

Discourse 2

*“Deershoo HaShem b’Heematzo...
Seek HaShem when He can be found...”*

Delivered on Shabbat Parshat Ha’azinu,
Shabbat Teshuvah, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁶ “Seek *HaShem*-יהוה when He can be found; call upon Him when He is near.” In Talmud¹⁰⁷ this verse was used to question another verse, which states,¹⁰⁸ “[For which is a great nation that has a god who is close to it], as is *HaShem*-יהוה our God, **whenever** we call to Him (not just when He can be found).”

The Talmud answers, “This [verse] (‘when He can be found’) refers the singular individual, whereas this [verse] (‘whenever we call to Him’) refers to the congregation. In regard to the individual, when is this? (meaning, when is He found to him, as the verse states, ‘when He can be found-*b’Heematzo*-בהמצאו [meaning ‘when He is found to him-*Matzui Lo*-לוי’]).¹⁰⁹ Rabba bar Avuha said: This refers to the ten days between Rosh HaShanah and Yom HaKippurim.”

¹⁰⁶ Isaiah 55:6

¹⁰⁷ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b

¹⁰⁸ Deuteronomy 4:7

¹⁰⁹ See Rashi to Rosh HaShanah 18a ibid.

That is, during the ten days between Rosh HaShanah and Yom HaKippurim, even the singular [individual] is answered in his prayers, just as the congregation is answered throughout the year.

Now, in regard to the words, ““This [verse] refers to the singular [individual],” (referring to the ten days between Rosh HaShanah and Yom HaKippurim, the Alter Rebbe explained¹¹⁰ that the words, “Here it refers to the singular-*l’Yachid* ל'יחיד,” refers to the aspect of the Singular-*Yechidah* יחידה [essence of the soul]. That is, service of *HaShem* יהו"ה, blessed is He, with repentance and return (*Teshuvah*) to Him during these days, is the aspect of the repentance and return (*Teshuvah*) of the Singular-*Yechidah* יחידה essence of the soul to the Singular One-*Yachid* יחיד of the world.¹¹¹

However, we must understand this. For, at first glance, this explanation is not in line with the simple meaning. That is, the simple meaning is that the individual (*Yachid* יחיד) is on a lower level than the congregation (*Tzibur* ציבור), and therefore this is the novelty of the ten days between Rosh HaShanah and Yom HaKippurim, that during this period, even the prayers of an individual, which are lower than that of the congregation, are accepted, but that even so, during these days, the prayers of the congregation still are greater than the prayers of the

¹¹⁰ Likkutei Torah, Tavo 43d

¹¹¹ See Chanah Ariel (of Rabbi Yitzchak Isaac of Homil), Ha'azinu 44b, “This is what we heard in Liadi, [The words] ‘Here it is referring to the singular [individual]-*Kan l’Yachid* כאן ל'יחיד’ refers to the aspect of the return (*Teshuvah*) of the Singular-*Yechidah* יחידה [essence of the soul] to the Singular One of the world-*Yechido Shel Olam* יחידו של עולם.”

individual.¹¹² However, according to the Alter Rebbe's explanation, no level is greater than the level of the singular (*Yachid*-יחיד), this being service of *HaShem*-יהו"ה, blessed is He, stemming from the Singular-*Yechidah*-יחידה [essence] of the soul.

2.

This may be connected to the verse,¹¹³ “One thing I asked of *HaShem*-יהו"ה, that shall I seek etc.,” (this being the Psalm,¹¹⁴ “By Dovid, *HaShem*-יהו"ה is my light and my salvation,” which relates specifically to the ten days between Rosh HaShanah and Yom HaKippurim, as understood from the teaching of our sages, of blessed memory,¹¹⁵ “[The word], ‘My light-*Ori*-אורי’ refers to Rosh HaShanah, ‘and my salvation-*Yishee*-וישעי’ refers to Yom HaKippurim”].

In this there likewise are two explanations, similar to what was explained above. The simple meaning is that this request is only for a single thing, something small. This is also understood from the statement in Midrash,¹¹⁶ “The Holy One, blessed is He, said to Dovid, ‘First you asked for one thing, but then you made additional requests etc.’” In other words, when

¹¹² See the Rif to Ein Yaakov in Yevamot 49b *ibid.*; Also see Ohr HaTorah, Shabbat Shuvah p. 1,462.

