

Discourse 38

*“LeMa’an Tizkeru -
So that you may remember”*

Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁹²⁶ “So that you will remember and do all My commandments [and you shall be holy to your God. I am *HaShem*-יהו"ה your God who took you out of the land of Egypt to be your God; I am *HaShem*-יהו"ה your God.”] The passage concludes, “I am *HaShem*-יהו"ה your God.” However, this must be better understood, being that the preceding verse¹⁹²⁷ already stated, “[It shall be *Tzitzit*-fringes for you, that you may see it] and remember all the commandments of *HaShem*-יהו"ה, to do them.” This being so, why does it repeat, “So that you will remember and do etc.” That is, why are there two remembrances here?

We also must understand why it concludes [with the words], “I am *HaShem*-יהו"ה your God,” being that the verse already stated,¹⁹²⁸ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt etc.” This being so, why does it repeat,

¹⁹²⁶ Numbers 15:40-41

¹⁹²⁷ Numbers 15:39

¹⁹²⁸ Numbers 15:41

“I am *HaShem*-יהו"ה your God,” (as the Alter Rebbe also points out in *Likkutei Torah*).¹⁹²⁹

Now, in one of the booklets [of manuscripts] recently released from captivity, there is a discourse by this same title,¹⁹³⁰ from Shabbat Mevarchim Rosh Chodesh Tammuz, in which [the Alter Rebbe] also brings the two above-mentioned questions about the specific wording. He adds there that we must understand the general matter of remembering all the *mitzvot*, brought about by [seeing] the strings of the Tzitzit hanging from the four corners [of one's garment], about which the verse states, “that you may see it and remember all the commandments of *HaShem*-יהו"ה etc.” For, at first glance, what connection is there between this seeing and remembering all the *mitzvot*?

He continues that this may be understood by prefacing with an explanation the matter of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the matter of light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), which is explained in various places, but explained here with additional elucidation.

¹⁹²⁹ *Likkutei Torah*, Shlach 46d

¹⁹³⁰ The intention appears to be to the discourse entitled “*LeMa'an Tizkeru*” of the year 5568, printed in *Sefer HaMaamarim* 5568 Vol. 1, p. 330 and on (also printed in *Ohr HaTorah*, Shlach p. 626, with some variations and with additional glosses and summeries of the *Tzemach Tzedek*. Also see *Sefer HaMaamarim* 5635 Vol. 2, p. 334 and on, and the citations there.

2.

The explanation is that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) is the aspect of revelation (*Gilyu*), in which there are various different levels. By way of analogy, this is like the light of the intellect (*Sechel*) as it is in man. That is, [in him] there is the power of intellect (*Ko'ach HaSechel*) by which to conceptualize all matters, [and this power] is seen and revealed in him. However, there are various levels of this, in that the attention span (*Da'at*) of a small child is very short,¹⁹³¹ and to the degree that he continues to grow [intellectually], to that degree greater revelation of the power of intellect (*Ko'ach HaSechel*) will be added to him.

The same applies to the world at large, which divides into four categories; the speaker (*Medaber*), the animal (*Chai*), the vegetative (*Tzome'ach*) and the inanimate (*Domem*). Now, in all of them there is a revelation of Godly light, to vitalize and sustain them. However, the vitality revealed in the inanimate (*Domem*) is extremely constricted, whereas in the vegetative (*Tzome'ach*) [which grows] the vitality is more greatly revealed, in the animal (*Chai*) it is even more revealed, and in the speaker (*Medaber*) it is even more revealed.

Moreover, within each of these four classes; the inanimate (*Domem*), the vegetative (*Tzome'ach*), the animal (*Chai*) and the speaker (*Medaber*), each [individual] is different from his fellow. For example, within the speaking class

¹⁹³¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

(*Medaber*), the intellect of one individual is unlike the intellect of his fellow. This is as our sages, of blessed memory, stated,¹⁹³² “Their minds are unlike each other,” as known about the meaning of the verse,¹⁹³³ “*HaShem*-יהוה probes the spirits.” The same is so of the other classes; the inanimate (*Domem*), the vegetative (*Tzome’ach*), and the animal (*Chai*), that each individual is unlike his fellow in the way the vitality is revealed.

