

Discourse 44

“Keitz Sam LaChoshech - He set an end to the darkness”

Delivered on Shabbat Parshat Devarim,
The pushed off fast-day of the 9th of Av, 5724²¹²⁴
By the grace of *HaShem*, blessed is He,

1.

The verse states,²¹²⁵ “He set an end to the darkness.” About this Midrash states,²¹²⁶ “He set a time for the world, how many years it would be in darkness.” The Tzemach Tzedek explains²¹²⁷ that this is similar to what Zohar states on the verse,²¹²⁸ “Everything has its season, and there is a [specific] time for everything,” that, “the darkness of the exile has a limited time.”

Now, this must be understood, for being that everything in the world has a limited time, [as the verse states], “**Everything** has its season,” what novelty is there in [the verse], “He set an end to the darkness”? What is further not understood is that the language of the verse, “He **set** (*Sam*-שם)

²¹²⁴ The original text of this discourse was edited by the Rebbe and published as an independent pamphlet for the 15th of Av, 5751.

²¹²⁵ Job 28:3

²¹²⁶ Midrash Bereishit Rabba 89:1

²¹²⁷ In Ohr HaTorah, Mikeitz 339b; Also see Ohr HaTorah there (Vol. 5) p. 975a.

²¹²⁸ Ecclesiastes 3:1

an end to the darkness,” seems to indicate that, in and of itself, darkness has no end, except that “He **set** (נָשָׂא)” an end to it.

Now, it can be said that the explanation is that the fact that undesirable matters are not present in the fourteen [specific] times that were apportioned for goodness,²¹²⁹ is only that they are not actually present. That is, because the matters of goodness are then present, the undesirable matters are nullified.

The same is so of light and darkness, in that the light pushes off the darkness, [so that even a little light pushes away much darkness].²¹³⁰ The matter of [the verse], “He set an end to darkness,” is that after its end, the matter of darkness will **altogether not apply**. That is, the reason the coming redemption will be an eternal redemption that is not followed by exile,²¹³¹ is because at that time, the darkness of the exile will no longer apply.

2.

Now, the difference between the way the darkness is nullified – whether it only is pushed off as a result of the light, or whether its existence becomes altogether inapplicable – depends on the level of the light (*Ohr*). For, in order to push away the darkness (in a way that even after being pushed off,

²¹²⁹ See Ecclesiastes *ibid.* 3:1 and on.

²¹³⁰ Tanya, Likkutei Amarim, Ch. 12 (17a); Chovot HaLevavot, Shaar Yichud HaMa’aseh, Ch. 5.

²¹³¹ Tosefot entitled “*Hachi Garsinan V’Nomar*” in [Talmud Bavli] Pesachim 116b; Mechilta to Beshalach (Exodus) 15:1; Midrash Tehillim cited in the coming note, and elsewhere.

its existence still applies), this is accomplished through a limited light, in that even a little light pushes away much darkness.²¹³² [In contrast], for the darkness to be completely nullified, this is brought about through a limitless light.

As Midrash states,²¹³³ the reason the exodus from Egypt (and the same applies to the redemption from the Babylonian exile and all other exiles until the coming redemption) was a redemption that was followed by exile, whereas the future redemption will be an eternal redemption, after which there will be no exile, is because the redemption of the exodus from Egypt is compared to the light of a candle, in that it is applicable for it to be extinguished,²¹³⁴ whereas the future redemption is comparable to the light of day, in that it is inapplicable for it to be extinguished.

In other words, the revelation of the future redemption will be the revelation of limitless light, in which it is

²¹³² Tanya, Likkutei Amarim, Ch. 12 (17a); Chovot HaLevavot, Shaar Yichud HaMa'aseh, Ch. 5.

²¹³³ Yalkut Shimoni to the verse (Isaiah 60:1) "Arise! Shine!"; Midrash Tehillim to the verse (Psalms 36:10) "For with You is the source of life" – cited and explained in Ohr HaTorah (Yahal Ohr) to Psalms there (p. 138); Sefer HaMaamarim 5708 p. 153 and on.

²¹³⁴ This is likewise the language ("it is applicable for it to become extinguished-*Shayach Kibuy*-שׂיִיךְ כְּבִי-") [used] in Sefer HaMaamarim 5708 p. 167. This may be further elucidated by the fact that had they merited it, even the redemptions that are compared to the light of a candle would have been in a way that is eternal (see Rashi to Exodus 15:17, Megaleh Amukot, Ophan 185, and elsewhere (in regard to the redemption of the exodus from Egypt); [Also see] Rashi to Ezekiel 43:11, cited in the introduction of Tosefot Yom Tov to Tractate Middot (in regard to the redemption from the exile of Babylonia)).

inapplicable for there to be cessation,²¹³⁵ and it therefore will be an eternal redemption that will not be followed by exile.²¹³⁶

3.

Now, as known, all revelation comes through Torah (“Torah is light”).²¹³⁷ From this it is understood that since the nullification of the darkness of the exile is through light (*Ohr*), therefore, in order to hasten and bring about the future redemption, this is brought about through studying Torah on the matter of light (*Ohr-אור*).²¹³⁸

To explain, in the discourse of the Rebbe Rashab, whose soul is in Eden, said on Shabbat of the pushed off [fast of the] 9th of Av,²¹³⁹ he discusses the matter of light (*Ohr*). It can be

²¹³⁵ See *Ohr HaTorah* cited *ibid.* [Yahal Ohr to Psalms 36:10, p. 138], that the revelation will be from the aspect of “the place that does not change.” Also see *Likkutei Torah*, Matot 83d and elsewhere.

