

Discourse 46

*“Eem Bechukotai Teileichu... -
If you go in My statutes...”*

Delivered on Shabbat Parshat Bechukotai,
Shabbat Mevarchim Sivan, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁸³ “If you go in My statutes etc.” About this it explains in Likkutei Torah⁶⁸⁴ that the word “My statutes-*Bechukotai*-בחוקותי” is of the same root as “engraving-*Chakikah*-חקיקה,” as in the words of our sages, of blessed memory,⁶⁸⁵ “The statutes that I have engraved-*Chukot SheChakakti*-שחקקתי חוקות for you etc.” Thus, the explanation of “If you go in My statutes-*Eem Bechukotai Teileichu*- אם תלכו בחוקותי תלכו,” is that the matter of “going” is specifically in the aspect of engraved letters (*Otiyot HaChakikah*-אותיות החקיקה).

2.

We therefore should preface with an explanation of the difference between written letters and engraved letters (*Otiyot*

⁶⁸³ Leviticus 26:3

⁶⁸⁴ Likkutei Torah Bechukotai, discourse entitled “*Eem Bechukotai*” (45a and on), and its explanation (45d and on).

⁶⁸⁵ Talmud Bavli, Kiddushin 39a

HaChakikah-החִקִּיָּה).⁶⁸⁶ That is, when it comes to letters that are written with ink on parchment, the ink is a thing unto itself and is not part and parcel of the existence of the parchment. In contrast, this is not so of letters that are engraved and carved into a precious stone, in which they are part and parcel of the essential being of the precious stone and are literally part of its body. Even though this is not as the precious stone was unto itself before being engraved, when it first was without the form of letters at all, and through the engraving the letters were “born” into it, and this being so, the form of the letters is not essential to the being of the precious stone, which by itself is simple and divested of form, nonetheless, [once] these letters are carved and engraved in the body of the precious stone, they literally are part and parcel of its body, and are of it and from it. (This is explained at length in *Hemshech* 5666⁶⁸⁷ about the particulars of this, as they are in the analogue.)

Now, just as there are physical written letters and physical engraved letters, there also is a spiritual likeness to them in man, [who is called] the speaking soul. That is, [in man] there are letters that are separate from his soul, such as the letters of speech (*Dibur*) which come from the voice and breath of the physical heart, and are literally considered to be foreign to the essential being of his soul.

There likewise are letters of thought, such as when he thinks what he speaks and thinks the letters themselves, this being the aspect of the lower thought (*Machshavah Tata'ah*).

⁶⁸⁶ Also see Likkutei Torah, beginning of the Torah portion of Chukat (56a) and 49c-d.

⁶⁸⁷ In the discourse entitled “*Panim b'Panim*” and the discourse entitled “*Ein Omdeen*” 5667 (*Hemshech* 5666 p. 473 and on).

Even though they are more spiritual than the physical voice, it nevertheless is easy to imagine that they are of no comparison whatsoever relative to the essential spirituality of the soul. This then, is like written letters, in which the ink is something foreign to the parchment and is not part and parcel of its existence.

However, in the soul there also are letters that are like engraved letters. In this there are various levels, beginning with the aspect of the upper thought (*Machshavah Ila'ah*). This is when one thinks the intellectual concept [itself] rather than the letters. Now, this thought also has the aspect of letters (*Otiyot*), (being that for there to be the revelation of intellect, even in the brain of man itself, this is not possible without letters), except that here the letters are literally included and subsumed in the intellect and are not something separate from it. (This is unlike the lower thought (*Machshavah Tata'ah*) in which the letters are sensed in and of themselves). Rather, here they are one with the intellect, being that he is not at all thinking of the letters, but is literally only thinking the intellectual concept itself, except that within it, there is the presence of letters (*Otiyot*) and it is from there that the letters (*Otiyot*) come.

Higher than this are the letters as they were included and subsumed in the concealed intellect (*Sechel HaNe'elam*) and in the pre-intellect (*Kadmut HaSechel*) (which transcend revealed intellect). This refers to the power of conceptualization (*Ko'ach HaMaskeel*). This is so, up to and including the letters

(*Otiyot*) as they are in the essential self of the [speaking] soul [of man], about which it states,⁶⁸⁸ “The soul is full of letters.”

However, it also is true that the essential self of the soul itself is literally far beyond the existence of the forms of the letters (*Otiyot*), being that the letters (*Otiyot*) are only its lowest aspect. Nonetheless, at the very least, they are the lowest aspect of its essential being and are not the addition of a separate being. This is like the analogy of letters that are engraved on a precious stone, in that, in and of itself, the precious stone is the ultimate simplicity and transcends the depiction of letters, and thus, when letters are engraved in it, there is a small measure of darkening of its simple essence. However, even so, there is no separate being here etc.