Now, in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) the likeness to this is that they correspond to the inanimate (*Domem*), the vegetative (*Tzome’ach*), and the animal (*Chai*).¹⁹³⁴ That is, the comparison between the world of Action (*Asiyah*) and the world of Formation (*Yetzirah*) is like the comparison between the inanimate (*Domem*) and the vegetative (*Tzome’ach*). As known, that about the angels of the world of Formation (*Yetzirah*) the verse states,¹⁹³⁵ “then all the trees of the forest will sing with joy.” That is, being that they stem from the aspect of the emotions (*Midot*), which are called “growing” (*Tzome’ach*), they therefore are in the aspect of the vegetative (*Tzome’ach*).¹⁹³⁶

Higher than them, in the world of Creation (*Briyah*), are the fiery-*Seraphim* angels, about whom the verse states,¹⁹³⁷

¹⁹³² See Talmud Bavli, Brachot 58a; Talmud Bavli, Sanhedrin 38a

¹⁹³³ Proverbs 16:2; See Tosefta to Yevamot, end of Ch. 1

¹⁹³⁴ See Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A) Ch. 10.

¹⁹³⁵ Psalms 96:12

¹⁹³⁶ See Torah Ohr, Bereishit 4a; Likkutei Torah, Emor 37c and on; Chukat 58a; Zot HaBrachah 95c.

¹⁹³⁷ Isaiah 6:2

“*Seraphim* were standing above Him,”¹⁹³⁸ meaning, above the Godly power of the Actor within them. That is, they have a grasp of it and therefore transcend and surround it, similar to a student, whose grasp encompasses and surrounds the intellect he hears from his teacher.

Now, all the above distinctions are in the matter of revelation (*Giluy*), beginning with the initial and highest revelation of the world of Emanation (*Atzilut*), which corresponds to the class of the speaker (*Medaber*), all the way to the lowest and most constricted revelation etc., which in man, is like the difference between the revelation of intellect (*Sechel*) in the brain of his head, compared to the vitality in the toenail of his foot.

However, the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), is concealed (*He'elem*) and drawn to all places equally. (This is unlike the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is in a state of revelation (*Giluy*) and has different levels.) To clarify the fact that it is called His surrounding light (*Sovev*), what is meant is **not** that it only surrounds and transcends from Above, and thus is not at all found below. Rather, in truth, it is below as it is above, but not revealed, which is why it called transcendently surrounding (*Sovev*).

¹⁹³⁸ However see Targum Yonatan ben Uziel and Rashi to Isaiah 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), pg. 237.

About this the verse states,¹⁹³⁹ “I fill the heavens and the earth.” That is,¹⁹⁴⁰ the aspect of *HaShem*’s-יהו"ה light that transcends and surrounds all worlds, [indicated by the word] “I-*Ani*-אני,” fills the heavens and the earth equally, except that it is not openly revealed, but is in a state of concealment, as it states,¹⁹⁴¹ “[He] who is holy in the heavens and in the earth.” In other words, He is “**in the** heavens and **in the** earth,” but in a way of holiness (*Kadosh*-קדוש) (in the heavens and in the earth), in that the word [holy] indicates separate transcendence,¹⁹⁴² being that He is concealed.

In man, this is like the radiance of the soul, that does not come to be revealed in a way of inner manifestation in the various levels of the head and foot, but is found equally in both. An example is desire (*Ratzon*) (which transcends Wisdom-*Chochmah*) and is found equally in the head and the foot. This is an example for the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) and is equally present in the heavens and the earth, as it states,¹⁹⁴³ “[He] Who equalizes and equates the small and the great.”

¹⁹³⁹ Jeremiah 23:24

¹⁹⁴⁰ Likkutei Torah, Va’etchanan 9a and on; Re’eh 33a and on, and elsewhere.

¹⁹⁴¹ In the “*Yishtabach*” blessing; Also see Likkutei Torah, Shlach 51c; Va’etchanan 4b, and elsewhere.

¹⁹⁴² See Tanya, Likkutei Amarim, Ch. 46 (66a) and elsewhere.

¹⁹⁴³ In the liturgical hymn “*v’Khol Ma’aminim*”

Now, even though the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) does not come in a way of revelation and inner manifestation (*Hitlabshut*), nevertheless, the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) is drawn from it. An example of this in man is that there is a drawing forth from the desire, (which is likened to His light that surrounds and transcends all worlds (*Sovev Kol Almin*)) to the inner manifest powers (which are likened to His inner manifest light). In the same way, there also is a drawing forth from the pleasure (*Taanug*) to the inner manifest powers.

(To explain,¹⁹⁴⁴ desire (*Ratzon*) and pleasure (*Taanug*) are literally one matter, so much so, that they are interchangeable with each other. This is so much so, that sometimes¹⁹⁴⁵ the desire (*Ratzon*) is the external aspect and the pleasure (*Taanug*) is its inner aspect, and sometimes it is the other way around, that the pleasure (*Taanug*) is the external aspect and the desire (*Ratzon*) is the inner aspect. This is because whatever brings a person pleasure and satisfaction is only because this is specifically what he desires. On the contrary, if he has no manifest desire in this pleasure, even if it is a very delightful thing, he will have no pleasure in it at all. In other words, the desire (*Ratzon*) causes the pleasure (*Taanug*).

