

Discourse 2

“Shir HaMaalot - A song of ascent”

Delivered on Shabbat Parshat Vayeilech,
Shabbat Shuvah, 6th of Tishrei, 5725
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁷ “A song of ascents. From the depths I called You, *HaShem*-יהו"ה.” It states in Zohar on the Torah portion of Beshalach,¹¹⁸ on the verse,¹¹⁹ “See that *HaShem*-יהו"ה has given you the Shabbat,” – “Rabbi Chizkiyah began and said: [The verse states], ‘A song of ascents. From the depths I called You, *HaShem*-יהו"ה.’ It simply states ‘A song of ascents,’ without identifying who said it. (In other words, this is unlike other Psalms which state, “A song of ascents by David,” or, “A song of ascents by Shlomo,” and the like.) Rather, this is the song of ascents that is destined to be said by all the people of the world and is destined to be said by [all] generations of the world. And what is this song? ‘From the depths I called You etc.’ But did Dovid say this? Is it not [already] written,¹²⁰ ‘With all my heart I sought You etc.’? Why then is ‘From the depths’ necessary?”

¹¹⁷ Psalms 130:1

¹¹⁸ Zohar II 63a and on

¹¹⁹ Exodus 16:29

¹²⁰ Psalms 119:10

He then explains that the statement “From the depths I called You,” refers to a higher matter than, “With all my heart I sought You.” This is because, “From the depths (*MiMa’amakim*-ממעקים)” [in the plural] refers to the aspects of “the depth of the wellspring (*Omka d’Beira*-עומקא דבירה),” “the depth of all (*Omka d’Kola*-עומקא דכלא),” and “the depth of all depths (*Omka d’Kol Omkeen*-עומקא דכל עומקין),” or like the terminology, “the essential root of all roots (*Ikara d’Kol Ikarin*).”

Now, it was established for this Psalm to be recited during the ten days of repentance (beginning on Rosh HaShanah), since we then must draw from the aspect of “the depths etc.” This matter relates to each and every Jew, which is why this Psalm does not say, “A Psalm by Dovid.” Being that Dovid said the Psalms in the name of all Israel, how much more so here, in that Dovid did not say this on behalf of himself, but simply said, “A song of ascents,” meaning that this is something that every Jew says about himself (as in the words of the Zohar, “It is a song that is destined to be said by all the people of the world... by all generations.”)

Now, this must be better understood.¹²¹ For since “a song of ascents. From the depths (*MiMa’amakim*-ממעקים)” refers to that which even is higher than the matter of “With all my heart I sought You,” how does it apply for this to be present in every Jew?

We must also understand the difference between the matter [indicated by] “From the depths I called You, *HaShem*-יהוה,” and the matter [indicated by] “With all my heart I sought

¹²¹ Also see the discourse by this title 5674 (*Hemshech* 5672 Vol. 1, p. 398).

You.” For, from the fact that they established that this Psalm, “A song of ascents. From the depths,” is recited throughout the ten days of repentance, the matter of which is to repair and draw down all ten *Sefirot* and all ten powers of the soul (as explained in Pri Etz Chayim¹²² and elsewhere), it is understood that “From the depths” also relates to the inner manifest powers (*Kochot Pnimiyyim*) [of the soul].

On the other hand, the statement, “With all my heart I sought You,” indicates that one’s service of יהוה-*HaShem*, blessed is He, [already] is perfect and includes all the powers of the soul, as indicated by the precise wording, “**With all** (**בכל**-*Bekhol*) my heart.” This being so, what superiority is there in serving Him “from the depths (*MiMa’amakim*-ממעמקים)” over and above serving Him “with all my heart”?

That is, why is it specifically during the ten days of repentance that service of יהוה-*HaShem*, blessed is He, is “from the depths (*MiMa’amakim*-ממעמקים),” which is why we recite this Psalm. Furthermore, during the ten days of repentance themselves, the recitation of this Psalm on the first day is unlike its recitation on the following days, until the final day of the ten days of repentance.

¹²² Pri Etz Chayim, Shaar Tefilat Rosh HaShanah, Ch. 7, cited in Shaar HaKollel Ch. 6.

2.

Now, to understand this we must preface with what was explained before¹²³ about the difference between Rosh HaShanah and the giving of the Torah. That is, about Rosh HaShanah it is written,¹²⁴ “You are standing this day, all of you, before *HaShem*-יהוה your God; the heads of your tribes, your elders... from the hewer of your wood to the drawer of your water.”

The word “**this** day-*HaYom*-היום” refers to Rosh HaShanah,¹²⁵ [which is called] “the day of great judgment.”¹²⁶ It is on this day that “you are standing... all of you etc.,” in that the sparks of all souls stand and are elevated to their first source etc., (as explained in Likkutei Torah).¹²⁷ In other words, even though the verse specifies ten levels in the Jewish people, from “the heads of your tribes etc.,” until “the drawer of your water,” nonetheless, “You are standing this day, all of you,” as individuals who are as one. In other words, the matter of oneness does not only stem from revelation coming from Above, but even as they are below, all individuals Jews unite as one.

