

Discourse 1

*“Achat Sha’alti Me’et HaShem...
One thing I asked of HaShem...”*

Delivered on the 2nd day of Rosh HaShanah, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,³³ “One thing I asked of *HaShem*-יהו"ה, that shall I seek... to behold the pleasantness of *HaShem*-יהו"ה etc.” Now, this verse is the central point of the Psalm,³⁴ “By Dovid, *HaShem*-יהו"ה is my light etc.,” (which is especially related to Rosh HaShanah, as our sages, of blessed memory, stated,³⁵ “My light-*Ori*-אורי” refers to Rosh HaShanah) and follows after the introduction relating the particulars that precede it.

This is especially so considering what is known about the explanation of the words, “One thing (*Achat*-אחת) I asked,” that the term “One-*Achat*-אחת”³⁶ refers to the aspect of the Singular-*Yechidah* [level of the soul],³⁷ which relative to the

³³ Psalms 27:4

³⁴ Psalms 27

³⁵ Midrash Vayikra Rabba 21:4

³⁶ See Talmud Bavli, Menachot 18a, Tosefot entitled “*Ad Achat*.”

³⁷ See the end of the discourse entitled “*Achat Sha’alti*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,122); 5715 (Sefer HaMaamarim 5715, p. 212, translated in The Teachings of The Rebbe 5715, Discourse 22).

particular levels of *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah* [of the soul] is the central and primary point.

This is similar to the verses of Kingship (*Malchiyot*) [recited] in the prayers of Rosh HaShanah. That is, the most central and primary verse is the verse,³⁸ “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” In other words, after prefacing with the particular matters of [the verses of] Kingship-*Malchut*, as they are in all four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), both in their general [worlds] and their particular [worlds], we finish with the concluding signet, “*HaShem* is One-*HaShem Echad*-אחד יהו"ה,” referring to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

This likewise is the matter of “One thing-*Achat*-אחת I asked,” which refers to the aspect of the Singular-*Yechidah* [level of the soul] that receives from the Singular One-*Yachid*, similar to “*HaShem* is One-*HaShem Echad*-אחד יהו"ה,” which is at the end of and is the concluding signet of the verses of Kingship (*Malchiyot*).

However, since even the preparation is according to the manner of that which is sought, it is understood that even the particular matters present in this Psalm, which are preparatory to that which is sought, this being “One thing-*Achat*-אחת I asked,” they too are in accordance to the manner of that which is sought, indicated by the words “One thing-*Achat*-אחת I asked,” referring to the aspect of the Singular-*Yechidah* [level of the soul]. This is likewise so in regard to the particular

³⁸ Deuteronomy 6:5

matters enumerated after the request, “One thing-*Achat*-אחת I asked,” that they too are particulars which branch out of the central point of “One thing-*Achat*-אחת I asked.”

Now, in Midrash Tehillim on the verse, “One thing-*Achat*-אחת I asked,” it states,³⁹ “The Holy One, blessed is He, said to Dovid, ‘First you asked for one thing - to dwell in the House of *HaShem*-יהו"ה – but then you made additional requests – to behold the pleasantness of *HaShem*-יהו"ה and to visit in His Sanctuary.’ Dovid responded, ‘I learned this from You. First You made a single request, as the verse states,⁴⁰ ‘Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God,’ but You then continued and opened up many commandments-*mitzvot* for us, as the verse continues, ‘to go in all His ways, to love Him and to serve *HaShem*-יהו"ה your God with all your heart and with all your soul... to adhere to Him etc.’”⁴¹

Now, in Likkutei Torah, at the end of the book of Bamidbar⁴² it states in the name of the Rav, the Maggid of Mezhritch, whose soul is in Eden, that in truth, Dovid only asked for one thing and that his other requests branch out of it. That is, when this one thing is present, of necessity they too are present, since it all is one thing. It thus was only necessary for

³⁹ Midrash Tehillim and Yalkut to Psalms 27:4; Also see Likkutei Sichot Vol. 9 p. 170.

