

Discourse 20

*“Al Yipater Adam Meichaveiro –
A person should not take leave of his friend...”*

The 4th day of the week of the Torah portion of Ki Tisa,

17th of Adar Rishon, 5722¹²¹²

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

1.

It states in Talmud,¹²¹³ “A person should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will remember him.” That is, even though “taking leave” is a matter of separation, whereas “he will remember him” is a matter of closeness, these being two opposite motions, nevertheless, the “matter of *Halachah*” effects that he consequently will remember him, without consideration that he has taken leave of him.

This may be better understood with the known preface that all matters below chain down from Above,¹²¹⁴ particularly matters connected to the Jewish people, who are the inner aspect (*Pnimiyyut*) of the worlds,¹²¹⁵ and how much more so, matters connected to the guidance of Torah, (and in our case,

¹²¹² This discourse was said in the Rebbe’s holy room to the students of Tomchei Temimim prior to their return to Eretz Yisroel.

¹²¹³ Talmud Bavli, Brachot 31a

¹²¹⁴ See Tanya, Likkutei Amarim, Ch. 3.

¹²¹⁵ Likkutei Torah, Beha’alotcha 34b, and elsewhere.

the guidance of Torah to take leave of one's fellow from involvement in a matter of *Halachah*).

Now, all Torah matters are in a way of general principles (*Klall*) and particular details (*Prat*), ([as Talmud states],¹²¹⁶ “Both general principles (*Klallot*) and particular details (*Pratot*) were said [at Sinai]”). From this it is understood that just as there is a matter of “taking leave of one's friend,” as it is below in particular, (about which there is the command, “A person should not take leave [of his friend] except from [involvement in a] matter of *Halachah* so that he consequently will remember him”), in the same way, there is a matter of “taking leave of one's friend” in general (*Klallut*), as it is Above, in *HaShem's* יהו"ה Godliness.

To further explain, the matter of “taking leave of one's friend” generally refers to the descent of the soul into the body. The words “A person (*Adam*-אדם)” and “his friend (*Chaveiro*-חבירו)” refer to the Supernal Man (*Adam HaElyon*) and man below, specifically referring to the souls of the Jewish people, who are called “the children of the All Present One,”¹²¹⁷ as it states,¹²¹⁸ “You are children to *HaShem*-יהו"ה, your God.” This is as explained at length in Tanya,¹²¹⁹ that “just as a child is drawn from his father's brain, so too – so too the soul of every single Jew is drawn down from *HaShem's*-יהו"ה thought and wisdom, so to speak... and He and His wisdom are One.” It therefore is applicable to call them “a person and his friend.”

¹²¹⁶ See Talmud Bavli, Chagigah 6b

¹²¹⁷ Mishnah Avot 3:14

¹²¹⁸ Deuteronomy 14:1

¹²¹⁹ Tanya, Likkutei Amarim, Ch. 2

Thus, the descent of the soul to below is a matter of “a person **taking leave** of his friend,” and about this it states, “a person should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will remember him.” From this matter, as it is in the inner aspect (*Pnimiyut*) of the worlds, meaning as it relates to the souls of the Jewish people in relation to the Holy One, blessed is He, there also is a drawing and chaining down as it relates to a person and his friend here below, in that there is a Torah *Halachah* that, “A person should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he consequently will remember him.”

Now, to understand the benefit of the “matter of *Halachah*” through which “he consequently will remember him,” even after having taken leave of him, we first must explain the general matter of Torah.

2.

The explanation¹²²⁰ is that Torah states (in the portion of Ki Tisa),¹²²¹ “When He finished speaking to him on Mount Sinai, He gave Moshe [the two Tablets of Testimony] etc.” About this Midrash states,¹²²² “Three things were given to the world as a gift (*Matanah*-מתנה) and these are them: The Torah, the Luminaries, and the rains. The Torah, as it states, ‘He gave (*VaYiten*-ויתן) Moshe [the two Tablets of Testimony]

¹²²⁰ See the discourse entitled “*Vayiten El Moshe*” 5679 (Sefer HaMaamarim 5679 p. 256 and on).

¹²²¹ Exodus 31:18

¹²²² Midrash Bereishit Rabba 6:5

etc.” The verse specifies “He gave-*Vayiten*-ויתן,” indicating a “gift-*Matanah*-מתנה.”

Now, Likkutei Torah of the Arizal, on the Torah portion of Pinchas¹²²³ states that a “gift-*Matanah*-מתנה” refers to the aspect of the intellect (*Mochin*) of *Zeir Anpin*. To briefly explain,¹²²⁴ a gift (*Matanah*) is additional to what is necessary. This is because it does not apply to say that what is necessary comes in the way of a gift. Rather, only what is more than necessary, such as the granting of wealth, [can be a called a gift].

Now, *Zeir Anpin* is a matter that is necessary to the world, being that the existence of the world comes about through the six emotional qualities (*Midot*), these being the aspect of *Zeir Anpin*. This is as stated,¹²²⁵ “For, six days *HaShem*-יהוה made the heavens and the earth etc.” About this Zohar¹²²⁶ explains that the reason the verse specifies “six days-*Sheishet Yamim*-ששת ימים,” rather than “in six days-*b’Sheishet Yamim*-בששת ימים,” is because it refers to the six days, these being the Supernal emotional qualities (*Midot*) by which the world was created, beginning with the quality of Kindness-*Chessed*, as the verse states,¹²²⁷ “The world is built of Kindness-*Chessed*.” That is, the existence of the worlds begins from the quality of Kindness-*Chessed*.

Now, although it is known that the existence of the worlds is brought forth from the *Sefirah* of Kingship-

¹²²³ Likkutei Torah of the Arizal, Pinchas – in Taamei HaMitzvot.

¹²²⁴ Also see Ohr HaTorah, Ki Tisa p. 1,977

¹²²⁵ Exodus 20:11; 31:17

¹²²⁶ Zohar I 247a; Zohar III 298b, and elsewhere.

¹²²⁷ Psalms 89:3; See Likkutei Torah, Ha’azinu 76b; Sefer HaMaamarim 5708 p. 273.

Malchut,¹²²⁸ this is in regard to the coming into being of novel existence in actuality. Nevertheless, the root and source of novel existence is specifically from the aspect of *Zeir Anpin*, this being the matter of [the verse], “For, six days *HaShem*-יהו"ה made the heavens and the earth etc.”

This is similar to the matter of the Divine names, these being the Name *HaShem*-יהו"ה and His title God-*Elohi*”מ-אלהי”ם, for although we find that in the act of creation His title God-*Elohi*”מ-אלהי”ם is mentioned thirty-two times,¹²²⁹ nevertheless, in truth, novel creation is [brought forth] specifically from His Name *HaShem*-יהו"ה.¹²³⁰ This is because the Name *HaShem*-יהו"ה is of the same root as, “He who brings into being-*Mehaveh*-מהווה.”¹²³¹ That is, for there to be actual novel existence as it arose in *HaShem*’s-יהו"ה will, blessed is He, this is brought about specifically through the manifestation of the radiance of His Name *HaShem*-יהו"ה within His title God-*Elohi*”מ-אלהי”ם.¹²³² The same is so of the matter of *Zeir Anpin* and Kingship-*Malchut*.

¹²²⁸ See Tanya, Iggeret HaKodesh, Epistle 20 (130b), and elsewhere.

¹²²⁹ Zohar Chadash 94d, 96b, 112c-d; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of His Title (Shaar HaKinuy)*.

¹²³⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, Vol. 1, The Gate of Intrinsic Being (Shaar HaHavayah) & The Gate of His Title (Shaar HaKinuy)*.

¹²³¹ Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 1 (and the notes there) & Ch. 4.

¹²³² The name *Ya*”ה-י”ה, which is *Yod-Hey*-ה”א-י”ד 26 and is equal in numerical value to the Name *HaShem*-יהו"ה-26 is manifest within His title God-*Elo*”הי”ם-אלהי”ם and gives it form. If the name *Ya*”ה-י”ה would be lacking in His title God-*Elo*”הי”ם-אלהי”ם, it would remain “mute-*Eelem*-אל”ם,” without speech or form. The knowledge of this is an indispensable foundation to the realization that, in fact, it the power of *HaShem*’s-יהו"ה Singular Preexistent Intrinsic Being that is drawn to manifest within created beings and give them existence-*Havayah*-הו"ה.

Thus, since the root and source of the existence of novel creation is from the aspect of *Zeir Anpin*, we find that *Zeir Anpin* is necessary to the world. Thus, the matter of a gift (*Matanah*-מתנה) refers to the aspect of intellect (*Mochin*), being that intellect (*Mochin*) transcends the world, which is why it states that “Torah preceded the world.”¹²³³ Therefore, the drawing down of intellect (*Mochin*) into the world (which is an addition beyond what is necessary) is a matter of a “gift” (*Matanah*-מתנה).