In contrast, this was not so at the giving of the Torah. For, even though the revelation from Above (*HaShem*-יהוה

¹²³ In the discourse entitled “*Zeh HaYom* – This day is the beginning of Your works,” of the 2nd day of Rosh HaShanah of this year, 5725, Discourse 1, Ch. 9 (Sefer HaMaamarim 5725, p. 12 and on).

¹²⁴ Deuteronomy 29:9-10

¹²⁵ See Pa’aneach Raza, end of the Torah portion of Nitzavim; Megaleh Amukot, Nitzavim, section entitled “*Asiri*” (60d).

¹²⁶ Targum to Job 2:1; Also see Zohar II 32b and Ramaz there; Zohar III 231a

¹²⁷ Likkutei Torah, beginning of Nitzavim

descended upon Mount Sinai”)¹²⁸ was without division, nonetheless, there indeed were various divisions below, in that Moshe was in a partition unto himself, and Aharon was in a partition unto himself etc.¹²⁹

However, this must be better understood. For, at first glance, it should have been the opposite. That is, at the giving of the Torah, when there was a drawing down of revelation from Above, there should not have been distinctions of levels, whereas on Rosh HaShanah, upon which the revelation is drawn down through the service of *HaShem*-יהוה, blessed is He, of those below, there should be various levels.

More specifically, the general matter of the giving of the Torah was revelation from Above. For, about the giving of the Torah, it is written, “*HaShem*-יהוה descended upon Mount Sinai.” This is especially so considering the explanation in the Midrashic teachings of our sages, of blessed memory,¹³⁰ that before the Torah was given, there was a decree that the upper should not descend to the lower, and the lower should not ascend to the upper, but at the giving of the Torah this decree was abrogated, and the Holy One, blessed is He, brought about a bond between the upper and the lower, as in the teaching, “I will be the one to start.”

Furthermore, even the Torah itself transcends division, as known about the difference between Torah and *mitzvot*, that the *mitzvot* are compared to the limbs and organs, in that the

¹²⁸ Exodus 19:20

¹²⁹ See Mechilta and Rashi to Exodus 19:24; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), Section on the *Cheereek*-חֶרֶק vowel.

¹³⁰ Midrash Tanchuma Va'era 15; Shemot Rabba 12:3

248-ה-רמ positive *mitzvot* are “the 248-ה-רמ limbs of the King,”¹³¹ and each limb and organ is separate from its fellow.

Moreover, [the *mitzvot*] have different measures and limits [one from the other]. For, there are *mitzvot* that all Jews are obligated to fulfill, and there are *mitzvot* that not all Jews are obligated to fulfill. Furthermore, in addition to the measures and limitations stemming from the Jewish people, there also are *mitzvot*, the measure and limitation of which stems from time and place, in that there are *mitzvot* that are dependent on the time and the place.

As understood, the measure and limitations stemming from time and place are below the measure and limitations stemming from the Jewish people, being that the Jewish people are higher than the world, the parameters of which are time and space.¹³² In contrast, the Torah is compared to the blood, which draws vitality to the limbs, and is equally present in all the limbs, as explained at length in Likkutei Torah.¹³³

3.

Now, we should add to the explanation of the absence of division in the Torah, which is compared to the blood that draws vitality to all the limbs. To explain, the absence of division in the blood that draws the vitality forth is so even as it

¹³¹ See Tikkunei Zohar, Tikkun 30 (74a)

¹³² See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The twelve letters ה"י ז"ה correspond to the twelve tribes of Israel.

¹³³ Likkutei Torah, Bamidbar 13a and on.

already is in the limb and enlivens it, in that even then, there is no difference between the blood and vitality in the head and the blood and vitality in the toe of the foot.

However, this is unlike the simplicity of the lights (*Orot*). For, even though, in and of themselves, the lights (*Orot*) are simple, [and it goes without saying that this is so according to the view that the lights (*Orot*) are simple, but even according to the view that the lights (*Orot*) are not simple, they indeed are simple in comparison to the vessels (*Keilim*)],¹³⁴ nevertheless, upon their manifestation in the vessels (*Keilim*), the lights also take on form.

In other words, because of the form of the vessels (*Keilim*), which have the form of “Wisdom-*Chochmah*” and “Kindness-*Chessed*” etc., the lights (*Orot*) that manifest in the vessels (*Keilim*) are also caused to have form, so that the lights (*Orot*) are also called “the light of Wisdom-*Chochmah*,” and “the light of Kindness-*Chessed*” etc. In other words, this is because the vessels (*Keilim*) reveal the lights (*Orot*).

The explanation is that as known about Kingship-*Malchut*, the matter of which is revelation (*Giluy*), that it is called by four names: “light-*Ohr*-אור,” “vessel-*Kli*-כלי,” “power-*Ko’ach*-כח,” and “name-*Shem*-שם.” Now, in general, they all are one matter, this being the matter of revelation (*Giluy*). However, more specifically, there are differences between them.

