

Discourse 48

*“Atem Nitzavim HaYom Kulchem Lifnei HaShem -
You are standing this day, all of you, before HaShem”*

Delivered on Shabbat Parshat Nitzavim,

28th of Elul, 5724²²¹²

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

1.

The verse states,²²¹³ “You are standing [this day, all of you, before *HaShem*-יהוה your God]... for you to pass into the covenant...” Now, this must be understood...

2.

This may be understood with a preface explaining the verse,²²¹⁴ “Though they will be fashioned in many days etc.”²²¹⁵ That is, there is an apportioned time set for the years of man’s life, as it states,²²¹⁶ “The days of our years amongst them are seventy years etc.” However, this matter specifically refers to the animalistic soul, that she is given a set amount of time etc., but not

²²¹² This redaction only includes a summarized version of the substance of the discourse.

²²¹³ Deuteronomy 29:9-11

²²¹⁴ Psalms 139:16

²²¹⁵ See the discourse entitled “*Ki Teitzei*” and its explanation in Maamarei Admor HaZaken 5562 Vol. 1, p. 266 and on, (the end of the discourse is printed in the additions (*Hosafot*) at the end of Vol. 2 (p. 688 and on)). Also see Likkutei Torah, Teitzei 34c and on.

²²¹⁶ Psalms 90:10

to the Godly soul, since it is the aspect of Godliness, and is “literally part of God from on high.”²²¹⁷

About [the Godly soul] the verse states,²²¹⁸ “They resided there in the service of the King.” That is, the Holy One, blessed is He, consulted with the souls of the righteous *Tzaddikim* when He created the world.²²¹⁹ It therefore is eternal and transcends time, only that it descended into time, to manifest in the animalistic soul for a set period of time. However, upon the conclusion of that time,²²²⁰ it “returns to God who gave it etc.”

The explanation is that, as known²²²¹ the [Godly] soul itself does not require repair at all, and it only descended below in order to refine (*Birurim*) the animalistic soul, which is from “the spirit of the animal-*Beheimah*-בהמה-52,”²²²² this being *HaShem*’s-יהוה name of *Ba”N*-ב”ן-52 [י”ד ה”ה ו”ו ה”ה],²²²³ which “descends below.”²²²⁴

It is in regard to this that the years of man’s life have a set period of time, according to the number of refinements (*Birurim*) he must refine of the 288-רפ”ח sparks that fell with the shattering

²²¹⁷ 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 Mezhritch; 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.

²²¹⁸ Chronicles I 4:23

²²¹⁹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

²²²⁰ Ecclesiastes 12:7; See Likkutei Torah, Ha’azinu

²²²¹ Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1; Tanya, Likkutei Amarim, Ch. 37 (48b).

²²²² See Ecclesiastes 3:21

²²²³ Taamei HaMitzvot of the Arizal, Parshat Shmini; Tanya, Likkutei Amarim, Ch. 46.

²²²⁴ See Ecclesiastes 3:21 *ibid*.

of the vessels (*Shevirat HaKeilim*). That is, the number of his days is according to the number of sparks he must refine, and each day he refines a new spark. This refinement is done by the Godly soul, which is rooted in *HaShem*'s יהו"ה Name of *Ma" H-m"eh*-45 [י"ד [ה"א וא"ו ה"א] which affects the refinement etc.²²²⁵

3.

Now, the general matter of the refinement (*Birur*) of the animalistic soul is brought about through serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as stated in Zohar,²²²⁶ "The time of prayer is the time of battle." About this the verse states,²²²⁷ "When you will go out to war against your enemies etc." This refers to warring with the animalistic soul to affect its refinement and purification, until it ascends and becomes included in the side of holiness (*Kedushah*) etc.

This is why the matter of prayer is compared to the sacrificial offerings (*Korbanot*), as our sages, of blessed memory, stated,²²²⁸ "The prayers were instituted corresponding to the daily offerings." For, the matter of a sacrificial offering (*Korban*) is that the physical animal becomes subsumed in the fire that would descend upon the altar from Above.²²²⁹

This likewise is the matter of prayer (*Tefillah*), that the animalistic soul ascends and becomes included in the source from where it was hewn in the Supernal Chariot (*Merkavah*), in the face

²²²⁵ See Torah Ohr, Vayeishev 28b; Vayechi 47c and on.

