Kulchem, Lifnei HaShem -
You are standing this day, all of you, before HaShem”*

Delivered on Shabbat Parshat Nitzavim,

28th of Elul, 5721

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

1.

The verse states,²²³¹ “You are standing this day, all of you, before *HaShem*-ה' your God; your leaders, your tribes, your elders, your officers – all the men of Israel. Your young children, your wives and your proselyte who is in your camp, from your wood-cutter to your water-drawer.” Now, this must be better understood. For, since the verse began by stating “all of you,” which is the matter of the general whole (*Klal*), why did it then enumerate, “Your leaders, your tribes etc.,” which is the division into particulars (*Pratim*)? The question is especially [strengthened] by the fact that,²²³² as known, this Torah portion is always read before Rosh HaShanah.²²³³ That is, when it states, “You are standing this day (*HaYom*-היום),” it refers to the day of Rosh HaShanah.²²³⁴ This is as the verse

²²³¹ Deuteronomy 29:9-10

²²³² See Liukkutei Torah, Nitzavim 44a

²²³³ Tosefot to Talmud Bavli, Megillah 31b; Mishneh Torah, Hilchot Tefilinah 13:2; Tur and Shulchan Aruch, Orach Chayim 428:4

²²³⁴ Pa'aneach Raza, Nitzavim; Megaleh Amukot, Nitzavim, section entitled “*Aseeree*-עשירי,” p. 60d.

states,²²³⁵ “It happened on **the** day (*HaYom*-היום),” which Targum translates, “It was the great day of judgment,” referring to Rosh HaShanah.²²³⁶

Now, the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is as in the teaching,²²³⁷ “The *mitzvah* of the day is with the Shofar,” which is the horn of an animal. This refers to the matter of a simple cry with a simple voice that has no divisions of levels, as known,²²³⁸ that the whole service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah is in a general way (*Klall*) stemming from the essential self of the soul.

This is as explained elsewhere²²³⁹ about the difference between accepting the yoke of *HaShem*'s-יהו"ה Kingship throughout the rest of the year, and accepting the yoke of His Kingship on Rosh HaShanah. That is, on Rosh HaShanah the acceptance of the yoke of His Kingship is in a general way, stemming from the essential self of the soul.

Similarly, the entire service of *HaShem*-יהו"ה on Rosh HaShanah, stems from the essential self of the soul, in which there utterly are no divisions of levels. This being so, it is not understood why the verse states, “Your leaders, your tribes etc.,” which is a matter of division into particulars (*Pratim*).

²²³⁵ Job 2:1

²²³⁶ See Zohar II 32b and Ramaz there; Zohar III 231b

²²³⁷ Mishnah Rosh HaShanah 3:3; Talmud Bavli, Rosh HaShanah 26b

²²³⁸ See the end of the discourse entitled “*Atem Nitzavim*” 5675 (*Hemshech* 5672, Vol. 2, p. 1,139 and on).

²²³⁹ See Sefer HaMaamarim 5699 p. 12 and on, and elsewhere.

Now, to understand this, we first must preface with a general explanation of the matter of service of *HaShem*-יהו"ה, blessed is He. For in Zohar, on the Torah portion of Va'era, it states,²²⁴⁰ “[It is written,²²⁴¹ ‘I shall take you to Me for a people and I shall be a God to you; and you shall know that I am *HaShem*-יהו"ה your God.’] This *mitzvah* is the first of all *mitzvot*. That is, the first of all *mitzvot* is to know the Holy One, blessed is He, [both] in particular (*Prat*) and in general (*Klall*)...and that “*HaShem*-יהו"ה, He is the God-*HaElohi*”*m*-האלהי"ם,²²⁴² is a particular (*Prat*).”

The teaching there continues,²²⁴³ “The verse,²²⁴⁴ ‘You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*HaElohi*”*m*-האלהי"ם,’ means that *HaShem*-יהו"ה and God-*Elohi*”*m*-אלהי"ם are all one.” In other words, the general matter of service of *HaShem*-יהו"ה, blessed is He, is the knowledge that “*HaShem*-יהו"ה and God-*Elohi*”*m*-אלהי"ם are all one.”

However, this must be understood,²²⁴⁵ for the Name *HaShem*-יהו"ה is the matter of mercy (*Rachamim*),²²⁴⁶ and is the aspect of His limitlessness (*Bli Gvul*). In contrast, His title God-

²²⁴⁰ Zohar II 25a

²²⁴¹ Exodus 6:7

²²⁴² Deuteronomy 4:39

²²⁴³ Zohar II 26b

²²⁴⁴ Deuteronomy 4:39

²²⁴⁵ See the discourse entitled “*Atem Nitavim*” 5675 *ibid.* (*Hemshech* 5672 Vol. 2 *ibid.*, p. 1,132 and on).

²²⁴⁶ Midrash Bereishit Rabba 12:15; Pesikta Rabbati 41:2; Zohar I 173b; 251b; Zohar II 47b; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

Elohi”*m*-אלהי”*m* is the matter of constriction (*Tzimtzum*) and judgments (*Dinim*), which is the matter of concealment and hiddenness, to the point of the concealments and hiddenness of the natural order-*HaTevah*-הטבע, in that His title God-*Elohi*”*m*-אלהי”*m*-86 shares the same numerical value as “the natural order-*HaTeva*-הטבע-86.”²²⁴⁷ This being so, not only are they two separate matters, but they even are opposites. Therefore, how can it possibly be said that “*HaShem*-יהו”*h* and God-*Elohi*”*m*-אלהי”*m* are all one”?

