

Discourse 14

*“Va’era el Avraham... -
I appeared to Avraham...”*

Delivered on Shabbat Parshat Va’era,
Shabbat Mevarchim Shevat, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶¹³ “I appeared to Avraham, to Yitzchak, and to Yaakov as *E’l Shadday*-א"ל שד"י, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”⁶¹⁴ In his discourse by this title, in the booklet of [manuscripts] written in the holy handwriting of the Mittler Rebbe,⁶¹⁵ the Alter Rebbe (whose Hilulah was on the 24th of Tevet, which fell out three days before Shabbat, these being the days [of the week] that relate to Shabbat),⁶¹⁶ he explains what our sages, of blessed memory, stated,⁶¹⁷ “One may only call three people ‘the forefathers-*Avot*-אבות,” which is not so of [the twelve sons of Yaakov], Reuven, Shimon etc. That is, even though they are closer to the following generations than the

⁶¹³ Exodus 6:3

⁶¹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁶¹⁵ Subsequently printed in Maamarei Admor HaZaken 5562 Vol. 1 p. 134 and on, and in its explanation p. 137 and on; Also see Torah Ohr, beginning of Va’era; Torat Chayim, Va’era 95b and on (66a and on in the new edition); Also see Ohr HaTorah, Va’era p. 139 and on; Vol. 7 p. 2,589 and on.

⁶¹⁶ See Talmud Bavli, Pesachim 106a

⁶¹⁷ Talmud Bavli, Brachot 16b

forefathers, they nevertheless are not called “forefathers-*Avot*-אבות.” The reason is because every single Godly spark within every single Jew, has the three levels of the forefathers (*Avot*) within it, these being Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

He continues and explains that, as known, the general Name *HaShem*-יהו"ה of the world of Emanation (*Atzilut*) is specifically in the three emotional qualities (*Midot*) of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.⁶¹⁸ In contrast, the [twelve] tribes are from the aspect of the particular lights (*Orot*) of the world of Emanation (*Atzilut*), which divide into four banners (*Degelim*), corresponding to the four camps of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.⁶¹⁹

For example, the banner (*Degel*) of the camp of Reuven is in the south and corresponds to the camp of [the angel] Michael, which is in the right line and mode, this being the aspect of Kindness-*Chessed*, until they are divided into twelve tribes, like the branches of a tree, all of which separate from one root.

However, in general, the general Name *HaShem*-יהו"ה of the world of Emanation (*Atzilut*) only dwells in the forefathers (*Avot*), who are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*. About this the verse states, “I appeared to Avraham, to Yitzchak, and to Yaakov etc.” That is, the forefathers indeed had the revelation of the

⁶¹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁶¹⁹ See Zohar 118b

general Name *HaShem*-יהו"ה of the world of Emanation (*Atzilut*).

2.

He continues the discourse and explains that the word “I appeared-*Va’era*-וארא,” which is a term indicating the revelation of the concealed, has two meanings, one being in the past tense, that He already was revealed, and the second being in the future tense, that He is destined to be revealed [“I will appear-*Va’era*-וארא”].

Now, to understand this, we first must understand what we find, that the exile is called “gestation” (*Ibbur*), whereas the redemption is called “birth” (*Leidah*). This is like the prophecy of Yechezkel⁶²⁰ in which the entire matter of the redemption from Egypt is compared to the birth of an infant etc. In other words, the destined revelation is compared to birth (*Leidah*), whereas what already has been revealed is compared to the gestation of a fetus (*Ibbur*), being that even then, the fetus already exists and its limbs and organs are growing etc.

The explanation is as our sages, of blessed memory, stated,⁶²¹ “The fetus in the womb of its mother is folded over, with its head between its knees; its mouth is closed, its umbilicus is open, and it eats from what its mother eats and drinks from what its mother drinks etc. When it emerges into the air of the world, the closed [mouth] opens etc.”