¹³⁴ See the glosses to the discourse entitled “*Patach Eliyahu*” in Torah Ohr, 5658 (p. 62); Also see Sefer HaArachim Chabad, section on “*Orot d’Sefirot – Peshitutam v’Tziyuram*” Ch. 3.

This is similar to what we explained before¹³⁵ about the matter of a light (*Ohr*-אור) and a name (*Shem*-שם), which in general, are one matter. For, because “there is nothing besides Him,”¹³⁶ and, “no place is devoid of Him,”¹³⁷ even the matter of a name (*Shem*-שם) (which is in concealment – *He’elem*) is like light (*Ohr*-אור) and revelation (*Giluy*). This is because, from the perspective of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, everything is openly revealed (*b’Giluy*).

On the other hand, since all lights (*Orot*) and revelations (*Giluyim*), including the highest lights (*Orot*), are of utterly no comparison whatsoever relative to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, therefore, even the matter of the light (*Ohr*), (which is in revelation – *Giluy*), is like the name (*Shem*-שם), (which is in concealment – *He’elem*). However, more specifically there is a difference between them, this being that light (*Ohr*-אור) is revelation (*Giluy*), whereas a name (*Shem*-שם) is concealment (*He’elem*).

The same is so in regard to the four aspects; “light-*Ohr*-אור,” “vessel-*Kli*-כלי,” “power-*Ko’ach*-כח,” and “name-*Shem*-שם,” that in general they are one matter, the matter of revelation (*Giluy*). Therefore, Kingship-*Malchut*, the matter of which is revelation (*Giluy*), is called by these four names. That is, she sometimes is called by the name “radiance-*Ha’arah*-הארה” and “light-*Ohr*-אור,” stemming from the aspect of revelation (*Giluy*)

¹³⁵ In the discourse entitled “*Zeh HaYom*” (Discourse 1), Ch. 4 (Sefer HaMaamarim 5725, p. 6).

¹³⁶ Deuteronomy 4:35

¹³⁷ Tikkunei Zohar, Tikkun 57 (91b)

present in the light (*Ohr*-אור), and she sometimes is called by the names “vessel-*Kli*-כלי,” “power-*Ko’ach*,” and “name-*Shem*-שם.”

However, more particularly, there is a difference between the matter of a “light-*Ohr*” and the matter of a vessel-*Kli*,” “a power-*Ko’ach*,” and “a name-*Shem*.” For, in the matter of a light (*Ohr*), because of its adhesion to its Luminary (*Ma’or*-מאור), its nature is to be subsumed in its Source, and therefore, in and of itself, it is the opposite of revelation (*Giluy*).

In contrast, this is not so of the matters of “a vessel-*Kli*,” “a power-*Ko’ach*,” and “a name-*Shem*.” For, being that they are in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*) [to their Source], their matter is to draw down and bring revelation (*Giluy*) below etc.

The same is so of the particulars of “a vessel-*Kli*,” “a power-*Ko’ach*,” and “a name-*Shem*.” That is, even though they all are an aspect of concealment (*He’elem*) and unrecognizable adhesion (*Dveikut Bilti Nikeret*) [to their Source], there nevertheless is a difference between them. That is, the name (*Shem*-שם) is the aspect of complete concealment. This is as explained before,¹³⁸ that a name (*Shem*-שם) does not at all indicate or reveal its root etc. In contrast, the vessels (*Keilim*) reveal the lights (*Orot*).

In other words, the vessels (*Keilim*) are the intermediary medium between the light (*Ohr*) and the name (*Shem*), in that

¹³⁸ In the discourse entitled “*Zeh HaYom*” (Discourse 1), Ch. 4 (Sefer HaMaamarim 5725, p. 6).

the name (*Shem*) is the aspect of complete concealment, whereas the vessels (*Keilim*) reveal the lights (*Orot*).¹³⁹

Now, since the vessels (*Keilim*) reveal the lights (*Orot*), therefore, the lights (*Orot*) that manifest in them are revealed through them and take on form by means of them, so that even the lights (*Orot*) are called “the light of Wisdom-*Chochmah*” and “the light of Kindness-*Chessed*.” All this is in regard to the matter of the lights (*Orot*), in that although they are simple in and of themselves, nevertheless, upon their manifestation in the vessels (*Keilim*) they take on form. However, this is not so of the blood and vitality. That is, even as it manifests in the limbs and enlivens them, it remains in its state of simplicity, without division and form whatsoever.

From the above we can also understand the matter as it relates to Torah, which is compared to blood, in that it transcends division. Thus, based on the above, it should have been necessary that the giving of the Torah below also be in a way that there are no divisions of Moshe being in a partition unto himself, and Aharon in a partition unto himself etc.

However, all the above is in regard to the giving of the Torah, which is in a way of revelation from Above. In contrast, this is not so on Rosh HaShanah, whereupon the revelation specifically stems from the service of *HaShem*-יהוה of those below. This is why there first must be, “I am to my Beloved-*Ani LeDodi*-אני לדודי,” which subsequently causes that “my Beloved is to me-*Dodi Lee*-דודי לי.”¹⁴⁰

¹³⁹ Also see *Hemshech* 5672 Vol. 1, Ch. 306.

