

Discourse 28

“V’Niglah Kvod HaShem – The glory of HaShem will be revealed”

Shabbat Parshat Acharei,
Shabbat Mevarchim Iyyar, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁴⁹ “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” About this the Alter Rebbe explains in *Likkutei Torah*⁵⁵⁰ that the words “the mouth of *HaShem*-יהו"ה has spoken” refer to *HaShem*’s-יהו"ה Supernal speech, blessed is He, by which all of creation was brought into being, as the verse states,⁵⁵¹ “With the speech of *HaShem*-יהו"ה the heavens were made.”⁵⁵²

This refers to the power of the Actor in the acted upon. About this the verse states, “All flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” For, with Moshiach’s coming, it will be revealed that the existence of the whole world is nothing but *HaShem*’s-יהו"ה speech, which gives it being and brings it into existence.

⁵⁴⁹ Isaiah 40:5

⁵⁵⁰ *Likkutei Torah*, Tzav 18a-b

⁵⁵¹ Psalms 33:6

⁵⁵² Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith.

Now, we must understand why the verse states, “All **flesh** will see.” For, at first glance, being that the verse is discussing spiritual grasp, and moreover, a grasp of *HaShem*’s-יהו"ה Godliness, it primarily relates to the Godly soul, (in that it is a grasp of Godliness). Furthermore, it also relates to the intellect of the animalistic soul [within man], (in that it is a spiritual grasp), except that this grasp then also comes to the body.

This being so, the verse should have said, “**Even** all flesh will see.” In other words, [it should have indicated] that this matter will be grasped so well by the Godly soul and animalistic soul, that even the body will grasp it. Why then does the verse instead say, “All **flesh** will see,” apparently indicating that the revelation [of the coming future] will primarily be specifically to the physical flesh of the body?

2.

This may be understood by prefacing with the explanation in the continuum (*Hemshech*) of “*Acharei Mot*” of the year 5649,⁵⁵³ in the discourse entitled⁵⁵⁴ “*Koh Amar HaShem* – on the verse, “Thus says *HaShem*-יהו"ה, Creator of the heavens; He is the God who forms the earth and makes it; He established it; He did not create it for emptiness; He formed it to be settled; I am *HaShem*-יהו"ה and there is no more.”⁵⁵⁵

⁵⁵³ This was first published as an independent pamphlet on the 11th of Nissan of this year (5722), and subsequently printed in Sefer HaMaamarim 5649 p. 233 and on.

⁵⁵⁴ Sefer HaMaamarim 5649 p. 241 and on.

⁵⁵⁵ Isaiah 45:18

Now, at first glance, it is not understood why the verse states, “Who forms (*Yotzer*-יוצר) the earth,” and later states, “He formed it (*Yatzrah*-יצרה) to be settled,” being that the conclusion of the earth’s creation (is not just formation (*Yetzirah*-יצירה), but) actual making (*Asiyah*-עשיה) [“and makes it”].

This being so, why does the verse say “Who forms (*Yotzer*-יוצר) the earth,” (“and makes it-ו’*Osah*-עושה”), and then [continues] “He formed it (*Yatzrah*-יצרה) to be settled,” specifically using a term of “formation-*Yetzirah*-יצירה?” Why not just say, “He made (*Oseh*-עושה) the earth,” and then say “He **made** it (*Asa’ah*-עשאה) to be settled”? Furthermore, how does any of this relate to the end of the verse, “I am *HaShem*-יהוה, and there is no more?”

[The explanation] is that *HaShem*’s-יהוה primary [intention] in creation is that “He formed it to be settled,” and it is as if the verse is saying, “Who will settle and inhabit it?” - “I am *HaShem*-יהוה, and there is no more.” That is,⁵⁵⁶ “The Holy One, blessed is He, did not [just] desire (the matter of “running” (*Ratzo*), but) to have a dwelling place **for Himself** in the lower worlds.”

This then, is the meaning of “He formed it to be settled,” that *HaShem*-יהוה wants His Godliness to be drawing down and revealed below. That is, *HaShem*’s-יהוה Supernal intention in creation is for “I am *HaShem*-יהוה and there is no more” to be revealed in a settled way (*Hityashvut*-התיישבות), (“to settle-*Lashevet*-לשבת”) in the lower worlds.

⁵⁵⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Now, this begins through the bonding of the lights (*Orot*) within the vessels (*Keilim*). This is why the verse states, “Who forms (*Yotzer*-יוצר) the earth,” and, “He formed it (*Yatzrah*-יצרה) to be settled.” This is because the word “Who forms-*Yotzer*-יוצר” and the word “He formed it-*Yatzrah*-יצרה” indicate the matter of bonding,⁵⁵⁷ specifically referring to the bonding of the lights (*Orot*) in the vessels (*Keilim*), thus becoming settled within them.

This is necessary because, in and of themselves, the lights (*Orot*) and vessels (*Keilim*) are two opposites, in that the nature of the light (*Ohr*) is to withdraw above [*Ratzo*], whereas the nature of the vessel (*Kli*) is to descent below [*Shov*], thus bringing the bestowal down and limiting it. Therefore, there must be a bond between the lights (*Orot*) and the vessels (*Keilim*), (as indicated by the words “Who forms-*Yotzer*-יוצר” and “He formed it-*Yatzrah*-יצרה”).

This brings about a drawing down throughout all of creation, all the way to man below. That is, in man too there is a likeness to the bonding of the lights (*Orot*) within the vessels (*Keilim*). This is because he has both a body and a soul, and in regard to the soul itself, he a Godly soul and an animalistic soul, which are opposites of each other, as the verse states,⁵⁵⁸ “The spirit of man ascends on high, and the spirit of the beast descends into the earth.”

However, even so, they are bound to each other, and this bond is what brings the fulfillment of *HaShem*’s יהו"ה ultimate Supernal intention in creation, in that [because of it] we have

⁵⁵⁷ Sefer HaMaamarim 5649 *ibid.* p. 245

⁵⁵⁸ Ecclesiastes 3:21

the ability to serve *HaShem*-יהו"ה, blessed is He, [with body and soul] by studying His Torah and fulfilling His *mitzvot*.

This is as the verse states,⁵⁵⁹ "I made the earth and I created man upon it." That is, "The reason 'I made the earth' is for man's sake, and the reason ['I created man'] is for the sake of 'I created-*Barati*-בראתי-613'" which has the numerical value of the תרי"ג-613 [*mitzvot*].⁵⁶⁰ That is, by fulfilling *HaShem's*-יהו"ה *mitzvot* we make a "dwelling place for the Holy One, blessed is He, in the lower worlds."