⁶²⁰ Ezekiel, Ch. 16

⁶²¹ Talmud Bavli, Niddah 30b

Now, as known, when the baby is born, he immediately starts wailing and crying. (This is as stated in Talmud,⁶²² that the sign of birth is when one hears the baby chirping.) We therefore must understand the reason for the crying, being that the matter of crying is bitterness (*Merirut*). Thus, at first glance, it should be more appropriate for him to be joyous that his eyes and mouth have opened etc., not as he was in his mother's womb, when he did not see and did not hear etc.

However, the explanation is that the crying is not because to any diminishment or lessening, but on the contrary, is from the great joy, and is analogous to a person who has just been freed from prison. However, there also is an element of sorrow in this crying, over what has befallen him, in that he did not see the lights etc. Moreover, as the Mittler Rebbe adds,⁶²³ when he departs from his mother's womb, it is with the great pushing and pressure etc., (this being the birth pangs of birth).

However, after crying he is given milk to suckle, which comforts him from the sorrow of his cries, and brings him joy over what he just underwent, as the verse states,⁶²⁴ "Like a man whose mother consoled him etc." In other words, when a mother wants to bring delight to her infant, she gives him milk to suckle.

We therefore must understand all the above as it relates to the matter of the exile and redemption of the Jewish people, which are compared to the [periods of] gestation (*Ibbur*) and birth (*Leidah*).

⁶²² Talmud Bavli, Niddah 42b

⁶²³ Torat Chayim Va'era ibid. p. 97a (66d in the new edition).

⁶²⁴ Isaiah 66:13

3.

The discourse continues that to understand this, we must preface with the known explanation about the difference between [the word] “Singular-*Yachid*-יחיד” and the [the word] “One-*Echad*-אחד.”⁶²⁵ That which unifies with another is called “One-*Echad*-אחד,” whereas that which does not unify with another, because He is singular and there is no other to unify with Him, is called “Singular-*Yachid*-יחיד.”

That is, the adjective “Singular-*Yachid*-יחיד” inherently negates anything in addition to it. An example is Yitzchak, who is called, “Your only son-*Ben Yechidcha*-בן יחידך.”⁶²⁶ In contrast, the word “One-*Echad*-אחד” does not negate something in addition to it, in that a numeric one (*Echad*-אחד) implies a second (*Sheini*-שני). This is why the verse [necessarily] states,⁶²⁷ “There is one (*Echad*-אחד) who has no second (*Sheini*-שני).” It only is that if there is something additional, it becomes one with him.

The explanation is that as the essential self of the Emanator, *HaShem*-יהו"ה, blessed is He, is before emanating any light at all, He is called “Singular-*Yachid*-יחיד.” However, after this, the light (*Ohr*) is drawn down into the Supernal emotional qualities (*Midot*), these being the six spiritual directions, (the true source of the six physical directions, up, down, and the four directions, [east, west, north, and south]).

⁶²⁵ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁶²⁶ Genesis 22:2; 22:12; 22:16

⁶²⁷ Ecclesiastes 4:8

This is as the verse states,⁶²⁸ “Yours *HaShem*-יהו"ה is the Greatness-*Gedulah*, and the Might-*Gevurah*... for all that is in the heavens and the earth [is Yours].”

That is, they are in a way of division one from the other, so much so, that there are emotional qualities (*Midot*) that are opposites of each other. Relative to the simplicity of *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) this is a matter of descent etc. He then is called “One-*Echad*-אחד,” as in the teaching of our sages, of blessed memory,⁶²⁹ “You have crowned Him above and below and in the four directions,” this being the matter of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He. In other words, this refers to the drawing down of nullification (*Bittul*) [to *HaShem*-יהו"ה, blessed is He] in the Supernal emotional qualities (*Midot*), so that the union of two opposites is possible.

This is like the known analogy of two students who are in dispute about a matter that they heard from their teacher, and they come to ask their teacher. [In the presence of their teacher] they both are nullified of their original grasp, and therefore, when they hear the teacher’s explanation anew, there will have no dispute between them. However, after they leave the presence of their teacher and each one grasps it according to his own intellect, their dispute returns etc.

