

Discourse 31

*“Vayomer Lo Yehonatan Machar Chodesh –
Yehonatan said to him, ‘Tomorrow is the new moon’”*

Shabbat Parshat Bamidbar,
Shabbat Mevarchim and Erev Rosh Chodesh Sivan, 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁴⁵ “Yehonatan said to him, ‘Tomorrow is the New Moon and you will be remembered because your seat will be empty. [After three days you must remain hidden away and come to the place where you hid on the day of the incident] and stay near the marker stone.’”

The explanation of this in the teachings of Chassidus is well known.⁷⁴⁶ Namely, that Yehonatan’s speech to Dovid is the matter of drawing down to the *Sefirah* of Kingship-*Malchut*, the aspect of Dovid, to descend to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), until the descent below in this physical world, this being the matter of “the marker stone-*Even HaAzel*-אֶבֶן הָאֵזֶל.”

[The word “the marker stone-*Even HaAzel*-אֶבֶן הָאֵזֶל] is of the same root as in the statement,⁷⁴⁷ “The world that we are

⁷⁴⁵ Samuel I 20:18-19 – The *Haftorah* read on Shabbat Erev Rosh Chodesh.

⁷⁴⁶ Maamarei Admor HaZaken 5567 p. 63 and on; Ohr HaTorah, Bereishit 11b, 24b and on, and elsewhere.

⁷⁴⁷ Talmud Bavli, Eruvin 54a

going (Azlinan-אזלינן) from,”⁷⁴⁸ indicating the matter of “walking-Halichah-הליכה.”⁷⁴⁹ That is, specifically through serving HaShem-יהו"ה, blessed is He, in this world, we come to be in a state of “walkers-Mehalchim-מהלכים.” For, as known,⁷⁵⁰ as souls are before descending into the body, they are in a state of “standing-Omdeem-עומדים,” like the angels.

About this the verse states,⁷⁵¹ “I will grant you walkways (Mahalchim-מהלכים) between these who stand (Omdeem-עומדים).” That is, through the descent of the soul into this world to manifest in a body and animalistic soul, it comes to be in the state of a “walker-Mehalech-מהלך,” which is limitless (*Bli Gvul*). This is because specifically through the soul’s descent below HaShem’s-יהו"ה Supernal intent is fulfilled, in that,⁷⁵² “The Holy One, blessed is He, desired to have a dwelling place for Himself in the lower worlds.”

2.

Now, to understand this in greater detail,⁷⁵³ we must begin by [explaining] the verse,⁷⁵⁴ “HaShem-יהו"ה spoke to Moshe in the wilderness of Sinai... Take a head count of the entire assembly of the children of Israel (*Knesset Yisroel*) ... by the number of names etc.”

⁷⁴⁸ Ohr HaTorah Bereishit ibid.

⁷⁴⁹ See the commentators to Samuel I 20:19 ibid.

⁷⁵⁰ Torah Ohr, Vayeishev 30a and on, and elsewhere.

⁷⁵¹ Zachariah 3:7

⁷⁵² See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁷⁵³ See the discourse entitled “*Se’u et Rosh*” 5627 (Sefer HaMaamarim 5627 p. 103).

⁷⁵⁴ Numbers 1:1-2

About this it states⁷⁵⁵ in Midrash Rabbah,⁷⁵⁶ “This is analogous to a king who had many silos of grain, [that were spoiled and full of black kernels. Therefore, he was not particular about their quantity.] He saw that one silo was still fine. He said to a member of his household: ‘Those silos are spoiled and full of black kernels; therefore, do not be particular about quantifying them. However, ascertain how many *kor* there are in this one, [how many sacks and measures it contains].’ In the same way the Holy One, blessed is He, said to Moshe, ‘The [nations who] serve the stars and constellations are spoiled... therefore do not be particular about quantifying them. However, the Jewish people are righteous, and their groups are all of wheat.’

[As was mentioned earlier in the Midrash,⁷⁵⁷ ‘[The verse states],⁷⁵⁸ ‘Your belly is like a heap of wheat,’ in that the Jewish people are compared to a heap of wheat, which enters the storehouse by measure. In contrast, straw and stubble are neither counted nor measured. The same is so of the nations of the world who are compared to straw and stubble, as the verse states,⁷⁵⁹ ‘[My God,] make them like a tumbleweed, like stubble before the wind,’ and it similarly states,⁷⁶⁰ ‘The house of Esav for straw,’ [whereas about the Jewish people] it states,⁷⁶¹ ‘Your people are all righteous.’ Another verse likewise states,⁷⁶² ‘You

p. 169 ⁷⁵⁵ See Ohr HaTorah, Bamidbar p. 3; Also see Sefer HaMaamarim 5627 *ibid*.

⁷⁵⁶ Midrash Bamidbar Rabba 4:1

⁷⁵⁷ Midrash Bamidbar Rabba 1:4

⁷⁵⁸ Song of Songs 7:3

⁷⁵⁹ Psalms 83:14

⁷⁶⁰ Ovadiah 1:18

⁷⁶¹ Isaiah 60:21

⁷⁶² Song of Songs 4:7

are all beautiful, My beloved, and there is no blemish in you.’ Therefore, about the number of the children of Israel be precise.”

Now, this needs to be better understood.⁷⁶³ For, how can it be said that all Jews are righteous (*Tzaddikim*)? Do we not find what our sages, of blessed memory, said about the true level of a righteous *Tzaddik*,⁷⁶⁴ “The Holy One, blessed is He, saw that the righteous are few etc.?”

Moreover, even as the word “righteous-*Tzaddik*” is employed as a borrowed term in relation to reward and punishment - in which a person is called “righteous-*Tzaddik* in judgment,” according to the majority of his deeds⁷⁶⁵ - it also is not understood how this could be said about all Jews etc.

Nonetheless, even so, the verse states, “Your people are **all** righteous (*Tzaddikim*),” and similarly, “You are all beautiful, My beloved, there is **no** blemish in you,” and because of this there is precision in the number of all Jews, to count (not only the tribes etc.), but every Jew as an individual.

The explanation⁷⁶⁶ is that when the verse states, “Your people are all righteous (*Tzaddikim*),” this is because of the matter of fulfilling the *mitzvot*, as it is in all Jews, as our sages, of blessed memory, said,⁷⁶⁷ “Even the sinners of Israel are full of *mitzvot* like a pomegranate [is full of seeds].” For, as known, all the *mitzvot* are called “righteousness-*Tzedakah*-צדקה,” as the

⁷⁶³ See Sefer HaMaamarim 5626 *ibid.* p. 166 and on.

