

Discourse 6

*“Atah Hareita LaDa’at... -
You have been shown to know...”*

Delivered on Simchat Torah, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴³⁹ “You have been shown to know that *HaShem*-יהוה, He is the God! There is no more but Him alone!” Onkelos translated this as, “You have been shown in order to know that *HaShem*-יהוה, He is the God, there is nothing in addition to Him.” This is similar to what the Alter Rebbe explained:⁴⁴⁰ “*Atah*-אתה” – “You,” means the Essential Self of the Unlimited One – (For, when we say ‘You-*Atah*-אתה’ in the second person [we are speaking to one who is present, referring to the One who always is present] His Essential Self, about whom the verse states,⁴⁴¹ “I fill the heavens and the earth.” For, since He transcends all limitations, He therefore is equally present in the heavens and the earth);⁴⁴² “*Hareita*-הראת” – “You have been shown”; “*La’Da’at*-לדעת” – “That we should know

⁴³⁹ Deuteronomy 4:35

⁴⁴⁰ Brought in the discourse entitled “*Atah HaReita*” of Shabbat Parshat Va’etchanan 5700 (Sefer HaMaamarim 5700 p. 146); See the beginning of the discourse by the same title of the year 5689 (Sefer HaMaamarim 5689, p. 314); See the end of the discourse entitled “*L’Oseh Nifla’ot*” 5704 (Sefer HaMaamarim 5704 p. 54).

⁴⁴¹ Jeremiah 23:24

⁴⁴² See Likkutei Torah, Va’etchanan 9a and on; Re’eh 33a and on

You.” The knowledge is that “*HaShem*-יהו"ה He is the God-*Elohi*"מ-אלהי"ם.”

In addition to this, “There is nothing in addition to Him-*Ein Od Milvado*-אין עוד מלבדו,” this being lower than “*HaShem*-יהו"ה He is the God-*Elohi*"מ-אלהי"ם.” This is as our sages, of blessed memory, taught,⁴⁴³ ““There is no more but Him alone (*Ein Od Milvado*-אין עוד מלבדו)’ – Rabbi Chaninah says, ‘Even sorcery.’”⁴⁴⁴ As they continued and stated there, “Why is it called ‘sorcery-*Keshafim*-כשפים’? This word is [a *Notarikon* for]⁴⁴⁵ ‘they contradict the Supernal entourage-*Makchishin Pamalia Shel Ma’alah*-מעלה של מכחישין פמליא של מהלך.” That is, not only is it that “*HaShem*-יהו"ה He is the God-*Elohi*"מ-אלהי"ם,” but moreover, even “sorcery-*Keshafim*-כשפים” which “contradicts the Supernal entourage,” is “nothing except for Him,” blessed is He, except that it comes through a great abundant chainings down (*Hishtalshelut*) [of concealment after concealment] from His title “God-*Elohi*"מ-אלהי"ם.” Nonetheless, in truth, “*HaShem*-יהו"ה He is the God-*Elohi*"מ-אלהי"ם.”

2.

Now, to understand this, we first must explain the distinction between *HaShem*-יהו"ה and God-*Elohi*"מ-אלהי"ם, about which the Torah enlightens us that, even so, “*HaShem*-

⁴⁴³ Talmud Bavli, Chullin 7b

⁴⁴⁴ [That is, “Even sorcery (*Keshafim*) is not beside Him, meaning to say, without His will. For, if there is no decree upon a man, evil cannot be done to him.” See Rashi to Chullin 7b *ibid.*]

⁴⁴⁵ See Rashi to Chullin 7b *ibid*

יהו"ה He is the God-*Elohi*"*m*-האלהי"ם." The explanation is that as known, *HaShem*-יהו"ה transcends the worlds.⁴⁴⁶ This is because the [the Name] *HaShem*-יהו"ה means "He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-ויהי"ה as One,"⁴⁴⁷ meaning, above time and space (*Makom*-מקום).⁴⁴⁸ This is because time and space are integral to each other.⁴⁴⁹ Now, although [the Name] *HaShem*-יהו"ה also means "He who brings into being-*Mehaveh*-מזהוה,"⁴⁵⁰ nonetheless, the bringing into being by the Name *HaShem*-יהו"ה is in a way that transcends time and space.

In contrast, this is not so of His title God-*Elohi*"*m*-אלהי"ם,⁴⁵¹ which is in the plural, as it states,⁴⁵² "For He is a holy Gods-*Elohi*"*m*-אלהי"ם," referring to the division of vitality drawn down within the parameters of time and space.

⁴⁴⁶ See Ohr HaTorah, Yitro p. 835 and on.

⁴⁴⁷ Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁴⁴⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*, blessed is He, is the place-*Makom*-מקום of all beings.

⁴⁴⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the sphere-*Galgai*-גלגל and what it is; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith *ibid.*; Likkutei Torah, Zot HaBrachah 98a, and elsewhere.

