

Discourse 15

*“V'Eileh Shemot B'nei Yisroel -
And these are the names of the children of Israel”*

Shabbat Parshat Shemot, Shabbat Mevarchim Shvat, 5722

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

1.

The verse states,⁸⁹³ “And these are the names of the children of Israel who came to Egypt with Yaakov, each man came with his household.” Now, the question on this is well known, namely, why does the Torah repeat the names of the children of Israel who came to Egypt, once in the portion of Vayigash,⁸⁹⁴ and once in the portion of Shemot?

It is explained in Torah Ohr and Torat Chayim⁸⁹⁵ that “who came to Egypt” is repeated corresponding to the two descents of the Egyptian exile, as in the verse,⁸⁹⁶ “descend, we have descended-*Yarod Yaradnu* ירד ירדנו,” indicating a descent followed by another descent. Therefore, the redemption and exodus from Egypt also consisted of two ascents, as in the verse,⁸⁹⁷ “I will bring you up and also go up-*A'alcha Gam Aloh* אעלך גם עלה.”

⁸⁹³ Exodus 1:1

⁸⁹⁴ Genesis 46:8 and on

⁸⁹⁵ See the beginning of Torah Ohr, Shemot and Torat Chayim, Shemot.

⁸⁹⁶ Genesis 43:20

⁸⁹⁷ Genesis 46:4

There⁸⁹⁸ it explains the matter of the two descents of the Egyptian exile as they are rooted Above in *HaShem*'s יהו"ה Godliness, (from which the two descents of the Egyptian exile chained down). This refers to the descent of the aspect of Wisdom-*Chochmah*, (the aspect of Yaakov) into the letters of thought (*Machshavah*) (the first descent) and into the letters of speech (*Dibur*) (the second descent), these being the matter of the union of Yaakov and Leah⁸⁹⁹ (the letters of thought-*Machshavah*) and the matter of the union of Yaakov and Rachel (the letters of speech-*Dibur*).⁹⁰⁰

It continues⁹⁰¹ to explain that at first glance, why is (the descent and drawing down of the aspect of Wisdom-*Chochmah* until the letters of speech-*Dibur*), [equated to and] called the Egyptian exile? For, is it not so, that this is how the chaining down (*Hishtalshelut*) and coming into being of the worlds from the aspect of Wisdom-*Chochmah* through the ten utterances must necessarily be?

However, the explanation is that in regard to the general matter of letters (*Otiyot*), there is a way in which the letters reveal the light (*Ohr*) within them, this being the drawing down from Wisdom-*Chochmah* to the letters of

⁸⁹⁸ Torah Ohr 50a and on; Torat Chayim 25a and on.

⁸⁹⁹ This should probably say "Israel and Leah" as opposed to "Yaakov and Leah." Also see the discourse entitled "v'Eileh Shemot – And these are the names of the children of Israel," 5720, Discourse 9, which states "Israel and Rachel," but appears to also be a typographical error and should say "Israel and Leah."

⁹⁰⁰ Ohr HaTorah, Shemot, p. 50; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27, Ch. 35, Ch. 37, Ch. 40, and elsewhere.

⁹⁰¹ Torah Ohr *ibid.* 50c.

speech (*Dibur*) stemming from the chaining down of the worlds (*Hishtalshelut*) as it is, in and of itself.

However, there also is a way in which the letters (*Otiyot*-אותיות) conceal the light (*Ohr*), as in the verse,⁹⁰² “We have not seen our signs (*Ototaynu*-אותותינו),” in which the light (*Ohr*) concealed in the letters (*Otiyot*) is neither seen nor recognized. This second aspect is the matter of the Egyptian exile. That is, the names (*Shemot*-שמות) – (“the actual names of the children of Israel”)⁹⁰³ – are hidden and concealed in the letters (*Otiyot*) of speech (*Dibur*), this being the aspect of Kingship-*Malchut*, whose “feet descend unto death.”⁹⁰⁴

However, the matter of the redemption is when the light (*Ohr*) in the letters (*Otiyot*-אותיות) becomes revealed, as [indicated by the words],⁹⁰⁵ “The King, King of kings, the Holy One, blessed is He, was revealed upon them and redeemed them.” In other words, the redemption took place through the revelation of light (*Ohr*). In this itself, there is the revelation of the light (*Ohr*) that was revealed in the exodus from Egypt, this being the first ascent, and there is the higher revelation of light (*Ohr*) which will take place in the coming redemption, this being the second ascent. About this we plead,⁹⁰⁶ “May His Great Name be blessed forever, and

⁹⁰² Psalms 74:9

⁹⁰³ Torah Ohr Shemot ibid. 49d

⁹⁰⁴ Proverbs 5:5; See Ohr HaTorah Na”Ch to Proverbs 5:5 (p. 564 and on).

