

## Discourse 26

*“VaEheyeh Etzlo Amon -  
I was then His nursling”*

Delivered on the second day of Shavuot, 5721<sup>1806</sup>

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

### 1.

The verse states,<sup>1807</sup> “I was then with Him as His nursling, I was then His delight day by day, playing before Him at all times, playing in the inhabited areas of His earth, My delights are with the children of man.” When the verse states “I was then with Him (*VaEheyeh Etzlo*-ואהיה אצלו),” this also refers to the continuation, “I was then His delight (*VaEheyeh Sha’ashuim*-ואהיה שעשועים),” meaning, “I was then with Him as His delights (*VaEheyeh Etzlo Sha’ashuim*-ואהיה אצלו שעשועים).” In other words, even though it states, “My delights are with the children of man,” nevertheless, the “delights” (*Sha’ashuim*-שעשועים) are also “with Him (*Etzlo*-אצלו).”

This is as explained in Kuntres Acharon<sup>1808</sup> about [the teaching],<sup>1809</sup> “David called [the words of Torah] ‘songs-

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<sup>1806</sup> The Rebbe made some corrections to the original text of this discourse.

<sup>1807</sup> Proverbs 8:30-31

<sup>1808</sup> Tanya, Kuntres Acharon 160a and on; Also see Sefer HaMitzvot of the Tzemach Tzeddek, Mitzvat Masa HaAron BaKatef, Ch. 1-2 (Derech Mitzvotecha p. 40b-41b).

<sup>1809</sup> Talmud Bavli, Sotah 35a

*Zemirot*-זמירות' when he said,<sup>1810</sup> 'Your statutes were songs (*Zemirot*-זמירות) to me in the house of my fears,'" being that all the worlds depend on [even] the slightest matter of exactness in Torah.

However, he was punished for this [statement],<sup>1811</sup> being that the most primary matter of Torah is not that the vitality of all worlds depends on it. Rather, the primary matter of Torah is that it gives joy to the heart and is the delight of the King, the Holy One, blessed is He, who delights in it.

This is the meaning of the verse, "I was then with Him as His delights (*VaEheyeh Etzlo Sha'ashuim*-ואהיה אצלו), (שעשועים)," specifically "**with** Him (*Etzlo*-אצלו)," "playing before Him," specifically "**before** Him (*Lefanav*-לפניו)," referring to the inner essence (*Pnimiyyut*-פנימיות) of *HaShem*-יהוה, the Unlimited One, blessed is He.

However, as explained elsewhere,<sup>1812</sup> there are several levels in this: [these being] "I was then with Him as His nursling," "I was then His delights," "playing before Him," "playing in the inhabited areas of His earth," and, "My delights are with the children of man." This being said, the aspect indicated by [the words], "My delights are with the children of man" is of utterly no comparison to the aspect of the essential

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<sup>1810</sup> Psalms 119:54

<sup>1811</sup> Talmud Bavli, Sotah 35a *ibid*.

<sup>1812</sup> See Maamarei Admor HaZaken 5565 Vol. 1, p. 507 and on; Ohr HaTorah, Shir HaShirim Vol. 2m, p. 707 and on; Sefer HaMaamarim 5665 p. 73; *Hemshech* 5672 Vol. 1, p. 374; Discourse entitled "*Alphayim Shanah* – The Torah preceded the creation of the world by two-thousand years," 5711, translated in The Teachings of The Rebbe 5711, Discourse 11, Ch. 3 (Sefer HaMaamarim 5711 p. 94 and on); Discourse entitled "*VaEheyeh Etzlo Amon*" of the second day of Shavuot, 5743, and elsewhere.

delight (*Sha'ashu'im HaAtzmiyim*) in Torah, which is the primary aspect of the Torah.

Now, it can be suggested that this is also the meaning of the Baal Shem Tov's teaching,<sup>1813</sup> that just as all of Torah is included in the Ten Commandments, (as explained in the Azharot of Rabbi Saadya Gaon),<sup>1814</sup> in the same way, all of Torah is included in the [first] word [of the Ten Commandments], "אֲנֹכִי-I-*Anochi*."<sup>1815</sup>

For, at first glance, the word "אֲנֹכִי-I-*Anochi*" is as Zohar states,<sup>1816</sup> "The word 'I' means 'who I am' (*Anochi*; *Mi SheAnochi* אֲנֹכִי, מִי שְׁאֲנֹכִי), referring to *HaShem*'s יהו"ה Essential Self, which is not hinted in any letter or even a thorn of a letter." However, the Torah is drawn all the way down below, to the aspect indicated by [the words], "My delights are with the children of man." This being so, what does it mean that all of Torah is included in the word "אֲנֹכִי-I-*Anochi*?"

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<sup>1813</sup> See Ben Porat Yosef (of Yaakov Yosef of Polnoye) 23d; Also see Likkutei Sichot Vol. 25, p. 382

<sup>1814</sup> Cited in Rashi to Exodus 24:12

<sup>1815</sup> Exodus 20:2; Deuteronomy 5:6

<sup>1816</sup> See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), "I shall be as I shall be-Eheye" *h Asher Eheye* אֲהִי־הֵיכָה אֲהִי־הֵיכָה אֲהִי־הֵיכָה אֲהִי־הֵיכָה אֲהִי־הֵיכָה," Zohar (III 11b) states, "The first name is *Eheye* (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d'Ana* אֲנָא מָאן דְּאֲנָא), but [to the other] it is not yet known who He is. Subsequently [the verse states], "*Asher Eheye*" [referring to *Chochmah*, which is called *Rosh* ראש-Head, and shares the same letters as *Asher* אֲשֶׁר, and *Binah* which likewise is called *Eheye* אֲהִי־הֵיכָה -I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name." The Zohar then continues and explains, "When was it revealed? When the continuing verse (Exodus 3:16) states, "Go and gather the elders of Israel and say to them, '*HaShem*' יהו"ה, the God of your forefathers etc.' It is this Name [*HaShem*] יהו"ה which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc."

Now, it can be said that the explanation is that the entirety of Torah is the essential delights (*Sha'ashu'im HaAtzmiyim*) of the Holy One, blessed is He, as in the verse, “I was then **with Him** as His delights (*VaEheyeh Etzlo Sha'ashuim*-שעשועים-**אצלו** ואהיה),” [referring to this aspect of] “I-*Anochi*-אנכי.” This is why the word “I-*Anochi*-אנכי” is an acronym for the words,<sup>1817</sup> “I have placed My soul in My writings-*Ana Nafshi Katavit Yahavit*-אנא נפשי כתבית יהבית,” that “‘I am,’ meaning ‘who I am’ (*Anochi*; *Mi SheAnochi*-מי אנכי, שאנכי)” placed Himself in all of Torah.<sup>1818</sup>

Now, according to the well-known matter<sup>1819</sup> that the exodus from Egypt and the counting of the Omer (*Sefirat HaOmer*) are preparatory to the giving of the Torah, it is understood that the aspect of Torah indicated by the words, “I was then with Him as His delights (*VaEheyeh Etzlo Sha'ashuim*-שעשועים-**אצלו** ואהיה),” was also present during the exodus from Egypt and the counting of the Omer (*Sefirat HaOmer*).

This is why all three matters are called “Shabbat-שבת.”<sup>1820</sup> This is as stated,<sup>1821</sup> “You shall count for yourselves – from the morrow of the day of rest (*Shabbat*-שבת),” in which

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<sup>1817</sup> Shabbat 105a (Ein Yaakov version)

<sup>1818</sup> See Likkutei Torah, Shlach 48d; Ohr HaTorah, Yitro p. 901; Degel Machaneh Ephraim, Parshat Tisa (section entitled “*v’HaMichtav*”).

<sup>1819</sup> See Likkutei Torah, Emor, discourse entitled “*U’Sefartem Lachem*” 35b, and elsewhere.

<sup>1820</sup> See the discourse entitled “*U’Sefartem Lachem*” of the second day of Shavuot 5678 (Sefer HaMaamarim 5678 p. 319 and on) – Some of the matters discussed in that discourse of 5678 also appear to be founded upon the discourse entitled “*v’Asita Chag Shavuot*” in Maamarei Admor HaZaken, Al Parshiyot HaTorah, Vol. 2, p. 816-817, and with the glosses etc., in Sefer HaMaamarim 5635 Vol. 2, p. 315-316.

