

Discourse 16

“*VaYolech HaShem et HaYam... -
HaShem moved the sea...*”

Delivered on the Shabbat Parshat Beshalach,

15th of Shvat, 5726⁹⁴⁶

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

1.

The verse states,⁹⁴⁷ “*HaShem-יה"ו* moved the sea etc.” In the discourse by the same title, which was said sixty years ago, in the year 5666,⁹⁴⁸ [his honorable holiness, the Rebbe Rashab, whose soul is in Eden] also brings the teaching of the Zohar and Tikkunim that “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” explained in the discourse of the day of the Hilulah.⁹⁴⁹

Now, at first glance, it seems possible to say that this matter; “the limitless light of the Unlimited One is high above to no end, and far below to no conclusion,” refers to His ability (*Yecholet*). As explained in *Hemshech* 5666,⁹⁵⁰ [His ability] refers to the fact that it is within the ability of the Essential Self

⁹⁴⁶ This discourse is a direct continuation of the preceding discourse entitled “*Bati LeGani*” of the 10th of Shvat, Discourse 15 (Sefer HaMaamarim, 5726, p. 104 and on.

⁹⁴⁷ Exodus 14:21

⁹⁴⁸ *Hemshech* 5666 p. 165

⁹⁴⁹ In the discourse entitled “*Bati LeGani*” 5710, Ch. 12 and on. In the note of the Rebbe there it states: This is cited and explained at length in *Hemshech* 5666 in the discourse entitled “*VaYolech HaShem et HaYam*” and on.

⁹⁵⁰ In the discourse entitled “*Adam Ki Yakreev*” (p. 188 and on).

of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, to illuminate a limitless light, and it is in His ability not to illuminate etc.

However, as explained before⁹⁵¹ it cannot be said that the matter of “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” refers to His ability (*Yecholet*). For, as explained in the discourse of the Hilulah,⁹⁵² “these two matters; that the limitless light of the Unlimited One is high above to no end, and down below to no conclusion, are two levels within the **limitless light** of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (and moreover, he adds) that there is a great difference between them etc.” However, in regard to His ability (*Yecholet*) it does not apply to speak of two levels, being that His ability to illuminate and His ability not to illuminate are one and the same ability.

Now, we should add that besides the imperative to say this based on the explanation in the discourse of the Hilulah (as explained before), if the matter is examined closely, [we find that] this also is necessitated by the explanation in *Hemshech* 5666.

To explain, in *Hemshech* 5666 there, he prefaces by explaining the meaning of the term “(light) without end-*Ein Sof*-אין סוף.” Now, the question about this is well-known. Why is it called “without end-*Ein Sof*-אין סוף,” rather than “without beginning-*Ein Techilah*-אין תחילה,” which is a greater superiority?

⁹⁵¹ In the discourse entitled “*Bati LeGani*” of this year, 5726, Discourse 15, Ch. 2 (Sefer HaMaamarim 5626 *ibid.* p. 106 and on).

⁹⁵² In chapter 16 – which is the chapter that corresponds to this year. (See Torat Menachem, Sefer HaMaamarim *Bati LeGani*, Vol. 1, p. VI.)

This is as Rabbi Menacham Azaria de Fano stated in his book *Pelach HaRimon*,⁹⁵³ that the Preexistent Being (*Kadmon*) is eternal (*Nitzchi*), but not everything that is eternal (*Nitzchi*) is Preexistent (*Kadmon*). That is, by the will of *HaShem*-יהו"ה, the Creator, blessed is He, who alone is Preexistent (*Kadmon*), there are many creations that can exist eternally (*Nitzchiyut*). This is because His Being alone is intrinsic to Him, having no cause that precedes Him, Heaven forbid to think so. This is not so of any other beings, all of which are novel in their existence and are brought forth from nothing to something.

This being so, that the primary matter is that the Holy One, blessed is He, [is preexistent] and has no beginning, which is exclusive to Him alone and no other, then did the Kabbalists not call him ["Without beginning-*Ein Techilah*-אין תחילה"]. Why is it that all books of Kabbalah call him "Without end-*Ein Sof*-אין סוף"?

