

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5718
(Volume 2)

By

Our Master and Teacher
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

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The Way of the Baal Shem Tov – צוואת הריב"ש באנגלית
The Gate of Unity – שער היחוד המבואר
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Acknowledgements

As known, many of the Rebbe's teachings, particularly his Chassidic Discourses (Maamarim), adapted here into English, were originally spoken at Chassidic gatherings on Shabbat and holidays, when the use of electronic recording equipment is prohibited by Torah law. Moreover, unlike his predecessors, who predominantly wrote their discourses, as well as delivering them orally, the Rebbe only delivered them orally, though many were reviewed by him, and some were edited by his holy hand for distribution in later years.

Thus, the effort and dedication required to mentally record, review, transcribe, edit, research, translate, annotate, index, typeset, print and publish the corpus of these teachings, all with incredible attention to detail and accuracy, required unfathomable toil and exertion with literal self-sacrifice and utter devotion by the teams of dedicated individuals, and Kehot Publications and Lahak Hanachos. Moreover, the Chassidic Discourses of the Rebbe represent but a small portion of the full corpus of the seven oceans of Chabad Chassidism that literally can fill an entire library, most of which were painstakingly published from manuscript for the benefit of Klal Yisroel by these same individuals.

Truly, words cannot possibly capture or express our great depth of gratitude, both personally and of the Jewish people collectively, to these teams of devoted Chassidim, for their preservation, publication, and dissemination of these holy teachings, which are the very lifeblood of Chassidism and Torah True Judaism.

We therefore stand with complete awe and humility before them, in that all our efforts in adapting these works into English utterly pale in comparison to the efforts of those who preceded us with the original publications, to which any translation can never do

full justice. It is our sincere prayer and supplication before *HaShem*, blessed is He and blessed is His Name, that their merit should stand in good stead on behalf of the Jewish people and the entire world, and usher in the time of complete peace and tranquility with the true and complete redemption, when “the earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

Warning

The Holy Torah, the living words of the Living God, commands us,¹ “You shall not desecrate My Holy Name.” In explaining the true unity and service of *HaShem*, blessed is He, this book necessarily and unavoidably makes use of His Holy Name. It therefore is holy and sacred and great care should be taken not to desecrate it in any way, shape or form.²

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to learn and disseminate the teachings of the knowledge of *HaShem*,³ “So that all the peoples of the earth may know that *HaShem*, He is God, there is none else.” Nevertheless, it behooves us to do so with the utmost reverence and care to sanctify His Great and Awesome Name. Therefore, wherever His Divine names are found in this book we have placed quotation marks between the letters, thus assuring that they are not the actual Divine names themselves.

In addition, it should be noted that the ineffable name of *HaShem* **is not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,⁴ “He shall say: ‘Silence-שׁוֹמֵט, for we must not (orally) make mention with the Name *HaShem*!’”⁵ Rather, one must

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ That is, it is forbidden to orally mention His Name *HaShem*-ה'יהוה. Therefore, when we pray or read the Torah, we must be silent-שׁוֹמֵט-65, by saying His title Lord-*Adonay*-אדוני-65 instead. However, since His title Lord-*Adonay* is also holy, therefore, in regular conversation, we say *HaShem*, which means “The Name.” See *Ginat Egoz* by Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Vol. 1.

toil only to **know** *HaShem* and thereby know His Name, as stated,⁶ “For he has loved Me, therefore I shall deliver him; I will set him on high, because he knows My Name.” The verse specifies, “because he **knows** My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warn us, that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁷ It is thus of critical importance that we alert you to this.

Therefore, because the focus of this book is solely on the unity and service of *HaShem*, blessed is He, great care must be taken to treat it with the utmost respect. Be aware that it should not be defaced, destroyed or taken into any impure place, such as the toilet or bathroom.

If, for whatever reason, you need to dispose of this book, do not discard it in the trash. Instead, drop it off at your local Orthodox Jewish Synagogue, where it can be enjoyed by someone who will appreciate its value (or, if it is tattered beyond repair from much use, will be respectfully disposed of, according to the manner prescribed by Torah law.)

On the other hand, whosoever studies this work and contemplates its great depth, is assured abundant blessings from *HaShem*, blessed is He and blessed is His Name. This is as stated,⁸ “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully realize the time,⁹ “When there

⁶ Psalms 91:14

⁷ Exodus 20:6

⁸ Talmud Bavli, Brachot 13b

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages¹⁰ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

The Translators

¹⁰ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

Forward

It is with tremendous joy and gratitude to *HaShem*, blessed is He, and blessed is His Name, and with awesome trembling and humility, that we have been graced with undertaking the translation of the Rebbe's Chassidic discourses (*Maamarim*) into English.

As known to all who have entered the gates of light of the Torah of Truth and the teachings of Chassidus, which are commonly known as "the words of the Living God," and as iterated by our holy Rebbes,¹¹ **all of it** is with one intention only. Namely, to embed the simple Oneness of *HaShem*, meaning, the matter of the Essential Light of the Unlimited One, blessed is He, into the minds and hearts of every single Jew, each according to his capacity and measure.

Like all his predecessors before him, this singular intention was conveyed to us by our holy master and teacher, the Rebbe, through his many teachings and explanations that illuminate the soul of whoever listens and receives them. It is with the same intention that we must endeavor to make these teachings directly available to the English-speaking public, to all who are unable to study them in the original language that they were said or written.

As well known, the true and complete redemption hinges upon the dissemination, study, and acquisition of the knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam¹² writes at the conclusion of his magnum opus, *Mishneh Torah*,¹³ "The occupation of the entire world will be solely to know

¹¹ See the "Opening Words" of the Mittler Rebbe to Imrei Binah, in the name of his saintly father, the Alter Rebbe, Rabbi Schneur Zalman of Liadi, the author of *Tanya* and *Shulchan Aruch* and founder of the Chabad Chassidic movement, translated into English under the title, "The Gateway to Understanding."

¹² Maimonides

¹³ *Mishneh Torah*, *Melachim u'Milchamot* 12:5

HaShem. Therefore, the Jews will be great sages¹⁴ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,¹⁵ ‘The world will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’” Moreover, Rambam clearly indicates that the acquisition of knowledge of *HaShem* is the most essential and primary aspect of the Messianic era, while all other aspects are entirely secondary to it.

Indeed, from its very inception, this has always been the essence and objective of the teachings of Chassidus, as illuminated by our holy Rebbes, beginning with the Baal Shem Tov himself, the first Baal Shem (Master of The Name *HaShem*) to come out and begin openly revealing the teachings of Chassidus.¹⁶

The Baal Shem Tov’s ascent to the Garden of Eden on Rosh HaShanah of the year 5507, is documented in the well-known letter that is confirmed to have been written by his holy hand. In it,¹⁷ he describes his ascent through the various levels of the Garden of Eden, until he arrived at the palace of Moshiach himself. He asked Moshiach, “Master, when will you come?” To which Moshiach responded, “By this shall you know; It shall be at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out; that is, what I have taught you and you grasped, so that they too will be able to effect unifications and ascents

¹⁴ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

¹⁵ Isaiah 11:9

¹⁶ As known, there was a chain of Baalei Shem (Masters of the Name *HaShem*) who preceded Rabbi Yisroel Baal Shem Tov. These were the leaders of the hidden *Tzaddikim* who paved the way for the knowledge of *HaShem* to be openly revealed in the world, through the teachings of Chassidus. To learn more about the historical account of these mystics, and the predecessors of the Baal Shem Tov, see *Sefer HaZichronot* translated under the title, The Lubavitcher Rabbi’s Memoirs, by Rabbi Yosef Yitzchak Schneerson, the sixth Rebbe of Chabad.

¹⁷ Keter Shem Tov 1; For a translation of the complete letter of the Baal Shem Tov, see *The Way of The Baal Shem Tov*, a translation of a compilation of teachings from the Baal Shem Tov – Tzava’at HaRivash.

like you. In that time all the husks of evil (*klipot*) will cease to be, and it will be a time of grace and salvation.”

The Baal Shem Tov continues and writes, “I was bewildered and greatly distressed about the length of time involved, and asked myself, “When could this possibly be?” However, while I was there, I learned three beneficial methods (*segulot*) and three Holy Names that are easy to learn and explain. My mind was then set at ease, and I thought that with these teachings, the people of my own generation might ascend and learn and attain the same level as myself, to be able to ascend and to learn and perceive as I do. However, I was not granted permission to reveal this during my lifetime.”

However, now that we have entered the Messianic era, the time has come for all these holy teachings to be openly revealed in the world. As Moshiach told the Baal Shem Tov, every single Jew is capable of attaining the loftiest levels of knowledge of *HaShem*, blessed is He, in ascending and unifying themselves to *HaShem*, just like the Baal Shem Tov.

It is to this end, that is, to spread the knowledge of *HaShem*, which is **the** essential component of the true and complete redemption, to which we all must endeavor. We have therefore been graced by *HaShem* to have translated a number of foundational works, critical to the acquisition of the knowledge of *HaShem* and how to put this knowledge into practice, in ascending and unifying ourselves to *HaShem*, blessed is He.

For, in order to derive the greatest possible benefit from the holy teachings of the Rebbe, it is important and quite helpful to, at least, possess a level of familiarity with the foundational underpinnings of Torah and to have a basic understanding of the terms and order of the matters referred to in these teachings. That is, the Rebbe assumes that the student possesses some basic foundational knowledge and familiarity with the concepts and terms being

discussed.¹⁸ We have thus made the following works available to the English-reading public, so that everyone can derive the greatest possible benefit from them.

First and foremost, *HaShem* has graced us with the translation of *Ginat Egoz*, under the title “HaShem is One,” by the great Rishon, Rabbi Yosef Gikatilla,¹⁹ of righteous memory. Born in Medinaceli, in Old Castille, Spain, in the year 1248, not long after the passing of the Rambam, Rabbi Yosef was the ultimate master of the knowledge of *HaShem*. The most famous of all Kabbalists, Rabbi Yitzchak Luria, the Holy Ari, dubbed his work, *Shaarei Orah*-The Gates of Enlightenment, “The foundational key to all the teachings of Kabbalah.”²⁰ If the Holy Ari regarded his *Shaarei Orah* as the foundational key to the received knowledge of Kabbalah, Rabbi Yosef himself writes that his *Ginat Egoz* (which he wrote first, at age twenty-six) is the foundation of all foundations.

Although this work was mostly hidden for almost 800 years, in it, he reveals the three methods and the three holy names hinted at by the Baal Shem Tov, which are the foundations of the teachings of Chassidus. It is no wonder then, that Rabbi Yitzchak of Acco, the successor of the Ramban,²¹ wrote that, “if not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.”²² As the Rebbe points out in a discourse from the year 5720,²³ in this work, *Ginat Egoz*, Rabbi Yosef Gikatilla explains the

¹⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 404; Also see Sefer HaToldot Admor Maharash, p. 81; Igrot Kodesh of the Rebbe, Vol. 27, p. 133.

¹⁹ Pronounced Jikatiya

²⁰ See introductions to *Shaarei Orah* and *Sefer HaMashalim* of Rabbi Yosef Gikatilla, and elsewhere.

²¹ Nachmanides

²² See manuscript citation in the transcribers introduction to *Sefer HaMashalim* of Rabbi Yosef Gikatilla. *Sefer HaMashalim* is itself translated and available in English under the title *The Book of Allegories*.

²³ Discourse entitled “*Shivvit*” of Shabbat Parshat Naso 9 Sivan, 5720; Also see *Shnei Luchot HaBrit* 5a; *Ohr HaTorah Yitro* p. 836-839; *Sefer HaMaamarim* 5656

ultimate and most essential knowledge of *HaShem*, and the Rebbe instructs us to draw these teachings forth into revelation.

No less critical to the serious student, is a study of the well-known work, *Shaar HaYichud* of the Mittler Rebbe, Rabbi DovBer of Lubavitch, the second Chabad Rebbe, which we have translated and endeavored to elucidate under the title, “The Gate of Unity.” As the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, of blessed memory, said,²⁴ “In former generations, young men were not admitted to hear the Chassidic discourses being delivered by the Rebbe of their generation. They first had to be familiar with the order of the chaining down of the worlds (*Seder Hishtalshelut*), at least to know all its stations. This is what the Mittler Rebbe’s book *Shaar HaYichud* is entirely about – it explains the nature of Chassidic contemplation (*Hitbonenut*), and the matters upon which one should contemplate.”

This likewise was stated by the Rebbe himself, most notably in his first written work, *HaYom Yom*.²⁵ That is, that the Mittler Rebbe, Rabbi DovBer of Lubavitch, wrote specific works for each kind of student of Chassidic teachings, but his books, *Shaar HaYichud* and *Shaarei Orah*, are general works written for all students. As stated there, “*Shaar HaYichud* is the key to the teachings of Chassidus and *Shaarei Orah* is the *Aleph-Beit* of the teachings of Chassidus.”

In another entry,²⁶ the Rebbe refers to the following teaching, relayed by Rabbi Shmuel of Lubavitch, the fourth Chabad Rebbe, to

p. 381 and on; *Hemshech* 5666 p. 431; Sefer HaMaamarim 5677 p. 72 and on; Sefer HaMaamarim 5696 p. 73 and on, and elsewhere.

²⁴ Sefer HaSichot 5691, p. 162-163

²⁵ *HaYom Yom*, 15 Adar II, Shushan Purim; Also see Sefer HaToldot Rebbe Maharash, Hosafa 2, p. 65; *Igrot Kodesh* of the Rebbe, Vol. 27, p. 133.

²⁶ *HaYom Yom*, 7 Tammuz

his son and successor, Rabbi Shalom DovBer of Lubavitch,²⁷ “The teachings of Chassidus must be studied in an orderly fashion. This means that the first thing to know is the order of the chaining down of the worlds (*Seder HaHishtalshelut*) as our grandfather (referring to the Mittler Rebbe, Rabbi DovBer of Lubavitch) wrote in *Shaar HaYichud*.”

However, it should be pointed out that, as the sixth Lubavitcher Rebbe continued to state, now that we are in the Messianic era, this is no longer a prerequisite. Rather, it now is our obligation and duty to fulfill the pledge to spread the wellsprings of these teachings outward and to open the doors to all who desire closeness to *HaShem*, blessed is He.²⁸ Nevertheless, it is clear from his words that the importance of these foundations is in no way diminished today, only that they no longer are prerequisites that might inhibit a person from beginning to study the words of the Living God, as conveyed in these teachings.

Of similar importance is the Mittler Rebbe’s work *Kuntres HaHitpaalut*, translated into English under the title “Divine Inspiration.” This book is well known²⁹ amongst Chassidim as the “Opening Gateway to the Service of *HaShem*.” In it, the Mittler Rebbe sets forth all possible levels of attainment of Divine Inspiration, the manner of their attainment and the pitfalls that one may encounter along the way and how to avoid them. Thus, this work is invaluable to all who seek putting the teachings of Chassidus into practice.

Another important work, the Mittler Rebbe’s Tract on Prayer (*Kuntres Inyan Tefillah*), has been translated under the title, “Praying with Passion,” along with the Opening Gateway – *Petach HaShaar*

²⁷ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 404; Also see Sefer HaToldot Admor Maharash, p. 81;

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

²⁹ Sefer HaToldot Rebbe Maharash Hosafa 2, p. 65.

to his famous work *Imrei Binah*, translated as “The Gateway to Understanding.” Similarly, since the Rebbe often reiterated the Talmudic dictum that if the Jewish people do *Teshuvah*-repentance, they will immediately be redeemed,³⁰ we have made several foundational works available on the proper approach to *Teshuvah*-repentance, such as *Poke’ach Ivrim* of the Mittler Rebbe, translated as “Opening the Eyes of the Blind,” as well as the first eleven chapters of his *Derech Chayim – Shaar HaTeshuvah*, under the title “The Path of Life,” which the Rebbe encouraged the study of on a yearly basis.

Thus, having made these foundational works readily available, our approach in adapting the teachings of the Rebbe into English, is to convey these teachings as precisely as possible and in line with the above foundations that we have been given and upon which we must rely. In his discourses, translated here as, “The Teachings of the Rebbe,” the Rebbe sheds light on the task and duty of **our** generation, the final generation of exile and the first generation of redemption, and the approach that we must adopt to attain and draw forth the revelation of *HaShem*, the Singular Intrinsic Unlimited Being Himself, blessed is He, in the here and now, culminating with the true and complete redemption for all mankind, literally.

This having been said, we must state that although we have done our utmost to clarify the text itself and to incorporate elucidating notes wherever necessary, our explanations will be brief, as these matters have already been explained, at great length, in our other translations and commentaries.³¹ We thus urge you, dear reader, to avail yourself of these foundational texts, which will surely open the gateways of knowledge and understanding to you and will greatly assist you in your path to attaining true closeness to *HaShem*, blessed is He.

³⁰ Talmud Bavli, Sanhedrin 97b; Rambam Hilchot Teshuvah 7:5

³¹ See the copyright page above, for a list of available books.

In similar vein, it should be pointed out that the Chassidic discourses of the Rebbe are being presented here in the order that they were taught. Although it is not uncommon for Chassidim to study various Chassidic discourses at different times, not necessarily in the order that they were said, there nonetheless is added benefit in studying them in order. This is because it is often the case that a subsequent discourse further expounds on matters that were mentioned or touched upon in previous discourses. Thus, these teachings build upon each other, and questions that may arise in the mind of the reader in one discourse, will be explained by the Rebbe with greater clarity, in a subsequent discourse. Since we can be quite certain that the order in which they were said is not arbitrary, but that they are ordered according to the Supernal Intent, it is recommended that the approach to the study of these teachings also be orderly.

It is our fervent hope and prayer that our efforts in making these teachings freely available, will illuminate the whole world with the knowledge of *HaShem*, blessed is He. May our humble offering find favor before *HaShem*, blessed is He and blessed is His name, and may the dissemination of these teachings be the final act that ushers in the true and complete redemption when,³² “The earth will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

Hosha'ana Rabba, 5784

הושענא רבה תשפ"ד, שנת נצ"ב לר"י"ב יהו"ה ועמ"ד לדי"ן עמ"ם

The Translators

³² Isaiah 11:9

Discourse 16

*“Chayav Inish L’Basumei b’Puriya -
A person is obligated to become intoxicated on Purim”*

Delivered on Purim, 5718

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

1.

Our sages, of blessed memory, stated,³³ “A man is obligated to become intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’” Now, this teaching demonstrates that Purim is the matter of “Cursed is Haman” and “Blessed is Mordechai,” only that within this there also is a place and level in which one cannot distinguish between “Cursed is Haman” and “Blessed is Mordechai.”

This is also demonstrated by several other matters of Purim. For example, we similarly find that about Achashverosh (אחשורוש), who represents the Holy One, blessed is He, to whom the “end-*Acharit*-אחרית” and “beginning-*Rosh*-ראש” belong (as stated in Midrash),³⁴ it states that Achashverosh commanded “to do according to the will of each man,”³⁵ which is a reference to Mordechai and Haman.³⁶ That is, it could have

³³ Talmud Bavli, Megilah 7b

³⁴ Midrash Aggadah, cited in Me’orei Ohr, Ma’arechet Alef, Ot 182.

³⁵ Esther 1:8

³⁶ Talmud Bavli, Megillah 12a

turned out according to Haman's desire, heaven forbid, but nonetheless, "The Jews had light and gladness and joy and honor,"³⁷ and his decree "was overturned etc."³⁸

Similarly, we find that at the beginning of Haman's decree, the verse states,³⁹ "So his wife, Zeresh, as well as all his friends, said to him, 'Let them make a gallows, fifty cubits high; and in the morning speak to the king and have them hang Mordechai on it.'" Subsequently, upon the fall of Haman it states,⁴⁰ "Then Charbonah (about whom it is written,⁴¹ "and also Charbonah is remembered for the good"), one of the chamberlains who stood before the King, said 'Here is the gallows that Haman made for Mordechai – who spoke good for the king – standing in Haman's house; it is fifty cubits high... so they hanged Haman on the gallows that he had prepared for Mordechai.'" Furthermore, about both these matters (the initial thought of Haman and his subsequent fall), it is emphasized that the gallows had the specific height of fifty cubits.

We likewise find that at the conclusion it is written,⁴² "Behold, I have given Haman's house to Esther," and,⁴³ "Esther put Mordechai in charge of Haman's house." That is, the very same house and estate that could have been called "Haman's house," and in actuality, was indeed the house and estate of Haman, was given to Mordechai.

³⁷ Esther 8:16

³⁸ Esther 9:1

³⁹ Esther 5:14

⁴⁰ Esther 7:9-10

⁴¹ In the Shoshanat Yaakov liturgy that is customarily recited after the Megillah reading on Purim.

⁴² Esther 8:7

⁴³ Esther 8:2

We therefore must understand this matter that Mordechai and Haman could possibly be equated, to the point that one does not know the difference between “Cursed is Haman” and “Blessed is Mordechai,” and that it specifically is in this matter that we actualize the joy of Purim etc.

2.

This may be better understood with a preface explaining the matter through which what Haman thought to do was nullified. Namely,⁴⁴ in Midrash⁴⁵ on the verse,⁴⁶ “Let them make a gallows-*Eitz-עץ* fifty cubits high,” it states, “The Holy One, blessed is He, said, ‘There shall not be a gallows-*Eitz-עץ*,’ being that Avraham already preceded him, saying,⁴⁷ ‘come recline under the tree-*HaEitz-עץ*,’ and similarly, is says about Moshe,⁴⁸ ‘and *HaShem-יהוה* showed him a tree-*Eitz-עץ*.’”

Now, in regard to Avraham who said, “come recline under **the** tree-*HaEitz-עץ*,” with the prefix letter *Hey-ה* indicating “the **known** tree-*HaEitz-עץ*,” Midrash states⁴⁹ that this refers to the known tree-*Eitz-עץ*, about which it states,⁵⁰ “He planted an ‘*Eishel-אשל*’ in Be’er Sheva.” This same tree-*Eitz-*

⁴⁴ See the discourse entitled “*v’Habrei’ach HaTichon*” 5658 (Sefer HaMaamarim 5658, p. 135 and on).

⁴⁵ In Sefer HaMaamarim 5658 there it states “In Midrash Rabba to the verse ‘Let them make a gallows.’ See, however, Midrash Panim Acheirim al Megillat Esther – (*Nusach Beit*) Ch. 5; Yalkut Shimoni, Beshalach, Remez 256.

⁴⁶ Esther 5:14

⁴⁷ Genesis 18:4

⁴⁸ Exodus 15:25

⁴⁹ Midrash Sechel Tov to Genesis 18:4; Also see Torah Sheleimah to Genesis 18:4 (Section 63).

⁵⁰ Genesis 21:33

ָע was in the incident of Moshe in the desert, as stated in Midrash,⁵¹ that when Yaakov went down to Egypt he took plantings from the ‘*Eshel*-לֵשׁל’ that his grandfather Avraham planted in Be’er Sheva. Later, when the children of Israel went into the desert, they took them, and from this wood “the center beam (*Breyach HaTichon*) which ran through the planks (*Kerashim*)”⁵² [of the Tabernacle (*Mishkan*)] was made.

This center beam (*Briyach HaTichon*) went all the way around through the planks on all three sides [of the Tabernacle], as Targum states that,⁵³ “It would bend like a snake.” Through this, the primordial snake, called “The beam snake-*Nachash Briyach* בְּרִיחַ,” was nullified.⁵⁴ This was also the matter of Haman, about whom it states,⁵⁵ “From the root of the snake a viper will emerge.” In other words, the tree-*Eitz*-ָע of Avraham brought about the nullification of the gallows-*Eitz*-ָע of Haman. Moreover, it did not simply nullify it, so that there no longer would be a gallows-*Eitz*-ָע, but more so, the nullification was affected by way of a transformation (*It’hapcha*), in that “they hanged Haman on the gallows that he had prepared for Mordechai.”

Now, the matter of the tree-*Eitz*-ָע of Avraham, which brought about the nullification of Haman’s gallows-*Eitz*-ָע, is understood by its name, “*Eishel*-לֵשׁל.” The word “*Eishel*-לֵשׁל” is an uncommon term, and moreover, later it is called a “tree-

⁵¹ Midrash Bereishit Rabba 94:4

⁵² Exodus 26:28

⁵³ Targum Yonatan ben Uziel to Exodus 26:28

⁵⁴ Isaiah 27:1; Also see Zohar III 42a (Ra’aya Mehemna), and 278b.

⁵⁵ Isaiah 14:29; Kohelet Yaakov, section on Haman

Eitz-עץ” (in the verse,⁵⁶ “come recline under the tree-*HaEitz-עץ*”). Even so, at first it was called “*Eishel-לש*.” Now, there are several Midrashic teachings⁵⁷ that explain the “*Eishel-לש*.” That is, if the intention of this word is that it simply means a “tree,” the verse should have simply stated, “He planted a tree-*Eitz-עץ*.”

One of the explanations is that the word “*Eishel-לש*” is an acronym (*Roshei Teivot*).⁵⁸ That is, each of the three letters of the word “*Eishel-לש*,” these being *Aleph-א*, *Shin-ש*, and *Lamed-ל*, indicate primary matters that explain the essential matter of this tree, as will be explained.

3.

Now, we first must explain the general matter of the tree (*Eitz-עץ*) of Avraham. It states in Midrash,⁵⁹ that when the Holy One, blessed is He, gave the Land to Avraham, it was given to him as is, as it states,⁶⁰ “Arise, walk about the Land (*Aretz-ארץ*) through its length and breadth! For I will give it to you.” Avraham then came and enhanced it, as it states,⁶¹ “He planted an ‘*Eishel-לש*’ in Be’er Sheva.”

The explanation is that the Land-*Aretz-ארץ* refers to the Garden of Eden (*Gan Eden*), about which our sages, of blessed

⁵⁶ Genesis 18:4

⁵⁷ See Talmud Bavli, Sotah 10a; Rashi to Genesis 21:33.

⁵⁸ See Midrash Tehillim 110; Rabbeinu Bachaye to Genesis 21:33; Also see Likkutei Sichot, Vol. 15, p. 501.

⁵⁹ Sifrei to Deuteronomy 1:8

⁶⁰ Genesis 13:17

⁶¹ Genesis 21:33

memory, stated,⁶² “All Israel have a share in the coming world (*Olam HaBa*), as it states,⁶³ “Your people are all righteous, they shall inherit the Land (*Aretz-ארץ*) forever.” (We thus see that the Garden of Eden (*Gan Eden*) is called “the Land-*Aretz-ארץ*”).

Now, though it indeed is true that the “coming world” (*Olam HaBa*) has two meanings, that is, it either refers to the Garden of Eden (*Gan Eden*) or to the resurrection of the dead (*Techiyat HaMeitim*),⁶⁴ and according to the simple meaning of the Mishnah, it refers to the resurrection of the dead (*Techiyat HaMeitim*),⁶⁵ nevertheless, in reference to the Land (*Aretz-ארץ*) about which Avraham was told,⁶⁶ “Arise, walk about the Land (*Aretz-ארץ*) etc.,” we clearly find that it refers to the Garden of Eden (*Gan Eden*).

This is as stated in Midrash,⁶⁷ on the verse,⁶⁸ “For, *HaShem-יהוה* your God is bringing you to a good Land (*Eretz-ארץ*),” – “To a good and broad Land (*Eretz-ארץ*), the Land-*Aretz-ארץ* about which Avraham was told “Arise, walk about the Land-*Aretz-ארץ*,” in order see the table that is set in the Garden of Eden (*Gan Eden*), as it states,⁶⁹ ‘I shall walk before *HaShem-יהוה* in the Lands of the Living-*Artzot HaChayim-ארצות החיים*.’” Thus, about this it states that through Avraham

⁶² Mishnah Sanhedrin 10:1

⁶³ Isaiah 60:21

⁶⁴ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tzitzit, Ch. 1 (14d), and elsewhere.

⁶⁵ See the commentary of Rabbi Ovadia Bartenura (and others) to Mishnah Sanhedrin 10:1 there; Also see Midrash Shmuel to the beginning of Tractate Avot.

⁶⁶ Genesis 13:17

⁶⁷ Midrash Shemot Rabba 25:8

⁶⁸ Deuteronomy 8:7

⁶⁹ Psalms 116:9

planting the “*Eishel*-אשל” in Be’er Sheva, he enhanced the Garden of Eden (*Gan Eden*).

To explain, the matter of enhancing the Garden of Eden (*Gan Eden*), is that it is an additional superiority, over and above the Garden of Eden (*Gan Eden*) as it is, in and of itself. This may be understood from the verse that states,⁷⁰ “*HaShem*-יהו"ה God, took the man and placed him in the Garden of Eden, to work it and to guard it.” That is, just as it is that by working a garden, in the literal sense, we enhance it, so likewise, through man’s toil in serving *HaShem*-יהו"ה, blessed is He, he enhances the Garden of Eden (*Gan Eden*) to be more than it is, in and of itself.

This may be understood by what was explained in the preceding discourses,⁷¹ based on what it states in Targum⁷² and the Midrashim⁷³ of our sages, of blessed memory, that “to work it-*LeAvdah*-לעבדה” refers to the 248 positive commandments, and “to guard it-*LeShamrah*-לשמרה” refers to the 365 negative commandments. That is, through fulfilling the *mitzvot*, both the positive ones and the negative ones, we draw down the matter of, “the reward of the *mitzvah* is the *mitzvah* itself,”⁷⁴ into the Garden of Eden (*Gan Eden*). For, a *mitzvah* even transcends

⁷⁰ Genesis 2:15

⁷¹ See the (second) discourse of this year, 5718, entitled “*Bati LeGani* – I have come to My garden,” Discourse 13, Ch. 9; And Discourse 14, entitled “*Zeh Yitnu* – This they shall give,” Ch. 6 (Torat Menachem, Sefer HaMaamarim 5718, p. 128 and on; p. 141 and on).

⁷² Targum Yonatan ben Uziel to Genesis 2:15

⁷³ See Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Reuveini to Genesis 2:15; Likkutei Torah, Shir HaShirim 48d; Ohr HaTorah, Bereishit Vol. 6, p. 1,041b, citing “our sages, of blessed memory.”

⁷⁴ Mishnah Avot 4:2; Also see Tanya, Ch. 37 and Ch. 39.

the coming world (*Olam HaBa*),⁷⁵ in that it includes both the Garden of Eden (*Gan Eden*) and the coming world (*Olam HaBa*) which transcends the Garden of Eden (*Gan Eden*).

The general explanation is that, our sages, of blessed memory stated,⁷⁶ “Lest you say that the Garden-*Gan-גן* and Eden-*עדן* are one and the same, the verse states,⁷⁷ ‘A river went out from Eden-*עדן* to water the Garden-*Gan-גן*.’ Thus, the Garden-*Gan-גן* is on its own, and Eden-*עדן* is on its own.” Moreover, they are on their own to such an extent that the aspect of Eden-*עדן* itself is not drawn into the Garden-*Gan-גן*, but only “a river (*Nahar*) goes out from Eden-*עדן* to water the Garden-*Gan-גן*,” whereas the Garden-*Gan-גן* remains on its own. However, the enhancement accomplished through the matter of “to work it” (*LeAvdah*) and “to guard it” (*LeShamrah*), is that through doing so we draw the aspect of Eden-*עדן* into the Garden-*Gan-גן*.

The explanation, in terms of the *Sefirot*, is that the Garden-*Gan-גן* generally refers to the *Sefirah* of Kingship-*Malchut*.⁷⁸ The river-*Nahar-נהר* (that goes out from Eden-*עדן* to water the Garden-*Gan-גן*), is the aspect of Understanding-*Binah*,⁷⁹ which is called a river-*Nahar-נהר*,⁸⁰ in that it is

⁷⁵ See *Hemshech* “*v’Kachah*” 5737, Ch. 9 (Sefer HaMaamarim 5637 Vol. 2, p. 405 and on).

⁷⁶ Talmud Bavli, Brachot 34b

⁷⁷ Genesis 2:10

⁷⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*); Also see Pardes Rimoni, Shaar 23 (Shaar Erchei HaKinuyim), Ch. 3 (section on “*Gan-גן*”).

⁷⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*) *ibid*.

⁸⁰ See Likkutei Torah, Shir HaShirim 39a and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on, and elsewhere.

“flowing waters.” Eden-עדן refers to the aspect of the Crown-*Keter* and also (below it) to the aspect of Wisdom-*Chochmah*.⁸¹ However, in both, it refers to their inner aspect (*Pnimityut*), (meaning, the inner aspect of Wisdom-*Chochmah* (*Pnimityut HaChochmah*), and the inner aspect of the Crown-*Keter* (*Pnimityut HaKeter*)). This is why the word Eden-עדן indicates and refers to the matter of pleasure (*Ta’anug*).

This then, is the difference between Eden-עדן and the Garden-*Gan*-גן. That is, about Eden-עדן it states,⁸² “No eye has seen it, O’ God, except You.” In contrast, the Garden-*Gan*-גן is where Adam, the first man, was formed. However, the reward of the souls in the coming future is that they will merit the aspect of Eden-עדן.

However, the reward of the coming world comes about through our deeds and toil in serving *HaShem*-יהוה, blessed is He, during the “six-thousand years of this world,”⁸³ which is the matter of “to work it” (*LeAvdah*) and “to guard it” (*LeShamrah*). In other words, it is to the Garden-*Gan*-גן as it is on its own, that we draw down the matter of, “the reward of the *mitzvah* is the *mitzvah* itself,⁸⁴ which is the matter of *HaShem*’s-יהוה Supernal will and desire, called Eden-עדן.

This then, is the meaning of the statement that through the “*Eishel*-אשל” that Avraham planted in Be’er Sheva, he enhanced the Land-*Aretz*-ארץ, which is the matter of drawing

⁸¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*) *ibid.*; Also see the discourse in 5758 *ibid.*, which states, “See Zohar, Idra Zuta, 288b, and see Pardes Rimonim, Shaar Erchei HaKinuyim [Shaar 23], section on “Eden-עדן.”

⁸² Isaiah 64:3; Talmud Bavli, Brachot 34b *ibid.*

⁸³ Zohar III 253a (Ra’aya Mehemna) and elsewhere.

⁸⁴ Mishnah Avot 4:2; Also see Tanya, Ch. 37 and Ch. 39.

the aspect of Eden-עֵדֶן into the Garden-גַּן (*Gan*) (this being the Land-אֶרֶץ-*Aretz*). This comes about through man's deeds below, in the matter of "to work it" (*LeAvdah*) and "to guard it" (*LeShamrah*). The details of the toil in serving *HaShem*-יְהוָה, blessed is He, involved in this, are hinted in the three letters *Aleph*-א, *Shin*-ש, *Lamed*-ל, of the word "*Eshel*-אֵשֶׁל," as will be explained.

4.

The explanation is that the letter *Aleph*-א is understood as being additional to the general matter of the Land (*Aretz*-אֶרֶץ) and the world. For, the creation of the world (even as it was created in a state of wholeness,⁸⁵ at which time Adam, the first man, was in the Garden of Eden) was with the letter *Beit*-ב,⁸⁶ as Torah states,⁸⁷ "In the beginning-*Bereishit*-בְּרֵאשִׁית God created," whereas the letter *Aleph*-א is higher than this, as stated in Midrash,⁸⁸ "For twenty-six generations the letter *Aleph*-א complained of injustice before the Holy One, blessed is He, saying, 'I am the first of all the letters, but You did not create the world with me.' The Holy One, blessed is He, said to her, 'Tomorrow I am coming to give the Torah from Sinai, and I will only begin with you, as it states,⁸⁹ 'I-*Anochi*-אֲנֹכִי am *HaShem*-יְהוָה your God.'"

⁸⁵ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefeh To'ar there).

⁸⁶ Midrash Bereishit Rabba 1:10; Zohar I 205b, and elsewhere.

⁸⁷ Genesis 1:1

⁸⁸ Bereishit Rabba 1:10 *ibid*.

⁸⁹ Exodus 20:2

However, we still must understand why the Torah could be given beginning with the letter *Aleph-א*, whereas the creation of the world could not begin with the letter *Aleph-א*. We further must understand that the Torah was not given to the ministering angels,⁹⁰ but was specifically given below in this world, as stated,⁹¹ “*HaShem-ה'ה* descended upon Mount Sinai.” In other words, the Torah was not given in a manner that the lower (Mount Sinai) was elevated above, but in a manner of descent from Above to below, specifically in this world.

Now, if the creation of the world could not be through the letter *Aleph-א*, it is not understood how there was a drawing down of the letter *Aleph-א* at the giving of the Torah. That is, if it indeed is possible to draw the *Aleph-א* into the world, this being so, the *Aleph-א* could have been drawn down at the beginning of the creation of the world.

The question is further strengthened when we consider the teaching of our sages, of blessed memory, who stated,⁹² “What is the meaning of the verse,⁹³ ‘And it was evening, and it was morning, **the sixth day-Yom *HaShishi-הששי***’? Why do I require the additional *Hey-ה* [which does not appear in relation to the other days]? It teaches that the Holy One, blessed is He, set a condition with the act of creation, and said to them, ‘If Israel accepts the Torah, you will exist etc.’” (In other words, “**the sixth day-Yom *HaShishi-הששי***” [with the definitive *Hey-ה*] refers to the sixth day of the month of Sivan, upon which the Torah was given.)

⁹⁰ Talmud Bavli, Brachot 25b

⁹¹ Exodus 19:20

⁹² Talmud Bavli, Shabbat 88a (and Rashi there).

⁹³ Genesis 1:31

That is, (the giving of the Torah) with the declaration,⁹⁴ “I-*Anochi* אנכי am *HaShem* יהו"ה your God,” is what sustains the act of creation. However, even so, the world was specifically created with the letter *Beit*-ב, and only afterwards there was the additional drawing down of the letter *Aleph*-א into the world that was created with the letter *Beit*-ב. (This is similar to the explanation above about Avraham enhancing the Land-*Aretz*-ארץ.)

Now, this may be understood based on the well-known fact, that the names of all words in the Holy Tongue (*Lashon HaKodesh*)⁹⁵ are not merely assigned by human convention,⁹⁶ but indicate and inform us of the matters called by these names.⁹⁷ The same is so of the name of the letter *Aleph*-א, that it indicates and informs us of its matter. Thus, when we understand the name of the letter *Aleph*-א, we will understand why the world could not be created with the letter *Aleph*-א, whereas the Torah was given with the letter *Aleph*-א, specifically in a manner that the *Aleph*-א is also drawn into matters of the world.

⁹⁴ Exodus 20:2

⁹⁵ The Biblical Hebrew of the Torah

⁹⁶ As they are with other languages.

⁹⁷ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the days of the solar year which are 365 in number, and elsewhere therein; Also see *Ohr Torah* of the Rav, the *Maggid of Mezhritch*, Section 14 (p. 16 in the edition printed in 5766); *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 1 and on, and elsewhere.

The explanation is that the name *Aleph-אלף* is of the root,⁹⁸ “I will teach you-*A’alephecha-אאלפך* wisdom-*Chochmah*,” and,⁹⁹ “I will teach you-*A’alephecha-אאלפך* understanding-*Binah*.” Moreover, it is written in books of Kabbalah that the word *Aleph-אלף* has the same letters as the word “wondrous-*Pele-פלא*”¹⁰⁰ (which transcends wisdom-*Chochmah* and understanding-*Binah*). This is also hinted in the words, “I will teach you-*A’alepcha-אאלפך* wisdom-*Chochmah*,” and, “I will teach you-*A’alepcha-אאלפך* understanding-*Binah*.”

For, it is explained in the teachings of Kabbalah and Chassidus¹⁰¹ that the meaning of “I will teach you-*A’alepcha-אאלפך* wisdom-*Chochmah*,” and, “I will teach you-*A’alepcha-אאלפך* understanding-*Binah*,” is that this is the aspect that **teaches** wisdom-*Chochmah* and understanding-*Binah* (which are intellect-*Sechel*), by drawing down a level that is higher than intellect (*Sechel*).

This is the meaning of the *Aleph-אלף* which shares the same letters as “wondrous-*Pele-פלא*.” In other words, even though it is “wondrous-*Pele-פלא*,” it is not unconnected to wisdom-*Chochmah* and understanding-*Binah*, but is rather in a

⁹⁸ Job 33:33

⁹⁹ Talmud Bavli, Shabbat 104a

¹⁰⁰ Tikkunei Zohar, Tikkun 70 (135a); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of The Foundations; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*), and elsewhere.

¹⁰¹ See Siddur Im Divrei Elohi’im Chayim, Shaar HaPurim 282c and on; Also see the commentary to Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity (Vol. 2), Introduction to Ch. 32 and the citations there.

manner that there is a drawing down from it, so that there can be the matter of “I will teach you-*A’alephcha*-אאלפך wisdom-*Chochmah*,” and, “I will teach you-*A’alephcha*-אאלפך understanding-*Binah*.”

This may be understood by how it is below in man. A human being possesses wisdom-*Chochmah* and understanding-*Binah*, which are intellect, reason, and knowledge. (It is in these [intellectual] powers that the chaining down of the inner powers of the soul of man begins. That is, their beginning is wisdom-*Chochmah*, and from wisdom-*Chochmah* there is a drawing down to understanding-*Binah*, until it comes all the way down below etc.) A human being also possesses something that transcends wisdom-*Chochmah* and understanding-*Binah*, which, in general, is the matter of desire-*Ratzon*.

Now, in desire (*Ratzon*) itself there are two modes, these being the external aspect of the desire (*Chitzoniyut HaRatzon*) and the inner aspect of the desire (*Pnimiyyut HaRatzon*). The external aspect of the desire (*Chitzoniyut HaRatzon*) is simple desire, meaning that there is no reason for the desire, just that this is his desire (this is what he wants). The inner aspect of the desire (*Pnimiyyut HaRatzon*) is called, “*Chafetz*-חפץ,”¹⁰² meaning that there is a hidden reason (*Ta’am Kamus*) for the desire, but not an [intellectual] reason of wisdom-*Chochmah* or understanding-*Binah*, which are below the desire. Rather, the word “reason-*Ta’am*-טעם” here, is as in the verse,¹⁰³ “Taste-

¹⁰² See Likkutei Torah, Shir HaShirim 28d; Shaalot U’Teshuvot HaTzemach Tzedek, Even HaEzer, Siman 263, and elsewhere.

¹⁰³ Psalms 34:9

Ta'amu-טעמו and see that *HaShem*-יהו"ה is good," and refers to the matter of pleasure (*Ta'anug*), (delight).

In other words, it is not as commonly thought in the world, that since (at the very least) there is a hidden reason (*Ta'am Kamus*) for the desire, this proves that it is below desire (*Ratzon*), in that desire has no reason at all.¹⁰⁴ Rather, the opposite is true, that it is specifically desire that has a hidden reason (*Ta'am Kamus*), which (is not an intellectual reason at all, but) is a reason-*Ta'am*-טעם that is connected to pleasure (*Ta'anug*); pleasure (*Ta'anug*) being the inner aspect of the desire (*Pnimiyyut HaRatzon*).¹⁰⁵ However, in truth, it must be said that this is present in every desire (*Ratzon*), even a desire that appears to have no reason (*Ta'am*-טעם) at all. Proof of this comes from two matters.

The first is that since this is the desire of a human being, and the matter of a human being (*Adam*-אדם) indicates intellect and a chaining down of levels, it must be said that all matters of a human being, even matters that transcend the inner, manifest powers of his soul – meaning the aspect of “not a man-*Lo Adam*-לא אדם” that is within man – are in a manner of a chaining down (*Hishtalshelut*), only that this is not within the order of the chaining down (*Seder Hishtalshelut*) that comes in the continuum of his inner manifest powers, beginning with the power of wisdom-*Chochmah*, as mentioned above.

¹⁰⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

¹⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5728, Ch. 13 (Torat Menachem, Sefer HaMaamarim, Shevat, p. 316).

The second is that we clearly observe, that in every matter of desire (*Ratzon*) – even a desire that appears to have no reason whatsoever, neither an intellectual reason, nor a reason (*Ta'am*-טעם) of pleasure – it is possible that over time the desire will undergo change, so much so, that it can even be exchanged and overturned to an opposite desire.

However, at first glance, this is not understood. For, since this is not an inner matter that is limited within a vessel (*Kli*), being that it is not connected to the intellect (*Sechel*), how then is it applicable for it to undergo change, to the point that it can even be exchanged?

However, the explanation is that, even in desire (*Ratzon*), since it is the desire of a human being (*Adam*-אדם), it is in a way of levels and gradations, and there indeed is reason (*Ta'am*-טעם) to it, only that it is a hidden reason (*Ta'am Kamus*). Thus, since (at the very least) it has a hidden reason (*Ta'am Kamus*), it therefore is applicable that, over time, the hidden reason (*Ta'am Kamus*) will be drawn into revelation.

Then, when the hidden reason (*Ta'am Kamus*) is drawn into revelation, it is possible for it to be questioned, which possibly can affect change in it, so much so, that it can be exchanged to the very opposite desire. Even so, specifically this matter, is the primary aspect of the desire, and is its inner aspect, namely, it is unified to the power of pleasure (*Ta'anug*).

The same applies to man's service of *HaShem*-יהו"ה, blessed is He, in that *HaShem's*-יהו"ה ultimate Supernal intent in our service of Him, is for us come to a state that transcends reason and intellect. However, this is not in a way that does not relate to inner matters, only that even though the person

transcends reason and intellect, he nevertheless has a hidden reason (*Ta'am Kamus*), which is the matter of pleasure (*Ta'anug*), (the delight). In other words, one must come to have an inner feeling for *HaShem's* יהו"ה Godliness.

This may be better understood by how it is on lower levels. That is, it is possible for a person to be in the state of,¹⁰⁶ “A thief, when standing on the threshold [and is about to steal], calls out to the Merciful One [for assistance].” In other words, he indeed has simple faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, [for, after all, he calls out to the Merciful One], only that [his faith] has no connection to intellect (*Sechel*), and it therefore is possible that even when he literally stands on the threshold [and is about to steal, which is the opposite of *HaShem's*-יהו"ה desire], he calls out to the Merciful One [for assistance].

However, the order in serving *HaShem*-יהו"ה, blessed is He, that accords to Torah, is that a person must draw down his faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, so that it will manifest in him in an inner way (*b'Pnimityut*), through which the matter of “standing on the threshold [to steal] is negated etc.”

The same is true on higher levels. For, service of *HaShem*-יהו"ה, blessed is He, as it transcends reason and intellect, which stems from the power of desire (*Ratzon*), causes the desire to “run” (*Ratzo*) [to *HaShem*-יהו"ה], to the point that the “running” desire itself is not just the matter of “running” (*Ratzo*) from the world of Repair-*Tikkun*, but is a “running”

¹⁰⁶ Talmud Bavli, Brachot 63a (see the Ein Yaakov version of the text); See Likkutei Torah, Va'etchanan 7a.

desire that utterly transcends the matter of vessels (*Keilim*), measures and limitations.

This is why it is called a “running” (*Ratzo*) desire of the world of Chaos-*Tohu* (as it is on the side of holiness, meaning within the world of Repair-*Tikkun* itself). Even so, one’s service of *HaShem*-יהו"ה, blessed is He, must not be in the way of Ben Azai who “gazed and died,”¹⁰⁷ about whom the verse states,¹⁰⁸ “The death of his pious ones is precious in the eyes of *HaShem*-יהו"ה.” This is also like what we find about the two sons of Aharon, that “they approached the presence of *HaShem*-יהו"ה,”¹⁰⁹ which is the desire to “run” (*Ratzo*) to *HaShem*-יהו"ה,¹¹⁰ but in a way that “they died.”¹¹¹ That is, this kind of “running” (*Ratzo*) desire is not as “running” (*Ratzo*) desire is meant to be according to *HaShem*’s-יהו"ה Supernal desire and intent, blessed is He.

Rather one’s desire to “run” (*Ratzo*) to *HaShem*-יהו"ה must like Rabbi Akiva, who “entered in peace and left in peace.”¹¹² In other words, even though he too had the highest form of desire to “run” (*Ratzo*) [to *HaShem*-יהו"ה], that transcends measure and limitation, and transcends the matter of vessels (*Keilim*) altogether, so much so, that it is called a “running” (*Ratzo*) desire of the world of Chaos-*Tohu* (as

¹⁰⁷ Talmud Bavli, Chagigah 14b

¹⁰⁸ Psalms 116:15; Talmud Bavli, Chagigah 14b *ibid*.

¹⁰⁹ Leviticus 16:1

¹¹⁰ Ohr HaChayim to Leviticus 16:1; See Torah Ohr, Vayishlach 25b; Torat Chayim *ibid*. 194a; Discourse entitled “*Acharei Mot*” 5649 (Sefer HaMaamarim 5649, p. 259 and on).

¹¹¹ Leviticus 16:1 *ibid*.

¹¹² Talmud Bavli, Chagigah 14b *ibid*. (See Ein Yaakov edition of the text; Also see Talmud Yerushalmi, Chagigah 2:1).

explained in Torah Ohr),¹¹³ nevertheless, his approach in this “running” (*Ratzo*) was that he began by “entering in peace.” Because of this he also “left in peace,” which is the matter of “returning” (*Shov*), through the actual fulfillment of Torah and *mitzvot* below.

This is because his “running” (*Ratzo*) desire was with the reason (*Ta’am*-טעם) for the desire, only that it was a hidden reason (*Ta’am Kamus*-כמוס טעם), meaning that even the flavor (*Ta’am*-טעם) and pleasure (*Taanug*) of it was concealed, but sensed internally (*bPnimityut*). This is what affected him not to stray from *HaShem’s*-יהו"ה true Supernal intent, blessed is He. Because of this he “entered in peace,” and therefore also “left in peace.”

This then, is the matter of the word *Aleph*-אֵלֶּף, which has the same letters as the word “wondrous-*Pele*-פֶּלֵא,” but even so, is not a matter of “wondrousness-*Pele*-פֶּלֵא” that has no relation to the inner powers of wisdom-*Chochmah* and understanding-*Binah*. Rather, there is a drawing down from the matter of “wondrousness-*Pele*-פֶּלֵא” so that there can be the matter of “I will teach you-*A’alephcha*-אֵלֶּפֶךָ wisdom-*Chochmah*,” and, “I will teach you-*A’alephcha*-אֵלֶּפֶךָ understanding-*Binah*.”

This is as explained before, that even in the highest levels of holiness, when there is desire (*Ratzon*) as it is, in and of itself, without its hidden reason (*Ta’am Kamus*), meaning without the flavor (*Ta’am*-טעם) and pleasure (*Taanug*), it is possible to stray from *HaShem’s*-יהו"ה true Supernal intent, blessed is He.

¹¹³ Torah Ohr, Vayishlach 25b ibid.

From this it is understood that when this is drawn into lower levels, it is possible for a person to completely fall from his level, to the point that “he is called dead.”¹¹⁴ It therefore is imperative that the desire (*Ratzon*) should be in a way that one senses the [hidden] flavor (*Ta'am*-טעם) and pleasure (*Taanug*), (which is the inner aspect of the desire – *Pnimiyyut HaRatzon*) and is the matter of the *Aleph*-אָלֶף, in that the “wondrousness-*Pele*-פֶּלֶא” is connected to wisdom-*Chochmah* and understanding-*Binah*.

This also affects that the externality of the desire (*Chitzoniyyut HaRatzon*) will not stray from *HaShem*'s-יהו"ה Supernal intent, blessed is He. For, even if one undergoes a temporary concealment of the inner feeling and sensitivity, nonetheless, since generally his service of *HaShem*-יהו"ה, blessed is He, is in the above-mentioned way, it also affects the externality of his desire (*Chitzoniyyut HaRatzon*), so that he will not stray from his toil in serving *HaShem*-יהו"ה, blessed is He.

This is like what we find, that on auspicious days and special times, when a person indeed comes to serve *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, this also has an effect on other times, during which his service must be in the way indicated by the verse,¹¹⁵ “You shall love *HaShem*-יהו"ה your God with all your heart and with all your soul,” that is, with all ten powers of your soul, and with orderly service that accords to reason and intellect, so that even when one's service is in a way of “the constant *Tamid* offerings

¹¹⁴ See Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim), Ch. 2; Likkutei Torah, Chukat 56d, and elsewhere; Also see Zohar III 135b

¹¹⁵ Deuteronomy 6:5, and see Rashi there.

according to their order,”¹¹⁶ “one who is prone to falling will not fall from it.”¹¹⁷ In other words, through the way he served *HaShem*-יהו"ה, blessed is He, on the [auspicious days and special times] that preceded this, the days that follow are likewise affected by this.

6.

With the above in mind, we can understand the matter of the letter *Aleph*-אֵלֶּף that was drawn down when the Torah was given, in which the Holy One, blessed is He, began with the letter *Aleph*-א, of the verse, “I-*Anochee*-אֲנֹכִי am *HaShem*-יהו"ה your God.” That is, even though the creation of the world could not begin with the letter *Aleph*-א, but specifically began with the letter *Beit*-ב, nevertheless, upon the giving of the Torah, the letter *Aleph*-אֵלֶּף was drawn into the world.

The explanation is that, upon the giving of the Torah, *HaShem*'s-יהו"ה Supernal desire was revealed below in the world, as it is connected to His Supernal pleasure (*Taanug*), which is the matter of,¹¹⁸ “It is pleasing before Me that I commanded and My will was done.” That is, *HaShem*'s-יהו"ה Supernal desire (*Ratzon*) is specifically for matters of Torah and *mitzvot*. In other words, it should not be as they stem from the externality (*Chitzoniyyut*) of the Crown-*Keter*, the example in man being the externality of the desire (*Chitzoniyyut HaRatzon*), which is a transcendent and encompassing power (*Makif*)

¹¹⁶ See the liturgy of the Shabbat “*Musaf*” prayer.

¹¹⁷ See Deuteronomy 22:8

¹¹⁸ Torat Kohanim and Rashi to Leviticus *ibid.* and Sifrei and Rashi to Numbers *ibid.*

disconnected from the intellect, and absent of flavor (*Ta'am*-טעם) and pleasure (*Taanug*), the result of which is the possibility of everything being equal [to him], as indicated by the verse,¹¹⁹ “darkness and light are the same.”

To explain, at the beginning of creation, “light and darkness were blended together.”¹²⁰ This is as stated in Midrash,¹²¹ “At the beginning of creation, the Holy One, blessed is He, gazed upon the actions of the righteous and the actions of the wicked. The verse,¹²² ‘The earth was astonishingly void,’ refers to the actions of the wicked. The verse,¹²³ ‘And God said let there be light,’ refers to the actions of the righteous. But [at this point] I do not know which He desires, the actions of these or the actions of those. However, because it [then] is written,¹²⁴ ‘And God saw the light, that it was good,’ you must say that he desires the actions of the righteous, rather than the actions of the wicked.”

In other words, in *HaShem* 'הו"ה's Supernal desire as it transcends the inner light, and transcends vessels (*Keilim*), “darkness and light are the same,” as explained about the verse,¹²⁵ “The spider seizes [its prey] with its handiwork, though it dwells in the king’s palace,” and therefore, “I do not know which one He desires.” However, Torah reveals that He desires the actions of the righteous, as it states, “And God saw the light, that it was good.” In other words, this is because, in

¹¹⁹ Psalms 139:12

¹²⁰ Rashi to Genesis 1:4

¹²¹ Midrash Bereishit Rabba 2

¹²² Genesis 1:2

¹²³ Genesis 1:3

¹²⁴ Genesis 1:4

¹²⁵ Proverbs 30:28; See Sefer HaMaamarim 5704 p. 85.

the Torah there is a drawing down and revelation of the flavor (*Ta'am*-טעם) and pleasure (*Taanug*) of the desire (*Ratzon*), (as explained before).

This then, is why the creation of the world could not be with the letter *Aleph*-א. For, before the revelation of Torah, which is the revelation of the pleasure (*Taanug*) in the desire (*Ratzon*), there only was the matter of the desire (*Ratzon*) itself, and therefore, the matter of the *Aleph*-אלף was not possible. For, as stated in Zohar,¹²⁶ the letter *Aleph*-א is the first letter of the word “Cursed-*Arur*-ארור,” so that even “Cursed-*Arur*-ארור is Canaan,”¹²⁷ and “Cursed-*Arur*-ארור is Haman,” could derive vitality from it.

This is because, in that aspect [of desire] “darkness and light are the same,” and, “I do not know which one He desires.” This is why the world was created with the letter *Beit*-ב. For, as stated in Zohar,¹²⁸ the letter *Beit*-ב is the first letter of the word “Blessing-*Brachah*-ברכה,” and the matter of a blessing (*Brachah*-ברכה) is that of drawing down influence (*Hamshachah*).¹²⁹ That is, it is connected to vessels (*Keilim*), with measure and limitation. This is the matter of intellect (*Sechel*), by which a person separates and differentiates between darkness and light, and through his intellect (*Sechel*) chooses the matter of light (*Ohr*).

¹²⁶ Zohar I 205b

¹²⁷ Genesis 9:25

¹²⁸ Zohar I 205b *ibid*.

¹²⁹ See Torah Ohr, Mikeitz 37c and elsewhere; Also see Mishnah Kilayim 7:1 – “One who draws down-*Mavreech*-מבריך a vine to the ground,” in which the root “*Barech*-ברך” itself means to “draw down.”

This is the novelty that was introduced with the giving of the Torah, which began with the letter *Aleph*-א. For, upon the giving of the Torah there was a revelation of the hidden reason (*Ta'am Kamus*), which is the pleasure (*Taanug*) in the desire (*Ratzon*), and because of this, “He desires the actions of the righteous,” specifically. This even affects that the externality of the desire (*Chitzoniyut HaRatzon*) will not be in a way that, “darkness and light are the same,” (like what was explained before (in chapter five) about man’s service of *HaShem*-יהו"ה, blessed is He).

This then, is why the giving of the Torah begins with, “I-*Anochi*-אנכי am *HaShem*-יהו"ה your God.” This is because [one of the meanings of] the name *HaShem*-יהו"ה, is “He who brings into being-*Mehaveh*-מְהַוֶּה,”¹³⁰ which relates to the matter of the coming into being of the chaining down of the worlds (*Hishtalshelut*).

This is why there are four letters in the [lower] name *HaShem*-יהו"ה, the matter of which is constriction [*Yod*-י], expansion [*Hey*-ה], drawing down [*Vav*-ו], and expression [*Hey*-ה].¹³¹ In other words, it begins with the letter *Yod*-י, the matter of which is constriction (*Tzimtzum*), which indicates measure and limitation etc., through which the light (*Ohr*) comes in a way of order and gradation, to the point that it can be a source for the coming into being of worlds.

¹³⁰ Pardes Rimonim, Shaar 1 (Shar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Ra'aya Mehemna); Tur and Shulchan Aruch, Siman 5, and elsewhere.

¹³¹ Likkutei Torah, Beshalach 1a and on, and elsewhere.

Furthermore, the *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He, indicates that the [coming into being] is a constant act.¹³² That is, at every moment there is this drawing forth in a manner of constriction [*Yod*-י], expansion [*Hey*-ה], drawing down [*Vav*-ו], and expression [*Hey*-ה], which is the matter of vessels (*Keilim*), that is, measure and limitation.

However, the novelty of the giving of the Torah is that there is also a drawing down of the aspect indicated by the word “*I-Anochi*-אנכי” which transcends the [lower] Name *HaShem*-יהו"ה. This is the matter of the *Aleph*-א, which shares the same letters as “wondrousness-*Pele*-פלא,” that is, it transcends measure and limitation.

The explanation is that the verse states,¹³³ “I am *HaShem*-יהו"ה, that is My Name-*Shmi*-שמי.” This indicates that the [lower] Name *HaShem*-יהו"ה is only the aspect of a Name-*Shem*-שם, meaning only a glimmer of His radiance. This refers to the totality of the chaining down of the worlds (*Hishtalshelut*), which is in a state of measure and limitation. This is why the revelation of the One indicated by the word “*I-Anochi*-אנכי” is necessary, in that it relates to the matter expressed in the verse,¹³⁴ “I *HaShem*-יהו"ה have not changed,” which transcends measure and limitation.

Now, about the fact that the verse specifies, “I *HaShem*-יהו"ה have not changed, there are two explanations. The first is that this refers to the Upper Name *HaShem*-יהו"ה, blessed is He, who is not called *HaShem*-יהו"ה because “He brings into being-

¹³² See Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 *ibid*.

¹³³ Isaiah 42:8

¹³⁴ Malachi 3:6

Mehaveh-מהוה,” but because He alone is the Singular Preexistent Intrinsic Unlimited and Essential Being who has power and ability to do so.¹³⁵

As explained about the matter of His ability, all things are equally within His ability (*Yecholet*), since He altogether transcends the matter of powers. It therefore is not applicable for there to be a matter of “change” in Him, even though then too, He is called *HaShem*-יהוה, because it also is within His power and ability to bring novel existence into being.

The second explanation is that, even though it sometimes is explained that the verse, “I *HaShem*-יהוה have not changed,” refers to the matter of the Name *HaShem*-יהוה generally, meaning that it even includes the lower Name *HaShem*-יהוה, which is as stated, “I am *HaShem*-יהוה, that is My Name,” meaning that it is only a glimmer of His radiance, in a way of constriction (*Yod*-י), expansion (*Hey*-ה) drawing down (ו) and expression (ה), (which is the matter of the four letters of the [lower] Name *HaShem*-יהוה), that is, as they are in a state of radiance alone, (whereas the Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He, transcends relation to it), nonetheless, as known, concealment (*He'elem*) and revelation

¹³⁵ That is, because this is His Essential Name (*Shem HaEtzem*), in that it is solely *HaShem*-יהוה, blessed is He, who is the Singular Preexistent Intrinsic and Unlimited Essential Being, about whom it states (Pirke d'Rabbi Eliezer, Ch. 3), “Before the creation of the world there was He and His Name alone.” Also see at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, cited in the introduction to *Shnei Luchot HaBrit*, 4a and on, and elsewhere therein; *Moreh Nevuchim*, Vol. 1, Ch. 61, and elsewhere. Also see the three-discourse continuum (*Hemshech*) of the year 5717, translated in *The Teachings of The Rebbe 5717*, Discourse 28, Discourse 29, and Discourse 30.

(*Gilyu*) is not a matter of true change (*Shinuy*), as explained elsewhere¹³⁶ at length.]

Thus, about this the verse states, “I-*Anochi*-אנכי am *HaShem*-יהוה,” meaning the aspect indicated by the *Aleph*-א which shares the same letters as *Pele*-פלא and transcends measure and limitation is drawn into the [lower] Name *HaShem*-יהוה, that is, into the measure and limitation of the chaining down (*Hishtalshelut*). Therefore, the matters of Torah and *mitzvot* are also drawn into the world and matters of the world.

However, who causes the aspect of I-*Anochi*-אנכי to be drawn into the [lower] Name *HaShem*-יהוה? About this, the verse states, “I-*Anochi*-אנכי am *HaShem*-יהוה your God-*Elohei*”*cha*-אלהיך.” In other words, His Supernal intention is that *HaShem*-יהוה should be “your God-*Elohei*”*cha*-אלהיך,” meaning, “your power and your vitality.”¹³⁷ This matter is brought about when the aspect of “I-*Anochi*-אנכי” is drawn into the [lower] Name *HaShem*-יהוה, in which case, instead of,¹³⁸ “darkness and light are the same,” His desire (*Chefetz*-חפץ) is specifically “in the actions of the righteous.”

This is why the Torah was specifically drawn down to the Jewish people, in that He is “**your** God-*Elohei*”*cha*-אלהיך,” meaning, “**your** power and **your** vitality” (of the Jewish people). From this it is understood that this also depends on

¹³⁶ See Siddur Im Divrei Elohi”m Chayim, 48a and on; Maamarei Admor HaEmtza’ee, Na”Ch p. 158 and on.

¹³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), that the name “*Elohi*”*m*-אלהי”ם” is a term of “strength and power-*Aleem*-אליים.”; Also see Likkutei Torah, Shlach 40c and on; Balak 73c; Re’eh, and elsewhere.

¹³⁸ Psalms 139:12

man's service of *HaShem*-יהו"ה, blessed is He, for, "a spirit awakens a spirit and draws forth a spirit,"¹³⁹ and an awakening from below, brings about an awakening from Above.¹⁴⁰

Therefore, when man's service of *HaShem*-יהו"ה, blessed is He, is in the aspect of "I-*Anochi*-אנכי," meaning that it does not stem from intellect (*Sechel*), which is measured and limited, but instead transcends reason and intellect, in a way that *HaShem*'s-יהו"ה inner Supernal intent is sensed in one's inner desire and sense of it, [through which the matter of "the thief, while standing on the threshold [to steal], calls out to the Merciful One," (even in the most refined manner) is negated, and we thereby affect that even the loftiest aspect of the "running" (*Ratzo*) desire to bond to *HaShem*-יהו"ה, blessed is He, is in a way of "entering in peace, and exiting in peace."

This affects that even the externality of one's desire (*Chitzoniyut HaRatzon*) does not depart or stray from *HaShem*'s-יהו"ה Supernal intent (as explained in chapter five)] and we thereby affect that Above too, there is a drawing down of the *Aleph*-אֵלֶף of "I-*Anochi*-אנכי" as it was revealed when the Torah was given, meaning that there also is the drawing forth of the hidden flavor (*Ta'am Kamus*) and pleasure (*Ta'anug*) of the desire (*Ratzon*). The result is that *HaShem*-יהו"ה specifically desires the actions of the righteous, to the point that even in the externality of the desire (*Chitzoniyut HaRatzon*) there is no matter of "darkness and light are the same."

From this we can understand the effect of the *Aleph*-אֵלֶף of the word "*Eshel*-אֶשֶׁל," in enhancing of the Land of the

¹³⁹ See Zohar II 162b

¹⁴⁰ See the introduction of Shefa Tal, by Rabbi Shabtai Sheftel Horowitz.

Garden of Eden (*Gan Eden*). For, in and of itself, being that the Garden of Eden (*Gan Eden*) is an inner light (*Ohr Pnimi*), it has measure and limitation. However, through man's toil in serving *HaShem*-יהו"ה in matters of "to work it" (*LeAvdah*) and "to guard it" (*LeShamrah*), in a way that transcends limitation, we thereby draw down the aspect of the *Aleph*-א, which transcends measure and limitation, into the Garden of Eden (*Gan Eden*).

This is the enhancement that we cause in the Garden of Eden (*Gan Eden*), in that we draw the aspect of Eden-עד into the Garden-*Gan*-ג, which is the matter of pleasure (*Taanug*) and refers to the inner aspect (*Pnimityut*) of wisdom-*Chochmah* and the inner aspect (*Pnimityut*) of the Crown-*Keter*, the result of which, is that even the Garden-*Gan*-ג becomes like Eden-עד.

7.

Now, the *Shin*-ש of the word "*Eshel*-לש" may be understood based on the statement before (in chapter four), that the letter (*Oti*) itself indicates its matter, as explained in *Shaar HaYichud VeHaEmunah*,¹⁴¹ that the shape of the letter indicates the form of the drawing [of influence] it elicits etc.

That said, the letter *Shin*-ש is made of three lines. However the three lines are not separate, but are bonded and unified at their base below. The explanation is that the three

¹⁴¹ See *Shaar HaYichud VeHaEmunah* translated as *The Gate of Unity and Faith*, Ch. 12 in the authors note.

lines refer to the three [primary] emotional qualities; Kindness-*Chessed*, Might-*Gevurah*, and Beauty-*Tiferet*.¹⁴²

Now, as the emotional qualities (*Midot*) are, in and of themselves, they are called “separate branches.” This is not only so of the externality of the emotional qualities (*Chitzoniyut HaMidot*), but even of their inner aspects (*Pnimiyyut HaMidot*), which are love [of *HaShem*-יהו"ה] (*Ahavah*) and fear [of *HaShem*-יהו"ה] (*Yirah*).

(As explained in Tanya,¹⁴³ love [of *HaShem*-יהו"ה] (*Ahavah*) and fear [of *HaShem*-יהו"ה] (*Yirah*) are the inner aspects (*Pnimiyyut*) of Kindness-*Chessed* and Might-*Gevurah*.) However, as we observe in man below, when he is in a state of love (*Ahavah*) he cannot be in a state of fear (*Yirah*). The same is true in the reverse, [when he is in a state of fear (*Yirah*) he cannot be in a state of love (*Ahavah*).

Thus, Torah introduces a novelty into this, that it is possible to have love [of *HaShem*-יהו"ה] (*Ahavah*) and fear [of *HaShem*-יהו"ה] (*Yirah*) simultaneously, as stated in Sifrei,¹⁴⁴ “One cannot find love (*Ahavah*) in the place of fear (*Yirah*) nor fear (*Yirah*) in the place of love (*Ahavah*), except when it comes to the qualities of the Holy One, blessed is He.”

This then, is the matter of the letter *Shin*-ש, which has three lines, and is the matter of the totality of the emotional qualities (*Midot*), not as they are (in a state of “separate branches,” but as they are) bonded and unified [at their base] below.

¹⁴² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gates Six (*Gevurah*), and Gate Seven (*Gedulah*).

¹⁴³ Tanya, Iggeret HaKodesh, Epistle 15

¹⁴⁴ Sifrei to Deuteronomy 6:5

The explanation of this matter, as it is in man's service of *HaShem*-יהו"ה, blessed is He, is that even when his service of *HaShem*-יהו"ה stems from the *Aleph-א*, which is the matter of the desire (*Ratzon*) and inner desire (*Pnimiyut HaRatzon*) when the inner Supernal intent [of *HaShem*-יהו"ה] is felt and sensed etc., we clearly observe that a person can engage in a much loftier level of serving *HaShem*-יהו"ה, blessed is He.

This is to such an extent that through his contemplation (*Hitbonenut*) he comes to a mode of service that transcends reason and intellect, (in that his contemplation (*Hitbonenut*) is solely to remove matters that hide and conceal). Nonetheless, within a short passage of time, it no longer will be applicable to him in terms of practical action, even though his contemplation (*Hitbonenut*) was true contemplation (*Hitbonenut*) into matters of truth.

The reason is because it only exists for him in a way of knowledge [of *HaShem*-יהו"ה] (*Yediyah*), without being drawn to the heart. About this the verse states,¹⁴⁵ "You shall know this day, and set it upon your heart." That is, for knowledge (*Yediyah*) to be sustained, in a way that it actually affects the fulfillment of *HaShem*'s-יהו"ה Supernal will and intent, there must be the matter of "set it upon you heart." That is, he must draw his knowledge of *HaShem*-יהו"ה (*Yediyah*) into the emotions (*Midot*) of his heart, thus arousing his heart in all three lines and modes [of emotional qualities].

In other words, the matter of "You shall know this day" is only effective in practical terms through the matter of "set it upon your heart," to the point that the ultimate aspect of toil in

¹⁴⁵ Deuteronomy 4:39

serving *HaShem*-יהו"ה, blessed is He, is brought about, this being, "there is nothing else-*Ein Od*-אין עוד," (as the verse concludes).

This then, is the matter of the *Shin*-ש that follows the *Aleph*-א [in the word *Eishel*-של]. For, *HaShem*'s-יהו"ה ultimate Supernal intent is for the *Aleph*-א, (which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect) to be drawn into the *Shin*-ש. That is, it must be drawn into the three lines, these being [the three primary emotional qualities] that include the totality of emotional qualities (*Midot*), and affect them not to be "separate branches." Rather, they all become unified in serving *HaShem*-יהו"ה, blessed is He, as in the above-mentioned teaching of Sifrei.

Thus, to bring about the unity of the "separate branches," there must be a drawing down of the aspect that transcends separation and division. This is the matter of drawing forth the *Aleph*-א-1, which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, through which the three lines and modes come to be unified. Through this, love (*Ahavah*) of *HaShem*-יהו"ה, will not contradict fear (*Yirah*) of *HaShem*-יהו"ה, nor will fear (*Yirah*) of *HaShem*-יהו"ה contradict love (*Ahavah*) of *HaShem*-יהו"ה. This is because in *HaShem*'s-יהו"ה singular Supernal intent, which is the matter of serving Him, they all are unified.

Now, *HaShem* 's-יהו"ה ultimate Supernal intent, blessed is He, is that this all should literally be drawn into action. This is indicated by the letter *Lamed*-ל of the word “*Eishel*-אשל.” Now, at first glance, the matter of the letter *Lamed*-ל seems to be the same as the matter of the letter *Aleph*-א. That is, as explained before, the term *Aleph*-אלף means “teaching-*Ulpena*-אולפנא,” indicating learning, and the letter *Lamed*-למד also indicates “learning-*Limud*-לימוד.”¹⁴⁶

However, as explained elsewhere at length,¹⁴⁷ there are two modes of teaching and learning. The *Aleph*-א indicates teaching and learning of the highest levels, as indicated by the word *Aleph*-אלף in the teachings,¹⁴⁸ “I will teach you-*A'alephcha*-אאלפך wisdom-*Chochmah*,” and,¹⁴⁹ “I will teach you-*A'alephcha*-אאלפך understanding-*Binah*,” which is the matter of teaching the wisdom-*Chochmah* and understanding-*Binah* themselves. This teaching and learning, is drawn from the source of the intellect (*Makor HaSechel*), which is why it is called “wondrousness-*Pele*-פלא,” which shares the same letters as *Aleph*-אלף.

The second mode of teaching and learning, is the matter of bestowal [of influence] to the lowest of levels, about which the verse states,¹⁵⁰ “All your children shall be educated

¹⁴⁶ Additionally, the shape of the letter *Aleph*-א is that of a *Yod*-י-10 above, a *Yod*-י-10 below, and a *Vav*-ו-6 in between, and is thus equal to the Name *HaShem*-יהו"ה-26, and in the same manner, the shape of the *Lamed*-ל is a *Vav*-ו-6 above and a *Khaf*-כ below, and is thus also equal to the Name *HaShem*-יהו"ה.

¹⁴⁷ See Ohr HaTorah, Chukat p. 825 and on (in the edition printed in 5758 see p. 824).

¹⁴⁸ Job 33:33

¹⁴⁹ Talmud Bavli, Shabbat 104a

¹⁵⁰ Isaiah 54:13

(*Limudei*-לימודי) in *HaShem*-יהו"ה,¹⁵¹ and,¹⁵² "From all my teachers (*Melamdai*-מלמד־י) I grew wise." This kind of learning (*Limud*-לימוד) is in the mode indicated by the teaching,¹⁵³ "[Who is wise?] He who learns (*Lomed*-לומד) from every man."

This is to such an extent that our sages, of blessed memory, expounded¹⁵⁴ on the verse,¹⁵⁵ "The words of the wise are as goads (*Darvonot*-דרבנות)," stating that, "A '*Darvan*-דרבן' is called a 'goad-*Mardea*-מרדע' because it 'teaches knowledge (*De'ah*-דעה) to a cow," and is thus called,¹⁵⁶ "An Ox-goad-*Malmd HaBakar*-מלמד הבקר," [literally meaning, "a device by which to teach the ox"].

As this relates to man's service of *HaShem*-יהו"ה, blessed is He, the letter *Lamed*-למד indicates the drawing down [of influence] and education (*Limud*-לימוד) of the animalistic soul, through its root in the four animals-angels of the Supernal Chariot (*Merkavah*).¹⁵⁷

To explain, in serving *HaShem*-יהו"ה, blessed is He, through contemplation (*Hitbonenut*),¹⁵⁸ until one comes to serve Him in a way that stems from a "running" (*Ratzo*) desire to bond to Him, the contemplation (*Hitbonenut*) that affects one's Godly soul is different from the contemplation

¹⁵¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see the preceding discourse of this year, 5718, entitled "*Padah b'Shalom Nafshi* – He redeemed my soul in peace," Discourse 8.

¹⁵² Psalms 119:99

¹⁵³ Mishnah Avot 4:1

¹⁵⁴ Talmud Yerushalmi, Sanhedrin 10:1; See also Talmud Bavli, Chagigah 3b

¹⁵⁵ Ecclesiastes 12:11

¹⁵⁶ Judges 3:31 (See Radak there, as well as Metzudat Tziyon to Samuel I 13:21); Also see Talmud Yerushalmi, Sanhedrin 10:1 *ibid*.

¹⁵⁷ Ezekiel Ch. 1; See Likkutei Torah, Vayikra 2b

¹⁵⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:2

(*Hitbonenut*) that affects his animalistic soul. The same is so in the reverse. That is, the contemplation (*Hitbonenut*) that affects the animalistic soul cannot affect the Godly soul to come to transcend measure and limitation.

In general, these are the two modes of contemplation (*Hibonenut*) in the verse,¹⁵⁹ “Listen Israel, יהו"ה-*HaShem* is our God, *HaShem* is One-*Shema Yisroel, HaShem Elohei"nu, HaShem Echad*-אהד יהו"ה אלהינו יהו"ה אהד-*HaShem Echad*,” and the subsequent contemplation of the verse,¹⁶⁰ “Blessed is the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed* ועד לעולם ועד-*Baruch Shem Kevod Malchuto LeOlam Va'ed*.” In general, the difference between these two verses is the difference between the Upper Unity of יהו"ה-*HaShem*, blessed is He, (*Yichuda Ila'ah*), and the lower Unity of יהו"ה-*HaShem*, blessed is He, (*Yichuda Tata'ah*).¹⁶¹

The difference may be understood from the simple meaning of these verses. That is, the verse, “Listen Israel-*Shema Yisroel*-שמע ישראל” is the contemplation (*Hitbonenut*) of “*HaShem* is One-*HaShem Echad*-אהד יהו"ה.”¹⁶² That is, one contemplates how the Essential Self and Being of the Singular Preexistent Unlimited One, יהו"ה-*HaShem*, blessed is He, utterly transcends all matters relating to worlds and the chaining down

¹⁵⁹ Deuteronomy 6:4

¹⁶⁰ Talmud Bavli, Pesachim 56a and elsewhere; This is recited as part of the *Shema* recital, in an undertone, immediately after recitation of the first verse of the *Shema*. (On Yom HaKippurim it is recited in an overtone.)

¹⁶¹ See Zohar I 18a; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, in the preface (and the notes there), and Ch. 7 there; Also see the introduction of the Mittler Rebbe to Imrei Binah, translated as The Gateway to Understanding.

¹⁶² See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

of worlds (*Hishtalshelut*), and that *HaShem*-יהו"ה is as stated in the verse "I *HaShem*-יהו"ה have not changed," being that the totality of the chaining down of the worlds (*Hishtalshelut*) is but a mere glimmer of His radiance.

From this it is understood that "*HaShem* is One-*HaShem Echad*-אהד-יהו"ה," meaning that the seven firmaments and the earth (*Chet*-ה-8) and the four directions of the world (*Dalet*-ד-4) are utterly nullified of existence relative to the One Master of the world (*Alupho Shel Olam*),¹⁶³ as indicated by the *Aleph*-א-1 [of the word One-*Echad*-אהד] which shares the same letters as "Wondrous-*Pele*-פלא."

However, this mode of contemplation has no relation to the animalistic soul,¹⁶⁴ being that, in and of itself, the animalistic soul does not relate to matters that transcend the chaining down of the worlds (*Hishtalshelut*). This is because, the animalistic soul itself is a created being, and thus is part the chaining down of the worlds (*Hishtalshelut*).

Therefore, the contemplation (*Hitbonenut*) of, "Blessed is the **Name** of His **Glorious Kingship** forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*-ברוך שם כבוד מלכותו לעולם ועד," is also necessary.¹⁶⁵ That is, the words, "Name-*Shem*-שם," "Glory-*Kavod*-כבוד," and "Kingship-*Malchut*-מלכות," all refer to the radiance of *HaShem*'s-יהו"ה Godliness, (that is, they are merely a radiance and are entirely

¹⁶³ See Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim, Siman 61; Shulchan Aruch and the Alter Rebbe's Shulchan Aruch, Orach Chayim 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli Brachot 13b.

¹⁶⁴ See Torah Ohr, Vayeishev 30b; Likkutei Torah, Vayikra 3a and on.

