

Discourse 6

*“Vayomer Lo Yehonatan... -
Yehonatan said to him...”*

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim & Erev Rosh Chodesh Marcheshvan, 5730
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁸⁹ “Yehonatan said to him, ‘Tomorrow is the New Moon, and you will be missed because your seat will be empty.’” Now, as known⁴⁹⁰ about the matter of “you will be missed-*v’Nifkadeta*-ונפקדת” and “will be empty-*Yipakeid*-יפקד” that though the two words are of the same root (“*Pakad*-פקד”), they nonetheless are opposites of each other. This is because the word “will be empty-*Yipakeid*-יפקד” denotes a lacking, whereas the word “you will be missed-*v’Nifkadeta*-ונפקדת” denotes “remembrance.”⁴⁹¹ Thus, the meaning of “you will be missed (*v’Nifkadeta*-ונפקדת) because your seat will be empty (*Yipaked*-יפקד)” is that for there be the matter of “you will be missed-*v’Nifkadeta*-ונפקדת,” which is the matter of being remembered and in a revealed way, this specifically is through

⁴⁸⁹ Samuel I 20:28 – the beginning of the Haftorah of “*Machar Chodesh*.”

⁴⁹⁰ See at length in the discourse entitled “*Vayomer Lo Yehonatan*” in Maamarei Admor HaZaken 5567 p. 55; 5568 Vol. 1, p. 544; Ohr HaTorah Bereishit 11b and on; Sefer HaMaamarim 5670 p. 62; 5680 p. 158.

⁴⁹¹ See Rashi and Metzudat Dovid to Samuel I 20:28 *ibid*.

the matter of “your seat will be empty-*Yipakeid*-יפקד,” this being the matter of lacking.

This is similar to the renewal of the moon (“Tomorrow is the New Moon”), in that specifically after the complete concealment of the moon (“will be empty-*Yipakeid*-יפקד”) such that not even a point of it remains, there then is caused to be the rebirth of the moon anew (“You will be missed-*v’Nifkadeta*-ונפקדת”).

This is also why this matter (“You will be missed because your seat will be empty”) was said to Dovid by Yehonatan. This is because the name Yehonatan-יהונתן hints at the four letters of the Name *HaShem*-יהו"ה, being that Yehonatan-יהונתן divides into “*Yeh*”-יה”-*o* gave-*Natan*-נתן.” The letters *Yeh*”-יה”-*o* are the first three letters of the Name *HaShem*-יהו"ה,⁴⁹² and “gave-*Natan*-נתן” has the numerical value of 500 which indicates of the final letter *Hey*-ה as it is multiplied several times (*Hey*-ה-5 times ten times ten).⁴⁹³ Dovid is the aspect of Kingship-*Malchut*, which is the final *Hey*-ה,⁴⁹⁴ that in and of itself can have a matter of lacking, that is, “you will be missed-*Yipakeid*-יפקד.” It thus is in this regard that “Yehonatan said to him (to Dovid).” That is, within the aspect of Dovid there is given (“Yehonatan-יהונתן” is of the root “giving-*Netinah*-נתינה”) and there is a drawing down in the final *Hey*-ה

⁴⁹² Maamarei Admor HaZaken 5567 *ibid.*; 5568 *ibid.* (p. 534); Ohr HaTorah *ibid.* (11a); Sefer HaMaamarim 5680 *ibid.* (p. 167); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁹³ Ohr HaTorah *ibid.*, citing Me’orei Ohr, Ot Yod, section 54.

⁴⁹⁴ Also see Sefer HaMaamarim 5631 Vol. 1, p. 343; p. 372; 5633 Vol. 1, p. 246; p. 253; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and Gate Five (*Tiferet*), and elsewhere.

as it is in a state of wholeness indicated by 500-ת"ק (the numerical value of “gave-*Natan*-נתן-500”) of even the three letters *Yeh*”ו-י-ה, up to and including the drawing down of the light that transcends the four letters of the Name *HaShem*-ה-יהוה. All this is drawn specifically to Dovid, who in and of himself, is in a state of “lacking-*Yipakeid*-יפקד,” and there thus is a drawing down there of the revelation of “you will be remembered-*Nifkadeta*-ונפקדת-ו.”

Now, the substance of this in our’s service of *HaShem*-ה-יהוה, blessed is He, is that for there to be the [matter of] “you will be missed-*Nifkadeta*-ונפקדת,” which is the matter of remembrance and revelation from Above, this specifically is through “your seat will be empty-*Yipakeid*-יפקד,” which is the matter of lacking, meaning the matter of nullification (*Bittul*).

