

Discourse 49

“*V’Aseeta Chag Shavu’ot... -
You shall make the festival of Shavuot...*”

Delivered on the 2st day of Shavuot, 5725

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

1.

The verse states,⁸⁰⁶ “You shall make the festival of Shavuot to *HaShem*-יהו"ה your God; you shall give according to the measure of the generosity of your hand etc.” Now, in regard to the words, “the generosity of your hand-נדבת ידך,” the question is well known,⁸⁰⁷ that the matter of “generosity-*Nedivut*-נדיבות” is related to the heart, as in the verse,⁸⁰⁸ “Anyone with a generous **heart** (*Nediv Leebo*-נדיב לבו) shall bring it.” This being so, why does this verse specify “the generosity of your hand-*Nidvat Yadcha*-נדבת ידך?”

Another question about this is ⁸⁰⁹ what exactly is the relation between this matter and the holiday of Shavuot? For about the words, “the measure of the generosity of your hand (*Meesat Nidvat Yadcha*-מסת נדבת ידך),” our sages, of blessed memory, said,⁸¹⁰ “[This teaches] that a person brings his

⁸⁰⁶ Deuteronomy 16:10 (in the Torah portion that is read on this day).

⁸⁰⁷ See the discourse by the same title as this in *Hemshech* 5672 Vol. 1, p. 245 and elsewhere.

⁸⁰⁸ Exodus 35:5

⁸⁰⁹ See the discourse by this title in *Sefer HaMaamarim* 5656 p. 350; *Hemshech* 5666 p. 236; Also see *Ohr HaTorah*, Re'eh p. 754; p. 764

⁸¹⁰ Talmud Bavli, Chagigah 8a

obligatory offering from non-sacred [property] (*Chullin*),” meaning that he must offer sacrifices in an amount that is in excess of the tithe,⁸¹¹ with a good eye and in a gracious way.

[The Torah] expressly states this matter in regard to the holiday of Shavuot, from which we derive that this also applies to all the festivals, in that the offerings must be brought with a good eye and in gracious way. However, at first glance, this should have been said in regard to the holiday of Pesach, which is the first of the pilgrimage festivals,⁸¹² and from that we would derive this in regard to all the other festivals. This being so, why was it specifically stated in relation the holiday of Shavuot?

However, from the fact that the verse states, “the measure of the generosity of your hand (*Meesat Nidvat Yadcha* – מסת נדבת ידך),” specifically in relation to the holiday of Shavuot, this demonstrates that the matter of giving with a good eye and in a gracious way specifically relates to the holiday of Shavuot. Moreover, in this itself, the emphasis (is not so much on the generosity of the heart, but) specifically on “the generosity of your hand,” as mentioned above.

2.

Now, to understand this, we must first preface with the statement in the Haftorah,⁸¹³ “And upon the likeness of the throne was the likeness of the appearance of a man upon it, from

⁸¹¹ See Panim Yafot to Deuteronomy 16:10

⁸¹² Mishnah Rosh HaShanah 1:1

⁸¹³ The Haftorah of the first day of the holiday of Shavuot – Ezekiel 1:26

above.” That is, we must understand⁸¹⁴ the meaning of this matter of the form of a man Above, for is it not so “that He has no likeness to a body and He has no body”?⁸¹⁵ Additionally, Midrash Rabba states,⁸¹⁶ “How great is the power of the prophets, in that they liken the form to the One who forms it etc., as the verse states, ‘And upon the likeness of the throne, was the form of the likeness of a man upon it, from above.’” However, since this matter (that the prophets liken the form to the One who forms it) is stated in Torah, it must be said **that this indeed is the reality**. This being so, we must understand how it applies to say that in *HaShem*’s יהוה’s Godliness, there is the form of a man Above.

This may be understood by prefacing with what was explained before⁸¹⁷ on the verse,⁸¹⁸ “As water reflects a face back to the face, so does the heart of man to man,” that this not only refers to water in the literal sense, but also to the Upper Water (*Mayim Elyonim*), this being the matter of the simplicity of the limitless light of the Unlimited One, which transcends the form of man.

The explanation is that water (in the literal sense) is a clear and refined substance that is simple and divested of all color. When someone gazes into water, in the water there

⁸¹⁴ With respect to the coming section, see the discourse entitled “*Ki Tisa*” 5675 (*Hemshech* 5672 Vol. 2, p. 896).

⁸¹⁵ See the liturgical hymn “*Yigdal*.”

⁸¹⁶ Midrash Bereishit Rabba 27:1

⁸¹⁷ In the preceding discourse entitled “*B’Sha’ah SheAlah Moshe LaMarom* – When Moshe ascended on high,” of the 1st night of the holiday of Shavuot of this year, 5725, Discourse 48, Ch. 4 and on (*Sefer HaMaamarim* 5725 p. 279 and on).

⁸¹⁸ Proverbs 27:19; See *Hemshech* 5672 *ibid.* p. 964 and on; Also see the citations in the aforementioned discourse entitled “*B’Sha’ah SheAlah Moshe LaMarom*.”

appears to be the face of the one who gazes into it, whereas the water itself undergoes no change at all. Rather, the changes in the face that appears in the water is because of the change in the face of the one who gazes into it (such as whether the one who gazes into it is Reuven or Shimon etc.).

Additionally, even at the time of the appearance of the face of the one who gazes into it, no change is acquired in the reality of the water, but it only appears to be so in the eyes of the beholder. Moreover, the existence of the face that appears in the water is just the existence of the water itself.

The same is so Above, that the matter of the Upper Water (*Mayim HaElyonim*) as it is in its highest level, hints at the limitless light of the Unlimited One that precedes the restraint of the *Tzimtzum* and is of the utmost simplicity, such that it does not apply for there to be any change in Him, nor any desire, nor any form at all.