However, at first glance this is not understood, because the matter of intellect (*Mochin*) is also necessary for the existence of the worlds. For, since novel existence comes about through drawing light from *Zeir Anpin* down to Kingship-*Malchut*, [being that the *Sefirah* of Kingship-*Malchut* “has nothing of her own,”¹²³⁴ but receives her light from *Zeir Anpin*, and in the same way, also receives from *Zeir Anpin* that through her, actual novel existence is brought into actuality], nonetheless, the bestowal from *Zeir Anpin* is not

Without this, they could not at all be, for all beings exist solely through the power of His Singular Preexistent Intrinsic Being and His singular name *HaShem*-יהוה that is emanated upon them. For, without His Singular Preexistent Intrinsic Being, they have no being at all. Thus, it is only because *Elohi”m*-אלהים is “filled with *Ya”H-Maleh* *Ya”H*-יהי”א”מל”א” that there is any speech of creation at all, and without *Ya”H*-יהי it is “mute-*Eelem*-אל”ם.” Thus, in reality, the title God-*Elohi”m*-אלהים attests to the reality that, in fact, *HaShem*-יהוה, blessed is He, whose name is spelled *Yod-Hey-Vav-Hey*-יהוה-45, (which is known as the name of *Ma”h*-מ”ה-45), is our God, as indicated by the permutation of *Elohi”m*-אלהים as “*Ma”h* is my God-*Ma”h E”li*-מ”ה אל”י.” See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) & The Gate of His Title (*Shaar HaKinuy*)

¹²³³ See Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma Vayeishev 4; Zohar II 49b.

¹²³⁴ Zohar I 181a; 249b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 5

possible except if it has the matter of intellect (*Mochin*). Beyond this, the general totality of the existence of *Zeir Anpin* itself, stems from the intellectual (*Mochin*). This is as we observe in man below, that the existence of emotions, comes about through contemplating (*Hitbonenut*) with one's intellect (*Mochin*). This is why the intellectual faculties (*Mochin*) are called "mothers" (*Eemot*-אמות),¹²³⁵ being that they "give birth" to the emotions (*Midot*).

However, the explanation is that the aspect of the intellectual qualities (*Mochin*) called a "gift" (*Matanah*) is a much loftier level than the matter of intellect (*Mochin*) itself. This may be understood by prefacing with a similar question about the matter of prayer (*Tefillah*). That is, in *Pri Etz Chayim*,¹²³⁶ it states that purpose of prayer (*Tefillah*) is to a draw intellect (*Mochin*) down to *Zeir Anpin*. The question asked about this,¹²³⁷ is that even without prayer (*Tefillah*) intellect (*Mochin*) is drawn down to *Zeir Anpin*. For, this is the order of the chaining down of the worlds (*Seder HaHishtalshehut*), in that there is a drawing down from *Arich Anpin* to the intellectual qualities (the father-*Abba* [Wisdom-*Chochmah*] and the mother-*Imma* [Understanding-*Binah*]), and from the father-*Abba* and the mother-*Imma* to *Zeir Anpin*, and from *Zeir Anpin* to Kingship-*Malchut*.

It therefore is explained that the drawing down of intellect (*Mochin*) to *Zeir Anpin*, (including the existence of *Zeir Anpin*, which stems from the intellect-*Mochin*), as it

¹²³⁵ Tanya, Likkutei Amarim, Ch. 3

¹²³⁶ See *Pri Etz Chayim*, Shaar HaTefillah, Ch. 7

¹²³⁷ Also see *Hemshech* 5672 Vol. 2, p. 1,093

stems from the order of the chaining down of the worlds (*Seder Hishtalshelut*), is only the aspect of diminished, immature intellect (*Mochin d'Katnut*). However, prayer (*Tefillah*) causes the drawing down of expanded, mature intellect (*Mochin d'Gadlut*) to *Zeir Anpin*.

Nonetheless, though through prayer there also is a drawing down of the aspect of expanded, mature intellect (*Mochin d'Gadlut*), this is not yet the matter of a “gift” (*Matanah*). From this it is understood that the aspect of intellect (*Mochin*) called a “gift” (*Matanah*) is even higher than the aspect of expanded, mature intellect (*Mochin d'Gadlut*) drawn down through prayer (*Tefillah*).

3.

The explanation is that the general difference between diminished, immature intellect (*Mochin d'Katnut*) and expanded, mature intellect (*Mochin d'Gadlut*), (especially as it relates to our subject here), is that diminished, immature intellect (*Mochin d'Katnut*) is intellect (*Mochin*) without which emotions (*Midot*) would not be possible. This is the matter of the “emotions of the intellect” (*Midot SheB'Mochin*) from which the “intellect of the emotions” (*Mochin SheB'Midot*) come about, which generally is the externality of the intellect (*Chitzoniyut HaMochin*).

As this relates to man's service of his Creator, when one contemplates a matter of Godliness, after having contemplated the essence of the matter, as it is, he thereby comes to intellectual arousal. This matter is the “emotions of

the intellect” (*Midot SheB’Mochin*), and from this, the “intellect of the emotions” (*Mochin SheB’Midot*) is drawn down, until [it reaches] the emotions (*Midot*) of the heart, which is the heartfelt feeling of love of *HaShem*-יהו"ה or fear of *HaShem*-יהו"ה, blessed is He. This aspect is called the “diminished, immature intellect” (*Mochin d’Katnut*) since it comes forth and is drawn down in a way of constriction etc.¹²³⁸

Higher than this is the essential intellect itself (*Atzmiyut HaMochin*), which sometimes is called the inner intellect (*Pnimiyyut HaMochin*). This is the aspect of contemplation into the essence of the matter, before there is any drawing down or determination in relation to the [heartfelt] emotions (*Midot*) of love of *HaShem*-יהו"ה or fear of *HaShem*-יהו"ה, blessed is He. This is to such an extent, that it is possible that from the contemplation (*Hitbonenut*) itself, it cannot be known whether there will be a drawing down of the [heartfelt] emotion of love of *HaShem*-יהו"ה, blessed is He, or its opposite, the [heartfelt] emotion of fear of Him.

This then, is the difference between the drawing down of intellect (*Mochin*) into emotions (*Midot*) as it stems from the order of the chaining down of the worlds (*Seder Hishtalshelut*), as opposed to the drawing down of intellect (*Mochin*) into the emotions (*Midot*) brought about through serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*). For, without the toil of serving *HaShem*-יהו"ה, blessed is He, in

¹²³⁸ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration; Also see the introductions and notes to Ch. 34 (and 35) of Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity.

prayer, according to the order of the chaining down of the worlds (*Hishtalshelut*) there only is a drawing down of diminished, immature intellect (*Katnut HaMochin*) into the emotions (*Midot*). However, through the toil of serving Him in prayer, the expanded, mature intellect (*Mochin d'Gadlut*) is drawn down, this being the inner aspect of the intellect (*Pnimiyyut HaMochin*). As explained elsewhere at length,¹²³⁹ when the inner aspect of the intellect (*Pnimiyyut HaMochin*) is drawn into the heart, meaning, into the inner aspect of the emotions (*Pnimiyyut HaMidot*), the emotions themselves then become like intellect (*Mochin*) etc. Nevertheless, even the expanded, mature intellect (*Mochin d'Gadlut*) drawn down through prayer (*Tefillah*) is below intellect (*Mochin*) that is a gift (*Matanah*).

The explanation is that, as known,¹²⁴⁰ the matter of prayer (*Tefillah*) is only [the supplication] for one's lackings [and needs] to be satisfied.¹²⁴¹ This is the meaning of the words,¹²⁴² “But I am prayer (*Va'Ani Tefillah*-ואני תפילה),” referring to the *Sefirah* of Kingship-*Malchut*.¹²⁴³ This is because there only is a matter of lacking in Kingship-*Malchut*, in that “lacking” only applies if there first was greater abundance or if in essence there can be greater abundance, but a matter of lacking was caused.

¹²³⁹ See *Hemshech* 5672 *ibid.* Vol. 1, p. 298 and elsewhere.

¹²⁴⁰ See *Mishneh Torah*, *Hilchot Tefillah* 1:2

¹²⁴¹ Also see *Sefer HaMaamarim* 5660 p. 58; 5678 p. 265, and elsewhere.

¹²⁴² *Psalms* 109:4

¹²⁴³ *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*) section on “Praise-*Tehillah*-תהילה”; Also see the introduction to *Pri Etz Chayim*.

This refers to the [teaching] that the Holy One, blessed is He, told the moon],¹²⁴⁴ “Go and diminish yourself.” For, at first there were “the two great luminaries,”¹²⁴⁵ in that within Kingship-*Malchut* there was an illumination and revelation of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

On a deeper level, the root of the matter of “Go and diminish yourself” is that it refers to the first restraint of *Tzimtzum*, which was in a way of complete withdrawal (*Siluk*). It thus is in this regard that there is the matter of prayer (*Tefillah*). Namely, that through the prayer of Kingship-*Malchut*, (as indicated by the verse,¹²⁴⁶ “I have poured my soul out (*Nafshi*-נפשי) before *HaShem*-יהו"ה,” in which the *Nefesh* level of the soul is the aspect of Kingship-*Malchut*),¹²⁴⁷ the lacking is caused to be filled, so that there should be a revelation of the light (*Ohr*-אור) within Kingship-*Malchut*.

However, this only is the matter of satisfying the lacking, and is similar to charity (*Tzedakah*), in which one must give “him whatever he is lacking, according to his needs.”¹²⁴⁸ However, there is a limit to this, in that “you are not obliged to make him wealthy.”¹²⁴⁹ However, the matter of a gift (*Matanah*) is higher than this, and indicates the bestowal in much greater abundance than simply satisfying the lacking, to the point of granting wealth.