He therefore explains⁹⁵⁴ that the level called "Without end-*Ein Sof*-אין סוף-207" (rather than "He is without beginning-*Ein Lo Techilah*-אין לו תחילה") refers to the aspect of His light (*Ohr*-אור-207). In contrast, His ability (*Yecholet*) is not a state of light (*Ohr*-אור) at all, but only is the ability (*Yecholet*) to illuminate, this being the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, and just as He is Preexistent, so is His

⁹⁵³ *Pelach HaRimon*, Shaar 4, Ch. 3, cited in *Likkutei Torah*, Pekudei 7b

⁹⁵⁴ *Hemshech* 5666 *ibid.* p. 186

ability Preexistent, literally. Thus, about this it applies to say “He has no beginning-*Ein Lo Techilah*-אין לו תחילה.”⁹⁵⁵

Based on this, it is understood that since the term used in the teachings of the Zohar and in Tikkunim is, “The **light** that is without end (*Ohr Ein Sof*) is high above to no end, and down below to no conclusion,” specifying, “The **light** that is without end-*Ohr Ein Sof*-אור אין סוף,” it must be said that this does not refer to His ability (*Yecholet*).

That is, the description “light without end-*Ohr Ein Sof*-אור אין סוף” cannot refer to His ability (*Yecholet*), which is Preexistent (*Kadmon*) as He is Preexistent, in that “He is without beginning-*Ein Lo Techilah*-אין לו תחילה.” Moreover, this is also because the [word] “light-*Ohr*-אור” (“the light that is without end-*Ohr Ein Sof*-אור אין סוף”) does not apply to His ability (*Yecholet*), which is not at all in a state of light (*Ohr*), but is only the ability of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

However, the imperative [to say this] is based primarily on what it states in the *Hemshech* of the Hilulah, that these two matters, “the light that is without end (*Ohr Ein Sof*) is high above to no end, and far below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and there is a great difference between them. This compels us to say that it does not refer to His ability

⁹⁵⁵ [Also see the discourse entitled “*Shiviti HaShem* – I have set *HaShem* before me always,” 5720, translated in The Teachings of The Rebbe 5720, Discourse 21 (Sefer HaMaamarim 5720 p. 160 and on).]

(*Yecholet*), since His ability to illuminate and His ability not to illuminate are one and the same ability, as discussed before.

2.

Now, we should explain why in the discourse of the Hilulah, he emphasizes that these two matters, “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion,” are two levels in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He etc., (rather than as it is in the ability (*Yecholet*) of the Essential Self of *HaShem*-יהו"ה, blessed is He, who alone is Preexistent). The reason is because this relates to the general theme of what he explains in the discourse of the Hilulah.

To explain, he brings the matter of “the limitless light of the Unlimited One is high above to no end, and down below to no conclusion” in the discourse of the Hilulah⁹⁵⁶ in order to explain the matter of the treasury as it is Above, which is what is granted to the soldiers through the officers for the purpose of achieving victory in the war against the adversary.

Now, being that the matter of “the limitless light of the Unlimited One is high above etc.,” is the matter of the above-mentioned treasury mentioned, it cannot be said that what is meant here is His ability (*Yecholet*). This because in His ability (*Yecholet*) there is no existence [of anything] whatsoever, not even like a concealed treasure etc., and certainly not like a treasure that is already revealed and has actually been given to the soldiers. That is, in the ability there is no existence of

⁹⁵⁶ In ch. 12.

anything that can possibly be given over etc. It therefore must be said that it refers to the light (*Ohr*), which is in a state of [tangible] being etc.

Beyond this, since the general matter of granting the treasury to the soldiers is in order to achieve victory in the war, it therefore is understood that we are speaking of a level in which it is consequential to the king “to reveal his will and desire and to achieve his victory,” “to achieve victory in the way that accords to his will and desire.”

Moreover, the reason is “because there is an adversary who opposes, impedes, and obstructs, such that the matter of victory (*Nitzachon*) applies. This is because if there is no adversary, victory (*Nitzachon*) is altogether inapplicable, and he can conduct his kingdom according to his will.