<sup>1821</sup> Leviticus 23:15

the verse does not say, “From the morrow of the [holiday of] Passover-פסח,” but states, “From the morrow of the day of rest-Shabbat-שבת.” In other words, Passover, which is the matter of the exodus from Egypt, is called “Shabbat-שבת.”<sup>1822</sup>

Similarly, the verse [continues and] states,<sup>1823</sup> “Seven Shabbats (שבתות), they shall be complete,” and does not say, “Seven weeks (*Shavuot*-שבועות)” as another verse states,<sup>1824</sup> “You shall count seven weeks (*Shavuot*-שבועות) for yourselves.” Rather, here it specifies “Seven Shabbats (שבתות),” since the counting of the Omer (*Sefirat HaOmer*) is also an aspect of Shabbat. The verse likewise states,<sup>1825</sup> “Until the morrow of the seventh Shabbat (שבת) you shall count, fifty days,” in which it does not say, “Until the morrow of the seventh week (*Shavuah*-שבוע), but, “until the morrow of the seventh Shabbat (שבת),” referring to the holiday of Shavuot, the time of the giving of the Torah, which [also] is called Shabbat (שבת). [Moreover], all opinions agree that the Torah was given on Shabbat.<sup>1826</sup>

The reason is because in all three matters, the drawing down of the matter of “I was then with Him as His delights (*VaEheyeh Etzlo Sha'ashuim*-שעשועים-ואהיה אצלו)” was present. They therefore are all called Shabbat, as will soon be explained.

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<sup>1822</sup> See Talmud Bavli, Menachot 65b and on; Torat Kohanim to Leviticus 23:15 *ibid*.

<sup>1823</sup> Leviticus 23:15

<sup>1824</sup> Deuteronomy 16:9

<sup>1825</sup> Leviticus 23:16

<sup>1826</sup> Talmud Bavli, Shabbat 86b

The explanation is that the general revelation that took place at the giving of the Torah was not of the aspect of light (*Ohr*) that is within the parameters of revelation (*Giluy*), but was rather of the aspect of *HaShem's* יהו"ה essential light (*Etzem HaOhr*) blessed is He, that entirely transcends the category of revelation (*Giluy*), meaning that which is essentially concealed, and ultimately is up to and including the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יהו"ה Himself, blessed is He, about whom it states,<sup>1827</sup> “The word ‘I’ means ‘who I am’ (*Anochi*; *Mi SheAnochi*- אֲנֹכִי, מִי שְׁאֲנֹכִי), referring to *HaShem's* יהו"ה Essential Self, which is not hinted by any letter or even a thorn of a letter.”

Now, this does not contradict what we explained before, that the revelation at the giving of the Torah came after the preparation of the exodus from Egypt and the counting of the Omer (*Sefirat HaOmer*). This is because, in addition to the fact that even in the aspects that transcend the chaining down of the world (*Hishtalshehut*), and even in the aspect of the essential light (*Etzem HaOhr*) of *HaShem* יהו"ה that transcends revelation, there is order and gradation.

This is as explained elsewhere<sup>1828</sup> with an example from the matter of miracles, that although they transcend the chaining down of the worlds (*Hishtalshehut*), there nevertheless is order and gradation in them. Beyond all this, for the aspect of

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<sup>1827</sup> See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14) *ibid*.

<sup>1828</sup> See the discourse entitled “*V'Atah Im Na Matzati*” 5678 (Sefer HaMaamarim 5678 p. 222).

essential delights (*Sha'ashu'im HaAtzmiyim*) to be drawn down below, all the way to the aspect indicated by “My delight is with the children of man,” there must be order and gradation.

This is the meaning of the verse,<sup>1829</sup> “The voice of my Beloved, behold, it comes, skipping over mountains, jumping over hills.” The “voice of my Beloved (*Kol Dodi*-קול דודי)” refers to “the voice that is unheard.” For, the verse states,<sup>1830</sup> “The voice is the voice (*HaKol Kol*-הקל קול) [of Yaakov],” in which the first “voice-*Kol*” is written missing the letter *Vav* and the second “voice-*Kol*” is written with the letter *Vav*. These two voices refer to the “voice that is heard” and “the voice that is unheard.”<sup>1831</sup>

Now, the “voice that is heard” refers to the voice that is drawn from the intellect (*Sechel*), the emotions (*Midot*), or the intellect (*Sechel*) as it becomes revealed through the emotions (*Midot*). This voice is a voice that undergoes cessation. For, since it is the matter of revealing the intellect (*Sechel*) and emotions (*Midot*), which are measured and limited, therefore, when those matters that are drawn down and revealed through it conclude, the voice automatically ceases.

However, this is not so of the “voice that is unheard,” which transcends intellect. This voice, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is the cry of the heart, which transcends reason and intellect. Above in *HaShem's*-יהו"ה Godliness, it is the matter of *HaShem's*-יהו"ה essential

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<sup>1829</sup> Song of Songs 2:8

<sup>1830</sup> Genesis 27:22

<sup>1831</sup> See Zohar I 50b; 32a; 151a; 171a; Likkutei Torah, Shir HaShirim 15b; Ohr HaTorah, Vayishlach 263b and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37, and elsewhere.

light (*Etzem HaOhr*), blessed is He, which transcends revelation (*Giluy*). This is an unceasing voice, being that limitation or cessation is utterly inapplicable to it.

Thus, about the voice (*Kol*-קול) that was heard at the giving of the Torah, the verse states,<sup>1832</sup> “A great voice that did not cease.”<sup>1833</sup> This is because the revelation at the giving of the Torah was a drawing down of the Essential Self of *HaShem*-יהוה, blessed is He, which transcends revelation (*Giluy*) and is thus an unceasing voice. Moreover, since this voice itself is unceasing, in that change or cessation are utterly inapplicable to it, therefore, even in matters that are drawn forth through it, meaning the Torah, which was given with this voice, change is utterly inapplicable, Heaven forbid to think so. This is why the Torah will never be [changed or] exchanged.<sup>1834</sup>

Now, even though the drawing down of this voice transcends the parameters of the chaining down of the worlds (*Hishtalshelut*) and transcends the parameters of revelation (*Giluy*), the verse nevertheless states, “[The voice of my Beloved...] skipping over mountains, jumping over hills.” Now, skipping and jumping are both done with the feet. This is because every drawing down is drawn through the aspect of the foot, which is the lowest aspect.

In other words, this principle, that every drawing down is drawn through the aspect of the foot, does not only apply to the drawings down within the chaining down of the worlds (*Hishtalshelut*), in which the inner manifest aspect (*Pnimiyyut*)

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<sup>1832</sup> Deuteronomy 5:19

<sup>1833</sup> See Igrot Kodesh, Vol. 10, p. 210; Likkutei Sichot, Vol. 4 p. 1,095.

<sup>1834</sup> See the ninth principle of the thirteen principles of faith; See Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 9, and elsewhere.

of the upper level becomes the encompassing transcendent aspect (*Makif*) of the lower level, and thus, the aspects of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* of the upper level, become the brains (*Mochin*) of the lower level.

It rather also applies to the drawing down that transcends the chaining down of the worlds (*Hishtalshelut*). For example, the drawing down from the aspect of the Ancient One-*Atik* is only from the letter *Tav*-ת. The same is so of the drawing down from the light that precedes the restraint of the *Tzimtzum*, that it only is from the aspect of Kingship-*Malchut* of Kingship-*Malchut*. Similarly, about Moshiaich it is written,<sup>1835</sup> “His feet will stand.”

Now, in this drawing down itself there are two aspects. These are “Skipping (*Medaleg*-לדלג),” and “Jumping (*Mekapetz*-מקפץ),” as stated in Mishnah,<sup>1836</sup> “Skipping (*Medaleg*-לדלג) means ‘skipping with one foot, and jumping (*Mekapetz*-מקפץ) means ‘jumping’ with both feet.”

The difference is that when a person skips with one foot, besides the fact that his body remains where it is, and the drawing down is only in the aspect of the foot, in addition, even in regard to the feet themselves, one foot [always] remains on the ground, and that which is drawn down is only of a single foot. In contrast, when one leaps with both feet, even though the drawing down is by means of the feet, nonetheless, through his feet, his entire body is moved, meaning that his whole being is drawn down.

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<sup>1835</sup> Zachariah 14:4

<sup>1836</sup> Mishnah Ohalot 8:5 and Rabbi Ovadia Bartenura there, cited in Likkutei Torah, Shir HaShirim 15b

Now, the explanation of the difference between these two matters, “Skipping (*Medaleg*-גלג),” and “Jumping (*Mekapetz*-ץמקפ),” (even though both refer to a drawing down from higher than the chaining down of the worlds *Hishtalshelut*), may be understood based on the well-known fact, that even in the encompassing aspect (*Makif*) which transcends the chaining down of the worlds (*Hishtalshelut*), there are two aspects. That is, there is the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*).

The close encompassing light (*Makif HaKarov*) means that it has some relation to the inner manifest light (*Ohr Pnimi*). In other words, even though it is encompassing (*Makif*), it nevertheless has some relation to the inner manifest aspect (*Pnimi*). Beyond this, the encompassing light (*Makif*) includes the inner manifest light (*Pnimi*) within itself in a concealed way, and subsequently, when there is a drawing down from it into the inner manifest aspect (*Pnimi*), the encompassing light (*Makif*) protects [the inner aspect]. In contrast, the distant encompassing light (*Makif HaRachok*) has utterly no relation to the inner manifest aspect (*Pnimi*).