¹²⁴⁴ Talmud Bavli, Chullin 60b

¹²⁴⁵ Genesis 1:16

¹²⁴⁶ Samuel I 1:15

¹²⁴⁷ See the introduction to Pri Etz Chayim ibid.

¹²⁴⁸ Deuteronomy 15:8

¹²⁴⁹ Talmud Bavli, Ketubot 67b

The explanation is that “there is no wealth except for wealth of knowledge-*Da’at*.”¹²⁵⁰ As known, there are two ways in the positioning of [the *Sefirah* of] Knowledge-*Da’at*.¹²⁵¹ The first is that Knowledge-*Da’at* is positioned under Understanding-*Binah*, and the second is that Knowledge-*Da’at* is positioned higher than the Crown-*Keter*.

To explain, the general matter of [the *Sefirah* of] Knowledge-*Da’at* is to affect a bond and connection.¹²⁵² This being so, when Knowledge-*Da’at* is positioned under Understanding-*Binah*, it connects, bonds, and affects a drawing down into the world (which is brought into being from the aspect of the emotions (*Midot*), as explained above on the verse,¹²⁵³ “The world is built on Kindness-*Chessed*”) of the aspect of the light (*Ohr*) that is within the parameters of having some relation to the chaining down of the worlds (*Hishtalshelut*). However, when Knowledge-*Da’at* is positioned above the Crown-*Keter*, it then draws the light of the Crown-*Keter* into the aspects of Wisdom-*Chochmah* and Understanding-*Binah*.

Now, although even without this, Wisdom-*Chochmah* and Understanding-*Binah* receive from the light of the Crown-*Keter*, nonetheless, this is only from the externality (*Chitzoniyut*) of the Crown-*Keter*. In contrast, through Knowledge-*Da’at* [Wisdom-*Chochmah* and Understanding-*Binah*] receive from the inner aspect (*Pnimiyut*) of the Crown-

¹²⁵⁰ Talmud Bavli, Ketubot 68a

¹²⁵¹ See Torah Ohr, Toldot 19b; Also see Rabbi Hillel Paritcher’s commentary (Likkutei Biurim) to Ch. 1 of Shaar HaYichud of the Mittler Rebbe, translated as Listen Israel.

¹²⁵² See Tanya, Likkutei Amarim, Ch. 3, Ch. 42, and elsewhere.

¹²⁵³ Psalms 89:3

Keter, which utterly transcends the entire chaining down of the worlds (*Seder Hishtalshehut*).

From this it is understood that the true matter of wealth, [about which it states], “there is no wealth except for wealth of knowledge-*Da’at*,” refers to that which is drawn down from the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, which utterly transcends the entire chaining down of the worlds (*Seder Hishtalshehut*).

With the above in mind, we can understand the superiority of intellect (*Mochin*) that is a gift (*Matanah*), over and above expanded, mature intellect (*Gadlut HaMochin*) drawn down through the toil of serving *HaShem*-יהו"ה, blessed is He, in prayer. For, in regard to the essence and inner aspect of intellect (drawn down through serving *HaShem*-יהו"ה, blessed is He, in prayer), although it transcends the emotions of the intellect (*Midot SheB'Mochin*), it nonetheless is the same state and being as intellect (*Mochin*), only that these are the three upper *Sefirot* of the intellect (*Mochin*) and those are the seven lower *Sefirot* of the intellect (*Mochin*).

In contrast, intellect (*Mochin*) that is the aspect of a gift (*Matanah*) is utterly and incomparably beyond this, since it comes from the inner aspect of the Crown-*Keter*, up to and including the aspect of the Ancient One-*Atik*. For, as known,¹²⁵⁴ “the inner aspect (*Pnimiyyut*) of the father-*Abba* (Wisdom-*Chochmah*) is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*.”

¹²⁵⁴ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah, Nitzavim 49d.

Now, to better understand the relation between the matter of a gift (*Matanah*), which is the matter of wealth, and the matter of the giving of the Torah, which was given to the world as a gift (*Matanah*), we must begin by explaining the fact that in Torah itself, we find a distinction between before the Torah was given and after the Torah was given.¹²⁵⁵

To explain, our sages, of blessed memory, stated¹²⁵⁶ that our forefather Avraham fulfilled all of Torah even before it was given. This seems to indicate that there is a superiority in the matter of Torah as it was for our forefathers, beginning with our forefather Avraham. This is to such an extent that the precise wording “**fulfilled-Kiyem-קיים**,” [which also means “upheld”], seems to indicate that the service of *HaShem*-יהוה, blessed is He, of our forefathers before the Torah was given, is what “**upholds**” the Torah and *mitzvot* that we fulfill after the Torah was given.

Nonetheless, Midrash Rabba of the Torah portion of Bereishit,¹²⁵⁷ on the verse,¹²⁵⁸ “This is the book (*Sefer*-ספר) of the offspring of Adam,” states that, “Adam was fitting that Torah [‘Book-*Sefer*-ספר’] should be given by his hand... However, the Holy One, blessed is He reconsidered... [and

¹²⁵⁵ See Maamarei Admor HaZaken 5562 Vol. 1, p. 11 and on, and with the glosses in Ohr HaTorah, Ki Tisa p. 1,966 and on; Re’eh p. 754 and on; Sefer HaMaamarim 5627 p. 150 and on; Also see Sefer HaMaamarim 5689 p. 358 and on.

¹²⁵⁶ Mishnah Kiddushin 4:14; Talmud Bavli, Yoma 28b; Also see at length in Likkutei Sichot, Vol. 35 p. 107 and on.

¹²⁵⁷ Midrash Bereishit Rabba 24:5

¹²⁵⁸ Genesis 5:1

said] ‘I will not give it to him, but to his descendants,’ as the verse states, ‘This is the book of the **offspring** (*Toldot*-תולדות) of Adam.’”

With even greater elucidation, Midrash Shir HaShirim on the verse,¹²⁵⁹ “Like the fragrance of good oil, Your Name is like poured oil,” states, “All the *mitzvot* that our forefathers fulfilled before You, were only like fragrances, but for us, ‘Your Name is like poured oil,’ like a person who pours from own his vessel into the vessel of his friend.” That is, our Torah and *mitzvot* are more essential and primary.

In explanation, the general distinction between the service of *HaShem*-יהו"ה of our forefathers before the Torah was given, and our service of *HaShem*-יהו"ה after the Torah was given, may be understood by way of analogy, by the example of two people, one standing in a high place, and the other standing in a low place.

They can meet in one of two ways. Either the one above must descend below, or the one below must ascend above. The difference is that in the ascent of the one below, various conditions must be met. He must know the trails and paths by which to ascend, as the verse states,¹²⁶⁰ “Who may ascend the mountain of *HaShem*-יהו"ה etc.” This is especially so considering that there are hidden paths that are not known by everyone, in which there are various “impediments of crooked rivers and melted ice etc.”¹²⁶¹ Moreover, even if he knows the ways, he must have the required strength to climb

¹²⁵⁹ Song of Songs and Shir HaShirim Rabba 1:3

¹²⁶⁰ Psalms 24:3

¹²⁶¹ See Talmud Bavli, Avodah Zarah 34b

the mountain. Moreover, he must have the appropriate garments that will not impede his ascent, and moreover, they must not hinder his ascent of the mountain by becoming entangled in them etc. In contrast, when the one above descends to the one below, there is no impediment or obstruction at all, for he knows all the trails and paths, and has the ability to descend below etc.

The general difference here, is that when the lower one ascends above, commensurate to his ascent will be his bond and joining with the one above. In contrast, when the upper one descends to below, he descends with his entire being, without having to take the state and standing, nor the impediments of the lower one into consideration.

In the analogue, the likeness to this, is that the general matter of the giving of the Torah was in a way of the descent of the One Above to below, as the verse states,¹²⁶² “*HaShem*-יהוה descended upon Mount Sinai.” In other words, so to speak, His whole Essential Self and Being descended¹²⁶³ and was drawn down below, whereas the state and standing of the lower [beings] was not relevant. This is why at the giving of the Torah the revelation was equal to all Jews. For, even though Moshe was in his own partition, Aharon was in his own partition, the elders were in their own partition etc.,¹²⁶⁴

¹²⁶² Exodus 19:20

¹²⁶³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDvarim*-עשרת הדבריים were given.

¹²⁶⁴ See *Mechilta* and *Rashi* to Exodus 19:24; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), section entitled “The third vowel is a composite (*Harkavah*) relative to the two that are above it, and is called *Cheereek*-חֶרֶק.”

nonetheless, this difference between them was only in regard to their absorption, meaning, how it was received and absorbed by each one.

However, from Above, the descent and revelation was equal to every Jew, and therefore this matter was equally actualized in all of them, as the verse states,¹²⁶⁵ “The entire people saw the thunder and the flames etc.” [about which it states], “They saw that which is [normally] heard and heard that which is [normally] seen.”¹²⁶⁶ This is because the drawing down and revelation stemmed from that which utterly transcends both hearing and seeing. In contrast, the service of *HaShem*-יהו"ה of our forefathers before the Torah was given, was in a way of the ascent of the lower one from below to Above.

5.

