

Discourse 43

“Ki HaMitzvah HaZot... - For this Commandment...”

Delivered on Shabbat Parshat Nitzavim-Vayeilech,

25th of Elul, 5726

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

1.

The verse states,²⁶⁵⁶ “For this commandment that I command you today – it is not hidden from you, and it is not distant. It is not in heaven... nor is it across the sea... Rather, the matter is very close to you – in your mouth and in your heart – to do it.” The question of Likkutei Torah about this is well known.²⁶⁵⁷ That is, we must understand what “this commandment-*mitzvah*-מצוה is.”

Now, it does not refer to all of Torah, for if that was so, it should have said “all the commandments-*mitzvot*-מצוות etc.” (This is especially so considering that in addition to stating “commandment-*mitzvah*-מצוה” in the singular (rather than “all the commandments-*mitzvot*-מצוות” [in the plural], it also specifies “**this-*HaZot*-הזאת mitzvah**”) [in the singular].

We can add that if we were to say that “this *mitzvah*” refers to all of Torah, it therefore is not understood why the matter (that “it is not hidden from you”) was only stated now. This is because the commandment to fulfill all the *mitzvot* was already stated many times before this, (even in Mishneh Torah [Deuteronomy] itself).

²⁶⁵⁶ Deuteronomy 30:11-14

²⁶⁵⁷ Likkutei Torah, Nitzavim 45b

This being so, it should have stated “it is not hidden etc.,” before this, and this being so, why did the Torah wait until now?

On the other hand, we also must understand what need there is to negate that “it is not hidden from you etc.” How does it apply to assume that the whole matter of Torah and *mitzvot* is hidden and distant etc.? That is, the Torah already stated (in the Torah portion of Yitro in the book of Shemot [Exodus]) that the general matter of the giving of the Torah was in a way that “*HaShem*-יהו"ה descended upon Mount Sinai,”²⁶⁵⁸ this being the complete opposite of being hidden and distant in the heavens or across the sea. We also must understand (as Likkutei Torah continues) what is the meaning of “that I command you, etc.”

However, the explanation is as Likkutei Torah explains,²⁶⁵⁹ that “this *mitzvah*” refers to (the *mitzvah*) of repentance (*Teshuvah*-תשובה). This is as the preceding verse states,²⁶⁶⁰ “When you will return (*Tashuv*-תשוב) to *HaShem*-יהו"ה etc.,” this being “this commandment that I-*Anochi*-אנכי – (referring to,²⁶⁶¹ “I, meaning who I am-*Anochi*; *Mee SheAnochi*-מי אנכי, “שאנכי”) – am commanding you etc., (as the Ramban writes).²⁶⁶²

This is because repentance (*Teshuvah*) is higher than all the *mitzvot*, which are drawings down of the vitality of the soul from the Name *HaShem*-יהו"ה. However, once one has caused blemish in the Name *HaShem*-יהו"ה, through a deficiency in a *mitzvah* that depends upon the letter *Yod*-י of the Name, or the letter *Hey*-ה etc., then repentance (*Teshuvah*) comes and repairs and draws down the Name *HaShem*-יהו"ה.

²⁶⁵⁸ Exodus 19:20

²⁶⁵⁹ Likkutei Torah *ibid.* 45c and on.

²⁶⁶⁰ Deuteronomy 30:10

²⁶⁶¹ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a-b, in explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*האשר אהייה-האשר אהייה*.”

²⁶⁶² Ramban to Deuteronomy 30:11

This is why it must be said that repentance (*Teshuvah*) reaches much higher, to the aspect of “I-*Anochi*-אנכי,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, to draw the aspect of *HaShem*-יהו"ה from there and repair all blemishes and deficiencies.

This is why about the *mitzvah* of repentance (*Teshuvah*) the verse states, “that I-*Anochi*-אנכי command you today.” For, although all the *mitzvot* are the *mitzvot* of *HaShem*-יהו"ה, repentance (*Teshuvah*), which is from the aspect of “I-*Anochi*-אנכי,” is higher than them.

About this the verse states, “It is not hidden from you etc.” That is, one should not say to himself that “being that repentance (*Teshuvah*) is a very high level and is the aspect of, “I - meaning who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” - how could I possibly attain this?” The verse therefore states, “it is not hidden from you etc.,” because this is not a level that separate and apart from you etc.

2.