¹¹³ Psalms 27:4

¹¹⁴ Psalms 27

¹¹⁵ Midrash Vayikra Rabba 21:4

¹¹⁶ Midrash Tehillim and Yalkut Shimoni (Remez 706) to Psalms 27:4, as cited in Likkutei Torah, Masei 96b; Also see Likkutei Sichot Vol. 9 p. 170.

he said, “One thing I asked-*Achat Sha’alti*-אחת שאלתי,” he only was requesting a single thing, something small.

In addition, there also is another explanation of the words, “One thing I asked-*Achat Sha’alti*-אחת שאלתי,” that it refers to the aspect of the Singular-*Yechidah* [essence of the soul], (as it states,¹¹⁷ “One-*Achat*-אחת [in the feminine] refers to the Singular-*Yechidah*-יחידה” essence of the soul), which receives from the Singular One-*Yachid*-יחיד,¹¹⁸ this being the ultimate level of elevation.

There similarly are two explanations of Dovid’s response to the Holy One, blessed is He, (about what He told him, “First you asked for one thing, saying ‘One thing I asked,’ but then you made additional requests etc.”), to which Dovid responded, “I learned this from You. First You made a single request, as the verse states,¹¹⁹ ‘Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God,’ but then You 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.’”¹²⁰

The simple explanation is that [the words] “Only to fear *HaShem*-יהו"ה” is a simple matter and is only a small thing,

¹¹⁷ See Talmud Bavli, Menachot 18a, Tosefot entitled “*Ad Achat*.”

¹¹⁸ Etz Chayim, Shaar 42, Ch. 1; 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).

¹¹⁹ Deuteronomy 10:12

¹²⁰ Deuteronomy 10:20

([called]),¹²¹ “a minor matter”). However, in addition, there also is the explanation that the words “Only to fear *HaShem-Et HaShem*-יהוה-את,” specifying the word “*Et*-את,” (similar to the verse “One thing I asked of *HaShem-MeEit HaShem*-מאת-יהוה”), in which the word “*Et*-את” means “that which is secondary” (*Et HaTaphel*-את הטפל),¹²² indicating that he has no independent existence unto himself at all, and his entire matter is that he only is secondary to and nullified to *HaShem*-יהוה, blessed is He.¹²³

3.

Now, to understand this, we must preface with the explanation in the Alter Rebbe’s discourse entitled “*V’Atah Yisroel Mah HaShem Elohe’cha Sho’el Me’Eemach Ki Eem L’Yirah*.”¹²⁴ He begins by explaining the verse,¹²⁵ “Yours’ *HaShem*-יהוה is the Greatness (*Gedulah*-גדולה).” That is, the matter of “Greatness” (*Gedulah*-גדולה) is the spreading forth of a being and thing that is Essentially Great (*Gadol b’Etzem*-גדול

¹²¹ Talmud Bavli, Brachot 33b

¹²² See Talmud Bavli, Bava Kamma 41b

¹²³ Ohr HaTorah, Eikev p. 582; Likkutei Torah, Bamidbar 13b, and elsewhere; Also see Torat Menachem, Sefer HaMaamarim Av, p. 209 and on; Also see the discourse entitled “*v’Nigleh Kvod HaShem* – The glory of *HaShem* will be revealed” 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 28, Ch. 6.

¹²⁴ 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.

¹²⁵ Chronicles I 29:11

בַּעֲצָם). This is similar to [the teaching],¹²⁶ “From the earth to the firmament is a distance of five-hundred years.”

The same is so of the worlds that even are loftier, in that whatever is higher and loftier is all the greater. This is as our sages, of blessed memory, taught,¹²⁷ “The thighs of the animal-*Chayot* [angels] correspond to them all etc.” This is because the chaining down of the worlds (*Hishtalshelut*) is in a way of cause and effect (*Ilah v'Alul*), and therefore the effect (*Alul*) is just a tiny part of the cause (*Ilah*), and there thus is no comparison between them in regard to the matter of greatness and spreading forth.

He continues and explains that the primary aspect of the matter of “Greatness” (*Gedulah*-גְּדוּלָה) and the abundant multiplicity in the spreading forth, is in the aspect of “Soul” (*Nefesh*). For, as known¹²⁸ the creation is generally divided into three levels, these being, “World” (*Olam*-עוֹלָם), “Year” (*Shanah*-שָׁנָה), and “Soul” (*Nefesh*-נֶפֶשׁ). “World” (*Olam*) refers to the existence of the creations within all the worlds. “Year” (*Shanah*) refers to the time and duration of their sustainment, (in that time also is created something from nothing,¹²⁹ just like the existence of the creations themselves). “Soul” (*Nefesh*)

¹²⁶ Talmud Bavli, Chagigah 13a

¹²⁷ Talmud Bavli, Chagigah 13a ibid.