This may be understood with greater clarity by first explaining the elevated superiority of the service of *HaShem*-יהו"ה of our forefathers, which was a wondrously mighty. This is as the verse states,¹²⁶⁷ “And Avraham travelled, going (*Haloch*-הלוך) and traveling (*v'Naso'ah*-ונסוע) to the south,”¹²⁶⁸ in which the words “going (*Haloch*-הלוך) and traveling (*v'Naso'ah*-ונסוע)” refer to the matter of “running”

¹²⁶⁵ Exodus 20:15

¹²⁶⁶ See Mechilta to Exodus 19:24 *ibid.*, explained in Likkutei Sichot, Vol. 6 p. 119 and on.

¹²⁶⁷ Genesis 12:9

¹²⁶⁸ See Sefer HaMaamarim 5689 p. 359.

(*Ratzo*) and “returning” (*Shov*).¹²⁶⁹ Now, in Avraham’s service of *HaShem*-יהו"ה, blessed is He, the “running” (*Ratzo*) and “returning” (*Shov*) – (going (*Haloch*-הלוך) and traveling (*v'Naso 'ah*-ונסוע)) – was without limit.

The explanation is that the general matter of service of *HaShem*-יהו"ה, blessed is He, even in relation to the [minimal] service required to sustain the chaining down of the worlds (*Hishtalshelut*), is in a way of “running” (*Ratzo*) and “returning” (*Shov*), as the verse states,¹²⁷⁰ “The *Chayot* [angels] were running (*Ratzo*) and returning (*Shov*).” In other words, even the service required to actualize and sustain the “running” (*Ratzo*) and “returning” (*Shov*) of the *Chayot* angels, must be in a way of “running” (*Ratzo*) and “returning” (*Shov*).

More specifically, on a more inner level, the primary matter of “running” (*Ratzo*) and “returning” (*Shov*) is in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).¹²⁷¹ For, since it is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), it is in a completely different way.

The general explanation is that “running” (*Ratzo*) [that stems from] the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) is altogether a complete departure from the parameters and

¹²⁶⁹ Torah Ohr, Yitro 73d; Likkutei Torah, Chukat 56b; Shaarei Orah, Shaar HaPurim 88b; Sefer HaMaamarim 5665 p. 224 and on; 5677 p. 152 and on.

¹²⁷⁰ Ezekiel 1:14

¹²⁷¹ See *Hemshech* 5672 Vol. 2, p. 777; Sefer HaMaamarim 5665 and 5677 *ibid.*; Sefer HaSichot, Torat Shalom, p. 182; Sefer HaMaamarim 5689 p. 359 and on.

limitations of vessels (*Keilim*), in a way of the expiry of the soul (*Kalot HaNefesh*). The “returning” (*Shov*) [in this] is likewise the matter of the complete nullification (*Bittul*) of the vessels (*Keilim*), meaning that the vessels (*Keilim*) become utterly nullified of their existence (*Bittul b’Metziyut*).

In contrast, this is not so of the “running” (*Ratzo*) and “returning” (*Shov*) that stems from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). [In this case,] the “running” (*Ratzo*) is the general matter of love of *HaShem*-יהו"ה, blessed is He, that accords to reason and intellect. (That is, even though one is in a state of “running” (*Ratzo*) and yearning, this nevertheless is in a way that accords to reason and intellect.)

It follows automatically that this is not at all in a way of complete departure from vessels (*Keilim*). How much more is this so in regard to the “returning” (*Shov*), that it is not in a way that because of the drawing down of the light (*Ohr*) the existence of vessel (*Kli*) becomes utterly nullified. Rather, one remains in his existence, and as he is in his existence he has nullification (*Bittul*) to *HaShem*’s-יהו"ה Godliness.

Now, Avraham had the matter of “going (*Haloch*-הלך) and traveling (ונסוע-*Naso’ah*),” (“running-*Ratzo*” and “returning-*Shov*”), in a way of complete departure from constraints (*Meitzarim*-מצרים) and limitations. This also is the meaning of the verse,¹²⁷² “Avram ascended from Egypt (*Mitzrayim*-מצרים).” That is, in him, the matter of “running” (*Ratzo*) was in a way of complete departure from the vessels (*Keilim*). He likewise served *HaShem*-יהו"ה, blessed is He, in

¹²⁷² Genesis 13:1

this way in the matter of “returning” (*Shov*), (referring to drawing the light down to below), that is, it was in a way that through the light (*Ohr*) the existence of the vessel (*Kli*) was nullified (*Bittul*).

This matter began when, “Avram ascended from Egypt (*Mitzrayim*-מצרים),” in that this relates to the constraints (*Meitzarim*-מיצרים) of the body and animalistic soul, which constrain and limit the Godly soul. For, as we clearly observe in man’s service of *HaShem*-יהו"ה, blessed is He, even when a person contemplates a Godly matter and understands and grasps it in his mind, and it is drawn down and penetrates all the powers of his Godly soul, it nevertheless could be that this has no effect on his actual deeds. This is caused by the constraints and limitations imposed by his body and animalistic soul.

Thus, it was in this regard that the service of *HaShem*-יהו"ה of our forefathers was in the way [indicated by the verse], “Avram ascended from Egypt (*Mitzrayim*-מצרים).” That is, the toil and service of their Godly soul was in a way of complete departure from the constraints (*Meitzarim*-מיצרים) and limitations imposed by the body and animalistic soul.

Beyond this, even their body and animalistic soul became elevated to [the side of] holiness (*Kedushah*). This is as Tanya explains,¹²⁷³ that all their limbs (and deeds) were completely holy and removed from matters of this world, so that they exclusively became chariots (*Merkavah*) [vehicles] for the Supernal will of *HaShem*-יהו"ה, blessed is He, for the entire duration of their lives.

¹²⁷³ Tanya, Likkutei Amarim, Ch. 23 & Ch. 34.

He (Avraham) then ascended from level to level, in elevation after elevation, in his service of *HaShem*-יהו"ה, blessed is He, until he attained the matter [indicated by the verse], "Avraham ascended from Egypt (*Mitzrayim*-מצרים)" in his service of *HaShem*-יהו"ה, blessed is He, of "running" (*Ratzo*) and "returning" (*Shov*) – ("going (*Haloch*-הלך) and traveling (*v'Naso 'ah*-ונסוע)") – in a way that was beyond and transcended all measure and limitation, as explained above.

Now, even though the service of *HaShem*-יהו"ה of our forefathers was very wondrously great, nevertheless, since it stemmed from below, in a way of the ascent of the lower one from below to Above, it therefore was measured and limited, commensurate to the capacity and strength of the lower one, the quality of his garments, and the level of his knowledge of the trails and paths by which one ascends from below to above. [As explained above], the degree of one's ascent, depends on the degree of his bond in becoming unified to the One Above.

About this Midrash states,¹²⁷⁴ "The Holy One, blessed is He, said, 'Until when will the world conduct itself in darkness? Let light come.' 'God said, 'Let there be light'¹²⁷⁵ – this refers to Avraham," "Yitzchak came, and he too illuminated... Yaakov came [and added light] etc."¹²⁷⁶ In other words, Avraham's toil in serving *HaShem*-יהו"ה, blessed is He, was in a way of ascent from below to Above, [as in the verse], "Avram ascended from Egypt." [He also] "went

¹²⁷⁴ Midrash Bereishit Rabba 2:3

¹²⁷⁵ Genesis 1:3

¹²⁷⁶ Midrash Shemot Rabba 15:26

(*Haloch*-הלוך) and traveled (*v'Naso'ah*-ונסוע),” meaning that he also drew down light from Above to below, which is the meaning of, “[Avraham came] and began to illuminate.”¹²⁷⁷

Nonetheless, all the above is only what began to illuminate in **the world**, meaning that this is only the level of light (*Ohr*) that relates to the chaining down of the worlds (*Hishtalshelut*). This is because the general totality of their service only stemmed from the lower one.

With the above in mind, we now can understand the meaning of, “All the *mitzvot* fulfilled by our forefathers before You, were merely like fragrances.” For, since their service of *HaShem*-יהו"ה, blessed is He, stemmed from the lower ones, it therefore was measured and limited, solely according to the capacity and strength of the lower one, and not the essential matter of the Upper One.

By way of analogy, this is like a teacher who answers the questions of his student. Even though the intellect of the teacher indeed manifests in his answer, it nevertheless is connected to the way the student posed the question. In contrast, this is not so when the teacher bestows his own intellect and reasoning to the student, as it is, in and of himself. In this case, even though it indeed is necessary for him to manifest it in analogies and explanations that the student will be capable of receiving, nonetheless, since the bestowal does not stem from the student’s question, but is rather what the teacher bestows in and of himself, therefore the essence of the teacher is present in this.

¹²⁷⁷ Midrash Shemot Rabba 15:26 *ibid*.

This then, is the superiority of fulfilling Torah and *mitzvot* as they are after the Torah was given, [about which they stated], “‘Your Name is like poured oil,’ like a person who pours from his vessel into the vessel of his friend.” That is, since this stems from the One Above, it is in a way that the One Above descends and is drawn [below] with the totality of His Essence and Being.

6.

With the above in mind, it is understood that specifically the Torah that was given [at Mount Sinai] is called a “gift” (*Matanah*-מתנה). This is because whatever comes by the toil of those below, no matter how great their service of *HaShem*-יהו"ה may be, even to the degree of the greatness of our forefather's service of Him, all that a person is capable of reaching the One Above, is only attained commensurate to his toil. It follows automatically that this is utterly incomparable to matters that come from Above in a way of a gift (*Matanah*). For, a commandment (*Mitzvah*) is the matter of a descent and drawing down of the One Above to the one below, to command him [such and such] etc.