¹⁶⁵ See Likkutei Torah, Vayikra 3b *ibid*.

secondary), which becomes the source for the existence of the worlds.

Included in this is the contemplation (*Hitbonenut*) that something cannot create itself from nothing.¹⁶⁶ From this it is understood that, that which is a novel created being is lower than that which brings it into existence [and is utterly dependent on it], in that it is understood that the bringing into being of something from nothing is utterly beyond the capacity of novel created beings. This contemplation (*Hitbonenut*) affects a person to the degree that even while he is in the world, his “somethingness” will be sublimated and nullified (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

It thus is understood that this too is a matter of “teaching-*Limud*-לימוד,” but not in a way that causes the utter nullification of his self-existence (*Bittul b'Metziyut*) to the Master of the world (*Alupho Shel Olam*), that is, the One indicated by the letter *Aleph*-א-1 of “*I-Anochi*-אנכי am *HaShem*-יהו"ה your God,” which transcends the letter *Beit*-ב-2 of “In the beginning-*Bereishit*-בראשית God created.”

Rather, it only is the mode of “teaching-*Limud*-לימוד” that draws the knowledge (*Da'at*) of *HaShem*-יהו"ה, blessed is He, into “the seed of the animal,”¹⁶⁷ in that even the “somethingness” of one’s animalistic soul and body will

¹⁶⁶ See Chovat HaLevavot, Shaar 1, Ch. 5 & Ch. 6; Sefer HaChakirah of the Tzemach Tzedek 7b, 105a. [That is, in this contemplation (*Hitbonenut*) the premise begins with the existence of the created “something,” which is then negated, whereas in the prior contemplation, the premise begins with the True Something, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, as He is one and alone.]

¹⁶⁷ Jeremiah 31:26; See Torah Ohr, Mishpatim; Also see the discourse entitled “*v'Eileh HaMishpatim* – These are the Ordinances” 5711, translated in The Teachings of The Rebbe, 5711, Discourse 3, Ch. 2 and on, and elsewhere.

become sublimated and nullified of their “somethingness” (*Bittul HaYesh*) to *HaShem*-יהו"ה, through this contemplation (*Hitbonenut*) that relates to them.

However, for the Godly soul to be able to affect the animalistic soul – so that without taking into consideration that it is animalistic, and that in and of itself, it only relates to physical and animalistic matters, but will nonetheless be affected by contemplation (*Hitbonenut*) until it is roused with desire (*Ratzon*) to depart from its own measure and limitation – there first must be contemplation that affects the Godly soul. This is the contemplation (*Hitbonenut*) of the first verse of the recitation of *Shema*, that “*HaShem* is One-*HaShem Echad*- יהו"ה אחד.”¹⁶⁸

This is the matter of drawing the Master of the world (*Alupho Shel Olam*-אלופו של עולם), who is indicated by the letter *Aleph*-א-1 of “I-*Anochi*-אנכי,” into “*HaShem*-יהו"ה is your God-*Elohech*”א-אלהיך,” (as explained in chapter six). Only after this can it be drawn into the matter of, “Blessed is the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*-ועד לעולם ועד” to affect the animalistic soul, as the recital of *Shema* continues,¹⁶⁹ “You shall love *HaShem*-יהו"ה your God, with all your hearts-*Levavecha*”לבבך,” [spelled with two letters *Beit*-ב] meaning,¹⁷⁰ “With both of your inclinations.” This is the matter of the letter *Lamed*-ל of the word “*Eishel*-אשל.”

¹⁶⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁶⁹ Deuteronomy 6:5

¹⁷⁰ Talmud Bavli, Brachot 54a (in the Mishnah); Sifrei and Rashi to Deuteronomy 6:5.

The *Aleph*-א indicates contemplation (*Hitbonenut*) and self-nullification (*Bittul*) to the Master of the world (*Alupho Shel Olam* של עולם, אלוּפו של עולם), which is drawn into man's service of *HaShem*-יהו"ה, blessed is He, from the aspect [of His Godliness] that utterly transcends the chaining down of the worlds (*Hishtalshelut*) (in that the *Aleph*-א shares the same letters as “Wondrousness-*Pele*-פלא.”) This contemplation must penetrate one's wisdom-*Chochmah* and understanding-*Binah*, (“I will teach you-*A'alephcha*-אאלפך wisdom-*Chochmah*,” and, “I will teach you-*A'alephcha*-אאלפך understanding-*Binah*”).

The *Shin*-ש indicates drawing the three lines and modes of service [the heartfelt emotions of kindness-*Chessed*-חסד, might-*Gevurah*-גבורה and splendor-*Tiferet*-תפארת] which include all of one's emotional qualities (*Midot*) in general. The *Lamed*-ל indicates drawing them into one's [gut] emotional qualities of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, finally culminating in action (*Ma'aseh*), which is [the acceptance of the yoke of *HaShem*'s-יהו"ה] Kingship-*Malchut* in actuality.¹⁷⁶ This has an actual effect on the animalistic soul. For, the power of action (*Ko'ach HaAsiyah*) is equal in both man and animal.¹⁷⁷

Through the above, *HaShem*'s-יהו"ה Supernal intent and pleasure, that,¹⁷⁸ “It is pleasing before Me that I commanded and My will was done,” is fulfilled. That is, it specifically

¹⁷⁶ See Ohr HaTorah, Vayera *ibid.* p. 761b; Terumah p. 1,524; Also see the discourse entitled “*Vayita Eishel*” 5678 and 5699 (Sefer HaMaamarim 5678 p. 66; 5699 p. 94), and elsewhere.

¹⁷⁷ This was discussed at length in the prior discourses of this year, 5718, entitled “*Bati LeGani* – I have come to My garden,” Discourses 12 & 13.

¹⁷⁸ Torat Kohanim and Rashi to Leviticus *ibid.* and Sifrei and Rashi to Numbers *ibid.*

comes about through matters as they [physically] are below [in fulfilling *HaShem* 's-יהו"ה Torah and *mitzvot*].

9.

Now, as explained before, it states in Midrash,¹⁷⁹ that Yaakov took plantings to Egypt from the ‘*Eshel*-לשׁא’ that his grandfather Avraham planted in Be’er Sheva, and that later the children of Israel took them with them into the desert, and from this wood the “center beam (*Breyach HaTichon*) which ran through the planks (*Kerashim*)”¹⁸⁰ [of the Tabernacle (*Mishkan*)] was made. This center beam (*Breyach HaTichon*) went through the planks all the way around all three sides [of the Tabernacle] and,¹⁸¹ “would bend like a snake.”

The explanation¹⁸² is that even after Avraham’s service of planting the “*Eishel*-לשׁא,” which is the matter of the drawing down affected by the *Shin*-ש and *Lamed*-ל, nonetheless, this does not yet fulfill *HaShem* 's-יהו"ה ultimate Supernal intent. For, His ultimate Supernal intent is the utter nullification of the side opposite holiness, in that not only will it be incapable of deriving sustenance and vitality through the many constrictions (*Tzimtzumim*), (which is what the drawing forth into the *Shin*-ש and *Lamed*-ל affect), but beyond this, it will even be incapable of deriving vitality from the aspect that transcends measure and limitation, this being the aspect of the externality of *HaShem* 's-יהו"ה Supernal desire (*Chitzoniyut HaRatzon*).

¹⁷⁹ Midrash Bereishit Rabba 94:4

¹⁸⁰ Exodus 26:28

¹⁸¹ Targum Yonatan ben Uziel to Exodus 26:28

¹⁸² Also see Ohr HaTorah, Terumah p. 1,524 and on.

For this to be, a drawing forth of the inner aspect of *HaShem's* יהו"ה Supernal desire (*Pnimityut HaRatzon*) is necessary, so that the inner aspect of His Supernal desire (*Pnimityut HaRatzon*) is the primary matter, meaning that it is openly revealed, rather than hidden and concealed.

This was brought about when He gave us His Torah, at which time the letter *Aleph-א* of “I-*Anochi*-אנכי am *HaShem*-יהו"ה your God-*Elohech*” אלהיך”a,” was openly revealed. This also is the matter of Yaakov, as the verse states,¹⁸³ “He established testimony in Yaakov and set Torah in Israel,” only that the actual giving of the Torah was through Moshe, which explains the teaching,¹⁸⁴ “Yaakov is on the outside and Moshe is on the inside.”¹⁸⁵

As also known about the novelty introduced in Yaakov, over and above Avraham and Yitzchak,¹⁸⁶ it states in Zohar, that¹⁸⁷ Avraham and Yitzchak were the matter of the betrothal that precedes the marriage. After the matter of “right” and left” (these being Avraham and Yitzchak),¹⁸⁸ there then can be “the bride between them,”¹⁸⁹ which is the matter of Yaakov.

¹⁸³ Psalms 78:5

¹⁸⁴ See Tikkunei Zohar, Tikkun 13 (29a)

¹⁸⁵ That is, Moshe, who is the quality of knowledge-*Da'at* is the inner aspect of the primary heartfelt emotion of Yaakov, which is Splendor-*Tiferet* (or Mercy-*Rachamim*, which is a composite of the Kindness-*Chessed* of Avraham, and the Might-*Gevurah* of Yitzchak). See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and the notes and citations there.

¹⁸⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see at length in Mehutam Shel Yisroel of Rabbi Yoel HaKohen Kahan, translated as On The Essence of the Jewish People.

¹⁸⁷ Zohar I 133a; See Ohr HaTorah, Chayei Sarah 126a

¹⁸⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light *ibid.*, Gate Five (*Tiferet*); Also see Torah Ohr, Toldot, and elsewhere.

¹⁸⁹ See the liturgy of the “*Azamer Bishvachin*” Shabbat song.

Yaakov's prayer is the evening prayer (*Aravit*),¹⁹⁰ which is the upper union (*Yichud HaElyon*)¹⁹¹ and is the matter of marriage. Through this upper union (*Yichud HaElyon*) the essential drawing down of the seminal drop comes about, which is the matter of drawing down and revealing *HaShem*'s-יהו"ה Supernal pleasure,¹⁹² that is, the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Thus, through Yaakov the “*Eishel*-אשל” of Avraham was made into the center beam (*Breyach HaTichon*) which “would bend like a snake.” In other words, through this the primordial snake (*Nachash HaKadmoni*) was nullified, and even beyond this, it also affects the matter of transformation (*It'hapcha*), that “even his enemies make peace with him.”¹⁹³ That is, instead of the “the beam-snake-*Nachash Breyach*- נחש בריה”¹⁹⁴ “the center beam (*Breyach HaTichon*-בריח התיכון) which ran through the planks (*Kerashim*)”¹⁹⁵ of the Tabernacle (*Mishkan*) and connected all three of its walls, is made.

That is, the Tabernacle (*Mishkan*) is supported and founded by this beam, and through it the matter of,¹⁹⁶ “I will dwell within them-*V'Shachanti b'Tocham*-ושכנתי בתוכם”¹⁹⁷

¹⁹⁰ See Zohar I 133a *ibid*.

¹⁹¹ See Biurei HaZohar of the Mittler Rebbe to Zohar I 133a *ibid*.

¹⁹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and the notes and citations there.

¹⁹³ See Proverbs 16:7; See Talmud Yerushalmi, Terumah 8:3

¹⁹⁴ Which refers to the primordial snake (*Nachash HaKadmoni*), as mentioned before. Also see Isaiah 27:1; Also see Zohar III 42a (Ra'aya Mehemna), and 278b.

¹⁹⁵ Exodus 26:28; Also see Ohr HaTorah, Terumah, Vol. 8, p. 3,048 and on.

¹⁹⁶ Exodus 25:8

¹⁹⁷ See Shaarei Orah of the Rishon, Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8

comes about, referring to a “dwelling place for the Holy One, blessed is He, in the lower world.”¹⁹⁸ As explained in the teachings of Chassidus,¹⁹⁹ the “dwelling place” means that within it, the presence of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is openly revealed. This is the matter of drawing the Oneness of *HaShem*-יהו"ה, blessed is He, all the way down below.²⁰⁰

10.

This is likewise the meaning of what Midrash²⁰¹ states about Purim. That is, when Haman made a fifty cubits high gallows-*Eitz*-עץ, “The Holy One, blessed is He, said, ‘There shall not be a gallows-*Eitz*-עץ,’ being that Avraham already preceded him and said,²⁰² ‘Come recline under the tree-*HaEitz*-העץ,’ and similarly, it states about Moshe,²⁰³ ‘*HaShem*-יהו"ה showed him a tree-*Eitz*-עץ.’”

(“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso 20b, and elsewhere; Also see Likkutei Sichot, Vol. 26, p. 173, note 45.

¹⁹⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

¹⁹⁹ See Maamarei Admor HaZaken, 5565 Vol. 1, p. 589 (and with the glosses in Ohr HaTorah, Shir HaShirim, Vol. 2, p. 679 and on; Ohr HaTorah, Balak, p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3 (translated as Revealing the Infinite); 5669 p. 160; 5678 p. 193, and elsewhere.

²⁰⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

²⁰¹ In Sefer HaMaamarim 5658 there it states “In Midrash Rabba to the verse ‘Let them make a gallows.’ See, however, Midrash Panim Acheirim al Megillat Esther – (*Nusach Beit*) Ch. 5; Yalkut Shimoni, Beshalach, Remez 256.

²⁰² Genesis 18:4

²⁰³ Exodus 15:25

The explanation²⁰⁴ is that it states [about Purim],²⁰⁵ “The Jews confirmed and undertook upon themselves,” about which our sages, of blessed memory, explained,²⁰⁶ “They confirmed to do that which they already undertook.” That is, the time when the Torah was given was the beginning [of the undertaking], whereas its conclusion was in the days of Purim.

In other words, even though previously, there already was the matter of the giving of the Torah, nevertheless, until the time of Purim, Torah and *mitzvot* were in a way of measure and limitation, whereas the aspect of *HaShem's* יהו"ה Supernal pleasure (*Ta'anug*) was still concealed. This is why the advice of the primordial snake (*Nachash HaKadmoni*) through Haman, about whom it states,²⁰⁷ “From the root of the snake will emerge a viper,” was still possible.

That is, Haman wanted to derive vitality from the aspect that transcends measure and limitation, which is the externality of *HaShem's* יהו"ה Supernal desire (*Chitzoniyut HaRatzon*), about which it says,²⁰⁸ “I do not know which one He desires,” since on that level,²⁰⁹ “darkness and light are the same.” About this aspect the verse states,²¹⁰ “Exalted above all the nations is *HaShem* יהו"ה,” in that they can derive vitality from the aspect of His exaltedness (*Ram*-רם).²¹¹

²⁰⁴ See Ohr HaTorah, Ve'era Vol. 7, p. 2,595; Terumah Vol. 8, p. 3,053.

²⁰⁵ Esther 9:27

²⁰⁶ Talmud Bavli, Shabbat 88a

²⁰⁷ Isaiah 14:29; Kohelet Yaakov, section on Haman

²⁰⁸ Midrash Bereishit Rabba 2

²⁰⁹ Psalms 139:12

²¹⁰ Psalms 113:2

²¹¹ See Torah Ohr, Va'era 56d and elsewhere.

This is why it states,²¹² “So his wife, Zeresh, as well as all his friends, said to him, ‘Let them make a gallows, fifty cubits high.’” The number fifty indicates the aspect that transcends the chaining down of the worlds (*Hishtalshelut*),²¹³ as we also find on the side of holiness, that although the verse states,²¹⁴ “You shall count fifty days,” nevertheless, man only has the power to count forty-nine days. Even so, through toiling in service of *HaShem*-יהו"ה, blessed is He, throughout the forty-nine days for “seven complete weeks,”²¹⁵ the matter of the “fiftieth day” is automatically drawn down from Above.²¹⁶

However, if there is a lacking in one’s toil in serving *HaShem*-יהו"ה, blessed is He, the matter of “darkness and light are the same” is possible in the aspect of fifty (as a result of its external aspect). It thus is possible to come to think, “Let them make a gallows, fifty cubits high... and in the morning speak to the king,” (referring to the King of the world), “and have them hang Mordechai on it etc., being that [on the external level of *HaShem*’s-יהו"ה Supernal desire (*Chitzoniut HaRatzon*)], “darkness and light are the same,” and,²¹⁷ “If you are righteous, what have you given Him?”

It is to this end that the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, who spent an entire year with steadfast self-sacrifice (*Mesirat Nefesh*)²¹⁸ for the sanctification

²¹² Esther 5:14

²¹³ See Ohr HaTorah, Ve’era Vol. 7, p. 2,595; Terumah Vol. 8, p. 3,053.

²¹⁴ Leviticus 23:16

²¹⁵ Leviticus 23:15

²¹⁶ Likkutei Torah, Bamidbar 12a; Shir HaShirim 35c; Ohr HaTorah, Va’era ibid., Vol. 7, p. 2,595.

²¹⁷ Job 35:7

²¹⁸ Torah Ohr, Megillat Esther 97a; Shaarei Orah of the Mittler Rebbe, 90b

of the Name *HaShem*-יהו"ה, [in the time of Purim] was of assistance. For, this stems from the inner aspect of *HaShem*'s-יהו"ה Supernal desire (*Pnimityut HaRatzon*).

For, although there were those amongst the Jewish people who had delighted in the feast of that wicked one,²¹⁹ this was only because a spirit of folly (*Ru'ach Shtut*)²²⁰ entered them. (As our sages, of blessed memory, stated,²²¹ “A person does not sin except if a spirit of folly (*Ru'ach Shtut*) enters him.”) That is, the spirit of folly (*Ru'ach Shtut*) covers over the aspects of wisdom-*Chochmah* and understanding-*Binah*, and even covers over the aspect of the *Aleph*-א, as it is drawn into the measure and limitation of the vessels (*Keilim*) of wisdom-*Chochmah* and understanding-*Binah*, (as in, “I will teach you-*A'alephcha*-אאלפך wisdom-*Chochmah*,” and, “I will teach you-*A'alephcha*-אאלפך understanding-*Binah*”).

However, all this only applies when the matter does not reach the inner aspect of *HaShem*'s-יהו"ה Supernal desire (*Pnimityut HaRatzon*). For, in regard to the inner aspect of *HaShem*'s-יהו"ה Supernal desire (*Pnimityut HaRatzon*), even the lowliest Jew does not want, nor can he be separated from *HaShem*'s-יהו"ה Godliness.²²² This is why throughout the Megillah, they specifically are called “Jews-*Yehudim*-יהודים,” about which our sages, of blessed memory, stated,²²³ “whoever

²¹⁹ See Talmud Bavli, Megillah 12a; Midrash Esther Rabba 7:18

²²⁰ See at length in the preceding discourse of this year, 5718, entitled “*Zachor et Asher Asah Lecha Amalek* – Remember what Amelek did to you,” Discourse 15, and elsewhere.

²²¹ Talmud Bavli, Sotah 3a

²²² *Igrot Kodesh* of the Rebbe Rayatz, Vol. 4, p. 384 (copied in *HaYom Yom* for the 25th of Tammuz); Also see p. 547 there (copied in *HaYom Yom* of the 21st of Sivan).

²²³ Talmud Bavli, Megillah 13a

rejects idolatry is called a ‘Jew-*Yehudi*.’” For, since in this, there is no room for a person to err and think that he still remains in his Jewishness,²²⁴ it therefore touches not only the inner powers of his soul, and not only the external aspect of his desire (*Chitzoniyut HaRatzon*), but the innermost essence of his soul.

This is why all Jews, “from young to old, children and women,”²²⁵ stood steadfast with self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He, throughout an entire year. Through this kind of service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), we draw down the inner aspect of *HaShem*'s-יהו"ה Supernal desire (*Pnimiyyut HaRatzon*), which is the matter of pleasure (*Ta'anug*), and is the aspect of Eden-עדן as it is in the soul.

In doing so, they also drew this forth Above in *HaShem*'s-יהו"ה Godliness, so that even on the level that “Cursed is Haman-*Arur Haman*-המן-ארור-502” and “Blessed is Mordechai-*Baruch Mordechai*-מרדכי-ברוך-502” are equal,²²⁶ there nevertheless is a drawing forth of the inner aspect of *HaShem*'s-יהו"ה Supernal desire (*Chefetz*-הפץ), blessed is He, in that He specifically “desires the actions of the righteous.”

This then, explains the Midrash that, “The Holy One, blessed is He, said, ‘There shall not be a gallows-*Eitz*-עץ,’ being that Avraham already preceded him... as did Moshe etc.” In

²²⁴ See Tanya, Likkutei Amarim, Ch. 14.

²²⁵ See Esther 3:13

²²⁶ See the discourse of Purim 5716, entitled “*Lehavin Ma'amar Rabboteinu* – To better understand the teaching of our sages,” translated in The Teachings of The Rebbe 5716, Discourse 15, Ch. 3, and the citations there.

other words, through our toil in serving *HaShem*-יהו"ה, blessed is He, with the “tree-*Eitz*-עץ,” about which it states,²²⁷ “For man (*Adam*-אדם) is a tree (*Eitz*-עץ) of the field,” and therefore includes the general totality of one’s service of *HaShem*-יהו"ה blessed is He – by doing so in the way indicated by the verse,²²⁸ “He planted an ‘*Eishel*-של’ in Be’er Sheva,” in that he labors to draw the *Aleph*-א of,²²⁹ “I-*Anochi*-אנכי am *HaShem*-יהו"ה, your God,” in a way that penetrates into the *Shin*-ש, which are the three lines that include the emotional qualities (*Midot*), so that they will not be like “separate branches,” but will be unified, until he finally draws this below through the *Lamed*-ל, which is indicated by the teaching,²³⁰ “[Who is wise?] He who learns (*Lomed*-לומד) from every man,” and,²³¹ “From all my teachers (*Melamdai*-מלמדי) I grew wise,” until he draws it into his animalistic soul, and does so in the way of Moshe, “who is on the inside,” whereas previously “Yaakov was on the outside,” in that it was Yaakov who brought the plantings down to Egypt, and they were only made into the “the center beam (*Breyach HaTichon*) which ran through the planks (*Kerashim*)”²³² [of the Tabernacle (*Mishkan*)] later – through this, “there will not be the gallows-*Eitz*-עץ” (of Haman).

Moreover, an additional matter is brought about, that the matter of “there will not be the gallows-*Eitz*-עץ” brings about an actual transformation (*It’hapcha*), in that “they hanged

²²⁷ Deuteronomy 20:19

²²⁸ Genesis 21:33

²²⁹ Exodus 20:2

²³⁰ Mishnah Avot 4:1

²³¹ Psalms 119:99

²³² Exodus 26:28

Haman on the gallows that he had prepared for Mordechai.” This is similar to the transformation (*It’hapcha*) that instead of the “the beam-snake-*Nachash Breyach* בריח-נחש,”²³³ there is made to be “the center beam (*Breyach HaTichon*-בריח התיכון) which supported and founded the Tabernacle (*Mishkan*) (as explained in chapter nine).

11.

This then, is why on the days of Purim, which “are remembered and celebrated in every generation,”²³⁴ there is the joy of Purim in such a way that,²³⁵ “Every man has an obligation to become intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’” That is, there are two diametric opposites here. There is the matter of “Cursed is Haman” and the matter of “Blessed is Mordechai.”

HaShem’s יהו"ה ultimate Supernal intent is for Haman to be cursed (*Arur*-ארור) and for Mordechai to be blessed (*Baruch*-ברוך), which is brought about through becoming “intoxicated on Purim, to the point that he does not know the difference between ‘Cursed is Haman’ and ‘Blessed is Mordechai.’”

In other words, we reach that level of *HaShem*’s יהו"ה Supernal desire (*Ratzon*) that, in and of itself, transcends the

²³³ Which refers to the primordial snake (*Nachash HaKadmoni*), as mentioned before. Also see Isaiah 27:1; Also see Zohar III 42a (Ra’aya Mehemna), and 278b.

²³⁴ Esther 9:28; See Ramaz in Sefer Tikkun Shovevim, cited and explained in Sefer Lev David, of the Chida, Ch. 29.

²³⁵ Talmud Bavli, Megilah 7b

matter of “Cursed is Haman” and “Blessed is Mordechai,” which is the aspect of “fifty cubits” and from there, we cause that instead of, “speak to the king and have them hang Mordechai on it,” there is “a transformation of darkness into light and bitter into sweet,”²³⁶ so that instead “they hanged Haman on the gallows that he had prepared for Mordechai,” and “Mordechai left the king’s presence clad in royal apparel of turquoise and white etc.,”²³⁷ (in which the verse enumerates six matters) which, as explained in Torah Ohr,²³⁸ correspond to the six orders of the Mishnah.

This is the matter of Torah in general, and especially of the Oral Torah, the matter of which is the revelation below of *HaShem*’s-יהוה"ה Supernal will, blessed is He,²³⁹ through which there also is a revelation of *HaShem*’s-יהוה"ה Supernal pleasure (*Ta’anug*).

Through the above the joy of Purim is drawn, as expressed in the verse,²⁴⁰ “The Jews had light and gladness and joy and honor,” which is drawn down to all Jews, all the way down below ten handbreadths, including all matters of “light and gladness and joy and honor”!

²³⁶ Zohar I 4a

²³⁷ Esther 8:15

²³⁸ Torah Ohr, Megillat Esther 93a

²³⁹ Tanya, Iggeret HaKodesh, Epistle 29

²⁴⁰ Esther 8:16

Discourse 17

“Zot Chukat HaTorah- This is the decree of the Torah”

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Shabbat Parshat Parah, Shabbat Mevarchim Nissan, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁴¹ “*HaShem*-יהו"ה spoke to Moshe and Aharon, saying: This is the decree of the Torah, which *HaShem*-יהו"ה has commanded etc.” Now, we must understand²⁴² why there is a repetition of the Name *HaShem*-יהו"ה here. That is, since the verse already said, “*HaShem*-יהו"ה spoke etc.,” it should have been adequate for it to simply continue and say, “This is the decree of the Torah.” Moreover, even if *HaShem*-יהו"ה wanted to emphasize the matter through repetition, He could have simply said, “that I commanded.” Therefore, we must understand why the verse continues and states, “which *HaShem*-יהו"ה has commanded etc.”

Now, this may be better understood through a general preface regarding the matter of the Red Heifer. Namely, that although the Merciful One called it a “sin offering” (*Chatat*-

²⁴¹ Numbers 19:1-2

²⁴² Likkutei Torah, Chukat 56a; Also see the discourse entitled “*Zot Chukat*” 5633 (Sefer HaMaamarim 5633 p. 175 and on); 5642; and 5655 (Sefer HaMaamarim 5655 p. 131 and on); 5678 (Sefer HaMaamarim 5678 p. 205 and on).

הטאת),²⁴³ it nevertheless differs from all other sacrificial offerings (*Korbanot*) in that it was specifically prepared outside the camp. Additionally, it specifically must be “a completely red (*Adumah*-אדומה) cow,”²⁴⁴ meaning,²⁴⁵ “perfect in its redness.” Now, the matter of redness (*Adom*-אדום) is also stated about Esav, as the verse states,²⁴⁶ “He therefore called his name ‘Red-Edom-אדום.’” That is, this matter is also related to the preparation of the Red Heifer specifically outside of the camp of Israel.

2.

Now, to understand this, we must preface with an explanation of the general matter of the sacrificial offerings (*Korbanot*). For,²⁴⁷ the matter of sacrificial offerings (*Korbanot*) was also present at the very beginning of creation. This is as stated,²⁴⁸ “*HaShem*-יהו"ה God took the man and placed him in the Garden of Eden (*Gan Eden*), to work it (*LeAvdah*-לעבדה) and to guard it (*LeShamrah*-לשמרה).” About this Midrash states²⁴⁹ that “to work it (*LeAvdah*-לעבדה)” refers

²⁴³ Talmud Bavli, Avodah Zarah 23b; Chullin 11b; Yoma 2a and Rashi there; Tanya Iggeret HaKodesh, Epistle 28.

²⁴⁴ Numbers 19:2

²⁴⁵ Rashi to Numbers 19:2 – “So that if there are two black hairs in it (or two of any other color) it is unfitting for the rite described here.” Also see Sifrei and Mishnah Parah 2:5.

²⁴⁶ Genesis 25:30

²⁴⁷ See the discourse entitled “*Zot Chukat*” 5633 (Sefer HaMaamarim 5633 p. 175 and on); 5642; and 5655 (Sefer HaMaamarim 5655 p. 131 and on); 5678 (Sefer HaMaamarim 5678 p. 205 and on).

²⁴⁸ Genesis 2:15

²⁴⁹ Zohar I 27a; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 55 (88b); Yalkut Reuveini, Bereishit; Likkutei Torah, Shir HaShirim 48d, and elsewhere.

to the 248 positive *mitzvot*, and “to guard it (*LeShamrah*-לשמרה)” refers to the 365 negative *mitzvot*. Midrash also states²⁵⁰ that “to work it (*LeAvdah*-לעבדה)” and “to guard it (*LeShamrah*-לשמרה)” refer to serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*). For, the word “to work it-*Le'avdah*-לעבדה” refers to the “Temple service-*Avodah*-עבודה,” which is the service of sacrificial offerings (*Avodat HaKorbanot*-עבודת הקרבנות).²⁵¹ Likewise, the word “to guard it-*Leshamrah*-לשמרה” also refers to the service of the sacrificial offerings (*Korbanot*), about which it states,²⁵² “Be careful-*Tishmeru*-תשמרו to offer it to Me in its appointed time.”

These two Midrashic teachings can be reconciled, in that the service of *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), includes the totality of Torah and *mitzvot*. Thus, it is in this regard that the verse states, “*HaShem*-יהו"ה God took the man and placed him in the Garden of Eden (*Gan Eden*), to work it (*LeAvdah*-לעבדה) and to guard it (*LeShamrah*-לשמרה).” That is, it is through the fulfillment of Torah and *mitzvot* in general, and specifically through serving Him with sacrificial offerings (*Korbanot*) – (that is, “to work it and to guard it”) – that we thereby actualize and draw forth the Garden of Eden (*Gan Eden*), which itself is the matter of the reward of the *mitzvah*, which is the revelation in the Garden of Eden (*Gan Eden*).

Now, in truth, the revelation brought about through fulfilling the *mitzvot* is actually much higher than the revelation

²⁵⁰ Midrash Bereishit Rabba 6:5

²⁵¹ Also see Mishnah Avot 1:2

²⁵² Numbers 28:2

of the Garden of Eden (*Gan Eden*). This is understood from the verse,²⁵³ “Because you did not serve *HaShem*-יהוה, your God, with gladness and goodness of heart, when all (*Kol*-כל) was abundant.” The term “all-*Kol*-כל”²⁵⁴ refers to the pillar that unites the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*). This is as stated,²⁵⁵ “For all (*Kol*-כל) in the heavens and the earth [is Yours],” which Targum translates as, “He who unites the heavens and the earth.”

However, when the above-mentioned verse states, “all was abundant (*Rov Kol*-רוב כל),” this is because there many levels of the Garden of Eden (*Gan Eden*).²⁵⁶ Though it is true that most holy books only mention the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), this is because they are only speaking in general. However, more particularly, there are many levels to no end, as it states,²⁵⁷ “They go from strength to strength.”²⁵⁸

However, “the service of *HaShem*-יהוה your God with gladness and goodness of heart,” is greater than “the abundance of all (*Rov Kol*-רוב כל).” That is, it is greater than all the levels

²⁵³ Deuteronomy 28:47

²⁵⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

²⁵⁵ Chronicles I 29:11; Also see Torah Ohr, Tetzaveh 81c

²⁵⁶ See the discourse entitled “*Mayim Rabim* – Many waters cannot extinguish the love” of Shabbat Parshat Toldot 5717, translated in The Teachings of The Rebbe 5717, Discourse 6, Ch. 5-6 (Sefer HaMaamarim 5717, p. 53 and on; Torat Menachem, Sefer HaMaamarim Cheshvan p. 324 and on).

²⁵⁷ Psalms 84:8; Also see Talmud Bavli, Brachot 64a; Moed Katan 29a.

²⁵⁸ See Torah Ohr, Tetzaveh 81c *ibid*.

of the Garden of Eden (*Gan Eden*), including the loftiest levels of the Garden of Eden (*Gan Eden*).

To further explain, the pleasure (*Taanug*) of the Garden of Eden (*Gan Eden*) is an awesome and wondrous pleasure. This is even true of the lower Garden of Eden (*Gan Eden HaTachtan*), and how much more so of the upper Garden of Eden (*Gan Eden HaElyon*). For, the pleasure of the lower Garden of Eden (*Gan Eden HaTachtan*) is of utterly no comparison to the pleasure in the upper Garden of Eden (*Gan Eden HaElyon*). The same is likewise so of all the other levels of the Garden of Eden (*Gan Eden*), that they are of no comparison one to the other. This is as our sages, of blessed memory, stated,²⁵⁹ “Each person is scorched by [embarrassment of the greatness] of the canopy of the other,” in which the matter of “being scorched” indicates the vast distance of comparison between them.

In other words, just as there is utterly no comparison whatsoever between the pleasures of this world and the pleasures of the Garden of Eden (*Gan Eden*), which is why our sages stated,²⁶⁰ “It is better to undergo the judgment (of purgatory-*Gehinom*) and be granted entry into the coming world,” in that even though the sufferings of *Gehinom* are extremely great, and as stated in *Iggeret HaTeshuvah*²⁶¹ citing the Ramban,²⁶² even seventy years of suffering like the suffering of Job is utterly of no comparison to the sufferings the soul undergoes even for one hour in purgatory (*Gehinom*), and

²⁵⁹ Talmud Bavli, Bava Batra 75a

²⁶⁰ Talmud Bavli, Chagigah 15b

²⁶¹ Tanya, *Iggeret HaTeshuvah*, Ch. 12

²⁶² Introduction of the Ramban (Nachmanides) to the Book of Job (*Iyov*).

even so, all the suffering of purgatory (*Gehinom*) is worthwhile – even for a person like Acher²⁶³ who was in purgatory (*Gehinom*) for many years²⁶⁴ – to finally be granted entry into the coming world, even if only to the lower Garden of Eden (*Gan Eden HaTachton*).

From this the vast distance of comparison between the pleasures of this world and the pleasures of even the lower Garden of Eden (*Gan Eden HaTachton*) is understood.²⁶⁵ The same is so of the Garden of Eden (*Gan Eden*) itself, that one level cannot compare to the next level. This is why “each person is scorched by [embarrassment at the greatness of] the canopy of the other.” This matter of being “scorched” specifically applies when he himself has absolutely no relation to the canopy of the other.

However, even with all the elevation, wondrousness and greatness of the Garden of Eden (*Gan Eden*), nonetheless, fulfilling the *mitzvot* [in this world] is far greater. About this the verse states,²⁶⁶ “Because you... serve *HaShem*-יהוה your God with gladness and goodness of heart, when all was abundant (*Rov Kol*-רוב כל),” indicating that the *mitzvot* are much loftier than the Garden of Eden (*Gan Eden*), and that through

²⁶³ Elisha Ben Avuyah – See Talmud Bavli, Chagigah 15b *ibid*.

²⁶⁴ About whom the aforementioned statement (“It is better to undergo judgment and be granted entry into the Coming World”) was said. See Talmud Bavli, Chagigah 15b *ibid*.

²⁶⁵ There are some individuals who recall that the Rebbe added: For, pleasure and pain are two lines that are in equilibrium. Thus, since it is worthwhile to undergo the sufferings, it is understood from this that the pleasure is equally beyond comparison. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and elsewhere.]

²⁶⁶ Deuteronomy 28:47

fulfilling the *mitzvot* with joy we actualize and make the Garden of Eden (*Gan Eden*).

3.

The explanation is that the verse states,²⁶⁷ “*HaShem* God-*HaShem Elohi*”*m-*אלהי"ה יהו"ה planted a Garden in Eden, to the east.” That is, the superiority of the Garden of Eden (*Gan Eden*) over and above the worlds, is that about the Garden of Eden (*Gan Eden*), the verse states the Name *HaShem*-יהו"ה using the full name, “*HaShem* God-*HaShem Elohi*”*m-*יהו"ה אלהי"ם.”²⁶⁸ That is, generally, the world comes about from the aspect of His title “God-*Elohi*”*m-*אלהי"ם,” through the thirty-two times that the title “God-*Elohi*”*m-*אלהי"ם”²⁶⁹ is mentioned in the Act of Creation (*Ma'aseh Bereishit*).²⁷⁰ The reason is because His title “God-*Elohi*”*m-*אלהי"ם” indicates the matter of constriction (*Tzimtzum*) and concealment (*He'elem*). This is not only true of this world, but applies to whatever is called a “world-*Olam*-עולם,” in that its existence comes about through the concealment (*He'elem*-העלם) caused by *HaShem*'s-יהו"ה title “God-*Elohi*”*m-*אלהי"ם.”

Now, the matter of the concealment (*He'elem*-העלם) is not just that He constricted His light – that His upper Supernal

²⁶⁷ Genesis 2:8

²⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*), Gate Nine (*Chochmah*), and Gate Ten (*Keter*).

²⁶⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see his Shaarei Orah, translated as Gates of Light, Gate Seven (*Gevurah*); Zohar Chadash 94b, 96b, 112c, and elsewhere.

²⁷⁰ Genesis, Ch. 1

light (*Ohr*) is not drawn down below – but beyond this, even the light (*Ohr*) that is in the world (*Olam*-עולם) is hidden and concealed (*He'elem*-העלם). That is, it's inner aspect is covered over and concealed, so that externally, it is not recognized as it truly is.

An example may be understood through the Cycle-*Ophanim* angels who are in a state of “great and loud commotion,”²⁷¹ because of their inability to grasp (as explained elsewhere).²⁷² In other words, though they indeed sense the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, it nonetheless is hidden and concealed from them and they have no grasp of it, which is the matter of the concealment that covers over the inner aspect (*Pnimityut*).

This is to such a degree that even lower, the concealment is caused in such a way that *HaShem*'s-יהו"ה title “God-*Elohi*”-אלהי"ם-86” shares the numerical value of “the natural order-*HaTeva*-הטבע-86.”²⁷³ That is, even though in reality, everything exists by *HaShem*'s-יהו"ה Divine providence, blessed is He, nevertheless, it appears to be by way of “the natural order-*HaTeva*-הטבע,” this being the concealment that covers over and hides the inner aspect (*Pnimityut*) of the matter.

²⁷¹ Ezekiel 3:12-13

²⁷² See Likkutei Torah, Naso 28d, Shlach 47a, and elsewhere.

²⁷³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled “*v'Hamargeel*” (121b); Shaalot U'Teshuvot Chacham Tzvi, Siman 18; 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, and elsewhere.

In contrast, about the Garden of Eden, the verse states the Name *HaShem*-יהו"ה, and does so in a way of completeness, in that it states “*HaShem God-HaShem Elohi*” מ-אלהי"ם.” That is, within the Garden of Eden there is a radiance of the revelation of the Name *HaShem*-יהו"ה, blessed is He – He Who is and was and will be as One (*Hoveh v'Hayah v'Yihyeh*- יהו"ה והי"ה ויהי"ה).²⁷⁴ In other words, [in the Garden of Eden] even within His title “*God-Elohi*” מ-אלהי"ם” which indicates the matter of worlds (*Olamot*-עולמות), there is a radiance of His Name *HaShem*-יהו"ה, blessed is He, that transcends the worlds. This is why there is a revelation of *HaShem*'s-יהו"ה Godliness in the Garden of Eden (*Gan Eden*), as our sages, of blessed memory, stated,²⁷⁵ “The righteous sit with their crowns upon their heads, delighting in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*).” That is, their delight is from the revelation (*Gilyu*).

4.

Now, the revelation of the Name *HaShem*-יהו"ה, blessed is He, in the Garden of Eden (*Gan Eden*), may be understood from the revelation of the Name *HaShem*-יהו"ה as it is in the soul of man. For, it was explained before that the entire matter of the Garden of Eden (*Gan Eden*) is made by man's service of *HaShem*-יהו"ה, blessed is He. Therefore, the matter of the Name

²⁷⁴ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) *ibid.*; Zohar III 257b (Ra'aya Mehmena); Pardes Rimonim, Shaar 1 (Shaar Eser vLo Teisha) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 7 (82a).

²⁷⁵ Talmud Bavli, Brachot 17a

HaShem-יהו"ה, blessed is He, as it is in the Garden of Eden (*Gan Eden*), may be understood from the matter of the Name *HaShem*-יהו"ה as it is in the soul of man, as the verse states,²⁷⁶ "His people are a part (*Chelek*-חלק) of *HaShem*-יהו"ה." That is, the Name *HaShem*-יהו"ה is in each and every Jew.

The explanation is that [in the soul,] the letter *Yod*-י of the Name *HaShem*-יהו"ה indicates the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is as stated by the Alter Rebbe in his note [in Tanya],²⁷⁷ in the name of his teacher, the Maggid of Mezhritch, that in wisdom-*Chochmah* one senses that *HaShem*-יהו"ה is utterly singular and alone. That is, there is none other than Him, and this itself is the level of wisdom-*Chochmah* [in the soul]. The [first] letter *Hey*-ה of the Name *HaShem*-יהו"ה, indicates the matter of contemplation (*Hitbonenut*) [within the soul], in a manner of length and breadth, and is the matter of the understanding-*Binah*.²⁷⁸ The letter *Vav*-ו of the Name *HaShem*-יהו"ה [as it is in the soul] is the matter of the emotional qualities of love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, which more particularly, include all six emotional qualities. The final letter *Hey*-ה of the Name *HaShem*-יהו"ה is the matter of [a person's] thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*).²⁷⁹

²⁷⁶ Deuteronomy 32:9; See the introduction of Shefa Tal, by Rabbi Shabtai Sheftel Horowitz; Also see Mehutam Shel Yisroel by Rabbi Yoel HaKohen Kahan, translated as On The Essence of the Jewish People.

²⁷⁷ Tanya, Likkutei Amarim, Ch. 35.

²⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

²⁷⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Now, in all four letters, meaning, from the power of wisdom-*Chochmah* until thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), there is the matter of pleasure (*Taanug*) in them. For example, there is pleasure (*Ta'anug*) in wisdom-*Chochmah*, which is the discovery of new intellectual insight. An example is that Rabbi Avahu's face lit up with color when he discovered a new Tosefta.²⁸⁰ The same is true of understanding-*Binah*, as stated in Zohar, "the revelation of the Ancient One-*Atik* [that is, pleasure-*Ta'anug*] is in understanding-*Binah*."²⁸¹ Similarly, there also is pleasure (*Ta'anug*) in the emotional qualities, such as the experience of the love of *HaShem*-יהוה with delight in Him (*Ahavah b'Taanugim*). Just as this is so of the love (*Ahavah*) of Him, so likewise is this so of the fear (*Yirah*) of Him, as well as all the other emotional qualities, that there is pleasure (*Ta'anug*) in them. Ultimately, there even is pleasure (*Ta'anug*) in thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*).

Now, just as this is so of the four letters as they are in the soul, that there is a drawing forth of pleasure (*Ta'anug*), so likewise, it is thus understood about the four letters of the Name *HaShem*-יהוה as they are in the Garden of Eden (*Gan Eden*), that through them, there is a drawing down of the Supernal pleasure (*Ta'anug*). This is as our sages, of blessed memory, stated,²⁸² "The righteous sit with their crowns upon their heads,

²⁸⁰ See Talmud Yerushalmi, Shabbat 8:1; Likkutei Torah, Masei 93b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23, and elsewhere.

²⁸¹ See Zohar III 178b; Torah Ohr, Lech Lecha; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40, and the notes and citations there.

²⁸² Talmud Bavli, Brachot 17a

delighting in the radiance of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*).” That is, this delight is the matter of pleasure (*Taanug*).

However, this itself informs us that the pleasure (*Taanug*) of the Garden of Eden (*Gan Eden*) is not the essential pleasure, but is merely a constricted ray of radiance. For example, regarding the drawing down of pleasure in the powers of the soul, though indeed all the powers of the soul have pleasure, nonetheless, this is not the essence of the pleasure.

For example, when a person discovers a novel insight of wisdom-*Chochmah*, though there is pleasure in this, it nevertheless does not cause the wisdom-*Chochmah* to be unified as one with the pleasure (*Ta'anug*), as we observe that when he actually discovers the insight, he indeed becomes filled with great pleasure. However, when the intellect becomes settled in his mind and is no longer a novelty for him, he no longer has the same delight in it. This is so much so that later, when he transmits the intellect to another, he has no pleasure at all.

This is because even though the intellect (*Sechel*) is rooted in the pleasure (*Taanug*), nevertheless, once it is revealed it exists as intellect (*Sechel*), and the intellect of it is merely a radiance (*Ha'arah*) of the pleasure (*Ta'anug*). Therefore, the further it is drawn below, the more constricted the pleasure of it becomes. That is, the pleasure (*Ta'anug*) of wisdom-*Chochmah* is beyond comparison to the pleasure of the understanding-*Binah* etc., and is certainly far beyond thought, speech and action (*Machshavah, Dibur, Ma'aseh*).

The same is understood about the revelation of Supernal pleasure (*Taanug*) in the Garden of Eden (*Gan Eden*), that it is merely a constricted radiance of the pleasure. About this the verse states,²⁸³ “*HaShem* God-*HaShem Elohi*”m-יהוה אלהי”m planted a Garden in Eden, to the east.” That is, about the drawing of pleasure (*Taanug*) into the Garden of Eden (*Gan Eden*) through the Name *HaShem*-יהוה, the verse specifically uses the term “planted-*Vayita*”וַיִּטַע.” That is, it is like the matter of planting (*Netiya*-נְטִיעָה) as it is below, in that even though the root of the fruit that grows from the power of growth (*Ko’ach HaTzome’ach*) of the earth, comes from the upper constellation and Supernal flow (*Mazal*), nevertheless, the sweetness of the fruit cannot be compared to the sweetness of the Supernal flow (*Mazal*).

In other words, even though all the particulars of the fruit chained down from the upper constellation and Supernal flow (*Mazal*), so that the sweetness [of the fruit] is caused by the Supernal quality of kindness-*Chessed* and the sourness [of the fruit] is caused by the Supernal quality of might-*Gevurah*, nevertheless, it is simple to understand that the sweetness or sourness of the fruit are of utterly no comparison to the kindness-*Chessed* and might-*Gevurah* of the upper constellation and Supernal flow (*Mazal*).²⁸⁴ The same is so in regard to the drawing down of pleasure (*Taanug*) into the Garden of Eden (*Gan Eden*), in that it is like a “planting” which is merely a radiance.

²⁸³ Genesis 2:8

²⁸⁴ Also see the discourse entitled “*HaChodesh HaZeh Lachem* – This month shall be for you,” 5715, translated in *The Teachings of The Rebbe*, 5715, Discourse 11, Ch. 4 and elsewhere.

This likewise is the meaning of the verse about the Garden of Eden,²⁸⁵ “The trees of *HaShem-Atzei HaShem-* עצי יהוה... that He planted-*Nata*-נטע.” The word “trees-*Atzei*” עצי shares the same root as “counsel-*Eitzah*” עצה.” By way of analogy, this is like a teacher who must bestows intellect to a student who is of no intellectual comparison to himself, and must therefore take counsel within himself as to how to transmit the matter to the student, so that he will be capable of receiving the concept.

The same is so of the drawing forth of influence to the Garden of Eden (*Gan Eden*). It is as indicated by the words, “The trees of *HaShem-Atzei HaShem-*יהוה עצי,” in which the word “*Atzei*” עצי” can be understood as “counsel-*Eitzah*” עצה” in the plural form “*Atzei*” עצי,” indicating that many considerations must be taken into account, meaning that there must be numerous restraints and constrictions, so that the Name *HaShem*-יהוה can be amongst novel created beings, and even after all this, what is drawn down is merely in the aspect of a “planting-*Netiyah*” נטיעה” (as indicated by the continuation of the verse, “that He planted-*Nata*-נטע”), meaning that it only is a glimmer of His radiance.

5.

Now, all the above applies to the Garden of Eden (*Gan Eden*) as it is, in and of itself. However, through the matter indicated by the verse,²⁸⁶ “*HaShem*-יהוה God, took the man and

²⁸⁵ Psalms 104:16

²⁸⁶ Genesis 2:15

placed him in the Garden of Eden, to work it (*LeAvdah*-לעבדה) and to guard it (*LeShamrah*-לשמרה),” referring to the matter of sacrificial offerings (*Korbanot*), as discussed above, we thereby draw down a loftier aspect. This is as explained before about the verse,²⁸⁷ “Because you... served *HaShem*-יהו"ה your God, with gladness and goodness of heart, when all was abundant (*Rov Kol*-רוב כל).”

The explanation is that in the actual fulfillment of the *mitzvot*, all of which are included in serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), there are a total of 613 Torah *mitzvot* and 7 Rabbinical *mitzvot*, which total the 620-ת"ך-620 lights of the Crown-*Keter*-כתר.²⁸⁸ This refers to the true matter of pleasure (*Ta'anug*), which is the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

That is, this is not composite pleasure (*Ta'anug Murkav*) mingled with anything else, but is simple pleasure (*Taanug Pashut*) which is essential pleasure (*Taanug Atzmi*). About this pleasure (*Taanug*) the verse states,²⁸⁹ “Then you will delight **over** *HaShem*-יהו"ה,” specifying “Over-*Al*-על” meaning, higher than the [lower] Name *HaShem*-יהו"ה.²⁹⁰

In other words, in and of itself, the Garden of Eden (*Gan Eden*) is the aspect of the [lower] Name *HaShem*-יהו"ה, as discussed before, in which the pleasure in *HaShem*-יהו"ה is not

²⁸⁷ Deuteronomy 28:47

²⁸⁸ See Sefer Keter Torah (of Rabbi David Vital) cited in Sefer Torat HaOlah of the Rama (Rabbi Moshe Isserlis), Vol. 3, Ch. 38; Shnei Luchot HaBrit, Yitro 416a; Tanya, Iggeret HaKodesh, Epistle 29 (149b and on); Also see Pardes Rimoni, Shaar Mehut v'Hanhagah, Ch. 3, and elsewhere.

²⁸⁹ Isaiah 58:14

²⁹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two & Three (*Netzach & Hod*), section on the title “*Eitzem HaShamayim*-עצם השמים.”

the essential pleasure, but is a composite (*Murkav*) pleasure mixed with something else, as in the above analogy of the powers of the soul. However, when it states, “Then you will delight **over** (על-*Al*) *HaShem*-יהו"ה,” this refers to drawing simple pleasure (*Taanug Pashut*) forth, this being the essential pleasure (*Taanug Atzmi*).

This then, is why it states about the sacrificial offerings (*Korbanot*) that they are,²⁹¹ “a pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach* ליהו"ה-ה-ריח ניחוח),” indicating a drawing forth to the Name *HaShem*-יהו"ה. To clarify, in the Garden of Eden (*Gan Eden*), the drawing forth [of influence] is from the [lower] Name *HaShem*-יהו"ה to His title God-*Elohi*”m-אלהי"ם, as discussed before. However, through serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings (*Korbanot*), we bring about “a pleasing aroma to *HaShem*-יהו"ה (*Rei'ach Nicho'ach* ליהו"ה-ה-ריח ניחוח ליהו"ה),” [which is the matter of ascent (*Ha'ala'ah*)], in that we reach higher than the [lower] Name *HaShem*-יהו"ה, and from there we cause a drawing to the [lower] Name *HaShem*-יהו"ה, and even further down, to His title God-*Elohi*”m-אלהי"ם.

The order of this drawing is in a way of “a satisfying aroma-*Rei'ach Nicho'ach* ליהו"ה-ה-ריח ניחוח.” That is, at first there is the “aroma-*Rei'ach* ליהו"ה-ה-ריח” in a manner of ascent (*Ha'ala'ah*) from below to Above. Then there is the “satisfaction-*Nicho'ach* ליהו"ה-ה-ריח ניחוח,” which is the drawing down (*Hamshachah*) from Above

²⁹¹ Leviticus 1:9; Numbers 28:8, and elsewhere.

to below, as in the teaching,²⁹² “It is pleasing before Me (*Nachat Ru’ach*-נחת רוח) that I commanded and My will was done.”

The same is true currently in our service of *HaShem*-יהו"ה, blessed is He, through prayer (*Tefillah*), which is comparable to the sacrificial offerings (*Korbanot*), as our sages, of blessed memory, stated,²⁹³ “The prayers were established to correspond to the daily *Tamid* offerings.” That is, prayer (*Tefillah*) is [the ladder-*Sulam*-סלם] about which it states,²⁹⁴ “[He dreamt, and] behold, there was a ladder (*Sulam*-סלם) standing on the earth, its head reached the heavens.”

In other words, there first is the ascent (*Ha’ala’ah*) to higher than the [lower] Name *HaShem*-יהו"ה, and then we cause a drawing down (*Hamshachah*) to the [lower] Name *HaShem*-יהו"ה, and there then is a drawing down from the [lower] Name *HaShem*-יהו"ה to His title God-*Elohi”m*-אלהי"ם, until it is drawn down into the worlds, including even this physical world.

More specifically, this is the matter of the *Shema* recital and the *Tefillin* (Phylacteries). For, on the teaching of our sages, of blessed memory,²⁹⁵ “Anyone who recites the *Shema* without [having donned] *Tefillin* (Phylacteries), it is as if [he is testifying falsely against himself],” it is explained²⁹⁶ that the recital of *Shema* is the matter of ascending and giving oneself

²⁹² Torat Kohanim and Rashi to Leviticus *ibid.* and Sifrei and Rashi to Numbers *ibid.*

²⁹³ Talmud Bavli, Brachot 26b

²⁹⁴ Genesis 28:12

²⁹⁵ Talmud Bavli, Brachot 14b

²⁹⁶ See Likkutei Torah, Shlach 42a and on; Maamarei Admor HaZaken, Al Maamarei Rabboteinu Zichronam LiBrachah, p. 28 and on; Sefer HaMaamarim 5654 p. 19 and on; 5698 p. 56 and on; Discourse entitled “*Ki Tavo’u* – When you come to the land” 5712, translated in The Teachings of The Rebbe 5712, Discourse 19 (Sefer HaMaamarim 5712 p. 317 and on).

over with self-sacrifice to the Oneness of “*HaShem* is One-*HaShem Echad*-יהו"ה אהד” with self-sacrifice, whereas the *Tefillin* (which are equated to the whole of Torah),²⁹⁷ is the matter of drawing this down (*Hamshachah*).

6.

However, the Red Heifer (*Parah Adumah*) differs from all other sacrificial offerings (*Korbanot*). This may be understood by prefacing with an explanation of the Garden of Eden (*Gan Eden*). The verse states,²⁹⁸ “A river (*Nahar*-נהר) went out from Eden (עֵדֶן) to water the Garden (*Gan*-גן), and from there it divided and became four headwaters (*Roshim*-ראשיִם).” That is, through the aspect of the river (*Nahar*) there is a drawing forth of the aspect of Eden – which is the matter of the pleasure (*Ta’anug*) – to the Garden (*Gan*), and from there it divides into four headwaters (*Roshim*), these being the four camps of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.²⁹⁹ It states in Midrash³⁰⁰ that the “four headwaters (*Roshim*-ראשיִם)” refer to the four kingdoms from which the four exiles stem.

Now, the alignment of these two explanations is that the root of the matter begins in the four camps of the Indwelling

²⁹⁷ Talmud Bavli, Kiddushin 35a

²⁹⁸ Genesis 2:10

²⁹⁹ See Zohar I 26b; Tikkunei Zohar, Tikkun 55 (88a); Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Four (*Yesod*), Gate Five (*Tiferet*), Gate Eight (*Binah*), Gate Nine (*Chochmah*).

³⁰⁰ Midrash Bereishit Rabba 16:4

Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, [in the world of Creation-*Briyah*], but since in the world of Creation (*Briyah*), "He and His vitality and He and His organs are not one,"³⁰¹ which is the meaning of "from there it divided (*Yipared*-יפרד)," in that in the world of Creation (*Briyah*) there is division and separation (*Pirud*-פירוּד), therefore, with the abundance of many chainings down of matters, this brings about the matter of four kingdoms that conceal and cover over *HaShem*'s-יהו"ה Godliness.

Now, it also states in Midrash³⁰² that the Red Heifer (*Parah Adumah*) hints at the four kingdoms. That is, the word "Heifer-*Parah*-פרה" refers to the kingdom of Egypt, as it states,³⁰³ "Egypt is a beautiful calf." The word "Red-*Adumah*-אדומה" refers to Babylonia, as it states [about Babylonia],³⁰⁴ "You are the head of gold," and the same of the remaining exiles. In other words, the sacrifice of the Red Heifer (*Parah Adumah*) is for the purpose of rectifying the exiles. This is why it was prepared outside [the camps], since the one doing the refining must don the garments of the one being refined, and therefore, since the matter of the Red Heifer (*Parah Adumah*) is to rectify that which is external and outside the camps, it therefore was specifically made outside.

The explanation of the difference between the Red Heifer (*Parah Adumah*) and other sacrificial offerings (*Korbanot*) is that all the other sacrificial offerings were prepared in a place of sanctity (*Kodesh*), whether they were the

³⁰¹ Introduction to Tikkunei Zohar 3b

³⁰² Pesikta dRav Kahana, Parshat Parah; Yalkut Shimoni, Chukat, Remez 759

³⁰³ Jeremiah 46:20

³⁰⁴ Daniel 2:38

most holy offerings (*Kodshei Kadashim*) or whether they were offerings of lesser holiness (*Kodshim Kalim*). In contrast, the Red Heifer (*Parah Adumah*) was prepared outside. The reason is because the matter of the other sacrificial offerings (*Korbanot*) was to rectify optional matters, that is, permissible matters. In contrast, the purpose of the Red Heifer (*Parah Adumah*) was even to rectify forbidden matters.

This is also why the verse states,³⁰⁵ “A pure man (*Tahor*-טהור) shall gather the ash.” That is, there is a difference between “pure-*Tahor*-טהור” and “holy-*Kadosh*-קדוש.” The word “holy-*Kadosh*-קדוש” means “separated.” In contrast, the word “pure-*Tahor*-טהור” is only applicable when there is the possibility of “impurity-*Tumah*-טומאה,” as the verse states,³⁰⁶ “Who can produce purity (*Tahor*-טהור) from impurity (*Tam'eh*-טמא)?” (As known, in the *Sefirot*, the matter of “holy-*Kadosh*-קדוש” refers to wisdom-*Chochmah*, whereas “pure-*Tahor*-טהור” refers to understanding-*Binah*.)³⁰⁷ The reason is because the Red Heifer (*Parah Adumah*) is the matter of departing from impurity (*Tumah*-טומאה) to purity (*Taharah*-טהרה).

As this relates to serving *HaShem*-יהו"ה, blessed is He, [the Red Heifer (*Parah Adumah*)] refers to the service of the penitent (*Ba'al Teshuvah*) who returns to *HaShem*-יהו"ה, blessed is He. That is, all other sacrificial offerings are the matter of the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), who have no relation to forbidden matters. In contrast, the Red Heifer (*Parah Adumah*) is the matter of

³⁰⁵ Numbers 19:9

³⁰⁶ Job 14:4

³⁰⁷ See Biurei HaZohar of the Tzemach Tzedek, Vol. 2, p. 909 and on.

service of *HaShem*-יהו"ה, blessed is He, of the penitent (*Ba'al Teshuvah*) who return to *HaShem*-יהו"ה, blessed is He, and this is why it was prepared outside.

To further explain, the verse states,³⁰⁸ "If only you were a brother to Me... When I will find you outside (*Bachutz*-בהו"ץ) I will kiss you." The words, "If only you were a brother (*Achim*-אח) to Me," refer to the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), who are "brothers-*Achim*-אחים" to the Holy One, blessed is He,³⁰⁹ and their mode of service is in a way of "brotherhood-*Achvah*-אהבה" etc.

In contrast, the penitent (*Baalei Teshuvah*) who return to *HaShem*-יהו"ה, blessed is He, are outside, but even so, as the verse states, "I will find you outside." That is, the word "I will find you-*Emtza'acha*-אמצאך" is a like "finding a lost object" (*Metziyat Aveida*-מצאת אבידה). For, since the penitent (*Baalei Teshuvah*) who return to *HaShem*-יהו"ה, blessed is He, were previously in "a parched and thirsty land with no water,"³¹⁰ they are like a lost object. Nonetheless, it is from there that "I will find you... I will kiss you."

Now, about the order of how the Red Heifer (*Parah Adumah*) was prepared, it states,³¹¹ "[Elazar the Priest (Kohen) shall take some of its blood with his forefinger], and he shall sprinkle some of its blood toward the face of the Tent of Meeting [seven times]." For, the blood (*Dam*-דם) is the inner

³⁰⁸ Song of Songs 8:1

³⁰⁹ See the discourse entitled "*Lahavin... Man Pnei HaAdon HaShem*," 5717, translated in *The Teachings of The Rebbe 5717*, Vol. 2, Discourse 34, and elsewhere.

³¹⁰ Psalms 63:2

³¹¹ Numbers 19:4

aspect of the soul, and in each and every Jew, his inner aspect (*Pnimityut*) is in a state of wholeness.

This is as stated in Tanya, that even in the moment of sin, she [the inner aspect of the soul] remains faithful to *HaShem*-יהו"ה, blessed is He.³¹² The verse likewise states,³¹³ “The banished one shall not be banished from Him.” This is why it states, “he shall sprinkle some of its blood toward the face of the Tent of Meeting,” in which the verse specifies “face-*Pnei*-פני” meaning “innerness-*Panim*-פנים.”

After this the Red Heifer (*Parah Adumah*) is burned and made into ash, for there is the essence of a thing, which is its ash (*Eifer*-אפר), and there is its form (*Tziyur*). When something is burned, its form (*Tzurah*) is destroyed, but its essence (*Etzem*) remains. The same is true spiritually. There is the power of lust (*Ko'ach HaMitaveh*) and then there is its evil form (*Tziyur*). However, only the form (*Tziyur*) of evil must be destroyed, whereas the essence of the power of lust (*Ko'ach HaMitaveh*) can be rectified.

This is because the essence of the power of lust and pleasure is rooted in holiness (as explained before), so much so that it even reaches the presence of *HaShem*-יהו"ה, blessed is He, only that the pleasure (*Ta'anug*) chained down, took form and became mingled and composed (*Murkav*) with matters of holiness, until after much chaining down and many constrictions, it also become intermingled and composed (*Murkav*) with evil etc.

³¹² Tanya, Ch. 24.

³¹³ Samuel II 14:14; See Tanya, Ch. 39.

Therefore, when we burn and destroy the form (*Tziyur*), it then is in the power of the ash (*Eifer*) to become rectified and purified. On the contrary, as the idiom goes, “from the forest itself comes the handle for the axe.”³¹⁴ Therefore, rectification specifically comes about through transforming the power of lust (*Ko'ach HaMitaveh*) into holiness.

The verse then states,³¹⁵ “They shall put upon it (the ash) living (spring) waters in a vessel.” To explain, it was explained above that in the matter of the sacrificial offerings (*Korbanot*) there must be an ascent (*Ha'ala'ah*), followed by a drawing down (*Hamshachah*), and that the drawing down is commensurate to the ascent.

Now, since the ascent (*Ha'ala'ah*) of the Red Heifer (*Parah Adumah*) is from below to Above – that is, from external matters – it thus is understood that the drawing down from Above to below is likewise so. This then, is the meaning of the verse, “They shall put upon it (the ash) living (spring) waters in a vessel.” That is, the “living waters-*Mayim Chayim*” מים חיים refer to spring waters that come from the depths of the abyss (and are not salty like ocean water).

The same is true of the service of *HaShem*-יהו"ה, blessed is He, of the penitent (*Baal Teshuvah*) who returns to *HaShem*-יהו"ה, blessed is He, that in him, the “running” (*Ratzo*) desire to adhere to *HaShem*-יהו"ה, blessed is He, is much greater [than it is in the righteous-*Tzaddikim*]. This is why, even his willful

³¹⁴ Tanya, Ch. 31; See Talmud Bavli, Sanhedrin 39b

³¹⁵ Numbers 19:17

transgressions are transformed into merits,³¹⁶ as explained in Tanya.³¹⁷

Now, the empowerment for this comes from what it states,³¹⁸ “You shall give it to Elazar... and Elazar the Priest (*Kohen*) shall take...” For, every matter in the service of *HaShem*-יהו"ה, blessed is He, requires the granting of empowerment from Above. This is especially so of serving *HaShem*-יהו"ה, with repentance (*Teshuvah*) and returning to Him.

This then, is the matter of Elazar-אלעזר, which means that, “the Almighty One helps-*E"l Ozer*-אל"ל עוזר.” Moreover, *HaShem*'s-יהו"ה title the Almighty One-*E"l*-אל"ל begins the thirteen attributes of mercy,³¹⁹ the matter of which is the granting of empowerment from Above for the service of *HaShem*-יהו"ה, blessed is He, of repenting and (*Teshuvah*) and returning to Him, as the verse states,³²⁰ “Almighty God-*E"l*-אל, Compassionate (*Rachum*-רחום), and Gracious (*Chanun*-חנון)... Who pardon's sin and willful transgression (*Nos'eh Avon v'Pesha*).”

This then, is why the preparation of the Red Heifer (*Parah Adumah*) was done by Elazar-אלעזר, which is the matter of granting empowerment to repent (*Teshuvah*) and return to *HaShem*-יהו"ה, blessed is He, first by way of a “running” (*Ratzo*) desire and ascent from below to Above, and then by the

³¹⁶ Talmud Bavli, Yoma 86b

³¹⁷ Tanya, Ch. 7

³¹⁸ Numbers 19:3

³¹⁹ Zohar III 131b; Etz Chayim, Shaar Arich Anpin, Ch. 11; Pri Etz Chayim, Shaar HaSelichot, Ch. 4; See Igrot Kodesh Vol. 2, p. 369.

³²⁰ Exodus 34:6-7

drawing down (*Hamshachah*), so that the “living waters-*Mayim Chayim*-מים חיים” should even purify a person who has become defiled [by contact with death], the father of all impurities.

7.

This then, is the meaning of the verse,³²¹ “יהו"ה-*HaShem* spoke to Moshe and Aharon, saying: This is the decree of the Torah, which יהו"ה-*HaShem* has commanded etc.” For, as known,³²² there are two Name’s יהו"ה-*HaShem*. There is the lower name יהו"ה-*HaShem* and the upper Name יהו"ה-*HaShem*, blessed is He. The lower name יהו"ה-*HaShem* illuminates in the Garden of Eden (*Gan Eden*), which is the matter of composite pleasure (*Taanug Murkav*), as explained before. However, the upper Name יהו"ה-*HaShem* does not have the form of letters,³²³ and its matter is as stated,³²⁴ “Then you will delight **over** [the lower name] יהו"ה-*HaShem*,” referring to the essential pleasure (*Taanug Atzmi*) [explained above].

This then, is the general matter of the sacrificial offerings (*Korbanot*), particularly the Red Heifer (*Parah Adumah*), in that through them there is caused to be an ascent

³²¹ Numbers 19:1-2

³²² See Zohar III (Idra Rabba) 138a; Torah Ohr, Beshalach 61d, and elsewhere.

³²³ This refers to the Essential Name יהו"ה-*HaShem* (*Shem HaEztem*) about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name alone.” See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Vol. 4 (The Vowels of Creation); Also see the series of discourses in The Teachings of The Rebbe – 5717, Vol. 2, “*HaShem Lee b’Ozrai*” through “*Baruch HaGomel*,” Discourses 28-30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the citations there, and elsewhere.

³²⁴ Isaiah 58:14

(*Ha'ala'ah*) and drawing down (*Hamshachah*) from that which transcends the [lower] name *HaShem*-יהו"ה. The verse therefore states, "*HaShem*-יהו"ה spoke to Moshe etc.," referring to the lower name *HaShem*-יהו"ה. When it then states, "This is the decree of the Torah, which *HaShem*-יהו"ה has commanded," this refers to the upper Name *HaShem*-יהו"ה, blessed is He.

The word "commanded-*Tzeevah*-צוה" indicates "bonding-*Tzavta*-צוותא,"³²⁵ and refers to the drawing down (*Hamshachah*) brought about through serving *HaShem*-יהו"ה, blessed is He, with sacrificial offerings, particularly the Red Heifer (*Parah Adumah*).

As they are in the service of *HaShem*-יהו"ה, blessed is He, (all the other sacrificial offerings) refers to the toil of Torah scholars, and (the Red Heifer) refers to the toil of those engaged in business matters. This is as explained above on the verse,³²⁶ "When I will find you outside (*Bachutz*-בהוץ)," that specifically "outside (*Bachutz*-בהוץ)" is where the primary matter indicated by "I will find you (*Emtza'acha*-אמצאך)" exists.

In other words, through the above we affect a drawing down of the aspect of the upper Name *HaShem*-יהו"ה, which is the matter of the simple essential pleasure (*Taanug HaAtzmi HaPashut*). The order is that first there must be the ascent (*Ha'ala'ah*) to that aspect,³²⁷ and then one must draw it to below from there,³²⁸ first to the [lower] name *HaShem*-יהו"ה,

³²⁵ See Talmud Bavli, Bava Batra 21a

³²⁶ Song of Songs 8:1

³²⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) through Gate Ten (*Keter*).

³²⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

then to His title God-*Elohi* "מ-אלהי"ם,³²⁹ then into the Garden of Eden (*Gan Eden*-גן עדן),³³⁰ until it is drawn all the way down below, in the most literal sense. For, through this we also make the lower world a dwelling place for *HaShem*-יהו"ה, blessed is He.³³¹

³²⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

³³⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

³³¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 18

“Kamah Ma'alot Tovot - How many levels of goodness”

Delivered on the second night of Pesach, 5718

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

1.

In the Pesach Haggadah we recite,³³² “How many levels of goodness has the Ever-Present One bestowed upon us.” Now,³³³ to understand in general the fifteen levels of goodness enumerated here about the exodus from Egypt, we first must explain the matter of Yosef, that is, the verse states,³³⁴ “And Yosef had been brought down to Egypt,” in that through Yosef being taken down to Egypt, the exodus from Egypt became possible.

Now, the verse states about Yosef,³³⁵ “A charming son (*Ben Porat*-בן פורת) is Yosef, a charming son (*Ben Porat*-בן פורת) upon the eye.” We therefore must understand the two times that “A charming son (*Ben Porat*-בן פורת)” is mentioned about Yosef, through which the empowerment to leave Egypt was granted.

³³² In the *Maggid* section of the Pesach Haggadah.

³³³ See the discourse by this same title of the year 5633 (*Sefer HaMaamarim* 5633, Vol. 1, p. 197 and on); See the Sichah talk that preceded this discourse (*Torat Menachem*, Vol. 22, p. 232).

³³⁴ Genesis 39:1

³³⁵ Genesis 49:22

To understand this we must first explain the matter of the exile of Egypt. The word Egypt-*Mitzrayim*-מצרים divides into the two words, “The constraint of the sea-*Meitzar Yam*-מצר ים.”³³⁶ The explanation is as our sages, of blessed memory, stated,³³⁷ “How exceedingly slow to anger (*Erech Apayim*-ארך אפים) He is; for all those generations [before Avraham] continued to come and provoke Him etc.” In other words, from *HaShem*’s יהו"ה quality of “slow to anger-*Erech Apayim*-ארך אפים” there is the drawing down of His long temper (*Ma’arich Af*-מאריך אף)³³⁸ (even for the generations [that preceded Avraham] who continued to come and provoke Him).

Our sages, of blessed memory, learned this matter³³⁹ from the verse,³⁴⁰ “Slow to angers-*Erech Apayim*-ארך אפים,” about which they said, “Should not the verse have said ‘Slow to anger-*Erech Aph*-ארך אף’ [in the singular, rather than ‘Slow to angers-*Erech Apayim*-ארך אפים’ in the plural]? Rather, this is to teach us that He is both slow to anger with the righteous (*Tzaddikim*) and slow to anger with the wicked (*Resha’im*).”

That is, had the verse said “Slow to anger-*Erech Aph*-ארך אף” [in the singular], we would have said that He is only slow to anger with the righteous (*Tzaddikim*). However, since it says “Slow to angers-*Erech Apayim*-ארך אפים” [in the plural], from the additional letters “*Yam*-ים” we learn that He even is slow to anger with the wicked (*Resha’im*).

³³⁶ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7

³³⁷ Avot 5:2

³³⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Chessed*).

³³⁹ Talmud Bavli, Eruvin 22a

³⁴⁰ Exodus 34:6

This then, is the meaning of “The constraint of the sea-*Meitzar Yam* -מִצֵּר יָם,” in that from the letters “*Yam*-ים” – that is, the two [last] letters of “Slow to anger-*Erech Apayim*- אֶרֶךְ אַפַּיִם” – the matter of the exile in Egypt-*Mitzrayim*-מִצְרַיִם was drawn out, but even so, there was an exodus from Egypt. This is because, about the matter of “Slow to anger-*Erech Apayim*- אֶרֶךְ אַפַּיִם,” our sages, of blessed memory, stated,³⁴¹ “He is slow to anger, but in the end He collects His due.”

Therefore, even though it is true that the exile in Egypt (*Mitzrayim*-מִצְרַיִם) was drawn out because He is “Slow to anger-*Erech Apayim*- אֶרֶךְ אַפַּיִם,” (even with [the Egyptians who were] wicked), nevertheless, since “in the end He collects His due,” the exodus from Egypt (*Mitzrayim*-מִצְרַיִם) came about. It was through Yosef that this aspect of, “in the end collects His due,” was brought about.

However, this must be understood. For, since the quality of “Slow to anger-*Erech Apayim*- אֶרֶךְ אַפַּיִם” is one of the limitless (*Bli Gvul*) qualities of the Holy One, blessed is He, how is it that “in the end He collects His due,” given that His qualities are limitless (*Bli Gvul*)?

2.

Now, to understand this, we must preface with the statement in Sifrei³⁴² on the verse,³⁴³ “[For which nation is a great nation that has a god who is close to it, as *HaShem*-יהוה”

³⁴¹ Talmud Yerushalmi Taanit 2:5; Midrash Tanchuma Tisa 26

³⁴² Cited in Pardes Rimonim, Shaar 32, Ch. 2

³⁴³ Deuteronomy 4:7

our God is whenever we call unto Him?” They said [in Sifrei], “It states ‘[whenever] we call unto **Him-Eilav**-אֵלָיו,’ rather than [whenever we call] ‘unto His qualities-*Midotav*-מִדּוֹתָיו.’”

However, at first glance, this is not understood. For, as known, the holy names of *HaShem*-יְהוָה, blessed is He, mentioned in Torah, correspond to the ten *Sefirot* (which are His qualities-*Midot*-מִדּוֹת).³⁴⁴ Moreover, we do indeed call unto Him by those names, as we find in Torah itself, when Moshe pleaded³⁴⁵ “Please, Almighty One-*E”l*-אֱלֹהִים, heal her please.” Is this not calling out and praying to His name Almighty One-*E”l*-אֱלֹהִים. This being so, how does it align with the above-mentioned statement that [we are to call] “unto **Him-Eilav**-אֵלָיו rather than His qualities-*Midotav*-מִדּוֹתָיו”?

About this it is explained³⁴⁶ that there is a difference between His names (*Shemot*-שְׁמוֹת) and His qualities (*Midot*-מִדּוֹת). That is, his qualities (*Midot*-מִדּוֹת) are limited, and are therefore called “qualities-*Midot*-מִדּוֹת,” which is a term that means “measure-*Medidah*-מִדְּדָה.” That is, though His qualities are unlike created beings that are separate from Him, but are rather in a state of ultimate unity with Him etc., and are His Godliness, they nevertheless have measure-*Midah*-מִידָה. This is why we are forbidden to call unto them or to pray to them, Heaven forbid to think so, but rather, our calling in prayer must only be directed to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יְהוָה Himself, blessed is He.

³⁴⁴ See the introduction to Shaarei Orah by Rabbi Yosef Gikatilla, translated as Gates of Light.

³⁴⁵ Numbers 12:13

³⁴⁶ See Siddur Im Divrei Elohi”m Chayim, Shaar HaKriyat Shema 85b and on.

In contrast, His names (*Shemot*-שמות) are not His qualities (*Midot*-מדות), but are rather the manner by which the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is drawn down to spread within His qualities (*Midot*-מדות), which are the vessels (*Keilim*) for His light (*Ohr*), blessed is He.

Thus, the division of names by which He is called, is similar to the division in the vessels (*Keilim*) within which His light (*Ohr*) is drawn. Nonetheless, the bestowal of influence comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, only that it is drawn down by way of the vessels (*Keilim*). By way of analogy, this is like a king who sometimes gives with his right hand and sometimes with his left hand. However, in either case, the king is one and the same.

The explanation is that the bestowal of influence must specifically be by way of the vessels (*Keilim*). That is, if the bestowal would come directly from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, without the medium of vessels (*Keilim*), the drawing down would be utterly limitless, meaning that it could not at all be contained within the parameters of novel being, and it certainly would not be limited to the manner and number of created beings as they currently are.

As understood, this is certainly so, given that in the coming future there will be “a new heaven and a new earth.”³⁴⁷ How much more would this be with the bestowal of influence without the medium of vessels (*Keilim*) at all. The bestowal

³⁴⁷ Isaiah 66:22

would certainly not be as created beings currently are, nor would they be within the parameters of novel beings at all. Therefore, the intermediary medium of the vessels (*Keilim*) is specifically necessary.

Nevertheless, the bestowal is not actually from the vessels (*Keilim*) themselves, Heaven forbid to think so. Rather, the bestowal is from the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, within the vessels (*Keilim*). About the light (*Ohr*) of *HaShem*-יהו"ה Himself, blessed is He, even as He is within the vessels (*Keilim*), He Himself nevertheless remains utterly simple and limitless, whereas the effect of the vessels (*Keilim*) solely relates to the bestowal of influence etc., but has no effect whatsoever on Him, as explained elsewhere.³⁴⁸

However, since the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is simple to the utmost simplicity, in that "He is not of any of these qualities (*Midot*-מדות) at all,"³⁴⁹ therefore, for His light (*Ohr*) to manifest within the vessels (*Keilim*), there must be an intermediary medium. This intermediary is His quality of "Slow to anger-*Erech Apayim*-ארך אפים," about which our sages, of blessed memory, said,³⁵⁰ "He overlooks His qualities (*Ma'avir Al Midotav*-מעביר על מדותיו)." That is, this aspect is the intermediary medium between the aspect of His Godliness, which transcends vessels (*Keilim*), and the aspect of vessels (*Keilim*).

That is, from the very fact that "He overlooks His qualities (*Ma'avir Al Midotav*-מעביר על מדותיו)," it is understood

³⁴⁸ See *Sefer HaMitzvot* of the *Tzemach Tzedek* 115b and on.

³⁴⁹ Introduction to *Tikkunei Zohar* 17a

³⁵⁰ *Talmud Bavli*, *Eruvin* 22a and elsewhere.

that He transcends the limitations of His qualities (*Midot*-מדות), which is why “He overlooks His qualities (*Ma’avir Al Midotav*-מעביר על מדותיו).” However, even so, He is the source of the limitation of His qualities (*Midot*-מדות),” which why it can be said that “He overlooks His qualities (*Ma’avir Al Midotav*-מעביר על מדותיו).” In other words, this indicates that His qualities are of significance and relate to Him, and that according to the measure of the quality (*Midah*-מדה), so should the bestowal be, only that “He overlooks His qualities (*Ma’avir Al Midotav*-מעביר על מדותיו).” We thus find that this also relates to His qualities (*Midot*-מדות). Thus, on account of this, it comes into the aspect of being an intermediary medium.

3.

Now, the matter of an intermediary medium is the aspect of Yosef.³⁵¹ For, about Yosef the verse states,³⁵² “Yosef was seventeen years old,” which is the numerical value of the word “Good-*Tov*-טוב-17,” and goodness (*Tov*-טוב) is the source of every matter of bestowal and drawing down of influence. That is, because of one’s goodness (*Tov*-טוב) and kindness, he constricts himself etc., in order to bestow influence to another. This is like what we find about Hillel the Elder, who said about himself,³⁵³ “Hillel will not become angry,” being that his

³⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36, and the notes there.

