

Discourse 26

*“V’Yadaata HaYom...
You shall know this day...”*

Delivered on the 2nd day of Shavuot, 5723

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

1.

The verse states,¹⁰⁴⁸ “You shall know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi”m*-אלהי"ם – [in heaven above and on the earth below] – there is nothing else.” This verse comes in continuation of a preceding verse that states,¹⁰⁴⁹ “You have been shown to know that *HaShem*-יהו"ה, He is the God-*Elohi”m*-אלהי"ם! There is nothing beside Him!” As explained in Tanya,¹⁰⁵⁰ this refers to when the Torah was given, at which time ““You have been shown”¹⁰⁵¹ in a way that is [perceptible to] physical sight etc.” About this, this verse continues, “You shall know this day etc.”

Now, the Alter Rebbe poses a question about this.¹⁰⁵² That is, since the verse already stated, “You have been shown to know etc.,” we must understand why it then states, “You shall know this day and set it upon your heart etc.” We can add to

¹⁰⁴⁸ Deuteronomy 4:39

¹⁰⁴⁹ Deuteronomy 4:35

¹⁰⁵⁰ Tanya, Likkutei Amarim, Ch. 36

¹⁰⁵¹ The word “You have been shown-*Hareita*-הִרְאָה” can also mean “You made [Yourself] seen.”

¹⁰⁵² Likkutei Torah, Va’etchanan 4a, 5a

this [question] based on the explanation in the beginning of Shaar HaYichud VeHaEmunah, which states,¹⁰⁵³ “Now, we need to understand this, for would it ever enter a person’s mind [that there is a god resting in the waters under the earth,] that such a strong warning, ‘Set it upon your heart,’ would be needed?” Based on this, the question is further strengthened. Why is it necessary to add the verse, “You shall know this day etc.” Additionally, we also must understand¹⁰⁵⁴ why the verse specifically states, “(You shall know) this day-*HaYom*-היום.”

2.

About this he explains¹⁰⁵⁵ that the statement, “this day-*HaYom*-היום,” is a preface to knowing the matter of “*HaShem*-יהוה, He is the God-*Elohi*”מ-אלהי”ם.” This is because the matter of “day-*Yom*-יום” specifically comes together with the matter of “night-*Laylah*-לילה,” as the verse states,¹⁰⁵⁶ “and there was evening and there was morning, one day-*Yom Echad*-יום אחד.” In other words, “a day-*Yom*-יום” includes evening and morning (night and day) which together make “one day-*Yom Echad*-יום אחד.”

Moreover, evening precedes morning, [as it states],¹⁰⁵⁷ “As in the creation of the world, it first was dark and then the light returned.” This refers to the fact that the beginning of

¹⁰⁵³ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1

¹⁰⁵⁴ Likkutei Torah, Va’etchanan 4a ibid.

¹⁰⁵⁵ See Likkutei Torah, Va’etchanan 7d, 8d and on; Also see *Hemshech* 5672 Vol. 2, p. 999 and on; Sefer HaMaamarim 5704 p. 223 and on.

¹⁰⁵⁶ Genesis 1:5

¹⁰⁵⁷ Talmud Bavli, Shabbat 77b

novel creation was through the first restraint of *Tzimtzum*, this being the complete withdrawal and concealment (“darkness”) that preceded the drawing down and revelation of the Line-Kav (“light”).

Now, it indeed is known that, at first, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled the entire space of the void, followed by the restraint of the *Tzimtzum*,¹⁰⁵⁸ and as known,¹⁰⁵⁹ the order from Above, is that first there was [the matter of] “coming” (*Mati*-מטי) and only afterwards [there was the matter of] “not coming” (*Lo Mati*-לא מטי). This being so, why does it say, “it first was dark and then the light returned”?

However, the explanation is as explained in the continuum of discourses (*Hemshech*) of Shavuot of the year 5704,¹⁰⁶⁰ that even in the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the intention for the *Tzimtzum* [is present]. This is because specifically through the *Tzimtzum* the intention for the revelation (*Giluy*) is thereby fulfilled.

Moreover, the revelation (*Giluy*) itself is in way that there should be *Tzimtzum* and that the *Tzimtzum* should cause the fulfillment of *HaShem*'s-יהו"ה Supernal intent in it, in a revealed way that illuminates in the worlds. Thus, from this perspective, the *Tzimtzum* preceded the revelation, being that absence [of being] precedes novel being, (similar to the analogy

¹⁰⁵⁸ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

¹⁰⁵⁹ See Zohar I 16b and elsewhere.

¹⁰⁶⁰ Ch. 11 (Sefer HaMaamarim 5704 p. 238 and on); Also see *Hemshech* 5672 ibid. p. 1,007.

of sowing seed in the earth, in that specifically through the seed decomposing, there [then] is growth).

From the above we can also understand the matter of “יהו"ה-*HaShem*, He is the God-*Elohi*”מ-אלהי”m.” To explain, the difference between the name יהו"ה-*HaShem* and the name God-*Elohi*”מ-אלהי”m is that יהו"ה-*HaShem* is the name of the quality of Kindness-*Chessed* and revelation (*Giluy*), whereas the name God-*Elohi*”מ-אלהי”m is the quality of Might-*Gevurah* and restraint-*Tzimtzum*. Nevertheless, “יהו"ה-*HaShem*, He is the God-*Elohi*”מ-אלהי”m.”

This is as explained in Shaar HaYichud VeHaEmunah,¹⁰⁶¹ that “these two names actually are one, in that even the title God-*Elo*”him-אלהי”m, which restrains and conceals the light, is an aspect of kindness, similar to the name יהו"ה-*HaShem*.” This is because the intention of the *Tzimtzum* is not to bring about concealment and hiddenness, but on the contrary, it specifically is that through it, the matter of revelation (*Giluy*) will come about.

We thus find that this aspect of Might-*Gevurah* and *Tzimtzum* is also an aspect of Kindness-*Chessed*, except that it is the aspect of Might-*Gevurah* as it is included in Kindness-*Chessed*. This is similar to the matter of, “the day-*HaYom*-היום,” which also includes night, not just that, “it first was dark.” Nonetheless, the intention in this is to make it possible for the matter of revelation (*Giluy*) to be, [as in the continuation] “and then the light returned.”

