

Discourse 30

*“Vayedaber Elokim... -
God spoke...”*

Delivered on the 2nd day of Shavuot, 5728¹⁸⁵³

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

1.

[The verse states],¹⁸⁵⁴ “God spoke all these things saying: I am etc.” The Alter Rebbe asks¹⁸⁵⁵ what is the meaning of “all these things?” For, at first glance, the verse could have simply stated, “God spoke, ‘I am etc.’” He explains that “all these things” refers¹⁸⁵⁶ to Torah in its entirety, including that which is destined to be introduced by a seasoned Torah scholar etc.¹⁸⁵⁷ This then, is the meaning of “God spoke all these things,” that is, that the ten commandments (“I am etc.”) are inclusive of all of Torah (“all these things”).

¹⁸⁵³ The original discourse was edited by the Rebbe and printed as a pamphlet for the holiday of Shavuot 5749.

¹⁸⁵⁴ Exodus 20:1 and on

¹⁸⁵⁵ In Likkutei Torah, Bamidbar, at the beginning of the discourse by this title (15c); See the beginning of the discourse by this title of the year 5568 (Sefer HaMaamarim 5568 Vol. 1 p. 224).

¹⁸⁵⁶ See Talmud Bavli, Chagigah 3b (and Midrash Bamidbar Rabba 14:4); Shemot Rabba, beginning of Ch. 47, and elsewhere – cited in Likkutei Torah ibid.

¹⁸⁵⁷ See Talmud Bavli, Megillah 19b; Yerushalmi Pe’ah 2:4; Shemot Rabbah ibid.; Vayikra Rabbah, beginning of Ch. 22; Kohelet Rabbah 1:9 (2); 5:8 (2), and elsewhere.

Now, this can be connected to the commentary of Rashi on this verse,¹⁸⁵⁸ that when it states “all these things” it is to teach that all ten commandments were (first) said in one utterance, and He then expressed each utterance individually. The substance of both these explanations is that the Torah was given in the way of general (*Klall*) and particular (*Prat*), except that according to Rashi, the verse is speaking about the ten commandments themselves, that they first were stated as a general principle (*Klall* – one utterance) and then each particular was expressed as an utterance unto itself.

However, according to the explanation of the Alter Rebbe, the verse refers to all the particulars (*Pratim*) of the Torah [as a whole], that they too were first given in the way of a general principle (*Klall*) in the ten commandments, and were then expressed in particular and drawn into revelation.

Now, it should be added that in this itself (the division into particulars and revelation of the ten commandments) was also in a way of general (*Klall*) and particular (*Prat*). That is, the initial drawing and division into particulars of the ten commandments is in the Written Torah, and it then was divided into more particulars in the Oral Torah.

This is because the entire Oral Torah is an interpretation¹⁸⁵⁹ and explanation of the Written Torah,¹⁸⁶⁰ ([as in the common Talmudic expression], “From where do we know this? As the verse states etc.”). In the same way, the Oral

¹⁸⁵⁸ Citing Mechilta on the verse; Also see Midrash Bamidbar Rabbah 11:7 (cited in Likkutei Torah *ibid.*)

¹⁸⁵⁹ See the introduction of the Rambam to Mishneh Torah

¹⁸⁶⁰ See Likkutei Torah, Zot HaBrachah 94a and on; Also see Iggeret HaKodesh, Epistle 29 (150b and on), and elsewhere.

Torah itself is in a way of general (*Klall*) and particular (*Prat*), [such that there] is the Mishnah, the Baraita,¹⁸⁶¹ the Gemara etc., until even including that which a seasoned Torah scholar is destined to newly introduce.

Now, this must be better understood. For, since all the particulars of the Torah, including that which a seasoned Torah scholar is destined to newly introduce, were all given to Moshe at Sinai,¹⁸⁶² why then was it not given in a revealed way from the start, but instead given in a way of a general principle (*Klall*)?

2.

This may be understood¹⁸⁶³ by what we also find about the creation of the world (“He gazed into the Torah and created the world”),¹⁸⁶⁴ that it was in a way of general (*Klall*) and particular (*Prat*). As our sages, of blessed memory, stated,¹⁸⁶⁵ “The world was created with ten utterances... but it can be created with one utterance?” As known,¹⁸⁶⁶ the “one utterance”

¹⁸⁶¹ See Talmud Bavli, Taanit 21a:* “Is there anything in a Baraita that I cannot resolve from a Mishnah?” See Likkutei Torah, Shir HaShirim 41b [* This is as quoted in Likkutei Torah Shir HaShirim ibid.]