⁹⁰⁵ Liturgy of the Passover Haggadah, section entitled “*Matzah Zu*”; Also 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 HaDevarim*-עשרת הדבריים were given.

⁹⁰⁶ In the liturgy of the Kaddish prayer.

forever and ever (*L'Olam u'L'Olmei Almaya-* לעלם ולעלמי- (עלמיא),” that His Great Name (*Shmo HaGadol*-שמו הגדול) should actually be drawn down and revealed within the chaining down of the worlds (*Olamot*-עולמות).

This is also the meaning of the verse,⁹⁰⁷ “I will exalt You, my God the King.” The words, “my God the King (*Elo”hai HaMelech*-אלה”י המלך),” refer to *HaShem’s*-יהו”ה aspect of Kingship-*Malchut*⁹⁰⁸ which descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This is specifically brought about through the restraint (*Tzimtzum*) and concealment of the light (*Ohr*) until it can be the source of the existence of “something” (*Yesh*) [that is seemingly separate] etc. This [concealment] is what gives room for the possibility of exile. It thus is necessary to draw down the aspect of the exaltedness of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו”ה, blessed is He, through which redemption comes about.

However, this must be better understood. For, since “my God the King (*Elo”hai HaMelech*-אלה”י המלך)” is an aspect of *HaShem’s*-יהו”ה Godliness, how is it possible that from this, room can be made for the matter of exile. This is also not understood from the opposite angle. That is, since from the aspect of “my God the King (*Elo”hai HaMelech*-אלה”י המלך)” there is room for the exile, how then is it, that through the drawing down of the exaltedness of “my God the

⁹⁰⁷ Psalms 145:1

⁹⁰⁸ Also see *Hemshech* 5672 Vol. 2, p. 339

King (*Elo'hai HaMelech* המלך-אלהי) the exile will be nullified?

2.

Now, to understand this, we must begin by explaining the matter of “my God-*Elo'hai*”-אלהי-י. That is,⁹⁰⁹ the word “my God-*Elo'hai*”-אלהי-י has two meanings. The first is that “my God-*Elo'hai*”-אלהי-י indicates “power” (*Ko'ach*-כח) (as stated in Shulchan Aruch⁹¹⁰ about the intentions of the Divine names). The second is that “my God-*Elo'hai*”-אלהי-י is of the same root as “Godliness-*Elo'hut*”-אלהות-ת.

Now, at first glance, the two seem to be opposites, as understood from the explanation elsewhere⁹¹¹ about the matter of “light” (*Ohr*-אור) and “power” (*Ko'ach*-כח), which are two opposites. Thus, since “power” (*Ko'ach*-כח) is the opposite of “light” (*Ohr*-אור), therefore it certainly is also the opposite of “Godliness-*Elo'hut*”-אלהות-ת.

To further explain, the difference between “light” (*Ohr*-אור) and “power” (*Ko'ach*-כח) is that light (*Ohr*-אור) is similar to its Luminary (*Ma'or*-מאור) and is in a state of constant adhesion to its Luminary (*Ma'or*-מאור). In contrast, a power (*Ko'ach*-כח) is separate from its source.

An example is the general power (*Ko'ach*-כח) to act, which is particularly [observable] in the power (*Ko'ach*-כח)

⁹⁰⁹ See *Hemshech* 5672 *ibid.* Vol. 1, Ch. 310 and on; Discourse entitled “*Mah Rav Tuvcha*” 5692 Ch. 3 and on (Sefer HaMaamarim, Kuntreisim Vol. 3, p. 35 and on; Sefer HaMaamarim 5692 p. 310 and on).

⁹¹⁰ See Tur and Shulchan Aruch, Orach Chayim 5

⁹¹¹ See Sefer HaMaamarim 5664 p. 128 and on and elsewhere.

[that manifests] in a thrown object, which leaves the hand of the one [who threw it] and manifests within the thrown object. That is, the power (*Ko'ach*-כֹּחַ) becomes separate from its source.

Nonetheless,⁹¹² there also is an element of superiority to the matter of “power” (*Ko'ach*-כֹּחַ) over and above the matter of “light” (*Ohr*-אֹר), in that the “power” (*Ko'ach*-כֹּחַ) reveals something new. On the other hand, there is no novelty in the revelation of light (*Ohr*-אֹר),⁹¹³ being that the light (*Ohr*-אֹר) was first included in the Luminary (*Ma'or*-מְאֹר) which is its source.

This is as Tanya explains⁹¹⁴ about the light and ray of the sun, that it “must also be present in the body and substance of the sun itself.” On the contrary, as it is in the Luminary (*Ma'or*-מְאֹר) it is with much greater brilliance and strength. This being so, the revealed light (*Ohr*-אֹר) is not something new, but is merely the revelation of that which was hidden (*Giluy HaHe'elem*), in that what was previously concealed in its Source becomes revealed.