The same is so in the matter of the lights (*Orot*) and vessels (*Keilim*). That is, the Name *HaShem*-יהו”*h* is the matter of the lights (*Orot*), whereas His title God-*Elohi*”*m*-אלהי”*m* is the matter of the vessels (*Keilim*),²²⁴⁸ these being two opposite motions. For, the motion of the lights (*Orot*) is like “the spirit of man that ascends above,”²²⁴⁹ whereas the motion of the vessels (*Keilim*) is like “the spirit of the beast that descends below.”²²⁵⁰ This being so, how are they “all one”?

This may be better understood by prefacing with an explanation of the Name *HaShem*-יהו”*h* and His title God-*Elohi*”*m*-אלהי”*m* as they are in the world of Repair-*Tikkun*. That

²²⁴⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaAhavah, Ch. 6 (section entitled “*v’Hamargeel*”); Shnei Luchot HaBrit 89a, 189a; Shaalot uTeshuvot Chacham Tzvi, Section 18; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on, and elsewhere.

²²⁴⁸ Torah Ohr, Yitro 69d; Likkutei Torah, Balak 73b; Sefer HaMaamarim 5657 p. 46, and elsewhere.

²²⁴⁹ See Ecclesiastes 3:21

²²⁵⁰ See Ecclesiastes 3:21 *ibid*.

is, the verse states,²²⁵¹ “For *HaShem* God-*HaShem Elohi*”*m-*יהו"ה אלהים is a sun and a shield.” In other words, the Name *HaShem*-יהו"ה and His title God-*Elohi*”*m-*אלהים are compared to the sun and its shield.

Just as the matter of the shield (the sun’s sheath) is to act as a shield, so that it will be possible to withstand and receive the light of the sun, so likewise *HaShem*’s-יהו"ה title God-*Elohi*”*m-*אלהים is a shield over the Name *HaShem*-יהו"ה, through which it is possible to receive the light of the Name *HaShem*-יהו"ה.

The explanation is that since the name *HaShem*-יהו"ה and His title God-*Elohi*”*m-*אלהים are two opposites, how is it possible for the light of the Name *HaShem*-יהו"ה to illuminate by means of His title God-*Elohi*”*m-*אלהים? For, at first glance, when the Name *HaShem*-יהו"ה is dominant, there should then be a revelation of His limitless light, and when His title God-*Elohi*”*m-*אלהים is dominant, there should then be complete concealment and hiddenness.

This being so, how is it possible that the light of the Name *HaShem*-יהו"ה illuminates through His title God-*Elohi*”*m-*אלהים, to the point that specifically by means of this, His light illuminates in every place, similar to the shield [of the sun] through which the light of the sun can be received?

However, this proves that, in truth, they are not two opposites. In other words, the matter of the ascent of the light is not the true intention or inner aspect of the light (*Ohr*).

²²⁵¹ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 4; Ohr HaTorah to Tehillim (Yahal Ohr) to Psalms 84:12, and elsewhere.

Rather, the true inner intent is to be drawn down to illuminate below. Moreover, the light and revelation should not be with an over-abundance of light (*Ohr*) which causes the nullification of the recipients, but it should rather illuminate in a way that becomes settled in the recipients.

This itself is the difference between the light of the world of Repair-*Tikkun* and the light of the world of Chaos-*Tohu*. For, the light of the world of Chaos-*Tohu* is such that it illuminates in a limitless way. In contrast, the light of the world of Repair-*Tikkun* is such that it illuminates in a way that is settled in the vessels (*Hityashvut*).

This may be compared to a king of flesh and blood who reveals his wealth and the splendor of his greatness. He may do so in one of two ways. The first way is that he reveals his wealth and the splendor of his greatness with full strength and dominance, (with great commotion), without taking the state and standing of the recipients into account at all. In such a case the recipients become completely nullified.

The second way is that he reveals his wealth and great splendor in a way that the recipients can grasp and comprehend it. About this we plead and request,²²⁵² “Reveal the glory of Your Kingship upon us... so that all that has been made will know that You have made it.” The word, “has been made-*Pa’ul*-פֶּעוּל” [specifically] refers to the lower creatures, but even so, “all that has been made will know that You have made it.”

Now, since *HaShem*’s-יהו"ה inner Supernal intention in the light (*Ohr*) is for it to illuminate in the vessels (*Keilim*) in a settled way (*Hityashvut*), it therefore is measured and limited

²²⁵² In the *Musaf* liturgy of Rosh HaShanah

by the vessels (*Keilim*). Likewise, even from the angle of the vessels (*Keilim*) and *HaShem*'s יהו"ה title God-*Elohi*"מ-אלהי"ם, the inner intention in them is not the matter of descent and complete concealment and hiddenness. This is because even His title God-*Elohi*"מ-אלהי"ם is one of the seven holy names that are not to be erased.²²⁵³

Rather, the inner intention in them is that through them the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, should be revealed, which is why the vessels grasp the light and reveal it. Thus it is in this regard that "*HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם are all one." That is, the intention in both is one intention, which is how things specifically are in the world of Repair-*Tikkun*.