It rather is when he has a desire for something and there is an adversary who opposes it, that he then stands steadfastly against him and achieves victory,” in a way that “he squanders all the treasuries,” and “beyond this, the king even jeopardizes his own life,” and “participates in the throes of battle himself” (as explained in the *Hemshech* of the Hilulah). In other words, this matter not only touches his kingship over the people, but [it even touches] the essential self and life of the king himself.

The same is so in the analogue, that when there is an adversary who claims,⁹⁵⁷ “I do not know *HaShem*-יהוה,” and how much more so when he knows his Master and intends to rebel against Him,⁹⁵⁸ this not only touches the aspect of that

⁹⁵⁷ Exodus 5:2

⁹⁵⁸ Torat Kohanim to Leviticus 26:14, cited in Rashi to Leviticus there, and Genesis 10:9, 13:13.

which is revealed (*Gilyim*), but [it even touches] the Essential Self of the One Above.

From this it is understood that all this does not apply on the level of His ability (*Yecholet*), in which His ability to illuminate and His ability not to illuminate are literally equal. This is as our sages, of blessed memory, stated,⁹⁵⁹ “I do not know in which of them He desires, the deeds of the righteous or the deeds of the wicked.” In other words, the ability to illuminate through the deeds of the righteous, and the ability not to illuminate through the deeds of the wicked, is equal.

This is especially so considering the precise wording of the Midrash, “I do not know in which of them He desires (*Chafetz*-חפץ),” [specifically using the word “*Chafetz*-חפץ” for “desire”]. For at first glance, based on the explanation in the teachings of Chassidus⁹⁶⁰ about the difference between a desire called “*Ratzon*-רצון” and a desire called “*Chafetz*-חפץ,” the desire called “*Chafetz*-חפץ” is the innerness (*Pnimityut*) of the desire, which is the matter of pleasure (*Taanug*). Thus, it should have said, “I do not know in which of them He desires (***Rotzeh***-רוצה),” [using a word the root of which is “*Ratzon*-רצון”] rather than “I do not know in which of them He desires (*Chafetz*-חפץ),” [using the word “*Chafetz*-חפץ”]. That is, how could it apply for there to be a matter of “desire-*Chafetz*-חפץ” and pleasure (*Taanug*) in the deeds of the wicked?

The explanation is that from the perspective of the level of His ability (*Yecholet*), both are literally equal, and on that level, I truly do not know in which of them He desires (*Chafetz*-

⁹⁵⁹ Midrash Bereishit Rabba 2:

⁹⁶⁰ See Likkutei Torah, Shir HaShirim 28d and elsewhere.

הפץ), whether in the ability to illuminate through the deeds of the righteous, or in the ability not to illuminate etc.

It thus is understood that from the perspective of the level of His ability (*Yecholet*), it is not applicable to say that the matter of victory over an opposition is relevant to the King, and that this is why He grants the treasury etc. This is because all this [only] applies once it has already been fully determined and decided that His desire is specifically in such and such a way. This is in contrast to the level in which it has not yet been determined which of them He desires, in which the ability to illuminate and the ability not to illuminate are literally equal.

Now, since in the discourse he brings the matter of “high above to no end etc.,” in regard to the explanation of the matter of the treasury that is given to the soldiers in order to achieve victory in the war against the adversary, he therefore explains the matter of “high above to no end etc.,” not as it is in the ability (*Yecholet*) of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, since in that aspect “I do not know in which of them He desires etc.” Rather, [he explains it] as it is in the limitless **light** of the Unlimited One (*Ohr Ein Sof*), in which there are the two matters of “high above to no end, and down below to no conclusion” which are two levels, “and there is a great difference between them.”

3.

Now, even though here we are discussing the matter of the treasury given to the soldiers for the sake of achieving

victory in the war over the adversary, nevertheless, this still is a very lofty level. For, what is being discussed is that which is “high above to no end etc.,” as it is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, meaning before to the restraint of the *Tzimtzum* etc.

Based on this, we must understand what he continues to explain in the discourse of the Hilulah, that these two matters, that “the limitless light of the Unlimited is high above to no end, and down below to no conclusion,” are two aspects in the encompassing light (*Makif*), these being the encompassing aspect of the direct light (*Makif d'Ohr Yashar*) and the encompassing aspect of the rebounding light (*Makif d'Ohr Chozer*), [which are] the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*).