⁷⁶⁴ Talmud Bavli, Yoma 38b

⁷⁶⁵ Tanya, Likkutei Amarim, Ch. 1

⁷⁶⁶ Also see Likkutei Torah, Shir HaShirim 44c; Maamarei Admor HaZaken 5565 Vol. 1, p. 489 and on; Ohr HaTorah, Shir HaShirim (Vol. 2) p. 634 and on; Sefer HaMaamarim 5654 p. 105 and on.

⁷⁶⁷ Talmud Bavli, Chagigah

verse states,⁷⁶⁸ “And it will be a righteous merit (*Tzedakah*-צדקה) for us when we take care to do this entire commandment etc.”

We similarly find that about Avraham, from whom the two thousand years of Torah began,⁷⁶⁹ the verse states,⁷⁷⁰ “For I have known him, that he will command his children and his household after him, and they will keep the way of *HaShem*-יהו"ה, to do righteousness (Charity-*Tzedakah*-צדקה) etc.” Thus, since the *mitzvot* are called “righteousness-*Tzedakah*-צדקה,”⁷⁷¹ those who fulfill them are called “righteous-*Tzaddikim*-צדיקים.”

However, this itself must be understood. Why is it that all the *mitzvot* are called “charity-*Tzedakah*-צדקה”? For, at first glance, charity is only one of the *mitzvot*, which commands us to give the poor “what he lacks.”⁷⁷² However, how does this relate to all the *mitzvot*, such that they [all] are called “charity-*Tzedakah*-צדקה,” so much so, that because of this, those who fulfill the *mitzvot* are called “righteous-*Tzaddikim*-צדיקים”?

[This is especially so] considering that the word “righteous-*Tzaddik*-צדיק” indicates meritoriousness, which is something that applies to judgment and justice, as our sages, of blessed memory, stated,⁷⁷³ “So and so, you are meritorious (*Zakai*-זכאי) [in judgement] etc.” This being so, how is it, that the word “righteous-*Tzaddik*-צדיק” applies to a person who fulfills the *mitzvot*.

⁷⁶⁸ Deuteronomy 6:25

⁷⁶⁹ Talmud Bavli, Avodah Zarah 9a

⁷⁷⁰ Genesis 18:19

⁷⁷¹ See Torah Ohr, Mikeitz 38b, 42c; Likkutei Torah, Shir HaShirim 44c and elsewhere.

⁷⁷² Deuteronomy 15:8

⁷⁷³ Talmud Bavli, Sanhedrin 29a (in the Mishnah)

However, the explanation is that the purpose of charity (*Tzedakah*-צדקה) is to “revive the spirit of the lowly.”⁷⁷⁴ This is because someone who is impoverished is humbled and despised, and by giving him food and clothing etc., you thus “revive the spirit of the lowly” etc.⁷⁷⁵ This is especially so when you give with a pleasant face and console him with words of comfort and encouragement,⁷⁷⁶ by which you elevate and uplift him from his sense of lowliness.

The same is so Above in *HaShem*’s-יהו"ה Godliness, as the verse states,⁷⁷⁷ “Thus said the exalted and uplifted One, Who abides forever and Whose Name is lofty and holy: ‘I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit, to revive the spirit of the lowly and to revive the heart of the despondent.’”

To explain, relative to *HaShem*-יהו"ה, all worlds and all creatures are lowly. This is especially so of the lower worlds, particularly this lowly physical world, for there is no world lower than this world, a world where the light of *HaShem*’s-יהו"ה Godliness is not openly apparent and revealed etc.

The matter of drawing down a revelation of *HaShem*’s-יהו"ה Godliness below, is in order “to revive the spirit of the lowly,” this being the matter of charity (*Tzedakah*-צדקה) as it is Above in *HaShem*’s-יהו"ה Godliness. Because of this, the Holy One, blessed is He, is called by the title “The Righteous One-

⁷⁷⁴ Isaiah 57:15

⁷⁷⁵ Midrash Tanchuma, Mishpatim 15

⁷⁷⁶ Talmud Bavli, Bava Batra 9b; Mishneh Torah, Hilchot Matanot Aniymim

10:4

⁷⁷⁷ Isaiah 57:15

Tzaddik-צדיק,”⁷⁷⁸ as the verse states,⁷⁷⁹ “For *HaShem*-יהו"ה is righteous, He loves those of righteous deeds.”

With the above in mind, we can understand why all the *mitzvot* are called “charity-*Tzedakah*-צדקה,”⁷⁸⁰ since by means of them the revelation of *HaShem*’s-יהו"ה Godliness is drawn down to revive the spirit of the lowly. That is, Torah and *mitzvot* were specifically given below, in this lowest place.

This is as our teacher Moshe said⁷⁸¹ to the ministering angels, [in response to their argument to the Holy One, blessed is He, “A hidden treasure that You concealed... You seek to give it to flesh and blood? Rather, ‘set Your majesty upon the heavens’]. [Moshe responded], “Did you descend to Egypt? Is there an evil inclination amongst you etc.,” in that through fulfilling Torah and *mitzvot* [here below] the revelation of *HaShem*’s-יהו"ה Godliness is drawn down to a much lower place.

About this the verse states, “they keep the way of *HaShem*-יהו"ה, to do righteousness (charity-*Tzedakah*-צדקה) etc.” That is, the *mitzvot* (called “charity-*Tzedakah*-צדקה”) are analogous to a road that connects two distant places. This is like the king’s highway, which goes forth from the capital city where the king resides, to all the other cities dispersed throughout his kingdom, even the most remote and forlorn corners of his kingdom.

⁷⁷⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

⁷⁷⁹ Psalms 11:7

⁷⁸⁰ Also see Tanya, Ch. 37 (48b)

⁷⁸¹ Talmud Bavli, Shabbat 88b

In the analogue, the likeness to this is that Torah and *mitzvot* are “the way of *HaShem-Derech HaShem*-יהו"ה,” in that through them, a bond is brought about between *HaShem*’s-יהו"ה Godliness and the worlds, so that the revelation of His Godliness is drawn all the way down to the lowest of the low. (This is explained at length by his honorable holiness, the Mittler Rebbe, in Biurei HaZohar, Parshat Vayishlach, on the verse,⁷⁸² “the ways of *HaShem*-יהו"ה are straight.”)

Thus, since through the *mitzvot* (“the ways of *HaShem*-יהו"ה”) the revelation of His Godliness is drawn down, “to revive the spirit of the lowly,” this being the matter of charity (*Tzedakah*-צדקה), therefore the *mitzvot* are all called “charity-*Tzedakah*-צדקה,” and those who fulfill them are called “righteous-*Tzaddikim*-צדיקים.”

3.