²¹³⁶ In regard to the verse that states, “He set an end to darkness,” which indicates that the fact that the exile will not be applicable (is not because the **light** of the coming redemption is a limitless light, but) because the **darkness** has an end. See later in chapter ten.

²¹³⁷ Proverbs 6:23

²¹³⁸ That is, in addition to the fact that the Torah, in general, is light (*Ohr*), and this is especially so of the inner aspects (*Pnimiyut*) of the Torah,* through the study of the subject matter of light (*Ohr*) this matter is brought about to a greater extent. [* In Torah itself, the revealed parts of the Torah are the “robe-*Salmah*-שלמה” whereas the inner aspect (*Pnimiyut*) of the Torah is “light-*Ohr*-אור” [Psalms 104:2] – See *Ohr HaTorah* (Yahal Ohr) to Psalms p. 398; *Sefer HaMaamarim* 5700 p. 68, and elsewhere.

²¹³⁹ Of the year 5674 – *Hemshech* 5672 Vol. 1, p. 564 and on. To elucidate, the contents discussed in this discourse do not appear to be so related to the discourses before and after it.

said that the relationship between this matter and a pushed off [fast of the] 9th of Av²¹⁴⁰ is that when the 9th of Av falls out on Shabbat and is pushed off, it is an auspicious time to bring about that it be utterly pushed off,²¹⁴¹ and the pushing off and nullification of the exile is through light (*Ohr*).²¹⁴²

In the discourse, he explains that light (*Ohr*) is the matter of “nothingness-*Ayin*-אין,” [this being the matter of] nullification (*Bittul*). [This is because the difference between a light (*Ohr*) and a vessel (*Kli*) is that the light (*Ohr*) is a “nothing-*Ayin*-אין” whereas the vessel (*Kli*) is a “something-*Yesh*-יש.”]

Now, in the nullification (*Bittul*) of the light (*Ohr*) there are three levels. There is the nullification (*Bittul*) of the light (*Ohr*) in and of itself, because the light (*Ohr*) is similar to its Luminary (*Ma’or*). There is the nullification (*Bittul*) of the light because its Source is sensed in it. And there the nullification (*Bittul*) of the light stemming from its nature of desiring to “run” (*Ratzo*) to ascend and be subsumed in its Source.

Now, this must be understood. For, even in the nullification (*Bittul*) of the light (*Ohr*) as it is, in and of itself, (at first glance) this is because light (*Ohr*) is not an existence unto itself, but is rather the revelation of its Luminary (*Ma’or*). This being so, what is the difference between the light (*Ohr*)

²¹⁴⁰ See later in chapter eight, that the particular details of light (*Ohr*) that are discussed in the discourse relate to the pushing off and nullification of the exile.

²¹⁴¹ See Talmud Bavli, Megillah 5b; Sefer HaSichot, Kayitz 5700 p. 157; Likkutei Sichot Vol. 33, p. 156 and on.

²¹⁴² To further elucidate based on what is stated at the conclusion of the discourse (in the aforementioned *Hemshech* p. 571), in light (*Ohr*) the matter of exile is not applicable.

itself, (the matter of which is the revelation of the Luminary (*Ma'or*)), and the fact that its Source is sensed in it?

We also must understand what is stated in the discourse,²¹⁴³ that the light (*Ohr*) that is nullified (*Bittul*) because its Source is sensed in it, is nullification (*Bittul*) to the extent that it is **considered** as nothing. For, at first glance, the fact that the light (*Ohr*) is not an existence unto itself and its matter is the revelation of the Luminary (*Ma'or*), seems to be a greater nullification (*Bittul*) than nullification (*Bittul*) that is considered as nothing. [For, in the nullification (*Bittul*) that it is considered as nothing, this is only in regard to how it is considered, that it is incomparable and inconsequential relative to its Source. However, this does not relate to its essential existence.] However, the discourse states that the nullification (*Bittul*) that is added to the light (*Ohr*) through its source being sensed in it, over and above its nullification as it is, in and of itself (in which its matter is the revelation of the Luminary), is nullification (*Bittul*) in which it is considered as nothing.

Now, we can say that the explanation of this is according to what is known,²¹⁴⁴ that although the light (*Ohr*) is similar to its Luminary (*Ma'or*), nevertheless, since the Luminary (*Ma'or*) is separate from the light (*Ohr*) (being that the [essential self of the] Luminary (*Ma'or*) is not a source for the light (*Ohr*), only that the light (*Ohr*) comes from it), therefore, the fact that the light (*Ohr*) reveals the Luminary

²¹⁴³ Excerpted later in chapter four.

²¹⁴⁴ Sefer HaMaamarim 5669 p. 16; Also see *Hemshechs* 5666 p. 464; Sefer HaMaamarim 5700 p. 12, and elsewhere.

(*Ma'or*) is only in regard to the **existence** of the Luminary (*Ma'or*), rather than its essential being.²¹⁴⁵

However, even so, because of the adhesion of the light (*Ohr*) to the Luminary (*Ma'or*), also the essential being of the Luminary (*Ma'or*) is sensed in it (that which is separate from the light (*Ohr*) and is not revealed in it etc.) and through this it is nullified of its [independent] existence. This is because the existence of light (*Ohr*) is the revelation (of the Luminary-*Ma'or*) and through the Luminary (*Ma'or*) (that is, through the essential being of the Luminary-*Ma'or*), which transcends the revelation being sensed in it, [such that it is sensed] that the revelation is utterly incomparable (and is considered as nothing) relative to the Luminary (*Ma'or*), it becomes nullified of its [independent] existence.