The verse therefore continues, “You shall know this day (*HaYom*-היום) and set it upon your heart (*Levavecha*-לבבך).”

¹⁰⁶¹ Tanya, Shaar HaYichud VeHaEmunah, Ch. 6

That is, just as¹⁰⁶² it is so of the matter “the day-*HaYom*-יום” that “day-*Yom*-יום” and “night-*Laylah*-לילה” are one (*Echad*-אחד), this likewise must be so of the soul, that both hearts (specifically “hearts-*Levavecha*-לבבך”) referring to the good inclination and the evil inclination,¹⁰⁶³ must be as one, such that even the evil inclination should return to serving *HaShem*-יהו"ה, blessed is He, through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

3.

The explanation is that our sages, of blessed memory, stated,¹⁰⁶⁴ “The Holy One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds.” In other words, the beginning, source, and root for all of novel existence and the chaining down of the worlds, beginning with the restraint of the *Tzimtzum*, is because “The Holy One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds,” (in which the word “lusted-*Nita'vah*-נתאוה” is specifically used, as in the well-known¹⁰⁶⁵ dictum, “There is no questioning of a lust,” meaning that this is something that utterly precedes the matter of reason etc.

¹⁰⁶² Likkutei Torah, Va'etchanan ibid. 7d

¹⁰⁶³ See Rashi to Deuteronomy 6:5 (citing Sifrei Devarim 32:3 and Talmud Bavli Brachot 54a) – [The form of the noun with two letters *Beit*-ב instead of the usual form “your heart-*Leebcha*-לבך” means that “You shall love Him] with both of your inclinations.

¹⁰⁶⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁰⁶⁵ Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 7 and on.

Now, we must understand how it applies to use the word “lower worlds (*Tachtonim*-תחתונים)” in relation to *HaShem*-יהו"ה, blessed is He. That is, the Torah is full of verses that state [things like],¹⁰⁶⁶ “Do I not fill the heaven and the earth?” That is, He fills the heavens and the earth equally, as explained in Tanya,¹⁰⁶⁷ that for *HaShem*-יהו"ה, blessed is He, the aspects of “above” and “below” do not apply, being that He fills all worlds equally.

We also must understand the meaning of, “The Holy One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds.” For, does the verse not state,¹⁰⁶⁸ “If I ascend to heaven, You are there; if I make my bed in the lowest depths, behold, You are there too”?

Now, from the fact that the words, “If I make my bed in the lowest depths” follow in continuation of the words, “If I ascend to heaven, You are there,” it is understood that they are equal to each other, (similar to the equality in the verse, “Do I not fill the heavens and the earth,” in which the heavens and the earth are equal). In other words, He is present in the lowest depths, just as He is present in the heavens.

Thus, since even in the lowest depths of purgatory (*She'ol*-שאו"ל), (this being the lowest level),¹⁰⁶⁹ “behold, You are there too,” this being so, what is the meaning of, “The Holy

¹⁰⁶⁶ Jeremiah 23:24

¹⁰⁶⁷ Tanya, Likkutei Amarim, Ch. 36; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDevarim*-עשרת הדברות were given.

¹⁰⁶⁸ Psalms 139:8

¹⁰⁶⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part 1), Gate entitled “The seven letters בג"ד כפר"ת correspond to the seven chambers of purgatory-*Gehinnom*-גיהנום.”

One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds?”

However, the explanation is that it indeed is true that “I fill the heavens and the earth,” and, “If I ascend to the heavens, You are there; if I make my bed in the lowest depths, behold, You are there too.” However, even so, there is a difference whether He is present in a revealed way or whether [He is present] in a concealed and hidden way.

That is, even though “in the lowest depths, behold, You are there too,” nonetheless, it is in the ultimate state of concealment and hiddenness. We must say this, because the lowest depth of purgatory (*She’ol*-שְׂאוֹל) is the place of judgment and justice for the souls and bodies who are judged there.

It must therefore be said that the radiant face of the King is absent there. This is because when one encounters “the radiant face of the King there is life”¹⁰⁷⁰ – and this even applies to a king of flesh and blood – in that even if a person who is sentenced to death encounters him, he is pardoned.¹⁰⁷¹ That is, from the angle of the radiant face of the king, there is no room for the matter of judgment and justice.

Thus, the reason that in the lowest depths of purgatory (*She’ol*-שְׂאוֹל) there is judgment and justice, is because the matter of the radiance of the face of the King is absent there.

¹⁰⁷⁰ Proverbs 16:15

¹⁰⁷¹ See Rashi to Proverbs 16:15 *ibid.* Also see *Hemshech* 5672 Vol. 3, p. 1,321; See Likkutei Torah, Balak 72b; Maamarei Admor HaEmtza’ee, Na”Ch p. 37; Discourse entitled “*Machar Chodesh* – Tomorrow is the New Moon” 5711, translated in The Teachings of The Rebbe 5711, Discourse 8 (Sefer HaMaamarim 5711 p. 65 and on).

This is due to the great hiddenness and concealment, to the point that He is neither seen nor revealed at all.

This then, is the meaning of [the teaching], “The Holy One, blessed is He, lusted to have a dwelling place for Himself in the lower worlds.” In other words, He [desires] to be seen and openly revealed even in “the lower worlds (*Tachtonim*-תחתונים),” in that this is the matter of a dwelling place (*Dirah*-דירה), which is analogous to the home (*Dirah*-דירה) that a person dwells in, within which he is openly seen and revealed.¹⁰⁷²

This is the difference between a home (*Dirah*-דירה) that one dwells in, and a house (*Bayit*-בית) that one does not dwell in. That is, there can be a person who has many houses, but only one of those houses is the home (*Dirah*-דירה) that he dwells in, whereas his other houses are for the profit gained by them renting them to others. In other words, though all the houses belong to him, only one is considered to be his home (*Dirah*-דירה) and is the house that he always dwells in, where he is openly seen and revealed in the totality of his essential self.

As this is Above in *HaShem*’s-יהו”ה Godliness, is that “The Holy One, blessed is He, lusted to have a dwelling place (*Dirah*-דירה) for Himself in the lower worlds,” so that He will be openly seen and revealed even in the lowest world, within the [place and] matter of the concealment of His light, blessed is He, meaning within this physical and material world.