The fact that it arose in His simple will to create the world comes about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) that is from Him and of Him, because of the pleasure there will be through the deeds of the lower beings. This is the matter of [the teaching],⁸¹⁹ “In whom did He consult? In the souls of the righteous *Tzaddikim*.” That is, it arose before Him, blessed is He, that He is destined to delight in the service of Him of the righteous *Tzaddikim* in fulfilling His Torah and *mitzvot*, and through this there was the arousal of the desire to create the world.

Now, although as known, there first must be the arousal of the desire, and [only] then can there be the matter of the

⁸¹⁹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

consultation (of “in whom did He consult etc.”) whereas before the arousal of the desire for it, the matter of consultation does not apply, this being so, even before the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) etc., there already was the arousal of the desire, in and of itself.

Nonetheless, being that even after the arousal of the desire to create the world there also must be the matter of consultation as to whether or not to create, and if at the time of the consultation the decision would be in the negative, then it would be as though there utterly was no arousal for this at all. (In other words, the matter of the consultation is that He grants His power of desire to the one in whom He consults, so that should he say no, the desire would be as though it altogether never was). We thus find that the decision in the positive at the time of the consultation is like the beginning of the arousal of the desire.

In other words, the beginning of the arousal of the desire (before the consultation) was not yet the aspect of desire, and therefore yes and no were equal, and it only was through the consultation that it came to the aspect of desire (*Ratzon*).⁸²⁰ Moreover, the matter of the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) (in that the pleasure He would derive from the service of Him by the righteous *Tzaddikim* arose before Him, this being the matter of “in whom did He consult etc.”) was present even before the arousal of the desire,

⁸²⁰ Also see the discourse entitled “*Vayedaber HaShem... Acharei Mot – HaShem spoke to Moshe after the death of...*” 5722, Ch. 6 (Sefer HaMaamarim 11th of Nissan, Vol. 1, p. 60; Sefer HaMaamarim 5722 p. 206 [translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 24]).

except that it was concealed in His Essential Self, and in the concealment, the consultation preceded the arousal etc.

That is, even though in the actualization and revelation the order is that the arousal of the desire is followed by the consultation etc., nonetheless, even before the arousal of the desire there had to be the root within His Essential Self that the matter of the ascent of the feminine waters would be of consequence to Him.

This is because, in and of itself, the service of Him by the created beings, is utterly of no consequence relative to the Essential Self of the limitless light of the Unlimited One. It therefore was necessary for there be the illumination of the light of His Supernal kindness, in and of itself, that He should desire and delight in this, and that it should be important in His consideration, this being the matter of “He desires kindness.”⁸²¹ Through this there was the empowerment for the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) to affect the arousal of the desire etc.

This matter, which was present in the concealment that preceded the consultation for the arousal of the desire, is why it was in the power of the consultation to [either approve or] nullify the arousal of the desire, as though it altogether never was, because of the precedence of the consultation.

From all the above, it is understood that the arousal of the desire within the limitless light of the Unlimited One was not because of the limitless light of the Unlimited One Himself, since He altogether is not in the category of desire (*Ratzon*), but

⁸²¹ Micah 7:18; See Likkutei Torah, Shir HaShirim 11d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

was solely brought about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*).

This then, is the matter of “as water reflects a face back to the face.” That is, just as the face that is seen in the water does not result from the water itself, but is the result of the face that gazes into it, this likewise is so of the desire of the limitless light of the Unlimited One, that it is not because of the limitless light of the Unlimited One Himself, but is brought about solely through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*).

From this it is understood that the desire (*Ratzon*) within the limitless light of the Unlimited One also is the limitless light of the Unlimited One, which is of the ultimate simplicity. For, just as the face that is seen in the water (as a result of the face that gazes into it) is not something separate unto itself, but it's being is itself the being of the water, so likewise the desire in the limitless light of the Unlimited One (brought about through the ascent of the feminine waters) is itself the limitless light of the Unlimited One, which is of the ultimate simplicity.

The same is so in regard to the matter of the drawing down to below. That is, the general revelation of the light of the *Line-Kav* that is drawn down from the limitless light of the Unlimited One, is also the limitless light of the Unlimited One, and not something different etc.

The explanation is that the drawing down is brought about through the ascent, and this being so, the light brought about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) is the very same light that is drawn down. Therefore, just as the upper “face” brought about through the

ascent of the feminine waters is not a separate thing unto itself, but is literally the limitless light of the Unlimited One, so too the light that is drawn down from the limitless light of the Unlimited One is not a separate thing, but is literally the limitless light of the Unlimited One Himself. This is similar to the analogy of the water, that the very face that is caused in the water, the being of which is the being of water, is that which is reflected back and appears to the one who gazes into the water.

4.

Now, just as there is the matter of “as water reflects a face back to the face” as it is in the limitless light of the Unlimited One before the *Tzimtzum*, this likewise is so in the levels after the *Tzimtzum*. That is, the upper “face” is the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*), whereas the lower “face” is the ten revealed *Sefirot* (*Eser Sefirot HaGluyot*), these being the ten *Sefirot* of the world of Emanation (*Atzilut*).

However, we first must preface with an explanation of the difference between the ten *Sefirot* of the world of Emanation (*Atzilut*) and the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*). To explain,⁸²² the ten *Sefirot* of the world of Emanation (*Atzilut*) are always in a state of existence. For, even according to the explanation elsewhere,⁸²³ that the entire existence of the *Sefirot*

⁸²² In this chapter are interwoven some of the details from the preceding discourse of the 1st night of Shavuot entitled “*b’Sha’ah SheAlah Moshe LaMarom* – When Moshe ascended on high,” Discourse 48, which were not included in that discourse as it was edited by the Rebbe.