Now, based on the teaching of our sages, of blessed memory, that,⁶⁸⁹ “They are three knots, the Holy One, blessed is He, the Torah, and the Jewish people, and the Jewish people are bound to the Torah etc.,” [it is understood] that just as in Torah there are the two aspects of written letters and engraved letters, this being the matter of the Written Torah, which manifested in letters written of ink on parchment, and the letters of the Tablets (*Luchot*), ([about which the verse states],⁶⁹⁰ “The script of God, engraved on the Tablets”), so likewise there are two aspects of written letters and engraved letters within every Godly soul, as well as Above in *HaShem*’s יהוה-ה Godliness.

⁶⁸⁸ Etz Chayim, Shaar 5 (Shaar TANT”A), Ch. 3; Likkutei Torah, Bechukotai 45d; Shir HaShirim 4b; Sefer HaMaamarim 5696 p. 110; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38.

⁶⁸⁹ See Zohar III 73a

⁶⁹⁰ Exodus 32:16

The explanation is that the aspect of the engraved letters is the matter of “He engraved an engraving in the Upper Purity (*Tehiru Ila’ah*).”⁶⁹¹ The meaning of “the Upper Purity-*Tehiru Ila’ah* עילאה-טהירו 346” is that it is of the same root as in the verse,⁶⁹² “Like the essence of the heavens in purity-*l’Tohar* לטוהר.” In other words, this refers to the aspect of a revelation of radiance from the Unlimited One, *HaShem* יהו"ה, blessed is He, and the coming into being of the aspect of the Crown-*Keter*, (both the aspect of the Long Patient One-*Arich Anpin* and the aspect of the Ancient One-*Atik Yomin*) from this radiance called “He engraved an engraving (*Galif Gelifu* גליף גליפו),” this being the matter of engraving (*Chikikah* חקיקה).

This is to indicate that the aspect of the Crown-*Keter* is unified in the ultimate state of unity to the limitless light of the Unlimited One. This is why it is analogous to an engraving (*Chakikah* חקיקה), in that it is as though there is no additional matter here whatsoever, aside for the essential being that preceded the engraving. This is because the aspect of the Crown-*Keter* is still included in the worlds of the Unlimited One.

In contrast, this is not so of the existence of the ten *Sefirot* of the world of Emanation (*Atzilut*), such as Wisdom-*Chochmah* and Kindness-*Chessed* etc. Being that the light of the Unlimited One “is not of any of these qualities at all,”⁶⁹³ they therefore are analogous to written letters, in which the ink

⁶⁹¹ Zohar I 15a; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁶⁹² Exodus 24:10

⁶⁹³ Introduction to Tikkunei Zohar 17b

is something foreign, only that it becomes unified to the parchment.

The same is so of the souls of the Jewish people, in that the root of the soul is in the aspect of thought (*Machshavah*), (not only in the aspect of the upper thought (*Machshavah Ila'ah*) which is the aspect of Understanding-*Binah*, but in the aspect of the concealed thought (*Machshavah Stima'ah*) which transcends Wisdom-*Chochmah* and Understanding-*Binah* of the world of Emanation (*Atzilut*), this being the aspect of “He engraved an engraving in the Upper Purity (*Tehiru Ila'ah*- טהירו עילאה-346).” About this it states,⁶⁹⁴ “The soul that You have given within me, she is pure (*Tehora Hee*-טהורה היא),” in that it is drawn from the aspect of the Upper Purity (*Tehiru Ila'ah*- טהירו עילאה-346), which is the matter of engraved letters. However, as it descended below it is in the aspect of written letters.

This then, is the meaning of, “If you go in My statutes-*Eem Bechukotai Teileichu* תלכו בחוקתי.”⁶⁹⁵ That is, the matter of going and travelling (*Halichah*-הליכה) is the matter of going and traveling without limit or measure, in a state of limitlessness (*Ein Sof*) (this being the true matter of going and traveling), which specifically is the aspect of engraving. This is the level of the souls of the Jewish people which are rooted in the aspect of the engraved letters (*Otiyot HaChakikah*- אותיות החקיקה) (mentioned above), which is why they are called “travelers-*Mahalechim* מהלכים,” as the verse states,⁶⁹⁶ “I will

⁶⁹⁴ In the [morning] blessing of “*Elohai Neshamah*” (Talmud Bavli, Brachot 60b).

⁶⁹⁵ Also see Likkutei Sichot, Vol. 17 p. 334 and on (from this discourse).