¹⁹⁴⁴ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24.

¹⁹⁴⁵ See Shaar HaYichud *ibid*. Also see *Hemshech* 5666 p. 63 and on.

The same is so of desire (*Ratzon*) and pleasure (*Taanug*) as they are Above, in *HaShem*'s יהו"ה Godliness, about which it states,¹⁹⁴⁶ "It brings satisfaction of spirit before Me that I spoke, and My will was done."] Only that the drawing down from the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev Kol Almin*) (which is compared to the drawing down of the desire (*Ratzon*) and pleasure (*Taanug*) to the inner manifest powers), is through constriction (*Tzimtzum*).

About this our sages, of blessed memory, stated,¹⁹⁴⁷ "The coming world (*Olam HaBa*) was created with the [letter] *Yod*." This is because the matter of the coming world (*Olam HaBa*) is that "the righteous *Tzaddikim* sit and delight from the ray of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*,"¹⁹⁴⁸ this being the revelation of the pleasure (*Taanug*) ("they delight"). Only that the revelation of the pleasure (*Taanug*) in the coming world (*Olam HaBa*) is merely a ray and radiance of the essential upper pleasure of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), this being the matter of desire (*Ratzon*) and pleasure (*Taanug*), as mentioned before), which is drawn down to be a particular revelation of pleasure within the particular levels of the coming world, such as the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*) (which differ and are distinct from each other on account of the

¹⁹⁴⁶ Torat Kohanim and Rashi to Leviticus 1:9

¹⁹⁴⁷ Talmud Bavli, Menachot 29b

¹⁹⁴⁸ See Talmud Bavli, Brachot 17a

revelation of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*)).¹⁹⁴⁹

This then, is the meaning of [the teaching], “The coming world was created with the [letter] *Yod*-י.” This is because the letter *Yod*-י is just one constricted letter from all the letters, and is utterly of no comparison to all the letters and speech that a person is capable of speaking. Moreover, it certainly is of utterly no comparison to the intellect and essential self of the person himself etc.¹⁹⁵⁰

In other words, through the constriction (*Tzimtzum*) of the letter *Yod*-י there is a drawing forth of revelation and radiance of the pleasure (*Taanug*) to the upper Garden of Eden (*Gan Eden HaElyon*) in the world of Creation (*Briyah*).¹⁹⁵¹ Then this radiance descends and becomes even more greatly diminished to become the pleasure (*Taanug*) in the lower Garden of Eden (*Gan Eden HaTachton*) in the worlds of Formation (*Yetzirah*) and Action (*Asiyah*).¹⁹⁵² From there the light descends and becomes even more diminished, until the seventy ministering angels of the world of Action (*Asiyah*) receive bestowal from the waste product of the Cycles-*Ophanim* angels, and they bestow the physical pleasures of this world. In other words, the Cycle-*Ophanim* angels receive revelation of the pleasure (*Taanug*) that illuminates within the world of Action (*Asiyah*) and the externality and dross of this pleasure (*Taanug*) is drawn to the seventy ministering angels,

¹⁹⁴⁹ See Likkutei Torah, Emor 31c, and elsewhere.

¹⁹⁵⁰ See Tanya, Likkutei Amarim, Ch. 20

¹⁹⁵¹ See Ohr HaTorah, Shir HaShirim (Vol. 2) p. 779; (Vol. 3) p. 1,017.

¹⁹⁵² See Ohr HaTorah in the preceding note.

and the root for the physical pleasures of this world is from there.

As known, the analogy for this is man's consumption of food, in which the food becomes separated in the stomach. Its choicest elements become the blood, which ascends to the heart and brain etc., whereas the waste product is excreted and pushed out. The likeness to this Above, in *HaShem's* יהו"ה's Godliness,¹⁹⁵³ is that in the world of Action (*Asiyah*) there are angels called the "innards-*Kirvayim* קרב"יים," as the verse states,¹⁹⁵⁴ "All my innards (*Kravay* קרבי) [bless] His Holy Name."¹⁹⁵⁵ These are [angels] who separate and refine the light and Godly bestowal from the world of Formation (*Yetzirah*) to the world of Action (*Asiyah*), the choicest aspects of which become the light and vitality for the grasp and pleasure of the angels of the world of Action (*Asiyah*), whereas the dross and waste, called "the dregs-*Shemarim* שמרים" is excreted out and drawn to the seventy ministering angels, and they thereby bestow physical pleasures below, such as the flavor and sweetness of a fruit or vegetable.

