

Discourse 25

*“V’Khol HaAm Ro’im...
The entire people saw...”*

Delivered on the 1st night of Shavuot, 5723¹⁰²⁵

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

1.

The verse states,¹⁰²⁶ “The entire people saw the thunder [and the flames, the sound of the Shofar and the smoking mountain;] the people saw and trembled-וַיִּנּוּעוּ-*v’Yanu’oo* and stood from afar.” Rashi comments on this stating, “The root ‘*No’a*’-נִוַּע denotes ‘trembling-*Zi’a*’-זִיַּע.” In other words, they were trembling and shaking from the thunder and lighting. This is as stated in an earlier verse,¹⁰²⁷ “There was thunder and lightning... and the entire people in the camp shuddered.”

Now, we must understand¹⁰²⁸ the matter of this fear and trembling, and why it was necessary at the giving of the Torah. The essential point of the explanation¹⁰²⁹ is that as known¹⁰³⁰ absence [of being] must precede being, in that all being must be

¹⁰²⁵ This general content of this discourse is only available in condensed form (*Roshei Perakim*).

¹⁰²⁶ Exodus 20:15

¹⁰²⁷ Exodus 19:16

¹⁰²⁸ Also see the discourse entitled “*V’Khol HaAm*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,002) and elsewhere.

¹⁰²⁹ See the end of the discourse entitled “*V’Khol HaAm*” 5675 *ibid.* (p. 1,009).

¹⁰³⁰ See the discourse entitled “*V’Khol HaAm*” 5675 *ibid.* p. 1,007; Also see the discourse entitled “*V’Khol HaAm Ro’im*” 5744.

preceded by the absence [of being]. This is especially so before the existence of completely novel being, in which case, the complete absence [of being] and withdrawal is necessary.

The same is so of the giving of the Torah, at which time the Jewish people became like completely new beings. This is because, at the giving of the Torah, the essential light (*Ohr Atzmi*) was revealed in the souls of the Jewish people, meaning, the aspect of the Middle Column (*Kav HaEmtza'ee*),¹⁰³¹ the superior element of which is that from the beginning of its drawing forth to its end it is equal, without any division, as known.¹⁰³²

It therefore was necessary for this to be preceded by a matter of the absence [of being] through the enslavement in Egypt etc. This likewise is the matter of the trembling brought about through the thunder and lightning, the purpose of which was to cause the nullification of their “somethingness” (*Bittul HaYesh*) in them. That is, all this is the matter of the absence [of being] that precedes [novel] being etc.

2.

However, we must better understand the statement about the revelation of the essential light (*Ohr Atzmi*) at the giving of the Torah, that it was the aspect of the Middle Column (*Kav HaEmtza'ee*) in which there is no division. For, at first glance, how can it be said that there is no division in it, being

¹⁰³¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁰³² See Sefer HaMaamarim 5678 p. 24 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & Ch. 35.

that is has the aspects of lights (*Orot*) and vessels (*Keilim*)? This may be understood by prefacing with the explanation elsewhere¹⁰³³ about the matter of inter-inclusion (*Hitkallelut*) present in the Middle Column (*Kav HaEmtza 'ee*), comprising various ways of inter-inclusion (*Hitkallelut*).¹⁰³⁴

One way of inter-inclusion (*Hitkallelut*) is that the intellect (*Mochin*) causes the inter-inclusion the emotions (*Midot*) with each other, such as Might-*Gevurah* within Kindness-*Chessed*, or Kindness-*Chessed* within Might-*Gevurah*. However, this inter-inclusion (*Hitkallelut*) is in a way that the innerness (*Pnimityut*) of the opposite quality, is the force of strength of the quality it is included in.

An example is [as stated in the verse],¹⁰³⁵ “One who spares his rod hates his child, but one who loves him disciplines him in his youth.” In other words, even though the matter of disciplining him is the aspect of Might-*Gevurah*, nevertheless, in truth, this is the force of the strength of love and Kindness-*Chessed*. That is, externally (*Chitzoniyut*) it is the aspect of Might-*Gevurah*, but its innerness (*b'Pnimityut*) is the aspect of Kindness-*Chessed*, and this is their inter-inclusion (*Hitkallelut*).

However, there is another kind of inter-inclusion (*Hitkallelut*) in a way that both qualities have an active effect on one matter, in which one is an aspect of Kindness-*Chessed* and the other is an aspect of Might-*Gevurah*. An example is the

¹⁰³³ During the meals (of the holiday) the Rebbe said that his intention was in reference to the discourse entitled “v'Eileh Shemot” 5680 (Sefer HaMaamarim 5680 p. 226 and on).

¹⁰³⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

¹⁰³⁵ Proverbs 13:24

verse,¹⁰³⁶ “[In the days of Dovid there [once] was a famine for three consecutive years. Dovid inquired of *HaShem*-יהו"ה], and *HaShem*-יהו"ה answered, ‘It is for Shaul and for the House of Blood, for his having killed the Gibeonites.’”

About this our sages, of blessed memory, explained,¹⁰³⁷ “The Holy One, blessed is He, demanded retribution for the honor of Shaul, who was not properly eulogized, but He simultaneously demanded retribution because [Shaul] had put the Gibeonites to death. About this the verse states,¹⁰³⁸ ‘those that have executed His justice (*Asher Mishpato Pa’alu*-אשר (משפטו פעלו),’ [which can also be understood as], ‘Where [mention is made of] justice (*BaAsher Mishpato*-באשר משפטו) [to be carried out against a person], his [good] deeds (*Pa’alo*-פעלו) [should also be mentioned] there [as well].”¹⁰³⁹ We thus find two opposite qualities of Kindness-*Chessed* and Might-*Gevurah* acting together as one.