⁶⁹⁶ Zachariah 3:7

grant you to be travelers (*Mahalechim*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים).”

That is, the angels (who are rooted in the aspect of the letters of speech (*Dibur*) which are similar to the written letters), are called “those who stand-*Omdeem*-עומדים.” For, even though the angels also have a matter of ascending from level to level, as the verse states about the angels,⁶⁹⁷ “And birds that fly,” in that they are able to fly and ascend in elevation all the way to the highest of heights,⁶⁹⁸ nevertheless, their ascent is in a way of gradation and relative comparison [from one level to the next].

This is why they this is called “standing” (*Amidah*-עמידה) in comparison to the true matter of “traveling” (*Heelooch*-הילוך), which is in a limitlessness (*Bli Gvul*) way,⁶⁹⁹ and only applies specifically to souls, on account of their root in the aspect of the engraved letters (*Otiyot HaChakikah*-אותיות ההקיקה).⁷⁰⁰ Therefore, their ascent is in a way of limitlessness (*Bli Gvul*), so much so, that they literally are one with their source and root as they are engraved in the limitless light of the Unlimited One.

3.

Likkutei Torah⁷⁰¹ adds in explanation of the continuation of the verse, “(If you go in My statutes) and guard

⁶⁹⁷ Genesis 1:20; Zohar I 46b

⁶⁹⁸ Likkutei Torah, Shemini 18d

⁶⁹⁹ See the discourse entitled “*Tze’ena u’Re’ena*” 5660 and elsewhere.

⁷⁰⁰ See *Hemshech* 5666 p. 489 and on; p. 499 and on.

⁷⁰¹ Likkutei Torah *ibid.* 45c, 47a

My commandments,” stating: “However, because of the physicality of the body, the engraving and traveling will not be lasting and permanent without guarding the vessel, since it is through the vessel that it will be established forever. Thus, the verse subsequently states, “and guard My commandments.” This is because the 248-ה"ה positive *mitzvot* are “the 248-ה"ה limbs of the King.”⁷⁰² That is, just as a limb is the vessel within which there is a drawing forth of vitality from the source of the vitality which dwells in the brain, so likewise the *mitzvah* is the vessel for the drawing down of His light, blessed is He.

Now, we should connect this to the explanation in Likkutei Torah, at the beginning of the book of Vayikra,⁷⁰³ [as in the custom of the Jewish people to connect the end of the book to its beginning, being that “their end is bound with their beginning”],⁷⁰⁴ in regard to the matter of the arousal from Above and the arousal from below.

That is, when an arousal from Above is drawn down from Above, with the short passage of time the power of the arousal and awakening will diminish and cease. Even if one’s soul is awakened by this, it is possible for the arousal to pass and leave, and not be everlasting. For, upon the withdrawal of the upper radiance, which only illuminates at an auspicious time, this causes the arousal to be as though it never was. This is because it only was caused by the upper radiance, and therefore, with the withdrawal of the light, the love that branches out from it is caused to be nullified.

⁷⁰² See Tikkunei Zohar, Tikkun 30 (74a); Tanya, Likkutei Amarim, Ch. 4 and beginning of Ch. 23 and elsewhere.

⁷⁰³ Likkutei Torah Vayikra 2b and on

⁷⁰⁴ Sefer Yetzirah 1:7

The solution for this is that when an auspicious time is drawn forth from Above to awaken and rouse a person's soul, he should immediately begin awakening himself with an arousal from below, and the matter will then be sustained. (This is similar to the statement in Likkutei Torah in our Torah portion (at the end of the book of Vayikra) that the engraving and traveling stemming from the root of the soul, is similar to the matter of arousal from Above, whereas engaging in serving *HaShem*-יהו"ה, blessed is He, through fulfilling the *mitzvot* is similar to guarding the vessel, by which it will be established forever, which is similar to arousal from below that affects that the arousal from Above will be sustaining).

4.

On a deeper level it can be said that the matter of “guard My commandments” is not just in regard to guarding the vessel, through which the eternal sustainment of the engraving and travel is caused, but beyond this, through the matter of engaging in the toil of serving *HaShem*-יהו"ה, blessed is He (indicated by the words “guard My commandments”) we come to an even higher level than the engraving stemming from the root and source of the soul (as will be explained). This is why the order in the Torah is that it first states, “Go in My statutes” and then states, “Guard My commandments.” This is because it is a higher level and is the aspect of “we ascend in holiness.”⁷⁰⁵

The same is so of the matter of arousal from Above and arousal from below. That is, the effect of arousal from below

⁷⁰⁵ Talmud Bavli, Brachot 28a

is not just that the arousal from Above will be sustaining, but beyond this, even relative to the arousal from Above, there is an element of superiority and advantage to the arousal from below.