However, we still must understand the general matter of drawing down revelation into this lowly world (*Olam HaShafel*) (through fulfilling the *mitzvot*). For, at first glance, for Him this is a very great descent, as the angels argued, “Set Your majesty upon the heavens.”

The explanation is that the verse states,⁷⁸³ “[He] lowers Himself to [look upon] the heavens and the earth.” That is, the lowering that He lowers Himself to be drawn down and revealed in the heavens, is the very same lowering that He lowers Himself to be drawn down and revealed in the earth.

⁷⁸² Hosea 14:10

⁷⁸³ Psalms 113:6

This is because, [in the verse] both (the heavens and the earth) are a single lowering, in that relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, it literally is equal.⁷⁸⁴

This may be better understood by first explaining the verses,⁷⁸⁵ “How abundant are Your works, *HaShem*-יהו"ה,” and,⁷⁸⁶ “How great are Your works, *HaShem*-יהו"ה.” We must understand the reason for these two different statements, “How **abundant** (*Mah Rabu*-מה רבו),” and “How **great** (*Mah Gadlu*-מה גדלו).”

The explanation is that “How abundant (*Mah Rabu*-מה רבו)” refers to the creatures of the lower world, in which there is the division of a great many creatures. For, in each class of creature; the inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*), there is a great abundance of many different creatures of many different species. For example, there is a great abundance of many kinds of plants, and there is a great abundance of many kinds of animals. As known, even in the class of the speaker (*Medaber*), “their faces are distinct from each other, and their minds are distinct from each other etc.”⁷⁸⁷

Now, in addition to the simple explanation that the words “How abundant (*Mah Rabu*-מה רבו)” refer to the great multiplicity of many particular creatures, in which even though they are great in abundance, nevertheless, at the very least, they

⁷⁸⁴ Likkutei Torah, Shir HaShirim 36b, 40d, 42d; Derech Mitzvotcha 57a, and elsewhere.

⁷⁸⁵ Psalms 104:24

⁷⁸⁶ Psalms 92:6

⁷⁸⁷ See Talmud Bavli, Brachot 58a; Sanhedrin 38a

still are within the category of enumeration,⁷⁸⁸ there also is another, more inner explanation of the words, “How abundant (*Mah Rabu*-מה רבו).” That is, even in a single class by itself, there is an abundance of many different levels, going higher and higher to no end. This is as our sages, of blessed memory, stated,⁷⁸⁹ “Not a single blade of grass grows below that does not have a constellation (*Mazal*) that strikes it and tells it to grow,” and the constellation (*Mazal*) itself also has an even higher root etc.

This is likewise so of the class of animals (*Chai*), as our sages, of blessed memory, said,⁷⁹⁰ “Upon hearing the crowing of a rooster, one should recite, ‘Blessed [are You] ... Who gave the rooster the understanding (*Binah*) [to distinguish between day and night] etc.”

(At first glance, it is not understood what the relationship is between a rooster and the level of Understanding-*Binah*)⁷⁹¹ – This is explained in Zohar,⁷⁹² “At midnight [a north wind is roused]... and a flame of fire goes forth... and enters under the wings of the rooster, and it calls out etc.”

In other words, the call of the rooster below, chains down from its root and source above, this being the angel Gavriel, who rouses the righteous *Tzaddikim* at midnight. [This itself] is rooted even higher in the aspect of the five severities

⁷⁸⁸ Also see Sefer HaMaamarim 5689 p. 219 and on.

⁷⁸⁹ See Midrash Bereishit Rabba 10:6; Also see the citations in Sefer HaMaamarim 5689 *ibid.* note 56.

⁷⁹⁰ Talmud Bavli, Brachot 60b

⁷⁹¹ Also see Sefer HaMaamarim 5664 (5754 edition) p. 139, and the citations there; Sefer HaMaamarim 5697 p. 216.

⁷⁹² Zohar III 107b and on; 171b

(*Hey-ה Gevurot*) of Understanding-*Binah*, that issue a proclamation at midnight, that the aspect of Kingship-*Malchut* should no longer be in a state of descent in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) to be as “the head of foxes,”⁷⁹³ but should return to the world of Emanation (*Atzilut*) to be as “the tail of lions” etc.⁷⁹⁴ This then, is the matter of the [blessing], “Who gives the rooster Understanding-*Binah*.” Namely, that the root and source of the rooster below is in the level of Understanding-*Binah*.

Now, it is simple for a person of understanding to deduce the vast difference there is between a physical chicken and its root and source in the level of the angel Gavriel in the world of Creation (*Briyah*), and beyond that, in its root in the aspect of the five severities (*Hey-ה Gevurot*) of Understanding-*Binah* in the world of Emanation (*Atzilut*). That is, for there to be a chaining down so that there can be a physical rooster, a great many intermediary levels are necessary, to no end.

And yet, all this is solely in regard to one particular [creature] within the class of animals (*Chai*). However, this is so of all creatures in the class of animals (*Chai*), as well as every kind of plant (*Tzome'ach*) and inanimate object (*Domem*) etc. About this the verse states, “How abundant (*Mah Rabu*-מה רבו) are Your works, *HaShem*-יהוה.”

However, the words, “How **great** (*Mah Gadlu*-מה גדלו) are Your works, *HaShem*-יהוה,” refer to the creations of the upper worlds, up to the world of Creation (*Briyah*), both the

⁷⁹³ See Zohar Chadash, Shir HaShirim 71a; Etz Chayim, Shaar 3, Ch. 1; Shaar 4, Ch. 6; Maamarei Admor HaEmtza'ee, Devarim Vol. 1, p. 179; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 47.

⁷⁹⁴ Also see Mishnah Avot 4:15

particular world of Creation (*Briyah HaPrati*), as well as the general world of Creation (*Briyah HaKlalli*), which is the beginning of the chaining down of the worlds (*Hishtalshelut*).⁷⁹⁵ That is, the creatures in them are greater beyond measure and comparison, to the creatures in the lower worlds.

Now, the two classes of creatures mentioned above, both the abundance of creatures (“How abundant-*Mah Rabu-מה רבו*”) in the lower world, and the greatness of creatures (*Mah Gadlu-מה גדלו*) in the upper worlds, are only “Your **works** (*Ma’asecha-מעשיך*) *HaShem-יהוה*,” meaning that they only are the aspect of Action (*Ma’aseh-מעשה*).