Moreover, not only is it not novel in relation to its inclusion in the Luminary (*Ma'or*), but more so, it is not even novel in relation to the Luminary (*Ma'or*) itself. For, as known, as the light (*Ohr*) is included in the Luminary (*Ma'or*) it has no existence in addition to [or independent of] the

⁹¹² See *Hemshech* 5672 *ibid.* Vol. 2, Ch. 329-334

⁹¹³ See *Hemshech* 5672 *ibid.* Vol. 2, Ch. 320

⁹¹⁴ Tanya, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 3.

Luminary (*Ma'or*). Rather, its entire existence is the Luminary (*Ma'or*) itself.

This being so, since the revealed light (*Ohr*) is not novel relative to the light included [in the Luminary (*Ma'or*)], therefore, even relative to the Luminary (*Ma'or*) itself it is not novel. This is because as the light (*Ohr*) is included [in the Luminary (*Ma'or*)] it has no existence of its own, for as it is in the Luminary (*Ma'or*), its entire existence is the existence of the Luminary (*Ma'or*). This being so, relative to the Luminary (*Ma'or*), the revealed light (*Ohr*) is not new.

All this is because light (*Ohr*) adheres to and is similar to its Luminary (*Ma'or*), being that it is the spreading forth of radiance from the Luminary (*Ma'or*). This is to such an extent that below, the light (*Ohr*) is necessitated automatically. In other words, if the luminary (*Ma'or*) is present, the illumination of its light is necessarily present [and vice versa].

In contrast, this is not so of the drawing down of a “power” (*Ko'ach*-כח), which is not necessitated automatically. This is because one does not have act or throw. Rather, this depends on his desire (*Ratzon*), such that by his desire he either reveals or does not reveal the power (*Ko'ach*-כח).

In other words, since the power (*Ko'ach*-כח) is not a spreading forth of radiance from the essence, but is newly brought into being from the essence in a way of novelty, therefore, its affect is also in a way of novelty. That is, the act itself (*Po'el*) is novel relative to the power (*Ko'ach*), and even the power that brings about the act (*Ko'ach HaPo'el*) is novel relative to the essence of the power (*Etzem HaKo'ach*).

To further explain, just as explained before about the matter of light (*Ohr*) - that not only is it not novel relative to its inclusion in the Luminary (*Ma'or*), but it is not even novel relative to the Luminary (*Ma'or*) itself - the same is so [in the inverse] about the matter of power (*Ko'ach*).⁹¹⁵ That is, not only is the act (*Po'el*) novel and newly brought out from the power (*Ko'ach*), (since the power that brings about the act (*Ko'ach HaPo'el*) is spiritual, whereas the action (*Pe'ulah*) brought out from it is physical and not essential to the actor (*Po'el*)), but even in the power (*Ko'ach*) itself, the power that brings out the act (*Ko'ach HaPo'el*) is novel relative to the essence of the power (*Etzem HaKo'ach*).

For example, in the power of action to throw, the particular powers [involved] do not exist as they are in the essential power of movement (*Ko'ach HaTnu'ah*). It rather is like a *heyulie* power from which all movements, whatever they may be, can come out.

The same is so of the power of speech (*Ko'ach HaDibur*), in that relative to the essential power to speak, the various combinations of letters are novel. This is because in the power of speech (*Ko'ach HaDibur*) itself, there are no combinations of letters altogether. Rather, it only is the **ability** to speak (as explained in Tanya),⁹¹⁶ and it thus is not like a particular (*Prat*) that is revealed from a general principle (*Klal*).

⁹¹⁵ See *Hemshech* 5672 *ibid.* Ch. 322.

⁹¹⁶ Tanya, *Likkutei Amarim*, Ch. 20

In other words, it cannot be said that the revelation of letters (*Otiyot*) from the power of speech (*Ko'ach HaDibur*) is similar to the revelation of particulars (*Pratim*) relative to how they were included in the general principle (*Klal*). Rather, the power of speech (*Ko'ach HaDibur*) itself is utterly removed and divested from the form of the letters (*Otiyot*), whereas the form of the letters (*Otiyot*) is novel.

The same is understood Above in *HaShem's* יהו"ה-s Godliness in regard to novel creation through the power of speech (*Ko'ach HaDibur*), as in the teaching,⁹¹⁷ “The world was created with ten utterances,” in that it is a matter of novelty.

There is yet another difference between a “power” (*Ko'ach*-כח) and a “light” (*Ohr*-אור). That is, a power (*Ko'ach*) comes into the aspect of division (*Hitchalkut*), in that it divides into inner (*Pnimiyut*) and outer (*Chitzoniyut*) aspects. Moreover, it divides into many particulars. In contrast, light (*Ohr*) is simple and has no divisions, in that it neither divides into many particulars, nor does it have inner (*Pnimiyut*) and outer (*Chitzoniyut*) aspects.