³⁵² Genesis 37:2

³⁵³ Talmud Bavli, Shabbat 31a – “There was an incident involving two people who wagered with each other and said: Whichever one of us will go and aggravate Hillel (to the point that he reprimands him) will receive four-hundred *zuz*. One of them said: I will aggravate him. The day he chose to aggravate him was on Friday

quality was that of kindness (*Chessed*), to bestow influence to all.

By way of analogy, this may be better understood about a teacher who wants to bestow intellect to his student who cannot be compared to himself. He first must restrain (*Tzimtzum*) the intellect. That is, he must set aside the essence of the intellect, and draw it down commensurate to the capacity of his student to receive, in which there are two matters. That is, the intellect itself should be commensurate to the capacity of the student, and it also must be according to the student's senses and sensibilities etc. This constriction (*Tzimtzum*) specifically

afternoon before Shabbat (*Erev Shabbat*) when Hillel was washing his head. He went and passed by Hillel's house and said, 'Who here is Hillel? Who here is Hillel?' Hillel wrapped himself in a garment and went out to greet him. He said, 'My son, what do you seek?' He said, 'I have a question to ask.' Hillel replied, 'Ask, my son, ask.' The man asked, 'Why are the heads of the Bablyonians oval?' Hillel replied, 'My son, you have a significant question. It is because they do not have clever midwives.' The man went and waited for an hour and then returned, saying, 'Who here is Hillel? Who here is Hillel?' Hillel wrapped himself in a garment and went out to greet him. He said, 'My son, what do you seek?' He said, 'I have a question to ask.' Hillel replied, 'Ask, my son, ask.' He asked, 'Why are the eyes of the people of Tadmor bleary?' Hillel replied, 'My son, you have a significant question. It is because they live amongst the sands.' The man again went and waited for an hour, and then returned, and said, 'Who here is Hillel? Who here is Hillel?' Hillel wrapped himself in a garment and went out to greet him. He said to him, 'My son, what do you seek?' He said to him, 'I have a question to ask.' Hillel replied, 'Ask, my son, ask.' He asked, 'Why do Africans have wide feet?' Hillel replied, 'My son, you have a significant question. It is because they live in marshlands.' The man said to him, 'I have many more questions to ask, but I am afraid lest you become angry.' Hillel wrapped himself and sat before him and said to him, 'All the questions you have to ask, ask them.' The man got angry and said, 'Are you the same Hillel who they call the *Nasi* (Prince) of Israel?' He replied, 'Yes.' The man said, 'If it is you, may there not be many like you in Israel.' Hillel responded, 'My son, why do you say this?' The man replied, 'Because I lost four-hundred *zuz* because of you.' Hillel said to him, 'Be careful of your spirit [to avoid such things]. Hillel is worthy of you losing four-hundred *zuz*, and even another four-hundred *zuz*, but Hillel will not become angry.'"

stems from the teacher's goodness (*Tov*-טוב) and kindness (*Chessed*).

The same is so of every matter of bestowal, whether it is physical or spiritual bestowal, such as the bestowal of the intellect, mentioned above. That is, it all stems from one's quality of goodness (*Tov*-טוב) and kindness (*Chessed*), because of which he restrains himself to bestow influence.

Relative to how it is Above in *HaShem*'s-יהו"ה Godliness, this is understood in the same way. That is, the general drawing down and bestowal to the worlds, specifically through the restraint of *Tzimtzum*, stems from the aspect of *HaShem*'s-יהו"ה goodness (*Tov*-טוב), blessed is He, as stated in *Etz Chayim*,³⁵⁴ that because He wants to bestow goodness to His creations – being that it is the nature of the good to do good³⁵⁵ – he therefore restrained (*Tzimtzum*) His great light and removed it to the side, drawing down a light that is commensurate to the capacities of the worlds to receive etc.

The same is so of the bestowal of His Torah, as stated in *Talmud*,³⁵⁶ “[Let the good one (*Tov*-טוב) come and receive goodness (*Tov*-טוב) from the Good (*Tov*-טוב) for the good ones (*Tovim*-טובים-ים).] The words, ‘Let the good one (*Tov*-טוב) come,’ refer to Moshe; the words, ‘and receive goodness (*Tov*-טוב)’ refer to Torah; the words, ‘From the Good (*Tov*-טוב)’ refer to the Holy One, blessed is He; and the words, ‘for the good ones (*Tovim*-טובים-ים)’ refer to the Jewish people.” In other words,

³⁵⁴ See *Etz Chayim*, the beginning of *Shaar HaKlallim*; Also see *Shaar HaYichud* of the *Mittler Rebbe*, Ch. 10-11.

³⁵⁵ See *Emek HaMelech*, *Shaar 1* (*Shaar Shaashu'ey HaMelech*), Ch. 1; Also see the note of the *Rebbe* to *Maamarei Admor HaEmtza'ee*, *Kuntreisim*, p. 5.

³⁵⁶ *Talmud Bavli*, *Menachot* 53b

because of *HaShem* 'יהו"ה-s' aspect of "Goodness-*Tov*-טוב" there was a restraint (*Tzimtzum*) by which the Torah was bestowed.

Now, in general, two restraints are involved (*Tzimtzumim*) in this. For the essential matter of drawing down Torah from Above, which is the matter of drawing down the wisdom-*Chochmah* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is by means of a restraint (*Tzimtzum*). This then is the meaning of, "From the Good (*Tov*-טוב)' refers to the Holy One, blessed is He." In addition, even after the Torah was drawn down from Above, in order for it to reach down below, this too was through a restraint (*Tzimtzum*). This is why, "and receive goodness (*Tov*-טוב)' refers to Torah."

In other words, even in the Torah itself there is a matter of goodness (*Tov*-טוב). Now, since it is the nature of the good to do good, there was a restraint (*Tzimtzum*) so that it could be drawn down below to manifest within human intellect etc., so that even the intellect of the *Neshamah* of the soul, and even the intellect of the *Ru'ach* of the soul, and even the intellect of the *Nefesh* of the soul, which is manifest in the human body, will be able to grasp it.³⁵⁷

This then, is the matter of Yosef, about whom the verse states,³⁵⁸ "Yosef was seventeen years old," which is the numerical value of "Good-*Tov*-טוב-17." For, the aspect of "Good-*Tov*-טוב" is the intermediary medium through which all bestowals from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, are drawn down. For, even though *HaShem*-יהו"ה "is not of any of these qualities (*Midot-*

³⁵⁷ Tanya, Likkutei Amarim, Ch. 4

³⁵⁸ Genesis 37:2

מדות) at all,”³⁵⁹ He nevertheless is drawn forth in the vessels (*Keilim*).

However, within the aspect of “Goodness-*Tov* טוב” itself, there are two aspects. For, our sages, of blessed memory, pointed out a contradiction about this and said,³⁶⁰ “One verse states,³⁶¹ ‘*HaShem*-יהו"ה is good (*Tov*-טוב) to all,’ and another verse states,³⁶² ‘*HaShem*-יהו"ה is good (*Tov*-טוב) to those who put their hope in Him, [to the soul that seeks Him].” They answered, “This is analogous to a person who has an orchard. When he waters [the orchard], he waters all of it. However, when he hoes [the orchard], he only hoes around the good amongst them.”

The explanation is that from the perspective of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*) and before Whom “darkness and light are the same,”³⁶³ in that before Him everything is equal, “*HaShem*-יהו"ה is good (*Tov*-טוב) to all,” without any differentiations whatsoever. This is His quality of “Slow to anger-*Erech Apayim* ארך אפים,” in that He even is slow to anger with the wicked (*Resha'im*).

However, this is specifically from the externality (*Chitzoniyut*) of His transcendent encompassing light (*Makif*), which is the aspect of Pharaoh-פרעה, who is the aspect of the

³⁵⁹ Introduction to Tikkunei Zohar 17a

³⁶⁰ Talmud Bavli, Sanhedrin 39b; Yalkut Shimoni, Eichah (Remez 1,039)

³⁶¹ Psalms 145:9

³⁶² Lamentations 3:25

³⁶³ Psalms 139:12

“back of the neck³⁶⁴ (*Oreph*-ערה),”³⁶⁵ and receives vitality specifically from the externality (*Chitzoniyut*) of *HaShem*’s-יהו"ה transcendent encompassing light (*Makif*).

However, when there is an illumination of the inner aspect (*Pnimiyut*) of *HaShem*’s-יהו"ה transcendent encompassing light (*Makif*), then the light of *HaShem*-יהו"ה, blessed is He, is drawn in an inner manner (*b’Pnimiyut*), and is specifically drawn to the appropriate place. This is the aspect of the “good-*Tov* טוב” of Yosef. That is, it is because of his goodness (*Tov*-טוב) and kindness (*Chessed*) in that he restrains himself so that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, will be drawn specifically in an inner way (*b’Pnimiyut*).

Thus, through the matter indicated by the verse,³⁶⁶ “And Yosef had been brought down to Egypt,” the exodus from Egypt-*Mitzrayim* מצרים was caused to be, which is “The constraint of the sea-*Meitzar Yam* ים מצר,” so that even though “He is slow to anger,” nevertheless, “in the end He collects His due.” This stems from the inner aspect (*Pnimiyut*) of *HaShem*’s-יהו"ה transcendent encompassing light (*Makif*), blessed is He, which is the inner aspect (*Pnimiyut*) of His Supernal intent.

4.

The explanation is that to reach the inner aspect (*Pnimiyut*) of the transcendent encompassing light (*Makif*) of

³⁶⁴ That is stiff-necked, meaning stubbornness, in that Pharaoh stubbornly refused to let the children of Israel leave Egypt.

³⁶⁵ See Likkutei Torah of the Arizal, Vayeishev and Shemot, and elsewhere.

³⁶⁶ Genesis 39:1

HaShem-יהו"ה, blessed is He, this is brought about through toil in service of *HaShem*-יהו"ה, blessed is He, of the Jewish people. For the Jewish people are called *Yisroel*-ישראל, which shares the same letters as, "A head for Me-*Li Rosh*-לי ראש,"³⁶⁷ in that they reach the inner aspect (*Pnimiyyut*) of the transcendent encompassing light (*Makif*) of *HaShem*-יהו"ה, blessed is He.

To further explain, there are two manners of toil in service of *HaShem*-יהו"ה, blessed is He. The first is the toil of affecting refinements (*Birurim*) in the worlds, which relates to the external aspect (*Chitzoniyyut*). The second is toil in service of *HaShem*-יהו"ה, blessed is He, that stems from the essence of the soul, which transcends reason and intellect. It is through this aspect of toil that we reach the inner aspect (*Pnimiyyut*) of the transcendent encompassing light (*Makif*) of *HaShem*-יהו"ה, blessed is He.

The explanation is that during the recital of *Shema*, we say, "Listen Israel-*Shema Yisroel*-שמע ישראל."³⁶⁸ These two words indicate the two manners of toil in service of *HaShem*-יהו"ה, blessed is He. There is the toil of "Listen-*Shema*," and there is the toil of "*Yisroel*." Now, the word "Listen-*Shema*," divides into "The name of *Ayin-Shem Ayin*-שם שמע,"³⁶⁹ in which the letter *Ayin*-ע of the word "Listen-*Shema*," is a large letter *Ayin*-ע-70, referring to the seven emotional qualities (*Midot*) as each includes ten [*Sefirot*].

³⁶⁷ Shaar HaPesukim of the Arizal to Genesis 32:29; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35; Sefer HaMitzvot of the Tzemach Tzedek 15b citing Zohar, and elsewhere.

³⁶⁸ Deuteronomy 6:4

³⁶⁹ See Zohar III (Ra'aya Mehmna) 236b

The largeness of the letter *Ayin-ע* indicates the emotional qualities (*Midot*) as they are in their root. The word “The name-*Shem-שם*” (of the *Ayin-ע*) refers to the fact that the vitality of all the worlds is just a name (*Shem-שם*) and glimmer of radiance of the emotional qualities (*Midot*). (This is because the emotional qualities (*Midot*) are the root of the worlds, as it states,³⁷⁰ “For I said, ‘The world is built on kindness-*Chessed*.’”)

This then, is the meaning of “Listen-*Shema-שמע*,” which is a word that indicates understanding and comprehension.³⁷¹ Moreover, the comprehension is in the word “Listen-*Shema-שמע*” itself, that is, it only is the aspect of a name (*Shem-שם*) and glimmer of radiance of the aspect of the *Ayin-ע*, which is made to be a source for the existence of the worlds. Through this contemplation (*Hitbonenut*) a person becomes roused with love, yearning, and desire to reach the aspect of the essence of the emotional qualities (*Midot*) etc.

However, since this toil stems from intellect and contemplation, and even the contemplation itself is only into the root of the vitality of the worlds, therefore, through this contemplation (*Hitbonenut*) a person only reaches the aspect of the externality (*Chitzoniyut*), (that is, only the externality (*Chitzoniyut*) of *HaShem*’s יהו"ה transcendent encompassing light (*Makif*), blessed is He). Through this contemplation his toil comes to bring about refinements (*Birurim*).

³⁷⁰ Psalms 89:3; Ohr HaTorah (Yahal Ohr) to Psalms 89:3

³⁷¹ See Listen Israel, a translation of Rabbi Hillel Paritcher’s commentary to Ch. 1 of Shaar HaYichud of the Mittler Rebbe.

Now, “*Yisroel*-אל-ישראל” is the matter of the toil of the soul, in and of itself, that is, “A head for Me-*Li Rosh*-לי ראש,” that transcends intellect and transcends the worlds. Through this toil we reach the innerness (*Pnimityut*) of *HaShem*’s-יהו"ה, transcendent encompassing light (*Makif*), blessed is He.

This is also the difference between the resultant love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, born of contemplation (*Hitbonenut*). That is, the love of *HaShem* “with all your heart and with all your soul,”³⁷² that results from the aspect of “Listen-*Shema*-שמע,” is love “with all your **heart**” in a way that the love is limited according to the vessel of the heart.

In contrast, the love of *HaShem*-יהו"ה, blessed is He, that stems from the aspect of “*Yisroel*-אל-ישראל” is love “with all your **being** (*Bechol Me’odecha*-בכל מאדך),” which transcends limitation. That is, there is a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), even in the emotional qualities (*Midot*), and this brings about the exodus from Egypt-*Mitzrayim*-מצרים, in that even within the worlds there is an illumination of the innerness (*Pnimityut*) of *HaShem*’s-יהו"ה, transcendent encompassing light, blessed is He.

It is in this matter that Yosef was superior to all the other tribes. For, about all the tribes the verse states,³⁷³ “Behold! We were binding sheaves in the middle of the field,” referring to the toil of refinements (*Birurim*), which is the aspect of “The name of *Ayin-Shem Ayin*-ע"שם.” For, the word, “name-*Shem*-שם-340” is equal in numerical value to the 288-רפ"ה (sparks that

³⁷² Deuteronomy 6:5

³⁷³ Genesis 37:7; See Ohr HaTorah, Vayeishev 1,147a.

require refinement) plus with the Name of *Ba''N*-ב"ן-52 [spelled *ה"ה* [י"ד ה"ה ו"ו ה"ה] (Who is the refiner).

This brings about an ascent, but only to the aspect of the large letter *Ayin*-ע. In contrast, about Yosef the verse states,³⁷⁴ “My sheaf rose and remained standing; and then behold! – your sheaves gathered around and bowed down to my sheaf.” This refers to the second refinement (*Birur Sheini*) affected by the Name of *Ma''H*-מ"ה-45 [*ה"א* ו*א"ו* ה"א] which brings about the ascent to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-ה"ה Himself,³⁷⁵ blessed is He, who transcends the aspect of the large *Ayin*-ע.

This is the meaning of the words,³⁷⁶ “[A charming son is Yosef, a charming son upon the eye (*Alei Ayin*-ע"י-ע"י,” meaning over and above the large letter *Ayin*-ע. This is also why the verse repeats “a charming son-*Ben Porat*-בן פורת.” For, the word “*Porat*-פורת” is of the same root as “be fruitful and multiply-*Pru U'Revu*-פרו ורבו.”³⁷⁷ That is, Yosef draws down additional lights and illuminations from higher than the chaining down of the worlds (*Hishtalshehut*).

This is also the meaning of [what Yaakov] said to Yosef,³⁷⁸ “I have given you Shechem, one portion (*Shechem Echad*-שכם אהד) more than your brothers.” The word “*Shechem*-שכם” means “shoulders,” which is the aspect of the

³⁷⁴ Genesis 37:7 *ibid*.

³⁷⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

³⁷⁶ Genesis 49:22

³⁷⁷ Genesis 1:28

³⁷⁸ Genesis 48:22

hindside (*Achorayim*), as stated [about the deed of Cham,³⁷⁹ the ancestor of Egypt-*Mitzrayim*-מצרים],³⁸⁰ “And Shem and Yafet took a garment, laid it upon both their shoulders (*Shechem*-שכם) and walked backwards.”

However, Yosef took the “shoulders-*Shechem*-שכם” (which is the aspect of the hindside (*Achorayim*) from which the exile of Egypt (*Mitzrayim*) was drawn), and turned it into the aspect of “One-*Echad*-אהד.” In other words, he caused a drawing down of the transcendent encompassing light (*Makif*) of *HaShem*-יהו"ה, blessed is He, in an inner way (*b'Pnimityut*), which caused an illumination of the innerness (*Pnimityut*) of *HaShem*'s-יהו"ה transcendent encompassing light, blessed is He, through which the exodus from Egypt (*Mitzrayim*) was brought about.

5.

This then, is the meaning of,³⁸¹ “How many levels of goodness has the Ever-Present One bestowed upon us.” That is, the fifteen levels of goodness enumerated, are the aspect [of the *Sefirah*] of Foundation-*Yesod*, which is the level of Yosef, “the righteous (*Tzaddik*), who is the Foundation-*Yesod* of the world.”³⁸² That is, it is he who draws the transcendent

³⁷⁹ Genesis 10:6

³⁸⁰ Genesis 9:23

³⁸¹ In the *Maggid* section of the Pesach Haggadah.

³⁸² Proverbs 10:25; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid.*; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

encompassing light (*Makif*) of *HaShem*-יהו"ה down, in an inner manner (*b'Pnimityut*).

This is the meaning of the continuing words, “has the Ever-Present One bestowed upon us (*LaMakom Aleinu*-למקום עלינו),” as explained by his honorable holiness, the Tzemach Tzedek who said,³⁸³ “Because of us, and through us.” That is, through the toil of the souls of the Jewish people. That is, “upon us-*Aleinu*-עלינו,” means, “through us,” referring to the toil of the Jewish soul, in and of itself, which transcends the refinement of the animalistic soul.

Through this we come to the meaning of “upon us-*Aleinu*-עלינו,” as “because of us,” meaning, that the drawing down should specifically be to the souls of the Jewish people, so that even from the perspective of the transcendent encompassing light (*Makif*) of *HaShem*'s-יהו"ה, it should be drawn down in an inner way (*b'Pnimityut*) specifically to the appropriate place (*LaMakom*).

³⁸³ See Sefer HaSichot 5698 p. 266; Also see the Sichah talk preceding the discourse (Torat Menachem, Vol. 22 p. 232).

Discourse 19

*“v’Hechereem HaShem et Lashon Yam Mitzrayim -
HaShem will dry up the gulf of the sea of Egypt”*

Delivered on the last day of Pesach, 5718

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

1.

The verse states,³⁸⁴ *“HaShem-יהוה”* will dry up the gulf of the sea of Egypt and will wave His hand over the river [Euphrates] with the power of His breath; He will strike it into seven streams and will guide (the people) across in shoes. There will be a road for the remnant of His people that remain in Assyria, as there was for Israel on the day it went up from the land of Egypt.”

Now, this must be better understood.³⁸⁵ For, since the Torah emphasizes that in the coming future the splitting of the river will be “as it was for Israel on the day it went up from the land of Egypt,” meaning that it will be like the splitting of the sea, this being so, why is it that in the coming future the river will be split into seven streams, unlike the splitting of the sea during the exodus from Egypt?

We also must understand the meaning of the words, “[He] will guide (the people) across in shoes.” That is, the

³⁸⁴ Isaiah 11:15-15 – The *Haftorah* reading of the last day of Pesach.

³⁸⁵ See Shaar HaEmunah of the Mittler Rebbe, Ch. 52 and on; *Hemshech “V’Hechereem”* 5631 (Sefer HaMaamarim 5631 p. 259 and on).

simple meaning of the words is that the river will become dry, thus making it possible for them to pass and walk through it in shoes. However, at first glance, does not the verse already state, “There will be a road etc.,” the meaning of which is that there will be a paved pathway in it, and it thereby is already understood that they will be able to pass through on dry land. This being so, what is the meaning of the words, “[He] will guide (the people) across in shoes.”

Now, from the general overview of the matter, the indication seems to be that the words “[He] will guide (the people) across in shoes” is one of the wondrous and miraculous matters that will take place with the revelations of the coming future. That is, this is why it is included in the enumeration of the other wondrous levels that, “*HaShem*-יהוה will dry up the gulf of the sea of Egypt and will wave His hand over the river etc.” We therefore must understand the meaning of this.

Furthermore, we must understand why the verse states, “[He] will guide (the people) across in shoes-*BaNe'alim*-בְּנִעְלִים” (with the vowel point *Patach*-פְּתַח under the letter *Beit*-בֵּ), which is akin to the definitive letter *Hey*-הּ, [thus meaning “in **the known** shoes”]. What are the known shoes about which it states, “[He] will guide (the people) across in **the** shoes-*BaNe'alim*-בְּנִעְלִים”?

2.

Now, to understand this, we first must preface with an explanation of the matter of the splitting of the sea that occurred in the exodus from Egypt. For, since the Torah emphasizes that

the splitting of the river in the coming future will be “as it was for Israel on the day it went up from the land of Egypt,” meaning that it will be similar to matters that took place in the exodus from Egypt (as discussed before), therefore, to understand matters of the coming future, we first must explain matters that happened in the exodus from Egypt.

This is also understood from the verse,³⁸⁶ “Like the days when you left the land of Egypt, I will show you wonders,” in which the verse specifies “days-*K’Yemei*” כַּיָּמֵי, in the plural.³⁸⁷ His honorable holiness, my father-in-law, the Rebbe, explained³⁸⁸ that from the time of the exodus from Egypt, the coming redemption already began. This being so, the matters of the coming redemption may be understood from the matters that took place in the exodus from Egypt, one of which was the splitting of the sea.

Now, regarding the necessity for the sea to be split, since they came out of the sea on the same side that they entered,³⁸⁹ it is understood that the splitting of the sea was not for the purpose of saving Israel from Pharaoh and Egypt, but was necessary in and of itself.

This may be understood by prefacing with a question.³⁹⁰ Namely, what exactly was the greatness of the splitting of the sea, that it is [considered to be] one of the greatest of wonders and miracles, so much so, that even relative to the Holy One,

³⁸⁶ Micah 7:15

³⁸⁷ See Zohar III 176a

³⁸⁸ See the beginning of the discourse entitled “*K’Yemei Tzeitcha*” 5708 (p. 159).

³⁸⁹ See Tosefot to Arachin 15a

³⁹⁰ See the discourse entitled “*Vayar Yisroel et HaYad HaGedolah*” in Torat Chayim, Beshalach 153b and on, (p. 153 and on in the new edition).

blessed is He, it is considered to be “difficult,” so to speak, as in the common idiom of our sages, of blessed memory,³⁹¹ “It is as difficult as the splitting of the sea.”

At first glance, did not this matter already take place at the very beginning of creation, as it states,³⁹² “Let the waters beneath the heaven be gathered into one area, and let the dry land appear.” In other words, according to the natural order, the waters should have covered the dry land. This is as stated by Rambam³⁹³ regarding the matter of the [celestial] spheres, that each sphere surrounds and encompasses the spheres below it, and even in regard to the foundational elements, the element of water surrounds the element of earth, the element of air surrounds the element of water, and the element of fire surrounds the element of air [in that each one is lighter than the other].

This being so, we find that the water should be above the earth, being that the element of water is lighter than the element of earth, and the element of earth is heavier than the element of water. We therefore find that it actually was this way at the beginning of creation, and that even so, the Holy One, blessed is He, decreed, “Let the waters beneath the heaven be gathered into one area, and let the dry land appear.”

We thus find that this matter already happened during the act of creation itself, meaning, in the chaining down of the worlds (*Hishtalshelut*). This being so, it is not understood what the great wonder is in the splitting of the sea, and why it is

³⁹¹ Talmud Bavli, Pesachim 118a; Sotah 2a; Zohar II 170a

³⁹² Genesis 1:9

³⁹³ Mishneh Torah, Hilchot Yesodei HaTorah 3:1, 3:10; 4:2

[considered to be] one of the greatest of wonders and miracles, that departs from the natural order and the limitations of the chaining down of the worlds (*Hishtalshelut*).

Now, it should be added that the reason for the decree, “Let the waters beneath the heavens be gathered into one area,” is for “the dry land to appear,” meaning that the element of earth should be revealed. This is because the superior aspect of the element of earth, is that,³⁹⁴ “All originate from the dust.” This is as stated,³⁹⁵ “Let the earth bring forth living creatures,” and,³⁹⁶ “Let the earth sprout vegetation,” until the utterance,³⁹⁷ “Let us make man,” in that man too was created from the earth. This even relates to sea creatures and even to the globe of the sun.³⁹⁸

The reason is because “Their beginning is wedged in their end.”³⁹⁹ In other words, the power to bring novel being into existence, specifically stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. For, He alone has no cause that precedes Him, Heaven forbid to think so. Only He has the power and ability to bring something into being from nothing.⁴⁰⁰

Now, this power is specifically revealed in the foundational element of earth, which is why,⁴⁰¹ “All originate

³⁹⁴ Ecclesiastes 3:20

³⁹⁵ Genesis 1:24

³⁹⁶ Genesis 1:11

³⁹⁷ Genesis 1:26

³⁹⁸ See Midrash Kohelet Rabba to Ecclesiastes 3:20

³⁹⁹ Sefer Yetzirah 1:7

⁴⁰⁰ Tanya, Iggeret HaKodesh, Epistle 20; Also see Mishneh Torah, Hilchot Yesodei HaTorah 1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁰¹ Ecclesiastes 3:20

from the dust.” From this it is understood that the decree, “Let the waters be gathered etc.,” relates to the general matter of creation, since it is specifically through the revelation of the dry land that, “All originate from the dust,” was caused to be. This being so, this is a constant matter within the creation itself. With this in mind, the question, what is so wondrous about the splitting of the sea, is compounded.

However, the explanation is⁴⁰² that with the decree “Let the waters be gathered etc.,” no actual change was brought about in the existence of the waters themselves, except that their place was changed. That is, at first the waters covered the surface of the whole earth, and the change was that, instead, the waters were gathered to one area, by which the dry land was revealed. This being so, it is only a change of place. In contrast, about the splitting of the sea it is written,⁴⁰³ “He transformed the sea into dry land.” That is, the sea itself became dry land, as it states,⁴⁰⁴ “The children of Israel came into the sea on dry land,” meaning that within the sea itself, it became dry land.

3.

This may be better understood by prefacing that all matters that exist physically below, exist because of their spiritual root in *HaShem*'s יהו"ה Godliness above. Moreover, we may understand matters as they are above, by how they are

⁴⁰² See Sefer HaMaamarim 5664 p. 312 and on (p. 183 and on in the 5754 edition).

⁴⁰³ Psalms 66:6

⁴⁰⁴ Exodus 14:22

below in the soul of man, as in the meaning of the verse,⁴⁰⁵ “From my flesh I behold God.”

Thus, the explanation is that above, the aspects of the “sea-*Yam*-ים” and “dry land-*Yabashah*-יבשה” (the land-*Aretz*-ארץ) are matters of the concealed world (*Alma D’Itkasiya*) and the revealed world (*Alma d’Itgaliya*). As these matters are in the soul of man, they are thought (*Machshavah*) and speech (*Dibur*). That is, speech (*Dibur*) is revelation to another, and is the aspect of “dry land-*Yabashah*-יבשה,” whereas thought (*Machshavah*) is concealed, in that another person does not at all know what one is thinking. Thus thought is the aspect of the “sea-*Yam*-ים.”

Now, when one’s thought (*Machshavah*) is intense and dominant, and flows constantly in and of itself, ordered speech (which is how speech must be) has no room to exist. Rather, for one’s speech (*Dibur*) to be orderly, his thought (*Machshavah*) must be diminished and restrained (*Tzimtzum*). That is, thought (*Machshavah*) cannot illuminate when it is intense and dominant. Rather, the essence of the thought (*Machshavah*) must be concealed, and only a small part of it is drawn out, by which it then is possible for it to be revealed in one’s speech (*Dibur*).

Now, as in the meaning of the verse,⁴⁰⁶ “From my flesh I behold God,” this likewise is so Above, in *HaShem*’s-יהו"ה Godliness, which also has the two aspects of speech (*Dibur*) and thought (*Machshavah*), these being revelation (*Gilyu*) and

⁴⁰⁵ Job 19:26; See Tanya, Iggeret HaKodesh, Epistle 15; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

⁴⁰⁶ Job 19:26; See Tanya, Iggeret HaKodesh, Epistle 15; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

concealment (*He'elem*). That is, speech (*Dibur*) is the root and source for the existence of novel creations, as it states,⁴⁰⁷ “By the word of *HaShem*-יהוה the heavens were made, and by the breath of His mouth all their hosts,” and similarly,⁴⁰⁸ “The world was created with ten utterances.”

In contrast, thought (*Machshavah*), which is the matter of concealment (*He'elem*), transcends the root of novel creations. Now, when thought (*Machshavah*) is in a state of revelation, the revelation of speech (*Dibur*), which is the root and source of created beings, is not possible. It therefore was necessary for there first to be a restraint (*Tzimtzum*) of the aspect of thought (*Machshavah*), meaning that the light that transcends the worlds would not illuminate in a revealed manner, but that only a glimmer of it would be drawn down, until the revelation of speech, which is the root of created beings, became applicable, and thereby, “By the word of *HaShem*-יהוה the heavens were made.”

Thus, even below in this world, at the beginning of creation there was the decree, “Let the waters (the aspect of the concealment-*He'elem*) be gathered to one place,” this being the matter of the restraint (*Tzimtzum*) and concealment of the aspect of thought (*Machshavah*), which is concealed Above and does not illuminate in a revealed manner, and what is revealed is merely a tiny portion of it. Through this, [it became possible for the matter of] “let the dry land appear,” which is the

⁴⁰⁷ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁴⁰⁸ Mishnah Avot 5:1

revelation of the foundational element of earth, and thereby the matter of,⁴⁰⁹ “All originate from the dust” came about.

Now, all the above is in a way that the essence of the thought (*Machshavah*) is in a state of concealment, and all that is drawn down from it is but a tiny portion. In contrast, the matter of the splitting of the sea is that,⁴¹⁰ “He transformed the sea to dry land,” in that the sea (*Yam*-ים) itself was transformed to dry land (*Yabashah*-יבשה). As this spiritually is above in *HaShem*'s-יהו"ה Godliness, the essence of the thought (*Machshavah*) itself was drawn into revelation, and therefore, this likewise was caused below, that the sea itself was transformed to dry land.

Although, as explained above, it is not possible for the essence of thought (*Machshavah*) to illuminate in a revealed manner in speech (*Dibur*), and that when there is an illumination of the essence of thought (*Machshavah*), speech (*Dibur*) cannot be orderly, nonetheless, all this is only according to the order of the chaining down of the worlds (*Hishtalshelut*), where the essence of thought (*Machshavah*) becomes limited and concealed relative to speech, which it transcends.

However, upon the splitting of the sea there was an illumination of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), as written,⁴¹¹ “*HaShem*-יהו"ה moved the sea with a strong east wind (*Ru'ach Kadeem*-רוח קדים) all night long,” in which the

⁴⁰⁹ Ecclesiastes 3:20

⁴¹⁰ Psalms 66:6

⁴¹¹ Exodus 14:21

words “east wind-*Ru’ach Kadeem*-רוח קדים,” refers to He who Preexists the world-*Kadmono Shel Olam*-קדמונו של עולם-*HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).⁴¹²

In relation to Him, blessed is He,⁴¹³ “darkness and light are the same,” meaning that before Him the darkness of the concealed world (*Alma d’Itkasiya*) and the light of the revealed world (*Alma d’Itgaliya*), are utterly equal. Thus, due to the aspect of the “primordial spirit-*Ru’ach Kadeem*-רוח קדים” of He who Preexists the world-*Kadmono Shel Olam*-קדמונו של עולם-*HaShem*-יהו"ה, blessed is He, even the sea (*Yam*-ים), which refers to the essence of thought (*Machshavah*), was transformed to dry land (*Yabashah*-יבשה).

This is also the meaning of the words,⁴¹⁴ “The water was a wall for them, on their right and on their left.” That is, the reason that the water was a wall for them on their right, meaning to the south, was because the wind blew from north to south. Likewise, the reason that the water was a wall for them on their left, meaning to the north, was because the wind blew for them from south to north. However, this was not in a way that there were two winds, but the very same wind blew from north to south and from south to north.

This is because this wind was the “primordial spirit-*Ru’ach Kadeem*-רוח קדים,” of He who Preexists the world-*Kadmono Shel Olam*-קדמונו של עולם-*HaShem*-יהו"ה, blessed is

⁴¹² See Likkutei Torah Tzav 14c and elsewhere; Midrash Bereishit Rabba 38:7; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*), section on the term “Preexistent-*Kedem*-קדם.”

⁴¹³ Psalms 139:12

⁴¹⁴ Exodus 14:22

He, and does not have the limitation of the directions north and south. Due to this, the transformation of the sea to dry land was also caused, being that this wind neither has the limitations of the sea (*Yam*-ים) nor the limitation of dry land (*Yabashah*-יבשה), that is, neither concealment (*He'elem*) nor revelation (*Gilyu*).

4.

Now, the matter of drawing concealment (*He'elem*) into revelation (*Gilyu*), which occurred at the splitting of the sea, was not just within the worlds, that the concealed world (*Alma d'Itkasiya*) illuminated within the revealed world (*Alma d'Itgaliya*). Rather, the drawing forth of concealment into revelation also happened in the loftiest Supernal levels, including the names by which *HaShem*-יהו"ה, blessed is He, is called in Torah. That is, even in them, there was a matter of concealment (*He'elem*) and revelation (*Gilyu*), and even in the names themselves, there was a drawing forth of concealment (*He'elem*) into revelation (*Gilyu*), even including the Explicit Name (*Shem HaMeforash*), which is the Name *HaShem*-יהו"ה.⁴¹⁵

The explanation⁴¹⁶ is that the verse states,⁴¹⁷ “*HaShem*-יהו"ה | *HaShem*-יהו"ה,” [with a pause between them,]⁴¹⁸ in which the Name *HaShem*-יהו"ה is mentioned twice. This refers to the

⁴¹⁵ Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Nesiyat Kapayim 14:10; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁴¹⁶ See Torah Ohr, Beshalach 61d and on.

⁴¹⁷ Exodus 34:6

⁴¹⁸ Zohar III 138a (Idra Rabba)

revealed (*b'Giluy*) Name *HaShem*-יהו"ה and the concealed (*b'He'elem*) Name *HaShem*-יהו"ה, these being the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. At the splitting of the sea, the upper Name *HaShem*-יהו"ה illuminated within the lower Name *HaShem*-יהו"ה.

Now, the Name *HaShem*-יהו"ה may be understood by its four letters.⁴¹⁹ [One of the meanings of] the Name *HaShem*-יהו"ה is, "He who brings into being-*Mehaveh*-מְהַוֶּה,"⁴²⁰ in that the totality of novel existence is brought into being by the Name *HaShem*-יהו"ה, as the verse states,⁴²¹ "By the word of *HaShem*-יהו"ה the heavens were made." In other words, the coming into being from nothing to something of novel existence is brought about by the Name *HaShem*-יהו"ה. This is because the creation of novel existence from nothing to something is not a matter of order and gradation, but is in a manner that the nothing becomes something with utterly no comparison [or gradation] whatsoever.

Now, since this drawing down is with utterly no comparison [or gradation] whatsoever, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, first had to be withdrawn. This is analogous to a teacher⁴²² who must first withdraw the light of his own intellect, until all that remains is the point (*Nekudah*). This point (*Nekudah*) is the matter of the *Yod*-י of the Name

⁴¹⁹ See *Torat Chayim* *ibid.* p. 208b and on (Vol. 1, p. 149d in the new edition).

⁴²⁰ Pardes Rimonim, Shaar 1 (*Shaar Eser v'Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud veHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 4; Zohar III 257b (Ra'aya Mehemna).

⁴²¹ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 1 and on.

⁴²² See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 11-13.

HaShem-ה'י"ה, blessed is He. Now, in the *Yod*-י itself, there is an upper thorn (referred to as “the thorn of the *Yod*-י”), and a lower thorn. The upper thorn of the *Yod*-י is the point of the teacher’s intellect, in that the totality of his intellect is included within a single point (*Nekudah*). The lower thorn of the *Yod*-י is the point (*Nekudah*) that includes the intellect that will be bestowed to the recipient. That is, at first the teacher restrains his own intellect so that all that remains is the singular point (*Nekudah*) of his intellect, which is the upper thorn of the *Yod*-י. Through this, there then is the drawing down of the lower thorn of the *Yod*-י, which is the point of intellect that also includes the intellect of the recipient.

Now, though the lower thorn of the *Yod*-י already includes the intellect of the student, nevertheless, it only is in the state of a point (*Nekudah*). It therefore must then be drawn into length and breadth, which is the form of the letter *Hey*-ה. This drawing is also through a restraint (*Tzimtzum*), which is the matter of the *Yod*-י that begins the letter *Hey*-ה.⁴²³ Through this restraint (*Tzimtzum*) there is a drawing from the lower thorn of the *Yod*-י to the plane of the recipient. This is similar to the explanation elsewhere⁴²⁴ about the letter *Yod*-י itself, the name of which [*Yod*-י] is spelled *Yod*-י *Vav*-ו *Dalet*-ד. That is, from the aspect of the *Yod*-י there is a drawing down through the

⁴²³ That is, to write any letter, including the letter *Hey*-ה, the scribe must start by placing the quill upon the parchment, thus forming the point of a *Yod*-י, which is then extended into either a horizontal or vertical line, depending on the letter that he wishes to write. See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14.

⁴²⁴ See the *Opening Gateway* (*Petach HaShaar*) to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 3-4 (p. 20b), and elsewhere.

aspect of the *Vav*-ו to the aspect of the *Dalet*-ד, which is the matter of length (*Orech*) and breadth (*Rochev*).⁴²⁵

The same is so of the drawing down from the letter *Yod*-י of the Name *HaShem*-יהו"ה to its first letter *Hey*-ה. That is, the drawing down is through the *Yod*-י at the beginning of the letter *Hey*-ה. In other words, after the restraint (*Tzimtzum*) of the entire intellect of the teacher, which becomes concealed in a single point (*Nekudah*), until the lower point of the letter *Yod*-י, which is the point of the intellect that relates to the recipient, there is an additional restraint (*Tzimtzum*) until it is drawn into the aspect of the *Hey*-ה, which is the plane of the recipient.

However, the aspect of the *Hey*-ה is still the matter of the plane of the recipient as it still is in the bestower. There therefore must be a further drawing down by means of the letter *Vav*-ו, which also begins with the letter *Yod*-י. That is, a further restraint (*Tzimtzum*) is made in the plane of the recipient as it still is in the bestower, through which the letter *Vav*-ו is drawn down. Moreover, the further the letter *Vav*-ו is drawn down, the narrower it becomes.

It then is drawn into [expression in] the final *Hey*-ה of the Name *HaShem*-יהו"ה, which is the matter of the plane of the recipient. This drawing down is also by means of restraint (*Tzimtzum*), which is the matter of the *Yod*-י that begins the letter *Hey*-ה.

From the above example we can understand how it is Above in *HaShem*'s-יהו"ה Godliness. That is, as explained above, the drawing down of the Name *HaShem*-יהו"ה is of

⁴²⁵ Also see the commentary to Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Vol. 2, Introduction to Chapter 34, Part 2.

utterly no comparison or relativity, and comes about through the four letters of the Name *HaShem*-יהו"ה. That is, the light of *HaShem*-יהו"ה, that transcends the worlds is made to undergo a restraint (*Tzimtzum*), so that all that remains is the aspect of a point (*Nekudah*), which is the upper thorn of the letter *Yod*-י, until the aspect of the lower thorn of the letter *Yod*-י is made, which is the matter of a point (*Nekudah*) that relates to worlds.

It then undergoes a further restraint (*Tzimtzum*), which is the matter of drawing forth the letter *Hey*-ה of the Name *HaShem*-יהו"ה, which is the plane of the recipient as it is in the Bestower, *HaShem*-יהו"ה Himself, blessed is He. This is the matter of “the estimation within Himself, in potential, of everything that is destined to be brought into actuality.”⁴²⁶

There then is another restraint (*Tzimtzum*), which is the matter of drawing down the line and thread (*Kav v'Chut*),⁴²⁷ until it is drawn down [and expressed] in the aspect of the final *Hey*-ה of the Name *HaShem*-יהו"ה, which is the plane of the worlds.

Now, all the above only relates to the matter of the existence of novel being as it stems from the lower Name *HaShem*-יהו"ה. However, about the matter of the existence of novel being as it stems from the Upper Name *HaShem*-יהו"ה, the verse states,⁴²⁸ “Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created,” in which the verse

⁴²⁶ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Sefer HaMaamarim 5709, p. 38 and the note there.

⁴²⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

⁴²⁸ Psalms 148:5

specifies, “[He commanded and] they were created-*Nivra’oo-נברא*,” meaning automatically.

This may also be understood based on the above-mentioned analogy of a teacher and his student. For, when it comes to the general bestowal of the teacher, including all the various restraints (*Tzimtzum*) that take place in this, the cause of the actual bestowal is because it first arose in the desire of the teacher to teach.

Now, although the desire itself transcends the actual bestowal of influence, nevertheless, it must be said that all the particulars of the bestowal already existed in the originating desire, only that they were concealed.⁴²⁹ This analogy is explained through another analogy, which is the arousal of desire to build a house, to draw a picture, or to write something down. In all these analogies it is understood that the arousal of the originating desire already contains all the particulars that then come into actuality. The same is likewise so of the desire to bestow, that the desire already contains all the particulars that will later come into actuality, only that they first are concealed, and then come to be revealed.

Based on this analogy we may understand the matter as it is Above in *HaShem*’s-יהו"ה Godliness. That is, in the arousal of the desire (*Ratzon*) for the worlds, there already is the form of all four letters of the Name *HaShem*-יהו"ה. That is, immediately upon the arousal of His desire, blessed is He, all the worlds were brought into being, however they were still

⁴²⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 *ibid*.

concealed. About this the verse states,⁴³⁰ “Let them praise the Name *HaShem*-יהו"ה, for He (*Hoo*-הוא) commanded and they were created.” The word “He-*Hoo*-הוא” [is in the third person and] indicates concealment,⁴³¹ referring to the Upper Name *HaShem*-יהו"ה,⁴³² this being the Name *HaShem*-יהו"ה that is concealed (*He'elem*). This is why the verse specifies, [“He commanded and] they were created-*Nivra'oo*-נבראו,” meaning automatically.

That is, the way novel being is brought about as it stems from the lower Name *HaShem*-יהו"ה, is by way of manifestation (*Hitlabshoot*), whereas the way novel being is brought about as it stems from the Upper Name *HaShem*-יהו"ה is automatically, in a transcendent and encompassing (*Makif*) way. This is because the Upper Name *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds.

Now, the matter of the splitting of the sea is that even the Upper Name *HaShem*-יהו"ה, which is the Name *HaShem*-יהו"ה of His Supernal desire (*Ratzon*), which is the aspect of the Crown-*Keter*, illuminated in a revealed way. From this, a drawing even further down was brought about, so that the concealed world (*Alma d'Itkasiya*) illuminated in the revealed

⁴³⁰ Psalms 148:5

⁴³¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*).

⁴³² That is, *HaShem*'s-יהו"ה title “He-*Hoo*-הוא-12” which equals “In Myself-*Bee*-ב-12” includes the letters ט"י י"א י"ב (in *Cheshbon Kidmi*), the total of which equals (the י"ב-12 letters of) “He is and He was and He will be-*Hoveh* ו'Hayah ו'Yiheyeh ויהייה והייה-78,” and thus indicates the Essential Self of *HaShem*-יהו"ה, blessed is He, that transcends the worlds [but already relates to the tenses of time and worlds]. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The drawing forth of Action from the Letters to *Elohi"m*-אלהי"ם.”

world (*Alma d'Itgaliya*), to the point that even in the physical world below, there was a transformation of the sea into dry land. In other words, the root of this is because the Upper Name *HaShem*-יהו"ה illuminated in the lower name *HaShem*-יהו"ה.

It is in regard to this that about the splitting of the sea the verse states,⁴³³ "Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt; and the people feared *HaShem*-יהו"ה etc." The words, "Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt," refer to the lower Name *HaShem*-יהו"ה, whereas the words, "and the people feared *HaShem*-יהו"ה" refer to the Upper Name *HaShem*-יהו"ה.

Now, all this was because the splitting of the sea was preparatory to the giving of the Torah. For, at the giving of the Torah it states,⁴³⁴ "*HaShem*-יהו"ה descended upon Mount Sinai," and what is meant (is not the lower Name *HaShem*-יהו"ה as it means "He who brings into being-*Mehaveh*-מְהַוֶּה"⁴³⁵ and thus relates to worlds, being that Torah preceded the world,⁴³⁶ but what is meant) is the Upper Name *HaShem*-יהו"ה.⁴³⁷ That is, at the giving of the Torah, the upper Name *HaShem*-יהו"ה, which transcends worlds, illuminated below in an openly revealed way.

Thus, the splitting of the sea, at which time there was an illumination of the Upper Name *HaShem*-יהו"ה, causing the

⁴³³ Exodus 14:31

⁴³⁴ Exodus 19:20

⁴³⁵ Pardes Rimonim, Shaar 1 (*Shaar Eser v'Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud veHaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Zohar III 257b (Ra'aya Mehemna).

⁴³⁶ Talmud Bavli, Pesachim 54a; Midrash Bereishit Rabba 1:4

⁴³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-טיני where the Ten Commandments-*Aseret HaDevarim* הדברים were given.

transformation of the sea into dry land, was in preparation for the giving of the Torah.

With the above in mind, we can also understand why there was only one “splitting” at the splitting of the sea (even though it divided into twelve pathways corresponding to the twelve tribes,⁴³⁸ in that each tribe ascends on its own path, but even so, the splitting (*Bekiya*-בקיעה) was only one splitting). For, since this took place before the giving of the Torah, meaning that they did not yet have the particulars of how to serve *HaShem*-יהו"ה, blessed is He, but only a general preparation for the giving of the Torah, there therefore was only a single splitting (*Bekiyah*-בקיעה).

5.

However, there is also the Name *HaShem*-יהו"ה that transcends the aspect of desire (*Ratzon*-רצון). This refers to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.⁴³⁹ This is the novelty that will be

⁴³⁸ Rashi to Psalms 136:13; Also see the previous note about the word “He-*Hoo*-הוא-12,” and the citation there about the י"ב-12 letters of “He is and He was and He will be-*Hoveh v'Hayah v'Yiheveh*-ויהייה ויהיה ויהיה-78,” which correspond to the twelve tribes of Israel.

⁴³⁹ This refers to the Essential Name *HaShem*-יהו"ה (*Shem HaEztem*) about which it states (Pirke d'Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name alone.” See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Vol. 4 (The Vowels of Creation); *Shnei Luchot HaBrit* 5a; Also see the series of discourses in *The Teachings of The Rebbe – 5717*, Vol. 2, “*HaShem Lee b'Ozrai*” through “*Baruch HaGomel*,” Discourses 28-30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the explanations and citations there, and elsewhere.

introduced in the coming future, that even the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, will be revealed.

This may also be understood based on the above-mentioned analogy about the bestowal of influence, as explained that the actual bestowal of influence is because it arose in the teacher's will to bestow. Now, the reason this desire was aroused is because it was first determined within the teacher's essential self, and as a result, it then was awakened in his revealed desire.

The same may be understood as it is Above in *HaShem*'s-יהו"ה Godliness. That is, the cause of the arousal of the desire (*Ratzon*) for worlds is the decision to desire this in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, and even in the determined desire (*Ratzon HaMuchlat*) within His Essential Self, there also is the matter of the four letters of the Name *HaShem*-יהו"ה, except that they are not in a state of division there.⁴⁴⁰ This aspect will be revealed in the coming future.

Nevertheless, it must be said that there even was an illumination of this aspect at the splitting of the sea. This is because the splitting of the sea was in preparation for the giving of the Torah, and being that there will not be another giving of the Torah, therefore when the Torah was given, in a concealed

⁴⁴⁰ See Ginat Egoz translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* *ibid*.

way, they also were given the revelations of the coming future.⁴⁴¹

This proves that even the inner aspects of the Torah and the reasons of the Torah, which will be revealed in the coming future, were already given at the giving of the Torah, only that they were in a state of concealment. However, about the coming future the verse states,⁴⁴² “He will kiss me with the kisses of His mouth,” in that the reasons of the Torah will be revealed as well.⁴⁴³

Now, just as for the general revelation of the Torah, which preceded the world, the preparation of the splitting of the sea, in which the Upper Name *HaShem*-יהו"ה – that is, the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*-רצון) was revealed⁴⁴⁴ – in the same way, for the inner aspects of Torah to be revealed in the coming future – which already were given at the giving of the Torah – the preparation of the splitting of the sea also had to have the revelation of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. Only that then, this was in a state of concealment, whereas in the coming future it will be revealed.

The explanation is that, as explained above, at the splitting of the sea there was a revelation of His Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*), which is the Name

⁴⁴¹ Sefer HaMaamarim 5656 p. 356; *Hemshech* 5666 p. 23 (translated as Revealing the Infinite), and p. 546; 5672 Vol. 1 p. 366; Sefer HaMaamarim 5679 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

⁴⁴² Song of Songs 1:2

⁴⁴³ See Rashi to Song of Songs 1:2 *ibid*.

⁴⁴⁴ The term “desire-*Ratzon*-רצון-346” shares the same numerical value as “His Name-*Shmo*-שמו-346.” See *Shnei Luchot HaBrit* 5a *ibid*.

HaShem-יהו"ה of the Crown-*Keter*. However, there are two aspects in the Crown-*Keter*, these being the external aspect (*Chitzoniyut*) of the Crown-*Keter* and the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.

These are like desire (*Ratzon*) and pleasure (*Taanug*).⁴⁴⁵ That is, desire (*Ratzon*) is the external aspect (*Chitzoniyut*) of the Crown-*Keter*, whereas pleasure (*Taanug*) is the inner aspect (*Pnimiyyut*) of the Crown-*Keter*. Therefore, even though at the splitting of the sea there was an open revelation of the aspect of the Crown-*Keter*, even though there only was a revelation of the external aspect (*Chitzoniyut*) of the Crown-*Keter*, which is the matter of *HaShem*'s-יהו"ה's Supernal desire (*Ratzon*), nevertheless, within this, there also was the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.⁴⁴⁶ Only that the inner aspect (*Pnimiyyut*) of the Crown-*Keter* was concealed, and only the external aspect (*Chitzoniyut*) of the Crown-*Keter* was openly revealed. Nevertheless, the inner aspect (*Pnimiyyut*) was within the external aspect (*Chitzoniyut*).

In other words, though only a revelation of the illumination of the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*) was revealed, nevertheless, internally (*b'Pnimiyyut*) the Name *HaShem*-יהו"ה of the determined desire (*Ratzon HaMuchlat*) within His Essential Self, which is the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, was also present.

⁴⁴⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

⁴⁴⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

This then, is the meaning of the statement about the splitting of the sea,⁴⁴⁷ “the people feared *HaShem*-יהו"ה and had faith in *HaShem*-יהו"ה and in his servant Moshe.” The words “the people feared *HaShem*-יהו"ה” refer to the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*), and the words, “and they had faith in *HaShem*-יהו"ה,” refer to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

The above answers the question asked in Zohar.⁴⁴⁸ Namely, “The verse states,⁴⁴⁹ ‘and they had faith in *HaShem*-יהו"ה.’ [The Zohar asks,] “And until now did they not have faith in *HaShem*-יהו"ה? Does an earlier verse [about when they still were in Egypt] not state,⁴⁵⁰ ‘And the people believed and listened etc.?’ Moreover, did they not personally witness all the might that the Holy One, blessed is He, did for them in Egypt!? What then is the meaning of ‘and they had faith in *HaShem*-יהו"ה?’”

However, the explanation is that when it states, “the people feared *HaShem*-יהו"ה,” it refers to the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*), and the words, “and they had faith in *HaShem*-יהו"ה,” refer to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

That is, this too was drawn forth at the time of the splitting of the sea, only that it did not illuminate in a fully revealed manner, but only in an encompassing and transcendent

⁴⁴⁷ Exodus 14:31

⁴⁴⁸ Zohar II 53b

⁴⁴⁹ Exodus 14:31

⁴⁵⁰ Exodus 4:31

(*Makif*) way of faith (*Emunah*), through the revelation of the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*). For, as explained before, when the external aspect (*Chitzoniyyut*) of the Supernal desire (*Ratzon*) is revealed, the inner aspect (*Pnimiyyut*) of the Supernal desire (*Ratzon*) is also drawn forth.⁴⁵¹

To explain, this is the meaning of the words,⁴⁵² “and the people feared-*Vayiru*-וייראו *HaShem*-יהו"ה.” That is, the word, “*Vayiru*-וייראו” has two meanings, one being “sight-*Re'iyah*-ראיה” and the other being “fear-*Yirah*-יראה.” The matter of the “sight-*Re'iyah*-ראיה” relates to the revelation of the Name *HaShem*-יהו"ה of the Supernal desire (*Ratzon*). The matter of the “fear-*Yirah*-יראה” and dread came about due to the drawing forth of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

In other words, what is meant here by fear and dread is not that it is the result of something that came into revelation, like one who stands in the presence of the king and upon seeing him is in a state of awe and dread of him. Rather, what is meant here is fear and dread that stems from a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which only is drawn forth in a transcendent encompassing manner (*Makif*). This is as stated,⁴⁵³ “And with great dread-*Mora Gadol*-גדול (ובמורא גדול)” – “This refers to the revelation of the

⁴⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24 *ibid*.

⁴⁵² Exodus 14:31

⁴⁵³ Deuteronomy 26:8

Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), in that the King, King of kings, the Holy One, blessed is He, was revealed upon them – He Himself, in His Glory.”⁴⁵⁴ This refers to the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is also the meaning of the verse,⁴⁵⁵ “I shall sing to *HaShem*-יהו"ה, for He is arrogant above arrogant-*Ga'oh Ga'ah-ga'ah* גאה גאה.” Targum⁴⁵⁶ translates the words “*Ga'oh Ga'ah-ga'ah* גאה גאה” as “He exalts Himself over those who are exalted, and exaltation is His.” This is the aspect of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Even though this revelation was in an encompassing and transcendent way (*Makif*), it nevertheless caused great dread (*Mora Gadol*-מורא גדול). From the verse that states,⁴⁵⁷ “May fear and terror befall them,” it certainly is so that it caused fear and dread upon all nations, for “though they do not see, their upper soul (*Mazal*) sees.”⁴⁵⁸

How much more is this so of the Jewish people themselves, that the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-

⁴⁵⁴ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi einu MiSham*.”

⁴⁵⁵ Exodus 15:1; See Torah Ohr, Beshalach 62c, 63c and on; Torat Chayim, Beshalach 237b and on (in the newer edition, see p. 169a and on).

⁴⁵⁶ Targum Onkelos to Exodus 15:1; See Talmud Bavli, Megillah 3a regarding Targum Onkelos, which he received from Rabbi Eliezer and Rabbi Yehoshua.

⁴⁵⁷ Exodus 15:16

⁴⁵⁸ Talmud Bavli, Megillah 3a; Also see Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 1 (regarding the upper aspect of the soul called the “*Mazal*-מזל”).

יהו"ה Himself, blessed is He, caused them to be in fear and dread, even without illuminating in them in a totally revealed way.

However, in reality, this empowered them to even draw this down in an inner way, through toil in serving *HaShem*-יהו"ה, blessed is He, especially the toil of "His servant Moshe,"⁴⁵⁹ whose matter was to affect the drawing of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, in an inner way (*b'Pnimiyut*), as the verse states,⁴⁶⁰ "Sow faith (*Emunah*)."

6.

Now, this can be connected to the verse,⁴⁶¹ "For the Victor, a plea to be spared from destruction (*Al Tashchet*-אל תשחת), by David, a *michtam*." Now, Targum Yonatan⁴⁶² translated this as, "A praise over the constraint (*Al Akta*-על עקתא) when David said 'do not destroy (*Lo Techabel*-לא תחבל),' which David, who was humble and wholly pure said." Now, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained⁴⁶³ that Targum here translated the words "do not destroy-*Al Tashchet*-אל תשחת" in two ways.

The first way is that "*Tashchet*-תשחת" means "distress-*Akta*-עקתא," referring to the tribulations that David faced when

⁴⁵⁹ See Zohar II 53b *ibid*.

⁴⁶⁰ Psalms 37:13; See Likkutei Sichot, Vol. 16 p. 54

⁴⁶¹ Psalms 57:1 – This is the Psalm that began to be recited on the 11th of Nissan, the Rebbe's birthday, of this year 5718 (See Sefer HaMaamarim, 11 Nissan, Vol. 1 p. 1).

⁴⁶² See Talmud Bavli, Megilla 3a regarding Targum Yonatan which was received from the prophets Chaggai, Zachariah and Malachi.

⁴⁶³ In his discourse by this same title "*V'Hechereem*" 5677 (in the 57th year of his life) (See Sefer HaMaamarim 5677 p. 77).

he was fearful of being killed by Shaul. He therefore translates word “do not-*Al*-אל (destroy-*Tashchet*-תשחת)” as meaning “over-*Al*-על (the distress-*Akta*-עקתא). This is because the letters *Aleph*-א and *Ayin*-ע are exchangeable, in that they are included in the letters אההע (that emerge from the same source of speech in the mouth, this being the throat) and are thus exchangeable.⁴⁶⁴

The second way is that “*Tashchet*-תשחת” means “destroy-*Techabel*-תחבל,” and the meaning of “do not destroy-*Al Tashchet*-אל תשחת” is that he should come not kill Shaul, as in the verse,⁴⁶⁵ “David said to Avishai, ‘Do not destroy him (*Al Tashchiteihu*-אל תשחיתהו).”

Targum translates “*michtam*-מכתם” as “humble (*Makich*-מכיד) and wholly pure (*Shleem*-שלים),” as it states in Tractate Sotah,⁴⁶⁶ “A *michtam*-מכתם: That David was *Mach*-מך and *Tam*-תם with everyone,” which Rashi explains, “*Mach*-מך means humble-*Anav*-עניי,” and “*Tam*-תם means he was wholly pure-*Tamim*-תמים in his ways.”

Now, it can be said that the explanation is as follows: The two above-mentioned translations of the words “*Al Tashchet*-אל תשחת”, one being “over the distress-*Al Akta*-על עקתא” (referring to the tribulations David faced from Shaul), and the second being “do not destroy-*Lo Techabel*-לא תחבל” (that he should not come kill Shaul), come in succession one from the other. In other words, even though David faced suffering at the hand of Shaul (“over the distress-*Al Akta*-על

⁴⁶⁴ Zohar II 134a and Mikdash Melech there; See Igrot Kodesh, Vol. 2 p. 116 and on.

⁴⁶⁵ Samuel I 26:9

⁴⁶⁶ Talmud Bavli, Sotah 10b and Rashi there.

עקתא”), he nevertheless told them not to kill him (“do not destroy-*Lo Techabel*-לא תחבל”).

However, we must better understand this. For, how is it possible for two opposites to be in a single request, with the very same words, as indicated by “over the distress-*Al Akta*-על עקתא” and “do not destroy-*Lo Techabel*-לא תחבל”?

In answer to this, the verse continues, “by David, a *michtam*-מכתם,” which means “humble (*Makich*-מכיך) and wholly pure (*Shleem*-שלים),” in that, “David was humble-*Mach*-מך and wholly pure-*Tam*-תם with everyone.” In other words, the possibility to request two opposites in a single request, stems from the matter of self-nullification (*Bittul*).

About this the discourse continues to explain that David was in a state of absolute self-nullification (*Bittul*) to *HaShem*-יהוה, and that he was the chariot (*Merkavah*) for the *Sefirah* of Kingship-*Malchut*,⁴⁶⁷ and therefore automatically had self-nullification (*Bittul*) to *HaShem*-יהוה, blessed is He.

For example, during prayer, his gaze was directed downward,⁴⁶⁸ meaning that he could not at all lift his eyes up and be in a state of expansiveness. This was because of the great fear, dread and self-nullification of standing in the presence of the King [King of kings, blessed is He], such that his existence was utterly nullified, as he said,⁴⁶⁹ “I am a worm

⁴⁶⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gates Three & Four (*Netzach & Hod*); Pardes Rimoni, Shaar 23 (*Shaar Erchei HaKinuyim*) Ch. 4, and elsewhere.

⁴⁶⁸ Talmud Bavli, Yevamot 105b – “One who prays must direct his gaze downward etc.”

⁴⁶⁹ Psalms 22:7

and not a man,” and even beyond this,⁴⁷⁰ “I am stilled (*Shiviti*-שוֹיֵיתִי) and silenced (*Domamti*-דוֹמַמְתִּי).”

We thus can say that David’s self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (as a result of which he could request two opposites in a single request), was similar to the fear and dread stemming from the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that was revealed at the splitting of the sea, which was but a foretaste and likeness of the revelation of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that will be revealed in the coming future through Moshiach, the son of David.

7.

Now, the revelations of the coming future come about through being preceded by our toil of affecting refinements (*Birurim*). This is the meaning of the verse about the splitting of the river in the coming future, “He will strike it into seven streams.” The seven streams refer to the seven emotional qualities, these being the seven lower *Sefirot* of the Ancient One-*Atik*, and their revelation in the coming future comes about through our toil in affecting the refinement (*Birur*) of the sparks

⁴⁷⁰ Psalms 131:2

that fell from the seven primordial kings of the world of Chaos-Tohu.⁴⁷¹

This is also the meanings of the words, “[He] will wave His hand over the river [Euphrates] with the power of His breath (*Rucho*-רוחו),” referring to the spirit of Moshiach (*Rucho Shel Moshiach*-רוחו של משיח). For, just as it was explained about the splitting of the sea, that the transformation of the sea (*Yam*-ים) to dry land (*Yabashah*-יבשה) came about through the “primordial spirit (*Ru'ach Kadeem*-רוח קדים),” which refers to the spirit (*Ru'ach*-רוח) of He who Preexists the world-*Kadmono Shel Olam* של עולם, *HaShem*-יהוה, blessed is He, so likewise, the revelation of the coming future will be brought about through the spirit of Moshiach (*Rucho Shel Moshiach*-רוחו של משיח).

Now, in reality, even this revelation was already drawn down at the splitting of the sea. This is why at the splitting of the sea there was one “splitting” (*Bekiya*-בקיעה), which is the general matter that includes all the particulars that will be revealed in the coming future, as indicated by the words, “He will strike it into seven streams.” This revelation will be brought about through the spirit of Moshiach (*Rucho Shel Moshiach*-רוחו של משיח), which is drawn down through our toil in serving *HaShem*-יהוה, blessed is He, by affecting refinements (*Birurim*).

This likewise is the meaning of the verse,⁴⁷² “And the spirit of God hovered (*Ru'ach Elohi'm Merachefet*-רוח אלהים

⁴⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

⁴⁷² Genesis 1:2

מרחפת),” about which it states,⁴⁷³ “This is the spirit of Moshiach (*Rucho Shel Moshiach*-רוחו של משיח).” The word “hovered-*Merachefet*-מרחפת” refers to the matter of refining (*Birur*) the 288-רפה sparks [that “died-*Met*-מת”],⁴⁷⁴ by which the revelation of the spirit of Moshiach (*Rucho Shel Moshiach*-רוחו של משיח) comes about.

This is also the meaning of the words, “[He] will guide (the people) across in shoes (*v’Heedreech BaNe’alim*-והדריך בנעלים).” Now, shoes are specifically made of leather (*Or*-עור), as we find in regard to Yom HaKippurim.⁴⁷⁵ Now, as known, leather garments (*Or*-עור) were first introduced upon the sin [of Adam], as it states,⁴⁷⁶ “And *HaShem* God-יהוה אלהים made for Adam and his wife garments of leather-*Or*-עור.”

That is, at first they had “garments of light-*Ohr*-אור,” written with the letter *Aleph*-א,⁴⁷⁷ but through the sin [of the tree of the knowledge of good and evil] their garments became garments of “leather-*Or*-עור,” written with the letter *Ayin*-ע.⁴⁷⁸ This is why the toil (*Avodah*-עבודה) of “working hides” (*Ibud Orot*-עורות) is now necessary, which is the matter of “serving God-*Oved Elohi*”-עובד אלהים.⁴⁷⁹ This then, is the

⁴⁷³ Midrash Bereishit Rabba 2:4, 8:1, and elsewhere; Zohar I 240a, 263a

⁴⁷⁴ See Etz Chayim, Shaar 18 (*Shaar Rapach*-רפיח *Nitzotzin*) Ch. 1-2 – (The word “hovered-*Merachefet*-מרחפת” divides into “288-רפה died-*Met*-מת,” and refers to the aforementioned shattering of the vessels (*Shevirat HaKeilim*) of the seven kings of the world of Chaos-*Tohu*.)

⁴⁷⁵ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 614:2; Likkutei Torah, Shir HaShirim 44a

⁴⁷⁶ Genesis 3:21

⁴⁷⁷ See Midrash Rabba 20:12

⁴⁷⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 44, also see the notes to Ch. 40.

⁴⁷⁹ Malachi 3:18; Tanya Ch. 15; Also see the introduction to Derech Chayim of the Mittler Rebbe, translated as The Path of Life.

meaning of the words, “[He] will guide (the people) across in shoes (*v’Heedreech BaNe’alim*-בנעליים-והדריך).” That is, it refers to the toil of affecting refinements (*Birurim*).

Through this toil there thereby is caused to also be the second meaning of the words “[He] will guide (the people) across in shoes (*v’Heedreech BaNe’alim*-בנעליים-והדריך).” That is, the “shoe-*Na’al*” refers to the aspect of [the angel] Metatron,⁴⁸⁰ who is called “the shoe (*Na’al*-נעל) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*).”⁴⁸¹

It is explained about this that the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) comes about through many garments and coverings, down to the garment of “the shoe” (*Na’al*-נעל), which is the coarsest of garments.⁴⁸² This is why the angel Metatron, who is the Minister over the world (*Saro Shel Olam*),⁴⁸³ is called “the shoe (*Na’al*-נעל) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*),” because through him there is the drawing down from the world of Emanation (*Atzilut*) to the worlds of Creation,

⁴⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal*.

⁴⁸¹ See Tikkunei Zohar, Tikkun 21 (61a); Pardes Rimoniim (Shaar ABY”A) Ch. 4; Emek HaMelech Shaar 16 (Shaar Reisha d’Z”A) Ch. 11 (129c).

⁴⁸² See Torah Ohr, Lech Lecha 12d; Likkutei Torah, Shir HaShirim 25a; Sefer HaMaamarim 5659 p. 118, and elsewhere.

⁴⁸³ See Talmud Bavli, Yevamot 16b and Tosefot entitled “*Pasuk Zeh*”; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), section entitled “The explanation of the motion of *Ya”H*-ה”ה,” and The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal*.

Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that the drawing down is through the garment of “the shoe” (*Na'al*-נעל).

Thus, about this the verse specifies, “[He] will guide (the people) across in shoes (*v'Heedreech BaNe'alim*-והדריך בנעלים).” For, in the coming future the Jewish people will be inner and the ministering angels will be outer,⁴⁸⁴ so much so, that the ministering angels will ask them,⁴⁸⁵ “What has God-*E'l*” א"ל wrought?” This drawing forth of influence from the souls of the Jewish people to the ministering angels will be through the garment of “the shoe” (*Na'al*-נעל).

Now, this elevation of the souls of the Jewish people will be brought about through our toil in serving *HaShem*-יהו"ה, blessed is He, by affecting refinements (*Avodat HaBirurim*), which is the first meaning of the words, “[He] will guide (the people) across in shoes (*v'Heedreech BaNe'alim*-והדריך בנעלים).” This is why the verse specifies, “in shoes-*BaNe'alim*-בנעלים,” (using the vowel point *Patach*-פְּתַח under the letter *Beit*-בֵּ) which is akin to the definitive letter *Hey*-הֶ,) meaning “in **the known shoes.**”

For, as explained above, through the first meaning of “[He] will guide (the people) across in shoes (*v'Heedreech BaNe'alim*-והדריך בנעלים),” which is the matter of “working hides” (*Ibud Orot*-עבוד עורות) and refining the sparks of Godliness, they thereby will ascend to the second meaning, that the Jewish people will be inner and the ministering angels will

⁴⁸⁴ Talmud Yerushalmi, Shabbat, end of Ch. 6; Rashi to Numbers 23:23; Ginat Egoz, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), *ibid*. Also see *Shaarei Or* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

⁴⁸⁵ Numbers 23:23 and Rashi and Talmud Yerushalmi *ibid*.

be outer, and that all drawing down of influence will be from the souls of the Jewish people through the garment of “the shoe” (*Na'al*-נעל), being that they will be higher than all the limitations of the chaining down of the worlds (*Hishtalshehut*).

This will be to such an extent that they ultimately will ascend to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is as our sages, of blessed memory, stated,⁴⁸⁶ “In the future, the righteous (*Tzaddikim*) will be called by the Name of the Holy One, blessed is He,” referring to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

The verse concludes, “There will be a road for the remnant of His people... as there was for Israel on the day it went up from the land of Egypt.” This is because the beginning of the revelation of the coming future took place at the time of the exodus from Egypt. This is as we said before about the explanation of his honorable holiness, my father-in-law, the Rebbe, on the verse,⁴⁸⁷ “Like the days when you left the land of Egypt, I will show you wonders,” that the beginning of the revelation of the wonders of the coming future took place in the exodus from Egypt, only that in the exodus from Egypt this was concealed, and all that was revealed was the Name *HaShem*-יהו"ה of His Supernal desire (*Ratzon*-רצון).

Therefore, the revelation of the coming future, which will be the revelation of the Name *HaShem*-יהו"ה of the

⁴⁸⁶ Talmud Bavli, Bava Batra 75b

⁴⁸⁷ Micah 7:15

Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, will be wondrous (*Nifla'ot*-נפלאות) compared to the [wonders and] revelations of the exodus from Egypt. Even so, this matter was also present in the exodus from Egypt, only that it was concealed. However, about the coming future the verse states, "I will **show** you wonders," meaning that these wonders (*Nifla'ot*-נפלאות) will be openly revealed.⁴⁸⁸ This revelation will be brought about by King Moshiach, who will soon redeem us!

⁴⁸⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation).

Discourse 20

“*Kiyemei Tzeitcha MeiEretz Mitzrayim -
Like the days when you left the land of Egypt*”

Delivered on Shabbat Parshat Shmini,
Shabbat Mevarchim & Erev Rosh Chodesh Iyyar, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴⁸⁹ “Like the days when you left the land of Egypt, I will show you wonders.” About this Yalkut states,⁴⁹⁰ “I will show you what I did not show your ancestors, about whom the verse states,⁴⁹¹ ‘Too awesome for praise, Doer of wonder-*Pele*-פלא’ [in the singular], whereas about the miracles and awesome might that I am destined to do for their children it states, ‘I will show you wonders-*Nifla’ot*-נפלאות’ [in the plural],’ and it also states,⁴⁹² ‘To He who alone performs great wonders (*Nifla’ot*-נפלאות), for His kindness endures forever.’”

This may be understood based on the statement in Midrash⁴⁹³ about the difference between the exodus from Egypt and the coming redemption. That is, the redemption from

⁴⁸⁹ Micah 7:15

⁴⁹⁰ Yalkut Shimoni to Micah 7:15 (Remez 559)

⁴⁹¹ Exodus 15:11

⁴⁹² Psalms 136:4

⁴⁹³ See Midrash Shemot Rabba 18:11; 19:6; Also see the discourse entitled “*Kib’Chipazon*” 5708 Ch. 2 (Sefer HaMaamarim 5708 p. 152 and on).

Egypt is compared to nighttime, which is why it was in a way of haste,⁴⁹⁴ haste and night being the same matter. In contrast, the coming redemption will be in the daytime, and will therefore be in a way of tranquility. The difference between day (*Yom*-יום) and night (*Lalyah*-לילה), is that day is the matter of revelation (*Giluy*), whereas night is the matter of concealment (*He'elem*).

In other words, even though there were the greatest of revelations in the exodus from Egypt, to the point that “the King, King of kings, the Holy One, blessed is He, Himself was revealed in His Glory upon them,”⁴⁹⁵ it nevertheless is called “night” (*Laylah*-לילה), indicating the matter of concealment (*He'elem*). This is because those revelations stemmed solely from Above, rather than below, and in and of themselves, the lower ones remained as they previously were. This is because the revelations were not drawn to them in a way of inner absorption. It therefore remained as a state of darkness and concealment, which is the matter of night (*Laylah*-לילה).

In contrast, in the coming future there will be the refinement and ascent of the lower ones themselves, so that the lower will be in a state of light and revelation (*Giluy*). Thus [the future redemption is] called “day” (*Yom*-יום).

Now, it is true that all of the revelations of the coming future were initiated upon the exodus from Egypt. This is as his

⁴⁹⁴ Deuteronomy 16:3 – ‘for you departed from the land of Egypt in haste-*b'Chipazon*-בהפזון.’”

⁴⁹⁵ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi' einu MiSham*.”

honorable holiness, my father-in-law the Rebbe, explained⁴⁹⁶ on the verse,⁴⁹⁷ “Like the days when you left the land of Egypt, I will show you wonders,” in which the verse specifies “days-*K’Yemei-ימי*,” in the plural,⁴⁹⁸ indicating that the revelations of the coming future already began with the exodus from Egypt.

This is especially so of the splitting of the sea, at which time the revelations of the coming future began.⁴⁹⁹ Nevertheless, all this only stemmed from Above, and did not manifest in the lower beings in a way of inner absorption. This is why the splitting of the sea was only temporary, being that the lower ones were not a receptacle for it.

It is only in the coming future that “I will show you wonders (*Arenu Nifla’ot-נפלאות*).” That is, the wonders that took place during the exodus from Egypt (which was the matter of revelation that transcends all comparison and relativity to worlds and transcends the chaining down of the worlds – *Hishtalshelut*), will then be in a way of “I will **show** you (*Arenu-אראנו*),” in a way of being seen (*Re’iyah-ראיה*) and revealed (*Giluy*) below.

This then, is the meaning of the verse,⁵⁰⁰ “To He who alone performs great wonders (*Nifla’ot-נפלאות*).” That is, this matter, that the most Supernal revelations should be drawn down below in an inner way, is itself the aspect of “To He who alone performs great wonders (*Nifla’ot-נפלאות*).” For, *HaShem-*

⁴⁹⁶ See the beginning of the discourse entitled “*K’Yemei Tzeitcha*” 5708 (p. 159).

⁴⁹⁷ Micah 7:15

⁴⁹⁸ See Zohar III 176a

⁴⁹⁹ See the preceding discourse of this year, 5718, “*v’Hechereem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 19.

⁵⁰⁰ Psalms 136:4

יהו"ה alone, blessed is He, has the ability to do such wonders, being that relative to Him above and below are equal.

We thus find that the coming redemption will be much loftier than the redemption from Egypt. This is the reasoning for the opinion in Talmud⁵⁰¹ that in the coming future we no longer will recall the exodus from Egypt, being that the exodus from Egypt cannot at all compare to the coming redemption. Moreover, even according to the opinion that in the coming future we still will recall the exodus from Egypt, it will only be secondary [to the future redemption].⁵⁰²

Now, this must be better understood. For, since the initiation of the coming redemption took place with the exodus from Egypt (as mentioned above) and since, as known, all beginnings are difficult,⁵⁰³ therefore, should it not be said that the redemption from Egypt was much higher, being that through it the conduit for the coming redemption was opened?

2.

Now, to understand this, we must preface with what was explained before about the splitting of the sea,⁵⁰⁴ which was one of the miracles and wonders that departed from the natural order.⁵⁰⁵ That is, it was explained that though there already was

⁵⁰¹ Talmud Bavli, Brachot 12b

⁵⁰² Talmud Bavli, Brachot 12b *ibid.*

⁵⁰³ Mechilta and Rashi to Exodus 19:5

⁵⁰⁴ In the preceding discourse of this year, 5718, “*v’Hechereem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 19.

⁵⁰⁵ See *Torat Chayim*, Beshalach 214a and on (Vol. 1 p. 153b and on in the new edition).

something like this at the beginning of creation, as it states,⁵⁰⁶ “Let the waters beneath the heaven be gathered into one area, and let the dry land appear,” nevertheless, this was not at all comparable to the splitting of the sea. For, *HaShem*’s יהוה’s decree that the waters should be gathered into one area, was for the dry land to appear, meaning that the superiority of the foundational element earth should be revealed, in that,⁵⁰⁷ “All originate from the dust.”

We thus find that there are two deficiencies in the matter of “Let the waters beneath the heavens be gathered etc.” The first is that the waters themselves were not actually transformed into dry land, but instead, the waters continued to exist as water and only their place was changed. The second is that even when their place was changed and the waters were gathered to one place, so that “the dry land [could] appear,” there still remained moisture in the place of the dry land. That is, the matter of, “All originate from the dust,” is because of the moisture in the dust, as we clearly observe that the growth comes from the power of the moisture in the earth.

In contrast, in the splitting of the sea there was an actual transformation of existence, in that the waters themselves were transformed to dry land, and beyond that, no moisture at all remained in the water, as we recite,⁵⁰⁸ that not only did He split the sea for us, but beyond that, He took us through it on dry land, meaning that no moisture at all remained.

⁵⁰⁶ Genesis 1:9

⁵⁰⁷ Ecclesiastes 3:20

⁵⁰⁸ In the “*Dayenu*” section of the Pesach Haggadah.

The explanation, as it is spiritually, is that the sea (*Yam-ים*) and the dry land (*Yabashah-יבשה*) refer to the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*). Now, in the chaining down of the worlds (*Hishtalshelut*), for there to be a revelation of the revealed world (*Alma d'Itgaliya*), it was first necessary for the concealed world (*Alma d'Itkasiya*) to be restrained (*Tzimtzum*).

An example is [the relationship between] thought (*Machshavah*) and speech (*Dibur*). That is, for speech (*Dibur*) to be orderly, one's thought (*Machshavah*) must be restrained (*Tzimtzum*). This is the matter of "Let the waters beneath the heavens be gathered into one area." That is, for there to be a revelation of the aspect of *HaShem's* יהו"ה Supernal speech (the "dry land-*Yabashah-יבשה*") His Supernal thought (the "sea-*Yam-ים*) had to be restrained (*Tzimtzum*).

In contrast, something novel was introduced with the splitting of the sea, in that the essential aspect of *HaShem's* יהו"ה Supernal thought (*Machshavah*) was revealed in speech (*Dibur*), as expressed by the verse,⁵⁰⁹ "He transformed the sea to dry land." That is, the sea (*Yam-ים*) itself was transformed to dry land (*Yabashah-יבשה*).

It also was explained that, with the above in mind, we can understand why the splitting of the sea was necessary. That is, at first glance it is not understood why it was necessary, given that they exited the sea on the same side that they entered it.⁵¹⁰ However, the explanation is that the splitting of the sea was a necessary preparation to the giving of the Torah.