⁸²³ See Pardes Rimmonim, Shaar 4 (Shaar Atzmut v’Keilim), Ch. 2 citing Rabbi David (ben Zimra – the Radbaz, in Sefer Magen David), cited in Sefer HaMaamarim 5657 p. 192; 5659 p. 187.

is solely at the time of the act and bestowal in the worlds – in that the light and vitality that brings the worlds into being is from the aspect of Kindness-*Chessed*, as the verse states,⁸²⁴ “For I said, ‘The world is built on Kindness-*Chessed*,’ likewise, for there to be the existence of worlds there also is the need for the quality of Might-*Gevurah*, so that their spreading forth will not be in a way of limitlessness. This is as in the teaching of our sages, of blessed memory,⁸²⁵ “I am He who said to the world, ‘Enough!’”

There likewise is the need for the quality of Splendor-*Tiferet*, this being the inter-inclusion of Kindness-*Chessed* and Might-*Gevurah*, and there similarly is the need for the *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, through which the bestowal comes into actuality etc. – Thus, since the coming into being of the worlds is in a way of constancy, therefore the existence of the *Sefirot* by which there is the act of the coming into being and bestowal to the worlds, is likewise [in a state of] constant existence.

However, in truth, the existence of the *Sefirot* is not just in relation to their effect, but they exist in and of themselves.⁸²⁶ That is, being that it arose in His desire to emanate ten *Sefirot*, therefore, because if this desire, the existence of the ten *Sefirot* is constant. The change brought about in them by man’s service of *HaShem*-יהוה, blessed is He, is solely as to whether there will be additional light [in them] etc., or whether there will be a diminishment, Heaven forbid, but not in regard to the root of

⁸²⁴ Psalms 89:3

⁸²⁵ Talmud Bavli, Chagigah 12a

⁸²⁶ Pardes Rimonim ibid. (Shaar 4), Ch. 3, and Sefer HaMaamarim (5657 and 5659) ibid.

the matter. That is, in regard to the essential existence of the *Sefirot*, they are present constantly without change.

Now, the ten *Sefirot* of the world of Emanation (*Atzilut*), these being the ten revealed *Sefirot* (*Eser Sefirot HaGluyot*), the existence of which is constant, are rooted in the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) that are not in a state of existence at all. This is why even the analogy of fire as it is in a flintstone, which is concealment that has no existence (*He'elem SheEino b'Metziyut*) [for which reason, even if it is placed in water for a long time, there is no diminishment of the power of fire within it whatsoever (unlike the fire as it is in a [hot] coal, in which even though the flame is not openly revealed, nonetheless the fire is concealed in the coal, this being concealment that has existence (*He'elem SheYeshno b'Metziyut*) which is why water extinguishes it) because there is no fire [in the coal] but only the power of heat etc.] and it therefore is not an analogy that properly aligns with the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*), which have no existence at all.

Therefore, the analogy for this is matter of names (*Shemot*). For example, in regard to the name of a person, before he is called by his name, the name is not present in him to a great extent. In other words, even though the matter of a name is present as a result of the essence of his soul and its root and source, and at the very least, because the radiance of the soul which enlivens the body, nevertheless, the name is not in a state of existence in his soul, not even like the essential *Heyulie* powers [of the soul]. This is why the name is not recognized nor sensed in him whatsoever. That is, he does not sense any

need or any matter in his name (besides the fact that through the name he turns to whoever calls him).

Moreover, this very fact, that he specifically turns to whoever calls him by his name, is only because it is agreed by convention [that this is his name] and he has become accustomed to be called by it. In other words, the name is just a sign that the one who calls intends to, which is why he turns to him with his whole essence and being. However, it is not in a way that he senses that his name is relevant to the very essence of his soul, or at the very least, to the radiance of his soul that enlivens his body.)

This is unlike the essential powers, about which it cannot be said that he does not sense any matter in them. For, it is understood that it is impossible for the revealed powers to exist unless there first are the concealed essential powers. In contrast, in regard his name, he has no sense of any necessity or substance in it at all, since it is not at all in a state of existence in him.

This then, is the analogy for the ten hidden *Sefirot*, which, like names, are not in a state of existence at all and are only brought about through the matter of the calling and ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) etc.

The analogy for this, (that the existence of the thing is brought about through the calling) is from the matter of calling [a person] by the adjective “wise-*Chacham*-חכם,” and the like. For as know about the matter of praises and compliments, that by praising a person as being very wise etc., even though he is very far from wisdom, we arouse and reveal the concealed

[latent] power of wisdom-*Chochmah* in him etc., up to and even including the essential power of the *Heyulie* ability for intellect.

This is why we find that the students of Rabbi Shimon Bar Yochai would praise him with many praises, in order to awaken the concealed powers within him, through which they caused him to reveal the most wondrous secrets of the Torah to them, which in and of themselves are not in the category of being bestowed, so much so, that they are not even in the category of being revealed, even to himself.

However, in the analogy, there already is the presence of concealed wisdom-*Chochmah* and the effect of calling [him] by the title “wise-*Chacham*-חכם” is only that it brings it forth from concealment into revelation. In contrast, this is not so Above in *HaShem*’s-יהוה Godliness, in which the entire existence of the *Sefirot* is brought about solely through the calling etc., whereas before this, there was no existence of *Sefirot*, even in concealment. Rather, they only are like names, in that they are not in a state of existence in the soul, not even like the essential powers of the *Heyulie* abilities, as explained before.⁸²⁷

However, in truth, even the analogy of a person’s name is not fully aligned [to the analogue]. For, even before a person is called by his name, there is the presence of the name as it stems from the essence of his soul, at the very least because of radiance of his soul that enlivens his body. This is why it specifically is necessary to call him by this [particular] name, except that it is not in a state of existence to such an extent, which is why it is not at all recognized and sensed in him.

⁸²⁷ See Ohr HaTorah, Vayechi 428a; Sefer HaMaamarim 5657 ibid.