In other words, whatever divisions there may be in the light (*Ohr*) stem from the luminary (*Ma'or*). For example, the light of the sun is unlike the light of the moon or the light of a candle. This is because light is similar to its luminary. However, the light (*Ohr*) drawn from any particular luminary (*Ma'or*) is simple, and has no matter of division (*Hitchalkut*) in it.

⁹¹⁷ Mishnah Avot 5:1

Now, though about the light (*Ohr*) we indeed find mention of inner (*Pnimityut*) and outer (*Chitzoniyut*) matters, however, this only is from the perspective of the vessels (*Keilim*). However, the light (*Ohr*) itself has no divisions (*Hitchalkut*) at all.

The same is so of the matter of a power (*Ko'ach*) as it is above in *HaShem*-יהו"ה Godliness, that the powers come into a state of division (*Hitchalkut*). For example, the verse states,⁹¹⁸ “When I behold Your heavens, the work of Your fingers,” in which “fingers” are mentioned [to indicate] that they divide into various particular powers.

It is because of the matter of divisions that exist in the aspect of power (*Ko'ach*) that the matter of the manifestation of the statures (*Partzufim*) one within the other, is also caused, such that the externality (*Chitzoniyut*) (or lower aspect) of the upper [level] becomes the inner aspect (*Pnimityut*) of the lower [level].

From all the above it is understood that a “power” (*Ko'ach*-כח) is the diametric opposite of a “light” (*Ohr*-אור), and is certainly the diametric opposite of Godliness-*Elo'hut*-אלהו"ת, being that *HaShem*-יהו"ה, blessed is He, is a simple unity, which is the opposite of division and separation etc.

This being so, the question becomes even stronger about the word “my God-*Elo'hai*-אלהי,” which has two meanings, one being “power-*Ko'ach*-כח” and the other being “Godliness-*Elo'hut*-אלהו"ת,” for at first glance, they are two diametric opposites.

⁹¹⁸ Psalms 8:4

However, the explanation is that a “power” (*Ko’ach*-כח), as it is Above in *HaShem*’s-יהו"ה Godliness, is unlike a “power” (*Ko’ach*-כח) as it is below. This is because as a power (*Ko’ach*) is below, it is separate from its source, (as explained in chapter two). In contrast, as a power (*Ko’ach*) is Above, it is in a state of adhesion to its Source, similar to light (*Ohr*). In other words, the matter of light (*Ohr*), which is in a state of adhesion to its Luminary (*Ma’or*) reveals to us that the same is so of the matter of a power (*Ko’ach*) as it is Above, in *HaShem*’s-יהו"ה Godliness. It too is in a state of adhesion to its Source.

This is similar to the explanation elsewhere⁹¹⁹ about [the words],⁹²⁰ “Nothing compares to You, and there is nothing but You.” That is, the matter that “nothing compares to You” is specifically revealed through the [aspect of the] “power” (*Ko’ach*), through which we also come to know that the light (*Ohr*) too is utterly incomparable to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

That is, in and of itself, the light (*Ohr*) only reveals that “there is nothing but You,” meaning that there is nothing apart from *HaShem*’s-יהו"ה Godliness. This is because light (*Ohr*) is in a state of adhesion to its Luminary (*Ma’or*) and if it becomes separate from it, its existence is nullified. From this

⁹¹⁹ See *Hemshech* 5672 *ibid.* p. 1,155

⁹²⁰ In the “*HaKol Yoducha*” section of the Shacharit prayers of Shabbat.

it is understood that there is nothing apart from the Luminary (*Ma'or*).

However, the light (*Ohr*) does not reveal the matter of “nothing compares to You.” Rather, this is revealed by the “power” (*Ko'ach*) in a way that there is no measure of comparison, such as in the power to create, which brings about the existence of a “something” (*Yesh*) who senses himself as existing, in and of himself.

This [sense] stems from the Essential Self and Being of the Emanator, *HaShem*-יהו"ה Himself, blessed is He, whose existence **is** intrinsic to Him and who has no cause that precedes Him, Heaven forbid to think so. It thus is solely within His power and ability to create something from absolute nothingness etc.⁹²¹ It is with the revelation of “Nothing compares to You,” by way of the “power” (*Ko'ach*), that we come to also know that even the light (*Ohr*) is of utterly no comparison to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Thus, in the same way, the light (*Ohr*) reveals the matter of a power (*Ko'ach*) to us in regard to its adhesion [to its Source], namely, that as a “power” (*Ko'ach*) is Above in *HaShem*'s-יהו"ה Godliness, it is in a state of adhesion to its Source and is not separate, Heaven forbid to think so.