Nevertheless, even the nullification (*Bittul*) of the light (*Ohr*) brought about through its Source being sensed in it, is not complete nullification (*Bittul*), for since the light (*Ohr*) and its Source (*Makor*) are two matters, and the light (*Ohr*) is outside of its Source (*Makor*), therefore, the very fact that the light (*Ohr*) senses its source, means that there is a sense of that which is outside of it, and thus does not relate to its essential existence. Therefore, the nullification (*Bittul*) brought about through this sense, is only in relation to its spreading forth, rather than its essential being.

Rather, the primary nullification (*Bittul*) of the light (*Ohr*) (that is, complete nullification) is nullification (*Bittul*)

²¹⁴⁵ An example of this is the light of the sun, that from the light we know that the sun is an existence that is luminescent and radiant, but we do not know the manner of its radiance and luminescence. (*Hemshech* 5666 *ibid.*, and elsewhere.)

stemming from its “running” desire (*Ratzo*) to become subsumed in its Source. For, since the desire (*Ratzon*) reaches the essence of its being, [as in the explanation of the Baal Shem Tov²¹⁴⁶ on the verse,²¹⁴⁷ “Fiery-*Seraphim* angels were standing above Him,” that because of their desire to be subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, it is (as if) they are (“standing”) there, similar to how desire (*Ratzon*) is in man, that in the place where a person’s desire is, that is where **he** is found, and beyond this, that is where he is **entirely** found].²¹⁴⁸ Therefore, through the desire to be subsumed in his Source, it is (as if) he **is subsumed** in his Source. Therefore, nullification (*Bittul*) that stems from the desire to be subsumed in the Source, is complete nullification (*Bittul L’Gamrei*) (similar to the nullification (*Bittul*) of the light (*Ohr*) as it is subsumed in the Luminary (*Ma’or*)).

4.

The discourse continues [and explains] that the three levels of nullification (*Bittul*) of the light (*Ohr*) are in three levels [present] in the light (*Ohr*). The nullification (*Bittul*) of

²¹⁴⁶ Cited in the above-mentioned discourse (*Hemshech* 5672 *ibid.* p. 567) and elsewhere; See the citations in Keter Shem Tov (Kehot), Hosafot, section 48.

²¹⁴⁷ Isaiah 6:2

²¹⁴⁸ See Keter Shem Tov, Section 275 (36a); Likkutei Dibburim Vol. 1 p. 113b, and elsewhere; Also see Likkutei Sichot Vol. 8, p. 348 in the notes, and the proof for this from Eruv Techumin, that in a place that a person’s intention (*Da’at*) is, that is considered his place. (See Shulchan Aruch of the Alter Rebbe, Orach Chayim, Hilchot Shabbat 408, “Because the intentions (*Da’at*) of a person [and his dwelling are in the place where his food is] etc.”) Similarly, in Talmud Yerushalmi, Brachot, at the end of Ch. 6 it states, “If he took his mind (*Da’at*) off it, it is equal to a change of place.”

the light (*Ohr*) in and of itself, is in the light (*Ohr*) that manifests within vessels (*Keilim*). The nullification (*Bittul*) of the light (*Ohr*) because its Source is sensed in it, is in the light (*Ohr*) that transcends manifestation in vessels (*Keilim*), but can become manifest (*Hitlabshut*). The nullification (*Bittul*) of the light (*Ohr*) that stems from its natural “running” desire (*Ratzo*) to ascend and become subsumed in its Source, is in the light (*Ohr*) that transcends manifestation (*Hitlabshut*).

As these three levels of the light (*Ohr*) are in the *Sefirot*, they are Understanding-*Binah*, Wisdom-*Chochmah*, and the Crown-*Keter*. The light (*Ohr*) that manifests within the vessels (*Keilim*) is in Understanding-*Binah*. For, in Understanding-*Binah* the light (*Ohr*) bonds with the vessel (*Kli*). This is why Understanding-*Binah* is the Name *HaShem*-יהו"ה vowelized [and pronounced] *Elohi"m*-אלהי"ם.²¹⁴⁹ For, in Understanding-*Binah* the light (*HaShem*-יהו"ה) bonds with the vessels (*Elohi"m*-אלהי"ם).²¹⁵⁰

The light (*Ohr*) that transcends manifestation in the vessels (*Keilim*), but can become manifest (*Hitlabshut*), is in Wisdom-*Chochmah*. The light (*Ohr*) that transcends manifestation (*Hitlabshut*) altogether is in the Crown-*Keter*. This is why the nullification (*Bittul*) of the Upper Knowledge (*Da'at Elyon*) - that before Him everything is as nothing - is specifically in Wisdom-*Chochmah*, which transcends

²¹⁴⁹ Pardes Rimonim, Shaar 20 (Shaar HaShemot) Ch. 1 & Ch. 4, and elsewhere. [Also see Shaarei Orah of Rabbi Yosef Gikatilla, (translated as Gates of Light), Gate Eight (*Binah*).]

²¹⁵⁰ Also see *Hemshech* 5666 p. 185.

Understanding-*Binah*.²¹⁵¹ For, the nullification (*Bittul*) of being “considered as nothing,” stems from the sense of its Source within it, and therefore, this nullification (*Bittul*) is specifically in Wisdom-*Chochmah* – the light (*Ohr*) that transcends manifestation (but can become manifest).

