

Discourse 48

*“B’Sha’ah SheAlah Moshe LaMarom... -
When Moshe ascended on high...”*

Delivered on the 1st night of Shavuot, 5725⁷⁴⁴

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

1.

It states in Talmud,⁷⁴⁵ “When Moshe ascended on high, the ministering angels said before the Holy One, blessed is He, ‘Master of the world, what is one born of a woman doing here amongst us?’ The Holy One, blessed is He, said to them, ‘He came to receive the Torah.’ They said to Him, ‘A hidden treasure that You concealed... You seek to give it to flesh and blood...? Set Your majesty over the heavens!’⁷⁴⁶ The Holy One, blessed is He, said to Moshe, ‘Provide them with an answer etc.’ [Moshe] said before Him, ‘Master of the world, this Torah that you are giving me, what is written in it? ‘I am *HaShem*-יהוה your God who took you out of the land of Egypt etc.’⁷⁴⁷ ‘Did you [the ministering angels] descend to Egypt...? Why should the Torah be yours?’ Again, [Moshe] asked, ‘What is written in it? ‘You shall have no other gods.’⁷⁴⁸ ‘Do you [the

⁷⁴⁴ The original discourse was edited by the Rebbe Shlita and published as a pamphlet for the holiday of Shavuot 5751.

⁷⁴⁵ Talmud Bavli, Shabbat 88b and on

⁷⁴⁶ Psalms 8:2

⁷⁴⁷ Exodus 20:2

⁷⁴⁸ Exodus 20:3

ministering angels] dwell amongst the nations who worship idols?’ Again [Moshe asked], ‘What else is written in it? ‘Remember the day of Shabbat to keep it holy.’⁷⁴⁹ ‘Do you [the ministering angels] do any labor that you require rest?’ Again [Moshe asked], ‘What else is written in it? ‘Do not take [the Name of *HaShem*-יהו"ה your God in vain].’⁷⁵⁰ ‘Do you [the ministering angels] conduct business with each other [which may lead you to swear falsely]?’ Again [Moshe asked], ‘What else is written in it? ‘Honor your father and your mother.’⁷⁵¹ ‘Do you [the ministering angels] have a father and mother?’ Again [Moshe asked], ‘What else is written in it?’ ‘You shall not murder, you shall not commit adultery, you shall not steal.’⁷⁵² ‘Is there envy amongst you? Is there an evil inclination within you?’”

[Now, it can be said that there are two general matters in the response of our teacher Moshe to the argument of the angels. “Did you descend to Egypt” is the response about the whole of Torah in general. For, since the reason for the general matter of giving the Torah was, “I am *HaShem*-יהו"ה your God who took you out of the land of Egypt,” therefore (the question posed to them was) “Did you descend to Egypt? Why should the Torah be yours.” He then also added and asked, “What is written in it?” That is, even the particulars of Torah (“You shall have no other gods... Remember the day of Shabbat etc.”) relate to the Jewish people, rather than to the angels.]

⁷⁴⁹ Exodus 20:8

⁷⁵⁰ Exodus 20:7

⁷⁵¹ Exodus 20:12

⁷⁵² Exodus 20:13

Now, this must be better understood. For, the request of the angels, “Set Your majesty over the heavens,” was that the Torah as it is spiritually should be given to them. However, Moshe, answered them, “Do you do any labor etc.” We also must understand what Moshe answered them regarding the *mitzvot* of “You shall not murder, you shall not commit adultery, you shall not steal,” saying, “Is there envy amongst you? Is there an evil inclination within you?” That is, since the angels have neither envy nor evil inclination, it thus is superfluous to command and warn them against transgressing these commandments.

However, at first glance it would have been better for him to have said that even the *mitzvot* as they (physically) are in and of themselves, are not relevant to the angels (just as he responded before about the *mitzvot* of Shabbat, false oaths, and honoring one’s father and mother).

The explanation is that the reason the Torah was specifically given below on earth, is because of two matters. Because the drawing down brought about through the *mitzvot* happens when the *mitzvot* are fulfilled physically, and because through fulfilling the *mitzvot* below the animalistic soul is caused to be refined.⁷⁵³ This is why Moshe said, “Do you do any labor... Is there an evil inclination within you?” This is because the reason the Torah was not given to the angels in

⁷⁵³ To elucidate based on what it states in Sefer HaMaamarim 5678 p. 167 and on and in Sefer HaMaamarim 5706 p. 104 and on, the reason that “the *mitzvot* that the forefathers performed were [only] fragrances, whereas for us ‘Your Name is like poured oil’” (Midrash Shir HaShirim Rabba 1:3(1)) is because of two matters: Namely, because our forefathers did not possess the hiddenness and concealments brought about by the body (the animalistic soul) and because they also did not have *mitzvot* as they physically are.

heaven is because they lack two matters, these being, “Do you do any labor that you require rest?” It thus is inapplicable for them to physically fulfill the *mitzvah* of Shabbat, which also applies to taking false oaths and honoring one’s father and mother. [He also said], “Is there an evil inclination within you?”⁷⁵⁴ It thus is inapplicable for them to have [the matter of] refining the animalistic soul.

2.

Now, we can say that in the relationship between the refinement of the animalistic soul (“Is there an evil inclination within you”) and the giving of the Torah, there are two matters. That is, through fulfilling the *mitzvot* that were given at the giving of the Torah the animalistic soul was caused to be refined, as mentioned above. Additionally, the refinement of the animalistic soul was preparatory to the giving of the Torah. This is why we count Sefirat HaOmer prior to the holiday of Shavuot, in that Sefirat HaOmer is the refinement of the emotional qualities (*Midot*) of the animalistic soul, through which we thereby merit the giving of the Torah on the holiday of Shavuot.⁷⁵⁵

It thus is in this regard that the matter of “Is there an evil inclination within you” (which was the final matter in Moshe’s

⁷⁵⁴ Similarly, the question “Do you dwell amongst the nations who worship idols?” is similar to “Is there an evil inclination within you.” On the contrary, it is the evil inclination who is like “a demon from the non-Jewish demons” (“Do you dwell amongst the nations”) to the point that it is necessary to warn him not to worship idolatry.

⁷⁵⁵ Likkutei Torah, Bamidbar 16d and elsewhere.

responses) is similar to the matter of “Did you descend to Egypt” (which was the first matter in Moshe’s responses).