⁵⁰⁹ Psalms 66:6

⁵¹⁰ See Tosefot to Arachin 15a

This is because at the giving of the Torah there was a drawing down into revelation of that which is hidden in the concealed world (*Alma d'Itkasiya*), and the preparation for this was through the sea (*Yam*-ים) being split. This is why there was only one split (*Bekiya*-בקיעה) in the splitting of the sea, being that before they were given the Torah they did not have the particulars of how to serve *HaShem*-יהו"ה, blessed is He. Instead, it was only a single general preparation, and therefore, it was just a single “splitting” (*Bekiya*-בקיעה).

3.

To explain in greater detail, the revelation at the splitting of the sea – that the concealed world (*Alma d'Itkasiya*) illuminated in a revealed way in the revealed world (*Alma d'Itgaliya*) – was not merely the revelation of the world of Emanation (*Atzilut*) in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). For, as known, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) are the revealed worlds (*Alma d'Itgaliya*), whereas the world of Emanation (*Atzilut*) is the concealed world (*Alma d'Itkasiya*).⁵¹¹ Rather, on an higher level, even the world of Emanation (*Atzilut*) is included as part of the revealed world (*Alma d'Itgaliya*), whereas, in general, the concealed world (*Alma d'Itkasiya*) refers to the Crown-*Keter*, which is higher than the world of Emanation (*Atzilut*).

⁵¹¹ Likkutei Torah, Vayikra 7a and elsewhere.

As explained before,⁵¹² as this is in the Name *HaShem*-יהו"ה, there are two aspects. There is the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. The lower Name *HaShem*-יהו"ה is the matter of the four letters of the Name *HaShem*-יהו"ה, the matter of which is constriction [*Yod*-י], expansion [*Hey*-ה], drawing down [*Vav*-ו], and expression [*Hey*-ה],⁵¹³ as they relate to bringing novel existence into being.

The Upper Name *HaShem*-יהו"ה, is the Name of the *HaShem*'s-יהו"ה Supernal desire-*Ratzon*-רצון, in which the four letters of the Name *HaShem*-יהו"ה are concealed.⁵¹⁴ Even higher is the Upper Name *HaShem*-יהו"ה, which even transcends *HaShem*'s-יהו"ה Supernal desire-*Ratzon*-רצון, and is the Name of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in which there are no letters at all.⁵¹⁵

That is, the Name of *HaShem*'s-יהו"ה Supernal desire (*Ratzon*-רצון), indeed has letters, except that they are in a state of concealment. For, as explained before, all the particulars that come into actuality, first exist in the desire (*Ratzon*), except that

⁵¹² In the preceding discourse of this year, 5718, “*v’Hechereem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 19, and the citations there.

⁵¹³ Likkutei Torah, Beshalach 1a and elsewhere.

⁵¹⁴ The term “desire-*Ratzon*-רצון-346” shares the same numerical value as “His Name-*Shmo*-שמו-346.” See Shnei Luchot HaBrit 5a.

⁵¹⁵ This refers to the Essential Name *HaShem*-יהו"ה (*Shem HaEztem*) of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name alone.” See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Shnei Luchot HaBrit 5a *ibid.*; Also see the series of discourses in The Teachings of The Rebbe – 5717, Vol. 2, “*HaShem Lee b’Ozrai*” through “*Baruch HaGomel*,” Discourses 28-30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the citations there, and elsewhere.

as they are in the desire, (*Ratzon*) they are concealed. In contrast, in the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, as He is, in and of Himself, blessed is He, there is no existence of four letters at all.

This is because the matter of the four letters of the Name *HaShem*-יהו"ה is constriction (*Tzimtzum*) [*Yod*-י], expansion (*Hitpashtut*) [*Hey*-ה], drawing down (*Hamshachah*) [*Vav*-ו], and expression (*Hitpashtut*) [*Hey*-ה]. However, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, utterly transcends the categories and parameters of “concealment” (*He'elem*) and “revelation” (*Gilyu*), and matters such as “constriction” (*Tzimtzum*) or “expansion” (*Hitpashtut*) etc., are not at all applicable.

Now, the novelty of the splitting of the sea was that the aspect of the concealment of the Upper Name *HaShem*-יהו"ה, meaning, the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, literally came into revelation below in the lower Name *HaShem*-יהו"ה.

This is because the splitting of the sea was preparatory to the giving of the Torah, and at the giving of the Torah *HaShem*-יהו"ה said,⁵¹⁶ “I am *HaShem*-יהו"ה your God.” That is, when the Torah was given, even the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, was drawn down. It is for this very reason that through our study of

⁵¹⁶ Exodus 20:2; Deuteronomy 5:6

Torah below, we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

This is why our sages, of blessed memory, said,⁵¹⁷ “Happy is he who arrives here (in the coming world) with his Torah learning in his hand.” That is, he merits all the revelations of the coming future through the revealed aspects of Torah that he learned below. This is because all matters were already given in the Torah as it is below.

Thus, since the splitting of the sea was preparatory for the giving of the Torah, therefore when the sea was split, there also was an illumination of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, which was drawn to be revealed in the lower Name *HaShem*-יהו"ה. Through this, it was drawn even further down, in that the concealed world (*Alma d'Itkasiya*) illuminated in the revealed world (*Alma d'Itgaliya*), to the point that even below, in this world, the sea was transformed to dry land.

Now, the power to bond the revealed world (*Alma d'Itgaliya*) and the concealed world (*Alma d'Itkasiya*), until there is a bond between the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה, even on the higher level, was through our teacher Moshe.⁵¹⁸ This is as stated,⁵¹⁹ “And He called *HaShem*-יהו"ה | *HaShem*-יהו"ה,” in which the word “And he called-*Vayikra*-וַיִּקְרָא” refers to Moshe. For, since Moshe is

⁵¹⁷ Talmud Bavli, Pesachim 50a

⁵¹⁸ See Torat Chayim, Beshalach 217b and on (Shemot Vol. 1, p. 155c and on, in the new edition).

⁵¹⁹ Exodus 34:6

higher than both these aspects, it therefore is in his ability to bond them.

This is to say that the aspect of Moshe is even higher than the aspect of the Upper Name *HaShem*-יהו"ה, meaning higher than the aspect of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. For, as previously explained, the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is the Name of His determined desire (*Ratzon HaMuchlat*) within His Essential Self.

It therefore is understood that even the aspect of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is not the actual Self of *HaShem*, blessed is He, but is merely His light (*Ohr*) as it is included in His Essential Self. It is in this regard that the aspect of Moshe is even higher than the aspect of the Name *HaShem*-יהו"ה as it is in His Essential Self, blessed is He, being that Moshe-משה-345 reached the actual Essential Self of *HaShem*-השם-345 Himself, literally.⁵²⁰

This then, is the meaning of the verse,⁵²¹ “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt; and the people feared *HaShem*-יהו"ה, and they had faith in *HaShem*-יהו"ה and in His servant Moshe-משה.” The order of levels in this verse is from below to Above. That is, the words, “Israel saw

⁵²⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁵²¹ Exodus 14:31

the great hand that *HaShem*-יהו"ה inflicted upon Egypt," refer to the lower Name *HaShem*-יהו"ה. The words, "and the people feared *HaShem*-יהו"ה," refer to the Upper Name *HaShem*-יהו"ה [of the Supernal desire-*Ratzon*-רצון]. The words, "and they had faith in *HaShem*-יהו"ה," refer to the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, (as explained before at length).⁵²²

The verse then states, "and in His servant Moshe-משה." [Being that these levels go from below to above] it is understood that the aspect of Moshe-משה is even higher than the aspect of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He. This is why it was even in his power to bond and draw down the aspect of the Name *HaShem*-יהו"ה of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, to illuminate in an openly revealed manner.

4.

Now, just as the splitting of the sea was preparatory to the giving of the revealed part of Torah, so likewise, before the revelation of the concealed part of Torah in the coming future, there also will be a preparation for this with the splitting of the river. This is as stated,⁵²³ "[He] will wave His hand over the

⁵²² In the preceding discourse of this year, 5718, "v'*Hechereem* – *HaShem* will dry up the gulf of the sea of Egypt," Discourse 19, Ch. 4 and on.

⁵²³ Isaiah 11:15-15 – The *Haftorah* reading of the last day of Pesach.

river with the power of His breath; [He will strike it into seven streams],” in which the words “the power of His breath-*b’Ayam Rucho* רוחו-בעים” refer to the spirit of Moshiach-*Rucho shel Moshiach* משיח-רוחו של משיח.⁵²⁴ The difference is that as preparation for the giving of the Torah, meaning the revealed parts of Torah, the sea (*Yam*-ים) was split, whereas the preparation for the future giving of Torah, meaning the inner aspects of Torah, is through the splitting of the river (*Nahar*-נהר).

The difference between the sea (*Yam*-ים) and the river (*Nahar*-נהר) may be understood by how they are in the soul powers of man below. That is, the “sea” (*Yam*-ים) is the aspect of speech (*Dibur*), whereas the “river” (*Nahar*-נהר) is the aspect of thought (*Machshavah*).⁵²⁵ That is, the waters of the sea (*Yam*-ים) [are not like the flowing waters of a living spring, but] are gathered standing waters,⁵²⁶ and similarly, about speech (*Dibur*) the verse states,⁵²⁷ “There is a time to be silent and a time to speak.” In contrast, the waters of a river (*Nahar*-נהר) flow and move constantly,⁵²⁸ similar to thought (*Machshavah*), which flows constantly.

However, in both (speech-*Dibur* and thought-*Machshavah*) there is a concealed aspect (*He’elem*) and a revealed aspect (*Giluy*), and therefore, for the concealed

⁵²⁴ See the preceding discourse of this year, 5718, “*v’Hechereem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 19, Ch. 7.

⁵²⁵ See *Sefer HaMaamarim* 5635 Vol. 1 p. 268 and on; 5698 p. 201; Also see Torah Ohr 9b; *Likkutei Torah*, Shir HaShirim 17c and elsewhere.

⁵²⁶ See Mishnah Parah 8:8; Mikva’ot 5:4

⁵²⁷ Ecclesiastes 3:7

⁵²⁸ See Talmud Bavli, Eruvin 46a; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1 and on.

(*He'elem*) to be revealed (*Giluy*), there must be a matter of splitting (*Bekiya*-בְּקִיָּא).

The explanation is as our sages, of blessed memory, stated,⁵²⁹ “It takes forty years for a person to grasp the [ultimate] depth of his teacher’s intent.” That is, firstly, in and of themselves, the letters of [the teacher’s] speech do not have the revelation of intellect (*Sechel*) in them. This is why the student must be a person of intellect (*Bar Sechel*) himself. Only then can the teacher reveal intellect (*Sechel*) to him through the letters of his speech (*Dibur*). This is because the intellect (*Sechel*) is concealed in the letters (*Otiyot*) themselves, which is why someone who is not a person of intellect (*Bar Sechel*) will be incapable of understanding anything from the letters [of the teacher] themselves.

Besides this, even if the student is a person of intellect (*Bar Sechel*) and toils to [understand], thus revealing the intellect (*Sechel*) contained in the letters (*Otiyot*) of his teacher’s words, even then “he does not come to grasp the [ultimate] depth of his teacher’s intent.” In other words, the essential intellect (*Etzem HaSechel*) remains hidden in the letters (*Otiyot*) [of the teacher’s words] and is not revealed.⁵³⁰

Now, just as this is so of speech (*Dibur*), that [on the one hand] there is an aspect of concealment (*He'elem*) and [on the other hand, there is an aspect of] revelation (*Giluy*), this is likewise so of thought (*Machshavah*), in that [on the one hand]

⁵²⁹ Talmud Bavli, Avodah Zarah 5b; Rashi to Deuteronomy 29:6

⁵³⁰ Also see Listen Israel, a translated of Rabbi Hillel Particher’s commentary to Shaar HaYichud of the Mittler Rebbe (The Gate of Unity), Ch. 1.

there is an aspect of concealment (*He'elem*) and [on the other hand] there is an aspect of revelation (*Gilyu*).

Now, the difference between speech (*Dibur*) and thought (*Machshavah*) is that speech is revelation to another, whereas thought is revelation to oneself. Thus, just as the inner essence of the intellect is not revealed to another through the letters (*Otiyot*) of one's speech, so likewise in thought (*Machshavah*), through the letters of thought the inner depth of [one's] intellect and emotions are not revealed even to himself.

As we observe, when a person in a state of strong emotional arousal, it becomes impossible for him to think straight, in an orderly way. This is similar to what we explained before, that in order for speech (*Dibur*) to be orderly, there must be a restraint (*Tzimtzum*) in the thought (*Machshavah*).

The same is likewise true of the thought (*Machshavah*), that in order for there to be orderly thought (*Machshavah*), there necessarily must be a restraint of the intellect (*Sechel*) and emotions (*Midot*). This is because the essence of the intellect and the emotions are not revealed within the letters of thought (*Machshavah*).

With the above in mind, we can understand why the preparation for the giving of the revealed aspects of Torah was through the splitting of the sea (*Yam-ים*), which is the matter of speech (*Dibur*), whereas the preparation for the giving of the inner aspects of Torah will be through the splitting of the river (*Nahar-נהר*), which is the matter of thought (*Machshavah*). For, in the soul of man the revelation of the inner aspect of the Torah in the coming future, may be compared to the revelation of the

inner depth and aspect of the powers of the soul, which are even concealed by the letters of thought (*Machshavah*).

It is in this regard⁵³¹ that about Moshiach the verse states,⁵³² “Behold, My servant will become wise; he will be exalted and become high and exceedingly lofty.” That is, Moshiach will be higher than our forefathers [Avraham, Yitzchak and Yaakov], our teacher Moshe,⁵³³ and even higher than Adam, the first man as he was before to the sin [of the tree of the knowledge of good and evil].⁵³⁴

This is as is explained elsewhere,⁵³⁵ that the five levels mentioned [in this verse] about Moshiach, correspond to the five levels of the soul, these being: *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah*, and *Yechidah*.⁵³⁶ That is, for our forefathers, our teacher Moshe, and Adam, there only was the revelation of the *Nefesh*, *Ru'ach*, *Neshamah* and *Chayah* aspects of the soul, whereas Moshiach will also reveal the aspect of the singular-*Yechidah* essence of the soul, and the singular-*Yechidah* essence of the soul transcends the chaining down of the worlds (*Hishtalshelut*).⁵³⁷ The matter of the singular-*Yechidah* essence of the soul, as it is Above in *HaShem*'s יהוה Godliness, is the inner aspect (*Pnimitiyut*) of the Ancient One-*Atik*.

⁵³¹ See Shaar HaEmunah, Ch. 56 (89a).

⁵³² Isaiah 52:13

⁵³³ Midrash Tanchuma, Toldot 14

⁵³⁴ See Sefer HaMaamarim 5635, p. 266; 5698 p. 200.

⁵³⁵ See Ramaz to Zohar III 260b; Sefer HaMaamarim 5635, p. 266 *ibid.*; 5698 p. 200 *ibid.*

⁵³⁶ Midrash Bereishit 14:9; Devarim Rabba 2:37; Also see the explanation of all five of these levels in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

⁵³⁷ See Etz Chayim, Shaar 42 (*Heichal ABY" A*), Ch. 1; Also see Mehutam Shel Yisroel, of Rabbi Yoel Kahan, translated as On The Essence of the Jewish people, and the citations there.

Now, although it is true that Moshe was from the inner aspect (*Pnimityut*) of the Father-*Abba* (wisdom-*Chochmah*),⁵³⁸ and it states,⁵³⁹ “The inner aspect (*Pnimityut*) of the father-*Abba* (wisdom-*Chochmah*) is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*,” nevertheless, there is no comparison between the inner aspect of the Ancient One-*Atik* as it manifests within the inner aspect of the father-*Abba* (wisdom-*Chochmah*), and the inner aspect of the Ancient One-*Atik*, as it is, in and of itself, in its own place and level, as explained at length in the continuum of discourses known as *Hemshech* 5666.⁵⁴⁰ Therefore, for there to be the revelation of the inner aspect of the Torah as it will be with the coming of Moshiach, the splitting of the sea (*Yam-ים*) is not sufficient, but there also must be the splitting of the river (*Nahar-נהר*) in preparation for the revelation of the inner teachings of the Torah in the coming future.

5.

This then, is the meaning of the verse,⁵⁴¹ “He transformed the sea to dry land, they will pass through the river on foot; there we will rejoice in Him.” That is, three levels are mentioned here in order of ascent from below to above. The

⁵³⁸ See Torah Ohr, Beshalach 66b; See Likkutei Sichot Vol. 6 p. 244 and on.

⁵³⁹ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar I 260b, 276b; Likkutei Torah, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & 46, and elsewhere. Also see the note of the Rebbe to Sefer HaMaamarim 5700 p. 49.

⁵⁴⁰ *Hemshech* 5666 p. 95 and on; Also see the preceding discourse of this year, 5718, “*b’Chaf Hei b’Kislev* – On the twenty-fifth of Kislev,” Discourse 10, Ch. 6, and elsewhere throughout this year.

⁵⁴¹ Psalms 66:6

words, “He transformed the sea (*Yam*-ים) to dry land (*Yabashah*-יבשה)” refer to the splitting of the sea that took place in the exodus from Egypt. The words, “They will pass through the river (*Nahar*-נהר) on foot” refers to the splitting of the “river” (*Nahar*-נהר) in the coming future as preparation for the revelation of the inner aspects of Torah that will be revealed in the coming future. When it then states, “there we shall rejoice in Him,” this refers to the revelations of the inner teachings of Torah (*Pnimiyyut HaTorah*) in the coming future, as explained in the writings of the Arizal,⁵⁴² that everything that the Arizal merited in the revelations of the inner aspect of Torah (*Pnimiyyut HaTorah*), was brought about through the joy of the *mitzvah*.

However, we must understand this still better. For, from the fact that through the joy of the *mitzvah* (*Simchah Shel Mitzvah*) the Arizal merited the inner aspect of Torah (*Pnimiyyut HaTorah*), it seems necessary to say that the revelation of the inner aspect of Torah (*Pnimiyyut HaTorah*) is higher than the joy (*Simchah*) of the *mitzvah*. That is, that the revelation of the inner aspect (*Pnimiyyut*) of the Torah is like the completion and reward for the joy (*Simchah*) of the *mitzvah*.

On the other hand, as known,⁵⁴³ that which is the cause of something is higher than its effect. In other words, from the very fact that it is within one’s power to cause something, it must be said that he himself transcends that which is affected by his hand, which is why he has the power to draw it forth in

⁵⁴² See the introduction to *Sefer Chareidim* (T’na’ei HaMitzvot, HaTnai HaRevi’I, cited in *Shnei Luchot HaBrit* 239b); Also see the introduction to *Shaar HaMitzvot* of the Arizal (section entitled “*Gam Da*”); *Torah Ohr*, *Toldot* 20b.

⁵⁴³ See *Hemshech “v’Kachah”* 5637, Ch. 15 & Ch. 21 (*Sefer HaMaamarim* 5637 Vol. 2, p. 416 and on, p. 428 and on).

the first place. Based on this, it would seem that the joy (*Simchah*) of the *mitzvah*, that is, the joy in the essential matter of fulfilling the *mitzvah* in action, transcends the revelation of the inner aspect (*Pnimiyut*) of the Torah [which is its effect].

We also must understand what our sages, of blessed memory, stated,⁵⁴⁴ “One hour of repentance and good deeds in this world is better than all the life of the coming world (*Olam HaBa*).” The words “**all** the life of the coming world (*Olam HaBa*)” means that it includes all levels of the coming world (*Olam HaBa*).⁵⁴⁵ That is, it includes the lower levels of the coming world (*Olam HaBa*), which is the matter of the Garden of Eden (*Gan Eden*) – both the upper Garden of Eden (*Gan Eden HaElyon*) as well as the lower level of the lower Garden of Eden (*Gan Eden HaTachton*) – and even the loftiest levels of the coming world (*Olam HaBa*), such as the coming of Moshiach, the resurrection of the dead (*Techiyat HaMeitim*), the time about which it states,⁵⁴⁶ “The righteous (*Tzaddikim*) have no rest etc.,” the level of “the day that is entirely Shabbat and rest for everlasting life etc.”⁵⁴⁷ and even higher. However, about all this, our sages said, “One hour of repentance and good deeds in this world is better than all the life of the coming world (*Olam HaBa*).”

In other words, even though above we explained the great level and wondrousness of the inner aspect (*Pnimiyut*) of Torah that will be revealed in the coming future, nevertheless,

⁵⁴⁴ Mishnah Avot 4:17

⁵⁴⁵ See the preceding discourse of this year, 5718, entitled “*Zot Chukat HaTorah* – This is the decree of the Torah,” Discourse 17, Ch. 2 and on.

⁵⁴⁶ Talmud Bavli, Brachot 64a

⁵⁴⁷ Talmud Bavli, Menachot 33b

repentance and good deeds in this world is even loftier and is even beyond the revelation of the inner aspect (*Pnimiyut*) of Torah in the coming future.⁵⁴⁸ This is similar to the explanation above, that the joy (*Simchah*) of the essential fulfillment of the *mitzvah* in actuality, is loftier than the revelation of the inner aspect (*Pnimiyut*) of Torah.

6.

This may be understood by prefacing with an explanation of the dispute of our sages,⁵⁴⁹ of blessed memory, as to whether the *mitzvot* require intention (*Kavanah*) or not.⁵⁵⁰ Now, their dispute revolves around the matter of the superiority and elevation of the *mitzvot*. That is, one view is that the superiority in fulfilling the *mitzvot* is specifically when they are done with intent (*Kavanah*), for through the intent (*Kavanah*) the *mitzvot* are done in a much loftier way, being that they then are done with vitality. The second view is that the superiority in fulfilling the *mitzvot* (does not stem from the intent (*Kavanah*) but) from actually fulfilling the *mitzvah* in deed.

To clarify, all views agree that the primary aspect of a *mitzvah* is the act of fulfilling it in deed, rather than the intention (*Kavanah*). For, if a person only has the intention (*Kavanah*) of the *mitzvah* without actually fulfilling it in deed, he has not fulfilled the *mitzvah*. In contrast, a person who actually does

⁵⁴⁸ Also see *Torat Chayim* *ibid.* 223b and on (159d and on in the new edition).

⁵⁴⁹ *Talmud Bavli*, *Pesachim* 114b

⁵⁵⁰ See *Torat Chayim* *ibid.* 218b and on (156b and on in the new edition).

the *mitzvah*, but without intent (*Kavanah*), has nonetheless fulfilled his obligation to do the *mitzvah*.⁵⁵¹

Rather, the only dispute here is that according to the first view, the superiority of the *mitzvah* is when, in addition to the act of actually doing the *mitzvah*, there also is intent (*Kavanah*). In contrast, according to the second view, the superiority is in fulfilling the deed of the *mitzvah* itself.

The explanation is that, as they stem from the intentions (*Kavanot*) of the *mitzvot*, there is a differentiation between one *mitzvah* and another. This is because the intentions (*Kavanot*) of the *mitzvot* are for the purpose of affecting refinements (*Birurim*). That is, through doing a *mitzvah*, we refine the physical thing with which the *mitzvah* was performed. From this we understand that each *mitzvah* is unique unto itself, being that each *mitzvah* affects a particular refinement (*Birur*).

Even as the *mitzvot* are as they transcend the matter of affecting refinements (*Birurim*), such as how the *mitzvot* will be done in the coming future, at which time the matter of affecting refinements (*Birurim*) will no longer be applicable, the matter of the *mitzvot* will then be to affect Supernal unifications (*Yichudim*).⁵⁵² However, even in the matter of affecting Supernal unifications (*Yichudim*), each particular union (*Yichud*) is a matter unto itself, and we thus find that there are differences in the *mitzvot*.

In contrast, the essence of the *mitzvah*, which does not stem from the intention (*Kavanah*), is the matter of fulfilling the *mitzvah* stemming from accepting the yoke of *HaShem*'s-יהוה's

⁵⁵¹ See Tanya, Likkutei Amarim, Ch. 38.

⁵⁵² See Tanya, Iggeret HaKodesh, Epistle 26.

Kingship upon oneself, in which there are no divisions whatsoever. In other words, even though each *mitzvah* has a different effect, nevertheless, since all the *mitzvot* are founded upon a single foundation, which is the matter of accepting the yoke of *HaShem*'s-יהו"ה Kingship upon oneself, therefore there is no division in them.

To further explain, the general difference between the intentions (*Kavanot*) of the *mitzvot*, in which there are divisions, versus the essential act of the *mitzvot*, which transcends division, is like the difference between the revelations of the coming future, which are like the intentions (*Kavanot*) of the *mitzvot*, versus how we presently serve *HaShem*-יהו"ה, blessed is He, which is primarily (not in a way of revelations, but) in fulfilling the *mitzvot* in action, by accepting the yoke of *HaShem*'s-יהו"ה Kingship upon ourselves.

This is also why the splitting of the river (*Nahar*-נהר) in the coming future will be into seven streams. This is because in the coming future there will be revelations (*Giluyim*), and in the matter of revelations there are divisions of levels. In contrast, this was not so of the splitting of the sea, since it was preparatory to the giving of the Torah, meaning, the revealed aspects of Torah, the primary matter of which is for how we presently serve *HaShem*-יהו"ה, blessed is He, through the essential act of the *mitzvot* that transcends division. This is why at the splitting of the sea there only was one splitting (*Bekiyah*-בקיעה).

Now, though it is true that in the matter of the revelations of the coming future, their superiority is great beyond all comparison, nevertheless, there specifically is a

superiority to repentance (*Teshuvah*) and good deeds in this world. This is because when it comes to the intentions (*Kavanot*) of the *mitzvot* (which are like the revelations of the coming future), there are divisions between them, and thus they only reach the aspect of composite pleasure (*Taanug Murkav*). [Even though through the composite pleasure (*Taanug Murkav*) we also reach simple pleasure (*Taanug Pashut*), nevertheless, it specifically comes through the composite pleasure (*Taanug Murkav*).] Thus, it actually is not the simple Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

In contrast, by fulfilling the *mitzvot* in a way of accepting the yoke of *HaShem*'s יהו"ה Kingship upon ourselves, we literally reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is like the teaching,⁵⁵³ "It is pleasing before Me that I commanded and My will was done." The meaning of the words, "My will was done-*Na'aseh Retzoni*" נעשה רצוני is that through fulfilling the *mitzvot*, *HaShem*'s יהו"ה Supernal desire (*Ratzon*-רצון) itself is actualized (*Na'aseh*-נעשה), including the determined desire (*Ratzon HaMuchlat*) within the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. This is because fulfilling the *mitzvot* reaches even higher than the determined desire (*Ratzon HaMuchlat*) in the Essential Self of *HaShem*-יהו"ה, blessed is He. Rather, they literally reach the Essential Self of *HaShem*-יהו"ה, blessed is He.

⁵⁵³ Torat Kohanim and Rashi to Leviticus *ibid.* and Sifrei and Rashi to Numbers *ibid.*

This likewise is the superiority of the revealed aspects of Torah over and above the inner aspects (*Pnimityut*) of Torah. Namely, the inner aspect (*Pnimityut*) of the Torah is the matter of revelations (*Gilyim*), whereas through the revealed aspects of the Torah we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This is why our sages, of blessed memory, stated,⁵⁵⁴ “Happy is he who arrives here (in the coming world) with his Torah learning in his hand.” That is, the superiority of the coming future in revealing the inner aspects of Torah will come about through our study of the revealed parts of Torah. For, as explained above, that which is the cause is higher than the effect drawn by its hand. From this it is understood that the revealed aspect of Torah is higher than the inner aspect (*Pnimityut*) of Torah.

This is also the superiority of Moshe in comparison to Moshiach. For, though it was explained before that Moshiach is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, which transcends the worlds, nevertheless, since the term “Ancient One-*Atik*-עתיק” means “removed-*Ne’etak*-נעתיק” and separate, this means that it has some relation to worlds, only that it is removed and elevated from them. This is because the superiority of the coming future (the matter of Moshiach) is in the matter of the revelations (*Gilyim*), and all light (*Ohr*) and revelation (*Gilyu*) relates to worlds, except that it is separate and elevated.

⁵⁵⁴ Talmud Bavli, Pesachim 50a

In contrast, it was explained before about the aspect of Moshe, (on the words,⁵⁵⁵ “[and they had faith in *HaShem*-יהו"ה] and in His servant Moshe”) that Moshe-משה-345 literally reached the Essential Self of *HaShem*-השם-345 Himself,⁵⁵⁶ even higher than the Name *HaShem*-יהו"ה of His Essential Self, blessed is He. This is because Moshe received the revealed aspect of the Torah and transmitted it to all Israel,⁵⁵⁷ and through the study of the revealed aspect of Torah we reach and take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Now, this does not contradict what was explained before, that Moshiach is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, whereas Moshe is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, as manifest in the inner aspect of the Father-*Abba* (wisdom-*Chochmah*). This is because there is a difference between the level of Moshe, as he is, in and of himself, and the level of Moshe stemming from the giving of the Torah.

The level of Moshe as he is, in and of himself, is the inner aspect (*Pnimityut*) of the Father-*Abba* (wisdom-*Chochmah*). However, because of the giving of the Torah, meaning the revealed aspect of Torah that was given through Moshe, he literally reached to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as explained before.

⁵⁵⁵ Exodus 14:31

⁵⁵⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

⁵⁵⁷ Mishnah Avot 1:1

This likewise is the superiority of the joy (*Simchah*) of the *mitzvah*, meaning the joy (*Simchah*) in the essential act of fulfilling the *mitzvah*. For, through the *mitzvot* we literally take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. The verse therefore states,⁵⁵⁸ "There we shall rejoice in Him," in which the word "Him" refers to His Essential Self, blessed is He.

7.

Now, even though through toil in serving *HaShem*-יהו"ה, blessed is He, by studying the revealed aspects of Torah and fulfilling the His *mitzvot* through accepting the yoke of His Kingship, we take hold of His Essential Self, blessed is He, nevertheless, presently this is concealed. Rather, all current revelations are in one of two ways. Either they are not a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who transcends the worlds, but are only revelations that have some relative measure to the worlds, or the revelation transcends the worlds, but is not drawn into the worlds in an inner way (*b'Pnimityut*).

This is similar to how it was in the exodus from Egypt and the splitting of the sea. That is, although there were the loftiest revelations in the exodus from Egypt, to the point that "the King, King of kings, the Holy One, blessed is He, was

⁵⁵⁸ Psalms 66:6

revealed upon them, He Himself in His Glory,”⁵⁵⁹ and this was especially so at the splitting of the sea, nonetheless, those revelations only stemmed from Above, and were not because of the one below, as previously explained. Whatever was drawn in an inner way (*b’Pnimityut*) were matters that had some measure of relativity to the worlds, rather than the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Rather, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, will specifically take place in the coming future. This is like the revelation of the inner aspect (*Pnimityut*) of Torah, which will be revealed with the coming of Moshiach, the revelation of which will be from the aspect of the singular-*Yechidah* essence of the soul, and from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, which utterly transcends the worlds.

Furthermore, as explained elsewhere⁵⁶⁰ about how Torah will be learned in the coming future, that Moshiach will teach Torah to all Israel (including our forefathers [Avraham, Yitzchak and Yaakov] and our teacher Moshe, who will be resurrected), this is because he will teach Torah in a way of seeing the revelation of the essential matter itself. This is why he will be [equally] capable of teaching it to one person and to

⁵⁵⁹ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi’einu MiSham*.”

⁵⁶⁰ Likkutei Torah, Tzav 17a-b; Shaar HaEmunah of the Mittler Rebbe Ch. 60; Sefer HaMaamarim 5635 p. 269; 5698 p. 201.

multitudes of thousands etc.⁵⁶¹ This is like what we find in the writings of the Arizal,⁵⁶² that once, during a short Shabbat nap, he saw what would have taken eighty years to express in words.⁵⁶³ How much more is this so, that upon the coming of Moshiach, the matter of seeing will be in an even loftier way.

Beyond even this, it is explained elsewhere⁵⁶⁴ that the way Moshiach will teach Torah will even be loftier than the aspect of seeing, but will be in a way of smelling (*Rei'ach*-ריח), as the verse states,⁵⁶⁵ “He will be imbued with a spirit of fear of *HaShem-v'Haricho b'Yirat HaShem*-והריחו ביראת יהו"ה and will

⁵⁶¹ Also see the discourse entitled “*Heenei Yaskeel Avdi* – Behold, My servant will become wise” 5717, translated in *The Teachings of The Rebbe 5717*, Discourse 22, Ch. 10.

⁵⁶² Pri Etz Chayim, Shaar Kriyat Shema She'al HaMitah, Ch. 1; 7 See the note of the Rebbe to Sefer HaMaamarim 5701 p. 133; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on; Likkutei Torah Tzav 17b; Maamarei Admor HaZaken al Parshiyot HaTorah, Vol. 1, p. 264, p. 270; Sefer HaMitzvot of the Tzemach Tzedek p. 111a; Sefer HaMaamarim 5635 *ibid.* p. 267 and on; 5698 *ibid.* p. 200 and on; 5699 p. 207, and elsewhere.

⁵⁶³ “If we were to take the path of speaking of these matters that we have received through the knowledge of the forms of the holy Names, their combinations of letters, numerical values, and letter permutations, and other matters such as these, which we have received by way of the received knowledge of Kabbalah, then even if all the heavens and all the seas were ink, and all the reeds were quills, and all the trees were fingers, and even if every moment of our lifetime was as long as the [969 years of the] lifetime of Metushelach, we still would be incapable of writing all we have received by way of the received knowledge of the holy Names. How much more so regarding what we have not received and have no knowledge of.” See *Mafte'ach HaChochmot* by the wondrous and Godly Rishon, Rabbi Avraham Abulafia, may the mention of his holiness bring blessing, *Parshat No'ach*. Also see *Ginat Egoz* of his Godly student Rabbi Yosef Gikatilla, translated as *HaShem Is one*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on, as well as his *Shaarei Orah*, translated as *Gates of Light*, and dubbed “the key to all of Kabbalah” by the holy Arizal.

⁵⁶⁴ See *Hemshech* 5672 Vol. 1, p. 450; Also see the discourses entitled “*VeHeineef Yado* – He will wave His hand,” and “*Machar Chodesh* – Tomorrow is the new moon” of the year 5711, translated in *The Teachings of The Rebbe 5711*, Discourse 7 & 8 (*Sefer HaMaamarim* 5711 p. 57 and on, p. 65 and on).

⁵⁶⁵ Isaiah 11:3

not need to judge by what his eyes see, nor decide by what his ears hear,” which our sages,⁵⁶⁶ of blessed memory, explained to mean, “He will smell and judge-*Morach VeDa'in* מורח ודאין.”

Nevertheless, beyond all this, even the matter of “smelling” (*Rei'ach*-ריח) is not the actual Essence of *HaShem*-יהו"ה Himself, blessed is He. In contrast, through fulfilling the *mitzvot* by accepting the yoke of *HaShem*'s-יהו"ה Kingship in **this** world, we literally take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, except that it presently is concealed.

However, even so, the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, that we currently affect through our service of *HaShem*-יהו"ה, blessed is He, will be revealed in the coming future, only that then it only will be the revelation of it, whereas it is specifically right now [in this world] that we literally drawing down of the Essential Self of *HaShem*-יהו"ה, blessed is He, in actuality.

With all the above in mind, we can now understand that [on the one hand] this world (*Olam HaZeh*) is superior, and [on the other hand] the coming world (*Olam HaBa*) is superior. The general explanation is that man's satisfaction of spirit (*Nachat Ru'ach*) will be in the coming future, when the Essential Self of *HaShem*-יהו"ה, blessed is He, will be revealed. In contrast, the satisfaction of spirit (*Nachat Ru'ach*), of the Holy One, blessed is He, is when we fulfill His *mitzvot* right now [in this world].

⁵⁶⁶ Talmud Bavli, Sanhedrin 93b

Thus, through the above we can understand the superiority of the exodus from Egypt over and above the coming redemption. That is, the exodus from Egypt was preparatory the giving of the Torah, meaning the revealed aspect of the Torah, through which we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is why the splitting of the sea was with a single splitting (*Bekiyah*-בקיעה), being that its matter was the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, who transcends division.

Nevertheless, the exodus from Egypt is compared to nighttime (*Laylah*-לילה), being that it presently is a time of concealment and moreover, whatever revelations there are stem from Above etc., as explained before. Thus, in this regard, the coming redemption is superior, being that there then will be the refinement of the lower one himself, in a way that matters below will be receptacles for the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the statement in Yalkut,⁵⁶⁷ that the revelations of the coming future will be even greater wonders-*Nifla'ot*-נפלאות [in the plural]. Even so, this itself was specifically brought about through the exodus from Egypt, being that the conduit for the coming redemption was specifically opened then, as explained before that specifically through one's "Torah study being in his hand," which refers to studying the revealed aspects of Torah and fulfilling the *mitzvot* by accepting the yoke of *HaShem*'s-יהו"ה Kingship, we will

⁵⁶⁷ Yalkut Shimoni to Micah 7:15 (Remez 559)

merit the revelations of the coming redemption, may it be speedily in our days!

Discourse 21

“Lehavin Inyan Sefirat HaOmer - To understand the matter of the counting of the Omer”

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5718
By the grace of *HaShem*, blessed is He,

1.

We must understand⁵⁶⁸ the matter of the counting of the Omer (*Sefirat HaOmer*) that is [counted on] the intermediary [days] between the exodus from Egypt on the holiday of Pesach and the giving of the Torah on the holiday of Shavuot, as stated,⁵⁶⁹ “You shall count for yourselves – from the morrow of the day of rest (that is, from the morrow of Pesach),⁵⁷⁰ from the day when you bring the Omer wave [offering] – seven weeks, they shall be complete. Until the morrow of the seventh week you shall count fifty days etc.” The fiftieth day is the holiday of Shavuot, and the intermediary between [Pesach and Shavuot] is the matter of counting the Omer (*Sefirat HaOmer*).

Now, two matters are stated about the counting of the Omer (*Sefirat HaOmer*). The first is as stated in the verse,

⁵⁶⁸ On the transcript of this discourse that is in the library of Agudat Chassidei Chabad, the Rebbe added a note “*Acharei 255*” (referring to the discourse entitled “*Mashcheini*” of Shabbat Parshat Acharei, 5655, printed in Sefer HaMaamarim 5655 p. 172 and on).

⁵⁶⁹ Leviticus 23:15-16

⁵⁷⁰ Talmud Bavli, Menachot 65b and on; Torat Kohanim and Rashi to Leviticus there.

“seven weeks, they shall be complete,” specifying that they must be “complete (*Temimot*-תמימות).” The second matter is as stated,⁵⁷¹ “You shall count seven weeks for yourselves; from when the sickle is first put to the standing crop you shall begin the count of seven weeks.” About this, the Rishonim stated,⁵⁷² “Do not only read it as the ‘standing crop-*Kamah*-קמה,’ but read it as the, ‘stature-*Komah*-קומה,” referring to the form of the stature of man etc. That is, the sickle must be waved in order to cut off and destroy all (undesirable) matters that need removal from the full stature (*Komah*-קומה) of man.⁵⁷³ This must take place between the time of the exodus from Egypt and the time of the giving of the Torah.

Now, the difference between the exodus from Egypt and the giving of the Torah, is that, in the exodus from Egypt all the revelations came from an arousal from Above, that is, from Above to below. For, about the [condition of the Jewish people at the time of the] exodus from Egypt, the verse states,⁵⁷⁴ “You were naked and bare.”

That is, they had no matter of toiling in the service of *HaShem*-יהו"ה, blessed is He, and their only exemplary quality was that of faith (*Emunah*) alone, which [in the service of *HaShem*-יהו"ה, blessed is He] is an immature level and aspect.⁵⁷⁵ In other words, this itself was insufficient to awaken

⁵⁷¹ Deuteronomy 16:9

⁵⁷² See Rabbeinu Asher (Rosh) to the end of Tractate Pesachim; Kesef Mishneh, Hilchot Temidin uMusafin, 7:23 citing the Rishonim; Shulchan Aruch of the Alter Rebbe, Orach Chaim 489:4; Also see Zohar II 83a and elsewhere.

⁵⁷³ See Likkutei Torah, Bamidbar 15d, 16d, 17c; Also see the discourse entitled “*v’Asita Chag Shavu’ot*” 5676 (Sefer HaMaamarim 5676 p. 104).

⁵⁷⁴ Ezekiel 16:7

⁵⁷⁵ See the introduction to Shaar HaEmunah (The Gate of Faith) of the Mittler Rebbe, translated as Essential Faith.

and draw down all that was drawn down in the exodus from Egypt. Rather, all that was drawn down was not the result of their toil in serving *HaShem*-יהו"ה, blessed is He, but stemmed solely from Above to below.

This is also explained elsewhere⁵⁷⁶ on the words of the Midrash,⁵⁷⁷ “He could not stop loving her until he called her ‘my daughter (*Beetee*-בתי),’ ‘my sister (*Achotee*-אחותי),’ ‘my mother (*Eemee*-אמי).” As explained, the aspect of, “my mother (*Eemee*-אמי),” applies to the holiday of Sukkot (and the whole month of Tishrei in general), the aspect of, “my sister (*Achotee*-אחותי),” applies to the holiday of Shavuot, and the aspect of, “my daughter (*Beetee*-בתי)” applies the holiday of Pesach. In other words, on Pesach the Jewish people are like a “daughter (*Bat*-בת),” which is the aspect of a recipient (*Mekabel*). This is because [in the exodus from Egypt] everything that was drawn down from Above to below stemmed solely from an arousal from Above.

However, *HaShem*'s-יהו"ה ultimate Supernal intent is that all drawings down [from Above] should specifically result from our toil in serving *HaShem*-יהו"ה, blessed is He. This matter, that we draw down the influence by specifically toiling in service of *HaShem*-יהו"ה through fulfilling His Torah and *mitzvot*, was newly introduced at the giving of the Torah.

Now, the preparation for this is the counting the Omer (*Sefirat HaOmer*). This is why in counting the Omer (*Sefirat*

⁵⁷⁶ See Ohr HaTorah, Bo, Vol. 1, p. 258, Vol. 8 p. 2,918; Shmini Atzeret, p. 1,773 and on; Sefer HaMaamarim 5654 p. 138 and on; Discourse entitled “*Vayedaber... Koh Tevarchu*” 5747.

⁵⁷⁷ Midrash Shemot Rabba 52:5; Shir HaShirim Rabba Ch. 3; Bamidbar Rabba 12:8; Rashi to Song of Songs 3:11

HaOmer) there must be a similarity to the matters introduced at the giving of the Torah. That is, there must be toil in serving *HaShem*-יהו"ה, blessed is He, by way of ascent from below to Above.

About this the verse specifies, "You shall count for **yourselves**," meaning that this must be done by ourselves. This toil [of counting the Omer] begins "when the sickle is first put to the standing crop-*Kamah*-קמה," meaning, "the stature-*Komah*-קומה," referring to the full stature of man.

More specifically, this is as stated in the Torah portion *Bechukotai* (which the *Ge'onim*⁵⁷⁸ established to be read before *Shavuot*). The verse states,⁵⁷⁹ "I made you walk upright-*Komemiyut*-קוממיות," [written in the plural], referring to, "two statures-*Komot*-קומות,"⁵⁸⁰ the stature (*Komah*-קומה) of the Godly soul, and the stature (*Komah*-קומה) of the animalistic soul. In other words,⁵⁸¹ one refines the full stature of his animalistic soul, and through this, he also brings additional strength, light, and vitality to his Godly soul, in that the additional strength granted to one's Godly soul results from his toil in refining his animalistic soul. Thus, even the stature (*Komah*) of his Godly soul stems from his toil in serving *HaShem*-יהו"ה, blessed is He, by refining his animalistic soul, that is, this too is included in the matter of "His handiwork, in which to glorify."⁵⁸²

⁵⁷⁸ See Tosefot to Talmud Bavli, Megillah 31b

⁵⁷⁹ Leviticus 26:13

⁵⁸⁰ See Talmud Bavli, Bava Batra 75a and Chiddushei Aggadot of the Maharsha there; Also see Sanhedrin 100a.

⁵⁸¹ See the discourse entitled "*v'Asita Chag Shavu'ot*" 5676 (*Sefer HaMaamarim* 5676 p. 104); Also see *Likkutei Torah*, *Bamidbar* 15d, 16d, 17c *ibid*.

⁵⁸² A play on Isaiah 60:21

This is preparatory to the giving of the Torah [on Shavuot], because the matter of Torah is,⁵⁸³ “to introduce peace (*Shalom*-שלום) in the upper entourage and the lower entourage,” through which peace between the Godly soul and the animalistic soul is also drawn forth.⁵⁸⁴ Thus the toil of counting the Omer (*Sefirat HaOmer*) applies to both the stature of the Godly soul and the stature of animalistic soul. Through this toil in serving *HaShem*-יהו"ה, blessed is He, [throughout the counting of the Omer] we merit to have both statures (*Komot*-קומות) at the giving of Torah [on Shavuot], in that through one's toil both statures come about.

This then, is the general matter of counting the Omer (*Sefirat HaOmer*) in the intermediary period between the exodus from Egypt [on Pesach] and the giving of the Torah [on Shavuot]. That is, the very same matters that stemmed from Above to below in the exodus from Egypt, are worked in a way of toil by ascending from below to Above with the counting of the Omer (*Sefirat HaOmer*), by which they then are drawn down at the giving of the Torah [on Shavuot]. The general toil of counting of the Omer (*Sefirat HaOmer*) begins “when the sickle is first put to the standing crop-*Kamah*-קמה,” referring to the matter of refining (*Birur*) the whole form and stature-*Komah*-קומה of both one's statures-*Komot*-קומות. This is the toil of refining one's emotional characteristics (*Midot*), which is the meaning of “You shall count seven weeks for yourselves.” That is, the seven weeks correspond to the seven emotions (*Midot*), and since each emotion includes all seven emotions (*Midot*)

⁵⁸³ Talmud Bavli, Sanhedrin 99b

⁵⁸⁴ See Likkutei Torah, Matot 85d and on.

within it, we therefore must count the Omer (*Sefirat HaOmer*) for forty-nine days, meaning we must count all the particulars of the emotions as they are included one within the other.

2.

Now, the way each emotion includes all seven emotions, may be understood as follows: Kindness-*Chessed* is the quality of love, as the verse states,⁵⁸⁵ “I loved you with eternal love, therefore I drew kindness to you.” Now, within the emotion of kindness-*Chessed* all emotions are included, for there is kindness-*Chessed* in kindness-*Chessed* and might-*Gevurah* in kindness-*Chessed* etc.

Kindness of kindness (*Chessed of Chessed*) is that one’s love is not merely innate, hidden love, but becomes openly revealed with strength. For example, this is when the innate kindness of a person who is kind, becomes revealed to do an actual act of goodness to his fellowman. The same is so of the natural and essential love of a parent for his child. Thus, when the innate love of a parent for his child is revealed with strength, this is kindness of kindness (*Chessed of Chessed*).

Might-*Gevurah* within kindness-*Chessed* is when the kindness-*Chessed* itself manifests in a matter of might-*Gevurah*. That is, what is meant here is not the matter of the inter-inclusion (*Hitkallelut*) of might-*Gevurah* with kindness-*Chessed*, in which the *Sefirah* of might-*Gevurah* as a quality unto itself, becomes included in the kindness-*Chessed*.

⁵⁸⁵ Jeremiah 31:2

Rather, what is meant here is the quality of might-*Gevurah* that is part and parcel of the essential quality of kindness-*Chessed*. In other words, out of one's love and kindness, he does an act, which on the surface, appears to be a matter of might-*Gevurah*. This might-*Gevurah* is part and parcel of the essential quality of kindness-*Chessed*.

For example, if one hates the enemies of the one he loves, the hatred comes from the quality of love itself, in that because his love for his beloved is so great, he therefore hates those who are enemies of his beloved. Similarly, in the love of a parent for his child, "he who loves him, disciplines him in his youth."⁵⁸⁶

Here might-*Gevurah* is itself the result of kindness-*Chessed*. Therefore, to the degree of the greatness of one's love, will be the greatness of the might [that results from it]. This is because it does not actually come from the quality of might-*Gevurah* itself, but is rather the quality of kindness-*Chessed* as it comes out in a matter of might-*Gevurah*.

Splendor-*Tiferet* within kindness-*Chessed*, is that the kindness-*Chessed* comes out in a way of splendor-*Tiferet*, as in the teaching,⁵⁸⁷ "That which is splendid-*Tiferet* to himself and brings him splendor-*Tiferet* from mankind." As explained elsewhere, it can be that a person will be kind and bestow kindness to everyone, including the wicked [who are underserving of kindness], without any kind of discernment. In such a case, his kindness does not bring him splendor-*Tiferet* from mankind, and is therefore also not splendid-*Tiferet* for

⁵⁸⁶ Proverbs 13:24

⁵⁸⁷ Mishnah Avot 2:1

himself. Kindness is only considered to be splendid-*Tiferet* in the eyes of mankind when it is discerning, and as such, is also splendid-*Tiferet* for himself.

Victory-*Netzach* of kindness-*Chessed* is that because of his great love for his beloved, he awakens the quality of victory-*Netzach* [within himself] to overcome and vanquish all obstacles and barriers that separate him from closeness to his beloved.

What is meant here is not the quality of victory-*Netzach* as it is, in and of itself, without the revelation of the light of love. That is, it can be that after the heartfelt emotion of love recedes [in a person] and all that remains is its impression, he nevertheless stands steadfastly with strength and stubbornness to vanquish all obstacles and barriers to it.

In such a case, the quality of victory-*Netzach* is included in the two willow branches (*Aravot*), (for as known,⁵⁸⁸ victory-*Netzach* and majesty-*Hod* are called the two willow branches), in that they have neither flavor nor scent.⁵⁸⁹ This is because here, there is no heartfelt emotion, but only the matter of bringing it to action. However, what is meant here is the matter of victory-*Netzach* as it is in kindness-*Chessed*, in that it literally is part and parcel of the quality of kindness-*Chessed*.

That is, the quality of kindness-*Chessed* itself is expressed in a way of victory-*Netzach*. In other words, as a result of his great love, he is steadfast to be victorious etc. Therefore, to the degree of the greatness of his love, will be the

⁵⁸⁸ See Zohar I 220b, 262a; Likkutei Torah, Masei 90c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35, and the notes there.

⁵⁸⁹ See Midrash Vayikra Rabba 30:12

greatness of his determination to be victorious-*Netzach* [and overcome all obstacles].

Majesty-*Hod* within kindness-*Chessed* is as stated in Pardes Rimonim,⁵⁹⁰ that it is called majesty-*Hod* when it manifests in the quality of might-*Gevurah*, to humble His enemies, win battles, and save those who love the Supernal One, *HaShem*-יהו"ה, blessed is He.

However, what is meant here is not the quality of majesty-*Hod* as it is, in and of itself, but is like the explanation above about might-*Gevurah* within kindness-*Chessed*, which is part and parcel of the quality of love itself. That is, because of his love, he hates those who are the enemies of his beloved.

The same is so of majesty-*Hod* of kindness-*Chessed*, that his battle [against the enemies of his beloved] etc., is the result of his love. The difference between might-*Gevurah* of kindness-*Chessed* and majesty-*Hod* of kindness-*Chessed*, is that might-*Gevurah* is just heartfelt hatred in his heart, whereas majesty-*Hod* is when he actually comes to do battle.

Foundation-*Yesod* of kindness-*Chessed* is when, as a result of his love, he bonds with his beloved, and to the degree that his love is great, so will be the greatness of his bond (*Hitkashrut*) to his beloved.

Kingship-*Malchut* of kindness-*Chessed* is that as a result of his love, he speaks words of love [to his beloved], or even talks about other things, just to be with his beloved. The

⁵⁹⁰ See Pardes Rimonim (citing Shaarei Tzeddek of Rabbi Yosef Gikatilla), Shaar 23 (Erchei HaKinuyim), section on "*Hod*-הוד." Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*).

Rav, the Maggid of Mezhritch,⁵⁹¹ explains this on the verse,⁵⁹² “They came to Eilim,” that, “Sometimes a person will even talk about other things to his beloved because of his love for him, as we find with Shaul,⁵⁹³ that the girls prolonged their conversation with him and included extraneous matters [that were not pertinent to his question] so that they could gaze longer upon his handsomeness etc.”

3.

Now, the above-mentioned particulars of the emotional qualities (*Midot*) are also present in the Godly soul. For, the quality of kindness-*Chessed* of the Godly soul is love of *HaShem*'s-יהו"ה, and includes all the other qualities (*Midot*) within itself.

Here, kindness-*Chessed* within kindness-*Chessed* is when love of *HaShem*'s-יהו"ה is openly revealed in one's soul. On a deeper and more inner level, this is like the explanation above, that kindness-*Chessed* of kindness-*Chessed* is not the innate love within oneself, but is when it comes out with dominant and felt strength.

The same is so of the Godly soul. The matter of kindness-*Chessed* of kindness-*Chessed* is that his love of *HaShem*-יהו"ה, blessed is He, is strong. In other words, his love of *HaShem*-יהו"ה, blessed is He, is not just as expressed in the words, “You shall love *HaShem*-יהו"ה your God with all your

⁵⁹¹ Ohr Torah, Section 152 (p. 203 in the 5766 edition).

⁵⁹² Numbers 33:9

⁵⁹³ Samuel I 9:11-13 and Rashi there.

heart (*Bechol Levavecha*),”⁵⁹⁴ but is also, “with all your soul (*Bechol Nafeshecha*).”

To clarify,⁵⁹⁵ like all the other emotional qualities (*Midot*), love (*Ahavah*) is a heartfelt emotion in the heart, in that the heart loves. However, it could be that one’s whole heart is not full of love of *HaShem*-יהו"ה, blessed is He, but place remains in himself to also love things that are alien to *HaShem*’s-יהו"ה Godliness.

The words “You shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*),” indicate that not only should love of *HaShem*-יהו"ה be heartfelt, but that his love of *HaShem*-יהו"ה, blessed is He, should be wholehearted, so much so, that it is utterly inapplicable for him love anything other than *HaShem*-יהו"ה alone.

However, the love indicated by the words “You shall love *HaShem*-יהו"ה your God with all your heart (*Bechol Levavecha*),” is just heartfelt love, and does not apply to the other limbs and organs of the body. Therefore, the love of “with all your soul (*Bechol Nafeshecha*)” is higher than this. That is, one’s love of *HaShem*-יהו"ה, blessed is He, is so great, that not only is it wholehearted, but it even spreads to the other limbs and organs of his body.

For example, he runs [with his feet] to do a *mitzvah*.⁵⁹⁶ This stems from the spreading forth of the heartfelt love until it manifests in the power of mobility of his feet, which are the lowest limbs of the body. Nonetheless, as a result of his love,

⁵⁹⁴ Deuteronomy 6:5 and Rashi there.

⁵⁹⁵ Also see Sefer HaMaamarim 5689 p. 354 and on.

⁵⁹⁶ See Shulchan Aruch, Orach Chaim 90:12; Shulchan Aruch of the Alter Rebbe 90:13.

he (does not just walk to do a *mitzvah*, but) runs, which is incomparably different [than merely walking].

However, there is an even greater love of *HaShem*-יהו"ה. This is when his love of *HaShem*-יהו"ה, blessed is He, is so great, that his sense of self-existence becomes completely nullified as a result of his tremendous love of *HaShem*-יהו"ה, blessed is He. For example, because of his great love of *HaShem*'s-יהו"ה Torah, [when he studies Torah] he forgets his hunger, thirst, and all his other bodily needs. This is because his self-existence is utterly nullified as a result of his tremendous love of *HaShem*-יהו"ה, blessed is He.

Might-*Gevurah* in kindness-*Chessed*, is when love of *HaShem*-יהו"ה, blessed is He, manifests in a way of might-*Gevurah*. That is, as explained above, this is not the matter of might-*Gevurah* as a quality in and of itself, but inter-included with kindness-*Chessed*. Rather, here the might-*Gevurah* is of the quality of kindness-*Chessed*.

An example is hating the enemies of *HaShem*-יהו"ה, blessed is He, as the verse states,⁵⁹⁷ "I hate them with the utmost hatred, they have become my enemies." In other words, commensurate to the degree of one's great love of *HaShem*-יהו"ה, blessed is He, will be his hatred for the enemies of *HaShem*-יהו"ה, blessed is He, [and to the degree that his love of *HaShem*-יהו"ה grows, so will his hatred of *HaShem*'s-יהו"ה enemies grow].

Splendor-*Tiferet* of kindness-*Chessed* is that his love of *HaShem*-יהו"ה, blessed is He, is in a way of beauty, in that he beautifies Him and brings out His splendor, as expressed in the

⁵⁹⁷ Psalms 139:22

teaching,⁵⁹⁸ “That which brings splendor-*Tiferet* to Him, and brings Him splendor-*Tiferet* from mankind.”

Victory-*Netzach* of kindness-*Chessed* is that, because of his love of *HaShem*-יהו"ה, blessed is He, he stands steadfastly against all obstacles and barriers that distance him from *HaShem*'s-יהו"ה Godliness. He overpowers and vanquishes them, to bring *HaShem*-יהו"ה close to himself, or to come close to *HaShem*'s-יהו"ה.

Majesty-*Hod* of kindness-*Chessed* is that, because of his love of *HaShem*-יהו"ה, blessed is He, he is in a motion of majesty-*Hod*, meaning that he lowers *HaShem*'s-יהו"ה enemies and conquers them in battle, in order to save those who love *HaShem*-יהו"ה, the Supernal One, blessed is He.

Foundation-*Yesod* of kindness-*Chessed* is that because of his love of *HaShem*-יהו"ה, he bonds himself to *HaShem*'s-יהו"ה Godliness. When he then is bound to *HaShem*'s-יהו"ה, it becomes utterly inapplicable for him to bond to anything other than *HaShem*-יהו"ה. This is like the known idiom,⁵⁹⁹ “If we are attached above, we do not fall below.”

Kingship-*Malchut* of kindness-*Chessed* is that, because of his love of *HaShem*-יהו"ה, blessed is He, he speaks words of love and expresses “the glory of His greatness,”⁶⁰⁰ or other matters, such as speaking about *HaShem*'s-יהו"ה Torah and *mitzvot* etc.

Now, just as we explained how the quality of kindness-*Chessed* includes all the emotional qualities, this is likewise so

⁵⁹⁸ Mishnah Avot 2:1

⁵⁹⁹ Sefer HaSichot 5696 p. 95 and on; Torat Menachem, Reshimat HaYoman, p. 265.

⁶⁰⁰ See Isaiah 2:19; Also see Zohar II 7b

of the quality of might-*Gevurah* and fear of *HaShem*-יהו"ה, blessed is He. The same applies to all the other qualities (*Midot*), each of which includes all seven qualities (*Midot*) within itself.

Now, just as we explained the inter-inclusion (*Hitkallelut*) of the emotional qualities (*Midot*) of the Godly soul, this is likewise so of the animalistic soul. That is, the quality of kindness-*Chessed* of the animalistic soul, which is love of worldly matters, also includes all the emotional qualities (*Midot*) of the animalistic soul. That is, there is kindness-*Chessed* of kindness-*Chessed*, might-*Gevurah* of kindness-*Chessed* etc. This applies to all emotional qualities (*Midot*) of the animalistic soul. That is, each one includes them all.

However, this requires further explanation. For, at first glance, it makes sense that the emotional qualities of the Godly soul are included one within the other, being that the Godly soul is rooted in the world of Repair-*Tikkun*, which is the matter of inter-inclusion (*Hitkallelut*). However, in regard to the animalistic soul, the name of which indicates what it is, in that it is called an “animal-*Beheimah*-בהמה,” it is rooted in the world of Chaos-*Tohu*, which is in a state of division and separateness. This being so, a person may think to say that there is no matter of inter-inclusion (*Hitkallelut*) in the emotional qualities (*Midot*) of the animalistic soul.

However, the explanation is that, as known,⁶⁰¹ there is the view that even in the world of Chaos-*Tohu* there is a matter of inter-inclusion (*Hitkallelut*), except that the inter-inclusion (*Hitkallelut*) is only within a division of ten, but not beyond

⁶⁰¹ See Sefer HaMaamarim 5658 p. 24.

that. That is, in the world of Repair-*Tikkun*, there is the inter-inclusion of ten, and those ten include ten etc., and it then is called a *Partzuf*-Stature. However, in the world of Chaos-*Tohu*, the inter-inclusion (*Hitkalellut*) is only of ten, and no more, and it then is called a *Sefirah*-Emanation.⁶⁰² Thus, since even in the world of Chaos-*Tohu* there is an inter-inclusion of ten, therefore, even in the animalistic soul, which is rooted in the world of Chaos-*Tohu*, each emotional quality includes all the emotional qualities (*Midot*).

This then, is the matter of counting the Omer (*Sefirat HaOmer*), which is toil in the form and stature of the animalistic soul, and the form and stature of the Godly soul. For, every soul has a full form and stature, being that each emotional quality includes all the emotional qualities (*Midot*). It therefore is necessary for there to be the toil in service of *HaShem*-יהו"ה, blessed is He, of affecting refinement (*Birur*) throughout the full stature of the animalistic soul. This comes about through the manifestation of the Godly soul within the animalistic soul, to refine and purify it, causing it to ascend and unify with the Godly soul. Through this, even the general stature of the Godly soul receives additional light and illumination, as discussed before.

4.

Now, as explained above, those matters that were present during the exodus from Egypt by way of arousal from

⁶⁰² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

Above to below, must also be present during the counting of the Omer (*Sefirat HaOmer*) by way of toil from below to Above, and then those very same matters are drawn down with the giving of the Torah [on Shavuot]. Since the toil in serving *HaShem* יהו"ה, blessed is He, during the counting of the Omer (*Sefirat HaOmer*) is in both statures (*Komot*-קומות), that of the Godly soul and that of the animalistic soul, these being the aspects of bestower (*Mashpia*) and recipient (*Mekabel*), therefore, the empowerment for this begins with the exodus from Egypt, in which there also is the matter of the bestower (*Mashpia*) and recipient (*Mekabel*).

In other words, even though the general revelations of the exodus from Egypt were in a way of arousal from Above to below, nevertheless, in this itself there are the two categories of Bestower (*Mashpia*) and recipient (*Mekabel*), these being the matter of the exodus from Egypt, and the matter of the splitting of the sea.

The explanation⁶⁰³ is that about the exodus from Egypt the verse states,⁶⁰⁴ "It is a finger of God-*Elohi*" מ-אלהי," refer to the aspect of *HaShem*'s יהו"ה Kingship-*Malchut*.⁶⁰⁵ That is, in the exodus from Egypt there primarily was a revelation from the aspect of *HaShem*'s יהו"ה Kingship-*Malchut*, as it states,⁶⁰⁶ "The King, King of kings, the Holy One, blessed is He, was revealed upon them," referring to the aspect of the Kingship-

⁶⁰³ See the discourse entitled "*U'Sfartem*" 5673 (Sefer HaMaamarim 5673 p. 247 and on).

⁶⁰⁴ Exodus 8:15

⁶⁰⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁶⁰⁶ See Haggadah shel Pesach, Maggid, section beginning "*Matzah Zu*."

Malchut of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Though it is true that there also was the revelation of the aspect of “(the King, King of kings), the Holy One, blessed is He (*HaKadosh Baruch Hoo*),” which specifically refers to the aspect of *Zeir Anpin*, nonetheless, the primary revelation was of the aspect of *HaShem*’s-יהו"ה Kingship-*Malchut*. This is as stated,⁶⁰⁷ “And with great dread-*Mora Gadol* גדול” – “This refers to the revelation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*),”⁶⁰⁸ and the *Shechinah* refers to the aspect of Kingship-*Malchut*.⁶⁰⁹

The reason it states, “And with great dread-*Mora Gadol* גדול” is because the revelation of the aspect of Kingship-*Malchut* was as it is in its mature and expanded state (*Gadlut*), meaning, the matter of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

However, about the splitting of the sea the verse states,⁶¹⁰ “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt,” (that is, not just a finger, but the whole hand) which is the revelation of the aspect of *Zeir Anpin*. Even though it is true that there also was a revelation of the aspect of Kingship-*Malchut*, as it states,⁶¹¹ “He split the sea-*Yam* ים,” [and “the sea-*Yam* ים”] refers to Kingship-*Malchut*,⁶¹²

⁶⁰⁷ Deuteronomy 26:8

⁶⁰⁸ See Haggadah shel Pesach, Maggid, section beginning “*b’Yad Chazakah*.”

⁶⁰⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) *ibid*.

⁶¹⁰ Exodus 14:31

⁶¹¹ Psalms 78:13

⁶¹² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) *ibid*.

nevertheless, the primary revelation was from the aspect of *Zeir Anpin*.

In other words, in both these matters, (both the exodus from Egypt, as well as the splitting of the sea), there was a revelation of the aspect of *Zeir Anpin* and the aspect of Kingship-*Malchut*. This is the matter of the union (*Yichud*) of *Zeir Anpin* and *Nukvah*. Nevertheless, there is a difference between them, in that during the exodus from Egypt the primary aspect was that of Kingship-*Malchut*, whereas during the splitting of the sea the primary aspect was *Zeir Anpin*, and *Zeir Anpin* and Kingship-*Malchut* are the aspects of bestower (*Mashpia*) and recipient (*Mekabel*).

However, all the above was in a way of revelation stemming from Above to below, which was then withdrawn so that we could draw them down by way of toil in the service of *HaShem*-יהו"ה, blessed is He, [in counting the Omer]. This is why after the first days of Pesach, these matters become diminished and withdrawn, so that we can then draw them down through our toil in the service of *HaShem*-יהו"ה, blessed is He.⁶¹³

This then, is the matter of counting the Omer (*Sefirat HaOmer*), during which time the toil is by way of ascent from below to Above. About this the verse states,⁶¹⁴ "You shall count for yourselves." About the word "You shall count-*u'Sfartem*-וּסְפַרְתֶּם" the Alter Rebbe explained that, in its root, it is related to the word [*Sapeer*-סַפִּיר] which indicates [brilliance and] illumination.⁶¹⁵ That is, we must illuminate the two

⁶¹³ See Likkutei Torah, Tzav 14d

⁶¹⁴ Leviticus 23:15-16

⁶¹⁵ See Likkutei Torah, Emor 35b and elsewhere.

statures (*Komot*-קומות), the stature of the Godly soul and the stature of animalistic soul, which are the bestower (*Mashpia*) and recipient (*Mekabel*), (as explained above).

This is also why the verse states, “You shall count for yourselves – from the morrow of the day of rest,” referring to the morrow of Pesach.⁶¹⁶ For, the empowerment for the toil in serving *HaShem*-יהו"ה, blessed is He, by counting the Omer (*Sefirat HaOmer*) in the matter of the bestower (*Mashpia*) and the recipient (*Mekabel*), stems from the fact that on Pesach there was an illumination of the matters of Bestower (*Mashpia*) and recipient (*Mekabel*) from Above to below. Through this, empowerment is granted to draw these matters down through our toil in service of *HaShem*-יהו"ה, blessed is He.

Now, even though the toil in serving *HaShem*-יהו"ה, blessed is He, by counting the Omer (*Sefirat HaOmer*), is in a way of ascent from below to Above, nevertheless, even then, there is a drawing forth not only of the aspect of Kingship-*Malchut* as it is in a diminished and immature state (*Katnut*), but even as it is in an expanded and mature state (*Gadlut*), meaning the aspect of Kingship-*Malchut* as it stems from the brains and intellect (*Mochin*), and beyond that, as it is in its root before the restraint (*Tzimtzum*), and even higher.

The same is so of the aspect of *Zeir Anpin*, that the drawing forth is not just of *Zeir Anpin* as it is in a diminished and immature state (*Katnut*), but even as it is in an expanded and mature state (*Gadlut*), meaning, as *Zeir Anpin* stems from

⁶¹⁶ Talmud Bavli, Menachot 65b and on; Torat Kohanim and Rashi to Leviticus there.

the brains and intellect (*Mochin*), and beyond that, as it is in its root etc.

This is also the meaning of the continuation of the verse, “seven weeks, they shall be complete-*Temimot*-תמימות.” The matter of their completeness (*Temimot*-תמימות) may be understood based on the explanation in Talmud,⁶¹⁷ on the verse,⁶¹⁸ “A complete year-*Shanah Temimah*-שנה תמימה,” that, “This comes to include the intercalated month (*Chodesh Halbur*-חודש העבור) [of a leap year]. In other words, the term “complete-*Temimah*-תמימה” comes to include the intercalated month (*Chodesh Halbur*-חודש העבור), which is added to calibrate the lunar year with the solar year.⁶¹⁹

The same is true of the statement here, “seven weeks, they shall be complete-*Temimot*-תמימות,” that this refers to additions to the aspects of *Zeir Anpin* and Kingship-*Malchut*, as they are in a state of expansiveness and maturity (*Gadlut*). This is also why the verse specifies “from the morrow of the day of rest-*Shabbat*-שבת,” rather than stating “from the morrow of the Pesach-פסח.” For, “the morrow of the day of rest-*Shabbat*-שבת” indicates the aspect that transcends the chaining down of the worlds (*Hishtalshelut*).⁶²⁰

With the above in mind, it is understood that the general matter of the toil in service of *HaShem*-יהו"ה, blessed is He, of counting the Omer (*Sefirat HaOmer*), is toil in the aspects of

⁶¹⁷ Talmud Bavli, Arachin 31a-b; See Ohr HaTorah (Yahal Ohr) Tehillim to Psalms 19:8 (p. 67).

⁶¹⁸ Leviticus 25:30

⁶¹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled “The Twelve Constellations correspond to the Twelve Letters ל"ג ט"ז צ"ק” and the citations there.

⁶²⁰ See Likkutei Torah, Emor 35d, 36b.

Zeir Anpin and Kingship-*Malchut*. It may thus be said that this is also the meaning of what is stated about the counting of the Omer (*Sefirat HaOmer*),⁶²¹ “It is a *mitzvah* to count days, and it is a *mitzvah* to count weeks.” For, days and weeks correspond to *Zeir Anpin* and Kingship-*Malchut*.

Thus, through our toil in serving *HaShem*-יהו"ה, blessed is He, by counting the Omer (*Sefirat HaOmer*), in the aspects of *Zeir Anpin* and Kingship-*Malchut*, we draw these matters down on the holiday of Shavuot. This is the meaning *HaShem*'s-יהו"ה utterance that begins the giving of the Torah,⁶²² “I am *HaShem*-יהו"ה your God-*Elohe*”*cha*-אלהיך,” in which *HaShem*-יהו"ה and “your God-*Elohe*”*cha*-אלהיך” refer to *Zeir Anpin* and Kingship-*Malchut*.

5.

This then, is the matter of counting the Omer (*Sefirat HaOmer*), which is the intermediary between the exodus from Egypt and the giving of the Torah. That is, the very same matters that illuminated from Above to below in the exodus from Egypt, must be brought about in a way of ascent from below to Above with the counting of the Omer (*Sefirat HaOmer*), by which we thereby draw these matters down when the Torah is given [on Shavuot]..

This is also the meaning of the verse,⁶²³ “Draw me, after You we shall run; The King has brought me to His chambers,

⁶²¹ Talmud Bavli, Menachot 66a

⁶²² Exodus 20:2; Deuteronomy 5:6

⁶²³ Song of Songs 1:4; See the discourse entitled “*Mashcheini*” in Ohr HaTorah, Shir HaShirim, Vol. 1 p. 59 and on.

we shall delight and rejoice in You.” The word “Draw me-*Mashcheini*-משכני” refers to the time of the exodus from Egypt, like a person who draws someone close without his knowledge. This refers to the pull and drawing up that comes by way of an arousal from Above to below.

The continuing words, “after You we shall run-*Acharecha Narutzah*-נרוצה אחרוך” refers to the time of the counting of the Omer (*Sefirat HaOmer*). About this it says “we shall run-*Narutzah*-נרוצה” in the plural, indicating toil in both statures (*Komot*-קומות), the stature of the Godly soul and the stature of the animalistic soul.

The continuation, “The King has brought me to His chambers,” refers to the time of the giving of the Torah, for through Torah the Jewish people become attached to the Holy One, blessed is He, as in the teaching,⁶²⁴ “Israel bond with the Torah, and the Torah [bonds] with the Holy One, blessed is He.” Through this, we come to the conclusion of the verse, “we shall delight and rejoice in **You**,” in which the term “in You-*Bach-בך*”⁶²⁵ refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He.⁶²⁶

⁶²⁴ Zohar III 73a

⁶²⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of the Twenty-Two (ך"ב-22) Letters.

⁶²⁶ See *Ohr HaTorah* *ibid.* p. 67; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 6, and elsewhere.

Discourse 22

“*Mashcheini Acharecha Narutzah -
Draw me, after You we shall run*”

Delivered on the first night of Shavuot (toward morning), 5718⁶²⁷
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶²⁸ “Draw me, after You we shall run; The King has brought me to His chambers, we shall rejoice and be happy in You.” The word, “Draw me-*Mashcheini*-משכני,” refers to the exodus from Egypt,⁶²⁹ at which time the drawing forth and revelation of *HaShem*'s-יהו"ה Godliness was from Above to below. That is, at that time the revelations were in a way of arousal from Above, that “the King, King of kings, the Holy One, blessed is He, Himself, in His Glory, was revealed upon them,”⁶³⁰ which is the matter indicated by “Draw me-*Mashcheini*-משכני.”

However, after this, toil in service of *HaShem*-יהו"ה, blessed is He, in a way of ascent from below to Above, was necessary. This is also true each and every year. That is, this

⁶²⁷ This discourse is a continuation of the preceding discourse, “*Lehavin Inyan Sefirat HaOmer* – To understand the matter of the counting of the Omer,” Discourse 21 (Sefer HaMaamarim, 5718, p. 210 and on).

⁶²⁸ Song of Songs 1:4

⁶²⁹ See the discourse entitled “*Mashcheini*” in Ohr HaTorah, Shir HaShirim, p. 59 and on. Also see the end of the preceding discourse.

⁶³⁰ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi'einu MiSham*.”

is the matter of serving *HaShem*-יהו"ה, blessed is He, throughout the counting of the Omer (*Sefirat HaOmer*). About this the verse states,⁶³¹ “You shall count-*u’Sfartem* וספרתם for yourselves,” about which the Alter Rebbe explained that the root “ספר” of the word [*Sapeer*-ספיר] indicates brilliance and illumination.⁶³² That is, the illumination must be brought through our own efforts in serving *HaShem*-יהו"ה, blessed is He, in a way of ascent from below to Above.

However, the verse then states, “after You we shall run-*Achareicha Narutzah* נרוצה-אחרוך,” in which the verse specifies, “**After** You-*Achareicha*-אחרוך,” indicating that this way of serving *HaShem*-יהו"ה, blessed is He, only reaches the aspect of His “back-*Achorayim* אחוריים.” This is like the explanation⁶³³ of the verse,⁶³⁴ “After *HaShem*-יהו"ה your God shall you go,” [in which the verse specifies, “after-*Acharei*-אחרי,” like a person who follows after someone and only sees his back].

In other words, since at first their state was as indicated by the verse,⁶³⁵ “You were naked and bare,” and all the revelations were only from Above to below, in that “the King, King of kings, the Holy One, blessed is He, Himself, in His Glory, was revealed upon them,”⁶³⁶ therefore, the initial toil in serving *HaShem*-יהו"ה from below to above, only reaches His external aspect, called the “back-*Achorayim* אחוריים,” [like a person who follows someone and only perceives his back].

⁶³¹ Leviticus 23:15-16

⁶³² See Likkutei Torah, Emor 35b and elsewhere.

⁶³³ See Ohr HaTorah ibid. p. 60 and on, and elsewhere.

⁶³⁴ Deuteronomy 13:5

⁶³⁵ Ezekiel 16:7

⁶³⁶ See Haggadah shel Pesach, in the Maggid section, paragraphs beginning “*Matzah Zu*” and “*Vayotzi’einu MiSham*.”

However, after [the counting of the Omer] we come to the giving of the Torah [on Shavuot], about which the verse continues, “The King has brought me to His chambers.” The word “chamber-*Cheder*-חדר” is an acronym for “kindness-*Chessed*-חסד,” “judgment-*Din*-דין,” and “mercy-*Rachamim*-רחמים.”⁶³⁷ This refers to the three modes of serving *HaShem*-יהוה, blessed is He, in Torah law, these being; fit (*Kosher*) and unfit (*Pasul*); impure (*Tam’eh*) and pure (*Tahor*); liable (*Chayav*) and meritorious (*Zakai*), all of which are aspects of the emotional qualities (*Midot*), and though it is true that there are divisions into lines and modes here, nevertheless, the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, is present in an inner way.

For, this is the very matter [of the giving of the Torah, which begins with the word],⁶³⁸ “I am-*Anochi*-אנכי [*HaShem*-יהוה, your God].” That is, the word “I am-*Anochi*-אנכי” is an acronym for “I have placed My soul into My writings-*Ana Nafshi Katavit Yahavit*-יהבית כתבתי נפשי.”⁶³⁹ The verse therefore concludes with the words, “we shall rejoice and be happy **in You**,” in which the term “in You-*Bach*-בך” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He.⁶⁴⁰

⁶³⁷ See Ya’ir Netiv to Me’orei Ohr, Maarechet 8, Ot 7.

⁶³⁸ Exodus 20:2; Deuteronomy 5:6

⁶³⁹ Talmud Bavli, Shabbat 105a (see the Ein Yaakov version of the text).

⁶⁴⁰ See Ohr HaTorah *ibid.* p. 67; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6, and elsewhere. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of the Twenty-Two (כ”ב-22) Letters.

2.

Now, it was previously explained that the word “Draw me-*Mashcheini*-משכני” is in the singular, whereas the words “after You we shall run-*Achareicha Narutzah*-אחרריך נרוצה” are in the plural. That is, it was explained that this is because the revelation from Above to below during the exodus from Egypt was only revealed in the Godly soul, and therefore the verse states “Draw me-*Mashcheini*-משכני” in the singular.

In contrast, the toil in serving *HaShem*-יהו"ה, blessed is He, during the counting of the Omer (*Sefirat HaOmer*) must be in the two statures (*Komot*-קומות), that is, both the stature (*Komah*-קומה) of the Godly soul and the stature (*Komah*-קומה) of the animalistic soul. In other words, there must be the toil of the Godly soul itself, as well as the toil in affecting the animalistic soul. This is why the verse states “after You we shall run-*Achareicha Narutzah*-אחרריך נרוצה,” in the plural.

Now, to explain this at greater depth and in a more inner way,⁶⁴¹ the revelation of the exodus from Egypt which affected the Godly soul, affected the inner aspect (*Pnimityut*) of the Godly soul, this being the aspect of its inner desire (*Ratzon*). For, there are two aspects of desire (*Ratzon*). There is desire (*Ratzon*) with reason, and desire (*Ratzon*) without reason.

⁶⁴¹ See the discourse entitled “*Mashcheini*” 5655 (Sefer HaMaamarim 5655 p. 176 and on).

This may be understood based on the teaching of our sages, of blessed memory,⁶⁴² “The soul is called by five names; *Nefesh, Ru’ach, Neshamah, Chayah,* and *Yechidah.*”⁶⁴³ Desire (*Ratzon*) that stems from reason is from the *Neshamah*-נשמה level of the soul, which is the aspect of understanding-*Binah*-בינה, as the verse states,⁶⁴⁴ “It is the soul-*Nishmat*-נשמת from the Almighty that gives them understanding-*Teveeneim*-תבנינם.” Higher than this is the *Chayah*-חיה level of the soul, which is the aspect of wisdom-*Chochmah*-חכמה, as the verse states,⁶⁴⁵ “Wisdom-*Chochmah*-חכמה enlivens-*Techayeh*-תחיה the one who has it.” Though this aspect transcends understanding-*Binah*, it nevertheless is already the source for the grasp and comprehension [of understanding-*Binah*], as it states, “Wisdom-*Chochmah* enlivens the one who has it.”