¹²⁸ 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 אָמָּ and on; Also see his Sefer HaNikkud, translated as The Book of Vowels.

¹²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2); Also see Siddur Im Da”Ch, Shaar HaKriyat Shema 75d (in the name of the Rav, the Maggid of Mezhrich).

refers to the Godly vitality constricted within them to vitalize them.

Now, just as this is so of the creations in general, so it is with each creation in particular, that it too has these three levels of “World” (*Olam*-עולם), “Year” (*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 above it, of which it is the effect.

An example 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 a bestowal [of influence] from the constellation (*Mazal*) above them. This is as our sages, of blessed memory, taught,¹³⁰ “There is no grass that grows below that does not have a constellation that strikes it from above and tells it to grow.”

The constellation is the cause which is the source for the drawing down of vitality to this plant, and is the aspect of its soul (*Nefesh*). About this King Dovid, peace be upon him, said,¹³¹ “How abundant are Your works, *HaShem*-יהוה,” in that Dovid perceived the power of the Actor in the acted upon. He thus said that being that 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., therefore

¹³⁰ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

¹³¹ Psalms 104:24

commensurate to them, there likewise are millions of constellations that differ one from the other, and each constellation is an effect relative to its cause, and is only a tiny part of its cause (as explained before),¹³² and this likewise applies to all the particular levels of cause and effect as they are, even to the highest of heights.

From this we see the extent of the great spreading forth of vitality from *HaShem*-יהו"ה, blessed is He, (the aspect of the "Soul" (*Nefesh*) [of creation]) in the abundant multiplicity of creations etc., this being the matter of "Greatness" (*Gedulah*-גדולה), [as the verse states],¹³³ "Great (*Gadol*-גדול) is *HaShem*-יהו"ה." That is, it refers to the spreading forth of Godly vitality in the creations with great abundance and multiplicity. However, about this the verse states, "Yours' *HaShem*-יהו"ה is the Greatness (*Gedulah*-גדולה)." That is, the quality of "Greatness" (*Gedulah*-גדולה) is secondary and nullified to "You,"¹³⁴ being that,¹³⁵ "His Essential Greatness (*Gedulato*-גדולתו) is beyond investigation."

4.

The explanation is that one verse states,¹³⁶ "His understanding is beyond investigation," and another verse

¹³² Also see the preceding discourse of this year, 5724, entitled "*Achat Sha'alti* – I have asked one thing," Discourse 1.

¹³³ Exodus 18:11; Psalms 48:2, and elsewhere.

¹³⁴ See Likkutei Torah, Bamidbar 12d, cited in Ohr HaTorah, Vayera 92a and elsewhere.

¹³⁵ See Psalms 145:3

¹³⁶ Isaiah 40:28

states,¹³⁷ “His understanding is beyond calculation.” The difference between them is that the verse, “His understanding is beyond calculation (*Ein Mispar*-מספר-אין),” indicates that this relates to the matter of “numeration-*Mispar*-מספר,” (which is why this matter must be negated). In contrast, the verse, “His understanding is beyond investigation,” does not relate to “numeration-*Mispar*-מספר” altogether.

This may be understood by prefacing about the statement in Midrash,¹³⁸ in explanation of [the words],¹³⁹ “Listen, Israel-*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, the nations are one-seventieth of the number of docile beasts, the docile beasts are [one-seventieth] of wild animals, wild animals are [one-seventieth] of birds, birds are [one-seventieth] of the angels, and the angels are one-seventieth of the souls.

The explanation is that souls are loftier than angels,¹⁴⁰ since an angel is a separate being etc., whereas the soul is the aspect of Godliness [itself], only that it is like a part¹⁴¹ [of Godliness] which is separated from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

¹³⁷ Psalms 147:5

¹³⁸ Cited in Chizkuni to Deuteronomy 6:4

¹³⁹ Deuteronomy 6:4

¹⁴⁰ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 2 and on, and elsewhere.

¹⁴¹ See Tanya, Likkutei Amarim, Ch. 2.

יהו"ה Himself, blessed is He, etc. This also explains why the angels are only one-seventieth of the souls.