This is also as explained before,⁴⁹⁵ that the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within Wisdom-*Chochmah* in a way of “closeness” (*Kiruv Makom*). For, since the substance of Wisdom-*Chochmah* is the aspect of nullification (*Bittul*), therefore the limitless light of the Unlimited One (*Ohr Ein Sof*) illuminates within it in a way of “closeness” (*Kiruv Makom*).

2.

Now, we can connect this with the explanation in the discourse entitled “*Bereishit Bara Elokim*” of the year 5705,⁴⁹⁶

⁴⁹⁵ In the preceding discourses of this year, 5730, entitled “*uVaChamishah Asar Yom* – On the fifteenth day,” Discourse 4, Ch. 3 and on (Sefer HaMaamarim 5730 p. 33 and on)

⁴⁹⁶ Sefer HaMaamarim 5705 p. 74 and on.

in which [my father-in-law, the Rebbe] brings the explanation of our teacher, the Baal Shem Tov, whose soul is in Eden, on this verse.⁴⁹⁷ That is, the beginning of one's service begins with "God created-*Bara Elo*" *ה' ברא אלהים*, meaning, to reveal the intention in the name "God-*Elohi*" *אלהים*."

The explanation is that the coming into being of the creation comes about specifically through the title God-*Elohi*" *אלהים*, beginning with the matter of the constriction-*Tzimtzum* through which the space within which the worlds could exist was brought about. For at first, the limitless light of the Unlimited One (*Ohr Ein Sof*) filled all of existence and there was no room for the existence of worlds.⁴⁹⁸ Thus, about this the verse states, "In the beginning God created-*Bereishit Bara Elohi*" *ה' ברא אלהים*," in which the word "created-*Bara*-" *ברא* is a term indicating "revelation."⁴⁹⁹ That is, the ultimate intent is to reveal the intention of the name God-*Elohi*" *אלהים*."

He continues and explains that in the matter of revealing the intention of the name God-*Elohi*" *אלהים* there are three ways and classes of service. He prefaces with the explanation of the Tzemach Tzedek (and this likewise is explained in Torat Chayim of the Mittler Rebbe)⁵⁰⁰ that the word "In the beginning-*Bereishit*-" *בראשית* has three explanations. Targum Onkelos translates the word "*Bereishit*-" *בראשית* as meaning "Primordially-*b'Kadmin*-" *בְּקִדְמִין*," referring to the Crown-

⁴⁹⁷ Genesis 1:1

⁴⁹⁸ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2

⁴⁹⁹ See Talmud Bavli, Chullin 43b; Maamarei Admor HaZaken 5563 Vol. 1, p. 259; Sefer HaMaamarim 5635 Vol. 2, p. 291; 5700 p. 1.

⁵⁰⁰ See Torat Chayim, Bereishit 1a; 7a and on.

*Keter*⁵⁰¹ (being that the Crown-*Keter* is the aspect of the light that transcends the chaining down of the worlds (*Hishtalshelut*) and “Preexists-*Kadmon*-קדמון” everything). Targum Yerushalmi translates “*Bereishit*-בראשית” as meaning “*b’Chochmeta*-בחוכמתא,”⁵⁰² that is, “with Wisdom-*Chochmah*” (in that Wisdom-*Chochmah* is the beginning of the entire chaining down of the worlds (*Hishtalshelut*)).

Our sages, of blessed memory,⁵⁰³ explained that “*Bereishit*-בראשית” [divides into] “He created six-*Bara Sheet*-ברא שית,” meaning the six emotions (by which the world was brought into being, as the verse states,⁵⁰⁴ “For six days *HaShem*-יהו"ה made the heavens and the earth,” and “it does not state ‘in six days-*b’Sheishet Yamim*-בששת ימים,’ but states ‘six days-*Sheishet Yamim*-ששת ימים,”⁵⁰⁵ referring to the six emotional qualities (*Midot*) by which the world was created through the medium of the *Sefirah* of Kingship-*Malchut*, which receives from the six emotions (*Midot*). This is as the verse states,⁵⁰⁶ “When He created them-*b’Heebaram*-בהבראם,” meaning,⁵⁰⁷ “He created them with the *Hey*-ה,” referring to the final *Hey*-ה of the Name *HaShem*-יהו"ה, the *Sefirah* of Kingship-*Malchut*.)⁵⁰⁸

⁵⁰¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 8 & 9, and elsewhere.

⁵⁰² Targum Yerushalmi translates it as “*b’Chochma*-בחוכמא,” but see Zohar I 31b that “Yonatan translated ‘*Bereishit*-בראשית’ as ‘*b’Chochmeta*-בחוכמתא.”

⁵⁰³ See Zohar I 3b; 15b; Tikkunei Zohar, Tikkun 11 (26b), and elsewhere.