The explanation of these matters, as they are in the human soul, is as stated by our sages, of blessed memory,<sup>1837</sup> “The soul is called by five names: *Nefesh*, *Ru’ach*, *Neshamah*,

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<sup>1837</sup> Midrash Bereishit Rabba 14:9 – Though in several places the ordering of these is different, nevertheless, this is the order as it is in Etz Chayim, Shaar 42 (Shaar Drushei ABY”A); Also see the beginning of Shaar HaGilgulim, and elsewhere; See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

*Chayah*, and *Yechidah*.” The *Nefesh*, *Ru’ach* and *Neshamah* are the inner manifest aspects (*Pnimiyyim*) of the soul, whereas the *Chayah* and *Yechidah* are its encompassing transcendent aspects (*Makifim*). However, the *Yechidah* is the distant encompassing light (*Makif HaRachok*) and the *Chayah* is the close encompassing light (*Makif HaKarov*). In other words, the encompassing light (*Makif*) of the *Chayah* is felt in the inner manifest aspects (*Pnimiyyim*).

This is as the verse states about Daniel,<sup>1838</sup> “I, Daniel, alone saw the vision; the people who were with me did not see the vision, but a great fear fell upon them and they fled into hiding.” About this Talmud asks,<sup>1839</sup> “Since they did not see the vision, why were they frightened?” The Talmud answers, “Even though they did not see, their *Mazal* [the source of the flow of the soul] saw.”

In other words, for Daniel the matter was manifest in an inner manifest way (*Pnimiyyut*), in a way of sight, as the verse states, “I saw,” whereas “The people who were with me did not see the vision.” However, even so, this encompassing light (*Makif*) was sensed by them, which is why, “a great fear fell upon them.” This is why the encompassing aspect (*Makif*) is called “*Mazal*-מזל” which is of the same root as, “flow-*Nozel*-נוזל,” in that it “flows” and “drips” into the inner manifest powers (*Pnimiyyim*) [of the soul].

Now, the affect brought about by sensing the encompassing aspect (*Makif*) was great fear and dread. About

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<sup>1838</sup> Daniel 10:7

<sup>1839</sup> Talmud Bavli, Megillah 3a

this it states,<sup>1840</sup> “Fear causes the blood to withdraw,”<sup>1841</sup> which is a matter of ingathering and concealment. In other words, because of the revelation of the transcendent encompassing aspect (*Makif*) this causes an ingathering and concealment in all the powers.

The explanation is that even in regard to the inner manifest powers of the soul, we see that when a higher power is revealed, the lower power becomes concealed. An example of this can be seen in the powers of Wisdom-*Chochmah* and Understanding-*Binah*.

The aspect of Wisdom-*Chochmah* is the perception of the essential being of the matter, and when the essential being of the matter is perceived, understanding and comprehension are utterly inapplicable. Only when the sight is withdrawn, so that all that remains is the intellectual axiom, is it then possible for there to be intellectual understanding, [However, since this is the aspect of Wisdom-*Chochmah*, it is not in a way of understanding, but in a way of a self-evident axiom.

However, even so, it is an intellectual axiom that already relates to intellect] and it is then possible for there to be intellectual understanding. We thus find that the revelation of the power of Understanding-*Binah* specifically comes after the [power of] Wisdom-*Chochmah* is concealed. However, when the Wisdom-*Chochmah* is revealed, the Understanding-*Binah* is concealed. The same is so of the matter of intellect (*Mochin*) and emotions (*Midot*). That is, the emotions (*Midot*) are

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<sup>1840</sup> Talmud Bavli, Niddah 9a

<sup>1841</sup> Which is why a person's face turns white when he is frightened.

revealed specifically after the brains and intellect (*Mochin*) are concealed in the “narrow of the neck” (*Meitzar HaGaron*).

Now, if this is so of the inner manifest powers of the soul (*Kochot Pnimiym*), that when the upper power is revealed, the lower power is concealed, it certainly is so when the encompassing light (*Makif*) is revealed all the inner manifest powers withdraw and are concealed.

An example can be seen in the power of desire (*Ratzon*). That is, when the desire (*Ratzon*) is revealed, the revelation of the inner manifest powers (*Pnimiym*), such as the revelation of intellect (*Sechel*), is not possible. Beyond this, even when the desire (*Ratzon*) relates to the intellect (*Sechel*), meaning that he desires to become wise, nonetheless, when this desire illuminates with strength and dominates, the revelation of intellect (*Sechel*) is then not possible.

This then, is why the fact that “their Mazal saw” caused “a great fear to fall upon them.” For, the Mazal is the encompassing light (*Makif*) of the *Chayah* level of the soul, and the revelation of the encompassing light (*Makif*) causes the concealment of all the inner powers (*Pnimiym*). This is why a great fear and dread fell upon them, and fear “causes the blood to withdraw,” referring to the concealment of all the powers, being that the vitality manifests in the blood.<sup>1842</sup> Thus, because of the withdrawal of the blood, all the vitality is withdrawn.

More specifically, the concealment caused by the withdrawal of the blood is in all three levels that manifest in the

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<sup>1842</sup> As stated in Deuteronomy 12:23, “For the blood is the soul.” Also see the discourse entitled “*U’Sefartem Lachem*” of the second day of Shavuot 5678 (Sefer HaMaamarim 5678 p. 319 and on).

body; the *Nefesh*, *Ru'ach*, and *Neshamah*. The explanation is that there are three general organs in the body, as in the teaching,<sup>1843</sup> “There are three rulers above; the brain, the heart, and the liver.” The three levels of the soul, the *Neshamah*, *Ru'ach*, and *Nefesh*, manifest in these three organs. That is, the *Neshamah* manifests in the brain (*Mo'ach*), the *Ru'ach* manifests in the heart (*Lev*), and the *Nefesh* manifests in the liver (*Kaved*).<sup>1844</sup>

Now, the manifestation of the *Nefesh* is in the blood in the liver (*Kaved*), and it therefore is simple to understand that the withdrawal of the blood causes the concealment of all the powers relating to the *Nefesh* level of the soul. The same is so of the *Ru'ach* level, which manifests in the heart (*Lev*), since the spirit (*Ru'ach*) in the right ventricle [of the heart] is bound to the spirit (*Ru'ach*) in the left ventricle, which is filled with blood.<sup>1845</sup> Likewise, in the *Neshamah*, which manifests in the brain (*Mo'ach*), we see that when a person fasts, which diminishes his blood, he is incapable of understanding and conceptualizing matters properly.

Now, all the above is in regard to the close encompassing light (*Makif HaKarov*) [of the Chaya level of the soul], which is felt and sensed by the inner manifest powers (*Pnimiyyim*). However, this is not so of the distant

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<sup>1843</sup> Zohar II 153a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27 and on.

<sup>1844</sup> See Rabbi Avraham Ibn Ezra to Exodus 23:25; Etz Chayim, Shaar 20 (Shaar HaMochin), Ch. 5; Shaar 49 (Shaar Kelipat Nogah), Ch. 1; Also see Maamarei Admor HaEmtza'ee, Devarim Vol. 3, p. 917; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 27 *ibid.* and on.

<sup>1845</sup> See Tanya, Likkutei Amarim, Ch. 9; See Sefer HaMaamarim 5635 *ibid.* (p. 315 note 30).

encompassing light (*Makif HaRachok*), which is the encompassing light (*Makif*) of the *Yechidah* level of the soul. That is, it is distant from the inner manifest powers (*Kochot Pnimiym*) and is not felt or sensed by them.

#### 4.

Now, the difference mentioned above between the two encompassing lights (the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*)), is as they relate to the inner manifest powers (*Kochot Pnimiym*), (meaning, [ as it is from the perspective of] the recipient). However, the difference between them, as they are from the perspective of the bestower, is that the close encompassing light (*Makif HaKarov*) is the direct encompassing light (*Makif HaYashar*), whereas the distant encompassing light (*Makif HaRachok*) is the rebounding encompassing light (*Makif HaChozar*).

The explanation is that the direct encompassing light (*Makif HaYashar*) is the matter of revelation, meaning that it is drawn in a direct manner to become revealed. That is, even though it is an encompassing light (*Makif*), nevertheless, its matter is to reveal (*Giluy*). In other words, just as the matter of the inner manifest power (*Ko'ach Pnimi*) is to become revealed in an inner manifest way, so likewise, the matter of the encompassing light (*Makif*) is to become revealed in an encompassing way (*Makif*). However, even so, its matter is revelation (*Giluy*).