However, all this is so only as the souls are above [in *HaShem*'s יהו"ה Godliness], in which they have much greater abundance, which is loftier than them all. In contrast, upon their descent to manifest in bodies below, they then are lower than them all (one-seventieth of the nations).¹⁴² Nevertheless, since they are one-seventieth of the nations, the nations are one-seventieth of the docile beasts etc., the birds are one-seventieth of the angels, and the angels are one-seventieth of the souls, we thus find that through the souls [of the Jewish people] as they are below, there is a revelation of the great spreading forth of vitality in the awesomely abundant multiplicity of the particular creations in the world to no end. About this the verse states, "His understanding is beyond calculation (*Ein Mispar*- אין מספר)," which is revealed through the souls in their descent to below.

However, there is another loftier matter, about which the verse states, "His understanding is beyond investigation." This matter is revealed through the souls as they are above, in which their entire matter is grasping *HaShem*'s יהו"ה Godliness. The explanation is that all the souls that descended below during the six-thousand years of the world,¹⁴³ including those souls that have already died and passed on, and will return with the resurrection of the dead, at which time they will ascend to be on an even higher level, (this being the reward of the world

¹⁴² Also see Maamarei Admor HaEmtza'ee ibid. p. 291

¹⁴³ Talmud Bavli, Rosh HaShanah 31a

of the resurrection, which is in a way of novel existence that is utterly beyond all comparison), is all a matter of descent in comparison to the level of new souls, which come from an even loftier place, [meaning], from the second Sabbatical (*Shmitah*).

This is because all the ascents of souls that already have descended below, are only in relation to the beginning of creation, (like the beginning of the descent etc.), in comparison to new souls, which come from a higher Sabbatical (*Shmitah*). The same is so of each Sabbatical (*Shmitah*) in relation to the [Sabbatical that preceded it]. That is, the elevation of the souls of this Sabbatical (*Shmitah*) is an aspect of descent (like the beginning of the descent etc.), in comparison to the Sabbatical (*Shmitah*) that comes after it. The same is so in elevation after elevation from Sabbatical (*Shmitah*) to Sabbatical (*Shmitah*), within all the Sabbaticals (*Shmitot*) drawn forth for fifty-thousand Jubilees (*Yovlot*).¹⁴⁴

From this it is understood that [the verse], “His understanding is beyond investigation” refers to the matter of elevation after elevation in the grasp of *HaShem*’s יהוה’s Godliness to no end, (and it only is that so it arose in the will of the Emanator, blessed is He, that there only will be fifty-thousand Jubilees (*Yovolot*). Nonetheless, from the perspective that “His understanding is beyond investigation,” there can be ascents to no end.) This is because of His Essential Greatness (*Gedulato HaAtzmit*), about which the verse states,¹⁴⁵ “His

¹⁴⁴ 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.

¹⁴⁵ Psalms 145:3

Greatness (*Gedulah*-גדולה) is beyond investigation.” That is, it utterly is beyond all comparison to the greatness (*Gedulah*-גדולה) that spreads forth to enliven the creations, about which the verse states,¹⁴⁶ “Yours’ *HaShem*-יהו"ה is the Greatness (*Gedulah*-גדולה),” in which the quality of Greatness (*Gedulah*) is nullified and secondary to “You,” as explained before.

5.

However, according to what we said about the elevated level of the souls as they are above, (through which there is the revelation of the matter of “His understanding is beyond investigation”) in comparison to the souls as they descended below, (through which there only is the revelation of, “His understanding is beyond calculation”), we must understand why the soul descended below “from a high peak to a deep pit.”¹⁴⁷

The explanation is that about this the verse states,¹⁴⁸ “Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God... to go in all His ways... and to serve *HaShem*-יהו"ה your God etc.” Likewise, the second paragraph of the *Shema* states,¹⁴⁹ “To serve Him.”

Now, the matter of “*Avodah*-עבודה” means “service,” like the service of a servant who serves his master, in that repair and benefit is rendered to the master through the servant who

¹⁴⁶ Chronicles I 29:11

¹⁴⁷ See Talmud Bavli, Chagigah 5b

¹⁴⁸ Deuteronomy 10:12

¹⁴⁹ Deuteronomy 11:13

serves him and satisfies [the master's] lackings. However, it does not apply to say this about service of *HaShem*-יהו"ה, blessed is He, being that *HaShem*-יהו"ה, blessed is He, is the ultimate perfection of everything.¹⁵⁰

However, the explanation is that there are two kinds of servants.¹⁵¹ The first kind of servant is one who does lowly work, such as chopping wood and the like, which are not honorable for the master to do himself, and is therefore done by the servant. This is because the master himself would not descend from his greatness and lower himself to do them.