¹⁴⁰ Song of Songs 6:3

Thus, from the general perspective of the matter of serving *HaShem*-יהו"ה, blessed is He, from below, there are divisions of levels. This is as in the teaching of our sages, of blessed memory,¹⁴¹ "Their minds are unequal to each other." In other words, this is how it is according to Torah, and it is not a negative matter, but on the contrary, it is due to the greatness of the Creator, *HaShem*-יהו"ה, blessed is He.

This is as our sages, of blessed memory, stated¹⁴² "This serves to tell the greatness of the Holy One, blessed is He. For, when a person mints several coins with one seal, they all are similar to each other. Nonetheless, the King, King of kings, the Holy One, blessed is He, stamped all people with the seal of Adam, the first man, and yet not one of them is similar the other."

Furthermore, the general service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is the service of repentance (*Teshuvah*), with remorse over the past and acceptance over the future. However, when it comes to repairing the past there are distinctions of levels, since one person's past is different than another person's past etc.

Thus, based on this, there should have been different levels on Rosh HaShanah. Therefore, it is not understood how on Rosh HaShanah it is possible for there to be the matter of, "You are standing this day, all of you," as individuals who are united as one, whereas at the giving of the Torah, which specifically stems from revelation from Above, there were the different levels of Moshe being in a partition unto himself etc.

¹⁴¹ See Talmud Bavli, Brachot 58a; Sanhedrin 38a

¹⁴² Mishnah Sanhedrin 4:5; Taalmud Bavli, Sanhedrin 37a, 38a

However, the explanation is¹⁴³ that Torah is the aspect of the upper Wisdom-*Chochmah*. Now, when it comes to the matter of Wisdom-*Chochmah*, it is known and explained elsewhere¹⁴⁴ that even though the soul, as it is in the essence of its being is Wisdom-*Chochmah*, this is as the essence of the soul truly is, in and of itself, but in its revelation, the soul is the matter of life, and lower than this, it is the matter of the powers [of the soul], and within the powers [of the soul] themselves, there are transcendent encompassing powers (*Kochot Makifim*) and there are inner manifest powers (*Kochot Pnimiyyim*), and Wisdom-*Chochmah* is the beginning of the inner manifest powers (*Kochot Pnimiyyim*). In other words, the matter of the revelation of the Wisdom-*Chochmah* is only the aspect of a power (*Ko'ach*-כֹּחַ), which is distant from the essence of the soul, and there is a constriction (*Tzimtzum*) and separation between the essence of the soul and Wisdom-*Chochmah*.

The same is understood in regard to the matter of Torah, which is the upper Wisdom-*Chochmah*. That is, even though the Essential Self of *HaShem*-יהוה, blessed is He, is fully present in the Torah,¹⁴⁵ this being the matter of the word “I-*Anochi*-אֲנִי”¹⁴⁶ which is an acronym for,¹⁴⁷ “I have placed My soul into My writing-*Ana Nafshi Katavit Yahavit*-אָנָה נָפְשִׁי כָּטָוִית יָהָוִית

¹⁴³ See the end of the discourse entitled “*Atem Nitzavim*” 5674 (*Hemshech* 5672 Vol. 1, toward the end (p. 634 and on)).

¹⁴⁴ See *Hemshech* 5672 *ibid.* Ch. 310; *Sefer HaMaamarim* 5692 p. 312; Also see the *Hemshech* 5672, Ch. 203.

¹⁴⁵ See Tanya, *Likkutei Amarim*, Ch. 47 and elsewhere.

¹⁴⁶ Exodus 20:2; Deuteronomy 5:6

¹⁴⁷ Talmud Bavli, Shabbat 105a (Ein Yaakov version).

כתבית יהבית,” nevertheless, the matter of His Essential Self as it is in Torah does not come into revelation, and as the Torah comes into revelation, it is in the aspect of an inner manifest light (*Ohr Pnimi*). Thus, since the Torah is the aspect of an inner manifest light (*Ohr Pnimi*), it therefore is drawn down commensurate to the capacities of the recipients, and there therefore are various measures and divisions, with Moshe being in a partition unto himself etc.

In contrast, on Rosh HaShanah there is a drawing down of the Essential Self of *HaShem*-יהו, blessed is He, into revelation. This is as explained before, that on Rosh HaShanah there is a drawing down of *HaShem*'s-יהו essential exaltedness into revelation below. Thus, since even the Essential Self of *HaShem*-יהו, blessed is He, who transcends divisions, is drawn into revelation below, therefore the matter of oneness is also caused below, that “You are standing... all of you,” as individuals who are as one.

5.

Now, the revelation of the Essential Self of *HaShem*-יהו, blessed is He, on Rosh HaShanah, is specifically bound to the aspect of the name (*Shem*-שם). This is why our service of *HaShem*-יהו, blessed is He, on Rosh HaShanah, is in reciting the letters (*Otiyot*) [of the *Machzor*],¹⁴⁸ which are compared to the matter of the name (*Shem*-שם).