However, in the world of Chaos-*Tohu*, when the quality of Kindness-*Chessed* illuminated, (the matter of which is revelation-*Giluy*), the quality of Might-*Gevurah* had no room to exist. The opposite is also true, [that when the quality of Might-*Gevurah* illuminated, the quality of Kindness-*Chessed* had no room to exist]. Thus, [about the world of Chaos-*Tohu*] the verse states,²²⁵⁴ "He reigned... and he died."

In contrast, the world of Repair-*Tikkun* is the world of inter-inclusion (*Hitkallelut*). This matter of inter-inclusion (*Hitkallelut*) in the world of Repair-*Tikkun*, in which the light (*Ohr*) becomes limited by the vessel (*Kli*) and the vessel (*Kli*)

²²⁵³ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

²²⁵⁴ Genesis 36:32; See Likkutei Torah of the Arizal, Parshat Vayishlach; Etz Chayim, Shaar 11 (Shaar HaMelachim) Ch. 1 & Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes and citations there, and elsewhere.

takes hold of the light (*Ohr*), proves that in both, the inner intention is one.

This then, is the general matter of toiling in serving *HaShem*-יהו"ה, blessed is He, through the knowledge that "*HaShem*-יהו"ה and God-*Elohi*"מ-אלה"ם are all one." That is, the toil is to affect the vessels (*Keilim*) which, in and of themselves, are in a motion of "the spirit of the animal descends below," to come to have a matter of ascent and be receptacles for the light (*Ohr*). Likewise, the light (*Ohr*), which in and of itself, is in a motion of ascent, should be drawn down and settle within the vessels (*Keilim*).

Now, the primary matter of the toil is to affect the repair of the vessels (*Keilim*). As this relates to the descent of the Godly soul into the body and animalistic soul, the Godly soul is the matter of lights (*Orot*) and the body and animalistic soul are the matter of vessels (*Keilim*). Now, being that the Godly soul itself does not require repair, its descent was not for its own sake, but entirely for the sake of repairing the body and animalistic soul.²²⁵⁵

The same is so Above in *HaShem*'s-יהו"ה Godliness, that the primary toil is in repairing the vessels (*Keilim*). Through the repair of the vessels (*Keilim*) they become fitting receptacles for the lights (*Orot*), and then *HaShem*'s-יהו"ה inner Supernal intention in the light (*Ohr*), that it should illuminate below, is automatically revealed.

²²⁵⁵ Tanya, Likkutei Amarim, Ch. 37 (48b)

That is, *HaShem* 's-יהו"ה inner Supernal intent is for “a dwelling place in the lower worlds.”²²⁵⁶ However, the primary toil is to affect the repair of the vessels (*Keilim*), so that they will be in a state of nullification (*Bittul*) and “running” (*Ratzo*) toward the light (*Ohr*). In our service of *HaShem*-יהו"ה, blessed is He, this matter is the repair of the body and the animalistic soul, so that they will be in a state of nullification (*Bittul*) and “running” (*Ratzo*) [to *HaShem*-יהו"ה].

3.

Now, regarding the nullification (*Bittul*) and “running” (*Ratzo*) [to *HaShem*-יהו"ה] that must be affected in the vessels (*Keilim*), there are three levels.²²⁵⁷ This may be understood from the “running” (*Ratzo*) [to *HaShem*-יהו"ה] of Shabbat. As known, Shabbat is a matter of the “running” (*Ratzo*) and ascent of all the worlds, as the verse states,²²⁵⁸ “And the heavens and the earth were finished, and all of their hosts.” Now, there are three levels in the ascents of Shabbat. There is the entrance into Shabbat on Shabbat evening, there is the day of Shabbat, and there is [Shabbat afternoon,] the time of “the desire of all desires” (*Ra'ava d'Kol Ra'avin*).

With the completion of separating food from the dross and waste [during the mundane days of the week], the entrance into Shabbat on Shabbat evening completes the ascent from

²²⁵⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

²²⁵⁷ See *Hemshech* 5672 Vol. 2 *ibid.* p. 1,129 and on (and before that see p. 1,096 and on); Vol. 3, p. 1,207 and on.

²²⁵⁸ Genesis 2:1-3

below to Above.²²⁵⁹ The day of Shabbat is the matter of separating good food from good food, [as explained²²⁶⁰ on the verse],²²⁶¹ “And you will eat the eaten (*v’Achaltem Achol-* ואכלתם אכול etc.” This is as explained in the discourse entitled “*Mi Manah*,”²²⁶² that in the matter of separation and refinement (*Birurim*) there are two ways. There is the separation of food from the dross and waste, and there is the separation of good food from good food. This is the difference between Shabbat evening and Shabbat day. However, [Shabbat afternoon,] the time of “the desire of all desires” (*Ra’ava d’Kol Ra’avin*) transcends the matter of affecting refinements (*Birurim*) altogether.

In regard to the ascent of the vessels (*Keilim*), the explanation of these three matters is as follows: The matter of repairing the vessels (*Keilim*) begins in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is because the motion of the descent of the vessels (“the spirit of the animal that descends below”), is primarily in the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, they first must undergo the toil of repair, so that they will be affected to be in a motion of

²²⁵⁹ See the prior discourse of this year, 5721, “*Shlach Lecha* – Send men for yourself,” Discourse 27 and on.