However, desire (*Ratzon*) without reason stems from the *Yechidah* level of the soul. That is, it is desire (*Ratzon*) that stems from the very essence of the soul itself, which is called singular-*Yechidah*-יחידה, since it receives from the Singular One-*Yachid*-יחיד, blessed is He.⁶⁴⁶ This desire (*Ratzon*) is not a composition that is comingled with reason, but is an essential simple desire (*Ratzon Pashut*).

⁶⁴² Midrash Bereishit 14:9; Devarim Rabba 2:37. [In some prints and editions they are mentioned in different order, but this is the order in Etz Chayim, Shaar Drushei ABY”A, Ch. 1 and elsewhere throughout the inner teachings of the Torah.]

⁶⁴³ See the explanation of all five of these levels in Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

⁶⁴⁴ Job 32:8

⁶⁴⁵ Ecclesiastes 7:12

⁶⁴⁶ Etz Chayim, Shaar 42, Ch. 1; Likkutei Torah, Re’eh 25a; Discourse entitled “*Mashcheini*” in Maamarei Admor HaZaken, EtHa’lech Liozhna p. 169 and on; and the discourse by the same title in Ohr HaTorah, Shir HaShirim, Vol. 3, p. 816 and on; Regarding the level of the Singular One-*Yachid*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

Now, the difference between these two desires is that a desire (*Ratzon*) that has a reason, is limited to the reasoning of the intellect. That is, if the depth (*Omek*) of the intellect (*Sechel*) is great, the strength of the desire (*Ratzon*) will be strong [and to the degree of its depth will be the degree of its strength]. However, when the intellect (*Sechel*) is not so deep (*Omek*), the desire (*Ratzon*) will not be so strong. Moreover, if the intellect (*Sechel*) changes, the desire (*Ratzon*) is weakened as well, so much so, that it can completely dissipate.

Moreover, a desire (*Ratzon*) such as this divides into the particulars by which the desire will manifest. That is, being that it stems from the intellect (*Sechel*), therefore just as the intellect (*Sechel*) has divisions in it, so does the desire. However, this is not so of desire that stems from the singular-*Yechidah* essence of the soul, which is a much stronger desire, being that it is simple and indivisible (*Ratzon Pashut*).

Now, in the animalistic soul there also is something akin to the singular-*Yechidah* level of the Godly soul. About this we plead,⁶⁴⁷ “[Save my] singular-*Yechidah* [essence] from the young lions.” That is, since the animalistic soul also has something akin to the singular-*Yechidah* level of the Godly soul, it can even conceal the singular-*Yechidah* essence of the Godly soul.

This is as we observe, that the animalistic soul too has very strong desire (*Ratzon*) that is not limited to the limitations of intellect (*Sechel*). In other words, the desire (*Ratzon*) is much stronger and more dominant than what reason and intellect would compel a person to do. Furthermore, even when there

⁶⁴⁷ Psalms 35:17

indeed is intellect, including simple intellect, and he grasps and understands that he should not desire this thing, nevertheless, being that it is desire (*Ratzon*) that overrides reason and intellect, he still desires it.

However, the strength of the desire of the animalistic soul is called “young lions-*Kefirim*-כפיריִם,”⁶⁴⁸ in the plural, unlike the strength of the desire of the Godly soul, which is called “singular-*Yechidah*-יחידה.” This is because there is a difference between the strength of desire of the Godly soul and the strength of desire of the animalistic soul, as will be explained.

3.

The explanation is that desire (*Ratzon*) that stems from the singular-*Yechidah* essence of the soul, is because the singular-*Yechidah* essence of the soul receives from the Singular One-*Yachid*, *HaShem*-יהו"ה, blessed is He, and is unified with him. This is why the desire (*Ratzon*) is with great strength. For, since the root of the desire (*Ratzon*) is from the singular-*Yechidah* essence of the soul, which is unified to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, about whom it states,⁶⁴⁹ “Who can tell You what to do or what to make?” That is, in Him there is no measure or limitation

⁶⁴⁸ Also see Midrash Tehillim 104:12 – “The ‘young lions-*Kefirim*-כפיריִם’ refers to the nations of the world who ‘deny-*Kofrim*-כופריִם’ faith in the Holy One, blessed is He, and want to devour the Jewish people.” Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁶⁴⁹ In the morning liturgy (*Shacharit*) in the Korbanot section.

whatsoever. Therefore, the desire (*Ratzon*) is also with great strength and without restraint or obstruction.

However, since the strength of desire (*Ratzon*) is a result of its root in the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, it is understood that all the desires of the Godly soul are focused on a single matter, this being the Essential Self of *HaShem*-יהו"ה, blessed is He.

Now, it is true that even the desire (*Ratzon*) of the singular-*Yechidah* essence of the Godly soul comes in a way of division into particular desires. This is as stated,⁶⁵⁰ “One thing I asked of *HaShem*-יהו"ה, this I seek: To dwell in the House of *HaShem*-יהו"ה all the days of my life, to behold the pleasantness of *HaShem*-יהו"ה and visit in His Sanctuary.” That is, though all these desires stem from the matter of “One thing I asked,” nevertheless, several desires are included here. However, in the inner reality of it, these all are one desire, which is the matter of “One thing I asked.” That is, the true desire of the Godly soul is solely the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This is similar to the Alter Rebbe, whose soul is in Eden. When he came to a state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He,⁶⁵¹ he would say,⁶⁵² “Who have I in the heavens, and aside for You, I desire nothing on earth” – “I want nothing

⁶⁵⁰ Psalms 27:4; See Midrash Tehillim and Yalkut Shimoni to the Psalm; Likkutei Torah, Masei 96b and on, and elsewhere.

⁶⁵¹ Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefilah, Ch. 40 (138a), copied in HaYom Yom of the 18th of Kislev; Also see the discourse entitled “*Karov HaShem – HaShem is near*” of this year, 5718, Discourse 23, Ch. 2.

⁶⁵² Psalms 73:25

at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want your Coming World (*Olam HaBa*)! I want nothing but You alone!”

This stems from the desire that comes from the essence of the soul itself, which transcends all the powers of the soul, even the power of pleasure (*Taanug*). For, as known,⁶⁵³ in the inner powers of the soul, the power of desire (*Ratzon*) is higher than the power of pleasure (*Taanug*). This is why we see that even in matters that, in and of themselves, are not pleasurable, and on the contrary, may be the opposite of pleasurable, it nevertheless is possible for a person to desire them, the effect of which is that he will also delight and take pleasure in them.

In the reverse, a person could have no desire for things that, in and of themselves, are pleasurable, such as the lower and upper Gardens of Eden (*Gan Eden*), which are matters of true Supernal pleasure, but his desire is solely for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is because such a desire stems from the very essence of the soul which transcends all the soul powers, even the power of pleasure (*Taanug*), for this is a simple essential desire (*Rashon Pashut v'Atzmi*) that stems from the essence of the soul itself. That is, the essential self of the soul has an essential desire for the Essential Self of *HaShem*-יהו"ה, blessed is He, which is one singular desire.

All this is so of the Godly soul, which is rooted in the world of Repair-*Tikkun* – the world of unity (*Olam HaAchdut*). However, this is not so of the animalistic soul, which is rooted

⁶⁵³ See *Hemshech* 5666 p. 65 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24 and the notes there.

in the world of Chaos-*Tohu*, which are “separate branches.”⁶⁵⁴ Thus, even though the animalistic soul also has strong desire (*Ratzon*) that transcends reason, it nevertheless is not at all similar to the desire (*Ratzon*) of the Godly soul.

This is like the teaching of our sages, of blessed memory,⁶⁵⁵ “They do not have a shadow of a shadow.” In other words, whereas the Godly soul has one singular desire, the animalistic soul has many desires, in that sometimes it desires one thing and other times it desires other things, sometimes things on the side of kindness-*Chessed* and sometimes things on the side of might-*Gevurah*. Moreover, the totality of its desires is for coarse and physical things, the general matter of which is division. This is why the strength of the desire (*Ratzon*) of the animalistic soul is called “young lions-*Kefirim*-כפיריים,” in the plural.

Nevertheless, because the desire (*Ratzon*) of the animalistic soul is also strong and dominant, as discussed before, it therefore is possible for it to conceal and cover over the singular-*Yechidah* essence of the Godly soul. About this we plead,⁶⁵⁶ [save my] singular-*Yechidah* [essence] from the young lions-*Kefirim*-כפיריים.” Even so, the desire of the animalistic soul cannot at all compare to the singular-*Yechidah* essence of the soul, and therefore this aspect of the animalistic soul is called “young lions-*Kefirim*-כפיריים,” in the plural.

⁶⁵⁴ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Torat Chayim, Bereishit 9a and on, and elsewhere.

⁶⁵⁵ Talmud Bavli, Yevamot 122a; See Likkutei Torah, Teitzei 36c, 37c. [That is, they have an encompassing aspect (*Makif*), but they do not have the higher encompassing aspect (*Makif*) of the singular-*Yechidah* essence.]

⁶⁵⁶ Psalms 35:17

This then, explains the verse,⁶⁵⁷ “Draw me, after You we shall run.” That is, about the Godly soul, the verse states, “Draw me-*Mashcheini*-משכני,” in the singular, since all its desires are unified as one, as explained above. However, about serving *HaShem*-יהו"ה, blessed is He, during the counting of the Omer (*Sefirat HaOmer*), the matter of which is refining (*Birur*) the emotional qualities (*Midot*) of the animalistic soul, it states “after You we shall run-*Narutzah*-נרוצה,” in the plural. This is because the root of the animalistic soul is from the world of Chaos-*Tohu* – the “separate branches.” This is similar to why, about [the family of] Esav, the verse states⁶⁵⁸ “souls-*Nefashot*-נפשות,” in the plural.

4.

However, we still must understand the meaning of this verse, “Draw me, after You we shall run, the King has brought me to His chambers, we shall rejoice and be happy in You.” That is, the verse indicates the precise order of these matters. There first must be the matter of “Draw me,” followed by the matter of “after You we shall run,” only after which can we reach the aspect of “the King has brought me to His chambers.”

Now, we must understand why serving *HaShem*-יהו"ה, blessed is He, in the way indicated by, “Draw me-*Mashcheini*-משכני,” which is the toil of the Godly soul in and of itself, is not sufficient, and why the toil of “after You we shall run” is also

⁶⁵⁷ Song of Songs 1:4

⁶⁵⁸ Genesis 36:6 – In contrast, about the family of Yaakov the verse (Exodus 1:5) specifies “seventy soul-*Nafesh*-נפש” in the singular.

necessary, in that the Godly soul must specifically manifest in the animalistic soul to refine it.

This question is further compounded based on the explanation above about the matter of “Draw me-*Mashcheini*-משכני,” that it refers to the revelation of the singular-*Yechidah* essence of the soul. In other words, the word “Draw me-*Mashcheini*-משכני,” does not just refer to the physical exodus from Egypt (*Mitzrayim*-מצרים), and the departure from “the land of the sons of Cham,”⁶⁵⁹ but refers to leaving all constraints and limitations (*Meitzarim*-מצרים), even including the limitation of wisdom-*Chochmah* of the world of Emanation (*Atzilut*), until there is a revelation of the essential singular-*Yechidah* self of the soul as it is unified with the essential self of Singular One-*Yachid*, *HaShem*-יהו"ה, blessed is He,⁶⁶⁰ who is utterly unlimited.

This being so, what superiority could possibly be added to the Godly soul through its refining of the animalistic soul, so much so, that it is not possible to attain the revelation of the giving of the Torah through the toil of the Godly soul, with the revelation of its singular-*Yechidah* essence, in and of itself? Why is it necessary for this to be brought about specifically through the refinement of the animalistic soul, so much so, that this is why the Torah was not given to the angels, nor was it even given to the souls as they are above, but was given

⁶⁵⁹ See the blessing of “*Emet v'Emunah*” in the evening (*Arvit*) prayer; Also see *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, Ch. 9, and *Igrot Kodesh* of the Rebbe, Vol. 2, p. 177.

⁶⁶⁰ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

specifically to souls within bodies? [As Moshe responded to the angels],⁶⁶¹ “Did you descend to Egypt? Do you have an evil inclination?”

5.

The explanation is that, as explained above, the toil in serving *HaShem*-יהו"ה, blessed is He, indicated by the words “after You we shall run,” refers to counting of the Omer (*Sefirat HaOmer*). Now, as known, the Omer offering was specifically of barley, which is animal fodder.⁶⁶² This matter, as it is above in *HaShem*'s-יהו"ה Godliness, refers to the Name of *Ba"ן*-בן-52 [י"ו ה"ה ר"ו ה"ה], which shares the same numerical value as “animal-*Behemah*-בהמה-52.”⁶⁶³

It's “food” is the aspect of Kingship-*Malchut* of Kingship-*Malchut*, which is the vitality that spreads forth in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to enliven them.⁶⁶⁴ This aspect is sometimes called the “Omer-עומר,” about which the verse states,⁶⁶⁵ “The *Omer* is a tenth of an *Ephah*.” That is, (as stated in Me'orei Ohr),⁶⁶⁶ the *Ephah*-איפה refers to the aspect of Kingship-*Malchut* and a “tenth of the *Ephah*-איפה” refers to the aspect of Kingship-

⁶⁶¹ Talmud Bavli, Shabbat 88b and on

⁶⁶² Talmud Bavli, Sotah 14a; Pesachim 3b; See Likkutei Torah, Emor 35d, 36a and on; Discourse entitled “*U'Sfartem Lachem*” 5630, 5652, and elsewhere.

⁶⁶³ Likkutei Torah of the Arizal to Psalms 36; Taamei HaMitzvot of Rabbi Chayim Vital, beginning of the Torah portion of Shmini.

⁶⁶⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48 and on.

⁶⁶⁵ Exodus 16:36

⁶⁶⁶ Me'orei Ohr, Ma'arechet 1, Ot 71.

Malchut of Kingship-*Malchut*, which is considered to be like the aspect of the inanimate (*Domem*).

By way of analogy, it is compared to the letters of speech (*Dibur*) in man, in which the letters (*Otiyot*) themselves have neither intellect nor emotion, but are merely in the aspect of the inanimate (*Domem*) compared to the vitality drawn down into them from the emotions and intellect. The same is so of the vitality drawn to the creatures from Kingship-*Malchut* of Kingship-*Malchut*, in that it is in a state of great constriction, similar to the inanimate (*Domem*).

This then, is the meaning of the Omer of barley. For, the word “barley-*Se'orah*-שְׁעוּרָה” divides into “the measure of the *Hey-Shi'ur Hey*-ה'י-שְׁעוּר.”⁶⁶⁷ The letter *Hey*-ה refers to the *Sefirah* of Kingship-*Malchut*, from which vitality is drawn to the creatures of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). This vitality (*Chayoot*-חַיּוּת) is drawn down in a state of constriction, limitation, and measure (*Shi'ur*-שְׁעוּר), which is the matter of “the measure of the *Hey-Shi'ur Hey*-ה'י-שְׁעוּר.”

However, all the above refers to the way vitality (*Chayoot*-חַיּוּת) is drawn down to the creatures from the aspect of Kingship-*Malchut* of Kingship-*Malchut* from Above to below. However, through the toil of the creatures in serving *HaShem*-ה'יהו, blessed is He, from below to Above, there thereby is caused to be the matter about which it states,⁶⁶⁸ “The

⁶⁶⁷ Zohar III 188b; See Likkutei Torah *ibid.*, Bamidbar 10b, 11b.

⁶⁶⁸ See the liturgy of the “*Keter*” recitation in the Musaf liturgy of Rosh HaShanah; Rabbeinu Bachaye to Exodus 25:10; Torah Ohr, Yitro 71a and on, 72d and on.

animal angels (*Chayot*-חיות) uplift the Throne,” in that they lift it and themselves are uplifted by it.

That is, through the work of the angels, the vitality (*Chayoot*-חיות) ascends above and becomes “food” and sustenance for the aspect of the Supernal Animal (*Behemah*-בהמה), until it ascends to its root in the Great Animal (*Behemah Rabbah*-בהמה רבה) which transcends the world of Emanation (*Atzilut*), until the aspect of the Animal (*Behemah*-בהמה) of Primordial Man (*Adam Kadmon*) and even higher still. Through this, they elevate and carry the Throne (*Kis’eh*-הכסא-86) and the Man (*Adam*-אדם-45) who is upon the Throne, elevating Him to the aspect indicated by the verse,⁶⁶⁹ “He is not a man-Lo *Adam Hoo*-לא אדם הוא.”⁶⁷⁰

The explanation is that the work of the angels is in the matter of the emotions (*Midot*), in that the angel Michael is with love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, and the angel Gavriel is with fear (*Yirah*) of Him.⁶⁷¹ Their emotions are extremely intense, and are not commensurate to their grasp [of *HaShem*’s-יהו"ה Godliness] whatsoever. This is why they are called animals and beasts (*Chayot* and *Behemot*).⁶⁷²

Now, at first glance they indeed have a great grasp of *HaShem*’s-יהו"ה Godliness, and this being so, why are they

⁶⁶⁹ Samuel I 15:29

⁶⁷⁰ See the discourse entitled “Lehavin Inyan Matan Torah – To understand the matter of the giving of the Torah,” 5715, translated in The Teachings of The Rebbe 5715, Discourse 15; “Padah b’Shalom Nafshi – He redeemed my soul in peace,” 5715, Discourse 18. “*Lehavin Inyan Rosh HaShanah* – To understand the matter of Rosh HaShanah” 5716, translated in The Teachings of The Rebbe, 5716, Discourse 1, Ch. 4; Also see the discourse of earlier this year, 5718, entitled “*Zeh Yitnu* – This shall they give,” Discourse 14, Ch. 4 and on.

⁶⁷¹ See Likkutei Torah, Bamidbar 10b, 11b *ibid.*, and elsewhere.

⁶⁷² See Tanya, Likkutei Amarim, Ch. 39, and elsewhere.

called animals and beasts (*Chayot* and *Behemot*)? However, the explanation is that their primary matter is not grasp, but emotions (*Midot*), and their emotions are extremely intense, in a way that is altogether not commensurate to their grasp. Now, from the fact that the bond of their emotions is very intense and not commensurate to their grasp, it is understood that the root of the emotions (*Midot*) transcends intellect (*Sechel*).

This may be better understood by understanding the difference between the bond between a teacher and his student, and the bond of a parent and his child. For, in the relationship of a teacher and his student, though the student indeed is bound to his teacher, nevertheless, his bond is limited and has divisions. In other words, even though in regard to the essential matter of bonding, the bond should be in a limitless way, nonetheless, since the bond comes from the bestowal of influence of the teacher, it comes in a way of division, according to the manner of the bestowal. Such is not the case in the bond between a parent and his child, which is with great strength, being that it stems from the essential self of the parent and his child etc.

In the same way we may understand the emotions of the angels, which are with great force and intensity, thus demonstrating that the emotions (*Midot*) are not rooted in the intellect (*Sechel*). In other words, even emotions (*Midot*) that stem from intellect (*Sechel*) are only in a way that the **arousal** of the emotions (*Midot*) stems from intellectual grasp, whereas the actual root of the emotions (*Midot*) transcends the intellect (*Sechel*) and even transcends the root of the intellect (*Sechel*).

Now, as these matters are Above in their roots in *HaShem's* יהו"ה Godliness, the root of *Zeir Anpin* transcends the root of the father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*). This accords with the teaching,⁶⁷³ “the father-*Abba* and mother-*Imma* are included in the flow-*Mazla*, whereas *Zeir Anpin* is unified and bound to the Ancient One-*Atik*.” This is why the emotions (*Midot*) of the angels are with great force and intensity that is not commensurate to their intellect (*Sechel*).

This also is understood from what we observe in the emotions of man below. That is, even emotions that are aroused through the grasp of the intellect, are with great force and intensity, so that even if the subject of the intellect changes, the emotions remain in full strength. However, at first glance, since the emotions came about from the intellect, how can they remain in full strength after the intellect has changed?

However, the explanation is that, in reality, the root of the emotions is higher than the intellect, only that they were **aroused** by the intellect. Therefore, as long as the emotions are refined and are receptacles for the intellect, the intellect illuminates within them and affects changes in them, so that the emotions should be in accordance to the intellect.

However, when the emotions become distant from the intellect and come into the physical substance of the heart, they become actual heartfelt emotions. They then are not receptacles for the light of the intellect, and the intellect is then incapable of affecting change in them. It is specifically then, that the emotions are with great force and intensity, according to their

⁶⁷³ Zohar III 292a (Idra Zuta)

root. In other words, through becoming distant from the intellect they no longer have the limitations stemming from the intellect, and there then is an illumination in them of their root, which transcends intellect.

The same is understood about the emotions (*Midot*) of the angels, that due to their root which transcends intellect, they are with great force and intensity. This is why they uplift and carry the Throne (*Kiseh*-הכסא-86) and the aspect of the Man (*Adam*-אדם-45) who is upon the Throne, to the aspect indicated by the verse,⁶⁷⁴ “He is not a man-*Lo Adam Hoo*-הוא אדם.”

In other words, there is a level of superiority to them, over and above even the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*). For, being that they are in a state of refinement, the emotional qualities (*Midot*) of the world of Emanation (*Atzilut*) are in a state of limitation, and they thus are in a state of limitation stemming from the radiance of wisdom-*Chochmah* and understanding-*Binah* which illuminates within them.

However, this is not so of the emotions (*Midot*) of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which are more gross, and are not receptacles for the light of the brain and mind (*Mochin*). Because of this they are in a state of limitlessness, since their root, which transcends intellect, illuminates within them. This then, is why it is the animal angels (*Chayot*-חיות) who uplift and carry the Throne (*Kiseh*-הכסא-86), in that they carry and elevate the totality of the chaining down of the worlds (*Hishtalshelut*) to the aspect of

⁶⁷⁴ Samuel I 15:29

“He is not a man-*Lo Adam Hoo*-הוא אדם לא,” that is, to He who transcends the chaining down of the worlds (*Hishtalshelut*).

Now, just as this is so of the work of the angels, so it is (and to an even greater extent)⁶⁷⁵ of our toil of affecting the refinement (*Birur*) of the emotions (*Midot*) of the animalistic soul, which is our service of *HaShem*-יהו"ה, blessed is He, during the counting of the Omer (*Sefirat HaOmer*). That is, the emotions (*Midot*) of the animalistic soul are in a state of great force and intensity, being that the animalistic soul is rooted in the world of Chaos-*Tohu*. Moreover, since the emotions (*Midot*) are gross, in which they are not receptacles for the light of the brain and mind (*Mochin*), their root therefore illuminates within them, and due to this they are in a state of great force of strength.

However, it is not possible to refine the emotions (*Midot*) of the animalistic soul through a revelation of the light of the brain and mind (*Mochin*). For, the emotions of the animalistic soul are distant from intellect, and are not receptacles for intellect, (as explained before). Therefore, intellect does not at all affect them. (That is, we cannot grasp Him with the intellect.) Rather, their refinement (*Birur*) comes about through the revelation of abundant love (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect.

About this the verse states,⁶⁷⁶ “He shall wave the Omer,” referring to Aharon, the high priest (*Kohen Gadol*).

⁶⁷⁵ This was placed in parenthesis by the transcribers of the discourse, as they did not clearly recall if this was stated.

⁶⁷⁶ Leviticus 23:11

For, the love of *HaShem*-יהו"ה, blessed is He, of Aharon, the Great Priest (*Kahana Rabbah*) is a limitless love, as known⁶⁷⁷ about the superiority of Aharon's love of *HaShem*-יהו"ה, blessed is He, over and above Avraham's love of Him. That is, Avraham's love is the aspect of "worldly love" (*Ahavat Olam*) of *HaShem*-יהו"ה, blessed is He, whereas Aharon's love is the aspect of "abundant love" (*Ahavah Rabba*) of Him.⁶⁷⁸

It is specifically through the revelation of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect, that we can affect a refinement (*Birur*) of the emotions (*Midot*) of the animalistic soul. Then, through the refinement (*Birur*) of the emotions (*Midot*) of the animalistic soul, there also is caused to be an elevation and ascent of the Godly soul. For, through doing so we reach the root of the animalistic soul in the world of Chaos-*Tohu*, which is higher than the world of Repair-*Tikkun*.

6.

However, we still must understand why it is necessary to specifically affect the refinement (*Birur*) of the animalistic soul. For, at first glance, if it is because of the superiority of the strength of emotions [of the animalistic soul] that are not bound to the limitations of intellect, is it not so that even the Godly

⁶⁷⁷ Likkutei Torah, beginning of Be'ha'alotcha.

⁶⁷⁸ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate 2 regarding the difference between the three levels of "the Upper Kindness-*Chessed Elyon*-חסד עליון," "worldly kindness-*Chessed Olam*-חסד עולם," which is the "kindness of Avraham-*Chessed Avraham*-חסד אברהם," and the "kindnesses of David-*Chasdei David*-חסדי דוד."

soul has the aspect of the singular-*Yechidah* essence, which is desire (*Ratzon*) that transcends reason, as discussed before?

This singular-*Yechidah* essence is present in every single Jew, even one who has a lowly soul. Even a Jew who only has the aspect of the *Nefesh* of the *Nefesh* of the soul, possesses the aspect of the singular-*Yechidah* essence which illuminates in his soul, even in all the levels below it, which are the *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah*. This being so, after to the toil indicated by the word “Draw me-*Mashcheini*-משכני,” which is the matter of the revelation of the singular-*Yechidah* essence of the soul, why is the labor indicated by, “After You we shall run,” which refers to the refinement (*Birur*) of the animalistic soul, necessary?

However, since the Godly soul is the aspect of man (*Adam*-אדם-45), therefore, even its desire (*Ratzon*) that has no reason, has a hidden reason (*Ta'am Kamus*). This is because all the matters of a human being (*Adam*-אדם) specifically accord to reason. Proof of this, is that we sometimes find that if a desire (*Ratzon*) is so intense that even if there is a change in its reason, the desire (*Ratzon*) remains in its strength, nevertheless, because of the change in reason, it is possible that over the course of time, the desire (*Ratzon*) will weaken, until it can completely dissipate. However, at first glance, since this is desire (*Ratzon*) that transcends reason, which is why it initially was very intense and not at all commensurate to reason, why then is it caused to take on the limitations of reason?

We therefore must say that even a desire (*Ratzon*) that has no reason, in reality does have a reason, being that all the matters of a human being accord to reason, only that it is a

hidden reason (*Ta'am Kamus*) that transcends intellectual reasoning (*Ta'am Sichli*). Thus, when the desire (*Ratzon*) is revealed initially, when there only is the revelation of the desire itself (*Ratzon*) without the reason (*Ta'am*), the desire is with great force and intensity. However, over the course of time there also is a revelation of the hidden reason (*Ta'am Kamus*) of the desire, by which the intellectual reason (*Ta'am Sichli*) is made, and through this, the desire (*Ratzon*) becomes a composite desire (*Ratzon Murkav*) which now is intermingled with intellectual reasoning (*Ta'am Sichli*). Therefore, it now is susceptible to undergoing change according to the changes in the reason (*Ta'am*).⁶⁷⁹

We thus find that even a desire (*Ratzon*) that transcends reason (*Ta'am*) has a hidden reason (*Ta'am Kamus*). This is because all matters of a human being (*Adam*-אדם) specifically accord to reason (*Ta'am*). That is, in a human being (*Adam*-אדם) even the aspect of “He is not a man (*Lo Adam Hoo*-לא אדם הוא)” also specifically accords to reason (*Ta'am*) and is therefore in a state of limitation.

However, this is not so of the animalistic soul (*Nefesh HaBehamit*-נפש הבהמית), which is called an “animal-*Beheimah*-52,” and is as indicated by its name. That is, the desire (*Ratzon*) of the animalistic soul is utterly without reason and is completely unlimited. Therefore, to reach the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends all

⁶⁷⁹ See the preceding discourse of this year, 5718, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim,” Discourse 16, Ch. 5; Also see the discourse entitled “*Bati LeGani*” 5728, Ch. 12 and on (Torat Menachem, Sefer HaMaamarim Shevat, p. 315 and on).

limitations, this is brought about specifically by refining (*Birur*) the animalistic soul.

This is like the matter of the animal-*Chayot* angels who carry the Throne (*HaKiseh*-הכסא-86). That is, it is the animal-*Chayot* angels (who in the matter of serving *HaShem*-יהו"ה, blessed is He, are the matter of refining the animalistic soul), who uplift and elevate the Throne (*HaKiseh*-הכסא-86), as well as the Man (*Adam*-אדם-45) who is upon the Throne (*HaKiseh*-הכסא-86), and even the aspect indicated by the verse, "He is not a man (*Lo Adam Hoo*-לא אדם הוא)," that is, from the Man (*Adam*-אדם) [upon the throne] to the aspect of "He is not a man (*Lo Adam Hoo*-לא אדם הוא)" which utterly transcends the chaining down of the worlds (*Hishtalshelut*).

However, to affect the refinement of the animalistic soul, a revelation of the singular-*Yechidah* essence of the Godly soul, is specifically necessary. For, since the animalistic soul is entirely emotional, it therefore cannot be refined through intellect and reasoning, as explained above. Rather, a revelation of the abundant love (*Ahavah Rabbah*) of *HaShem*-יהו"ה of the Godly soul, which transcends intellect and reasoning, is necessary. Specifically through this it is possible to refine the animalistic soul. Then, upon the refinement of the animalistic soul, the Godly soul is also caused to ascend. This is because, by itself, the Godly soul is the aspect of man (*Adam*-אדם-45), and through the animalistic soul it is elevated to the aspect of "He is not a man (*Lo Adam Hoo*-לא אדם הוא)," as explained above.

7.

This then, is the meaning of the verse,⁶⁸⁰ “Draw me, after You we shall run; The King has brought me to His chambers, we shall rejoice and be happy in You.” That is, at the beginning of serving *HaShem*-יהו"ה, blessed is He, there must be the aspect of “Draw me-*Mashcheini*,” which is the matter of the revelation of the singular-*Yechidah* essence of the soul. Specifically through this, there then can be the toil in serving Him indicated by, “after You we shall run-*Narutzah*,” which is the toil that also involves the animalistic soul, and the toil of refining all its particular emotions.

This also causes the ascent of the Godly soul, and we then reach the matter of “The King has brought me to His chambers-*Chadarav*,” referring to the chambers of Torah, in which the word “Chamber-*Cheder*” is an acronym for “kindness-*Chessed*,” “judgment-*Din*,” and “mercy-*Rachamim*,”⁶⁸¹ referring to the lines and modes of Torah law.

Through this, we bind ourselves to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This refers to the matter of,⁶⁸² “I am *HaShem*-יהו"ה your God,” in which the word, “I am-*Anochi*” is an acronym for, “I have placed Myself into My writing-*Ana Nafshi Katavit Yahavit*”⁶⁸³ “אנא נפשי כתבית יהבית-*Katavit Yahavit*.” That is, *HaShem*-יהו"ה, blessed is He, placed (and gave) His

⁶⁸⁰ Song of Songs 1:4

⁶⁸¹ See Ya'ir Netiv to Me'orei Ohr, Maarechet 8, Ot 7.

⁶⁸² Exodus 20:2; Deuteronomy 5:6

⁶⁸³ Talmud Bavli, Shabbat 105a

Essential Self in the Torah. The verse thus concludes, “we shall rejoice and be happy in You,” in which the word “**in You**-*Bach-בך*”⁶⁸⁴ refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He.⁶⁸⁵

⁶⁸⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2), The Gate of the Twenty-Two (ב"ך-22) Letters and on.

⁶⁸⁵ See *Ohr HaTorah* *ibid.* p. 67; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 6, and elsewhere.

Discourse 23

“*Karov HaShem Lechol Korav - HaShem is close to all who call Him*”

Delivered on the second day of Shavuot, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁸⁶ “*יהו"ה-ה* *HaShem* is close to all who call Him, to all who call Him in truth.” Now, we must understand how the matter of “closeness” can apply to *HaShem*’s *יהו"ה* Godliness, and especially to *יהו"ה-ה* *HaShem*, the Name of His Essential Self (*Shem HaEtzem*).⁶⁸⁷

We also must understand why the verse begins by stating, “*יהו"ה-ה* *HaShem* is close to all who call Him,” meaning that there are no limitations in this, but then qualifies it by stating, “to all who call Him in truth.” The matter of Truth-*Emet* (אמת) is a very lofty matter, for we even find about our teacher Moshe, that the verse states,⁶⁸⁸ “[Moshe] fell on his face,” about which our sages, of blessed memory, stated,⁶⁸⁹ “What did Moshe see [that caused him to prostrate]? He saw

⁶⁸⁶ Psalms 145:18

⁶⁸⁷ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); *Moreh Nevuchim*, Vol. 1, Ch. 61 and on; *Pardes Rimonim*, Shaar 19 (*Shaar Shem Ben Dalet*); *Kessef Mishneh*, *Hilchot Avodah Zarah* 2:7, and elsewhere.

⁶⁸⁸ Numbers 16:4; Also see Exodus 34:8

⁶⁸⁹ Talmud Bavli, Sanhedrin 111a

HaShem's quality of Truth-*Emet*-אמת.”⁶⁹⁰ That is, because of *HaShem*'s יהו"ה quality of Truth-*Emet*-אמת even Moshe prostrated and fell on his face. This being so, the qualification “to all who call Him in truth (*Emet*-אמת)” is the greatest of all limitations. This being so, how is it that the verse begins, “*HaShem*-יהו"ה is close to **all** who call Him”?

Now, in Tanya,⁶⁹¹ the Alter Rebbe explains that “calling Him in truth (*Emet*-אמת)” specifically refers to calling the Holy One, blessed is He, through Torah, as stated,⁶⁹² “There is no Truth-*Emet*-אמת except for Torah.” In other words, through calling Him in Truth-*Emet*-אמת, which is the matter of Torah, “He is close to all who call Him,” without any limitations whatsoever. Now, in general, the matter of “*HaShem*-יהו"ה is close,” does not refer to spatial closeness, for *HaShem*-יהו"ה, blessed is He, transcends the parameters of space. Rather, what is meant is closeness in level.

This being so, the question of how there can be a matter of closeness to *HaShem*'s יהו"ה Godliness, is further compounded. If the intention here was to spatial closeness it would make sense, since we indeed find something like this in the Holy Temple, where there was a manifestation of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*), and even matters that transcend the *Shechinah*, as explained toward the end of the first section of Tanya. However, since here it does not mean spatial closeness, it is not understood how the matter of closeness applies at all,

⁶⁹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), section on “Truth-*Emet*-אמת.”

⁶⁹¹ Tanya, Ch. 37

⁶⁹² Talmud Yerushalmi, Rosh HaShanah 3:8

particularly in a way that “*HaShem*-יהוה is close to **all** who call Him,” meaning, with no limitations whatsoever.

2.

The explanation⁶⁹³ is that in *Etz Chayim*⁶⁹⁴ we find that the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, illuminates in the Crown-*Keter* and in Wisdom-*Chochmah* by way of close spatial proximity, it illuminates in Understanding-*Binah* by way of spatial distance, it illuminates in *Zeir Anpin* through a window, and illuminates in Kingship-*Malchut* through a tiny hole. That is, we do indeed find a matter of spatial proximity and spatial distance in *HaShem*'s-יהוה Godliness. Moreover, in the matter of spatial distance itself there are differences, whether He illuminates in a way of complete revelation, whether He only illuminates through a window, or whether He only illuminates through a tiny hole.

This may be better understood by way of analogy to man below, with the revelation of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*), and more specifically, from the revelation to another through the letters of speech (*Dibur*). That is, it is self-understood that there is a vast distance of comparison between the revealed intellect, especially what is revealed to one's fellow in the letters of

⁶⁹³ See the discourse entitled “*Karov HaShem*” 5627 (Sefer HaMaamarim 5627 p. 347 and on); Also see the discourse entitled “*Vayedaber Elokim*” and the discourse entitled “*Naso*” 5730 (Sefer HaMaamarim 5730 p. 298 and on, p. 306 and on); Discourse entitled “*v'Nachah*” 5731 (Sefer HaMaamarim 5731 p. 194 and on).

⁶⁹⁴ *Etz Chayim*, Shaar Drushei ABY”A (Shaar 42), Ch. 1, Ch. 13, Ch. 14; Shaar Seder ABY”A (Shaar 47) Ch. 1.

speech (*Dibur*), and its root in the power of conceptualization (*Ko'ach HaMaskeel*), and beyond that, as it is in the essential self of the soul.

As it is Above this matter is understood in the same way. That is, the *Sefirah* of Understanding-*Binah* can in no way be compared to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and therefore is spatially distant. On the other hand, the reason that the Crown-*Keter* and Wisdom-*Chochmah* are spatially close, is because though they cannot at all be compared to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, nevertheless, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates within them by way of close spatial proximity.

This may be understood from the matter of desire (*Ratzon*) as it is in the human soul, (being that the Crown-*Keter* is likened to desire-*Ratzon*),⁶⁹⁵ which is the leaning and pull of the soul [to something]. That is, though the general matter of desire (*Ratzon*) cannot at all compare to the essential self of the soul, especially if the desire is for something external to oneself, nonetheless, in the desire (*Ratzon*) is the essential self of the soul.

This is because desire is the leaning and pull of the soul itself [to something] and thus the person himself is in it. This is like the teaching of the Baal Shem Tov,⁶⁹⁶ “Wherever a person’s desire is, that is where he is.” This is why the power

⁶⁹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23 & 24.

⁶⁹⁶ See Keter Shem Tov (5759 edition), Hosafot, Section 48.

of desire (*Ratzon*) rules over all the other powers of the soul, even the power of pleasure (*Ta'anug*).

This is as previously explained,⁶⁹⁷ that even in matters that, in and of themselves, are not pleasurable, and beyond that, even matters that are the opposite of pleasure, one may nevertheless desire them, and if he desires them, he will have pleasure in them. The opposite is also true, that even in matters that, in and of themselves, are pleasurable, it is possible that a person will not desire them.⁶⁹⁸

This is like what the Alter Rebbe would say⁶⁹⁹ when he would come to a state of adhesion (*Dveikut*) to *HaShem*-יהוה in his prayers⁷⁰⁰ “Who have I in the heavens, and aside for You, I do not desire anything on earth” – “I want nothing at all! I do not want Your Garden of Eden (*Gan Eden*)! I do not want your Coming World (*Olam HaBa*)! I want nothing but You alone!”

That is, even though the Garden of Eden (*Gan Eden*) is a matter of true pleasure (*Taanug*), it nevertheless is possible to not desire it. This is because the essential self of the soul is in the desire (*Ratzon*), which transcends pleasure (*Taanug*) and rules over it. Thus, though the desire (*Ratzon*) itself cannot compare to the essential self of the soul, the soul is nevertheless found in it.

⁶⁹⁷ In the preceding discourse of this year, 5718, entitled “*Mashcheini* – Draw me,” Discourse 22, Ch. 3.

⁶⁹⁸ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 23 & 24.

⁶⁹⁹ *Sefer HaMitzvot* of the Tzemach Tzedek, *Shoresh Mitzvat HaTefilah*, Ch. 40 (138a), copied in *HaYom Yom* of the 18th of Kislev; Also see the discourse entitled “*Karov HaShem – HaShem is near*” of this year, 5718, Discourse 23, Ch. 2.

⁷⁰⁰ *Psalms* 73:25

The same is understood as it is Above, that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates within the Crown-*Keter* by way of close proximity. For, although the Crown-*Keter* cannot at all compare to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, nevertheless, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates within it by way of close proximity. In other words, it is unlike the way the light is drawn to the Understanding-*Binah*, in which the light comes by way of a several levels and intermediaries. In contrast, in the Crown-*Keter*, the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, is present there as He is.

The limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, likewise illuminates in Wisdom-*Chochmah* by way of close spatial proximity. For, though “wisdom-*Chochmah* is found from nothing-*Ayin*-אין,”⁷⁰¹ and is of no comparison to it whatsoever, nevertheless, since Wisdom-*Chochmah* is nullified to *HaShem*-יהו"ה, blessed is He – as the Alter Rebbe stated in the name of his teacher,⁷⁰² that the level of Wisdom-*Chochmah* is the sense that *HaShem*-יהו"ה is alone and there is nothing but Him – therefore, because of the nullification (*Bittul*) to *HaShem*-יהו"ה, in Wisdom-*Chochmah* the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates by way of close proximity. This is as

⁷⁰¹ Job 28:12

⁷⁰² Tanya, Likkutei Amarim, Ch. 35, in the note.

stated,⁷⁰³ “I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit.”

In contrast, in the Understanding-*Binah*, which is in a state of existence and expansion, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, illuminates by way of spatial distance. Nonetheless, though the light of *HaShem*-יהו"ה is in Understanding-*Binah* by way of spatial distance, still and all, the light illuminates within it throughout, in all areas and corners of it. However, this is not so of *Zeir Anpin*, in which the illumination is by way of a window, meaning that only in a specific place in *Zeir Anpin* is illuminated.

By way of analogy, this may be understood by how it is in the human soul. That is, when a person uses his intellect and contemplates the give and take of a particular subject, he becomes like an overflowing spring, in that new insights and ideas are continuously born in him. When an even deeper insight then illuminates in him, his previous insight becomes nullified, and subsequently, when a novel flash of an even deeper insight comes upon him, that insight also becomes nullified. In this way he ascends and climbs from level to level etc.

However, because of this, he can never come to a final legal ruling (*Psak Halachah*) on the subject, being that there constantly are new ideas and deeper insights born in him, like an overflowing spring whose waters are continually renewed. Rather, for him to come to a final legal ruling (*Psak Halachah*),

⁷⁰³ Isaiah 57:15

he must restrain his intellect and dwell on a particular idea and insight.

Now, as known,⁷⁰⁴ the drawing down of intellect (*Sechel*) into the emotions (*Midot*), only comes from a tenth of the essential intellect. Moreover, this too is only a tenth in terms of quantity alone. Nevertheless, even if the illumination of the light is only in a specific place, there is a difference between *Zeir Anpin*, in which the light of *HaShem*-יהו"ה illuminates by way of a window, and Kingship-*Malchut*, in which His light illuminates by way of a tiny hole.

In other words, even though in *Zeir Anpin* there also is only the illumination of a tenth, nonetheless, the light that illuminates in the emotions (*Midot*) is incomparably higher than the light that illuminates in Kingship-*Malchut*, which is the aspect of speech (*Dibur*).

We observe this in the human soul below, that when one's emotions (*Midot*) are in full force, it becomes impossible for him to speak (*Dibur*) in an orderly and clear way. In order for speech to be orderly, one's emotions (*Midot*) must necessarily be restrained. Thus, in Kingship-*Malchut* the illumination is only by way of a tiny hole, meaning in a restraint (*Tzimtzum*) after a restraint (*Tzimtzum*) etc. This then, is the general difference between Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*, in which the light of *HaShem*-יהו"ה, blessed is He, illuminates in Understanding-*Binah* by way of spatial distance, in *Zeir Anpin* by way of a window, and in Kingship-*Malchut* by way of a tiny hole.

⁷⁰⁴ See Torah Ohr, Yitro 70c

In contrast, this is not so of the Crown-*Keter* and Wisdom-*Chochmah*, in which although they are incomparable to the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, it nevertheless illuminates in them by way of spatial closeness.

3.

The same is understood about Torah.⁷⁰⁵ That is, even though the Torah cannot at all compare to the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, nevertheless, His Essential Self is in it, as stated,⁷⁰⁶ “Torah is light,” in that Torah is the light (*Ohr*) that reveals *HaShem*'s יהו"ה Essential Self, blessed is He.

To further explain, in regard to the Crown-*Keter* and Wisdom-*Chochmah*, though in both there is an illumination of the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, in a way of close proximity, there nevertheless is a difference between them. That is, in the Crown-*Keter* this is concealed, and it therefore is called the “Concealed of all concealed” (*Steema d’Kol Steemeen*),⁷⁰⁷ whereas in Wisdom-*Chochmah* it is revealed.

This is because Wisdom-*Chochmah* is the beginning of revelation (*Gilyu*). However, since the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, illuminates in both in a way of closeness, it must be said that the very same

⁷⁰⁵ See *Hemshech* 5672 Vol. 2 p. 740 and on.

⁷⁰⁶ Proverbs 6:23

⁷⁰⁷ Introduction to Tikkunei Zohar 17a

aspect that is concealed in the Crown-*Keter*, is revealed in Wisdom-*Chochmah*. This is because the matter of Wisdom-*Chochmah* is to reveal the Essential Self of *HaShem*-יהו"ה which is concealed in the Crown-*Keter*.

This then, is the meaning of the verse, "Torah is light." That is, Torah is the light (*Ohr*-אור) that reveals the Essential Self of *HaShem*-יהו"ה, blessed is He. This is also the difference between Torah and *mitzvot*. That is, Torah is called "light" (*Ohr*-אור), whereas the *mitzvot* are called "garments" (*Levushim*).⁷⁰⁸ That is, His garments are external to Him, whereas His light (*Ohr*-אור) reveals the Essential Self of the Unlimited One (*Ein Sof*-אין סוף), *HaShem*-יהו"ה, blessed is He.

This may be better understood by explaining the difference between Torah and *mitzvot* as they are in the soul. That is, Torah is like food which becomes unified with the person as the flesh and blood of his body. This is because one's grasp of Torah unites with his intellectual soul. However, this is not so of the *mitzvot*, which are only the matter of action and do not become unified with him. They thus are only like garments (*Levushim*) for the soul.

We can likewise understand this as it is Above in *HaShem*'s-יהו"ה Godliness, that the *mitzvot* are only garments (*Levushim*) and are called "the limbs and organs of the King."⁷⁰⁹ In contrast, it states about Torah,⁷¹⁰ "The Torah and the Holy One, blessed is He, are all one." That is, the Torah unites with

⁷⁰⁸ See Tanya, Likkutei Amarim, Ch. 5 and elsewhere.

⁷⁰⁹ See Tikkunei Zohar, Tikkun 30 (74a); Tanya, Ch. 23.

⁷¹⁰ Tanya, Ch. 4 and Ch. 23 citing Zohar; Also see Adir BaMarom of the Ramchal, p. 110 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Netzavim 46a and elsewhere.

the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, even though it is incomparably lesser in its measure etc. This stems from the superiority in grasping and comprehending, in that even though the comprehension is incomparably lesser, it nevertheless unites both with the intellectual soul and the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in that "Torah and the Holy One, blessed is He, are all one."

Now, although there also are intentions (*Kavanot*) to the *mitzvot*, which are a matter of knowledge and comprehension, nonetheless, the primary matter of *mitzvot* is not the intention in them, but the actual deed. On a deeper level, even the intentions (*Kavanot*) of the *mitzvot* are not a matter of knowledge and grasp.

That is, the intentions (*Kavanot*) of the *mitzvot* are just to know that each *mitzvah* has such and such intention associated with it, but their primary purpose is to affect nullification (*Bittul*) in one's soul to *HaShem*-יהו"ה, blessed is He, (that is, it should penetrate him).

For example, the intentions (*Kavanot*) of the *mitzvah* of *Tefillin* (Phylacteries) is to subjugate one's mind and heart to *HaShem*-יהו"ה, blessed is He.⁷¹¹ This intention (*Kavanah*) is not just to know the inner matter of the *mitzvah* of *Tefillin* (which is the subjugation of one's mind and heart to *HaShem*-יהו"ה), but it should affect his soul to subjugate his mind and heart in actuality. This is unlike Torah, the primary matter of which is knowledge. In contrast, with the intentions (*Kavanot*) of the

⁷¹¹ Shulchan Aruch, Orach Chayim 25:5; Shulchan Aruch of the Alter Rebbe 25:11; Siddur of the Alter Rebbe, Seder Hanachat Tefillin; Tanya *ibid*.

mitzvot, it is not knowledge, but the effect on his soul that is primary.

Proof for this is the statement in Zohar,⁷¹² that through fulfilling the *mitzvot* in action, one makes garments for his soul in the lower Garden of Eden (*Gan Eden HaTachton*). In contrast, from the intentions (*Kavanot*) of the *mitzvot*, one makes garments for his soul in the upper Garden of Eden (*Gan Eden HaElyon*).

That is, even the intentions (*Kavanot*) of the *mitzvot* only make garments (*Levushim*). For, if we were to say that the intentions (*Kavanot*) of the *mitzvot* is a matter of knowledge, this being so, like Torah, they would also be compared to food. We therefore must say that the intentions (*Kavanot*) of the *mitzvot* are for affecting the soul, whereas Torah is the matter of knowledge and grasp. Since, as explained before, grasp is in a manner of becoming unified with that which is grasped, it therefore is called “food” (*Mazon*).

The same is so Above in *HaShem*'s יהו"ה Godliness, that “Torah and the Holy One, blessed is He, are all one.” This then, is the meaning of, “Torah is light (*Ohr*-אור).” Namely, that the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, is in Torah, and the matter of Torah is to reveal *HaShem*'s יהו"ה Essential Self, blessed is He,⁷¹³ as his limitless light illuminates within Wisdom-*Chochmah*.

⁷¹² Zohar II 229b, 210a-b, cited in Tanya, Iggeret HaKodesh, Epistle 29 (150a and on).

⁷¹³ Also see the letter of the 21st of Sivan of this year, 5718, printed in Igrot Kodesh, Vol. 17, p. 174.

4.

Now, this matter, that the Essential Self of *HaShem*-יהוה, blessed is He, is present in Torah, is equally true of all levels of Torah. That is, all levels of Torah are only in the revelations of Torah. However, the Essence of Torah is equally present in all of them. This is why Torah is called Truth-*Emet*-אמת, as our sages stated,⁷¹⁴ “There is no Truth-*Emet*-אמת except for Torah.”

However, at first glance this is not understood, being that the matter of Truth-*Emet*-אמת is that it is unchanging.⁷¹⁵ As Talmud Yerushalmi states it,⁷¹⁶ the word “Truth-*Emet*-אמת” contains the first, middle and last letters of the *Aleph-Beit*,⁷¹⁷ to teach us that Truth-*Emet*-אמת is equal in its beginning, middle, and end, without change. However, at first glance, it seems that there are changes and levels in Torah. For example, the revealed parts of Torah are of no comparison to the concealed parts of Torah, and moreover, they all are of no comparison to the Torah of Moshiach. As our sages, of blessed memory, stated,⁷¹⁸ “The Torah that a person studies in this world is vanity compared to the Torah of Moshiach.”⁷¹⁹ Moreover, even all

⁷¹⁴ Talmud Yerushalmi, Rosh HaShanah 3:8

⁷¹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁷¹⁶ Talmud Yerushalmi, Sanhedrin 1:1

⁷¹⁷ א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת'

⁷¹⁸ Midrash Kohelet Rabba 11:8

⁷¹⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volumes 1 through 4.

this cannot compare to Torah as it is Above,⁷²⁰ in that David would bind the Torah as it is Above with the Holy One, blessed is He.⁷²¹ This being so, that there are many levels in Torah, how could it be said that Torah is Truth-*Emet*-אמת?

However, the explanation is that all these levels are only in the light (*Ohr*), rather than the Essence (*Etzem*) of Torah. To further explain, there are various changes and levels within the light. For, since the light (*Ohr*) manifests as an inner light (*Ohr Pnimi*) within vessels (*Keilim*), there are various changes in it. These changes are not just due to the vessels (*Keilim*), but even in the light there are various changes.

This is because the root of the inner light (*Ohr Pnimi*) comes from the light of the line-*Kav*, and in the light of the line-*Kav* there are divisions. One aspect of division stems from the worlds, for as known, higher than the world of Emanation (*Atzilut*) there is an illumination of the essence of the line-*Kav*, and in the world of Emanation (*Atzilut*) there is an illumination of the radiance of the line-*Kav*, and in the world of Creation (*Briyah*) there is an illumination of a radiance of a radiance etc.

Moreover, even in the aspects that transcend the world of Emanation (*Atzilut*), there is no comparison between the illumination as it is in Primordial Man (*Adam Kadmon*) and the illumination as it is in the world of *Akudim*, and in all the particular levels that transcend the world of Emanation

⁷²⁰ See the seven Torah teachings that were said [and revealed to the Rebbe Rashab] in the Garden of Eden on Shabbat Parshat Ki Tavo, Chai Elul (18th of Elul) 5652, particularly the conclusion of the second teaching.

⁷²¹ See Zohar III 222b (Ra'aya Mehemna); Likkutei Torah, Shlach 47c, 51a and elsewhere.

(*Atzilut*). However, beyond this, even in the line-*Kav* itself, there are levels.

For, as known,⁷²² the beginning of the line-*Kav* adheres to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and to the degree that it is drawn down, to that degree it becomes further diminished. We thus find that in the line-*Kav* itself there is above and below.⁷²³ That is, the very fact that the matter of the line-*Kav* is to bring about the matters of up and down,⁷²⁴ is because in the line-*Kav* itself there is higher and lower. Moreover, even in the encompassing light (*Ohr Makif*) there is division, as stated in *Etz Chayim*,⁷²⁵ that every circle (*Igul*) has an upper half and a lower half. This being so, even in the aspect of circles-*Iggulim* there is division.⁷²⁶

Now, it is true that the divisions in the encompassing light (*Ohr Makif*) are different than the divisions in the inner light (*Ohr Pnimi*). That is, in the inner light (*Ohr Pnimi*) the divisions are not just because of the recipients, but also because of the light (*Ohr*) itself. Moreover, the divisions are not just a matter of more or less light, but are rather entirely different states of being.

⁷²² *Etz Chayim*, Shaar 1 (Drush *Iggulim v'Yosher*), Anaf 2.

⁷²³ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 7-9, and Ch. 14-16.

⁷²⁴ *Etz Chayim*, Shaar 1 (Drush *Iggulim v'Yosher*), Anaf 2 *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 15 *ibid.*

⁷²⁵ *Etz Chayim*, Shaar 1 (Drush *Iggulim v'Yosher*), Anaf 4; Shaar 42 (Shaar *Drushei ABY" A*), Ch. 3.

⁷²⁶ See Shaar HaYichud of the Mittler Rebbe *ibid.*, Ch. 16.

This is like the differences between *ChaBa''D*,⁷²⁷ *ChaGa''T*,⁷²⁸ and *NeHi''Y*,⁷²⁹ in that the difference between them is not just a matter of more light or less light (*Ohr*), but they are entirely different kinds of lights (*Ohr*).

This is not so of the encompassing light (*Ohr Makif*), which, in and of itself, does not have division, and whatever differences there are stem solely from the recipients, whether much light (*Ohr*) or diminished light will illuminate for them. Nevertheless, the very fact that the light (*Ohr*) illuminates with great illumination or diminished illumination is a matter of division in the light (*Ohr*). In other words, since the matter of light (*Ohr*) is to illuminate, the very fact that it illuminates more or less, is itself a matter of division in the light (*Ohr*) itself.

However, all the above, only applies to the light (*Ohr*) of *HaShem*-יהוה, but not to His Essential Self, blessed is He. For, since He transcends both concealment (*He'elem*) and revelation (*Giluy*), it makes no difference whatsoever whether He is concealed (*He'elem*) or revealed (*Giluy*), being that in either case, it is the very same Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה, blessed is He.

By way of analogy, this may be better understood from the matter of desire (*Ratzon*) as it is in the human soul. Now, as explained above, desire (*Ratzon*) is the leaning and pull of

⁷²⁷ The intellectual *Sefirot* of Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Daat* are referred to by the acronym *ChaBa''D*-חב"ד.

⁷²⁸ The primary emotional *Sefirot* of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* are referred to by the acronym *ChaGa''T*-חג"ת.

⁷²⁹ The gut emotional *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod* are referred to by the acronym *NeHi''Y*-נה"י.

the essential self of the soul [to something]. Now, we see that the strength of desire (*Ratzon*) is equal in all things, whether he desires matters that relate to himself, or whether he desires matters that relate to another. That is, the difference in the desire can be in the matter of the concealment or revelation of the light, but not in the essential matter of desire (*Ratzon*) itself, which is the leaning and pull of the essential self of the soul [to something].

The same is so of the spreading forth and expression of the desire, in that it is equally present in every limb of the body, in the foot as it is in the head. The proof of this is well-known,⁷³⁰ that immediately upon the arousal of one's desire to move his foot, it instantaneously moves, without any delay whatsoever. This shows that desire (*Ratzon*) is just as present in the foot as it is in the head, literally.

What is meant here is not that the desire is revealed (*Gilyu*) in the foot, for certainly, desire is not openly revealed in the foot, being that the foot does feel desire. Rather, the desire is specifically revealed (*Gilyu*) in the brain of the head. For, since the brain and the intellect within it are receptacles for the desire (*Ratzon*), at least to the degree that the matter of vessels (*Kelim*) is applicable for the encompassing light (*Ohr Makif*), the desire is revealed in them.

[This is why through a change in the reason and intellect, there can also be a change in the desire, as explained before.⁷³¹ For, since the intellect (*Sechel*) is a vessel (*Kli*) for

⁷³⁰ See Likkutei Torah, Naso 24a; Sefer HaMitzvot of the Tzemach Tzedek 85b and on, and elsewhere.

⁷³¹ In the preceding discourse of this year, 5718, entitled "*Mashcheini* – Draw me," Discourse 22, Ch. 3.

the desire, to the degree that the matter of a vessel (*Kli*) is applicable for the encompassing light (*Ohr Makif*), the desire (*Ratzon*) therefore manifests within it.]

However, this is not so of the foot, which is not a receptacle (*Kli*) for the desire (*Ratzon*), not even as a vessel (*Kli*) in a manner that is applicable to the encompassing light (*Ohr Makif*). Therefore, the desire (*Ratzon*) is not revealed in the foot.

We thus find that in the matter of revelation (*Giluy*) and concealment (*He'elem*), there is a vast difference between the head and the foot. Even so, the desire (*Ratzon*) is equally present in both.

Another example is the leaning and pull of the essential self of the soul [to something], which is the matter of desire (*Ratzon*). It is specifically because of this that desire (*Ratzon*) is so dominant and rules over all the other powers of the soul, as explained before, and this is equally so throughout.

This is unlike the matter of intellect (*Sechel*). For, the difference between analytical intellect (*Sechel Iyuni*) and the wisdom of practical action (*Chochmat HaMa'aseh*) is in the actual intellect (*Sechel*) itself. That is, there is no similarity between the light of analytical intellect (*Sechel Iyuni*) and the light of the wisdom of practical action (*Chochmat HaMa'aseh*) etc.

In contrast, the only differences there are in desire (*Ratzon*) are in the matter of concealment (*He'elem*) or revelation (*Giluy*). However, when it comes to the pull and leaning of the essential self of the soul within the desire (*Ratzon*), since the essential self transcends concealment

(*He'elem*) and revelation (*Giluy*), therefore, to the essential self of the soul there is utterly no difference between concealment (*He'elem*) and revelation (*Giluy*), in that it is equally present throughout.

With the above in mind, we can understand why Torah is called Truth-*Emet*-אמת. For, even though there are many levels in Torah, all the differences are merely in the matter of revelations (*Giluyim*), where there indeed are many differences, whether in the inner pervading light (*Ohr Pnimi*) or the encompassing transcendent light (*Ohr Makif*).

For, since the matter of light (*Ohr*) is to reveal, therefore, in and of itself, there are no divisions in it, except for greater illumination or lesser illumination. Nevertheless, this matter [of greater or lesser illumination] constitutes a division in the light (*Ohr*). However, as Torah essentially is, there is utterly no difference whether *HaShem*-יהו"ה, blessed is He, is revealed or concealed, for He is equally present throughout.

5.

This also explains why Torah is in the middle line (*Kav HaEmtza'ee*-קו האמצעי). Now, as known⁷³² the superiority of the middle line is that the root of its drawing forth, as it is rooted in the inner aspect (*Pnimityut*) of the Crown-*Keter*, is much higher than the other two lines.⁷³³ That is, even though the other

⁷³² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & 35.

⁷³³ Torah Ohr, No'ach 65b

lines are also rooted in the Crown-*Keter*, they nevertheless are rooted in the externality (*Chitzoniyut*) of the Crown-*Keter*.

In contrast, the middle line is rooted in the inner aspect (*Pnimityut*) of the Crown-*Keter*, that is, in the Essential Self of *HaShem*-יהו"ה, blessed is He. Thus, because of its relation to the Essential Self of *HaShem*-יהו"ה, blessed is He, there are no divisions of levels in it whatsoever. This is called “the center beam (*Breyach HaTichon*) that runs through from one end to the other end.”⁷³⁴ In other words, the Essential Self of *HaShem*-יהו"ה, blessed is He, is present in all levels of the middle line (*Kav HaEmtza'ee*-קו האמצעי) equally.

This is similar what we see in the human body, that the divisions of the head, torso, and legs only apply to the right and left lines, where the differences between the head, hands, and feet are apparent. In contrast, this is not so of the middle line, in that the spinal cord even unifies and bonds the inner aspect of the brain to the extremity of the body, referring to the matter of the seminal drop being drawn down from the inner aspect of the brains, as in the teaching,⁷³⁵ “A person cannot have an erection without knowledge (*Da'at* – interest) [which takes place in the head].” What is meant here is not the revealed knowledge-*Da'at*, but the inner aspect of the brains (*Mochin*). That is, the inner aspect of the brains (*Mochin*) is equally drawn down by way of the spinal cord throughout the body.

⁷³⁴ Exodus 26:28, 36:33; Also see Zohar II 175b

⁷³⁵ Talmud Bavli, Yevamot 53b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

The same is true of the powers of the soul. That is, in the two lines of *ChaCha''N*⁷³⁶ and *BaGa''H*,⁷³⁷ there is a difference between the mind (*Mochin*) and the emotions (*Midot*), and therefore the emotions can be missing rational intellect. In contrast, this is not so of the middle line, which is the quality of *Mercy-Rachamim*.

For, the entire matter of *mercy-Rachamim* is that of knowledge and feeling, in that one feels compassion for his fellow who is suffering, and thus has mercy upon him. In other words, *mercy-Rachamim* is tied to knowledge-*Da'at*, unlike the other two lines in which the emotions (*Midot*) separate from the mind (*Mochin*).

This is also why our sages, of blessed memory, stated,⁷³⁸ “It is forbidden to be merciful (*Rachamim*) to someone who has no knowledge (*De'ah*).” For, since in the bestower, *mercy-Rachamim* is tied to knowledge (*De'ah*), it must likewise be so in the recipient. This explains why Torah is in the middle line (*Kav HaEmtza'ee*-קו האמצעי) that is drawn from the inner aspect (*Pnimitiyut*) of the Crown-*Keter*, which is equally present throughout.

6.

Now, Torah is the matter of knowledge-*Da'at*. This refers to the knowledge of Torah, in and of itself. That is, Torah

⁷³⁶ The right line of wisdom-*Chochmah*, kindness-*Chessed*, and Victory-*Netzach* is called by the acronym *ChaCha''N*-ח"ן-צ"ח.

⁷³⁷ The left line of understanding-*Binah*, might-*Gevurah*, and Majesty-*Hod* is called by the acronym *BaGa''H*-בג"ה.

⁷³⁸ Talmud Bavli, Brachot 33a; Sanhedrin 92a

knowledge is not merely the matter of knowing the deed that one must do. Rather, the true matter of Torah is the knowledge of Torah, as it is, in and of itself. This is why we also learn Torah laws that relate to the time of Moshiach, even though we cannot practice them today.

Now, there is a very great superiority to the general knowledge of Torah, in that one comes to know and grasp the truth of *HaShem's* יהו"ה wisdom, blessed is He. This is especially so of the reasoning of the *mitzvot* in matters of *Halachah*-Torah law, to truly know the *Halachah*, which is *HaShem's* יהו"ה Supernal desire in all the details of the *mitzvot*, as they specifically relate to action.

In greater detail, there are three matters in this. The first matter is attaining true knowledge of *HaShem's* יהו"ה wisdom by delving into the give and take of questions and answers etc. The second matter is coming to the true point of *HaShem's* יהו"ה Supernal desire in all the *mitzvot*. The third is the matter of action, to fulfill *HaShem's* יהו"ה Supernal desire, as it is in action etc.

Elsewhere⁷³⁹ it explains the superiority of being occupied in the study of Torah with the acceptance of the yoke of the Kingship of Heaven upon oneself. That is, because of this he will be very exacting in everything because of the fear that perhaps he will not come to the true intent of *HaShem's* יהו"ה Supernal desire, blessed is He. He therefore invests his whole soul to delving into Torah and being very exacting and precise, to come to the truth of the matter and the true intention of Torah. All the above relates to knowledge of Torah.

⁷³⁹ See *Hemshech* 5666 p. 390 and on, 406 and on.

However, there also is the matter of reciting the letters and words of Torah, even without knowing what they mean.

Now, although there are many different levels in Torah, *HaShem*'s יהו"ה Essential Self is equally present in all of them. That is, in every way that we study Torah, we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

On the contrary, in this, reciting the letters and words of Torah is superior to grasping Torah. For, in grasping Torah, even if a person indeed studies it in a way that stems from fear of *HaShem*-יהו"ה etc., and he toils in himself by accepting the yoke of *HaShem*'s יהו"ה Kingship and with tremendous self-nullification (*Bittul*) to Him, to know the particulars of *HaShem*'s יהו"ה Supernal will, blessed is He, nevertheless, after all is said and done, the grasp he attains is **his own** grasp. This is why the grasp of Torah is in a way that every sage can state the same matter in a different style or way. For example, the Rif, the Rosh, the Ran (and the Rambam)⁷⁴⁰ each explained the same matters in their own style.

In contrast, when reciting the letters (*Otiyot*) and words of Torah, these letters (*Otiyot*) and words are the letters and words of the Holy One, blessed is He, Himself. This is as stated,⁷⁴¹ “God spoke all these things, to say-*Leimor*-לאמר,” in which the word “to say-*Leimor*-לאמר,” actually means “to repeat.” That is, a person repeats the letters (*Otiyot*) and words

⁷⁴⁰ The redactors of this discourse did not recall exactly whether the Rambam was mentioned or not. Regarding the precision of which sages are mentioned in different discourses, see the note of the Rebbe to *Sefer HaMaamarim* 5710, p. 36.

⁷⁴¹ Exodus 20:1; Also see Torah Ohr, Yitro 67b

that the Holy One, blessed is He, says, as in the verse,⁷⁴² “My tongue shall repeat Your word,” like one who repeats after the reader.⁷⁴³

In other words, this is not only in the way indicated by the teaching,⁷⁴⁴ “Whoever sits and studies Torah, the Holy One, blessed is He, sits and studies opposite him.” For, although the Holy One, blessed is He, sits and studies, it nevertheless is opposite Him, meaning that he remains as an existence that is opposite Him. Rather, this is much higher, in that he only is like one who repeats after the reader (*Koreh*-קורא), and with this calling out (*Keriyah*-קריאה) he draws down a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He.

7.

With the above in mind, we also can understand the teaching in Zohar,⁷⁴⁵ “Three knots are bound one to the other. The Jewish people [are bound] to the Torah, and the Torah [is bound] to the Holy One, blessed is He, each one having a level upon a level, one that is concealed and one that is revealed.” The intention here is that this is analogous to three ropes that are tied one to the other, in that the top of the lower rope is tied to the bottom of the middle rope, and the top of the middle rope

⁷⁴² Psalms 119:172

⁷⁴³ See Talmud Bavli, Sukkah 38b; See Torah Ohr *ibid.*; Sefer HaMaamarim 5704 p. 139.

⁷⁴⁴ See Tanna d’Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eichah, Remez 1,034.

⁷⁴⁵ Zohar III 73a (See Sefer HaMaamarim 5657 p. 28 and the note there; 5700 p. 61 and the note there).

is tied to the bottom of the upper rope. The same is so of the Jewish people, the Torah, and the Holy One, blessed is He. That is, there is the upper part of the Jewish people, this being the essential self the soul, (for, as known, part of the soul manifests in the body, but there also is the essential self of the soul, which is called the source of the flow-*Mazal*-מזל),⁷⁴⁶ and the essential self of the soul is bound to the lower part of Torah (the bottom of the middle rope), which are the letters (*Otiyot*) and words of the Torah.

This is as the verse states,⁷⁴⁷ “This was formerly done in Israel-*v’Zot Lefanim B’Yisroel*-ישראל-זאת לפנים,” in which the word “This-*Zot*-זאת” refers to the letters (*Otiyot*) of the Torah from *Aleph*-א’ to *Tav*-ת’.⁷⁴⁸ The word “Israel-ישראל” is an acronym for, “There are six hundred thousand letters to the Torah-*Yesh Shishim Ribo Otiyot LaTorah*-יש ששים רבוא אותיות לתורה,”⁷⁴⁹ in that each and every Jew (*Yisroel*-ישראל) has a letter in the Torah. About this the verse states, “This was formerly done in Israel-*v’Zot Lefanim B’Yisroel*-זאת לפנים בישראל.” That is, the letters (*Zot*-זאת) of the Torah are the inner aspect (*Pnimityut*-פנימיות) of the Jewish people (*Yisroel*-ישראל). We thus find that the upper part of the Jewish people is tied to the lower part of the Torah.

⁷⁴⁶ Talmud Bavli, Megillah 3a; Also see *Derech Chayim* of the Mittler Rebbe, translated as *The Path of Life*, Ch. 1 (regarding the upper aspect of the soul called the “*Mazal*-מזל”).

⁷⁴⁷ Ruth 4:7; See *Zohar Chadash* to Ruth 4:7, 88c-d.

⁷⁴⁸ That is, “This-*Zot*-זאת” refers to *Kingship-Malchut* which is the aspect of the letters (*Otiyot*). See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light, Gate One (Malchut)*.

⁷⁴⁹ *Megaleh Amukot*, Ophan 186.

The same is so of the Torah and the Holy One, blessed is He, that the upper part of Torah, this being the inner concealed aspect of Torah, bonds to the lower part of the Holy One, blessed is He, meaning, the aspect of the Holy One, blessed is He, that is revealed.

Now, this matter, that the concealed aspect of the Jewish people bonds with the revealed aspect of the Torah, and the concealed aspect of the Torah bonds with the revealed aspect of the Holy One, blessed is He, stems from the order of things as they are according to the order of the chaining down of the worlds (*Seder Hishtalshelut*).

However, the novelty introduced at the giving of the Torah is that the aspect of,⁷⁵⁰ “I am *HaShem*-יהו"ה your God,” came to be, in which the word, “I am-*Anochi*-אנכי” is an acronym for, “I have placed Myself in My writing-*Ana Nafshi Katavit Yahavit*-יהבית כתיבתי אנא נפשי.”⁷⁵¹ In other words, the aspect indicated by the word “I-*Ana*,” which refers to the concealed aspect of the Holy One, blessed is He, that is, the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, gave Himself to us in the Torah, not only in the concealed aspect of Torah, but even in the revealed aspect of Torah, as it was given below to souls in bodies.

This itself is the matter of the ten commandments (*Aseret HaDevarim*-עשרת הדברים)⁷⁵² all of which specifically relate to souls in bodies. This is so much so, that even the first

⁷⁵⁰ Exodus 20:2; Deuteronomy 5:6

⁷⁵¹ Talmud Bavli, Shabbat 105a

⁷⁵² Exodus 34:28

utterance, “I am *HaShem*-יהו"ה your God,” which is a command to have faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, specifically only relates to souls in bodies.

This is because as the souls are above, they perceive *HaShem*'s-יהו"ה Godliness, in that they perceive the aspects of His Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, Kingship-*Malchut*, and all the various levels of *HaShem*'s-יהו"ה Godliness. Thus, since they perceive, the matter of having faith (*Emunah*) does not apply to them.

We therefore must say that the commandment to have faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, specifically relates below to souls in bodies. About the other utterances, such as, “Do not murder etc.,” this goes without saying, for they certainly only apply below to souls in bodies.

Now, it is the revealed aspect of Torah that was given to souls in bodies, about which it states, “I am-*Anochi*-אנכי,” which is an acronym for, “I have placed Myself in My writing-*Ana Nafshi Katavit Yahavit* יהבית כתבית-אנא נפשי כתבתי.”

This is also the meaning of what our sages, of blessed memory, said,⁷⁵³ “Happy is he who arrives here (in the coming world) with his Torah learning (*Talmudo*) in his hand.” For, all the revelations [he receives in the coming world] are specifically through the Torah that he learned (*Talmud*) below in the revealed aspect of Torah, because it is specifically in this aspect that the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is given.

⁷⁵³ Talmud Bavli, Pesachim 50a

That is, this is the novelty that was introduced with the giving of the Torah, that it is not just in a way of “three knots etc.,” which is a bond between three separate things, in which the top of the lower bonds with the bottom of the upper. Rather, it is in a way that “the Jewish people, the Torah, and the Holy One, blessed is He, are all one,”⁷⁵⁴ that is literally one!

8.

This then, is the meaning of the verse,⁷⁵⁵ “יהו"ה-*HaShem*” is close to all who call Him, to all who call Him in truth.” That is, through “calling Him in Truth-*Emet*,” meaning calling the Holy One, blessed is He, through Torah, a person is caused to be close to יהו"ה-*HaShem*, this being the Name of His Essential Self (*Shem HaEtzem*).⁷⁵⁶

In other words, in the matter of revelations (*Gilyim*), there are various levels. However, the Essence of Torah is equally present in all the levels. Therefore, “יהו"ה-*HaShem*” is close,” refers to the Name of His Essential Self (*Shem*

⁷⁵⁴ Tanya, Ch. 4 and Ch. 23 citing Zohar; Also see Adir BaMarom of the Ramchal, p. 110 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, Tikkun 6; Likkutei Torah, Netzavim 46a and elsewhere.

⁷⁵⁵ Psalms 145:18

⁷⁵⁶ This refers to the Name יהו"ה-*HaShem* which is the Name of His Essential Self (*Shem HaEtzem*) about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name alone.” See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on; Vol. 4 (*The Vowels of Creation*); *Shnei Luchot HaBrit* 5a; Also see the series of discourses in *The Teachings of The Rebbe – 5717*, Vol. 2, “*HaShem Lee b’Ozrai*” through “*Baruch HaGomel*,” Discourses 28, 29 and 30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the explanations and citations there, and elsewhere.

HaEtzem), “to all who call Him,” meaning, in all the various manners and aspects of Torah, with utterly no limitations.

In other words, this does not just apply to grasping and comprehending Torah, but even applies to reciting the letters (*Otiyot*) and words of Torah without knowing their meaning. The reverse is also true, that this not only applies to reciting the letters (*Otiyot*) and words of Torah, but also applies to grasping and comprehending Torah.

That is, even though in the matter of grasping and comprehending Torah it is possible for a person come to have a sense of ego and self-importance, nonetheless, even in this, he takes hold of the Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, only that His Essential Self is then concealed from him. However, as explained above, in *HaShem*'s-יהו"ה Essential Self, whether He is concealed or whether He is revealed makes no difference.

This is like the Baal Shem Tov's teaching,⁷⁵⁷ “When one takes hold of a part of His Essence, one takes hold of all of Him.” “Part of His Essence,” refers to when His Essential Self is in a state of concealment.⁷⁵⁸ For, since the Essential Self of *HaShem*-יהו"ה, blessed is He, transcends concealment (*He'elem*) and revelation (*Gilyu*), therefore, even in concealment the Essential Self of *HaShem*-יהו"ה, blessed is He, is the same.

This then, is the meaning of the verse, “*HaShem*-יהו"ה is close to all who call Him, to all who call Him in truth.” That is,

⁷⁵⁷ See Keter Shem Tov (5759 edition), Hosafot, Section 227.

⁷⁵⁸ See *Hemshech* 5672 Vol. 1, Ch. 272.

when we call the Holy One, blessed is He, through His Torah, the matter of “*HaShem*-יהו"ה is close to all who call Him” is brought about, in that through all manners and ways of Torah, we come close to *HaShem*-יהו"ה, blessed is He, and the Jewish people, the Torah, and the Holy One, blessed is He, become all one!

Discourse 24

“*Shlach Lecha Anashim - Send for yourself men*”

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷⁵⁹ “Send for yourself men who will spy out the land of Canaan which I am giving to the children of Israel.” The question about this is well known. Namely, what need was there to send spies? For, as known, if they would have merited to immediately enter the land of Israel through our teacher Moshe, they would not have needed to abide by the ways of nature at all, (not even the ways of nature as it was when they entered the land through Yehoshua).⁷⁶⁰ Rather, their entrance into the land would have been in a way of complete redemption (*Ge'ulah*) that would not followed by any subsequent exile.⁷⁶¹ If so, why was it necessary to send the spies, in a manner that accords to the natural order?

⁷⁵⁹ Numbers 13:2

⁷⁶⁰ See Likkutei Sichot, Vol. 9, p. 9 and on.

⁷⁶¹ See Megaleh Amukot, Ophan 185; Ohr HaTorah, VaEtchanan p. 65, 93, and elsewhere.

The question is further compounded by Rashi's comment (citing Midrash)⁷⁶² on the words, "Send for you-*Shelach Lecha*-לך שלח," – "According to your own judgment."⁷⁶³ That is, the sending of the spies was from the [spiritual] level of Moshe,⁷⁶⁴ about which the verse states,⁷⁶⁵ "For I drew him from the water," and even in regard to his body, he was in such a state and standing that even during prophetic revelation,⁷⁶⁶ in which the Indwelling Presence of *HaShem*-יהוה, blessed is He (the *Shechinah*), spoke from his throat,⁷⁶⁷ he remained fully awake and cognizant, and in control of all his senses in a way that completely transcends the natural order. This being so, from Moshe's level, why was it at all necessary to send the spies?

The general explanation is that, when they entered the land of Israel, the physical fulfillment of Torah and *mitzvot* in a coarse and physical land was newly introduced. (For, as known, as long as they were in the desert they fulfilled the *mitzvot* primarily in a spiritual way, and only upon entering the land was the physical fulfillment of the *mitzvot* newly introduced).⁷⁶⁸ Through this, the physical land itself becomes

⁷⁶² Midrash Tanchuma, Shlach 5; Bamidbar Rabba 16:8; Also see Talmud Bavli, Sotah 34b

⁷⁶³ Rashi to Numbers 13:2 – "According to your own judgment: I am not commanding you, but if you wish to do so, send them etc."

⁷⁶⁴ That is, regarding the Supernal root of the soul of Moshe. See Likkutei Torah, Eikev 17a; Shir HaShirim 37c; Also see Likkutei Torah and Shaar HaPesukim of the Arizal to Exodus 2:10; Likkutei Sichot Vol. 6 p. 247, and elsewhere.

⁷⁶⁵ Exodus 2:10

⁷⁶⁶ Mishneh Torah, Hilchot Yesodei HaTorah 7:6

⁷⁶⁷ See Zohar III 232a, 7a, 265a, Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Exodus 18:19.

⁷⁶⁸ See Likkutei Torah, Shelach 36c and on.

a dwelling place for the Holy One, blessed is He.⁷⁶⁹ This is why the matter of the sending the spies was needed, to investigate the land in preparation of entering it, like a guide who goes ahead and then shows the way.⁷⁷⁰

Furthermore, the word, “to spy-*LaTur*-לתור” is of the same root as “*LeHoteer*-להותיר,” meaning to add, as stated in Midrash⁷⁷¹ on the verse,⁷⁷² “I set my heart to seek and investigate-*LaTur*-לתור in wisdom,” that it means, “to investigate-*LaTur*-לתור and add-*LeHoteer*-להותיר.” In other words, the matter of the spies was for the purpose of adding to the land of Canaan.

This is because *HaShem* 's יהו"ה ultimate Supernal intent in Torah and *mitzvot* is to increase His light in the world. That is, not only should the world come to the state that it was before the sin of the Tree of the knowledge of good and evil, in that originally the world was created in a state of wholeness,⁷⁷³ but additional illumination of a higher light which preceded creation should illuminate.

