

Discourse 7

“Bereishit Bara Elokim... - In the beginning God created...”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5727⁵¹⁸
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵¹⁹ “In the beginning God created the heavens and the earth.” In explanation of this verse, his honorable holiness, my father-in-law, the Rebbe, brings⁵²⁰ what he received in the name of the Tzemach Tzedek, who received it from the Alter Rebbe in the name of the Baal Shem Tov. That is, “In the beginning-*Bereishit*-בראשית” – the beginning of one’s service is – “God created-*Bara Elohi*”מ-אלהים – to reveal the name God-*Elohi*”מ-אלהים – “the heavens and the earth-*Et HaShamayim v’et HaAretz* ואת השמים ואת הארץ,” in the heavens and the earth. [That is, as it relates one’s service of *HaShem*-יהוה, the verse means, “The beginning of one’s service is to reveal His title as the Creator, God-*Elohi*”מ-אלהים, in the heavens and the earth.”]

⁵¹⁸ This discourse was said at the first gathering of this day.

⁵¹⁹ Genesis 1:1

⁵²⁰ See the discourse entitled “*Bereishit*” 5705 (Sefer HaMaamarim 5705 p. 74); Also see the Sichah talk of Shabbat Parshat Bereishit 5705, Ch. 2 (Sefer HaSichot 5705 p. 64).

The Tzemach Tzedek adds in explanation of this,⁵²¹ that the word “In the beginning-*Bereishit*-בראשית” divides into “He created six-*Bara Sheeth*-שֵׁת בָּרָא” (as it states in Tikkunei Zohar),⁵²² referring to the six Supernal emotive attributes (*Midot*). That is, through the six emotional qualities (*Midot*) “God created-*Bara Elohi*” מֵאלֹהִים בָּרָא etc.,” and a revelation of Godliness was caused in the heavens and the earth. In other words, without the emotional qualities (*Midot*) it would be impossible for the creatures to have knowledge of Godliness.

In addition, even souls that are from the aspect of the intellectual qualities (*Mochin*), which is why, in and of themselves, they have knowledge of Godliness, nonetheless, so that even upon the descent of the soul below to manifest in “the nations,” referring to the body and animalistic soul (as explained by the Alter Rebbe in Likkutei Torah),⁵²³ to still have knowledge of Godliness, this is through “In the beginning-*Bereishit*-בראשית,” [meaning], “He created six-*Bara Sheeth*-שֵׁת בָּרָא,” referring to the six Supernal emotive qualities (*Midot*).

2.

Now, in addition to the above-mentioned explanation of the Baal Shem Tov, there are other explanations of the verse, “In the beginning-*Bereishit*-בראשית etc.” That is, Targum

⁵²¹ See Ch. 3 there.

⁵²² Tikkunei Zohar, Tikkun 46 (83a) and elsewhere.

⁵²³ Likkutei Torah, Drushim L'Shemini Atzeret 90d

Yonatan⁵²⁴ translates “בראשית-*Bereishit*” as “with Wisdom-*b’Chochmeta*,” this being the aspect of Wisdom-*Chochmah*. Targum Onkelos translates “בראשית-*Bereishit*” as “Primordially-*b’Kadmin*,” this being the aspect of the Crown-*Keter*.⁵²⁵ Zohar states⁵²⁶ that all ten *Sefirot* are hinted in this verse. There likewise is the simple meaning, that the verse refers to the coming into being of novel creation from nothing to something.

Now, the relationship between all the above-mentioned meanings should be explained. (For, as discussed on various occasions,⁵²⁷ all the explanations on a single verse relate to each other. Now, we should preface with the explanation of Rashi on the verse,⁵²⁸ “To Him who alone performs great wonders,” that, “In the beginning, no angel had been created when He made those wonders: the heaven, the earth, the sun, and the moon.” In other words, the wonders (*Nifla’ot*-נפלאות) refer to the coming into being of the creation from nothing (according to the simple meaning of the verse, “In the beginning God created the heavens and the earth”). That is, being that it is the creation of something from nothing, it is “to Him who alone performs great wonders,” in that this is solely within the ability of the Creator.