That is, even though the arousal from Above, which is drawn from Above in and of itself, is a much higher level, in that the deeds of the lower beings do not reach there,⁷⁰⁶ and this drawing down is solely because “He desires kindness,”⁷⁰⁷ nevertheless, in the arousal from below there is a much greater superiority.⁷⁰⁸

(This is the inner reason why the arousal from below affects the sustainment of the arousal from Above, even though at first glance, it would seem that just as there is no need for the arousal from below to cause **the drawing forth** of the arousal from Above, so likewise [it would seem that] there is no need for the arousal from below to affect **the sustainment** of the arousal from Above, being that the deeds of the lower beings do not reach this level, and it is drawn forth solely because “He desires kindness.”)

⁷⁰⁶ See Likkutei Torah, Shir HaShirim 23d and on; Likkutei Torah Vayikra ibid. and elsewhere.

⁷⁰⁷ Micah 7:18; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 and elsewhere.

⁷⁰⁸ See Likkutei Torah Tazriya (20b) and Shir HaShirim (22c, 23d and on) – That is, the arousal from Above drawn forth through an arousal from below is from a much more inner aspect, and it therefore is specifically through this that “she gives birth to a male” referring to the aspect of the abundant love (*Ahavah Rabba*) of *HaShem*-יהוה, blessed is He. See Likkutei Torah Vayikra ibid. 3c.

This may be understood by prefacing with the explanation in Likkutei Torah at the end of our Torah portion,⁷⁰⁹ (which also is the end of the book of Vayikra) in explanation of the teaching of our sages, of blessed memory,⁷¹⁰ “Know from where (*MeAyin*-מֵאֵין) you came, and to where (*LeAn*-לְאֵן) you are going.” That is, the root of the soul (“from where-*MeAyin*-מֵאֵין you came”) is from the aspect of “nothing-*Ayin*-אֵין,” which is the aspect of Wisdom-*Chochmah*, as it states,⁷¹¹ “Wisdom-*Chochmah* is found from nothing-*Ayin*-אֵין.”

On the other hand, in the words “to where (*LeAn*-לְאֵן) you are going,” the word “where-*An*-אֵן” refers to a place (*Makom*-מָקוֹם), as in the verse,⁷¹² “To where (*Anah*-אֲנָה) is your face destined,” or “To where (*Anah*-אֲנָה) are you going?” This is because the primary reward of the resurrection of the dead is in this world, within physical space (*Makom*-מָקוֹם).

Now, at first glance, this matter is cause to question, because one’s root is from “nothing-*Ayin*-אֵין” which is Wisdom-*Chochmah*, but he is going “to where-*An*-אֵן” which is physical space (*Makom*-מָקוֹם). (In other words, as known⁷¹³ the descent of the soul is for the sake of ascent. This being so, how does it apply that after the descent of the soul from the aspect of “nothing-*Ayin*-אֵין” (which is the root of the soul), **the reward**

⁷⁰⁹ Likkutei Torah, Bechukotai 50d

⁷¹⁰ Mishnah Avot 3:1

⁷¹¹ Job 28:12

⁷¹² Ezekiel 21:21

⁷¹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The twelve letters ה ו ז ט י יו יא יב correspond to the twelve tribes of Israel.

(the ascent) of the soul will be “to where-*An-אן*,” which is the aspect of space (*Makom-מקום*) and is lower than the aspect of “nothing-*Ayin-אין*”⁷¹⁴]

However, this is because this comes about through a revelation of the light of the Unlimited One, *HaShem-יהוה*, blessed is He, before whom the spiritual and physical are equal, and therefore the revelation will be manifest physically in this world, “a dwelling place in the lower worlds.”

This is the meaning of [the continuation of the Mishnah], “before Whom-*Mi-מי* are you destined [to give an accounting] etc.,” this being the aspect of “Who-*Mi-מי* created these-*Eileh-אלה*,”⁷¹⁴ which is a higher aspect, as the verse states,⁷¹⁵ “Who-*Mi-מי* shall assure [that their hearts shall remain theirs] etc.,” referring to the aspect of the Holy Ancient One-*Atika Kadisha* etc.

The explanation is that specifically through man’s toil there is caused to be the fulfillment of the Supernal intent of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהוה*, blessed is He, (who utterly transcends the “nothing-*Ayin-אין*” of Wisdom-*Chochmah* by all relative comparison), in that He “lusted for a dwelling place for Himself in the lower worlds,”⁷¹⁶ specifying “lusted-*Nit’aveh-נתאוה*.”