In contrast, this is not so of the ten hidden *Sefirot* which are of the utmost and complete simplicity, like a person before he is given a name, at which point the name has no existence whatsoever. About this the verse states, “As water reflects a face back to the face,” meaning that through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the lower “face,” which is the ten *Sefirot* of the world of Emanation (*Atzilut*), there is caused to be the upper “face” of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) to be the source for the drawing down of the light into the ten *Sefirot* of the world of Emanation (*Atzilut*).

That is, even after the *Tzimtzum*, the existence of the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) comes about through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*). This is because the aspect of the Crown-*Keter* is of the utmost simplicity and does not have the form, image, or coloration of the ten *Sefirot*. Rather, it only is through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*) that the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) are caused to be in it, and the ten hidden *Sefirot* too are in a state of simplicity, and from them there is a drawing down of the light into the ten *Sefirot* of the world of Emanation (*Atzilut*), which is in a state of limitlessness (*Ein Sof*) too, meaning that they are one being.

5.

The verse continues and states, “so does the heart of man to man,” which refers to the two aspects of “man-*Adam*-אדם,” the upper man (*Adam Ila’ah*) and the lower man (*Adam*

Tata'ah). The upper man (*Adam Ila'ah*) is the aspect of *Zeir Anpin*, and the lower man (*Adam Tata'ah*) is the aspect of *Kingship-Malchut* as it is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The matter of “the heart of man to man” refers to the aspect of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*), through which there is caused to be the aspect of the “face” and the aspect of the upper man (*Adam Ila'ah*), for there to be the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). In other words, even the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is literally Godliness.

This then, is why it states, “As water reflects a face to the face, so does the heart of man to man.” That is, just as [the matter of] “water reflects a face to the face” is not something different etc., both before the *Tzimtzum* (in the desire of the limitless light of the Unlimited One, through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) of “in whom did He consult,” and the drawing down of the *Line-Kav*), as well as after the *Tzimtzum* (in regard to the ten hidden *Sefirot* (*Eser Sefirot HaGenuzot*) and the ten *Sefirot* of the world of Emanation (*Atzilut*)), the same is likewise drawn down in relation to the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), “the heart of man to man.”

[In other words, the fact that “water reflects a face to the face” is (not just an example, but is also) the reason that through it, this likewise is so in relation to the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).] That is, the drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is also literally Godliness.

The novelty in this, is that even though there is a partition (*Parsa*) that separates and conceals between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), nevertheless, through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) there is caused to be a drawing down of a literal revelation of *HaShem's* יהו"ה Godliness, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is similar to the drawing down through the partition (*Parsa*) between the limitless light of the Emanator (*Ma'atzil*) and the emanated (*Ne'etzalim*), which is called “the stones of pure marble.”⁸²⁸ That is, to the eye of the beholder, a stone of pure marble appears to be like the existence of water,⁸²⁹ in which there is the appearance of the face of the one who gazes into it, as it [still] is literally the existence of water. About this Rabbi Akiva said to his companions,⁸³⁰ “[Upon your arrival in the upper worlds] when you reach the stones of pure marble, do not say ‘water, water.’” In other words, they are not two waters, but are one being.

⁸²⁸ Talmud Bavli, Chagigah 14b

⁸²⁹ See Talmud Bavli, Bava Batra 4a

⁸³⁰ Talmud Bavli, Chagigah 14b *ibid*.

Based on this, we can understand the teaching of our sages, of blessed memory, in the above-mentioned Midrash Rabba, that “[the prophets] liken the form to the One who forms it, as the verse states, ‘And upon the likeness of the throne, was the likeness of the appearance of a man upon it, from above,’” this being the matter of the form of man Above.

The explanation is that just as in literal water, there is the appearance of the face of the one who gazes into it, in a way that there is no difference between the face of the person and the face that he sees in the water, since whatever is in his face is reflected in the face that he sees in the water, the same is so of the Upper Water (*Mayim HaElyonim*), which refers to the simplicity of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends the form of man.

That is, through the ascent of the feminine waters (*Ha’ala’at Mayim Nukvin*), in that what arose before Him was the delight [He would have] in the service of Him of the righteous *Tzaddikim* - “in whom did He consult etc.,” (which caused the arousal of the desire) there was caused to be Above in *HaShem*’s-יהוה Godliness, all the levels of service of *HaShem*-יהוה, blessed is He, such as “the desire of the heart” (*Re’uta d’Leeba*), love (*Ahavah*) and fear (*Yirah*), intellect (*Mochin*) and emotions (*Midot*) in general, this being the general matter of the form of man - the ten *Sefirot*.

Now, in regard to the statement that “[the prophets] liken the form to the One who forms it” specifying that they “liken-*Medamin*-מדמין,” seeming to indicate that it is not truly

so, this is because the face seen in the water is not a separate thing unto itself, but is the existence of the water itself. The same is so in the analogue, that the ten *Sefirot* (the form of man) brought about through the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) are literally the aspect of the limitless light of the Unlimited One, only that within the simplicity of the limitless light of the Unlimited One there also is the matter of the form of man, this being the matter of “in whom did He consult? In the souls of the righteous *Tzaddikim*.”

7.

However, the primary matter of the form (about which they stated, “[the prophets] liken the form to the One who forms it,” in that just as the form is [the form of] man, so likewise they call the one who forms it “man-*Adam*-אדם”), referring to the form of man as he is below in this physical world. For, the consultation in the souls of the righteous *Tzaddikim*, in that the pleasure in the service of the *Tzaddikim* arose before Him, is specifically in regard to the service of Him through fulfilling Torah and *mitzvot* in this physical world.

This is also the meaning of the statement of our sages, of blessed memory,⁸³¹ “Israel arose in thought,” so much so, that the thought of the Jewish people arose before everything else, even [before] the Torah, as evidenced from the fact that the Torah itself states, “Command the children of Israel” and

⁸³¹ Midrash Bereishit Rabba 1:4

“Speak to the children of Israel.”⁸³² From this it is understood that the matter of “Israel arose in thought” refers to the Jewish people as they are in this physical world, in that it is specifically within it that the Torah and its *mitzvot* are fulfilled.