This is because in the relationship between the exodus from Egypt and the giving of the Torah, there are two matters. That is, through the giving of the Torah, which is the drawing down and revelation of “I am *HaShem*-יהו” your God,” there was caused to be [the continuation of the verse] “who took you out of the land of Egypt,” and additionally, the departure from Egypt was the preparatory preface to the giving of the Torah. This accords with the simple meaning of the verse, “I am *HaShem*-יהו” your God who took you out of the land of Egypt,” that the exodus from the land of Egypt is the reason for “I am *HaShem*-יהו” your God.”⁷⁵⁶

Now, this must be understood. For, the matter of the giving of the Torah is (as stated at the opening of the giving of the Torah), “I am *HaShem*-יהו” your God.” The word “I am-*Anochi*-אנכי” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, who comes to be “*HaShem*-יהו” your God.”⁷⁵⁷ However, how is it possible that through the toil of affecting the refinement of the animalistic soul there could be a drawing down of the aspect of “I am-*Anochi*-אנכי”?

⁷⁵⁶ See Rashi to Exodus 20:2

⁷⁵⁷ Torah Ohr *ibid.*; Likkutei Torah *ibid.*

Now, it states in Midrash⁷⁵⁸ on the verse,⁷⁵⁹ “You shall count for yourselves from the morrow of the day of rest etc., seven weeks, they shall be complete,” in that, “When are they complete? When the Jewish people do the will of the Ever Present One.” Now, based on the explanation in various places,⁷⁶⁰ the matter of “doing the will of the Ever Present One,” is specifically through the love indicated by the words,⁷⁶¹ “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-בכל מאדך),” meaning, beyond measure and limitation. It thus is understood that when Midrash states, “When are they complete? When the Jewish people do the will of the Ever Present One,” that is, when the toil in serving *HaShem*-יהו"ה, blessed is He, during the counting of the Omer, is connected to love of Him “with all your being (*Bechol Me'odecha*-בכל מאדך).”

[It should be pointed out, that elsewhere our sages, of blessed memory, stated⁷⁶² that the seven complete weeks refer to when the counting of the Omer begins on the first day of the week and concludes on the Shabbat of the week, in which case it is seven complete weeks. It can be said that the connection

⁷⁵⁸ Midrash Vayikra Rabba 28:3

⁷⁵⁹ Leviticus 23:15

⁷⁶⁰ Ohr Torah of the Maggid, Parshat Eikev, discourse entitled “*Mipnei Mah*”; Likkutei Torah, Shlach 42c, and elsewhere; Also see Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot 35b.

⁷⁶¹ Deuteronomy 6:5

⁷⁶² Pesikta d'Rav Kahana, Ch. 8; Pesikta Rabbati, Ch. 18; Kohelet Rabba 1:3; Yalkut Shimoni to Leviticus 23:10 (Remez 643); See Ra'avan, Section 80; Ra'aviah (Rabbi Eliezer ben Yoel HaLevi) to Pesachim, Section 626; Rokeach, Section 295 (cited in the Matnot Kehuna to Kohelet Rabba *ibid.*).

between the two explanations, is that on those weeks that the seven weeks of the counting of the Omer begin on the first day of the week and conclude on Shabbat,⁷⁶³ it is easier for the service of counting the Omer to be in a way of “with all your being (*Bechol Me’odecha*-בכל מאדך).”]

Now, at first glance, it should be said that the connection between “doing the will of the Ever Present One” (“with all your being”) and counting the Omer, is that counting the Omer is preparatory to the giving of the Torah. Thus, since the preparation for the giving of the Torah must have two matters; that of leaving Egypt and that of refining the animalistic soul, it therefore is necessary that in the counting of the Omer (and in addition to the matter of refining the emotional qualities (*Midot*) of the animalistic soul) there (also) must be service of Him “with all your being (*Bechol Me’odecha*-בכל מאדך),” meaning, beyond measure and limitation, this being the departure from “Egypt-Mitzrayim-מצרים” which is of the root “constraint-Meitzar-מיצר,” indicating limitation.

Based on the above, we must understand this better, because service in a way of “with all your being” (*Bechol Me’odecha*-בכל מאדך) is a requisite preparation for the giving of the Torah. However, the fact that our sages stated, “When are they complete etc.,” seems to indicate that the primary matter in counting the Omer, which is preparatory to the giving of the Torah, is the refinement of the emotional qualities (*Midot*) of the animalistic soul, whereas service in a way of “with all your

⁷⁶³ To elucidate, this was the way it fell out on the year in which this discourse was said (5725), and the same is likewise so in this year [of the printing of the pamphlet of the edited discourse] (5751).

being” is only in order to perfect the preparation for the giving of the Torah.

What is not understood to an even greater degree is that being that the matter of giving the Torah was the revelation of “I am-*Anochi*-אנכי,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, who transcends the parameters of the chaining down of the worlds (*Hishtalshelut*),⁷⁶⁴ seemingly the service that is appropriately aligned with the drawing forth of this revelation is service of Him “with all your being” (which transcends the chaining down as it is in man).

However, even so, the primary service in counting the Omer is the refinement of the emotional qualities (*Midot*) of the animalistic soul, [in which refining the emotional qualities of the animalistic soul is specifically brought about through the Godly soul **manifesting** within the animalistic soul],⁷⁶⁵ and through this there is a drawing down of the revelation of “I am-*Anochi*-אנכי.”

4.

This may be understood by prefacing with an explanation of the verse,⁷⁶⁶ “As water reflects a face back to the face, so does the heart of man to man.” In Chassidus⁷⁶⁷ it is

⁷⁶⁴ As stated in Likkutei Torah in note 12 [of the original discourse – Likkutei Torah, Bamidbar 16d].

⁷⁶⁵ Sefer HaMaamarim 5710 p. 23 and elsewhere.

⁷⁶⁶ Proverbs 27:19

⁷⁶⁷ See the discourse entitled “*L'Roka*” 5562 (Sefer HaMaamarim 5562 p. 194 and on; Vol. 2, p. 435 and on; and with the glosses etc., in Sefer HaMitzvot of the

explained that “the heart of man to man” not only refers to two human beings, in which the heart of a man, in his love for his fellow, arouses the [reciprocal] love of his fellow toward him. Rather, it also refers to the lower man (*Adam HaTachton*) and the Upper Man (*Adam HaElyon*). That is, according to the service of the lower man, with an arousal from below, so likewise is the arousal from Above, with the drawing down from the Upper Man (*Adam HaElyon*) to the lower man (*Adam HaTachton*), [such that it is] “as water reflects a face back to the face.”⁷⁶⁸

Now, it can be said that the comparison of “the heart of man to man” to “water reflects a face back to the face” is that⁷⁶⁹ just as water reflects a face back to the face, the fact that a person sees the form that he observes in the water, is because through his gazing into the water the form of the face that gazes into them is caused to be (seen) in the water, and this form is then seen by the one who gazes, and the same is so of the heart of man to man.