This can be understood through a preface of the explanation in a discourse of the Rebbe Maharash about the difference between the 25th of Elul and Rosh HaShanah.²⁶⁶³ That is, as known, Rosh HaShanah is called “the beginning of Your works.” This is as we recite,²⁶⁶⁴ “This day is the beginning of Your works, a remembrance of the first day.”

However,²⁶⁶⁵ at first glance, being that “the world was created on the 25th of Elul,”²⁶⁶⁶ would it not have been appropriate

²⁶⁶³ In the discourse entitled “*Yom Tov Shel Rosh HaShanah*” 5632 (which is published).

²⁶⁶⁴ In the *Zichronot* blessing of the Musaf prayer of Rosh HaShanah.

²⁶⁶⁵ Also see Likkutei Torah, Nitzavim 47a

²⁶⁶⁶ Pirkei d’Rabbi Eliezer, Ch. 8; Midrash Vayikra Rabba 29:1

to establish Rosh HaShanah on the 25th of Elul, which is the first day of the act of creation? Why then was Rosh HaShanah established on the sixth day of the act of creation, when Adam, the first man, was created?

However, the explanation is that the general matter of the coming into being of the world, is through the emotive qualities (*Midot*). This is as stated,²⁶⁶⁷ “For I said, the world shall be built of kindness-*Chessed*.” That is, the coming into being of the world, is through the quality of kindness-*Chessed*, which is the first of the emotive qualities (*Midot*), and the same is so of the other emotive qualities (*Midot*), which are called “the seven days of construct.”²⁶⁶⁸

However, this comes about through the union of the Father-*Abba* and Mother-*Imma* (Wisdom-*Chochmah* and Understanding-*Binah*). For, it is through the union of the Father-*Abba* and Mother-*Imma* that the birth of the emotions (*Midot*) is caused. This is like how it is in man below, that the emotions (*Midot*) are born of the intellect (*Mochin*), as explained in Tanya.²⁶⁶⁹

Now, in the union of the Father-*Abba* and Mother-*Imma* themselves, there are two levels,²⁶⁷⁰ and outer union (*Yichud Chitzoni*) and inner union (*Yichud Pnimi*). The outer union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* is solely to sustain the worlds, and this a constant and unceasing union. About this Zohar states²⁶⁷¹ that the Father-*Abba* and Mother-*Imma*

²⁶⁶⁷ Psalms 89:3; See Sefer HaMaamarim 5633 Vol. 2, p. 540 and on; 5698 p. 58; 5708 p. 272 and on, and elsewhere.

²⁶⁶⁸ Tanya, Likkutei Amarim, Ch. 3

²⁶⁶⁹ Tanya, Likkutei Amarim, Ch. 3 *ibid*.

²⁶⁷⁰ Likkutei Torah there cites to Etz Chayim, Shaar HaNesirah, Ch. 2 and Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 5; Also see Likkutei Torah, Shir HaShirim 22c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26.

²⁶⁷¹ See Zohar III 290b (*Idra Zuta*); Etz Chayim, Shaar HaKlallim, Ch. 13; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 *ibid*.

are “(two lovers who never separate), their union is constant and never ceases,” this being from “the day that *HaShem* God-*HaShem Elohi*” *m-אלהי* created earth and heaven,”²⁶⁷² “because He desires kindness-*Chessed*.”²⁶⁷³

This refers to the arousal of *HaShem*’s-ה"ה Supernal desire, because of the pleasure (*Taanug*) in [fulfilling] “His lust for a dwelling place in the lower worlds.”²⁶⁷⁴ This is as in the teaching of our sages, of blessed memory,²⁶⁷⁵ on the verse,²⁶⁷⁶ “His thighs (*Shokav*-שוקי) are pillars of marble (*Amudei Sheish*-עמודי שש) set in sockets of fine gold (*Adnei Paz*-פז-אדני).”

That is, “This refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create... ‘six pillars (*Amudei Sheish*-שש-עמודי),’ in that He established (*He’emeed*-העמיד) the entire act of creation in six days (*Shishah Yamim*-ששה ימים) etc.” Now, why did He yearn for this? That is neither known nor understood, but that He yearned we do know. (As in the words of the Alter Rebbe,²⁶⁷⁷ “On a lust there is no question.”)

This yearning is the aspect of “the desire for kindness-*Chafetz Chessed*-חפץ חסד.” For, the [kind of desire called] “*Chafetz*-חפץ” is the innerness of the desire (*Pnimitiyut HaRatzon*). From the aspect of the [inner] desire for kindness (*Chafetz Chessed*) there is a drawing down of radiance to the aspects of Wisdom-*Chochmah* and Understanding-*Binah*, to be in a state of constant external union (*Yichud Chitzoni*) for the sake of sustaining the worlds.

