

Discourse 7

*“Vayechulu HaShamayim v’HaAretz... -
The heavens and earth were finished...”*

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁴⁰ “The heavens and the earth and all their hosts were completed (*Vayechulu*-ויכלו); By the seventh day God finished (*Vayechal*-ויכל).” Now, on the word “completed-*Vayechulu*-ויכלו” there are various explanations. The word “*Vayechulu*-ויכלו” is a term meaning “end” and “conclusion” (*Tichleh*-תכלה). The word “*Vayechulu*-ויכלו” is a term meaning “completion” (*Shichlul*-שכלול), as Onkelos translated “*Vayechulu*-ויכלו” to mean “they were completed-*Ishtachlelu*-אשתכללו.” The word “*Vayechulu*-ויכלו” is a term meaning “lust” and “pleasure.”⁴⁴¹ This is as stated in Machzor Vitri⁴⁴² citing Targum Yerushalmi, that the translation of “*Vayechal*-ויכל” is “desired-*v’Chameed*-והמיר.” This is also the meaning of the statement [in the Amidah prayer of Shabbat],⁴⁴³ “You called it ‘the desirable of days-*Chemdat Yamim*-חמדת

⁴⁴⁰ Genesis 2:1

⁴⁴¹ Midrash Bamidbar Rabba 10:1 – [as in the verse (Psalms 84:3), “my soul longs and yearns-*Kaltah*-כלתה etc.”]

⁴⁴² Machzor Vitri, Tefilat Shabbat, Section 103

⁴⁴³ In the Shabbat Amidah prayer

ימים.” However, at first glance, where do we find that the Holy One, blessed is He, call Shabbat “the most desirable of days-*Chemdat Yamim*-חמדת ימים”? Machzor Vitri therefore explains that this is the meaning of the word “and He completed-*Vayechal*-ויכל,” the Targum translation of which is “and He desired-ו’*Chamid*-חמיד.”

Now, as known there are two matters on Shabbat.⁴⁴⁴ The first is that [since the days of creation] Shabbat is sanctified in and of itself.⁴⁴⁵ The second is that the Jewish people make the Shabbat, as the verse states,⁴⁴⁶ “[The children of Israel shall observe the Shabbat] to make the Shabbat,” meaning, through the work of the six mundane days of the week, through which the Shabbat is made. This is as in the teaching of our sages, of blessed memory,⁴⁴⁷ “One who toils on the eve before Shabbat will eat on Shabbat.”

From this it is understood that in the pleasure of Shabbat there likewise are these two aspects. The first aspect is the pleasure that comes from Above (that is drawn into Shabbat), as in the teaching of our sages, of blessed memory,⁴⁴⁸ “[The verse],⁴⁴⁹ ‘His thighs (*Shokav*-שוקאי) are pillars of marble,’ refers to the world that the Holy One, blessed is He, desired (*Nishtokek*-נשתוקק) to create.” The second refers to the pleasure (*Taanug*-תענוג) that the Jewish people draw through their toil, as the verse states,⁴⁵⁰ “You shall call Shabbat a delight (*Oneg*-

⁴⁴⁴ See Sefer HaMaamarim 5679 p. 407 and on; 5700 p. 81 and on.

⁴⁴⁵ Talmud Bavli, Beitza 17a

⁴⁴⁶ Exodus 31:15

⁴⁴⁷ Talmud Bavli, Avodah Zarah 3a

⁴⁴⁸ Midrash Bamidbar Rabba 10:1 ibid.

⁴⁴⁹ Song of Songs 5:15

⁴⁵⁰ Isaiah 58:16

עונג).” This is also the meaning of what our sages, of blessed memory, stated,⁴⁵¹ “Whosoever recites [the paragraph of] ‘And they were completed-*Vayechulu*-ויכלו’ [on the eve of Shabbat] becomes a partner with the Holy One, blessed is He, in the act of creation.” That is, this is the matter of the pleasure (*Taanug*) that the Jewish people bring into the act of creation through their toil.

2.

However, this must better understood. For, it is written,⁴⁵² “You formed me after and before (*Achor v’Kedem Tzartani*-אחור וקדם צרתני),” in that man was created at the end of the act of creation. Even according to the sweetest explanation, that this was so that everything will be prepared like a feast set before him,⁴⁵³ nonetheless, in actuality man was created at the end of the creation, whereas all [the rest of] creation was created before the creation of man. This being so, how is it possible for man to add to the creation, such that he can be a partner with the Holy One, blessed is He, in the act of creation?