Now, the discourse explains that the bond between two opposites comes according to the largeness of the vessels (*Keilim*). The analogy for this is a small child, who because of the smallness of his brain [mind] to be receptive, is incapable of accepting anything contrary to his will. In contrast, an adult is capable of bearing two opposites, even in a single matter, such that he could be angered by someone who has caused him much anguish, but act kindly toward him at the same time. This is similar to what we find about the Supernal conduct from Above, as it states,⁵⁶¹ "Where [mention is made of] justice [to be carried out against someone], his good deeds [must also be mentioned]." This is because of the largeness of the receptacle (*Kli*).

However, he asks a question on this. Namely, the largeness of the receptacle (*Kli*) only explains how the vessel (*Kli*) can bear two opposites. Nonetheless, we still must understand how two opposites can bond and be united as one.

⁵⁵⁹ Isaiah 45:12

⁵⁶⁰ Mikdash Melech to Zohar I 205b

⁵⁶¹ Talmud Bavli, Yevamot 78b (and Rashi there)

He explains this based on a teaching of the Rav, the Maggid of Mezhritch,⁵⁶² on the teaching of our sages, of blessed memory,⁵⁶³ on the verse,⁵⁶⁴ “He makes peace in His heights,” that, “Michael, the angel of snow, and Gavriel, the angel of fire, do not extinguish each other,” because of a revelation of light (*Ohr*) that transcends them both.⁵⁶⁵

This is analogous to two ministers [of the king] who oppose each other. However, when they stand before the king, they become nullified of their own existence [to the king] and speak in unison regarding the particular matter under discussion, as though they never were opposed to each other. The same is to be understood in the matter of lights (*Orot*) and vessels (*Keilim*), that though they are opposites of each other, nonetheless, when a light (*Ohr*) that transcends both illuminates, their own existence becomes nullified and they bond.

However, this explanation too is insufficient, because the revelation of a light (*Ohr*) that transcends both only causes their own existence to be nullified, and as a result, they do not oppose each other etc. However, it still is not understood how the bond of the lights (*Orot*) and vessels (*Keilim*) could be that they **act as one**, with one singular intention, (not just that their own existence is nullified and therefore they do not oppose each

⁵⁶² See Likkutei Torah, Tzariya 23c; Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel HaLevi of Paritch), Lech Lecha 3, and elsewhere. Also see Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken Al Parshiyot HaTorah, Vol. 2, p. 645 and on.

⁵⁶³ See Midrash Bereishit Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma, Vayigash 6.

⁵⁶⁴ Job 25:2

⁵⁶⁵ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 (and Ch. 30 & 31).

other). For, as explained above, the bonding of the lights (*Orot*) and the vessels (*Keilim*) is the beginning [of the path] by which *HaShem's* יהו"ה Supernal intention for “a dwelling place for the Holy One, blessed is He, in the lower worlds,” is fulfilled.

3.

This may be better understood from the matter of the bond between the body and soul, as it will be in the coming future, in the world of the resurrection of the dead. In that time there will be the fulfillment and granting of reward for serving *HaShem* יהו"ה, blessed is He, by studying His Torah and fulfilling His *mitzvot*, (beyond the reward in the Garden of Eden – *Gan Eden*). About this it states in Mishnah,⁵⁶⁶ “All Israel have a portion in the coming world,” or in the words of the Zohar,⁵⁶⁷ “He has a portion in the coming world.”

This refers to the [time of] the resurrection of the dead (*Techiyat HaMeitim*). [This is evident from the continuing words of the Mishnah, “These are the exceptions who have no portion in the coming world (*Olam HaBa*): One who says, ‘there is no resurrection of the dead in the Torah etc.’” The Talmud explains the reason for this, namely, that because he denies the resurrection of the dead (*Techiyat HaMeitim*), he therefore has no portion in the resurrection of the dead (*Techiyat HaMeitim*), being that all of the Holy One’s conduct [toward

⁵⁶⁶ Sanhedrin 10:1 (Perek Chelek); Talmud Bavli, Sanhedrin 90a; This passage is also recited before the study of Pirkei Avot, which begins to be studied on this Shabbat.

⁵⁶⁷ Zohar I 59b, explained in Ohr HaTorah Noach 54a and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 12 and on.

His world] is in a way of measure for measure.] At that time the reward will be specifically for souls [as they manifest] within bodies.

However, we must understand why the Mishnah says, “All Israel have a portion (*Chelek*-חלק) in the coming world,” in that the word “portion-*Chelek*-חלק” [only] indicates a quarter.⁵⁶⁸ This is as Talmud states,⁵⁶⁹ “If a person says, ‘so and so should receive a portion (*Chelek*-חלק) of my belongings,’ he is given [no less than] a quarter (*Rova*-רובע).” We therefore must understand why in the coming world (*Olam HaBa*) each Jew will receive the aspect of a “quarter” (*Rova*-רובע).

Now, to understand this, we must begin by explaining how the bond between the body and the soul [will be] in the coming world (*Olam HaBa*), which is the world of the resurrection (*Olam HaTechiyah*). That is, it will not be as it is in this world (*Olam HaZeh*), in which this bond comes about through eating and drinking. This is as our sages, of blessed memory, stated,⁵⁷⁰ “The coming world (*Olam HaBa*) is unlike this world (*Olam HaZeh*). In the coming world (*Olam HaBa*) there will be no eating and drinking etc., but the righteous will sit with their crowns upon their heads and delight from the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).”⁵⁷¹

⁵⁶⁸ See Ohr HaTorah, Noach ibid.

⁵⁶⁹ Talmud Bavli, Bava Batra 63a; Shulchan Aruch, Choshen Mishpat 253:24; Also see Ohr HaTorah, Bereishit Vol. 2, p. 423b and on; *Hemshech* 5666 p. 433; Sefer HaMaamarim 5679 p. 246; 5689 p. 244

⁵⁷⁰ Talmud Bavli, Brachot 17a

⁵⁷¹ See *Hemshech* “*V’Kachah*” 5637 Ch. 88 and on (Sefer HaMaamarim 5637 Vol. 2, p. 616 and on); Discourse entitled “*V’Nigleh Kvod HaShem*” 5698 (Sefer HaMaamarim 5698 p. 213 and on).