²⁶⁷² See Genesis 2:4

²⁶⁷³ Micah 7:18; See Likkutei Torah, Nitzavim ibid.; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

²⁶⁷⁴ See Midrash Tanchuma, Naso 16; Bechukotai 3; Bamidbar Rabba 13:6; Tanya, Likkutei Amarim, Ch. 36, and elsewhere.

²⁶⁷⁵ Midrash Bamidbar Rabba 10:1

²⁶⁷⁶ Song of Songs 5:15

²⁶⁷⁷ *Hemshech* 5666 p. 7 and on (p. 11 in the new print).

[In other words, what is meant by the desire for kindness (*Chafetz Chessed*) is the aspect of kindness-*Chessed* that transcends both the emotional qualities (*Midot*) and the intellectual qualities (*Mochin*), which are the three first *Sefirot*, (since it is from it, that there is the drawing down to bring about the union (*Yichud*) of Wisdom-*Chochmah* and Understanding-*Binah*), and it [itself] transcends the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) and is before the restraint of the *Tzimtzum*, and there itself [before the *Tzimtzum*] it is the aspect of the desire for kindness called “*Chafetz Chessed*-חפץ חסד.” That is, as mentioned above, the [kind of desire called] “*Chafetz-חפץ*” is the innerness of the desire (*Pnimiyyut HaRatzon*), which is bound to the pleasure (*Taanug*), this being the matter that “He yearned etc.”]

In addition, there also is the matter of the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, by which new light is drawn down. This is the difference between the 25th of Elul and Rosh HaShanah. That is, on the 25th of Elul there only is caused to be the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* for the sake of sustaining the worlds. In contrast, on Rosh HaShanah the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma* is caused, by which new light is drawn down, (as will be explained in chapter five).

3.

In the discourse he explains that even the external union of the Father-*Abba* and Mother-*Imma*, which is for the sake of sustaining the worlds, is also drawn through the service of *HaShem*-יהוה of the Jewish people in fulfilling His Torah and *mitzvot*. [In other words, just as Above, even though there is the matter of “He desires kindness,” but this is specifically drawn down through the union (*Yichud*) of the Father-*Abba* and Mother-

Imma, the same is so below, that to draw down the union (*Yichud*) of the Father-*Abba* and Mother-*Imma*, Torah and *mitzvot* must be fulfilled.]

The explanation is that in many discourses²⁶⁷⁸ it is explained about the difference between the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* and their inner union (*Yichud Pnimi*), that specifically the inner union (*Yichud Pnimi*) is brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, whereas the external union (*Yichud Chitzoni*) is constant and does not require our toil. That is, even without the toil in serving *HaShem*-יהו"ה, blessed is He, there is the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* for the sake of sustaining the worlds.

This is as known,²⁶⁷⁹ that about the sustainment of the world, a covenant was formed with Noach, as the verse states,²⁶⁸⁰ "Continuously, all the days of the earth, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." Thus, for this [to be,] the fulfillment of Torah and *mitzvot* is not necessary.

However, elsewhere,²⁶⁸¹ it is explained that even for the worlds to be sustained there must be toil of serving *HaShem*-יהו"ה, blessed is He. This refers to the matter of engaging in mundane work during the week, in engaging in honest business dealings without any admixture of theft or the like, Heaven forbid. Through this, the world, which was created in the six mundane days of the week, is caused to be sustained. In contrast, by engaging in Torah and *mitzvot*, a drawing down of new light from the innerness

²⁶⁷⁸ See, for example, Likkutei Torah, Shir HaShirim 22c.

²⁶⁷⁹ See Ohr HaTorah, Tisa p. 2,008; Sefer HaMaamarim 5630 p. 105; *Hemshech* 5672 Vol. 1, p. 299, p. 408.

²⁶⁸⁰ Genesis 8:22

²⁶⁸¹ See Sefer HaMaamarim 5630 p. 251 and on; *Hemshechs* 5666 p. 30 and on (p. 43 in the new edition).

(*Pnimiyyut*) of Wisdom-*Chochmah* and Understanding-*Binah* is caused.