⁴⁰ Deuteronomy 10:12

⁴¹ Deuteronomy 10:20

⁴² Likkutei Torah Masei 96b; Also see Ohr HaTorah, Masei p. 1,416; VaEtchanan p. 418; Eikev p. 578; Also see the discourse entitled “*Achat Sha'alti*” 5675 *ibid.* (*Hemshech* 5672 Vol. 2 p. 1,114 and on); 5715 *ibid.* (Sefer HaMaamarim 5715, p. 212, translated in The Teachings of The Rebbe 5715, Discourse 22).

him to ask for this the one thing and the other matters automatically come with it.

2.

The explanation of this may be understood based on what is explained in the discourse entitled “*V’Atah Yisroel Mah HaShem Elohe’cha Sho’el Me’Eemach Ki Eem L’Yirah*” which is in the booklet of [manuscripts of] the Alter Rebbe’s discourses.⁴³ In it, he begins by explaining that one verse states,⁴⁴ “Yours’ *HaShem*-יהוה is the Greatness (*Gedulah*-גדולה),” and another verse states,⁴⁵ “His Greatness (*Gedulah*-גדולתו) is beyond investigation,” in that in “Greatness” (*Gedulah*-גדולה) there are two matters. That is, there is the spreading forth of the Greatness (*Hitpashtut HaGedulah*) and there is His Greatness (*Gedulah*) itself, which is much loftier and beyond all comparison to the spreading forth of the Greatness (*Hitpashtut HaGedulah*).

The explanation is that the matter of “Greatness” (*Gedulah*-גדולה) is the spreading forth of a being and thing that is essentially Great (*Gadol b’Etzem*-גדול בעצם). This is similar

⁴³ The discourse of Shabbat Parshat Shoftim 5562, subsequently printed in Maamarei Admor HaZaken 5562, Vol. 1, p. 259 and on, (and in Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 70a and on); Also see the discourse by this title in Maamarei Admor HaEmtza’ee, Hanachot 5577 p. 289 and on; Sefer HaMaamarim 5671 p. 170 and on.

⁴⁴ Chronicles I 29:11

⁴⁵ Psalms 145:3

to [the teaching],⁴⁶ “From the earth to the firmament is a distance of five-hundred years.”

The same is so in regard to those worlds that are even loftier, in that there is no end to their greatness and spreading forth. This is as our sages, of blessed memory, taught,⁴⁷ “The thighs of the animal-*Chayot* [angels] correspond to all of them etc.” This is because the chaining down of the worlds (*Hishtalshelut*) is in a way of cause and effect, and therefore, the effect is only a small part of the cause, and there thus is no comparison between them in regard to the matter of greatness and spreading forth. It thus is understood that whatever is loftier, possesses an even greater matter of greatness (*Gedulah*) and spreading forth (*Hitpashtut*).

He continues to explain that, as known,⁴⁸ the creation is generally divided into three levels, these being “World” (*Olam*-עולם), “Year” (*Shanah*-שנה), and “Soul” (*Nefesh*-נפש). “World” (*Olam*) refers to the existence of the creations in all the worlds. “Year” (*Shanah*) refers to the time and duration of their sustainment. “Soul” (*Nefesh*) refers to the Godly vitality that is constricted within them in order to vitalize them.

Now, just as this is so of the creations in general, so is it in a particular way with each [particular] creation, that it too possesses the three levels of “World” (*Olam*-עולם), “Year”

⁴⁶ Talmud Bavli, Chagigah 13a

⁴⁷ Talmud Bavli, Chagigah 13a *ibid*.

⁴⁸ See the commentary of the Raavad to Sefer Yetzirah, toward the beginning of his introduction (2c); Ohr HaTorah, Yitro p. 816 and on, and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The Three Letters אצ"ח and on; Also see his Sefer HaNikkud, translated as The Book of Vowels.

(*Shanah*-שנה), and “Soul” (*Nefesh*-נפש). “World” (*Olam*) refers to the existence and being of this particular creation. “Year” (*Shanah*) refers to the time and duration of its sustainment. “Soul” (*Nefesh*) refers to the bestowal from that which is above it, to which it is the effect.

An example of this can be seen in plants, which grow from the power of growth (*Ko'ach HaTzome'ach*) in the earth, which is their existence and being. They have a time and duration of their existence etc., and they also have an aspect of a soul, this being the bestowal from the constellation (*Mazal*) above them. This is as our sages, of blessed memory, taught,⁴⁹ “There is no grass that grows below that does not have a constellation which strikes it from above and tells it to grow.” This is its primary cause from which it is derived at its root.