Now, the Rambam⁵⁷² explains this teaching of our sages, of blessed memory, to mean that it will be a world of souls (without bodies). However, the Ramban⁵⁷³ has already responded to this, that if it is as the Rambam says, then what novelty is the Talmud coming to tell us here, for certainly a soul without a body cannot eat in the first place etc. Rather, he concludes that this teaching of our sages refers to the time of the resurrection of the dead (*Techiyat HaMeitim*), at which time man will be in a body, but even so, there will be no eating etc.

This is likewise the conclusion of the sages of the Wisdom of Truth (*Chochmat HaEmet*), that is, the sages of Kabbalah and Chassidus.⁵⁷⁴ In other words, in the world of the resurrection (*Olam HaTechiyah*) the souls will manifest in physical bodies, just as they were at first in this world, but even so, they will not be sustained through eating or drinking, but even the physical body will be sustained by the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).

We therefore must understand how it could be possible for the physical body to be sustained without eating and drinking, but solely through the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*). This is because, relative to the soul, the existence of the body is in a way of descent and lowliness, which is why [the body] covers,

⁵⁷² Mishneh Torah, Hilchot Teshuvah 8:2; Also see Pirush HaMishnayot of the Rambam, Sanhedrin, Ch. 10 (Perek Chelek) *ibid*.

⁵⁷³ Shaar HaGemul (p. 308 and on)

⁵⁷⁴ See Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Chelek HaAvodah Ch. 42 & 43; Likkutei Torah, Tzav 15c; Shabbat Shuvah 65d; Sefer HaMitzvot of the Tzemach Tzedek 14b; Sefer HaMaamarim 5635 Vol. 2, p. 317; Also see Igrot HaKodesh, Vol. 1 p. 76, note 23.

conceals, and obstructs one's grasp of *HaShem*'s יהו"ה Essential Being, blessed is He.

This is to such an extent that even the prophet Eliyahu, whose body [along with his soul] “ascended to heaven in the whirlwind”⁵⁷⁵ – and as explained⁵⁷⁶ this was because he was in a state of gestation [in his mother's womb] for twelve months, and therefore his body came to be in the utmost state of refinement, so much so, that it could even ascend to Heaven – nonetheless, even his ascent was only to the level of the *Ru'ach* in the world of Formation (*Yetzirah*).⁵⁷⁷

Even our teacher Moshe, who upon ascending the mountain “for forty days and forty nights, did not eat bread and did not drink water,”⁵⁷⁸ at which time he was sustained by the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), nonetheless, even though Moshe's body was a holy body, as the verse states,⁵⁷⁹ “She saw that he was good,” in that “When he was born the whole house became filled with light,” and moreover, his ascent itself was by the command and empowerment of *HaShem*-יהו"ה above, as the verse states,⁵⁸⁰ “To Moshe He said, ‘Go up to *HaShem*-יהו"ה,’” however, in addition to the fact that not eating and drinking

⁵⁷⁵ Kings II 2:11

⁵⁷⁶ See Ohr HaTorah, Noach *ibid.* p. 64b and on; Shaar HaEmunah of the Mittler Rebbe 98b, citing the teachings of the Arizal; Biurei HaZohar of the Tzemach Tzeddek *ibid.* p. 22 and on.

⁵⁷⁷ See Pardes Rimmonim, Shaar 24, Ch. 14; Also see Zohar I 209a; Shaalot U'Teshuvot Chatam Sofer, Vol. 6, p. 98.

⁵⁷⁸ Exodus 34:28

⁵⁷⁹ Exodus 2:2 and Rashi there

⁵⁸⁰ Exodus 24:1

caused cause him suffering,⁵⁸¹ it states in holy books⁵⁸² that he left his body in the world of Formation (*Yetzirah*) and ascended [from there] to receive the Torah. In other words, the existence of the body, (even the body of our teacher Moshe), was an obstruction to receiving the Torah.

This is also demonstrated by the general matter of the Garden of Eden (*Gan Eden*), which specifically is for souls without bodies. This is due to the greatly elevated revelation in the Garden of Eden (*Gan Eden*), which cannot tolerate the existence of the physical body, even after the cleansing, refinement, and purification [that it undergoes] “to forget the visions of this world etc.”⁵⁸³ Even then, the Garden of Eden (*Gan Eden*) cannot tolerate the body.

Based on this, we must understand how it applies for the revelation of the coming world (*Olam HaBa*) in the world of the resurrection (*Olam HaTechiyah*) to specifically be to souls within bodies. For, though it is much higher, beyond all comparison to the revelation in the Garden of Eden (*Gan Eden*), which is why even our forefathers [Avraham, Yitzchak and Yaakov] and our teacher Moshe, who already have been in the Garden of Eden (*Gan Eden*) for more than three-thousand years, will have to manifest in bodies to receive the higher revelation of the coming world (*Olam HaBa*).

More specifically, several matters need to be understood here. Firstly, what exactly is the superiority of the body, that specifically in it there will be the much higher revelation of the

⁵⁸¹ Midrash Shemot Rabba 47:6

⁵⁸² See *Hemshech* “v’*Kachah*” 5637 Ch. 88 *ibid.*, and Sefer HaMaamarim 5698 p. 214 *ibid.*, and elsewhere.

⁵⁸³ See Zohar I 201a; Torah Ohr, Mikeitz 31a and elsewhere

coming world (*Olam HaBa*)? What we learn from the above, is that the soul by itself, without the body, (as it is in the Garden of Eden – *Gan Eden*), is incapable of receiving this revelation, but that this only can take place specifically upon its [return and] manifestation in the body.

Secondly, is how it is possible for the body to receive this highest revelation of the coming world (*Olam HaBa*)? For, if the body is not even capable of receiving the revelation of the Garden of Eden (*Gan Eden*), how much more should it not be capable of receiving the [higher] revelation of the coming world (*Olam HaBa*), which is far superior and beyond all comparison to the revelation in the Garden of Eden (*Gan Eden*). Thirdly, how could the body be sustained without the medium of eating and drinking?

4.

This may be understood by first explaining the general difference between the body and the soul, (not only as it is in man, but also) as it is in all creations that are composed of body and soul, (to the extent that even that inanimate (*Domem*) have a soul and a body).