About this our sages, of blessed memory, said,¹⁹⁵⁶ "There is not a grass that grows below that does not have a constellation [that strikes it from above and tells it to grow]." That is, the constellations (*Mazalot*) and the ministers above

¹⁹⁵³ Also see Ohr HaTorah, Shlach 46d; Also see at length in the preceding discourse of the 19th of Kislev of this year, 5724, entitled "*Katonti* – I have been diminished by all the kindnesses," Discourse 11.

¹⁹⁵⁴ Psalms 103:1

¹⁹⁵⁵ See Zohar I 87a; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Ch. 19 section on this title; Likkutei Torah, Shelach 41d, 46d; Ohr HaTorah (Yahal Ohr) to Psalms 103:1 (p. 382), and elsewhere.

¹⁹⁵⁶ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10

them, only receive the waste from the dregs of the Cycle-*Ophanim* angels.

This then, is what is drawn from the ray and radiance of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), from the essence of the Supernal pleasure within the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to be revealed as the revelation of particular pleasure within the levels of each of the worlds, in each world according to its level and matter.

However, in regard to the drawing down of pleasure (*Taanug*) until the physical pleasures of this world can come from it, the discourse asks a question.¹⁹⁵⁷ That is, at first glance this is a wondrous matter. This is because the world was created with ten utterances,¹⁹⁵⁸ each utterance being the source and vitality for that which is created by it, without which it has no existence or sustainment at all. Thus, since the utterance is an “emanation from the mouth of *HaShem*-יהו"ה,”¹⁹⁵⁹ and is “the word of *HaShem*-יהו"ה,”¹⁹⁶⁰ how does it apply that from an utterance that is “the emanation from the mouth of *HaShem*-יהו"ה” there is a drawing forth of dross and dregs etc.?

The discourse explains that because of the many descents of levels in the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), there thus are many of divisions of levels in the ten utterances. That is, there is the word of *HaShem*-יהו"ה as it is in the upper worlds, all the way down until there is a drawing from there of physical

¹⁹⁵⁷ Maamarei Admor HaZaken ibid. p. 332; Ohr HaTorah ibid. p. 630.

¹⁹⁵⁸ Mishnah Avot 5:1

¹⁹⁵⁹ Deuteronomy 8:3

¹⁹⁶⁰ Psalms 33:6

pleasures, which are the aspect of the dregs and dross, and there is no comparison between them whatsoever. However, even so, they are united to each other, just as it is in man, that even though there are many levels from the revelation of the intellect in the brain to the power of walking in the foot, such that there is no comparison between the foot and the head, nevertheless, one's head and foot are unified and are as one.

To further illuminate, in his gloss, the Tzemach Tzedek¹⁹⁶¹ writes that the question is a good question, but the answer is a weak answer. He continues and states that Pardes Rimonim¹⁹⁶² seems to indicate that the utterances are drawn from the ten *Sefirot* of the world of Emanation (*Atzilut*), except that they are drawn down by way of *Zeir Anpin* (the six emotions (*Midot*) and Kingship-*Malchut*), whereas in Likkutei Torah¹⁹⁶³ it is explained that the ten utterances are drawn down from Wisdom-*Chochmah*.

He concludes that perhaps it can be said that even though they are the ten *Sefirot* of the world of Emanation (*Atzilut*), nonetheless (in order) for there to be a physical drawing down, they must pass through by way of manifestation in the shiny husk (*Kelipat Nogah*). [He concludes that] this matter requires further analysis. (This concludes his words.)

¹⁹⁶¹ Printed in Maamarei Admor HaZaken ibid. p. 353.

¹⁹⁶² Pardes Rimonim, Shaar 2 (Shaar Ta'am HaAtzilut), Ch. 4

¹⁹⁶³ Likkutei Torah to Zot Chukat HaTorah, Ch. 1 (57c-d)

Now, similar to the distinction between the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and His light that transcends and surrounds all worlds (*Sovev Kol Almin*), there also is a distinction between the Torah and the *mitzvot*. For, as known¹⁹⁶⁴ the Torah is the aspect of “food” for the soul, whereas the *mitzvot* are the aspect of “garments” for the soul.

The difference is that “food” is in the aspect of inner manifest light (*Ohr Pnimi*) in that it enters the body and becomes blood and flesh like his own flesh, to enliven him etc. In contrast, “garments” (*Levushim*) are an encompassing (*Makif*) aspect. This is also why in regard to food there is measure and limit. That is, a person is only capable of eating as much as his stomach can hold, and no more. In contrast, this is not so of garments, in that a person can wear many garments, one over the other. This is because the inner manifest light (*Ohr Pnimi*) (“food”), is only according to the measure of the receptacle (*Kli*) that holds it. In contrast, the encompassing light (*Ohr Makif*) (“garment”), is not limited by the vessel (*Kli*) etc.