About this King Dovid, peace be upon him, stated,⁵⁰ “How abundant are Your works, *HaShem*-יהוה.” This is because Dovid perceived the power of the Actor in the acted upon. He thus said that since each particular grass and herb has a specific constellation that relates to it, therefore, just as there are millions of different grasses and herbs etc., there likewise are millions of particular constellations commensurate to them, that differ one from the other, these being the root and source of the grasses that command them to grow, similar to cause and effect. This likewise is so in regard to the cause and effect of the constellations [themselves] relative to their cause, and so

⁴⁹ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

⁵⁰ Psalms 104:24

likewise to the highest of heights. That is, in every effect there only is a millionth part of its cause.

From this it is understood that the primary matter of the greatness (*Gedulah*) and abundance of multiplicity in spreading forth, is found to a greater degree in the aspect of the “Soul” (*Nefesh*) of all the creations. However, the spreading forth of His greatness (*Hitpashtut HaGedulah*) is utterly of no comparison relative to His Essential Greatness (*Gedulato HaAtzmi*), blessed is He. This is why the verse states,⁵¹ “Yours’ *HaShem* יהוה is the Greatness (*Gedulah*),” in that the quality of “Greatness” (*Gedulah*-גדולה) is secondary and nullified to “You,”⁵² being that⁵³ “His Essential Greatness (*Gedulato*-גדולתו) is beyond investigation.”

3.

He [then] continues the discourse and explains that one verse states,⁵⁴ “His understanding is beyond investigation,” and another verse states,⁵⁵ “His understanding is beyond calculation.” Now, we must understand the difference between one [verse] and the other. He prefaces by explaining that Midrash states,⁵⁶ in explanation of [the words],⁵⁷ “Listen Israel-

⁵¹ Chronicles I 29:11

⁵² See Likkutei Torah, Bamidbar 12d, cited in Ohr HaTorah, Vayera 92a and elsewhere.

⁵³ Psalms 145:3

⁵⁴ Isaiah 40:28

⁵⁵ Psalms 147:5

⁵⁶ Cited in Chizkuni to Deuteronomy 6:4

⁵⁷ Deuteronomy 6:4

Shema Yisroel-שמע ישראל,” that the word “Listen-*Shema*-שמע” divides into “The name of seventy-*Shem Ayin*-שם עי,” and that the Jewish people – *Yisroel*-ישראל – are one amongst the seventy nations, and the nations are one-seventieth of the number of docile beasts, and the docile beasts are [one-seventieth] of wild animals, and wild animals are [one-seventieth] of the birds, and the birds are [one-seventieth] of the angels, and the angels are one-seventieth of the souls.

We thus find that the souls of the Jewish people, as they are before coming into bodies, are in much greater abundance that is beyond them all, and are even loftier than the angels (being that the angels are only one-seventieth of the souls). This is because the soul [of a Jew] is a “part of God etc.”⁵⁸ However, as they come into bodies, they become less than them all, (in that the Jewish people are only one amongst the seventy nations).

Nonetheless, based on this, we must understand why the soul descended below, being that this is a very great descent “from a high peak to a deep pit.”⁵⁹ This being so, why did it [arise] before Him [to do so], blessed is He.

⁵⁸ Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne’erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa’at of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v’Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me’ah Shanah to Shefa Tal; Chessed L’Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhrich; Da’at Tevunot of the Ramchal, Section 158; GR”A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

⁵⁹ See Talmud Bavli, Chagigah 5b

However, the explanation is that about this the verse continues and states,⁶⁰ “(Now Israel, what does *HaShem*-יהו"ה your God ask of you...) to serve *HaShem*-יהו"ה your God etc.” That is, the purpose of the descent to below is for the matter of serving *HaShem*-יהו"ה, blessed is He.

Now, this must be better understood. For, the matter of “*Avodah*-עבודה” means service, meaning that there is repair and benefit to the master, brought about by the servant serving him, in that through the servant he thereby is brought to perfection from all his lackings etc. However, such a thing is not applicable to say about serving *HaShem*-יהו"ה, blessed is He, that a person who serves Him could cause Him any benefit or repair etc., being that *HaShem*-יהו"ה, blessed is He, is the ultimate perfection. Rather, He perfects all lackings, whereas nothing perfects Him. This being so, how can it [be said] that through man’s service [of Him], He [thereby] is brought to perfection etc.?