He continues and explains this with the analogy of a teacher who bestows intellect to his student. That is, there is that part of the intellect and reasoning that the student receives in a way of an inner manifest light (*Ohr Pnimi*) and there is the depth of the intellect, which the student is not capable of receiving, and remains in an encompassing state (*Makif*) above his intellect.

However, even so, it is in a state of proximity and closeness to the recipient and over the course of time he will come to grasp it. This is as in the teaching,⁹⁶¹ “It takes forty years for a person to grasp the [ultimate] depth of his teacher’s intent.” This being so, over the course of forty years he will

⁹⁶¹ Talmud Bavli, Avodah Zarah 5b; See Likkutei Torah, Acharei 28d

come to the depth of the wisdom etc. This is the matter of the close encompassing light (*Makif HaKarov*).

In addition, there is the intellect that is much deeper, so much so, that not even a small part of it comes to be revealed, and moreover it never comes to be revealed, this being the matter of the distant encompassing light (*Makif HaRachok*).

Now, at first glance, the general matter of the bestowal of intellect from teacher to student only applies once there is a student and the teacher constricts his intellect etc., such that he finds that part of the intellect and reasoning that the student will be capable of receiving in a way of an inner manifest light (*Ohr Pnimi*).

This being so, as it is in the analogue, it [only] is in regard to levels that are after the restraint of the *Tzimtzum* and are already drawn in the chaining down of the worlds (*Hishtalshelut*) etc., until they are drawn in the final letter *Hey-ה* of the Name *HaShem-יהו"ה* etc. From this it is understood that even the discussion about the distant encompassing light (*Makif HaRachok*) is [only] of levels that are after the restraint of the *Tzimtzum*.

That is, notwithstanding the great elevation of the distant encompassing light (*Makif HaRachok*) over and above the close encompassing light (*Makif HaKarov*), it nonetheless cannot be said that they are of no comparison to each other altogether.

This is also understood from the fact the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*) are analogous to a garment (the close encompassing light – *Makif HaKarov*) and a

house (the distant encompassing light – *Makif HaRachok*),⁹⁶² in that both the person and his garment are in the house.

Thus, since the aspect of the close encompassing light (*Makif HaKarov*) has a relativity to the lowest level in the chaining down of the worlds (*Seder Hishtalshelut*), (meaning after the drawing down of bestowal to the recipient, which is the matter of the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, as mentioned above), it therefore cannot be said that the aspect of the distant encompassing light (*Makif HaRachok*) is a level that precedes the restraint of the *Tzimtzum*, because then the distance would be altogether beyond all relative comparison.

It must therefore be said that even the aspect of the distant encompassing light (*Makif HaRachok*) is a level that is after the restraint of the *Tzimtzum*. This being so, how is all this applicable to the explanation of the matter of “high above to no end, and down below to no conclusion” as it is in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before the restraint of the *Tzimtzum*?

4.

However, the explanation is that, in the previous chapters he explained the matter of “high above to no, and down below to no conclusion” as it is drawn down and permeates the entire order of the chaining down of the worlds (*Seder Hishtalshelut*). As he explains,⁹⁶³ “When it states ‘down below to no conclusion,’ this refers to the revelation and spreading

⁹⁶² See Likkutei Torah, Zot HaBrachah 99a and on.

⁹⁶³ In chapter 13.

forth in a state of spreading down and in a state of endlessness, without measure and literally limitless, all the way down below, in the most final and lowest of levels,” “with an abundance of concealments and hiddenness in the chaining down of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) etc., especially since this comes about through many constrictions, concealments, and hiddenness, until it is possible for there to be something that is the complete opposite of Godliness etc., this being the [existence of the] external husks (*Kelipah*) and the side opposite holiness etc.”

He also explains⁹⁶⁴ the matter of “high above to no end,” [stating that it is], “in an aspect of the concealment of the light, so that it is [hidden in] concealment after concealment, with elevation upon elevation, in an aspect of the absence of the light and the absence of revelation, which generally is the matter of the *Tzimtzum* that took place in the limitless light of the Unlimited One (*Ohr Ein Sof*) etc.”