However, this is not so of the rebounding encompassing light (*Makif HaChozzer*), the matter of which is not revelation (*Gihuy*) at all. Rather, the opposite is true, that is, the fact that it rebounds (*Chozzer*) means that it ascends to the essence etc.

As these two aspects are in *HaShem*'s יהו"ה Godliness Above, in the matter of the *Sefirot*, they are as follows: Wisdom-*Chochmah* is the beginning of the inner manifest powers (*Pnimiyyim*), whereas the Crown-*Keter* is the aspect of an encompassing light (*Makif*).

However, within the Crown-*Keter* itself, there are two aspects; the Ancient One-*Atik*, and the Long Patient One-*Arich*, these being the two encompassing aspects (*Makifim*) mentioned above. That is, the Long Patient One-*Arich* is the aspect of the close encompassing light (*Makif HaKarov*) and is the direct encompassing light (*Makif d'Ohr Yashar*). This is why it is called *Arich Anpin* (The Long Countenance), meaning that it relates to the aspect of *Zeir Anpin* (The Short Countenance), only that *Zeir Anpin* is in a state of smallness [and immaturity] (*Katnut*), whereas *Arich Anpin* is in a state of expansiveness [and maturity] (*Gadlut*). In contrast, the aspect of the Ancient One-*Atik* עתיק is removed-*Ne'etak* נעתיק and transcendent.

These two aspects are likewise in the light (*Ohr*) of *HaShem* יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. That is, there is the essence of the light (*Etzem HaOhr*), and there is the expression of the light (*Hitpashtut HaOhr*).

In regard to the expression of the light (*Hitpashtut HaOhr*), even though it precedes the restraint of the *Tzimtzum*, nonetheless, the very fact that it is called "the expression of the

light (*Hitpashtut HaOhr*),” indicates that its matter is that of revelation (*Giluy*), and through the restraint of the *Tzimtzum*, revelations are drawn down from it into the chaining down of the worlds (*Hishtalshehut*).

However, this is not so of the light (*Ohr*) that He set aside for Himself, and is certainly not so of *HaShem*’s-יהו"ה essential light (*Etzem HaOhr*). That is, they utterly transcend revelation (*Giluy*) altogether. In other words, they are the encompassing aspect of the rebounding light (*Makif d'Ohr Chozer*), which rebounds and is ascendent and concealed in the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, the Unlimited One, blessed is He.

To further explain, in regard to the encompassing aspect of the direct light (*Makif d'Ohr Yashar*), even though it is in the category of revelation (*Giluy*), nevertheless, the way it is revealed is unlike the way the inner manifest light (*Ohr Pnimi*) is revealed. This is because the revelation of the inner manifest light (*Ohr Pnimi*) is by way of diminishment, through inner manifestation (*Hitlabshut*), and concealment.

In other words, as explained before, whatever is drawn down and revealed of the inner manifest light (*Ohr Pnimi*) to a lower power, is only the final most aspect of the upper power, which is a matter of **diminishment** (*Mi'ut*). Moreover, the way it is revealed is that it becomes **enclothed** (*Mitlabesh*) within the power below it, and thus becomes **concealed** (*Mit'alem*) within it.

In contrast, the revelation of the encompassing light (*Ohr Makif*) is in a way in which abundant light is drawn down,

but not in a way of inner enclothement (*Hitlabshut*) or concealment (*He'elem*).

This may be understood from the fact that it sometimes is stated<sup>1846</sup> that “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) suckle from the Mazal.” That is, “the father-*Abba* (Wisdom-*Chochmah*) suckles from the eighth Mazal ‘ונוצר-*v’Notzer*,’ and the mother-*Imma* (Understanding-*Binah*) suckles from the [thirteenth Mazal] ‘ונקה-*v’Nakeh*.’”<sup>1847</sup> However, it sometimes states that “the

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<sup>1846</sup> See Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 8, Klall 3; Shaar 15 (Shaar HaZivugim) Ch. 2; Shaar 29 (Shaar HaNesirah) Ch. 3, and elsewhere; Also see Zohar III 292a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

<sup>1847</sup> There are Thirteen Attributes of Mercy that HaShem revealed to Moshe (Exodus 34:6-7). They are:

1. *E-L*-אל - Benevolent God
2. *Rachum*-רחום - Compassionate
3. *V’Chanun*-וחנון - and Gracious
4. *Erech*-ארך - Long (slow)
5. *Apayim*-אפים - Suffering (to anger)
6. *V’Rav Chesed*-ורב חסד - and Abounding in Kindness
7. *V’Emet*-ואמת - and Truth
8. *Notzer Chesed*-נוצר חסד - He Preserves Kindness
9. *L’Alaphim*-לאלפים - for two thousand generations
10. *Noseh Avon*-נשא עון - Pardoning Iniquity
11. *VaPeshah*-ופשע - and Transgression
12. *V’Chata’a*-וחטאה - and Sin
13. *V’Nakeh*-ונקה - and He Cleanses.

These “Thirteen Attributes of Mercy” are referred to as “the Thirteen Fixtures of the beard of *Arich Anpin*.” The eighth and thirteenth attributes, “*Notzer*-ונוצר” and “*V’Nakeh*-ונקה,” are referred to as “*Mazalot*-מזלות.” The word “*Mazal*-מזל” is of the same root as the word “*Nozel*-נוזל” which means “to flow down.” These two are called “the upper *Mazal* and the lower *Mazal*,” because influence flows down from them to the intellectual *sefirot* of Wisdom-*Chochmah* and Understanding-*Binah*. (They are also referred to as the “Hairs-*Sa’arot*-שערות” of the beard of *Arich Anpin*. This is because a hair is a narrow tube, which indicates an issuance of constricted influence down, just as the hairs of the beard grow downward etc.) See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25, and the notes there.

father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) enclothe the ‘arms’<sup>1848</sup> of *Arich Anpin*.”<sup>1849</sup>

Now, at first glance, it would seem that the suckling of the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) from the Mazalot, is lower than when they enclothe the “arms” of *Zeir Anpin*. For, the suckling from the Mazalot, which are the aspect of “hairs” (*Sa’arot*-שערות), is only the drawing down of a glimmer of radiance, and moreover, this comes about through the separation of the skull (*Gulgolet*-גלגולת). However, this is not so when “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) enclothe the ‘arms’<sup>1850</sup> of *Arich Anpin*.” For, the matter of “enclothing” (*Hitlabshut*) means that the essential being of the thing is enclothed etc.

However, on the other hand, the matter of “enclothing” (*Hitlabshut*) is in a way that the light becomes enclothed and concealed. However, this is not so of the matter of “suckling” from the Mazal. For, even though this only is a “suckling” of a glimmer of radiance, nevertheless, it is in a way of abundant light, and does not become enclothed or concealed whatsoever. This is why for there to be an [inner] union (*Yichud*) of the

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<sup>1848</sup> The “Arms” of *Arich Anpin* refers to the aspects of Kindness-*Chessed* and Might-*Gevurah* of *Arich Anpin* (the desire).

<sup>1849</sup> See Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 8, Klall 3; Shaar 15 (Shaar HaZivugim) Ch. 2; Shaar 29 (Shaar HaNesirah) Ch. 3, and elsewhere; Also see Zohar III 292a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid.* and the notes there; Also see Imrei Binah of the Mittler Rebbe, Shaar HaTefillin 116c.

<sup>1850</sup> The “Arms” of *Arich Anpin* refers to the aspects of Kindness-*Chessed* and Might-*Gevurah* of *Arich Anpin* (the desire).

father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*), this comes about specifically through their “suckling” from the Mazal.

This is because the drawing down from the “arms” of *Arich Anpin* (through “the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) enclothing the ‘arms’ of *Arich Anpin*”) is in such a way that it causes division between Wisdom-*Chochmah* and Understanding-*Binah*. That is, from the aspect of Kindness-*Chessed* of *Arich Anpin*, Wisdom-*Chochmah* is drawn down, and from the aspect of Might-*Gevurah* of *Arich Anpin*, Understanding-*Binah* is drawn down, and they are separate from each other.

In contrast, the drawing down to the father-*Abba* (Wisdom-*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) by their “suckling” from the “Mazal” is such that they are in a state of oneness and inter-inclusion with each other. In other words, not only does the drawing down from the Mazal not cause division in them, but on the contrary, their “suckling” from the Mazal of *Arich*, causes union and inter-inclusion, even in the division that there previously was between them. This is to such an extent that their “suckling” from the Mazal of *Arich* causes the birth of offspring, of giving birth to one similar to oneself.

The reason is because, in regard to the “arms of *Arich Anpin*,” even though they are of the aspect of the Long Patient One-*Arich Anpin*, which transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, within the aspect of *Arich Anpin* itself, this is the aspect of the chaining down (*Hishtalshelut*) [as it is within it]. In other words, they are the

aspect of the inner manifest light (*Ohr Pnimi*) and therefore, their revelation is in a way of inner enclothement (*Hitlabshut*) and concealment (*He'elem*).