This is as understood from the fact that primarily, the matter of punishments [is in this world]. For, though we find

¹⁰⁷² See Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak ibid.; *Hemshech* 5666 p. 3, and elsewhere.

that even in the highest worlds there also is a matter of punishment, as stated in Talmud,¹⁰⁷³ that the four [sages] who entered Paradise (*Pardes*) saw “them taking [the angel] Metatron and smiting him with sixty rods of fire,” and as the verse states,¹⁰⁷⁴ “Even the [hosts of] heaven are not pure in His eyes,” and,¹⁰⁷⁵ “He finds fault with His angels.”

Nonetheless, this is unlike the matter of punishments as they are in this physical and material world, were there also is the punishment of the opposite of life, Heaven forbid, due to the great hiddenness and concealment, in that the radiance of His face is not openly seen and revealed, this being the opposite of [the verse], “In the radiance of the face of the King is life.”¹⁰⁷⁶

It specifically is in this lowest world, in that there is no lower world in relation to the concealment of His light, that “The Holy One, blessed is He, lusted to have a dwelling place (*Dirah*-דירה),” specifically meaning a home (*Dirah*-דירה), within which He is openly seen and revealed with the totality of His Essential Self.

Relative to the revelation of His Essential Self in His home (*Dirah*-דירה), all other revelations, such as how He is in the heavens, “If I ascend to heaven, You are there,” are an aspect of hiddenness and concealment, similar and comparable to the hiddenness and concealment of “if I make my bed in the lowest depths, behold, You are there too.”

¹⁰⁷³ Talmud Bavli, Chagigah 15a

¹⁰⁷⁴ Job 15:15

¹⁰⁷⁵ Job 4:18

¹⁰⁷⁶ Proverbs 16:15

The essential point of the matter is as Tanya explains,¹⁰⁷⁷ that “so it arose in His will, blessed is He, that He finds satisfaction before Him, blessed is He, when the side opposite holiness is subjugated and the darkness is transformed to light, so that the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, illuminates in the place of the darkness... as will be openly revealed in the days of Moshiach.

A glimmer of this was already experienced when the Torah was given, as the verse states, ‘You have been shown to know that *HaShem*-יהו"ה, He is the God-*Elohi*”m-אלהי"ם! There is nothing besides Him!’ [in which the verse specifies], ‘You have shown Yourself-*Hareita*-הִרְאָתָה’ in a way that is perceptible to physical sight.” This then, is also the meaning of the statement in the continuing verse,¹⁰⁷⁸ “You shall know this day etc.,” specifying “this day-*HaYom*-הַיּוֹם,” as in,¹⁰⁷⁹ “There was evening and there was morning,” [in that],¹⁰⁸⁰ “It first was dark and then the light returned.”

4.

Now, we should preface by explaining the matter of darkness (“It first was dark”) as it is in its root Above. For, as known, even in the upper worlds there is a matter of darkness. For example, the world of Creation (*Briyah*) is called “darkness-*Choshech*-חושך,” as known¹⁰⁸¹ about the meaning of

¹⁰⁷⁷ Tanya, Likkutei Amarim, Ch. 36

¹⁰⁷⁸ Deuteronomy 4:39

¹⁰⁷⁹ Genesis 1:5

¹⁰⁸⁰ Talmud Bavli, Shabbat 77b

¹⁰⁸¹ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 1 and elsewhere.

the verse,¹⁰⁸² “[I am the One] who forms light (*Yotzer Ohr*- יוצר אור) and creates darkness (*Bore Choshech*- בורא חושך).” That is, the world of Formation (*Yetzirah*) is called “light” (*Ohr*-אור), whereas the world of Creation (*Briyah*) is called “darkness” (*Choshech*-חושך).

Beyond this, even the *Sefirah* of the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*), is called “darkness,” as in the teaching,¹⁰⁸³ “Although the Supernal Crown (*Keter Elyon*) is a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*), nevertheless, before the Cause of all causes it is dark.” About this the verse states,¹⁰⁸⁴ “He made darkness His concealment.”

Now, this matter requires explanation. For, at first glance, it is not understood why the world of Creation (*Briyah*) is called “darkness” (*Choshech*-חושך). That is, the world of Creation (*Briyah*) is higher than the world of Formation (*Yetzirah*). This being so, how is it that the world of Formation (*Yetzirah*) is called “light” (*Ohr*-אור) whereas the world of Creation (*Briyah*) is called “darkness” (*Choshech*-חושך)?

However, the explanation is that in the world of Creation (*Briyah*) there is an illumination of a higher light that cannot come to the recipient in a way of revelation. Therefore, relative to the recipient, it is called “darkness” (*Choshech*-חושך). Now, in addition to being called “darkness” relative to

¹⁰⁸² Isaiah 45:7; Also see the “*Yotzer*” blessing of the Shema recital.

¹⁰⁸³ Tikkunei Zohar, Tikkun 70 (135b); See Likkutei Torah, Balak 69a; Maamarei Admor HaZaken 5562 Vol. 2, p. 549; Ohr HaTorah, Va’era p. 121; Discourse entitled “*Vayedaber Elohi*”*m* – God spoke to Moshe,” of Shabbat Parshat Va’era 5712, translated in The Teachings of The Rebbe 5712, Discourse 7 (Sefer HaMaamarim 5712 p. 199).

¹⁰⁸⁴ Psalms 18:12

the recipient, it also is called “darkness” (*Choshech*-חושך) in and of itself. This is because the world of Creation (*Briyah*) is the beginning of the novel existence of something from nothing (*Yesh MeAyin*).

That is, the world of Emanation (*Atzilut*-אצילות), which is of the root “near Him-*Etzlo*-אצל,” indicating closeness,¹⁰⁸⁵ is the revelation of the concealment (*Giluy HaHe’elem*) of *HaShem*’s יהו"ה Godliness, so much so, that even the vessels (*Keilim*) of the world of Emanation (*Atzilut*) are Godliness. This is the meaning of the teaching,¹⁰⁸⁶ “He and His organs are one.”