⁵⁰⁴ Exodus 20:11; 31:17

⁵⁰⁵ See Zohar I 247a; Zohar III 298b and elsewhere; Sefer HaMaamarim 5634 p. 54 and elsewhere.

⁵⁰⁶ Genesis 2:4

⁵⁰⁷ Talmud Bavli, Menachot 29b; Rashi to Genesis 2:4

⁵⁰⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

Now, corresponding to these three explanations of the word “*Bereishit*” בְּרֵאשִׁית there also are three explanations and levels of the name God-*Elohi*”מ-אלהי. This is because there is no comparison between the name God-*Elohi*”מ-אלהי which causes concealment in the coming into being stemming from the “Primordial-*b’Kadmin*” בְּקַדְמִין - this being the Crown-*Keter*, and the name God-*Elohi*”מ-אלהי which causes concealment in the coming into being stemming from “*b’Chochmeta*” בְּחֹכְמָתָא which is Wisdom-*Chochmah*, and the name God-*Elohi*”מ-אלהי which causes concealment in the coming into being stemming from “He created six-*Bara Sheet*” בְּרָא שֵׁת, which is the coming into being [of the worlds] in actuality.

This matter aligns with the known matter, that in the totality of the order of the chaining down of the worlds (*Seder Hishtalshelut*) there are three general partitions (*Parsa’ot*).⁵⁰⁹ This is similar to what we see in man below, that there is the membrane (*Krum*) above the brain, and there is the narrow of the neck (*Meitzar HaGaron*) that separates between the brains (*Mochin*) and the emotions (*Midot*), and there is the diaphragm (*Chatzer HaKaved*) which separates between the respiratory system and the digestive system. The reason is because this is how it also is above, in that there are three general partitions (*Parsa’ot*) (the substance of which is explained in various places).⁵¹⁰

⁵⁰⁹ Also see the discourse entitled “*Bereishit Bara*” 5739.

⁵¹⁰ See Ohr HaTorah, Vayakhel p. 2,102; *Hemshech* 5672 Vol. 2, p. 875 and on; p. 963 and on.

Aligned with this are three levels in the name God-*Elohi*"m-אלהי"ם that causes concealment. That is, there is the concealment over the aspect of the Crown-*Keter*, there is the concealment over the aspect of Wisdom-*Chochmah*, and there is the concealment over the aspect of the emotions (*Midot*). In each of these letters there must be the matter of "*Bereishit Bara Elohi*"m-אלהי"ם ברא," meaning, the revelation of the intention of the name God-*Elohi*"m-אלהי"ם. This matter is brought about through the general service of *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot*, and primarily through the sacrifices (*Korbanot*), which is the general matter of serving Him, as well as the prayers, which were established corresponding to the sacrifices.⁵¹¹

About this the verse states,⁵¹² "A ladder was set earthward and its head reached heavenward." That is, even in the aspect of "earthward-*Artzah*-ארצה" (which is the word "earth-*Aretz*-ארץ" with the additional letter *Hey*-ה, indicating that which is below the earth, up to and including the lowest level), we draw down and reveal the aspect of "heavenward-*Shamaymah*-שמימה" (which is the word "heaven-*Shamayim*-שמים" with the additional letter *Hey*-ה, indicating that which is higher than the heavens, up to and including the highest level).⁵¹³ Through this we reach an even higher level than as it

⁵¹¹ See Talmud Bavli, Brachot 26a-b

⁵¹² Genesis 28:12; Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a).

⁵¹³ See the discourse entitled "*Zeh HaYom*" of Shabbat Parshat Nitzavim 5694, Ch. 2 (Sefer HaMaamarim Kuntreisim Vol. 2, p. 319a).

was before the descent to below, this being descent for the sake of ascent.⁵¹⁴

3.

We should add that the explanation of the revelation of the intention of the name God-*Elohi*"*m*-אלהי"ם is not just that the name God-*Elohi*"*m*-אלהי"ם should conceal over the Godliness in the matter of the coming into being, but that rather even the revelation of the concealment of the name God-*Elohi*"*m*-אלהי"ם itself, meaning, the highest level found in the name God-*Elohi*"*m*-אלהי"ם is in a concealed way.

The explanation is that even the revelation of Godliness in the coming into being of the creation itself is a very lofty matter etc. This is as he explains in the discourse, that the possibility for the revelation of the intention of the name God-*Elohi*"*m*-אלהי"ם is through contemplating (*Hitbonenut*) the heavens and the earth etc., about which the verse states,⁵¹⁵ “How abundant are Your works, *HaShem*-יהו"ה.” This is as explained by Rambam in the second chapter of Laws of the Foundations of the Torah (*Hilchot Yesodei HaTorah*),⁵¹⁶ that the path to attain love of *HaShem*-יהו"ה and fear of Him (these being the foundation and root of the 248-רמ"ה positive *mitzvot* and the 365-שס"ה negative prohibitive *mitzvot*)⁵¹⁷ is through contemplating (*Hitbonenut*) His deeds and creations etc.