The explanation is that, at first glance, one might think that there is room to say that the aspect of the power (*Ko'ach*) that brings the creations into being is separate from its Source,

⁹²¹ Tanya, Iggeret HaKodesh, Epistle 20

Heaven forbid to think so. This is because the existence of the worlds and the vitality within them is for the limited duration of “six thousand years that the world will endure.”⁹²² Thus, at first glance, in regard to a limited duration of time, it could possibly be [said] that even if it is separate from its Source, it is like the [power manifest] in the throwing [of an object], in which the power (*Ko'ach*) [of the throw] comes out of and becomes separate from the hand of the person [who threw it], because even so, for a duration of time it propels the stone upward. This being so, one might think that there is room to say that the same is so in the matter of creation, that for a limited duration of time, the power (*Ko'ach*) could be separated from its Source, Heaven forbid to think so.

However, in truth, as it is Above in *HaShem* יהוה's Godliness, even the aspect of the power (*Ko'ach*) is in a state of adhesion to its Source, because it is a simple matter that “there is nothing besides Him,”⁹²³ and that “from the true reality of His existence all other beings exist.”⁹²⁴ This being so, even the existence of the “something” (*Yesh*) is not outside of or apart from *HaShem* יהוה, blessed is He. This then, is certainly so of the Godly power (*Ko'ach*) that brings novel existence into being, that it does not apply to say that it is in a state of separateness, Heaven forbid to think so.

In regard to what is stated about the matter of the external husks (*Kelipot*), that “He separated them from His

⁹²² Talmud Bavli, Rosh HaShanah 31a

⁹²³ Deuteronomy 4:35

⁹²⁴ Mishneh Torah, Hilchot Yesodei HaTorah 1:1

Oneness,”⁹²⁵ the separation is only “from His Oneness.” Moreover, the external husks (*Kelipot*) are not an aspect of positive existence altogether, because from their very inception, their existence comes from the absence of His desire, as in the teaching,⁹²⁶ “These He does not desire.” It follows automatically that their coming into being and existence is the absence of positive existence, and the whole matter of their existence is only that,⁹²⁷ “*HaShem*-יהו"ה your God is testing you.”

Now, the difference between refinements (*Birurim*) and tests (*Nisyonot*) is well known.⁹²⁸ Namely, that *HaShem*’s-יהו"ה Supernal intent in the matter of refinements (*Birurim*) is for that which is refined to remain in existence, but elevated to holiness. In contrast, in the matter of tests (*Nisyonot*), *HaShem*’s-יהו"ה Supernal intent is that a person should push them away. In other words, the entire matter [and purpose of a test] is to negate its existence.

Now, although it could be said that the negation inherent to tests (*Nisyonot*), stemming from *HaShem*’s-יהו"ה Supernal intent that they be pushed away, only applies after toiling in battling against the tests, whereas before and during the battle, the tests have positive existence. However, in truth, this is not so. This is because the difference between refinements (*Birurim*) and tests (*Nisyonot*) is that in

⁹²⁵ See Maamarei Admor HaZaken 5565 Vol. 2, p. 822; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48.

⁹²⁶ Midrash Bereishit Rabba 3:7; 9:2

⁹²⁷ See Deuteronomy 13:4

⁹²⁸ See Sefer HaMaamarim 5680 p. 107 and on; 56789 p. 288 and on, and elsewhere.

refinements (*Birurim*) *HaShem* 's-יהו"ה Supernal intent is both in the person affecting the refinement, as well as in that which is being refined. However, this is not so of tests (*Nisyonot*), for in the test that a person is tested by, there is no Supernal intent [or desire].

Rather, here *HaShem* 's-יהו"ה Supernal intent is solely for the person to rouse himself and overcome the test, in that he knows and senses that the test (*Nisayon*) is merely a negative existence. This being so, it cannot be said that before the battle they have any positive existence, being that there is no [positive] Supernal intent in the thing itself [by which he is tested], but here *HaShem* 's-יהו"ה Supernal intent is solely for the person. In contrast, the test (*Nisayon*) itself is merely the matter of the absence [of positive existence].

However, in everything that there is [positive] Godly intent, which is why it is in a state of [positive] existence, there is no separation from His Godliness, Heaven forbid to think so, being that there is nothing outside of or apart from Him.

In addition, it does not apply for there to be a matter of separation from *HaShem* 's-יהו"ה Godliness, Heaven forbid to think so, because there is nothing outside of or apart from Him. Thus, even from the perspective of the power (*Ko'ach*) that brings into being itself, throughout the duration of the six thousand years it necessarily is not separate from its Source, but is in a state of constant adhesion to its Source.

The explanation is that about the novel existence of the heavens and earth, the verse states,⁹²⁹ “These are the offspring of the heavens and the earth when they were created,” about which our sages, of blessed memory, stated,⁹³⁰ “They are as strong as the day they were created.”