To further explain, as known, it states in Zohar¹²⁷⁸ that our forefather Yaakov fulfilled the *mitzvah* of Tefillin through peeling the rods at the watering troughs.¹²⁷⁹ Through this he ascended from below to Above to affect a drawing down from Above to below. [This is similar to Avraham's toil in serving

¹²⁷⁸ Zohar I 162a (Sitrei Torah)

¹²⁷⁹ Genesis 30:37 and on

HaShem-יהו"ה, blessed is He, by way of ascent from below to Above, [as it states], "Avram ascended from Egypt," and "He went (*Haloch*-הלך) and traveled (*Naso'ah*-נסע)," by which he affected a drawing down of the light of *HaShem*-יהו"ה, blessed is He, to illuminate in the world, as explained above.]

However, this service was not by virtue of any command given by the One Above. That is, Yaakov was not commanded to prepare the rods and the water troughs [in the way that he did] etc. The same is so of Yitzchak's service of *HaShem*-יהו"ה, blessed is He, in the digging of wells, and the same applies to Avraham's service of Him. That is, there was no command from Above and all their deeds stemmed solely from the one below.

This then, was the novelty introduced at the giving of the Torah, at which time **the Holy One, blessed is He, issued commands** in regard to fulfilling His Torah and *mitzvot*. An example is the *mitzvah* of Tefillin (which was explained before regarding our forefather Yaakov's service of *HaShem*-יהו"ה, blessed is He).

In essence, *HaShem's*-יהו"ה Supernal command to don Tefillin is the matter of a drawing down in a way of arousal from Above. That is, it arose in *HaShem's*-יהו"ה Supernal will, blessed is He, that the *mitzvah* of Tefillin should be, and that through it, the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, would be drawn down [through the drawing down of the intellectual qualities (*Mochin*), such as the aspect of Wisdom-*Chochmah*, which manifests in the Torah portion of "*Kadesh*," the aspect of Understanding-*Binah*, which manifests in the Torah portion of "*V'Hayah Ki*

Yeviyecha,” and the aspect of Knowledge-*Da’at*, which manifests in the Torah portions of “*Shema*” and “*VeHayah Im Shamo’a*”].¹²⁸⁰

In other words, this does not at all stem from the toil or service of the one below. Therefore, even though the current service of the one below cannot at all compare to the service of our forefathers, both in regard to the essential action, in that currently the actions of each Jew cannot at all compare to the actions of our forefathers, such as Avraham, about whom it states, “Avraham fulfilled (*Kiyem*-קיים) the entire Torah,” meaning that it is he who upholds and sustains (*Kiyum*-קיום) the entire Torah (as explained in chapter four), nor can it compare to the matter of self-nullification (*Bittul*) before *HaShem*-יהו"ה, blessed is He, (particularly the self-nullification (*Bittul*) that is imperative to fulfilling Torah and *mitzvot*).

That is, our nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is not even one-thousandth of Avraham’s self-nullification (*Bittul*) to *HaShem*-יהו"ה. However, even so, through us donning Tefillin, in actual deed, as well as the general self-nullification (*Bittul*) included in the intentions of Tefillin, namely, to subjugate one’s heart and mind to *HaShem*-יהו"ה, blessed is He,¹²⁸¹ there thereby is caused to be a drawing down of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. (This is not because of the toil of the one below, nor is it commensurate to it, but is rather)

¹²⁸⁰ This is elucidated in Siddur Im Divrei Elohi”m Chayim, Shaar HaTefillin 6c and on; Imrei Binah, Shaar HaTefillin 109a and on, and elsewhere.

¹²⁸¹ Shulchan Aruch, Orach Chayim 25:5; Shulchan Aruch of the Alter Rebbe 25:11; Siddur of the Alter Rebbe, Seder Hanachat Tefillin; Tanya, Likkutei Amarim, Ch. 41 (56b).

due to the command of the One Above, (who descends and is drawn from Above to below with the totality of His Essential Self and Being), in a way of a gift (*Matanah*).

7.

With the above in mind, we can understand the two matters in the words of our sages, of blessed memory, about the service of *HaShem*-יהו"ה of our forefathers before the Torah was given, and our service of *HaShem*-יהו"ה after the Torah was given, and that both are true. That is, there is a superiority and advantage to the service of *HaShem*-יהו"ה of our forefathers, through which the entire Torah is sustained. There is also a superiority and advantage to our service of *HaShem*-יהו"ה, blessed is He, after the Torah was given, in comparison to the service of Him of our forefathers, which was only in the aspect of “fragrances,” whereas for us, ‘Your Name is “like poured oil,” referring to the drawing down of His Essential Self.

The explanation is that there is an advantage and superiority to the service of our forefathers, in that through the service of the one below with awesome and tremendous toil, they became a receptacle (*Kli*) for all the lights and drawings down that they affected and illuminated. Moreover, this was so much so, that they had awareness and recognition of this.

In contrast, after the giving of the Torah, it is possible for a person to not be aware or recognize what he draws down through fulfilling Torah and *mitzvot*. This is to such an extent that it even is possible for a person to not be aware of being a

receptacle (*Kli*) for this at all, in that the entire matter is only drawn down in a way of an automatic effect (*Segulah*).

That is, it arose in *HaShem's* יהו"ה Supernal will to grant us the merit that through fulfilling the *mitzvah* of Tefillin, we draw down intellect (*Mochin*) into *Zeir Anpin*, and subsequently also into the soul of man below. This is the meaning of the verse,¹²⁸² “For, *Ya*” יהו"ה chose Yaakov as His own, Israel as His *Segulah*.” That is, the service of Yaakov, who is inclusive of all the forefathers,¹²⁸³ was by way of choice, in that, in and of themselves, they chose to serve *HaShem* יהו"ה, blessed is He, and were receptacles for this to the point of awareness and recognition [of His Godliness] etc. In contrast, our service of *HaShem* יהו"ה, blessed is He, after the giving of the Torah, is only in a way of a *Segulah*.

Nevertheless, this itself emphasizes the superiority and advantage of our service of *HaShem* יהו"ה, blessed is He, after the Torah was given. That is, it is specifically through this service that the Essential Self of *HaShem* יהו"ה, blessed is He, is drawn down, which was not so of the service of *HaShem* יהו"ה of our forefathers, which only was in the aspect of “fragrances.”

For, in relation to the drawing down in the aspect of “fragrances,” it applies for man to be a receptacle for this and to come to have awareness and recognition of it. In contrast, this is not so of drawing down the Essential Self of *HaShem* יהו"ה, blessed is He, [as indicated in the verse], “Your Name is

¹²⁸² Psalms 135:4

¹²⁸³ See Midrash Bereishit Rabba 76:1; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal to Genesis 27:25 (Toldot).

like poured oil,” actualized through fulfilling Torah and *mitzvot* after the giving of the Torah.

It is not possible to attain or take hold of this, except in a way of a *Segulah*, since this has utterly no relation to the parameters of the lower beings. Rather, in this, even the loftiest and highest levels, are drawn down solely as a gift (*Matanah*) from Above. (This is as explained in chapter three, that the matter of a gift (*Matanah*) even transcends the aspect of expanded, mature intellect (*Gadlut HaMochin*).)

Rather, this is in a way that the One Above descends and is drawn down below with the totality of His Being, even all the way down. In fact, the general principle is that whatever is higher descends further down.¹²⁸⁴ From this it is understood that specifically because we are far below we can take hold of the highest heights.

8.

All the above may be understood with greater clarity from what we find, that even after the Torah was given there is a similar difference to how it was before the Torah was given and how it is after the Torah was given.

To explain, when our teacher Moshe asked the Holy One, blessed is He,¹²⁸⁵ “Please show me Your glory,” the Holy One, blessed is He, responded,¹²⁸⁶ “You will not be able to see My face, for no man can see Me and live,” therefore,¹²⁸⁷ “You

¹²⁸⁴ See Shaarei Orah, Shaar HaPurim 58a and on; 65a and on, and elsewhere.

¹²⁸⁵ Exodus 33:18

¹²⁸⁶ Exodus 33:20

¹²⁸⁷ Exodus 33:23

will see My back, but My face may not be seen.” Our sages, of blessed memory, explained¹²⁸⁸ that “He showed him the knot on the back of the Tefillin [of the head].” It states in Zohar¹²⁸⁹ that “Your glory” (about which Moshe requested, “Show me now Your glory”) refers to “the Supernal Crown-*Keter Elyon* upon which no eye can gaze,” (“may not be seen”).

This is similar to what we find about the [*mitzvah* of dwelling in a] Sukkah, that its measurements cannot be less than ten [handbreadths-*Tefachim* high], referring to *Sefirah* of Kingship-*Malchut*, which is the tenth of all levels, nor can it be higher than twenty (*Esreem*-עשרים-620) [*Amot*-cubits],¹²⁹⁰ referring to the Supernal Crown-*Keter Elyon* (כתר-620), “upon which no eye can gaze.”

The question on this is well known.¹²⁹¹ That is, a person is unaware that he is in a Sukkah only if it is **above** twenty [cubits], being that “the eye cannot gaze upon it.” However, up to and including twenty [cubits] the eye can see. This being so, why does it say about twenty (*Esreem*-עשרים-620) [cubits], referring to the Supernal Crown-*Keter Elyon* (כתר-620), that “the eye cannot gaze upon it”?