However, it is written,⁶³⁰ “On that day *HaShem*-יהו"ה will be One (*Echad*-אחד) and His Name will be One (*Echad*-אחד).” The Talmud’s question on this is well known,⁶³¹ “Is this

⁶²⁸ Chronicles I 29:11

⁶²⁹ Talmud Bavli, Brachot 13b

⁶³⁰ Zachariah 14:9

⁶³¹ Talmud Bavli, Pesachim 50a

to say that now He is not one etc.!?” The explanation is that during the time of exile, which is compared to the gestation of the fetus (*Ibbur*), the drawing down from the aspect of Singular-*Yachid*-יחיד to the aspect of One-*Echad*-אחד is in a state of concealment. For, about the time of exile the verse states,⁶³² “We have not seen our signs (*Ototeinu*-אותותינו) etc.,” and it appears that the world exists independently unto itself, and that the aspect of the Singular-*Yachid*-יחיד is unto Himself, in a state of withdrawal in His Essential Self. However, in the coming redemption, which is compared to birth (*Leidah*), it then will be that “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” which will come about through the revelation of the aspect of the Singular-*Yachid*-יחיד.⁶³³

4.

We now must explain the entire matter of the analogy of gestation (*Ibbur*) and birth (*Leidah*) as it relates to the matter of the exile and redemption. For, the matter of the analogy of the fetus whose head is between its knees etc., is that during the general service of the Jewish people throughout the time of exile (which is compared to gestation-*Ibbur*) only the aspect of *NeHi"Y*⁶³⁴ of their souls is present. This refers to the matter of action (*Asiyah*), (meaning, the deed of the *mitzvot*), as they are alone, without the understanding and comprehension of the

⁶³² Psalms 74:9

⁶³³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11 *ibid*.

⁶³⁴ An acronym for Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*.

mind (*ChaBa*”*D*)⁶³⁵ and the emotions of the heart (*ChaGa*”*T*).⁶³⁶

This is the meaning of his head being between his knees, that is, there only is the revelation of the aspect of the knees within him, which is called “three within three.”⁶³⁷ That is, the aspect of *ChaBa*”*D* is concealed within *ChaGa*”*T*, and the aspect of *ChaGa*”*T* is concealed within *NeHi*”*Y*. In other words, the matters of comprehension, and love and fear of *HaShem*-יהוה, blessed is He, are only [present] in a state of smallness and immaturity (*Katnut*), meaning that they only relates to action. Moreover, even this is in a state of great concealment, and only the aspect of action (*Ma’aseh*) is revealed.

On a deeper level, this may be understood from the difference between the [time of] gestation (*Ibbur*) and [the time of] birth (*Leidah*) as they relate to the matter of eating. For, in the mother’s womb the fetus “eats what its mother eats.” In other words, it receives sustenance by way of its umbilicus, not by way of its mouth, as it does after birth.

Now, the primary difference between receiving food by way of the umbilicus and receiving the food by way of eating

⁶³⁵ An acronym for Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da’at*.

⁶³⁶ An acronym for Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*.

⁶³⁷ See Zohar II 50a (Tosefta); Etz Chayim, Shaar HaKlallim, Ch. 3; Also see Maamarei Admor HaZaken 5562 Vol. 1, p. 48; Maamarei Admor HaEmtz’ee, Kuntreisim p. 435; Discourse entitled “*Lehavin Inyan d’Tlat Kleelan Go Tlat* – To understand the matter of three included in the three” 5723, Translated in The Teachings of The Rebbe 5723, Discourse 21 (Sefer HaMaamarim 5723, p. 133 and on); Discourse entitled “*Lehavin Inyan Iggulim v’Yosher* – To understand the matter of Iggulim and Yosher” of this year 5724, Discourse 9 (Sefer HaMaamarim 5724, p. 47 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 (and the notes and citations there).

with the mouth, is that in eating, the matter [indicated by the verse],⁶³⁸ “The palate tastes food,” is present. This refers to the matter of pleasure (*Taanug*), so much so, that the pleasure of the palate is bound to the pleasure (*Taanug*) in Wisdom-*Chochmah*. For, as known, the lowering of the Wisdom-*Chochmah* and Understanding-*Binah* of the brain and mind, is in the palate and throat, these being the intermediaries between the heart (*Lev*) and the brain (*Mo'ach*).