⁵²⁴ Sometimes in Chassidus this is cited to Targum Yonatan ben Uziel. See however, Targum Yerushalmi there.

⁵²⁵ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8.

⁵²⁶ Zohar I 256b; See Ohr HaTorah, Bereishit 487b and on.

⁵²⁷ See Likkutei Sichot Vol. 3, p. 782 and elsewhere.

⁵²⁸ Psalms 136:4

This is as stated in Midrash⁵²⁹ on the verse,⁵³⁰ “I am *HaShem*-יהו"ה, Who makes everything, Who spreads out the heavens by Myself, and firmed the earth of My own accord (*Mei'Eetee*-מֵאֵתִי.” Here, the word is written “Who is with Me-*Mee Eetee*-מִי אֵתִי,” [but read of “My own accord *Mei'Eetee*-מֵאֵתִי,” about which the sages stated that it is in the form of a question], “Who was My partner in the creation of the world?” This is because the angels were only created on the fifth day⁵³¹ (or at most) on the second day.⁵³² However, on the first day the Holy One, blessed is He, was singular in His world,⁵³³ “alone” (*Levado*-לְבַדּוֹ).⁵³⁴

Now, this matter of His being alone (*Levado*-לְבַדּוֹ) is as stated in Midrash⁵³⁵ in regard to a number of matters about which it [the verse] states “for yourselves-*Lachem*-לָכֶם,” that, “it is about this that the verse states,⁵³⁶ ‘They shall be yours alone, strangers not sharing them with you,’” but “only Israel and the King alone.”⁵³⁷ This matter [expressed in the verse], “They shall be yours alone,” is a level in which there is no room for a side opposite holiness. That is, it is higher than *HaShem*’s-יהו"ה title God-*Elohi*’m-אלהי"ם and even is higher than His Name *HaShem*-יהו"ה.

⁵²⁹ Midrash Bereishit Rabba 1:3

⁵³⁰ Isaiah 44:24

⁵³¹ Midrash Bereishit Rabba 1:3 *ibid.*

⁵³² See Midrash Bereishit Rabba 1:3 *ibid.*

⁵³³ Rashi to Genesis 1:5 (Midrash Bereishit Rabba 3:8)

⁵³⁴ Psalms 136:4 *ibid.*

⁵³⁵ Midrash Shemot Rabba 15:23

⁵³⁶ Proverbs 5:17

⁵³⁷ See Zohar III 32a; Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

This is because even from the perspective of the Name *HaShem*-יהו"ה there is room for the opposite of holiness, as the verse states,⁵³⁸ “Was not Esav the brother of Yaakov – the word of *HaShem*-יהו"ה.” We likewise see that with the he-goats of the service of Yom HaKippurim [in the Holy Temple], upon one of them it said, “for *HaShem*-יהו"ה,” as a sin-offering,⁵³⁹ but correspondingly, there also was the he-goat that was sent to Azazel,⁵⁴⁰ “to an uninhabited land,”⁵⁴¹ and moreover, the two he-goats had to be equal etc.⁵⁴² We thus find that even in the aspect of the Name *HaShem*-יהו"ה, it applies for there to be room for the side opposite of holiness, which must be negated. All this is to bring about the matter of free choice (*Bechirah*), as the verse states,⁵⁴³ “See, I have placed before you etc... and you shall choose life.”

However, the aspect of “alone” (*Levadecha*-לבדך) is higher than this, since it utterly does not apply for an opposite side to exist there. About this the verse states, “To Him who alone performs great wonders.” That is, the coming into being of creation from nothing to something on the first day of creation is from “Him alone” (*Levado*-לבדו), a level in which the existence of an opposite side is utterly inapplicable.

By the fact that the creation is from “Him alone” (*Levado*-לבדו) empowerment is granted for that which is indicated by [the verse], “In the beginning God created the

⁵³⁸ Malachi 1:2

⁵³⁹ Leviticus 16:8-9

⁵⁴⁰ Leviticus 16:9 *ibid.*

⁵⁴¹ Leviticus 16:22

⁵⁴² Mishnah and Talmud Bavli, Yoma 62a and on

⁵⁴³ Deuteronomy 30:15; 30:19

heavens and the earth,” meaning that the revelation of Godliness in the heavens and the earth is possible. That is, even though, right now, the Godliness is concealed in them, nevertheless, since they were created by “Him alone” (*Levado-* לבדו), this gives the potential for Godliness to be revealed in them.