The explanation⁸³³ is that our sages, of blessed memory, stated,⁸³⁴ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” The meaning of “the lower worlds” here is not within space, being that He, blessed is He, is not in the category of space (and time). Rather, the meaning of “the lower worlds” is in relation to the order of elevation in level. It therefore refers to this coarse and physical world which is the lowest of the lowliest level, that comes into being through many constrictions and much concealment and hiddenness to the greatest degree.

That is, *HaShem*’s יהו"ה ultimate intent in creation is specifically for this lowest world. This is as Tanya explains that⁸³⁵ “the ultimate purpose of the chaining down of the worlds and their descent from level to level, is not for the sake of the higher worlds, since for them this constitutes a descent from the light of His countenance, blessed is He.”⁸³⁶

For, in regard to the upper worlds, such as the world of Emanation (*Atzilut*) and the worlds above the world of Emanation (*Atzilut*), even though they were brought into being

⁸³² Also see Midrash Bereishit Rabba ibid. See Sefer HaMaamarim 5635 Vol. 2, p. 356 and on.

⁸³³ With respect to the coming section see *Hemshech* 5672 in note 9 [of the original discourse – Vol. 2, p. 896].

⁸³⁴ See Midrash Tanchuma, Naso 16; Bechukotai 3; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, Likkutei Amarim, beginning of Ch. 36.

⁸³⁵ Tanya, Likkutei Amarim, Ch. 36

⁸³⁶ Also see Sefer HaMaamarim 5678 p. 112 and on.

after many constrictions and partitions, nevertheless, their existence is the matter of the revelation of that which is concealed, in that they first were included within their source, and their coming into being was that they were revealed from concealment into revelation. Thus, since when they were included and subsumed in their source they were on a much higher level, and upon coming into being, they were lowered from their level, therefore [for them] this is “a descent from the light of His countenance, blessed is He.”

However, the ultimate purpose of this descent is for there to be the existence of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are in the aspect of [tangible] “somethingness” (*Yesh*), this being the matter of the existence of a novel something (rather than the revelation of that which is concealed).

Moreover, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) themselves, (since in them too there is a chaining down (*Hishtalshelut*) from level to level), the ultimate intent is for this physical world, which is the lowest level, of which there is no lower level. That is, if *HaShem*’s-יהו"ה Supernal intent was for the spiritual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it would not have been necessary to create yet another world.

Thus, the fact that an even lower world was created, demonstrates that the ultimate purpose is not for the world above it, but specifically for the lowest world, down to the [very] lowest world, which is the end of all the levels in the chaining down of the worlds, and it is specifically for it that there was the chaining down (*Hishtalshelut*) and descent of the

worlds from level to level. This is because the Holy One, blessed is He, specifically desires that this lowest world will be His dwelling place etc.

This matter (of “a dwelling place for Himself in the lower worlds”) is brought about through the souls of the Jewish people, specifically as they descended down and manifested in the physical body, and fulfill Torah and *mitzvot* in this physical world, by which they actualize the dwelling place for Him in the lower worlds.

About this our sages, of blessed memory, stated,⁸³⁷ “‘In the beginning-*Bereishit*-בראשית’ – means for the Jewish people who are called ‘the beginning-*Reishit*-ראשית’ and for the Torah which is called ‘the beginning-*Reishit*-ראשית.’” This is as the verse states,⁸³⁸ “I made the earth and I created man upon it.” That is, the reason that “I-*Anochi*-אנוכי,” [meaning] “Who I [essentially] am-*Mi SheAnochi*-מי שאנוכי,” created the earth (referring to the general totality of the chaining down of the worlds – *Seder Hishtalshelut*) is for “man-*Adam*-אדם.”

That is, “I created man upon it” means that the creation of man is for the sake of “I created-*Barati*-בראתי-613” which shares the same numerical value (*Gematria*) as [the] 613-תרי”ג-*[mitzvot]*.⁸³⁹ This is why the Torah was specifically given to the souls of the Jewish people as they descended below, and not to the ministering angels who requested,⁸⁴⁰ “Set Your majesty over the heavens.”

⁸³⁷ Cited in Rashi and Ramban to Genesis 1:1

⁸³⁸ Isaiah 45:12

⁸³⁹ Mikdash Melech to Zohar I 205b

⁸⁴⁰ Psalms 8:2; Talmud Bavli, Shabbat 88b and on

The explanation is that the difference between angels and souls is well known.⁸⁴¹ That is, angels do not have the ability to manifest in a physical body in order to refine and clarify it. Moreover, if they indeed would manifest in a physical body, the light would be concealed and hidden in them.

This is certainly so of the radiance of *HaShem*'s-יהו"ה Godliness, in that upon its descent and manifestation into physical things, it becomes concealed within them, so that the Godly power that actualizes them is not apparent, but all that is [apparent] is only physical existence. Therefore, how much more is this so in regard to the angels who are creations.

Now, though we indeed find that angels act in the world by manifesting in bodies, such as the angels [who visited] Avraham, nonetheless this is only in a way of being *HaShem*'s-יהו"ה emissaries, meaning that this is not their actions, but rather is the action of the power of the One who sent them, to such an extent that they are called by the name of the One who sent them.

This is as Iggeret HaKodesh explains,⁸⁴² that we find that a created angel can be called by the Name *HaShem*-יהו"ה, as the verse states,⁸⁴³ “And she called the Name *HaShem*-יהו"ה who spoke to her etc.” This is because, at the time that they fulfill their mission, the Name *HaShem*-יהו"ה manifests within them, this being the essential light (*Ohr Atzmi*) that does not undergo concealment etc. However, the angels themselves are

⁸⁴¹ Also see Ohr HaTorah, Pinchas p. 1,089

⁸⁴² Tanya, Iggeret HaKodesh, Epistle 25* (141a); Also see Kuntres Acharon 159a. (* In *Hemshech* 5672 ibid., p. 899 it states “[Epistle] 24” but perhaps should be “[Epistle] 25.”