The second kind of servant is one who works in refined and intellectual matters that the master himself would do, such as the procurement of livelihood through business dealings, or boring holes into precious stones and pearls, and the like, these being honorable work by which the master becomes wealthy etc. When the servant does them, he then is called "*his* servant" (*Avdo*-עבדו), (a title that emphasizes his position and relationship to the master). In other words, he perfects the work that the master himself would engage in, and he acts in his stead.

In the service of *HaShem*-יהו"ה, blessed is He, the likeness to this, is that the first servant only serves in a way of accepting the yoke (*Kabbalat Ol*). This is because he has no vitality or delight in his work, except that he forces himself and lowers himself to do the work, and his service is by way of accepting the yoke (*Kabbalat Ol*) [of his master].

¹⁵⁰ See introduction to Tikkunei Zohar 17b.

¹⁵¹ See *Hemshech* 5666 p. 30; Sefer HaMaamarim 5671 p. 171; 5679 p. 44.

Through this form of service, which is in a way of lowering, he causes the matter of “lowering” above, so to speak, in that the Holy One, blessed is He, lowers and constricts Himself to be drawn down in the worlds through the ten utterances [of creation].¹⁵² This is because the ten utterances are called “mundane words,” and “it is not the way of the King to be engaged in mundane matters,”¹⁵³ in that relative to Himself, blessed is He, this is a matter of descent and lowering.

This is because the general matter of the existence and vitality of the worlds is merely from a glimmer of His radiance, which comes forth by way of the restraint of *Tzimtzum* etc. This is to such an extent that even the aspect of Wisdom-*Chochmah*, which is the beginning and source of the vitality of all worlds, is merely the aspect of an utterance (of speech).

This is as our sages, of blessed memory, stated,¹⁵⁴ “In the beginning-*Bereishit*-בראשית”¹⁵⁵ (which refers to the aspect of Wisdom-*Chochmah*)¹⁵⁶ is also an utterance [of creation].” Thus, for there to be the descent and lowering into the aspect of the ten utterances, this comes about through man lowering and forcing himself to serve *HaShem*-יהוה, blessed is He, by way of accepting His yoke (*Kabbalat Ol*).

¹⁵² Mishnah Avot 5:1

¹⁵³ See Zohar III 149b; Likkutei Torah, Acharei 25d; Siddur Im Da”Ch, Shaar HaTefillah 18d, and elsewhere.

¹⁵⁴ Talmud Bavli, Rosh HaShanah 32a

¹⁵⁵ Genesis 1:1

¹⁵⁶ 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.

However, the service of the second servant is “to go in all His ways” (meaning, the ways of the Master), which is the meaning of “to serve Him.” This is like the servant who does the work that the master himself does, referring to serving *HaShem*-יהו"ה, blessed is He, by studying Torah and fulfilling the *mitzvot*.

This causes a drawing down of the aspect of His Godliness **that transcends the worlds**. (This is unlike the first servant, through whom a lowering is caused, so that there only is a drawing down of Godliness commensurate to the capacities of the worlds). This then, is the matter of “His ways,” which is analogous to a road upon which man travels from place to place. In other words, Torah and *mitzvot* are the roads and paths of the Holy One, blessed is He, Himself, and through them He is caused to be drawn all the way down below.

6.

Now, even though, at first glance, the second servant is much greater than the first servant, nevertheless, there is an element of superiority to the first servant, due to the fact that his service is specifically through accepting the yoke (*Kabbalat Ol*). About this the verse states, “Only to fear *HaShem*-יהו"ה your God,” referring to serving Him by accepting His yoke, this being the matter of the lower fear (*Yira Tata'ah*) of Him. (Only that the verse then adds, “to go in His ways... to serve *HaShem*-יהו"ה your God etc.,” this being the matter of the second servant.)

This may be understood with additional explanation about the ways of serving *HaShem*-יהו"ה, blessed is He. That is, there is the form of serving Him in prayer (*Tefillah*), the primary matter of which is the cry, as it states,¹⁵⁷ "They cried out to *HaShem*-יהו"ה in their distress etc." The explanation is that a cry, in which one cries out "ahh" etc., is about something which is the opposite of the truth, and therefore one cannot tolerate it. He therefore cries out that in truth, this is not so. Moreover, to the degree that the truth is more embedded in him, to that degree his cry will increase in regard to the opposite of the truth.