As he explains, “That is, the limitless light of the Unlimited One (*Ohr Ein Sof*) is not sensed, and even in the aspect of the inner manifest light (*Ohr Pnimi*), which is the light and vitality that enlivens all beings in existence, there nevertheless are creations such as those who do not sense that [the vitality] is Godly vitality etc.

This is especially so [after] the many concealments and hiddenness, in that the light is concealed and hidden from level to level etc.” That is, all this is as the matter of “high above to no end” is drawn forth in actuality within the order of the chaining down of the worlds (*Seder Hishtalshehut*).

⁹⁶⁴ In chapter 14.

Then, in the same chapter, he continues and explains that even in the limitless light of the Unlimited One as it is within Himself, there are the two matters of “high above to no end, and down below to no conclusion.” That is, that which is the limitless light of the Unlimited One “high above to no end,” is the light that is concealed and hidden and is not in the category of being revealed or being drawn forth etc.

In contrast, that which is the limitless light of the Unlimited One “down below to no conclusion,” is the aspect of revelation as it is in His Essential Self. That is, within His Essential Self itself, it is in a state of revelation to Himself, so to speak. In contrast, that which is “high above to no end” means that even in His Essential Self it is not in a state of revelation, but is hidden and concealed.

In continuation to this, even in the explanation that the two matters of “high above etc., and down below etc.,” are the two encompassing aspects (*Makifim*) - the close encompassing light (*Makif HaKarov*), which at the very least is in the category of revelation, and the distant encompassing light (*Makif HaRachok*) which is not in the category of being revealed altogether - he first explains the matter as it is in the order of the chaining down of the worlds (*Seder Hishtalshelut*) (in continuation to what was explained in the previous chapters) and then explains the matter as it is in the limitless light of the Unlimited One itself (in continuation to what was added in this chapter).

This is why he first explains the analogy of the bestowal from a teacher to his student (after he constricts himself etc.), in that in addition to what is received in the student, there still

is a depth of intellect that remains in an encompassing state (*Makif*), but over the course of forty years he will come to the depth of the wisdom. This is the aspect of the close encompassing light (*Makif HaKarov*) which is in close proximity to the inner manifest light (*Ohr Pnimi*).

Then there is a much deeper intellect that will never come to actual revelation etc. This aspect is the analogy for the matter of “high above... down below etc.,” as it is drawn in the order of the chaining down of the worlds (*Seder Hishtalshelut*).

He then adds the explanation of the analogy for the matter of “high above... down below etc.,” as it is in the limitless light of the Unlimited One itself, before the *Tzimtzum*. This is like how it is in the intellect of the teacher as he conceptualizes and conceives the wisdom within himself to the depth of the matter (before he constricts himself to bestow the intellect to the student).

That is, [at this point] he is not thinking of the existence of the student or how to bestow to him altogether, but is studying the matter in and of himself. At this point he cannot be called a teacher, being that he is not in a state or motion of bestowing (*Mashpia*).

It is in this itself that there also is the element of that which he conceptualizes and conceives novel [insights] (which the bestower conceptualized and conceived within himself) of which a small portion will come to be revealed to the recipient, (and it is self-understood, that this is only according to capacity [of the recipient to receive] etc.). However, there also are the very deep intellects that the teacher conceptualizes and conceives that are inherently concealed and have no relation to

the recipient altogether. In other words, the general existence and being of this light is in a motion of concealment. Therefore, even what he reveals to him is such that the light is transcendently removed and concealed in his essential self.

5.

In the discourse, he continues [explaining] the very deep intellectual matters that altogether have no relation to the recipient, this being the aspect of the distant encompassing light (*Makif HaRachok*). That is, these concepts come forth through garments that hide and conceal, such as allegories and riddles, in which it is not apparent or recognized that there is wisdom and intellect in them. The same is so of the stories in the Torah, that they have secrets and mysteries within them to a greater degree than the laws of the Torah, but this is not at all recognized. This is because the essence of the light (*Etzem HaOhr*) is a concealed mystery, and it does not come into revelation except by way of concealment and hiddenness etc.