This is analogous to the power of action (*Ko’ach HaMa’aseh*) as it is in man, which is the final power of his soul. That is, it is vastly distant in comparison to the power of intellect (*Ko’ach HaSechel*), so much so, that the power of action (*Ko’ach HaMa’aseh*) is even present in animals, in that [some animals can even] hurl stones or the like.⁷⁹⁶

Nevertheless, there is a superiority to the power of action (*Ko’ach HaMa’aseh*) as it is in man, compared to the power of action as it is in animals. For, as the power of action is in man, his intellect (*Sechel*) manifests within the action. However, the manifestation of the intellect (*Sechel*) in the power of action (*Ko’ach HaMa’aseh*) is a matter of descent and lowering. Moreover, this descent and lowering of the intellect (*Sechel*) to manifest in the power of action (*Ko’ach*

⁷⁹⁵ See Maamarei Admor HaZaken, Al Maamarei RaZa”L, p. 136; Maamarei Admor HaEmtza’ee, Devarim Vol. 3 p. 880; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 and Ch. 18.

⁷⁹⁶ Also see Sefer HaMaamarim 5661 p. 168 and elsewhere.

HaMa'aseh) is only for the sake of the work [being done]. However, once the work has been accomplished, the intellect (*Sechel*) returns and ascends to its place.

The likeness to this, as it is Above in *HaShem*'s-יהו"ה Godliness, is as the verse states,⁷⁹⁷ “For six days *HaShem*-יהו"ה made (*Asah*-עשה) heaven and earth, and on the seventh day He rested and was refreshed.”

Now, at first glance, it is not understood how the matter of “rest” applies to *HaShem*-יהו"ה Above, blessed is He. However, the explanation⁷⁹⁸ is that the novel coming into being of all the worlds, which is a matter of action (*Asiyah*), within which there is a manifestation of intellect (*Sechel*) (like the above analogy of the works of man), is a descent and lowering before *HaShem*-יהו"ה, blessed is He.

The matter of the “rest” (*Shabbat*) is that it is “rest” from descending and lowering into the aspect of action (*Ma'aseh*), like the analogy of the ascent of man’s intellect, from having descended to manifest in the power of action (*Ko'ach HaMa'aseh*), once the work has been completed.

However, in truth, the analogy does not fully align with the analogue. This is because, in man, the distance of comparison between his power of intellect (*Ko'ach HaSechel*) and his power of action (*Ko'ach HaMa'aseh*), is only a distance of five levels, [which in ascending order are] action, speech, thought, emotions, and intellect. However, the Holy One, blessed is He, is exalted and utterly beyond the level of wisdom-*Chochmah* by myriads of levels without end, (as explained in

⁷⁹⁷ Exodus 31:17

⁷⁹⁸ Also see Sefer HaMaamarim 5697 p. 215 and on, and the citations there.

Shaar HaYichud VeHaEmunah).⁷⁹⁹ This being so, the descent and lowering is much greater, beyond all relative comparison.

This then, is the meaning of “How abundant are Your works, *HaShem*-יהו"ה,” and, “How great are Your works, *HaShem*-יהו"ה.” That is, the descent and lowering until the level of action (*Ma'aseh*), (“Your works-*Ma'asecha*-מעשיך”), is both in relation to the abundance of creations (“How abundant-*Mah Rabu*-מה רבו”) in the world below, as well as in relation to the greatness of the creations (“How great-*Mah Gadlu*-מה גדלו”) in the worlds above, **equally**, in that “before Him it all is [equally] considered as nothing,”⁸⁰⁰ such that before Him above and below are equal, as explained before on the verse,⁸⁰¹ “[He] lowers Himself to [look upon] the heavens and the earth.”

We thus find that the drawing down and revelation to below, in the lowly world (*Olam HaShafel*), to “make a dwelling place for Himself, blessed is He, in the lower worlds,” specifically through us fulfilling His *mitzvot* below, is not a greater descent and lowering than the drawing down and revelation in the upper worlds, (about which even the angels agreed saying, “Set Your majesty upon the heavens”).

4.

However, based on this, we must understand why the Torah was specifically given below, rather than the verse, “Set Your majesty over the heavens.” That is, at first glance, being

⁷⁹⁹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 9

⁸⁰⁰ See Daniel 4:32; Also see Zohar I 11b

⁸⁰¹ Psalms 113:6

that for *HaShem*-יהו"ה, blessed is He, the revelation in the upper worlds ("upon the heavens") is equal to the revelation in the lower world, in that for both, a single descent and lowering was necessary, therefore it could equally have been as [the verse], "Set Your majesty over the heavens." This being so, why was Torah specifically given below, so that there should specifically be "a dwelling place for the Holy One, blessed is He, in the lower worlds?"

This is as Tanya⁸⁰² explains the matter that "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds." That is, "It thus arose in His Supernal will, to have pleasure when the opposite of holiness is subjugated [to holiness] and darkness is transformed to light," so that even in this world, which is a place of darkness and the opposite of holiness, the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He," should illuminate.

This is something that only applies in this lowest world, where because of the concealment of His light, blessed is He, and the doubled and quadrupled darkness etc., the matter of free choice (*Bechirah*) is possible, as the verse states,⁸⁰³ "See I have placed before you this day the life and the good," and their opposites, so that, "choose life" should be fulfilled.⁸⁰⁴

[To further explain based on what is known,⁸⁰⁵ free choice (*Bechirah*) is rooted in the highest aspect, this being the matter of free choice (*Bechirah*) as it is Above in *HaShem*'s-

⁸⁰² Tanya, Ch. 36 (45b and on)

⁸⁰³ Deuteronomy 30:15

⁸⁰⁴ Deuteronomy 30:19

⁸⁰⁵ Likkutei Torah, Emor 38b

יהו"ה Godliness, in that,⁸⁰⁶ “You have chosen us etc.”] This refers to our general service of *HaShem*-יהו"ה of restraining the side opposite holiness etc., through which *HaShem*'s-יהו"ה Supernal will is fulfilled, which gives Him satisfaction of spirit etc.

Now, none of this applies to the angels in the upper worlds, being that angels have no free choice.⁸⁰⁷ Rather, their entire existence is that of Godliness, and they merely are *HaShem*'s-יהו"ה emissaries by which the bestowal is drawn down. This is why they are called “angels-*Malachim*-מלאכים,” in that the word “angel-*Malach*-מלאך” means “emissary-*Shaliach*-שליח.”⁸⁰⁸

This then, is why the whole matter of the giving of the Torah was specifically below, as the verse states,⁸⁰⁹ “*HaShem*-יהו"ה descended upon Mount Sinai,” into a world where a descent into Egypt is applicable, in which there is an evil inclination (as explained in chapter two). For, through refining the evil inclination, by restraining the side opposite holiness and transforming the darkness into light, *HaShem*'s-יהו"ה Supernal intent that, “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is fulfilled.