The likeness to this, as it relates to the difference between Torah and *mitzvot*, is that Torah is the aspect of “food,” which is an inner manifest light (*Ohr Pnimi*), the matter of which is to understand and comprehend in a way that is grasped within the human brain. However, in this itself, there is a

¹⁹⁶⁴ Tanya, Likkutei Amarim, Ch. 5, citing Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Ch. 3.

distinction between the revealed parts of the Torah, this being the revealed wisdom-*Chochmah*, and the inner aspects (*Pnimiyyut*) of the Torah, these being the secrets [of the Torah], a small portion of which are explained in the Zohar and in the writings of the Arizal, and are not the aspect of the revealed Wisdom-*Chochmah*, but are called the “hidden recesses of Wisdom” (*Ta’alumot Chochmah*), and the “Concealed Wisdom” (*Chochmah Stima’ah*) - but even so, it is limited to Wisdom-*Chochmah*.

In contrast, the *mitzvot* are the Supernal desire (*Ratzon*) and pleasure (*Taanug*) that transcends Wisdom-*Chochmah* and is the aspect of the “skull” (*Galgalta*) which hovers over the brain. This is the encompassing aspect (*Makif*) that transcends revelation (*Giluy*), similar to the encompassing aspect (*Makif*) of the garments (*Levushim*).

This likewise is the meaning of the verse,¹⁹⁶⁵ “The Ancient of Days (*Atik Yomin*) sat... His garment was white as snow.” This garment refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), this being the aspect of the desire (*Ratzon*) and pleasure (*Taanug*) of the Essential Self of the Emanator, which transcends revelation (*Giluy*).

However, even though the above-mentioned encompassing aspect (*Makif*) transcends revelation, there nevertheless is a drawing down of a radiance from it by way of constriction (*Tzimtzum*) (as explained in chapter three about the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) and His light that fills

¹⁹⁶⁵ Daniel 7:9

all worlds (*Memaleh Kol Almin*)), this being the aspect indicated by the words,¹⁹⁶⁶ “the hair of His head [was] like clean wool.”

That is, this is analogous to the hairs (*Sa'arot*), in which there is a drawing down of very constricted vitality that comes through the separation of the skull (*Galgala*). The likeness to this is in the Torah,¹⁹⁶⁷ in which there only is a drawing down of a constricted radiance from the essential desire (*Ratzon*) and pleasure (*Taanug*) in the *mitzvot*, to understand and conceptualize the deeds of the *mitzvot* and their reasons, even though the reason that is grasped is of no comparison whatsoever to the essential desire (*Ratzon*) and pleasure (*Taanug*) in the *mitzvot*.

5.

This also is the general explanation of the *mitzvah* of *Tzitzit*, in which there are these two matters of “His garment was white as snow,” and, “the hair of His head [was] like clean wool.” That is, the Tallit (prayer shawl) within which one wraps his head and the majority of his body, is the matter of “His garment was white as snow.” In contrast, the *Tzitzit* (fringes), which are similar to the hairs of the head, as the verse states,¹⁹⁶⁸ “He took me by a lock (*Tzitzit*-צִיצִית) of my head,” is the matter of “the hair of His head [was] like clean wool.”

¹⁹⁶⁶ Daniel 7:9

¹⁹⁶⁷ Also see Likkutei Torah, Shlach 47a and on.

¹⁹⁶⁸ Ezekiel 8:3

These two matters are the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*) in the *mitzvot* and the Torah. That is, there is the essential Supernal desire (*Ratzon*) and pleasure (*Taanug*) in the *mitzvot*, and there is the constricted radiance that is drawn from it into the Wisdom-*Chochmah* of the Torah, to explain and give reason to the *mitzvot*, as explained before.

This then, is the matter of the 32-ל"ב strings of the Tzitzit, these being the thirty-two pathways of Wisdom-*Chochmah*.¹⁹⁶⁹ The explanation is as explained before, that the drawing down from the desire (*Ratzon*) to Wisdom-*Chochmah* is through the constriction (*Tzimtzum*) of the "hairs" (*Sa'arot*), this being the matter of the strings of the Tzitzit. This also is the matter of the thirty-two pathways of Wisdom-*Chochmah*, through which there is caused to be a constricted drawing down from the Crown-*Keter* (the desire-*Ratzon*) to Wisdom-*Chochmah*.