⁸⁴³ Genesis 16:13

incapable of manifesting and affecting the refinement and purification of a physical thing. On the contrary, if they manifest in a physical thing, the light becomes concealed and hidden in them.

In contrast, this is not so of souls, for since they are the aspect of the essential light (*Ohr Atzmi*), it thus is in their power to descend below and manifest in the garments of physicality. Not only this, but it even is possible for them to manifest in the human body, which is much lower in level than even the bodies of animals and plants, as Torah Ohr explains,⁸⁴⁴ that the bodies and souls of animals and plants were brought into being simultaneously, which was not so of man, whose body was made from the dust [of the earth] first, without any soul to enliven it. That is, it was brought into being in the aspect of the inanimate (*Domem*) etc.

Nevertheless, even though there is nothing lower than the body of man, the soul manifests within it, and not only does it not conceal its light, but on the contrary, it affects the refinement and clarification of the body, and [the refinement and clarification] of all physical things by which the *mitzvot* are fulfilled. Through this, *HaShem* יהוה's-ה"ס Supernal intent to “make a dwelling place for Himself in the lower worlds,” is fulfilled.

⁸⁴⁴ Torah Ohr, Bereishit 3d

Now, there is another matter in this, in that the making of a dwelling place is through the **souls** of the Jewish people. For, as explained before, [when it states] “Israel arose in thought,” this refers to the highest level of thought (*Machshavah*),⁸⁴⁵ and beyond this, they are higher than all the highest levels and revelations etc., (and all the revelations are for their sake). This is because they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, as He transcends the category of revelation, up to and including the aspect of His self-knowledge, which is in His Essential Self as it transcends revelation altogether, and with His self-knowledge He knows the souls etc.,⁸⁴⁶ so to speak.

About this the verse states,⁸⁴⁷ “They dwelt there with the king in his work,” that is, the souls of the righteous *Tzaddikim*, in whom He consulted and created the world, dwelt with the King, King of kings. For, since the souls of the Jewish people are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, they therefore know His true will, which is why He consulted with them regarding the entire arousal of the desire [to create the world] etc.

Because of this, even upon their descent to below, they know His true will and desire, blessed is He, that there should

⁸⁴⁵ See Likkutei Torah, Shir HaShirim 17d; 34c

⁸⁴⁶ See *Hemshech* 5672 *ibid.* p. 902

⁸⁴⁷ Chronicles I 4:23; Midrash Bereishit Rabba 8:7 *ibid.*; Ruth Rabba 2:1 *ibid.*

be “a dwelling place for Himself in the lower worlds,” and moreover they actualize His will and desire for a dwelling place in the lower worlds, by fulfilling His Torah and *mitzvot*.⁸⁴⁸

This is also why the Torah was specifically given to the Jewish people, and to such an extent that the Holy One, blessed is He, says, “you have been victorious over Me, My son, you have been victorious.”⁸⁴⁹ For, since the souls of the Jewish people are rooted in His Essential Self, blessed is He, they therefore know and reveal His true will, blessed is He, in the Torah, just as they know, reveal, and actualize His true will in the matter of a dwelling place [for Him] in the lower worlds.

The analogy for this is a person who saw the king and spent some time with him, such that he knows and is an expert who is familiar with and is accustomed to his desire to dwell in a beautiful home with beautiful adornments and furnishings. Because of this he is able to make and prepare a dwelling that will be according to the desire of the king. In contrast, a person who does not know and recognize the nature of the king and what is honorable to him, what kind of dwelling could he possibly make for him? For he neither knows nor is capable of making and actualizing the dwelling etc.

The same is so the souls of the Jewish people, in that since they arose in thought, and “they dwelt there with the king in his work,” they therefore know His true desire and how His dwelling should be, and they know how to prepare the dwelling through fulfilling Torah and *mitzvot*, both through guarding [against transgressing] the 365-ה"ש prohibitive *mitzvot*, as well

⁸⁴⁸ Also see Sefer HaMaamarim 5679 p. 35

⁸⁴⁹ Talmud Bavli, Bava Metziya 59b

as through fulfilling the 248-רמה positive *mitzvot*. This is like the analogy of a king of flesh and blood, that when they want to make a beautiful dwelling for him, they first must clear its halls of all filth and grime etc., and arrange beautiful furnishings afterwards etc.

The likeness to this as it pertains to our service of *HaShem*-יהו"ה, blessed is He, is that the matter of guarding [against transgressing] the 365-שס"ה prohibitive *mitzvot* is for the purpose of removing evil, so that there will not be any filth or grime, Heaven forbid. Likewise, fulfilling the 248-רמה positive *mitzvot* is the matter of affixing and arranging the beautiful furnishings etc.⁸⁵⁰ The way to arrange and order the dwelling place for the Holy One, blessed is He, is specifically known by the souls of the Jewish people, being that they are rooted in His Essential Self and know His true will etc.

Now, we should add to this, based on what is well-known⁸⁵¹ about the matter of a “dwelling place in the lower worlds,” namely, that it is analogous to the home of the king, within which the king reveals himself as he essentially is.⁸⁵² This matter therefore specifically applies to the souls of the Jewish people, for since they are rooted in His Essential Self, blessed is He, to the point of His self-knowledge, as explained before, they therefore know how the home and dwelling for His Essential Self should be actualized and how to actualize it.

⁸⁵⁰ Likkutei Torah, Balak 70c

⁸⁵¹ See Maamarci Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah, Balak p. 997.