In contrast, when the drawing down is from the aspect of *Arich Anpin* itself, (meaning that in *Arich* itself, it is from the transcendent encompassing aspect (*Makif*) that transcends the chaining down of the worlds (*Hishtalshelut*)), then even though the drawing down is in a way of “suckling,” meaning, only a glimmer of radiance (of the Mazalot, which are called “hairs” (*Sa'arot*-שערות)), nevertheless, it is not in a way of inner manifestation to become enclothed and concealed.

However, even so, the aspect of *Arich* itself is also the close encompassing light (*Makif HaKarov*), meaning, the encompassing aspect of the direct light (*Makif d'Ohr Yashar*). Therefore, its revelation is in a way of “suckling” a glimmer of radiance alone. In contrast, the aspect of the Ancient One-*Atik* is the distant encompassing light (*Makif HaRachok*), which is the encompassing aspect of the rebounding light (*Makif d'Ohr Chozar*), that is not at all in the category of revelation (*Giluy*). Thus, when He is drawn down, He is drawn down with the totality of His Essential Self and Being.

This then, is the difference between “Skipping (*Medaleg*-מדלג),” and “jumping (*Mekapetz*-מקפץ).” That is, “skipping” (*Medaleg*-מדלג) is only drawn down with one foot, (meaning that He is not brought down as He essentially is). This is similar<sup>1851</sup> to the aspect of “the father-*Abba* (Wisdom-

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<sup>1851</sup> Edit of the Rebbe: But is not exactly similar. For, the drawing down indicated by “skipping-*Medaleg*-מדלג” is also with an **abundance** of light (and not in a manner of “suckling-*Yenikah*). Moreover, the foot is a limb (and is thus not similar to the aspect of the Mazalot which are the “hairs-*Sa'arot*-שערות).

*Chochmah*) and the mother-*Imma* (Understanding-*Binah*) suckling from the Mazal.” In contrast, the drawing down [indicated by] “Jumping (*Mekapetz*-מקפץ)” is with both feet,<sup>1852</sup> meaning that his entire body becomes elevated and removed, this being the drawing down of the distant encompassing light (*Makif HaRachok*), which when drawn down, is a drawing down of the totality of His essence and being.<sup>1853</sup>

This is why “skipping (*Medaleg*-מדלג) over mountains” refers to the exodus from Egypt, (as in the teaching of our sages, of blessed memory,<sup>1854</sup> on the verse, “skipping over mountains,” that, “He skipped over the fixed time (*Keitz*-קצ)”). In contrast, “jumping (*Mekapetz*-מקפץ) over hills” refers to the giving of the Torah. This is because the revelation at the exodus from Egypt was the revelation of the aspect of the direct encompassing light (*Makif HaYashar*), whereas the revelation at the giving of the Torah was the revelation of the rebounding encompassing light (*Makif HaChozar*), to the point that there

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<sup>1852</sup> Mishnah Ohalot 8:5 and Rabbi Ovadia Bartenura there, cited in Likkutei Torah, Shir HaShirim 15b

<sup>1853</sup> Edit of the Rebbe: Even though the revelation of “Jumping” (*Mekapetz*-מקפץ) is also through the aspect of the feet, nevertheless, since by means of “jumping” (*Mekapetz*-מקפץ) his **whole body** becomes elevated and removed, it is understood that His whole essence is present in this, only that it comes forth in the form of the feet. This is similar to what was explained in the Sichah-talks (that preceded the discourse) [Ch. 5 – Torat Menachem, Vol. 31, p. 31 and on] in regard to the teaching that “when one takes hold of a small part of the Essence, one takes hold of the whole Essence.” That is, the explanation of “a small part” stems from the manner of its revelation below, that due to the revelation it comes into the category of form and division, and this is what is meant by the matter of “a small part.” However, even so, the whole Essence is present in this. This is similar to the matter of the soul which is Godliness that has become a soul.

<sup>1854</sup> See Midrash Shir HaShirim Rabba 2:8 (1); Also see Likkutei Torah, Shir HaShirim 14c.

was the revelation of “I-*Anochi*-אֲנִי,”<sup>1855</sup> meaning,<sup>1856</sup> “I – who I am” (*Anochi; Mi SheAnochi*-מִי שֶׁאֲנִי,” referring to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה, the Unlimited One Himself, blessed is He.

## 5.

The explanation is that, as previously explained, these three matters; the exodus from Egypt, the counting of the Omer (*Sefirat HaOmer*), and the giving of the Torah, are all called “Shabbat-שַׁבָּת.” Now, there are two aspects in the matter of Shabbat. There is the rest and tranquility which follows the labor and toil, and there is essential tranquility.

The tranquility that follows labor and toil, is like the verse,<sup>1857</sup> “Six days shall you work... but the seventh is the day rest (*Shabbat*) etc.” It similarly states,<sup>1858</sup> “For six years you shall sow your field... but the seventh year shall be a complete rest etc.” Now, at first glance, it is not understood why there is a commandment in regard to labor during the six days and the six years. However, the inner explanation is well known, that this refers to the toil of affecting refinements (*Birurim*).

Indeed, affecting refinements (*Birurim*) is a very lofty matter, to such an extent that the descent of the soul to below – “from a high peak to a deep pit”<sup>1859</sup> – is entirely worthwhile for this, and moreover, the giving of the Torah is entirely

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<sup>1855</sup> Exodus 20:2; Deuteronomy 5:6

<sup>1856</sup> See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b, Zohar III 11a

<sup>1857</sup> Exodus 20:9-10; Deuteronomy 5:13-14

<sup>1858</sup> Leviticus 25:3-4

<sup>1859</sup> Talmud Bavli, Chagigah 5b

worthwhile for this. However, to affect the refinements (*Birurim*) there must be an descent to below, and to be engaged in the thirty-nine forms of mundane labor. This must then be followed by the ascent to above, which is the matter of the rest and tranquility of Shabbat that follows the labor, as a result of which, there is a revelation of the pleasure (*Taanug*).

By way of analogy, this may be understood through man below. That is, while he is engaged in labor, his power of action descends to manifest in the labor he is engaged in. When he then rests from engaging in the labor, his power of action ascends and becomes included in his soul as before, and as a result, he becomes filled with pleasure.

The same is understood in regard to how it is Above in *HaShem*'s יהו"ה Godliness. That is, even though "the Holy One, blessed is He, did not create His world with toil or difficult labor,"<sup>1860</sup> it nonetheless is written,<sup>1861</sup> "By the word of *HaShem*-יהו"ה the heavens were made," and "the speech of the Holy One, blessed is He, is considered to be an action."<sup>1862</sup> It thus is necessary for there to be the matter of rest and tranquility, which is the matter of ascent to Above, through which there is a drawing down of pleasure (*Taanug*).

However, in truth, there not only must be the matter of rest and ascent of the power of action (*Ma'aseh*) alone, but of the higher powers as well. By way of analogy, this is like a person who is engaged in performing a labor or craft. While he

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<sup>1860</sup> Midrash Bereishit Rabba 3:2; 12:10

<sup>1861</sup> Psalms 33:6

<sup>1862</sup> See Midrash Bereishit Rabba 44:22

is engaged in this, not only has his power of action descended, but his other powers have also descended.

This is because his engagement in this act of labor is because he is in a motion of closeness to the general matter as a whole, meaning that his emotions (*Midot*) are involved as well. Furthermore, for the action to be performed properly, his power of intellect (*Sechel*) must also be manifest while he actually is doing it, and though the intellect (*Sechel*) that manifests in this, is only intellect that relates to action (*Ma'aseh*), nonetheless, while he is engaged in it, the totality of his intellect (*Sechel*) is occupied in the action.

Moreover, he necessarily must also have desire (*Ratzon*) in the labor or craft, as well as pleasure (*Taanug*), because of which, he does it in the first place. We thus find that while engaging in the labor, all the powers of his soul are in a state of descent, and when he then rests and is tranquil, all his powers ascend.

From this example we can also understand how it is Above, in *HaShem*'s-יהו"ה Godliness. That is, the matter of resting on Shabbat is not just [the resting of] the power of the Actor within the acted upon, which stems from *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם, but also [relates] to His Name *HaShem*-יהו"ה, as the verse states,<sup>1863</sup> "[The seventh day is] Shabbat to *HaShem*-יהו"ה."