That is, the aspect of “He (*Eehoo*-איהו)” is unified with the vessels (*Keilim*) of the world of Emanation (*Atzilut*) in order to create something from nothing (*Yesh MeAyin*) with them and through them, (which is solely in the power of the Essential Self of the Emanator, *HaShem*-יהו"ה, 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. Therefore, He alone has the power and ability to create something from literal nothingness and absolute zero, without any other cause or reason preceding [the existence] of this something.)¹⁰⁸⁷

Now, since the world of Creation (*Briyah*) is the beginning of the novel existence of something from nothing (*Yesh MeAyin*), it therefore is close to the Godly “nothing” (*Ayin*) that brings it into being, and is in a state of ultimate nullification to it. It therefore is called “darkness” (*Choshech*-

¹⁰⁸⁵ Pardes Rimmonim, Shaar 16 (Shaar ABY”A) Ch. 1

¹⁰⁸⁶ Introduction to Tikkunei Zohar 3b

¹⁰⁸⁷ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

חושך), being that the state of ultimate nullification (*Bittul b'Tachlit*) is the opposite of light and revelation.

Similarly, on a deeper level, this is so of the aspect of the Crown-*Keter*, which is also called “darkness” (*Choshech*-חושך), ([as in the verse],¹⁰⁸⁸ “He made darkness His concealment”). This is not only so from the perspective of the recipient, but due to its awesome nullification, it even is so in and of itself.¹⁰⁸⁹ For, as known,¹⁰⁹⁰ “whatever is closer and more ‘before Him’ is all the more like nothing, zero, and non-existence.”

It thus is in this regard that they stated,¹⁰⁹¹ “Although the Supernal Crown (*Keter Elyon*) is a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*), nevertheless, before the Cause of all causes it is dark.” That is, when it states, “**Although** etc.,” this only is wondrous from **our perspective**, [meaning, the perspective] of those of limited grasp. This is because, even compared to Wisdom-*Chochmah* of the world of Emanation (*Atzilut*), the Supernal Crown (*Keter Elyon*) “is a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*).”

This being so, how much more is this so relative to us, who are of limited comprehension and “dwell in houses of clay.”¹⁰⁹² However, in relation to *HaShem*-יהוה, blessed is He,

¹⁰⁸⁸ Psalms 18:12

¹⁰⁸⁹ Also see Likkutei Torah, Shir HaShirim 4c and on.

¹⁰⁹⁰ Tanya, Iggeret HaKodesh, Epistle 2 and elsewhere.

¹⁰⁹¹ Tikkunei Zohar, Tikkun 70 (135b); See Likkutei Torah, Balak 69a; Maamarei Admor HaZaken 5562 Vol. 2, p. 549; Ohr HaTorah, Va’era p. 121; Discourse entitled “*Vayedaber Elohi*”*m* – God spoke to Moshe,” of Shabbat Parshat Va’era 5712, translated in The Teachings of The Rebbe 5712, Discourse 7 (Sefer HaMaamarim 5712 p. 199).

¹⁰⁹² See Job 4:19. Houses of clay refer to the physical body.

it does not apply to say “**although** etc.,” but the opposite. “**Because** the Crown-*Keter* is a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*), **therefore it** is dark before the Cause of all causes.”

In other words, the aspect of the Crown-*Keter* is in the ultimate state of nullification (*Bittul*) and adhesion (*Dveikut*) to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who is the True Something (*Yesh HaAmeete*-יש האמיתי), from whom the “nothing” (*Ayin*-אין) of the Crown-*Keter* is drawn, and this “nothing” (*Ayin*-אין) adheres and is nullified to the Something (*Yesh*-יש), and therefore is dark etc.

5.

Now, to understand the matter of the darkness of the Crown-*Keter* with additional explanation, the aspect of the “nothing” (*Ayin*-אין) of the Crown-*Keter* that is drawn from the True Something (*Yesh HaAmeete*-יש האמיתי), is like the light and ray of the sun, which has an element of superiority, over and above the bestowal of intellect from a bestower to a recipient, and even [over and above] the essential bestowal of the seminal drop [of life], by which one gives birth [to a child] who is similar to himself. This element of superiority is in two matters.¹⁰⁹³

The first matter is that at every moment that the light and ray exists, it is drawn from the luminary (*Ma'or*) and is in a state of adhesion to it. (This likewise is so of the radiance of the “nothing” (*Ayin*-אין) of the Crown-*Keter*, which is in a state

¹⁰⁹³ See *Hemshech* 5666 p. 173 and on, and elsewhere.

of adhesion to the True Something (*Yesh HaAmeetee*-שׁי האמיתי).) In contrast, this is not so of the bestowal of influence, in which after the act of bestowal, the bestowal becomes separate from the bestower, and he no longer must bestow.

The second matter is that the adhesion of the light (*Ohr*) to the luminary (*Ma'or*) is itself in a much loftier way. This is because the light (*Ohr*) bears a similarity to its luminary (*Ma'or*).¹⁰⁹⁴ In contrast, this is not so of the bestowal of influence, such as the bestowal of intellect from a teacher to his student. For, even though in the bestowal, the elevated level of the teacher who bestows is recognizable, that he is a very great sage etc., in that there is no comparison between the bestowal of a great sage and the bestowal of a lesser sage, nonetheless, no matter how great the bestowal is, it still is distant compared to the intellect of the teacher himself who bestows. Moreover, it is unlike the quality of the light, which literally is similar to its luminary.

The same is so of the essential bestowal [of the seminal drop of life] by which one gives birth to [a child] who is similar to himself. For, although when the seminal drop that emerges from the brain of the father, dwells in the womb of the mother for nine months, a person who is similar to himself will be born, who has intellect, emotions, and facial features that are similar to himself, as our sages, of blessed memory, taught,¹⁰⁹⁵ “A father transmits five things to his child etc.,” nevertheless, the child is not actually identical and equal to him.

¹⁰⁹⁴ Tanya, Iggeret HaKodesh, Epistle 20 (130a); *Hemshech* 5666 *ibid.*, and elsewhere.