This is analogous to a path, which is a narrow trail by which one travels from one town to another town. The likeness to this in the analogue is that the travel and drawing forth from the aspect of the desire (*Ratzon*) to the aspect of Wisdom-*Chochmah* is through the constriction (*Tzimtzum*) of the thirty-two pathways of Wisdom-*Chochmah*, called "pathways-*Netivot*-נתיבות," indicating very narrow paths etc.

Now, there is another matter and explanation in this. Namely, that the thirty-two pathways of Wisdom-*Chochmah*

¹⁹⁶⁹ Sefer Yetzirah 1:1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and elsewhere.

are that which come forth from Wisdom-*Chochmah* and are drawn all the way down below in all the worlds. That is, through them, there is the drawing down of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), into His light that fills all worlds, in a way of inner manifestation (*Hitlabshut*) and revelation within each world and level according to its capacities.

The reason for the specific number 32-ב"ל, is because each [of the four corners of the Tallit] must have 8-ח strings, corresponding to the 8-ח letters of the Name *HaShem*-יהו"ה and His title Lord-*Adona*"אדני"י, through which the [above-mentioned] drawing down is caused etc., and 4-ד times 8-ח is 32-ב"ל.

In the discourse,¹⁹⁷⁰ he adds an explanation for why the strings of the Tzitzit are not drawn nor come directly from the body of the Tallit itself. Rather, a separate string, that is not a part of the body of the Tallit, is brought and tied to the corners of the Tallit. This may be understood based on the statement in Zohar,¹⁹⁷¹ "There are three knots. The Jewish people are tied to the Torah and the Torah to the Holy One, blessed is He." That is, from the bond of the Jewish people to the Torah we can understand the second bond of the Torah to the Holy One, blessed is He, and from this, we also can understand the bond of the Tzitzit to the Tallit.

The explanation is that, at first glance, the bond between the Jewish people and the Torah is not understood. This is

¹⁹⁷⁰ Maamarei Admor HaZaken ibid. p. 336 and on; Ohr HaTorah ibid. p. 637 and on.

¹⁹⁷¹ Zohar III 73a

because the Torah is Godly wisdom, and “He and His wisdom are one.”¹⁹⁷² This being so, how is it possible for a created being, (even including the soul of a Jew which is made to be the aspect of a creation)¹⁹⁷³ to bond with the Torah? Rather, through investing one’s intellect and the spirit of his understanding in engaging in the study of Torah, by giving himself over to it, then though he initially was a separate being, he nevertheless bonds and unifies with the Torah. In other words, this bond has an effect on the **separate something**, causing him to become bound and unified etc., so that they become one.

From this we can also understand the matter as it relates to the second bond, this being the bond of the Torah to the Holy One, blessed is He. For, even though “He and His wisdom are one,” nevertheless, Wisdom-*Chochmah* is of utterly no comparison to *HaShem* יהו"ה Himself, blessed is He. This is as said before in explaining the thirty-two pathways of Wisdom-*Chochmah*, that in order for there to be a drawing from the essence of the desire (*Ratzon*) and pleasure (*Taanug*) to Wisdom-*Chochmah*, there must be a constriction (*Tzimtzum*) by way of the thirty-two pathways. However, just as the Jewish people bond to the Torah, so likewise, Torah bonds to the Holy One, blessed is He, even after it came to be the aspect of a separate something. For, as explained before, the matter of the bond is that even the separate something comes to be bound and unified.

¹⁹⁷² See Mishneh Torah, Hilchot Yesodei HaTorah 2:10

¹⁹⁷³ See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 546 and on; Hemshech 5666 p. 459.

Based on this, we also can understand the bond of the Tzitzit to the Tallit. That is, the strings of the Tzitzit, which refer to the aspect of Wisdom-*Chochmah*, are the aspect of something separate from the essential desire (*Ratzon*) and pleasure (*Taanug*), which is the matter of the encompassing aspect (*Makif*) of the Tallit (the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*)). Yet, even so, we tie and bond them to the Tallit so that they become one. In other words, even in the something that is limited and separate etc., there should be a drawing forth and revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*)).

6.

With the above in mind, we can also understand the verse,¹⁹⁷⁴ “that you may see it and remember all the commandments of *HaShem*-יהו"ה... and not follow after your hearts and after your eyes, after which you stray.” In other words, seeing the strings of the Tzitzit causes all the *mitzvot* to be remembered, and through this, there also is the benefit of “not following after your hearts and after your eyes etc.”

The explanation is that the assembly of Israel (*Knesset Yisroel*) is analogous to the wife and is the aspect of the recipient of the Holy One, blessed is He, who is analogous to the husband. (For, as known, the aspects of bestower and recipient, cause and effect, are compared to husband and wife.)