In order to bring this addition about, the sending of spies was specifically necessary from the level of Moshe. About this the verse specifies, “Send for yourself-*Shelach Lecha*-שלח לך,” – “according to your own judgment.”⁷⁷⁴ This is also the meaning of the verse,⁷⁷⁵ “The additional superiority (*Yitron*) of

⁷⁶⁹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁷⁷⁰ Talmud Bavli, Bava Kamma 116b and Rashi there

⁷⁷¹ Midrash Kohelet Rabba to Ecclesiastes 1:13

⁷⁷² Ecclesiastes 1:13

⁷⁷³ Midrash Bereishit Rabba 14:7; 12:6, 13:3 (and Yefeh To'ar there).

⁷⁷⁴ Rashi to Numbers 13:2 – “According to your own judgment: I am not commanding you, but if you wish to do so, send them etc.”

⁷⁷⁵ Ecclesiastes 5:8

the land is in all-*Kol*-כל,” in that through toil in serving *HaShem*-יהו"ה, blessed is He, in a way of “the eyes of all-*Kol*-כל look to You with hope,”⁷⁷⁶ we add to the quality of the land.

2.

Now, to understand this in greater detail,⁷⁷⁷ we must preface with what we explained before,⁷⁷⁸ that in the order of the chaining down of the worlds (*Seder Hishtalshelut*), to the degree that the light of *HaShem*-יהו"ה, blessed is He, is drawn down, to that degree it becomes diminished and constricted. This is as Rashi explained on the verse,⁷⁷⁹ “The sound of the Shofar grew continually stronger,” that, “The way of a regular person is that the longer he blows a trumpet, the sound he produces becomes weaker and fainter; but in this instance it continued to grow stronger and stronger.”

Now, the meaning of the words, “The way of a regular person (*Minhag Hedyot*-הדירות),” is that this also refers to the Ten Utterances [by which the world was created],⁷⁸⁰ which are called “mundane words (*Milin d'Hedyota*-מילין דהדירות),” about which Zohar states,⁷⁸¹ “It is not the way of the King to be speak mundane words (*Milin d'Hedyota*-מילין דהדירות).” Therefore, in regard to the general light of *HaShem*-יהו"ה,

⁷⁷⁶ Psalms 145:15; See Likkutei Torah, Matot 85b and on.

⁷⁷⁷ See the discourse entitled “*Shlach Lecha*” 5670 (*Hemshech* 5672 Vol. 2 p. 1,030 and on).

⁷⁷⁸ See the preceding discourse of this year, 5718, entitled “*Karov HaShem – HaShem* is close,” Discourse 23, Ch. 4.

⁷⁷⁹ Exodus 19:19

⁷⁸⁰ Mishnah Avot 5:1

⁷⁸¹ Zohar III 149b; See Likkutei Torah, Acharei 25d and elsewhere.

blessed is He, that is drawn down to the worlds, it is in such a way that with each successive world there is a further diminishment of the light, until it comes to the ultimate state of constriction and abbreviation.

The same is so of the root of the Ten Utterances [of creation] within the light of the line-*Kav*. That is, to the degree that the line-*Kav* is drawn further down, to that degree it is further constricted, in that the entire matter of the line-*Kav* is to bring about the aspects of above and below,⁷⁸² as explained before at length.

Now, the matters of above and below in the line-*Kav*, are because the line-*Kav* itself is drawn by means of the restraint of *Tzimtzum*. That is, even though the line-*Kav* touches the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*, nevertheless, since it is drawn down by way of restraint-*Tzimtzum*, it therefore has an up and a down.

The explanation of how these two matters (of the line-*Kav* touching the Great Circle-*Iggul HaGadol*, and its being drawn down by way of restraint-*Tzimtzum*) are not in contradiction with each other, may be understood through the well-known analogy⁷⁸³ of a teacher who bestows intellect to a student who is of no relative comparison to himself. To do so, he first must withdraw all his own intellect, and after the withdrawal, he then must draw down intellect that applies to be drawn to the student.

⁷⁸² Etz Chayim, Shaar 1, Anaf 2; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15.

⁷⁸³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

Now, this intellect is also drawn from the intellect of the teacher himself. However, since it is drawn down in a way that it is preceded by the restraint and withdrawal [of the teacher's intellect], therefore, the relationship between the intellect that is drawn down and the intellect of the teacher himself, is concealed and not openly revealed.

The same is understood about the light of the line-*Kav*, that even though it touches and adheres to the Great Circle (*Iggul HaGadol*) that precedes the restraint of *Tzimtzum*, nonetheless, since it is drawn down by way of restraint (*Tzimtzum*) and withdrawal (*Siluk*), therefore, the fact that it touches and adheres to the Great Circle (*Iggul HaGadol*) is concealed and therefore, the line-*Kav* is only revealed as a short and constricted line-*Kav*.

This may be understood according to the statement in *Sefer HaBahir*⁷⁸⁴ and cited in *Pardes Rimonim*,⁷⁸⁵ “The Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, is below just as it is above... This may be compared to the analogy of a king who had seven sons. He sat each one in his place and told them, each of you sit in succession, one higher than the other. The lowest one said, ‘I do not want to be below, for I do not want to be far from you.’ The king answered, ‘I will go amongst you and see all of you etc.’”

The analogue is that the “king” refers to the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of *Tzimtzum*. The seven sons refer to the seven days in which [the world] was constructed. That he set each one in his place refers

⁷⁸⁴ *Sefer HaBahir*, Section 171.

⁷⁸⁵ *Pardes Rimonim*, Shaar 15, Ch. 4

to the estimation within Himself, in potential, of everything that is destined to come into actuality, this being the estimation that precedes the restraint of *Tzimtzum*.⁷⁸⁶ That he had them sit in succession, one higher the other, refers to the positions of the *Sefirot*, in that they are one higher the other, so that the *Sefirah* of Kingship-*Malchut* is beneath them all.

This descent causes the *Sefirah* of Kingship-*Malchut* to yearn and desire ascension, which is the meaning of what the lowest son said, “I do not want to be far from you,” referring to the yearning of Kingship-*Malchut*, as known. As a result of this yearning the king said, “I will go amongst you and see all of you.”

In other words, the light of *HaShem*-יהוה, blessed is He, that precedes the restraint of *Tzimtzum*, is also drawn down to the *Sefirah* of Kingship-*Malchut*, such that the opposite is true, that the *Sefirah* of Kingship-*Malchut* is the closest, as known about the explanation of the verse,⁷⁸⁷ “And below are the arms of the world.” This then, is the meaning of the words, “The Indwelling Presence of *HaShem*-יהוה (the *Shechinah*), is below just as it is above.”

Nevertheless, how it is in its revealed state (*Giluy*), the *Sefirah* of Kingship-*Malchut* is below them all, whereas the verse, “And below are the arms of the world,” refers to how it is in its concealed state (*He'elem*). The same is true of the general matter of the light of the line-*Kav*, that its adhesion to

⁷⁸⁶ See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher); Mikdash Melech to Zohar I 15a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Sefer HaMaamarim 5709, p. 38 and the note there.

⁷⁸⁷ Deuteronomy 33:27; See Torat Chayim, Va'era 80b (Vol. 1, 55d in the new edition).

the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum* is concealed (*He'elem*), whereas as it is revealed, it is a short constricted line-*Kav*. This is especially so of the *Sefirah* of Kingship-*Malchut*, in that the light of *HaShem*-יהו"ה within it, is in the state of ultimate constriction (*Tzimtzum*).

3.

From this it is understood that we must bring about an addition to the *Sefirah* of Kingship-*Malchut*, which is the meaning of verse,⁷⁸⁸ “the additional superiority (*Yitron*-יתרון) of the land (*Aretz*-ארץ).”⁷⁸⁹ This addition is brought about through the aspect of “All-*Kol*-כל,” which refers to the *Sefirah* of Foundation-*Yesod*.⁷⁹⁰ This is as stated,⁷⁹¹ “For all (*Ki Kol*-כי כל)⁷⁹² that is in the heavens and earth is Yours,” which Targum translates as, “He unites the heavens and the earth.”

This is because through the *Sefirah* of Foundation-*Yesod* there is a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that precedes and transcends the restraint of the *Tzimtzum*, and in this light there is no difference between above and below. That is, the difference between above and below is

⁷⁸⁸ Ecclesiastes 5:8

⁷⁸⁹ That is, though the term “*Yitron*-יתרון” is simply understood as “superiority,” here it is of the root “*LeHoteer*-להותיר” which means “addition” as explained above. Likewise, the “*Land-Aretz*-ארץ” refers to Kingship-*Malchut*. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁷⁹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

⁷⁹¹ Chronicles I 29:11; Zohar I 31a

⁷⁹² The numerical value of “For all-*Ki Kol*-כי כל-80” shares the same numerical value as “Foundation-*Yesod*-יסוד-80.”

only in the light of the line-*Kav*, which is a limited light. However, in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum*, there is no difference, and He is equally present everywhere.

This is like the explanation elsewhere⁷⁹³ about the difference between the light of the world of Emanation (*Atzilut*) and the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the world of Emanation (*Atzilut*). That is, although the world of Emanation (*Atzilut*) is also in a state of limitlessness, nevertheless, as the Unlimited One, *HaShem*-יהו"ה, blessed is He, is manifest within it, it only is in a state of [limitless] Emanation (*Atzilut*), and moreover, the way His light is drawn down to the world of Creation (*Briyah*) is through a restraint-*Tzimtzum* and separating veil (*Parsa*), by which the light is caused to be limited.

This is not so of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the world of Emanation (*Atzilut*), in that wherever it is drawn, it remains limitless. This is especially so of His Essential Self, blessed is He, which transcends His light (*Ohr*), in that He certainly is present everywhere equally.

Now, the drawing down of this light is through the middle line (*Kav HaEmtza'ee*-קו האמצעי), in which both the limitless light of *HaShem*-יהו"ה, as well as His Essential Self, blessed is He, is drawn down. This is why the middle line (*Kav*

⁷⁹³ See Shefa Tal, by Rabbi Shabtai Sheftel Horowitz, Shaar 1, Ch. 1 & 2 and elsewhere.

HaEmtza'ee) is equal everywhere, as explained before,⁷⁹⁴ that even in the form of the body of man we see the difference between the other two lines and the middle line.

That is, in the other lines there indeed is a difference between the head, the hands, and the feet, but this is not so of the middle line, especially its inner aspect (*Pnimityut*).⁷⁹⁵ For, the spinal cord even bonds and unifies the brain and mind (*Mochin*) to the extremity of the body, which is the matter of the seminal drop, about which our sages, of blessed memory, stated,⁷⁹⁶ “A person cannot have an erection without knowledge (*Da'at* – interest) [which takes place in the head].”

That is, there is a drawing down of the inner aspect (*Pnimityut*) of the brain and mind (*Mochin*) which transcends revealed intellect, and it is drawn all the way down to the extremity of the body, and through this, he gives birth to someone who is like his own essential self.

The same is understood about how it is Above in *HaShem's* יהו"ה Godliness, that through the middle line (*Kav HaEmtza'ee*) there is a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, including His Essential Self, blessed is He, who is present everywhere equally.

This then, is the meaning of the verse,⁷⁹⁷ “The additional Superiority (*Yitron*-יתרון) of the land (*Aretz*-ארץ).” That is, the

⁷⁹⁴ See the preceding discourse of this year, 5718, entitled “*Karov HaShem – HaShem* is close,” Discourse 23, Ch. 5.

⁷⁹⁵ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 & 35.

⁷⁹⁶ Talmud Bavli, Yevamot 53b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 *ibid*.

⁷⁹⁷ Ecclesiastes 5:8

addition in the aspect of the land-*Aretz*-ארץ, which refers to the *Sefirah* of Kingship,⁷⁹⁸ is brought about through the *Sefirah* of Foundation-*Yesod*. This is because every matter of bestowal, including the drawing down of the light of *HaShem*-יהו"ה, which also applies to drawing down the Essential Self of *HaShem*-יהו"ה, blessed is He, is brought about through the aspect of bonding of the quality of Foundation-*Yesod*.⁷⁹⁹

That is, through the *Sefirah* of Foundation-*Yesod* there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who is equally present everywhere. Thus, it is the *Sefirah* of Foundation-*Yesod* that brings about additional superiority-*Yitron*-יתרון in the *Sefirah* of Kingship-*Malchut*.

4.

However, in Foundation-*Yesod* itself, there are various levels, as the verse states,⁸⁰⁰ “They will mention the recollection of Your abundant goodness (*Rav Tuvcha*-רב טובך).” The word “Your goodness-*Tuvcha*-טובך” refers to the aspect of Foundation-*Yesod*,⁸⁰¹ whereas “Your **abundant** goodness-*Rav*

⁷⁹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁷⁹⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid.*; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

⁸⁰⁰ Psalms 145:7

⁸⁰¹ See the preceding discourse of this year, 5718, entitled “*Kamah Ma'alot Tovot* – How many levels of goodness,” Discourse 18, Ch. 3 and on; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*) *ibid.*,

Tuvcha טובך” refers to the abundance of the aspect of “Goodness-*Tov*,” referring to the fifteen Foundations-*Yesodot*.⁸⁰² This is because in each Supernal stature (*Partzuf*) there are three Foundations-*Yesodot*,⁸⁰³ and being that there are five Supernal statures (*Partzufim*),⁸⁰⁴ and in each there are three Foundations-*Yesodot*, there thus are fifteen Foundations-*Yesodot*.⁸⁰⁵

and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid*.

⁸⁰² See Ohr HaTorah, Vayikra Vol. 1, p. 73 and Vol. 3 p. 749. This also relates to the fifteen *Vav*'s-ו [Vavin-וויין-72 in the plural, which has the same numerical value of Kindness-*Chessed*-72] in the “*Emet* ו יציב-*Yatziv* ו יצב-*Nachon* ו etc.” section of the morning prayers that follows the recital of *Shema*. See *Hemshech* 5672 Vol. 2, p. 1,031.

⁸⁰³ That is, each of the five statures (*Partzuf*) contains three kinds of bonding (*Hitkashrut*), that of the mind (*Mo'ach*), that of the heart (*Lev*), and that of the liver (*Kaved*), (or *Neshamah*, *Ru'ach*, and *Nefesh* - or *Bittul*, *Murgash*, and *Mutba* - or inner, middle and outer (*Rosh*, *Toch*, *Sof*) - or upper, intermediate, and lower (*Elyon*, *Teechon*, *Tachton*) - or the three worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) etc.) as they are in the Foundation-*Yesod* [which is the quality of the bonding and bestowal] of each stature (*Partzuf*). See *Hemshech* 5672, Vol. 2, p. 1,031 *ibid*. and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30 and the notes there (and the commentary of Rabbi Hillel HaLevi of Paritch to Ch. 30 there).

⁸⁰⁴ These are (1) Primordial Man (*Adam Kadmon*), (2) the Father-*Abba* (wisdom-*Chochmah*), (3) the Mother-*Imma* (understanding-*Binah*), (4) *Zeir Anpin* (the six emotions) and (5) the Female-*Nukvah* (kingship-*Malchut*). [These correspond to the four expanded spellings of the Name *HaShem*-היה, blessed is He, which are, (1) *A"V*-72 ע"יב-72 (י"י"ד ה"י ו"א"י ה"י), (2) *Sa"G*-63 ס"יג-63 (י"י"ד ה"י ו"א"י ה"י), (3) *Ma"H*-45 מ"ה-45 (י"י"ד ה"י ו"א"י ה"י) and (4) *Ba"N*-52 ב"ן-52 (י"י"ד ה"י ו"א"י ה"י). [Now, it can be said that the fifth level refers to the repair of the name of *Ba"N*-ב"ן-52 with the addition of the letter Alef-א-1, thus forming the Name of *Ga"N*-ג"ן-53 (י"י"ד ה"י ו"א"י ה"י). Altogether, there are three *Vav*'s-ו in each name, totaling fifteen *Vav*'s-ו and a total of 49 letters. Also see *Maskil LeDavid* to Deuteronomy 25:2 citing Ma'aseh Roke'ach to Mishnah, end of Tractate Shabbat. Also see Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7].

⁸⁰⁵ See *Siddur HaArizal* (of Rabbi Shabtai of Rashkov), section preceding “*Dayeinu*”; *Mishnat Chassidim*, Mesechet Leil Pesach, Ch. 12, *Mishnah* 2; *Biurei HaZohar* of the Mittler Rebbe, 56b (in the new edition of 5775).

Now, the three Foundations-*Yesodot* in each Supernal stature (*Partzuf*) may be understood from the matter of “All-Kol-כל” (which is the aspect of Foundation-*Yesod*). That is, the word “All-Kol-כל” has the numerical value of 50-נ and refers to the Fifty Gates of Understanding (*Nun Shaarei Binah*), the matter of which is that through them, there is a drawing down of the Understanding-*Binah* to the emotions (*Midot*). For, there are seven emotions (*Midot*), and seven times seven is forty-nine, and with the addition of the level that includes them all, there altogether are Fifty Gates of Understanding (*Nun Shaarei Binah*).

The explanation as it relates to our service of *HaShem*-יהו"ה, blessed is He, may be understood by the statement in *Zohar*⁸⁰⁶ on the verse,⁸⁰⁷ “Her Husband is known in the gates (*She'arim*-שערים),” that, “The Holy One, blessed is He, makes Himself known to each and every person according to that person’s measure (*Shiur*-שיעור), [meaning] according to the measure that he allows for in his heart.”

Now, at first glance, since there are six-hundred thousand souls of Israel (which are the roots, and each root divides into six-hundred thousand sparks),⁸⁰⁸ and since the Holy One, blessed is He, makes Himself known to each and every one “according to the measure that he allows for in his heart,” we thus find that there are far more than Fifty Gates (*Nun She'arim*).

⁸⁰⁶ *Zohar* I 103a and on

⁸⁰⁷ Proverbs 31:23

⁸⁰⁸ *Tanya*, Ch. 37

However, the explanation is that the Fifty Gates (*Nun She'arim*) are not in the emotions (*Midot*) themselves, but are as the brain and mind (*Mochin*) are drawn down to the emotions (*Midot*), in an order of fifty drawings down (*Hamshachot*). When the drawing down actually comes into the emotions (*Midot*) of the heart, each of the six emotions (*Midot*) include ten, and the ten include ten, and those ten include ten etc., until they number six-hundred thousand.

Therefore, in *Zeir Anpin*, where the souls of Israel are rooted, there are six-hundred thousand general souls. However, this division is in *Zeir Anpin* itself, which is the aspect of the emotions (*Midot*). Nevertheless, in regard to the drawing down from the understanding-*Binah* to the emotions (*Midot*), there only are Fifty Gates (*Nun She'arim*).

To explain, a gate (*Sha'ar*-שַׁעַר) is neither on the inside nor on the outside, but functions as either an exit from the interior to the exterior, or an entrance from the exterior to the interior. This is how the Fifty Gates of the Understanding (*Nun Shaarei Binah*) are understood to be. That is, they are neither the aspect of the mind (*Mochin*) in the brain, nor the emotions (*Midot*) in the heart.

Rather, the purpose of the gates is to either bring about a bond between the mind (*Mochin*) of the brain and the emotions (*Midot*) of the heart, or a bond between the emotions (*Midot*) of the heart and the mind (*Mochin*) of the brain, thus either drawing down the mind of the brain (*Mochin*) to the emotions (*Midot*) of the heart, or drawing an ascent of the emotions (*Midot*) of the heart to be included in the mind of the brain (*Mochin*).

The explanation is that Understanding-*Binah* itself completely transcends emotions (*Midot*), as we observe, that when a person is occupied in the toil of contemplating (*Hitbonenut*) a deep intellectual matter, many ideas will be born in him, either to one side of the matter or the other side, but it will be impossible for him to come to a decisive legal ruling about it.

On a deeper level, not only is it impossible to come to a decisive legal ruling, but the essence of the intellectual matter itself completely transcends the matter of emotional leanings altogether. In other words, as the matter is within Understanding-*Binah* itself, it completely transcends the leanings of the emotions (*Midot*), which come about from the quality of knowledge-*Da'at*, called “the leaning knowledge (*Da'at Noteh*),”⁸⁰⁹ thus bringing about the aspect of the emotions (*Midot*) of the intellect (*Sechel*) and subsequently, the emotions (*Midot*) of the heart.

To further clarify, even the emotions (*Midot*) of the intellect (*Sechel*) are not comparable to the intellect (*Sechel*) itself. That is, though they are unlike the emotions (*Midot*) of the heart, which are in a state of arousal and excitement, whereas the emotions (*Midot*) of the intellect (*Sechel*) are in a state of tranquility – which is why they are included in the intellect (*Sechel*), being that they are tranquil, akin to the tranquility of the intellect (*Sechel*) – nonetheless, they cannot at all compare to the intellect (*Sechel*) itself. This is because the emotions (*Midot*) are already in a state of feeling and sensation

⁸⁰⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and the notes and citations there.

(*Murgash*), whereas the intellect (*Sechel*) is not at all in a state of feeling and sensation (*Murgash*).

For example, when a person contemplates *HaShem's* ה'י"ה greatness, blessed is He, in the essence of the intellectual thought (*Sechel*) he does not feel (*Hergesh*) himself at all.⁸¹⁰ The only feeling there is, is that closeness to God is good. In contrast, this is not so of the emotions (*Midot*) of the intellect (*Sechel*), in which there is the feeling that,⁸¹¹ "Closeness to God is good **for me**."

In other words, even though the emotions (*Midot*) of the intellect (*Sechel*) are still in a state of tranquility, unlike the emotions (*Midot*) of the heart, which are in a state of arousal and excitement, nevertheless, since they are felt (*Murgash*), they therefore are of no comparison to the intellect (*Sechel*) itself. For, even though the intellect (*Sechel*) contains the root of the emotions (*Midot*), nonetheless, the emotions (*Midot*) cannot compare to the intellect (*Sechel*) itself.

Therefore, intellect (*Sechel*) itself transcends the leanings to the emotions (*Midot*), even the emotions (*Midot*) of the intellect (*Sechel*). Thus, for there to be a leaning of the emotions (*Midot*), this is specifically brought about by the Gates (*She'arim*), through which there subsequently is caused to be the aspect of the emotions (*Midot*) of intellect (*Sechel*), until it is drawn further down, and the emotions (*Midot*) of the heart come about.

⁸¹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 5; Also see Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration.

⁸¹¹ Psalms 73:28

This is like what we find about the Academy of Shammai (*Beit Shammai*) and the Academy of Hillel (*Beit Hillel*), that the Academy of Shammai tended to rule stringently, whereas the Academy of Hillel tended to rule leniently. In Tanya⁸¹² it is explained that this is because of the root of their souls.

That is, the root of the souls of the Academy of Shammai (*Beit Shammai*) was from the aspect of the judgments-*Gevurot*, whereas the root of the souls of the Academy of Hillel (*Beit Hillel*) was from the aspect of the kindnesses-*Chassadim*.⁸¹³ However, it is understood that the differences between the Academy of Shammai and the Academy of Hillel was not in the essential intellect (*Sechel*) itself, but specifically as it is drawn down into the matter of emotions (*Midot*). However, in the essential intellect (*Sechel*) itself, there was no division or dispute between them altogether.⁸¹⁴

Now, although the difference between the Academy of Shammai and the Academy of Hillel stemmed from the root of their souls, this being so, it must be said that even in the intellect (*Sechel*) itself, the intellect (*Sechel*) of the Academy of Shammai was in the line of the judgments-*Gevurot*, whereas the intellect (*Sechel*) of the Academy of Hillel was in the line of the kindnesses-*Chassadim*.

⁸¹² See the introduction to Tanya, as well as Iggeret HaKodesh, Epistle 13;

⁸¹³ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

⁸¹⁴ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), Section entitled “The three letters *Yod-Hey-Vav*-ו'י'ה'א'” towards the end of the section regarding the *Havdalah*.

Nevertheless, as explained before, since Understanding-*Binah* transcends the matter of leanings, therefore, even in the intellect (*Sechel*) itself, there are no leanings whatsoever. Rather, the leanings to either kindness-*Chessed* or judgment-*Gevurah* are specifically brought about through the Gates (*She'arim*). They subsequently are drawn down and made into the emotions (*Midot*) of the intellect (*Sechel*), until they are further drawn down and made into the emotions (*Midot*) of the heart, and it is specifically then that there could be a dispute between the Academy of Shammai and the Academy of Hillel, in that the Academy of Shammai ruled stringently, whereas the Academy of Hillel ruled leniently.

An example of this is their general dispute over how the souls of the Jewish people should serve *HaShem*-יהו"ה, blessed is He. About this it states,⁸¹⁵ “The sages taught: How do we dance before the bride? The Academy of Shammai (*Beit Shammai*) says, ‘She is [praised] as she is,’ and the Academy of Hillel (*Beit Hillel*) says, ‘She is [told that she is] a fair and attractive bride,⁸¹⁶ even if she is lame or blind.’”

Now, the bride (*Kalah*-כלה) refers to the ingathering of the souls of Israel (*Knesset Yisroel*).⁸¹⁷ In regard to the question, “How do we dance before the bride (*Kalah*-כלה)?” the Academy of Shammai says, “She is [praised] as she is,”

⁸¹⁵ Talmud Bavli, Ketubot 16b-17a; Derech Eretz Rabba, Ch. 6; See Likkutei Torah, Shir HaShirim, discourse entitled “*Keitzad Merakdin*” 48b and on.

⁸¹⁶ Also see Rashi to Ketubot 17a *ibid.*, “*Chassudah*-חסודה,” that “a thread of kindness is drawn forth upon her.”

⁸¹⁷ The term “bride-*Kalah*-כלה” in the feminine, refers to the quality of Kingship-*Malchut*, which receives from the aspect of “All-*Kol*-כל,” which is the quality of Foundation-*Yesod*, as explained before. See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 48.

meaning that according to one's service of *HaShem*-יהו"ה, blessed is He, in ascending from below to Above, there will be a commensurate drawing down from Above to below.

In contrast, the Academy of Hillel says that even if she is lame or blind, nevertheless, because of the drawing down from Above to below, she is made to be "a fair and attractive bride." In other words, the dispute between the Academy of Shammai and the Academy of Hillel only stems from the emotions (*Midot*), whereas the essential intellect of the mind (*Mochin*) itself, transcends division and dispute.⁸¹⁸

With the above in mind, we can understand the three Foundations-*Yesodot* of the stature (*Partzuf*) of Understanding-*Binah*. Since Understanding-*Binah* itself transcends leanings to the emotions (*Midot*), the first Foundation-*Yesod* of the Understanding-*Binah* brings about a bond and connection, thereby drawing down the matter of the leaning of the brain and mind (*Mochin*). Then, through the second Foundation-*Yesod* of the Understanding-*Binah*, the emotions (*Midot*) of the intellect (*Sechel*) are made. Then, through the third foundation (*Yesod*), the emotions (*Midot*) of the heart are made.⁸¹⁹

Now, just as this is so of the stature (*Partzuf*) of Understanding-*Binah*, this is likewise so of all the other statures

⁸¹⁸ That is, they both essentially agree that the "bride-*Kalah*-כלה" must be made "fair and attractive," and their dispute is solely in the approach that best brings this about.

⁸¹⁹ See *Hemshech* 5672, Vol. 2, p. 1,031 *ibid.* and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 and the notes there (and the commentary of Rabbi Hillel HaLevi of Paritch to Ch. 30 there); Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (*The Vowels of Creation*), regarding the three foundations (*Yesodot*), the upper foundation (*Yesod*) of the *Cholem*-הולם vowel, the intermediate foundation (*Yesod*) of the *Shoorook*-שרק vowel, and the lower foundation (*Yesod*) of the *Cheereek*-הרק.

(*Partzufim*), that in each stature (*Partzuf*) there are three foundations (*Yesodot*). This is as explained elsewhere⁸²⁰ about the stature of the desire (*Ratzon*), that the desire (*Ratzon*) itself transcends all tangible existence, including the existence of wisdom-*Chochmah*.

That is, in order for a person to lean toward wisdom-*Chochmah*, the first Foundation-*Yesod* of Desire must come about, which is the desire to become wise and is the bonding of the desire (*Ratzon*) to lean toward wisdom-*Chochmah*. However, here there is no actual existence of wisdom-*Chochmah* at all, just desire (*Ratzon*), except that it is the desire (*Ratzon*) to become wise. Through the second Foundation-*Yesod* of Desire (*Ratzon*) the existence of wisdom-*Chochmah* as it is within desire (*Ratzon*) comes about, and through the third foundation-*Yesod*, actual wisdom-*Chochmah* comes about.

This then, is the meaning of the verse,⁸²¹ “The additional superiority (*Yitron*-יתרון) to the land (*Aretz*-ארץ) is in all (*Kol*-כל).” That is, through the Foundations-*Yesodot* (which are the aspect of “all-*Kol*-כל”) additional superiority (*Yitron*-יתרון) is made to be in the aspect of the land (*Aretz*-ארץ).

An example is the emotions (*Midot*) of the heart, that through the three Foundations-*Yesodot* an additional superiority (*Yitron*-יתרון) and ascent is made to be in them, in that they are caused to ascend to the emotions (*Midot*) of the intellect (*Sechel*), and even higher, to the leanings of the brain (*Mochin*) and mind, and even higher, to the aspect of the Understanding-*Binah* itself.

⁸²⁰ See *Hemshech* 5672, Vol. 2 *ibid.*, p. 1,034.

⁸²¹ *Ecclesiastes* 5:8

However, all the above is only in regard to the matter of ascent as it is in the division of levels, but is not the ultimate ascent or addition of superiority. Rather, the true additional superiority (*Yitron*-יתרון) is the matter of drawing the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, by which an equalization of above and below comes about. For, as explained before, it is specifically in this that there is true addition of superiority (*Yitron*-יתרון).

Now, this addition is also brought about by the *Sefirah* of Foundation-*Yesod*, being that the aspect of Foundation-*Yesod* reaches the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and beyond that, it even reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.⁸²²

The explanation is as stated,⁸²³ “[He] who with His goodness (*b’Tuvo*-בטובו) renews the act of creation every day, constantly.” As explained before, “His goodness-*Tuvo*-טובו” refers to the *Sefirah* of Foundation-*Yesod*. Now, about the words, “[He] who with His goodness (*b’Tuvo*-בטובו) renews the act of creation every day, constantly,” Avudraham explained that this refers to the light (*Ohr*-אור) that was created on the first

⁸²² See Mishneh Torah, Hilchot Yesodei HaTorah (The Laws of the Foundations of the Torah) 1:1 (“The Foundation of all foundations-*Yesod HaYesodot*-יסוד היסודות”); Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁸²³ In the blessings of the *Shema* recital in the morning prayers (*Shacharit*).

day of creation, about which the verse states,⁸²⁴ “God saw the light (*Ohr-אור*) that it was good-*Tov-טוב*.”⁸²⁵

With this light (*Ohr-אור*) Adam, the first man, gazed from one end of the world to the other,⁸²⁶ this being the matter of the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).⁸²⁷ Now, even though this light was hidden, nevertheless it even radiates now in a concealed way. This is as stated in Zohar,⁸²⁸ “He did not withhold it from him on every day” to which the Ramaz⁸²⁹ explains that this refers to the same matter as, “[He] who with His goodness (*b'Tuvo-בטובו*), renews the act of creation every day, constantly.”

This may be better understood by understanding the difference between the Fifty Gates of Understanding (*Nun Shaarei Binah*) and the Thirty-Two Pathways of Wisdom (*Lamed-Beit Netivot Chochmah*). That is, in the Understanding-*Binah*, there are Gates (*She'arim-שערים*), whereas in Wisdom-*Chochmah*, there are Pathways (*Netivot-נתיבות*). The difference between Gates (*She'arim-שערים*) and Pathways (*Netivot-נתיבות*) is that, Gates (*She'arim-שערים*) are well-known to all.⁸³⁰ In contrast, Pathways (*Netivot-נתיבות*) are

⁸²⁴ Genesis 1:4

⁸²⁵ Which refers to the quality of Foundation-*Yesod*. See the preceding discourse of this year, 5718, entitled “*Kamah Ma'alot Tovot* – How many levels of goodness,” Discourse 18, Ch. 3 and on; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*) *ibid.*, and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid.*

⁸²⁶ Talmud Bavli, Chagigah 12a; Talmud Yerushalmi, Brachot 8:5; Midrash Bereishit Rabba 11:2; 12:6; Zohar I 31b, 45b, 203b;

⁸²⁷ See Ohr HaTorah, Bereishit Vol. 3, 494a; *Hemshech* “*Yonati*” 5640 p. 48 (Sefer HaMaamarim 5640 Vol. 2, p. 598) and elsewhere.

⁸²⁸ Zohar III 88a

⁸²⁹ See Ramaz (Rabbi Moshe Zacuto) to Zohar III 88a *ibid.*

⁸³⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light.

only known to special individuals (*Yechidei Segulah*).⁸³¹ This is as the verse states,⁸³² “The path (*Nativ*-בְּתִיב) is not known to the buzzard.”

Rather, it only is known to special individuals, that is, those who have some relation to the aspect of Wisdom-*Chochmah*, which “dwells in the world of Emanation (*Atzilut*).”⁸³³ In other words, they only are known to souls of the world of Emanation (*Atzilut*). Nevertheless, as known, in a concealed way, the Pathways (*Netivot*) even illuminate for souls of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

In the same way, we can also understand the matter of the light (*Ohr*-אור-207) that was created on the first day, which is the limitless light of *HaShem*-ה'יהו, the Unlimited One (*Ein Sof*-איין סוף-207),⁸³⁴ blessed is He, which in a concealed way, “He did not withhold it from him on every day.” The drawing down of this light (*Ohr*-אור) is specifically through the aspect of Foundation-*Yesod*. This is the meaning of,⁸³⁵ “[He] who with His goodness (*b'Tuvo*-בטובו) renews the act of creation every day, constantly,” for, as explained before, “His goodness-*Tuvo*-טובו” refers to the *Sefirah* of Foundation-*Yesod*.

⁸³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*. (Also see the series of discourses in *The Teachings of The Rebbe – 5717*, Vol. 2, “*HaShem Lee b'Ozrai*” through “*Baruch HaGomel*,” Discourses 28-30; Also see the discourse entitled “*Shiviti HaShem*” 5720 and the citations there, and elsewhere.)

⁸³² Job 28:7; Also see *Sefer HaMaamarim* 5700 p. 10.

⁸³³ See Ramaz to *Zohar* II 220b; *Nitzutztei Ohr* to *Zohar* III 117a; *Sefer HaMaamarim* 5696 p. 119.

⁸³⁴ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (*The Letters of Creation*, Part 1), Section entitled “The three letters *Yod-Hey-Vav*-וַיִּוְד הִיא וַיִּוְד הִיא וַיִּוְד הִיא”; Also see *Shnei Luchot HaBrit* 5a and on.

⁸³⁵ In the blessings of the *Shema* recital in the morning prayers (*Shacharit*).

However, this aspect of Foundation-*Yesod* is not the same as the other Foundations-*Yesodot* mentioned before, which only bring about the drawing down of the light (*Ohr*) of the chaining down of the worlds (*Hishtalshelut*). Rather, this aspect is the Foundation-*Yesod* of the Ancient One-*Atik*, which is called “My covenant of peace (*Brit Shlomi*-יְהוָה שְׁלוֹמִי),”⁸³⁶ through which there is a drawing down of the limitless light of the Unlimited One, *HaShem*-יְהוָה, blessed is He, and even the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יְהוָה Himself, blessed is He, literally. Therefore, in the drawing down brought about by this aspect of Foundation-*Yesod*, there utterly are no limitations or divisions at all, being that the limitless light of the Unlimited One, *HaShem*-יְהוָה, especially His Essential Self, blessed is He, is equally present everywhere.

This then, is the meaning of the verse,⁸³⁷ “For the mountains may be moved and the hills may falter, but My kindness shall not be removed from you and My covenant of peace shall not falter, says the One Who shows you mercy, *HaShem*-יְהוָה.” That is, the mountains and hills refer to the other Foundations-*Yesodot*, in which the matter of limitation is applicable. However, “My covenant of peace (*Brit Shlomi*-יְהוָה שְׁלוֹמִי),” which refers to the Foundation-*Yesod* of the Ancient One-*Atik*, has no limitations whatsoever, since it literally is a drawing down of the Essential Self of the Preexistent Intrinsic and Unlimited Being, *HaShem*-יְהוָה

⁸³⁶ Isaiah 54:10; See Talmud Yerushalmi 10:1; Zohar I 33b; Zohar III 273b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and the notes there; Pirush HaMilot of the Mittler Rebbe, Ch. 133.

⁸³⁷ Isaiah 54:10; See Talmud Yerushalmi 10:1; Zohar I 33b; Zohar III 273b

Himself, blessed is He, Who is drawn down by Yosef, the righteous-*Tzaddik*, about whom it states,⁸³⁸ “The righteous (*Tzaddik*-צדיק) is the foundation of the world.”

This refers to the aspect of Foundation-*Yesod* of the Ancient One-*Atik*, in that the word “Ancient-*Atik*-עתיק” means “removed-*Ne’etak*-בעתק,” in that He utterly transcends the worlds, does not have the limitations of the worlds altogether, and is equally present in every place (*Makom*-מקום).⁸³⁹

For, about Yosef the verse states,⁸⁴⁰ “One with a good eye will be blessed, for he has given of his bread to the poor,” and similarly,⁸⁴¹ “Yosef was the provider to all the people of the land,” in that he even drew this down to the land of Egypt (*Mitzrayim*).⁸⁴² This is because by his hand there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, Who is equally present in every place (*Makom*-מקום).

This then, is the meaning the verse,⁸⁴³ “The additional superiority (*Yitron*-יתרון) of the land (*Aretz*-ארץ) is in all (*Kol*-כל),” referring to the matter of drawing down to the aspect of the land-*Aretz*-ארץ, which refers to the aspect of Kingship-

⁸³⁸ Proverbs 10:25

⁸³⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.

⁸⁴⁰ Isaiah 22:9; Zohar III 130a (Idra Rabba); Also see the preceding discourses of this year, 5718, “*b’Chaf Hei b’Kislev* – On the twenty-fifth of Kislev,” Discourse 10, Ch. 3 and on, and “*Kamah Ma’alot Tovot* – How many levels of goodness,” Discourse 18, Ch. 3 and on.

⁸⁴¹ Genesis 42:6

⁸⁴² Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), Section entitled “The true meaning of *Keri*-קרי-happenance and the true meaning of *Mikreh*-מקרה-occurrence.”

⁸⁴³ Ecclesiastes 5:8

Malchut,⁸⁴⁴ and also refers to the physical land. That is, through drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, and beyond this, His Essential Self literally, the true matter of additional superiority (*Yitron*-יתרון) is caused to be, that is, the revelation of an even higher light and illumination of *HaShem*-יהו"ה, blessed is He, than there even was at the beginning of creation when "the world was created in a state of wholeness."⁸⁴⁵

6.

Now, upon the entry of the children of Israel into the land of Israel they needed to bring about elevation in the land-*Eretz*-ארץ, which is the aspect of Kingship-*Malchut*, thereby also affecting an elevation in the physical land, so that it could be a proper receptacle (*Kli*) for *HaShem*'s-יהו"ה Godliness. That is, through fulfilling the *mitzvot* it thereby becomes a dwelling place for the Holy One, blessed is He.⁸⁴⁶

Now, as known, in order to affect an elevation in the aspect of Kingship-*Malchut*, which is the Name of *Ba"N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה), there must be a drawing down of the Name of *Ma"H*-מ"ה-45 (י"ד ה"א ו"א ה"א).⁸⁴⁷ For, as known, the Name of *Ma"H*-מ"ה-45 (י"ד ה"א ו"א ה"א) refines the Name of *Ba"N*-

⁸⁴⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁸⁴⁵ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefeh To'ar there).

⁸⁴⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁸⁴⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

יוריד ה"ה ו"ו ה"ה) 52-ב"ן. This then, is why the verse specifies,⁸⁴⁸ “Send for yourself-*Shelach Lecha* לך-שלה,” meaning,⁸⁴⁹ “according to your own judgment.” This is because Moshe is from the aspect of *Ma”H*-מ"ה-45 (יוריד ה"א וא"ו ה"א), as he said,⁸⁵⁰ “And what-*Mah*-מה are we.”

Thus, since the spies had some relation to the level of Moshe, therefore through them there was the possibility for there to be an additional superiority (*Yitron*-יתרון) brought about in the land of Canaan. For though it is a physical land, and the physical can in no way be compared to the spiritual, and certainly can in no way be compared to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and even more so, cannot be compared to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, they nonetheless affected an additional superiority (*Yitron*-יתרון) in it, that it should be a dwelling place for *HaShem*’s-יהו"ה Essential Self and Being, blessed is He.

For, as known about the matter of a dwelling (*Dirah*), the Essential Self and Being of the King dwells within the dwelling.⁸⁵¹ This matter did not take place while they were in the desert, but specifically took place in the land of Israel (as explained in Likkutei Torah).⁸⁵² This then, is the meaning of the words, “let them spy (*v’Yaturu*-ויתורו) out the land of Canaan,” in that they affected the additional superiority (*Yitron*-יתרון) brought about through fulfilling Torah and *mitzvot*, so that

⁸⁴⁸ Numbers 13:2

⁸⁴⁹ Rashi to Numbers 13:2

⁸⁵⁰ Exodus 16:7-8; Also see Torah Ohr, Va’era 56a and elsewhere.

⁸⁵¹ See *Hemshech* 5666 p. 3 translated as Revealing the Infinite, and elsewhere.

⁸⁵² Likkutei Torah, Shlach 36d and on.

even the physical land (*Eretz*-אֶרֶץ) becomes a dwelling place for the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He.

Discourse 25

“*HaSam Nafsheinu BaChayim -
He Who set our souls in life*”

Delivered on Shabbat Parshat Korach,
3rd of Tammuz, 5718⁸⁵³
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁵⁴ “He who set our souls in life and did not allow our foot to falter.” About this, his honorable holiness, my father-in-law, the Rebbe, explained in a discourse of the same title, celebrating his redemption on the 12th of Tammuz,⁸⁵⁵ [the redemption of which actually began on the 3rd of Tammuz],⁸⁵⁶ that the life in which He set our souls is much higher than the life of the soul (as it is, in and of itself).

This is because the life of the soul is limited. That is, even though, the soul is essentially alive (and transcends the expression of life as the soul vitalizes the body, not only including the particular manifestations of the vitality, but even the general vitality),⁸⁵⁷ nevertheless, since the reason the soul

⁸⁵³ This discourse was subsequently edited by the Rebbe, and distributed as a pamphlet (*Kuntres*) for the 3rd of Tammuz, 5749.

⁸⁵⁴ Psalms 66:9

⁸⁵⁵ Of the year 5694, printed in *Sefer HaMaamarim* 5710 p. 255 and on.

⁸⁵⁶ See *Sefer HaMaamarim*, *Kuntreisim* Vol. 1, 175a; *Likkutei Sichot*, Vol. 4, p. 1,314 and on, and elsewhere.

⁸⁵⁷ See at length in *Sefer HaMaamarim* 5700 p. 31 and on; 5708 p. 6 and on, and elsewhere.

is essentially alive is because the Holy One, blessed is He, embedded into the nature of the soul (to be essentially alive), therefore, even the vitality (that stems from its being essentially alive) is limited.

Rather, the matter of “He who set our souls in life,” transcends the natural order (*HaTeva*-הטבע).⁸⁵⁸ This then, is the meaning of the verse, “He who set our souls in life and did not allow our foot to falter.” That is, the empowerment that our foot will not falter, specifically stems from the life (*Chayim*-חיים) that transcends the natural order.

2.

Now, we must understand why in the life of the soul itself, even life that stems from the essential life of the soul, it is nonetheless possible for “our foot to falter,” and that the empowerment that “does not allow our foot to falter” stems specifically from life (*Chayim*-חיים) that transcends the natural order. We also must understand the relationship between this and the redemption of the 12th of Tammuz.

To understand this, we first must preface with what is stated at the beginning of this week’s Torah portion,⁸⁵⁹ “*Vayikach Korach*-קרח ויקח,” which Onkelos translated as, “Korach separated-*Va’etpaleg Korach*-קרח ואתפלג.” Now,

⁸⁵⁸ This is further illuminated by what he cites at the beginning of the second chapter of the [above-mentioned] discourse, that Rabbi Ovadia Seforno explained the verse “He Who set our souls in life” to mean, “He enlivened us [and sustained His children] amongst the nations of the world in [a way] that contradicts the natural order.

⁸⁵⁹ Numbers 16:1

everywhere else in Torah where the word “*Vayikach*-ויקה” is found, Onkelos translated it as “He took-*v’Naseev*-ונסיב,” however here he translated it as “He separated-*Va’etpaleg*-ואתפלג.”

The No’am Elimelech⁸⁶⁰ explains that the words “(Korach) separated-*Va’etpaleg*-ואתפלג” can be understood like [the verse],⁸⁶¹ “[Let there be] a firmament [in the midst of the waters], and let it separate between the waters and the waters.” About this, the Tzemach Tzedek explained⁸⁶² that (the similarity between “Korach separated-*Va’etpaleg*-ואתפלג” and the firmament-*Rakiya*-רקיע that separates) is to be understood according to the statement in Zohar,⁸⁶³ that “the firmament (*Rakiya*-רקיע) that separates, was the division of the left against the right etc., and that the dispute between Korach and Aharon was similar to this.”

From this we can understand that the relationship between “Korach separated-*Va’etpaleg*-ואתפלג” and the firmament (*Rakiya*) that separates, is not just because the root of all dispute (whatever it may be) is in the firmament (*Rakiya*) that separates. This is as stated in Midrash,⁸⁶⁴ “Why does it not state ‘it was good’ [on the second day of creation]? Because division was created [on the second day], as written,⁸⁶⁵ ‘let it

⁸⁶⁰ No’am Elimelech, Korach, cited and explained in Ohr HaTorah, Korach p. 697, p. 723; Discourse entitled “*Kol Petter Rechem*” 5627 (Sefer HaMaamarim 5627 p. 318 and on (p. 341 in the 5760 edition), and elsewhere. [Also see the discourse entitled “*Vayikach Korach* – Korach separated” 5717, translated in The Teachings of The Rebbe, 5717 Vol. 2, Discourse 27, Ch. 8.]

⁸⁶¹ Genesis 1:6

⁸⁶² Ohr HaTorah, Korach *ibid.* p. 697.

⁸⁶³ Zohar I 17a

⁸⁶⁴ Midrash Bereishit Rabba 4:6

⁸⁶⁵ Genesis 1:6

separate between the waters and the waters.”” Rather, [the statement here] is that this particular dispute too – of Korach against Aharon – is similar (and rooted in) the division of the firmament (*Rakiya*) that separates.

That is, just as the firmament (*Rakiya*) that separates, is the division of left against right, this likewise is so of the division of Korach against Aharon. This is because Aharon [the *Kohen*] was of the line of kindnesses-*Chessed* to the right, whereas Korach, the Levite, was of the line of judgments-*Gevurot* to the left.

Now, we should add that these two matters [included] in “Korach separated-*Va'etpaleg*-וְאֵתפֿלֶג” – (that is, divisiveness, and that he had a dispute against Aharon) – are related to each other. For, the fact that the creation of divisiveness (the firmament-*Rakiya* that separates) was specifically on the second day, is because the first day is the quality of kindness-*Chessed* (the right), whereas the second day is the quality of might-*Gevurah* (the left), and it is because of the quality of might-*Gevurah* that there is room for divisiveness to exist.⁸⁶⁶ This is as stated in Zohar there, “The right is the perfection of all... upon it all perfection depends, but when the left was roused, divisiveness was roused.”

With the above in mind, it can be said that Korach’s primary characteristic was that of dispute and divisiveness. [This is also understood from the teaching of our sages, of

⁸⁶⁶ Also see [Tanya] Shaar HaYichud veHaEmunah, [translated as The Gate of Unity and Faith], end of Ch. 10, as well as Likkutei Torah, Shir HaShirim 30a, that the creation of the firmament (*Rakiya*) that separates was on the second day, since the second day is the quality of might-*Gevurah*.

blessed memory,⁸⁶⁷ “Whosoever perpetuates a dispute is in violation of a prohibition,⁸⁶⁸ as the verse states,⁸⁶⁹ “there shall not be one like Korach and his assembly.” That is, the fact that a person who perpetuates a dispute (whatever it may be) is like Korach and his assembly, demonstrates that the primary characteristic of Korach is that of dispute and divisiveness.] The fact that he disputed against Aharon (kindness-*Chessed*) and wanted to make judgments-*Gevurot* primary,⁸⁷⁰ is so that through this, divisiveness would be strengthened.

Now, this must be understood, for as known, “Korach was clever,”⁸⁷¹ and therefore it makes sense to say that his dispute against the priesthood of Aharon was because he erred in the ways of service of *HaShem*-יהו"ה, blessed is He.⁸⁷² This being so, it is not understood why he would want dispute and divisiveness.

About his dispute against Aharon, it could be explained that Korach reasoned that service of *HaShem*-יהו"ה, blessed is He, must be in the line of judgement-*Gevurah*, and he therefore disputed against Aharon whose service of *HaShem*-יהו"ה, blessed is He, was in the line of kindness-*Chessed*. However,

⁸⁶⁷ Talmud Bavli, Sanhedrin 110a, and likewise see Midrash Bamidbar Rabba, Korach 18:20; Tanchuma Korach 10; Also see Rashi to Numbers 16:2

⁸⁶⁸ This is especially so according to the opinion that it is not merely an *Asmachta* (allusion) from the Torah, but that it is counted amongst the negative prohibitions. (See Sefer HaMitzvot of the Rambam, Shores Shmini; Ramban there, and elsewhere.)

⁸⁶⁹ Numbers 17:5

⁸⁷⁰ Likkutei Torah, Korach 54c and elsewhere.

⁸⁷¹ Tanchuma Korach 5; Midrash Bamidbar Rabba Korach 8; Rashi to Numbers 16:7.

⁸⁷² This accords with what is also understood from the Chassidic teachings on the Torah portion of Korach (Likkutei Torah, Korach 54a and on; Ohr HaTorah and Sefer HaMaamarim 5627 *ibid.*, and elsewhere).

based on what was stated above, that Korach wanted to make the judgments-*Gevurot* primary in order to strengthen divisiveness, this is not understood. How was it possible for Korach to think that divisiveness is a path in serving *HaShem*-יהו"ה, blessed is He?

We also must understand why [Onkelos] translates it as “Korach separated-*Va’etpaleg*-ואתפלג,” and that his “separating-*Va’etpaleg*-ואתפלג,” is akin to the firmament (*Rakiya*) that separates. For, even his name Korach-קרח seems to hint at the firmament (*Rakiya*) that separates.⁸⁷³ On the verse, “Korach separated-*Vayikach Korach*-קרח ויקח,” the Tzemach Tzedek also explained that [the name] Korach-קרח hints at the firmament (*Rakiya*-רקיע) that separates, as the verse states,⁸⁷⁴ “A firmament (*Rakiya*-רקיע) like ice (*Kerach*-קרח).”⁸⁷⁵ This being so, what is added by [translating the word “took-*VaYikach*-ויקח” as] “Korach separated-*Va’etpaleg*-ואתפלג”?

3.

This may be understood with the well-known preface⁸⁷⁶ about the [verse],⁸⁷⁷ “[Let there be] a firmament [in the midst of the waters], and let it separate between the waters and the

⁸⁷³ That is, in addition to the fact that [the name] Korach-קרח which is of the same root as “baldness-*Korach*-קורה” also hints to divisiveness in general (as will be discussed in a later note), it also hints at the separating firmament (*Rakiya*-רקיע).

⁸⁷⁴ Ezekiel 1:22

⁸⁷⁵ [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the Cheereek-הרק vowel.]

⁸⁷⁶ See Ohr HaTorah *ibid.* p. 723 and on; Sefer HaMaamarim 5627 *ibid.* Also see Likkutei Torah, VaEtchanan 11b; Imrei Binah, Shaar HaKriyat Shma, Ch. 4, and elsewhere.

⁸⁷⁷ Genesis 1:6

waters.” That is, water (*Mayim*-מים) refers to pleasure (*Ta’anug*), in that “water (*Mayim*-מים) promotes the growth of all kinds of pleasurable things”⁸⁷⁸ because it has the matter of pleasure (*Ta’anug*) in it.⁸⁷⁹ The firmament (*Rakiya*-רקיע) that separates between the upper waters and the lower waters, is the veil (*Parsa*) by which a separation is made between spiritual pleasures (the upper waters) and pleasures of this world (the lower waters).⁸⁸⁰

Now, the purpose of the firmament (*Rakiya*) that separates between the upper waters and the lower waters, is for the lower waters to ascend to a higher level than they were before their descent. That is, because of their descent below, they yearn to ascend above, in that “the lower waters cry out, ‘we wish to be before the King.’”⁸⁸¹ Through this yearning, they ascend to higher than they were before their descent, in that they ascend even higher than the upper waters.

This is what our sages, of blessed memory, meant when they said,⁸⁸² “On the third day of creation, ‘it was good’ was said twice, once for the completion of the work with the waters (*Mayim*-מים) [of the second day], and once for the completion of the work of the [third] day.” However, first glance, the work associated with the water (*Mayim*) was the matter of divisiveness, and if so, how could “it was good” be said about it?

⁸⁷⁸ Tanya, Likkutei Amarim, Ch. 1 (5b)

⁸⁷⁹ See Imrei Binah *ibid.* (17a)

⁸⁸⁰ [Also see the discourse entitled “*Vayikach Korach – Korach separated*” 5717, translated in *The Teachings of The Rebbe, 5717 Vol. 2, Discourse 27, Ch. 8.*]

⁸⁸¹ Tikkunei Zohar, Tikkun 5 (19b); Tosefot HaRosh (Hadar Zekeinim) beginning of Bereishit; Rabbeinu Bachaye to Leviticus 2:13.

⁸⁸² Midrash Bereishit Rabba 4:6; Rashi to Genesis 1:7

The explanation is that through man's service of *HaShem*-יהו"ה, blessed is He, refinement and ascent is brought about in the lower waters.⁸⁸³ Therefore, on the third day, with the verse,⁸⁸⁴ "Let the waters beneath the heavens be gathered into one area, and let the dry land appear," the land being the place for mankind, *HaShem*'s-יהו"ה Supernal intention in the work associated with the water was fulfilled.

That is, through the separation of the lower waters from the upper waters and their descent below, they then ascend higher than they were before their descent. That is, (as a result of this, ascent became possible) [and therefore, on the third day] it also states "it was good" about the work associated with the water [of the second day].

4.

Now, based on the above, we can understand why Korach wanted division. Korach thought that the intention of the lower waters being separated from the upper waters and their descent below, was for the superiority of physical pleasures, in and of themselves. This is because the root of physicality is higher than the root of spirituality.

⁸⁸³ That is, the fact that the lower waters **yearn** to ascend above is just in preparation for their refinement and ascent, whereas their **actual** refinement and ascent comes about through man's service of *HaShem*-יהו"ה, blessed is He, by offering the water libations upon the altar with the salt. (See Rabbeinu Bacheye to Leviticus 2:13 *ibid*; Also see Rashi to Leviticus *ibid*.) and other similar matters [in the service of *HaShem*-יהו"ה, blessed is He].

⁸⁸⁴ Genesis 1:9

[This is similar to the explanation in Torah Ohr,⁸⁸⁵ that about the upper worlds the verse states,⁸⁸⁶ “How great are Your works, *HaShem*-יהו"ה,” whereas the verse,⁸⁸⁷ “How many are Your works, *HaShem*-יהו"ה,” specifically refers to the lower worlds, and it is specifically great multiplicity that brings out the perfection of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in that although *HaShem*-יהו"ה is Singular, He nevertheless bears a multiplicity of particulars.⁸⁸⁸] Korach therefore wanted judgments-*Gevurot* [which are the source of multiplicity and division] to be primary.

The fact that “the lower waters cry out ‘we wish to be before the King,’” is because they sense the loftiness and superiority of revelations (*Gilyum*), (which are kindness-*Chessed* on the right side). Thus, since revelations (*Gilyum*) are primarily in the upper worlds, the lower waters (who do not have revelations-*Gilyum*) desire to leave their state of existence and ascend above.

However, because of Korach’s error in thinking that *HaShem*’s-יהו"ה Supernal intent is for physical pleasures, in and of themselves, and that the root of physicality should be revealed in them, the opposite [view resulted], that the superiority is primarily in the constrictions (*Tzimtzumim*) and

⁸⁸⁵ Torah Ohr Va’era 56a – cited in Ohr HaTorah Korach ibid., p. 723.

⁸⁸⁶ Psalms 92:6

⁸⁸⁷ Psalms 104:24

⁸⁸⁸ See Sefer HaMaamarim 5659 p. 70, where it states that the revelation of the great multiplicity of the Unlimited One, *HaShem*-יהו"ה, blessed is He, comes out of *HaShem*’s-יהו"ה title God-*Elohi*’m-אלהי"ם (which is the quality of might-*Gevurah*). [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).]

judgments (*Gevurot*) themselves, since through them physicality comes into existence.⁸⁸⁹

However, since the revelation of the root of the lower waters themselves will only happen in the coming future, Korach erred in this, because in order for there to be the revelation of the root of the lower waters themselves, they first must sense the superiority of revelations (*Gilyim*). Through this they come to thirst and yearn to ascend above, and then the root of the lower waters themselves can be revealed.⁸⁹⁰

This is why, until the third day, the verse does not say “it was good” in reference to the work associated with the water, even though on the second day there also was superiority to the work associated with the water, in the very fact that the lower waters were **separated** from the upper waters and **descended below**. However, the revelation of this superiority will only

⁸⁸⁹ To further explain based on the explanation in Likkutei Sichot, Vol. 8 (p. 110 and on, p. 116 and on), the argument of Korach that (Numbers 16:3), “The entire assembly – all of them – are holy... why do you exalt yourselves over the congregation etc.” is that Aharon’s service of *HaShem*-יהויה, blessed is He, was (Numbers 8:2), “When you kindle the lamps (*b’Ha’alotcha et HaNeirot*),” meaning [that his toil was] to affect an arousal and the desire in the Jewish people to ascend above. It was in this that Korach argued against him, that since “the entire assembly (including those whose preoccupation is the refinement of permissible matters) are holy” and on the contrary “*HaShem*-יהויה is **within them**,” in that through their service they affect the drawing down of the Name *HaShem*-יהויה, which is the Name of His Essential Self (*Shem HaEtzem*). It therefore automatically follows, “Why do you exalt?” That is, [Korach argued that] it is not necessary to awaken the desire to ascend above in them (the term “exalt-*Tinasu*-תתנשאו” can also be translated as “Why do you uplift”). Also see later in Chapter 5, that the superiority of the refinement in permissible matters is similar to the superiority of the lower waters (*Mayim Tachtonim*).

⁸⁹⁰ This is similar to what is explained in Likkutei Torah cited in the next note, that the fact that in the future the judgments-*Gevurot* will ascend higher than the kindness-*Chassadim* [for which reason the *Halachah* will then be according to the Academy of Shammai] is “specifically after they first are subjugated to the kindnesses-*Chassadim*.”

happen in the coming future, whereas currently, the intention in the descent of the waters below is for them to ascend above, which was brought about specifically on the third day (as mentioned above).

The same is likewise so of the general matter of revelation (*Gilyu*) – (which is the root of kindness-*Chessed*) – and constriction and restraint (*Tzimtzum*) – (which is the root of judgment-*Gevurah*). That is, the superior element in the restraint of *Tzimtzum* itself will be only revealed in the coming future, whereas currently, *HaShem* 's-יהו"ה Supernal intention in the restraint of the *Tzimtzum* is for the purpose of revelation-*Gilyu*.⁸⁹¹

5.

The same is so in man's service of *HaShem*-יהו"ה, blessed is He. That is, even though there is a superiority to serving Him in a way of, “know Him in all your ways,”⁸⁹² over

⁸⁹¹ See the end of the discourse entitled “*VaYikach Korach*” 5675 (*Hemshech* 5672 Vol. 2, p. 1,043), that the error of Korach (in thinking that the judgments-*Gevurot* are primary) stemmed from the fact that the restraint of the *Tzimtzum* precedes the revelation of the line-*Kav*. He erred in this, since the restraint of the *Tzimtzum* is for the purpose of revelation-*Gilyu*, “and the superiority of the restraint of *Tzimtzum* in and of itself, in that it has a preceding source in the Essential Self of *HaShem*-יהו"ה, blessed is He, will be revealed in the coming future.” Also see Likkutei Torah Korach 54c, that Korach desired to make the judgments-*Gevurot* primary, just as it will be in the coming future, when the *Halachah* will be in accordance with the Academy of Shammai, “but in truth, his vision was muddled, since it is impossible for that conduct to be actualized until after the completion of the refinements (*Birurim*),” whereas right now there is a suckling of the vitality from the judgments-*Gevurot* by the external forces, and it is therefore necessary for the judgments-*Gevurot* to be secondary to the kindnesses-*Chassadim*.

⁸⁹² Proverbs 3:6; See Mishneh Torah, Hilchot De'ot Ch. 3; Tur and Shulchan Aruch, Orach Chaim 231; Shulchan Aruch of the Alter Rebbe, Orach Chaim 156:2;

and above serving Him through Torah and *mitzvot*, for through serving *HaShem*-יהו"ה, blessed is He, in a way of “know Him in all your ways” even in worldly matters (in all your ways) there is knowledge of *HaShem*'s-יהו"ה Godliness.⁸⁹³ Nonetheless, so that one's involvement in permissible matters (“your ways”) be in a way that worldly matters do not cause him to [fall and] descend, God forbid, and on the contrary, that in these matters themselves he will perceive the particulars of *HaShem*'s-יהו"ה Godly supervision (“know Him”), this [must be preceded] by serving *HaShem*-יהו"ה, blessed is He, in a way of “all your deeds should be for the sake of Heaven.”⁸⁹⁴

In other words, one's intention in being occupied in permissible matters is so that, through them, he then will be able to occupy himself in fulfilling Torah and *mitzvot*. [Therefore, since his entire involvement with worldly matters is so that he will be able to fulfill Torah and *mitzvot*, he therefore minimizes his involvement in them as much as possible, only as much as necessary.] Then, even when he is involved in worldly matters, he sees a revelation of *HaShem*'s-יהו"ה Godliness in them – “know Him.”

[Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity.]

⁸⁹³ See Likkutei Sichot, Vol. 3, p. 907, p. 932, Vol. 18, p. 104 and on.

⁸⁹⁴ Avot 2:12; Mishneh Torah, Tur and Shulchan Aruch *ibid*. [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity *ibid*.] Also see the discourse of later this year, 5718, entitled “*v'Hayah She'erit Yaakov* – The remnant of Yaakov will be in the midst of many peoples,” Discourse 27, copied in Likkutei Sichot Vol. 3, p. 932, Note 17), that the service of *HaShem*-יהו"ה that is “for the sake of Heaven,” stems from the recognition that the restraint of *Tzimtzum* is **for the sake of** the revelation, whereas the service of Him in a manner of “Know Him in all your ways” stems from the recognition that the restraint of *Tzimtzum* **itself** reveals His perfection, blessed is He, and that He also possesses power over limitation (*Ko'ach b'Gvul*).

6.

With the above in mind, we can further understand the specific wording of our sages, of blessed memory,⁸⁹⁵ “We do not perpetuate divisiveness,” in which they specified “perpetuate-*Machzikin*-מחזיקין.” For, the existence of division – that the lower waters were separated from the upper waters – is something that was created by the Holy One, blessed is He, Himself. However, Korach’s sin was that he perpetuated (*Hechezeek*-החזיק) the divisiveness, being that he wanted this separation to be sustained, (that is, he wanted the lower waters to remain below and not yearn to ascend above).

We can add that just as *HaShem*’s-יהו"ה Supernal intent in creating the division (of the firmament-*Rakiya* that separates) on the second day, was for it be refined on the third day, at which point, even the firmament (*Rakiya*) that separates became good, this is likewise so of the divisiveness of Korach, that (as it stems from the One Above) His Supernal intent in this,⁸⁹⁶ is for there to then be peace (*Shalom*) in a way that is much loftier than it was before the dispute. As explained in the teachings of

⁸⁹⁵ Talmud Bavli, Sanhedrin 110a, and likewise see Midrash Bamidbar Rabba, Korach 18:20; Tanchuma Korach 10; Also see Rashi to Numbers 16:12

⁸⁹⁶ This may be elucidated by the known explanation of the verse (Psalms 66:5), “He is held in awe for his deeds toward mankind (נורא על בני אדם).” (See Midrash Tanchuma, Vayeishev 4; Torat Chayim, Toldot 13a and on and elsewhere.) See Likkutei Sichot, Vol. 5 p. 65 and on.

Chassidus,⁸⁹⁷ the reason that Moshe first spoke to Korach and his assembly with words of peace,⁸⁹⁸ is because Moshe thought that just as the third day (which is [the day of the *Sefirah* of] Splendor-*Tiferet*) refines the partition and separation of the second day, the same should likewise be so of Korach, that Moshe [who is the third,⁸⁹⁹ and is the [*Sefirah* of] Splendor-*Tiferet*⁹⁰⁰] will refine him. [However, this did not happen because Korach did not want it,⁹⁰¹ but instead wanted to **perpetuate** (*Lehachazik*-להחזיק) the divisiveness.]

With the above in mind, we can explain what Targum adds by translating “*Vayikach Korach*-ויקח קרח,” as, “Korach separated-*Va’etpaleg Korach*-ואתפלג קרח,” and that it is similar to the firmament (*Rakiya*) that separates, even though (as explained before) the name Korach-קרח itself hints at the firmament (*Rakiya*) that separates, (as in the verse,⁹⁰² “A firmament-*Rakiya*-רקיע like ice-*Kerach*-קרח”).

⁸⁹⁷ Sefer HaMaamarim 5627 p. 322

⁸⁹⁸ Rashi to Numbers 16:12; Talmud Bavli, Sanhedrin 110a ibid.

⁸⁹⁹ Talmud Bavli, Shabbat 88a; See Rabbeinu Nissim Ga’on there; Midrash Tanchuma, Yitro 10; See Midrash Mishlei Ch. 22.

⁹⁰⁰ See Ohr HaTorah ibid. p. 717.

⁹⁰¹ This is as stated in the discourse of 5627 cited before. To further elucidate based on what is explained in Torah Ohr, Vayishlach 24c about the matter of Yaakov desiring to refine Esav that, “the obstruction was on the part of Esav etc., who still remained below, in the state of the shattering (*Shevirah*) [of the vessels].” However, it can be said, that from the fact that he stated that Korach did not desire it, this indicates that even from the perspective of Korach’s level, there was no obstruction to his being refined through Moshe, except that he did not want it.

⁹⁰² Ezekiel 1:22; [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of the Cheereek-תִּרְקֵי vowel.]

That is, the name Korach-קרה,⁹⁰³ (which is related to the word⁹⁰⁴ “baldness-*Karchah*-קרחה,” the matter of which is division,⁹⁰⁵) indicates his nature (that he had a proclivity to be divisive) which the Holy One, blessed is He, Himself created. In contrast, when the verse states “Korach separated-*Vayikach Korach*-קרה ויקח,” this refers to the act of divisiveness which Korach himself perpetrated, by his own choice and will.

This then, is what Targum Onkelos adds by translating “*Vayikach Korach*-קרה ויקח” as “Korach separated-*Va’etpaleg Korach*-קרה ואתפלג,” similar to the firmament (*Rakiya*) that separates. That is, even though Korach’s act of dispute was by his own choice and will, it nevertheless was similar to the firmament (*Rakiya*) that separates, which was created by the Holy One, blessed is He, Himself. That is, just as *HaShem*’s-יהו"ה Supernal intention in creating the firmament (*Rakiya*) that separates, was for it to be refined on the third day, so likewise, (as it stems from the One Above) *HaShem*’s-יהו"ה Supernal

⁹⁰³ See Talmud Bavli, Yoma 83b: “Rabbi Meir would analyze names.” See there. See at length in Teshuvot uBiurim (Kehot 5734) section 1 (p. 4 (printed in Igrot Kodesh, Vol. 1 p. 288 and on)).

⁹⁰⁴ Talmud Bavli, Sanhedrin 109b

⁹⁰⁵ To elucidate, about the Torah’s juxtaposition of the [prohibition] “You shall not make a bald spot-*Karchah*-קרחה” with the prohibition “You shall not cut yourselves-*Lo Titgodedu*-לֹא תתגודדו” (Deuteronomy 14:1), our sages, of blessed memory, explained (Talmud Bavli, Yevamot 13b), “You shall not make yourselves into many factions-*Agudot Agudot*-אגודות אגודות.” Also see Sefer HaMitzvot of the Rambam, negative prohibition 45. Also see Yalkut Shimoni to the verse (Deuteronomy 14:1), “You shall not cut yourselves-*Lo Titgodedu*-לֹא תתגודדו – You shall not make yourselves in many factions-*Agudot Agudot*-אגודות אגודות, and “You shall not make a bald spot-*Karchah*-קרחה – just as Korach-קרה did in the Jewish people, by making them into many factions-*Agudot Agudot*-אגודות אגודות.”

intention in “Korach separated-*Va’etpaleg Korach*-קרח,”⁹⁰⁶ was for him to be refined through Moshe,⁹⁰⁶ as explained above.

7.

Now, it can be said that the reason Korach erred in thinking that *HaShem*’s-יהו"ה Supernal intent in the firmament (*Rakiya*) that separates, was for the separation itself, is because he did not have self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. That is, as explained (in chapter three), *HaShem*’s-יהו"ה Supernal intent in separating the lower waters from the upper waters, and their descent below, was for them to yearn and thirst to ascend above, thus bringing about the bond and inter-inclusion of two opposites.

This is because from the angle of the kindnesses-*Chassadim* (that is, revelations-*Gilyim*), the upper waters are superior, and the separation and descent of the lower waters from the upper waters was not necessary. However, from the angle of the judgments-*Gevurot*, the superiority is in revealing the root of the lower waters themselves, and the thirst and

⁹⁰⁶ [It is explained] in Likkutei Sichot, Vol. 8, p. 118 and on, that the comparison between “Korach separated-*Va’etpaleg Korach*-קרח,” and the separating firmament (*Rakiya*) is that the Supernal intention in the separation is for the subsequent elevation that will be brought about through this, which is that through the dispute of Korach, there was strength added to the priesthood of Aharon (see Rashi to Numbers 18:8). We may add that the Supernal intent in the separating firmament (*Rakiya*) is that there would subsequently be a refinement of the partition and separation itself, [for which reason, on the third day it says “it was good” regarding the work related to the water], and that the same may be said of “Korach separated-*Va’etpaleg Korach*-קרח,” that the Supernal intent in this was that Korach himself should be refined (only that this intention was not fulfilled at that time since Korach did not desire this).

yearning of the lower waters to leave their state of existence and ascend above was not necessary.

However, *HaShem's* יהו"ה Supernal intent in the descent of the lower waters – stemming from His quality of Splendor-*Tiferet*, which is the middle line (*Kav HaEmtza 'ee*)⁹⁰⁷ that bonds the opposites of Kindness-*Chessed* and Might-*Gevurah* together, until “the left is included in the right”⁹⁰⁸ - was that they should thirst and yearn to ascend above. However, since such inter-inclusion (*Hitkallelut*) stems from the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He,⁹⁰⁹ therefore, in Korach, who lacked self-nullification (*Bittul*) to *HaShem*-יהו"ה, this matter was not established.

It therefore can be said that the same is true in serving *HaShem*-יהו"ה, blessed is He, in the way of “all your deeds should be for the sake of Heaven,”⁹¹⁰ which refers to having knowledge of *HaShem's* יהו"ה Godliness in worldly matters themselves. That even so, one's entire involvement in worldly matters serves solely as medium by which to fulfill *HaShem's*-יהו"ה Torah and *mitzvot*.

This comes about through nullifying (*Bittul*) oneself to serve *HaShem*-יהו"ה, blessed is He, by fulfilling His Supernal will. That is, since one's service of *HaShem*-יהו"ה, blessed is

⁹⁰⁷ [See the preceding two discourses of this year, 5718, Discourse 23 entitled “*Karov HaShem* – HaShem Is Close,” Ch. 5 and on, and Discourse 24 entitled “*Shlach Lecha Anashim* – Send for yourself men,” Ch. 3 and on, and the citations there.]

⁹⁰⁸ See Zohar III 178a

⁹⁰⁹ See Torah Ohr, No'ach 10a and on. [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15, 20-21.]

⁹¹⁰ Avot 2:12; Mishneh Torah, Tur and Shulchan Aruch *ibid*. [Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of Unity (*Shaar HaYichud*) *ibid*.]

He, is not for the purpose of satisfying his own thirst for a revelation of *HaShem's* יהו"ה Godliness in his soul, but he rather is given over to fulfilling the Supernal will of the Holy One, blessed is He, it therefore is of no consequence [and is not a distraction to him] that he (also) knows *HaShem's* יהו"ה Godliness in worldly matters, whereas his own desire is to fulfill the will of the Holy One, blessed is He, through Torah and *mitzvot*.

[Through this [approach] he will come to have a revelation of *HaShem's* יהו"ה Godliness in worldly matters too, as discussed (in chapter five). That is, through serving *HaShem*-יהו"ה, blessed is He, in a way of "all your deeds should be for the sake of Heaven," we come to attain "know Him in all your ways."]

8.

This then, is the meaning of the verse,⁹¹¹ "He Who set our souls in life and did not allow our foot to falter." That is, when a person is involved in fulfilling *HaShem's* יהו"ה Torah and *mitzvot*, he is in a state of the head (*Rosh*), whereas when he is involved in worldly matters, he is in a state of the foot (*Regel*). However, the empowerment that even his feet (meaning, his involvement in worldly matters) will not be in a way of faltering, stems from the life (*Chayim*) that *HaShem*-יהו"ה set us in, referring to life (*Chayim*) that transcends the natural order (*HaTeva*-הטבע) and even transcends the life of the

⁹¹¹ Psalms 66:9

soul itself, and even transcends the aspect that the soul is essentially alive.

That is, from the level of the life of the soul itself (even including the aspect of its essential life), it is possible for a person to desire revelations of *HaShem's* יהו"ה Godliness in worldly matters. In such a case, since his desire in worldly matters is for (the revelation-*Giluy* within) worldly matters themselves, rather than for the sake of Heaven – that is, to fulfill Torah and *mitzvot* – then his feet (that is, his involvement in permissible matters) will falter.

However, for his feet not to falter – by involving himself in permissible matters for the sake of Heaven – this comes through life (*Chayim*) that transcends the natural order (*HaTeva*-הטבע) (and it can be said that the receptacle for this is one's self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.) For since [this life (*Chayim*)] transcends limitation, it brings about a bond between the two opposites of Kindness-*Chessed* and Might-*Gevurah*. That is, even though he is aware of the loftiness of refining permissible matters, nevertheless, his intention in engaging in permissible matters is for the sake of fulfilling *HaShem's* יהו"ה Torah and *mitzvot*.

9.

Now, we can say that this is the connection between [the verse], “He Who set our souls in life etc.,” and the redemption of the 12th of Tammuz. For, as known,⁹¹² through the conduct of the natural order – which is a constant – there is the revelation

⁹¹² See Likkutei Sichot, Vol. 17 p. 150 and on.

of the matter indicated by the verse,⁹¹³ “I יהו"ה-*HaShem* have not changed.” (Only that this matter of “I יהו"ה-*HaShem* have not changed” as it is revealed through the natural order, is garbed in the limitations of the natural order-*HaTeva*-(הטבע.) However, through miracles, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends manifestation within the worlds, is revealed.

The root of these two matters is the kindnesses-*Chassadim* and the judgments-*Gevurot*. That is, the conduct of the natural order (constraint and limitation) stems from the judgments-*Gevurot*. [It can be said that the reason it is specifically within the natural conduct of the world that “I יהו"ה-*HaShem* have not changed” is revealed, is because the root of the judgments-*Gevurot* is higher than the root of the kindnesses-*Chassadim*.] The miraculous (which is revelation that transcends the limitations of the natural order), is from the kindnesses-*Chassadim*.

Now, the matter of bringing about the “inclusion of the left in the right”⁹¹⁴ is that the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, brought about through miracles, is not in a way that it overrides the natural order. Rather, even though the natural order remains in existence, we nevertheless see that that the miracle transcends the natural order.

⁹¹³ Malachi 3:6

⁹¹⁴ See Zohar III 178a

It thus can be said that when Tanya⁹¹⁵ states that the teaching,⁹¹⁶ “[At first it arose in thought to create the world through the quality of judgment. He saw that the world could not endure this, so] He partnered the quality of compassion (*Rachamim*) with it,” refers to “the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and wonders in the Torah,” what (primarily) is meant are signs and wonders [brought about through the righteous *Tzaddikim*] which manifest in the natural order (“he partnered”).

That is, signs and wonders that transcend the natural order are from the kindnesses-*Chassadim*, whereas the natural order itself (within which the signs are manifest) is from the judgments-*Gevurot*. Therefore, signs and wonders such as this, are from the quality of compassion-*Rachamim*, which is [the *Sefirah*] of Splendor-*Tiferet*, that bonds the two opposites of Kindness-*Chessed* and Might-*Gevurah*.

This then, is the relationship between [the verse], “He Who set our souls in life etc.,” and the redemption of the 12th of Tammuz. For, the redemption of the 12th of Tammuz (including the beginning of the redemption, which took place on the 3rd of Tammuz), was an openly revealed miracle that transcended the natural order.

However, even so, it was not in a way of overriding and nullifying the natural order. Rather, the natural order remained in existence, and beyond this, at the time, the opposition even remained in their full strength. Nevertheless, they were forced

⁹¹⁵ Tanya, Shaar HaYichud VeHaEmunah [translated as The Gate of Unity & Faith], beginning of Ch. 5.

⁹¹⁶ See Rashi to Genesis 1:1; Midrash Bereishit Rabba 12:15

to help in his emancipation and redemption (with and by means of their strength).⁹¹⁷ Through this there was a nullification of the partition between the lower and the upper and “the inclusion of the left in the right.”

Through this, strength and empowerment were then granted to each and every Jew to nullify the partition between involvement in permissible matters and fulfilling Torah and *mitzvot*, so that even while engaging in permissible matters, there can be a radiance and illumination of the light of Torah and *mitzvot*. This brings about the preparation which brings us close to the fulfillment of the prophecy,⁹¹⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

That is, even physical flesh will perceive *HaShem*'s-יהו"ה Godliness.⁹¹⁹ All this is brought about through the signs and wonders wrought by the righteous *Tzaddikim*, who draw down the revelation of *HaShem*'s-יהו"ה Godliness that transcends the natural order, into the natural order, as it was in those days, and in our times.

⁹¹⁷ See Likkutei Sichot, Vol. 4 p. 1065 and on; Vol. 8 p. 121.

⁹¹⁸ Isaiah 40:5

⁹¹⁹ See Torah Ohr, Tetzave 482a and on [p. 329 in the new edition]; Shaar HaEmunah, Ch. 25; See Likkutei Sichot, Vol. 22 p. 37 (note 72).

Discourse 26

“Mi Manah Apher Yaakov - Who has counted the dust of Yaakov”

Delivered on the 12th of Tammuz, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹²⁰ “Who has counted the dust of Yaakov or numbered the quarter of Yisroel?” The verse that precedes this states,⁹²¹ “It is a people that will dwell in solitude and not be reckoned amongst the nations,” referring to the redemption that will come speedily in our days through our righteous Moshiach.⁹²² About that time the verse states, “Who has counted the dust of Yaakov or numbered the quarter of Yisroel,” because when this verse was originally said there was a foretaste of it, but in the coming future it will be with greater perfection.