That is, the fact that through the service of arousal from below of the lower man there is caused to be an arousal from Above and a drawing down from the Upper Man (*Adam HaElyon*) to the lower man (*Adam HaTachton*), is because the service of the man below (*Adam HaTachton*) ascends from below to Above to the Upper Man (*Adam HaElyon*), and through this there is caused to be (a likeness) to this matter in

Tzemach Tzeddek 159b and on); Discourse entitled “*K'Mayim HaPanim L'Panim*” in Ohr HaTorah, Beshalach (p. 477 and on); *Hemshech* 5672 Vol. 2, p. 964 and on.

⁷⁶⁸ See Torat Menachem, Sefer HaMaamarim Shvat, p. 325 and the citations there.

⁷⁶⁹ See Ohr HaTorah and *Hemshech* 5672 *ibid*.

Him. Then this matter (which is caused in the Upper Man (*Adam HaElyon*)) is caused to be drawn down from Above to below, to the lower man (*Adam HaTachton*).

To add, in the analogy of the water, the fact that the face of the person who gazes into the water is seen in the water is only because it appears that way to the beholder. However, in the analogue, through the service of *HaShem*-יהוה, blessed is He, of man below, there is caused to be⁷⁷⁰ (a likeness to) this in the Upper Man (*Adam HaElyon*) (not that it only appears that way).⁷⁷¹

Now, just as “the heart of man to man” (is not just as it literally is, but is) also as it spiritually is (with the Upper Man (*Adam HaElyon*) and the lower man (*Adam HaTachton*)), this likewise is so of the beginning of the verse, “As water reflects a face back to the face,” that it is speaking (not only of literal water, but also) of the upper waters (*Mayim HaElyonim*), referring to the simplicity of the limitless light of the Unlimited One, which transcends the form of man.

The explanation of the matter of “water reflects a face back to the face” is that even though the limitless light of the Unlimited One is simple in the utmost simplicity, in that the form of *Sefirot* does not apply in Him, nonetheless, through the arousal of the feminine waters of the *Sefirot* to the limitless light

⁷⁷⁰ Only that this affects no change whatsoever in the Upper Man (*Adam HaElyon*), (Heaven forbid to think so), as explained later in note 58 [in the original discourse – see the note in Ch. 9].

⁷⁷¹ See *Sefer HaMitzvot* of the Tzemach Tzedek 54b

of the Unlimited One, *Sefirot* are caused in Him – these being the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*).⁷⁷²

The ten hidden *Sefirot* are like the source from which the ten revealed *Sefirot* are drawn. [This is similar to the two matters of “as water reflects a face to the face” in the literal sense, in which the likeness of the face that gazes into it is what is seen in the water, this being the ascent from below to Above, in which the person who gazes into the water subsequently sees the likeness that appears in it, this being the drawing down from Above to below.]

Now, this must be understood. For, the statement, “As water reflects a face back to the face, so does the heart of man to man,” seems to indicate that the matter of “water reflects a face to the face” is a greater simplicity than the matter of “the heart of man to man.” However, at first glance, the lack of comparison between form (the “face”) relative to simplicity (the “water”) is much greater than the lack of comparison between the form of the lower man (*Adam HaTachton*) and the form of the Upper Man (*Adam HaElyon*) [as in the known teaching⁷⁷³ that “more than the lack of comparison between the world of Action (*Asiyah*) relative to the world of Emanation (*Atzilut*), is the lack of comparison between the world of Emanation (*Atzilut*) relative to the limitless light of the Unlimited One.”]

⁷⁷² Even though the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) precede the ten revealed *Sefirot* (*Eser Sefirot HaGeluyot*), nevertheless, this was brought about through an arousal of the feminine waters in and of themselves. See *Hemshech* 5672 *ibid.* p. 965 and on, & p. 972.

⁷⁷³ *Sefer Elimah* of the Ramak – cited in *Pelach HaRimon* to *Pardes Rimonim*, *Shaaar* 3, Ch. 1.

Based on this, the fact that through the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) the form of the *Sefirot* is caused to be in the limitless light of the Unlimited One, seems to be is a much greater novelty than the fact that from the form of the lower man (*Adam HaTachton*) this is caused to be so in the Upper Man (*Adam HaElyon*). However, from the fact that it states, "As water reflects a face back to the face, so does the heart of man to man," this seems to indicate that the matter of "water reflects a face back to the face" is a greater simplicity.⁷⁷⁴

5.

Now, at first glance, this could be explained by first explaining why when one gazes into the water the likeness of the face that gazes into it appears to be in it. This is because the substance of the water is refined, clear and simple [without] any colors.⁷⁷⁵ [In contrast, when gazing into something that has form this is not so, in that the form (color) of the thing negates the form of the face that gazes into it.]⁷⁷⁶ This is why the matter

⁷⁷⁴ In Ohr HaTorah *ibid.* (p. 480) it states that the matter of "water reflects a face back to the face" is "the simpler matter," since "in actuality there is no change in it." However, at first glance, the primary matter of the novelty of the verse, is that it is through the arousal of the feminine waters of the lower one that there **is caused to be made** the form of the lower within the Upper, (and not that through the form He is not caused to change). What is understood from this is that from the fact that the indication of the verse is that "as water reflects a face back to a face" is simpler, is also regarding the primary matter of the form of the lower that is caused to be made in the Upper.

⁷⁷⁵ As in the words of *Hemshech* 5672 *ibid.* p. 964.

⁷⁷⁶ To explain based on what is stated in *Hemshech* 5672 Vol. 1, Ch. 117 (p. 227), "All forms are specifically formed upon the color white, for being that that it is simple, therefore all colors and form are recognizable in it.

of “as water reflects a face back to the face” (that through the arousal of the feminine waters form is caused in the limitless light of the Unlimited One) is a greater simplicity than the matter of “the heart of man to man.”

However, this requires additional explanation. For, at first glance, the fact that all forms are seen in something simple, is specifically when the colors and the simple matter are of the same class, meaning to say, that they both are [either] physical (like the waters and the face that gazes into them) or both are spiritual [like a simple intellectual reasoning, which because of its simplicity, can take on both the form of Kindness-*Chessed* and the form of Might-*Gevurah*,⁷⁷⁷ being that both of them (both the intellectual reasoning and the forms of Kindness-*Chessed* and Might-*Gevurah*) are spiritual].