With the above in mind, the connection between all the above explanations can be explained. That is, for it to be possible to reveal Godliness in the heavens and the earth through the six Supernal emotional qualities (*Midot*), there must be a drawing down from an aspect that is much higher, this being the matter of “*Bereishit*-בראשית” as it means, “with wisdom-*b’Chochmeta*-בהוכמתא,” referring to the aspect of Wisdom-*Chochmah*, and “*Bereishit*-בראשית” as it means, “primordially-*b’Kadmin*-בקדמין,” referring to the aspect of the Crown-*Keter*, up to and including the aspect of, “To Him who alone (*Levado-* לבדו) performs great wonders,” this being the matter of, “yours alone, strangers not sharing them with you,” in that there altogether is no room there for the existence of an opposing side.

3.

This may be understood by prefacing with the explanation in the discourse of the Rebbe Maharash from the year 5627.⁵⁴⁴ In it he brings the teaching of the Midrash⁵⁴⁵ on

⁵⁴⁴ See the discourse entitled “*Yikavu HaMayim*” in the beginning of Sefer HaMaamarim 5627.

⁵⁴⁵ Midrash Bereishit Rabba 5:1

the verse,⁵⁴⁶ “Let the waters under the heavens be gathered etc.” [There it states], “This is analogous to a king who built a palace and settled mute people in it. They would rise early and inquire regarding the king’s wellbeing with gestures etc. The king said, ‘If they could speak, would it not be more so?’”

[To explain, the difference between those who can speak and those who are mute is not just in the matter of speech (*Dibur*), but also in the matter of intellect (*Sechel*). This is as explained before,⁵⁴⁷ that speech (*Dibur*) stems from intellect (*Sechel*). Now, even though here, we are not discussing deaf-mutes who neither hear nor speak, who according to Torah law are considered to be completely incompetent because of the complete absence of intellect (*Sechel*), but we only are discussing a mute who cannot speak. Nevertheless, the absence of speech for the mute is due to the absence of intellect (*Sechel*).]

[The Midrash continues], “The king then settled speaking inhabitants in it. They rose and seized the palace, saying, ‘This palace is not the king’s. It is ours.’ The king said, ‘Let the palace be restored to its previous state.’ So likewise, at the beginning of the creation of the world the praises of the Holy One, blessed is He, would only rise from the waters etc., (referring to the beginning of creation, when the entire world was water mingled with water.⁵⁴⁸ The Holy One, blessed is He,

⁵⁴⁶ Genesis 1:9

⁵⁴⁷ In the previous discourse of the day of Simchat Torah of this year 5727, entitled “*Atah Hareita* – You have been shown to know,” Discourse 6, Ch. 3 (Sefer HaMaamarim 5727 p. 51).

⁵⁴⁸ Midrash Bereishit Rabba 5:2

then said,⁵⁴⁹ “Let the waters be gathered... to one place etc.”) The Holy One, blessed is He, said, ‘If these [waters] that are incapable of talking and speaking, and yet they laud Me, when I create man, all the more so.’ [However,] the generation of the flood arose and rebelled against Him etc. The Holy One, blessed is He, then said, ‘Let these be expelled and let those who dwelled here before rise and come back.’ This is the meaning of the verse,⁵⁵⁰ ‘The rain was upon the earth for forty days and forty nights.’”

He [then] explains the matter of the mute inhabitants based on the explanation in Torah Ohr⁵⁵¹ about what the Holy One, blessed is He, said to Moshe,⁵⁵² “Who makes a mouth for man, or who makes one mute or deaf etc.” That is, Moshe (משה) is from the aspect [indicated by the verse],⁵⁵³ “For I drew him (*Mesheeteehu*-משייתיהו) from the water.” That is, he was drawn from the aspect of the Circles-*Iggulim* of the world of Chaos-*Tohu*, which transcend the straight-*Yosher* aspect of the world of Repair-*Tikkun*.⁵⁵⁴ (As explained there, there were two souls who descended from the aspect of the world of Chaos-*Tohu* and were drawn below into the aspect of the world of Repair-*Tikkun*, one of whom was Moshe.)⁵⁵⁵