¹⁸⁶² See Talmud Bavli, Megillah 19b; Yerushalmi Pe’ah 2:4; Shemot Rabbah ibid.; Vayikra Rabbah, beginning of Ch. 22; Kohelet Rabbah 1:9 (2); 5:8 (2), and elsewhere.

¹⁸⁶³ About the coming sections (chapters 2-4) – see (in a slightly different style) the discourse entitled “v’*Shavtah*” 5627 (Sefer HaMaamarim 5627 p. 257 and on); 5673 ibid.

¹⁸⁶⁴ Zohar I 161a-b

¹⁸⁶⁵ Avot 5:1

¹⁸⁶⁶ Pardes Rimmonim, Shaar 2 (Shaar Taam HaAtzilut) Ch. 6; Likkutei Torah, Behar 41d; Discourse entitled “*Daber... Ki Tavo’u... v’Shavtah*” 5562 (Sefer HaMaamarim 5562 Vol. 1, p. 188; p. 432; Sefer HaMitzvot of the Tzemach Tzedek 167a); Maamarei Admor HaEmtza’ee, Devarim Vol. 1 p. 284-285; Vol. 2, p. 477;

refers to the utterance, “In the beginning-*Bereishit*-בראשית” (as it states,¹⁸⁶⁷ “‘In the beginning-*Bereishit*-בראשית’ is also an utterance) in that it is a general utterance that includes the nine utterances that follow it.

About this the verse states,¹⁸⁶⁸ “In the beginning, God created the heavens (*Et HaShamayim*-את השמים) and the earth (*v’Et HaAretz*-ואת הארץ).” About this, our sages, of blessed memory, explained,¹⁸⁶⁹ “[The word ‘*et*-את’ of] ‘the heavens-*Et HaShamayim*-את השמים’ comes to include all the hosts [of the heavens], and [the word ‘*v’et*-ואת’ of] ‘the earth-*Et HaAretz*-ואת הארץ’ comes to include all the hosts [of the earth].”

That is, all creations were brought into being from the utterance “In the beginning-*Bereishit*-בראשית” (in that it is the general utterance that includes all the utterances) except that they were in a general state (*Klall*),¹⁸⁷⁰ and then the utterance “In the beginning-*Bereishit*-בראשית” was divided into the particulars of the nine utterances that followed it,¹⁸⁷¹ by which the creations were divided into particulars (*Pratim*).

Ohr HaTorah, Eikev p. 480; p. 493, and elsewhere. Also see at length in Sefer HaMaamarim 5659 p. 143 and on; 5704 p. 67 and on.

¹⁸⁶⁷ Rosh HaShanah 32a; Megillah 21b

¹⁸⁶⁸ Genesis 1:1

¹⁸⁶⁹ Rashi to Genesis 1:14

¹⁸⁷⁰ See Chiddushei Aggadot to Rosh HaShanah *ibid.* that with the utterance “In the beginning-*Bereishit*-בראשית” there was the creation of “the primal matter-*Chomer HaRishon*-חומר הראשון from which all forms are made.” Also see Likkutei Torah Behar *ibid.* that “the same is so of the physical coming into being of this world... that it was brought into being with the utterance ‘In the beginning-*Bereishit*-בראשית’ etc., except that it was then expressed in the particulars of the nine utterances.” He cites the Torah commentary of Ramban at the beginning of the Torah portion of *Bereishit*, which proves that what he means is “the primal matter” (*Chomer Rishon*).

¹⁸⁷¹ See Shaar HaYichud VeHaEmunah [translated as The Gate of Unity and Faith] Ch. 1, that the vitality drawn from the ten utterances themselves “is too great relative to the individual creatures,” and the drawing down of vitality from the ten

Now, just as this is so of the ten utterances as they were drawn into actualization and revelation (in the *Sefirah* of Kingship-*Malchut*),¹⁸⁷² in that the utterance of “In the beginning-*Bereishit*” בראשית is the general utterance that includes all the other utterances, the same is likewise so in their root, in the ten *Sefirot*, that the utterance of “In the beginning-*Bereishit*” בראשית is the aspect of the general whole (*Klall*).

Now, there are various levels in this.¹⁸⁷³ For, in Targum Yerushalmi it states,¹⁸⁷⁴ “‘*Bereishit*” בראשית – with wisdom-

utterances to the individual creatures is through permutations (*Tzirufim*) and letter exchanges (*Chilufim*) etc. According to this, we find that in regard to the ten utterances, (even though they are the aspect of a particular (*Prat*) relative to the general principle (*Klall*) of the “one utterance”), [nevertheless], they are the aspect of general principles (*Klall*) that then are divided into particulars through the letter permutations (*Tzirufim*) etc. This is like the fact that the ten commandments themselves are the aspect of general principles (*Klall*) that then were divided into particulars in the Written Torah and the Oral Torah.