However, it does not apply that in a simple matter [of one class] the forms of a different class can be seen. [For example, it does not apply for there to be the imagery and forms of (physical) whiteness and redness in an intellectual reasoning. The same is true in the reverse, that it does not apply for there to be the appearance of the [spiritual] forms of Kindness-*Chessed* and Might-*Gevurah* in physical water.

Thus, since the limitless light of the Unlimited One not only is divested of the forms of the *Sefirot*, but even of the very existence of the *Sefirot*, [just as a spiritual matter is divested of

⁷⁷⁷ Like the reasoning of “every product of the thoughts of his heart was only evil always” (Genesis 6:5) which is the reason given for their liability and culpability “I will blot out etc.” (Genesis 6:7). However, it is this very reasoning that is given as the reason toward merit, as the verse states (Genesis 8:21), “since the inclination of man’s heart is evil from his youth,” and (therefore) “I will not continue to smite etc.” See *Torat Chayim*, Vayera 101b and on. [Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20.]

physical existence,⁷⁷⁸ the same is so of the limitless light of the Unlimited One, that it is divested of the existence of the *Sefirot*. This is because the existence of the *Sefirot* is as they are constrained within certain parameters (*Wisdom-Chochmah*, *Understanding-Binah* etc.).

However, since the limitless light of the Unlimited One is simple to the utmost simplicity, it does not apply for Him to be constrained by any grasp or parameter at all, and He thus is divested of the existence of the *Sefirot*]. This being so, how does it apply that through the ascent of the feminine waters there be a depiction of *Sefirot* in Him?

The explanation of this is based on the well-known fact,⁷⁷⁹ that the arousal from below awakens an arousal from Above. [Now, even the arousal from Above of the aspect of the Upper Man (*Adam HaElyon*) of the world of Emanation (*Atzilut*)] is not based on reason and intellect. For, since the created being is of utterly no comparison whatsoever to the Creator, therefore, according to intellectual reasoning there is absolutely no room [to say] that the toil and service of Him by the created beings could awaken (and affect **any change**)⁷⁸⁰ in matters Above.

It rather is only because so it arose in the primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam*

⁷⁷⁸ See *Sefer HaMaamarim* 5688 p. 171 and elsewhere.

⁷⁷⁹ *Sefer HaMitzvot* of the Tzemach Tzedek *ibid.* (160a); *Hemshech* 5672 *ibid.* p. 972.

⁷⁸⁰ For, even when the arousal from Above is that there should be a drawing forth **to below**, nevertheless, the arousal that there should be the drawing forth is itself **Above** (an “arousal from Above”), this being a matter of change. This is especially so considering what was explained before in chapter four, that the arousal from Above that is awakened by the arousal from below, is that through it there is caused to be an appearance of the form of the arousal from below, Above.

Kadmon) [which precedes and transcends the world of Emanation (*Atzilut*)] that through the toil of the created beings in serving *HaShem*-יהו"ה, blessed is He, there will be an arousal and drawing down of the matters of the world of Emanation (*Atzilut*).

From this we can understand the matter of “as water reflects a face back to the face,” in a way of a priori, that the fact that through the arousal of the feminine waters of the aspect of the “face” (*Panim*-פנים), which refers to the ten *Sefirot* of the world of Emanation (*Atzilut*), there is caused to be an arousal from Above in the aspect of the Upper Waters (*Mayim Elyonim*), in the simplicity of the limitless light of the Unlimited One, which transcends the aspect of “Man-*Adam*-אדם,” is because so it arose in His Supernal will, blessed is He, in the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the aspect of the water.

Now, it can be said that through the fact that it arose in His will, blessed is He, that through the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the aspect of the “face” (*Panim*-פנים) (which refers to the ten *Sefirot* of the world of Emanation (*Atzilut*)) there will be a drawing down from the aspect of the Upper Waters, and that through this, there is caused in them to have a relationship to the aspect of the “face” (*Panim*-פנים) that draws them forth, **similar** to the water in the literal sense, that it and the face (that gazes into it) are of the same class and category, therefore, the arousal from Above in the aspect of the “water” brought about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the *Sefirot*, is

(not only an arousal that there will be a drawing down of the limitless light of the Unlimited One in the *Sefirot*, but also) that in the simplicity of the limitless light of the Unlimited One itself, there is caused to be the matter of *Sefirot*, this being the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*). This is like water in the literal sense, that in the water itself, there appears to be the face [of the one who] gazes into it.

6.

Now, it can be said that the reason that it arose in His will, blessed is He, that the drawing down from Above (the arousal from Above) will specifically be brought about through the arousal from below, is⁷⁸¹ because the root of the Jewish people (being that the matter of the arousal from below is primarily brought about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He) is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is as stated by the Rav, the Maggid of Mezhritch,⁷⁸² in explanation of the teaching of our sages, of blessed memory,⁷⁸³ "Israel arose in thought." [He explained] that this is analogous to a person who has a son, and because of his great love of him, the image of his son is engraved in his thought. Now, since for the Holy One, blessed is He, the past and the

⁷⁸¹ Similarly see *Hemshech* 5672 Vol. 2, p. 503.

⁷⁸² Ohr Torah (Kehot) 2c, (Kehot 5740 edition and on – Section 6), cited in the aforementioned *Hemshech* p. 902; Also see *Hemshech* 5666 p. 231.

⁷⁸³ Midrash Bereishit Rabba 1:4

future are one, therefore even before they were created there was an engraving of the Jewish people in His thought.

This is also the meaning of [the teaching], “In whom did He the consult? In the souls of the righteous *Tzaddikim*.”⁷⁸⁴ That is, the pleasure of the Holy One, blessed is He, in the service of Him of the righteous *Tzaddikim*, was present even before the creation (and through it the creation was brought about).⁷⁸⁵ Thus, being that the pleasure in the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people is in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends all revelations,⁷⁸⁶ it therefore arose in His will, blessed is He, (that even in the aspect of the revelations), the drawing down and revelation from Above will specifically be brought about through [their] toil.

Through this, it likewise is caused to be so in regard to the general matter of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) (meaning, the ascent of the feminine waters, as it is in the *Sefirot* and the like) in that it arose in His

⁷⁸⁴ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁷⁸⁵ In some places (*Hemshech* 5672 Vol. 2, p. 971; *Hemshech Rosh HaShanah* 5703, Ch. 3 & Ch. 6 and elsewhere) [it is explained] that the [matter of] “in whom did He consult” is itself the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) that comes “from Him and in Him.” In other words, even the matter of “in whom did He consult” is the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), only that it is “from Him and in Him.” However, based on what is explained above, the matter of “in whom did He consult” is in a place that does not require the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), and on the contrary, it is the cause that it arose in His desire that the drawing forth be brought about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*).