⁸⁵² Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

However, for the souls of the Jewish people to be able to bring about and actualize the dwelling place for the Holy One, blessed is He, in the lower worlds, it does not suffice that because they are rooted in His Essential Self, they know His true desire etc. Rather, it also is necessary that even upon their descent to below, they have this knowledge etc., just as when “they dwelt with the king in his work,” and “He consulted in them” etc.

About this the verse states, “As water reflects a face back to the face, so does the heart of man to man.” In other words, the face of man seen in the water, the matter of which is the Upper Water (*Mayim Elyonim*), is the matter of “in whom did He consult etc.,” in that the pleasure He would have in the work of the righteous *Tzaddikim* arose before Him, in that they themselves are the face seen to the man who gazes.

In other words, just as the face in the water is the existence and being of the water itself, this being the matter of the simplicity of the limitless light of the Unlimited One, the same is so in its drawing down to below, all the way to the heart of man, meaning, the lower man (*Adam Tata'ah*) which is the aspect of Kingship-*Malchut* as it descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), all the way to man in this lower world, about whom the verse states,⁸⁵³ “Let Us make man in Our form and in Our likeness.”

That is, even then, they are not made to be a separate thing unto themselves, but their true being is literally the being

⁸⁵³ Genesis 1:27

of Godliness. This explains the matter of the soul as it is below, in that it is Godliness that comes to be in the aspect of a creation.⁸⁵⁴

About this our sages, of blessed memory, stated,⁸⁵⁵ “How great is the power of the prophets, in that they liken the form to the O who formed it.” The explanation is (not only that just as the form is man (*Adam*-אדם) they thus call the One who forms it “man-*Adam*-אדם” (as discussed in chapter two), but also) that the form of man below is similar to the One who forms it, meaning that the form of man below is like the appearance of the Supernal Man upon the throne (“let Us make man in Our image and in Our likeness”), such that it is like the likeness of the face in the Upper Water (*Mayim Elyonim*), this being the souls of the Jewish people as they are rooted in His self-knowledge, in that with His self-knowledge He knows the souls, so to speak. Because of this, even when they are below, they know His true will in actualizing the dwelling and home for Him, blessed is He, through fulfilling His Torah and *mitzvot*.

10.

The explanation of the matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that the face of man that gazes into the water is the matter of seeing and “gazing at the

⁸⁵⁴ See Biurei HaZohar of the Mittler Rebbe 114d and on; Biurei HaZohar of the Tzemach Tzedek p. 546 and on.

⁸⁵⁵ Midrash Bereishit Rabba 27:1

glory of the King.”⁸⁵⁶ Through this love is brought about⁸⁵⁷ in a way of bonding and true adhesion (*Dveikut*) to the Essential Self of the limitless light of the Unlimited One, this being the matter of “the desire of the heart” (*Re’uta d’Leeba*).

Now, just as this is so of the water, that even though all the particulars of the face is seen in it, nonetheless, its existence and being is that of water, which has no form or color, the same is so of our service of *HaShem*-יהו"ה, blessed is He, “with the desire of the heart.” That is, even though it has all the particulars of the intellect (*Mochin*) and emotions (*Midot*) etc., within it, nevertheless, service of *HaShem*-יהו"ה, blessed is He, is primarily with “the desire of the heart” (*Re’uta d’Leeba*) in a way of simplicity that transcends form etc.

Now, “Just as water reflects a face to the face, so does the heart of man to a man,” that in this way there likewise is caused to be the drawing down from Above to below, in that in fulfilling the *mitzvot* there is a drawing down of the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, literally, that illuminates in all the *mitzvot*, which are His desire, blessed is He.

This is the matter of the simple desire (*Ratzon HaPashut*) which is equally present in all the *mitzvot*, as emphasized by wording of the blessings of all *mitzvot*, “Who has sanctified us with His commandments and commanded us.” As a result of this, fulfilling the *mitzvot* comes to be in a way of

⁸⁵⁶ See Zohar I 199a; 38b; Zohar II 247b; Zohar III 13a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 3, and elsewhere.

⁸⁵⁷ See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

accepting His yoke, this being the matter of “the desire of the heart” (*Re’uta d’Leeba*) as it is drawn down and revealed in the heel of the foot.

11.

Based on this, we can understand why it is in relation to the holiday of Shavuot (which is the time of the giving and receiving of the Torah) that the verse states, “The measure of the generosity of your hand (*Meesat Nidvat Yadcha*- מסת נדבת ידך).” To explain, it is explained in *Hemshech* 5666⁸⁵⁸ (and also in Likkutei Torah in short form),⁸⁵⁹ that it states in Pri Etz Chayim⁸⁶⁰ that on the holiday of Shavuot there is a drawing down of the aspect of the Crown-*Keter* and the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, and that it illuminates equally for *Zeir Anpin* and for Kingship-*Malchut*, all the way to the externality (*Chitzoniyyut*) of Kingship-*Malchut*.

In other words, even though according to the order of the chaining down of the worlds (*Seder Hishtalshelut*), what is drawn down to Kingship-*Malchut* is solely the aspect of an external radiance, and in a way that even the external radiance is hidden and concealed, nevertheless, on the holiday of Shavuot there is a drawing down of the revelation of the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, even to Kingship-*Malchut*. In other words, even in the lowest of levels, there is an illumination of the light (*Ohr*) as it is on the highest of levels.

⁸⁵⁸ Toward the end of the aforementioned discourse entitled “*v’Asita Chag Shavuot*” (p. 247).

⁸⁵⁹ See Likkutei Torah, Bamidbar 12a and on.

⁸⁶⁰ Pri Etz Chayim, Shaar Chag Shavuot, Ch. 1

Through this there also is a drawing down in man's service of *HaShem*-יהו"ה, blessed is He, in that one must bring offerings in greater abundance, and in a gracious way. From, from the aspect of the Crown-*Keter*, and especially the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, there is a drawing down of bestowal in abundance and in a gracious way, and therefore, our conduct below in bringing the offerings must also be with abundance and graciousness.