However, this discourse explains that even the drawing down from the externality (*Chitzoniyyut*) of Wisdom-*Chochmah* and Understanding-*Binah* is through engaging in Torah and *mitzvot*. Proof for this is from the teaching of our sages, of blessed memory, who stated,²⁶⁸² “The Holy One, blessed is He, established a condition with the act of creation, [saying to them], ‘If Israel accepts the Torah, then you will be sustained, but if not, I will return you to chaos and void.’” Similarly, it is written,²⁶⁸³ “If not for My Covenant (meaning the [study of] Torah) day and night, I would not have set up the laws of heaven and earth.”

This [likewise] is the meaning of,²⁶⁸⁴ “In the beginning-*Bereishit*-בראשית,” meaning,²⁶⁸⁵ “For the sake of the Torah which is called ‘the beginning-*Reishit*-ראשית’ and for the sake of the Israel who are called ‘the beginning-*Reishit*-ראשית.’” Likewise, it is written,²⁶⁸⁶ “I made the earth and created man upon it,” in that the earth was made for the sake of man,²⁶⁸⁷ and man was made for the sake of “I created-*Barati*-בראתי-613” which has the numerical value of [the] 613-תרי”ג [*mitzvot*].²⁶⁸⁸

All this proves that even the sustainment of the worlds (brought about by the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma*), depends on the fulfillment of the *mitzvot*.

This is as he explains in the discourse, that in the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma* itself, there are two levels. To explain, our sages, of blessed

²⁶⁸² See Talmud Bavli, Shabbat 88a; Avodah Zarah 3a; Midrash Tanchuma, Bereishit 1

²⁶⁸³ Jeremiah 33:25; See Talmud Bavli, Avodah Zarah 3a (and Rashi there).

²⁶⁸⁴ Genesis 1:1

²⁶⁸⁵ Rashi and Ramban to Genesis 1:1

²⁶⁸⁶ Isaiah 45:12

²⁶⁸⁷ See Zohar I 205b

²⁶⁸⁸ Mikdash Melech to Zohar I 205b

memory, stated,²⁶⁸⁹ “The world was created in a state of wholeness.” However, after the sin of the tree of the knowledge of good and evil (at which time Adam, the first man, was banished from the Garden of Eden, as the verse states,²⁶⁹⁰ “[So *HaShem* God-*HaShem Elohi*”מ-אלהייה יהוה] banished him from the Garden of Eden... having driven out Adam etc.”) a lacking was caused in six things.

This is as our sages, of blessed memory, stated,²⁶⁹¹ “Every mention of the word ‘offspring-*Toldot*-תולדות’ in the Torah, is written missing [some of the *Vav*’s-ו-6] (except for two),” corresponding to the six things that were taken from Adam, the first man, (and the same applies thereafter, in the generation of the flood etc.).

Thus, it depends on this, as to whether there is the need for engaging in Torah and *mitzvot* for the sake of sustaining the world. In other words, to sustain the world as it is now, after the sin etc., (in a way that “offspring-*Toldot*-תולדות” is missing the *Vav*-ו), it is sufficient that the covenant with Noach was formed (even without engaging in Torah and *mitzvot*). However, engaging in Torah and *mitzvot* causes the refinement of the tree of the knowledge of good and evil, and there thereby is a drawing down into the world from a higher aspect similar to the state of the world as it was created in a state of wholeness.

This then, is the meaning of the precondition that the Holy One, blessed is He, established with the act of creation, that “if the Jewish people accept the Torah, you will be sustained etc.,” in that this precondition was established at the beginning of the creation, when the world was created in a state of wholeness.

²⁶⁸⁹ See Midrash Bereishit Rabba 14:7; Also see 12:6 and 13:3 there (and the Yefeh To’ar commentary there).

²⁶⁹⁰ Genesis 3:23-24

²⁶⁹¹ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar there)

4.

Now, the general matter of the sustainment of the world, (including even the highest level of the world drawn down by fulfilling Torah and *mitzvot*), brought about on the 25th of Elul through the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma*, is only the renewal of that which already was, (and not the drawing down of new light, as brought about on Rosh HaShanah through the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*). Thus, for this [to be], Rosh HaShanah is unnecessary. This is as stated in the discourse, that the aspect of the external bestowal of influence²⁶⁹² is already drawn down on the 25th of Elul for the entire [coming] year, about which he cites, “as I have found written in the writings of my grandfather, master, teacher, and Rebbe, may the mention of the righteous bring blessing, and may his merit protect us.”²⁶⁹³

This is as explained in the discourse about the matter that the vitality of the whole year is included in Rosh HaShanah.²⁶⁹⁴ Now, this general whole (*Klall*), is a particular (*Prat*) of the “six thousand years of the world,”²⁶⁹⁵ meaning that it is one six-thousandth (1/6000). It then divides into even greater particulars, into months, days, hours, and minutes.