The explanation is that the souls of all creatures are rooted in the four *Chayot*-animal angels of the Supernal Chariot (*Merkavah*).⁵⁸⁴ This is explained in the discourse entitled “*Yesoveveihu Yevoneneihu*,”⁵⁸⁵ that the root of the drawing

⁵⁸⁴ See Ta’amei HaMitzvot of Rabbi Chayim Vital, Parshat Vayikra (section entitled “*Mitzvat Korbanot*”); Ohr HaChayim to Leviticus 17:14

⁵⁸⁵ This was published in Tishrei of this year, 5722, as an independent pamphlet, and then subsequently printed in Maamarei Admor HaZaken 5566 p. 395.

down of the souls of all wild animals is from the aspect of “the face of the lion to the right.”⁵⁸⁶ This is why wild animals (*Chayot*) have the nature of alacrity, and this is also why they are called “*Chayot*-חיות.”⁵⁸⁷

The root of the souls of all domesticated animals is from “the face of the ox to the left.”⁵⁸⁸ This is why they have superior strength and might (*Gevurah*), as the verse states,⁵⁸⁹ “Many crops come through the power of the ox,” (however, they do not have the quality of alacrity). The root of the souls of fowl and birds come from the face of the eagle, and the root of the soul of man, the speaker (*Medaber*), comes from the face of man of the Supernal Chariot (*Merkavah*).

However, the root of the souls of the Jewish people is from the aspect of the Supernal Man who sits upon the throne. This refers to the Godly soul, which is from the aspect [indicated by the verse],⁵⁹⁰ “Upon the likeness of the throne there was a likeness like the appearance of a man upon it from above.” About this the verse states,⁵⁹¹ “You are man (*Adam*-אדם),” and,⁵⁹² “You, the Jewish people, are called man (*Adam*-אדם),” is in the verse,⁵⁹³ “I am likened (*Adameh*-אדמה) to the One Most High.”

⁵⁸⁶ Ezekiel 1:10

⁵⁸⁷ See Ohr HaTorah, Devarim, Vol. 5 p. 2,131; Also see the discourses of this year, 5722, Discourse 21 entitled “*Ki Tisa* – When you take up the [head] count of the Children of Israel,” and Discourse 41 entitled “*Atem Nitzavim* – You are standing this day, all of you,” and elsewhere.

⁵⁸⁸ Ezekiel 1:10 *ibid*.

⁵⁸⁹ Proverbs 14:4

⁵⁹⁰ Ezekiel 1:26

⁵⁹¹ Ezekiel 34:31

⁵⁹² Talmud Bavli, Yevamot 61a

⁵⁹³ Isaiah 14:14; Sefer Asarah Maamarot, Maamar Eim Kol Chai, Part 2, Section 33; Shnei Luchot HaBrit 3a, 20b, 301b, and elsewhere.

This is because above, in *HaShem*'s-יהו"ה Godliness, there also are "the 248-רמ"ה limbs of the King,"⁵⁹⁴ corresponding to which, in man below, there are 248-רמ"ה limbs. Now, the bond between man below (*Adam HaTachton*-אדם התחתון) and the Supernal Man above (*Adam HaElyon*-אדם העליון) is through the Torah, which also is called "man-Adam-אדם," as the verse states,⁵⁹⁵ "This is the Torah, man-Adam-אדם."

That is, just as man includes 248-רמ"ה limbs and 365-שס"ה sinews, so likewise the Torah includes 248-רמ"ה positive action *mitzvot* and 365-שס"ה negative prohibitive *mitzvot*. This is the root of the Godly soul. However, the root of the animalistic soul [in man] is from the aspect of the face of the ox of the face of the man.

Now, all the above refers to the root of the souls. That is, the root of the Godly soul is from the aspect of the "Man upon the Throne," whereas the root of the animalistic soul [of man], and the root of the souls of animals, are from the four *Chayot* angels of the Supernal Chariot (*Merkavah*). For, since souls are spiritual, they therefore chained down from the aspect of the Supernal Chariot (*Merkavah*).

However, the existence of the bodies of the creatures, as well as the body of man, cannot come by way of a chaining down (*Hishtalshelut*).⁵⁹⁶ This is because even if there would be tens of thousands of levels of chaining down, nonetheless, the

⁵⁹⁴ See Tikkunei Zohar, Tikkun 30 (74a); Tanya, Likkutei Amarim, Ch. 4, Ch. 23 and elsewhere.

⁵⁹⁵ Numbers 19:14; See Zohar II 117b; Zohar III 29b (Ra'aya Mehemna); Sefer HaMaamarim 5701 p. 99 and elsewhere.

⁵⁹⁶ See Torah Ohr 90b; Discourse entitled "*BaYom HaShmini Atzeret*" 5572 (printed in Ohr HaTorah, Shmini Atzeret p. 1,782); Also see the discourse by the same title in Maamarei Admor HaEmtza'ee, Devarim Vol. 4, p. 1,285 and on.

physical cannot come from the spiritual. This is as in the teaching of the sages of Torah philosophy⁵⁹⁷ cited in Chassidus, that,⁵⁹⁸ “There is no greater [demonstration of the] creation of something from nothing, than the existence of the physical from the spiritual.” Rather, the root of the coming into being of something from nothing, is that it arose in the simple will of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, that creatures should be brought into existence.

This is the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds, and it comes into actualization through [the matter of] “He and His organs are one,”⁵⁹⁹ to create something from nothing through them and by means of them, since it is “He-*Eehoo*-איהו” who is unified in them, this being the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and as known, the light (*Ohr*-אור) is like its Luminary (*Ma'or*-מאור), this being the Essential Self of the Singular Preexistent Being, *HaShem*-יהו"ה, the Emanator, blessed is He, whose existence is Intrinsic to Him, and who is not caused by any cause that precedes Him, Heaven forbid to think so. It thus is solely in His singular power and ability to bring about the existence of something from absolute nothingness and zero, as explained in Iggeret HaKodesh.⁶⁰⁰

⁵⁹⁷ See Ikkarim, Maamar 1, Ch. 23; Maamar 4, Ch. 3

⁵⁹⁸ Likkutei Torah, Re'eh 20d, and elsewhere

⁵⁹⁹ Introduction to Tikkunei Zohar 3b

⁶⁰⁰ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

This likewise is the meaning of the verse,⁶⁰¹ “You made them all with wisdom-*Chochmah*.” That is, for there to be abundant divisions amongst the creations (“them all-*Kulam*-כולם”) *HaShem*’s-יהו"ה Supernal Desire (*Ratzon*) manifested in Wisdom-*Chochmah*, this being the first of the ten *Sefirot* through which the abundance and divisions amongst the creations is caused, and thereby, “**You** made them-*Asita*-עשית” specifically means, “You-*Atah*-אתה.”