²²²⁶ Cited to Zohar in Likkutei Torah, Balak 72a; Teitzei 34c, 35c, and elsewhere; Also see Zohar III 243a (Ra'aya Mehemna); [Also see Zohar Balak, Yenuka].

²²²⁷ Deuteronomy 21:10

²²²⁸ Talmud Bavli, Brachot 26b

²²²⁹ Talmud Bavli, Yoma 21b

of the lion and the face of the ox etc.²²³⁰ This is why in the blessing of “Yotzer” we recall the praises of the angels, the Fiery-Seraphim [angels], the Cycles-Ophanim [angels], and the Holy Animal-Chayot HaKodesh [angels].

For, through the animal soul contemplating the source from where it was hewn, and its root in the Supernal Chariot (*Merkavah*), and how they are completely nullified and subsumed in the light of *HaShem*-יהו"ה, blessed is He, the animalistic soul also becomes nullified and subsumed in His light, blessed is He.²²³¹

4.

Now, in regard to the above-mentioned refinement (*Birur*) caused through the battle when serving *HaShem*-יהו"ה, blessed is He, in prayer, there are two matters. The first is the refinement of the 288-רפ"ח sparks of holiness themselves, which fell in the shattering (*Shevurah*). The second is the refinement of the tree of the knowledge of good and evil, which was due to the descent caused by the sin of Adam, the first man, by which the 288-רפ"ח sparks fell and became even more physical.

Now, as this matter is in man, is that there is the power to lust (*Ko'ach HaMitaveh*) for physicality in him, due to the nature of every man's creation, including even a righteous *Tzaddik*, that is, that his soul descended to below etc. However, the fact that man draws his heart after the lust and pursues it etc., this stems from the sin of the tree of the knowledge of good and evil, which is the matter of sensing the evil etc., by which a fall is caused to

²²³⁰ Ezekiel 1:10

²²³¹ Also see Likkutei Torah, Vayikra 2b

even further below. It therefore is necessary for there to be the matter of repentance (*Teshuvah*) etc.

It is in this regard that (at the conclusion of the verse, “When you will go out to war etc.”) it states, “And you will capture his captivity.” That is, not only does one refine the spark that fell with the shattering (*Shevirah*) at the beginning of the creation, but he even refines that which fell into evil due to man’s heart being drawn after the lusts etc., through repentance (*Teshuvah*) (and especially through repentance with “joy that breaks boundaries”),²²³² and it thereby becomes transformed to goodness and returns to become subsumed in holiness (*Kedushah*).

5.

Now, the general matter of the refinements (*Birurim*) is brought about through the ascent of *HaShem*’s-יהו"ה Name of *Ba”N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה], brought about by the descent of His Name of *Ma”H*-מ"ה-45 [י"ד ה"א ו"א ה"א], which affects the refinement, and through this, it ascends to an even higher level etc.²²³³

This likewise is the matter of [the verse], “You are standing [this day, all of you, before *HaShem*-יהו"ה, your God]... for you to pass into the covenant... that *HaShem*-יהו"ה your God seals with you today.” This refers to the matter of the ascent of His Name of *Ba”N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה] to bond with His Name

²²³² Explained in Sefer HaMaamarim 5657 p. 223 and on.

²²³³ See the known discourse entitled “*Malka Meshicha Ata L’Atava Tzadikaya v’Tiyuvta*” of Shabbat Parshat Vayeilech in Maamarei Admor HaZaken 5562, Vol. 2 p. 534 and on, (the end of the discourse is also printed in Vol. 1, p. 274 and on, after the explanation of the above-mentioned discourse entitled “*Ki Teitzei*”).

of *Ma" H-45* [מ"ה-45], which descends and is revealed from Above to below.²²³⁴ This is the preparation for the new year etc.²²³⁵

²²³⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

²²³⁵ This concludes the redaction we have in our possession.