⁷¹⁴ Isaiah 40:26; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*) and Gate Eight (*Binah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (Ch. 44), and elsewhere.

⁷¹⁵ Deuteronomy 5:26

⁷¹⁶ See Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Likkutei Amarim, beginning of Ch. 36.

This is also the meaning the statement in the above-mentioned passage of Likkutei Torah, that “this is the aspect of the Holy Ancient One-*Atika Kadisha* etc.,” in that the Ancient One-*Atik* refers to the aspect of *HaShem*’s-יהו"ה Supernal pleasure (*Ta'anug*),⁷¹⁷ [indicated by the word], “lusted-*Nit'aveh*-נתאוה.”

Thus, since the toil in making the dwelling place in the lower worlds is in the aspect of “where-*An*-אן,” specifically referring to physical space (*Makom*-מקום), therefore the reward for the toil is likewise in physical space (“to where (*LeAn*-לאן) you are going”), for as known, the reward is in the place of the toil.

This also explains the superiority of the arousal from below which also affects matters as they stem from “He desires kindness.” This is because man’s toil in serving *HaShem*-יהו"ה, blessed is He, reaches even higher than the aspect of “He desires kindness.” This is because all the drawings forth from Above are aspects of lights and revelations, whereas in man’s toil in serving *HaShem*-יהו"ה, blessed is He, the intent of the **Essential Self of the Singular Preexistent Intrinsic and Unlimited One**, *HaShem*-יהו"ה, blessed is He, who even transcends the arousal from Above that stems from “He desires kindness,” is expressed.

[This is also why “a person prefers one *kav* of his own [produce, to nine *kav*’s of another’s produce] etc.”⁷¹⁸ In other words, the desire and pleasure (which is the inner aspect of the

⁷¹⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23-24, and elsewhere.

⁷¹⁸ Talmud Bavli, Bava Metziya 38a

desire)⁷¹⁹ of man, is specifically in that which is brought about through his toil and effort. This is because the intent of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, ("He lusted-*Nit'aveh*-נתאוה etc.") is specifically pronounced in matters that are brought about through man's toil (rather than matters that he receives from Above through freely given kindness). Thus, it is solely in this that a person delights in the essence of his soul.]

Thus, since the arousal from below (man's toil) reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends change (unlike the aspect of lights and revelations, in which change is applicable) this therefore affects **the sustainment** of the arousal from Above.

With the above in mind, we can understand why after the explanation of Likkutei Torah in the beginning of the Torah portion of Vayikra, that it specifically is through the arousal from below that "it will be something sustaining," he continues to explain⁷²⁰ that through man's toil we come to the aspect [indicated by the verse],⁷²¹ "For He is not a man (*Lo Adam*-לא אדם)" (referring to the aspect that transcends change),⁷²² because this is the inner reason why the arousal from below causes the sustainment of the arousal from Above.

⁷¹⁹ See Rashi there (entitled "*Kav Shelo*") that "**It is dearer** to him" (which is not so in general – see the later note [50 in the original discourse, regarding the difference between the desire called "*Ratzon*-רצון" and "*Chafetz*-חפץ"]).

⁷²⁰ Likkutei Torah, Vayikra 2d

⁷²¹ Samuel I 15:29

⁷²² See Torah Ohr 73c; Likkutei Torah, Shir HaShirim 23c

This is also the connection between the beginning and the end of the book of Vayikra in Likkutei Torah, in that both speak of the advantage of [man's] toil in serving *HaShem*-יהו"ה, blessed is He, except that the beginning of the book discusses the superiority of the toil as it is in our times, in which the matter of the arousal from below reaches the aspect that even transcends the arousal from Above stemming from "He desires kindness," and that it therefore is specifically the arousal from below that affects the sustainment of the arousal from Above.

In contrast, the end of the book discusses the reward of the toil in serving *HaShem*-יהו"ה, blessed is He, that will be revealed in the coming future upon the resurrection of the dead (*Techiyat HaMeitim*).⁷²³ That is, the reward will be in the place of the toil, in the aspect of "to where-*An*-אן," within physical space (*Makom*-מקום) and it specifically is there that there will be a drawing forth of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the aspect of "nothing-*Ayin*-אין" (which is the root of the soul).

6.