That is, it is *HaShem*’s-יהו"ה Supernal desire (*Ratzon HaElyon*), blessed is He, (and not Wisdom-*Chochmah*), that actually makes the existence of the “physical something” in a way of something from nothing (*Yesh MeAyin*), rather than in way of chaining down (*Hishtalshelut*) etc.⁶⁰² In other words, the existence of the “physical something” (*Yesh*) is specifically from the aspect of “He-*Eehoo*-איהו,” only that it manifests in the aspect of “His life force” and “His organs,” in which “His life force” refers to the aspect of Wisdom-*Chochmah*,⁶⁰³ and “His organs” refer to the aspect of emotions (*Midot*) or Kingship-*Malchut*, through which an abundance of multiplicity and divisions is caused in the creations, as mentioned above.

We thus find that the root of the body is higher than the root of the soul. This is because the root of the soul of every creature is by way of a chaining down (*Hishtalshelut*), this being the aspect of *HaShem*’s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*). In contrast, the root of the body of every

⁶⁰¹ Psalms 104:24

⁶⁰² See the discourse entitled “*BaYom HaShmini Atzeret*” 5572 (printed in Ohr HaTorah, Shmini Atzeret p. 1,782).

⁶⁰³ See Likkutei Torah, Shir HaShirim 39c; Sefer HaMaamarim 5653 p. 228; 5708 p. 161 and the note there.

creature is not by way of chaining down (*Hishtalshelut*), but is brought about in a way of something from nothing (*Yesh MeAyin*) from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

However, from the aspect of *HaShem*'s-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), only the essential substance matter (*Chomer*) of the body of man, the bodies of living animals, and the bodies of vegetation, was brought into being, but not the actual developmental changes of the body, in that [the body] undergoes developmental growth from a small and immature state (*Katnut*) to a large and mature state (*Gadlut*).

This is because the developmental growth from a small and immature state (*Katnut*) to a large and mature state (*Gadlut*) is not in a way of novel existence being brought into being by way of something from nothing (*Yesh MeAyin*). This is rather brought about through the “growing soul” (*Nefesh HaTzomachot*), which comes from the constellations (*Mazal*) in the firmament.

This is as our sages, of blessed memory, stated,⁶⁰⁴ (mentioned in Iggeret HaKodesh⁶⁰⁵ and cited before), “There is not a single blade of grass that grows below, that does not have a constellation (*Mazal*) that strikes it and tells it to grow.” That is, the growth of the body comes from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and it only is the coming into being of the essential substance

⁶⁰⁴ Midrash Bereishit Rabba 10:6

⁶⁰⁵ Tanya, Iggeret HaKodesh 132a

matter (*Chomer*) of the body that is brought forth in a way of something from nothing (*Yesh MeAyin*) from the aspect of *HaShem* יהו"ה's light that surrounds and transcends all worlds (*Sovev Kol Almin*).

5.

Now, since the body and soul each have a root, in and of themselves,⁶⁰⁶ in that the soul is rooted in the light of *HaShem* יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), whereas the body is rooted in the light of *HaShem* יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), therefore, for there to be a bond between the soul and the body, there must be something that bonds and unifies them.

This is the meaning of [the words],⁶⁰⁷ “He actualizes wonders,” in that “He bonds the spiritual with the physical” (as the Rama wrote).⁶⁰⁸ This is the effect of eating and drinking, by which the soul is caused to bond with and enliven the body. For, if a person does not eat for a day or two, his strength will weaken, until if more time passes without eating or drinking, his soul can leave his body completely. Only through eating and drinking is the soul caused to be bound with the body to enliven it.

⁶⁰⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 *ibid*.

⁶⁰⁷ In the liturgy of the “*Asher Yatzar*” blessing recited upon emitting waste.

⁶⁰⁸ Shulchan Aruch, Orach Chayim 6:1; Also see the discourse entitled “*Acharei Mot*” 5649 *ibid*. (Sefer HaMaamarim 5649 p. 233).

Now, the man's need for food in order to bond the soul and the body, is primarily for the life of the body. This is because even when the soul is not bound to the body, it has life and vitality. For example, even before the soul descended into [the body] below, the verse states about it,⁶⁰⁹ "As *HaShem*-יהו"ה lives, before whom I stood," in that the soul stands [before *HaShem*-יהו"ה] with love and fear of Him, this being its vitality and life etc. Similarly, upon its departure from the body, the soul continues to live in the Garden of Eden (*Gan Eden*), where it delights in the radiance of the Torah [that it studied in this world] and the service of *HaShem*-יהו"ה, blessed is He, [that it fulfilled in this world] etc. This being so, the matter of eating food is primarily for the sake of the body.

This is as explained before (in chapter four), that the existence of the bodies of all novel creations (including the bodies of animals and plants), is rooted in the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*). This then, is why the matter of eating food is primarily for the sake of the body, being that even the substance of the food itself (which comes from animals (*Chai*) and vegetables (*Tzome'ach*)) [also] is from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), just like the body of man.

This is also the why the vitality brought about through eating food is from the physical substance of the food, rather than the vitality [and soul] within it. An example is the consumption of meat, which specifically takes place once the

⁶⁰⁹ Kings I 17:1

animal has been slaughtered and its vitality has withdrawn from it, that man is sustained by it body and flesh. The same is so of the [consumption of] vegetables (*Tzome'ach*), that it specifically is after it has been picked and removed from the place that it grew and its vitality has ceased, that a person chews it with his teeth and is thereby sustained by it.

The reason is as explained before (in chapter four), that the growth of the body from a small and immature state (*Katnut*) to a large and mature state (*Gadlut*), is from the aspect of *HaShem's*-יהו"ה light that fills all worlds (*Memaleh Kol Almin*), and it only is the essential substance matter (*Chomer*) of the body that is rooted in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).

Therefore, it specifically is when the vitality ceases, meaning that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is no longer in it, in that all that remains is the essential substance matter (*Chomer*) of the body, which is rooted in the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), that it then has the power to enliven the human body.