However, the explanation is that there are two kinds of servants.⁶¹ The first kind of servant is one who does lowly work, such as chopping wood and the like, these being tasks that are not honorable for the master to do himself. That is, the master himself would not descend from his greatness to do such labor.

The second kind of servant is one who toils in refined and intellectual matters that the master himself would do, such

⁶⁰ Deuteronomy 10:12

⁶¹ Also see *Hemshech* 5666 p. 30 and on; *Sefer HaMaamarim* 5671 p. 171; 5679 p. 44.

as the procurement of livelihood through business dealings, or boring holes in precious stones and pearls, and the like, these being honorable works by which the master becomes wealthy etc. When the servant does them in his stead, he then is called **his** servant, meaning that he perfects the work that the master himself would engage in, and does so in his stead etc.

The likeness to this as it relates to serving *HaShem*-יהו"ה, blessed is He, is that there is a way of service that is analogous to the lowly work of chopping wood, this being toil stemming from accepting His yoke and fearing [Him] alone. About this the verse states,⁶² "Only to fear *HaShem*-יהו"ה your God etc.," through which we likewise have an effect Above, in *HaShem*'s-יהו"ה Godliness, for there to be a matter of descent and lowliness, so that there is a great spreading forth of His greatness (*Hitpashtut HaGedulah*) in the abundance and multiplicity of the creations etc., this being a matter of descent and lowering, relative to His Essential Greatness (*Gedulato HaAtzmit*).

4.

To explain in greater detail, our sages, of blessed memory, stated,⁶³ "Wherever you find His greatness, there you will find His humility." In other words, the matter of the spreading forth of His greatness (*Hitpashtut Gedulato*) amongst

⁶² Deuteronomy 10:12

⁶³ Talmud Bavli, Megillah 31a, according to the version in Yalkut Shimoni, Tehillim, Remez 794; Also see the note of the Rebbe to Sefer HaMaamarim 5700 p. 40.

the abundance and multiplicity of creations etc., is a matter of humility and lowliness relative to Himself, blessed is He. This is because there is utterly no comparison between the spreading forth of His greatness (*Hitpashtut Gedulato*) compared to His essential greatness (*Gedulah Atzmit*).

This may be better understood by prefacing with what is well-known, that the entire matter of the existence of the abundant multiplicity of the creations is only from the aspect of His Name, blessed is He. This is as in the words,⁶⁴ “Your Name will be blessed by the mouth of every living being,” in which the words “by the mouth of every living being” are similar to the verse,⁶⁵ “[By the word of *HaShem*-יהוה the heavens were made], and by the breath of His mouth all their hosts.” This refers to the aspect of the general soul of creation, which only is from the aspect of His Name, blessed is He.⁶⁶

However, we must first understand the analogy of the matter of a name (*Shem*-שם). The explanation is that there is a known difference between light (*Ohr*-אור) and influence (*Shefa*-שפע).⁶⁷ That is, the true analogy for the way in which the existence and vitality of the whole of creation is brought forth, is specifically from the matter of light (*Ohr*-אור).

⁶⁴ In the second blessing of the Grace after Meals (*Birkhat HaMazon*).

⁶⁵ Psalms 33:6

⁶⁶ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 and on.

⁶⁷ Also see *Maamarei Admor HaZaken* 5562, Vol. 1 p. 42 and on, p. 178 and on; Vol. 2, p. 370, p. 422 and on; 5563 Vol. 1, p. 335; *Ohr HaTorah*, *Inyanim* p. 110 and on; *Hemshech* 5666 p. 173 and on; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 9, and elsewhere.

This is because the analogy of the vitality of the soul in the body is not a true [analogy], being that the soul is affected by the occurrences of the body, such as cold and heat etc.⁶⁸ In contrast, Above in *HaShem*'s יהו"ה Godliness, this is not so of the aspect of the general soul of creation, about which the verse states,⁶⁹ "I *HaShem*-יהו"ה have not changed." That is, He is not affected whatsoever by changes in the creations etc.