That is, on every new month (Rosh Chodesh) vitality is drawn down for the entire month, and on every day there is a drawing down of the vitality for all twenty-four hours of that day, and at each hour there is the drawing down of vitality for all its

²⁶⁹² There are individuals who recall that the Rebbe added that this includes all matters of physicality for the entirety of the year, with the exception being matters that relate to the service of *HaShem*-יהוה, blessed is He. (See Likkutei Torah, Drushei Rosh HaShanah 56a; Sefer HaSichot, Torat Shalom, p. 26 and the note of the Rebbe there.)

²⁶⁹³ See Maamarei Admor HaEmtza'ee, Nitzavim p. 890.

²⁶⁹⁴ Also see Likkutei Torah, Nitzavim 46b, 57b; Ateret Rosh, the beginning of Shaar Rosh HaShanah.

²⁶⁹⁵ Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

sixty minutes, all the way to the division of 1,080 *chalakim* that make up an hour.²⁶⁹⁶

About this it states,²⁶⁹⁷ “In His goodness, He renews the act of creation every day constantly.” This is why a person must bless the eighteen morning blessings and the eighteen blessings of the Amidah prayer each day, as the verse states,²⁶⁹⁸ “A living person, a living person (*Chai Chai*-חי חי-18 18), he shall thank You.”

This is as the Alter Rebbe writes in Shulchan Aruch²⁶⁹⁹ in explaining one of the reasons for washing the hands-*Netilat Yadayim* in the morning, namely, that every morning a person is like new creation. However, when it states, “He renews the act of creation every day [constantly],” what is meant is not just each day, but at all times and at each and every moment, [a moment] being the final particular.

Now, just as in the final particular it does not apply to say that this particular is an utterly new drawing down included in this moment, the same is so of the greater particular which includes the whole year. That is, it does not apply to say that it is completely new, being that this particular was already included in the general vitality of all “six thousand years of the existence of the world”, except that since it only is in a general form (*Klall*) and not in particular form (*Prat*), therefore, in and of itself, it needs to be renewed. This is the renewal of that which already was, to come out from the general (*Klall*) to the particular (*Prat*), like the novelty the comes from the general whole of the year into particulars of days, hours, and minutes.

²⁶⁹⁶ See Mishneh Torah, Hilchot Kiddush HaChodesh 6:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, beginning of Vol. 3 (The Letters of Creation, Part 2).

²⁶⁹⁷ In the *Yotzer* blessing of the morning *Shema* recital

²⁶⁹⁸ Isaiah 39:19; See Maamarei Admor HaZaken 5563 Vol. 2, p. 749; Maamarei Admor HaEmtza’ee, Nitzavim p. 809.

²⁶⁹⁹ Alter Rebbe’s Shulchan Aruch, Orach Chayim 4:1

Based on this, it applies to say that on the 25th of Elul there is the drawing down of the vitality for the general whole of the year. For, just as on the 25th of Elul, at which time the world was created, there was the drawing down of the general vitality for the entire six thousand years, this likewise so of the drawing down of the particular (*Prat*) from the general whole (*Klall*), that when it comes to the drawing down of the single particular of the six thousand years that includes the whole of [this] year, this too comes about on the 25th of Elul. Still and all, it does not apply to say that this is Rosh HaShanah, just as the 25th of Elul at the beginning of creation is not considered to be Rosh HaShanah.

He concludes stating, “What comes out of this is that in regard to what he (my grandfather, master, teacher, and Rebbe) wrote, that on the 25th of Elul there is a drawing down of new vitality for the entire year, this poses no problem whatsoever, and the matter indeed is true for who he said it to, and who he wrote it for.”

However, Rosh HaShanah is (not about the renewal of the creation of the world, which is the matter of the 25th of Elul, but is rather) about the novelty of the creation of the soul of Adam, the first man,²⁷⁰⁰ this being the innerness (*Pnimiyyut*) of the worlds. There then is caused to be the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, the matter of which is to add and increase new light, meaning that there should be a drawing down of the innerness (*Pnimiyyut*) of *HaShem*’s-יהו"ה Supernal Pleasure (*Taanug*) as it literally is in His Essential Self, blessed is He.