Based on this, it must be said, that even though the human body is from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), nevertheless, relative to the human body, there is a superiority to the substance of the food. That is, it is from an even higher aspect in *HaShem's*-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*). This is why the food has the power

to enliven the human body, by bringing about a bond between the soul and the body.

This may be understood based on the verse,⁶¹⁰ “Not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” In Likkutei Torah of the Arizal,⁶¹¹ it is explained that this refers to the emanation from the mouth of *HaShem*-יהו"ה that is in the food, and that this is what enlivens man.

Now, at first glance, it is not understood⁶¹² why man should specifically need to be sustained by that “which emanates from the mouth of *HaShem*-יהו"ה” that is in the food. Why is the emanation from the mouth of *HaShem*-יהו"ה, blessed is He, in the utterance,⁶¹³ “Let us make man,” not enough?

However, the explanation is that the root of the food is higher than the root of man. This is because the root of man is from the world of Repair-*Tikkun*, whereas the root of the food is from the world of Chaos-*Tohu*, which precedes [and transcends] the world of Repair-*Tikkun*. This is why food enlivens man.

To further explain, the elevated level of the food comes from the concealment of *HaShem*'s-יהו"ה presence, in that it fell with the shattering of the vessels (*Shevirat HaKeilim*) etc. Similarly, the root of the body, which is from the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), is in a state of concealment. This is why it primarily is drawn all the way down to a greater degree. In other words,

⁶¹⁰ Deuteronomy 8:3

⁶¹¹ Likkutei Torah of the Arizal to Deuteronomy 8:3

⁶¹² See Likkutei Torah, Tzav 13b and on, and elsewhere.

⁶¹³ Genesis 1:26

the aspects of the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*), that are below man, actually are rooted in a higher aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*) itself. This is because [of the principle is that] whatever is higher descends further down.⁶¹⁴

This is why man must specifically receive his vitality from the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*), because each of these levels does not require the level above it in order to be. (That is, in order to be, the inanimate (*Domem*) does not require the vegetative (*Tzome'ach*), the vegetative (*Tzome'ach*) does not require the animal (*Chai*), and the animal (*Chai*) does not require the speaking [human] being (*Medaber*).)

Rather, the opposite is true; the vegetative (*Tzome'ach*) receives sustenance from the inanimate (*Domem*), the animal (*Chai*) receives sustenance from the vegetative (*Tzome'ach*), and man receives sustenance from both the vegetative (*Tzome'ach*) and the animal (*Chai*). All this stems from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and specifically is drawn to the one below in a concealed way.

⁶¹⁴ Likkutei Torah 19c and elsewhere; Also see the discourse entitled "*Bati LeGani* – I have come to My garden" of the 10th of Shvat 5738, Ch. 6 (Sefer HaMaamarim 5738, p. 174).

Now, all this is only as it presently is, that the drawing down of the light of *HaShem*-יהו"ה, blessed is He, which surrounds and transcends all worlds, is drawn down in a hidden state, in that [the presence of] His Face is not revealed. That is, currently it is not possible for the body to receive from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) except by way of its hidden manifestation within the coarse garments of the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*).

However, in the coming future, when the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) will be openly revealed, without any concealment of His Face at all, the body will then be enlivened by the aspect of His surrounding transcendent light (*Sovev Kol Almin*) without the medium of the garments of inanimate (*Domem*), vegetative (*Tzome'ach*), and animal (*Chai*).

The explanation is that about the coming future the verse states,⁶¹⁵ “The earth will be filled with the knowledge of *HaShem*-יהו"ה.” The word, “the earth-*HaAretz*-הָאָרֶץ” here, is a general term that includes all novel creations, as in the teaching,⁶¹⁶ “Everything was from the dust – even the orb of the sun.” Thus, the physical earth along with all physical creations, all of which are from the dust, will all have “the knowledge of *HaShem*-De’ah *et HaShem*-יהו"ה אֵת דְּעָה,” in which the word “*et*-אֵת” means “that which is secondary” (*Et HaTaphel*-אֵת

⁶¹⁵ Isaiah 11:9

⁶¹⁶ Ecclesiastes 3:20, and Midrash Kohelet Rabba there.

הטפל),⁶¹⁷ meaning that they will have the knowledge of being secondary and nullified to *HaShem*-יהו"ה, blessed is He. This is the nullification (*Bittul*) of the Upper Knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, stemming from the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

This is like the known⁶¹⁸ difference between the verse,⁶¹⁹ “Fear **from** *HaShem*-Yiroo Mei*HaShem*-מִיֵּהוָה”⁶²⁰, and the verse,⁶²⁰ “Fear *HaShem*-Yiroo **et** *HaShem*-אֶת־יְהוָה.” That is, the words “Fear from *HaShem*-Yiroo Mei*HaShem*-מִיֵּהוָה” indicate that one’s somethingness is nullified (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, stemming from the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

In contrast, the words “Fear *HaShem*-Yiroo **et** *HaShem*-יְהוָה” refer to the nullification of one’s very existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, stemming from the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*).

From this, we can also understand the precise wording of the verse, “The earth will be filled with the knowledge of *HaShem*-De’ah **et** *HaShem*-יְהוָה אֶת דַּעַה,” this being nullification (*Bittul*) stemming from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

⁶¹⁷ See Talmud Bavli, Bava Kamma 41b

⁶¹⁸ See Likkutei Torah, Bamidbar 13b and elsewhere.

⁶¹⁹ Psalms 33:8

⁶²⁰ Psalms 34:10

This is also the meaning of the verse,⁶²¹ “On that day *HaShem*-יהו"ה will be one and His Name one.” The explanation is that, as known, there are two names *HaShem*-יהו"ה, as the verse states,⁶²² “And He proclaimed, *HaShem*-יהו"ה, *HaShem*-יהו"ה.” That is, there is the Upper Name *HaShem*-יהו"ה,⁶²³ and the lower Name *HaShem*-יהו"ה.⁶²⁴

The lower Name *HaShem*-יהו"ה means, “He who brings into being-*Mehaveh*-מהווה,”⁶²⁵ whereas the Upper Name *HaShem*-יהו"ה means, “He was and He is and He will be-*Hayah v’Hoveh v’Yihyeh*-ויהי"ה ויהי"ה ויהי"ה” as One.⁶²⁶ However, [as this verse is currently read], there is a pause in the cantillation between [the first mention of the Name *HaShem*-יהו"ה and the second mention].⁶²⁷

The explanation, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that serving Him stemming from the Upper Name *HaShem*-יהו"ה, is the matter of *HaShem*’s-יהו"ה Upper Unity (*Yichuda Ila’ah*), blessed is He. In contrast, serving Him stemming from the lower Name *HaShem*-יהו"ה, is the matter of *HaShem*’s-יהו"ה Lower Unity (*Yichuda Tata’ah*), blessed is He.