Now, just as the inner aspect (*Pnimiyyut*) of the Crown-*Keter* is drawn down and revealed in the lowest level (the externality (*Chitzoniyyut*) of Kingship-*Malchut*), so likewise, the matter of graciousness is drawn down and revealed in the physical hand. This is why the verse specifies, "The generosity of your hand-*Nidvat Yadcha*-נדבת ידך," rather than, "the generosity of your heart-*Nidvat Leebcha*-נדבת לבך."

In other words, just as the matter of graciousness is not only due to the heart, this being the matter of the abundant love (*Ahavah Rabba*) of "the desire of the heart" (*Re'uta d'Leeba*), but [must] also [be] due to the physical hand, and in a way that the generosity which drawn in the physical hand is not by way of the emotions of the heart, but that, in and of itself, the hand gives.⁸⁶¹

This is why the verse states, "The measure of the generosity of your hand (*Meesat Nidvat Yadcha*-מסת נדבת ידך)" specifically in regard to the holiday of Shavuot, and from this we also derive this matter in regard the holiday of Pesach and the holiday of Sukkot. This is because the primary drawing

⁸⁶¹ Also see Likkutei Torah, Bamidbar 16d

down of the inner aspect (*Pnimitiyut*) of the Crown-*Keter*, so that it will be revealed below, is on the holiday of Shavuot.

This is because, although even on Pesach there was the loftiest revelation, as our sages, of blessed memory, stated,⁸⁶² ““And with great awesomeness,”⁸⁶³ referring to the revelation of His Indwelling Presence (*Shechinah*),” [and],⁸⁶⁴ “The King, King of kings, the Holy One, blessed is He, was revealed upon them etc.,” nonetheless, this was just a temporary revelation, whereas the primary revelation, in an established and permanent way came about with the giving of the Torah.⁸⁶⁵ This is why the verse states,⁸⁶⁶ “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt.” That is, the revelation which took place in the exodus from Egypt was only temporary and was drawn down and revealed in a way of permanence [at the giving of the Torah].

Now, the verse is precise in stating, “Then you shall make (*v'Aseeta*-ועשית) the festival of Shavuot for *HaShem*-יהו"ה your God etc.,” specifically using a term of “action-*Asiyah*-עשיה.”⁸⁶⁷ The explanation is that at the giving of the Torah the emphasis was on the matter of action (*Asiyah*-עשיה). This is why the Torah was given to the Jewish people below, rather than to the ministering angels, being that Torah and *mitzvot* must specifically be fulfilled by way of action (*Asiyah*-עשיה) through which *HaShem*'s-יהו"ה ultimate intention in creation,

⁸⁶² Pesach Haggaadah, section beginning “*b'Yad Chazakah*.”

⁸⁶³ Deuteronomy 26:8

⁸⁶⁴ Pesach Haggaadah, section beginning “*Matzah Zu*.”

⁸⁶⁵ See Likkutei Torah, Vayikra 3a; Shir HaShirim 24c

⁸⁶⁶ Exodus 20:2

⁸⁶⁷ Also see Sefer HaMaamarim 5656 p. 386 and on.

that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds” is fulfilled.

This then, is why the verse states, “Then you shall make (וַעֲשֵׂת *v’Aseeta*)... for *HaShem*-יהו"ה your God etc.” In other words, the matter of action is of the loftiest level, the Upper Action (*Asiyah d’LeEila*),⁸⁶⁸ up to the highest level, this being the pleasure that arose before Him in the work of the righteous *Tzaddikim* below, specifically by way of action (*Asiyah*-עשייה).

This is why the Torah was specifically given to the Jewish people below, because of their root in His Essential Self, blessed is He, up to and including the aspect of His self-knowledge, and in a way that even upon their descent to below they have knowledge of His true will, in a way of making the dwelling for Him, blessed is He, being that all the partitions (*Parsa’ot*) etc., affect no change in the face that appears in the water (this being the souls of the Jewish people as they are rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, which is the matter of the form of man (*Adam*-אדם) Above), so that even when they are drawn down to below, they literally are one being, this being the matter of “as water reflects a face back to the face, so does the heart of man to man,” as explained before at length.

Thus, as a result of this, man’s service of *HaShem*-יהו"ה, blessed is He, likewise is caused to be in a way of “the measure of the generosity of your hand etc.,” in that the matter of graciousness is drawn into the physical hand, not by way of the emotions of the heart, but specifically by, “the measure of the

⁸⁶⁸ Zohar I 115a; Zohar III 108b; Also see Sefer HaMaamarim 5678 p. 397

generosity of your hand (*Nidvat Yadcha*-נדבת ידך),” so that even in the physical hand there is a drawing forth of graciousness as it is in the “desire of the heart” (*Re’uta d’Leeba*).

This matter is drawn forth and revealed in every single Jew on the holiday of Shavuot every year. Then, from the holiday of Shavuot, this is drawn forth throughout all the days of the year. This is why in the blessing that we recite over the Torah every day, we say “the Giver of the Torah,” in the present tense.⁸⁶⁹

Our sages, of blessed memory, similarly stated,⁸⁷⁰ “They should be in your eyes as though they are new (*KaChadashim*-כחדשים) each day,” so much so, that it is in a way that they actually are new (*Chadashim*-חדשים) (minus the prefix letter *Khaf*-כ which [only] indicates similarity).⁸⁷¹ That is, even when one is below, he is the same being who is rooted in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and with this power he performs his work in service of *HaShem*-יהו"ה in actualizing “the dwelling place for Himself in the lower worlds,” with joy and with goodness of heart.

⁸⁶⁹ Shnei Luchot HaBrit 25a; Likkutei Torah, Tazriya 23a and elsewhere.

⁸⁷⁰ See Sifri and Rashi to Deuteronomy 6:6; Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:2

⁸⁷¹ Rashi to Deuteronomy 26:16 and elsewhere.