⁵¹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה"י ו"ה ט"י ל"ב correspond to the twelve tribes of Israel.”

⁵¹⁵ Psalms 104:24

⁵¹⁶ *Mishneh Torah*, *Hilchot Yesodei HaTorah* 2:2

⁵¹⁷ *Tanya*, *Likkutei Amarim*, Ch. 4; Also see “*Pirush*” to *Mishneh Torah*, *Hilchot Yesodei HaTorah* *ibid.* beginning of Ch. 2.

However, the ultimate intention is to affect the nullification of the [created] something (*Yesh*) to the [Godly] “nothing” (*Ayin*). This is as known⁵¹⁸ regarding the explanation of the teaching of our sages, of blessed memory,⁵¹⁹ “The handiwork of the righteous (*Tzaddikim*) is greater than the creation of heaven and earth.” This is because the creation of heaven and earth is “something from nothing” (*Yesh MeAyin*), but not “nothing from something” (*Ayin MeYesh*), as in the teaching,⁵²⁰ “Heaven⁵²¹ gives but does not take back.” In contrast, the handiwork of the righteous (*Tzaddikim*) is to make nothing (*Ayin*) out of something (*Yesh*). This is as in the famous saying of the Alter Rebbe,⁵²² “The Jewish people turn the physical into the spiritual etc.”

From this we can also understand the matter as it relates to the name God-*Elohi*”מ-אלהי through which the creation was brought into being, the ultimate purpose of which is to reveal the highest level concealed within it.

4.

This may be understood by prefacing with the explanation in the discourse of Simchat Torah of the year 5630⁵²³ (said by the Rebbe Maharash one-hundred years ago)

⁵¹⁸ Ohr HaTorah, Bo p. 256; Discourse entitled “*Gedolim Ma’aseh Tzaddikim*” 5685 Ch. 7 (Sefer HaMaamarim 5685 p. 151 and on).

⁵¹⁹ Talmud Bavli, Ketubot 5a

⁵²⁰ Talmud Bavli, Taanit 25a

⁵²¹ As per the version of the Ba”Ch to Taanit 25a ibid.

⁵²² See HaYom Yom for the 27th of Tevet; Igrot Kodesh of the Rebbe Rayatz, Vol. 11 p. 34.

⁵²³ In the discourse entitled “*BaYom HaShemini Atzeret*” 5630 (Sefer HaMaamarim 5629 p. 383 and on).

about the matter of the wine libations, that we must first understand the matter of wine. For, the verse states,⁵²⁴ “My vintage (wine) that gladdens God and men,” and we must understand how wine gladdens etc.

He explains that we observe that contained in the grapes is wine, but not in a way that it is recognizable that there is wine in the grapes. (This is unlike olives in which we can see that the olives are loaded with oil and that there is fattiness in them. In contrast, the wine is absorbed in the flesh of the grapes and it is not at all recognized in them whether there is wine or not) and when the grapes are pressed it then comes out of concealment into revelation. Therefore, its effect is to “gladden God and men,” meaning, to bring that which is concealed into revelation. This is because the matter of joy is when that which is concealed comes into revelation, in that joy causes revelation (as we observe, that at a time of joy a person reveals various matters that previously were kept secret, hidden, and concealed). Thus, since the production of wine is in a way of bringing the concealed into revelation, therefore, its effect is to cause joy, which also is a coming out from concealment into revelation.

He continues and explains that just as wine gladdens men, so likewise, the matter of “wine gladdens God-*Elohi*”*m*-אלהי”ם” is understood. This is because there are two names, *HaShem*-יהו”ה and His title God-*Elohi*”*m*-אלהי”ם, and the title God-*Elohi*”*m*-אלהי”ם covers over and conceals the light of *HaShem*-יהו”ה and His Holiness. However, within the name

⁵²⁴ Judges 9:13

God-*Elohi*”*m-אלהי*”*m* there is the aspect of the Name *HaShem-יהו* that illuminates within it, except that it is concealed, but “through wine (*Yayin*-יין-70) the secret (*Sod*-סוד-70) comes out,”⁵²⁵ this being the aspect of “the secret of *HaShem-Sod HaShem-יהו*”*m-סוד*.”⁵²⁶ In other words, the “wine” draws out the revelation of the aspect of *HaShem-יהו* that initially was a secret concealed in the name God-*Elohi*”*m-אלהי*”*m*.