This is brought about through fulfilling the *mitzvot*, as explained before, that all *mitzvot* are called “charity-*Tzedakah*-צדקה,” (and those who fulfill the *mitzvot* are called “righteous-*Tzaddikim*-צדיקים), being that they “revive the spirit of the lowly,” and draw *HaShem*'s-יהו"ה Godliness down from Above

⁸⁰⁶ See the liturgy of the *Amidah* prayer of the holidays.

⁸⁰⁷ Tanya, Likkutei Amarim Ch. 39

⁸⁰⁸ See Likkutei Torah, Vayikra 1c

⁸⁰⁹ Exodus 19:20

to below, this being “the way of *HaShem*-יהו”ה,” meaning the path and road by which the revelation of the limitless light of the Unlimited One, *HaShem*-יהו”ה, blessed is He, is drawn all the way down.

5.

Now, the order of the drawing down and revelation of the limitless light of the Unlimited One, *HaShem*-יהו”ה, blessed is He, to below (“a dwelling place in the lower worlds”) by fulfilling the *mitzvot*, which are called “the way of *HaShem*-יהו”ה,” is like the order of the drawing down and revelation of the Name *HaShem*-יהו”ה, which consists of four letters *Yod-Hey-Vav-Hey*-ה"א ו"ו ה"א י"ד, indicating constriction (*Tzimtzum*), expansion (*Hitpashtut*), drawing down (*Hamshachah*), and expression (*Hitpashtut*).⁸¹⁰

The explanation is that, in general, the *mitzvot* are in the three aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*). As known, most *mitzvot* depend on action (*Ma'aseh*). However, there also are *mitzvot* that are connected to speech (*Dibur*), and *mitzvot* that are connected to thought (*Machshavah*).

However, more specifically, in every *mitzvah* itself, there also are the three matters of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*). This is because in every *mitzvah* there is the intention (*Kavanah*) of the *mitzvah*, (thought-*Machshavah*), the blessing of the *mitzvah*, (speech-*Dibur*) and the fulfillment of the *mitzvah*, (action-*Ma'aseh*).

⁸¹⁰ See Likkutei Torah, Beshalach 1a and elsewhere.

Now, generally, most *mitzvot* are tied to action (*Ma'aseh*), less *mitzvot* are tied to speech (*Dibur*) and even less *mitzvot* are tied to thought (*Machshavah*). The same is true of each *mitzvah* in particular, in that the primary matter of the *mitzvah* is to fulfill it in action (*Ma'aseh*), whereas the blessing said over the *mitzvah* is only a Rabbinical ordinance,⁸¹¹ and one's intention (*Kavanah*) in the *mitzvah* [or lack thereof] does not obstruct [the fulfillment of the *mitzvah*],⁸¹² in that one's intention in the *mitzvah* is only in a way of beautifying it (except for specific *mitzvot* in which the intention (*Kavanah*) is part and parcel of the *mitzvah*).⁸¹³

More generally, this division also exists in our service of *HaShem*-יהו"ה, blessed is He, throughout the day. This begins with serving Him in prayer (*Tefillah*) in our thought (*Machshavah*), which is the intention (*Kavanah*) of the heart. One then goes "from the house of prayer to the house of study,"⁸¹⁴ to study Torah with speech (*Dibur*). This is followed by],⁸¹⁵ "conduct yourself in them according to the custom of the land," referring to fulfilling the *mitzvot* in action (*Ma'aseh*).

However, to fulfill *HaShem*'s-יהו"ה *mitzvot* in all three matters; thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), one must first nullify (*Bittul*) himself to *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship.

⁸¹¹ Talmud Bavli, Brachot 15a

⁸¹² See Shulchan Aruch of the Alter Rebbe 60:5; Likkutei Sichot Vol. 4, p. 1128.

⁸¹³ See Ba"Ch to Orach Chayim, Siman 8; Siman 625

⁸¹⁴ Talmud Bavli, Brachot 64a; See Shulchan Aruch of the Alter Rebbe, Orach Chayim 155:1

⁸¹⁵ Talmud Bavli, Brachot 35b

This is as our sages, of blessed memory, stated,⁸¹⁶ “First accept My Kingship upon yourselves, and then accept My edicts upon yourselves.”

Now, these four matters; self-nullification (*Bittul*) in accepting the yoke of the Kingdom of Heaven, and fulfilling *HaShem's* יהו"ה *mitzvot* in thought, speech, and action, correspond to the four letters of His Name *HaShem*-יהו"ה.

The explanation is that fulfilling the *mitzvot* in thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), corresponds to the three letters “*Hoveh*-הו"ה,” which has the form of drawing down and expression etc. These [three letters] correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).⁸¹⁷ Self-nullification (*Bittul*) through accepting the yoke of the Kingdom of Heaven, is like the constriction (*Tzimtzum*) of the point (*Nekudah*), which is the letter *Yod*-י of His Name *HaShem*-יהו"ה, blessed is He, and corresponds to the world of Emanation (*Atzilut*).⁸¹⁸

Now, just as in His Name *HaShem*-יהו"ה, blessed is He, the [first] letter *Yod*-י affects the three letters “*Hoveh*-הו"ה,” in that the meaning of the Name *HaShem*-יהו"ה as [He relates to His world] is “He who brings into being-*Mehaveh*-מהוה”⁸¹⁹ in that there are the three letters of the word “*Is-Hoveh*-הו"ה,” [being in the present tense] and the first letter *Yod*-י makes it a constant, (as Rashi explains the verse,⁸²⁰ “Thus does Iyov do

⁸¹⁶ Mechilta to Exodus (Yitro) 20:3

⁸¹⁷ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1

⁸¹⁸ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1 *ibid*.

⁸¹⁹ Pardes Rimonim, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya, Shaar HaYichud V’HaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁸²⁰ Job 1:5

(*Ya'aseh*-יעשה) all the days”),⁸²¹ the same is likewise so in regard to fulfilling His *mitzvot*. That is, the self-nullification (*Bittul*) of accepting the yoke of the Kingdom of Heaven upon oneself, (corresponding to the letter *Yod*-י), has an effect and is drawn down with constancy into the thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*) of the *mitzvot* (which are like the letters “*Hoveh*-הוה”), and this is what sustains them.

This is similar⁸²² to what our sages, of blessed memory, stated,⁸²³ “The Torah is only sustaining in one who kills himself (*Mi SheMeimit et Atzmo*-מי שממית את עצמו) over it.” About this, Etz Chayim explains⁸²⁴ that the word “Who-*Mi*-מי-50” refers to the aspect of Understanding-*Binah*,⁸²⁵ and that the meaning of “one who kills himself (*Mi SheMeimit et Atzmo*-מי שממית את עצמו) over it” is that the aspect of “Who-*Mi*-מי” (Understanding-*Binah*) kills itself over the Torah.