¹⁴⁸ See the preceding discourse entitled “*Zeh HaYom* – This day is the beginning of your works” (Discourse 1), Ch. 8 (Sefer HaMaamarim 5725, p. 11).

The explanation is that we previous explained¹⁴⁹ the difference between a light (*Ohr*-אור) and a name (*Shem*-שם). That is, light (*Ohr*-אור) is revelation (*Gilyu*), whereas a name (*Shem*-שם) is concealment (*He'elem*). This is because a name (*Shem*-שם) does not reveal the essential being of the root and source of that which is called by the name (*Shem*). This is as we said, that there can be several people with the same name, but even so, they differ from each other in matters that are essential, such that one person can be a great sage and the other person can be an ignoramus.

On the other hand,¹⁵⁰ by the very fact that the name (*Shem*-שם) is concealment (*He'elem*), it therefore has an element of superiority over and above the light (*Ohr*-אור). For, the matter of the light (*Ohr*-אור), which is revelation (*Gilyu*), is just a radiance (*Ha'arah*) that does not draw the essence (*Etzem*) forth. Rather, it specifically is the name (*Shem*-שם), which is concealment (*He'elem*), that draws the essence (*Etzem*) forth. For, through calling a person by his name, his whole essential self turns to the one who called him.

This is also understood from the fact that through the name (*Shem*-שם) there is caused to be the drawing down of the vitality that affects the bond between the soul and the body. As known, the essence of the soul becomes defined through the matter of manifestation in the body.¹⁵¹ We find in Idra

¹⁴⁹ In the preceding discourse entitled “*Zeh HaYom* – This day is the beginning of your works” (Discourse 1), Ch. 4 (Sefer HaMaamarim 5725, p. 6).

¹⁵⁰ See the discourse entitled “*Atem Nitavim*” *ibid.* (*Hemshech* 5672 *ibid.*) Ch. 308.

¹⁵¹ See *Hemshech* 5666 p. 178; Sefer HaMaamarim 5692 p. 207 and on.

Rabba,¹⁵² that once Eliyahu the prophet did not come to the Idra [gathering] and when Rabbi Shimon Bar Yochai asked him why he did not attend the Idra [gathering], he responded that he was busy saving Rav Hamnuna Sabba and his friends. Now, at first glance this is not understood. For, [as known] Eliyahu the prophet comes to all circumcisions (*Brit Milah*),¹⁵³ and thus is present in multiple places at the same time.

However, the explanation¹⁵⁴ is that at a circumcision (*Brit Milah*) only a spark of the soul of Eliyahu [comes] (but not his essential self). It therefore is possible for [a spark of his soul] to be present in multiple places at the same time. However, for the honor of Rav Hamnuna Sabba, as well as for the honor of Rabbi Shimon Bar Yochai, he specifically had to come manifest in a body, and as it manifests in a body, the essence becomes limited. In other words, the drawing down of the essence is specifically in a body, and the body therefore limits the essence, in that the essence is limited and defined within it. He therefore could not be in two places at the same time.

With the above in mind, we can understand the superior quality of the name (*Shem*-שם), through which a bond is caused between the soul and the body, in which the essence of the soul is drawn down and limited. In other words, when it comes to the sparks drawn from the soul, as well as his Torah teachings and the like, the essence is not present, and it only is upon manifesting in the body that the essence is drawn forth. Thus,

¹⁵² Zohar III 144b

¹⁵³ See Pirke d'Rabbi Eliezer Ch. 29; Zohar I 13a, 93a

¹⁵⁴ See Kol BaRamah (107b) and Nitzutzei Orot to Zohar III ibid.

since the manifestation and bond between the soul and the body is brought about by the name (*Shem*-שם), we thus find that the name (*Shem*-שם) is what draws the essence (*Etzem*) forth.

Now, even though in the aspect of the light (*Ohr*-אור) there also is a drawing forth of the Essential Self, as explained before, that the light (*Ohr*) is not only similar to its Luminary (*Ma'or*), but is also similar to all matters in the Essential Self of *HaShem*-יהו"ה, blessed is He, proven from the fact that since the light (*Ohr*) bears similarity to its Luminary (*Ma'or*), it therefore also has the power to bring existence into being as something from absolute nothingness and zero, and this matter of bringing novel existence into being from nothing to something, does not stem from [Him being] the Luminary (*Ma'or*), but solely and specifically from the power of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

That is, since His existence is intrinsic to Him and He is not caused by any cause that precedes Him, Heaven forbid to think so, it therefore is solely in His power and ability to create something from absolute nothingness and zero, without any other cause or reason preceding it,¹⁵⁵ (as it is in its own senses).¹⁵⁶

This being so, since the light (*Ohr*) also has the power to bring novel existence into being, stemming from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, we thus find that there is a drawing forth of His Essential Self in the light (*Ohr*).