¹⁰⁹⁵ Mishnah Eduyot 2:9

As, our sages, of blessed memory, stated,¹⁰⁹⁶ “Why is it uncommon for Torah scholars to give rise to Torah scholars from their sons etc?” (In other words, the sons of Torah scholars are not [necessarily] Torah scholars like themselves.) Even though our sages, of blessed memory, sought and provided a reason for this, indicating that without that reason, the sons of Torah scholars indeed would be Torah scholars like themselves, nonetheless, we can say that the fact that without the reason, the sons of Torah scholars would be Torah scholars like themselves, not because of the father who gave birth, but because of the quality of **the Torah** within them, in that “Torah returns to its lodging.”¹⁰⁹⁷ However, solely from the angle of the father who gives birth, the son is not actually equally identical to him.

We thus find that even relative to essential bestowal, there is a greater superiority to the light (*Ohr*-אור), in that it literally is similar to its luminary (*Ma'or*-מאור). That is, though the light does not affect any change in the luminary, whether it illuminates or does not illuminate, this being so, the luminary does not actually manifest and illuminate in the light and ray, whereas the bestower does manifest in the bestowal, such that there is a difference between before to the bestowal, during the bestowal, and after the bestowal etc.,¹⁰⁹⁸ nevertheless, the matter of the adhesion of the light and ray to its luminary is much greater than how it is in the matter of the bestowal of influence, even an essential bestowal of influence.

¹⁰⁹⁶ Talmud Bavli, Nedarim 81a

¹⁰⁹⁷ Talmud Bavli, Bava Metziya 85a; Also see the discourse entitled “*V’HaChayot Ratzo v’Shov*” 5682 Ch. 27 (Sefer HaMaamarim 5682, p. 260).

¹⁰⁹⁸ See *Hemshech* 5666 p. 173 and on, and elsewhere.

From all the above we can understand the superiority of the aspect of the “nothing” (*Ayin*-אין) of the Crown-*Keter*, which is like the light and ray of the True Something (*Yesh HaAmeete*). It therefore is similar to the Luminary (*Ma’or*), and is in a state of adhesion to the Luminary (*Ma’or*).

We should add that, at first glance, it would seem possible to say that the adhesion of the “nothing” (*Ayin*) of the Crown-*Keter* to the True Something (*Yesh HaAmeete*), is for the purpose of bringing the “something” (*Yesh*) of Wisdom-*Chochmah* into being. [For, that is the beginning of the coming into being of the [created] “something” (*Yesh*), as the verse states,¹⁰⁹⁹ “In the beginning God created-*Bereishit Bara* בראשית ברא,” which Targum¹¹⁰⁰ translates as, “With wisdom-*b’Chochmeta*-בהוכמתא.”]

That is, it must be brought into being from the “nothing” (*Ayin*-אין) of the Crown-*Keter* in a constant way. [For example, [the same is so] of the coming into being of something from nothing (*Yesh MaAyin*) of the act of creating the heavens and the earth, that at each and every moment, the power of the Actor must be in the acted upon, to enliven it and bring it into being, so that it can [continue] to exist something from nothing (*Yesh MeAyin*), as explained in Shaar HaYichud VeHaEmunah.]¹¹⁰¹

Because of this, the “nothing” (*Ayin*) that brings [the created something (*Yesh*)] into being, must be in a state of [constant] adhesion to the True Something (*Yesh HaAmeete*-

¹⁰⁹⁹ Genesis 1:1

¹¹⁰⁰ Targum Yerushalmi to Genesis 1:1

¹¹⁰¹ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1-2.

ישי האמיתי), since it is by this power that the “nothing” (*Ayin*-אין) brings the [created] “something” (*Yesh*-יש) into being.

[Now, even though the “nothing” (*Ayin*) that brings the [created] “something” (*Yesh*) into being is only the “nothing” (*Ayin*) of the created “something” (*Yesh HaNivra*) and is not the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), nevertheless, even the “nothing” (*Ayin*) of the created “something” (*Yesh HaNivra*) is taken from the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), so much so, that both are called “nothing” (*Ayin*-אין).]

However, the truth is that even if the “nothing” (*Ayin*) did not bring the created “something” (*Yesh HaNivra*) into being, the “nothing” (*Ayin*) would still need to be in a state of adhesion to the True Something (*Yesh HaAmeete*) in and of itself. This is why the “nothing” (*Ayin*) of the Crown-*Keter* is the aspect of “darkness” (not only relative to the recipient, but even) in and of itself, due to the awesomeness of its nullification and adhesion to the True Something (*Yesh HaAmeete*).

6.

However, based on the explanation above, it could have been possible for there to be the matter of “first it was dark” through the [existence] of the world of Creation (*Briyah*) alone, and how much more so, through the Crown-*Keter*. For, since it is “a brilliant light (*Ohr Tzach*) and an exceedingly brilliant light (*Ohr Metzuchtzach*),” it therefore is closer etc., and “is that much more like nothing,”¹¹⁰² which is why it is “darkness” etc.

¹¹⁰² Tanya, Iggeret HaKodesh, Epistle 2 and elsewhere.

However, even so, there not only is the existence of the darkness of the world of Creation (*Briyah*) or [the darkness of] the *Sefirah* of the Crown-*Keter*, but there also is the existence of actual literal darkness, brought about by the many garments that conceal the light and vitality coming from *HaShem*-יהו"ה, blessed is He, until this physical and material world was actually created, this being the lowest level, of which there is no lower level in relation to the matter of the concealment of His light, blessed is He, and in which the darkness is doubled and quadrupled etc.¹¹⁰³

It specifically is here that “The Holy One, blessed is He, lusted to have a dwelling place (*Dirah*-דירה) for Himself,” “so that the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, would illuminate in the place of the darkness”¹¹⁰⁴ of this lowly world.

The explanation is that even in the highest levels, in which there is an illumination of the highest light, but are nevertheless called “darkness” (not only relative to the recipient, but even) because of their awesome nullification, the fact that they are called “darkness” indicates that they were preceded by the absence [of being], meaning a matter of constriction (*Tzimtzum*).

This is because all matters of revelation of light, even the revelation of the highest light, are revealed after being preceded by a matter of constriction (*Tzimtzum*). That is, because of the constriction (*Tzimtzum*) they only are a light and

¹¹⁰³ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) in the introduction to the Drush; Likkutei Torah, Bamidbar 3c, and elsewhere.

¹¹⁰⁴ Tanya, Likkutei Amarim, Ch. 36 *ibid*.

ray of radiance, (only that because of its adhesion to the Luminary (*M'aor*) in relation to Whom it is in a state of ultimate nullification, it is called “darkness”).