Now, if we were to say that (for the [limited] duration of the six thousand years) the power that creates is a limited power that it is separate from its Source, we would have to say that over the course of time, it necessarily would [gradually] become weakened. That is, [we would have to say that] every moment that they become more distant from their original coming into being, they come closer to the “one [millennium] of desolation,” and thus necessarily become more [and more] weakened. This is like Rabbeinu Bacheye statement,⁹³¹ that from the moment a baby is born he begins to deteriorate. However, being that [the heavens and the earth] are as strong as the day they were created, this proves that the power of limitlessness (*Bli Gvul*) is present in the limitation of the world.

From this it is understood that the power that brings into being is not separate from its Source, [even] during the six thousand years, but is rather in a state of constant adhesion to its Source. This is why the strength is constantly in it.

⁹²⁹ Genesis 2:4

⁹³⁰ Talmud Yerushalmi, Brachot 1:1; See the beginning of Sefer HaChakirah of the Tzemach Tzeddek; *Hemshech “Mayim Rabim”* 5636, Ch. 33 and elsewhere.

⁹³¹ “It is possible that the intention is to what Rabbeinu Bacheye writes in his commentary to Genesis 1:28” (Note of the Rebbe to Sefer HaMaamarim 5711 p. 142.)

Now, though it is stated that after the six thousand years there will be “one millennium of desolation,” this is not a matter of actual diminishment or loss. This is because the matter of diminishment and loss [specifically] applies when the diminishment and loss is constant. However, since throughout “the six thousand years that the world endures” they are “as strong as the day they were created,” the fact that they undergo loss afterwards is not diminishment and loss [that is inherent to them], but is because it thus arose in the desire of the Creator, that they will undergo loss.

In other words, just as it is the Supernal desire of the Creator for them to exist for the six thousand years, it likewise is so, that at the conclusion of the six thousand years, the desire of the Creator is that their existence should be nullified. However, this is not a loss [that is inherent to them, in and of themselves].

This is especially so considering the meaning of the “one [millennium] of desolation” as understood in the inner teachings of Torah,⁹³² that their existence will not be nullified, but that they will ascend to a higher level of existence. That is, they will ascend in their Source and their Source will be revealed in them. This certainly is not a matter of loss at all. All this is because the power that creates is not a limited power over a limited span of time that is separate from its Source, but is rather is in a state of adhesion to its Source.

⁹³² See the citations in Likkutei Sichot, Vol. 7, p. 192, note 21.

However, we still must understand how both aspects can be at once, that there can be the aspect of a “power” (*Ko’ach*-כח), but that even so, it can be in a state of adhesion to its Source, being that the very matter of a “power” (*Ko’ach*) is that it is separate (as explained in chapter two). This being so, how can it be in a state of adhesion to its Source but nevertheless be the aspect of a “power” (*Ko’ach*-כח)?

However, the explanation is that the adhesion of the Godly power (*Ko’ach*-כח) is unlike the adhesion of the light (*Ohr*-אור), which is the aspect of a spreading forth and revelation from the Essential Self of *HaShem*-יהו"ה, blessed is He. Rather, its adhesion is in a way of novelty, in that it is novel and renewed from its Source.

To further explain, it was explained (in chapter two) that a “power” (*Ko’ach*) is in a way of novelty, and in novelty (*Hitchadshut*) there necessarily must be the constant presence of the power that renews it (*Ko’ach HaMechadesh*). This is as Tanya explains⁹³³ the matter of the creation of the heavens and the earth, that “in comparing the deed of *HaShem*-יהו"ה, the Maker of the heavens and the earth, to the deeds and schemes of man, once a vessel has left the hand of the craftsman, the vessel no longer depends on the hands of the craftsman etc. but their eyes are blinded from seeing the tremendous

⁹³³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 2; Also see Moreh Nevuchim, Part 1, Ch. 68; Part 2, Ch. 17; Part 3, Ch. 20-21.

difference etc.” For, when the craftsman makes a vessel, the substance of the vessel already existed beforehand, and likewise, after the craftsman withdraws [his hand from the vessel], the vessel remains in existence. However, this is not so of the creation of the heavens and the earth, which is a complete novelty of something from nothing (*Yesh MeAyin*), and therefore requires the Godly power to constantly renew its existence, as the verse states,⁹³⁴ “Forever, יהו"ה-*HaShem*, Your speech stands in the heavens.”