⁷⁸⁶ This is as is also understood from the fact that the consultation of “in whom did He consult” is also in regard to even the loftiest of revelations (since they are [all] by His desire and not by any imperative, Heaven forbid to think so).

will, blessed is He, that the drawing down of the limitless light of the Unlimited One, will be brought about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) in the *Sefirot*.

The same is so in the primordial thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*). That is, the fact that it arose in the primordial thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*) that the drawing down from Above will specifically be through the arousal from below, is because the Jewish people are rooted in the Essential Self of Primordial Man (*Atzmut Adam Kadmon*).

[This is as explained elsewhere,⁷⁸⁷ that the fact that Primordial Man (*Adam Kadmon*) is in the form of “man-Adam-אדם,” (“Primordial Man-*Adam Kadmon*-קדמון-אדם”) is because such is the form of the souls of Israel, who arose in the primordial thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*)].

It therefore also arose in this way within the thought of Primordial Man (*Adam Kadmon*) as it relates to the chaining down of the worlds (*Hishtalshehut*), that all drawings down, [such as the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and also the drawing down from higher than the world of Emanation (*Atzilut*) to the world of Emanation (*Atzilut*)] will be brought about through [their] toil, this being the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*).

⁷⁸⁷ See *Hemshech* 5666 p. 233. What is explained there is in continuation to what is explained there on p. 231 in regard to the matter of “Israel arose in thought.”

Now, the explanation of the three above-mentioned levels in the limitless light of the Unlimited One, which is higher than the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) [after it arose in His desire that the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) will have consequence [in that this level is also higher than the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*), in that the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are the “face” that was made in the limitless light of the Unlimited One through (and subsequent to) the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*)] as He is, in and of Himself (before the arousal of the above-mentioned desire), in that on this level the ascent of the feminine waters does not apply, and the Essential Self of the limitless light of the Unlimited One in which the matter of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) is rooted, may be understood in greater detail with a preface of the manner of the concealment of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*).⁷⁸⁸

To explain, there are two manners in the concealment (*He'elem*).⁷⁸⁹ There is concealment that has existence (*He'elem SheYeshno b'Metziyut*) such as the existence of fire in a [hot] coal, for although it is hidden and concealed in the coal, it nonetheless is the existence of fire. This is why to reveal it from

⁷⁸⁸ With respect to the coming section, see *Sefer HaMitzvot* of the Tzemach Tzedek p. 182a and on; *Hemshech* “*Mayim Rabim*” 5636 Ch. 64 and on; *Hemshech* 5672 Vol. 2, p. 968.

⁷⁸⁹ See at length in the discourse entitled “*v'Avraham Zaken*” 5666 (*Hemshech* 5666 p. 80 and on), and elsewhere.

its concealment does not require much difficulty (in that by blowing on the coal the fire is revealed).

Then there is concealment that is not in existence (*He'elem SheEino b'Metziyut*) such as the fire as it is in a flintstone, in which there is no existence of fire, but only the potential power to bring forth fire. Therefore, to bring fire from a flintstone it must be struck, which requires much toil.

As this is in the powers of the soul, this is the difference between the hidden powers (*Kochot HaNe'elamim*) [of the soul] and the powers that are subsumed in the soul (*Kochot HaKlooleem BaNefesh*). The concealment of the hidden powers (*Kochot HaNe'elamim*) [of the soul] such as the power of conceptualization (*Ko'ach HaMaskeel*) are concealment that have existence (*He'elem SheYeshno b'Metziyut*). In contrast, the concealment of the powers that are subsumed in the soul (*Kochot HaKlooleem B'Nefesh*) are like the essential *Heyulie* ability of the power of intellect (*Ko'ach HaSechel HaHiyulei HaAtzmi*) which is concealment that has no existence (*He'elem SheEino b'Metziyut*).⁷⁹⁰ The reason that the ten *Sefirot* which

⁷⁹⁰ In regard to what it states in Sefer Yetzirah (1:7), “Ten *Sefirot* without being (*Blimah*) like a flame bound to a coal,” in that the ten revealed *Sefirot* are compared to a flame that is over the coal, whereas the ten hidden *Sefirot* are like the flame that is in the coal – this is because this analogy is primarily in order to explain the relationship between the ten revealed *Sefirot* and the ten hidden *Sefirot*. However, in regard to the manner of the concealment of the ten hidden *Sefirot*, the analogy of the fire as it is in the flintstone is more aligned, since the concealment of the ten hidden *Sefirot* is concealment that has no existence (*He'elem SheEino b'Metziyut*). This is as stated in Sefer HaMitzvot and *Hemshech* “*Mayim Rabim*” *ibid.* (copied in short in Sefer HaMaamarim 5708 p. 243 and the note there). This may be further elucidated by what it states in Sefer HaMaamarim 5668 p. 203, that there are three analogies in regard to the ten hidden *Sefirot*. There is the flame that is hidden in the coal, the [flame that is hidden] in the flintstone, and the matter of the names (*Shemot*) (see later in [this] discourse – these being the three levels of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*)).

transcend the world of Emanation (*Atzilut*) are hidden and concealed is because they are subsumed in the limitless light of the Unlimited One, similar to the powers as they are subsumed in the soul, in which the concealment of the powers that are subsumed in the soul is concealment that has no existence (*He'elem SheEino b'Metziyut*), as mentioned above.

Now, even the concealment that has no existence (*He'elem SheEino b'Metziyut*) has some element of existence, except that its existence is that it is a source for existence. This is like the power of fire in the flintstone, which is the power and source for fire. From this it is understood that the fact that the flintstone possesses the power of fire, is something additional to the flintstone.

The same is so of the powers as they are subsumed in the soul, in that they are powers (but are not the soul) and beyond this, they are like a source for the revealed powers. Therefore, the analogy of the powers of the soul that are subsumed in the soul, as it refers to the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) refers to the ten *Sefirot* of [the world of] *Akudim*.