Therefore, the true analogy is the ray of the sun, in which the sun is unaffected by changes in the ray as it [passes through] various vessels. This is why the Kabbalists called the Godly emanations by the term "lights-*Orot*-אורות," analogous to physical light.

They similarly are called "the mystery of the Holy Name" (*Raza d'Shma Kadishah*).⁷⁰ For, the matter of the Name (*HaShem*-השם) is the very same as the matter of the light (*Ohr*-אור).⁷¹ This is because relative to the person himself [who bears the name] his name is only the aspect of a ray and light of his soul that manifests in the letters of his name, to turn to one who calls him by name, and is of utterly no comparison to the essence of the person himself.

The same is so above in *HaShem*'s יהו"ה Godliness, in regard to the lights (*Orot*) that are emanated from the Emanator, such as Wisdom-*Chochmah*, which comes from the aspect of "He is wise, but not with a knowable Wisdom-*Chochmah*."⁷²

⁶⁸ See Tanya, Likkutei AAmarim Ch. 42 (60b) and elsewhere.

⁶⁹ Malachi 3:6

⁷⁰ See Zohar II 67b; Torah Ohr, Terumah 79c and elsewhere.

⁷¹ See Likkutei Torah, Behar 41c; Derech Mitzvotecha 152b, and elsewhere.

⁷² Introduction to Tikkunei Zohar 17b

That is, it is only a name for the Emanator (*Ma'atzil*), so that He can be called by the name “Wise-*Chacham*-חכם,” but it is of utterly no comparison whatsoever relative to His Essential Self, blessed is He. About this our sages, of blessed memory, stated,⁷³ “[The verse],⁷⁴ ‘In the beginning-*Bereishit*-בראשית’ is also an utterance [of creation],” in which the word “In the beginning-*Bereishit*-בראשית” refers to the aspect of Wisdom-*Chochmah*.⁷⁵

That is, it only is an utterance and speech, which is the aspect of being called by a name etc. For example, this is like when a person calls his fellow “Wise-*Chacham*-חכם.” This utterance is of no comparison whatsoever to the actual essence of his wisdom. In the same way, there is utterly no comparison whatsoever between the revealed Wisdom-*Chochmah* that comes forth from the Emanator (*Ma'atzil*), blessed is He, called “Wisdom-*Chochmah*,” in comparison to His unknowable wisdom, which is the essence of His wisdom, blessed is He.

From all of the above, it is understood that the general chaining down of the emanations (*Ne'etzalim*) from the Emanator (*Ma'atzil*) is a matter of a great descent and lowering. Thus, for there to be this descent and lowering, there must be arousal from below, brought about through the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people, this being analogous to the first [above mentioned] servant who

⁷³ Talmud Bavli, Rosh HaShanah 32a

⁷⁴ Genesis 1:1

⁷⁵ See Targum Yerushalmi to Genesis 1:1; Also see the beginning of Torat Chayim, Bereishit; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9, and elsewhere.

performs lowly labor, such as chopping wood. This causes an arousal Above for there to be the descent and lowering of the spreading forth of His greatness, blessed is He, amongst the abundant multiplicity of creations etc., even though “it is not the way of the King to be engaged in mundane matters etc.”⁷⁶

Now, the reason it is in the power of the souls of the Jewish people to cause this descent, lowering, and spreading forth of His greatness, blessed is He, is because the root of the soul (*Neshamah*) is loftier than the emanations (*Ne’etzalim*). For, about the soul (*Neshamah*) the verse states,⁷⁷ “He blew into his nostrils [the soul of life] etc.,” and,⁷⁸ “He who blows, blows from within Himself etc.”

In other words, even though the soul (*Neshamah*) is from the aspect of the breath of the mouth, which is lower than the speech, nevertheless, in its root it is higher than the speech, since it is from **His inwardness and innermost aspect** from which the breath blew forth into [His] mouth etc. This being so, at its root, the soul is even loftier than the emanated intellect, since the emanated intellect is only the aspect of the speech of the Emanator, whereas about the soul it is written, “He blew into his nostrils [the soul of life] etc.”