⁵⁴⁹ Genesis 1:9

⁵⁵⁰ Genesis 7:12

⁵⁵¹ Torah Ohr, Shemot 51d and on

⁵⁵² Exodus 4:11

⁵⁵³ Exodus 2:10

⁵⁵⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16-17

⁵⁵⁵ The other was Chanoch about whom the verse states (Genesis 5:24), “Chanoch walked with God,” and who affected a first repair before Moshe, as explained there (See Torah Ohr Shemot 51d *ibid.*, and the citations there.)

Now, since it is the case that in the aspect of the Circles-*Iggulim* of the world of Chaos-*Tohu* there is much greater nullification (*Bittul*) than there is in the straight line-*Yosher* of the world of Repair-*Tikkun*, therefore, for Moshe, who was rooted in the Circles-*Iggulim* of the world of Chaos-*Tohu*, even after he was drawn down into the world of Repair-*Tikkun*, he had much greater self-nullification (*Bittul*). This why he said,⁵⁵⁶ “For what (*Mah*-מה) are we,” and,⁵⁵⁷ “Send through whomever You will send.” This is also why he was “heavy of mouth and heavy of speech,” [about which it states],⁵⁵⁸ “heavy of mouth – in regard to the Oral Torah, and heavy of speech – in regard to the Written Torah.” That is, because of his great nullification (*Bittul*) he could not bring the light of his intellect into speech to his fellow, which involves the matter of ego (*Yeshut*).

Thus, the matter of mute inhabitants as it is in the service of *HaShem*-יהו"ה, blessed is He, refers to the ultimate self-nullification (*Bittul*) to the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.⁵⁵⁹ This mode of service was primarily applicable before the sin of the [golden] calf. Nevertheless, even now, this service is still exists in singularly unique individuals, such as a righteous *Tzaddik* who has no inclination for evil, and who beyond this, has transformed his inclination for evil into holiness.⁵⁶⁰

⁵⁵⁶ Exodus 16:7-8

⁵⁵⁷ Exodus 4:13

⁵⁵⁸ See Zohar III 28a (Ra'aya Mehemna); Torah Ohr, Beshalach 66b; Sefer HaMaamarim 5692 p. 230.

⁵⁵⁹ Also see Likkutei Torah, Drushim L'Rosh HaShanah 56b

⁵⁶⁰ See Tanya, Likkutei Amarim, Ch. 10

However, notwithstanding the greatness of the mute inhabitants, this being the mode of service of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, nevertheless, *HaShem's*-יהו"ה ultimate Supernal intent is specifically for there be service of Him of the Lower Unity (*Yichuda Tata'ah*). That is, there should be speaking inhabitants who are not in the state of the ultimate self-nullification (*Bittul*) of the Upper Unity (*Yichuda Ila'ah*), but are in a state of “somethingness” (*Yesh*) and separateness, but even so, they too praise the King etc. In other words, they should have the nullification of their somethingness (*Bittul HaYesh*), in the aspect of self-restraint (*Itkafiya*), so that at the end of it all, they too will come to the ultimate self-nullification (*Bittul*) of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה.

The explanation is that though it is true that since the speaking inhabitants are in the aspect of a “separate something” (*Yesh Nifrad*) and it thus is possible for them to be deficient in accepting the yoke of serving *HaShem*-יהו"ה, blessed is He, such that they can come and seize the palace and say, “This is not the palace of the King. It is ours,” so much so that they come to the matter of sinning and rebelling etc., nonetheless, *HaShem's*-יהו"ה ultimate Supernal intent in creation is specifically for the speaking inhabitants, so that they too will come to have the matter of self-nullification (*Bittul*), up to and including the nullification (*Bittul*) to *HaShem*-יהו"ה of His Upper Unity (*Yichuda Ila'ah*).