⁴⁵⁰ Pardes Rimmonim *ibid.*; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁴⁵¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁴⁵² Joshua 24:19; Rashi to Genesis 35:7; Torah Ohr, Va'era 56b; Sefer HaMitzvot of the Tzemach Tzedek 5b, and elsewhere.

Now, as they are in the matter of the worlds,⁴⁵³ the Name *HaShem* יהו"ה is in the world of Emanation (*Atzilut*) (the *Yod-* י is in Wisdom-*Chochmah*, the [first] *Hey-* ה is in Understanding-*Binah* etc.).⁴⁵⁴ This is because the world of Emanation (*Atzilut*) is the World of Oneness (*Olam HaAchdut*),⁴⁵⁵ in which "He and His life force are one and He and His organs are one,"⁴⁵⁶ such that it is called the World of Godliness (*Olam HaElo"hut*).⁴⁵⁷

In contrast, His title God-*Elohi"*מ-אלהי"ם is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),⁴⁵⁸ about which the verse states,⁴⁵⁹ "From there it divides etc." About this the verse states,⁴⁶⁰ "In the beginning God-*Elohi"*מ-אלהי"ם created," referring to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) which stem from His title God-*Elohi"*מ-אלהי"ם.

About them the verse uses the word "created-*Bara*-ברא," in which the word "creation-*Briyah*-בריאה" means from nothing (*Ayin*-אין) to something (*Yesh*-יש).⁴⁶¹ That is, the Source that brings into being is called "nothing-*Ayin*-אין," being

⁴⁵³ See *Sefer HaMaamarim* 5659 p. 29 and on.

⁴⁵⁴ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*); *Etz Chayim*, Shaar 3 (Shaar Seder HaAtzilut of Rabbi Chayim Vital), Ch. 1; Shaar 42 (Shaar Drushei ABY"A) Ch. 1-2, and elsewhere.

⁴⁵⁵ See *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Part 1, Ch. 2.

⁴⁵⁶ Introduction to *Tikkunei Zohar* 3b

⁴⁵⁷ See *Hemshech* 5672 Vol. 1, p. 11 and on, and elsewhere.

⁴⁵⁸ *Maamarei Admor HaZaken* 5570 p. 78; *Ohr HaTorah*, *Beshalach* p. 572; *Hemshech* 5672 Vol. 2 p. 831, and elsewhere.

⁴⁵⁹ Genesis 2:10; See *Torah Ohr*, *Bereishit* 3a; *Va'era* 57a, and elsewhere.

⁴⁶⁰ Genesis 1:1 *ibid.*; See *Hemshech* 5672 *ibid.*

⁴⁶¹ See *Ramban* to Genesis 1:1 *ibid.*; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) *ibid.*

that the creation of novel existence is in a way that the Creator is hidden and concealed from the created. This is such that even the Godly power of the Actor is not felt in the acted upon, which is why the creation is caused to be in the aspect of a “something-*Yesh*-יש.”

Now, although elsewhere it is explained⁴⁶² that the four letters of the Name *HaShem*-יהוה are in the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) the *Yod*-י in the world of Emanation (*Atzilut*), the first *Hey*-ה in the world of Creation (*Briyah*), the *Vav*-ו in the world of Formation (*Yetzirah*), and the final *Hey*-ה in the world of Action (*Asiyah*) (unlike what was stated above that [the Name] *HaShem*-יהוה is only in the world of Emanation (*Atzilut*), whereas in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) it is His title God-*Elohi*”מ-אלהי”ם), this is because the manifestation of the levels of the world of Emanation (*Atzilut*) in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*),⁴⁶³ or alternately, because of the inter-inclusion of the worlds. For, as known, each of the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) is inclusive of them all, which is why in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there is also the inclusion of the world of Emanation (*Atzilut*).

This is also the meaning of the precise wording,⁴⁶⁴ “The Supernal Mother (*Imma Ila’ah*) dwells in the Throne.” That is,

⁴⁶² See Etz Chayim, Shaar 42 *ibid.*; Shaar 47 (Shaar Seder ABY”A) Ch. 2; Shaar HaHakdamot, Drushei ABY”A, Drush 6, and elsewhere.

⁴⁶³ See Sefer HaMaamarim 5659 p. 29 and on.

⁴⁶⁴ Tikkunei Zohar, Tikkun 6 (23a)

Understanding-*Binah* of the world of Emanation (*Atzilut*) (this being the first *Hey*-ה of the Name *HaShem*-יהו"ה) only “dwells” in the Throne, which is the world of Creation (*Briyah*). This is because of the inter-inclusion of the world of Emanation (*Atzilut*) in the world of Creation (*Briyah*). However, the world of Creation (*Briyah*) itself, (“the Throne”), is the aspect of His title God-*Elohi*”מ-אלהי.⁴⁶⁵

The same is likewise so of the letters *Vav*-Hey-ו"ה of the Name *HaShem*-יהו"ה, which are *Zeir Anpin* and Kingship-*Malchut* of the world of Emanation (*Atzilut*), that they only “dwell” in the worlds of Formation (*Yetzirah*) and Action (*Asiyah*).⁴⁶⁶ That is, this is the matter of the inter-inclusion of the world of Emanation (*Atzilut*) within the worlds of Formation and Action (*Yetzirah* and *Asiyah*). However, the worlds of Formation and Action (*Yetzirah* and *Asiyah*) themselves are from the aspect of His title God-*Elohi*”מ-אלהי.