²²⁶⁰ See the preceding discourse of this year, 5721, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 28, Ch. 7 and on.

²²⁶¹ Joel 2:26

²²⁶² Of the year 5775 (*Hemshech* 5672 Vol. 2 p. 1,053 and on); See at length in the preceding discourse of this year, 5721, entitled “*Lo Heebeet* – He perceived no iniquity in Yaakov,” Discourse 28 (*Sefer HaMaamarim* 5721, p. 219 and on), as well as in the discourse entitled “*Shlach Lecha* – Send men for yourself,” Discourse 27.

ascent (*Aliyah*), through which they then will be capable of receiving a much higher light (*Ohr*).

Higher than this is the repair of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) for, though they are Godliness, nonetheless, even the vessels of the world of Emanation are in a state of novel existence. This is why we say,²²⁶³ “He and His life force are one, and He and His organs are one,” stating twice that He is “one” with them. This is because, as known, the vessels (*Keilim*) are in a state of novel existence.²²⁶⁴ Therefore the vessels (*Keilim*) of the world of Emanation (*Atzilut*) must also be repaired, through which they become fitting to receive and be illuminated by the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and transcends vessels (*Keilim*).

In other words, through the repair of the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there comes to be a drawing down of the light (*Ohr*) of the world of Emanation (*Atzilut*), which relative to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) is the matter of the surrounding transcendent light (*Ohr Sovev*), as known.²²⁶⁵ However, through the repair of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) there is a drawing down of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, (*Sovev Kol Almin*), that entirely transcends manifestation within vessels (*Keilim*).

²²⁶³ Introduction to Tikkunei Zohar 3b

²²⁶⁴ See *Hemshech* “*Mayim Rabim*” 5636 Ch. 32; *Hemshech* 5672 Vol. 1, p. 43; p. 304 and on, and elsewhere.

²²⁶⁵ *Hemshech* 5672 Vol. 1, p. 107; *Sefer HaMaamarim* 5689 p. 356, and elsewhere.

Now, the repair of the vessels (*Keilim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is similar to the ascent on Shabbat evening, at which time the food has [already] been refined and separated (*Birur*) from the dross and waste. This is because, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) the existence of evil is applicable.²²⁶⁶ The repair of this comes about through their refinement and separation (*Birur*) from the waste and evil, so that they will be capable of receiving the light (*Ohr*) of the world of Emanation (*Atzilut*).

However, the repair of the vessels (*Keilim*) of the world of Emanation (*Atzilut*) is similar to Shabbat day, at which time there is the refinement and separation (*Birur*) of good food from good food. For it states about the world of Emanation (*Atzilut*),²²⁶⁷ “Evil shall not dwell with You.” Therefore, in the world of Emanation (*Atzilut*) the matter of refining and separating (*Birur*) the good from the dross and waste, is not applicable. Rather, the [in the world of Emanation] the repair of the vessels (*Keilim*) is for them to be capable of receiving the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds.

Now, there is an even loftier ascent, which is the matter of repairing the lights (*Orot*). For, even the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) has some relation to vessels (*Keilim*). This

²²⁶⁶ See Etz Chayim, Shaar 43 (Shaar Tziyur HaOlamot) in the introduction to the Drush; Shaar 47 (Shaar Seder ABY"Y), Ch. 4; Shaar 48 (Shaar HaKelipot) Ch. 3; Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54, and elsewhere.

²²⁶⁷ Psalms 5:5; See Likkutei Torah Bamidbar 3c and on ibid. and elsewhere.

is why it is called the “surrounding light” (*Sovev*). Moreover, the entire matter of light (*Ohr*-אור) is that it only is a radiance (*Ha'arah*-הארה) [of the Luminary]. That is, the very name “light-*Ohr*-אור” indicates that it only is a “radiance-*Ha'arah*-הארה” [from the Luminary]. Thus, the matter of repairing the lights (*Orot*-אורות) is so that they will become included in the Luminary (*Ma'or*-מאור), and even higher, in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, the explanation of these three matters as they are in the drawing down of the *Sefirot*, Above in *HaShem*'s-יהו"ה Godliness, is as follows: The first drawing down is from the root of the created beings, meaning, up to the aspect of the Long Patient One-*Arich*, which is the root of the created beings. This is drawn down through the toil of refining and separating the food from the dross and waste.

The second drawing down is from the aspect of the three upper *Sefirot* of the Ancient One-*Atik*, that manifest in the Understanding-*Binah* of the Ancient One-*Atik*. This is the matter of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, which transcends manifestation in vessels (*Keilim*). However, even so, it still has some relation to vessels (*Keilim*). For, as known, Understanding-*Binah* is the beginning of the vessels (*Keilim*). Therefore, even the aspect of the Understanding-*Binah* of the Ancient One-*Atik* has some relation to vessels (*Keilim*).

The third drawing down is literally the drawing down of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, which is the matter of drawing down the Essential Self of the Singular

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

Now, these three matters as they are in our toil of repairing the body and animalistic soul, (which as explained above, is the matter of repairing the vessels (*Keilim*) and the ascent brought about in *HaShem*'s-יהו"ה title God-*Elohi*"מ-אלהי"ם), is the matter of the three loves mentioned in the verse,²²⁶⁸ "You shall love *HaShem*-יהו"ה your God, with all your heart, and with all your soul, and with all your being."