We should also connect this to the explanation at the end of the additions (*Hosafot*) to the book of Vayikra in Likkutei

⁷²³ This is in addition to the matter of the resurrection of the dead (*Techiyat HaMeitim*) that we find even in our times. This is as known regarding the saying of the Alter Rebbe (see Sefer HaSichot 5703 p. 99) in explanation of the teaching of our sages, of blessed memory (Avodah Zarah 10b), "The least amongst you can resurrect the dead," that there is nothing colder – dead – than the intellect, and thus, when we affect a matter of excitement in the intellect etc., this is "the resurrection of the dead." (Also see HaYom Yom, entry for the 11th of Sivan).

Torah,⁷²⁴ (being that [the principle that] “their **end** is bound to their beginning” also includes “their end” in the additions (*Hosafot*)) in regard to the matter of Yom HaKippurim and Sukkot.

It is explained there⁷²⁵ that about Yom HaKippurim the verse states,⁷²⁶ “It is a Shabbat of Shabbats (*Shabbat Shabbaton*-שבת שבתון) for you and you shall afflict yourselves,” which, at first glance, not understood. For, on Shabbat it is a *mitzvah* to delight in food and drink,⁷²⁷ and this being so, in regard to Yom HaKippurim, which is “a Shabbat of Shabbats (*Shabbat Shabbaton*-שבת שבתון)” and is higher than the matter of Shabbat, why does the verse state, “You shall afflict yourselves”?

However, the explanation is that Shabbat is the drawing forth of the brains of the father-*Abba*, referring to the aspect of Wisdom-*Chochmah*, which is called Delight-*Eden*-עֵדֶן.⁷²⁸ However, the pleasure that manifests in Wisdom-*Chochmah* is analogous to the composite pleasure (*Taanug Murkav*) that manifests so that there will be pleasure from Wisdom-

⁷²⁴ This is similar to what it states **at the end** of the Torah portion of Vayikra [in Likkutei Torah], that it is specifically “through recognizing in himself that he should return in repentance (*Teshuvah*)” that **he adds** (*Moseef*) “its fifth” (see Likkutei Torah, Shir HaShirim 24d) in explanation of (Genesis 47:24) “one fifth to Pharaoh” and “the fifth upon that fifth” (Rashi at the end of the Torah portion of Vayikra [Leviticus 5:24]). Also see Likkutei Torah at the end of the Torah portion of Vayikra that “after *HaShem*-יהוה your God, you shall **literally** go... without the need for garments (*Levushim*).” Study what it states there in depth.

⁷²⁵ Likkutei Torah, Hosafot to Vayikra 54d

⁷²⁶ Leviticus 23:32

⁷²⁷ See Mishneh Torah, Hilchot Shabbat 30:7; Shulchan Aruch of the Alter Rebbe, beginning of Hilchot Shabbat.

⁷²⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), section on “*Eden*-עֵדֶן.”

Chochmah. Because of this, it is likewise so below, that it is a *mitzvah* to delight in eating and drinking etc. [on Shabbat].

In contrast, the aspect of the Shabbat of Shabbats (*Shabbat Shabbaton*-שבת שבתון) of Yom HaKippurim, is revelation from the source of the pleasure, which transcends *Wisdom-Chochmah*, in that the pleasure is not from something that is external to him, but is rather the essential pleasure (*Taanug Atzmi*) which is not a composite⁷²⁹ (*Taanug Bilti Murkav*).

Then, after Yom HaKippurim, through this, on Sukkot (and Shemini Atzeret)⁷³⁰ there is a drawing forth to [first] illuminate in the encompassing lights (*Makifim*) and then to also [illuminate] in an inner manifest way (*b'Pnimiyut*), so that there is the [actualization of the verse],⁷³¹ “Know the God of your father and serve Him wholeheartedly and with a desirous soul etc.”

[To pointed out, the book concludes with the words “a desirous soul-*v'Nefesh Chafeitzah*-ונפש חפצה etc.,”⁷³² specifying “desirous-*Chafeitzah*-חפצה,” which is the inner

⁷²⁹ See Sefer HaMaamarim 5635 Vol. 2, p. 436 and on; *Hemshech* 5666 p. 105 and on.

⁷³⁰ In Likkutei Torah there only Sukkot is mentioned. However, based on what is known, that the conclusion of the drawing forth in an inner way (*b'Pnimiyut*) (**the absorption-*Kelilah*-קליטה**) is on Shemini Atzeret, it thus is understood that on Sukkot here there also is the inclusion of Shemini Atzeret.

⁷³¹ Chronicles 1 28:9; Also see Tanya, Likkutei Amarim, Ch. 42 etc.