Even less understood is how man can draw forth pleasure in the act of creation. For, as known pleasure is connected to the essential self, and this being so, how is it possible that man, through his toil below, as a soul manifest

⁴⁵¹ Talmud Bavli, Shabbat 119b

⁴⁵² Psalms 139:5; See Talmud Bavli, Brachot 61a; Midrash Bereishit Rabba 8:1

⁴⁵³ Talmud Bavli, Sanhedrin 38a; Also see Ohr HaTorah (Yahal Ohr) to Tehillim p. 581.

within the body, can draw forth the aspect of pleasure that is connected to the essential self?

Now, it should be added that as known,⁴⁵⁴ the matter of the descent of the soul below, is that only a radiance and small portion of the soul descends below, whereas the essence of the soul remains above.⁴⁵⁵ This is as known about [the teaching],⁴⁵⁶ “An angel stands in one third of the world,” of which there are two explanations,⁴⁵⁷ [either] that the world is one third of the angel, or that the angel is one third of the world. From this it is understood how much more so this certainly is so of souls, in that souls higher than the angels, and thus the body (which is called “a microcosm of the world”)⁴⁵⁸ is too small to contain the essence of the soul.

This is especially so being that the human body is lower than the bodies of all [other] creatures, as explained in the discourses entitled “To understand the reason why the formation of the body of man differs from all [other] creatures” (in Torah Ohr⁴⁵⁹ and elsewhere).⁴⁶⁰ This is because the body of man was [originally] an inanimate object [unlike other creatures whose bodies were created together with their

⁴⁵⁴ See the discourse entitled “*Az Yasheer*” 5679 (Sefer HaMaamarim 5679 p. 208 and on); Discourse entitled “*Az Yasheer*” and discourse entitled “*Lo Tihiyeh Meshakeilah*” 5692 (Sefer HaMaamarim 5692 p. 210 and on); Discourse entitled “*Az Yasheer*” 5700 (Sefer HaMaamarim 5700 p. 61 and on).

⁴⁵⁵ See Likkutei Torah, Shir HaShirim 16d

⁴⁵⁶ Midrash Bereishit Rabba 68:12; Talmud Bavli, Chullin 91b

⁴⁵⁷ See *Hemshech “Mayim Rabim”* 5636, Ch. 116; Sefer HaMaamarim 5662 p. 351; 5699 p. 211 and on; 5700 p. 21; 5708 p. 280.

⁴⁵⁸ Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b, 101a)

⁴⁵⁹ Torah Ohr, Bereishit 3d and on

⁴⁶⁰ Torat Chayim, Bereishit 18d and on.

lifeforce], and this being so, it is understood that the body is too small to contain the essence of the soul.

This being so, the aspect of the soul that descended below is but a radiance alone, and is of utterly no comparison to the soul as it is above. Even the aspect of the “source of the flow-*Mazal*-מזל” of the soul (which is not the actual essence of the soul) from which there is a flow (*Nozel*-נוזל) and trickle to the soul in the body, which is why it is called “the source of the flow-*Mazal*-מזל” as in the verse,⁴⁶¹ “streams flowing (*Nozleem*-נוזלים) from the Levanon,” even this aspect is included in the category of the soul as it is above, in that it is beyond all comparison to the soul as it manifests in the body.

This is as known about the aspect of the soul that manifests in the body, called “the foot” and the aspect of the soul above called “the head,”⁴⁶² that it is unlike the foot and head as they are in the human body. For, although the foot is lower than the head, it nevertheless has some measure of comparison to it, since the foot also is a component of the body. It rather is in a way that the soul below, called “the foot,” is of no comparison to the soul above, called “the head,” as in the statement,⁴⁶³ “it is but a radiance of the soul above.