Serving *HaShem*-יהו"ה, blessed is He, "with all your heart" stems from the inner manifest powers [of the soul], meaning the ten powers as they each include ten. This form of serving Him is limited, and it therefore is possible for a person to attain this by his own power.

However, serving Him "with all your soul" is the matter of the abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, and is "the desire of the heart" (*Re'uta d'Leeba*), which transcend the inner manifest powers [of the soul]. This cannot be attained through one's own efforts, but must come from Above. However, though this form of serving *HaShem*-יהו"ה is not limited by the limitations of the inner manifest powers [of the soul], nevertheless, even in the "desire of the heart" (*Re'uta d'Leeba*) the desire is sensed and felt, and therefore this feeling must also be nullified.

One then comes to love of *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha*-בכל מאדך), in that he becomes included in the Essential Self of *HaShem*-יהו"ה, blessed is He, with no sense or feeling whatsoever. This is the

²²⁶⁸ Deuteronomy 6:5

matter of “love of *HaShem*-יהו"ה with delight in Him,” (*Ahavah b'Taanugim*), which is the pleasure of the essential self (*Taanug Atzmi*) [of the soul].

To further explain, sometimes the abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, and “the desire of the heart” (*Re'uta d'Leeba*), are also called, “love of *HaShem*-יהו"ה with delight in Him,” (*Ahavah b'Taanugim*).²²⁶⁹ Still and all, this stems from the felt pleasure (*Taanug Murgash*) and the composite pleasure (*Taanug Murkav*) in the “abundant love” (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He. However, the true matter of the “love of *HaShem*-יהו"ה with delight in Him,” (*Ahavah b'Taanugim*) is the pleasure of the essential self (*Taanug Atzmi*) which is unfelt, meaning that he has no feeling whatsoever, being that he has become included in the Essential Self of *HaShem*-יהו"ה, blessed is He.

4.

This may be understood in greater detail from the general matter of the toil of affecting the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"ם-אלהי"ם, which began in the exodus from Egypt. In contrast, when the Jewish people were still in exile in Egypt, they had no relation to this knowledge. This is understood from the statement in Zohar on the Torah portion of Vayetztei,²²⁷⁰ “When the Jewish people left Egypt, they had no knowledge at all, until the Holy One, blessed is He, gave them the taste of bread (*Lechem*-לחם) etc.”

²²⁶⁹ See Tanya, Likkutei Amarim, Ch. 43 (62a) and elsewhere.

²²⁷⁰ Zohar I 156b

This brought drew knowledge down to them, to know *HaShem*-יהוה, blessed is He.

The explanation is that, as known, exile is compared to sleep.²²⁷¹ During sleep, all the inner and higher powers [of the soul] withdraw, and the lower powers [of the soul] dominate etc. For example, during sleep, the digestive powers are more active than while awake. This is similar to what is known, that through eating coarse and heavy foods, vapor ascends to the brain, causing distraction to the grasp of the power of intellect.²²⁷² The same is so in the reverse, that because of the withdrawal of the higher [soul] powers, the lower powers become dominant, being that the two are inter-twined and inter-dependent etc. The same is so in a time of exile, that all the higher [spiritual] lights are withdrawn and concealed, thus causing physicality to be dominant etc.

In addition, the time of exile is compared to the gestation of a fetus (*Ibur*).²²⁷³ (That is, the exodus from Egypt is compared to the matter of “conversion,”²²⁷⁴ and as known,²²⁷⁵ “A proselyte who converts is considered to be like a newborn infant.” Therefore, the period that precedes this is compared to the gestation of a fetus.)

²²⁷¹ See the discourse entitled “*Balayla HaHoo* – That night the king’s sleep was disturbed” of last year, 5720, translated in The Teachings of The Rebbe 5720, Discourse 13, Ch. 2, and the citations there (Sefer HaMaamarim, 5720, p. 109). Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and the notes and citations there.

²²⁷² See Chavatzelet HaSharon of the holy Alshich to Daniel 1:5; Also see the discourse entitled “*HaBa'im Yashreish Yaakov*” 5691 (Sefer HaMaamarim 5691 p. 161).

²²⁷³ Torah Ohr, Va’era 55a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and the notes and citations there.

²²⁷⁴ See Likkutei Sichot, Vol. 18, p. 119

²²⁷⁵ Talmud Bavli, Yevamot 22a

During gestation, the head of the fetus is between its knees.²²⁷⁶ That is, the higher powers [of the soul] are concealed, and only the aspects of *NeHi"Y* are revealed.²²⁷⁷ The same was so during the exile in Egypt, that the higher powers of the Jewish people were in a state of concealment, and only the matter of faith (*Emunah*) was revealed, as the verse states,²²⁷⁸ “And the people believed.”²²⁷⁹

Even though faith (*Emunah*) is an extremely great matter, and it is in the merit of their faith (*Emunah*) that the Jewish people were redeemed from Egypt,²²⁸⁰ so much so, that even during the three weeks [between the 17th of Tammuz and the 9th of Av] (*Bein HaMetzarim*), when we want to recall the praise of the Jewish people, we [specifically] recall their great faith (*Emunah*) [and recite the verse],²²⁸¹ “I recall for you the kindness of your youth... your following Me into the wilderness, into an unsown land.”