However, the explanation is that the two levels of the Crown-*Keter* are different from each other.¹²⁹² In regard to the externality (*Chitzoniyyut*) of the Crown-*Keter*, this being the root and source of the emanated, the eye is capable of

¹²⁸⁸ Talmud Bavli, Brachot 7a; Rashi to Exodus 33:23 ibid.

¹²⁸⁹ Zohar III 255b

¹²⁹⁰ Mishnah Sukkah 1:1

¹²⁹¹ Ohr HaTorah, Ki Tisa p. 2,027 and on.

¹²⁹² Also see Likkutei Torah, Shir HaShirim 18d

gazing upon it. However, in regard to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, this being the lowest aspect of the Emanator that completely transcends the chaining down of the worlds (*Hishtalshelut*), “no eye can gaze upon it.”

This then, is the meaning of Moshe’s request, “Please show me Your glory.” The word “Glory-*Kavod*-כבוד” has the numerical value of 32-ל"ב,¹²⁹³ referring to the thirty-two pathways of wisdom-*Chochmah*.¹²⁹⁴ In other words, he asked for a revelation of the inner aspect (*Pnimiyyut*) of Wisdom-*Chochmah*, and [as known] “the inner aspect (*Pnimiyyut*) of the father-*Abba* (Wisdom-*Chochmah*) is the inner aspect (*Pnimiyyut*-פנימיות) of the Ancient One-*Atik*.”¹²⁹⁵

About this the verse states, “You will not be able to see My face (*Panai*-פני),” and, “but My face (*Panai*-פני) may not be seen,” but rather, “You will see My back (*Achorai*-אחורי),” meaning, the knot of the Tefillin. About this, it is explained in Kabbalah¹²⁹⁶ and Chassidus¹²⁹⁷ that this refers to the letters (*Otiyot*) of thought, understanding, and comprehension, which only is the externality (*Chitzoniyut*) of intellect (*Mochin*).

Nonetheless, when a Jewish male [over the age of thirteen] dons Tefillin, he draws down the inner aspect

¹²⁹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹²⁹⁴ Sefer Yetzirah 1:1; Ginat Egoz translated as HaShem Is One, Vol. 1 ibid. The Gate of His Title (*Shaar HaKinuy*).

¹²⁹⁵ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah Nitzavim 49d and elsewhere.

¹²⁹⁶ Zohar III 236b (Ra’aya Mehemna); Pri Etz Chayim, Shaar HaTefillin, Shaar 4, Ch. 5; Likkutei Torah of the Arizal to Exodus 33:23.

¹²⁹⁷ See Likkutei Torah, Tazriya 23b; Ohr HaTorah, Bamidbar p. 21 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 43 (and the notes and commentary to Ch. 40, and the citations there).

(*Pnimiyyut*) of the Supernal intellect (*Mochin*) from Above. (This is as explained above in chapter six, that Tefillin affect the matter of drawing down the intellectual faculties – *Mochin*.) For, as explained above (in chapter three), the novelty introduced upon the giving of the Torah was the matter of a gift (*Matanah*), by which there is a drawing down not only of the aspect of the expanded, mature, and inner aspects of the intellect (*Mochin*), drawn down through our toil in serving *HaShem*-יהו"ה, blessed is He, but there even is a drawing down of the aspect of intellect (*Mochin*) that is utterly beyond comparison, this being the inner aspect (*Pnimiyyut*) of the father-*Abba* (Wisdom-*Chochmah*), which is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, even though about this aspect the verse states, “You will not be able to see My face (*Panai*-פני).”

The same applies to our teacher Moshe himself, as explained elsewhere that his fulfillment of Torah and *mitzvot* (after the Torah was given) even transcended all comparison to the matter of his prophecy. For, about his prophecy the verse states, “You will not be able to see My face (*Panai*-פני),” and, “My face (*Panai*-פני) may not be seen,” but “You will see My back (*Achorai*-אחוריי).” For, as explained at length in *Iggeret HaKodesh*,¹²⁹⁸ even the prophecy of Moshe, [the greatest of all prophets] was only from the aspect of the Supernal “back” (*Achorayim*-אחוריים) etc.

In contrast, his fulfillment of Torah and *mitzvot* affected a drawing down of the inner aspect (*Pnimiyyut*) of intellect (*Mochin*) – the inner aspect (*Pnimiyyut*) of the father-

¹²⁹⁸ Tanya, *Iggeret HaKodesh*, Epistle 19

Abba (Wisdom-*Chochmah*) which is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* – that is, it is the aspect of “My face-*Panai*-פני.”

The explanation is that the statement, “You will see My back, but My face may not be seen,” specifically refers to revelation that comes by way of grasp and understanding. That is, the highest level that could be revealed [within grasp and understanding] even for our teacher Moshe, was only the aspect of “My back-*Achorai*-אחורי.”

However, in regard to drawing down the aspect of “My face-*Panai*-פני,” brought about through fulfilling Torah and *mitzvot*, it is (not in a way of understanding and comprehension, since about this it states, “My face may not be seen,” but) specifically through physical garments (*Levushim*).

This refers to the matter of manifesting and vesting Torah and *mitzvot* in physical things, such as Tefillin, in which the physical hide of an animal is taken and made into parchment, upon which [specific] portions of Torah are written with physical ink, and these physical scrolls are placed into the compartments [of the Tefillin] made of physical hide and placed on one’s physical head and arm. Specifically through this we draw down the aspect of “My face-*Panai*-פני,” to the degree that without this manifestation in physical things, this remains in a way [about which the verse states], “You will not be able to see My face.”

The reason is because of the great elevation of this aspect, in that it is utterly beyond all comparison to the totality of the chaining down of the worlds (*Hishtalshehut*). It therefore cannot come forth except through manifesting and

vesting within physical garments, through which a drawing down is caused (not in the way of a vessel-*Kli*, but) specifically in a way a *Segulah*, as stated (in chapter seven) in explanation of the verse,¹²⁹⁹ “Israel as His *Segulah*.”

That is, the need for the matter of garments (*Levushim*), (meaning, manifestation in physical things), is because of the great elevation of *HaShem*’s יהוה’s light that is utterly and completely beyond all comparison to the chaining down of the worlds (*Hishtalshelut*). That is, it is not due to any lacking specific to this physical world that it is not a receptacle (*Kli*) for such Supernal lights and illuminations, for this also is so of the upper worlds, being that they too are part and parcel of the chaining down of the worlds (*Seder Hishtalshelut*). Therefore, they are not receptacles capable of receiving the revelation drawn down through the *mitzvot*.

As know about the meaning¹³⁰⁰ of the verse,¹³⁰¹ “His righteousness (*Tzidkato*-צדקתו) stands forever,” that the drawing down we currently effect through [giving] charity (*Tzedakah*-צדקה) – referring to all *mitzvot* in general, which is why [throughout Talmud Yerushalmi] charity is generally called “*Mitzvah*”¹³⁰² – is that through this, additional lights and illuminations are drawn to the world of Emanation (*Atzilut*).¹³⁰³

¹²⁹⁹ Psalms 135:4

¹³⁰⁰ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas p. 57 and on, and with glosses in Ohr HaTorah, Bamidbar Vol. 4, p. 1,487 and on; Sefer HaMaamarim 5698 p. 161.

¹³⁰¹ Psalms 112:3, 112:9

¹³⁰² Tanya, Likkutei Amarim, Ch. 37 (48b)

¹³⁰³ See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D), Drush 11, Section 16; Tanya, Kuntres Acharon 155a

Nevertheless, even in the world of Emanation (*Atzilut*), it is in a way that “His righteousness stands (*Omedet*-עומדת),” in that the specific term “stands-*Omedet*-עומדת” indicates that it is like something that [stands] unto itself, and [actually] does not illuminate and radiate even in the world of Emanation (*Atzilut*), being that this is revelation that is beyond all comparison, even to the world of Emanation (*Atzilut*).

Thus, because of the great elevation of the light (*Ohr*) [of *HaShem*-יהו"ה, blessed is He, drawn down through fulfilling the *mitzvot*], it cannot be drawn down except by way of a *Segulah*, through physical garments, this being the lowest of lowest levels, by which there is a drawing down of the highest of highest levels.

The novelty that will take place in the days of Moshiach will be in this way. That is, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, drawn down through fulfilling Torah and *mitzvot*, given at the giving of the Torah, and which presently cannot come forth except specifically by way of physical garments, will come forth in the future as it truly is, without the garment. This is as the verse states,¹³⁰⁴ “Your Teacher will no longer be hidden behind His garment, and Your eyes will behold your Teacher.”

From all the above, we can understand the great elevation and superiority of Torah, which is called a “gift” (*Matanah*-מתנה), as the verse states,¹³⁰⁵ “He gave (*VaYiten*-ויתן) Moshe [the two Tablets of Testimony] etc.” That is, this

¹³⁰⁴ Isaiah 30:20; Also see Tanya, Likkutei Amarim, Ch. 36 (46a)

¹³⁰⁵ Exodus 31:18

matter utterly transcends the entire the chaining down of the worlds (*Seder Hishtalshelut*), even transcending the aspect of the mature, expanded intellect (*Gadlut HaMochin*) etc. This refers to drawing forth the Supernal Essential Self of *HaShem*-יהו"ה, blessed is He, which cannot be contained in a receptacle (*Kli*), except by way of a *Segulah* within physical matters, which are on the lowest level below.