[Likewise], in the world of Emanation (*Atzilut*) itself, the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) is the aspect of His title God-*Elohi*”מ-אלהי.⁴⁶⁷ This is because the aspect of Kingship-*Malchut* is the root of the creations. This is as explained in Shaar HaYichud VeHaEmunah,⁴⁶⁸ that the *Sefirah* of Kingship-*Malchut* is the root of time and space. About this the verse states,⁴⁶⁹ “All that

⁴⁶⁵ [Additionally, the numerical value of “The Throne-*HaKiseh*-הכסא-86 is equal to God-*Elohi*”מ-אלהי-86. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).]

⁴⁶⁶ Tikkunei Zohar, Tikkun 6 (23a) *ibid*.

⁴⁶⁷ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 4, Ch. 47 and elsewhere.

⁴⁶⁸ Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7 (81b and on).

⁴⁶⁹ Isaiah 43:7

is called in My Name and for My glory.” “My Name-*Shmee*-שמי” is the aspect of the world of Emanation (*Atzilut*) itself, whereas “My glory-*Kvodee*-כבודי” is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*). This is because, the word “glory-*Kavod*-כבוד”⁴⁷⁰ also means a “garment” (*Levush*).⁴⁷¹ This is as our sages, of blessed memory, taught,⁴⁷² “Rabbi Yochanan called his garments ‘glory-*Mechabdota*-מכבדותא.” This refers to the aspect of Kingship-*Malchut*, which is like a garment (*Levush*) for the higher lights that manifest and are concealed in her, by which it is possible for there to be the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is the difference between the *Sefirah* of Kingship-*Malchut* and *Zeir Anpin*. For, as explained in Torah Ohr in the holy handwriting of the [Alter] Rebbe himself,⁴⁷³ *Zeir Anpin* is the end of the worlds of the Unlimited One, whereas Kingship-*Malchut* is the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and these are the matters of *HaShem*-יהו"ה and *Elohi*"מ-אלהי"ם as they are in the world of Emanation (*Atzilut*) itself.

However, in general, the Name *HaShem*-יהו"ה is in the world of Emanation (*Atzilut*), whereas His title God-*Elohi*"מ-אלהי"ם is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

⁴⁷⁰ [Which also has a numerical value of 32 and refers to the thirty-two mentions of God-*Elohi*"מ-אלהי"ם in the act of creation. See Ginat Egoz of Rabbi Yosef Gikatilla *ibid.*, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).]

⁴⁷¹ *Sefer HaMaamarim* 5659 *ibid.* (p. 36) and elsewhere.

⁴⁷² *Talmud Bavli*, Shabbat 113b

⁴⁷³ *Torah Ohr*, Terumah 81b; See *Likkutei Torah*, Shir HaShirim 49c

On a deeper level, this matter that the Name *HaShem*-יהו"ה is in the world of Emanation (*Atzilut*) and His title God-*Elohi*"מ-אלהי"ם is in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) is not just in regard to the particular worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*), but also is in regard to the general worlds (*Olamot HaKlalliyim*) of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*).⁴⁷⁴

This is also the meaning of the statement in Zohar⁴⁷⁵ in explanation of the verse,⁴⁷⁶ "In the beginning God-*Elohi*"מ-אלהי"ם created," that this verse hints at all ten *Sefirot*, up to the *Sefirah* of Wisdom-*Chochmah*, all of which are included in the aspect of His title God-*Elohi*"מ-אלהי"ם. Higher still, His title God-*Elohi*"מ-אלהי"ם is the aspect of the first restraint of *Tzimtzum*. Beyond this, even before the restraint of *Tzimtzum*, the matter of His title God-*Elohi*"מ-אלהי"ם is present, this being what in the language of Kabbalah is known to be called "the Hidden Might-*Gevurah Ne'elamah*,"⁴⁷⁷ from which all the restraints (*Tzimtzumim*) are subsequently drawn etc., up to and including the coming into being of the world of Action (*Asiyah*), and up to and including the physical world of Action (*Asiyah*).

⁴⁷⁴ See Sefer HaMaamarim 5659 p. 29 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18, Ch. 43, and elsewhere.

⁴⁷⁵ Zohar I 256b; See Ohr HaTorah, Bereishit 487b and on.