¹⁵⁵ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

¹⁵⁶ See *Hemshech* 5672 Vol. 2, p. 684; *Sefer HaMaamarim* 5677 p. 150.

Nevertheless, the power of His Essential Self, as it is in the light (*Ohr*), is in a state of concealment (*He'elem*). In other words, only the matter [that there is a] Luminary (*Ma'or*) comes into revelation in the light (*Ohr*), whereas the matter of His Essential Self is in a state of concealment (*He'elem*) within it.

This then, is the element of superiority of the name (*Shem*-שם), over and above the light (*Ohr*-אור), in that through the name (*Shem*-שם) there is a drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, into revelation. For, it is through calling one by name (*Shem*-שם) that he turns to the one who called him with his whole essential self, in an openly revealed way. All this is because the matter of the name (*Shem*-שם) is the aspect of concealment (*He'elem*), which is why it draws the Essential Self into revelation (*Giluy*).

6.

Now, it can be added that based on this, there is an element of superiority to the matter of the name (*Shem*-שם), over and above the matter of the power (*Ko'ach*-כח). For, even though the power (*Ko'ach*-כח) is the aspect of concealment (*He'elem*) (as explained in chapter three), nevertheless, there is no comparison between the concealment (*He'elem*) of the power (*Ko'ach*-כח) and the concealment (*He'elem*) of the name (*Shem*-שם).

This may be understood from the powers of the soul, that even though they are unlike the light (*Ohr*), which is the aspect of revelation (*Giluy*) from the essence (*Etzem*),

nevertheless, they indeed reveal a small measure of the soul. They therefore are called “fixtures-*Tikkunim*,”¹⁵⁷ in that the soul is affixed in them and acts and is revealed to a small degree by means of them. For example, through the power of Wisdom-*Chochmah* or the power of Action-*Ma’aseh*, we thereby know whether a person is wise or strong etc. In contrast, the name (*Shem*-שם) does not reveal the essential self at all, and is in a state of complete concealment (*He’elem*).

Due to this, the revelation of the essence is specifically in the aspect of the name (*Shem*-שם). In contrast, this is not so when it comes to the aspect of the power (*Ko’ach*-כח), in which the essence (*Etzem*) is not always revealed. On the contrary, most of the time there is no revelation of the essence (*Etzem*) in the aspect of the power (*Ko’ach*-כח).

This is understood from the difference between the souls of the Jewish people and the [souls of] other creations.¹⁵⁸ That is, about the souls of the Jewish people the verse states,¹⁵⁹ “and He blew the soul of life into his nostrils,” about which Zohar states,¹⁶⁰ “He who blows, blows from within himself,” and as explained in Tanya,¹⁶¹ “Meaning, from his inwardness and his innermost being, for it is his inward and innermost vitality that a person emits through blowing with force.”

In other words, the power (*Ko’ach*-כח) in the souls of the Jewish people is from “His inwardness and His innermost

¹⁵⁷ See Torah Ohr, beginning of Re’eh

¹⁵⁸ See Maamarei Admor HaZaken 5562 Vol. 1, p. 125 and on; Ohr HaTorah, Vayechi Vol. 6 p. 1,116a; Sefer HaMaamarim 5652 p. 14 and elsewhere.

¹⁵⁹ Genesis 2:7

¹⁶⁰ Zohar cited in Tanya, Ch. 2; See Marei Mekomot v’Ha’arot Ktzarot to Tanya Ch. 2.

¹⁶¹ Tanya, Likkutei Amarim, Ch. 2

being,” and there is a drawing forth in him of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

In contrast, this is not so of the existence of other creations. For, though they too were created from the aspect of His power (*Ko'ach*-כח), as the verse states,¹⁶² “You made the heavens and the earth with Your great power (*Kochacha*-כחך),” nonetheless, their actual existence is brought about through His speech (*Dibur*), which only is the aspect of a breath and a radiance (*Ha'arah*). We thus find that in regard to the matter of the power (*Ko'ach*-כח), as it is in the novel coming into being of the creations, His Essential Self is not drawn forth.

Thus, in this matter there is a superiority to the matter of the name (*Shem*-שם), over and above the power (*Ko'ach*-כח). That is, the name (*Shem*-שם) draws the Essential Self into revelation (in a constant way), in that through it He turns with His whole Essential Self to the one who calls Him.

This is to the extent that through the name (*Shem*-שם), the powers are drawn forth from their essential root and source, as explained in the additions to Torah Ohr¹⁶³ about a person being called by the titles “wise-*Chacham*-חכם,” or “kind-*Chasdan*-חסדן,” and the like, that through this, there is an awakening [in him] of the power of wisdom-*Chochmah* or [the power of] kindness-*Chessed* to be drawn from concealment into revelation. [This is why we find that [the students of] Rabbi

¹⁶² Jeremiah 32:17

¹⁶³ Torah Ohr, Hosafot 102a and on.