This is like⁸²⁶ the teaching of our sages, of blessed memory,⁸²⁷ “What should a person do if he wants to live? He should kill himself.” This refers to having self-sacrifice (*Mesirat Nefesh*) when reciting the *Shema*, [with the word] “One-*Echad*-אהד,” referring to the utter nullification of one’s desires to *HaShem*-ה'. This is specifically what causes the sustainment of the Torah, so that through one’s toil in fulfilling

⁸²¹ See Tanya, Shaar HaYichud V’HaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁸²² Also see Sefer HaMaamarim 5626 p. 113

⁸²³ Talmud Bavli, Brachot 63b

⁸²⁴ Etz Chayim, Shaaar 20 (Shaar HaMochin) Ch. 3

⁸²⁵ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁸²⁶ Also see Ohr HaTorah, Shir HaShirim Vol. 2, p. 672

⁸²⁷ Talmud Bavli, Tamid 32a

Torah and *mitzvot*, he causes a drawing down of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, all the way down, so that the matter of "I *HaShem*-יהו"ה have not changed,"⁸²⁸ is drawn down and revealed.

This is the matter of drawing down the letter *Yod*-י, which corresponds to the world of Emanation (*Atzilut*) into the three letters "*Hoveh*-הו"ה" which correspond to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), thus making "a dwelling place for the Holy One, blessed is He, in the lower worlds."

6.

Based on this, we can understand what we find about the giving of the Torah, that for there to be the revelation of "*HaShem*-יהו"ה descended on Mount Sinai," that is, for there be a drawing down of *HaShem*'s-יהו"ה Godliness into the world through Torah and *mitzvot*, the Jewish people as a whole, had to specifically number six-hundred thousand.⁸²⁹ This is as our sages, of blessed memory, taught,⁸³⁰ "Had the Jewish people been six-hundred thousand minus one, the Torah would not have been given to them."

The same applies to when the giving of the Torah falls out every year, in that before the holiday of Shavuot, the Torah

⁸²⁸ Malachi 3:6

⁸²⁹ See *Sefer HaMaamarim* 5626 p. 112; Also see the discourse entitled "*Se'u et Rosh*" in *Maamarei Admor HaZaken* 5570 (p. 95 and on).

⁸³⁰ *Mechilta* to Exodus (Yitro) 19:11; *Midrash Devarim Rabba* 7:8

portion of Bamidbar is always read,⁸³¹ which speaks of the count of the children of Israel numbering six-hundred thousand.

This is because the general matter of the giving of the Torah on each year, depends on this, even nowadays, when the number of Jewish people is much more than six-hundred thousand, as the verse states,⁸³² “May יהו"ה-*HaShem*, the God of your forefathers, add to you, a thousand times yourselves.” Nonetheless, the addition and [greater] abundance of Jews is only the matter of “branches” (*Anafim*), whereas the roots (*Shoroshim*) number six-hundred thousand,⁸³³ no less and no more.⁸³⁴

The explanation is that the number six-hundred thousand is connected to the particular letters of the Name יהו"ה-*HaShem*, and is brought about through them. For, as known, every drawing down from the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, is the matter of the letter Vav-ו. This is because the form of the letter Vav-ו indicates a drawing down from Above to below,⁸³⁵ and the drawing down is into the matter of the [final] letter Hey-ה.

However, for the Name יהו"ה-*HaShem* to be drawn down, it also must include the letters Yod-Hey-י"ה of the Name יהו"ה-*HaShem*. [This is similar to how it is in our service of יהו"ה-*HaShem*, blessed is He, that in order to draw down from

⁸³¹ Mishneh Torah of the Rambam, Hilchot Tefillah 13:2; Tur and Shulchan Aruch, Orach Chayim 428:4

⁸³² Deuteronomy 1:11

⁸³³ Also see Tanya, Likkutei Amarim, Ch. 37 (48a)

⁸³⁴ See Sefer HaMaamarim 5670 p. 104; Sefer HaMaamarim 5678 p. 312 and on.

⁸³⁵ Tanya, Iggeret HaTeshuvah, Ch. 4; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13 & Ch. 15.

the emotions (*Midot*) (indicated by the letter *Vav*-ו) into action (*Ma'aseh*) (indicated by the [final] letter *Hey*-ה), there first must be the contemplation (*Hitbonenut*) in the intellectual faculties (*Mochin*), these being the letters *Yod-Hey*-י"ה, [called],⁸³⁶ “The concealed are for *HaShem* our God-*HaShem Elo*”*heinu*-יהו"ה אלהינו,” “for these are the love and fear of Him in the mind and heart.”⁸³⁷

Now, when the manner of the inter-inclusion is that the *Vav*-ו is inclusive of ten, five times, the number six-hundred thousand emerges. That is, when the *Vav*-ו-6 includes ten-י one time, it numbers sixty. When it is inclusive of ten-י a second time, it numbers six hundred. When it is inclusive of ten-י a third time, it numbers six thousand. When it is inclusive of ten-י a fourth time, it numbers sixty thousand. And when it is inclusive of ten-י a fifth time, it is six-hundred thousand.

This then, is the “the way of *HaShem*-יהו"ה” as it relates to the number of the children of Israel, who are called “righteous-*Tzaddikim*-צדיקים” because they fulfill *HaShem*’s-יהו"ה *mitzvot*, similar to “the way of *HaShem*-יהו"ה” in the *mitzvot* themselves, which are called “charity-*Tzedakah*-צדקה,” since through them the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is drawn down to “revive the spirit of the lowly.”

⁸³⁶ Deuteronomy 29:28

⁸³⁷ See Tikkunei Zohar, Tikkun 10 (25b); Likkutei Torah, Re'eh 29a

Now, we should add to this and explain the matter of “the way of *HaShem*-יהו"ה” as it relates to the Torah in general. (The way and entrance through which to draw down the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is through the *Yod*-י preceding the [letters] “*Hoveh*-הוה,” this being the matter of self-nullification (*Bittul*) by accepting the yoke of the Kingdom of Heaven and having self-sacrifice (*Mesirat Nefesh*) in the *Shema* recital, before fulfilling the *mitzvot* in thought, speech, and action, as explained in chapter five).

That is, for there to be a drawing down and revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, through the giving of the Torah, there first must be the matters of leaving Egypt (*Mitzrayim*-מצרים), and counting of the Omer (*Sefirat HaOmer*).