There also must be the processing and refinement (*Birur*) of the food with the teeth, which grind the food so it can be digested in the innards, as explained about the matter of [the verse],⁶³⁹ “White-toothed from milk.” More specifically, the grinding of the food is done with the thirty-two teeth, which are the matter of the thirty-two pathways of Wisdom-*Chochmah*.⁶⁴⁰ [This is as stated],⁶⁴¹ “They are clarified with Wisdom-*Chochmah*.”

For example, in regard to a matter of intellect (*Sechel*) and Wisdom-*Chochmah*, when one reviews it two or three times, he separates it into its various particulars, so that each particular is grasped in his intellect, through which the intellectual matter becomes clarified for him, thus establishing himself on its truth and removing the dross etc. This is called “surface study” (*Girsa*-גִּרְסָא) which precedes “in-depth study”

⁶³⁸ Job 12:11

⁶³⁹ Genesis 49:12; See Torah Ohr, Vayechi 47d

⁶⁴⁰ See Etz Chayim, Shaar 28 (Shaar HaIbburim) Ch. 5.

⁶⁴¹ See Zohar II 254b (Heichalot); Etz Chayim, Shaar 8 (Shaaar Drushei Nekudot) Ch. 6; Tanya, Iggeret HaKodesh, Epistle 20 (144b), and Epistle 28; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and the notes and citations there.

(*Iyyun*-עיון).⁶⁴² This is like fava beans which are crushed (*Grusot*-גרסות) into many tiny particles through grinding etc., as in the verse,⁶⁴³ “My soul is crushed (*Garsah*-גרסה).” After this, whatever enters the stomach is the physicality of the food.

However, when the [fetus] receives food by way of the umbilicus, the food enters directly into its innards as it is, without first being processed so that its flavor will go to the brain etc. Rather, its flavor is concealed in the physicality of the food within the innards, and only afterwards is there an ascent of the flavor to the brain in the head, which is positioned between the knees of the fetus etc., through which there thereby, in a concealed way, there is some drawing forth of [vitality and] strengthening to the brain etc.

The substance of this, as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that when one eats for the sake of Heaven, there is a refinement of the power of intellect in the food that fell in the shattering of the vessels (*Shevirat HaKeilim*). He thereby is caused to have additional [strengthening] in his brain and mind in having a grasp of *HaShem*'s-יהו"ה Godliness etc. However, when a person eats only to satisfy his appetite and fill his belly, the drawing forth of beneficence from the food is only to his belly and innards, rather than his brain etc.

The same is understood about the general matter of serving *HaShem*-יהו"ה, blessed is He, which is compared to eating. This is why the Ingathering of the Souls of the Jewish

⁶⁴² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

⁶⁴³ Psalms 119:20

people (*Knesset Yisroel*) is called,⁶⁴⁴ “My shepherd-*Ra’ayati*-רעייתי,” meaning,⁶⁴⁵ “My benefactor-*Parnassati*-פרנסתי,” in that “They sustain their Father in Heaven,”⁶⁴⁶ in which “sustenance-*Parnassah*-פרנסה” refers to the matter of “food” (*Mazon*-מזון). This refers to Torah and *mitzvot*, as the verse states,⁶⁴⁷ “Go and eat of My bread.”