About this it states, “This day is the beginning of Your works.” For, even though the creation of Adam, the first man, (about whom the matter of Rosh HaShanah relates, as mentioned above) is the end of the act [of creation], on the sixth day of the act of creation, nonetheless, in regard to the matter of revealing

²⁷⁰⁰ Also see Likkutei Torah, Nitzavim 47a

new light, it is the beginning. For, before the creation of Adam, the first man, this light was not revealed. Furthermore, the creation of man is *HaShem's* יהו"ה primary Supernal intent. Moreover, "the end action arose first in thought."²⁷⁰¹ This being so, even though the creation of the heavens and earth preceded [the creation of man], nonetheless, man, who is at the end of the creation, precedes them, being that he arose first in *HaShem's* יהו"ה Primordial Thought.

5.

However, to affect the drawing down of new light on Rosh HaShanah through the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, just fulfilling the *mitzvot* throughout the whole year is not sufficient. Rather, there specifically must be service of *HaShem* יהו"ה, blessed is He, in repentance (*Teshuvah*).²⁷⁰²

The reason is because serving *HaShem* יהו"ה, blessed is He, by fulfilling Torah and *mitzvot* throughout whole year is measured and limited. Therefore, the light drawn down by it is measured and limited and relates the order of the chaining down of the worlds (*Seder Hishtalshelut*). That is, even though it was explained above that the worlds come into being "because He desires kindness," this being because of the pleasure etc., as explained above on the verse, "His thighs (*Shokav*-שוקיו) are pillars of marble," that, "This refers to the world which the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create," nevertheless, even this yearning relates to the chaining down of the worlds (*Hishtalshelut*) and is therefore in a state of limitation.

²⁷⁰¹ See the Lecha Dodi liturgical hymn.

²⁷⁰² Also see Likkutei Torah, Nitzavim 48a

This matter relates to the second explanation²⁷⁰³ of the verse, “His thighs (*Shokav*-שוקיו) are six pillars (*Amudei Sheish*-שש עמודי),” referring to the angels about whom the verse states,²⁷⁰⁴ “Each one had six (*Sheish*-שש) wings.” About this the verse states,²⁷⁰⁵ “He caused them to stand (*Vaya'amideim*-ויעמידם) for the world forever,” meaning that the world stands (*Omeid*-עומד) upon the angels.

That is, the world is sustained through the work of the angels, and the work of the angels is in a way of “standing-*Amidah*-עמידה,”²⁷⁰⁶ [this being the meaning of] “He caused them to stand-*Vaya'amideim*-ויעמידם etc.” The same is so in our study Torah, Avodah (the sacrifices, or prayer), and acts of lovingkindness, which are the three pillars (*Amudim*-עמודים) upon which the world stands (*Omeid*-עומד).²⁷⁰⁷

However, for there to be a drawing down of new light on Rosh HaShanah through the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, there must be service of *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), this being a novel service, by which there is a drawing down of the aspect of His Essential Hiddenness, even higher than the revelation of the concealed, drawn down through fulfilling all the *mitzvot*.

Therefore, relative to the drawing down brought about through repentance (*Teshuvah*), the drawings down brought about through all the *mitzvot* is considered to be like the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma*, relative to the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-

²⁷⁰³ See the commentary of the Rokeach to Song of Songs 5:15; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Shaar 3 & 4 (*Netzach & Hod*) [34b]; Also see Ohr HaTorah, Na"Ch Vol. 1, p. 159 and on.

²⁷⁰⁴ Isaiah 6:2

²⁷⁰⁵ Psalms 148:6

²⁷⁰⁶ See Ohr HaTorah ibid. p. 162 and elsewhere.

²⁷⁰⁷ Mishnah Avot 1:2

Imma, which is like the renewal of that which already was, relative to the drawing down of novel light.

[He continues the discourse] adding that even though in Tanya²⁷⁰⁸ it is explained that the study of Torah is the aspect of repentance (*Teshuvah*) from Above to below, this being the upper repentance (*Teshuvah Ila'ah*), it can be said that this is specifically when the study of Torah is in the state of ultimate self-nullification (*Bittul*).