The explanation is as stated in the verse,⁸³⁸ “Draw me, after You we shall run; The King has brought me to His chambers, we shall rejoice and delight in You.” Now, as known,⁸³⁹ [the word] “Draw me (*Mashcheini*-משכני)” refers to the exodus from Egypt (*Mitzrayim*-מצרים), the matter of which is revelation from Above to arouse the Godly soul. Even so, the animalistic soul has yet to be transformed.

⁸³⁸ Song of Songs 1:4

⁸³⁹ Likkutei Torah, Vayikra 2d and on; Sefer HaMaamarim 5655 p. 172 and on; Discourse entitled “*U’Sefartem Lachem* – You shall count for yourselves,” 5711 (Sefer HaMaamarim 5711, p. 74 and on), translated in The Teachings of The Rebbe 5711, Discourse 9 and on.

This is why about the exodus from Egypt the verse states,⁸⁴⁰ “The people fled,” because “the evil [in their animalistic souls] was still dominant etc.”⁸⁴¹ This is why the word “Draw me-*Mashcheini*-משכני” is in the singular, in that it refers to the Godly soul alone.

However, *HaShem*’s יהו"ה ultimate Supernal intent is for the animalistic soul to be refined, and it specifically is for this purpose that the Godly soul descended below. For, as known,⁸⁴² in and of itself, the Godly soul requires no repair at all, but descended to this world specifically to refine the body and animalistic soul. Thus, about this the verse continues, “after You we shall run,” in the plural, referring to the desire of the Godly soul, as well as the desire of the animalistic soul. This comes about through counting the Omer (*Sefirat HaOmer*), which is the matter of refining the seven emotive traits (*Midot*), (as each includes seven) of the animalistic soul, so that all are transformed to holiness.

That is, after the revelation from Above of the Godly soul alone at the exodus from Egypt, during the counting of the Omer (*Sefirat HaOmer*) there comes to also be the toil of refining one’s animalistic soul. (This is like how it is in the descent of the soul to below, that while in the womb of his mother, “a flame illuminates for him above his head etc.”⁸⁴³ this being the revelation of the Godly soul, and he then comes

⁸⁴⁰ Exodus 14:5

⁸⁴¹ Tanya, Likkutei Amarim, Ch. 31

⁸⁴² Tanya, Likkutei Amarim, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1.

⁸⁴³ Talmud Bavli, Niddah 30b

out into the air of the world, at which point the toil of refining the body and animalistic soul begins.)

We thus find that, in general, the matter of the exodus from Egypt (*Yetziyat Mitzrayim*) and the counting of the Omer (*Sefirat HaOmer*), is that of transforming the side opposite holiness and transforming darkness to light, through which there then is caused to be the revelation of the giving of the Torah, as indicated by the [continuing words], “The King has brought me into His chambers.”

The explanation is that, as known, through refining the animalistic soul by way of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) etc., we reach a much loftier level. This is because the root of the animalistic soul is higher than the root of the Godly soul, which is why it descended further down. This is analogous to a fallen wall, in that its highest stone falls furthest [from its base] etc.⁸⁴⁴

This also is similar⁸⁴⁵ to the superior power of the cycle-*Ophanim* angels over and above the fiery-*Seraphim* angels. That is, even though the fiery-*Seraphim* angels are in the world of Creation (*Briyah*), whereas the cycles-*Ophanim* angels are only in the world of Action (*Asiyah*), nevertheless, “with a mighty sound and commotion the cycles-*Ophanim* rise toward the fiery-*Seraphim* angels.”⁸⁴⁶ That is, through their “mighty sound and commotion” caused by their inability to comprehend etc., they rise even higher than the fiery-*Seraphim* angels. This

⁸⁴⁴ Likkutei Torah, Parshat Re'eh 19c

⁸⁴⁵ See Likkutei Torah, Ha'azinu 74c and on

⁸⁴⁶ See the *Yotzer* blessing of the *Shema*, and the *Kedushah* liturgy.

is because, in truth, their root is higher than the root of the fiery-*Seraphim* angels.

The same is likewise so of man's animalistic soul, that its root is in the "face of the ox" of the cycles-*Ophanim* angels, whose strength is much greater and mightier than the power of the Godly soul, being that its root is much higher.

This then, is *HaShem* יהו"ה's ultimate Supernal intent in the descent of the soul below, to manifest within a body and animalistic soul. For, because of the distance, concealment, and hiddenness etc., the soul comes to have a mighty sound and great commotion, [as indicated by the verse],⁸⁴⁷ "their heart cried out to *HaShem*-יהו"ה."

In other words, through the soul's descent to below, she comes to have the superiority of serving *HaShem*-יהו"ה like those who return to *HaShem*-יהו"ה in repentance-*Baalei Teshuvah*, as compared to the [service of the] righteous-*Tzaddikim*. (That is, as the soul is still above, its state is the state of the righteous-*Tzaddikim*, whose nature is to ascend to *HaShem*-יהו"ה, blessed is He,) for [those who return to *HaShem*-יהו"ה in repentance, "draw Him upon themselves with even greater strength."⁸⁴⁸

Now, as known,⁸⁴⁹ the matter of returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) does not exclusively apply specifically to one who, Heaven forbid, has sinned. Rather, returning to *HaShem*-יהו"ה in repentance is as the verse states,⁸⁵⁰

⁸⁴⁷ Lamentations 2:18

⁸⁴⁸ Zohar I 129b

⁸⁴⁹ See Likkutei Torah, Drushim L'Rosh HaShanah 60d; Sefer HaMaamarim 5698 p. 13.

⁸⁵⁰ Ecclesiastes 12:7

“the spirit returns (*Tashuv*) to God who gave it.” That is, according to the distance, concealment, and hiddenness, caused by the descent of the soul to below, the return is also caused to be with a much stronger “running” (*Ratzo*) desire, “with greater strength.”

Moreover, it is specifically this power that brings the drawing down and revelation of *HaShem*’s-יהו"ה Godliness through fulfilling His commandments-*mitzvot*. This is because, in and of themselves, the commandments-*mitzvot* are physical acts, however, if a non-Jew [who has not been commanded] does them, for him they are not commandments-*mitzvot* at all.⁸⁵¹

Rather, only when a Jew fulfills the *mitzvot* are they *mitzvot*, by which *HaShem*’s-יהו"ה Godliness is revealed. This is brought about primarily by the strength of the “running” (*Ratzo*) desire [to ascend] caused by the soul’s descent to below. On account of this, the soul is empowered to draw down and reveal *HaShem*’s-יהו"ה Godliness by fulfilling *HaShem*’s-יהו"ה *mitzvot* in actuality.⁸⁵²

This then, is why the giving of the Torah is preceded by the exodus from Egypt (*Mitzrayim*) and the counting of the Omer (*Sefirat HaOmer*), in that refining the animalistic soul in a way of self-restraint (*Itkafiya*) and self-transformation (*It’hapcha*) with strength and with “running” (*Ratzo*) desire etc., (which is the matter of leaving Egypt and counting the Omer), empowers us to draw the revelation of *HaShem*’s-יהו"ה

⁸⁵¹ See Torah Ohr, Shemot 53d, and elsewhere.