⁴⁷⁶ Genesis 1:1

⁴⁷⁷ See writings of the Tzemach Tzedek to Psalms (Yahal Ohr p. 189 and on) in regard to "the hidden Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet*"; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15.

The explanation is that, as explained in the discourse of the Rebbe Maharash,⁴⁷⁸ (this year being the hundred-year anniversary of his assuming leadership), the verse states⁴⁷⁹ “All that is called in My Name and for My glory, I created it, I formed it, I even actualized it,” and this verse hints to all four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*).⁴⁸⁰ [The words], “All that is called in My Name and for My glory” refer to the world of Emanation (*Atzilut*) (as explained above). “I created it (*Barateev*-בראתיו)” refers to the world of Creation (*Briyah*), [which is] the world of souls. “I formed it (*Yatzarteev*-יצרתי)” refers to the world of [Formation (*Yetzirah*) which is] the world of the angels who are rooted in the aspect of speech (*Dibur*). “I even actualized it (*Af Aseeteev*-עשיתי)” refers to the world of the celestial spheres (*Galalim*) from which there is a drawing forth even to the physical world of Action (*Asiyah*).

In the discourse he continues [and explains] that to understand the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), this may be understood from man below. To preface, the verse states,⁴⁸¹ “Let us make man in Our image, after Our likeness,” and it states, “Let us-*Na’aseh*-נעשה” in the plural. This is because all aspects and levels in all the

⁴⁷⁸ See the discourse entitled “*Adona”y Sefatai Tiftach*” 5627 (Sefer HaMaamarim 5627 p. 279 and on).

⁴⁷⁹ Isaiah 43:7

⁴⁸⁰ See Likkutei Torah of the Arizal, Bereishit, and elsewhere.

⁴⁸¹ Genesis 1:26

worlds are present in man below.⁴⁸² This is the meaning of the verse,⁴⁸³ “He even placed the world into their hearts” (within the heart of man). That is, man has all aspects and levels that are in all the worlds, such [that the verse states],⁴⁸⁴ “From my flesh I behold God,” meaning that from the existence of man it is possible to grasp matters of Godliness.

Now,⁴⁸⁵ within the soul of man there are the aspects of intellect (*Sechel*) and emotions (*Midot*), as well as the three aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*), which are called “garments” (*Levushim*).⁴⁸⁶ From this it is understood that they are the aspect of externality (*Chitzoniyut*) relative to the intellect (*Sechel*) and emotions (*Midot*). However, in these aspects themselves there are inner (*Pnimiyyut*) and outer (*Chitzoniyut*) aspects, such that action (*Ma’aseh*) is external relative to speech (*Dibur*), and speech (*Dibur*) is external relative to thought (*Machshavah*). Moreover, in each of these aspects themselves, there are inner (*Pnimiyyut*) and outer (*Chitzoniyut*) aspects.

He continues to explain this from below to above, beginning with the power of action (*Ma’aseh*). To explain, the power of action (*Ma’aseh*) is generally considered to be external (*Chitzoniyut*) relative to the power of speech (*Dibur*). This is because the power of action (*Ma’aseh*) is even present in the soul of an animal, which is not so of speech (*Dibur*),

⁴⁸² See Sefer HaMaamarim ibid. p. 242.

⁴⁸³ Ecclesiastes 3:11

⁴⁸⁴ Job 19:26; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and elsewhere.

⁴⁸⁵ Also see Sefer HaMaamarim 5658 p. 68 and on; Discourse entitled “*Mayim Rabim*” 5690.

⁴⁸⁶ Tanya, Likkutei Amarim, Ch. 4

which is specifically exclusive to a human being, called the speaker (*Medaber*), being that he is from the aspect of the intellectual soul (*Nefesh HaSeechleet*).

Proof of this is from a deaf-mute, who according to Torah law is not considered to be competent,⁴⁸⁷ and therefore his [legal documents, such as a] bill of divorce or marriage are of no consequence.⁴⁸⁸ However, even so, he is capable of doing certain things, just like a competent person, in that he has the power of action (*Ko'ach HaAsiyah*) etc. except that the difference in the power of action (*Ko'ach HaAsiyah*) as it is in a deaf-mute and the power of action (*Ko'ach HaAsiyah*) as it is in an animal, is that the power of action in the animal is from the soul of an animal (*Nefesh HaChai*), whereas the power of action of a deaf-mute is from the animal soul of speaking being (*Chai SheB'Medaber*). We thus find that, in general, the power of action (*Ko'ach HaAsiyah*) is external relative to the power of speech (*Ko'ach HaDibur*).