¹⁹⁷⁴ Deuteronomy 15:39

In other words, she receives the drawing forth from the Supernal pleasure (*Taanug*). This must be in a way that she does not receive any alien pleasure or desire, apart from the Supernal pleasure (*Taanug HaElyon*). For, one who draws his heart after alien pleasures, these being the pleasures of this world, is analogous to a promiscuous woman (*Zonah*-זונה) who receives pleasure from someone other than her husband. About this the verse states, “and not follow after your hearts and after your eyes, after which you stray (*Zonim*-זונים),” so that there is no circumstance in which “the eye sees and the heart lusts etc.”¹⁹⁷⁵ This comes about through seeing the strings of the Tzitzit, which cause one to remember and recollect all the *mitzvot*.¹⁹⁷⁶

This may be understood based on the explanation (in chapter five) that the strings of the Tzitzit are the thirty-two pathways of Wisdom-*Chochmah* through which there is a drawing forth of a constricted radiance from the essential desire (*Ratzon*) and pleasure (*Taanug*), through the aspect of the “hairs” (*Sa’arot*), to manifest within Wisdom-*Chochmah*, through which there is the drawing down to below, from world to world, until this physical world etc.

Therefore, when a person contemplates the inner matter of the strings of the Tzitzit, (the thirty-two pathways of Wisdom-*Chochmah*) which are drawn from the Tallit (the essential desire and pleasure), relative to which even Wisdom-*Chochmah* of the world of Emanation (*Atzilut*) is merely a constricted glimmer of radiance, and is solely the aspect of

¹⁹⁷⁵ Rashi to Numbers 15:39 *ibid*.

¹⁹⁷⁶ Also see Talmud Bavli, Menachot 43b-44b

“hairs” (*Sa’arot*), which are of no comparison at all relative to the essential desire (*Ratzon*) and pleasure (*Taanug*) - and certainly all the other pleasures below this, down to and including the pleasures of this world, which are drawn from the dregs of the Cycles-*Ophanim* angels certainly have utterly no comparison relative to the essential desire (*Ratzon*) and pleasure (*Taanug*) - he then will come to remember all the *mitzvot*, (“that you remember all the *mitzvot* of *HaShem*-יהוה etc.”), within which the essential desire (*Ratzon*) and pleasure (*Taanug*) is manifest.

He then will automatically have no desire for physical pleasures altogether etc., (this being the matter of “not following after your hearts etc.”) but will only [be drawn after] the essential desire (*Ratzon*) and pleasure (*Taanug*) through being given over to matters of Torah and *mitzvot*, within which the essential desire (*Ratzon*) and pleasure (*Taanug*) is manifest.

The verse continues,¹⁹⁷⁷ “So that you will remember and do all My commandments.” The explanation is that after seeing the strings of the Tzitzit which cause the recollection of all the *mitzvot*, (“that you may see it and remember etc.”) within which is manifest the essential desire (*Ratzon*) and pleasure (*Taanug*), and [after] the negation of the heart being drawn after alien pleasures etc., (“so that you not follow after etc.”), which is what a person **receives** from the *mitzvot*, then he ascends to an even higher level, about which [the continuation of the verse] states, “So that you may remember.” In other words, it is then that you come to be the aspect of the male, in that the male is **the bestower**, so that you “do all My commandments.” That

¹⁹⁷⁷ Numbers 15:40

is, it is then that you bestow and draw down all the *mitzvot*, so that they are drawn forth by your hand, meaning that you cause there to be **the drawing down and revelation** of the essential desire (*Ratzon*) and pleasure (*Taanug*) which is manifest in the *mitzvot*, so that the aspect of the concealment of the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*) comes to be revealed in the aspect of His light that fills all worlds (*Memaleh Kol Almin*). This matter will be revealed in the coming future, and about this the verse states, "So that you **will** remember (*Teezkeroo*-תזכרו)" in the future tense.

The passage concludes,¹⁹⁷⁸ "I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt etc." The explanation is that the Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי are like the two aspects of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*) and His light that fills all worlds (*Memaleh Kol Almin*).¹⁹⁷⁹

The meaning of the words, "I am *HaShem*-יהו"ה your God-*Elohei*"אלהיכם-chem," is like the verse,¹⁹⁸⁰ "and *HaShem*-יהו"ה will be a God-*Elohi*"מ-אלהי to me." That is, the Name *HaShem*-יהו"ה is His light that transcends and surrounds all worlds (*Sovev Kol Almin*), and it will come from concealment into revelation to be "your God-*Elohei*"אלהיכם-chem," which

¹⁹⁷⁸ Numbers 15:41

¹⁹⁷⁹ See the Mittler Rebbe's introduction to *Imrei Binah*, translated as *The Gateway to Understanding*; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and *The Gate of His Title* (*Shaar HaKinuy*).