Shimon bar Yochai praised him, in order to arouse revelation and bestowal from him etc.]]¹⁶⁴

Beyond this, the matter of calling the One Above by titles (*Shemot*-שמות) is unlike the matter of calling a person by titles (*Shemot*-שמות) below. For [below], even before being called by titles (*Shemot*-שמות), a person already has these powers in a concealed way, and the effect of being called by [the titles] is only that it draws them from concealment into revelation.

In contrast, this is not so as it is Above [in *HaShem*'s-יהו"ה Godliness], in that before being called [by the titles] it is in a way of utter simplicity, such that there is no existence of *Sefirot* altogether, not even in a state of concealment without tangible existence. Rather, through Him being called by the titles (*Shemot*-שמות) the general matter of the existence of the *Sefirot* is newly brought into being.¹⁶⁵ We thus find that the matter of the name (*Shem*-שם) awakens an aspect that even is higher than concealment that has no existence at all.

7.

This then, is why our service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is in reciting the letters (*Otiyot*) [of the *Machzor*], similar to the matter of a name (*Shem*-שם). This is because through the name (*Shem*-שם) there is a drawing of the Essential Self of *HaShem*-יהו"ה below, in a revealed way (as explained in chapter four).

¹⁶⁴ See *Hemshech* "v'Hechereem" 5631 p. 49 and on.

¹⁶⁵ See Torah Ohr *ibid.* p. 103c

This also is why the matter of Rosh HaShanah, on which we draw the aspect of His essential exaltedness to be revealed all the way down, is through the *mitzvah* of the day, done with the Shofar,¹⁶⁶ in which the sounding of the Shofar is an action (*Ma'aseh*) that even is lower than reciting the letters (*Otiyot*) [of the *Machzor*], which is the matter of speech (*Dibur*). This indicates the drawing down of His essential exaltedness into revelation all the way far below, as we recite,¹⁶⁷ “Appear in the splendor of Your majestic might etc.,” this being a matter of revelation (*Giluy*).

This is as explained (in chapter three) that since the aspect of His essential exaltedness is drawn into revelation below, therefore there is also caused to be the matter of oneness below, indicated by the verse, “You are standing this day, all of you,” individuals who are as one. In other words, even though their ten levels [are enumerated] from “the heads of your tribes etc.,” until “the drawer of your water,” nonetheless, they all are unified as individuals who are as one.

This is because on Rosh HaShanah there is a drawing down of the aspect of His essential exaltedness into revelation, all the way down, meaning even in matters that, in and of themselves, are in a state of division, from “the heads of your tribes etc.,” until “the drawer of your water.” Therefore, they also unify because of the essence that is drawn forth to illuminate in them.

The same is so in man’s soul in his service of *HaShem*-יהוה, blessed is He. That is, service of Him on Rosh HaShanah

¹⁶⁶ Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27a there.

¹⁶⁷ In the Rosh HaShanah prayers.

is in a way that the soul is essentially moved.¹⁶⁸ This is as his honorable holiness, my father-in-law, the Rebbe,¹⁶⁹ explained in regard to the coronation and prostration of Rosh HaShanah. That is, the matter of the coronation, in that we crown Him as King, in that we subjugate ourselves to Him in all that He will command, which relates to the matter of His desire (*Ratzon*). In contrast, the prostration [on Rosh HaShanah] is the matter of the nullification of the essential self (*Bittul Atzmi*) to the Master of the desire (*Ba'al HaRatzon*).

Now, the essential nullification (*Bittul Atzmi*) also illuminates within the ten revealed powers of the soul, (the likeness to which [in the Jewish people as a whole] are the ten levels, from “the heads of your tribes etc.,” to “your water drawers”). In other words, this is not just in the powers of the soul as they are included and subsumed in the soul, but even as the powers come into revelation in the aspect of division, they too are thoroughly penetrated and imbued with the essential nullification of self (*Bittul Atzmi*) stemming from the essential self of the soul, and they therefore can unify as individuals who are as one.

This is also hinted in the explanation of the Siddur, in Shaar HaTekiyot,¹⁷⁰ that the matter of sounding of the Shofar is the drawing forth of the Essential Self, the essence of Wisdom-

¹⁶⁸ See the preceding discourse entitled “*Zeh HaYom* – This day is the beginning of your works” (Discourse 1), Ch. 8 (Sefer HaMaamarim 5725, p. 11).

¹⁶⁹ See Sefer HaSichot 5705 p. 9; Also see the preceding discourse entitled “*Zeh HaYom* – This day is the beginning of your works” (Discourse 1), Ch. 9 (Sefer HaMaamarim 5725, p. 13).

¹⁷⁰ See the discourse entitled “*Lehavin Inyan Tekiyat Shofar Al Pi Kavanot HaBaal Shem Tov Zichrono Livrachah*,” p. 244c and on.

Chochmah, the essence of the emotions (*Midot*), and the essence of Kingship-*Malchut*.

However, at first glance, this is not understood. For, Wisdom-*Chochmah* and the emotions (*Midot*) are separate powers of the soul. What then is meant by the statement, “the essence of Wisdom-*Chochmah*,” and “the essence of the emotions (*Midot*)” etc.? However, the explanation is that this hints that the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is in a way that even the revealed powers of the soul are thoroughly penetrated and imbued with the essential self.