More specifically, in the power of Action (*Ko'ach HaAsiyah*) itself, there is an externality (*Chitzoniyut*) and an innerness (*Pnimiyut*). For example, by way of analogy, the power to throw something is the aspect of actual externality (*Chitzoniyut*), in that a person can throw something without even thinking about it, just like an animal can also make pebbles ricochet.⁴⁸⁹ In contrast, this is not so of writing letters. For, though they are an aspect of action (*Asiyah*), there nevertheless is a small measure of innerness (*Pnimiyut*) to them. This is

⁴⁸⁷ See Talmud Bavli, Chagigah 2b

⁴⁸⁸ See Mishneh Torah, Hilchot Ishut 4:9; Hilchot Geirushin 2:17

⁴⁸⁹ Talmud Yerushalmi, Bava Kamma 2:1

because intellect (*Sechel*) is manifest within the letters and one must think how to write them. Nevertheless, compared to the aspect of speech (*Dibur*), even the innerness (*Pnimiyut*) of the action (*Ma'aseh*), such as the writing of letters, is considered to only be external.

Similarly, in the aspect of speech (*Dibur*) there likewise are inner (*Pnimiyut*) and external (*Chitoniyyut*) aspects. That is, the breath of the heart is the external aspect (*Chitzoniyyut*) of speech, this only being the simple voice that is not contained in a vessel (*Kli*) to take on the form of a particular matter of understanding and comprehension. In contrast, the inner aspect (*Pnimiyut*) of speech (*Dibur*) is the aspect of the letters of speech by which the intellect (*Sechel*) is grasped.

However, relative to the aspect of thought (*Machshavah*), even the inner aspect (*Pnimiyut*) of speech (*Dibur*) is considered to only be an external aspect (*Chitzoniyyut*). The same is so of the aspect of thought (*Machshavah*) (which is inner (*Pnimiyut*) relative to speech (*Dibur*) and action (*Ma'aseh*). Nonetheless, relative to the intellect (*Sechel*) and the emotions (*Midot*) it is external (*Chitzoniyyut*) and also has inner (*Pnimiyut*) and outer (*Chitzoniyyut*) aspects. This is because there is regular thought, and there is deep thought (in which he is deeply engrossed), this being the inner aspect (*Pnimiyut*).

However, in general, all three aspects of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), which are called “garments” (*Levushim*), are external (*Chitzoniyyut*) relative to the intellect (*Sechel*) and emotions (*Midot*) themselves, which are called “the essence of the soul.” This is

as stated in Tanya,⁴⁹⁰ that the ten aspects of the soul (which correspond to the ten Supernal *Sefirot* from which they chained down) [and which are divided into] intellect (*Sechel*) and emotions (*Midot*) are the essence and being of the soul.

With the above in mind, we also can understand the difference between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). That is, the world of Emanation (*Atzilut*), where “He and His life force are one, and He and His organs are one,”⁴⁹¹ is like the intellect (*Sechel*) and emotions (*Midot*), which are of the essence of the soul. In contrast, this is not so of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) about which the verse states,⁴⁹² “From there it divides etc.” They thus are like thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*) which are the “garments” of the soul, in that they are separate from the soul.

In other words, the world of Creation (*Briyah*) which is the world of souls, is the aspect of thought (*Machshavah*). About this it states in Tikkunei Zohar,⁴⁹³ “You affixed garments for them, from which souls fly forth to the children of men.” That is, they are from the aspect of the garment of thought (*Machshavah*), as our sages, of blessed memory, taught,⁴⁹⁴ “Israel arose in thought (*Machshavah*).” Likewise, the world of Formation (*Yetzirah*) is the world of the angels and is the

⁴⁹⁰ Tanya, Likkutei Amarim, Ch. 3 and Ch. 12

⁴⁹¹ Introduction to Tikkunei Zohar 3b

⁴⁹² Genesis 2:10; See Torah Ohr, Bereishit 3a; Va’era 57a, and elsewhere.

⁴⁹³ Introduction to Tikkunei Zohar 17a

⁴⁹⁴ Midrash Bereishit Rabba 1:4

aspect of speech (*Dibur*). This is why the verse states,⁴⁹⁵ “[I am the One] who forms (*Yotzer*-יוצר) light and creates (*Boreh*-בורא) darkness.”

That is, the world of Formation (*Yetzirah*) is called “light” whereas the world of Creation (*Briyah*) is called “darkness.” This is because the world of Creation (*Briyah*) is the aspect of thought (*Machshavah*), which is concealed in a person’s brain and is not revealed to his fellow. In contrast, this is not so of the aspect of speech (*Dibur*), which is the matter of revealing to his fellow. This is why the world of Formation (*Yetzirah*) is called “light.”⁴⁹⁶ This is also the why the song of the angels is revealed, which is not so of the song of the souls, as explained in Likkutei Torah.⁴⁹⁷ Likewise, the world of Action (*Asiyah*) is the aspect of the power of action (*Ko’ach HaMa’aseh*), which is the most external garment etc.

4.

On a deeper level, even though it was explained that the intellect (*Sechel*) and emotions (*Midot*) are called the essence of the soul, nonetheless, when the intellect (*Sechel*) and emotions (*Midot*) are called the essence of the soul, this is only as they are relative to thought (*Machshavah*), speech (*Dibur*), and action (*Ma’aseh*), which are the garments of the soul.