Now, just as this is so of the “darkness” of the “nothingness” (*Ayin*) of the Crown-*Keter* relative to the True Something (*Yesh HaAmeete*), and similarly so of the “darkness” of the world of Creation (*Briyah*), which is the beginning of the coming into being of novel existence from nothing to something (*Yesh MeAyin*), (concluding with the novel [created] something (*Yesh*) of the world of Action (*Asiyah*)), relative to the world of Emanation (*Atzilut*) which is of the root “near Him-*Etzlo*-אצלו,” indicating its closeness, to the point that “He-*Eehoo*-איהו” Himself is unified with the vessels (*Keilim*) of the world of Emanation (*Atzilut*), to create with them and through them the existence of something from nothing (*Yesh MeAyin*), this being within the power of the Essential Self of the Emanator, *HaShem*-יהו, blessed is He, alone, whose existence is intrinsic to Him etc. – it certainly is so that all this is a matter of the greatest constriction (*Tzimtzum*).

Nevertheless, since the world of Creation (*Briyah*) is mostly good and there is only a minority of evil in it,¹¹⁰⁵ and moreover, the minority of evil is not mingled with the good, therefore this is not yet truly the ultimate constriction (*Tzimtzum*).

This being so, where is there indeed truly the ultimate constriction (*Tzimtzum*)? It is specifically in this physical and

¹¹⁰⁵ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) in the introduction to the drush; Likkutei Torah Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 53.

material world, literally, of which there is no lower world in regard to the matter of the concealment of His light, and in which the darkness is doubled and quadrupled, to the point that it is filled with external husks (*Kelipah*) and the side opposite holiness (*Sitra Achara*) etc.

Now, based on the explanation above, that the intention of the constriction of the *Tzimtzum*, was not for there to be the aspects of darkness and concealment, Heaven forbid, but rather, the intention of the constriction of the *Tzimtzum* is specifically for the sake of revelation, it is understood that the greater the constriction of *Tzimtzum*, the greater the revelation will be. Thus, since the constriction of *Tzimtzum* is the greatest in this lowly world, it therefore is understood that specifically in this world, there also will be the greatest revelation, this being the matter of “a dwelling place (*Dirah*-דירה) for Himself, blessed is He, in the lower worlds.”

However, all the above is in regard to this world itself, and is not in regard to the existence of the external husks (*Kelipah*) and the side opposite holiness (*Sitra Achara*). For, even though He is present even in the lowest depths of purgatory (*She'ol*-שאוֹל), as the verse states,¹¹⁰⁶ “If I make my bed in the lowest depths [of purgatory] (*She'ol*-שאוֹל), behold, You are there too,” being that,¹¹⁰⁷ “There is no place devoid of Him,” nevertheless, this constriction (*Tzimtzum*) is the opposite of His Supernal will and, so to speak, is only by necessity, “like

¹¹⁰⁶ Psalms 139:8

¹¹⁰⁷ Tikkunei Zohar, Tikkun 57 (91b)

a person who begrudgingly throws something over his shoulder [to his enemy].”¹¹⁰⁸

In other words, it is not applicable for the matter of the “dwelling place (*Dirah*-דירה) in the lower worlds” to apply there, since this is unlike all the constrictions (*Tzimtzumim*) that are for the sake of revelation. Rather, this is a constriction, (*Tzimtzum*) the entire substance of which, is only hiddenness and concealment.¹¹⁰⁹

7.

This is also the general matter of specifically giving the Torah in this physical earth. This is as stated in Talmud,¹¹¹⁰ “When Moshe ascended on high [to receive the Torah], the ministering angels said before the Holy One, blessed is He: [‘What is one born of woman doing here amongst us?’ The Holy One, blessed is He said to them: ‘He came to receive the Torah.’ They said before Him: [The Torah is] a hidden treasure that you concealed for 974 generations before the creation of the world, and You seek to give it to flesh and blood? ‘What is man that You are mindful of him, and the son of man that You think of him?’¹¹¹¹ Rather, ‘*HaShem*-יהוה, our Lord...] set Your majesty over the heavens.’¹¹¹² The Holy One, blessed is He, said to Moshe:

¹¹⁰⁸ Tanya, Likkutei Amarim, Ch. 22 (27b); Explained in Kuntres U’Maayon, Maamar 2, Ch. 2 and on; Maamar 7 and on.

¹¹⁰⁹ See Sefer HaMaamarim 5704 p. 232.

¹¹¹⁰ Talmud Bavli, Shabbat 88b

¹¹¹¹ Psalms 8:5

¹¹¹² Psalms 8:2

‘Give them an answer... He said to them: ‘Did you descend to Egypt...? Is there an evil inclination amongst you...?’”

The explanation is that the general matter of giving the Torah is specifically so that in the lower worlds (*Tachtonim* תחתונים) there will be a “dwelling place” (*Dirah* דירה) for Him, blessed is He. This is why the Torah was not given to the souls of the Jewish people as they are above, (even though their level is extremely great, since they are from [immediately] below the Throne of Glory,¹¹¹³ so much so, that “the thought of the Jewish people preceded everything”).¹¹¹⁴ Rather, it specifically was after they were manifest in bodies, at which point they could fulfill Torah and *mitzvot* as they manifest in physical things.

[It also is about this that our sages, of blessed memory, stated,¹¹¹⁵ “All the souls were present at Mount Sinai.” For, since the Torah was given specifically for souls in bodies, therefore, all the souls had to be present on that occasion.]

This is also why the Torah was not given to the ministering angels. For, even when they descend to below, the matters of this world do not apply to them etc. [Even according to the opinion that when the angels visited our forefather Avraham they actually ate (and did not just appear to be eating), this is only because [of the dictum],¹¹¹⁶ “when you enter a city, follow its customs.”]

In contrast, upon their descent to below, this is not so of the souls of the Jewish people. For, not only is it that they relate to matters of this world, but beyond this, because of the great

¹¹¹³ See Zohar III 29b; 123b, and elsewhere.