The nullification (*Bittul*) of the Crown-*Keter* (the light that transcends manifestation-*Hitlabshut*), is an even higher nullification (*Bittul*) than that of Wisdom-*Chochmah*. This is because the nullification (*Bittul*) of Wisdom-*Chochmah*, is the nullification (*Bittul*) that “He alone exists and there is nothing besides Him,”²¹⁵² this being the nullification (*Bittul*) of the “nothing-*Ayin*-אין.” In contrast, in the Crown-*Keter* there is the nullification (*Bittul*) of “zero-*Efes*-עפס.”

Now, it can be said that the fact that the nullification (*Bittul*) of the light (*Ohr*) due to the light itself, is in the light (*Ohr*) that manifests within vessels (*Keilim*), whereas the nullification (*Bittul*) of the light (*Ohr*) due to the sense of its Source, and that stems from the “running” desire (*Ratzo*) to become subsumed in its source, is in the light (*Ohr*) that transcends manifestation (*Hitlabshut*), is because the matter of the light (*Ohr*) is revelation, and since the primary revelation in the light (*Ohr*) is through its manifestation in the vessels (*Keilim*), therefore, the light (as it is, in and of itself) descends

²¹⁵¹ See Siddur (Im Da”Ch), discourse entitled “*Mizmor L'Todah*” (43c) – cited in *Hemshech* 5672 *ibid.* Ch. 279 (p. 566); Also see the discourse entitled “*Baruch SheAsah Nissim*” 5715, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 108 and on, [translated in The Teachings of The Rebbe 5715, Discourse 6]).

²¹⁵² Tanya, Likkutei Amarim, Ch. 35, in the note – cited in *Hemshech* 5672 *ibid.* In *Hemshech* 5672 there it states that the nullification (*Bittul*) of “there is nothing aside for Him” is the same as the nullification (*Bittul*) of “everything before Him is as nothing.”

and is drawn down to manifest in the vessels (*Keilim*). For, even though the vessels (*Keilim*) are the opposite of the light (*Ohr*), being that the light (*Ohr*) is “nothingness-*Ayin*-אין” whereas the vessels (*Keilim*) are “somethingness-*Yesh*-יש” (as cited in the third chapter of the discourse), nevertheless, since the nullification (“nothingness-*Ayin*-אין”) of the light (*Ohr*) which is due to itself, is because its matter is the **revelation** of the Luminary (*Ma’or*), therefore, because of this itself, it descends and is drawn to manifest in the vessels (*Kelim*), so that its revelation will be complete.²¹⁵³

However, when there is a sense in the light of its Source, which is separate from revelation, it thereby becomes nullified from the matter of the revelation (as mentioned in chapter three) and is not drawn down to manifest in the vessels (*Keilim*). However, even so, since its nullification is such, that through its Source being sensed in it, it therefore is only its spreading forth, and not its essential existence (as discussed there), therefore, its nullification (*Bittul*) is such that it remains within the parameters of its own existence, this being the parameter of the revelation, and it therefore is still in the category of manifestation within vessels (*Keilim*).

However, through the nullification (*Bittul*) of the light (*Ohr*) that stems from the “running” desire (*Ratzo*) to become subsumed in its Source, being that this nullification (*Bittul*) is in its essential existence, therefore, through this nullification (*Bittul*) it is not (even) in the category of manifestation within vessels (*Keilim*).

²¹⁵³ See later in Ch. 5 and the notes there (note 35 in the original discourse).

Now, the three above-mentioned levels in the nullification (*Bittul*) of the light (*Ohr*) also (have a likeness) in man's service of *HaShem*-יהו"ה, blessed is He.²¹⁵⁴ Based on what we brought from the discourse, that the three above-mentioned levels in the nullification (*Bittul*) of the light (*Ohr*) are in Understanding-*Binah*, Wisdom-*Chochmah*, and the Crown-*Keter*, it can be said that the three above-mentioned nullifications, as they are in man's service of *HaShem*-יהו"ה, blessed is He, are the nullification (*Bittul*) stemming from grasp and comprehension founded on faith (*Emunah*), the nullification (*Bittul*) within faith (*Emunah*) [itself], and the nullification (*Bittul*) of self-sacrifice (*Mesirat Nefesh*).

This may be understood based on the explanation elsewhere²¹⁵⁵ about the matter of the transcendent encompassing light (*Makif*) and the inner manifest light (*Pnimi*). That is, even when the transcendent encompassing light (*Makif*) is drawn and manifests in an inner manifest way (*Pnimi*), it remains in its state of being, that of a transcendent encompassing light (*Makif*).

[The same is so of the manifestation of the light (*Ohr*) within vessels (*Keilim*) (that in and of itself, the light (*Ohr*) is transcendent (*Makif*) and through its manifestation in vessels (*Keilim*) it becomes an inner manifest light (*Ohr Pnimi*)), in that

²¹⁵⁴ See the discourse entitled "*Vayedaber... Zot Chukat*" 5729, Ch. 9 (Torat Menachem, Sefer HaMaamarim Tammuz p. 29).

²¹⁵⁵ Sefer HaMaamarim 5669 p. 151; Also see p. 69 there.

even after the light (*Ohr*) manifests within vessels (*Keilim*), it remains in its existence as light (*Ohr*).]²¹⁵⁶

This is similar to the desire (*Ratzon*), that even after it is drawn down and manifests in the intellect (*Sechel*) to the point that it causes the intellect to lean in accordance to the desire (*Ratzon*), so that a reason is caused for the desire (*Ratzon*), nevertheless, it remains in its existence as a desire (*Ratzon*) that transcends reason.