However, in the level of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) that transcend *Akudim*,⁷⁹¹ it does not even apply to say that they are a concealment that has no existence (*He'elem SheEino b'Metziyut*), but only that they have no existence altogether. This is like the language (used in various

⁷⁹¹ In various places [it states] that the fact that the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are only in the names ([and] “there is no existence to the hidden (*Genuzot*)”) refers to before the *Tzimtzum*. However, in *Hemshech* 5672 *ibid.* p. 968 and on, it **explicitly** states that even after the *Tzimtzum* there is the presence of this matter. This therefore requires further in-depth study and analysis.

places) that,⁷⁹² “There is no existence to the hidden (*Genuzot*).” This is because fact that there is a novelty in the matter of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) is solely [a matter of] ability (*Yecholet*) – that it is possible for there to be the existence of the ten *Sefirot*, but as long as the *Sefirot* are not brought into being there is no existence of *Sefirot*, not even the existence of the source of the *Sefirot*.

The analogy for this is a person’s name.⁷⁹³ That is, that which is newly introduced in a person through having a name is solely that if he is called by that name, he will turn (and be drawn) to whoever calls him. The existence of this drawing forth (that he turns to whoever calls him by name) begins when he is called by name.

In contrast, before being called by name there is no existence of drawing forth, nor even the source for the drawing forth. Thus, that which is newly introduced through him having a name is just an ability (*Yecholet*) – that it is possible for there to be a drawing forth, that he will turn to whoever calls him by name.

Now, just as this is so of a person’s name [such as] (Reuven or Shimon), this is likewise so of adjectives and [titles that indicate] level. For example, if a person is called by the adjectives “wise” (*Chacham*-חכם) or “kind” (*Chassid*-חסיד) and the like, these praises awaken the power of Wisdom-*Chochmah* and Kindness-*Chessed* in him and are drawn from concealment into revelation.

⁷⁹² Sefer HaMaamarim 5659 p. 187; *Hemshech* 5672 Vol. 2 p. 969; Sefer HaMaamarim 5668 p. 202 and elsewhere.

⁷⁹³ See at length in *Hemshech* 5672 *ibid.* p. 969 and on; Also see Torah Ohr (Hosafot) Vayechi 103c; Ohr HaTorah Vayechi 427b, and elsewhere.

It thus is explained in Torah Ohr⁷⁹⁴ and various discourses⁷⁹⁵ that the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are ten names (*Shemot*-שמות),⁷⁹⁶ and that through calling them there will be the existence of the *Sefirot*. In other words, when it arose in His will, blessed is He, that there should be the existence of the *Sefirot*, He first emanated ten names (*Shemot*)⁷⁹⁷ the entire matter of which is that when we call Him by one of these names (through the calling there then is the coming into existence of the *Sefirah* that relates to that name. [for through calling him by the title “wise” (*Chacham*-חכם), there is the coming into being of the *Sefirah* of Wisdom-*Chochmah*. Similarly, through calling Him by the title “kind” (*Chassid*-חסיד), there is the coming into being of the *Sefirah* of Kindness-*Chessed*.]

This is similar to a person, that through calling him “wise” or “kind” this causes the drawing forth of wisdom or kindness [in him], except that in man the drawing forth brought about by calling him “wise” or “kind” is solely that it is drawn forth from concealment into revelation. However, Above,

⁷⁹⁴ Torah Ohr Vayechi [(Hosafot 103c)] *ibid*.

⁷⁹⁵ Ohr HaTorah Vayechi *ibid*.; Sefer HaMitzvot of the Tzemach Tzedek 149a and on; Sefer HaMaamarim 5659 p. 186 and on; *Hemshech* 5666 p. 184; Sefer HaMaamarim 5668 p. 202; *Hemshech* 5672 *ibid*. p. 970.

⁷⁹⁶ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut* – “my Lord-*Adonay*”-אדוני), Gate Two (*Yesod* – “The Living God-*E”l Chai*”-א”ל חי”), Gates Three & Four (*Netzach & Hod* – “God of Hosts-*Elohi”m Tzva’ot*”-צבא”ה”ם אלהי”ם” and “*HaShem* of Hosts-*HaShem Tzva’ot*”-צבא”ה”ת”), Gate Five (*Tiferet* – “*HaShem*”-יהו”ה”), Gate Six (*Gevurah* – “God-*Elohi”m*”-אלהי”ם”), Gate Seven (*Chessed* – “God Almighty-*E”l-l”l*”-א”ל-l”ל”), Gate Eight (*Binah* – “*HaShem/Elohi”m*”-יהו”ה”), Gate Nine (*Chochmah* – *Ya”H*”ה-יא”), Gate Ten (*Keter* – *Ehey”h*”ה-אהי”ה”).]

⁷⁹⁷ See Sefer HaMitzvot *ibid*. Also see later in chapter eight.

through calling the names, the essence of the existence of the *Sefirot* is caused.

This is because before they were called, there was no existence of the *Sefirot* at all, not even in concealment. This is like the drawing forth brought about through calling a person by name (that he turns to whoever calls him by his name), in that its entire existence is brought about through being called by name, whereas before being called by name it was not present, even in concealment (as explained above).

8.

Now, it was explained (in chapters five and six) on the verse, “As water reflects a face back to the face,” that just as in the water in the literal sense, through gazing into it there appears in it the image of the face that gazes into it, so likewise this so of the upper waters (*Mayim Elyonim*), which refers to the simplicity of the limitless light of the Unlimited One.

That is, through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the *Sefirot* (the “face”) to the limitless light of the Unlimited One, the matter of the *Sefirot* is caused in Him— these being the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*). [It was explained that] the fact that through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) the matter of *Sefirot* is caused in the limitless light of the Unlimited One, is because even before this, He has some relation to *Sefirot*. [This is similar to water, that the fact that the likeness of the face that gazes into it is seen in it, is because the water and the face are of the same class and category of existence.]

Now, this requires explanation. For, since even the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) (which are the “face” that is seen in the waters) are only the ability (*Yecholet*) for *Sefirot* (as explained in chapter seven), but on the other hand, even the limitless light of the Unlimited One, which transcends the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) (which are the water in which the “face” is seen), has some relation to *Sefirot*, what then is the difference between the two matters?

It can be said that the explanation of this is that the matter of the ability (*Yecholet*) for a given thing is that the thing is in the category of the possible. For, although an ability (*Yecholet*) is not the source for the thing, and its matter is that His Essential Self is able [as known about the difference between a potential (*Ko'ach*-כח) and an ability (*Yecholet*-יכולת)],⁷⁹⁸ nevertheless, the fact that His Essential Self is able, only means that it is in the ability (*Yecholet*) of His Essential Self for such and such to be.