That is, during the time of exile the primary service of *HaShem*-יהו"ה, blessed is He, is only with the aspects of *NeHi"Y*, similar to a fetus in its mother's womb, that receives the food by way of the umbilicus, which only enters its innards. Nonetheless, through this there also is a small measure of the strengthening of the intellect (*Mochin*) and emotions (*Midot*) in a concealed way that only relates to action (*Ma'aseh*), as explained above.

Nevertheless, through the matter of gestation (*Ibbur*), which takes place during the time of the exile, a very great refinement and clarification (*Birur*) comes about. This is the matter of “the blood that spoils and becomes milk.”⁶⁴⁸ That is, during the time of gestation (*Ibbur*) the blood spoils and becomes milk after the birth, from which the infant suckles.

In other words, the deeds of the *mitzvot* done during the time of exile become refined, similar to the food that the mother eats, which is transformed into blood, and from this blood, light and vitality is drawn to the souls of the Jewish people and

⁶⁴⁴ Song of Songs 1:9

⁶⁴⁵ As stated in Midrash Shir HaShirim Rabbah 1:9

⁶⁴⁶ See Zohar III 7b; Midrash Shir HaShirim Rabba 1:9 *ibid*.

⁶⁴⁷ Proverbs 9:5; See Talmud Bavli, Brachot 57a

⁶⁴⁸ Talmud Bavli, Niddah 9a; See Torah Ohr, Va'era 55c and on; Torat Chayim *ibid*. 97a and on (64d and on in the new edition).

illuminates within them in the coming future, in an aspect of intellect, grasp, and sight of *HaShem*'s-יהו"ה Godliness.

This is like an infant who suckles his mother's milk with his mouth, which enters his innards and strengthens his brains. This is known as "the Intellect of Suckling" (*Mochin d'Yenika*), until we reach the [aspect of] mature expansive intellect (*Mochin d'Galut*).⁶⁴⁹ All this comes about through the refinements and clarifications (*Birurim*) during the time of the exile, which is compared to the time of gestation (*Ibbur*), this being the matter of the "the blood that spoils and becomes milk," as explained above.

This also explains why at birth there is the matter of crying, due to the great joy upon the revelation at birth, and also due to the sorrow and concealment during the gestation (*Ibbur*), (as explained above). That is, this sorrow is similar to the matter of the blood spoiling. Therefore, commensurate to the matter of sorrow due to the gestation (*Ibbur*), will be the gladness and joy upon birth (*Leidah*) and upon suckling the mother's milk, caused by the spoiling of the blood during gestation (*Ibbur*).

5.

With the above in mind, we can understand the two meanings of the word "I appeared-*Va'era*-וארא," in the past tense and in the future tense, and their relationship to the matters of gestation (*Ibbur*) and birth (*Leidah*). That is, there is that

⁶⁴⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and the introductions and notes there.

which already was revealed to (the forefathers and to) the general ingathering of the souls of the Jewish people, which include the three forefathers, as they are in exile in the state of gestation (*Ibbur*).

At such a time, only an illumination of the aspects of *NeHi"Y* is revealed, whereas the emotions (*Midot*) (*ChaGa"t*, which is the level of the forefathers) and the intellect (*Mochin*), are in a diminished and immature state (*Katnut*), in which they are concealed, (this being the matter of "his head is between his knees," as explained above). There then is that which will be revealed in the coming future, at the time of redemption, this being the aspect of birth (*Leidah*), at which time the emotions (*Midot*) and the intellect (*Mochin*) will be revealed.

More specifically, through the revelation revealed in the souls of the Jewish people during the state of gestation (*Ibbur*), benefit is caused in the aspect of birth (*Leidah*). This refers to the matter of the blood spoiling during the gestation (*Ibbur*), which at birth (*Leidah*) transforms into milk.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, the spoiling of the blood is the matter of the embitterment and sorrow over the concealment and hiddenness during gestation (*Ibbur*), meaning during the time of exile, this being matter of Yitzchak, who is the aspect of Might-*Gevurah*. However, through this, the revelation and birth (*Leidah*) of redemption will be caused. This is why in the coming future the Jewish people will say to Yitzchak, "For you are our father."⁶⁵⁰ This is because the bitterness causes the arousal of compassion (*Rachmanut*), which is the quality of Yaakov, as