Thus, just as this power (*Ko'ach*-כח) must renew the creation constantly, so likewise, the power (*Ko'ach*) itself is likewise renewed from its Source constantly. This is the meaning of the words,⁹³⁵ “In His goodness He renews the act of creation every day constantly,” referring to the Godly power (*Ko'ach HaElo"hi*-כח האלה"י) that brings the creations into novel existence, which is renewed from its Source constantly.⁹³⁶

The explanation is that the verse states,⁹³⁷ “The *Chayot* [angels] were running and returning.” About this, it is explained in various places, (particularly, in the Chassidic discourses⁹³⁸ of his honorable holiness, my father-in-law, the Rebbe), that the angels called “*Chayot*-חיות” – and the same applies to the Godly “vitality-*Chayut*-חיות” that enlivens and

⁹³⁴ Psalms 119:89; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1.

⁹³⁵ In the *Yotzer* blessings of the *Shema* recital.

⁹³⁶ See *Hemshech* 5672 *ibid.* p. 1,159.

⁹³⁷ Ezekiel 1:14

⁹³⁸ Sefer HaMaamarim 5696 p. 25 and on; 5704 p. 251 and on, and elsewhere.

brings novel creations into being – are in a constant state of “running” (*Ratzo*) and “returning” (*Shov*).

That is, the motion of “running” (*Ratzo*) is that it becomes included in its Source and becomes nothing. This is followed by the motion of “returning” (*Shov*) drawn down to bring novel creations into being.

These two matters; division and adhesion, are both present in the “power” (*Ko'ach*-כח). The motion of “returning” (*Shov*) is the motion of separation to bring novel beings into existence. However, even so, it is in a state of adhesion, in that it is renewed from its Source constantly. That is, the adhesion of the “power” (*Ko'ach*-כח) is unlike the adhesion of the light (*Ohr*-אור), which is in a way of spreading forth from the Essential Self of *HaShem*-יהו"ה, blessed is He, and is a recognizable adhesion. It rather is in a way of concealment and unrecognizable adhesion,⁹³⁹ in that it becomes concealed and included in its Source, and then returns and is revealed as the aspect of a separate power (*Ko'ach*-כח).

5.

However, the adhesion of the power (*Ko'ach*-כח) is a much higher level (a deeper adhesion) than the adhesion of the aspect of the light (*Ohr*-אור). For, the adhesion of the light

⁹³⁹ See the discourse entitled “*Mah Rav Tuvcha*” *ibid.* (Sefer HaMaamarim Kuntreisim Vol. 3, p. 37; Sefer HaMaamarim 5692 *ibid.* p. 313); Also see Sefer HaMaamarim 5664 p. 134 and on.

(*Ohr*-אור) is only the aspect of “concealment that relates to revelation” (*Gilyu*). In contrast, the adhesion of the power (*Ko'ach*-כח) is a much higher level, since it is the aspect of essential concealment [that is, that which is essentially concealed].

This is as explained above (in chapter two). That is, the light (*Ohr*-אור) is that which is included in the Luminary (*Ma'or*-מאור), meaning that even in its Source the existence of the light (*Ohr*-אור) is present, only that as it is in its Source it is in a state of concealment, whereas the revelation of the light (*Ohr*) is the aspect of the revelation of that which is [present but] concealed (*Gilyu HaHe'elem*). Therefore, the adhesion of the light (*Ohr*-אור) is an aspect of concealment that has relation to revelation.

In contrast, in regard the power (*Ko'ach*-כח), it does not apply to say that it is included in its Source, since it comes forth in a way of novelty, in a way that is beyond any comparative measure. Thus, its adhesion is in the fact that it [constantly] is renewed by way of “running” (*Ratzo*) and “returning” (*Shov*). In other words, through the motion of “running” (*Ratzo*) it becomes concealed and included in its Source and is caused to be completely nothing. Thus, its adhesion (is not only concealment that relates to revelation, but is rather) the aspect of essential concealment (*He'elem Atzmi*), [That is, that which is essentially concealed], specifically. It is from this aspect (the essential concealment – *He'elem HaAtzmi*) that the renewal of the aspect of the power (*Ko'ach*-כח) is caused.

About this it states,⁹⁴⁰ “In His goodness (*b’Tuvo*-בטובו) He renews the act of creation every day constantly,” specifying, “In His goodness (*b’Tuvo*-בטובו).” This refers to the matter of the Hidden Light (*Ohr HaGanuz*-אור הגנוז),⁹⁴¹ about which the verse states,⁹⁴² “God saw the light (*Ohr*-אור), that it was good (*Tov*-טוב),” meaning, “that it was good to hide (*Tov Lignoz*-טוב לגנוז),”⁹⁴³ referring to the matter of essential concealment (*He’elem HaAtzmi*) [that is, that which is essentially concealed].

The general explanation is that, as known, to the degree that the revelation is not of a separate being, such as light (*Ohr*), which is similar to its Luminary (*Ma’or*), it only is a radiance, but is not His Essence. However, to the degree that a different being is present, this is a true [revelation] of [the power of] His Essential Self. Therefore, the aspect of the power (*Ko’ach*-כח), which is present [and revealed] as a separate existence, is in truth the power of His Essential Self (*Ko’ach HaAtzmi*).