About this the Midrash concludes, “The Holy One, blessed is He said, ‘Let the palace return to how it was etc. Let these be expelled and those who had dwelled here before rise and come back.’ This is the meaning of the verse, ‘The rain was upon the earth for forty days and forty nights.’” As explained in Torah Ohr on the Torah portion of Noach,⁵⁶¹ the flood, which is the matter of water, was for the purpose of purifying the earth. [This is why we find that the land of Israel is called,⁵⁶² “A land that has not been cleansed,” being that it did not undergo the flood.] This is why the rains of the flood were for forty days, similar to a Mikvah (ritual bath) which brings purity to the impure, the measure of which must be forty *se’ah*.⁵⁶³

[This also is like the purification of Yom HaKippurim, about which Rabbi Akiva said,⁵⁶⁴ “How fortunate are you, Israel! Before Whom are you purified and Who purifies you? Your Father in Heaven, as the verse states,⁵⁶⁵ ‘I will sprinkle purifying water upon you and you shall be purified,’ and the verse states,⁵⁶⁶ ‘The ritual bath (*Mikveh* [hope]) of Israel is *HaShem*-יהוה.’ Just as a ritual bath purifies the impure, so too the Holy One, blessed is He, purifies Israel.” This is from an even higher aspect, as the verse states,⁵⁶⁷ “before *HaShem*-יהוה”

⁵⁶¹ Torah Ohr, Noach 8c and on

⁵⁶² Ezekiel 22:24; See Talmud Bavli, Zevachim 113a

⁵⁶³ Torah Ohr, Noach 8c and on, based on Talmud Bavli, Zevachim ibid.

⁵⁶⁴ Mishnah Yoma 8:9; Talmud Bavli, Yoma 85b

⁵⁶⁵ Ezekiel 36:25

⁵⁶⁶ Jeremiah 17:13

⁵⁶⁷ Leviticus 16:30

you shall be purified,” in that the purity is from the aspect that is “before *HaShem*-יהו"ה.”⁵⁶⁸

The substance of this is that even in regard to the speaking inhabitants, in whom it is necessary to affect the negation of a motion that is the opposite of nullification (*Bittul*) to the point of the matter of sin, they too should come to have the nullification (*Bittul*) of the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, just as the mute inhabitants, this being a much higher matter than the nullification (*Bittul*) of the mute inhabitants, as they are, in and of themselves.

This is also [the explanation of] what we find in books of Kabbalah,⁵⁶⁹ that the upright man-*Adam HaYashar* came forth from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, from the aspect that the constriction of the *Tzimtzum* did not reach, called “spirit-*Ru'ach*,” and it is because of this that he has great strength, over and above the aspect of the Circles-*Iggulim*, which only is from the light that was constricted by the *Tzimtzum*, which is why it is the aspect of [the level of] *Nefesh* etc. In other words, in the aspect of the straight line-*Yosher* of the world of Repair-*Tikkun*, in which there are the speaking inhabitants, there is a superiority over the aspect of the Circles-*Iggulim* of the world of Chaos-*Tohu*, in which the inhabitants are mute.

Now, at first glance, this is not understood. For, when it comes to the speaking inhabitants, it applies for there to be a matter of sin and rebellion etc. This being so, how can it be said

⁵⁶⁸ Torah Ohr, Bereishit 6c and elsewhere.

⁵⁶⁹ See the note of the Ramaz at the beginning of *Otzrot Chayim*.

that they have a superiority over the mute residents, who are in a state of ultimate self-nullification (*Bittul*)?

However, the explanation is as stated above, that *HaShem*’s-ה"ה ultimate Supernal intent in the creation is for the speaking inhabitants, in that in them too, the matter of nullification (*Bittul*) to *HaShem*-ה"ה, blessed is He, should come about etc.

The general explanation is that the ultimate Supernal intent is that “the Holy One, blessed is He, lusted for a home for Himself in the lower worlds.”⁵⁷⁰ Because of this, there is a superiority in serving Him through self-restraint (*Itkafiya*), over and above self-transformation (*It’hapcha*). We even find this about the month of Nissan, the matter of which is transformation (*It’hapcha*),⁵⁷¹ in that the emphasis is nevertheless on the superiority of self-restraint (*Itkafiya*).⁵⁷² How much more is this certainly so of the month of Tishrei, the substance of which is service of *HaShem*-ה"ה, blessed is He, with self-restraint (*Itkafiya*).⁵⁷³

5.