¹¹¹⁴ Midrash Bereishit Rabba 1:4

¹¹¹⁵ Pirkei d’Rabbi Eliezer Ch. 41; Midrash Shemot Rabba 28:6

¹¹¹⁶ Midrash Bereishit Rabba 48:14

descent “from a high peak to a deep pit”¹¹¹⁷ to descend and manifest in the body, the animalistic soul, and the evil inclination, it is possible for a person to come to transgress *HaShem* יהו"ה's Supernal will, Heaven forbid.

About this, our sages, of blessed memory, said,¹¹¹⁸ “the gnat preceded you.” That is, even a gnat “which eats but does not excrete,”¹¹¹⁹ this being the lowest level of the external husks (*Kelipah*) which is the most distant from the aspect of holiness that [bestows] to the utmost distance, in the chaining down of the worlds (*Hishtalshelut*) and the descent of vitality from the Supernal will of *HaShem* יהו"ה, blessed is He, precedes a person who sins. How much more so is this certainly so of the other impure animals, including dangerous wild animals. This is because, “all these do not deviate from the charge that *HaShem* יהו"ה, blessed is He, charged them with, but obey His command etc.”¹¹²⁰

From all the above, we can understand the greatness of the constriction (*Tzimtzum*) involved in the descent to below. Yet, even so, the intention in this is for the sake of much greater elevation, brought about through the fact that even in the lowest place, man serves *HaShem* יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot*, and moreover, his service is “with all your heart-*Levavecha*-לבבך”¹¹²¹ (“you shall set it upon your heart-*Levavecha*-לבבך”), meaning,¹¹²² “with both your inclinations.”

¹¹¹⁷ See Talmud Bavli, Chagigah 5b

¹¹¹⁸ Midrash Bereishit Rabba 8:1

¹¹¹⁹ Midrash Bamidbar Rabba 18:22

¹¹²⁰ Tanya, Likkutei Amarim, Ch. 24

¹¹²¹ Deuteronomy 6:5

¹¹²² Sifrei and Rashi to Deuteronomy 6:5; Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a

That is, even the evil inclination should return to serving *HaShem*-יהו"ה, blessed is He, through the matters of self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*).

[The reason this is possible is because the intention in the [existence of] the evil-inclination itself, is for man to overpower it. This is as our sages, of blessed memory, stated,¹¹²³ "Satan's intent [was] for the sake of Heaven."]

Specifically this causes "a dwelling place (*Dirah*-דירה) for Him, blessed is He, in the lower worlds," in which a "home-*Dirah*-דירה," is specified. That is, it is not meant to merely be a "house-*Bayit*-בית" that He owns and rents to others, but it also should be the house He always dwells in, in an openly apparent and revealed way, with the totality of His Essential Self (as explained in chapter three).

However, it may be suggested that the analogy of houses that one rents to others and profits from, is the meaning of the continuation of the Midrash there. Namely that,¹¹²⁴ "Each of the them [the ministering angels] became [Moshe's] admirer and passed something over to him, as the verse states,¹¹²⁵ 'You ascended on high, you took captives, you took gifts on account of man etc.'"

In other words, when Moshe ascended to the heights to receive the Torah, he passed through all four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), and received something from each of them

¹¹²³ Talmud Bavli, Bava Batra 16a; See Likkutei Torah, Chukat 62a

¹¹²⁴ Talmud Bavli, Shabbat 89a

¹¹²⁵ Psalms 68:19

etc. This is similar to profiting from other houses that he owns, though he does not dwell in them.

8.

Based on this, we can explain¹¹²⁶ the teaching of our sages, of blessed memory,¹¹²⁷ “The Jewish people are more dear before the Holy One, blessed is He, than the ministering angels,” being that the Jewish people may recite a song [of praise to Him] at any time, whereas the ministering angels only recite a song [of praise to Him] once a day, and some say, only once [a month] etc.

Moreover, the Jewish people mention the Name [*HaShem*-יהו"ה] after two words, as the verse states,¹¹²⁸ ‘Listen Israel, *HaShem*-יהו"ה etc.,’ whereas the ministering angels only mention His Name after three words, as the verse states,¹¹²⁹ ‘Holy, Holy, Holy, *HaShem* of Legions-*HaShem Tzva*’ot-יהו"ה צבאו"ת.”

Additionally, the ministering angels do not recite [their] song above, until the Jewish people recite [their] song below, as the verse states,¹¹³⁰ ‘When the morning stars sang together (referring to the Jewish people who are compared to the stars)’¹¹³¹ and only then continues ‘and all the sons of God shouted for joy.’” The Talmud asks, “But is there not also the

¹¹²⁶ Also see the beginning and end of the discourse entitled “*Chavivin Yisroel*” ibid. (Sefer HaMaamarim 5634 p. 245 and on & p. 259 and on).

¹¹²⁷ Talmud Bavli, Chullin 91b (and Rashi there)

¹¹²⁸ Deuteronomy 6:4

¹¹²⁹ Isaiah 6:3

¹¹³⁰ Job 38:7

¹¹³¹ See Rashi to Chullin 91b there.

verse,¹¹³² ‘Blessed be-*Baruch*-ברוך,’” (in which His Name is mentioned after two words, as it states, “Blessed be the glory of *HaShem* from His place-*Baruch Kevod HaShem MiMekomo* מהמקומו”)? The Talmud answers, “It is the Cycles-*Ophanim* who recite ‘Blessed be-*Baruch*-ברוך,’” (whereas here we are discussing the angels).

From the above, it seems as if the level of the Cycles-*Ophanim* is higher than the Fiery-*Seraphim* angels. This is because the Fiery-*Seraphim* only mention His Name after three words, whereas the Cycles-*Ophanim* mention His Name after two words.

The explanation¹¹³³ is that with the Fiery-*Seraphim* angels who recite “Holy-*Kadosh*-קדוש etc.,” it is in a way of grasp and comprehension etc. That is, they have very great grasp and knowledge, being that they are in the world of Creation (*Briyah*) where there is a manifestation of the aspects of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at* of the world of Emanation (*Atzilut*).