⁴⁹⁵ Isaiah 45:7

⁴⁹⁶ See Likkutei Torah, Shir HaShirim 4c; 42d, and elsewhere.

⁴⁹⁷ See Likkutei Torah, Zot HaBrachah 98a; Also see the discourse entitled “*b’Sha’ah SheAlah Moshe LaMarom* – When Moshe ascended on High,” 5721, translated in The Teachings of The Rebbe 5721, Discourse 25, Ch. 2 and on.

However, in truth, even the intellect (*Sechel*) and emotions (*Midot*) are not the essence of the soul.

[This is as explained in Likkutei Torah⁴⁹⁸ that it cannot be said that the intellect (*Sechel*) is the essential being of the soul. This is because intellect is not always in a state of constant equality within a person, for there are times that his mind is sharp and there are times that it is not etc. Moreover, we observe that the intellect continually grows and matures, such that the intellect of a child is very immature, and to the degree that he grows, to that degree his intellect grows and matures with him etc.] This is because the soul itself transcends the aspects of intellect (*Sechel*) and emotions (*Midot*), such that the intellect (*Sechel*) and emotions (*Midot*) are of no comparison whatsoever to the essence of the soul.

Nonetheless, the intellect (*Sechel*) and emotions (*Midot*) unite with the essence of the soul, such that the soul is called the intelligent soul (*Nefesh HaMaskelet*). This also is so of the emotions (*Midot*), in that they too are in the soul in a way of oneness [with it]. This is as known about the matter of serving of *HaShem*-יהו"ה, blessed is He, that if there is no obstruction etc., of necessity there will be the birth of the emotions (*Midot*) [of love and fear of *HaShem*-יהו"ה, blessed is He] from the intellect (*Sechel*). This is because the emotions (*Midot*) already are present in the intellect (*Sechel*), from which it is understood that the emotions (*Midot*) are also unified with the soul.

The analogy for this is the union of the soul with the body, as our sages, of blessed memory, stated,⁴⁹⁹ "There are

⁴⁹⁸ Likkutei Torah, Vayikra 4b

⁴⁹⁹ Talmud Bavli, Niddah 31a

three partners in [the creation of] a person: The Holy One, blessed is He, his father, and his mother etc. The Holy One, blessed is He, instills a spirit, a soul, within him.” His body comes from his father and mother and is of no comparison to the soul that the Holy One, blessed is He, instills within him. However, even so, the soul becomes unified with the body in a way of complete oneness, and it specifically is then that he is called “man.”

It is similar to this that the intellect (*Sechel*) and emotions (*Midot*) unify with the essence of the soul. This likewise is the difference between the intellect (*Sechel*) and emotions (*Midot*), and thought (*Machshavah*), speech (*Dibur*) and action (*Ma'aseh*). That is, the intellect (*Sechel*) and emotions (*Midot*) are unified with the essence of the soul in a way that is analogous to the soul in the body, in that even though the body is of no comparison to the soul, the soul is nonetheless affected by the occurrences of the body.⁵⁰⁰ That is, because of changes in the state of the body, the soul senses the matter of pain or pleasure. In contrast, thought (*Machshavah*), speech (*Dibur*) and action (*Ma'aseh*) are only garments that are separate from the soul. It therefore does not apply for the state of the garments to affect change in the soul.

We thus find that there are three aspects. The first is the essence of the soul, which transcends the aspect of intellect (*Sechel*) and emotions (*Midot*). The second is the aspect of the intellect (*Sechel*) and emotions (*Midot*), which are unified with the essence of the soul like the unification of the body with the

⁵⁰⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12.

soul. The third is thought (*Machshavah*), speech (*Dibur*) and action (*Ma'aseh*), which only are garments of the soul.

From this example we can understand how this is Above. That is, just as the essence of the soul transcends the intellect (*Sechel*) and emotions (*Midot*), so likewise is the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, transcends the world of Emanation (*Atzilut*). Yet, even so, just as the soul unifies with the intellect (*Sechel*) and emotions (*Midot*), this being analogous to the union of the soul with the body, so likewise, there is a dwelling of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the ten *Sefirot* of the world of Emanation (*Atzilut*).

In other words, the world of Emanation (*Atzilut*), relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) is comparable to bodies relative to garments. This is as stated in Tikkunei Zohar,⁵⁰¹ "You made for them several bodies, which are called 'bodies' relative to the garments that cover them."