Now, from this it is understood that this verse refers to the greatest of elevations. We therefore must understand why (not only the name Yisroel (ישראל) is mentioned, which is the higher name, about which the verse states,⁹²³ “For you have ruled over (*Sarita*-שרית) God-*Elohi*” אלהי”ם and man and have overcome,” but also) the name Yaakov (יעקב) is

⁹²⁰ Numbers 23:10

⁹²¹ Numbers 23:9

⁹²² As will be discussed later, in chapter eleven.

⁹²³ Genesis 32:29

mentioned, the simple meaning of which is as the verse states,⁹²⁴ “[Afterwards, his brother emerged with] his hand grasping the heel (*Akeiv*-עִקֵב) of Esav etc.,” in that Yaakov came out [of the womb] last.

This question is especially compounded by what the teachings of Chassidus explain at length in various places about the difference between the name Yaakov and the name Yisroel,⁹²⁵ which is why the verse states,⁹²⁶ “No longer will it be said that your name is Yaakov, but Yisroel.” Nonetheless, even so, about the perfection of the coming future this verse also mentions “the dust of **Yaakov**.”

We also must understand why the verse uses two different [mathematical] terms, these being “counted-*Manah*-מנה” and “numbered-*Mispar*-מספר,” though it could have simply stated, “Who has counted (*Manah*-מנה) the dust of Yaakov or the quarter of Yisroel.” The use of these two terms indicates that there is a difference between “counted-*Manah*-מנה” and “numbered-*Mispar*-מספר,” and that “counted-*Manah*-מנה” fits appropriately to “the dust of Yaakov,” whereas “numbered-*Mispar*-מספר” is more appropriate to the “quarter of Yisroel.”

However, about both, the verse states “Who-*Mi*-מי” [once], stating, “Who-*Mi*-מי has counted the dust of Yaakov or numbered the quarter of Yisroel?” (That is, the word “Who-

⁹²⁴ Genesis 25:26

⁹²⁵ See Ohr HaTorah of the Rav, the Maggid of Mezhritch, Balak, section 147 (p. 198 and on in the 5766 edition); Likkutei Torah, Balak; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 35 and the lengthy introduction to Ch. 34 and the notes there.

⁹²⁶ Genesis 32:29

Mi-ימ” also refers to [the end of the verse], “numbered the quarter of Yisroel.”)

Now, about the blessing of great numbers that the Jewish people were blessed with, it states in Midrash,⁹²⁷ “We find that Avraham was blessed with stars, as it states,⁹²⁸ ‘Gaze now toward the heavens and count the stars, if you can count them... so shall your offspring be.’ We find that Yitzchak was [also] blessed with sand, as it states,⁹²⁹ ‘For I shall surely bless you and greatly increase your offspring like the stars of the heavens and like the sand on the seashore,’ (which was added because of the binding of Yitzchak). Yaakov was blessed with the dust of the earth, as it states,⁹³⁰ ‘Your offspring shall be like the dust of the earth.’” (The Midrash concludes and states that this was fulfilled with the verse,⁹³¹ “Who has counted the dust of Yaakov or numbered the quarter of Yisroel.”)

Now, it states in Midrash⁹³² that “the Holy One, blessed is He, said to Yaakov: When your children become like ‘the dust of the earth,’ you then ‘shall breakout westward, eastward, northward and southward.’ (That is, the conclusion of the verse “Your offspring shall be as the dust of the earth” refers to “you shall breakout westward, eastward, northward and southward.”) There then will be the fulfillment of [the verse],⁹³³ ‘He raises the needy from the dust.’”

⁹²⁷ Midrash Bamidbar Rabba 2:12

⁹²⁸ Genesis 15:5

⁹²⁹ Genesis 22:17

⁹³⁰ Genesis 28:14

⁹³¹ Numbers 23:10

⁹³² Midrash Shemot Rabba 25:8; Also see the letter of the 23rd of Tammuz of this year, 5718 (Igrot Kodesh, Vol. 17, p. 264 and on); Also see the letter of the 6th of Menachem Av of this year, 5718 (Igrot Kodesh, Miluyim).

⁹³³ Samuel I 2:8

About the matter of “You shall breakout (*uFaratzta*-ופרצת),” the Midrash states,⁹³⁴ “This is the meaning of the verse,⁹³⁵ ‘He who breaks forth (*HaPoretz*-הפורץ) shall go before them,’” (similar to the teaching,⁹³⁶ “The king may breach (*Poretz*-פורץ) the fence [of a private individual] to make a path for himself, [and none may protest his action].)

This refers to King Moshiach,⁹³⁷ who is of the offspring of Peretz (פרץ).⁹³⁸ In his time the verse,⁹³⁹ “you shall breakout (*uFaratzta*-ופרצת) westward, eastward, northward and southward,” will be fulfilled. Now, it was specifically “Yaakov who was blessed with the dust of the earth” and about whom the matter of “breaking out (*uFaratzta*-ופרצת)” was stated, which is the highest of all elevations.⁹⁴⁰

2.

This may be understood by prefacing with the fact that the Jewish people as a whole are called either Yaakov or Yisroel. That is, even though the sages stated,⁹⁴¹ “One may only call three people ‘Forefathers-*Avot*-אבות,” these being Avraham, Yitzchak and Yaakov, nevertheless, the names Avraham and Yitzchak only refer to the forefathers themselves, whereas the Jewish people as a whole are called either Yaakov

⁹³⁴ Midrash Bereishit Rabba 69:5

⁹³⁵ Micah 2:13

⁹³⁶ Talmud Bavli, Pesachim 110a; Also see Baal HaTurim to Genesis 38:29

⁹³⁷ Midrash Bereishit Rabba 85:14 and Rashi there.

⁹³⁸ Ruth 4:18 and on; See Midrash Bereishit Rabba 12:6

⁹³⁹ Genesis 28:14

⁹⁴⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Ohr HaTorah, Balak p. 926 and on.

⁹⁴¹ Talmud Bavli, Brachot 16b

or Yisroel, as evidenced by the verse,⁹⁴² “Who has counted the dust of Yaakov or numbered the quarter of Yisroel?”

Now, the simple explanation of why [the Jewish people are not called Avraham or Yitzchak] is because [besides Yitzchak] Yishmael also issued from Avraham and [besides Yaakov] Esav also issued from Yitzchak,⁹⁴³ and of the three forefathers, only Yaakov’s “children were all completely fitting,”⁹⁴⁴ including all the children of Yisroel.

However, this simple explanation also indicates the inner matter. That is, the inner matter (*Pnimityut*) is that Yaakov and Yisroel are the names of the soul. That is, even though it is explained elsewhere at length⁹⁴⁵ that every Jew possesses the matter of the three forefathers, Avraham, Yitzchak and Yaakov within himself, and therefore they are considered to be the forefathers of every single Jew, (which is not so of the twelve tribes), nonetheless, the Jewish soul is called is Yaakov. Then, once it has toiled in service of *HaShem*-יהו"ה, blessed is He, and has brought about the matter indicated by the verse,⁹⁴⁶ “For you have ruled over God-*Elohi*”מ-אלהי and man and have overcome,” the soul then attains the level called Yisroel.⁹⁴⁷

⁹⁴² Numbers 23:10

⁹⁴³ Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5; Also see Shaarei Orach of Rabbi Yosef Gikatilla *ibid.*, Gate Five (*Tiferet*); Mehutam Shel Yisroel translated as On The Essence of the Jewish People, by Rabbi Yoel HaKohen Kahan.

⁹⁴⁴ Midrash Vayikra Rabba 36:5 *ibid.*; Rashi to Genesis 47:31; Also see Talmud Bavli, Pesachim 56a *ibid.*

⁹⁴⁵ Torah Ohr, beginning of Va'era

⁹⁴⁶ Genesis 32:29

⁹⁴⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 35 and the introduction and elucidating notes there.

From this it is understood that when discussing the elevated level of the Jewish people in the coming future, [at which time the elevation and superiority of the Jewish people will be revealed, both Yaakov and Yisroel will be used, as Midrash⁹⁴⁸ teaches with the analogy of the straw, hay, and chaff, who argued about who the field was sown for, in which the wheat replied, “Wait until the [grain] comes back from the threshing floor and you then will know who the field was sown for etc.”].

Based on the above statement, that Yaakov and Yisroel are names of the soul, it is understood that in Torah, all matters that relate to Yaakov, are also present in the service of *HaShem*-יהוה, blessed is He, of the soul of every single Jew. Now, in Torah, the general narrative about Yaakov begins in the Torah portion Vayitzei.

That is, in the preceding Torah portions, the Torah tells us the story of our forefathers Avraham and Yitzchak, and whatever is mentioned there about Yaakov is only as it relates to Yitzchak, as in the verse,⁹⁴⁹ “These are the offspring of Yitzchak – in which Yaakov and Esav who are spoken of.” In contrast, about Yaakov himself the narrative begins in the Torah portion Vayitzei.

The general matter⁹⁵⁰ is explained by the Holy Ohr HaChayim,⁹⁵¹ that the Torah portion, “Yaakov departed-*Vayitzei Yaakov*-וַיֵּצֵא יַעֲקֹב” hints at the descent of soul of every

⁹⁴⁸ Midrash Bereishit Rabba 83:

⁹⁴⁹ Genesis 25:19 and Rashi there.

⁹⁵⁰ See the discourse entitled “*Vayitzei Yaakov*” 5680 (Sefer HaMaamarim 5680 p. 168 and on).

⁹⁵¹ Ohr HaChayim HaKadosh to Genesis 28:14

Jew from Above to below, in that the descent is for the purpose of ascent. The matter of this descent is elucidated in the verse,⁹⁵² “Yaakov departed from Be’er Shava and went toward Charan. He encountered the place and spent the night there because the sun had set” (as will soon be explained).

3.

This may be understood according to the Zohar,⁹⁵³ that as it relates to the *Sefirot*, the verse “Yaakov departed from Be’er Shava and went toward Charan,” has two meanings (as will be explained). Through this we also will understand the matter of the descent of the soul and its service of *HaShem*-יהו"ה, blessed is He. The explanation is that in the *Sefirot* the matter of Yaakov is the Foundation-*Yesod* of the Father-*Abba*, which, in general, is the matter of Wisdom-*Chochmah*.

This is why the name Yaakov-יעקב begins with the letter *Yod*-י, referring to the *Sefirah* of Wisdom-*Chochmah*, which is the beginning the chaining down of the worlds (*Hishtalshelut*). Wisdom-*Chochmah* is therefore hinted in the letter *Yod*-י, which is a point (*Nekudah*) and is in a state of utmost constriction.

That is, because, “You are He who is One but not in enumeration,”⁹⁵⁴ in that *HaShem*-יהו"ה, blessed is He, utterly transcends the ten *Sefirot*, therefore, for there to be ten *Sefirot* – the beginning of which is Wisdom-*Chochmah* – it necessarily

⁹⁵² Genesis 28:10-11

⁹⁵³ Zohar I 146b and on

⁹⁵⁴ Introduction to Tikkunei Zohar 17a; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10.

comes about specifically through the constriction and restraint of *Tzimtzum*, to the extent that there was a first *Tzimtzum*, the matter of which was withdrawal (*Siluk*), (as explained elsewhere⁹⁵⁵ at length). Therefore, after the restraint of the *Tzimtzum*, the beginning of revelation was a mere point (*Nekudah*), which is the matter of the letter *Yod*-י.

This is also why the letter *Yod*-י is the first letter of the Name *HaShem*-יהו"ה,⁹⁵⁶ as it means "He is and He was and He will be as One-*Hoveh v'Hayah v'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה,"⁹⁵⁷ through which the totality of the chaining down of the worlds was brought into being, from the beginning of all levels, meaning, from the restraint of the *Tzimtzum*, as hinted by the letter *Yod*-י.

However, even after Wisdom-*Chochmah* already existed, the general matter of *Sefirot*, which primarily is the matter of the seven emotional qualities (*Midot*), was still necessary. However, since "He is not of any of these qualities at all,"⁹⁵⁸ in this regard there is the matter indicated by the verse, "Yaakov departed from Be'er Shava and went toward Charan."

For, according to the first explanation of the Zohar, "The Well of Seven-*Be'er Shava*-באר שבע" refers to the *Sefirah* of Understanding-*Binah*, which is the wellspring and root for

⁹⁵⁵ See Likkutei Torah, Hosafot to Vayikra 51c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11-13, and elsewhere.

⁹⁵⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁹⁵⁷ Zohar III 257b (Ra'aya Mehmna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁹⁵⁸ Introduction to Tikkunei Zohar 17b

the existence of the seven emotional qualities (*Midot*).⁹⁵⁹ *HaShem's* יהו"ה ultimate Supernal intent is indicated by the continuation, “and went toward Charan-חרנה,” which, Zohar explains refers to the drawing down [of influence] into the *Sefirah* of Kingship-*Malchut* – the world of speech (*Dibur*). This is why the word Charan-חרן-258, when the word itself is included (*Kolel*) in the count, equals the word “throat-*Garon*-גרון-259,”⁹⁶⁰ in that speech (*Dibur*) is drawn through the throat when the breath of the heart manifests within it.

4.

The explanation is that, the coming into being of anything that is of no relative measure [to its source] – such as the relative distance between the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and the worlds – must be through an intermediary that has both the lower aspect of the upper level and the upper aspect of the lower level. This is like the *Sefirah* of the Crown-*Keter*, which has the [two aspects] of *Atik* and *Arich*.⁹⁶¹

The same is so of the *Sefirot* [in general], that for the seven emotional qualities (*Midot*) to exist, there must be an intermediary, this being the aspect of “The Well of Seven-*Be'er Shava*-באר שבע,” referring to the *Sefirah* of Understanding-

⁹⁵⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

⁹⁶⁰ Likkutei Torah of the Arizal, Parshat Vayeitzei; Parshat Vayeishev; Torah Ohr, Va'era 58c, and elsewhere.

⁹⁶¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23 & 24.

Binah, which [besides being the source of the emotions] is also bound to the *Sefirah* of Wisdom-*Chochmah* [above it]. This is because Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate.”⁹⁶²

Now, the explanation is that since the emotional qualities (*Midot*) are the matter of feeling (*Hergesh*), it therefore is impossible for them to come into being directly from Wisdom-*Chochmah* as it essentially is, being that Wisdom-*Chochmah* is the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He [which is the opposite of feeling-*Hergesh*].

That is, though the aspect of Wisdom-*Chochmah* came into being after the restraint of the *Tzimtzum* and is the beginning of the chaining down of the worlds (*Hishtalshelut*), nevertheless, since it only is the beginning of the chaining down (*Hishtalshelut*) and comes immediately after complete withdrawal (*Siluk*), its state of being is therefore the “absence of the existence” (*He'eder HaMetziyut*) of anything other than *HaShem*-יהו"ה, blessed is He.⁹⁶³

This is all the more so in what we find about the worlds, that following the separation and restraint of *Tzimtzum*, the world of Creation (*Briyah*) is the first existence of a world, but only in a way of the “possibility of existence” (*Efshari HaMetziyut*) of anything other than *HaShem*-יהו"ה, blessed is

⁹⁶² Zohar II 56a; Zohar III 4a (and the Ohr HaChamah there); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

⁹⁶³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

He, rather than actual tangible existence.⁹⁶⁴ How much more is this certainly so of the aspect of Wisdom-*Chochmah*, the entire matter of which is self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, since Wisdom-*Chochmah* is the matter of nullification (*Bittul*) to *HaShem*-יהו"ה it therefore is possible for the lower aspect of the Upper level to be in it. As the Alter Rebbe states in a note in Tanya,⁹⁶⁵ in the name of the Rav, the Maggid of Mezhritch, Wisdom-*Chochmah* is the sense that *HaShem*-יהו"ה is alone and there is nothing besides Him. Therefore, the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, dwells within it. However, being that this is the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as it comes into the aspect of Wisdom-*Chochmah*, it therefore is called the “lower” aspect of the Upper level.

Similarly, within the intermediary medium of Understanding-*Binah*, the matter of which is grasp and comprehension, there also is the upper aspect of the lower level. However, if the emotional qualities (*Midot*) would exist from Understanding-*Binah* alone, the emotions (*Midot*) would remain in a state of ego and sense of self-existence. Thus, for there to be a drawing in the emotions (*Midot*) of self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, Wisdom-*Chochmah* is drawn down together with Understanding-*Binah*. This is because Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate.”

⁹⁶⁴ See Sefer HaMaamarim 5662 p. 357 and elsewhere.

⁹⁶⁵ Tanya, Likkutei Amarim, Ch. 35 (44b and on).

Through this the emotions are brought into being in a way of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as in the verse,⁹⁶⁶ “Yours *HaShem*-יהו"ה, is the Greatness (*Gedulah*), the Might (*Gevurah*), the Splendor (*Tiferet*), the Victory (*Netzach*), and the Majesty (*Hod*), for everything (*Yesod*) in the heavens and the earth is Yours; Yours *HaShem*-יהו"ה is the Kingship (*Mamlachah*).”

Now, similar to (the coming into being of the emotions (*Midot*) in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, through the intermediary of wisdom-*Chochmah* and understanding-*Binah*), we also find this in the bestowal of influence from [Moshe], the Faithful Shepherd and Leader of Yisroel, who said,⁹⁶⁷ “From where shall I get meat [to give to this entire people] etc.?”

Now, at first glance, this is not understood. For, (not only meat) but all physical matters were not of the level of Moshe, the Faithful Shepherd. He nonetheless indeed bestowed physical things to them, such as the Manna.⁹⁶⁸ We therefore must say that since these matters were spiritually present in Moshe, they then were even physically drawn to the Jewish people. This being so, why is it that Moshe specifically asked about meat, “From where shall I get meat [to give to this entire people] etc.?”

About this it is explained⁹⁶⁹ that after the refinement, (*Birur*) meat (*Bassar*-בשר) is the matter of love (*Ahavah*) of *HaShem*-יהו"ה like flames of fire. [This is also understood in

⁹⁶⁶ Chronicles I 29:11

⁹⁶⁷ Numbers 11:13

⁹⁶⁸ Exodus 16:4 and on.

⁹⁶⁹ See Likkutei Torah, Beha'alotcha 31d and on.

the literal sense, that the flesh (*Bassar*-בשר) [of the body] stems from the redness [provided by one's mother], as it states,⁹⁷⁰ “the flesh (*Bassar*-בשר) is formed from the redness.”]

Thus, since even in the highest of levels, in the matter of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, there is the one who loves,⁹⁷¹ it therefore is the opposite of the nothingness (*Ayin*-אין) of Moshe, who said,⁹⁷² “And what-*Mah*-מה are we.” Moshe therefore asked, “From where shall I get meat?” That is, even the spiritual aspect of meat (*Bassar*-בשר), which is love (*Ahavah*) of *HaShem*-יהו"ה like flames of fire, cannot be drawn down through Moshe.

This is why the elders were needed as an intermediary medium for this, as stated,⁹⁷³ “Gather seventy men from the elders of the people to me.” Moreover, even between Moshe and the elders – who were on the level of Yisroel – Aharon whose service of *HaShem*-יהו"ה was the matter of,⁹⁷⁴ “When you kindle the lamps (*b'Ha'alotcha et HaNeirot*),” was needed as an intermediary medium.

That is, in addition to the fire on the Altar, there also was the fire of the Candelabrum (*Menorah*). In other words, the fire on the Altar was akin to love (*Ahavah*) of *HaShem*-יהו"ה like flames of fire, whereas the fire of the Candelabrum (*Menorah*) was the matter of light and illumination that comes from oil (*Shemen*), in that “light is present.”⁹⁷⁵

⁹⁷⁰ Talmud Bavli, Niddah 31a

⁹⁷¹ See Torah Ohr, Vayakhel 114d; Also see Tanya, Likkutei Amarim, Ch. 35.

⁹⁷² Exodus 16:7-8; Also see Torah Ohr, Va'era 56a and elsewhere.

⁹⁷³ Numbers 11:16

⁹⁷⁴ Numbers 8:2

⁹⁷⁵ See Zohar II 140a and elsewhere.

Thus, since both matters were in Aharon, he therefore served as an intermediary to draw down influence from Moshe through the seventy elders, so that there could be love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, with fiery passion, but stemming from nullification (*Bittul*) to *HaShem*-יהו"ה, similar to the nullification (*Bittul*) of the fire and light of the Candelabrum (*Menorah*). This could then be drawn down until nullification (*Bittul*) to *HaShem*-יהו"ה could also be drawn to the flesh (*Bassar*-בשר). This is the matter of the quail meat,⁹⁷⁶ which “is very fatty (*Shamen*-שמן)”⁹⁷⁷ and represents the nullification (*Bittul*) of Wisdom-*Chochmah* to *HaShem*-יהו"ה, blessed is He, as explained at length in Likkutei Torah.⁹⁷⁸

The same is understood about the coming into being of the emotions (*Midot*) from the aspect of “The Well of Seven (*Be'er Shava*-בא"ר שבע).” That is, through the drawing down of the aspect of Wisdom-*Chochmah*, which is the letter *Yod*-י of the name Yaakov-יעקב, there is a drawing down of nullification (*Bitul*) to *HaShem*-יהו"ה, blessed is He, in the emotions (*Midot*).

Through drawing down this nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, into the emotions (*Midot*), then even in the matter of going “toward Charan-חרנה,” which refers to its being subsequently drawn into the world of speech (*Dibur*), [that is, even according the simple meaning of the verse,⁹⁷⁹ “Yaakov departed from Be'er Shava and went toward Charan,” he went there to marry the daughters of Lavan, about

⁹⁷⁶ Exodus 16:13

⁹⁷⁷ Rashi to Exodus 16:13; See Talmud Bavli, Yoma 75a

⁹⁷⁸ Likkutei Torah, Beha'alotcha 32a

⁹⁷⁹ Genesis 28:10-11

whom it states,⁹⁸⁰ “The name of the older one was Leah, and the name of the younger one was Rachel,” about whom the teachings of Kabbalah⁹⁸¹ and Chassidus⁹⁸² state that Leah corresponds to the world of thought (*Machshavah*) and Rachel corresponds to the world of speech (*Dibur*) and (as discussed in Midrash⁹⁸³) Yaakov primarily went there for Rachel, who is the world of speech (*Dibur*)]. That is, even though, in and of themselves, the letters of speech (*Dibur*) become separated and are external to the speaker, we nevertheless draw down the unity of *HaShem*-יהו"ה, blessed is He, in them.

5.

Now, the second of explanation of Zohar is lower than this. That is, the verse,⁹⁸⁴ “Yaakov departed from Be’er Shava and went toward Charan,” refers to departing from the aspect of Kingship-*Malchut* (which is also called “The Well of Seven-*Be’er Shava*-שבַּע בְּאֵר”) ⁹⁸⁵ to the world of separation (*Alma d’Pruda*), which is the matter of the external husk of *Nogah* and lower.⁹⁸⁶

⁹⁸⁰ Genesis 29:16

⁹⁸¹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Ten (*Chochmah*); Etz Chayim, Shaar 38 (Shaar Leah v’Rachel) Ch. 1-2 and elsewhere.

⁹⁸² Torah Ohr, Vayeitzei 22d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 37, 25, 35, and elsewhere.

⁹⁸³ Midrash Bereishit Rabba 71:8; Zohar I 176b

⁹⁸⁴ Genesis 28:10-11

⁹⁸⁵ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁹⁸⁶ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45 and Ch. 53 and on, and elsewhere.

This is because *HaShem* 'יהו"ה-s ultimate Supernal intent in our service [of Him] is not just to draw down influence into the world of speech (*Dibur*) as it is on the side of holiness, but also to refine (*Birur*) the sparks of holiness that fell through the shattering of the vessels (*Shevirat HaKeilim*)⁹⁸⁷ into the external husk of *Nogah*, and through that, even lower.

This is why it is called Charan-חרן-259, which is of the same root as in the verse,⁹⁸⁸ “My throat is parched-*Neichar Groni*-גרונני-גרוני,” in that the voice of speech (which comes through the throat-*Garon*-גרון-259) is not recognized in the creatures below. For, in truth, as things stem from the world of speech (*Dibur*), being that,⁹⁸⁹ “By the word of *HaShem*-יהו"ה, the heavens were made, and by the breath of His mouth all their hosts,” the power of the Actor should be recognized in the acted upon.

However, because of the concealment, beginning with the shattering of the vessels (*Shevirat HaKeilim*), followed by the diminishment of the moon and the sin of the tree of the knowledge of good and evil,⁹⁹⁰ the matter of, “My throat is parched-*Neichar Groni*-גרונני-גרוני” came about, in that *HaShem* 'יהו"ה-s Supernal speech (*Dibur*) is not felt in the creatures below.

⁹⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45 *ibid*. Also see Ch. 20 and the notes and citations there.

⁹⁸⁸ Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr Vayeitzei 21c and elsewhere.

⁹⁸⁹ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁹⁹⁰ See the discourse entitled “*Al Kein Yomru HaMoshlim*” 5691 (Sefer HaMaamarim 5691 p. 319).

This is also why the word “throat-*Garon*-גרון-259” is seven times “breath-*Hevel*-הבל-37,” referring to the seven times that the word “breath-*Hevel*-הבל” is mentioned in [the beginning of] Ecclesiastes (*Kohelet*),⁹⁹¹ which are drawn down from the seven emotions (*Midot*) by which the world is built, as the verse states,⁹⁹² “The world is built of kindness-*Chessed*.”

The aspect of the throat-*Garon*-גרון-259 is when these seven breaths (*Havalim*-הבלים) illuminate in speech. In contrast, when as a result of the concealment, there is a state of “My throat is parched-*Neichar Groni* גרוני-נחר, the matter of Charan-חרן comes about, which is of the root, “fierce anger-*Charon Af* אף-חרון,”⁹⁹³ and is the general matter of the world of separation (*Alma d’Pruda*).

This then, is the general matter of the verse, “Yaakov departed from Be’er Shava and went toward Charan.” That is, according to the first explanation of Yaakov’s departure from “The Well of Seven-Be’er Shava-שבע-באר,” referring to the *Sefirah* of Understanding-*Binah*, he descended from a “high peak”⁹⁹⁴ (and from even higher, from the aspect of the *Yod*-י of the name *Yaakov*-יעקב, which refers to Wisdom-*Chochmah*), and according to the second explanation of the name Charan-חרן, he descended to the lowest of levels, as in “My throat is parched-*Neichar Groni* גרוני-נחר,” referring to the world of separation (*Alma d’Pruda*).

⁹⁹¹ Ecclesiastes 1:2; Midrash Kohelet Rabba to Ecclesiastes 1:2

⁹⁹² Psalms 89:3; See Sefer HaMaamarim 5634 p. 54 and on, and elsewhere.

⁹⁹³ Rashi to Genesis 11:32

⁹⁹⁴ Talmud Bavli, Chagigah 5b

6.

However, this descent is for the purpose of ascent. About this the verse then states,⁹⁹⁵ “He encountered the place,” which specifies “**the** place-*BaMakom*-במקום,” with the vowel *Patach*-פתח, indicating “the **known** place.”⁹⁹⁶ In other words, it does not just refer to any place where the existence of *HaShem*-יהו"ה is unrecognizable, but rather is “the **known** place-*BaMakom*-במקום,” as in the teaching of our sages, of blessed memory,⁹⁹⁷ “He is the place of the world (*Mekomo Shel Olam*-מקומו של עולם).”⁹⁹⁸

The verse then continues, “and spent the night there because the sun had set.” That is, [this is so] even though the *Sefirah* of Kingship-*Malchut*, - (which according to the first explanation is Charan-חרנה), and this is certainly so (according to the second explanation, that Charan-חרנה is the world of separation-*Alma d'Pruda*) - has the matter of “the sun had set” in it, meaning that the sun of *HaShem*-יהו"ה is in a state of setting, in that there is no revealed illumination of *HaShem*’s-יהו"ה Godliness (as in the verse,⁹⁹⁹ “For *HaShem*-יהו"ה God-*Elohi*”*m*-אלהי"ם is a sun and a shield”).

Nevertheless, *HaShem*’s-יהו"ה ultimate Supernal intent in “the setting of the sun” is to elevate all matters from there

⁹⁹⁵ Genesis 28:11

⁹⁹⁶ See Rabbi Avraham Ibn Ezra to Genesis 28:11

⁹⁹⁷ Midrash Bereishit Rabba 68:9

⁹⁹⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.

⁹⁹⁹ Psalms 84:12; See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on; Ohr HaTorah (Yahal Ohr) to Psalms 84:12.

until there is the matter of “transforming darkness to light, and bitter to sweet.”¹⁰⁰⁰ He therefore “spent the night there,” meaning that even there, there was a drawing down of the aspect of “The Well of Seven-*Be'er Shava*-באר שבע,” which is the *Sefirah* of Understanding-*Binah*, and even higher, from the aspect of the *Yod*-י of Yaakov-יעקב, from which there was a drawing down all the way to the aspect of the “heel-*Eikev*-עקב,” which is the world of separation (*Alma d'Pruda*), the place where “the sun had set.”

The empowerment for this came from the aspect indicated by the words, “He encountered the place-*BaMakom*-במקום,” which refers to the place about which the verse states,¹⁰⁰¹ “This is the gate of the heavens,” from which strength is drawn down, in that “the Holy One, blessed is He, helps him,”¹⁰⁰² so that not only will he not come to be destroyed (and fallen) as a result of the descent, Heaven forbid, but on the contrary, he should ascend from there “with great wealth,”¹⁰⁰³ referring to the matter of refining (*Birur*) the sparks of holiness.

With the above in mind, we can also understand the order that these matters are stated in the verse,¹⁰⁰⁴ “Yaakov departed from Be'er Shava and went toward Charan. He encountered the place etc.,” even though this place-*BaMakom*-במקום was before Charan-חרן. For, it was after he “went toward Charan-חרן” that he needed to engage in the service of *HaShem*-יהויה, blessed is He, indicated by the words, “He encountered

¹⁰⁰⁰ Zohar I 4a

¹⁰⁰¹ Genesis 28:17

¹⁰⁰² See Talmud Bavli, Kiddushin 30b

¹⁰⁰³ Genesis 15:14; See Likkutei Sichot, Vol. 3 p. 823 and on; Vol. 22 p. 80.

¹⁰⁰⁴ Genesis 28:10-11

the place-*BaMakom*-במקום.” It was then that the matter indicated by “he spent the night there” could be, in order to fulfill *HaShem*’s-יהו"ה Supernal intent indicated by the words, “because the sun had set.”

7.

The explanation as it is in man’s service of *HaShem*-יהו"ה, blessed is He, is that the general matter of serving Him is in the three lines of Torah, sacrificial offerings (*Avodah*), and acts of kindness, “upon which the world stands,”¹⁰⁰⁵ including the “small world, which is man.”¹⁰⁰⁶

The line of toil-*Avodah* in serving *HaShem*-יהו"ה, blessed is He, refers to the service-*Avodah* of sacrificial offerings (*Korbanot*), this being the [soul garment] of thought (*Machshavah*). For, while offering the sacrificial offerings, the thoughts (and desire of the heart)¹⁰⁰⁷ of the *Kohen* (priest) had to be directed for the sake the six things to which he had to have intentions (*Kavanah*).¹⁰⁰⁸

Even after the destruction of the Holy Temple, when prayer [takes the place of sacrificial offerings],¹⁰⁰⁹ as it states,¹⁰¹⁰ “Let our lips be in substitution for the [sacrificial]

¹⁰⁰⁵ Mishnah Avot 1:2

¹⁰⁰⁶ Midrash Tanchuma, Pekudei 3, and elsewhere.

¹⁰⁰⁷ Zohar III 39a

¹⁰⁰⁸ Talmud Bavli, Zevachim 46b – “The slaughtered offering is slaughtered for the sake of six matters: For the sake of the particular offering; For the sake of the one who sacrifices it; For the sake of *HaShem*; For the sake of the fires; For the sake of the aroma; for the sake of being pleasing to *HaShem*; and in the case of a sin and a guilt offering, for the sake of [atonement of] the sin.”

¹⁰⁰⁹ Talmud Bavli, Brachot 26b

¹⁰¹⁰ Hosea 14:3

bull,” it states about serving *HaShem*-יהו"ה, blessed is He, through prayer,¹⁰¹¹ “You shall serve *HaShem*-יהו"ה your God,” about which our sages, of blessed memory, said,¹⁰¹² “What service is performed with the heart? You must say that this is prayer.” In other words, prayer is the matter of thought (*Machshavah*).

This is also hinted in the word “prayer-*Tefillah*-תפילה” itself, which is of the same root as, “to bind-*Tofel*-תופל,”¹⁰¹³ indicating that [through prayer] we bind ourselves to *HaShem*-יהו"ה, blessed is He. This is because that matter of binding ourselves to *HaShem*-יהו"ה, blessed is He, wholeheartedly and with the perfection of an inner binding, is not done through deed (*Ma'aseh*), being that deed can be done without any bonding at all. It likewise does not come about through speech (*Dibur*), being that speech is an outward expression to ones fellow. Rather, the matter of bonding spirit to spirit primarily comes through the soul-garment of thought (*Machshavah*).

The line of Torah, is that Torah study is primarily done through the soul-garment of speech, as the verse states,¹⁰¹⁴ “You shall speak of them,” about which it states,¹⁰¹⁵ “This verse refers to the words of Torah,” as the verse states,¹⁰¹⁶ “They are

¹⁰¹¹ Exodus 23:25; See Talmud Bavli, Bava Kamma 92b, 107b; Mechilta d'Rashbi to Exodus 23:25; Mishneh Torah, Hilchot Tefillah 1:1

¹⁰¹² Talmud Bavli, Taanit 2a

¹⁰¹³ Torah Ohr, Terumah 79d; Sefer HaMaamarim 5709 p. 79 (and the note of the Rebbe there); See Tikkunei Zohar, Tikkun 49; Likkutei Sichot, Vol. 24, p. 29, p. 315, and the note in Sefer HaMaamarim 5571 p. 80.

¹⁰¹⁴ Deuteronomy 6:8

¹⁰¹⁵ See Sifrei and Rashi to Deuteronomy 6:8; Talmud Bavli, Yoma 19b, and (the second) Rashi there entitled “*Bam*-בַּמ”; Shulchan Aruch of the Alter Rebbe, Orach Chaim 156:16; Hilchot Talmud Torah 3:2; Likkutei Sichot, Vol. 7 p. 268, note 2, and Vol. 19 p. 39, note 16.

¹⁰¹⁶ Proverbs 4:22

life to those who find them,” about which our sages, of blessed memory, stated,¹⁰¹⁷ “Do not just read it as ‘to those who find them-*L’Motzeihem*-למצאיהם,’ but read it as, ‘to those who express them-*L’Motzi’eihem*-למוציאיהם with their mouth.” This is why the blessings over the Torah are even recited over speech in Torah, specifically.¹⁰¹⁸

The line of acts of lovingkindness (*Gemilut Chassadim*) includes all the *mitzvot*,¹⁰¹⁹ and refers to the soul-garment of action (*Ma’aseh*).

Now, the primary toil of man in serving *HaShem*-יהו"ה, blessed is He, is in prayer (*Tefillah*). For, the Torah was given from Above to below, and action (that is, acts of lovingkindness) come after toiling in thought (*Machshavah*) and speech (*Dibur*). Thus, man’s primary service of *HaShem*-יהו"ה, blessed is He, is in prayer, as indicated by the verse,¹⁰²⁰ “A ladder (*Sulam*-סלם) was set earthward and its top reached heavenward,” about which it states,¹⁰²¹ “This ladder (*Sulam*-סלם) refers to prayer (*Tefillah*).”

For, through prayer man ascends and elevates all his matters together with himself. Now, prayer is primarily the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer, which comes after the recital of *Shema*, in which we state,¹⁰²² “And you shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and

¹⁰¹⁷ Talmud Bavli, Eruvin 54a

¹⁰¹⁸ Shulchan Aruch of the Alter Rebbe, Orach Chaim 47:2

¹⁰¹⁹ See Tanya, Likkutei Amarim, Ch. 37.

¹⁰²⁰ Genesis 28:12

¹⁰²¹ Zohar I 266b; Zohar III 306b

¹⁰²² Deuteronomy 6:5

with all your being.” However, this too is preceded by the verse,¹⁰²³ “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel, Adona’y Elohei’nu Adona’y Echad*-שמע ישראל יהוה אחד יהוה אלהינו יהוה אחד.”

Now, the explanation is as follows: At first glance, it is inapplicable to command love (*Ahavah*). Being that love is a [heartfelt] emotion, there are only two possibilities. That is, either one loves *HaShem*-יהוה or he does not, and if he does not, then to command him, “you shall love-*v’Ahavta*-וְאָהַבְתָּ” has no effect. However, as well-known, the Alter Rebbe answered this question in the name of the Maggid of Mezhrich,¹⁰²⁴ that the commandment [“you shall love”] means to engage in contemplation (*Hitbonenut*)¹⁰²⁵ that brings one to “love *HaShem*-יהוה your God.”

Now, since in love (*Ahavah*) of *HaShem*-יהוה, blessed is He, “there is the one who loves,” (as explained in chapter four), it thus is understood about contemplation (*Hitbonenut*) that brings to love of *HaShem*-יהוה, blessed is He, that externally it is the matter of understanding and comprehension, which is a state of tangible “somethingness” (*Yesh*) and a sense of independent existence.

However, this is not so of the source of understanding and comprehension as it is in Wisdom-*Chochmah*, where there is a motion of nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, in which case one does not come to the matter of “you shall love *HaShem*-יהוה your God with all your heart etc.,” which is

¹⁰²³ Deuteronomy 6:4

¹⁰²⁴ See Sefer HaMaamarim 5701 p. 116; See Derech Mitzvotecha 199a.

¹⁰²⁵ See Mishneh Torah, Hilchot Yesodei HaTorah 2:1-2

a matter of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, where, "there is the one who loves."

This is why this verse is preceded by "Listen Israel-*Shema Yisroel* שמע ישראל." The word "Listen-*Shema*" שמע means "to understand and grasp."¹⁰²⁶ In other words, one must contemplate that "*HaShem*-יהו"ה is our God-*Elohein*" אלהינו," meaning that *HaShem*-יהו"ה, blessed is He, is "our strength and vitality."¹⁰²⁷

That is, in actuality, the strength and vitality for all matters in the world is from the Name *HaShem*-יהו"ה, blessed is He, who transcends the natural order. This is because the Name *HaShem*-יהו"ה means "He is and He was and He will be as One-*Hoveh v'Hayah v'Yihiyeh*-והיה והיה והיה,"¹⁰²⁸ transcending time¹⁰²⁹ and automatically transcending space, being that time and space are intertwined and dependent on each other.¹⁰³⁰

¹⁰²⁶ See Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud of the Mittler Rebbe (translated as The Gate of Unity, and also known as "The Tract on Contemplation-*Kuntres HaHitbonenu*"), Ch. 1, and the notes and citations there.

¹⁰²⁷ See Shulchan Aruch, Orach Chayim 5; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKimuy*), where it is explained that the title "God-*Elohi*" מ-אלהים indicates strength, in that it is of the same root as "strong-*Aleem*" אלים," as in the dictum (Gittin 60b and elsewhere), "Whoever is stronger prevails-*Kol d' Aleem Gvar* גבר דאליים גבר." Also see Likkutei Torah, Re'eh; Shlach 40c, Balak 73c and elsewhere.

¹⁰²⁸ Zohar III 257b (Ra'aya Mehmna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

¹⁰²⁹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a) *ibid*.

¹⁰³⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the Name Sphere-*Galgol* גלגל and what it is; Also see Tanya, Shaar HaYichud

Thus, when a person contemplates that the power and vitality of everything in the natural order (*HaTeva*-הטבע) is from the Name *HaShem*-יהו"ה, blessed is He, who transcends the natural order (*HaTeva*-הטבע), then the matter of “*HaShem* is One-*HaShem Echad*-אהד יהו"ה” is caused to be in him.¹⁰³¹

That is, even in the letters *Chet*-ח and *Dalet*-ד [of the word One-*Echad*-אהד], which refer to the seven firmaments and the earth (ח-8) and the four directions (ד-4) of the world [east, west, north and south], there is a drawing down of the Master of the World-*Alupho Shel Olam*-של עולם (represented by the letter א-1 of the word One-*Echad*-אהד).¹⁰³² However, since he grasps this by way of understanding and comprehension (*Binah*), he thereby is caused to feel love (*Ahavah*) for *HaShem*-יהו"ה, blessed is He, thereby fulfilling the verse, “you shall love *HaShem*-יהו"ה your God with all your heart etc.”

Now, since the matter of Wisdom-*Chochmah* is also present here, being that Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers that never separate,”¹⁰³³ therefore, in this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, there also is the drawing forth of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, until he comes to attain the matter of, “You shall love... with all your being (*Bechol Me'odecha*-

VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a) *ibid*; Likkutei Torah, Zot HaBrachah 98a, and elsewhere.

¹⁰³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁰³² See Sefer Mitzvot Katan cited in Beit Yosef to Orach Chaim 61; Shulchan Aruch of the Alter Rebbe, Orach Chaim 61:6; Likkutei Torah, Tazriya 23c; Talmud Bavli Brachot 13b.

¹⁰³³ Zohar II 56a; Zohar III 4a (and the Ohr HaChamah there); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

דך (בכל מאדך),” which refers to nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, drawn from higher than the chaining down of the worlds (*Hishtalshelut*).

This then, is the general meaning of the verse,¹⁰³⁴ “Yaakov departed,” as it is in man’s service of *HaShem*-יהוה, blessed is He. That is, the *Yod*-י of Yaakov-יעקב refers to the root of the soul, and is drawn all the way down to the heel-*Eikev*-עקב, referring to the aspect of the “heel-*Eikev*-עקב” of the soul.

However, this is in a manner that the nullification (*Bittul*) to *HaShem*-יהוה (of the letter *Yod*-י) is drawn down as it is in wisdom-*Chochmah* itself. In other words, this is unlike the other *Sefirot*, that the drawing down to the “heel-*Eikev*-עקב” is only **through** them, but they themselves are not drawn below. In contrast, the *Sefirah* of wisdom-*Chochmah*, is itself drawn down into all things. This is stated in many places in the teachings of Chassidus,¹⁰³⁵ citing Pardes Rimoni, ¹⁰³⁶ that oil (*Shemen*-שמן) can be derived from everything – oil (*Shemen*-

¹⁰³⁴ Genesis 28:10-11

¹⁰³⁵ See Torah Ohr 39a, 110d; Likkutei Torah, Shlach 42a and elsewhere; Also see Likkutei Moharan, Torah 1.

¹⁰³⁶ See Pardes Rimoni, Shaar 7, Ch. 2; Shaar 8, Ch. 20; and Shaar 23 (Erchei HaKinuyim), Section on “*Shemen*-שמן.” That is, the primary aspect of “oil-*Shemen*-שמן” is that which flows from the Crown-*Keter* by means of Wisdom-*Chochmah*, and it is on account of its root in the Crown-*Keter* that the term “oil-*Shemen*-שמן” in the *Aleph-Beit* exchanges of *At-Bash*-שׁ אׁת בׁ is equal to “21-בׁיׁט” which is equal to the Name of the Crown-*Keter*, which is the Name *Eheye*”ה אהייה-21, which is the Name *YeH*”ו יהוה-21 which when spelled out is *Yod-Hey-Vav*-והי ו-39 which is equal to *HaShem* is One-*HaShem Echad*-והי אהד-39, which is the revelation of the true essence of Wisdom-*Chochmah*, the nullification (*Bittul*) to *HaShem*-יהוה, blessed is He. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2, The Gate of the foundation of the components in the order of *Yod-Hey-Vav-Hey*-והי ו-39).

שמן) being the aspect of Wisdom-*Chochmah*, which present in everything.

This likewise is the matter of Yaakov-יעקב, that is, the drawing down of the *Yod*-י (of Wisdom-*Chochmah*) into the “heel-*Eikev*-עקב,” meaning to the aspect of the “foot” of the soul. Thus, it is through the descent of the soul below – “he went toward Charan-חרנה” – which is the aspect of Kingship-*Malchut*, and even below that, to the world of separation (*Alma d’Pruda*), that we draw the *Yod*-י of Yaakov-יעקב even there.

About this the verse states,¹⁰³⁷ “Yaakov departed from Be’er Shava.” This departure and drawing down comes about through the aspect of “The Well of Seven-*Be’er Sheva*-באר שבע.” For, the word “Seven-*Sheva*-שבע” here, refers to the seven emotions (*Midot*), and “The Well of Seven-*Be’er Sheva*-באר שבע” refers to the source of the seven emotions (*Midot*), this being the *Sefirah* of Understanding-*Binah*, as in the first explanation [of the Zohar].¹⁰³⁸ According to the second explanation [of the Zohar], “The Well of Seven-*Be’er Sheva*-באר שבע” refers to the *Sefirah* of Kingship-*Malchut*, which gathers the seven emotional qualities (*Midot*) into herself.¹⁰³⁹

The same is so in man’s service of *HaShem*-יהוה, blessed is He, that there is the matter of understanding and comprehension, from which the seven emotions (*Midot*) are drawn, and there also is the action and revelation of the seven

¹⁰³⁷ Genesis 28:10-11

¹⁰³⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁰³⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

emotions (*Midot*), which is the matter of the *Sefirah* of Kingship-*Malchut*.

8.

However, we must understand why the verse specifically states, “Yaakov departed from *Be’er Shava*- באר שבע,” specifying “*Shava*-שבע” with the vowel *Komatz*-קמץ, rather than “*Sheva*-שבע” with the vowel *Segol*-סגל. Now, as well-known, the Seforno explained the difference between “*Be’er Shava*-שבע באר” and “*Be’er Sheva*-שבע באר,” that in Avraham’s days the name of the city was “*Be’er Shava*- באר שבע,” with the vowel *Komatz*-קמץ, because of the “oath-*Shevuah*-שבועה.” This is as the verse states,¹⁰⁴⁰ “Therefore that place was called *Be’er Shava*-שבע באר, because there they both took an oath-*Nishbe’u*-נשבועו.” However, about Yitzchak the verse states,¹⁰⁴¹ “And he named it *Shivah*-שבעה (seven – because it was the seventh place where they dug a well-*Be’er*-באר); therefore, the name of the city is *Be’er Sheva*-שבע באר.” In other words, the use of the word “*Sheva*-שבע” with the vowel *Segol*-סגל, indicates both the oath-*Shvu’ah*-שבועה and the number seven-*Sheva*-שבעה.”

This being so, we must understand why here, about Yaakov, the verse states, “Yaakov departed from *Be’er Shava*-שבע באר,” (specifying “*Shava*-שבע” with the vowel *Komatz*-קמץ). For, at first glance, since Yaakov departed from his father Yitzchak’s place, who called it “*Be’er Sheva*-שבע באר,” the

¹⁰⁴⁰ Genesis 21:31

¹⁰⁴¹ Genesis 26:33

verse should have stated, “Yaakov departed from *Be'er Sheva*-באר שבע,” (with the vowel *Segol*-סגול), rather than *Be'er Shava*-באר שבע,” (with the vowel *Komatz*-קמץ).

According to the inner meaning (*Pnimiyut*) of these matters, this may be understood as we previously explained in the name of the Holy Ohr HaChayim. That is, this verse refers to the departure of the soul from the source from whence it was hewn, in order to go to Charan-חרנה. It is about this that the verse specifies, “Yaakov departed from *Be'er Shava*-באר שבע,” (with the vowel *Komatz*-קמץ), meaning an “oath-*Shvu'ah*-שבועה.”

This refers to the oath (*Shvu'ah*-שבועה) that the soul is administered [before it descends into the world] “be righteous and do not be wicked.”¹⁰⁴² This oath (*Shvu'ah*-שבועה) empowers the soul and gives it the strength to fulfill its service of *HaShem*-יהו"ה, blessed is He, even though it descends from “a high peak to a deep pit.”¹⁰⁴³

However, this requires further explanation, for at first glance, the oath (*Shvu'ah*-שבועה) administered to the soul, “be righteous and do not be wicked,” is not understood. That is, from the perspective of the soul itself, the existence of evil is utterly inapplicable, as Zohar states,¹⁰⁴⁴ “The verse states,¹⁰⁴⁵ ‘If a soul should sin’ – this is astonishing!” That is, how could sin possibly apply to the Godly soul, being that sin stems solely

¹⁰⁴² Talmud Bavli, Niddah 30b; Tanya, Ch. 1

¹⁰⁴³ Talmud Bavli, Chagigah 5b

¹⁰⁴⁴ Zohar III 13b; 16a; Also see the introduction to Shaar HaYichud and Shaar HaEmunah of the Mittler Rebbe (*Ner Mitzvah v' Torah Ohr*), translated as Essential Faith.

¹⁰⁴⁵ Leviticus 4:2

from the body!/? This being so, what is the matter of this oath (*Shvu'ah*-שבועה)? How is it that the soul is administered an oath concerning something that relates to the body?

The explanation is that the word “He is given an oath-*Mashbi'in*-משביעין” is also related to the same root as “satiety-*Sova*-שובע.”¹⁰⁴⁶ As simply understood, this also is part of the oath. That is, even if without the oath (*Shvu'ah*-שבועה) he would be incapable of fulfilling it, he nevertheless is given an oath to fulfill the *mitzvot*,¹⁰⁴⁷ as the verse states,¹⁰⁴⁸ “I have sworn (*Nishba'ati*-נשבעת) and I will fulfill it, to keep Your righteous ordinances.” In other words, the oath (*Shvu'ah*-שבועה) brings additional strength in a way of satiety-*Sova*-שובע, to have hidden powers that are higher than his revealed powers, so that he will be capable of actualizing his service of *HaShem*-יהו"ה, blessed is He.

Now, just as all these matters are in man below, we also may understand this as these matters are Above in *HaShem*'s-יהו"ה Godliness. For, we likewise find the matter of an oath (*Shvu'ah*-שבועה) in regard to how the soul is above, as the verse states,¹⁰⁴⁹ “Give truth to Yaakov... as **You swore** (*Nishba'ata*-נשבעת) to our forefathers in days of old.” Now, at first glance, how is the matter of an oath (*Shvu'ah*-שבועה) applicable in *HaShem*'s-יהו"ה Godliness Above?

That is, it indeed makes sense that below, there can be matters that cause concealment, hiddenness, forgetfulness, and

¹⁰⁴⁶ Kitzurim v'Ha'arot to Tanya p. 57; Sefer HaMaamarim 5698 p. 235 and on.

¹⁰⁴⁷ Talmud Bavli, Temurah 3b

¹⁰⁴⁸ Psalms 119:106

¹⁰⁴⁹ Micah 7:20

tests, because of which it is possible for a person to not fulfill his promise, and therefore the matter of an oath (*Shvu'ah*-שבועה) is necessary. However, of what relevance is an oath (*Shvu'ah*-שבועה) in *HaShem's*-יהו"ה Godliness Above?

9.

This may be understood by prefacing with an explanation of the beginning of the verse, "Give truth (*Emet*-אמת) to Yaakov." It states in Talmud Yerushalmi that,¹⁰⁵⁰ "The signature of the Holy One, blessed is He, is Truth-*Emet*-אמת." Now, at first glance, the matter of a signature is that when someone writes something down, he concludes with his signature, "I am so and so." However, in the Torah and *mitzvot* that the Holy One, blessed is He, gave to the Jewish people, we often find that He concludes with the signature, "I am *HaShem-Ani HaShem*-יהו"ה," or, "The word of *HaShem-Ne'um HaShem*-יהו"ה." However, we never find it concluding with the signature, "Truth-*Emet*-אמת."

It is explained that in regard to the particulars of the *mitzvot*, His signature is "I am *HaShem-Ani HaShem*-יהו"ה." However, Torah and *mitzvot* in general, utterly transcends the particulars and also transcends the [lower] Name *HaShem*-יהו"ה and is the matter of "Truth-*Emet*-אמת." Now, Talmud Yerushalmi states,¹⁰⁵¹ "What is Truth-*Emet*-אמת? The letter *Aleph*-א [of Truth-*Emet*-אמת] is the first letter of the *Aleph-Beit*, its letter *Mem*-מ is the middle [letter of the *Aleph-Beit*], and its

¹⁰⁵⁰ Talmud Bavli, Sanhedrin 1:1

¹⁰⁵¹ Talmud Bavli, Sanhedrin 1:1 *ibid.*

letter *Tav*-ת is the last [letter of the *Aleph-Beit*],¹⁰⁵² thus teaching us that,¹⁰⁵³ ‘I *HaShem*-יהו"ה am first, and I am He who will be with the last,’ and,¹⁰⁵⁴ ‘[Thus said *HaShem*-יהו"ה, King of Israel and its Redeemer, *HaShem* Master of Legions-יהו"ה [צבאות], I am first and I am last, and without Me there is no God-*Elohi*"m-אלהי"ם.” That is, this refers to the entire the chaining down of the worlds (*Seder HaHishtalshelut*), from the highest *Sefirah* to the lowest world.

The explanation is that generally, “I am first-*Ani Rishon*-ראשון” refers to the *Sefirah* of Wisdom-*Chochmah*.¹⁰⁵⁵ For, since its existence is brought forth immediately after the first restraint of *Tzimtzum*, the matter of which is complete withdrawal (*Siluk*), it therefore is called “first-*Rishon*-ראשון.”

However, elsewhere,¹⁰⁵⁶ this is explained in a higher way, that [I am first-*Rishon*-ראשון] refers to the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. For, even though the matter of the chaining down of worlds (*Hishtalshelut*) was entirely inapplicable before the restraint of the *Tzimtzum*, nevertheless, there already was the intention for the chaining down of the worlds (*Hishtalshelut*), which subsequently brought about the restraint of the *Tzimtzum*.

Thus, since [before the restraint of the *Tzimtzum*] there already was *HaShem*'s-יהו"ה Supernal intent for the existence

¹⁰⁵² א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ' ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת'

¹⁰⁵³ Isaiah 41:4

¹⁰⁵⁴ Isaiah 44:6

¹⁰⁵⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

¹⁰⁵⁶ See *Hemshech* 5672 Vol. 3 p. 1,213 and on.

of worlds, therefore the term “first-*Rishon*-ראשון” is applicable in reference to it. That is, the term “first-*Rishon*-ראשון” is applicable in reference to it, but not the term “beginning-*Reishit*-ראשית,” which refers to the actual coming into being of novel existence itself, (as is explained in Pelach HaRimon¹⁰⁵⁷ regarding the difference between the term “beginning-*Reishit*-ראשית” and the term “first-*Rishon*-ראשון”).

This is because, there only was the intention (*Kavanah*) for the novel existence of worlds, but as of yet, there was no novel existence at all. This is why the verse specifies, “I am first-*Ani Rishon*-אני ראשון,” indicating that only “I Myself” was there.

The verse then continues, “and I am last-*v’Ani Acharon*-ואני אחרון,” referring to the conclusion of the chaining down of the worlds (*Hishtalshehut*) and the conclusion of all toil in service of *HaShem*-יהו"ה, blessed is He, at which time the prophecy,¹⁰⁵⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” will be fulfilled.

In other words, the matter indicated by the verse,¹⁰⁵⁹ “My throat is parched-*Neichar Groni*-נחר גרוני,” will be no longer (as explained in chapter five). Rather, the fact that “the mouth of *HaShem*-יהו"ה has spoken,” will be openly revealed to “all flesh,” in a way of sight, which is the ultimate recognition of truth. About this the verse states, “I am last-*Ani Acharon*-אני אחרון,” similar to how it was before the restraint of the *Tzimtzum*

¹⁰⁵⁷ Pelach HaRimon, Shaar 3, Ch. 2

¹⁰⁵⁸ Isaiah 40:5

¹⁰⁵⁹ Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr Vayeitzei 21c and elsewhere.

(that is, the matter of “I am first-*Ani Rishon*-אני ראשון”) and even higher.

To explain, it states elsewhere that before the restraint of the *Tzimtzum*, there also was the power to limit (*Ko'ach HaGvul*) as it is included in the limitless power of the Unlimited One, *HaShem*-יהו"ה, blessed is He.¹⁰⁶⁰ However, at the conclusion of the chaining down of the worlds (*Hishtalshelut*), when the toil in service of *HaShem*-יהו"ה, blessed is He, will be concluded and “The glory of *HaShem*-יהו"ה will be revealed,” which is the aspect of “I am last-*Ani Acharon*-אני אחרון,” there then will be an open revelation of the limitlessness of the Unlimited One, *HaShem*-יהו"ה, even within the limited.

The verse then continues and goes beyond even this, by stating, “and without Me there is no God-*Elohi*”m-אלהי"ם.” That is, even in the two matters indicated by “I am first-*Ani Rishon*-אני ראשון” and “I am last-*Ani Acharon*-אני אחרון,” throughout all of time and throughout the entire chaining down of the worlds (*Hishtalshelut*) between [I am first and I am last], though there is the concealment and hiddenness caused by *HaShem*'s-יהו"ה title “God-*Elohi*”m-אלהי"ם,” it nonetheless is not “without Me-*Mibaladai*-מבלעדי” (that is, “without Me there is no God-*Elohi*”m-אלהי"ם”). Rather, it all is drawn from the aspect of “I am first-*Ani Rishon*-אני ראשון,” and will ultimately be revealed in the aspect of “I am last-*Ani Acharon*-אני אחרון.”

This then, is the meaning of the verse, “Give truth-*Emet*-אמת to Yaakov.” That is, when the soul descends all the way to

¹⁰⁶⁰ See *Avodat HaKodesh* of Rabbi Meir Ibn Gabbai, Vol. 1, Ch. 8; Also see *Derech Emunah* of Rabbi Meir Ibn Gabbi, Ch. 2; Also see *Hemshech* 5672 *ibid.* Vol. 1, p. 307, and elsewhere.

the aspect of the “heels” below, it is granted Truth-*Emet*-אמת as a freely given gift, to recognize that “I am first and I am last and without Me there is no God-*Elohi*”*m*-אלהי”ם.”

Subsequently, through contemplating (*Hitbonenut*) this in a way of understanding and comprehension – that even in the concealment and hiddenness of the world, it still is so that “without Me there is no God-*Elohi*”*m*-אלהי”ם-86,” and that this also is drawn from the [lower] Name *HaShem*-יהו”ה, and higher still, from the aspect of “I am first-*Ani Rishon*-אני ראשון” [which precedes the restraint of the *Tzimtzum*] – this affects that in one’s service of *HaShem*-יהו”ה, blessed is He, he sees how even all his physical matters are drawn from that which transcends the natural order (*HaTeva*-הטבע-86).

Thus, when he engages in physical matters, his intention is for the sake of Heaven.¹⁰⁶¹ That is, being that even matters that stem from *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”ם, in truth come from the matter of “I am first-*Ani Rishon*-אני ראשון,”¹⁰⁶² therefore they too must be directed to the matter of “I am first-*Ani Rishon*-אני ראשון.” This comes about by his deeds being for the sake of Heaven.

Beyond this, stemming from the matter of “without Me there is no God-*Elohi*”*m*-אלהי”ם” as it is on an even deeper level, he arrives at an even higher form of serving *HaShem*-יהו”ה. That is, not only does the matter of *HaShem*’s-יהו”ה title

¹⁰⁶¹ Avot 2:12; See Mishneh Torah, Hilchot De’ot Ch. 3; Tur and Shulchan Aruch, Orach Chaim 231; Shulchan Aruch of the Alter Rebbe, Orach Chaim 156:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity.

¹⁰⁶² See 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*).

God-*Elohi*”m-אלהי”m come from the aspect of “I am first-*Ani Rishon*-אני ראשון and I am last-*Ani Acharon*-אני אחרון,” but beyond this, *HaShem*’s-יהו”ה title God-*Elohi*”m-אלהי”m is itself the aspect of “I am first-*Ani Rishon*-אני ראשון and I am last-*Ani Acharon*-אני אחרון.” As the verse states,¹⁰⁶³ “Indeed, you are a God-*E*”l-אל that conceals Himself.” The word “You-*Atah*-אתה” [in the second person] refers to the revelation of *HaShem*’s-יהו”ה Essential Self, blessed is He.¹⁰⁶⁴ However, the verse states, “You-*Atah*-אתה are a God-*E*”l-אל who conceals Himself,” though the two matters contradict each other.

The explanation is that in the aspect of “a God-*E*”l-אל who conceals Himself,” the aspect of “You-*Atah*-אתה” is even more pronounced than it is in the matter of revelation (*Giluy*) alone. This is explained elsewhere¹⁰⁶⁵ with the analogy of the sage who bestows his wisdom [to another] by measuring and limiting it. That is, the ability to bring down, measure, limit, and conceal his essential wisdom, requires much greater strength than [the ability] to reveal his wisdom as it is. If this was not so, he would be incapable bringing it down by measuring and limiting it etc.

This then, is the meaning of the verse, “You-*Atah*-אתה are a God-*E*”l-אל who conceals Himself.” That is, the matter of “a God-*E*”l-אל who conceals Himself” is one and the same

¹⁰⁶³ Isaiah 45:15

¹⁰⁶⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Ten (*Keter*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation).

¹⁰⁶⁵ See the discourse entitled “*L’Ma’an Yeichaltzun Yedidecha*” 5680 (Sefer HaMaamarim 5680 p. 118); Discourse by the same title, 12th of Tammuz, 5714 (Sefer HaMaamarim 5714 p. 201), translated in The Teachings of The Rebbe 5714, Discourse 20.

as the aspect of “You-*Atah*-אתה,” meaning that it the very same Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, [who limits].

From this, one comes to an even higher form of serving *HaShem*-יהו"ה, blessed is He, in that it no longer is in a manner that his physical deeds (which although [are refined and] not coarse, are still physical), except for the fact that his intention in doing them is for the sake of Heaven – but now even his physical deeds themselves become the matter of *mitzvot*.

This is like the explanation elsewhere¹⁰⁶⁶ about the difference between serving *HaShem*-יהו"ה, blessed is He, on the mundane days of the week and serving Him on Shabbat. That is, during the mundane days of the week (*Chol*), there necessarily must be eating and drinking (including all of one’s other physical needs) so that one can serve *HaShem*-יהו"ה, blessed is He, in wholeness (as explained in Tanya).¹⁰⁶⁷

Therefore, there necessarily must be care and caution in this, that it should be done within measure and limit, so that one should engage in these matters solely to the extent that they are necessary for the health of his body, so that he will be able to serve *HaShem*-יהו"ה, blessed is He, in a way of wholeness.¹⁰⁶⁸

In contrast, it is a *mitzvah* to delight in Shabbat through eating and drinking fatty meat and aged wine.¹⁰⁶⁹ In other words, on Shabbat eating and drinking meat and wine becomes the matter of a *mitzvah* and *HaShem*’s-יהו"ה Godliness. This form of service of *HaShem*-יהו"ה is much loftier than all of one’s

¹⁰⁶⁶ See Likkutei Sichot Vol. 10 p. 104 and on.

¹⁰⁶⁷ Tanya, Likkutei Amarim, Ch. 7.

¹⁰⁶⁸ See Mishneh Torah, Hilchot De’ot Ch. 3

¹⁰⁶⁹ See Mishneh Torah, Hilchot Shabbat 30:7

deeds being directed for the sake of Heaven. For, here they are done out of the recognition that “without Me there is no God-*Elohi*”*m*-אלהי"ם-86,” in that *HaShem*’s-יהו"ה title God-*Elohi*”*m*-אלהי"ם is itself the aspect of “I am first-*Ani Rishon*-אני ראשון and I am last-*Ani Acharon*-אני אחרון,” and the matter of “a God-*E*”*l*-א who conceals Himself” is one and the same as the aspect of “You-*Atah*-אתה.”¹⁰⁷⁰

10.

However, how is the matter of “Give Truth-*Emet*-אמת to Yaakov” possible? That is, how is it possible that the soul, in its state of descent below, should be granted a gift with Torah, of something that is completely opposite matters as they are below in the chaining down (*Hishtalshelut*) of the worlds with measure and limitation?

About this the verse continues, “as You swore to our forefathers in days of old-*Yemei Kedem*-ימי קדם.” The explanation is that there are “the days of the world-*Yemei Olam*-ימי עולם,” and there are “the days of old-*Yemei Kedem*-ימי קדם.”¹⁰⁷¹ The “days of the world-*Yemei Olam*-ימי עולם” are the

¹⁰⁷⁰ The “God-*E*”*l*-א-31 who conceals Himself,” always refers to *HaShem*-יהו"ה. That is, the numerical value of *HaShem*-יהו"ה is 26, it has four letters and is one word, thus equaling God-*E*”*l*-א-31, who conceals Himself in the letters *Aleph*-א through *Tav*-ת of the *Aleph-Beit*, which, together with the 5-ה places in the mouth from which the letters issue (or the five-ה primary vowels which form all construct and revelation-*Gilyu*), equals the word You-*Atah*-אתה. See *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*), and the beginning of Vol. 4 (*The Vowels of Creation*).

¹⁰⁷¹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Ten (*Keter*).

seven days of the construction [of creation], which in man's service of *HaShem*-יהו"ה, blessed is He, are like emotions (*Midot*) that come by way of understanding and comprehension ("The Well of Seven-*Be'er Sheva*-שבע-באר"), meaning emotions (*Midot*) that accord to reason and intellect. However, the "days of old-*Yemei Kedem*-ימי קדם" are higher than this, and are like emotions (*Midot*) that transcend reason and intellect.

In other words, from love of *HaShem*-יהו"ה, blessed is He, "with all your heart," one comes to serving *HaShem*-יהו"ה, blessed is He, "with all your being-*Bechol Me'odecha*-בכל מארך," which is the matter of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect.

The same is understood about how it is Above in *HaShem*'s-יהו"ה Godliness, that there are emotional qualities (*Midot*) of the chaining down of the worlds (*Hishtalshelut*) and emotional qualities (*Midot*) that transcend the chaining down of the worlds (*Hishtalshelut*). Therefore, even though according to the emotional qualities (*Midot*) of the chaining down of the worlds (*Hishtalshelut*), there are the qualities of Kindness-*Chessed* and Might-*Gevurah*, and the matter of precise measure with that soul, as to whether the soul is fit to be granted the aspect of Truth-*Emet*-אמת, about which it states,¹⁰⁷² "What did Moshe see [that caused him to prostrate]? He saw *HaShem*'s quality of Truth-*Emet*-אמת,"¹⁰⁷³ nevertheless, since "You swore to our forefathers in days of old-*Yemei Kedem*-ימי קדם,"

¹⁰⁷² Talmud Bavli, Sanhedrin 111a

¹⁰⁷³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), section on "Truth-*Emet*-אמת."

referring the emotional qualities (*Midot*) that transcend the chaining down of the worlds (*Hishtalshelut*), it therefore is in the power of the oath-*Shvu'ah*-שבועה for satiety-*Sova*-שובע to be drawn to the soul as it is below, so that even in service of *HaShem*-יהו"ה, blessed is He, that accords to reason and intellect, the aspect of Truth-*Emet*-אמת is drawn forth, this being the recognition and understanding that “I am first-*Ani Rishon*-אני ראשון and I am last-*Ani Acharon*-אני אחרון and without Me there is no God-*Elohi*”m-אלהי"ם.”

This also explains why “Yaakov departed from *Be'er Shava*-באר שבע,” written with the vowel *Komatz*-קמץ, which is of the same root as “oath-*Shvu'ah*-שבועה,” as stated in Midrash,¹⁰⁷⁴ “From the well of the oath-*Be'erah Shel Shvu'ah*-בארה של שבועה,” meaning, from the root and source of the oath-*Shvu'ah*-שבועה.¹⁰⁷⁵

This refers to the oath that the soul is given before its descent, which grants the soul strength and empowerment in the matter of “departing from *Be'er Shava*-באר שבע,” from the state of utmost elevation, to “go to Charan-חרנה” – the world of speech (*Dibur*) and the world of separation (*Alma d'Pruda*), to refine the world of thought (*Machshavah*) and the world of speech (*Dibur*) and elevate the sparks of holiness etc., thus affecting the refinement of souls, which is the matter of refining the sheep, as written,¹⁰⁷⁶ “Now, you are My sheep, the sheep of My pasture, you are Man etc.,” until all matters that descended and were drawn below are extracted from there, by him

¹⁰⁷⁴ Midrash Bereishit Rabba 68:7

¹⁰⁷⁵ See Matnat Kehunah to Bereishit Rabba 68:7 ibid.

¹⁰⁷⁶ Ezekiel 34:31

“spending the night there,” in the place-*BaMakom*-במקום,” where “the sun had set,” (as explained in chapter six).

This also explains the statement in Midrash that¹⁰⁷⁷ “the Holy One, blessed is He, said to Yaakov: When your children become like ‘the dust of the earth,’ then ‘you shall breakout westward, eastward, northward and southward.’” In other words, through descending below until the dust of the earth “upon which everyone tramples,”¹⁰⁷⁸ which is the matter of descending to the world of separation (*Alma d’Pruda*), that is where the Torah was given,¹⁰⁷⁹ specifically below. For, [as Moshe responded to the angels],¹⁰⁸⁰ “Did you descend to Egypt? Do you have an evil inclination?” This is so that there will be the spreading out from there, in a way of “you shall breakout westward, eastward, northward and southward,” referring to the matter of leaving all limitations.

This is like what was explained before (in chapter nine) about the matter of “I am last-*Ani Acharon*-אני אחרון” which is even higher than the matter of “I am first-*Ani Rishon*-אני ראשון.” This is because then, *HaShem’s*-יהו"ה power to limit (*Koach HaGvul*) will be in a way that the limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will radiate within it, and beyond this, the aspect of “a God-*E”l*-א"ל who conceals Himself” will be revealed in the aspect of “You-*Atah*-אתה,” so that,¹⁰⁸¹ “all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

¹⁰⁷⁷ Midrash Shemot Rabba 25:8

¹⁰⁷⁸ See Midrash Bereishit Rabba 41:9 and Matnat Kehunah there.

¹⁰⁷⁹ See Ohr HaTorah, Balak p. 961 and on.

¹⁰⁸⁰ Talmud Bavli, Shabbat 88b and on

¹⁰⁸¹ Isaiah 40:5

With the above in mind, we can understand the verse,¹⁰⁸² “Who has counted (*Manah*-מנה) the dust of Yaakov or numbered (*Mispar*-מספר) the quarter of Yisroel?” For, about the word “counted-*Manah*-מנה,” it states in the Midrashim¹⁰⁸³ of our sages, of blessed memory, that it stems from the word in the verse,¹⁰⁸⁴ “[But to Chanah he gave] a double portion-*Manah*-מנה,” indicating that it is a gift (*Matanah*-מתנה). This is like the explanation of verse, “Give Truth-*Emet*-אמת to Yaakov,” that this is in the form of a gift that is not measured commensurate to one’s toil. This gift is given from the aspect of “Who-*Mi*-מי,” (“Who-*Mi*-מי has counted), which transcends all the chaining down of the worlds (*Hishtalshelut*),¹⁰⁸⁵ but is drawn down to the “dust of Yaakov, (that is, “Who (*Mi*-מי) has counted (*Manah*-מנה) the dust of Yaakov”).

That is, that even as we are below, in the world of separation (*Alma d’Pruda*) where “the sun has set,” and where,¹⁰⁸⁶ “My throat is parched-*Neichar Groni*-נחר גרוני,” it is here that we must actualize all our service of *HaShem*-יהו"ה, blessed is He, with the power granted by the *Yod*-י of Yaakov-יעקב, which descends all the way down until the aspect of the “heel-*Eikev*-עקב” of the soul, and thereby, even descends to the

¹⁰⁸² Numbers 23:10

¹⁰⁸³ See Zohar III 204a, cited in Ohr HaTorah, Balak p. 917, p. 951 and on.

¹⁰⁸⁴ Samuel I 1:5

¹⁰⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see Ohr HaTorah Balak ibid. p. 921; Sefer HaLikkutim, section on “Who-*Mi*-מי.”

¹⁰⁸⁶ Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr Vayeitzei 21c and elsewhere.

“heels-*Akavayim*-עקביים” of the world, until the “footsteps-*Ikveta*-עקבתא of Moshiach.”

However, the descent to below causes the subsequent ascent to Above, in a way that even in the Godly soul itself there is an addition in its service of *HaShem*-יהו"ה, blessed is He. This is like the explanation¹⁰⁸⁷ of the verse, “You shall love *HaShem*-יהו"ה your God with all your heart, and with all your soul, and with all your being.”

That is, through the Godly soul toiling with the animalistic soul and affecting the matter of restraint (*Itkafiya*) in it, and subsequently also the matter of “transformation (*It'hapcha*) from darkness to light and from bitter to sweet,”¹⁰⁸⁸ the Godly soul attains an additional matter of limitlessness, over and above how it is, in and of itself, which solely is in a way of emotions (*Midot*) that accord to reason and intellect.

About this the verse continues, “or numbered (*Mispar*-מספר) the quarter of Yisroel.” That is, Yisroel-ישראל refers to the Godly soul as it is, in and of itself. That is, it is called Yisroel-ישראל, which forms the words, “A head for Me-*Li Rosh*-לי ראש-”¹⁰⁸⁹ because “the souls of Israel (*Yisroel*-ישראל) arose in *HaShem*'s-יהו"ה Supernal thought.”¹⁰⁹⁰ That is, within the thought (*Machshavah*) itself, they are in a state of ascent in

¹⁰⁸⁷ See Torah Ohr, Noach 9a and elsewhere.

¹⁰⁸⁸ Zohar I 4a

¹⁰⁸⁹ Shaar HaPesukim of the Arizal to Genesis (Vayishlach) 32:29; Pri Etz Chayim, Shaar 29 (Shaar HaLulav), Ch. 1; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the notes and citations there; Also see Sefer HaMitzvot of the Tzemach Tzedek 15b, citing Zohar.

¹⁰⁹⁰ Midrash Bereishit Rabba 1:4

thought, to the highest level of thought,¹⁰⁹¹ as indicated by “A head for Me-*Li Rosh*”¹⁰⁹² לִי רֹאשׁ-שׁ.”

This is because the soul is generally divided into the *Nefesh*, *Ru'ach*, *Neshamah*, and *Neshamah* of the *Neshamah*¹⁰⁹³ (which also includes the Singular-*Yechidah* essence of the soul).¹⁰⁹⁴ These are the four aspects of,¹⁰⁹⁵ “She is pure (*Tehorah*)... You created her (*Baratah*), You formed her (*Yatzartah*), You blew her (*Nafachtah*) into me.”

Now, it is through toiling in service of *HaShem*-יהוה, blessed is He, with the “dust of Yaakov,” which is the matter of toiling in physical matters and toiling with the animalistic soul and the body, that there thereby is caused to be the matter of “or numbered (*Mispar*-מספר) the quarter of Yisroel.” This is because the word “numbered-*Mispar*-מספר” is of the same root as in the verse,¹⁰⁹⁶ “You shall count-*u'Sefartem*-וספרתם for yourselves,” as explained by the Alter Rebbe, that it is of the same root as in the verse,¹⁰⁹⁷ “The heavens declare-*Mesaprim*-מספרים the glory of God-*E*”¹⁰⁹⁸ “אֵל-לֵל” meaning that,¹⁰⁹⁸ “They make it radiant-*Sapir*-ספיר.”

¹⁰⁹¹ Likkutei Torah, Shir HaShirim 19b

¹⁰⁹² See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The twelve letters ט״י ל״נ ס״ע צ״ק correspond to the twelve tribes of Israel; Also see Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal*.

¹⁰⁹³ Midrash Bereishit Rabba 14:9; Zohar I 79b

¹⁰⁹⁴ See *Sefer HaMaamarim* 5696 p. 51 and elsewhere.

¹⁰⁹⁵ See the “*Eloh*”*ai Neshamah*” liturgy of the morning blessings.

¹⁰⁹⁶ Leviticus 23:15

¹⁰⁹⁷ Psalms 19:2

¹⁰⁹⁸ Zohar II 136b; See *Pardes Rimonim*, Shaar 8, Ch. 2; *Biurei HaZohar* of the Tzemach Tzedek p. 70 and on.

The “quarter of Yisroel” refers to the four parts¹⁰⁹⁹ of the soul, as indicated by the words, “She is pure (*Tehorah*)... You created her (*Baratah*), You formed her (*Yatzartah*), You blew her (*Nafachtah*) into me,” which become radiant and illuminated by the Singular-*Yechidah* essence of the soul. This comes about through serving *HaShem*-יהו"ה, blessed is He, with the toil of self-sacrifice (*Mesirat Nefesh*) for the sake of the Name *HaShem*-יהו"ה, blessed is He, which we come to through the toil of the Godly soul with the animalistic soul.

Now, this will be fully revealed in the coming future, for it then will be as indicated by the verse,¹¹⁰⁰ “It is a nation that will dwell in solitude,” in that in that time there only will be *HaShem*'s יהו"ה and the Jewish people. We then will see the result of all our toil in service of *HaShem*-יהו"ה, blessed is He, beginning with the gift (*Manah*-מנה) that was given to the “dust of Yaakov,” through which an addition in the Godly soul and its matters is also brought about, thus bringing about the “illumination-*Mispar*-מספר of the quarter of Yisroel-ישראל.”

12.

Now, this can be connected to the statement in Psalm 79,¹¹⁰¹ “And repay our neighbors sevenfold into their bosom, their disgrace by which they have disgraced You O’ Lord-

¹⁰⁹⁹ Ohr HaTorah, Balak p. 928

¹¹⁰⁰ Numbers 23:9

¹¹⁰¹ Psalms 79:12-13 – This Psalm began to be recited on the 12th of Tammuz of this year 5718, in honor of the 79th year of the birth of his honorable holiness, the Rebbe Rayatz, whose soul is in Eden, the one whose day of celebration is being celebrated. See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on.

אֲדוֹנָי יְיָ אֱלֹהֵינוּ. As for us, Your nation and the sheep of Your pasture, we shall thank You forever, we shall relate Your praise for generation after generation.”

To explain, the verse states,¹¹⁰² “Is not Esav the brother of Yaakov?” This is why Esav is called “our neighbor” (the neighbor of Yaakov). Now, Esav is rooted in the seven primordial kings [of the world of Chaos] in which there was the matter of shattering (*Shevirah*),¹¹⁰³ until this caused “their disgrace by which they have disgraced You O’ Lord-*Adona*”יְיָ אֱלֹהֵינוּ.” For this, the punishment is, “And repay our neighbors sevenfold etc.,” meaning that we transform the seven emotions of the opposite of holiness, into the seven emotions of holiness (similar to how [for the truly penitent-*Baal Teshuvah*] willful transgressions are transformed into merits).¹¹⁰⁴

For, since the lowest level (“the dust of Yaakov”) is caused to be refined (*Birur*), this thereby causes a much higher elevation to be added. This is why the verse does not say “seven-*Sheva*-שבע,” but specifies, “sevenfold-*Shivatayim*-שבעתיים.” In other words, there then are no longer just the seven emotions (*Midot*) of the world of Repair-*Tikkun*, but also the seven emotions (*Midot*) of the world of Chaos-*Tohu*. That is, there is not just the aspect of “soft as a reed,” but also the aspect of “hard as a cedar,”¹¹⁰⁵ which follows after a person has

¹¹⁰² Malachi 1:2

¹¹⁰³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

¹¹⁰⁴ Talmud Bavli, Yoma 86b

¹¹⁰⁵ See Talmud Bavli, Taanit 20b

actualized the matter of, “Do not be as hard as a cedar”¹¹⁰⁶ in himself (as explained elsewhere).¹¹⁰⁷

The verse then continues, “As for us, Your nation and the sheep of Your pasture.” The explanation is that “Your nation-*Amcha*-עמך,” and “the sheep-*Tzon*-צאן of Your pasture” are two distinct ways by which the Jewish people are bound to the Holy One, blessed is He.

From the aspect of Torah, the Jewish people are called “Your nation-*Amcha*-עמך,” being that they must have some similarity and likeness to the King. For, only then is it applicable for there to be Kingship over a nation, (which is why Kingship over animals does not apply).¹¹⁰⁸ In other words, through the Jewish people studying *HaShem* יהו"ה's Torah, this being His wisdom, they become similar to the King, King of kings, the Holy One, blessed is He, and are then called “Your nation-*Amcha*-עמך.”