This is as our sages, of blessed memory, stated,²⁷⁰⁹ “Just as there [at Sinai, the revelation] was with awe, fear, quaking and trembling, so too here etc.” This is like the matter of the verse,²⁷¹⁰ “The entire people in the camp trembled [in fear].” The trembling [in fear] (which is like the matter of repentance (*Teshuvah*)), [causes] the withdrawal of the blood,²⁷¹¹ such that one does not sense his vitality altogether because of the great dread. It is then that one’s study of Torah is in a state of repentance (*Teshuvah*) from Above to below.

However, about regular study of Torah, it can be said that this too is like the external union (*Yichud Chitzoni*), (which only effects the renewal of that which already was), relative to the inner union (*Yichud Pnimi*), (which effects a drawing down of new light and illumination), as explained above.

6.

With the above in mind, we can understand that the verse,²⁷¹² “For this commandment... it is not hidden from you etc.,” refers to the *mitzvah* of repentance (*Teshuvah*) (as discussed in chapter one). For, due to the greatness of repentance

²⁷⁰⁸ Tanya, Iggeret HaTeshuvah, Ch. 9

²⁷⁰⁹ Talmud Bavli, Brachot 22a; See Torah Ohr, Yitro 67b

²⁷¹⁰ Exodus 19:16

²⁷¹¹ Talmud Bavli, Niddah 9a

²⁷¹² Deuteronomy 30:11-14

(*Teshuvah*), in that through it new light is drawn down, this literally being the aspect of the innerness (*Pnimiyut*) of the Supernal pleasure (*Taanug*) in the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, there thus is room to say that it is hidden and distant. Moreover, it is true that, in and of itself, it indeed is hidden and distant.

However, the reason it is not hidden “**from you**” is because “**I-Anochi**-אנכי command you,” that is, “I - meaning who I am-*Anochi*; *Mee SheAnochi*-מי שאנכי,” commands and grants empowerment to each and every Jew to draw down new light etc., through serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*).

7.

Now, we should add that the drawing down of new light brought about through the toil in serving *HaShem*-יהו"ה, blessed is He, in repentance and return to Him (*Teshuvah*) on Rosh HaShanah, also has an effect on fulfilling Torah and *mitzvot* throughout the whole year, so that it too is in a way that transcends measure and limitation, like the study of the Torah, that the study should be in a way of “awe, fear, quaking and trembling” (as mentioned in chapter five). The same is so of fulfilling the *mitzvot*, that they should be good deeds that illuminate.

This is like the known²⁷¹³ explanation of the words of our sages, of blessed memory,²⁷¹⁴ “repentance and good deeds,” that through repentance (*Teshuvah*), even the deeds (of fulfilling the *mitzvot*) become good and illuminating. This is similar to the explanation in the Siddur, in the discourse entitled “*Lehavin Inyan*

²⁷¹³ See Likkutei Torah, Matot 82a; Shemini Atzeret 85a; Shir HaShirim 17c

²⁷¹⁴ Mishnah Avot 4:17

Tekiyat Shofar,²⁷¹⁵ that the matter of pleasure (*Taanug*) is also drawn into the actual deed, such that in the actual deed it is recognized that he has pleasure in it.

The same is so of service of *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), that the novelty in it, is that there is a drawing down that is recognizable in it, even in all other matters that relate to serving *HaShem*-יהו"ה, blessed is He, in that they too come to be in a way that transcends measure and limitation, as explained above.

Beyond this, the new light of Rosh HaShanah drawn down through repentance (*Teshuvah*) is also drawn down and has an effect in the world, since it is in a way of the renewal of that which already was, through the drawing down that comes about on the 25th of Elul. This is as hinted in the explanation of Likkutei Torah,²⁷¹⁶ on the verse, "Rather, the matter (*HaDavar*-הדבר) is very near to you... to do it." That is, "the matter-*HaDavar*-הדבר," which refers to the "word of the *Hey-Hey Davar*-ה' דבר," which is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), is "to do it-*La'asoto*-לעשותו," referring to the matter of the construct (*Binyan*) of Kingship-*Malchut* (which is called the world of Action (*Asiyah*) of the world of Emanation (*Atzilut*)), which takes place on Rosh HaShanah. In other words, there should be a drawing down of new light there too etc.

This then, is also the meaning of the explanation in the continuation of the discourse about the matter of [the verse],²⁷¹⁷ "And you shall say, 'Such [success] for life (*Koh LeChai*-כה להי!)" About this it explains in Zohar²⁷¹⁸ that "on the holiday of Rosh HaShanah there is a bond between 'Thus-*Koh*-כה' and 'Life-

²⁷¹⁵ Siddur Im Da"Ch 246a and on

²⁷¹⁶ Likkutei Torah, Drushim L'Rosh HaShanah 56d (also see Likkutei Torah, Nitzavim 46d).