¹⁹⁸⁰ Genesis 28:21; Also see *Likkutei Torah*, *Shlach* 49a and on.

is the aspect of His light that fills all worlds (*Memaleh Kol Almin*).

This is the meaning of the word “**your** God-*Elohei*” **chem**-אלהיכם,” which indicates (not the concealment and hiddenness affected by His title “God-*Elohi*” מ-אלהים,” but) the drawing forth of **revelation in an inner way**. (Additionally, even when the concealment of the Name *HaShem*-יהוה is drawn into revelation, the aspect of concealment will not be nullified, but rather, the concealment will come to be on a much higher level etc.)

Now, for this to be, it first must be prefaced with, “I took you out of the land of Egypt.” The name “Egypt-*Mitzrayim*” מצרים is of the same root as “constraint-*Meitzar*” מִיצָר,” meaning limitation. Thus, there also is an aspect of “Egypt-*Mitzrayim*” מצרים on the side of holiness, referring to when one’s service of *HaShem*-יהוה, blessed is He, is measured and limited, in which there only is a drawing forth from Above of the limited light of *HaShem*-יהוה, blessed is He, this being is His light that fills all worlds (*Memaleh Kol Almin*).

Because of this there also must be an exodus from the “Egypt-*Mitzrayim*” מצרים of the side of holiness, meaning that one’s service of *HaShem*-יהוה, blessed is He, should be “with all your being” (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ).¹⁹⁸¹ This causes a drawing forth from Above of the limitless light (*Ohr HaBli Gvul*), that is His light that transcends and surrounds all worlds (*Sovev Kol Almin*) (the Name *HaShem*-יהוה), and moreover, this drawing forth will be in a revealed and inwardly manifest

¹⁹⁸¹ Deuteronomy 6:5

way (*b'Pnimityut*) (“*HaShem your God-HaShem Elo”heichem-יהו"ה אלהיכם*”).

The verse then continues and repeats “I am *HaShem-יהו"ה* your God.” The explanation is that when it states, “I am *HaShem-יהו"ה* your God, who took you out of the land of Egypt,” this is brought about through man’s toil in leaving [the constraint-*מצרים* of] “Egypt-*Mitzrayim-מצרים*,” in a way of ascent from below to Above, this being the matter of “running” (*Ratzo*) desire. After this, the matter of “I am *HaShem-יהו"ה* your God” is caused in a way of drawing down from Above to below, this being the matter of “returning” (*Shov*).

Now, it can be said that these two matters of “*HaShem, your God-HaShem Elo”heichem-יהו"ה אלהיכם*,” correspond to the two matters of, “that you may see it and remember etc.,” and, “So that you will remember.” In other words, “that you may see it and remember etc.,” refers to the contemplation (*Hitbonenut*) through which one only desires to receive the Supernal pleasure (*Taanug HaElyon*) in a manner of ascent from below to Above. On the other hand, “so that you will remember and do etc.,” refers to the matter of drawing down from Above to below.

This matter, (of doubling the statement “I am *HaShem your God-HaShem Elo”heichem-יהו"ה אלהיכם*,” is the “running” (*Ratzo*) and “returning” (*Shov*)) and concludes the Torah portion of Tzitzit, which is equal to all the *mitzvot*.¹⁹⁸² (That is, the numerical value of the word Tzitzit-צִיצִית is 600, and with the 8 strings and 5 knots is equal to [the 613-תרי"ג

¹⁹⁸² Talmud Bavli, Menachot 43b

mitzvot)¹⁹⁸³ in that the two matters, “running” (*Ratzo*) and “returning” (*Shov*), includes all the *mitzvot*,¹⁹⁸⁴ as also emphasized in the blessings of the *mitzvot*, “[Blessed are You, *HaShem*-יהוה etc.] who made us holy with His commandments and commanded us etc.” “Has made us holy with His commandments” is the matter of ascent from below to Above, the “running” (*Ratzo*) desire, in that he ascends to the level of the Supernal holiness. The blessing continues “and has commanded us,” this being the matter of drawing down from Above to below, the “returning” (*Shov*).¹⁹⁸⁵

¹⁹⁸³ See Rashit to Menachot ibid. and Rashi to Numbers ibid.

¹⁹⁸⁴ See Torah Ohr, Yitro 73c and on; Likkutei Torah, Chukat 56b

¹⁹⁸⁵ It is recalled that the conclusion of the discourse also related to the Godly and animal souls, but the conclusion is missing.