9.

Now, there also is a deficiency in the matter of a gift (*Matanah*). This is because a gift (*Matanah*) undergoes cessation and has an end.¹³⁰⁶ This may be better understood based on the explanation above about the great elevation and superiority of the gift (*Matanah*) of Torah, which is the matter of drawing down the Supernal Essential Self of *HaShem*-יהו"ה, blessed is He, and that this must specifically be through manifesting and becoming vested in physical things.

Now, physical things are in a state of separateness, as the verse states,¹³⁰⁷ “From there it separates (*Yipared*-יפרד).” Their refinement (*Birur*) comes about through the manifestation of Torah in physical things. This is as known¹³⁰⁸ about the “Garden-*Pardes*-פרדס” of Torah, [this being an acronym for the four levels of Torah, “The simple meaning-*Pshat*-פשט,” “Hint-*Remez*-רמז,” “Exegesis-*Drush*-דרוש,” and “Secrets-*Sod*-סוד”]. That is, the [study of the]

¹³⁰⁶ Talmud Bavli, Bava Batra 133a

¹³⁰⁷ Genesis 2:10

¹³⁰⁸ Ramaz to the introduction to Zohar 4b

“secrets-*Sod*-סוד” of Torah affect the repair of the world of Emanation (*Atzilut*), and the “separate-*Pirud*-פרוד” aspects of Torah, (these being “The simple meaning-*Pshat*-פשוט,” “Hint-*Remez*-רמז,” and “Exegesis-*Drush*-דרוש,” affect the repair of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), about which the verse states, “From there it separates (*Yipared*-יפרד).”¹³⁰⁹

Now, even though this separation (“*Pirud*-פרוד”) is still on the side of holiness, similar to the verse,¹³¹⁰ “The partition should separate for you [between the Holy and the Holy of Holies],” referring to the matter of the veil (*Masach*) and screen (*Parsa*) that separates between the upper and the lower, nevertheless, all this is still on the side of holiness.

Even so, this itself is what gives room for the possibility of separation (*Pirud*) below, in that the physical thing can cause a separation and cessation, until there is “room” for error, as our sages, of blessed memory stated,¹³¹¹ “Write it, and whosoever wants to err, let him err.” This is what is meant that a gift (*Matanah*) undergoes cessation and has an end. That is, because of the greatness of something given as a gift from Above, it must come by way of a garment

¹³⁰⁹ See Torah Ohr, 109b; Likkutei Torah, Tzav 17c; Drushim L’Yom HaKippurim 70c and elsewhere.

¹³¹⁰ Exodus 26:33; See Torah Ohr, Lech Lecha 12a and on, and elsewhere.

¹³¹¹ Midrash Bereishit Rabba 8:8 – “When Moshe was writing the Torah and was writing what was made on each day, when he reached the verse (Genesis 1:26), ‘And God said: Let us make man in our image, in our likeness,’ he said before Him: ‘Master of the world, why do you provide the heretics the basis for a claim?’ The Holy One, blessed is He, answered him, ‘Write it, and if someone wants to err, let him err.’”

(*Levush*), which creates “room” for the possibility of cessation and end etc.

It is for this reason that there also is the matter of Torah as an inheritance (*Yerushah*), as the verse states,¹³¹² “The Torah that Moshe commanded us, is the inheritance of the congregation of Yaakov.” That is, an inheritance (*Yerushah*) has no cessation or end.¹³¹³

The general explanation (at the very least, a summary of this), as it relates to the souls of the Jewish people, is that as known, in addition to the radiance of the soul that manifests in the body, there also is the essential self and root of the soul, in a way of an inheritance (*Yerushah*) that has no cessation or end.

This is explained in Me’orei Ohr,¹³¹⁴ that in inheritance (*Yerushah*), the one who inherits takes the place [of the bestower of the inheritance], and the same applies to every [spiritual] stature (*Partzuf*) that takes the place of its fellow, in that this is called an “inheritance” (*Yerushah*).

To further explain, the order of the descent from Above to below, such as in the chaining down (*Hishtalshelut*) from cause to effect, is such that only the lowest level of the cause descends to manifest in the effect. This being so, it is not in a way that the effect takes the place of the cause (which is the true matter of inheritance-*Yerushah*).

However, there also the matter of the ascent of the worlds (*Aliyat HaOlamot*), such as the ascents [that take

¹³¹² Deuteronomy 33:4

¹³¹³ Talmud Bavli, Bava Batra 133a *ibid*.

¹³¹⁴ Me’orei Ohr 10:29

place] on Shabbat. In this case, the world of Action (*Asiyah*) ascends and stands in place of the world of Formation (*Yetzirah*), and the world of Formation (*Yetzirah*) ascends and stands in place of the world of Creation (*Briyah*), and the world of Creation (*Briyah*) ascends and stands in place of the world of Emanation (*Atzilut*). This is in a way of “inheritance” (*Yerushah*), in which the one inheriting stands in place of the one bestowing the inheritance.

The same is so in the distinction between the radiance of the soul that manifests in the body, and the essential self and root of the soul. That is, in regard to the radiance of the soul that manifests in the body, the matter of separation and cessation is applicable. This is because the constraints and limitations of the body and animalistic soul can possibly cover over and conceal the Godly soul, to the point of cessation and separation, Heaven forbid. (This is why the toil of affecting that, “Avram ascended from Egypt (*Mitzrayim*-מצרים)” is necessary, as discussed in chapter five.)

In contrast, this is not so of the essential self and root of the soul, in which the matter of cessation is not applicable, since the essential self of the soul remains in a constant state of faithfulness to *HaShem*-יהו"ה, blessed is He.¹³¹⁵ This matter is the inheritance (*Yerushah*) that never ceases.

However, to affect that there will not be any matter of cessation etc., a bond between the radiance of the soul that manifest in the body and the essential self and root of the soul must be affected. This is accomplished through serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*). This is

¹³¹⁵ See Esther 2:20; Tanya, Likkutei Amarim, Ch. 24

because prayer is called a “ladder (*Sulam* סלם) that is set earthward, the top of which reaches heavenward, and angels of God ascend and descend upon it.”¹³¹⁶

In other words, through prayer, an ascent from below to Above is caused in the radiance of the soul [that manifests in the body] to become bound to the essential self of the soul. This causes a drawing down of empowerment from the essential self of the soul to the radiance of the soul that manifests in the body, thus nullifying the constraints (*Meitzarim* מיצרים) and limitations stemming from the body and animalistic soul.

This matter is [indicated in the verse], “Avram ascended from Egypt (*Mitzrayim* מצרים).” (In other words, the matter of “Avram ascended from Egypt” is in a way of “the deeds of our forefathers are signposts for their children,”¹³¹⁷ in that this must also be present in the service of *HaShem*-יהוה, blessed is He, of each and every Jew.) This must be to such an extent that even the radiance of the soul that manifests in the body should be affected by this, so that the matter of cessation will not be applicable, in the same way that it stems from the essential self and root of the soul.

This matter, (that is, the bond between the essential self and root of the soul that illuminates within the radiance of the soul that manifests in the body), is also present in our general service of *HaShem*-יהוה, blessed is He, and is the matter of purity and simplicity (*Temimut* תמימות). For, as

¹³¹⁶ Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

¹³¹⁷ See Midrash Tanchuma, Lech Lecha 9; Bereishit Rabba 40:6; Ramban to Genesis 12:6, 12:10, 14:1; Ohr HaTorah, beginning of Lech Lecha.

known, purity and simplicity (*Temimut*) stems from the inner desire (*Ratzon Pnimi*) of the soul, and is the matter of the word,¹³¹⁸ “[Then] I will be pure-*Eitam*-אֵיתָם,” which divides into “The pure one-*Echad Tam*-אֶחָד תָּם,”¹³¹⁹ referring to the purity and simplicity of the essential self of the soul that is drawn down and revealed in the desire of the soul, and then is also drawn into the inner manifest powers of the soul, within the power of intellect (*Sechel*), so that it comes to be that, in the first place, he cannot accept and absorb a reasoning and rational that is the opposite of Godly intellect (*Sechel*).

Likewise, purity and simplicity is drawn down into the emotions of his heart, this being the earnestness of the heart, until it manifests in purity and simplicity in action. That is, he does and fulfills it out of earnestness, with simplicity and wholeheartedness, without taking the greatness of his understanding or comprehension into consideration.

In other words, (through the desire) the inner aspect of the essential self of his soul is drawn into all the powers of his soul, up to and including the power of action, even as it is in the heels of his feet. Through this he comes to be in a state and standing of an “inheritance” (*Yerushah*) that never ceases. That is, even as the soul manifests in the body, in the world of separation (*Alma d’Prooda*), and as his service of *HaShem*-יהו"ה, blessed is He, is in matters of Torah and *mitzvot* as they manifest in physical things, in which the matter of separation is applicable, for as explained before, because of the great

¹³¹⁸ Psalms 19:14

¹³¹⁹ See *Derech Chayim* of the Mittler Rebbe, translated as *The Way of Life*, Ch. 4; *Sefer HaMaamarim* 5670 p. 149.

elevation of the gift (*Matanah*) from Above, it cannot come forth except by way of specifically manifesting and vesting in physical things, this being the matter of a “gift” (*Matanah*) in which there is cessation, nonetheless, being that from the essential self and root of the soul there is the matter of “inheritance” (*Yerushah*) without cessation, the gift itself becomes a gift given to one who is fit to inherit it, in which case it never ceases.¹³²⁰

10.