The explanation is that the verse states,⁵²⁷ “For *HaShem-יהו* God-*Elohi*”*m-אלהי*”*m* is a sun and a shield.” That is, the Name *HaShem-יהו* is the secret (*Sod*) concealed in the name God-*Elohi*”*m-אלהי*”*m*, just as the sun is covered in its sheath. For example, in the matter of the coming into being of novel existence, that which is actualized and revealed is through the name God-*Elohi*”*m-אלהי*”*m*-86, and this is why the conduct of the world (even as “it was created in a state of wholeness”)⁵²⁸ is in accordance to the natural order-*HaTeva*-הטבע-86 (this being why God-*Elohi*”*m-אלהי*”*m*-86 shares the same numerical value as the natural order-*HaTeva*-הטבע-86).⁵²⁹ Nevertheless, inwardly (*b’Pnimitiyut*) this is through the Name *HaShem-יהו*, (and moreover, the way that novel existence is brought into being from the Name *HaShem-יהו* is in an automatic way, as

⁵²⁵ Talmud Bavli, Eruvin 65a

⁵²⁶ Psalms 25:14

⁵²⁷ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4 and on; Yahel Ohr to Psalms 84:12.

⁵²⁸ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefe To’ar there).

⁵²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6 (121b); Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re’eh 22b and on.

the verse states,⁵³⁰ “He commanded and they were created”), except that this is not sensed, not even in a way of knowing of its existence (*Yediyat HaMetziyut*).

Even though it is possible to come to this through contemplation (*Hitbonenut*), nevertheless, to come to this there specifically must be contemplation (*Hitbonenut*), since what is actually revealed is only the matter of His title God-*Elohi*”*m*-אלהי”*m*. This is why Pharaoh said,⁵³¹ “I do not know *HaShem*-יהוה,” meaning⁵³² that he did not recognize and know of the existence of the Name *HaShem*-יהוה, but only “God-*Elohi*”*m*-אלהי”*m* will respond with Pharaoh’s welfare.”⁵³³ It thus is in this regard that there must be the matter of work in revealing the secret of the Name *HaShem*-יהוה that is present in His title God-*Elohi*”*m*-אלהי”*m* in a concealed way, this being the matter of “wine that gladdens God-*Elohi*”*m*-אלהי”*m*,” meaning that it reveals that which is found in the name God-*Elohi*”*m*-אלהי”*m* in a concealed way.

5.

However, for there to be the revelation of that which is concealed in the name God-*Elohi*”*m*-אלהי”*m* - “wine gladdens God-*Elohi*”*m*-אלהי”*m*” - this is through “wine gladdens men,” meaning that man reveals that which is concealed within it.

⁵³⁰ Psalms 148:5; See Likkutei Torah ibid. 26b and on.

⁵³¹ Exodus 5:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, beginning of Vol. 2 (The Letters of Creation, Part 1).

⁵³² See Likkutei Torah, Emor 35c; Sefer HaMaamarim 5692 p. 157.

⁵³³ Genesis 41:16

The explanation is that every Jew has two souls.⁵³⁴ One soul is the animalistic soul, and the second uniquely Jewish soul, is literally a part of God from on high.⁵³⁵ The order is that the argument of the animalistic soul comes first,⁵³⁶ (even after becoming a Bar Mitzvah, and how much more so, before becoming a Bar Mitzvah) and conceals over the Godly soul (which is called a “Iad”).⁵³⁷ It then is necessary to come and argue etc., and reveal the Godly soul present in the animalistic soul in a concealed way.

More specifically, within the Godly soul itself there is the level of the soul as it is Above, and it then descends to below in a chaining down of levels etc., until it manifests in the body (as explained in Iggeret HaTeshuvah).⁵³⁸ That which comes to be revealed in the body is only the level of the soul as it comes in a chaining down (*Hishtalshelut*) etc. The work of man is to

⁵³⁴ Tanya, Likkutei Amarim, Ch. 1 (5b)