The same is so of the manifestation of faith (*Emunah*) in the intellect (*Sechel*). That is, when in his intellect a person contemplates something that he has faith in (with simple faith that transcends intellect), in order to also understand it intellectually, even after he understands it intellectually, his faith (*Emunah*) remains faith (*Emunah*) which transcends the intellect.

The difference between the two analogies is that in the analogy of the manifestation of the desire (*Ratzon*) in the intellect (*Sechel*), the fact that the intellect understands in accordance to the desire, is not because of the intellect, but because of the desire, which **causes** the intellect to lean [in a certain way] and **changes** it. Thus, since the manifestation of the desire in the intellect is in such a way, that the intellect becomes nullified (and changes) before the desire, therefore, the fact that the manifestation affects no change in the desire (so that even if it manifests in the intellect, the desire remains in its existence), is not such a great novelty.

However, in the manifestation of faith (*Emunah*) within the intellect (*Sechel*), the fact that the intellect (*Sechel*)

²¹⁵⁶ Sefer HaMaamarim ibid. p. 69.

concludes that this matter that he believes in is true, even according to intellect, this stems from the intellect (*Sechel*). [For, when he contemplates intellectually, so that even his intellect should be according to the truth, in his contemplation and questioning he endeavors in his intellect that they be according to truth.]²¹⁵⁷ However, even so, the manifestation affects no change in the faith (*Emunah*), and even after understanding the matter intellectually (as it is from the intellect [itself]), his faith (*Emunah*) is faith that transcends the intellect (*Sechel*).

Now, there is yet another difference between the two analogies. That is, in the manifestation of the desire (*Ratzon*) in the intellect (*Sechel*), the fact that the desire (*Ratzon*) manifests in the intellect (*Sechel*) and causes it to accord to the desire (*Ratzon*), is because desire (*Ratzon*) reigns over the intellect (*Sechel*) (not because [the intellect] is relevant to the desire (*Ratzon*) [itself]). Thus, since the desire (*Ratzon*) that reigns over the intellect (*Sechel*) is (not the desire itself, but rather is) its relationship to the other soul powers, therefore, the descent of the desire (*Ratzon*) and its manifestation in the intellect (*Sechel*) indeed is a true descent, (meaning, a departure from desire (*Ratzon*) to intellect (*Sechel*)).

In contrast, in the manifestation of the faith (*Emunah*) in the intellect (*Sechel*), the reason that he contemplates the matter intellectually is to understand it for the sake **of the faith**

²¹⁵⁷ Moreover, because he knows that the matter is essentially true, according to the strong foundation of his faith, he does not fear for his soul to greatly delve into it, and he [therefore] does not limit the power of his intellect from delving and seeking and weighing everything, until he comes to the truth of the matter. (Sefer HaMaamarim ibid. p. 151.)

(*Emunah*), in order that his faith will also be manifest inwardly (*b'Pnimitiyut*). Therefore, the descent of the faith (*Emunah*) and its manifestation within the intellect (*Sechel*) is not a true descent.

Now, according to what is known,²¹⁵⁸ that faith (*Emunah*) is [a matter of] nullification (*Bittul*), whereas intellect (*Sechel*) is [a matter of tangible] existence (*Metziyut*), it is understood that the matter of the manifestation of faith (*Emunah*) within the intellect (*Sechel*) is that the nullification (*Bittul*) is drawn into [tangible] existence (*Metziyut*).

Now, since his contemplation (and comprehension) is for the sake of the faith (*Emunah*) [and additionally, the fact that the intellect (*Sechel*) remains in its existence and is not nullified relative to the faith (*Emunah*) (as it is nullified relative to the desire (*Ratzon*)), is also for the sake of the faith (*Emunah*), since it is in order that even the intellect (*Sechel*), as it is in **its own existence** should be in a way that accords with the faith (*Emunah*)], therefore, even after the nullification (*Bittul*) of the faith (*Emunah*) manifests in the intellect (*Sechel*), the nullification (*Bittul*) remains in full force.

The difference between the nullification (*Bittul*) of faith (*Emunah*) that manifests in the intellect (*Sechel*) and the nullification (*Bittul*) of faith (*Emunah*) that transcends the intellect, is that the nullification (*Bittul*) of faith (*Emunah*) that manifests in the intellect (*Sechel*) comes in the form of revelation (that is, the nullification (*Bittul*) becomes revealed in the intellect (*Sechel*)) [meaning, in tangible] existence

²¹⁵⁸ Likkutei Torah, Tzav 13d; Sefer HaMitzvot of the Tzemach Tzedek, p. 23b, and elsewhere.

(*Metziyut*). For, in addition to the fact that **the intellect** (within which the faith manifests) is [a tangible] existence (*Metziyut*), the **revelation** of the faith (in that the faith (*Emunah*) is revealed in a way that is sensed in the intellect) is also [within tangible] existence (*Metziyut*).²¹⁵⁹

In contrast, the nullification (*Bittul*) of faith (*Emunah*) that transcends the intellect (*Sechel*), is higher than the existence of revelation. [This is like the difference between the nullification (*Bittul*) of the light (*Ohr*) that manifests within vessels (*Keilim*) and the nullification (*Bittul*) of the light (*Ohr*) that transcends manifestation (*Hitlabshut*). That is, even the light (*Ohr*) that manifests within the vessels (*Keilim*) is not an existence unto itself, and its entire matter is the revelation of the Luminary (*Ma'or*), only that the nullification (*Bittul*) of the light (*Ohr*) that manifests, is in the form of revelation, [meaning, tangible] existence.