This is why it is in the power of the souls of the Jewish people to cause a drawing forth to the emanations. For, even though in the Emanator (*Ma’atzil*) this is the aspect of His

⁷⁶ See Zohar III 149b; Likkutei Torah, Acharei 25d; Siddur Im Da’Ch, Shaar HaTefillah 18d, and elsewhere.

⁷⁷ Genesis 2:7

⁷⁸ Tanya, Ch. 2, citing Zohar; See Igrot Kodesh, Vol. 20, p. 131; Also see Marei Mekomot, Hagahot, v’Ha’arot Ktzarot to Tanya Ch. 2.

unknowable wisdom, meaning that [there] they are not the aspect of lights (*Orot*) and names (*Shemot*) etc., but are rather in the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, as He is, in and of Himself, nevertheless, they are drawn down to be the aspect of lights (*Orot*) and names (*Shemot*), through which there will be the spreading forth of His greatness, blessed is He, in the abundant multiplicity of the creations etc.

About this the verse states,⁷⁹ “His understanding is beyond calculation.” For, when it comes to the aspect of the soul of the whole of creation, there is a calculation and end to the order of the chaining down of the worlds (*Seder Hishtalshelut*) of cause and effect etc. Nonetheless, His essential greatness (*Gedulato HaAtzmit*) is beyond investigation and beyond calculation.

5.

However, there also is another way in serving *HaShem*-יהו"ה, blessed is He, which is analogous to the second [above mentioned] servant, whose work is in refined and intellectual kinds of labor that the master Himself would do. About this the verse states, (in continuation to the words,⁸⁰ “Now Israel, what does *HaShem*-יהו"ה your God ask of you...”) “to go in all His ways,” specifying “**His** ways-*Drachav*-דרכיו,” specifically.

⁷⁹ Psalms 147:5

⁸⁰ Deuteronomy 10:12

That is, these are important works that the master Himself would do, and are called “good deeds” (*Ma’aseem Tovim*-מעשים טובים), such as boring of holes into precious stones, by way of analogy. This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, through the study of Torah and fulfilling the *mitzvot*. For, even though all matters of Torah and *mitzvot* manifested in physical things, nonetheless, “the Torah came forth from Wisdom-*Chochmah*,”⁸¹ meaning, from His essential unknowable wisdom. Likewise, the *mitzvot* are the inner aspect (*Pnimiyyut*) of *HaShem*’s-יהו"ה Supernal will (*Ratzon*), blessed is He.

Thus, it is about them that the verse states, “to go in all His ways,” wherein “His ways” refers to His roads and paths, which are “the paths of *HaShem*-יהו"ה.”⁸² They are compared to a road upon which a person travels from one place to a very distant place. Likewise, when a person studies Torah and does a *mitzvah*, he is going on the way and path of the Emanator Himself, blessed is He. This is because the Torah is the aspect of the essence of His wisdom-*Chochmah*, through which there is a drawing down and revelation of the aspect of His essential wisdom-*Chochmah*, into the order of the chaining down of the worlds (*Hishtalshelut*).

Now, through the way of service of the second kind of servant, there is caused to be a drawing down and revelation of the matter [indicated by the verse],⁸³ “His understanding is

⁸¹ Zohar II 62a, 85a, 121a; Zohar III 81a, 261a

⁸² Psalms 25:10

⁸³ Isaiah 40:28

beyond investigation,” (which transcends the matter [indicated by the verse],⁸⁴ “His understanding is beyond calculation,” which is revealed through the service of the first kind of servant). This refers to the soul’s grasp of *HaShem*’s-יהוה Godliness in elevation after elevation to no end, as known about the matter of the elevations from one sabbatical to the next sabbatical etc., for fifty thousand jubilees etc.,⁸⁵ though albeit, we never will attain grasp of the true greatness of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, being that “His understanding is beyond investigation.”

6.

Now, about the second kind of servant, whose service is “to go in all His ways” it is written,⁸⁶ “The soul of Your servant is joyous.” (In contrast, about the first kind of servant the verse states,⁸⁷ “I am poor and destitute,” in that his primary mode of service is with bitterness and lowliness.)