⁷³² This discourse is [also] found in Ohr HaTorah Vayikra (end of Vol. 2) with some variations and additions. It is well known that many Chassidic discourses were said various times with various changes and additions etc. Nevertheless, at the very least it is understood that what was given to be published by the Tzemach Tzeddek was “selected (from two thousand discourses” HaYom Yom 14th of Adar). Also see the letter of the Tzemach Tzeddek (published in the indexes of Likkutei Torah, toward the beginning).

aspect (*Pnimiyyut*) of the desire [called “*Ratzon*-רצון”]⁷³³ and refers to the pleasure (*Taanug*-תענוג). This is like the conclusion of the Torah portion of Bechukotai with the words, “This refers to the aspect of the Holy Ancient One-*Atika Kadisha* etc.,” in that the Ancient One-*Atik* refers to the aspect of (the essential) pleasure.]⁷³⁴

Now, based on the well-known matter that Shemini Atzeret is the aspect of the “oil-*Shemen*-שמן”⁷³⁵ and essence of the entire month of Tishrei,⁷³⁶ it thus must be said that the matter of the “desirous soul” of (Sukkot and) Shemini Atzeret even transcends the [simple] non-composite pleasure (*Taanug Bilti Murkav*) of Yom HaKippurim.

However, at first glance, how can it be said that the pleasure of Sukkot and Shemini Atzeret, at which time there is physical eating and drinking, is higher than the pleasure of Yom HaKippurim, at which time we divest ourselves of eating and drinking?

⁷³³ This is as known (from Likkutei Torah, Shir HaShirim, discourse entitled “*Levavtani*” end of Ch. 1) in regard to the difference between the desire called “*Chafetz*-חפץ” and the desire called “*Ratzon*-רצון.” Also see She’elot uTeshuvot HaTzemach Tzeddek, Even HaEzer Vol. 2, p. 263.

⁷³⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23-24 *ibid*.

⁷³⁵ See Ohr HaTorah, Shemini Atzeret (p. 1,817) and the end of the discourse entitled “*BaYom HaShemini Atzeret*” 5674 (p. 435) in the name of the Rav, the Maggid of Mezhrich, that “The eighth-Shemini-שמיני” is of the root “oil-*Shemen*-שמן.” Also see the end of the discourse entitled “*BaYom HaShemini Atzeret*” 5694 (Sefer HaMaamarim 5711 p. 87) and the beginning of the discourse entitled “*BaYom HaShemini Atzeret*” 5702, 5703, and elsewhere, that it is related to the terms “oil-*Shemen*-שמן” and “fatness-*Deshen*-דשן.”

⁷³⁶ Ohr HaTorah, Balak, p. 926 (in the name of the [Alter] Rebbe, whose soul is in Eden); Also see the discourse entitled “*BaYom HaShemini Shlach*” in Sefer HaMaamarim 5562 (toward the end), and 5693 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 254a; 5693 p. 485, wherein it states, “On Shemini Atzeret there is the drawing forth of the essence and essentiality etc.”)

However, the explanation is that because of the greatness of service of *HaShem*-יהו"ה, blessed is He, in the aspect of "to where-*An*-אן," which refers specifically to physical space (*Makom*-מקום), to the point of being engaged in physical eating and drinking, that specifically in this there is the pleasure of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, (as explained before). Thus, it follows automatically that the pleasure of the essential self of the soul is in this as well.

In other words, the non-composite pleasure (*Taanug Bilti Murkav*) of Yom HaKippurim, which is not a pleasure into something external to Him, blessed is He, is similar to letters that are engraved in the soul, which although they are not something separate from the soul, just as the letters engraved on a precious stone are not separate from the precious stone, but are part and parcel of the essential being of the precious stone, nonetheless, this cannot compare to the precious stone as it is, in and of itself, when it literally is divested of form (as explained in chapter two). In contrast, the pleasure (of the "desirous soul") of Sukkot and Shemini Atzeret is literally the essential pleasure of the essence of the soul itself, similar to the simplicity of the precious stone, in and of itself, as it is completely divested of all form.

7.

Based on the above, we can also understand the meaning of the verse, "If you go in My statutes and guard My commandments," that through the matter of toil in serving

HaShem-יהו"ה, blessed is He, ("guard My commandments") we reach an even higher level than the matter of engraving ("My statutes-*Bechukotai*-בחוקותי") stemming from the root of the soul.

This is because the root of the soul is in the aspect of the engraved letters (*Otiyot HaChakikah*-אותיות החקיקה), [in that] "He engraved an engraving in the Upper Purity (*Tehiru Ila'ah*-טהירו עילאה-346)." Even though that level is completely unified in the ultimate unity with the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as though there is nothing additional here whatsoever, nonetheless, this is unlike the simplicity of His Essential Self that transcends all form, including even the form of the engraved letters (*Otiyot HaChakikah*-אותיות החקיקה) (as explained in chapter two).