For, in addition to the fact that the vessels (*Keilim*) within which the light (*Ohr*) manifests, are a [tangible] existence, even the revelation of the light (*Ohr*) (that is revealed in the vessels (*Keilim*)) is a [tangible] existence. In contrast, the nullification (*Bittul*) of the light (*Ohr*) that transcends

²¹⁵⁹ It can perhaps be suggested that since the drawing down of the nullification (*Bittul*) of the faith (*Emunah*) into [tangible] existence (*Metziyut*) is for the sake of the faith (*Emunah*), meaning, that even the (inner) matter of the [tangible] existence (*Metziyut*) is nullification (*Bittul*), therefore the difference between the nullification (*Bittul*) of faith (*Emunah*) that is manifest within the intellect (*Sechel*), and the nullification (*Bittul*) of faith (*Emunah*) that transcends the intellect, is only external (*b'Chitzoniyut*). To further elucidate based on what it states in Sefer HaMaamarim 5669 ibid. p. 152 in regard to the aspects of “above” and “below” as they are in the aspect of the Circles-*Iggulim*, [about which the analogy of the two levels in faith (*Emunah*) was given], “even though the upper does not come in a way of manifestation (*Hitlabshut*) at all, whereas the lower comes in a way of manifestation (*Hitlabshut*) they are equal in essence.”

manifestation (*Hitlabshut*) is that it does not even have the [tangible] existence of revelation (*Gilyu*).]

6.

Now, even the nullification (*Bittul*) of faith (*Emunah*) that transcends intellect (*Sechel*), is not the ultimate nullification (*Bittul*). This is because the nullification (*Bittul*) of faith (*Emunah*) is that he believes in *HaShem*'s יהו"ה Godliness, even though from the perspective of his intellect (his own existence), he has no proof of this. Therefore, since the reason for his belief in *HaShem*'s יהו"ה Godliness (even though he has no proof for this) is because His Godliness is sensed in his soul, [except that this sense transcends his existence (his grasp)], therefore, the nullification (*Bittul*) of this faith (*Emunah*) is not the ultimate nullification (*Bittul*), since the reason that he believes is because Godliness is sensed **in him**.

This is comparable to the nullification of the light (*Ohr*) through its sense of its Source, (the existence of the Luminary-*Maa'or*). For, although the sense within it of its Source transcends its own existence, [being that the actual being of the Luminary (*Ma'or*) is not revealed in the light (*Ohr*)], this is nonetheless sensed in the light, as it is **in its own existence**, which is an existence outside of the Source. [This is why the fact that its Source is sensed in it, does not affect in it the desire to become subsumed in its Source.]

In contrast, the nullification (*Bittul*) of self-sacrifice (*Mesirat Nefesh*), in which one gives up his soul for the sake of *HaShem*'s יהו"ה Godliness, (which is a departure from his own

existence), is comparable to the nullification (*Bittul*) of the light (*Ohr*) that stems from its “running” desire (*Ratzo*) to become subsumed in its source. This is as understood from the continuation of the matters in Tanya,²¹⁶⁰ that the power of self-sacrifice (*Mesirat Nefesh*) in the Jewish people is comparable to the desire of the soul to separate and depart from the body and adhere to its root and source, even though it will become utterly nothing and zero [by doing so], and will be completely nullified of its existence there.²¹⁶¹

To add, in the desire (*Ratzon*) of the soul to become subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, there are two levels; that it desires to be subsumed, and that it automatically is in a state of expiry. It can be said that since the nullification (*Bittul*) (of the light-*Ohr*) which stems from the desire to be subsumed in its Source is complete nullification (similar to the nullification of the light (*Ohr*) as it is included in the Luminary (*Ma'or*), as explained in chapter three), therefore even the desire (*Ratzon*) becomes nullified.

7.

He continues the discourse,²¹⁶² that since the desire of the light (*Ohr*) to be subsumed in its Source is because it adheres to its source, therefore, the “running” desire (*Ratzo*) of

²¹⁶⁰ Tanya, Likkutei Amarim, Ch. 19.

²¹⁶¹ See before in chapter four that the “running” desire (*Ratzo*) to become subsumed is in the Crown-*Keter*. In Tanya there it states that this desire is the aspect of Wisdom-*Chochmah* of the soul. See *Hemshech* 5672 Ch. 282 (p. 570).

²¹⁶² *Hemshech* 5672 *ibid.* (p. 570)

the light (*Ohr*) [and likewise, the nullification (*Bittul*) stemming from the “running” desire (*Ratzo*)] are on all levels of the light (*Ohr*), even the light (*Ohr*) that is manifest in vessels (*Keilim*). (This because the fact that the light (*Ohr*) adheres to its Source applies to all levels within it) except that the primary “running” desire (*Ratzo*) [and the nullification (*Bittul*) that stems from the “running” desire (*Ratzo*)] are in the essence of the light (*Etzem HaOhr*) which transcends the parameters of manifestation within vessels (*Keilim*).