¹⁸⁷² That is, even the utterance of “In the beginning-*Bereishit*” בראשית is in Kingship-*Malchut*, as evident from the statement in the previous note [17 in the original discourse], that from the utterance “In the beginning-*Bereishit*” בראשית the “primal matter” (*Chomer Rishon*) was brought into being. Also see Sefer HaMaamarim 5677 p. 14 that it is the innerness (*Pnimityut*) of the externality (*Chitzoniyut*) of Kingship-*Malchut* that is the source of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*.)” In regard to the explanation in various places, that the utterance “In the beginning-*Bereishit*” בראשית is either in the *Sefirah* of Wisdom-*Chochmah* or the *Sefirah* of the Crown-*Keter* (as will be discussed later in this discourse) this is because there it is discussing the matter of the ten utterances as they are in their root, in the *Sefirot*.

¹⁸⁷³ To point out, that same is similarly so of the general principle (*Klall*) of the ten commandments – that there are various levels in this. That is, the first two utterances are “the whole of the entire Torah” (Tanya, beginning of Ch. 20; See Torah Sheleimah, Yitro, Vol. 16, Miluim, Ot Aleph). Higher than this is the utterance [beginning] “I am-*Anochi*” אנכי, which also includes the utterance, “You shall have no other [gods] etc.” (see Porat Yosef (23d) in the name of the Baal Shem Tov). Then, in the word “I am-*Anochi*” אנכי itself – the Aleph-א which is the “head” of the word, includes all the letters within it. (See Panim Yafot (by the author of the Hafla’ah) on this verse in Exodus [20:1]).

¹⁸⁷⁴ Targum Yerushalmi to Genesis 1:1 – “בְּחִכְמָא” Chochmah.

b'Chochmeta-בהוכמתא,” in that Wisdom-*Chochmah*¹⁸⁷⁵ is the general whole (*Klall*) that includes all the *Sefirot*. In Targum Onkelos it states, “‘*Bereishit*-בראשית’ – ‘*b’Kadmon*-בְּקַדְמוֹן” which refers to the desire (*Ratzon*) of the Crown-*Keter*, which transcends Wisdom-*Chochmah*,¹⁸⁷⁶ up to and including the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*) which is the general desire (*Ratzon Klalli*) for the entirety of the chaining down of the worlds (*Hishtalshelut*), and even higher, the desire to create the worlds as it is before the restraint of the *Tzimtzum*, which is the general aspect (*Klall*) even relative to the Primordial Thought (*Machshavah HaKedoomah*) of Primordial Man (*Adam Kadmon*).

Before the restraint of the *Tzimtzum* itself there also is the aspect of the general (*Klall*) and the particular (*Prat*). For, after it arose in His desire, He estimated within Himself in potential all that is destined to be in actuality, and the desire and estimation are the aspects of the general (*Klall*) and the particular (*Prat*).¹⁸⁷⁷

We thus find that just as the drawing forth of the Torah is in a way of general (*Klall*) and particular (*Prat*) on many levels, the same is so of the drawing forth of the worlds, that it is in a way of general (*Klall*) and particular (*Prat*) on many levels.

¹⁸⁷⁵ Also see Likkutei Torah, Bamidbar 13a

¹⁸⁷⁶ See Likkutei Torah, Bamidbar 13a ibid.

¹⁸⁷⁷ See Shaar HaYichud (of the Mittler Rebbe) [translated as The Gate of Unity], Ch. 10 and Ch. 11; Also see the discourse entitled “*Tze’ enah u’Re’ enah*” 5654 (Sefer HaMaamarim 5654 p. 302 and on).

Now, this too must be better understood. This is because *HaShem* יהוה's intention in creating the worlds is for there to be particular creations that are different from each other. This intention [for particular creations] is what caused the arousal of the desire before the restraint of the *Tzimtzum*, so that there then would be a drawing down from Him (through many chainings down) of the ten particular utterances, through which the particular creations are brought into being.

This being so, at first glance, the first arousal of His desire should have been into the particulars (*Prat*), such that the existence of particular creations would then be possible according to His Supernal intention. This being so, why was the desire first aroused in a general way (*Klall*)?

3.

This may be understood through the analogy of the bestowal of intellect from a teacher to his student. As our sages, of blessed memory, stated,¹⁸⁷⁸ “One should always teach his student in a concise way.” As well known¹⁸⁷⁹ about the precise wording “in a concise way,” (and not “a short intellect”) one must bestow all the depth and particulars of the intellect to the student, except that it all must be taught in a concise way, with

¹⁸⁷⁸ Talmud Bavli, Pesachim 3b

¹⁸⁷⁹ See Likkutei Torah, Beshalach 1a; Biurei HaZohar of the Mittler Rebbe, Parshat Acharei (76d), and of the Tzemach Tzedek there (Vol. 1 p. 63-64); Discourse entitled “*V’Yadaata*” 5657 (Sefer HaMaamarim 5657 p. 49); Also see Likkutei Torah in the previous note [8 in the original discourse - Zot HaBrachah 94a and on].

a few words, through which the student will then be able to understand all the particulars.