⁶²¹ Zachariah 14:9

⁶²² Exodus 34:6

⁶²³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁶²⁴ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

⁶²⁵ Pardes Rimmonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud V’HaEmunah, translated as *The Gate of Unity and Faith*, Ch. 4.

⁶²⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Zohar III 257b; Pardes Rimmonim *ibid.*; Shaar HaYichud V’HaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7.

⁶²⁷ See Zohar III 138a (*Idra Rabba*); *Torah Ohr*, Beshalach 61d, and elsewhere.

Now, even though there is a drawing down of the Upper Unity (*Yichuda Ila'ah*) into the Lower Unity (*Yichuda Tata'ah*), and as known, the Lower Unity (*Yichuda Tata'ah*) is entirely sustained by the Upper Unity (*Yichuda Ila'ah*),⁶²⁸ there nonetheless is a pause in the cantillation between them, in that the radiance of the *HaShem's*-יהו"ה Upper Unity (*Yichuda Ila'ah*) blessed is He, is concealed.

However, in the coming future the Upper Unity (*Yichuda Ila'ah*) and the Lower Unity (*Yichuda Tata'ah*) will bond, in that both Names *HaShem*-יהו"ה will be “*HaShem* is One-*HaShem Echad*-אחד יהו"ה.” That is, both *HaShem*-יהו"ה meaning “He who brings into being-*Mehaveh*-מהווה,” and *HaShem*-יהו"ה meaning “He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-ויהי"ה והו"ה והי"ה,” as One, and even the Name *HaShem*-יהו"ה beyond all explanation,⁶²⁹ as stated in *Pardes Rimonim*,⁶³⁰ will all be “*HaShem* is One-*HaShem Echad*-אחד יהו"ה,” without any pause between them in the cantillation.

Now the verse adds, “and His Name [will be] one.” The explanation is as our sages, of blessed memory taught,⁶³¹ “The coming world is unlike this world. In this world [His Name] is

⁶²⁸ See Kuntres Etz HaChayim, Ch. 7

⁶²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁶³⁰ *Pardes Rimonim*, Shaar 19 (*Shaar Shem Ben Dalet*), Ch. 1; Also see *Sefer HaMaamarim* 5668 p. 190 and on; Also see the discourse entitled “*Shiviti*” of Shabbat Parshat Naso 9 Sivan, 5720, translated in *The Teachings of The Rebbe* 5720, Discourse 21; Also see *Shnei Luchot HaBrit* 5a; *Ohr HaTorah Yitro* p. 836-839; *Sefer HaMaamarim* 5656 p. 381 and on; *Hemshech* 5666 p. 431; *Sefer HaMaamarim* 5677 p. 72 and on; *Sefer HaMaamarim* 5696 p. 73 and on, and elsewhere, and the citations there.

⁶³¹ *Talmud Bavli*, *Pesachim* 50a

written *Yod-Hey* י"ה etc., (*HaShem* יהו"ה) but is pronounced *Aleph-Dalet* א"ד etc., (*Adona* אדני"ע). However, in the coming world "His Name will be One," in that it will be read with the [letters] *Yod-Hey* י"ה (*HaShem* יהו"ה) and will be written with the [letters] *Yod-Hey* י"ה (*HaShem* יהו"ה)."

A brief explanation of this matter is that, in this world, there is a difference between what is written (*Ktiv* כתיב) and how it is read (*Kri* קרי). That is, the statement "it is written with [the letters] *Yod-Hey* י"ה (יהו"ה)," refers to how the Name is written in the Torah, in which the Name *HaShem* יהו"ה is revealed. However, "it is read with *Aleph-Dalet* א"ד (אדני)," which is how He is called and revealed in the world, in which there is no illumination of the Name *HaShem* יהו"ה, but only the matter of His title "Lord-*Adona* אדני"ע," meaning, "Lord-*Adon* אדון over all Your creations."⁶³² However, in the coming future He will be read as He is written, in that even in the world, the Name *HaShem* יהו"ה will be revealed.⁶³³

This then, is the meaning of "His Name [will be] One." For, the matter of "His Name-*Shmo* שמו" is how He is called, (that He is called by Name), this being the revelation in the world. Thus, in the coming future His Name will also be one, meaning that even the revelation in the world will be one, just as "*HaShem* is One-*HaShem Echad* אחד יהו"ה." That is, there also be a revelation of the Upper Name *HaShem* יהו"ה in the world, this being the revelation of *HaShem* 's יהו"ה light, blessed

⁶³² Midrash Bereishit Rabba 17:4

⁶³³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

Now, since in the coming world the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) will be revealed, they will not need to eat and drink. This is because the body itself, which, at that point, will already be fully refined, will receive its vitality from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which will illuminate in an openly revealed way, not through the medium of the garments of food.

Moreover, the primary revelation of the coming future will specifically be in the body. This is because the body is rooted in the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), (as explained above), only that the soul will explain to the body the revelation that is illuminated within [the body] because of its root etc.

7.

This then, is the meaning of [the words of the Mishnah],⁶³⁴ “All Israel have a portion in the coming world,” in which “the coming world” (*Olam HaBa*) refers to the world of the resurrection (*Olam HaTechiyah*), this specifically being the reward to souls within bodies. This matter is the revelation of *HaShem*’s-יהו"ה light that surrounds and transcends all worlds

⁶³⁴ Sanhedrin 10:1 (Perek Chelek); Talmud Bavli, Sanhedrin 90a; This passage is also recited before the study of Pirkei Avot, which begins to be studied on this Shabbat.

(*Sovev Kol Almin*), which primarily is [revealed] in the body, since it is rooted in *HaShem*'s-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*).

Thus, "All Israel have a portion in the coming world."⁶³⁵ For, the Garden of Eden (*Gan Eden*), which is revelation to souls without bodies, is the reward for studying Torah [in this world], in which there are various levels and distinctions, which generally refer to the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), and not all Jews relate to this.