However, in truth, the analogy of the union of the soul with the body is not so aligned with the ten *Sefirot* of the world of Emanation (*Atzilut*). This is because, in the relationship between the body and the soul, when the soul withdraws from the body, the body remains like an inanimate stone. However, in the analogue, though in the above-mentioned Tikkunei Zohar it states, "If You would withdraw from them, all the names would remain as a body without a soul," this only is an analogy. For, even so, there is a drawing down of the bestowal of vitality from them to all the creatures of the worlds of Creation,

⁵⁰¹ Introduction to Tikkunei Zohar 17a

Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being because “He unifies with His organs” which are the vessels (*Keilim*) to create something from nothing (*Yesh MeAyin*).

Rather, an analogy that is more aligned to this is, “like a snail, whose garment is of himself and in himself.”⁵⁰² That is, the garment of a snail is never separate from the body of the snail, and is unlike the relationship between the soul and the body, in which their essential being separates between them. Rather, about the garment of the snail, as long its body exists, its garment also exists. Thus, this analogy is more aligned to understanding the unity of Godliness with the vessels (*Keilim*) of the ten *Sefirot* of the world of Emanation (*Atzilut*).

5.

He continues in the discourse⁵⁰³ [and explains] that when a person contemplates how he is below, in such a state of great distance, as understood from everything said above, in that in each of the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which correspond to the three garments of thought, speech, and action (*Machshavah, Dibur, and Ma’aseh*), there is an external aspect (*Chitzoniyut*) and inner aspect (*Pnimiyyut*), and each one is only an external aspect (*Chitzoniyut*) relative to the world above it, and that the totality of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are external and are utterly incomparable to

⁵⁰² Midrash Bereishit Rabba 21:5; Also see Tanya, Likkutei Amarim, Ch. 21; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 51, and elsewhere.

⁵⁰³ Sefer HaMaamarim 5626 p. 283

the world of Emanation (*Atzilut*), and moreover, even the world of Emanation (*Atzilut*) is utterly incomparable to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is "high above to no end,"⁵⁰⁴ this being so, man who is below, is in the greatest distance, from one extreme to the opposite extreme, which is derived a priori from the fact that even "with his angels He finds fault."⁵⁰⁵

How much more is this so if he has blemished, sinned, and left the path, in which case, he is in a far greater distance, even beyond being from one extreme to the other extreme. This is because when it comes to extremes, it [is understood that] notwithstanding the distance between them, since both ends are called extremes, it is understood that there is some measure of relation between them. In contrast, the distance brought about through sin etc., is "far below to no end," (meaning that in below itself there are levels etc., and as mentioned before, there even is the existence of "sorcery-*Keshafim*-כשפים" which "contradicts the Supernal entourage"). Thus, through [contemplating] this a person is brought to be embittered in his heart and he will cry out from the bitterness of his soul over his great distance from *HaShem*-יהו"ה. Through this, he will come to a yearning and "running" (*Ratzo*) desire to adhere to Him, blessed is He.

He concludes in the discourse [stating] that though it indeed is true that he desires to adhere to Him, blessed is He, nevertheless through what can he adhere to Him? However, the explanation is that this comes about specifically through the

⁵⁰⁴ See Zohar Chadash Yitro 34c; Tikkunei Zohar, Tikkun 19 (40b)

⁵⁰⁵ Job 4:18

Torah. This is because the Torah is the will and wisdom of *HaShem*-יהו"ה, blessed is He, and the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest within the Torah.

In other words, though it is true that even Wisdom-*Chochmah* is only a vessel (*Kli*) relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and as said above in the analogy of the ten *Sefirot* of the world of Emanation (*Atzilut*), that they are called “bodies,” nevertheless, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, dwells within Wisdom-*Chochmah*, specifically.

This is as explained before in the analogy of the soul becoming unified with the intellect etc. This is as explained in Tanya,⁵⁰⁶ that the union of the intellect (*Sechel*-שכל) with the thinker (*Maskeel*-משכיל) and that which is conceptualized (*Muskal*-מושכל), is a most wondrous unity, and there is no unity similar or parallel to it etc. Therefore, when he binds his mind and thought to the Torah, through this, he adheres to *HaShem*-יהו"ה, blessed is He. This is as our sages, of blessed memory, taught,⁵⁰⁷ that “through the Torah it is Me that you are taking.”

6.

However, even though before we explained the difference between His title God-*Elohi*”מ-אלהי” and His Name *HaShem*-יהו"ה, and the difference of the relative measure

⁵⁰⁶ Tanya, Likkutei Amarim, Ch. 5

⁵⁰⁷ See Midrash Shemot Rabba 33:1; 33:6; Tanchuma Terumah 3; Tanya, Likkutei Amarim, Ch. 47

between them, in that *HaShem*-יהו"ה is in the world of Emanation (*Atzilut*), up to and including the world of Emanation (*Atzilut*) of the general worlds (*Olamot d'Klalut*), whereas His title *God-Elohi*"מ-אלהי"ם is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including the particular world of Action (*Asiyah*), nevertheless, "*HaShem*-יהו"ה, He is the *God-Elohi*"מ-אלהי"ם," being that *HaShem*-יהו"ה and *God-Elohi*"מ-אלהי"ם are entirely one.⁵⁰⁸