An example is the Mishnah, which Rabbeinu HaKadosh taught us.¹⁸⁸⁰ The language of the Mishnah [is very terse], but all the particulars are there (in a concealed way), including the length, width and depth, which the Gemara then explains, only that in the Mishnah, everything is very brief and terse.¹⁸⁸¹

The reason (that the bestowal must specifically be in a concise way) is because if the teacher were to (first) reveal all the particulars to the student, he would confuse his sensibilities. Moreover, it could be that because of the over-abundance of details the student will [understand incorrectly] and go on a crooked path. It thus is specifically necessary to teach him in a short concise way, by which the intellect comes in a limited form (such that he knows the matter generally).

Through doing so, when he later delves into the particulars with many explanations [in the Gemara and all its commentaries], the spreading forth [of all the details] will be according to the form of the concise words [that he learned in the Mishnah], and he will not deviate on a crooked path.

Now, just as this is so of the bestowal to an actual student, that the bestowal must specifically first be in a concise way, the same is so of conceiving the intellect that relates to the student as it is in the teacher himself. That is, the beginning of the drawing down (and discovery) of the intellect, is as the intellect is in the aspect of a point.

¹⁸⁸⁰ [Rabbi Yehudah HaNassi]

¹⁸⁸¹ See the introduction of the Rambam to his commentary on Mishnah, section beginning “*Achar Kein Re’eh*” that the language of the Mishnah is in “a concise thing that is inclusive of many matters.”

To explain, as known,¹⁸⁸² the intellect of the teacher also includes the externality (*Chitzoniyut*) of the intellect, which relates to the student, only that as it is in the intellect of the teacher - besides the fact that there, it is unrecognizable unto itself (being that it is included and mingled in the innerness (*Pnimiyyut*)). In addition, even the externality (*Chitzoniyut*) of the intellect (that relates to the student) is with much light there. This is why the teacher must constrict his intellect. That is, he must conceal his essential intellect, so that it does not at all illuminate. Through doing so, he separates the externality (*Chitzoniyut*) from the innerness (*Pnimiyyut*) so that it is recognizable unto itself.

Now, even the externality (*Chitzoniyut*) as it is for himself, is also only in the aspect of a point, and it only is afterwards (before bestowing in actuality) that he estimates within himself all the particulars that he must bestow to the recipient. The reason the intellect first comes in the aspect of a point (*Nekudah*) is because, if the intellect that relates to the student would first be in a way of great spreading forth, with an abundance of details, all the details would be as they flow from the intellect of the teacher, with a great abundance of light, and would be unaligned and inappropriate to the senses of the student.

Therefore, the discovery of the intellect is first in the aspect of a point (*Nekudah*) (meaning, a matter of concealment), by which the intellect is caused to be limited. For, even though within the point there is the inclusion of all

¹⁸⁸² See *Hemshech* 5666 p. 65; *Sefer HaMaamarim* 5668 p. 164; 5684 p. 307-308; 5687 p. 42; 5709 p. 133-134, and elsewhere.

the particulars that he then will bestow to the student, [and beyond this, within the point there even is the presence of the innerness (*Pnimityut*) of the intellect, in a concealed way],¹⁸⁸³ nonetheless, since all this is concealed, there thereby is caused to be the limitation and (general) form of the intellect, so that it will be in a way that relates to being bestowed to a student. Then, after having undergone this limitation, even afterwards when there is the drawing forth with width and expansiveness, (when the teacher explains the particulars), the width will be according to the limitation and form of the point (*Nekudah*).

4.

Now, as understood, the analogue to all this is how it is Above. That is, for the light that brings the worlds into being to be according to the capacities of the creatures, in a way that it can illuminate within them inwardly (*b'Pnimityut*), the drawing down must first be in a way of general (*Klall*) and particular (*Prat*).

For, being that the worlds have no relative comparison to the limitless light of the Unlimited One, therefore, if the drawing down from the limitless light of the Unlimited One were to begin with an outpouring of particulars, the particulars would be limitless (as they are from the perspective of the limitless light of the Unlimited One).

It therefore is necessary that the drawing down first be in a general way, because through this, a general form (*Tziyur*

¹⁸⁸³ See the discourse entitled “*Panim b'Panim*” 5659 (Sefer HaMaamarim 5659 p. 191 and on).