Based on this, it is not understood how it is possible that, through its toil, the soul that manifests in the body could be able to draw forth the aspect of the pleasure (*Taanug*), which is connected to the essence. For, since the soul that manifests in the body is but a radiance, at first glance, it seems to not be in

⁴⁶¹ Song of Songs 4:15; See Likkutei Torah, beginning of Ha’azinu

⁴⁶² See Torah Ohr, Tisa 86b

⁴⁶³ See Torah Ohr ibid. Also see Likkutei Torah, Shir HaShirim 16d ibid.

its ability to also reach the essential pleasure of the essence of the soul, and it thus is certainly not in its ability to reach the essential pleasure (*Taanug Atzmi*) of the One Above.

3.

Now, this question also applies to the toil of serving *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah. For, as known, through their toil the souls of the Jewish people draw the aspect of pleasure (*Taanug*) into the quality of Kingship-*Malchut*, this being our plea,⁴⁶⁴ “Reign over the whole world etc.,” and “reveal the glory of Your Kingship etc.”

As known, the intention in this supplication is the matter of drawing the pleasure (*Taanug*) into Kingship-*Malchut*. This is because, through their toil in serving *HaShem*-יהו"ה, blessed is He, they reach the aspect of the innerness and essentiality, from which there is a drawing forth of the essential pleasure (*Taanug Atzmi*). The reason they reach the aspect of the innerness (*Pnimiyyut*-פנימיות) and essentiality of the One Above, is because their service is then with the aspect of the innerness (*Pnimiyyut*-פנימיות) and essentiality of the soul.

This is the meaning of our recitation (even in the days preceding Rosh HaShanah),⁴⁶⁵ “On Your behalf, my heart has said, ‘Seek My Countenance (*Panai*-פני).’ Your Countenance (*Panecha*-פניך) *HaShem*-יהו"ה, do I seek.” That is, since their service of Him is with the aspect of the innerness (*Pnimiyyut*-פנימיות) of the soul, “Seek My countenance (*Panai*-פני),” they

⁴⁶⁴ In the Rosh HaShanah liturgy

⁴⁶⁵ Psalms 27:8

therefore draw forth the aspect of the innerness of the One Above, “Your Countenance (*Panecha*-פניך) *HaShem*-יהוה.”

However, at first glance, since service of Him is in the aspect of the soul that manifests in the body, which only is a mere radiance, how is it possible to thereby reach even the aspect of the innerness (*Pnimityut*-פנימיות) of the soul, let alone the aspect of the innerness (*Pnimityut*-פנימיות) of the One Above?

4.

However, the explanation is that it was explained in the previous discourses,⁴⁶⁶ about the verse,⁴⁶⁷ “Let Us make man,” that this verse was stated about the descent of the soul into the body below, and that the word “Let Us make-*Na’aseh*-נעשה” which is plural, refers to all ten *Sefirot*,⁴⁶⁸ as stated in Zohar.⁴⁶⁹ That is, it specifically is upon the descent of the soul into the body that there are all ten *Sefirot*. For, the inter-inclusion of all

⁴⁶⁶ In the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim 5728, translated in The Teachings of The Rebbe 5728, Discourse 44; Also see the preceding discourses of this year, 5729, entitled “*Teekoo* – Sound the Shofar,” Discourse 1, Ch. 4 (Sefer HaMaamarim 5729 p. 7) and “*Shuvah Yisroel* – Return, O’ Israel” Discourse 2, Ch. 4 (Sefer HaMaamarim 5729, p. 16).

⁴⁶⁷ Genesis 1:26

⁴⁶⁸ See the explanation to the verse “*Ki HaMitzvah HaZot*” in Maamarei Admor HaZaken 5565 Vol. 2 p. 935 and on, and with the glosses etc., in Ohr HaTorah, Nitzavim p. 1,229 and on; Sefer HaMaamarim 5626 p. 242 and on; 5638 p. 301 and on.

⁴⁶⁹ In Maamarei Admor HaZaken and Ohr HaTorah *ibid.*, the Tzemach Tzedek states: See Zohar Beshalach 55a and Mikdash Melech there; Also see Zohar Emor p. 104a on the verse “All who are called in My Name,” and the explanation of the Ramaz there, and the beginning of Pinchas p. 219b and the beginning of Toldot 134b, and Vayechi p. 245, and in Shaarei Kedushah of Rabbi Chayim Vital [translated as Gates of Holiness], Part 3, Gate 2.

ten *Sefirot* stems from the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the *Sefirot*, and because of this the *Sefirot* are inter-included one with the other. This drawing forth of the aspect of the limitless light of the Unlimited One is in the soul as it descended below, and it is about this that the verse states, "Let Us make man."