To reach the aspect of the simplicity of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, who even transcends the matter of the engraving (*Chakikah*-חקיקה), this specifically is through the toil in serving *HaShem*-יהו"ה, blessed is He, below, ("guard My commandments") by fulfilling of the *mitzvot* with physical things, in this physical world, in the aspect of "where-*An*-אן," being that specifically in it the intention of *HaShem*'s-יהו"ה Essential Self for "a dwelling place for Himself in the lower worlds" is fulfilled.

From this we can also understand this as it relates to the matter of "traveling-*Heelooch*-הילוך" ("you shall go-*Teileichu*-תלכו"). That is, the "traveling" stemming from the root of the soul is the aspect of engraving (*Chakikah*-חקיקה) and although it is beyond all comparison to the level of the angels, it nevertheless is limited. This is because even the aspect of the

engraving (*Chakikah*) is not comparable to the simplicity of His Essential Self, blessed is He. Rather, the true matter of “traveling-*Heelooch*-הילוך” is beyond any limitation at all, and this is specifically brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, below. This is as in the words of the Mishnah, “To where are you going-*Le’An Atah Holeich*-לאן אתה הולך,” that specifically in the aspect of “where-*An*-אן,” which refers to physical space (*Makom*-מקום), the true matter of “going-*Heelooch*-הילוך” is caused.⁷³⁷

8.

Now, it is through “going in My statutes-*Bechukotai Teileichu*-תלכו בחוקותי,” which refers to travel (*Heelooch*-הילוך) stemming from the aspect of the engraving (*Chakikah*-חקיקה), this being the root of the soul, which is similar to the arousal from Above, and the travel (*Heelooch*-הילוך) brought about through “guarding My commandments,” which refers to the toil in serving *HaShem*-יהו"ה, blessed is He, by fulfilling the *mitzvot* below with the arousal from below, that we come to the statement at the conclusion of the passage,⁷³⁸ “I will travel within you-*v’Heet’halachti b’Tochechem*-והתהלכתי בתוכם,” in which [the word “*v’Heet’halachti*-והתהלכתי”] indicative two aspects of

⁷³⁷ This is as known regarding the explanation of the teaching of our sages, of blessed memory, (Eruvin 54a), “This world from which we are going,” that it is specifically through the descent into this world that we are caused to be in the aspect of “travelers-*Mahalchim*-מהלכים” (Ohr HaTorah, Bereishit 24b).

⁷³⁸ Leviticus 26:12

“travel-*Heelooch*-הלוך,” that is, from Above to below and from below to Above.⁷³⁹

Moreover, this is in a way that there is the presence of both in a way that they are unified as one, for which reason they are mentioned in a single word (“I will travel-*v’Heet’halachti*-וההלכתי”). This is so, until there will be the fulfillment of the destined prophecy [in the next verse],⁷⁴⁰ “I shall lead you upright-*Komemiyut*-קוממיות,” [in the plural] which refers to “two statures-*Komot*-קומות,”⁷⁴¹ the stature (*Komah*-קומה) of the Bestower and the stature (*Komah*-קומה) of the recipient, both from Above to below and from below to Above.⁷⁴²

These two statures will be included [and unified] in a single stature (*Komah*-קומה).⁷⁴³ For, this is the reward for the toil of “going in My statutes and guarding My commandments,” that will be revealed in the coming future, may it be speedily and in the most literal sense.

⁷³⁹ Likkutei Torah, Re’eh 26a; Imrei Binah, Shaar HaKeriyat Shema, Ch. 87 & Ch. 88 and on; Ohr HaTorah, Bechukotai, discourse entitled “*v’Heet’halachti*” (Vol. 2, p. 640 and on); Discourse entitled “*v’Heet’halachti*” 5711 (Sefer HaMaamarim 5711 p. 72 and on, translated in The Teachings of The Rebbe 5711, Discourse 10).

⁷⁴⁰ Leviticus 26:13

⁷⁴¹ As in the view of Rabbi Meir – Talmud Bavli, Sanhedrin 100a; See at length in Likkutei Sichot, Vol. 7 (p. 200 and on), that even Rabbi Yehudah agrees that the meaning of “*Komemiyut*-קוממיות” is **two** statures-*Komot*-קומות, and it only is that in his view the two statures will be united as one.

⁷⁴² Imrei Binah *ibid.* Ch. 89; Ohr HaTorah *ibid.* (p. 653; p. 672-673).

⁷⁴³ See at length in Likkutei Sichot [Vol. 7 (p. 200 and on)] *ibid.*