Now, as this relates to serving *HaShem*-יהו"ה, blessed is He, because of what he perceives with the eye of his intellect, he sees what will be born of it. (This is as our sages, of blessed memory, stated,¹⁵⁸ "Who is wise? He who sees what will be born.") That is, he perceives how everything is born and brought into being from nothing to something.¹⁵⁹ To the degree that the perception of the eye of the intellect is increased in him, to that degree that he will be incapable of tolerating its opposite, meaning, [he will be incapable of tolerating] the appearance of the "something" as being separate from its Source. As a result, he will come to have the cry in his heart, to negate the opposite of the truth etc.

Now, the matter of this cry is so great that the soul descended to below for this purpose. This is because the matter

¹⁵⁷ Psalms 107:6; 107:28

¹⁵⁸ Talmud Bavli, Tamid 32a

¹⁵⁹ Tanya, Likkutei Amarim, Ch. 43

of this cry only [applies] when there is state and standing of constraint, as the verse states, “They cried out to *HaShem*-יהו"ה **in their distress** etc.” Thus, this does not apply to the soul as it is above, but specifically upon its descent to below. This is because it then is caused to be in a state of constraint, in that it perceives the “somethingness” of the world, and thereby comes to the elevated matter of the cry.

Now, the matter of the cry, as it is in our service of *HaShem*-יהו"ה in prayer, stems from vitality and sensation etc. Thus, it is in this that there is a superiority over and above the first kind of servant, whose service is without vitality etc., but is only in a way of accepting the yoke (*Kabbalat Ol*). Even so, it is lower than the service of “going in all His ways,” through Torah and *mitzvot*.

This is because serving Him by “going in all His ways” is sensed in one’s Godly soul. In contrast, this is not so of the cry in serving *HaShem*-יהו"ה in prayer, which is about the opposite of the truth etc., meaning that what he senses in his soul is that the world conceals *HaShem*’s-יהו"ה Godliness, except that the reason he cries about this is because the truth of *HaShem*’s-יהו"ה Godliness is imbedded in him.

This also is the difference in the way of service. That is, the service of “going in all His ways” specifically comes from a motion of joy (*Simchah*), as the verse states,¹⁶⁰ “The light of the righteous shall rejoice.” That is, this joy causes the vitality to spread forth, (through the spreading of the blood,

¹⁶⁰ Proverbs 13:9

which is the soul)¹⁶¹ into all the limbs [and organs]. The likeness to this above, is that through fulfilling the *mitzvot*, which are “the 248 רמ"ח limbs of the King,”¹⁶² there is caused to be a drawing down of additional vitality into the vessels (*Keilim*) of the world of Emanation (*Atzilut*). This is analogous to the spreading forth of vitality in the limbs of the body brought about through joy (*Simchah*).

In contrast, the cry while serving *HaShem*-יהו"ה in prayer, stems from a motion of bitterness (*Merirut*) etc., so much so, that [there can be] the state and standing [indicated by the end of the verse],¹⁶³ “The flame of the wicked shall die out.” That is, even though he fulfills the *mitzvot* (which are called a “flame-*Ner*-נר”),¹⁶⁴ nonetheless, this does not cause joy (*Simchah*) Above, (as it does with, “The light of the righteous shall rejoice”).

This is because of his undesirable deeds, which cause the matter of sadness (*Atzvut*), similar to the verse,¹⁶⁵ “*HaShem*-יהו"ה saw that the wickedness of man was great upon the earth... and He had heartfelt sadness.” Now, the motion of sadness (*Atzvut*) causes the constriction of the blood. This also explains the words, “The flame of the wicked shall die out-*Yidach*-ידעך,” which is a word that means to “sputter” and “become

¹⁶¹ Deuteronomy 12:23

¹⁶² Tanya, Likkutei Amarim, Ch. 23, citing Tikkunei Zohar. See Tikkunei Zohar, Tikkun 30 (74a).

¹⁶³ Proverbs 13:9

¹⁶⁴ Proverbs 6:23

¹⁶⁵ Genesis 6:5-6

extinguished,” (such as when the flame jumps from the wick),¹⁶⁶ which is like the matter of constriction etc.

In such a state, his service must be preceded by repentance (*Teshuvah*), through being embittered in his soul etc. Only then will it be possible for him to fulfill the *mitzvot* as indicated by the words, “The light of the righteous shall rejoice.” However, this specifically is after being preceded by the revelation of light brought about through the study of Torah, about which our sages, of blessed memory, stated,¹⁶⁷ “A brute does not fear sin, nor is an ignoramus pious.”