To explain, even though the light comes forth through garments that conceal and hide since the matter is inherently concealed, nevertheless, there are different levels in this etc. This is as we find in the matter of analogies, in that sometimes many analogies are brought for a single matter. This is to such an extent that about Shlomo the verse states,⁹⁶⁵ “He spoke three thousand analogies,” even though at first glance, being that the matter is inherently concealed, what benefit is added through the abundance of analogies?

⁹⁶⁵ Kings I 5:12

Now, just as this is so of the stories of the Torah, that even though the mystery within them is concealed, nevertheless, there are many stories in the Torah, and each story comes with an expansion of explanation in abundant details etc., the same is so with the matter of analogies, that through their abundance the matter is drawn further down.⁹⁶⁶

This is as known⁹⁶⁷ about the matter of [the verse], “He spoke three thousand analogies,” that it states about Shlomo,⁹⁶⁸ “*HaShem*-יהו"ה gave wisdom (*Chochmah*) to Shlomo.” In other words, the actual existence of the Wisdom-*Chochmah* of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), was drawn down and came forth throughout the entire order of the chaining down (*Seder Hishtalshelut*) of the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), so much so that the verse states,⁹⁶⁹ “He spoke about trees, [from the cedar in the Lebanon until the hyssop that comes out of the wall] etc.”⁹⁷⁰ In other words, every consecutive allegory draws the matter further down etc.⁹⁷¹

⁹⁶⁶ There are individual redactors who recall that the Rebbe said that in the story, the matter comes in a way of width (*Rochav*), whereas in the allegory it comes with length (*Orech*) and depth (*Omek*).

⁹⁶⁷ See Torah Ohr, Megillat Esther 91c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

⁹⁶⁸ Kings I 5:26

⁹⁶⁹ Kings I 5:13

⁹⁷⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & Ch. 36.

⁹⁷¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 51.

Now, we should add and discuss the precise wording of the discourse. For, at the beginning of the matter he writes, “like analogies (*Mashalim*-משלים) and riddles (*Cheedot*-חידות),” but in the continuation he only mentions the matter of analogies (*Mashalim*-משלים), but not the matter of riddles (*Cheedot*-חידות).

To preface, as known⁹⁷² there is very great precision in the discourses of our Rebbes, our leaders. The Alter Rebbe was particularly exacting in his language, and therefore the expression “[his] golden tongue” is said in various places about his exacting language.⁹⁷³ However, the Mittler Rebbe was not as strict in the precision of his wording. Regarding [the precision of] the Tzemach Tzedek and the Rebbes who followed him, I have not heard, but it appears that there were differences at different periods etc. However, it is known that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, and his honorable holiness, my father-in-law, the Rebbe, were exacting that every word should be precise etc. This was especially so of a discourse that also came into writing and into print.

This being so, even this particular detail, that he first mentioned analogies (*Mashalim*-משלים) and riddles (*Cheedot*-חידות), but then only spoke about analogies (*Mashalim*), is precise and exacting.

⁹⁷² See Torat Menachem, Reshimat HaYoman p. 241, p. 354, p. 363.

⁹⁷³ See, for example, Sefer HaMitzvot of the Tzemach Tzedek 40b, 41b.

This may be understood with a preface of the difference between analogies (*Mashalim*) and riddles (*Cheedot*).⁹⁷⁴ That is, when it comes to an analogy, even though it is something foreign relative to the intellectual matter, nevertheless, its entire matter is to explain and elucidate the intellectual matter.

In contrast, this is not so of a riddle, such as [the riddle],⁹⁷⁵ “From the eater came forth food, from the strong came forth sweetness.” This is something that not only is foreign to the intellect, but also is something that is not understood in the intellect and is the opposite of intellect, in that it is completely concealed.

This is why at the beginning of the matter he mentions both analogies (*Mashalim*) **and** riddles (*Cheedot*), since there also is a descent of the light all the way to the three completely impure husks (*Kelipot*) etc., in which the Godly light is in the ultimate state of concealment, like the matter of a riddle that is the opposite of intellect.