This is also the meaning of the verse,⁴⁷⁰ "And He blew the soul of life into his nostrils," [about which it states],⁴⁷¹ "He who blows, blows from within himself." That is, the descent of the soul to below ("He blew into his nostrils") is "from His inwardness and innermost being."⁴⁷² This is the meaning of the fact that the soul is "literally a part of God from on high,"⁴⁷³ meaning, a part of His Essential Self.

The teaching of the Baal Shem Tov [about this], in the name of Rabbi Sa'adya Ga'on, is well known,⁴⁷⁴ that when one takes hold of part of an essence, he takes hold of its totality. The matter of "a part" of His Essential Self is that it is as His Essential Self comes to be in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*).⁴⁷⁵ Now, although it was explained

⁴⁷⁰ Genesis 2:7

⁴⁷¹ Tanya, Likkutei Amarim, Ch. 2, citing Zohar.

⁴⁷² Tanya, Likkutei Amarim, Ch. 2 *ibid*.

⁴⁷³ See Job 31:2; Pardes Rimmonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimmonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhritch; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

⁴⁷⁴ See *Hemshech* 5666 p. 522; See Keter Shem Tov, Hosafot, Section 227.

⁴⁷⁵ See *Hemshech* 5672 Vol. 1 p. 272; Also see the Sichah talk of the night of Simchat Torah 5718, Ch. 28 and on (Torat Menachem, Vol. 21 p. 104 and on).

before that the aspect of the soul that manifests in the body is but a radiance, nonetheless, this radiance is also “part of the essence,” as mentioned above.

This may be better understood from the lengthy explanation in the discourse entitled “*Az Yasheer*” of the year 5700,⁴⁷⁶ about the statement in Zohar,⁴⁷⁷ that it once happened that Eliyahu did not come to the Idra because he had to save a certain righteous *Tzaddik* (and he similarly did not come to the Idra of Rebbi, in that he had to awaken the forefathers).⁴⁷⁸

They asked a question about this,⁴⁷⁹ namely, that Eliyahu is present at every circumcision (*Brit Milah*),⁴⁸⁰ even when many circumcisions take place at the very same time. They answered⁴⁸¹ that the presence of Eliyahu at every circumcision is only the sparks of his [soul], which only are a radiance, and it therefore is possible for it to be in many places at once.

In contrast, this was not so of the Idra, in which he would come manifest in a body, and likewise, out of respect for that righteous *Tzaddik* (and similarly, in order to awaken the forefathers) he also had to come manifest in a body. Thus, since the body is bound to the totality of the essence, it therefore was not possible for him to be in two places at once.

The same applies to each and every soul, that even though the soul that manifests in the body is but a radiance,

⁴⁷⁶ Sefer HaMaamarim 5700 p. 62 and on.

⁴⁷⁷ Zohar III 144b (Idra Rabba)

⁴⁷⁸ Talmud Bavli, Bava Metziya 85b

⁴⁷⁹ See Nitzutzei Orot to Zohar ibid.

⁴⁸⁰ See Pirkei d’Rabbi Eliezer, end of Ch. 29; Zohar I 13a; 93a

⁴⁸¹ See Nitzutzei Orot ibid.

nonetheless, it is a radiance of the essence to which the entire essence is bound, (as explained there at length).

This then, is the meaning of [the teaching that] the soul is “a part-*Chelek*-חלק,” in that it is a part of the essence to which the entire essence is bound, and is the essence as it comes to be in a state of unrecognizable adhesion (*Dveikut Bilti Nikeret*).

5.

Based on this, it is understood that through its toil the soul reaches the aspect of the innerness (*Pnimiyyut*-פנימיות) and essentiality of the soul, “Seek My Countenance (*Panai*-פני),” and thereby also reaches the aspect of the innerness (*Pnimiyyut*-פנימיות) and essentiality of the One Above, “Your Countenance (*Panecha*-פניך) *HaShem*-ה'יהו.” For, since the soul that manifests in the body is not only a radiance, but is also a part of the essence, therefore, through it serving *HaShem*-ה'יהו, blessed is He, with the aspect of its innerness (*Pnimiyyut*),⁴⁸² this being the *Yechidah* level [of the soul], and beyond this, as in the teaching of our sages, of blessed memory,⁴⁸³ “They called her by five names: *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*,” meaning that even the *Yechidah* [level of the soul] is only the aspect of a name [for the soul], whereas the essence

⁴⁸² There is a small portion of the discourse missing here.