The explanation is that the verse states,⁸⁸ “The light of the righteous shall rejoice.” To explain by way of analogy, joy in man below is what causes the blood in his body to spread to a greater degree. This is because the blood is the natural soul,

⁸⁴ Psalms 147:5

⁸⁵ See Sha”Ch to the beginning of the Torah portion of Behar (Leviticus 60:4); Maamarei Admor HaZaken 5562 Vol. 1, p. 101; Also see Shaarei Teshuvah ibid. 70c.

⁸⁶ Psalms 86:4

⁸⁷ Psalms 86:1

⁸⁸ Proverbs 13:9

and the flow of the beneficence of spiritual vitality that is in the blood, whether it will be in a way of spreading forth of [expression] of constriction depends on the spirit of life itself, and whether it receives a greater arousal over and above its previous measure and composition.

As known, the spirit of life dwells in the heart in a way of measure and [limited] allotment. However, when joy comes upon a person due to some good tidings or the like, then this joy causes a great arousal of the spirit of life in the heart. This is because the joy (*Simchah*) spreads forth from the pleasure (*Oneg*) which is in the aspect of the Singular-*Yechidah* [level] of the soul etc. This causes an additional spreading forth in all the limbs [and organs] so that they receive a bestowal of vitality in the blood with additional blessing and drawing down etc.

By way of analogy, the same is likewise so of the Supernal Man (*Adam HaElyon*) of the world of Emanation (*Atzilut*). That is, the joy causes a drawing down of additional vitality in all the vessels (*Keilim*) of the world of Emanation (*Atzilut*), which by way of analogy, are compared to the limbs, as known. In other words, [this is brought about] through fulfilling the positive *mitzvot*, which are “the 248-קמ” limbs of the King.”⁸⁹

Thus, when the righteous fulfill the *mitzvot*, then “the light of the righteous shall rejoice.” That is, they cause Supernal joy (*Simchah*), which comes from the Supernal pleasure (*Oneg*), through which there thereby is caused to be a

⁸⁹ Tanya, Likkutei Amarim, Ch. 23, citing Tikkunei Zohar. See Tikkunei Zohar, Tikkun 30 (74a).

greater arousal of the aspect of the Spirit-*Ru'ach* of *Zeir Anpin* of the world of Emanation (*Atzilut*), which is called “the heart” (*Lev*-לב).⁹⁰ Due to this, a spreading forth of the Supernal “blood” is caused in the “limbs” etc.

This then, is the meaning of the verse,⁹¹ “The soul of Your servant is joyous.” That is, through the service of the second kind of servant, in the way of “going in all His ways,” the matter of joy (*Simchah*) is caused above in *HaShem*’s-יהו"ה Godliness. Thus, about this supplication,⁹² “Cause the soul of Your servant to rejoice,” there be a drawing down from the Supernal joy, of a radiance of joy also in the soul of the servant who labors etc.

This likewise is the meaning of the end of the verses (that begin with,⁹³ “Now Israel, what does *HaShem*-יהו"ה your God ask of you... to go in all His ways”),⁹⁴ “for your good (*L'Tov Lach*-לְטוֹב לָךְ),” meaning that the Supernal goodness (*Tov*) which is the pleasure (*Taanug*) of the world of Emanation (*Atzilut*), from which the joy (*Simchah*) is drawn, also illuminates in you through serving *HaShem*-יהו"ה, blessed is He etc.

⁹⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32-33.

⁹¹ Psalms 86:4

⁹² Psalms 86:4

⁹³ Deuteronomy 10:12

⁹⁴ Deuteronomy 10:13

Based on this, we can also explain the verse,⁹⁵ “One thing I asked of *HaShem*-יהו"ה, this shall I seek... to behold the pleasantness of *HaShem*-יהו"ה etc.” That is, when it states “to behold the pleasantness of *HaShem*-יהו"ה,” this is similar to the verse, “for your good (*L'Tov Lach*-לְטוֹב לָךְ),” referring to the Supernal goodness (*Tov*-טוֹב), which is the aspect of the pleasure (*Oneg*), (and is the aspect of the Singular-*Yechidah*) of the world of Emanation (*Atzilut*), that it be drawn down in the Name *HaShem*-יהו"ה, blessed is He, this being the matter of the “pleasantness of *HaShem*-יהו"ה,” and from there the pleasure should be drawn all the way down below. This is similar to what Talmud relates⁹⁶ about the matter of the pleasure that caused the bone of the foot to expand, as in the verse,⁹⁷ “Good news will fatten the bone.”