However, in the continuation of the matter he speaks about analogies (*Mashalim*) but not about riddles (*Cheedot*). This is because here he also discusses the stories of the Torah, and in the Torah the matter of riddles is inapplicable, as that is a matter that is the opposite etc.

This is because “**all** of the Torah is the names of the Holy One, blessed is He.”⁹⁷⁶ In other words, even when the

⁹⁷⁴ See *Hemshech* 5672 Vol. 2, p. 859.

⁹⁷⁵ Judges 14:14

⁹⁷⁶ See Zohar II 87a; Introduction to Ramban’s commentary to Torah; Introduction to Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light; Yonat Eilem of Rabbi Menachem Azariah de Fano, Ch. 29; Pelach HaRimon, Shaar 22, Ch. 1; Shnei Luchot HaBrit, Yitro 316a; Likkutei Torah, Va’etchanan 5a.

Torah is discussing undesirable matters, such as in our Torah portion [where it mentions] “Baal Tzefon-בַּעַל צִפּוֹן,”⁹⁷⁷ or “Pharaoh approached-*Pharaoh Heekreev*-פֶּרְעֹה הִקְרִיב,”⁹⁷⁸ these matters too – as they are in Torah – are the names of the Holy One, blessed is He. Therefore, it is not applicable for there to be the matter of a riddle in Torah, this being a matter that is an opposite, but solely the matter of analogies (*Mashalim*). This is also why the Torah is called “the Primordial Allegory” (*Mashal HaKadmoni*),⁹⁷⁹ that is, it specifically is an allegory (*Mashal*).

7.

In the discourse he concludes [stating]⁹⁸⁰ that the matter of “the limitless light of the Unlimited One is high above to no end” refers to the essence of the light (*Etzem HaOhr*) which is not in the category of being revealed and drawn into worlds altogether, but is concealed and subsumed **within** His Essential Self, blessed is He. It is this aspect and level that is called the “treasury-*Otzar*-אֹצֵר.” For, just as the treasury is concealed and hidden from the eyes of all, so likewise the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יְהוָה, blessed is He, hidden and concealed etc.

⁹⁷⁷ Exodus 14:2; 14:9

⁹⁷⁸ Exodus 14:10

⁹⁷⁹ Samuel I 24:13 and Rashi there; Rashi to Deuteronomy 21:13; Rashi to Talmud Bavli, Makkot 10b, entitled “*v’HaElokim*.”

⁹⁸⁰ In chapter 17.

Now, since the drawing down and revelation of the Supernal treasury is solely for the sake of achieving victory in the war against the adversary, it is understood that the more that this is drawn “down below to no end,” to the place in which the adversary is found, with whom battle must be waged to be victorious over him, we thereby affect that even “down below to no end” there is a drawing and revelation of the aspect that is “high above to no end,” this being the general revelation of the coming future.

“Those who tasted it have merited life,”⁹⁸¹ in that a foretaste of this is drawn down and revealed at the end of the time of the exile as well. This refers to the revelation of the inner aspects (*Pnimiyyut*) of Torah through the teachings of Chassidus in these later generations.

This is as stated in Zohar,⁹⁸² “In the sixth hundredth year of the sixth millennium, the gates of the upper wisdom will open, and the wellsprings of the lower wisdom etc.” The sign [that hints] to this is [the verse],⁹⁸³ “In the sixth-hundredth year of the life of Noach... the fountains of the great deep burst forth [and the windows of the heavens were opened].”

However, all this is only a foretaste of the revelation of the coming future, whereas the primary revelation of “high above to no end, and down below to no conclusion” will be revealed in the coming future, as the verse states,⁹⁸⁴ “*HaShem-*

⁹⁸¹ Musaf liturgy of Shabbat; Pri Etz Chayim, Shaar HaShabbat Ch. 3; See Likkutei Sichot Vol. 15 p. 282.

⁹⁸² Zohar I 117a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

⁹⁸³ Genesis 7:11

⁹⁸⁴ Zachariah 14:9

יהו"ה will be King over all the earth; On that day *HaShem*-יהו"ה will be One, and His Name (which refers to the revelation and spreading forth of the light (*Ohr*))⁹⁸⁵ One.

⁹⁸⁵ See chapter 17 in the discourse, and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.