⁶⁵⁰ Isaiah 63:15; See Talmud Bavli, Shabbat 89b

the verse states,⁶⁵¹ “He raised his voice and wept.” Through this there thereby is caused to be the joy and gladness upon suckling the milk, which causes the growth and maturation of the emotions (*Midot*) and the intellect (*Mochin*), first with “the Intellect of Suckling” (*Mochin d’Yenika*), and then with mature expansive Intellect (*Mochin d’Galut*).⁶⁵²

6.

This then, is the meaning of the verse,⁶⁵³ “I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.” This refers to the revelations that already existed when the Jewish people were in exile in a state of gestation (*Ibbur*) and that which was destined to be revealed through the birth (*Leidah*) of the exodus from Egypt.

About this verse states, “I appeared... as *E”l Shadday*-א"ל שדי, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.” For, even though, as explained above (in chapter one), the forefathers indeed had a revelation of the general Name *HaShem*-יהו"ה of the world of Emanation (*Atzilut*), this only was as the Name *HaShem*-יהו"ה is drawn down and revealed through His title *E”l Shadday*-א"ל שדי.⁶⁵⁴ However, this was not yet the revelation of the ultimate truth of

⁶⁵¹ Genesis 29:11; See Tanya, Likkutei Amarim, Ch. 45

⁶⁵² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 *ibid.*, and the introductions and notes there.

⁶⁵³ Exodus 6:3

⁶⁵⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of The Name (*Shaar HaShem*); Also see Torat Chayim, Va’era 91b (63c in the new edition).

the Name *HaShem*-יהו"ה, blessed is He, as revealed through our teacher Moshe upon the exodus from Egypt, and especially at the giving of the Torah.

The explanation is that upon the exodus from Egypt there was the matter of birth (*Leidah*), after which the matter of suckling (*Yenikah*) began, causing the growth and maturation of the emotions (*Midot*) and intellect (*Mochin*). However, more specifically, suckling (*Yenikah*) only brings about the physical growth of the limbs, as well as the growth and maturation of the emotions (*Midot*). This is because the limbs are connected to the emotions (*Midot*), as hinted by the fact that the 248-רמ"ח limbs correspond to the emotions (*Midot*), which are nine times nine-81, (being that *Zeir Anpin* has nine *Sefirot*, all of which include one another), times three (corresponding to the inner, middle, and outer [aspects of the vessels]) and the addition of the five kindnesses (*Chassadim*), which spawn the growth [totaling 248].⁶⁵⁵ However, the brains and intellect (*Mochin*) are still in a diminished and immature state (*Katnut*), this being the matter of the "Intellect of Suckling" (*Mochin d'Yenikah*). In contrast, the mature and expansive intellect (*Mochin d'Gadlut*) was specifically brought about at the giving of the Torah.⁶⁵⁶

This then, is the true matter of the Name *HaShem*-יהו"ה, blessed is He, as [indicated by the word] "Singular-*Yachid*-יחיד" which transcends the aspect [indicated by the word] "One-

⁶⁵⁵ See Etz Chayim, Shaar 24 (Shaar Pirkei HaTzelem) Ch. 6; Torah Ohr 37d, 52a, 68c; Likkutei Torah, Beshalach 2d; Bamidbar 7a, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 27.

⁶⁵⁶ See Torat Chayim, 448b (in the new edition); Sefer HaMitzvot of the Tzemach Tzeddek, p. 25a.

Echad-אחד,” and was drawn down through Moshe who said,⁶⁵⁷ “and what-*Ma*”*H*-מה-אנחנו are we.” This refers to the Power of What-*Ko’ach Ma*”*H*-מה-אנחנו of Wisdom-*Chochmah*-חכמה, this being the aspect of the nullification of independent existence (*Bittul b’Metziyut*), in that there is not even the nullification of the emotions, such that they should be unified, (this being the matter indicated by the word “One-*Echad*-אחד,” as explained in chapter three).