⁴⁸³ Midrash Bereishit Rabbah 14:9; Devarim Rabba 2:37. In some places and prints the order is different, but this is the order (*Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*) in Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; Beginning of Shaar HaGilgulim, and elsewhere.

of the soul is the “small spark of the Creator that manifests in the *Yechidah*.”⁴⁸⁴

Thus, because of the aspect of the “small spark of the Creator,” which is the aspect of the essence of the soul that is bound to the body, it therefore reaches the aspect of the innerness (*Pnimiyyut*) of the One Above, and draws forth the essential pleasure (*Taanug Atzmi*) of the One Above. This is as explained before⁴⁸⁵ about the verse,⁴⁸⁶ “It is not beyond-*Nifleit*-תפלאה you,” that it is even in the power of the soul to draw forth the aspect of “wondrousness-*Pele*-פלא,” since it literally has within it that which is of His Essential Self.

This then, is also the meaning of what our sages, of blessed memory, stated, “Whosoever recites [the paragraph of] ‘And they were completed-*Vayechulu*-ויכלו’ [on the eve of Shabbat] becomes a partner with the Holy One, blessed is He, in the act of creation.” For, even though man was created at the end of the act of creation, he nevertheless has an effect on the creation, such that he becomes a partner in the act of creation, according to all explanations of the term “*Vayechulu*-ויכלו-72,” up to and including the explanation that “*Vayechulu*-ויכלו” is a term that means pleasure (*Taanug*), in that he [even] draws into the act of creation the aspect of the essential pleasure (*Taanug Atzmi*) that transcends the aspect of pleasure that was present in the creation before [man].

⁴⁸⁴ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1 *ibid*.

⁴⁸⁵ In the discourse entitled “*Ki HaMitzvah HaZot* – For this commandment” of Shabbat Parshat Nitzavim 5728, translated in The Teachings of The Rebbe 5728, Discourse 44.

⁴⁸⁶ Deuteronomy 30:11; See Maamarei Admor HaZaken *ibid*. p. 946 and on; Ohr HaTorah *ibid*. p. 1,235 and on; Sefer HaMaamarim 5626 p. 249 and on; 5638 p. 324 and on.

For, as known, even the highest level of pleasure in creation is a composite pleasure (*Taanug Murkav*) (of which there are various levels).⁴⁸⁷ However, man, through his work in serving *HaShem*-יהו"ה, blessed is He, (with the aspect of the pleasure (*Taanug*) in his soul, which is the work of Shabbat, in which it is a *mitzvah* to delight in etc.),⁴⁸⁸ draws forth the aspect of the essential pleasure (*Taanug Atzmit*) that is not a composite, (which even transcends the loftiest level of composite pleasure).

For, as known,⁴⁸⁹ the existence of the creations is from the externality (*Chitzoniyut*) of Primordial Man (*Adam Kadmon*), whereas the souls are rooted in the inner aspect of Primordial Man (*Adam Kadmon*) and even higher. It is for this reason that man, through his toil in serving *HaShem*-יהו"ה, blessed is He, draws into creation from the inner aspect (*Pnimiyyut*) of Primordial Man (*Adam Kadmon*) etc. The drawing forth of this essential pleasure (*Taanug Atzmi*) is on Shabbat Bereishit, (after the matter of the construct of Kingship-*Malchut* etc.),⁴⁹⁰ from which the pleasure (*Taanug*) is drawn for the entire year.

⁴⁸⁷ See *Hemshech* 5666 p. 97 and on, and elsewhere.

⁴⁸⁸ See Mishneh Torah, Hilchot Shabbat 30:7; Shulchan Aruch of the Alter Rebbe, Orach Chayim 242:1

⁴⁸⁹ See *Hemshech* 5666 p. 230 and on; Sefer HaMaamarim 5679 p. 308 and on; Discourse entitled "*Lo Tihyeh Meshakeilah*" ibid.

⁴⁹⁰ There is a small portion of the discourse missing here.