8.

With the above in mind, we can understand the matter of reciting the Psalm, “A song of ascents; From the depths I called You,” throughout the ten days of repentance. For, even though the service of *HaShem*-יהו"ה, blessed is He, of the ten days of repentance, is to repair and draw down the ten *Sefirot* and the ten powers of the soul, nonetheless, this is in a way that the essence is drawn forth in them, this being the matter indicated by the word, “from the depths-*Mima'amakim*-ממעמקים,”¹⁷¹ [in the plural] meaning, “the depth of the wellspring (*Omka d'Beira*-עומקא דבירה),” “the depth of all (*Omka d'Kola*-עומקא דכלא),” and “the depth of all depths (*Omka d'Kol Omkeen*-עומקין דכל עומקין).” This is because the word “from the depths-*Mima'amakim*-ממעמקים” is plural, indicating

¹⁷¹ Also see the end of the discourse entitled “*Shir HaMaalot MiMa'amakim*” 5674 (*Hemshech* 5672 Vol. 1, p. 404 and on).

the depth (*Omek*-עומק) and the depth of the depth (*Omek d'Omek*-עומק דעומק), this being the essential self.

However, at first glance, the meaning of the words the depth (*Omek*-עומק) and the depth of the depth (*Omek d'Omek*-עומק דעומק) is not understood. For, since there is a deeper depth, the first depth is not depth in its truest sense.

However, the explanation is that the aspect of the depth of the depth (*Omek d'Omek*-עומק דעומק) utterly transcends the category of “depth-*Omek*-עומק” ([which relates to] length and width). Rather, it only is because we have no other name to call it by, that we call it the depth of the depth (*Omek d'Omek*-עומק דעומק), even though, in truth, it utterly transcends the category of “depth” (*Omek*-עומק). This refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, as His is in His essential exaltedness.

This aspect is drawn forth in all ten *Sefirot* and all ten powers of the soul, which we draw forth during the ten days of repentance, so that they too become thoroughly penetrated and imbued with the aspect of the essence indicated by the word “from the depths-*MiMa'amakim*-ממעמקים.” (This is similar to what was explained before, that in all ten levels from “the heads of your tribes etc.,” to “the drawer of your water,” there is an illumination of the aspect of the essential self.)

With the above in mind, we can understand the superiority of the service of *HaShem*-יהו"ה, blessed is He, indicated by the words, “From the depths I called You,” over and above service of Him indicated by the words, “With all my heart I sought You.” This is because the service indicated by the words, “With all my heart I sought You,” only refers to the

perfection and wholeness of the powers of the soul, whereas the service indicated by the words, “From the depths,” is in a way that in addition to the wholeness of the powers of the soul, they are penetrated and imbued by the essential self.

It is in this regard that the Psalm simply states, “A song of ascents,” without specifying who said it. Rather, “it is a song of ascents that is destined to be said by all the people of the world, and this song is destined to be said by [all] generations of the world.”

In other words, there is “a song of ascents, by Dovid,” in which although he was the King of Israel, and said the Psalms in the name of all of the Jewish people,¹⁷² nonetheless, there is division in this. That is, there is one who “from his shoulders and up, is taller than all the people,”¹⁷³ and there are those under [him] etc. However, all this is because the essence is not present in this.

In contrast, this is not so of the simple “song of ascents,” “that is destined to be said by all the people of the world, for [all] generations of the world,” in which there is the aspect of the essential self, which is equally present in them all. (This is similar to what was explained before, that from the perspective of the aspect of the essence, there is caused to be oneness from “the heads of your tribes etc.,” until “the drawer of your water,” so that they are individuals who are as one.) In other words, it specifically is in the drawing forth to below to “all the people of the world” that the essential self is drawn forth.¹⁷⁴ (This is

¹⁷² See Midrash Tehillim 1:1; Yalkut Shimoni to Samuel II, Remez 165.

¹⁷³ Samuel I 9:2, explained in Ohr HaTorah, Vayera Vol. 4, p. 764b; Shir HaShirim Vol. 2, p. 414 and on.

¹⁷⁴ There is a small portion of the discourse missing here.

similar to what was explained before, that it is specifically the name (*Shem*-שם), which is in the aspect of concealment (*He'elem*) to a greater degree than the power (*Ko'ach*-כח) in which there is a drawing forth of the essential self.)

Now, it is through the general service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah and the ten days of repentance, in a way of essential nullification of self (*Bittul Atzmi*) to Him, coming from the essential self of the soul, that this is drawn down and imbued even in the revealed powers of the soul, even the lowest of powers, and we thereby likewise affect this Above, that a drawing down of the aspect of His essential exaltedness into revelation all the way down is caused, and through this, we fulfill *HaShem*'s-יהו"ה Supernal intention for “a dwelling place for the Holy One, blessed is He, in the lower worlds.”¹⁷⁵

¹⁷⁵ Tanya, Likkutei Amarim, Ch. 36.