²⁷¹⁷ Samuel I 25:6

²⁷¹⁸ Zohar II 23b

Chai-חי.”²⁷¹⁹ That is, the aspect of “Thus-*Koh*-כה-25” refers to the 25th (כ”ה) of Elul, which is the time of the renewal of the worlds through the external union (*Yichud Chitzoni*) of the Father-*Abba* and Mother-*Imma*. However, it is necessary to bond “Thus-*Koh*-כה” with “Life-*Chai*-חי.” This is the matter of the holiday of Rosh HaShanah, at which time there is a drawing down of the inner bestowal brought about through the inner union (*Yichud Pnimi*) of the Father-*Abba* and Mother-*Imma*, to draw down the aspect of the pleasure (*Taanug*) etc.

This matter is brought about through “You shall say-*v’Amartem*-ואמרתם,” this being the aspect of the word “saying-*Omer*-אמר,” [which is an acronym for] fire-*Aish*-אש, water-*Mayim*-מים, and air-*Ru’ach*-רוח,²⁷²⁰ this being the aspect of the voice (*Kol*-קול) of the Shofar of Rosh HaShanah, which includes the three aspects indicated by the acronym “saying-*Omer*-אמר,” (as also mentioned in Likkutei Torah).²⁷²¹

8.

Now, all this comes about through the preparation of serving *HaShem*-יהוה, blessed is He, in repentance (*Teshuvah*) during the seven weeks of consolation. This is because consolation (*Nechamah*) is the matter of repentance (*Teshuvah*), about which it states,²⁷²² “a doubled measure of consolation,” in a way in which,²⁷²³ “I-*Anochi*-אנכי, [only] I-*Anochi*-אנכי am He who comforts you,” in which the word “I-*Anochi*-אנכי” is mentioned twice.

²⁷¹⁹ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*).

²⁷²⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37.

²⁷²¹ Likkutei Torah, Nitzavim 47b

²⁷²² Midrash Eichah Rabba 1:57

²⁷²³ Isaiah 51:12

This is as the Tzemech Tzeddek explains in Sefer HaMitzvot²⁷²⁴ about the greatness of the double mention of “I-*Anochi*-אֲנִי,” as the verse states,²⁷²⁵ “I-*Anochi*-אֲנִי, [only] I-*Anochi*-אֲנִי, am He who wipes away your willful sins etc.” This is so until the conclusion of the seven weeks of consolation, with the Haftorah of,²⁷²⁶ “Rejoice, I shall rejoice with *HaShem*-יְהוָה... for He has dressed me in the raiment of salvation, He has cloaked me in a robe of righteousness,” hinting at all the drawings down of Rosh HaShanah etc.²⁷²⁷

All this comes about in a way that, “You are standing today, all of you etc.”²⁷²⁸ in which “today-*HaYom*-הַיּוֹם” refers to Rosh HaShanah,²⁷²⁹ as the verse states,²⁷³⁰ “It happened on The day-*HaYom*-הַיּוֹם,” which Targum translates as, “It was the day of Great Judgment,”²⁷³¹ at which time “you are standing, all of you,” in that the sparks of all souls stand and are elevated to their first source, all the way to “before *HaShem*-יְהוָה,” this being the aspect that transcends the divisions of “the heads of your tribes... to the drawer of your water.”

It is from there that there is a drawing down to below in all the particular levels of “the heads of your tribes... to the drawers of your water,” so that we merit to be inscribed and sealed for a good and sweet new year, and that there will be the drawing down of additional success, both in our service of *HaShem*-יְהוָה, blessed is He, in Torah and *mitzvot*, as well as in all matters pertaining to one’s children, health, and abundant sustenance, and all with abundance, below ten hands-breadths!

²⁷²⁴ Derech Mitzvotcha, Mitzvat Vidui uTeshuvah, Ch. 2 (38b and on)

²⁷²⁵ Isaiah 43:25

²⁷²⁶ Isaiah 61:10

²⁷²⁷ See Likkutei Torah, Nitzavim 47b and on.

²⁷²⁸ Deuteronomy 29:9; See Likkutei Torah ibid.

²⁷²⁹ See Pa’aneach Raza end of Nitzavim

²⁷³⁰ Job 2:1

²⁷³¹ See Zohar II 32b