In other words, even though actual existence is brought about through His title God-*Elohi*"m-אלהי"ם, nonetheless, the true matter of bringing novel existence into being is from His

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<sup>1863</sup> Exodus 20:9-10; Deuteronomy 5:13-14

Name *HaShem*-יהו"ה, as the verse states,<sup>1864</sup> "By the word of *HaShem*-יהו"ה the heavens were made," and it similarly states,<sup>1865</sup> "[Let them praise the Name *HaShem*-יהו"ה], for He commanded, and they were created," in that His Name *HaShem*-יהו"ה means, "He who brings into being-*Mehaveh*-מהווה."<sup>1866</sup>

There therefore must also be rest in the Name *HaShem*-יהו"ה, in all four letters of the Name *HaShem*-יהו"ה, since the existence of novel being is brought about from all four letters. That is, existence is not brought forth solely from its final letter *Hey*-ה, which is the *Sefirah* of Kingship-*Malchut*, as the verse states,<sup>1867</sup> "When they were created-*BeHeebaram*-בְּהִבְרָאם," [which our sages, of blessed memory, explained means],<sup>1868</sup> "He created them with the *Hey*-ה-*B'Hei Baram*-בְּהִי בְרָאם," (referring to the final letter *Hey*-ה of the Name *HaShem*-יהו"ה).

Rather, it also was brought forth from the letter *Vav*-ו-6, which is the matter of the [six] emotions, as the verse states,<sup>1869</sup> "For, six days *HaShem*-יהו"ה made [the heavens and the earth] etc." The verse does not say "in six days-*b'Sheshet Yamim*-בְּשֵׁשֶׁת יָמִים," but specifies "six days-*Sheshet Yamim*-שֵׁשֶׁת יָמִים etc."<sup>1870</sup>

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<sup>1864</sup> Psalms 33:6

<sup>1865</sup> Psalms 148:5

<sup>1866</sup> Zohar III 257b; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

<sup>1867</sup> Genesis 2:4

<sup>1868</sup> Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

<sup>1869</sup> Exodus 20:11; 31:17

<sup>1870</sup> Zohar I 247a; Zohar III 208b, and elsewhere; Also see Sefer HaMaamarim 5708 p. 272.

Now, in addition, there also is the matter of the existence of novel being as it is brought forth from the intellectual aspects (*Mochin*) of Wisdom-*Chochmah* (the *Yod-י* of the Name *HaShem-יהו"ה*) and Understanding-*Binah* (the upper *Hey-ה* of the Name *HaShem-יהו"ה*). This is as stated in Zohar<sup>1871</sup> about the words [throughout the act of creation], “And God-*Elohi”m-אלהים* said,” that, “The father-*Abba* (Wisdom-*Chochmah*) said to the mother-*Imma* (Understanding-*Binah*).” Our sages, of blessed memory, similarly stated<sup>1872</sup> that [it is written],<sup>1873</sup> “You actualized them all with Wisdom-*Chochmah*,” [as it manifests] in Understanding-*Binah*.

However, ultimately, the primary existence of novel being is brought forth from the letter *Yod-י* (of the Name *HaShem-יהו"ה*), which indicates the constancy of the act [of creation], being that [the letter *Yod-י* makes the matter a constant, similar to how Rashi explains] the verse,<sup>1874</sup> “Thus does Iyov do (*Ya’aseh-יעשה*) all the days.” This refers to the matter expressed in the words,<sup>1875</sup> “In His goodness, He renews the act of creation every day, constantly.”

Thus, the matter of “rest” in all four letters of the Name *HaShem-יהו"ה* is not just in regard to their manifestation in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah,*

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<sup>1871</sup> This is as stated in various places; See Maamarei Admor HaZaken 5568 Vol. 1, p. 350; 5569 p. 34; Maamarei Admor HaEmtza’ee, Bereishit p. 4; Vayikra Vol. 2, p. 625; Also see Zohar I 22a

<sup>1872</sup> Zohar III 43a

<sup>1873</sup> Psalms 104:24

<sup>1874</sup> Job 1:5; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4 *ibid*.

<sup>1875</sup> In the blessings of the *Shema* recital in the morning prayers.

*Asiyah*), but even in the world of Emanation (*Atzilut*). For, it states,<sup>1876</sup> “You actualized them **all** with Wisdom-*Chochmah*,” meaning that even the world of Emanation (*Atzilut*) [is considered to be an action] like the world of Action (*Asiyah*).

Moreover, according to what it states in Etz Chayim,<sup>1877</sup> that the Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) manifests in the Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) etc., the “rest” is also in the aspect of Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*).

However, in truth, in the loftier aspects the pleasure (*Taanug*) of rest is much greater. That is, even though in the loftier levels the descent is not as far down as it is the power of action, nevertheless, for the loftier powers, even a slight descent is a great descent, much greater than the descent of the power of the Actor in the acted upon. Therefore, the pleasure and delight (*Taanug*) of resting is much greater.

However, all the above refers to the matter of rest and tranquility that follows labor and toil. However, essential tranquility is like what the verse states about Shlomo,<sup>1878</sup> “He will be a man of tranquility.” What this means is not that he will wage wars and then have rest and tranquility from war, but that he will essentially be in a state of rest and tranquility. Now, the pleasure in essential tranquility is much greater than the pleasure of tranquility that follows toil, and is the aspect of pleasure that is unsensed and unfelt.

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<sup>1876</sup> Psalms 104:24

<sup>1877</sup> Etz Chayim, Shaar 3 (Shaar Sefer Atzilut), Ch. 1

<sup>1878</sup> Chronicles I 22:9

To explain, our sages, of blessed memory, said<sup>1879</sup> that on every Shabbat there are two Shabbats. That is, there is Shabbat evening and Shabbat day. Shabbat evening is the matter of ascent from below to Above, whereas Shabbat day is the matter of drawing down from Above to below. More specifically, each has both matters, and each has the aspect of rest and tranquility that follows labor and toil, as well as essential rest and tranquility.

To further explain, the difference between the prayers of Shabbat and the festive meals of Shabbat is well known.<sup>1880</sup> That is, prayers are the matter of ascent from below to Above, and are also the matter of simple pleasure (*Oneg Pashut*) [that is not tangibly felt]. In contrast, the Shabbat meals are the matter of drawing down from Above to below, and are also the matter of [composite] pleasure that is [tangibly] felt (*Oneg Murgash*). Now, both on Shabbat evening and on Shabbat day, there are both matters; the festive meal, as well as prayer.

Now, the primary revelation of essential tranquility will take place in the coming future, on “the day that is entirely rest (Shabbat) and tranquility.”<sup>1881</sup> However, even now, there is a similarity to this that specifically radiates and illuminates during the third Shabbat meal, the time [called], “The desire of all desires” (*Ra’ava d’Kol Ra’avin*),<sup>1882</sup> which is the aspect of the [simple] pleasure that is not [tangibly] felt.

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<sup>1879</sup> Talmud Bavli, Shabbat 118b, explained in Likkutei Torah Behar, discourse entitled “*Et Shabtotai*” 41a and on.

<sup>1880</sup> Imrei Binah, Shaar HaKriyat Shema, Ch. 5 (17d)

<sup>1881</sup> Talmud Bavli, Tamid 33b

<sup>1882</sup> Zohar II 88b

The verse thus states,<sup>1883</sup> “Today you shall not [find it in the field].” It is also because of this that in the afternoon-*Minchah* prayer of Shabbat we recite, “their rest is from You,” and, “A perfect rest, that is desirable to You.” The meaning of “A perfect rest from You,” is that it refers to the matter of essential tranquility (*Menuchah b’Etzem*).

To explain, the root of these two aspects of rest and tranquility is that they are from the aspect of the direct encompassing light (*Makif HaYashar*) and the rebounding encompassing light (*Makif HaChozar*). The direct encompassing light (*Makif HaYashar*) is light (*Ohr*) in the category of revelation (*Giluy*). Therefore, from this light (*Ohr*) comes the rest and tranquility that follows labor and toil.

In contrast, the rebounding encompassing light (*Makif d’Ohr Chozar*) transcends revelation (*Giluy*) and it is utterly inapplicable for it to undergo any matter of constriction or concealment. Thus, from this light (*Ohr*) there is a drawing down of essential tranquility (*Menuchah b’Etzem*), which is pleasure that is not tangibly felt (*Taanug HaBilti Murgash*).

## 6.

With the above in mind, we can understand the difference between the exodus from Egypt and the giving of the Torah. That is, the exodus from Egypt was the aspect of “skipping” (*Medaleg*-מדלג), whereas the giving of the Torah was the aspect of “jumping” (*Mekapetz*-מקפץ).

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<sup>1883</sup> Exodus 16:25

To explain, even though in the exodus from Egypt there were revelations that transcended the order of the chaining down of the worlds (*Hishtalshehut*), as the verse states,<sup>1884</sup> “I shall go through the land of Egypt on this night etc.,” about which we recite,<sup>1885</sup> “I and not an angel... I and not a fiery-*Saraph*... I and not an emissary... I, and no other,” nevertheless, all those revelations were (primarily) for the purpose of negating and nullify the evil.