⁸⁵² See Likkutei Torah ibid. p. 75c

Godliness below, by fulfilling His Torah and *mitzvot*, (this being the matter of the giving of the Torah).

This is similar to the self-sacrifice (*Mesirat Nefesh*) in the recital of *Shema*, through accepting the yoke of the Kingdom of Heaven upon oneself, this being the matter of the *Yod*-י of the Name *HaShem*-יהו"ה, which must precede fulfilling the *mitzvot* in thought, speech, and action, these being the matter of the letters "*Hoveh*-הו"ה" of the Name *HaShem*-יהו"ה. In other words, the matter of prefacing the giving of the Torah with leaving Egypt (*Mitzrayim*) and counting the Omer (*Sefirot HaOmer*), is the "way of *HaShem*-יהו"ה" in the general matter of the giving of the Torah.

From this, the matter is also drawn down in the "way of *HaShem*-יהו"ה" (with the *Yod*-י preceding the letters "*Hoveh*-הו"ה"), as it is in the service of *HaShem*-יהו"ה of each and every Jew individually. This is so of both the service of the righteous-*Tzaddikim*, beginning with the matter of sacrificing one's soul (*Mesirat Nefesh*) to *HaShem*-יהו"ה in their recital of *Shema*, in a way of the utter nullification of their desire [to *HaShem*'s-יהו"ה], as well as the service of those who return to *HaShem*-יהו"ה in repentance-*Baalei Teshuvah*, beginning with the matter of having self-restraint (*Itkafiya*), which bears a similarity to the self-sacrifice (*Mesirat Nefesh*) of the *Shema* recital. For⁸⁵³ "what [difference] does it make whether he [sacrificed his soul and] killed it entirely or] killed it partially etc.,"⁸⁵⁴ in that it reaches and causes arousal Above etc. Through this there then can be a drawing down of the revelation of *HaShem*'s-יהו"ה

⁸⁵³ Tractate Baba Kamma 65a

⁸⁵⁴ See Torah Ohr, Beshalach 61b

Godliness to below through the deeds of the Jewish people, “Your people are all righteous-*Tzaddikim*,” with the deeds of the *mitzvot* which are called “charity-*Tzedakah*-צדקה” to “revive the spirit of the lowly,” as explained before at length.

8.

This then, is the meaning of [the verse],⁸⁵⁵ “Yehonatan said to him, ‘Tomorrow is the New Moon and you will be remembered because your seat will be empty... stay near the marker stone.’” The matter of “the marker stone-*Even HaAzel*-אֶבֶן הָאֵזֶל,” is that it is of the same root as in [the statement of our sages, of blessed memory],⁸⁵⁶ “the world we are going (*Azlinan*-אֶזְלִינָן) from,” in that through it we come into the aspect of “walkers-*Mehalchim*-מְהַלְכִים,”⁸⁵⁷ (as explained in chapter one), and primary is because of the strength of the “running” (*Ratzo*) desire, “with greater strength.”

This comes about by way of refining one’s animalistic soul through self-restraint (*Itkafiya*) and self-transformation (*It’hapcha*), which come about because of the hiddenness and concealment brought about by the descent of the soul to below, specifically [as in], “Did you descend to Egypt...? Is there an evil inclination amongst you?”

This is also the meaning of the verse, “tomorrow is the New Moon and you will be remembered because your seat will be empty.” That is, for there to be the birth of the moon anew,

⁸⁵⁵ Samuel I 20:18-19 – The *Haftorah* read on Shabbat Erev Rosh Chodesh.

⁸⁵⁶ Talmud Bavli, Eruvin 54a

⁸⁵⁷ Zachariah 3:7

this being the matter of a new drawing forth of light from the sun to the moon, there first must be [its] nullification (*Bittul*) [when it disappears from the sky], as in “Your seat will be empty.” This is like the matter of starting with the matter of having self-restraint (*Itkafiya*) etc., by which light is drawn down by fulfilling *HaShem*’s-ה"ה *mitzvot*.

The manner of the drawing down is through the Name *HaShem*-ה"ה, that is “the way of *HaShem*-ה"ה,” as hinted in the verse, “Yehonatan said to him,” (to Dovid). This is because the name “*Yehonatan*-יהונתן” divides into “*Yeho* gave-*Yeho* *Natan*-נתן.” That is, it has the first three letters “*Yeho*-יהו” of the Name *HaShem*-ה"ה.⁸⁵⁸ The word “gave-*Natan*-נתן” has the numerical value of ת"ק-500, which is the value of the final letter *Hey*-ה-5 by the methodology of “striking” (*Haka’ah*).⁸⁵⁹ (This is similar to the matter of ת"ק-500 “the walking distance of ת"ק-500 years between one firmament and another firmament.”)

All this is drawn to Dovid, the *Sefirah* of Kingship-*Malchut*, which also is the final *Hey*-ה of the Name *HaShem*-ה"ה, but as it [descends] to become the source of the worlds of

⁸⁵⁸ These first three letters *Yeho*-יהו-21 are equal to the Name *Eheyeh*-ה"ה-39 which relates to the Crown-*Keter*, and when expanded *Yod-Hey-Vav*-יוד-ה"ה-39 are equal to *HaShem* is One-*HaShem Echad*-אחד-יהוה-39. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*), and his Ginat Egoz, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁸⁵⁹ Me’orei Ohr, Ma’arechet Ot Yod, Section 54; Ohr HaTorah, Bereishit 11a; *Hemshech* “*v’Hechereem*” 5631 p. 69. (That is, ה-5 times י-10 times י-10 equals ת"ק-500. Also see Shaar HaPesukim of the Arizal, Parshat Bereishit, Drush 3; Discourse entitled “*Machar Chodesh*” of Shabbat Parshat Shemini, Shabbat Mevarchim and Erev Rosh Chodesh Iyyar 5731; and Shabbat Parshat Bamidbar, Shabbat Mevarchim and Erev Rosh Chodesh Sivan 5736; Sichah of Shabbat Parshat Tetzaveh 5741)

⁸⁶⁰ Talmud Bavli, Chagigah 13a

Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),⁸⁶¹ until this lowly world, as it specifically is here, that *HaShem's*-יהו"ה Supernal intention is that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

⁸⁶¹ See *Hemshech* “v’*Hechereem*” *ibid.*