This likewise is the superiority of studying Torah, over and above fulfilling the action *mitzvot*, (even after the giving of the Torah, at which time there is the superiority of “Greater is one who is commanded and does”).⁶⁵⁸ That is, the deeds of fulfilling the *mitzvot* is the aspect of the toil of a servant who obeys his Master’s voice and fulfills what He commands him etc. Nonetheless, he still has his own independent existence by which he fulfills the word of the King.

In contrast, Torah study is the aspect of the nullification of independent existence, in that in and of himself, he is nothing, nor does he do anything. Rather, he is solely like the King’s emissary, who proclaims the word of the King, causing it to be heard without adding anything of his own. Rather, he only commands and speaks the words of the King.

This is as our sages, of blessed memory, said⁶⁵⁹ about Moshe, that “the *Shechinah* spoke from his throat.” This is especially so of the speech of [words of] Torah, that there is an

⁶⁵⁷ Exodus 16:7-8

⁶⁵⁸ Talmud Bavli, Kiddushin 31a

⁶⁵⁹ See Zohar III 232a (Ra’aya Mehemna), 7a, 265a; Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro (Exodus) 18:19; Likkutei Sichot Vol. 4 p. 1,087.

emphasis in this of the bond of the person, (not so much to the intellect of the King, but) to the desire of the King, which becomes revealed in the speech and command of the King, being that “the word of the King rules,”⁶⁶⁰ so that below, there is a drawing and revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as He is Singular-*Yachid*-יחיד.

Now, even though at the giving of the Torah the truth of the Name *HaShem*-יהו"ה was revealed, nevertheless, there are various levels of the Name *HaShem*-יהו"ה itself.⁶⁶¹ Moreover, there is the Name *HaShem*-יהו"ה that no letters (*Otiyot*),⁶⁶² nor crowns (*Tagin*) nor vowels (*Nekudot*),⁶⁶³ until the level of the Name *HaShem*-יהו"ה about which it states,⁶⁶⁴ “Before the creation of the world there was Him and His Name alone,” (as cited by ShaLa”H).⁶⁶⁵

However, to come to the revelation of the highest level of the Name *HaShem*-יהו"ה, even after the birth (*Leidah*) of the

⁶⁶⁰ Ecclesiastes 8:4

⁶⁶¹ See Ohr HaTorah, Va’era p. 126 and on; Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5721 p. 160 and on).

⁶⁶² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) (4a and on), cited in Shnei Luchot HaBrit 5a; *Hemshech* 5666 p. 431 and on, and elsewhere. Also see the continuum of the discourses of the 12th of Tammuz 5717, entitled “*HaShem Lee b’Ozrai*,” “*Se’u Yedeichem Kodesh*” and “*Baruch HaGomel*,” translated in The Teachings of The Rebbe 5717, Vol. 2, Discourse 28, 29 and 30, and elsewhere.

⁶⁶³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4, The Vowels of Creation; Also see his Sefer HaNikkud translated as The Book of Vowels; Also see Ohr HaTorah, Va’etchana p. 384.

⁶⁶⁴ Pirkei d’Rabbi Eliezer, Ch. 3; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) *ibid*.

⁶⁶⁵ Shnei Luchot HaBrit 5a *ibid*.

exodus from Egypt and after the expanded intellect (*Mochin d'Gadlut*) of the giving of the Torah, there is yet another matter of gestation (*Ibbur*) and birth (*Leidah*),⁶⁶⁶ this being the general matter of our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile.⁶⁶⁷ Through this we come to the birth (*Leidah*) that will take place with the true and complete redemption, through our righteous Moshiach.

⁶⁶⁶ Also see Ohr HaTorah, Re'eh Vol. 7 p. 2,588.

⁶⁶⁷ Tanya, Likkutei Amarim, Ch. 37