This is as stated,<sup>1886</sup> “Egypt shall know (ו'ידעו-*v'Yadoo*),” (in which the term “knowledge-*Da'at*” means “a breaking-*Shevirah*”).<sup>1887</sup> The **complete** negation and nullification of the evil, took place during the plague of the death of the firstborn, at which time the matter of, “I shall go through the land of Egypt on this night... I and not an angel... I and not a *Saraph*... I and not an emissary... I, and no other,” was necessary.

The revelation that occurred for the Jewish people at that time was because the Jewish people needed protection from these plagues, [as the verse states],<sup>1888</sup> “I shall make a distinction between [My people and between your people].” This was especially so during the plague of the death of the firstborn, which was “affliction for Egypt and healing for the Jewish people.”<sup>1889</sup>

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<sup>1884</sup> Exodus 12:12

<sup>1885</sup> Haggadah Shel Pesach, Vayotzi'einu section.

<sup>1886</sup> Exodus 7:5; 14:4, 14:18; Also see Likkutei Torah, Shmini Atzeret 88c

<sup>1887</sup> See Sefer HaMaamarim 5680 p. 54 – As in the verse (Judges 8:16), “He punished-*VaYoda* וידע the people of Sukkot with them.”

<sup>1888</sup> Exodus 8:19

<sup>1889</sup> See Isaiah 19:22; Zohar II 36a

Now, at first glance, it is not understood why such a lofty revelation was necessary. For, even within the chaining down of the worlds (*Hishtalshehut*), our sages, of blessed memory, stated,<sup>1890</sup> “The Holy One, blessed is He, stretched out His little finger and burned them.” That is, when there was a revelation of light (*Ohr*) beyond their capacities, even though it only was a revelation of “His little finger” (Kingship-*Malchut*), they nevertheless were nullified.

This being so, why was this revelation of “I shall go through the land of Egypt etc.,” necessary, which in the *Sefirot* refers to drawing down the Crown-*Keter*, up to and including the uppermost aspect of the Crown-*Keter*. Why was it not sufficient for there to be a revelation from within the chaining down of the worlds (*Seder Hishtalshehut*)?

However, the explanation is that the entire chaining down of the worlds (*Seder Hishtalshehut*) is with measure and limitation. The root of the measure is from the aspect of the Measuring Line (*Kav HaMidah*), which gives measure to the *Sefirot* and measure to the worlds.<sup>1891</sup> The reason is because the Line-*Kav* itself has the aspects of above and below. That is, since its beginning adheres [to the surrounding light of the Great Circle (*Igul HaGadol*)], whereas its end is not in a state of adhesion,<sup>1892</sup> therefore there are the aspects of above and below in it.

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<sup>1890</sup> Talmud Bavli, Sanhedrin 38b

<sup>1891</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-16.

<sup>1892</sup> See Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2 and elsewhere.

As a result, this is also caused the aspects of above and below in the *Sefirot* and in the worlds.<sup>1893</sup> That is, those worlds that are closer to the beginning [of the line] are in the aspect of “above.” The general totality of novel existence (including the worlds and *Sefirot* that are in the aspect of “above”) brought forth by the Line-*Kav*, is because its head and beginning is in a state of adhesion, whereas its end is not in a state of adhesion.

That is, the adhesion at its beginning does not illuminate at its end, and as a result, room is created for [the possibility of] the chaining down (*Hishtalshelut*) [of the worlds]. In contrast, this would not be so if the adhesion at its beginning would also illuminate at its end, in which case there would be no room for novel being to exist.

This may be better understood from the explanation (in chapter three) about Wisdom-*Chochmah* and Understanding-*Binah*. Namely, that from the aspect of Wisdom-*Chochmah* itself, which is the sight and perception of the essential being of the matter, the existence of Understanding-*Binah* is not possible.

Only when the sight [of Wisdom-*Chochmah*] is concealed, so that all that remains is the self-evident axiom, can it then be made into an intellectual axiom, and from this, intellectual understanding is made, which is the aspect of Understanding-*Binah*. However, if there is an illumination of the sight and perception of the essential being, which is the beginning of the Wisdom-*Chochmah*, the existence of Understanding-*Binah* is not possible.

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<sup>1893</sup> See Etz Chayim *ibid*.

The same is so of the *Line-Kav*, that it necessarily must be in a way that its end is not in a state of adhesion, meaning that the adhesion at its beginning not be felt at its end. From this it is understood that from the perspective of the *Line-Kav*, it is impossible to change the existence of the worlds. For, since the *Line-Kav* itself is in a state of measure and limitation, in that its beginning is in a state of adhesion, whereas its end is not in a state of adhesion, because of this, in the worlds there necessarily must be the matters of “above” and “below.”

Beyond this, even in regard to the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, to which the *Line-Kav* adheres, even in regard to this light (*Ohr*) there already is measure, in the sense that it only is the beginning of the *Line-Kav* that must adhere to it. Thus, even from the perspective of this light (*Ohr*) there already is a root and source for the existence of the worlds.

Thus, in the plague of the death of the firstborn, when it was necessary to completely drive off and nullify the external husks of *Kelipah*,<sup>1894</sup> a revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which transcends the root and source of the *Line-Kav* was necessary.<sup>1895</sup>

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<sup>1894</sup> Note of the Rebbe: At the time that they were in their full strength – so it seems appropriate to state – even though it was not expressly stated in the discourse – due to the great novelty in this.

<sup>1895</sup> Note of the Rebbe: In regard to the fact to nullify the angels, it was sufficient for there only to be a revelation of “His little finger,” which is the inner manifest light (*Ohr Pnimi*) – it is explained elsewhere [see *Sefer HaMaamarim* 5678 p. 324] that the revelation of “His little finger” stems from the aspect of the **elevated exaltedness** (*Romemut*) of Kingship-*Malchut*, meaning, the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). (It may be stated that this is also related to the matter of the chaining down

In any event, ultimately, the revelation that took place in Egypt was for the sake of driving off the external husks of *Kelipah*. In other words, this is the matter of rest and tranquility that follows the labor and toil, which at its root, stems from the aspect of the direct encompassing light (*Makif HaYashar*), as explained above. In contrast, the revelation at the giving of the Torah was from the aspect of the rebounding encompassing light (*Makif HaChozzer*), meaning, the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, which transcends the category of revelation. Even though the matter of Torah is also "to separate between the impure and the pure,"<sup>1896</sup> the intention in this is not to drive off the evil, but to refine the sparks and elevate them to holiness. Additionally, even this is not the intention of the inner aspects (*Pnimiyyut*) of Torah, but [its intention] is to increase the light of *HaShem*'s-יהו"ה Godliness in the inner aspect (*Pnimiyyut*) of the Jewish people, (and thereby, in the entire chaining down of the worlds – *Hishtalshelut*).

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of the Crowns-*Ketarim* one from the other). However, here it seems that the intention is that in Egypt it was necessary for there to be the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) due to the fact that from the perspective of the Measuring Line (*Kav HaMidah*) it is not applicable for there to be any revelation **at all** in a place full of idolatry as the land of Egypt. In other words, as is explained about the statement, "[I] and not an angel," this is because even an angel would have become swallowed up and entrenched there (cited in Likkutei Torah, Tzav 16a). It could also be said that this was because they [Egypt] were still in their full strength, not having reached their full measure, [and with this we may also understand the distinction [between what occurred in Egypt and] what occurred with the camp of Sancherev.]

<sup>1896</sup> Leviticus 11:47

Now, the preparation for receiving the Torah is the matter of counting the Omer (*Sefirat HaOmer*). To explain, counting the Omer (*Sefirat HaOmer*) is the matter of affecting refinements (*Birurim*). About this the verse states,<sup>1897</sup> “You shall count for yourselves – from the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת).” That is, the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת)” is loftier than the aspect of Shabbat [itself].

That is, the aspect of Shabbat (referred to here) is the matter of the rest and tranquility that follows the labor and toil. In contrast, the aspect of “the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת)” refers to essential rest and tranquility (*Menuchah b’Etzem*), which is the matter of essential pleasure. From this there is a drawing of the empowerment to bring about all the refinements (*Birurim*).

This is similar to what we explained before about the matter of engaging in labor, that one’s involvement in the labor is because of the pleasure he has in the matter, on account of which he descends to manifest in his power of action and all the other powers of his soul, in order to do the labor. In the same way, this matter is understood as it is Above in *HaShem*’s-הו"ה Godliness, that the power for the descent to engage in the labor of affecting refinements (*Birurim*) is from the aspect of “the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת),” meaning the essential pleasure (*Etzem HaTa’anug*).

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<sup>1897</sup> Leviticus 23:15

This then, is the meaning of “You shall count for yourselves – from the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת).” That is, it is from the aspect of “the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת),” that empowerment is drawn down for all the toil in affecting refinements (*Birurim*) during the counting of the Omer (*Sefirat HaOmer*).