In contrast, this is not so of the revelation of the coming world (*Olam HaBa*), which is the world of the resurrection (*Olam HaTechiyah*) and will primarily be in the body. This is the reward for fulfilling the physical *mitzvot* with one's body. Thus, since all Jews relate to this, as our sages, of blessed memory, taught,⁶³⁶ "Even the sinners of Israel are filled with *mitzvot* like a pomegranate [is full of seeds]," therefore, the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) will be revealed in the bodies of all Jews.

However, since the *mitzvot* are fulfilled through the soul, since it is the soul that affects the body by directing it to fulfill the *mitzvot*, therefore, the soul too will receive its reward. That is, she will manifest in the body to receive the reward for

⁶³⁵ Also see *Hemshech* 5672 Vol. 2 p. 779 and on; *Sefer HaMaamarim* 5679 p. 351 and on; 5700 p. 44 and on; Discourse entitled "*Kol Yisroel*" of Shabbat Parshat Acharei 5733 (Torat Menachem, *Sefer HaMaamarim Iyyar*, p. 217 and on); Discourse entitled "*Lehavin Inyan Techiyat HaMeitim*" of Shabbat Parshat Acharei 5746 (Torat Menachem *ibid.* p. 221 and on).

⁶³⁶ Talmud Bavli, Chagigah

her work, to delight in the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds, which will illuminate in the body, this being the reward for fulfilling the *mitzvot* by and with the body, specifically.

Now, it should be added that based on the explanation (in chapter four), on the verse,⁶³⁷ “You made them all with wisdom-*Chochmah*,” in which the verse specifies, “**You** made-*Asita*-עשית,” meaning (specifically, “You-*Atah*-אתה,”), and that this refers to *HaShem*’s-יהו"ה Supernal desire (*Ratzon HaElyon*), and not to Wisdom-*Chochmah* - that it is what actualizes the novel coming into being of the physical something (*Yesh*), only that the abundance of multiplicity and the divisions of creations is brought about through Wisdom-*Chochmah*.

The same may likewise be said regarding the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) in the World of the resurrection (*Olam HaTechiyah*) through the fulfillment of Torah and *mitzvot*. That is, the primary matter in this is the actual physical fulfillment of the *mitzvot*, which is the matter of [the verse], “You have made all of them with wisdom-*Chochmah*.”

The word, “with wisdom-*Chochmah*,” refers to the study of Torah, and “You have made them-*Asita*-עשית” refers to fulfilling the *mitzvot*. Thus, since “even the sinners of Israel are filled with *mitzvot* like a pomegranate [is full of seeds],” they too also have a share in the coming world (*Olam HaBa*).

⁶³⁷ Psalms 104:24

Now, about the statement, “All Israel have a portion (*Chelek*-חלק) in the coming world,” in which, “a portion-*Chelek*-חלק” is specified, meaning “a quarter-*Rova*-רובע,” (as explained in chapter three), the explanation is that⁶³⁸ even the Upper Name *HaShem*-יהו"ה, which is the true light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), has four letters. The same is so of the order of drawing down the Torah, that there are four levels, as the verse states,⁶³⁹ “Then He looked, and recorded it; He prepared it and perfected it.” The same is so of the order of the descent of the soul, that there likewise are four levels,⁶⁴⁰ “She is pure, You created her, You formed her, and You blew her [into me].”⁶⁴¹

Now, the aspect that relates to the body is the fourth aspect, the “quarter-*Rova*-רובע,” which is the aspect of the final letter *Hey*-ה. Thus, it is in this regard that they stated, “All Israel have a portion (*Chelek*-חלק) in the coming world.” In other words, though it is true that all Jews will be equal, in that in all of them there will be the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) as a result of physically fulfilling the *mitzvot* by the body and with the body, nonetheless, this only is in regard to the fourth aspect (the “quarter-*Rova*-רובע,” called a “portion-*Chelek*-חלק”), corresponding to the final letter *Hey*-ה that relates to the body.

⁶³⁸ Ohr HaTorah Noach 54a and on ibid.

⁶³⁹ Job 28:27; Midrash Shemot Rabba 40:1; See Sefer HaMaamarim 5658 p. 93, and elsewhere.

⁶⁴⁰ See Likkutei Torah, Ha'azinu

⁶⁴¹ See the liturgy of *Elo'hai Netzor* in the morning blessings.

However, this is not so of the remaining aspects of the soul, which transcend manifestation in the body, corresponding to the other three levels, in which there indeed will be distinctions of levels, even in the coming future. This like the verse,⁶⁴² “They all will know Me, from their smallest to their greatest.” That is, they all will “know Me” equally, and yet, there also will be different levels “from their smallest to their greatest.”⁶⁴³

8.

Based on the above we can understand the matter of the bond between the soul and the body, in that they are bound together and act as one. This is because the body is rooted the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and being that the soul senses the loftiness and superiority of the body, she desires to be bound to it, for through it, she too can receive from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

This likewise is so of the matter of lights (*Orot*) and vessels (*Keilim*), in that the root of the vessels (*Keilim*) is higher than the root of the lights (*Orot*),⁶⁴⁴ only that in the vessels (*Keilim*) themselves, their root is in a state of concealment. Nonetheless, the light (*Ohr*), whose matter is revelation (*Gilyu*),

⁶⁴² Jeremiah 31:33

⁶⁴³ Also see *Hemshech* “v’Kachah” 5637 *ibid.* (Sefer HaMaamarim 5637 Vol. 2), Ch. 107.

⁶⁴⁴ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30-31 *ibid.*

senses the superiority of the root of the vessel (*Kli*), and in the vessels (*Kelim*) it reveals their root. The desire of the light is therefore to be bound with the vessel (*Kli*), being that through this, it too receives from the root of the vessels (*Keilim*).

Now, just as in the lights (*Orot*) and the vessels (*Keilim*), the root of the vessels (*Keilim*) comes to be revealed specifically through the lights (*Orot*), the same is so of the matter of the soul and the body, that it is the soul that explains and reveals to the body the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), which specifically is the root of the body and specifically is the reward of the body.

However, through the soul explaining this to the body, the soul also comes to receive her reward, that she too will receive the revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) from the body. However, the primary revelation will specifically be in the body.

This then, is the meaning of the verse,⁶⁴⁵ "The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see," which specifies, "all **flesh**-*Bassar*-בשר," specifically. This is because the primary revelation of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds, will specifically be in the body, and through it, the soul will also receive.

⁶⁴⁵ Isaiah 40:5