We likewise find that about the day the Holy Temple was inaugurated, the verse states,¹⁰⁴⁰ “For this city has aroused My anger and My wrath within Me from the day they built it,” but about the very same time, the verse [also] states,¹⁰⁴¹ “On the day of His heartfelt rejoicing,” referring to the construction of the Holy Temple.¹⁰⁴²

This kind of inter-inclusion (*Hitkallelut*) stems from the aspect of the mature and expanded intellect (*Mochin d’Gadlut*),

¹⁰³⁶ Samuel II 21:1

¹⁰³⁷ Talmud Bavli, Yevamot 78b and Rashi there.

¹⁰³⁸ Zephaniah 2:3

¹⁰³⁹ See Rashi to Talmud Bavli, Yevamot 78b ibid.

¹⁰⁴⁰ Jeremiah 32:31

¹⁰⁴¹ Song of Songs 3:11

¹⁰⁴² Talmud Bavli, Taanit 26b (in the Mishnah)

in which two opposites as one is possible. This likewise is the inter-inclusion (*Hitkallelut*) of the aspect of Splendor-*Tiferet*, in which there is the inter-inclusion of the two qualities of Kindness-*Chessed* and Might-*Tiferet*, so that both are present in a state of inter-inclusion (*Hitkallelut*) etc.

There is yet another way of inter-inclusion, about which the verse states,¹⁰⁴³ “Dominion and dread are with Him; He makes peace in His heights.” About this our sages, of blessed memory, explained,¹⁰⁴⁴ “Michael, the angel of water, and Gavriel, the angel of fire, do not extinguish each other.” That is, at the very essence of their being, the emotional qualities of Kindness-*Chessed* and Might-*Gevurah* are nullified, and as a result, they dwell together as one and become inter-included in a single matter.

This is analogous to two ministers who are opposites of each other, but because of their self-nullification to the king their own existence is nullified, such that their entire existence is solely the existence of the king, and therefore they partner together in a single matter etc.

Even higher than this is inter-inclusion (*Hitkallelut*) stemming from the inability to determine the beginning from the end, in that they receive from each other, in that the beginning receives from the end, and this being so, the end is the beginning etc. This inter-inclusion (*Hitkallelut*) stems from

¹⁰⁴³ Job 25:2

¹⁰⁴⁴ See Midrash Bereishit Rabba 12:8; Shir HaShirim Rabba 3:11; Tanchuma, Vayigash 6.

the perfection of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.¹⁰⁴⁵

3.

Now, we may add and state that not only is it that at the giving of the Torah, the revelation of the Middle Column (*Kav HaEmtza'ee*) caused novel being in the souls of the Jewish people, prior to which there needed to first be a matter of the absence [of being], but beyond this, even the matter of the absence [of being] that precedes [novel] being is connected to the revelation of the Middle Column (*Kav HaEmtza'ee*).

This may be understood based on the lengthy explanation in the continuum of discourses (*Hemshech*) of Shavuot of the year 5704,¹⁰⁴⁶ regarding the matter of the restraint of the *Tzimtzum* preceding the revelation of the Line-*Kav*, (which also is a matter of absence [of being] preceding being).

¹⁰⁴⁵ The continuation and conclusion of this matter is missing [from this discourse]. However, see the continuation of the matter, as it is explained in the discourse entitled "*v'Eileh Shemot*" *ibid.*, that because in Splendor-*Tiferet* there is an illumination of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, therefore the vessel (*Kli*) for the quality of Splendor-*Tiferet* is also the Name *HaShem*-יהו"ה, which is the aspect of the light (*Ohr*), and therefore the vessel (*Kli*) is not the aspect of an [independent or novel] existence etc. Perhaps it is based on this, that it becomes clarified why it is that the Middle Column (*Kav HaEmtza'ee*) transcends division, even though there are lights (*Orot*) and vessels (*Keilim*) in it. [Note added by the redactors of the original discourse.] (Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), as well as his Ginat Egoz, translated as HaShem Is One, The Gate of Intrinsic Being (*Shaar HaHavayah*), and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity *ibid.*)

¹⁰⁴⁶ Ch. 7 (Sefer HaMaamarim 5704 p. 229) and on; Also see the discourses entitled "*V'Khol HaAm*" *ibid.* Also see the discourse of the second day of Shavuot of this year, 5723, Discourse 26, Ch. 2 (Sefer HaMaamarim 5723, p. 154 and on).

That is, the intention of the constriction of the *Tzimtzum* is for the purpose of revelation (*Giluy*) and the same is true in the reverse, that the intention of revelation (*Giluy*) is fulfilled through the constriction of the *Tzimtzum*. This being so, the constriction of *Tzimtzum* includes the intention to reveal (*Giluy*) and the revelation (*Giluy*) includes the intention to constrict (*Tzimtzum*).

Now, being that the general matter of inter-inclusion (*Hitkallelut*) stems from the Middle Column (*Kav HaEmtza'ee*), it is understood that even the inter-inclusion (*Hitkallelut*) of the revelation (*Giluy*) and constriction (*Tzimtzum*), (in that the *Tzimtzum* includes the intention to reveal (*Giluy*) and the revelation (*Giluy*) includes the intention to constrict (*Tzimtzum*), also stems from the Middle Column (*Kav HaEmtza'ee*).¹⁰⁴⁷

Based on this, we find that even the precedence of the absence to being (due to the inter-inclusion of the revelation (*Giluy*) and the restraint (*Tzimtzum*), is due to the revelation of the Middle Column (*Kav HaEmtza'ee*).

¹⁰⁴⁷ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15.