Klalli) is brought about in the light, so that it will be according to the capacities of the worlds. Through this, the particulars that are then drawn down also accord to this form.

Now, just as in the bestowal of intellect from teacher to student, the general (*Klall*) precedes the particulars (*Pratim*) both in the actual bestowal, that the bestowal is in a concise way, with short words that include all the particulars that the student will then understand, as well as in the drawing down of the intellect (that relates to the student) within the teacher himself, that the beginning of its drawing down is in the aspect of a point (*Nekudah*) that includes all the particulars, that then are drawn down (in the teacher, before the actual bestowal) - the same is so Above, that the general (*Klall*) precedes the particulars (*Pratim*) both in the drawing down of the light that is for the sake of bringing the worlds into being, that there was first the drawing down of the general (*Klall*), and the particulars (*Pratim*) were specifically drawn down afterwards, [and this matter of the general (*Klall*) preceding the particulars (*Pratim*) was on every single level, as explained at length (in chapter two)], as well as in the actual coming into being, that first the world was created with one utterance, the utterance of “In the beginning-*Bereishit*-בראשית,” and only after this was the coming into being with all of the particular utterances.

5.

However, we still must better understand this. For, at first glance, the analogy of the teacher and student is unlike the analogue. For, in the analogy, the fact that there is the intellect

of the teacher that transcends bestowal to the student, stems from the teacher himself and is not for the sake of bestowing to the student. In contrast, in the analogue, **all revelations**, even the highest revelations, including the light that reveals His Essential Self, which even transcend the first general (*Klall*) [light] that relates to worlds (the arousal of the desire), is so that¹⁸⁸⁴ there subsequently will be a drawing down from it (through many constrictions) of the ten utterances by which the world was created.

With this in mind, we must understand why there was not a drawing forth of the ten utterances in the first place. This is because the above-mentioned explanation about the need for the general (*Klall*) to precede the particulars (*Pratim*) is after it already was first established that there should be a light that transcends relation to the worlds, and that specifically from it, there should be the drawing down of the light that accords to the capacities of the worlds.

[For, being that the light that accords to the capacities of the worlds is drawn from the light that transcends relation to worlds, it therefore was first necessary that the drawing down should be in the aspect of a general [light] (*Klall*), through which the limitation of the light is caused, as mentioned before.]

However, this is not understood. For, since the intention in the existence of the light that transcends relation to the worlds is so that there subsequently would be a light that accords to the

¹⁸⁸⁴ For, since Above the revelation is not by any imperative, Heaven forbid that one should think so – it is thus understood that even the light that is the aspect of the revelation of His Essential Self, is for the sake of the intention of the dwelling place in the lower worlds (Sefer HaMaamarim 5679 p. 31; 5699 p. 48, and elsewhere).

capacities of the worlds drawn down from it, up to and including the ten utterances by which the world was created, therefore, at first glance, it seems that the drawing forth (the discovery) of the ten utterances should have happened in the first place.¹⁸⁸⁵

6.

However, the explanation is that for the intention in the creation to be fulfilled, that the creations will be nullified to Godliness through their own toil, the creation was¹⁸⁸⁶ in such a way as this, such that even before their toil, the creatures have a similarity in preparation to the nullification that they will achieve through their toil.

This is why the creation was such that there first was the existence of the light that transcends relation to worlds, and specifically from it the light is drawn according to the capacities of the worlds. For, through this, the preparation of the world to be a dwelling place for Him, blessed is He, is caused.

¹⁸⁸⁵ See along these lines in Sefer HaMaamarim 5678 p. 283 and in Sefer HaMaamarim 5681 p. 298 where he points out, “Why was the revelation first in a way of limitlessness (*Ein Sof*) so that there then would be the constriction (*Tzimtzum*) and the drawing down of the Line-Kav? For, it is in the power and ability of the Unlimited One that there first should be the drawing down of the Line-Kav in a state of measure and limitation.” (Also see *Hemshech* 5666 p. 465 and elsewhere).

¹⁸⁸⁶ For, the intention in the “dwelling place” is that the lower worlds be a dwelling for Him, blessed is He, **according to their substance matter** (Likkutei Sichot Vol. 12 p. 73 and elsewhere). It is for this reason that the **creation** was in this manner, in order that the nullification of the world (which subsequently be brought about through labor) be (and also) stem from the matter of the parameters of the world.

This may be understood by what our sages, of blessed memory, stated,¹⁸⁸⁷ that the reason the world was created with ten utterances (even though it can be created with one utterance) is “to punish the wicked... and to give good reward to the righteous etc.”