Now, even though serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke (*Kabbalat Ol*), like the first servant, is the lowest level of serving Him, in that it not only is lower than the service of “going in all of His ways,” but is even lower than the cry in serving of Him in prayer, (as explained above), nonetheless, on the other hand, there is an element of superiority in serving *HaShem*-יהו"ה through accepting His yoke (*Kabbalat Ol*).

That is, it has the power to affect a repair and ascent in even the lowest states, in which one has no relation even to the matter of crying while serving *HaShem*-יהו"ה in prayer, (as will be explained). That is, it is specifically through accepting the yoke (*Kabbalat Ol*) that it is possible to have an effect on his soul to the extent that he thereby will come to the ultimate perfection in serving *HaShem*-יהו"ה, blessed is He.

¹⁶⁶ See Metzudat Tziyon to Proverbs 13:9 *ibid*.

¹⁶⁷ Avot 2:5

The explanation is that sometimes it is not possible for a person to come to have the cry in his heart. This is either because of the lowly stature of his Godly soul, which is from the lowest of levels, or because he has become extremely physical due to sins and transgressions etc. At such times, he is completely unmoved by anything in his soul.

That is, not only is he unmoved by the constraint of the world, which appears to be “something” independent [from *HaShem*’s יהוה Godliness], but he is not even moved by his own constraint stemming from his sins and transgressions etc. This is because he even “does not have human understanding”¹⁶⁸ to be roused and moved by Godly matters, and he only is roused and moved by matters of physicality, similar to the soul of an animal etc. This is because of the dominance of the encompassing aspect (*Makif*) of the external husks (*Kelipah*).

To further explain, just as on the side of holiness (*Kedushah*) there is the inner manifest light (*Pnimi*) and the transcendent encompassing light (*Makif*), so likewise, on the side of the external husks there is an inner manifest aspect (*Pnimi*) and an encompassing aspect (*Makif*), these being two ways of evil.

The first is that he himself senses the evil, in that it is drawn into his soul in a revealed way, that is, in an inner

¹⁶⁸ See Proverbs 30:2

manifest way (*Pnimi*). An example is an evil lust or the like, which is sensed in his heart in a revealed way. The second is that he does not sense the evil at all, (not because there is no evil in it, but on the contrary), because he has become so completely entrenched in the evil, that it encompasses and surrounds him etc.

By way of analogy, this is comparable to the yearning desires [one has] in [his] business dealings. That is, one person could be naturally distant from this and only has such lusts on occasion. This being so, he senses the lust in a revealed way. However, another person could be so greatly entrenched in this, that it has become natural to him, and is therefore similar to other natural matters.

In such a case, he will engage in his business dealings without at all being moved in his heart, so much so, that he does not even sense his lust for profit etc. The same is so in regard to other evil matters, such as the quality of self-aggrandizement, which has become so “one” with him, that he does not even sense the quality of self-aggrandizement in himself altogether.

Thus, as a result the dominance of the encompassing aspect (*Makif*) of the external husks (*Kelipah*), he comes to be in a state that, in his soul, he is unmoved by matters of Godliness altogether, and it follows automatically that he also will be incapable of having the matter of the cry etc.

Thus, to overpower the encompassing aspect (*Makif*) of the external husks (*Kelipah*), one specifically must awaken the encompassing lights (*Makif*) of the side of holiness (*Kedushah*). This is because the aspect of the inner manifest lights

(*Pnimityut*) of the side of holiness (*Kedushah*) are only able to nullify the inner manifest (*Pnimityut*) aspects of the external husks (*Kelipah*), but not the encompassing aspects (*Makif*) of the external husks (*Kelipah*). For this, a much higher power is needed, specifically coming from the aspect of the encompassing lights (*Makif*) of the side of holiness (*Kedushah*).

This is like what we find about the sin of the golden calf, that Aharon told Moshe,¹⁶⁹ “You know this people, that they are in evil.” That is, in the sin of the golden calf, it was the encompassing aspect (*Makif*) of the external husks (*Kelipah*) that overpowered them. This is the meaning of the precise wording, “they are **in** evil-*b’Ra-בִּרְעָ*,” (and not “they are evil”). That is, they were **within** the evil, in that the evil encompassed them (*Makif*) from all sides etc.