In other words, even though His Name *HaShem*-יהו"ה and His title *God-Elohi*"מ-אלהי"ם are opposites of each other, being that, "a sun and a shield are *HaShem* *God-HaShem Elohi*"מ-אלהי"ם-יהו"ה,"⁵⁰⁹ in that *HaShem*-יהו"ה is the aspect of the "sun," which is the matter of light (*Ohr*), whereas *God-Elohi*"מ-אלהי"ם is the aspect of "the shield," which is the matter of concealment and hiddenness, and even according to the explanation that the word "*magen*-מגן" means "protection," in that through it the light of the Name *HaShem*-יהו"ה can be received in a way of absorption within the creatures, this matter itself comes about by the "shield" hiding and concealing the light of the Name *HaShem*-יהו"ה. We thus find that the Name *HaShem*-יהו"ה and His title *God-Elohi*"מ-אלהי"ם are of utterly of no comparison to each other, such that they even are opposites of each other, and yet, even so, *HaShem*-יהו"ה and *God-Elohi*"מ-אלהי"ם are entirely one.

⁵⁰⁸ See Zohar II 12a; Zohar II 26b; 161a

⁵⁰⁹ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on.; Ohr HaTorah (Yahal Ohr) to Psalms 84:12

In addition to this, “the limitless light of the Unlimited One is high above to no end and far below to no conclusion.”⁵¹⁰ “High above to no end” means even higher than the aspect of the world of Emanation (*Atzilut*) of the general worlds (*Olamot d’Klallut*) and “far below to no conclusion” means even lower than the aspect of the world of Action (*Asiyah*) of the particular worlds (*Olamot d’Pratut*), this being the matter of “sorcery-*Keshafim*-כשפים” which “contradicts the Supernal entourage.” That is, the very fact that they “contradict the Supernal entourage,” is also [the matter of] “There is nothing but Him alone, blessed is He,” as mentioned before. In other words, the entire existence of those “who contradict the Supernal entourage” is only because “there is nothing but Him alone.”

However, how is it possible for a person to come to this knowledge, “that *HaShem*-יהוה, He is the God, there is nothing but Him alone”? Is it not so that a created being is of utterly no comparison to the Creator, and how much more is this so in regard to levels that are higher than the level of being the Creator? For, as known,⁵¹¹ the fact that the worlds are brought into being from Him is not the primary aspect of *HaShem*’s-יהוה Godliness.

The [answer] is that about this the verse states, “You have been shown to know,” [meaning], “*Atah*-אתה – “You,” meaning, the Essential Self of the Unlimited One, “*Hareita*-הראת – “You have been shown”; “*La’Da’at*-לדעת – “That we should know You.” This is the granting of empowerment from the Essential Self of the Singular Preexistent Intrinsic and

⁵¹⁰ See Zohar Chadash Yitro 34c; Tikkunei Zohar, Tikkun 19 (40b)

⁵¹¹ Torah Ohr, Megillat Esther 99b; Likkutei Torah, Shir HaShirim 8a

Unlimited One, that you should be capable of coming to the knowledge that “*HaShem*, He is the God-*HaShem Hoo HaElohi*” מ-הוה הוא האלהים and “there is nothing in addition to Him.”⁵¹²

This then, is the meaning of the verse, “You have been shown to know etc.,” which is the verse we begin with in reciting the verses before the Hakafot-encirclements.⁵¹³ We conclude with the verse,⁵¹⁴ “For from Tziyon (ציון)⁵¹⁵ the Torah will come forth and the word of *HaShem*-הוה” – [about which it states,⁵¹⁶ “‘The word of *HaShem*-Dvar *HaShem*-הוה’] – that is the law (*Halachah*)” – “from Yerushalayim,” with the coming of our righteous Moshiach, at which time there will be the fulfillment of the prophecy,⁵¹⁷ “They will prostrate themselves to *HaShem*-הוה on the holy mountain in Yerushalayim.”

⁵¹² Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁵¹³ The continuation of this matter is missing.

⁵¹⁴ Isaiah 2:3

⁵¹⁵ [The numerical value of “Tziyon-ציון-156” is equal to “Yosef-יוסף-156.” See the discourse of the 12th of Tammuz of last year, 5726, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” translated in The Teachings of The Rebbe 5726, Discourse 35, Ch. 9.]

⁵¹⁶ Talmud Bavli, Shabbat 138b – [“‘The word of *HaShem*-Dvar *HaShem*-דבר יהוה’ that is the law (*Halachah*); ‘The word of *HaShem*-Dvar *HaShem*-דבר יהוה’ that is the end of days (*Keitz*); ‘The word of *HaShem*-Dvar *HaShem*-דבר יהוה’ that is prophecy (*Nevu’ah*).”]

⁵¹⁷ Isaiah 27:13