This refers the departure of the Jewish people from Egypt in that, as the verse states, “they did not even prepare provisions for themselves,”²²⁸² but “had faith and went.”²²⁸³

²²⁷⁶ Talmud Bavli, Niddah 30b; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 *ibid*.

²²⁷⁷ These are lower “gut emotions” of *Victory-Netzach*, *Majesty-Hod*, and *Foundation-Yesod*; See Shaar HaYichud of the Mittler Rebbe *ibid*.; Also see the discourse entitled “*Na’aseh Na Aliyat Kir*” 5691, Ch. 5 (*Sefer HaMaamarim* 5691 p. 209, and elsewhere).

²²⁷⁸ Exodus 4:31

²²⁷⁹ Also see the introduction of the Mittler Rebbe to Shaar HaEmunah and Shaar HaYichud (*Ner Mitzvah v’Torah Ohr*), translated as *Essential Faith*.

²²⁸⁰ Yalkut Shimoni, Beshalach, Remez 240

²²⁸¹ Jeremiah 2:2 – The first *Haftorah* that is read during the “three weeks” (*Bein HaMetzarim*).

²²⁸² Exodus 12:39

²²⁸³ Rashi to Exodus 12:39

This was because of the great strength of their faith (*Emunah*). Nevertheless, the inner manifest powers were in a state of concealment in them, and therefore, at that time, it did not apply for them to have knowledge that “*HaShem*” יהוה, He is the God-*Elohi*”m-אלהים.”

It automatically follows that they also did not have the refinement of the emotions (*Midot*) brought about specifically by this knowledge. For, as known, the departure of the Jewish people from Egypt had to be in a way that “the people fled,”²²⁸⁴ being that [the influence of] the evil [of Egypt] was still in full force,²²⁸⁵ and had they not left by fleeing etc., (who knows what would have happened) etc.

Only after they departed from Egypt did the toil of counting the Omer (*Sefirat HaOmer*) begin.²²⁸⁶ The Omer is [an offering] of barley, which is animal fodder.²²⁸⁷ This refers to the matter of refining (*Birur*) the emotions (*Midot*) of the animalistic soul.

Now, even though they were very lofty souls, for as explained elsewhere about the generation of the desert, which is called “the generation of Knowledge” (*Dor De’ah*),²²⁸⁸ they were very lofty souls.²²⁸⁹ Nonetheless, during their exile in Egypt, their brains and hearts were in the ultimate state of concealment etc. This is why exile is compared to sleep, since

²²⁸⁴ Exodus 14:5

²²⁸⁵ See Tanya, Ch. 31; Likkutei Torah, Vayikra 3a

²²⁸⁶ See Likkutei Torah, Vayikra ibid., and elsewhere.

²²⁸⁷ Mishnah Sotah 2:1; Talmud Bavli, Sotah 14a; Pesachim 3b; See Likkutei Torah, Emor 35d, 36a and on, and elsewhere.

²²⁸⁸ Midrash Vayikra Rabba 9:1; Bamidbar Rabba 19:3

²²⁸⁹ See Etz Chayim, Shaar HaKlallim, Ch. 11; “*Bati LeGani* – I have come to My garden,” 5720, translated in The Teachings of The Rebbe, 5720, Discourse, Discourse 10, Ch. 4 (Sefer HaMaamarim 5720, p. 84, and elsewhere).

during sleep the general life-force [of the soul] is withdrawn, and all that remains is the “impression of life” (*Keesta d’Chayuta*).²²⁹⁰

Therefore, when the Jewish people left Egypt, Moshe began teaching them the knowledge that “*HaShem*-יהו"ה, He is the God-*Elohi*”מ-אלהים,” which is what brings the refinement (*Birur*) of the emotions (*Midot*) about, as explained above, this being the general matter repairing the body and animalistic soul.

5.

Now, (as mentioned before) upon leaving Egypt, their toil [in serving *HaShem*-יהו"ה] began with the counting of the Omer (*Sefirat HaOmer*). The matter of bringing the Omer offering is to affect the repair and ascent of Kingship-*Malchut* (because this is the primary matter in affecting the repair of the vessels-*Keilim*.)

This is because Kingship-*Malchut* is *HaShem*’s-יהו"ה Name of *Ba”N*-ב"ן-52 [יריד ה"ה ו"ו ה"ה], about which the verse states, “The spirit of the animal (*Beheimah*-בהמה-52) descends below.” This refers to the descent of Kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) even for the purpose of bringing about their novel existence, where she is concealed and hidden in the novel existence.

²²⁹⁰ Zohar I 83a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 *ibid*.

This cannot compare to existence as it is brought forth from the aspect of *Zeir Anpin*, about which the verse states,²²⁹¹ “For, six days *HaShem*-יהו"ה made heaven and earth etc.,” to which Zohar²²⁹² explains that the verse specifies “six days-*Sheishet Yamim*-ששת ימים” rather than “*in* six days-*b’Sheishet Yamim*-בששת ימים.” This aspect is not in a way of concealment (*He’elem*) nor inner manifestation (*Hitlabshut*), but rather, is as the verse states,²²⁹³ “He commanded, and they were created,” automatically.²²⁹⁴

However, what is meant here is not the same automatic way stemming from *HaShem*’s-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), in that He does not constrict Himself to bring novel existence into being and actualize it, but remains utterly concealed relative to the created being, so that the created being has no sense of Him at all.