The explanation of this is known,¹⁸⁸⁸ namely, that had the world been brought into being with one utterance, the world would be in a state of ultimate nullification. [This is because even the world of Creation (*Briyah*), which is brought into being by the utterance “In the beginning-*Bereishit*-בראשית” of the *Sefirah* of Kingship-*Malchut*, is not actually [a tangible and independent] “something” (*Yesh*).

How much more would this be so had the coming into being of the one utterance been from Wisdom-*Chochmah* or the Crown-*Keter*, and certainly from the desire (*Ratzon*) that precedes the restraint of the *Tzimtzum*, in which case the worlds would have been in the ultimate state of nullification.] Therefore the matter of free choice (*Bechirah*) would be utterly inapplicable.

This is why the creation was with ten particular utterances, so that through this, the creatures come to be in the aspect of a [tangible independent] “something” (*Yesh*), and thus the matter of free choice (*Bechirah*) applies to them, (and [thereby also] the matter of reward and punishment, “to punish the wicked and give good reward to the righteous”).

¹⁸⁸⁷ Avot 5:1

¹⁸⁸⁸ See the discourse entitled “*V’Shavtah*” 5627 cited before [in note 10 in the original discourse]; Sefer HaMaamarim 5652 p. 51; 5659 p. 144; 5704 p. 70. [Also see the discourse of the 1st night of Shavuot of this year, 5728, entitled “*b’Sha’ah SheAlah Moshe LaMarom*” Discourse 29.]

However, being that the coming into being that stems from the ten utterances is in a state of “somethingness” (*Yesh*), such that it is possible to choose the opposite, therefore, for the intention in the creation to be fulfilled, that Godliness should be revealed in the world, and that the creatures should be nullified to Godliness, therefore the creation was in a way that there first was the drawing down of the one utterance, and then from it, there was the division of the ten particular utterances.

For, through the fact that concealed in the ten utterances is the general [light] (*Klall*) of the one utterance, and through man’s toil he reveals the general [light] (*Klall*) of the one utterance¹⁸⁸⁹ (which is present on all levels, up to and including the desire that precedes the restraint of the *Tzimtzum*) as it is in the ten utterances and the world¹⁸⁹⁰ that was brought into being through them, so that [through this] there will be revelation of Godliness in the world, and that it will be nullified to Godliness.¹⁸⁹¹

7.

¹⁸⁸⁹ To further elucidate from what it states in Likkutei Torah, Naso 26b (in regard to the matter of [the verse (Genesis 2:20)], “And the man assigned names”) that “it is through man that we come to the general inclusive utterance.”

¹⁸⁹⁰ It is with the above in mind that there is a sweetening of the fact that the world was (initially) created with one utterance, so that the relationship between the world and the one utterance be (not only through the ten utterances that are the particulars of the one utterance, but rather) also from the perspective of the world.

¹⁸⁹¹ Also see Sefer HaMaamarim 5652 p. 52, “that there be a drawing forth of the aspect of the one utterance within the ten utterances, and through this, there is caused to be the aspect of the nullification of the ‘something’ (*Yesh*) to the [Godly] ‘nothing’ (*Ayin*).”

With the above in mind, it also is understood that there first was an illumination of the light that reveals His Essential Self and transcends relation to worlds, and it is specifically from it that there was a drawing down of the light that accords to the capacities of the worlds.

To explain, as known¹⁸⁹² the nullification of the world as it stems from the revelation of the light that is commensurate to the capacities of the worlds, is only the nullification of the somethingness (*Bittul HaYesh*), in that they have some measure of comparison to this light. However, the true matter of nullification, [this being] the nullification of existence (*Bittul b'Metziyut*), stems specifically from the light that transcends relation to worlds.

Now, since the intention of the creation is for the creatures to be nullified to Godliness in the ultimate state of nullification, this being nullification of existence (*Bittul b'Metziyut*) and that specifically through this they become a dwelling place for Him, blessed is He, there therefore was first the light that transcends relation to worlds, and specifically from it there was a drawing down of the light that is of comparable measure of relating to worlds.

For, by it also having [something] of the light that transcends relation to worlds in it, and as known,¹⁸⁹³ that in the point (*Nekudah*) of the Impression-*Reshimu*, in a concealed way there is the presence (not only of all the particulars that will subsequently be drawn down in the Line-*Kav*, but also) the

¹⁸⁹² See Kuntres Etz HaChayim, Ch. 6; *Hemshech* 5666 p. 436 and elsewhere.

¹⁸⁹³ See the discourse entitled "*Panim b'Panim*" 5659 (Sefer HaMaamarim 5659 p. 191 and on).

innerness (*Pnimityut*) of the light that transcends relation to the worlds, like the analogy of the teacher and student, that in the point of the teacher's intellect (that remains in him at the time of the constriction (*Tzimtzum*)), all the particulars that he then will bestow to the student (which are drawn from the externality of the intellect of the teacher) and also the innerness (*Pnimityut*) of the intellect of the teacher, are concealed.