This is similar to what is explained about the “[created] something (*Yesh*),” the “[Godly] nothing (*Ayin*),” and the “True Something (*Yesh HaAmeete*)” - that the revelation of the True Something (*Yesh HaAmeete*) is not in the [Godly]

⁹⁴⁰ In the *Yotzer* blessings of the *Shema* recital.

⁹⁴¹ See the discourse entitled “*Vayehi BaYom HaShmini*” 5635 (Sefer HaMaamarim 5635 Vol. 1, p. 61); 5678 (Sefer HaMaamarim 5678 p. 147); 5720 (Sefer HaMaamarim 5720, p. 145 and on; Translated in The Teachings of The Rebbe 5720, Discourse 17); Discourse entitled “*HaChodesh*” 5715 (Sefer HaMaamarim 5715, p. 107; Translated in The Teachings of The Rebbe 5715, Discourse 11).

⁹⁴² Genesis 1:4

⁹⁴³ Zohar I 45b

“nothing” (*Ayin*), but is specifically in the created “something” (*Yesh HaNivra*).⁹⁴⁴

Now, since the adhesion of the power (*Ko'ach*-כֹּחַ) is in a state of essential concealment (*He'elem HaAtzmi*), it therefore is drawn down and comes forth in a state of concealment, (and is thus unlike the light (*Ohr*-אור) which adheres to the aspect of concealment that relates to revelation and therefore is drawn down and comes into a state of revelation). Thus, as explained before, [the power-*Ko'ach*] is in a state of renewal in a way that is beyond comparative measure, and comes forth in a way of division etc. Therefore, since it comes forth in a state of concealment, because of the concealment there is room for the matter of exile etc.

However, all this is so only because of the drawing down of the power (*Ko'ach*-כֹּחַ) as it is drawn down in a state of concealment. However, when there is a drawing down and revelation of its Source within it, which is the aspect of essential concealment (*He'elem HaAtzmi*) [that is, the revelation of that which is essentially concealed], it then is even higher than the aspect of light (*Ohr*-אור), and due to this, the matter of redemption is brought about.

This then, explains the matter of “I will exalt You, my God the King (*Elo'hai HaMelech*-הַמֶּלֶךְ-אֱלֹהֵי).” For, even though from the concealment of the aspect of “my God the King (*Elo'hai HaMelech*-הַמֶּלֶךְ-אֱלֹהֵי)”, (which refers to the aspect of Kingship-*Malchut*, whose “feet descend unto death”) room is given for the matter of exile, nevertheless, when we

⁹⁴⁴ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c

draw down the aspect of “I will exalt You” into it, which is the matter of,⁹⁴⁵ “May His Great Name be blessed forever, and forever and ever,” so that within the concealment of “forever, and forever and ever (*L’Olam u’L’Olmei Almaya*- לעולם ולעלמי עולם),” [that is, the worlds-*Olamot*-עולמות] there is a drawing down of the aspect of His Great Name (*Shmo HaGadol*- שמו הגדול),⁹⁴⁶ up to and including the aspect of His Essence, which is essentially concealed, then the matter of redemption (*Ge’ulah*) is caused.

6.

This then, is the meaning of the verse,⁹⁴⁷ “And these are the names of the children of Israel who came to Egypt.” That is, the general matter of the descent of the exile, (and in this itself, descent after descent etc.), in which,⁹⁴⁸ “We have not seen our signs [and there are none amongst us who know until what-*Ma”H*-מה” etc.,” this itself is according to *HaShem’s*-יהו"ה Supernal intent that was intended from the beginning, in that the intent in the descent is for the sake of the ascent. This is because specifically through the descent of the power (*Ko’ach*-כח) in a way of concealment etc., we thereby come to the aspect of *HaShem’s*-יהו"ה Essence that is essentially concealed. The entire matter of exile was for this

⁹⁴⁵ In the liturgy of the Kaddish prayer.

⁹⁴⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁹⁴⁷ Exodus 1:1

⁹⁴⁸ Psalms 74:9

purpose, so that there could subsequently be the complete revelation of the coming redemption. For, there then will be the revelation of His Essence that is essentially concealed in this physical world, as the verse states,⁹⁴⁹ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see [that the mouth of *HaShem*-יהו"ה has spoken],” meaning that it is specifically in the physical flesh that “the glory of *HaShem*-יהו"ה will be revealed.”⁹⁵⁰

⁹⁴⁹ Isaiah 40:5

⁹⁵⁰ See Sefer HaMaamarim 5696 p. 100; Likkutei Sichot, Vol. 22, p. 37, note 72, and elsewhere.