Rather, the coming into being stemming from the aspect of *Zeir Anpin* is similar to cause and effect. That is, even though the Cause constricts in order to bring about the effect, nonetheless, the revelation of the Cause brings the effect automatically.

An example is the [relationship between] the intellect (*Sechel*) and the emotions (*Midot*). That is, the existence of the emotions (*Midot*) is specifically brought about due to the sense of the intellect (*Sechel*). Nevertheless, they are brought into

²²⁹¹ Exodus 20:11; 31:17

²²⁹² Zohar I 247a; Zohar III 298b, and elsewhere; Also see Sefer HaMaamarim 5708 p. 272 and elsewhere.

²²⁹³ Psalms 148:5

²²⁹⁴ See Torah Ohr, Megillat Esther 96c; Likkutei Torah, Re’eh 20c, 26d; Shir HaShirim 14c, 41d; Sefer HaMaamarim 5692 p. 345.

being automatically. That is, when the intellect (*Sechel*) is revealed, the emotions (*Midot*) follow automatically. This is how novel existence is brought into being from the aspect of *Zeir Anpin*.

In contrast, the way novel existence comes into being from Kingship-*Malchut* is by way of the inner manifestation of the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNif'al*). This is a hidden and concealed way, in that the Godly power is hidden in the novel created being, who does not sense this Godly power.

In other words, though he indeed senses that there is vitality and power within him, especially while contemplation the verse,²²⁹⁵ “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elo'heinu, HaShem Echad*-שמע ישראל יהוה אחד,” [in which the word “our God-*Elohei'nu*”-אלהינו] means “our strength and our vitality,”²²⁹⁶ nonetheless, it only in a way that he senses that he has vitality. However, he does not sense that this vitality is Godliness. This is because of the concealment and hiddenness in existence as it is brought forth from the aspect of Kingship-*Malchut*.

Now, the concealment and hiddenness of the aspect of Kingship-*Malchut* does not just apply to the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which are brought into being from the aspect of

²²⁹⁵ Deuteronomy 6:4

²²⁹⁶ See Tur and Shulchan Aruch, Orach Chayim 5; Likkutei Torah ibid. 18a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), that the title “God-*Elohi'm*”-אלהים is a term of “strength-*Aleem*”-אליים as per the dictum (Gittin 60b and elsewhere), “Whoever is stronger-*Aleem*”-אליים prevails.”

Kingship-*Malchut*, but also applies to all levels of Kingship-*Malchut*, up to and including the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, which precedes and transcends the restraint of the *Tzimtzum*.

That is, the totality of revelation drawn down in the worlds from the aspect of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, comes about by being preceded by the constriction of the *Tzimtzum* and the withdrawal (*Siluk*) [of the light], and all that is drawn down is just the aspect of the short line-*Kav*, stemming from the concealment of Kingship-*Malchut*.

Nevertheless, this concealment is not yet the true matter of concealment (*He'elem*). For, even after the restraint of *Tzimtzum*, revelations of light (*Ohr*) are still drawn down, such as the drawing down of the Line-*Kav*. For, although it is a short line-*Kav*, it nevertheless is a drawing down of light (*Ohr*). It thus, is only called "concealment" in general, similar to what is stated about the Supernal Crown-*Keter* that, "Even though it is a primordial light, a brilliant light, and a radiant light, nonetheless, before the Cause of all causes, it is darkness."²²⁹⁷ That is, even though "before the Cause of all causes it is darkness," nonetheless, "It is a primordial light, a brilliant light, and a radiant light."

The same is so of the drawings down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) through the aspect of Kingship-*Malchut*. That is, even after the concealments of Kingship-*Malchut*, there nevertheless are revelations. In other words, the matter of the concealment is

²²⁹⁷ Tikkunei Zohar, Tikkun 70 (135b)

only in relation to the light (*Ohr*) that preceded the concealment of Kingship-*Malchut*. Nevertheless, even after the concealment of Kingship-*Malchut* this still is the aspect of a revelation of light. However, during exile there is another way in the concealment of Kingship-*Malchut*, as indicated by the verse, “her feet descend unto death,”²²⁹⁸ which the matter of complete hiddenness and concealment.

The explanation of these two ways of concealment (*He'elem*) may be understood by what is known about the matter of inner manifestation itself (*Hitlabshut*). That is, there are two ways of inner manifestation (*Hitlabshut*). The first is that, that which is garbed rules over that which garbs it. An example is the inner-manifestation (*Hitlabshut*) of intellect (*Sechel*) in the emotions (*Midot*). For, even though the intellect (*Sechel*) is garbed in the emotions (*Midot*), nevertheless, the brain rules over the heart.²²⁹⁹

This is because, in and of themselves, the arousal of the emotions (*Midot*) is unrestrained and without limit, but even so, the brain rules over them, so that they should be as is desirable. The same is so on an even lower level, in regard to the manifestation of the power of thought (*Machshavah*) within the power of action (*Ma'aseh*), such as the power of writing or the power of drawing. That is, the action will accord to the thought.