However, the relationship between the limitless light of the Unlimited One and the *Sefirot* (the “water” and the “face”) is (not because from the limitless light of the Unlimited One it is possible for there to be *Sefirot*, but on the contrary) that the form of the *Sefirot* can [possibly] be in the limitless light of the Unlimited One.

Even though this is also a descent relative to the limitless light of the Unlimited One, as He is, in and of Himself, since from the perspective of the limitless light of the Unlimited One as He is, in and of Himself, there is no relation whatsoever

⁷⁹⁸ Sefer HaMaamarim, Kuntreisim Vol. 1, p. 97a and on; 5688 p. 70; 5703 p. 32, and elsewhere.

to the matter of *Sefirot* [and as explained in chapter five, this is similar to an intellectual reasoning that has no relation to colors [such as] white and red], only that after it arose in His will, blessed is He, that the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the *Sefirot* should have consequence, through this there is caused to be a relation to the *Sefirot* in Him (as explained above).

Nevertheless, the consequence granted to the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the *Sefirot* is that the ascent of their feminine waters should be of consequence to Him, such that through the ascent there should be a drawing down of the limitless light of the Unlimited One. Therefore, the relation between the limitless light of the Unlimited One and the *Sefirot*, brought about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the *Sefirot*, which is of consequence to Him, is that in the limitless light of the Unlimited One the form of the *Sefirot* is possible.

Therefore, [when it comes to] the ability (*Yecholet*) for the *Sefirot*, since its matter is that it is possible for there to be *Sefirot*, they are called *Sefirot* – the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*), and a term of “emanation” (*Ha'atzalah* – האצלה) is applied to this. [This is as cited in chapter seven from the Chassidic discourse, that “He emanated ten names.”] Beyond this, the fact that in the limitless light of the Unlimited One the ability (*Yecholet*) for the *Sefirot* is caused, is not because of the limitless light of the Unlimited One, but it rather is brought about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the *Sefirot*.

The descent, so to speak, in the limitless light of the Unlimited One, that He should be in a way that through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) there appears to be the “face” of the *Sefirot* in Him, is not that within Him there is an emanation of any matter, but it rather is the limitless light of the Unlimited One itself, similar to the water that is in such a way that the face of the one who gazes into it appears in it.

9.

Now, in Chassidic discourses,⁷⁹⁹ it is explained about the face that is seen in the water, that since it stems from the face that gazes and does not stem from the water, it thus is not something separate from the waters, but is the water itself. For, if the face that is seen was from the water, it would be something separate that is brought into being from the water, (like the fish in the sea). However, since the face that is seen does not stem from the water, it is not something separate brought into being from the water but is the water itself.

The same is so in the analogue. That is, being that the limitless light of the Unlimited One has the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) brought about by the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of the *Sefirot* (and was not brought into being from the limitless light of the Unlimited One), it therefore is not something separate from the

⁷⁹⁹ *Hemshech* 5672 Vol. 2, p. 964 and on; Also see Ohr HaTorah, Beshalach p. 479 and on.

limitless light of the Unlimited One, but is the limitless light of the Unlimited One Himself.

Based on this, there are two matters in the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*). In their externality (*Chitzoniyyut*) their matter is the ability (*Yecholet*) to bring about the *Sefirot*, and in their innerness (*Pnimiyyut*) they are the limitless light of the Unlimited One (*Ohr Ein Sof*).

Now, it was explained in chapter four that in regard to the matter of “water reflects a face back to the face,” there are two matters. There is the [fact] that the likeness of the face that gazes into the waters is seen in the waters, and [there is the fact that] this likeness is then seen by the person who gazes into it.

That is, the likeness that appears to the person is the likeness that appears in the water. The same is so in the analogue, that through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the lower “face,” this being the ten *Sefirot* of the world of Emanation (*Atzilut*), the “face” (the ten hidden *Sefirot* – *Eser Sefirot HaGenuzot*) is caused to be in the water (which refers to the simplicity of the limitless light of the Unlimited One). There then is the drawing forth and revelation of the Upper “Face” in the waters (this being the ten hidden *Sefirot* – *Eser Sefirot HaGenuzot*) from Above to below, from which the lower “face” is made, this being the ten *Sefirot* of the world of Emanation (*Atzilut*).

In other words, the matter of the (inner aspect) of the ten revealed *Sefirot* (*Eser Sefirot HaGluyot*), is the revelation of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*), similar to the likeness of the face that appears to the person who gazes into

the water, this being the likeness that is seen in the water (the ten hidden *Sefirot* – *Eser Sefirot HaGenuzot*).

Now, based on the above explanation, that the likeness that appears in the water is the water itself, it is understood that even the lower “face” (the ten *Sefirot* of the world of Emanation (*Atzilut*)), which is the revelation of the Upper “Face,” its inner matter is the “water” itself, that is, the simplicity of the limitless light of the Unlimited One.

Based on this, we can understand the meaning of the verse, “As water reflects a face back to the face, so does the heart of man to man.” That is, just as it is with the “water” (referring to the simplicity of the limitless light of the Unlimited One) that through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) the “face” (*Sefirot*) is caused in them, this likewise is so with the Supernal Man (*Adam HaElyon*), in that through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the lower man (*Adam HaTachton*) there is caused to be the image and likeness of the lower man in the Upper Man.

However, at first glance, the reason that the likeness of the face that gazes into it is seen in the water, is because the water is simple, which is not so when one gazes into something that has image, in that its image negates the image of the face that gazes into it (as discussed in chapter five). Thus, since the Supernal Man (*Adam HaElyon*) (the ten *Sefirot* of the world of Emanation (*Atzilut*)), is in the aspect of image and form, how does it apply for there to be the image and form of the lower man in it?

The explanation is that through the toil of the lower man (*Adam HaTachton*) there is caused to be the revelation of the

inner aspect (*Pnimiyut*) of the Upper Man (*Adam HaElyon*), the ten *Sefirot* of the world of Emanation (*Atzilut*), the matter of which is the revelation of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) (which are the “face” that is seen in the “water”), so much so, that it is the “water” itself (the simplicity of the limitless light of the Unlimited One).