The explanation of the word “counting-*Sefirat*-ספירת” is as explained by his honorable holiness, the Alter Rebbe,<sup>1898</sup> that it is of the root “*Sapeeroot*-ספירות” meaning “brilliance” and “radiance.” This is to say that it is necessary to refine all the emotional qualities (*Midot*) and affect them to be “brilliant” and “radiant.” Through doing so, there subsequently is a drawing down of the aspect of the rebounding encompassing light (*Makif HaChozer*) on the holiday of Shavuot.

This is the meaning of the continuation,<sup>1899</sup> “Until the morrow of the seventh Shabbat, you shall count fifty days,” referring to the revelation of the aspect of pleasure that is not tangibly felt (*Taanug HaBilti Murgash*). This revelation will primarily take place in the coming future, on “the day that is entirely Shabbat and rest.”<sup>1900</sup> However, even now, on the third meal of Shabbat there is an illumination similar to this, as discussed before. Even during the day of Shabbat itself, there is an illumination similar to this, which is why we recite,<sup>1901</sup> “A

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<sup>1898</sup> Likkutei Torah, Emor, discourse entitled “*U’Sefartem Lachem*” 35b; Also see HaYom Yom, 10 Iyyar.

<sup>1899</sup> Leviticus 23:16

<sup>1900</sup> Talmud Bavli, Tamid 33b

<sup>1901</sup> Psalms 92; Sefer HaMaamarim 5678 *ibid.* p. 326, p. 327.

psalm, a song for the Shabbat day,” a “day that is entirely Shabbat and rest.”<sup>1902</sup>

Now, we can say that the fact that the exodus from Egypt was preparatory to the giving of the Torah, and that the preparation must bear some similarity to that which one is preparing for, is because even in the exodus from Egypt, the aspect of essential tranquility, that is, the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, was [already] present (in a concealed way).<sup>1903</sup>

About this the verse states,<sup>1904</sup> “When you take the people out of Egypt, you will serve God on this mountain.” For, even in the exodus from Egypt there [already] was the presence of the [same] matter that illuminated at the giving of the Torah, only that in the exodus from Egypt this was in a state of concealment, whereas at the giving of the Torah it was drawn into revelation.

This then, is the meaning of [the verse],<sup>1905</sup> “You shall count for yourselves – from the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת).” That is, the fact that the exodus from Egypt is also called “the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת)” is because in the exodus from Egypt there also was the presence of the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, that is, the aspect of essential tranquility (*Menuchah b'Etzem*).

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<sup>1902</sup> See Sefer HaMaamarim 5678 *ibid.* p. 327.

<sup>1903</sup> Note of the Rebbe: As per the language of our sages, of blessed memory (in the Pesach Haggadah) that “He took us out... Himself (*b'Atzmo*-בעצמו).”

<sup>1904</sup> Exodus 3:12

<sup>1905</sup> Leviticus 23:15

However, at that time, all that was drawn into revelation was for the sake of the plague of the death of the firstborns, which is the tranquility that follows the battle. However, in a way of concealment, there also was the presence of the aspect of essential tranquility (*Menuchah b'Etzem*).

Furthermore, since it is from the aspect of “the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת)” of the exodus from Egypt that empowerment for the counting of the Omer (*Sefirat HaOmer*) was drawn down, [as the verse states], “You shall count for yourselves – from the morrow of the day of rest (*Macharat HaShabbat*-מחרת השבת),” therefore, there also is a likeness to this during the counting of the Omer (*Sefirat HaOmer*).

For, about the counting of the Omer (*Sefirat HaOmer*) the verse states,<sup>1906</sup> “Seven Shabbats (שבטות), they shall be complete (*Temimot*-תמימות),” meaning that each count must be “complete (*Temimot*-תמימות).” It is for this reason that if a person missed counting a single day, this causes a lacking in all the days of counting.<sup>1907</sup> This is because each count must be whole and complete (*Temimot*-תמימות).

[The true meaning of “complete-*Temimot*-תמימות” is (not just that there is no lacking, but) it also is the matter of wholeness and perfection (*Shleimut*-שלימות). This is like the teaching of the Baal Shem Tov<sup>1908</sup> on the verse,<sup>1909</sup> “The Torah

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<sup>1906</sup> Leviticus 23:15

<sup>1907</sup> See Shulchan Aruch of the Alter Rebbe, Orach Chayim 489:23

<sup>1908</sup> See the end of Ma'or Einayim; Sefer Yismach Lev of Rabbi Nachum of Chernobyl.

<sup>1909</sup> Psalms 19:8

of *HaShem*-יהו"ה is perfect (*Temimah*-תמימה)," that, "It is complete (*Shleimah*-שלימה)," as explained before.<sup>1910</sup>

Based on this, we can say that the fact that each count (*Sefirah*) must have "completion" (*Temimot*-תמימות) is (not only that there should be no lacking, but also) that it should have the matter of wholeness and perfection (*Shleimut*-שלימות).] The matter of perfection (*Temimut*-תמימות) and wholeness (*Shleimut*-שלימות) is the matter of essential tranquility (*Menuchah b'Etzem*).

Through this there subsequently is a drawing down of the aspect of "the morrow of the seventh Shabbat (שבת),"<sup>1911</sup> meaning, the revelation of the essential pleasure (*Taanug HaAtzmi*) which was revealed when the Torah was given.

## 8.

This then, is the meaning of the verse,<sup>1912</sup> "I was then with Him as His nursling, I was then His delight etc." That is, when the Torah was given, there was a drawing down of the essential delights (*Sha'ashu'im HaAtzmiyim*). This is the meaning of "I am *HaShem*-יהו"ה your God," in which the word, "I am-*Anochi*-אנכי" means "who I am-*Mi SheAnochi*-מי שאנכי" referring to *HaShem*'s-ה"ה Essential Self, which is not hinted in any letter or even in a thorn of a letter.<sup>1913</sup>

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<sup>1910</sup> See the Sichah talk that preceded the discourse (Torat Menachem, Vol. 31, p. 28 and on).

<sup>1911</sup> Leviticus 23:16

<sup>1912</sup> Proverbs 8:30-31

<sup>1913</sup> See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), "I shall be as I shall be-*Eheyeh*" *h Asher Eheyeh*" *האיהיה אשר אהיה*," Zohar (III 11b) states, "The first name is *Eheyeh*-*האיהיה*

In other words, at the giving of the Torah there was a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, only that it first the exodus from Egypt and the counting of the Omer (*Sefirat HaOmer*) were necessary. Only after these preparations was there the revelation of the giving of the Torah, the [revelation of] pleasure that is not [tangibly] felt (*Taanug HaBilti Murgash*), this being the matter of essential tranquility (*Menuchah b'Etzem*).

The same will take place in the coming redemption, for Moshiach is a man of peace, which is the matter of essential tranquility (*Menuchah b'Etzem*). However, in the coming future itself, there will be various levels,<sup>1914</sup> as our sages, of blessed memory, taught,<sup>1915</sup> "In the coming future the Holy One, blessed is He, is destined to make a feast for His righteous servants," this being similar to the tranquility that follows battle and is a tangibly felt pleasure (*Taanug Murgash*).

However, after this, there will be "the day that is entirely rest (*Shabbat*) and tranquility,"<sup>1916</sup> which is pleasure that is not

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(which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d'Ana*-אנא מן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], "*Asher Eheyeh*" [referring to *Chochmah* which is called *Rosh*-ראש-Head and shares the same letters as *Asher*-אשר, and *Binah* which is likewise called *Eheyeh*-אהי"ה-I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name." The Zohar then continues and explains, "When was it revealed? When the continuing verse (Exodus 3:16) states, "Go and gather the elders of Israel and say to them, '*HaShem*-יהו"ה, the God of your forefathers etc.' It is this Name which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc."

<sup>1914</sup> See *Hemshech* 5666 p. 97

<sup>1915</sup> Midrash Vayikra Rabba 13:3

<sup>1916</sup> Talmud Bavli, Tamid 33b

tangibly felt (*Taanug Bilti Murgash*). There then will be the fulfillment of *HaShem*'s-יהו"ה Supernal intent in creating [the world] and the fulfillment of His ultimate intention in giving the Torah. That is, there will be [the fulfillment of the prophecy],<sup>1917</sup> “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” so that,<sup>1918</sup> “*HaShem*-יהו"ה will be one and His Name one,” and,<sup>1919</sup> “I will be called as I am written.”

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<sup>1917</sup> Isaiah 40:5; Also see the discourse entitled “*v’Nigleh*” 5698 (*Sefer HaMaamarim* 5698 p. 211 and on).

<sup>1918</sup> Zachariah 14:9; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

<sup>1919</sup> Talmud Bavli, Pesachim 50a