The beginning of this is the matter of “One thing I asked of *HaShem*-*MeEit HaShem*-יהו"ה-מֵעֵיט יְהוָה.” This is similar to the matter of the verse,⁹⁸ “(Now Israel, what does *HaShem*-יהו"ה your God ask of you?) Only to fear *HaShem*-*Et HaShem*-אֶת יְהוָה.” This is like the known⁹⁹ difference between the verse,¹⁰⁰ “Fear **from** *HaShem*-*Yiroo MeiHaShem*-יִרְאוּ מִיְהוָה,” which is the aspect of the lower fear (*Yira Tata'ah*) of *HaShem*-יהו"ה,

⁹⁵ Psalms 27:4

⁹⁶ Talmud Bavli, Gittin 56b

⁹⁷ Proverbs 15:30

⁹⁸ Deuteronomy 10:12

⁹⁹ See Likkutei Torah, Bamidbar 13b and elsewhere.

¹⁰⁰ Psalms 33:8

blessed is He, and the verse,¹⁰¹ “Fear *HaShem-Yiroo et HaShem*-יהו"ה **את** יראו” which is the aspect of the upper fear (*Yira Ila'ah*) of Him, this being essential nullification (*Bittul Atzmi*) to Him, which transcends reason and intellect etc.

It should be added that this matter is not just in the aspect of Yisroel-ישראל, (“Now Israel-*Yisroel*-ישראל etc.”). For, the name Yisroel-ישראל indicates service of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which is a simple desire (*Ratzon Pashut*) that transcends reason and intellect - but is also in the aspect of Yaakov-יעקב. This is as we recite on Rosh HaShanah, before the sounding of the Shofar,¹⁰² “He will choose our heritage for us, the pride of Yaakov-יעקב that He loves always!” That is, there also is the matter of the Supernal choice that transcends reason and intellect in the aspect of Yaakov-יעקב etc.

Now, before [the verse “One thing I asked of *HaShem*-יהו"ה etc.”] it states,¹⁰³ “Though war would arise against me, in this I trust.” The matter of war (*Milchamah*-מלחמה) refers to the general matter of the toil of affecting refinements (*Avodat HaBirurim*). About this it states, “In this I trust,” namely, that he trusts and is certain of victory in the battle of toiling to affect refinements (*Avodat HaBirurim*). Yet, even so, “One thing I asked of *HaShem*-יהו"ה etc.,” that the toil should be in a way of tranquility, through the study of Torah etc.

¹⁰¹ Psalms 34:10

¹⁰² Psalms 47:5

¹⁰³ Psalms 27:3

This is similar to the superiority of the second servant [mentioned above], about whom it states, “to go in all His ways,” over and above the first servant [who serves] with the aspect of fear [of *HaShem*-יהו"ה] (“Only to fear etc.”) and only by the acceptance of the yoke. Namely, that specifically through the [kind of service of the second servant] there is caused to be the matter of “for your good (*L'Tov Lach*-לְטוֹב לָךְ),” which is the matter of “the pleasantness of *HaShem*-יהו"ה,” meaning, that there should be a drawing down of *HaShem*’s-יהו"ה Supernal pleasure (*Taanug HaElyon*) from His essential expansiveness, all the way down below.

May this likewise be so for us, that our service of *HaShem*-יהו"ה, blessed is He, throughout the entire year will be in the study of Torah, and may the entire year be a year of Torah, especially the inner aspects (*Pnimiyut*) of Torah, through which there will be a drawing down of the matter of “the pleasantness of *HaShem*-יהו"ה,” “for your good (*L'Tov Lach*-לְטוֹב לָךְ),” meaning for the known good (*Tov*-טוֹב), which is called “the day that is entirely good,”¹⁰⁴ [and] “the day that is entirely lengthy,”¹⁰⁵ the beginning of which is with the true and complete redemption through our righteous Moshiach, in the near future and in the most literal sense!

¹⁰⁴ See the *Harachaman* added in the Grace after Meals (*Birkhat HaMazon*) of the holidays.

¹⁰⁵ See Torah Ohr, Toldot 18d