Through the revelation (brought about by the toil of the lower man (*Adam HaTachton*)) of the inner aspect (*Pnimiyut*) of the Upper Man (*Adam HaElyon*), in that He is the simplicity of the limitless light of the Unlimited One, it is possible for there to be the form and image of the lower man (*Adam HaTachton*) in Him.⁸⁰⁰

Based on this, we can say that “as water reflects a face back to the face” is also the reason and explanation of “so does the heart of man to man.” For, the matter of “water reflects a face to the face” is that the lower “face” that is seen outside the water (this being the ten revealed *Sefirot* – *Eser Sefirot HaGluyot*) is one with the upper “face” that is seen in the water (the ten hidden *Sefirot* – *Eser Sefirot HaGenuzot*), so much so, that it is one with the water itself (the simplicity of the limitless light of the Unlimited One). This is the reason for “the heart of man [is reflected] to man,” that in the Upper Man (*Adam*

⁸⁰⁰ The form and image of the lower man (*Adam HaTachton*) that is in the Upper Man (*Adam HaElyon*) is not something separate from the Upper Man (*Adam HaElyon*), but it itself is the Upper Man (*Adam HaElyon*) Himself, similar to the face that is seen in the waters, which is the water itself (as explained before in the discourse). Based on this, it is understood that there is no change (Heaven forbid to think so) in the Upper Man (*Adam HaElyon*) through the form of the lower man (*Adam HaTachton*) that is in Him. See *Hemshech* 5672 Vol. 2 p. 965; Also see *Ohr HaTorah Beshalach* p. 480.

HaElyon) there is caused to be the form and image of the lower man (*Adam HaTachton*).

To add, based on what was explained (in chapter six), that the fact that it arose in His desire, blessed is He, that the drawing forth from above should be brought about through the arousal from below, is because the root of the arousal from below is within the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who even transcends the light as it is, in and of Himself, before the arousal of His desire.

In regard to the matter of the arousal from below, it can be said that in addition to this, it is through the toil of the lower man (*Adam HaTachton*) that there is a revelation of the innerness (*Pnimiyyut*) of the Upper Man (*Adam HaElyon*), that He is one with the simplicity of the limitless light of the Unlimited One as it is the aspect of “water,” [this being the light that has a relation to form, similar to water in the literal sense, that even before one gazes into it, it is such that the appearance of the face that gazes into it is possible].

It thus is through the toil of the lower man (*Adam HaTachton*) in serving *HaShem*-יהו"ה, blessed is He, that there even is a drawing forth of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who even transcends the light as it is, in and of itself.

Now,⁸⁰¹ the toil in serving *HaShem*-יהו"ה, blessed is He, through which there is a revelation of the innerness (*Pnimityut*) of the Upper Man (*Adam HaElyon*), in general is the toil of affecting the refinement of the animalistic soul. For, the fact that (externally) the ten revealed *Sefirot* (*Eser Sefirot HaGluyot*) are like something separate that is brought into being from the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*), stems from the partition (*Parsa*) between the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) and the ten revealed *Sefirot* (*Eser Sefirot HaGluyot*).

Thus through the refinement of the animalistic soul there is caused to be the refinement of the partition (*Parsa*) that is between that which is higher than the world of Emanation (*Atzilut*) (the ten hidden *Sefirot* – *Eser Sefirot HaGenuzot*) and the world of Emanation (*Atzilut*) (the ten revealed *Sefirot*). Through this there is caused to be felt in open revelation in the ten *Sefirot* of the world of Emanation (*Atzilut*) that they are the revelation of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*). This is as explained before, that it is the face that is in the waters that is seen by the person.

To add, it is through the refinement and purification of the animalistic soul that there is caused to be the refinement of all the partitions (*Parsa'ot*), even including the refinement of the first *Tzimtzum*, and through this, the bond of the ten revealed *Sefirot* (*Eser Sefirot HaGluyot*) with the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) is on all the levels of the ten hidden

⁸⁰¹ With respect to the coming section, see *Hemshech* 5672 Vol. 2 p. 975-976.

Sefirot (Eser Sefirot HaGenuzot), even including the ten hidden *Sefirot (Eser Sefirot HaGenuzot)* that precede the *Tzimtzum*.

The same is so in the reverse, that through the refinement of the animalistic soul there also is caused to be a refinement of the partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) [being that the primary concealment is brought about through that partition (*Parsa*)]. Through this, a bond is caused between the lower man (*Adam HaTachton*) and the Upper Man (*Adam HaElyon*).

The toil and service of *HaShem*-יהו"ה, blessed is He, through which the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One is caused, is service of Him that stems from the soul, (which transcends manifestation in the body and animalistic soul) and in general is service that is with "the desire of the heart" (*Re'uta d'Leeba*).

For, the fact that it is through the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people that there is a drawing forth of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is due to the superiority of their souls, in that "they arose in thought," (as explained in chapter six). Therefore, the drawing forth of this revelation is through "the desire of the heart" (*Re'uta d'Leeba*).

Now, the novelty that was introduced upon the giving of the Torah, [on the first occasion, and the same is so of the giving of the Torah every year] is in two matters. There is the drawing forth and revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to the Jewish people, [as the verse states],⁸⁰² "I am *HaShem*-יהו"ה your God." The drawing forth of this revelation is through the "desire of the heart" (*Re'uta d'Leeba*). There also is the nullification of the decree regarding the separation between the Upper and the lower⁸⁰³ throughout all the worlds. The drawing forth of this revelation is through the refinement of the animalistic soul.

Therefore, during the counting of the Omer, which is preparatory to the giving of the Torah, both matters must be present. That is, there must be the refinement of the emotional qualities (*Midot*) of the animalistic soul, and [there must be] the love of *HaShem*-יהו"ה, blessed is He, "with all your being" (*Bechol Me'odecha* – with "the desire of the heart" (*Re'uta d'Leeba*)).

This then, is the meaning of the verse,⁸⁰⁴ "You shall count for yourselves... from the day when you bring the Omer of the waving etc." The matter of "the Omer of the waving (*HaTinufah*-התנופה)" is as the verse states,⁸⁰⁵ "He shall wave (*v'Heinif*-והניף) the Omer... by your desire (*LeeRetzonchem*-

⁸⁰² Exodus 20:2

⁸⁰³ Midrash Tanchuma Va'era 15; Midrash Shemot Rabba 12:3, and elsewhere.

⁸⁰⁴ Leviticus 23:15

⁸⁰⁵ Leviticus 23:11

לרצונכם),” in which the word “by your desire (*LeeRetzonchem-* לרצונכם)” refers to the “desire of the heart” (*Re’uta d’Leeba*).

It is through this desire (*Ratzon*-רצון) (on the part of man) that we actualize and draw down “the desire (*Ratzon*-רצון) of the Ever Present One.” This then, is the meaning of [the teaching], “When are they complete? When the Jewish people do the will (*Ratzon*-רצון) of the Ever Present One.” For, this drawing down is the matter of “completion-*Temimut*-תמימות,” which is the true perfection.