This is also the meaning of the teaching,¹³²¹ “A person should not take leave of his friend except from [involvement in a] matter of *Halachah*, so that he will consequently remember him.” For, as explained before, the friends of the Supernal Man are the souls of the children of Israel, being that their soul is “a part of God from on high”¹³²² (about which the Alter Rebbe adds and explains), “literally!”¹³²³ In this, there is the matter of “a person taking leave of his friend.” For, in order to take hold of the One Above, the Highest of the high,

¹³²⁰ Talmud Bavli, Bava Batra 133a *ibid*.

¹³²¹ Talmud Bavli, Brachot 31a

¹³²² Job 31:2; Also see Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne’erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa’at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v’Pelach HaRimon, Shaar 32, Ch. 1; Shefa Tal, Hakdamah Ben Me’ah Shanah; Chessed L’Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da’at Tevunot of the Ramchal, Section 158; GR”A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

¹³²³ Tanya, Likkutei Amarim, Ch. 2; Also see Shefa Tal *ibid*.

with the totality of His Essential Self, this specifically comes through the lowest of the low.

This is as explained (in chapter seven), that even through the loftiest form of service, such as the service of our forefathers (who fulfilled Torah and *mitzvot* spiritually), it is not possible to take hold of the One Above, as He is, in the totality of His Essential Self. It thus is necessary for there to be the matter of “taking leave” in a complete way, as indicated by the words, “From there it separates (*Yipared*-יפרד),” beginning with separation as it is in the matter of the partition that separates on the side of holiness, from which there then is a chaining down of separation in the world of separateness (*Alma d’Prooda*), (as explained in chapter nine).

It is specifically in the state and standing of “taking leave” that we take hold of the One Above, as He is in the totality of His Essential Self. This is because this does not stem from the toil of those below, but is rather from the fact that the One Above descends from Above to below with the totality of His Essential Self.

However, for this to happen there must be the granting of empowerment from Above for the the descent of the One Above, this being the general matter of the giving of the Torah, [about which the verse states],¹³²⁴ “*HaShem*-יהוה” descended upon Mount Sinai,” this being the descent of the One Above stemming from Himself, as He is, in a way of a gift (*Matanah*), as the verse states,¹³²⁵ “When He finished

¹³²⁴ Exodus 19:20

¹³²⁵ Exodus 31:18

speaking to him on Mount Sinai, He gave Moshe [the two Tablets of Testimony] etc.”

That is, all of Torah is called in the name of Moshe,¹³²⁶ as the verse states,¹³²⁷ “Remember the Torah of My servant Moshe,” and similarly,¹³²⁸ “Moshe received the Torah from Sinai and transmitted it to Yehoshua, [and Yehoshua to the elders, and the elders to the prophets, and the prophets transmitted it] to the men of the great assembly,” until the final generation, (as in the words of the verse,¹³²⁹ “Until the final sea (*Yam HaAcharon*-ים האחרון)”) about which Sifri states, “Until the final day (*Yom HaAcharon*-יום האחרון)”) referring to the generation of the footsteps of Moshiach.

This is especially so considering the well-known statement,¹³³⁰ that the generation of the footsteps of Moshiach is a reincarnation of the generation of Moshe. Thus, in every generation there is the matter of the giving of the Torah, in a way of a gift (*Matanah*), this being specifically the matter of drawing down from Above to below.

About this our sages, of blessed memory, stated,¹³³¹ “The Torah was given with three things: With fire, with water, and with the wilderness... Just as these are free to all who come into the world, so too, the words of Torah are free.” The explanation is that water and fire indicate the general service of *HaShem*-ה', blessed is He, which must be in a way of

¹³²⁶ See Mechilta Exodus (Beshalach) 15:1; Tanchuma Tisa 35; Midrash Shemot Rabba 30:4; Talmud Bavli, Shabbat 89a

¹³²⁷ Malachi 3:22

¹³²⁸ Misnah Avot 1:1

¹³²⁹ Deuteronomy 34:2

¹³³⁰ Likkutei Torah and Sefer HaLikkutim of the Arizal to Exodus 3:4

¹³³¹ Midrash Bamidbar Rabba 1:7

“running” (*Ratzo*) and “returning” (*Shov*),¹³³² (as explained in chapter five). This itself is the general matter of Torah and *mitzvot*, as the verse states,¹³³³ “From His right hand He presented the fiery Torah to them.” The right hand refers to the matter of the kindnesses-*Chassadim*, whereas fire refers to the matter of the severities-*Gevurot*.

In general, the *mitzvot* are divided into the matter of “turn from evil, and do good,”¹³³⁴ these being the positive, action *mitzvot* and the negative, prohibitive *mitzvot*. The fulfillment of the positive *mitzvot* must be in a way of “run to do a *mitzvah*,”¹³³⁵ in that one runs to fulfill the will of his Maker, which is the matter of “running” (*Ratzo*).

The fulfillment of the negative *mitzvot* must be in a way of fear, in which one restrains himself and abstains from doing that which is against *HaShem*’s-יהו"ה Supernal will. This is a motion of restraint, which is the matter of “returning” (*Shov*).

The word “wilderness-*Midbar*-מדבר” is of the same root as “speech-*Dibur*-דיבור,” referring to the obligation that the study of Torah must specifically be done in speech. All these matters are free to all, referring to the arousal from Above that comes on its own, this being the matter of the gift (*Matanah*) of Torah, in that “He gave Moshe,” and by Moshe’s hand it was given to each and every Jew, through the “spark of Moshe within him.”¹³³⁶

¹³³² Likkutei Torah, Chukat 56b

¹³³³ Deuteronomy 33:2

¹³³⁴ Psalms 34:15

¹³³⁵ Mishnah Avot 4:2

¹³³⁶ See Tanya, Ch. 42, Ch. 44 (63a).

It is through this that a person receives the totality of the Essential Self of *HaShem*-יהו"ה, blessed is He, in a way of a gift from Above, and in a way that "one who gives a gift, gives it generously."¹³³⁷

This then, is the meaning of the teaching, "A person should not take leave of his friend except from [involvement in a] matter of *Halachah*." For, in order for there to be the matter of "taking leave" in a way that he thereby takes hold of the One Above, as He is, this comes about through the "matter of *Halachah*." For, this itself is the general matter of Torah, through which the descent of the One Above comes about, and in this itself, it specifically is in a "matter of *Halachah*-הלכה," [about which the verse states],¹³³⁸ "The ways (*Halichot*-הליכות) of the world are His."

This refers to the final rulings of *Halachah*, (as it states, "Do just not read it as 'ways-*Halichot*-הליכות' but as, 'laws-*Halachot*-הלכות'),¹³³⁹ and "'The word of *HaShem*-יהו"ה,¹³⁴⁰ this is *Halachah*."¹³⁴¹ For, since it is in [the laws of Torah] that the Supernal will of *HaShem*-יהו"ה is revealed, as it is in a state of purity and wholeness, (and in a way that is higher than the give and take of dialectic argumentation etc.),¹³⁴² and He and His will are One, therefore, through "the matter of *Halachah*" one takes hold of the One Above with the totality of His Essential Self, through which "he consequently remembers Him," so that even in the state and standing of

¹³³⁷ Talmud Bavli, Bava Batra 53a

¹³³⁸ Habakkuk 3:6

¹³³⁹ Talmud Bavli, Megillah 28b

¹³⁴⁰ Amos 8:12

¹³⁴¹ Talmud Bavli, Shabbat 138b

¹³⁴² See Tanya, Iggeret HaKodesh, Epistle 29

“taking leave” the Essential Self of the One Above is present, even though it comes through garments etc. Nonetheless, since the King is vested in those garments, it is like the analogy of one who hugs the King, even as he is garbed with many [layers of] garments.¹³⁴³ That is, even though he only is holding on to the garments, he nevertheless is hugging the very Essence of the King Himself.

This then, is the general matter of our service of *HaShem*-יהו"ה, blessed is He, in the descent of the soul from Above to below, this being the matter of “a person taking leave of his friend,” in order to fulfill the mission of the King, King of kings, the Holy One, blessed is He.

As known,¹³⁴⁴ the title “The King, King of kings, the Holy One, blessed is He,” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It is there that there is the desire for “a person to take leave of his friend,” being that this the way by which to take hold of the inner aspect (*Pnimiyyut*) and His Essential Self etc. This is the ultimate purpose of “taking leave of his friend,” by which “he subsequently remembers Him,” through “the matter of *Halachah*.”

In other words, even when he externally is in a state and motion of “taking leave,” since his soul descended below into the worlds, about which the verse states, “from there it separates,” and manifests in the body and animalistic soul etc.,

¹³⁴³ See Tanya, Likkutei Amarim, Ch. 4.

¹³⁴⁴ See Likkutei Torah, Tzav 13d; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDevarim*-עשרת הדבר"ם were given.

nevertheless, the word of Torah draws down the Essential Self of the One Above, from whom he “takes leave,” so that “he remembers Him.”