⁵³⁵ See Job 31:2; Divrei Shalom of Rabbi Yitzchak Aderabi, Drush 3 (“A part of His Essential Self, blessed is He”); Ayelet Ahuvim of Rabbi Shlomo Alkabetz, Shir HaShirim 1:2 (Yerushalayim 5744 – p. 9b); Pardes Rimmonim, Shaar 32 (Shaar HaKavanah), Ch. 1; Ohr Ne’erav Vol. 1, end of Ch. 3; Reishit Chochmah, Shaar HaAhavah, Ch. 1 (“*Od Nitba’er*” 53b); Shaar HaKedushah Ch. 6 (“*u’B’Inyan Eem Atifat Tzitzit*” – p. 144d); Romemot El to Psalms 29:1; Shoshanat HaAmakaim to Song of Songs 7:11; Midrash Shmuel, Mishnah Avot 2:5; Seder HaYom, Kavanot LeOlam Yehei Adam (p. 49); Kli Yakar to Genesis 1:31, 2:7; Exodus 20:12, 20:13, 26:1; Shnei Luchot HaBrit, Beit Chochmah 18a; Mesechet Chullin 115b; Mesechet Pesachim, Matzah Ashirah 158b; 165b; Mesechet Shavuot 188b, 194b; Hakdamat Rabbi Nathan Shapira to Pri Etz Chayim; and with the addition of the word “literally-*Mamash*-ממש” see Tanya, Likkutei Amarim Ch. 2; Shefa Tal, Hakdama ben Me’ah Shanah; Choker u’Mekubal 3:1; Ma’or Einayim to Exodus (Yitro) (36a – section beginning “*Ach-אח*”) in the name of **his teacher**; Pri HaAretz of Rabbi Menachem Mendel of Vitebsk, Vayeishev (7b); Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 373. [See Torat Chayim of the Mittler Rebbe, Va’era, “*Inyan Yichud Kudsha Brich Hoo uShchintei*” p. 102 and note 7 there (in the new edition).]

⁵³⁶ See Zohar I 179a and on; Also see Sefer HaMaamarim 5670 p. 87 and on.

⁵³⁷ Ecclesiastes 4:13 and Rashi there; 4:15; Midrash Kohellet Rabba there.

⁵³⁸ Tanya, Iggeret HaTeshuvah, Ch. 5

affect that even the innerness (*Pnimityut*) of the soul and the root of the soul will be revealed in the body. This matter comes about through one's service of *HaShem*-יה"ה, blessed is He, being in a way that departs from the limitations of the intellect etc. In other words, in addition to the service of *HaShem*-יה"ה, blessed is He, being "with all your heart and with all your soul,"⁵³⁹ there also must be service of Him "with all your more" (*Bechol Me'odecha*-בכל מאדך),⁵⁴⁰ meaning in a way that transcends limitation.

This then, is the matter of "wine gladdens men," meaning that it refers to the revelation of the secret in the soul, through which the ascent in the soul is caused, so that it reaches a much higher level than as it was before its descent to below. Then, through the matter of "wine gladdens men," this being the revelation of the innerness (*Pnimityut*) of the soul, we also bring the matter of "wine gladdens God-*Elohi*"מ-אלהי"ם" about, this being the revelation of that which is concealed in the name God-*Elohi*"מ-אלהי"ם, this being the concealment of Kingship-*Malchut*, beginning with the matter of the constriction-*Tzimtzum*, (the root of the concealment) which took place in Kingship-*Malchut* of the Unlimited One (*Ein Sof*), (to the degree that the matter of Kingship-*Malchut* is applicable there),⁵⁴¹ and in a way that the revelation of that which is concealed in the name God-*Elohi*"מ-אלהי"ם is brought about in all the particular levels within it, these being the aspect of the Crown-*Keter*, the aspect of Wisdom-*Chochmah*, and the aspect

⁵³⁹ Deuteronomy 6:5

⁵⁴⁰ Deuteronomy 6:5 *ibid*.

⁵⁴¹ See *Sefer HaMaamarim* 5659 p. 197; 5664 p. 33.

of *Zeir Anpin* (as mentioned in chapter two) until it also is drawn down in the world, so that from the material we make the physical, and from the physical we make the spiritual, and from the spiritual we make a receptacle for Godliness.

6.

This then, is the meaning of “In the beginning God created-*Bereishit Bara Elohi*” *m-אלהי"ם*,” about which Rashi explained, “Rabbi Yitzchak said that the Torah should have begun with the verse,⁵⁴² ‘This month shall be for you [the first of the months]’ [this being the first *mitzvah* that the Jewish people were commanded]. Why did it begin with ‘In the beginning-*Bereishit*” *בראשית*”? Because of [that which is expressed in the verse], ‘He declared to His people the strength of His deeds in order to give them the inheritance of nations.’” In other words, there first must be the matter of the inheritance of nations, such that the soul conquers the animalistic soul, the body, and his portion in the world, up to and including the inheritance of the nations in the literal sense, and through this we reveal in the whole world that which is concealed in the name God-*Elohi*” *m-אלהי"ם*, meaning, that we bring about the revelation of the Name *HaShem*-יהו"ה in the world, and that the Name *HaShem*-יהו"ה precedes His title God-*Elohi*” *m-אלהי"ם*,⁵⁴³

⁵⁴² Exodus 12:2

⁵⁴³ 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 *The Gate of His Title (Shaar HaKinuy)*.

as the verse states,⁵⁴⁴ “On the day that *HaShem* God-*HaShem Elohi*” *m-אלהי יהוה* made earth and heaven.”