This then, is likewise the matter of [the verse], “In the beginning God created etc.,” which is read on Shabbat Bereishit at the conclusion of the month of Tishrei. The explanation is

⁵⁷⁰ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

⁵⁷¹ See Ohr HaTorah, Bo p. 260 and on.

⁵⁷² See Torat Menachem, Sefer HaMaamarim Nissan p. 151

⁵⁷³ See Ohr HaTorah, Bo p. 260 and on *ibid*.

that it is written,⁵⁷⁴ “Sound the Shofar at the renewal of the moon, at the covering (*BaKeseh*-בכסה) for our festive day (*Yom Chageinu*-יום חגינו).” As well known,⁵⁷⁵ the explanation of this verse is that “our festive day (*Yom Chageinu*-יום חגינו)” refers to the holiday of Sukkot, up to and including its conclusion and seal on Shemini Atzeret and Simchat Torah, at which time all matters that were concealed (“covered-*BaKeseh*-בכסה”) on Rosh HaShanah and during the ten days of repentance, until their conclusion and seal on Yom HaKippurim, are revealed, in that [Yom HaKippurim] is called “one in the year-*Achat BaShanah*-אחת בשנה,”⁵⁷⁶ since at that time, the service of *HaShem*-יהו"ה, blessed is He, stems from the singular-*Yechidah* essence of the soul⁵⁷⁷ ([called] “one-*Achat*-אחת”).⁵⁷⁸

(This is in addition to the fact that even about all ten days of repentance, our sages, of blessed memory, stated,⁵⁷⁹ “In regard to [the prayers of] a solitary individual (*Yachid*) [when is *HaShem*-יהו"ה near to him? This is in the ten days between Rosh HaShanah and Yom HaKippurim.” That is, the service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance], stems from the aspect of the singular-*Yechidah*-יחידה essence of the soul⁵⁸⁰ (“a solitary individual-*Yachid*-יחיד”).)

⁵⁷⁴ Psalms 81:4

⁵⁷⁵ See Likkutei Torah, Drushim L'Rosh HaShanah 54c and on; Siddur Im Da"Ch, Shaar Rosh HaShanah 235b; Ateret Rosh, Drush L'Aseret Yemei Teshuvah 57a, and elsewhere.

⁵⁷⁶ Exodus 30:10; Leviticus 16:34

⁵⁷⁷ See Ateret Rosh, Shaar Yom HaKippurim, Ch. 2 and on.

⁵⁷⁸ See Tosefot entitled “*Ad Achat*” in Talmud Bavli, Menachot 18a

⁵⁷⁹ Talmud Bavli, Rosh HaShanah 18a

⁵⁸⁰ Likkutei Torah, Ki Tavo 43d

Therefore, just as on Rosh HaShanah, during which the *mitzvah* of the day is performed with the Shofar,⁵⁸¹ we also recite verses of Kingship-*Malchiyot*, Remembrances-*Zichronot*, and Shofarot, by which we bring proofs from the Torah that the matter must be such and cannot be otherwise, the same is so of “our festive day,” Shemini Atzeret and Simchat Torah, when the *mitzvah* of the day is through dancing.⁵⁸²

Moreover, the manner of dancing is that the Torah scroll is rolled up and covered by its mantle, such that it does not apply to study it in a way of understanding and comprehension.⁵⁸³ This is because we take hold of the essence of the Torah, as it is in His Essential Self, blessed is He, “hidden from the eyes of all living beings,”⁵⁸⁴ and we dance with it in a way that the head and the feet are equal, but on the contrary, the feet are what uplift and cause the head to dance.

However, then too, there is the matter of reciting the verses that precede the Hakafot (encirclements), beginning with the verse⁵⁸⁵ “You have been shown to know etc.,” as well as the verse,⁵⁸⁶ “To Him who alone performs great wonders etc.,” as well as all the verses that follow. Through this, we bring proof from the Torah that it is within the power of the souls of the Jewish people to draw down the Essential Self of the Singular

⁵⁸¹ Talmud Bavli, Rosh HaShanah 26b (in the Mishnah) and 27a *ibid*.