This is why this could not be repaired except specifically through our teacher Moshe, peace be upon him. This is as (Aharon told Moshe), “You know,” in which he specified, “You-*Atah-אַתָּה*.” For, Moshe was from the aspect of the encompassing light (*Makif*) of the side of holiness (*Kedushah*), and it therefore was specifically in his ability to bring about the repair and dominance over the encompassing aspect (*Makif*) of the external husks (*Kelipah*).

Now, as this matter relates to serving *HaShem-יְהוָה*, blessed is He, in order to dominate over the encompassing aspect (*Makif*) of the external husks (*Kelipah*), inner service (*Avodah Pnimit*), such as contemplation and grasp etc., are

¹⁶⁹ Exodus 32:22

ineffectual. (This is because inner service (*Avodah Pnimit*) only has the capacity to dominate over the inner aspects (*Pnimiyyut*) of the external husks (*Kelipah*).)

Rather, the advice for this, is specifically serving *HaShem*-יהו"ה, blessed is He, by way of accepting the yoke (*Kabbalat Ol*). For, even though this is the lowest level of serving Him, nonetheless, it is bound to the transcendent encompassing aspect (*Makif*) of the side of holiness (*Kedushah*), which is the aspect of the Singular-*Yechidah* [essence of the soul]. It therefore is in the ability [of accepting the yoke] to overpower and nullify the encompassing aspect (*Makif*) of the external husks (*Kelipah*), and one can then come to the perfection of service of *HaShem*-יהו"ה, blessed is He, even in the inner manifest powers (*Kochot Pnimiyyim*) etc.

8.

Now, about this the verse states,¹⁷⁰ “Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God,” referring to the matter of accepting His yoke (*Kabbalat Ol*). For, even though on a revealed level, this is the smallest level, (which is why the verse states, “only-*Ki Eem*-כי אם etc.,” indicating that “it is a minor matter”),¹⁷¹ nonetheless, this matter is specifically bound to the transcendent encompassing aspect (*Makif*), which is the aspect of the Singular-*Yechidah* [essence of the soul]. Therefore, this also

¹⁷⁰ Deuteronomy 10:12

¹⁷¹ Talmud Bavli, Brachot 33b

includes all the other matters of serving *HaShem*-יהו"ה, blessed is He, such as "to go in all His ways... to serve *HaShem*-יהו"ה your God etc."

This is also the meaning of the verse,¹⁷² "One thing-*Achat* אחת I asked," [about which Dovid stated], "I learned this from You. First You made a single request, as it states,¹⁷³ 'Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God,' but then You continued and opened up many commandments-*mitzvot* for us etc."

The explanation¹⁷⁴ is that, in truth, Dovid only asked for one thing, except that from it, all the other matters come and branch out. This is what he learned from the Holy One, blessed is He, ("I learned this from You"), who only said one thing alone, "Only to fear [*HaShem*-יהו"ה your God]," which only is the acceptance of His yoke (*Kabbalat Ol*). However, this includes all matters of service of *HaShem*-יהו"ה, blessed is He, being that this one matter is bound to the aspect of the Singular-*Yechidah* [essence of the soul] ([called] "One-*Achat*-אחת").

This then, is the meaning of the verse,¹⁷⁵ "Seek *HaShem*-יהו"ה when He can be found etc.," [about which it states], "Here it refers to the singular [individual]-*l'Yachid*-ליחיד," according to both explanations. The simple explanation

¹⁷² Psalms 27:4

¹⁷³ Deuteronomy 10:12

¹⁷⁴ Likkutei Torah Masei 96b citing the Rav, the Maggid of Mezhrich; 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).

¹⁷⁵ Isaiah 55:6

is that the “singular [individual]-*Yachid*-יחיד” is lower than the congregation (*Tzibur*-ציבור). However, the Alter Rebbe’s explanation is that “the singular-*Yachid*-יחיד” refers to service of *HaShem*-יהו"ה, blessed is He, that stems from the Singular-*Yechidah* [essence of the soul], (as explained above).

The explanation is that through accepting His yoke (*Kabbalat Ol*) alone, as it is below the ten inner manifest powers (*Kochot Pnimiym*) [of the soul], (meaning, the “singular [individual]-*Yachid*-יחיד” who is lower than “the congregation-*Tzibur*-ציבור”), there is caused to be the revelation of the aspect of the Singular-*Yechidah* [essence of the soul].¹⁷⁶

¹⁷⁶ It appears that the [generally more expansive] conclusion of the discourse is missing.