7.

This then, is also the matter of “you will be missed because your seat will be empty.” That is, the revelation (“you will be remembered-*v’Nifkadeta*-ונפקדת”) comes about after and through the concealment (“your seat will be empty-*Yipakeid*-יפקד”).

The explanation is that, as known, the general work of man is to fulfill the intention in the creation, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” specifically a “home-*Dirah*-דירה” in which the one who dwells in it is present in all his matters, up to and including his essential self and being. The same is so of the “dwelling place for Him, blessed is He,” that the dwelling is for His Essential Self and Being, blessed is He.

Even though the verse states,⁵⁴⁵ “Would God truly dwell on earth? Behold, the heavens and the heavens of the heavens cannot contain You, and surely also this Temple that I have built,” nevertheless, this [verse] is also stated in the positive sense, that though it indeed is so that “the heavens and the heavens of the heavens cannot contain You,” nevertheless, in “this Temple that I have built” the matter of “I will dwell within them”⁵⁴⁶ is caused to be. The verse thus specifies, “surely also-

⁵⁴⁴ Genesis 2:4

⁵⁴⁵ Kings I 8:27; Chronicles I 6:18

⁵⁴⁶ Exodus 25:8

Af-אף this Temple that I have built,” which is like the verse,⁵⁴⁷ “All who is called by My Name and for My glory, I created it, I formed it, I also-*Af-אף* actualized it.” About this it is explained⁵⁴⁸ that, “I created it-*Barativ-בראתיו*,” “I formed it-*Yatzartiv-יצרתי*” and “I actualized it-*Aseeteev-עשיתי*” refer to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and that the word “also-*Af-אף*” comes to add and include a fourth level, this being the aspect of the limitless light of the Unlimited One (*Ohr Ein Sof*) that transcends the chaining down of the worlds (*Hishtalshelut*). As this is in the worlds, this is the world of Emanation (*Atzilut*) which transcends the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). About this the verse states, “I also actualized it-*Af Aseeteev-עשיתי אף*.”

That is, the inclusion of the fourth level is [specifically] connected to the aspect of “I actualized it-*Aseeteev-עשיתי*,” of which there are two explanations. The first is that it refers to the world of Action (*Asiyah*), being that specifically in it the Torah and *mitzvot* were given, and therefore in it the revelation of the fourth aspect (“even-*Af-אף*”) is drawn down.

The second explanation is that the word “*Aseeteev-עשיתי*” also denotes force, as in “force can be used-*Ma’aseen-מעשין* to extract charity.”⁵⁴⁹ In this, there are various levels, but they generally are divided into the two categories of self-restraint (*It’kafiya*) and self-transformation (*It’hapcha*), which generally are [two levels in] the matter of self-nullification

⁵⁴⁷ Isaiah 43:7

⁵⁴⁸ See Likkutei Torah, Balak 69c and on; 67a and on.

⁵⁴⁹ Beit Yosef to Tur Yoreh De’ah, 248 (section entitled “*Kol Adam*”).

(*Bittul*). Through this there can be the revelation of the fourth level that transcends the chaining down of the worlds (*Hishtalshelut*).

This then, is also the general matter of “you will be missed because your seat will be empty.” That is, the matter of “you will be remembered-*v’Nifkadeta*-ונפקדה,” which is the matter of the revelation, up to the ultimate fulfillment of the revelation of the matter of the dwelling place for His Essential Self, blessed is He, is specifically brought about through “your seat will be empty-*Yipakeid*-יפקד,” which is the matter of lacking, this being the general concealment brought about by His title God-*Elohi”m*-אלהי”ם, through which the worlds were brought into being, up to the concealment and hiddenness (*He’elem*-העלם) of this lowest world, and it is specifically here that the dwelling place for His Essential Self, blessed is He, is caused to be, and in an even higher way than it is in the world of Emanation (*Atzilut*). For, even though it is the World of Oneness (*Olam HaAchdut*)⁵⁵⁰ in which “He and His life force and His organs are One,”⁵⁵¹ nonetheless, it [too] is called a “world-*Olam*-עולם” etc.⁵⁵²

This is brought about through the matter of “your seat will be empty” as it is in our service of *HaShem*-יהו”ה, blessed is He, this being the matter of self-nullification (*Bittul*). For, as explained in Tanya,⁵⁵³ the Holy One, blessed is He, only dwells on something that is nullified to Him, up to and including

⁵⁵⁰ See Zohar III 83a (Ra’aya Mehemna); Avodat HaKodesh 1:2

⁵⁵¹ Introduction to Tikkunei Zohar 3b

⁵⁵² Also see Sefer HaMaamarim 5633 Vol. 2, p. 502 and on; p. 506; Sefer HaMaamarim 5710 p. 112.