In contrast, upon hearing “Holy, Holy, Holy etc.,” recited by the Fiery-*Seraphim* angels, this causes the Cycles-*Ophanim* to be in a state of great noise and commotion, because they do not have the grasp and comprehension to contain [such illumination], being that they are in the world of Action

¹¹³² Ezekiel 3:12

¹¹³³ See Likkutei Torah, Ha’azinu 74d; 77b; Also see Sefer HaMaamarim 5629 p. 83 and on; 5665 p. 148 and on; Discourse entitled “*Megillah Nikreit* – The Megillah is read” 5714, translated in The Teachings of The Rebbe 5714, Discourse 12, Ch. 2 and on (Sefer HaMaamarim 5714, p. 114 and on); Discourse entitled “*Lehavin Halnyan d’Tlat Klilan Go Tlat* – To understand the matter of the three included within the three,” the 2nd day of Pesach of this year, 5723, Discourse 21, Ch. 4 (Sefer HaMaamarim 5723, p. 133 and on).

(*Asiyah*). However, specifically through the commotion, which stems from their inability to grasp and comprehend, they reach even higher etc. This is why they mention His Name after only two words.

From the above, we can also understand this matter as it relates to the Jewish people. That is, since they descended below to manifest within the body and animalistic soul, which is rooted in the excretion of the Cycles-*Ophanim*,¹¹³⁴ they therefore are in a state of even greater commotion than the Cycles-*Ophanim*. Therefore, not only do they mention His Name after two words, but beyond this, they can recite song at any hour, and moreover, their song precedes the song of the ministering angels. This is because it is a much greater praise of *HaShem*-יהו"ה, blessed is He, that even those who "dwell in houses of clay"¹¹³⁵ sing and offer praise in recognition of *HaShem* 's-יהו"ה greatness, blessed is He.

This then, is the meaning of the teaching,¹¹³⁶ "The Jewish people are dearer before the Holy One, blessed is He, than the ministering angels." This is the meaning of "the Holy One, blessed is He-*HaKadosh Baruch Hoo*-הקדוש ברוך הוא," meaning that He is "Holy-*Kadosh*-קדוש" and "Blessed-*Baruch*-ברוך," these being the songs of the Fiery-*Seraphim* and the Cycles-*Ophanim*.

However, the Jewish people are "before-*Lifnei*-לפני the Holy One, blessed is He," that is, they are higher than "the Holy One, blessed is He-*HaKadosh Baruch Hoo*-הקדוש ברוך הוא."

¹¹³⁴ Likkutei Torah, Vayikra 2b and elsewhere.

¹¹³⁵ See Job 4:19. Houses of clay refer to the physical body.

¹¹³⁶ Talmud Bavli, Chullin 91b (and Rashi there)

(This is similar to the explanation of the verse,¹¹³⁷ “Before *HaShem* (*Lifnei HaShem*-יהו"ה לפני) you shall be purified,” that it means,¹¹³⁸ “Above [the name] *HaShem*-יהו"ה.”)¹¹³⁹

This is because “the thought of the Jewish people preceded everything,”¹¹⁴⁰ even including the power of revelation (*Ko'ach HaGiluy*), this being the matter of the constriction (*Tzimtzum*) and darkness of the aspect of the Crown-*Keter*, [in which],¹¹⁴¹ “He made darkness His concealment,” this being the source of the revelation.

This is the matter of the thought that arose first, which is bound to the end action, (“The end action arose first in thought”).¹¹⁴² That is, specifically through the souls of the Jewish people, who arose first in thought, there is the fulfillment of *HaShem*’s-יהו"ה Supernal intent for a “dwelling place for Himself in the lower worlds.”

This is as explained above about the matter of specifically giving the Torah below, since the Torah “is not in heavens,”¹¹⁴³ but is specifically below on the earth. It is specifically here that the aspect of “I am-*Anochi*-אנכי” is drawn down, [this being an acronym for] “I have put My soul into My writings-*Ana Nafshi Katavit Yahavit*-אנא נפשי כתבית יהבית.”¹¹⁴⁴

¹¹³⁷ Leviticus 16:30

¹¹³⁸ Likkutei Torah, Acharei 27d;

¹¹³⁹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*).

¹¹⁴⁰ Midrash Bereishit Rabba 1:4

¹¹⁴¹ Psalms 18:12

¹¹⁴² See the Lecha Dodi hymn in the Friday night liturgy.

¹¹⁴³ Deuteronomy 30:12; Talmud Bavli, Bava Metziya 59b

¹¹⁴⁴ Talmud Bavli, Shabbat 105a (Ein Yaakov version).

Now, just as this was so at the first giving of the Torah, that “the threefold Torah¹¹⁴⁵ was given to the threefold nation,”¹¹⁴⁶ the same is so of the giving of the Torah each and every year, and even each and every day. That is, in addition to the fact that “whatever a seasoned Torah scholar is destined to newly introduce was given to Moshe at Mount Sinai,”¹¹⁴⁷ our sages, of blessed memory, stated,¹¹⁴⁸ “Each and every day, in your eyes, should be as though they are new,” and likewise,¹¹⁴⁹ “Whosoever reads and studies [Torah], the Holy One, blessed is He, reads and studies opposite him.”

They therefore stated,¹¹⁵⁰ “Just as there [at Sinai] it was with fear, quaking, and trembling, so too here etc.” This is because, at any time that someone engages in the study of Torah, it literally is the word of *HaShem*-יהוה that was said to Moshe at Sinai, and it is as though this very day he receives it from Mount Sinai,¹¹⁵¹ in order to “study it, teach it, guard it, do it, upholding it etc., with love.”¹¹⁵²

¹¹⁴⁵ The Torah, the Prophets (*Nevi'im*) and the Scriptures (*Ketuvim*).

¹¹⁴⁶ The Priests (*Kohanim*), Levites (*Leviyim*), and Israelites (*Yisroelim*).

¹¹⁴⁷ See Talmud Bavli, Megillah 19b; Talmud Yerushalmi, Pe'ah 2:4; Midrash Shemot Rabba, Ch. 47; Also see Likkutei Sichot Vol. 19, p. 252.

¹¹⁴⁸ See Sifrei and Rashi to Deuteronomy 6:6; Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:2 and elsewhere.

¹¹⁴⁹ Tanna d'Vei Eliyahu Rabba, Ch. 18

¹¹⁵⁰ Talmud Bavli, Brachot 22a

¹¹⁵¹ Torah Ohr, Yitro 67b

¹¹⁵² See the “*Ahavat Olam*” blessing of the *Shema*