Now, it can be said that in the nature of the “running” desire (*Ratzo*) of the light (*Ohr*) to become subsumed in its Source, there are two matters; There is the desire to become subsumed in its Source, and there is the desire not to be outside of its Source. The fact that the primary “running” desire (*Ratzo*) is in the essence of the light (*Etzem HaOhr*), is that when it comes to the light (*Ohr*) that is manifest within vessels (*Keilim*) and is within the category of manifestation (*Hitlabshut*), this is the desire not to be outside of its Source, whereas in the essence of the light (*Etzem HaOhr*) the desire is to be subsumed in its Source.

The explanation is that in the two above-mentioned desires, each one has an element of superiority that the other does not have, and [of the two] the desire to be subsumed in its Source is **higher**. This is because this desire in the light (*Ohr*) comes about because its Source is sensed in it – and the revelation of the Source is primarily in the essence of the light (*Etzem HaOhr*). [In contrast], the desire not to be outside of its Source is more inner (deeper) in the light (*Ohr*), so much so,

that this desire is in the essence of its existence – which is why it is present on all the levels within it.

This is similar to the difference between the desire of the soul to become subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the power of self-sacrifice (*Mesirat Nefesh*).²¹⁶³ That is, the desire to become subsumed in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is only revealed in singularly special individuals. In contrast, the matter of self-sacrifice (*Mesirat Nefesh*), not to be separate from *HaShem*'s-יהו"ה Godliness, Heaven forbid, is revealed in every Jew.

8.

Now, based on the known great precision in the discourses of our Rebbes and leaders, (including even the time they were said), it makes sense to say that the relationship between the above-mentioned discourse and the pushed off [fast of the] 9th of Av, is both in regard to the general substance of the discourse – the matter of the light (*Ohr*), as well as the particulars of the light (*Ohr*) explained in the discourse.

The explanation is that for the darkness to be completely nullified, (and not just dispelled because of the light) this is brought about (specifically) through the revelation of a limitless light (as explained in chapter two) and more specifically –

²¹⁶³ See Sefer HaMaamarim 5679 p. 312 in regard to the matter of the “desires of the heart” (*Re'uta d'Leeba*) and self-sacrifice (*Mesirat Nefesh*). There it states that the “desires of the heart” (*Re'uta d'Leeba*) is “the light (*Ohr*) of the soul,” whereas the power of self-sacrifice (*Mesirat Nefesh*) is the “the power (*Ko'ach*) of the soul.”

through the revelation of the light as it is included (*Ohr HaKalul*) in the Luminary (*Ma'or*). For, in regard to the light that spreads forth (*Ohr HaMitpashet*) outside the Luminary (*Ma'or*), its matter is to illuminate the darkness. This is like the light of the sun that spreads into the space of the world (outside the sun). This is because the space of light of the world is dark space, and the matter of the light that spreads in the space of the world is to illuminate the place of darkness. [In contrast], the light that is included (*Ohr HaKalul*) in the Luminary is in a place (and level) where the matter of darkness does not apply.

The same is so Above, that amongst the differences between the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum* (the light that is included in His Essential Self) and the light that follows the restraint of the *Tzimtzum* (which is comparable to the light that spreads (*Ohr HaMitpashet*) outside the Luminary (*Ma'or*)), is that the matter of the light drawn following the restraint of the *Tzimtzum* is to illuminate the worlds. Thus, the revelation of Godliness in the world through the revelation of the light that follows the restraint of the *Tzimtzum*, is in a way of novelty, meaning that the existence of the worlds is simply sensed, whereas the Godliness is novel.²¹⁶⁴

[This is similar to the light of the sun that spreads into the space of the world, wherein, in and of itself, the space of the world is a place of darkness, and the light that illuminates within it is additional and novel to it.] However, when there is illumination in the world of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint

²¹⁶⁴ See *Hemshech* 5672 Vol. 2 p. 934 and on.

of the *Tzimtzum*, the Godliness is in a state of simplicity,²¹⁶⁵ so much so, that there is utterly no room for any matter other than Godliness. [This is similar to how it was before the restraint of the *Tzimtzum*, when the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled all empty space, and there was no room in which the worlds could stand.]²¹⁶⁶

This then, is why the complete nullification of the darkness comes about through the revelation of the light that is included (*Ohr HaKalul*) in the Luminary (*Ma'or*) (the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum*). For, in regard to the light that follows the restraint of the *Tzimtzum*, since its matter is to illuminate the worlds, and it thus is understood that relative to it, the worlds are of some consequence, therefore, this light is revealed in a way that it can be concealed by the concealment and hiddenness of the world. That is, in addition to the concealment of the world that there is even when the revelation illuminates, in that through the revelation of this light, the revelation of Godliness in the world is sensed as being novel (as mentioned above), it is also possible that the concealment of the world even conceals [and covers] over this revelation, (so that there will not be Godly revelation in the world at all, not even in a way of a revelation that is sensed as being novel).

However, for the darkness to be the **nullified**, this comes about through the revelation of the essence of the light (*Etzem HaOhr*), which is higher than the light that is for

²¹⁶⁵ See *Hemshech* 5672 *ibid*.

²¹⁶⁶ *Etz Chayim*, Shaar 1 (Shaar Iggulim v'Yosher) Anaf 2; Beginning of *Otzrot Chayim* and *Mevo She'arim*.

illuminating the worlds, because in relation to this light (*Ohr*), the world is not at all concealing.

This then, is the meaning of the statement in Midrash,²¹⁶⁷ that the future redemption is compared to the light of day, in which it is inapplicable for it to be extinguished. It can be said that what is meant here, is the light (*Ohr*) that transcends relation to worlds, for which concealment is inapplicable.