Thus, since the particulars that then are drawn forth, up to and including the ten utterances from which the world was actually created, are (not a matter unto themselves, but are) particulars (*Pratim*) of the general whole (*Klall*) of the one utterance (up to its first source), which has within it, in a concealed way, of the light that transcends relation to worlds, therefore, through our toil we reveal in the ten utterances (and in the world that was created through them), not only the generality (*Klall*) of the one utterance, but also the light that transcends relation to worlds.

[This is like the analogy of the teacher and student. That is, through the student delving into the particulars (*Pratim*), he ultimately comes "to grasp the depth of his teacher's intent,"¹⁸⁹⁴ in that he reaches the essential intellect of the teacher. Through the revelation of this light there is a drawing down into the world that it will be nullified to Godliness in the ultimate state of nullification, the nullification of its existence (*Bittul b'Metziyut*).

5.

¹⁸⁹⁴ See Talmud Bavli, Avodah Zarah 5b

On a deeper level, it can be said that through the toil in the particulars we reach the aspect of the essence of the light (*Etzem HaOhr*), which even transcends the light that transcends worlds that is present in concealment in the general [light] (*Klall*) of the worlds.

This is because that which is included in a concealed way in the general [light] (*Klall*) of the worlds, is the aspect of the expressed light (*Hitpashtut HaOhr*). For, “at first, the limitless light of the Unlimited One filled the space of the void,”¹⁸⁹⁵ this being the light that is in a state of spreading forth and revelation.

Then (within this light),¹⁸⁹⁶ it arose in His desire to emanate and to create. We thus see that the relation between the desire for the worlds (this being the general [light] (*Klall*) of the worlds, as it is in its first source) and the limitless light of the Unlimited One (*Ohr HaBli Gvul*) that transcends worlds, is only in the light that is in a state of spreading down and revelation, and it is through our toil in the particulars (*Pratim*) that we reach the essence of the light (*Etzem HaOhr*).

The explanation is that the root of the particular (*Prat*) is higher than the general (*Klall*).¹⁸⁹⁷ For example, in regard to Wisdom-*Chochmah* and Understanding-*Binah*, even though Wisdom-*Chochmah* is the general principle (*Klall*) from which

¹⁸⁹⁵ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher) Anaf 2

¹⁸⁹⁶ *Hemshech* 5666 p. 185 and elsewhere

¹⁸⁹⁷ See at length in *Hemshech* “*Matzah Zu*” 5640, Ch. 17 and on [Sefer HaMaamarim 5640 Vol. 1 p. 150 and on]; Also see Sefer HaMaamarim 5659 p. 3 and on (in regard to the matter of the additional portion of Understanding-*Binah* that was given to the woman more than the man). Also see there regarding the examples that will be mentioned soon. Also see the discourse entitled “v’*Shavtah*” *ibid.* [in footnote 9 of the original discourse; 5627] (p. 254 and on).

all the particulars (*Pratim*) of Understanding-*Binah* are drawn, nonetheless, because of this itself [it is understood] that the root of Understanding-*Binah* is higher than the root of Wisdom-*Chochmah*. This is why through delving (*Iyun*) into the particulars (*Pratim*) of the Understanding-*Binah* there (sometimes) is caused to be the addition of new matters that were not present in the point of the Wisdom-*Chochmah*.

The same is so of speech, that when the intellect is drawn down into speech (*Dibur*), this causes an abundance of particulars (*Pratim*) to an even greater degree than the particulars (*Pratim*) of the Understanding-*Binah* (even once the Understanding-*Binah* is garbed in thought).

This is because that which one thinks with a single thought takes much time to speak.) This is because the root of speech (*Dibur*) is even higher than the root of Understanding-*Binah*. This is why when one learns the intellect in speech (*Dibur*), new matters are introduced in him that at first were not present in the thought, even in the grasp of Understanding-*Binah*.

The same is so of the bestowal of intellect from teacher to student. That is, through the intellect being divided into particulars, with many particulars (*Pratim*), [and especially in the bestowal to a student who is younger or lesser, that to the degree that the bestowal is to a student who is younger or lesser, to that degree it is necessary to divide the intellect into many more particulars],¹⁸⁹⁸ through this, a new depth that he did not previously have before the bestowal is added to the teacher, as

¹⁸⁹⁸ Also see Sefer HaMitzvot of the Tzemach Tzedek 59b

in the teaching,¹⁸⁹⁹ “From my students [I have learned] more than from all of them.” This is especially so when the student asks questions on the intellect, so that to answer and remove the question, a new depth is aroused in him.