The second way is that, that which is garbed is ruled by that which garbs it. An example is the matter of reincarnations

²²⁹⁸ Proverbs 5:5; *Ohr HaTorah*, Na"Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

²²⁹⁹ Tanya, *Likkutei Amarim*, Ch. 12 (17a) citing Zohar (Ra'aya Mehmena)

(*Gilgulim*), may the Merciful One save us, which is extremely painful to the soul.²³⁰⁰

In this same way, we can understand the two ways of concealment in the *Sefirah* of Kingship-*Malchut*. In the first way, even though the Godly power is manifest and concealed in the created being, it nevertheless is somewhat revealed and has dominion and rule over the created beings. In contrast, this is not so of the second way, during the time of exile, in which “her feet descend unto death”, in that, that which is garbed is ruled by that which garbs it, this being the matter of the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.²³⁰¹

For, even in the time of exile *HaShem* 's-יהו"ה Supernal desire, blessed is He, that there should “only be good to Israel”²³⁰² is powerful and strong, not only spiritually, but also physically. Nonetheless, because of the manifestation within the seventy ministering angels [of the nations], (in that each land has a ministering angel who rules over it etc.),²³⁰³ it is possible for it to be different [than His Supernal desire], Heaven forbid, this being the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

The same is so of the manifestation of the Godly soul within the body and animalistic soul, that there are various possible ways in this. In the highest way the Godly soul reigns

²³⁰⁰ See at greater length in the preceding discourse of this year, 5721, entitled “*Lachein Emor* – Therefore say to the Children of Israel: I am *HaShem*,” Discourse 13, Ch. 4, and the explanation and citations there.

²³⁰¹ See Talmud Bavli, Megillah 29a; Zohar I 120b

²³⁰² Psalms 73:1

²³⁰³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), and Gate Five (*Tiferet*), and elsewhere.

and rules over the body and animalistic soul constantly. Lower than this is the way indicated by the verse,²³⁰⁴ “the might shall pass from one regime to the other,” in that sometimes...etc. Even lower is when the body and animalistic soul reign over the Godly soul etc., Heaven forbid.

6.

Now, the repair of the vessels (*Keilim*) is primarily in the lowest aspect, meaning, in the *Sefirah* of Kingship-*Malchut* as “her feet descend unto death.” The same is so of the repair of the body and animalistic soul, that the primary aspect of this is in regard to the manifestation of the Godly soul in the lowest way. It is here where the toil of repairing the vessels (*Keilim*) is necessary, so that there will be no motion of “the spirit of the animal descends below.” There should rather be the ascent of the vessels (*Keilim*) so that they will be in a state of nullification (*Bittul*) and “running” (*Ratzo*) to *HaShem*-יהו"ה, blessed is He.

Now, this matter began upon their departure from Egypt, through the consumption of the Matzah, “bread from the earth.” This refers to the matter of toiling in service of *HaShem*-יהו"ה, blessed is He, stemming from the inner manifest powers [of the soul], which one is capable of attaining through toiling by his own power, as explained before.

This is then followed by the consumption of the Manna, “bread from heaven.”²³⁰⁵ This refers to the matter of toiling in

²³⁰⁴ Genesis 25:23 and Rashi there (citing Talmud Bavli, Megillah 6a); Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

²³⁰⁵ Exodus 16:4

service of *HaShem*-יהו"ה, blessed is He, with the “desire of the heart” (*Re’uta d’Leeba*), which comes from Above, until one ultimately comes to serve Him “with all your being,” in that he becomes included in the Essential Self of *HaShem*-יהו"ה, blessed is He (as discussed in chapter three).

7.

Now, the order of serving *HaShem*-יהו"ה, blessed is He, from below to Above, is that one first begins by toiling with the inner manifest powers [of the soul], followed by toiling with the “desire of the heart” (*Reu’ta d’Leeba*), and ultimately toiling in a way that stems from the essential self. However, there also must be a drawing down from Above to below, to draw down the toil that stems from the essential self of the soul into the inner manifest powers.

This then, is the meaning of the verse,²³⁰⁶ “You are standing this day, all of you.” “This day-*HaYom*-היום” refers to the day of Rosh HaShanah, at which time the service of *HaShem*-יהו"ה, blessed is He, stems from the essential self of the soul. That is, the souls of the Jewish people “are standing” and ascend to the Source from whence they were hewn, that is, “before *HaShem*-יהו"ה your God.”

This is as explained before about the difference between accepting the yoke of *HaShem*’s-יהו"ה Kingship throughout the whole year, and accepting the His yoke on Rosh HaShanah. That is, it was explained that accepting the yoke of His Kingship throughout the year is in regard particular powers and particular

²³⁰⁶ Deuteronomy 29:9-10

matters, whereas the service of accepting the yoke of His Kingship on Rosh HaShanah stems from the essential self of the soul, which transcends the particular manifest powers. This is also why the verse states, “all of you,” meaning, all individuals literally as one. This is because when it comes to the essence, different levels are not applicable.

Thus, the toil is to draw down the aspect of “all of you,” which stems from the essential self of the soul, into the inner manifest powers. About this the verse continues, “Your leaders, your tribes etc.,” enumerating ten levels,²³⁰⁷ these being the ten inner manifest powers of the soul, so that even in them, there should be a drawing forth of the essential self of the soul.²³⁰⁸

²³⁰⁷ See Likkutei Torah, Nitzavim 44a

²³⁰⁸ The conclusion of this discourse is missing.