⁵⁵³ Tanya, Likkutei Amarim, Ch. 6

nullification (*Bittul*) in a way of becoming a Chariot (*Merkavah*) for Godliness.⁵⁵⁴ In this matter too, the superiority is in this lower world, even in comparison to the world of Emanation (*Atzilut*).

This is understood from what the Alter Rebbe wrote in Tanya,⁵⁵⁵ that “even the soul of a righteous *Tzaddik* who serves *HaShem*-יהו"ה with fear and love of Him with delight in Him (*Ahavah b'Taanugim*) is nevertheless not fully and utterly nullified of his independent existence etc., but is a separate entity unto himself who fears *HaShem*-יהו"ה and loves Him,” and “there is the one who loves.”⁵⁵⁶

In contrast, the **true** matter of nullification (*Bittul*) is specifically in this lowest world, and is brought about through the general service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot*, (the term “*mitzvah*-מצוה” meaning “to bond-*Tzavta*-צוותא” and connect).⁵⁵⁷ This is as explained in Tanya,⁵⁵⁸ that engaging in Torah and *mitzvot* is literally a matter of self-sacrifice (*Mesirat Nefesh*), like the soul’s departure from the body when its seventy years are completed. This is also emphasized by the fact that the beginning of one’s daily service of Him, is with the recital of “I thankfully submit-*Modeh*

⁵⁵⁴ See Midrash Bereishit Rabba 47:6; 82:6; Tanya, Ch. 23, Ch. 34, Ch. 37, and elsewhere.

⁵⁵⁵ Tanya, Likkutei Amarim, Ch. 35 (44a) – in an added note it states: “And even though there it is discussing the world of Creation (*Briyah*), nevertheless, from the prior chapters it seems to indicate that this matter is also applicable in the world of Emanation (*Atzilut*), as further evidenced by the fact that the love of Him with delight in Him (*Ahavah b'Taanugim*) relates to the world of Emanation (*Atzilut*).”

⁵⁵⁶ See Torah Ohr, Hosafot 114d and elsewhere.

⁵⁵⁷ See Likkutei Torah, Bechukotai 45c; Sefer HaMaamarim 5698 p. 52.

⁵⁵⁸ Tanya, Ch. 41 (58a)

Ani,”⁵⁵⁹ and then afterwards, at the beginning of the prayers with the recital of “Submit to *HaShem*-יהו”ה, call out in His Name,”⁵⁶⁰ until one arrives at the Amidah prayer when “he is like a servant standing before his Master,”⁵⁶¹ this being the ultimate nullification (*Bittul*).

That is, his service of *HaShem*-יהו”ה, blessed is He, is in a way that he utterly is nullified of his own existence (without any consideration of his previous state and standing). In other words, but for His wisdom and will, blessed is He, there is no other additional existence here, since his entire existence is only the existence of the Master etc.

This then, is the meaning of “you will be remembered because your seat will be empty,” that it is through the nullification (*Bittul*) that we come to the aspect of “you will be remembered-*v’Nifkadeta*-ונפקדת.” This is as we recite in the words of the prayers,⁵⁶² “May there rise, come, reach, appear, be favored, heard, remembered-*Yipaked*-יפקד etc.,” until there is caused to be the renewal of the Community of Israel (*Knesset Yisroel*) as well as each and every Jew as an individual, [all of whom] “are destined to be renewed as she [the moon] is,”⁵⁶³ with the true and complete redemption through our righteous Moshiach, “and My servant Dovid will be a leader for them forever,”⁵⁶⁴ speedily and in the most literal sense!

⁵⁵⁹ See the beginning of Seder HaYom, (cited in Be’er Heitev to Orach Chayim 1, S”K 5); Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Kamma 1:5; Mahadura Batra 1:6; Siddur of the Alter Rebbe before “*Modeh Ani*.”

⁵⁶⁰ Chronicles I 16:8

⁵⁶¹ Talmud Bavli, Shabbat 10a

⁵⁶² In the liturgy of “*Ya’aleh v’Yavo*” recited on Rosh Chodesh and holidays.

⁵⁶³ See “*Seder Kiddush Levanah*” from Talmud Bavli, Sanhedrin 42a

⁵⁶⁴ Ezekiel 37:25