The analogue to all this is understood as it is Above in the matter of the ten utterances. That is, although the ten utterances are particulars of the one utterance, nonetheless, it is due to this itself – that since the root of the particular (*Prat*) is higher than the general (*Klall*) – therefore, it is through toil in the world that was created with ten utterances, [and especially since because the world was created with ten utterances there is the possibility to also choose the opposite (as mentioned in chapter six) like questions that contradict the intellect] we reach even higher than the aspect of the general [light] (*Klall*) of the world [as it was created] with one utterance, and beyond this, we even reach the essence of the light (*Etzem HaOhr*), which even transcends the light (that is, the expression of the light) in which there was the arousal of the desire for worlds.

9.

The same is so of the drawing down of the Torah. That is, through first being drawn down as the aspect of a general principle (*Klall*) and then being divided into particulars (*Pratim*), even the particulars are (not something unto themselves, but are) particulars (*Pratim*) that flow from the general principle (*Klall*).

¹⁸⁹⁹ Talmud Bavli, Taanit 7a

Through this, there also is empowerment in the particulars (*Pratim*) of the Oral Torah, up to and including that which is destined to be newly introduced by a seasoned Torah scholar, that there be the revelation of the light of the general principle (*Klall*) of the Written Torah, up to and including the general principle (*Klall*) of the ten commandments, (such that the study of every particular in Torah will be with awe, fear, quaking and trembling, as occurred when the ten utterances were [originally] said),¹⁹⁰⁰ up to and including the general principle (*Klall*) of the one commandment that includes all ten commandments.

Beyond this, through delving (*Iyun*) and toiling in the particulars of the Oral Torah we reach even higher than the aspect of the general [light] (*Klall*). About this they said, “everything that a seasoned Torah scholar is destined to newly introduce” (specifying¹⁹⁰¹ “to newly introduce-*LeChadesh* (לחדש)”).¹⁹⁰² For, it is through toiling in Torah that we draw from the aspect of the Torah as it is rooted in the essential concealment of the Unlimited One, which transcends the aspect of the Torah as it comes into a state of being drawn down and revealed.¹⁹⁰³

¹⁹⁰⁰ Talmud Bavli, Brachot 22a; See Torah Ohr, Yitro 67b

¹⁹⁰¹ See Likkutei Sichot, Vol. 19 p. 252, note 21.

¹⁹⁰² See *Hemshech* 5666 (p. 383; p. 393, and elsewhere), that “even though it is seemingly the case that all matters that are present in the Oral Torah (which were newly introduced by the sages) is all from the Written Torah,” however, the truth of the matter is that “all matters of the Oral Torah are the aspect of novelty that comes from their own strength and toil, specifically,” and it is through their toil that they drew “not only from the aspect of the Holy Torah alone, but from the aspect of the essential concealment of the Unlimited One.”

¹⁹⁰³ With respect to the fact that they stated, “Everything that a seasoned Torah scholar is destined to introduce was given to Moshe at Mount Sinai,” – this is because at the giving of the Torah, the Torah “was given” as it is rooted “in the essential

This then, is the meaning of “I have toiled and have found.” That is, the matter of “finding” (“I have found-*Matzati*-מצאתי”) is that one finds something new that originally was not possible to estimate, like finding [an object] which comes out of the lack of awareness.¹⁹⁰⁴

This then, is [the meaning of], “I have toiled and I have found,” that it is through toiling in Torah that we discover and reveal new matters. This is to such an extent that through us toiling in Torah right now [especially in the inner aspects (*Pnimiyyut*) of the Torah, which are a foretaste of the Torah of Moshiach], we merit the revelation of the Torah of Moshiach, which comes out of the lack of awareness,¹⁹⁰⁵ [as the verse states],¹⁹⁰⁶ “I have found Dovid, My servant,” (specifying, “I have **found**-*Matzati*-מצאתי”).

For, there will then be the revelation of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, without the [concealing] garment,¹⁹⁰⁷ (such that even the revelation that took place at the giving of the Torah was only a foretaste of the revelation of the coming future),¹⁹⁰⁸ with the coming of our righteous Moshiach, speedily, and in the most literal sense!

concealment of the Unlimited One” (which transcends the aspect of the Torah as it comes into the state of being drawn forth and revelation).

¹⁹⁰⁴ Talmud Bavli, Sanhedrin 97a

¹⁹⁰⁵ Sanhedrin 97a *ibid*.

¹⁹⁰⁶ Psalms 89:21; See Likkutei Sichot Vol. 4 p. 1,165.

¹⁹⁰⁷ Tanya, Likkutei Amarim, Ch. 36 (46a)

¹⁹⁰⁸ See Tanya, Ch. 36 *ibid*.