⁵⁸² See Sefer HaSichot 5703 p. 8; 5705 p. 58.

⁵⁸³ See Sefer HaMaamarim 5689 p. 67, p. 81; 5692 p. 79.

⁵⁸⁴ See Job 28:21

⁵⁸⁵ Deuteronomy 4:35

⁵⁸⁶ Psalms 136:4

Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.⁵⁸⁷

Then, after all the above-mentioned elevations, on the following Shabbat, at which time there is the elevation of all of the above-mentioned matters, this being the matter of “they were completed-*Vayechulu*-ויכלו”⁵⁸⁸ which is of the same root as the “expiry of the soul-*Kilayon*-כליין,”⁵⁸⁹ (this matter beginning on the evening of Shabbat and then on the day of Shabbat, in which the drawing forth for all the Shabbats of the year is caused), we then read in the Torah, “In the beginning God-*Elohi*”מ-אלהים created the heavens and the earth.” That is, the ultimate intention is specifically to reveal Godliness below, in the heavens and the earth etc.

The same is so of the soul itself, that as it descended below to manifest within the “nations,” these being the body and animalistic soul, to have a revelation of Godliness. This is like what we explained before, that even for the “speaking inhabitants” there should be the matter of nullification (*Bittul*) and praise of the Holy One, blessed is He, just as with the “mute inhabitants.”

For this to be there specifically must be toil in a way of self-restraint (*Itkafiya*), as also hinted in the verse, “You have been shown to know.” This is because the word “to know-*LaDa'at*-לדעת” also means “to break,” as in the verse,⁵⁹⁰ “He

⁵⁸⁷ Also see the discourse entitled “*L'Oseh Nifla'ot*” 5704 (Sefer HaMaamarim 5704 p. 54).

⁵⁸⁸ Genesis 2:1

⁵⁸⁹ See Ohr HaTorah, Bereishit 42b and on.

⁵⁹⁰ Judges 8:16; See Likkutei Torah, Drushim L'Shemini Atzeret 88c; Sefer HaMaamarim 5692 p. 62.

thrashed (*VaYoda*-וידע) the men of Sukkot,” referring to the matter of self-restraint (*Itkafiya*).

Through this, one comes to “*Da’at*-דעת” as a word meaning knowledge, so that there is an elevation in the knowledge of Godliness, in the aspect of “In the beginning-*Bereishit*-בראשית,” as in the explanation that “*Bereishit*-בראשית” means “with wisdom-*b’Chochmeta*-בְּחֹכְמָתָא,” referring to the aspect of Wisdom-*Chochmah*, as well as the explanation that “*Bereishit*-בראשית” means “primordially-*b’Kadmin*-בְּקִדְמִיָּן,” referring to the aspect of the Crown-*Keter*, up to and including the matter of “they were completed-*Vayechulu*-וַיְכֻלּוּ,” according to the explanation that it is a word meaning “expiry-*Kilayon*-כְּלִיּוֹן,” and a word of pleasure (*Taanug*),⁵⁹¹ meaning that through the expiry we come to the pleasure (*Taanug*).

However, to be capable of affecting the matter of “In the beginning God created etc.,” to reveal Godliness in the creation below, meaning that even the “speaking inhabitants” should come to a state of nullification (*Bittul*) and praise of the Holy One, blessed is He, like the “mute inhabitants,” for this to happen, empowerment must be granted from an even higher level.

This is why in the verses that precede the Hakafot (circuits) we recite the verse, “To Him who alone performs great wonders.” That is, the coming into being of the creation below (this being the matter of the wonders, the heaven, the earth, the sun and the moon), is from the aspect of “Him alone-*Levado*-לְבָדּוֹ,” in which there is no room or root for the existence

⁵⁹¹ See *Torat Chayim*, *Vayigash* 231d; *Beshalach* 220b; See *Ohr HaTorah*, *Bereishit* 42b and on *ibid*.

of an opposing side. It is from this aspect that empowerment is granted to be able to affect that “In the beginning God created etc.,” to reveal Godliness in the heavens and the earth etc.⁵⁹²

⁵⁹² The conclusion of this discourse is missing.