9.

Now, this must be better understood. For, at first glance, since from the perspective of the light that is for the illumination of the worlds, it is not possible to nullify the darkness (but the light only dispels it), whereas the fact that in the future redemption the darkness of the exile will be nullified, because of the revelation of a new light that transcends relation to worlds, however, [according to this] it seems that the world itself (as it is due to its own parameters, including revelations that relate to the world) would remain in exile, Heaven forbid.

Now, the essential point of the explanation of this matter, is that amongst the reasons²¹⁶⁸ that the creation was in such a way, that first there was the light that transcends relation to worlds, and specifically from it the light to illuminate the worlds was drawn down, (even though, at first glance, the light that relates to the worlds should have been drawn down first) is

²¹⁶⁷ Cited before in chapter two.

²¹⁶⁸ See at length in Torat Menachem, Sefer HaMaamarim Sivan p. 330 and on.

so that the light that relates to worlds should have within it (at least in a concealed way) an element of the light that transcends relation to worlds.

With the above in mind, it is understood that even though the darkness of the exile will be nullified through the revelation of the essence of the light (*Etzem HaOhr*), which transcends the light for illuminating the worlds, nevertheless, the redemption will (also) be within the parameters of the world. This is because the revelation of the essence of the light (*Etzem HaOhr*) in the coming redemption will illuminate in an openly revealed way, even within the light that is for the illumination of the worlds, and through this, within the world.

With the above in mind, we can explain the relationship between the matters in the discourse and the nullification of the darkness of the exile. That is, in regard to the lengthy [discussion] in the discourse about the matter of the light being subsumed in its Source, it can be said that this is because the nullification of the darkness of the exile will be brought about through the revelation of the light that is included (*Ohr HaKalul*) [within the Luminary (*Ma'or*)] (as explained in chapter eight).

In regard to his explanation that the nature of the “running” desire (*Ratzo*) and the inclusion, also is so of the light that is in the category of manifestation (*Hitlabshut*), and even in the light that is manifest in vessels (*Keilim*), this is so that the nullification of the darkness of the exile (stemming from the revelation of the light that is included (*Ohr HaKalul*) [in the Luminary (*Ma'or*)]) should be within the parameters of the world, which comes through the matter of the light that is

subsumed in its source, also being present in the light (*Ohr*) that is manifest in the vessels (*Keilim*).

10.

This then, is the meaning of the verse, “He set an end to darkness.” It can be said that the word “end-*Keitz*-קץ” in this verse (also) means an “end-*Keitz*-קץ” (and limit) to its beginning.²¹⁶⁹ In other words, the matter of darkness is only given room in the light that is for the illumination of the worlds, but not in the essence of the light (*Etzem HaOhr*).

Now, the verse states, “He **set** (**Sam**-שם) an end to darkness.” (That is, the reason there is an end to darkness is because He set an end to it, but in and of itself it has no end). For, the fact that there is no room for darkness in the essence of the light (*Etzem HaOhr*) **is not** [something] in the category of worlds, but rather has no relation to the world.

Thus, since from the perspective of the parameters of the world [the darkness] has no end (*Keitz*-קץ) at its beginning, (since there is room for its existence on all levels that relate to the worlds), therefore, even its conclusion (*Keitz*-קץ) at its end, in that it will be nullified in the coming future, can Heaven forbid, not be in the parameters of the world. Therefore, “He set an end (*Keitz*-קץ) to darkness,” meaning, an end (*Keitz*-קץ) to its beginning, meaning that the light that is not in the category

²¹⁶⁹ See the commentary of Rabbi Avraham Ibn Ezra to Psalms 119:96, “The word ‘*Keitz*-קץ’ in our language sometimes means beginning and sometimes means end.” See *Hemshech* 5666 p. 20 [translated as *Revealing the Infinite*] for various proofs that the beginning and inception is also called “*Keitz*-קץ.”

of worlds, in which there is no room for darkness, will relate to the world.²¹⁷⁰

Through this, even the conclusion (*Keitz*-קֵץ) at its end, meaning, the nullification of the darkness that will take place in the coming redemption, will be inwardly manifest (*b'Pnimityut*) in the world. For, even though the nullification of the darkness in the coming world will be brought about through the revelation of a new light that transcends relation to worlds, nonetheless, the world will also be a receptacle for this light, and through this, *HaShem* 's-יהו"ה Supernal intent to [make] “a dwelling place for the Holy One, blessed is He, in the lower worlds,” will be fulfilled.²¹⁷¹ That is, the lower being (within his parameters) will be a dwelling place for Him, blessed is He, meaning, for His Essential Self.²¹⁷²

²¹⁷⁰ It is with the above in mind that the language of the Midrash (cited at the beginning of the discourse) are made sweeter, that “He set a time for **the world**, how many years it would spend in darkness” – and not “He set a time for **the darkness** how many years it would be in the world,” as per the wording of the verse “He set an end to **darkness**.” For, the matter of “He set an end to darkness” is that the end of the darkness will (also) stem from the world.

²¹⁷¹ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36

²¹⁷² See the discourse entitled “*Mi Yitencha*” 5565 (Sefer HaMaamarim 5565 Vol. 1, p. 489, and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997; Sefer HaMaamarim 5662 p. 338; 5678 p. 193; *Hemshech* 5666 p. 3; p. 445; Sefer HaMaamarim 5699 p. 84, and elsewhere.