However, from the aspect of His *mitzvot*, the fulfillment of which must be in a way of, “I issued a decree and commanded an edict,”¹¹⁰⁹ the Jewish people are called “the sheep-*Tzon*-צאן of Your pasture.” This is the matter of “the reward of the *mitzvah* is the *mitzvah*-מצוה itself,” in that they become bonded (*Tzavta*-צוותא)¹¹¹⁰ to the Holy One, blessed is

¹¹⁰⁶ See the discourse entitled “*She'erit Yaakov*” of Shabbat Parshat Balak of this year, 5718, Discourse 27, Ch. 5, and the citations there.

¹¹⁰⁷ See *Torat Chayim*, Bereishit 9a and on; *Hemshech* 5672 Vol. 1 p. 470 and on, and elsewhere.

¹¹⁰⁸ See Tanya, Shaar HaYichud VeHaEmunah, Ch. 7 (81b); *Sefer HaMaamarim* 5703 p. 10.

¹¹⁰⁹ *Midrash Bamidbar Rabba*, Chukat; *Tanchuma* there 3:8, and elsewhere.

¹¹¹⁰ See *Likkutei Torah*, Bechukotai 45c; *Sefer HaMaamarim* 5698 p. 52

He, in that that they bring “satisfaction of spirit before Me, that I spoke and My will was done.”¹¹¹¹

The Holy One, blessed is He, then grants all their needs, as the verse states,¹¹¹² “If you will follow My decrees” (referring to the study of Torah,¹¹¹³ about which it states,¹¹¹⁴ “Study is greater, since it brings to action”) “and observe My commandments and perform them; then I will provide your rains in their time etc.” This refers to the “the sheep of Your pasture,” like a shepherd who ensures that all the needs of his sheep are met.

However, Talmud states¹¹¹⁵ that “the name Bilaam-בלעם means ‘without a nation-*b’Lo Am-עם*.’” Zohar¹¹¹⁶ similarly states that, “the name Bilaam-בלעם means ‘without a nation-*Bal Am-עם*,’ meaning that there is neither a nation nor a shepherd.” In other words, Bilaam fights against the Jewish people by arguing that they do not have any similarity to the Holy One, blessed is He, that would make them His “nation-*Am-עם*,” nor do they have any matter that would make them His flock.

However, when the matter of, “And repay our neighbors sevenfold” will come about, in which “our neighbors” [in the plural] includes Bilaam, who is the neighbor of our teacher Moshe – as our sages, of blessed memory, stated¹¹¹⁷ on the

¹¹¹¹ Torat Kohanim and Rashi to Leviticus 1:9 and elsewhere.

¹¹¹² Leviticus 26:3

¹¹¹³ Torat Kohanim and Rashi to Leviticus 26:3

¹¹¹⁴ Talmud Bavli, Kiddushin 40b

¹¹¹⁵ Talmud Bavli, Sanhedrin 105a

¹¹¹⁶ Zohar III 199b

¹¹¹⁷ Sifrei to Deuteronomy 34:10

verse,¹¹¹⁸ “Never again has there arisen in Israel a prophet like Moshe,” that “amongst the nations of the world there did arise [a prophet like Moshe], and this is Bilaam,” – then when the matter of “repay our neighbors sevenfold” will come about, referring to the refinement of the emotions (*Midot*) of the world of Tohu, as mentioned above, there then will be the matter of, “As for us, Your nation and the sheep of Your pasture,” in a way that “we shall thank You forever, we shall relate Your praise from generation after generation,” with the eternal redemption, which will be forever and from generation after generation!

13.

Now, since everything that will be revealed in the days of Moshiach depends on our deeds and service of *HaShem*-יהוה, blessed is He, throughout the time of exile,¹¹¹⁹ there must be a foretaste of this during the time of exile. This is the matter of the souls of the world of Emanation (*Atzilut*), these being the general souls of the righteous-*Tzaddikim* and spiritual leaders of the generation, who, in and of themselves, are not subject to the limitations of the exile.¹¹²⁰ That is, even as they are in a physical body and animalistic soul, and even as they are in the limitations of the world, nonetheless wonders and miracles are

¹¹¹⁸ Deuteronomy 34:10

¹¹¹⁹ See Tanya, Likkutei Amarim, Ch. 37.

¹¹²⁰ Also see the Sichah-Talk of the 20th of Kislev 5693, Ch. 7 (Likkutei Dibburim, Vol. 1, 37b and on).

drawn down by their hand,¹¹²¹ including wonders and miracles that are beyond and opposite the natural order, in a manner that they come forth and manifest through the vessels of the natural order. This is similar to how it will be in the coming future, with the revelation of “I am last-*Ani Acharon*-אני אחרון.” That is, even “God-*E*”*ל*”א who conceals Himself” will be openly revealed in a way of “You-*Atah*-אתה.”

Amongst this foretaste of the coming future are the wonders and miracles of the 12th of Tammuz, which came forth within the vessels of the natural order in a way that “all flesh as one, beheld the wonders that *HaShem*-יהוה did in the earth.”¹¹²² This strengthens and empowers all the souls that are particular sparks and sparks of sparks of the general soul of the spiritual leader of the generation, so that even in their toil in serving *HaShem*-יהוה, blessed is He, within the world, and with the knowledge that even in matters and by means of the vessels of the natural order, they must fulfill their mission, they nevertheless have wonders and miracles, so that even in the state of concealment (“God-*E*”*ל*”א who conceals Himself”), they see the matter of “You-*Atah*-אתה,” with their eyes of flesh!

14.

Now, through the general toil of serving *HaShem*-יהוה, blessed is He, throughout the time of exile, in the aspect of “the dust of Yaakov,” with the ultimate descent to the dust of the

¹¹²¹ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 5.

¹¹²² See Igrot Kodesh of the Alter Rebbe, p. 230 and on.

earth, to the point that we do not openly sense the matter of “Give Truth-*Emet*-אמת to Yaakov,” which was given as a gift, and beyond this, there even are those who do not at least understand this by way of grasp and understanding, nonetheless, specifically through such toil in serving *HaShem*-יהוה, blessed is He, there will be the fulfillment of the verse,¹¹²³ “He raises the needy from the dust,” to bring about the matter of,¹¹²⁴ “you shall breakout (*uFaratzta*-ופרצת) westward, eastward, northward and southward,” to all four directions of the world, which are the quarters of the world. Through this, even in the nature of the world itself and in the chaining down of the worlds (*Hishtalshelut*) itself, we see the matter of “you shall breakout (*uFaratzta*-ופרצת).”

Through this, we also bring about that “the quarter of Yisroel,” referring to all four parts of the soul, from “She is pure (*Tehorah*),” to “You blew her into me (*Nafachta Bi*),” will all be in a way of “you shall breakout (*uFaratzta*-ופרצת).” All this is a preparation, introduction, and receptacle, to bring the drawing down below ten handbreadths in our times, that,¹¹²⁵ “The one who breaks forth (*HaPoretz*-הפורץ) shall go before them,” referring to King Moshiach,¹¹²⁶ may he come speedily, in the most literal sense!

¹¹²³ Samuel I 2:8

¹¹²⁴ Genesis 28:14

¹¹²⁵ Micah 2:13

¹¹²⁶ Midrash Bereishit Rabba 85:14 and Rashi there.

Discourse 27

*“V’Hayah She’erit Yaakov b’Kerev Amim Rabim -
The remnant of Yaakov will be in the midst of many
peoples”*

Delivered on the (pushed off fast day of) 17th of Tammuz,
Shabbat Parshat Balak, 5718
By the grace of *HaShem*, blessed is He,

1.

The¹¹²⁷ verses states,¹¹²⁸ “The remnant of Yaakov will be in the midst of many peoples like dew from *HaShem*-יהוה, like raindrops upon grass, which is not hoped for from man and not awaited from mankind. And the remnant of Yaakov will be amongst the nations, in the midst of many peoples, like a lion amongst the animals of the forest and like a young lion amongst flocks of sheep, who when he passes by, tramples and tears apart and there is no rescuer.”

Now, we must understand why the first verse says, “in the midst of many peoples.” For, it makes sense that the second verse, which speaks of the remnant of Yaakov that is amongst the nations, states “in the midst of many peoples,” as it concludes there, “who when he passes by, tramples and tears apart etc.” However, the first verse speaks about the revelations

¹¹²⁷ This discourse is a direct continuation of the preceding discourse (Discourse 26) entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov.”

¹¹²⁸ Micah 5:6-7 (the *Haftorah* of the Torah portion of Balak)

of the coming future, at which time there will be the greatest state of elevation. This being so, it is not understood why this verse states, “in the midst of many peoples.”

Additionally, we must understand why it states, “which is not hoped for from man, and not awaited from mankind.” Does not scripture explicitly state,¹¹²⁹ “Cursed is the man who puts his trusts in man,” indicating that this is utterly prohibited? This being so, what superiority is there in the words, “which is not hoped for from man and not awaited from mankind”? (The question is compounded considering that this verse discusses the loftiness of the coming future.)¹¹³⁰

We must also understand¹¹³¹ why this verse mentions the name Yaakov-יעקב [in reference to the Jewish people] being that the name Yaakov-יעקב is lower level than the name Yisroel-ישראל, which is the higher name. This being so, when speaking of the loftiness of the coming future, should not the name Yisroel-ישראל have been used?

2.

Now, to understand this, we first must preface with what was explained before¹¹³² about the names Yaakov-יעקב and Yisroel-ישראל. It was explained that these are the names by which the soul is called in relation to its descent below, which is descent for the purpose of ascent. In other words, before the

¹¹²⁹ Jeremiah 17:5

¹¹³⁰ See *Torat Menachem* Vol. 17 p. 79 and the citations there.

¹¹³¹ *Sefer HaMaamarim* 5634 p. 261, p. 264, p. 360 “*She’erit Yaakov*”

¹¹³² In the preceding discourse entitled “*Mi Manah Afar Yaakov – Who has counted the dust of Yaakov,*” Discourse 26, Ch. 2 and on.

soul's descent, it is called Yaakov-יעקב, and then after its descent (and its toil in serving *HaShem*-יהו"ה, blessed is He), the soul receives the additional name Yisroel-ישראל.

About this the verse states,¹¹³³ “Yaakov-יעקב departed from Be'er Shava and went toward Charan.”¹¹³⁴ The name Yaakov-יעקב divides into “the *Yod*-י in the “heel-*Eikev*-עקב,” referring to the level of Wisdom-*Chochmah*, which is in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is because the Essential Self of *HaShem*-יהו"ה, blessed is He, is more revealed in Wisdom-*Chochmah* than in the Crown-*Keter*.

However, according to both explanations of the Zohar, *HaShem*'s-יהו"ה Supernal intent is to draw the aspect of Wisdom-*Chochmah* down to “Charan-חרנה.”¹¹³⁵ The first explanation is that [Charan-חרן] refers to the world of speech (*Dibur*) which is the aspect of Kingship-*Malchut*. The second explanation is that Charan-חרן is of the same root as,¹¹³⁶ “My throat is parched-*Neichar Groni*-גרוני,” and refers to the world of separation (*Alma d'Pruda*), that is, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), this being “the fierce anger-*Charon Af*-אף of the world.”¹¹³⁷ However *HaShem*'s-יהו"ה Supernal intent, is for the aspect of the *Yod*-י to be drawn down until the aspect of “the fierce anger-*Charon Af*-אף of the world.”

¹¹³³ Genesis 28:10-11

¹¹³⁴ See the discourse entitled “*Vayeitzei Yaakov*” 5680 (Sefer HaMaamarim 5680 p. 168 and on).

¹¹³⁵ Zohar I 146b and on

¹¹³⁶ Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr *Vayeitzei* 21c and elsewhere.

¹¹³⁷ Rashi to Genesis 11:32

This is *HaShem* 's-יהו"ה ultimate Supernal intent in the descent of the soul below, which is a very great descent. That is, it is for an even greater ascent, which is to draw forth the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

This is why Yaakov's toil when he came to Charan-חרן was in the house of Lavan-לבן.¹¹³⁸ This is because Lavan-לבן refers to a very lofty level, as stated in Midrash¹¹³⁹ on the verse,¹¹⁴⁰ "Do you know Lavan-לבן?" that "this refers to He who whitens-*Melaven*-מלבן the sins of the Jewish people," and is called the aspect of the Supernal Whiteness-*Loven HaElyon*-לובן העליון.¹¹⁴¹

For, whiteness-*Loven*-לובן is an essential color which indicates the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. The matter of [the color white] as it is in our service of *HaShem*-יהו"ה, blessed is He, is repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He. For example, on Yom HaKippurim the high priest (*Kohen Gadol*) served [in the Holy Temple] wearing white garments.

Now, the way we serve *HaShem*-יהו"ה, blessed is He, is through the three lines of Torah, sacrificial offerings (which currently is the service of prayer), and acts of loving-kindness¹¹⁴² (which refers to all the *mitzvot*). However, our

¹¹³⁸ See the discourse entitled "She'erit Yaakov" 5634 ibid. (Sefer HaMaamarim 5634 p. 363 and on).

¹¹³⁹ Midrash Bereishit Rabba 70:10

¹¹⁴⁰ Genesis 29:5

¹¹⁴¹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Ten (*Keter*); Torah Ohr, Teitzei 23a

¹¹⁴² Mishnah Avot 1:2

primary service is the line of sacrificial offerings (*Avodah*), which currently is serving *HaShem*-יהו"ה, blessed is He, through prayer.

This is because the line of Torah stems from Above to below, and acts of loving-kindness, which refer to fulfilling the *mitzvot* in action, necessarily come after the toil of studying Torah and serving *HaShem*-יהו"ה through prayer. This being so, our primary toil in serving *HaShem*-יהו"ה, blessed is He, is through prayer.

Now, one's toil is to come to the understanding and grasp of *HaShem*'s-יהו"ה Godliness, blessed is He.¹¹⁴³ This is as stated,¹¹⁴⁴ "Listen Israel, *HaShem*-יהו"ה is our God," in which the word "Listen-*Shema*-שמע" means to understand and comprehend.¹¹⁴⁵ The understanding and comprehension is that "*HaShem*-יהו"ה is our God-*Elohei*"*nu*-אלהינו," meaning, that *HaShem*-יהו"ה, who utterly transcends the chaining down of the worlds (*Hishtalshelut*), is "our strength and vitality."¹¹⁴⁶

Through understanding and grasping this we thereby draw revelation into the world that "HaShem Is One-*HaShem Echad*-יהו"ה אחד."¹¹⁴⁷ That is, even [in the letters *Chet*-ח and

¹¹⁴³ See the Mittler Rebbe's introduction to *Imrei Binah*, translated as *The Gateway to Understanding*, in the name of the Alter Rebbe.

¹¹⁴⁴ Deuteronomy 6:4

¹¹⁴⁵ See *Listen Israel*, a translation of Rabbi Hillel Paritcher's commentary to Ch. 1 of *Shaar HaYichud* of the Mittler Rebbe.

¹¹⁴⁶ See *Shulchan Aruch*, *Orach Chayim* 5; *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*, where it is explained that the title "God-*Elohi*"*m*-אלהים" indicates strength, in that it is of the same root as "strong-*Aleem*"*m*-אליים," as in the dictum (*Gittin* 60b and elsewhere), "Whoever is stronger prevails-*Kol d' Aleem Gvar*-כל דאליים גבר." Also see *Likkutei Torah*, *Re'eh*; *Shlach* 40c, *Balak* 73c and elsewhere.

¹¹⁴⁷ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

Dalet-ד of the word *One-Echad*-אחד], which refer to the seven firmaments and the earth (ה-8) and the four directions (ד-4) of the world, there must be the [revelation of] the presence of the Master of the World-*Alupho Shel Olam*-של עולם-א (א-1).¹¹⁴⁸

3.

To further explain, at first glance, it is not understood why the verse specifically states, “*HaShem*-יהוה is **our** God-*Elohei*”*נו*-אלהינו,” For, is not the entire chaining down of the worlds (*Hishtalshehut*) drawn from the Name *HaShem*-יהוה, blessed is He, who brings it all into being? This being so, why does it specifically state that *HaShem*-יהוה is “**our** God-*Elohei*”*נו*-אלהינו?” We also must understand the statement in our prayers,¹¹⁴⁹ “We have no God-*Elohi*”*m*-אלהים except for You,” which also specifies “*We-Lanu*”*לנו*.”

Another thing that must be understood is the matter of Divine Supervision (*Hashgachah*) from Above. As known, there are two types of Divine Supervision (*Hashgachah*). There is Supervision (*Hashgachah*) stemming from *HaShem*'s-יהוה's title God-*Elohi*”*m*-אלהים-86 in conducting the natural order (*HaTeva*-הטבע-86) and there is Supervision stemming from His Name *HaShem*-יהוה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshehut*).

¹¹⁴⁸ See Sefer Mitzvot Katan cited in Beit Yosef to Orach Chaim 61; Shulchan Aruch of the Alter Rebbe, Orach Chaim 61:6; Likkutei Torah, Tazriya 23c; Talmud Bavli Brachot 13b; Also see the Opening Gateway – Petach HaShaar to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

¹¹⁴⁹ In the liturgy of the morning prayers in the “*Al HaRishonim*” section – אין לנו אלהים זולתך”

Now, the Divine Supervision (*Hashgachah*) over the Jewish people (about which our sages, of blessed memory, said¹¹⁵⁰ “is like a single lamb amongst seventy wolves, but is protected”), is specifically through the Name *HaShem*-יהו"ה.¹¹⁵¹ However, at first glance, are not all creatures supervised by the Name *HaShem*-יהו"ה, blessed is He, who brings the entire chaining down of the worlds (*Hishtalshelut*) into existence? This being so, what does it mean that specifically the Jewish people are under the supervision of the Name *HaShem*-יהו"ה, blessed is He?

The explanation is that since the angels are His emissaries through which His beneficence is drawn down, they are called by the title “*Elohi*”m-אלהי"ם,” as the verse states,¹¹⁵² “Give thanks to the God of the gods-*Eloh*”ei *HaElohi*”m-אלהי"ם.”¹¹⁵³ Human judges are also called by the title “*Elohi*”m-אלהי"ם,” since the power to judge is given into their hands, as it states,¹¹⁵⁴ “Both their claims shall come before the judges-*Elohi*”m-אלהי"ם.”

Now, it is understood that just as, in and of themselves, judges only have the ability to judge by the power of Torah – meaning that they only rule according to Torah law, which is established according to their words, thus becoming so in the existence of the world,¹¹⁵⁵ as our sages, of blessed memory,

¹¹⁵⁰ Midrash Tanchuma, Toldot 5; Esther Rabba 10:11; Pesikta, Ch. 9.

¹¹⁵¹ See Chinuch of the Mittler Rebbe 113c and on.

¹¹⁵² Psalms 136:2

¹¹⁵³ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

¹¹⁵⁴ Exodus 22:8

¹¹⁵⁵ See Talmud Yerushalmi Ketuvot 1:2; See Sha"Ch (and Shulchan Aruch of the Alter Rebbe) Yore De'ah 189, Se'if Katan 13 (23).

stated,¹¹⁵⁶ “Whosoever judges a true and correct judgement becomes the partner of the Holy One, blessed is He, in the act of creation,” and¹¹⁵⁷ “The word of our God-*Elohei*” *אלהינו*” *nu*” shall stand forever,” – this likewise is so of the angels, that it is not by their own power. Rather, they are merely emissaries through whom beneficence is drawn into the world. That is, they are the ministers over the celestial constellations (*Mazalot*) by which beneficence is drawn into the world,¹¹⁵⁸ as in the verse,¹¹⁵⁹ “With the bounty of the sun’s crops, and with the bounty of the moon’s yield.”

Now, all the above is about the world at large, in that beneficence is drawn to it through the angelic beings. However, in regard to the souls of the Jewish people, beneficence is drawn to them from the Name *HaShem* יהוה Himself, blessed is He,¹¹⁶⁰ and it only passes through by way of the angelic beings. (This itself is what causes the beneficence to become physical. In other words, even though the beneficence is drawn down through the garments of the world of Action (*Asiyah*) solely in a way of passing through (*Ma’avir*), this nevertheless causes it to undergo change [and become physical].)

This is why the verse states, “*HaShem* יהוה is our God-*Elohei*” *אלהינו*” *nu*” in that the bestowal drawn to the souls of the Jewish people is specifically from the Name *HaShem* יהוה,

¹¹⁵⁶ Talmud Bavli, Shabbat 10a

¹¹⁵⁷ Isaiah 40:8

¹¹⁵⁸ See *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 2), The Stature of the Celestial Spheres and on.

¹¹⁵⁹ Deuteronomy 33:14

¹¹⁶⁰ See at length in *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*); Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The twelve letters *הויה* correspond to the twelve tribes of Israel.

the chaining down of the worlds (*Hishtalshelut*). It also refers to how it is before the chaining down of the worlds (*Hishtalshelut*).¹¹⁶⁵ The words, “I am last-*Ani Acharon*-אני אחרון” refer to the end and conclusion of the entire the chaining down of the worlds (*Hishtalshelut*).

The verse then adds, “and without Me there is no God-*Elohi*”מ-אלהי.” That is, since [he realizes that] the entire the chaining down of the worlds (*Hishtalshelut*) too is drawn from higher than the chaining down, he therefore must do everything for the sake of Heaven.

On an even deeper level of understanding, not only is it that all his deeds should be for the sake of Heaven, meaning that the deed itself is physical and his sole intention in doing it is for the sake of Heaven, but rather, the deed itself becomes much loftier, like fulfilling a *mitzvah*.

About this [deeper level] the verse states,¹¹⁶⁶ “know Him in all your ways.” This comes about through contemplation (*Hitbonenut*) [and coming to realize] that even the concealment itself is *HaShem*’s-יהוה Godliness, as the verse states,¹¹⁶⁷ “Indeed, You-*Atah*-אתה are a God-*E*”ל-אל who conceals Himself,” that within the concealment itself is the presence of “You-*Atah*-אתה.”

The explanation is that the contemplation (*Hitbonenut*) of, “without Me there is no God-*Elohi*”מ-אלהי,” refers to the

¹¹⁶⁵ See the preceding discourse entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26.

¹¹⁶⁶ Proverbs 3:6; See Mishneh Torah, Hilchot De’ot Ch. 3; Tur and Shulchan Aruch, Orach Chaim 231; Shulchan Aruch of the Alter Rebbe, Orach Chaim 156:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity.

¹¹⁶⁷ Isaiah 45:15

restraint of the *Tzimtzum*. Now, since *HaShem* 's-ה"ה Supernal intent in all the restraints of *Tzimtzum* is for the purpose of revelation (*Giluy*), and even in the first restraint of *Tzimtzum*, which is in a way of withdrawal (*Siluk*), the intent of the withdrawal is for the purpose of drawing down the short line-*Kav*, we therefore find that the revelation (*Giluy*) is loftier than the restraint of *Tzimtzum*. For, since the restraint of *Tzimtzum* is for the purpose of revelation, therefore, the primary and loftier matter is revelation (*Giluy*). It is thus loftier than the restraint of *Tzimtzum*. This is why, as it is before the restraint of the *Tzimtzum*, there also is the matter of the line-*Kav*.

Now, though there also is an aspect of superiority in the restraint of *Tzimtzum*, over and above the revelation (*Giluy*), being that the *Tzimtzum* precedes the revelation (*Giluy*), and as known, Above in *HaShem* 's-ה"ה Godliness, precedence is not just precedence in time, but precedence in level, nonetheless, the restraint of the *Tzimtzum* is not *HaShem* 's-ה"ה ultimate Supernal intent.

Rather, *HaShem* 's-ה"ה Supernal intent in the restraint of the *Tzimtzum* is for the purpose of revelation (*Giluy*). We thus find that His Supernal intent for revelation (*Giluy*) precedes the restraint of the *Tzimtzum*. It therefore cannot be said that in the restraint of *Tzimtzum* itself there is the presence of “*You-Atah-אתה*,” being that *HaShem* 's-ה"ה Supernal intent is not for the restraint of the *Tzimtzum*.¹¹⁶⁸

However, this is not so of the concealment and hiddenness of the order of the chaining down of the worlds

¹¹⁶⁸ It is annotated in the transcript of this discourse that the transcribers did not have full clarity regarding this detail.

(*Seder HaHishtalshelut*), in which there indeed is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, in that, “the end action arose first in thought.”¹¹⁶⁹

This is as stated on the verse,¹¹⁷⁰ “His legs (*Shokav*-שוקאי) are like marble pillars,” that,¹¹⁷¹ “this refers to the world that the Holy One, blessed is He, yearned (*Nishtokek*-נשתוקק) to create.” Even though we do not know the reason for this yearning (*Teshukah*-תשוקה), we nevertheless do know that He yearned for it. This yearning (*Teshukah*-תשוקה) is the matter of pleasure (*Taanug*), and this pleasure (*Taanug*) is rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He.¹¹⁷²

This then, is the meaning of, “Indeed, You-*Atah*-אתה are a God-*E*”א"ל that conceals Himself.” That is, within the hiddenness and concealment of the chaining down of the worlds (*Hishtalshelut*), there is the presence of “You-*Atah*-אתה,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.

Through contemplating (*Hitbonenut*) this, a person’s service of *HaShem*-יהו"ה, blessed is He, is affected so that all his deeds are not just for the sake of Heaven, but all his deeds become like fulfilling a *mitzvah*. This is because even the

¹¹⁶⁹ See the “*Lecha Dodi*” hymn in the Friday night prayer liturgy.

¹¹⁷⁰ Song of Songs 5:15

¹¹⁷¹ Midrash Bamidbar Rabba 10:1

¹¹⁷² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23 & 24 and the notes and citations there.

concealment and hiddenness itself is *HaShem*'s-יהו"ה Godliness.¹¹⁷³

This is like the difference between serving *HaShem*-יהו"ה during the mundane days of the week (*Chol*) and serving Him on Shabbat. That is, during the mundane days of the week (*Chol*), one serves *HaShem*-יהו"ה “for the sake of Heaven,” in that he eats and drinks to keep his body healthy, to be able to properly serve his Creator, as the Rambam rules,¹¹⁷⁴ “Maintaining a healthy and sound body is amongst the ways of *HaShem*-יהו"ה.” In contrast, on Shabbat, eating and drinking [are not just for the sake of properly fulfilling *HaShem*'s-יהו"ה *mitzvot*, but] are *mitzvot* in and of themselves.¹¹⁷⁵

5.

Now, all the above was said about serving *HaShem*-יהו"ה in general. However, more particularly, this refers to refining one's emotional qualities (*Midot*). As our sages, of blessed memory, stated,¹¹⁷⁶ “A person should always be soft like a reed and should not be hard like a cedar.” Now, at first

¹¹⁷³ Also see Likkutei Sichit, Vol. 3, p. 932, note 17; That is, serving *HaShem*-יהו"ה, blessed is He, in a way that is “for the sake of Heaven,” stems from the recognition that the restraint of the *Tzimtzum* is for the sake of revelation. In contrast, serving Him in a way of “know Him in all your ways” stems from the recognition that in the restraint of the *Tzimtzum* itself, there is a revelation of His perfection, that *HaShem*-יהו"ה, blessed is He, is all capable, and thus also has the power to limit. See the preceding discourse of this year, 5718, entitled “*HaSam Nafsheinu BaChayim* – He who set our souls in life,” Ch. 5 and the notes there.

¹¹⁷⁴ Mishneh Torah, Hilchot De'ot 4:1

¹¹⁷⁵ Regarding all the above, see at length in the discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 9.

¹¹⁷⁶ Talmud Bavli, Taanit 20b

glance, it is not understood why they said that, “he should not be hard like a cedar.” That is, since they already stated that “a person should always be soft like a reed,” it is automatically understood that “he should not be hard like a cedar.” This being so, why the redundancy?

However, the explanation is that,¹¹⁷⁷ “soft as a reed” refers to the emotional qualities (*Midot*) of the world of Repair-*Tikkun*, whereas “hard as a cedar” refers to the emotional qualities (*Midot*) of the world of Chaos-*Tohu*.¹¹⁷⁸ Thus, when they stated, “he should not be hard like a cedar,” they meant that a person must affect the emotions (*Midot*) of the world of Chaos-*Tohu* not to be overpowering and in a way of ego – “hard like a cedar” – but that they should be in a state of nullification (*Bittul*), as indicated by the word “should not-אל-לֹא.”

To further explain, the difference between the emotions (*Midot*) of Chaos-*Tohu* and the emotions (*Midot*) of Repair-*Tikkun*, is that the emotions (*Midot*) of Repair-*Tikkun* are diminished and minute illuminations of light, and therefore are weak and soft. As a result, each [emotion] gives room for its fellow [emotion], and even for its opposite *Sefirah*.

However, this does not necessarily mean that they actually receive one from the other. For, the fact that they give room for each other does not stem from their recognition of the other, but only stems from their inherent weakness and softness. Thus, being that they have no actual recognition of the

¹¹⁷⁷ See the previous discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 12.

¹¹⁷⁸ See *Torat Chayim*, Bereishit 9a and on; *Hemshech* 5672 Vol. 1 p. 470 and on, and elsewhere.

advantage of the other, they do not necessarily receive one from the other.

In contrast, the emotions (*Midot*) of Chaos-*Tohu* are in a state of abundant light and illumination, and are powerful lights. They therefore cannot abide one with the other, nor can they give room for the existence of the other.

By way of analogy, this may be understood by how it is in man below. There are emotions (*Midot*) that stem from the intellect and therefore are below the intellect. That is, through contemplation (*Hitbonenut*) one comes to arouse the emotions (*Midot*). However, these are weak and soft emotions (*Midot*).

That is, since they stem from the intellect (*Sechel*), and in the intellect (*Sechel*) there are arguments to this side and arguments to that side, and the final decision is according to the leaning of one's knowledge-*Da'at*, therefore, just as the opposing arguments of the intellect give room for their opposite argument, so also, the emotions that result from the arguments give room for their opposite emotion.

That is, since the emotion stem from the argument, and the argument as it is in the intellect, also gives room for the opposite argument, therefore the emotion that comes from it is not strong, but is weak and soft, giving room for other emotions, even opposite emotions.

However, there also are emotions (*Midot*) that are above intellect (*Sechel*), in the concealed powers of the soul, and even higher, until the essential *Heyulie* powers of the soul. These emotions (*Midot*) are very strong. They therefore do not give room for each other and certainly do not receive from each other.

The same is understood as it is Above, that the emotions (*Midot*) of the world of Repair-*Tikkun* are weak and diminished in their illumination, which is why they give room for each other. In contrast, the emotions (*Midot*) of the world of Chaos-*Tohu* are with abundance of illumination, and their lights are intensely strong and powerful. They therefore give no room for each other, nor can they abide each other.

Because of this, there was the shattering of the vessels (*Shevirat HaKeilim*), and they fell below into a state of ego, haughtiness, and arrogance. About this our sages stated, “Do not be hard like a cedar.” That is, we must affect the emotions of Chaos-*Tohu* by bringing them to a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and inter-inclusion (*Hitkallelut*) one with the other.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, our Godly soul is rooted in the world of Repair-*Tikkun*, whereas our animalistic soul is rooted in the world of Chaos-*Tohu*. Our toil is to refine (*Birur*) the emotions of our animalistic soul, not to utterly nullify them, but to sublimate and nullify (*Bittul*) them to *HaShem*-יהו"ה, blessed is He. Through doing so, even when they are in a state of full-blown emotion, they nevertheless will be in a state of inter-inclusion (*Hitkallelut*) with each other, in that they will receive one from the other.

As this is Above, this refers to drawing forth the aspect of the world of *Akudim* (the bundled world).¹¹⁷⁹ For, in the world of *Akudim*, the lights are with intense force and strength.

¹¹⁷⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes and citations there.

However, they are bundled (*Akudim*) in a single vessel. This stems from their powerful nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and thus, though their light is intensely strong, they nevertheless are bound up in a single vessel.

However, when they descended further into the world of *Nekudim* [this being the world of Chaos-*Tohu*] they became separate points (*Nekudot*). In other words, they retained the strength of the lights as they are in the world of *Akudim*, but without the strength of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and they therefore became separate points (*Nekudot*). Because of this there was a shattering (*Shevirah*).

After this, the world of *Berudim* was made, this being the world of Repair-*Tikkun*, in which the lights are small and diminished, but their vessels (*Keilim*) are large. Therefore, the lights (*Orot*) manifest within the vessels (*Keilim*) in a settled manner.

However, *HaShem*'s-יהו"ה Supernal intent is for the intensity of the lights (*Orot*) of the world of *Akudim* to be drawn into the large vessels (*Keilim*) of the world of Repair-*Tikkun*. This is brought about through man's toil below in serving *HaShem*-יהו"ה, blessed is He.

That is, through the force of his Godly soul, one nullifies the concealment of the world, the body, and his animalistic soul, thus bringing about nullification (*Bittul*) to *HaShem*-יהו"ה in the emotions (*Midot*) of his animalistic soul, which is rooted in the world of Chaos-*Tohu*, so that even when they are in their full force and illumination of their light, they nevertheless are in a state of inter-inclusion (*Hitkallelut*).

Through doing so, an additional matter is added to the emotions (*Midot*) of his Godly soul, which are rooted in the world of Repair-*Tikkun*, so that they too come to have the aspect of inter-inclusion (*Hitkallelut*) and receive one from the other.

6.

With the above in mind, we can understand the verse,¹¹⁸⁰ “Give truth to Yaakov, kindness to Avraham, as You swore to our forefathers in days of old.” At first glance this verse is not understood. What is the meaning of “Give truth to Yaakov” if the quality of Yaakov is itself the quality of Truth-*Emet*-אמת?¹¹⁸¹ This being so, why is it necessary to “give truth-*Emet*-אמת to Yaakov”?¹¹⁸² In similar vein, it also is not understood why the verse states “kindness to Avraham.” For the quality of Avraham is kindness-*Chessed*, and this being so, why is it necessary to give “kindness-*Chessed* to Avraham”?

The explanation is that the kindness-*Chessed* of Avraham is the kindness-*Chessed* of the world of Emanation (*Atzilut*). And as explained in Kabbalah, the kindness-*Chessed* of the world of Emanation (*Atzilut*), is the “little kindness (*Chessed Zuta*-חסד זוטא).”¹¹⁸³

¹¹⁸⁰ Micah 7:20

¹¹⁸¹ Zohar I 139a, 161a; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Tanya, Ch. 13, and elsewhere.

¹¹⁸² See Tanya, Iggeret HaKodesh, Epistle 6

¹¹⁸³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on “the Lower Kindness-*Chessed Tachton*-חסד תחתון,” and the beginning of Gates Three & Four (*Netzach & Hod*), and Gate Seven (*Chessed*); Also see Ohr HaTorah, Vayera 90b and on.

It is called “the little kindness (*Chessed Zuta*-זוטא-חסד)” because its entire bestowal of kindness stems from self-nullification (*Bittul*). However, there is another kindness-*Chessed* as it transcends the chaining down of the worlds (*Hishtalshelut*) and is called “abundant in kindness (*Rav Chessed*-רב חסד-רב).”¹¹⁸⁴

This may be understood by way of analogy to man below, that there are two manners in which kindness-*Chessed* is bestowed. That is, there is the bestowal of kindness-*Chessed* that stems from self-nullification (*Bittul*), meaning that one is lowly in his own eyes and considers his fellow to be greater than himself. Thus, because of his own self-nullification, that in his own eyes everything [of his own] is considered in excess to himself, and he therefore bestows abundant kindness to his fellow.

However, there also is bestowal of kindness-*Chessed* that stems from a sense of exaltedness (*Romemut*), meaning that because of his own exaltedness, it all considered as nothing relative to himself, and he therefore bestows much more.

The same is understood about how it is Above. That is, the kindness-*Chessed* of the world of Emanation (*Atzilut*) is the “little kindness (*Chessed Zuta*-זוטא-חסד)” stemming from self-nullification (*Bittul*). In contrast, the kindness-*Chessed* that transcends the chaining down of the worlds (*Hishtalshelut*) stems from *HaShem*'s יהו"ה's exaltedness, and is therefore called “abundant in kindness (*Rav Chessed*-רב חסד-רב),” in that it is bestowal without limit.

¹¹⁸⁴ Exodus 34:6 – One of the thirteen attributes of mercy which stem from the Crown-*Keter*.

This then, explains giving “kindness-*Chessed* to Avraham,” that kindness-*Chessed* which transcends the chaining down of the worlds (*Hishtalshelut*) should be drawn to him. In other words, the self-nullification (*Bittul*) of the “little kindness” (*Chessed Zuta*), is the receptacle for the “abundant kindness” (*Rav Chessed*).

This also applies to the words, “Give truth to Yaakov.” That although the quality of Yaakov is the quality of Truth-*Emet*-אמת, that is, the quality of Mercy-*Rachamim*, which is “the center beam (*Breyach HaTichon*) that runs through from end to end,”¹¹⁸⁵ nonetheless, it still is in the category of extremities (*Ktzavot*), “from end (*Katzeh*-קצה) to end (*Katzeh*-קצה).” That is, it stems from the chaining down of the worlds (*Hishtalshelut*). Thus, “Give truth-*Emet*-אמת to Yaakov,” refers to the “eternal Truth-*Emet*-אמת of *HaShem*-יהוה,”¹¹⁸⁶ who utterly transcends the chaining down of the worlds (*Hishtalshelut*).¹¹⁸⁷

¹¹⁸⁵ Exodus 26:28; See Zohar I 1b; Zohar II 175b; Tanya, Likkutei Amarim, Ch. 13; Iggeret HaKodesh, Epistle 6, and elsewhere.

¹¹⁸⁶ Psalms 117b

¹¹⁸⁷ Some of the transcribers of this discourse recall that the two aspects of Truth-*Emet*-אמת were further explained as two aspects of Mercy-*Rachamim*, a mercy that stems from feeling and sensitivity (*Hergesh*), and a mercy that stems from exaltedness (*Romemut*). See *Hemshech* 5672 Vol. 1, p. 468 and elsewhere. [In regard to the lower aspect of Truth-*Emet*-אמת of Yaakov, which is the lower Name *HaShem*-יהוה, the *Sefirah* of Splendor-*Tiferet* of the world of Emanation (*Atzilut*), see at length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*). In regard to the upper aspect of Truth-*Emet*-אמת (which is the ultimate truth-*Emet L'Ameeto*-לאמיתו) that stems from the exaltedness of the “eternal Truth-*Emet*-אמת of *HaShem*-יהוה,” which is the aspect of the upper Name *HaShem*-יהוה, blessed is He, see at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

This then, is the meaning of the conclusion of the verse, “as You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם).” For, “days-*Yemei*-ימי” in the plural, refers to the seven days of construct, which are the seven emotional qualities (*Midot*). However, the “days of old-*Yemei Kedem*-ימי קדם,” are the emotional qualities (*Midot*) that transcend the chaining down of the worlds (*Hishtalshelut*).¹¹⁸⁸ Thus, the meaning of “as You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם),” is that there should be a drawing forth of the emotional qualities (*Midot*) that transcend the chaining down of the worlds (*Hishtalshelut*), into the chaining down of the worlds (*Hishtalshelut*).

7.

This then, is the meaning of the verse,¹¹⁸⁹ “And repay our neighbors sevenfold into their bosom, their disgrace with which they have disgraced You O’ Lord-*Adona*” אדנא ייגדלנו. As for us, Your nation (*Amcha*-עמך) and the sheep (*Tzon*-צאן) of Your pasture, we shall thank You forever, for generation after generation we shall relate Your praise.”

The explanation is that “our neighbors” refers to the verse,¹¹⁹⁰ “Is not Esav the brother of Yaakov?” This refers to the animalistic soul that hides and covers over the Name *HaShem*-יהוה, blessed is He. This then, is the meaning of the

¹¹⁸⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Ten (*Keter*), section on the term “Preexistent-*Kedem*-קדם.”

¹¹⁸⁹ Psalms 79:12-13 – See the prior discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 12.

¹¹⁹⁰ Malachi 1:2

words, “their disgrace with which they have disgraced You *HaShem*-יהוה,” so that “the word of *HaShem*-יהוה”¹¹⁹¹ which brings everything into being is not recognized. This is the meaning of the verse,¹¹⁹² “My throat is parched-*Neichar Groni*-נהר גרוני”¹¹⁹³

This also is the matter of Bilaam, who is Moshe’s opposite, as our sages, of blessed memory, stated¹¹⁹⁴ [on the verse,¹¹⁹⁵ “Never again has there arisen in Israel a prophet like Moshe,”] “but amongst the nations of the world there did arise, and that was Bilaam.” For, Moshe drew down the aspect and level of a “nation-*Am*-עם” in that,¹¹⁹⁶ “There is no king without a nation-*Am*-עם.” In other words, through Torah, which is the wisdom of the Holy One, blessed is He, the Jewish people become unified with the One who is wise [and is the source of the wisdom], blessed is He, and are therefore His nation-*Am*-עם, in that they have a likeness to the King.

The words “the sheep (*Tzon*-צאן) of Your pasture” refer to the *mitzvot*, which are fulfilled in a way of, “I issued a decree and commanded and edict,”¹¹⁹⁷ by which the Jewish people

¹¹⁹¹ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

¹¹⁹² Psalms 69:4; See Likkutei Torah of the Arizal, Parshat Vayeishev; Torah Ohr Vayeitzei 21c and elsewhere.

¹¹⁹³ This was explained in the prior discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 5 and on.

¹¹⁹⁴ Sifrei to Deuteronomy 34:10

¹¹⁹⁵ Deuteronomy 34:10

¹¹⁹⁶ Rabbeinu Bachaye to Genesis 38:30, and beginning of the Torah portion of Balak; Also see Shaar HaYichud VeHaEmunah, translated as The Gate of Unity & Faith, Ch. 7.

¹¹⁹⁷ Midrash Bamidbar Rabba, Chukat; Tanchuma there 3:8, and elsewhere.

come to be in the state indicated by the word “sheep-*Tzon*-צאן.”¹¹⁹⁸

However, the name Bilaam-בלעם means “without a nation-*b’Lo Am*-בלא עם,” as stated in Talmud.¹¹⁹⁹ Zohar¹²⁰⁰ adds and states that, “The name Bilaam-בלעם means [‘without a nation-*Bal Am*-בל עם,’ meaning that] there is no nation and no shepherd.” In other words, Bilaam wanted to nullify the aspects of “nation-*Am*-עם,” and “sheep-*Tzon*-צאן” of the Jewish people.

It is about that the verse states, “And repay our neighbors sevenfold etc.,” meaning that we refine the seven emotional qualities (*Midot*) of the animalistic soul. As explained before (in chapter five), this does not mean that the emotional qualities (*Midot*) of the animalistic soul should be utterly nullified of their existence, but that they must be refined and clarified and come into a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

The strength and force of the animalistic soul will then be [transformed] to holiness. This is the meaning of the word “sevenfold-*Shivatayim*-שבעת ימים,” meaning, “two times seven,” referring both to the [seven] emotional qualities (*Midot*) of the Godly soul and the [seven] emotional qualities (*Midot*) of the animalistic soul, which have been transformed to holiness.

Thus, through refining the side opposite holiness, we also nullify Bilaam’s argument, in that through the fulfillment

¹¹⁹⁸ This was explained in the previous discourse of this year, 5718, entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 12.

¹¹⁹⁹ Talmud Bavli, Sanhedrin 105a

¹²⁰⁰ Zohar III 199b

of *HaShem*'s יהו"ה Torah and *mitzvot* we openly see that the Jewish people are “Your nation-*Amcha*-עמך and the sheep-*Tzon*-צאן of Your pasture.”

8.

This then, is the meaning of the verse,¹²⁰¹ “The remnant of Yaakov will be in the midst of many peoples like dew from *HaShem*-יהו"ה, like raindrops upon grass, which is not hoped for from man and not awaited from mankind.”

The name Yaakov-יעקב divides into the “*Yod*-י in the heel-*Eikev*-עקב,” referring to the descent of soul into the aspect of the “heel-*Eikev*-עקב,” where it manifests in the animalistic soul and toils in service of *HaShem*-יהו"ה, blessed is He, by refining the animalistic soul. This is the meaning of the words, “in the midst of many peoples,” which refer to the toil of refining (*Birurim*) the sparks of holiness. That is, we even must refine those sparks that fell into complete evil, meaning that we must not utterly push them away, but must refine and clarify them, thus causing them to ascend.

Through doing so, we draw down the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. This is the meaning of the words, “like dew (*Tal*-טל) from *HaShem*-יהו"ה,” about which it states,¹²⁰² “Dew-*Tal*-טל is never withheld.” That is, “dew-*Tal*-טל” is not dependent on the deeds of the lower beings, and is bestowed whether one is worthy or not worthy, which itself

¹²⁰¹ Micah 5:6-7

¹²⁰² Talmud Bavli, Taanit 3a; See Likkutei Torah, Ha'azinu 73b and on.

indicates the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.¹²⁰³

The continuing words, “like raindrops upon grass,” refer to the matter of rain (*Matar*-מטר).¹²⁰⁴ The continuing words, “which is not hoped for from man-*Ish*-איש,” refers to the verse, “*HaShem*-יהו"ה is a man-*Ish*-איש of war,”¹²⁰⁵ referring to the emotional qualities (*Midot*). For, it is in the emotional qualities (*Midot*) that war (*Milchamah*-מלחמה) is applicable. The continuing words, “which is not hoped for from mankind-*Adam*-אדם,” refer to the Supernal Man (*Adam HaElyon*-אדם העליון). That is, the Jewish people will require neither the level of man indicated by “*Ish*-איש” nor the level of mankind indicated by “*Adam*-אדם.”

The essential point is that through the aspect of *Yaakov*-יעקב, which indicates the descent to below, to “the dust of the

¹²⁰³ This refers to the true knowledge of the ultimate truth (*Emet L'Ameeto-*אמת לאמיתו) of the absolute Oneness of *HaShem-HaShem Echad*-יהו"ה אחד-39 which shares the same numerical value as *Dew-Tal*-טל-39. The Talmud (Bavli Taanit 4a) relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning, and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes undesirable. However, I will be for you, like that which is always desirable, as stated (Hosea 14:6) ‘I will be as the dew-*Tal*-טל-39’ to Israel.” In other words, dew is constant and unchanging, just as “*HaShem* is One-*HaShem Echad*-אחד-יהו"ה-39” is constant and unchanging. See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated into English under the title *HaShem is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹²⁰⁴ See the preceding discourse of this year, 5718, entitled “*Zeh Yitnu* – This shall they give,” Discourse 14, Ch. 5, regarding the early rains and the late rains in the service of *HaShem*-יהו"ה, blessed is He.

¹²⁰⁵ Exodus 15:3

earth,”¹²⁰⁶ it is in the dust and by means of the dust that there is a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, as stated,¹²⁰⁷ “I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit.”

This then, is *HaShem* 's-יהו"ה ultimate Supernal intent in the descent of the soul to below. Namely, through our toil in serving *HaShem*-יהו"ה below, within the constraints and stresses of the world, particularly during the time of exile, and especially during the times of the “heels of Moshiach,” which is a time of doubled and quadrupled darkness, the soul affects a breaking of the concealment and hiddenness indicated by “My throat is parched-*Neichar Groni* גרוני-נהר,” which is the aspect of the “fierce anger-*Charon Af* אף-חרון of the world.”¹²⁰⁸

Through this the verse,¹²⁰⁹ “Then Your light will burst out (*Yibaka*-יבקע)¹²¹⁰ like the dawn,” will be fulfilled, in that there will be a drawing down and revelation of “the word of *HaShem*-יהו"ה,”¹²¹¹ and it will be revealed that “the mouth of *HaShem*-יהו"ה has spoken.” That is, through our toil in serving *HaShem*-יהו"ה, blessed is He, during the time of the exile, we thereby come to the fulfillment of the prophecy,¹²¹² “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” so that even in the

¹²⁰⁶ Genesis 28:14

¹²⁰⁷ Isaiah 57:15

¹²⁰⁸ Rashi to Genesis 11:32

¹²⁰⁹ Isaiah 58:8; See Zohar III 104a

¹²¹⁰ The word “burst out-*Yibaka*-יבקע” shares the same letters as “*Yaakov*-יעקב.”

¹²¹¹ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on, and the notes and citations there.

¹²¹² Isaiah 40:5

concealment and hiddenness of the world, there will be a drawing forth and revelation of the word of *HaShem*-יהוה!¹²¹³

¹²¹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

Discourse 28

“*Kodesh Yisroel LaHaShem - Israel is holy to HaShem*”

Delivered on Shabbat Parshat Pinchas,
Shabbat Mevarchim Menachem-Av, 5718
By the grace of *HaShem*, blessed is He,

1.

The¹²¹⁴ verse states,¹²¹⁵ “Israel is holy to *HaShem*-יהו"ה, the first of His crop; all who devour it will be held guilty; evil shall come upon them – the word of *HaShem*-יהו"ה.” Targum (cited in Rashi there)¹²¹⁶ translates this as, “They are like the *Terumah* offering, in that whosoever eats of it is liable to the death penalty.” In other words, the Jewish people are like the *Terumah* offering (“Israel is holy”), and whoever devours them is liable to the death penalty.¹²¹⁷ The Targum then continues, “They are like the first of the harvest before the Omer, (that is, “the first of His crop”) the consumption of which is forbidden and whoever eats of it is liable. So will all those who devour Israel be held guilty.”

¹²¹⁴ On the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added a handwritten note: “The writings of the *Tzemach Tzedek*,” and, “*v'Khol HaAm Ro'im et HaKolot* 5678.” [See Ohr HaTorah, Pinchas p. 1,221 and on, and see Sefer HaMaamarim 5678 p. 165 and on.]

¹²¹⁵ Jeremiah 2:3

¹²¹⁶ Also see Rashi to Exodus 22:8; Talmud Bavli, Gittin 53a

¹²¹⁷ Mishnah Challah 1:9

Now, we must understand¹²¹⁸ why the Jewish people are compared to these two matters, the *Terumah* offering and the *Omer* offering? For, the *Terumah* offering is loftier than the *Omer*, and additionally, the punishment for the consumption of *Terumah* is more severe. This is especially so considering that the *Terumah* offering was from wheat, which is the choicest grain and is the food of man, whereas the *Omer* offering was from barley, which is animal fodder, and man is loftier than animal. This being so, what does the verse add by stating that the Jewish people are like “the first of His crop,” meaning, “like the first of the harvest before the Omer”? What does this add to what was already stated that “Israel is holy to *HaShem*-יהויה,” meaning, “like the *Terumah*”?

The general explanation is as follow: The verse states,¹²¹⁹ “I made souls” [in the plural], referring to the Godly soul and the animalistic soul.¹²²⁰ The Godly soul is called “man-*Adam*-אדם,” as it states,¹²²¹ “you are man-*Adam*-אדם,” since it is “likened-*Adameh*-אדמה to the Supernal One.”¹²²² In contrast, the name of the animalistic soul indicates that it is an “animal-*Beheimah*-בהמה.” Man’s toil in serving *HaShem*-יהויה, blessed is He, must be with both these souls. This is as

¹²¹⁸ See Ohr HaTorah, Punchas p. 1,221 and on.

¹²¹⁹ Isaiah 57:16

¹²²⁰ Tanya, Likkutei Amarim, Ch. 1

¹²²¹ Ezekiel 34:31

¹²²² Shnei Luchot HaBrit 20b, 301b and elsewhere; Also see the two discourses entitled “*Bati LeGani* – I have come to My garden” of earlier this year, 5718, Discourse 12 & 13.

explained before¹²²³ on the verse,¹²²⁴ “And repay our neighbors sevenfold-*Shivatayim*-שבעת־ימים,” in which the verse specifies “sevenfold-*Shivatayim*-שבעת־ימים” [meaning two times seven, as opposed to just saying “seven-*Sheva*-שבע”] in that this refers to the seven emotional qualities (*Midot*) of the Godly soul and the seven emotional qualities of the animalistic soul.

In other words, one’s service of *HaShem*-יהו"ה, blessed is He, must not be solely with his Godly soul, but there also must be the refinement (*Birur*) of the emotions of his animalistic soul. Through doing so, in addition to the essential matter of the elevation and refinement of the animalistic soul itself, beyond this, through refining the animalistic soul, additional elevation is also brought to the Godly soul, as explained before at length.¹²²⁵

This is also the meaning of the verse here, which states that the Jewish people are like “the first of His crop,” meaning, like the *Omer* offering of barley, which in our service of *HaShem*-יהו"ה, blessed is He, refers to refining the animalistic soul. That is, this is in addition to the first part of the verse which states, “Israel is holy to *HaShem*-יהו"ה,” meaning, “like the *Terumah* offering,” which is food for human consumption. This is because the refinement of the animalistic soul causes an ascent to the Godly soul too.

¹²²³ In the two preceding discourses of this year, 5718, the discourse of the 12th of Tammuz entitled “*Mi Manah* – Who has counted the dust of Yaakov,” Discourse 26, and the discourse of Shabbat Parshat Balak, entitled “*v’Hayah She’erit Yaakov* – The remnant of Yaakov will be in the midst of many peoples,” Discourse 27, Ch. 7.

¹²²⁴ Psalms 79:12

¹²²⁵ In the two discourses that precede this discourse.

2.

This may be better understood from what we find about Torah, in that it states,¹²²⁶ “Three knots are bound one to the other. The Jewish people are bound to the Torah, and the Torah is bound to the Holy One, blessed is He.” To explain,¹²²⁷ the Torah was specifically given below. When the angels requested that the Torah be given to them, by saying,¹²²⁸ “Place Your majesty upon the heavens,” even though they requested for Torah to be given to them as it is spiritually, [being that they obviously knew what is written in Torah, but nonetheless requested that it should be given to them, their intention was that it should be given to them as it is spiritually], nevertheless [Moshe] answered them,¹²²⁹ “Did you descend to Egypt? Do you have an evil inclination?”

This is because the ultimate superiority of Torah is specifically as it was given below, in that it traveled and descended etc., until it manifested in physical ink on physical parchment and in laws that relate to matters of physicality.¹²³⁰ This is the meaning Moshe’s words, “Did you descent to Egypt-*Mitzrayim*-מצרים,” meaning to the “constraints-*Meitzarim*-מצרים” and limitations of the physical world. This also is the

¹²²⁶ See Zohar III 73a

¹²²⁷ See the discourse entitled “*V’Khol HaAm Ro’im*” 5678 (Sefer HaMaamarim 5678 p. 165 and on); Also see *Hemshech* “*V’Khol HaAm Ro’im*” 5706 (Sefer HaMaamarim 5706 p. 96 and on); Also see the discourse entitled “*Vayedaber Elohi*”m– God spoke... I am *HaShem*-יהוה, your God” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 18, (Sefer HaMaamarim 5714, p. 172 and on).

¹²²⁸ Psalms 8:2; Talmud Bavli, Shabbat 88b and on

¹²²⁹ Talmud Bavli, Shabbat 88b *ibid*.

¹²³⁰ See Tanya, Likkutei Amarim, Ch. 4.

meaning of his response, “Do you have an evil inclination?” That is, do you have something that covers over and conceals *HaShem*’s-יהוה Godliness from you etc.?

However, through this descent, the ultimate elevation and ascent is caused in Torah, in that it becomes bound to the Holy One, blessed is He. This is like the known teaching that,¹²³¹ “David would bind the Torah with the Holy One, blessed is He.” The same is understood about the souls of the Jewish people and their descent into the physical body and animalistic soul, that the descent is for the purpose of ascent.

The explanation of the superiority of the descent of the soul below may be understood from the soul of Adam, the first man, whose soul was an all-inclusive soul that included all souls within it,¹²³² about whom the verse states,¹²³³ “He blew the soul of life into his nostrils.” Likewise, in the blessings that every Jew blesses the Holy One, blessed is He [every morning], we say,¹²³⁴ “You have blown it into me.” About this Tanya states,¹²³⁵ citing Zohar,¹²³⁶ “He who blows, blows from within himself, meaning from his inwardness and innermost being.”

¹²³¹ Sefer HaBahir, Section 196 (58); Zohar II 222b (Ra’aya Mehemna); Tola’at Yaakov (by the author of Avodat HaKodesh, Rabbi Meir Ibn Gabbai), Sod HaShabbat 28d; Avodat HaKodesh, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach 47c, 51a; Ohr HaTorah, Na”Ch, Tehillim, Vol. 2, p. 914; See *Hemshech* 5666 p. 390.

¹²³² See Ta’amei HaMitzvot of Rabbi Chayim Vital, Parshat Kedoshim; Tanya, Iggeret HaKodesh, Epistle 7 (111b); Sefer HaMitzvot of the Tzemach Tzedek 28a and on.

¹²³³ Genesis 2:7

¹²³⁴ In the “*Elo”hai Neshamah*” blessing in the morning blessings.

¹²³⁵ Tanya, Likkutei Amarim, Ch. 2

¹²³⁶ See Emek HaMelech 127c; Also see the introduction of Shefa Tal, by Rabbi Shabtai Sheftel Horowitz (the nephew of Rabbi Yishaya HeLevi Horowitz, the author of the Shnei Luchot HaBrit); Ramban (Nachmanides) to Genesis 2:7, and

This refers to blowing with force and strength (*Nefichah*-נפִיחָה). That is, this is the difference between the creation of all other creatures through *HaShem*’s יהו"ה Supernal speech (*Dibur*), as the verse states,¹²³⁷ “By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth all their hosts,” as opposed to the creation of man (*Adam*-אָדָם), about whom the word “blowing-*Nefichah*-נפִיחָה” is used, which specifically refers to blowing with force and strength.

The explanation is that when the drawing forth is in a way of gradation, from cause to effect, then even speech (*Dibur*) is adequate, and it is unnecessary for any special strength or force to specifically be used. However, when it comes to a drawing forth in a way that is not through gradations, but by way of a leap and a total novelty, a unique force of strength is necessary, which is the matter of “blowing-*Nefichah*-נפִיחָה.”

3.

This may be better understood by way of analogy from the powers of the soul,¹²³⁸ beginning with its loftiest power, which is the power of intellect (*Sechel*). That is, the drawing down of intellect from the power to conceptualize (*Ko’ach HaMaskeel*) is in a way of order and gradation. Even though

his Shaar HaGemul; Rabbeinu Bacheye to Exodus 20:7; Sefer HaPliya (also called Sefer HaKaneh); Yosher Levav and elsewhere. [See Ha’arot al Tanya of the Rebbe.]

¹²³⁷ Psalms 33:6; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

¹²³⁸ Also see the discourse entitled “*Vayedaber Elohi”m*– God spoke... I am *HaShem*-יהו"ה, your God” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 18, (Sefer HaMaamarim 5714, p. 172 and on) *ibid*.

the power to conceptualize (*Ko'ach HaMaskeel*) itself is not the actual intellect, nevertheless, since it specifically is the source for the existence of intellect (*Sechel*), rather than the existence of something else, it therefore must be said that the power to conceptualize (*Ko'ach HaMaskeel*) likewise is a matter of intellect, only that it transcends actual intellect (*Sechel*). In other words, the existence of intellect (*Sechel*) is concealed within the power to conceptualize (*Ko'ach HaMaskeel*). Nevertheless, it is a concealment that has some existence to it (*He'elem Sheyeshno b'Metziyut*), in that what is drawn forth from it is in a way of order and gradation.

Another example is the flame as it is hidden in a [hot] coal, which is concealment that has existence (*He'elem Sheyeshno b'Metziyut*). Therefore, to reveal the flame from the coal, it is not necessary to blow upon the coal with strength. Rather, since it is concealment that has existence (*He'elem Sheyeshno b'Metziyut*), even regular blowing is adequate.

In contrast, the fire of a flintstone is in a state of concealment that has no existence (*He'elem She'Eino b'Metziyut*), in that there is no limit to the [fire] as it is in the flint,¹²³⁹ and even if the flint is placed in fire or immersed in water, it undergoes no change. This is because it is concealment that is not in a state of tangible existence (*He'elem She'Eino b'Metziyut*). Therefore, to reveal the fire in the flintstone

¹²³⁹ That is, there is no limitation to the number of sparks that can be brought forth from the flint, whereas the potential fire in the coal is quantifiable and limited. Also see Shaar HaYichud of the Mittler Rebbe, Ch. 2 and the notes there, and Ch. 10 and the notes there (regarding the difference between a *Heyuli*-ability and a *Ko'ach*-potential), and elsewhere.

blowing is inadequate, even blowing with strength, but it specifically must be struck.

The same is so of the revelation of motion from the power of motion (*Ko'ach HaTenuah*), from which all kinds of motions are drawn. That is, even though the power of motion (*Ko'ach HaTenuah*) is not the same as an actual specific movement, nonetheless, since it is specifically the source of motion (*Tenuah*) rather than anything else, it therefore is a concealment that has some existence to it (*He'elem Sheyeshno b'Metziyut*).

This also is so of the power to walk (*Ko'ach HaHiluch*), which is the lowest power of the power of motion (*Ko'ach HaTenuah*) itself. That is, the motion involved in walking comes by a way of gradation from the [power of] motion as it is in the brain. For, though there is no comparison between the walking of the legs and feet and motion in general, particularly as the power of motion is in the brain, nevertheless, it is a drawing forth of motion in a way of order and gradation.

However, the above is true in regards to mobility that is in a way of order and gradation, such as walking, but is not so of leaping and jumping, which is not in a way of order and gradation. This likewise is not so of the power of movement when lifting a heavy load that is beyond one's normal ability to lift. The same is so of the power the intellect (*Sechel*), that when there are many questions and refutations, the drawing forth of one's revealed strengths is inadequate.

Rather, in all the above cases it is necessary to awaken the essential *Heyulie* powers themselves, which are in a state of concealment that is not in a state of tangible existence (*He'elem*

She'Eino b'Metziyut). It is specifically when the power stems from the essential *Heyulie* powers, that it then is possible (not only to walk, but to) leap, or to lift a much heavier load than one's normal ability, or to use the [essential] power of the intellect (*Ko'ach HaSechel*).

That is, even when there are many questions and refutations, if a person nevertheless toils within himself and is very embittered over his lack of insight into the matter, then through his toil by way of a rebounding light (*Ohr Chozer*) meaning, out of the bitterness and constraint, he thereby reaches the essential *Heyulie* power of the intellect. When the drawing forth stems from there, then even if there are many questions and contradictions, nevertheless he will ultimately reach the very truth of the intellectual matter (*Sechel*).

About this the verse states,¹²⁴⁰ “Even the weak will say, ‘I am mighty.’” Now, at first glance, this verse is not understood, for if he is weak and lacks strength, how will it help if he says, “I am mighty”? However, the explanation is that when he says this, and he truly means it in a way that touches the very essence and core of his soul,¹²⁴¹ he thereby will be able to bring out the arousal and drawing forth of the essential *Heyulie* powers of his soul, through which he will be “mighty,” so that in the matter of mobility, he will be able to leap, or in the power of motion he will be able to lift a load that is beyond his normal capacity to lift (like the well-known incident related by his honorable holiness, my father-in-law, the Rebbe),¹²⁴² or

¹²⁴⁰ Joel 4:10

¹²⁴¹ Sifrei Devarim 32:5; Tanya, Likkutei Amarim, Ch. 30 and elsewhere.

¹²⁴² See Sefer HaMaamarim 5687 p. 165; See Igrot HaKodesh of the Rebbe Rayatz, Vol. 4, p. 211. That is, a certain individual was chased by thieves and

in the matter of intellect, he will be able to conceptualize in a way that is completely beyond his normal ability to conceptualize, even if there are many questions and contradictions.

From all the above it is understood that to affect a drawing forth in a way of order and gradation, no special power is required, whereas to affect a drawing forth that is not in a way of order and gradation, it specifically comes through special power and strength.

4.

We can understand this matter as it is Above in the same way. That is, the existence of the worlds is from the aspect of *HaShem* 's-יהו"ה Supernal speech (*Dibur*). This is because even the existence of the worlds as they are brought into being from nothing to something, which is something beyond all comparison, is still only by way of gradation. This is because the “nothing” (*Ayin*) that brings them into being, has some measure of relative to the “something” (*Yesh*), and the “something” (*Yesh*) has some measure of relevance to the “nothing” (*Ayin*). For, the “nothing” (*Ayin*) is able to bring the “something” (*Yesh*) into being (and brings itself to do so).

murderers, and became capable of running and hiding somewhere where he later could not be extracted from, except by expanding the opening. Moreover, he also lost his voice in an unnatural way. That is, there was an overpowering dominance of the inner powers of his soul, such that while experiencing tremendous fear for his life, in a way of heightened intellect and awareness, he could run beyond his natural ability and constrict his body to enter and hide somewhere that the opening of which was too small for him to exit. Moreover he lost his voice in an unnatural way (not from overuse, but from fear of being discovered).

However, it is incapable of becoming “something” (*Yesh*) itself, (but rather the “nothing” (*Ayin*) brings the “something” (*Yesh*) into being in a way that it is outside of itself).¹²⁴³ The reason is because there is some measure of relativity in the coming into being of the “something” (*Yesh*) from the “nothing” (*Ayin*). However, for the “nothing” (*Ayin*) to itself become “something” (*Yesh*) is beyond any measure of relativity.¹²⁴⁴

This is why it is explained that the true matter of that which is beyond all relativity is the creation of nothing from something as it comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He.¹²⁴⁵ For, in this case, the novel created being is of utterly no relativity whatsoever to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, and the manner in which novel existence is brought into being is that the True Something (*Yesh HaAmeete*) becomes the “created something” (*Yesh HaNivra*).¹²⁴⁶

In contrast, the coming into being of “something” (*Yesh*) from the “nothing” (*Ayin*), is not truly in a way that is beyond all relativity, but rather it still is in a way of gradation. This is similar to the matter of the chaining down of the worlds-

¹²⁴³ Note: Regarding this, see Biurei HaZohar at the beginning of the Torah portion of Pinchas.

¹²⁴⁴ See the discourse entitled “*Vayedaber Elohi*”m– God spoke... I am *HaShem*-יהו"ה, your God” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 18, Ch. 3 (Sefer HaMaamarim 5714, p. 175 and on) *ibid*.

¹²⁴⁵ Note: Regarding this, see the discourse entitled “*Im Bechukotai*” 5667 (*Hemshech* 5666 p. 434 and on).

¹²⁴⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c, and elsewhere.

Hishtalshelut itself, which is of the same root as the word “chain-*Shalshélet*-שלשת,” in that all the rings of the chain are connected to each other. That is, even though the way they are connected is that the upper part of the lower link is connected to the lower part of the upper link, there nevertheless is some actual relation of the lower link to the upper link.

However, this is not so the descent of the soul into the body, which is specifically by way of blowing (*Nefichah*-נפיקה) with strength. For, the descent of the soul into the body is beyond all relative measure and gradation. That is, the creation of man is not comparable to the creation of any other creatures. For, in regard to all other creatures the verse states,¹²⁴⁷ “Let the earth bring forth living souls (*Nefesh Chayah*),” in that their bodies and souls were revealed as one.

This is because their bodies are in the class of something that grows (*Tzome'ach*-vegetation) and their soul is in the class of an animate living being (*Chai*-animal), and, as known, vegetation (*Tzome'ach*) and animals (*Chai*) have some measure of comparison to each other. However, about the creation of man the verse states,¹²⁴⁸ “Your eyes saw my unshaped clod,” in that man’s body is in the class of the inanimate (*Domem*), but his soul is in the class of the speaker (*Medaber*), which is higher than the class of animate living beings (*Chai*-animals) in that there is no point of comparison between the speaker (*Medaber*) and the inanimate (*Domem*).¹²⁴⁹

¹²⁴⁷ Genesis 1:24

¹²⁴⁸ Psalms 139:16; See Torah Ohr, Bereishit 3d, discourse entitled “*Lehavin HaTa'am Shenishtaneh Guf HaAdam*.”

¹²⁴⁹ The term “*Domem*-דומם,” which is usually translated as referring to the class of inanimate beings, also literally means, “silent.”

On a deeper level, about the soul of man it states,¹²⁵⁰ “The soul that You have given into me, it is pure,” in that it is in the aspect of purity (*Tehorah*), and higher than this, there is the aspect of the soul as it is in the aspect of “You have given” (*Natatah*-נתת), and higher than even this, it states,¹²⁵¹ “The souls of the Jewish people ascended in thought,” which refers to the Supernal thought (*Machshavah*) of Primordial Man (*Adam Kadmon*),¹²⁵² and in that level itself, they are the loftiest level of thought (*Machshavah*), which is the meaning of the precise wording “ascended in thought.”¹²⁵³

The souls then descended from there into the human body which is the lowest of all living beings, to the point that from the perspective of the human body it states,¹²⁵⁴ “The gnat preceded you,” being that “those creatures do not deviate from their intended purpose,”¹²⁵⁵ whereas from the perspective of the human body, it is possible for a person to know his Master and intend to rebel against Him.¹²⁵⁶ From this it is understood that the bond between the human soul and the human body is not drawn in a way of gradation altogether, and it therefore must specifically be through “blowing” (*Nefichah*-נפיקה) with strength.

This also is why the descent of the soul into the body is from *HaShem*’s יהו"ה Supernal will, blessed is He. For, even

¹²⁵⁰ In the “*Eloh*” *ai Neshamah*” blessing in the morning blessings (Talmud Brachot 60b); See Likkutei Torah, Ha’azinu.

¹²⁵¹ Midrash Bereishit Rabba 1:4

¹²⁵² See Sefer HaMaamarim 5700 p. 17; 5703 p. 74.

¹²⁵³ Bereishit Rabba 1:4 *ibid*.

¹²⁵⁴ Talmud Bavli, Sanhedrin 38a; Midrash Bereishit Rabba 8:1

¹²⁵⁵ Tanya, Likkutei Amarim, Ch. 24

¹²⁵⁶ Torat Kohanim and Rashi to Leviticus 26:14 and elsewhere.

though all creatures are rooted in *HaShem* 's-ה"ה Supernal will, as it states,¹²⁵⁷ “Whatever *HaShem* יהו"ה desired He did,” nevertheless, in relation to all other creations, it is in a way that the desire (*Ratzon*) becomes manifest in them in an inner way (*b'Pnimityut*) up to and including the aspect of the “word of *HaShem* יהו"ה” [that is manifest within them]. However, this is not so of the creation of man, (meaning, in the descent of the soul into the body). This comes from the desire (*Ratzon*) itself, as it transcends inner manifestation (*b'Pnimityut*), but is rather *HaShem* 's-ה"ה Essential Supernal desire (*Etzem HaRatzon*) itself.

Now, the revelation of *HaShem* 's-ה"ה Supernal desire from His limitless light, blessed is He, is also by way of a “leap” (*Dilug*). For, as the Supernal desire (*Ratzon*) is above in *HaShem* 's-ה"ה Godliness, it is not like desire (*Ratzon*) is below. For, as desire (*Ratzon*) is below, the desire is to satisfy a lacking, and this being so, it is understood that there is some relation between the lacking, the desire, and the person himself. It goes without saying that the desire relates to the person himself, being that the desire (*Ratzon*) is for his lacking to be satisfied.

However, this is not so of *HaShem* 's-ה"ה Supernal desire (*Ratzon*) as it is above in His Godliness. This is because His desire (*Ratzon*) is not to satisfy any lacking, as it states,¹²⁵⁸ “You are He who is the perfection of everything,” and,¹²⁵⁹ “there is nothing lacking in the house of the King.” Thus, there

¹²⁵⁷ Psalms 135:6

¹²⁵⁸ Introduction to Tikkunei Zohar 17b

¹²⁵⁹ Yalkut Shimoni Kohelet, Remez 989

is utterly no comparison or relationship whatsoever between the *HaShem*'s-יהו"ה Supernal desire (*Ratzon*) and His Essential Self, blessed is He, and the drawing of the desire (*Ratzon*) is in a way of a "leap" (*Dilug*) and a novelty.

This then, is the matter of "blowing" (*Nefichah*-נפיקה) with strength, brought about by *HaShem*'s-יהו"ה Supernal will and desire, blessed is He. In contrast, all other creatures are brought about by "the word of *HaShem*-יהו"ה," which is in a way of gradation.

5.

Now, through the descent of the Godly soul to manifest in the body and animalistic soul and to toil with the animalistic soul to bring about its refinement, the Godly soul thereby is also caused to ascend. That is, through doing so the Godly soul reaches an even higher level than its root and source. That is, to merely reach its root and source, it did not need to descend in the first place. It must therefore be said that through its descent, it can thereby reach higher than its root and source.

To clarify, in and of itself a created being is only capable of reaching its root and source. As well-known,¹²⁶⁰ proof of this comes from the spring of Eitam.¹²⁶¹ However, through the

¹²⁶⁰ See Maamarei Admor HaZaken, HaKtzarim p. 2; Ma'amarei Rabboteinu Zichronim LiBrachah p. 204; Maamarei Admor HaEmtza'ee, Bamidbar Vol. 2 p. 1,033 and elsewhere; Also see the discourse entitled "*Vayedaber Elohi*"m- God spoke... I am *HaShem*-יהו"ה, your God" 5714, translated in The Teachings of The Rebbe, 5714, Discourse 18, Ch. 2 *ibid*.

¹²⁶¹ Talmud Bavli, Yoma 31a – "The Spring of Eitam (from which water was supplied to the Holy Temple), was twenty-three cubits higher than the ground of the Temple courtyard. As we learned in Mishnah, all the entrances of the Holy Temple, were twenty cubits high and ten cubits wide... and the dimensions of the ritual bath

soul's descent to manifest in the body and animalistic soul, the soul can then ascend higher than its root and source, for it thereby reaches the aspect of limitlessness (*Bli Gvul*).

The explanation is that even though, in and of itself, the Godly soul has love and fear of *HaShem*-יהו"ה, blessed is He, which act like two wings that elevate it,¹²⁶² nevertheless, its love and fear of *HaShem*-יהו"ה are limited. Though it is true that the love and fear of *HaShem*-יהו"ה of the Godly soul transcend reason and intellect, being that it is "a part of God from above,"¹²⁶³ and therefore its love of *HaShem*-יהו"ה transcends reason and intellect, this being the concealed love (*Ahavah Mesuteret*) of *HaShem*-יהו"ה, blessed is He that every Jew has,¹²⁶⁴ it nevertheless is limited.

This is because the love of *HaShem*-יהו"ה of the Godly soul stems from its being "a part of God from above." Therefore, the love of *HaShem*-יהו"ה of the soul stems from its own existence and is thus not a true a nullification (*Bittul*) of its own existence to *HaShem*-יהו"ה, blessed is He. Rather, it is

(Mikvah) were one cubit long, one cubit wide, and three cubits high." Thus, "since water cannot ascend to a place on the mountain that is higher than the place from where they flow," (see Rashi there) it must be said that the Spring of Eitam (from where the water flowed) was at least twenty-three cubits higher than the ground of the Temple courtyard.

¹²⁶² See Tikkunei Zohar, Tikkun 10 (25b); Tanya, Likkutei Amarim, Ch. 39 & 40.

¹²⁶³ Job 31:2; Pardes Rimonim 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 Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezritch; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

¹²⁶⁴ See Tanya, Likkutei Amarim, Ch. 18; Likkutei Torah, Teitzei 38c and on; Ohr HaTorah ibid. p. 982 and on.

specifically through its manifestation in the body and animalistic soul that it can come to have true nullification (*Bittul*) of its own existence to *HaShem*-יהו"ה, blessed is He.

The explanation is that the way the soul is aroused with love of *HaShem*-יהו"ה, blessed is He, is different in the righteous-*Tzaddikim* than it is in intermediates-*Beinonim* and those below intermediates-*Beinonim*, (who also are of the quality of the intermediate-*Beinoni*, being that every person can and should strive to be [at least] an intermediate-*Beinoni*"¹²⁶⁵).

That is, in the righteous-*Tzaddikim*, their love of *HaShem*-יהו"ה, blessed is He, comes through contemplation (*Hitbonenut*) [of *HaShem*'s-יהו"ה Godliness etc., whereas in the intermediate-*Beinonim*, their of love of *HaShem*-יהו"ה, blessed is He, comes through their sense of distance from *HaShem*-יהו"ה, which stems from their animalistic soul.

Now, when the Godly soul toils in itself, meaning as it manifests in the body and animalistic soul, it has yet to come to the nullification (*Bittul*) of its existence to *HaShem*-יהו"ה, blessed is He. This goes without saying about the righteous-*Tzaddikim*, whose love of *HaShem*-יהו"ה, blessed is He, comes through contemplating (*Hitbonenut*) *HaShem*'s-יהו"ה Godliness, being that their love (*Ahavah*) of Him is obviously limited to their contemplation etc.¹²⁶⁶

However, even in the intermediate-*Beinonim*, whose love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, stems from a sense of distance from *HaShem*-יהו"ה, meaning that he

¹²⁶⁵ Tanya, Likkutei Amarim, Ch. 14

¹²⁶⁶ That is, it is limited by the contemplation (*Hitbonenut*) that gave rise to the love (*Ahavah*), and since the contemplation (*Hitbonenut*) is limited, so likewise, the love (*Ahavah*) is certainly limited.

contemplates how his animalistic soul covers over, conceals, and stands in opposition to his adhering to *HaShem*'s-יהו"ה Godliness, by which he awakens the love (*Ahavah*) of *HaShem*-יהו"ה of his Godly soul, from this it is understood that the Godly soul itself is in a state of closeness to *HaShem*'s-יהו"ה and feels pleasure and delight in *HaShem*'s-יהו"ה Godliness.

This is why the Godly soul is pained when the animalistic soul covers and conceals etc. This being so, that the love stems from its own existence, this love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, does not nullify (*Bittul*) the Godly soul's existence to *HaShem*-יהו"ה, blessed is He. In other words, at the very same time that it is in a state of distance because of the animalistic soul, the Godly soul itself is nevertheless, also in a state of closeness to *HaShem*-יהו"ה being that it is a 'part of God from Above.'¹²⁶⁷

This being so, even when the Godly soul is embittered stemming from the animalistic soul, nevertheless, "weeping is affixed in my heart on this side, and joy on that side."¹²⁶⁸ We thus find that it remains in its state of existence, and is not completely nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

However, when the Godly soul toils with the animalistic soul – which, in and of itself, has no relation whatsoever to *HaShem*'s-יהו"ה Godliness – by explaining to the animalistic soul that because it is physical and coarse, it has utterly no relation to refined and rarified matters, certainly not to spiritual matters, and definitely not to having any adhesion or pleasure

¹²⁶⁷ That is, as long as it retains its form.

¹²⁶⁸ Zohar II 225a; Zohar III 75a; Tanya, Likkutei Amarim, Ch. 34; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

in *HaShem*-יהו"ה, this touches the animalistic soul to the very essence and core of its being.

Then, when the animalistic soul is roused to be embittered by this, it is in a way of the complete nullification of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. For, since the animalistic soul has no relation whatsoever to Godliness, there is no sense of goodness and taste for *HaShem*'s-יהו"ה Godliness in this embitterment. Rather, its entire sense is solely that,¹²⁶⁹ "Your forsaking *HaShem*-יהו"ה your God, is evil and bitter," by which the animalistic soul becomes nullified of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

Now, since the Godly soul affected this nullification (*Bittul*) to *HaShem*-יהו"ה in the animalistic soul, therefore, through the nullification of the animalistic soul to *HaShem*-יהו"ה, the Godly soul is also caused to ascend, in that it too comes to a state of the nullification of its existence (*Bittul b'Metziyut*).

All the above¹²⁷⁰ comes about through the matter of blowing (*Nefichah*-נפיקה) with strength, which exists in the descent and bond of the soul to the body, for this is what gives the soul the inner ability to ascend higher than its own root source, that is, to the negation of its own existence, only that the feeling of revelation and pleasure etc., in the Godly soul obstructs the nullification of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

¹²⁶⁹ Jeremiah 2:19

¹²⁷⁰ This next paragraph [until the conclusion of the chapter] was not included in the original oral discourse, but was added via a handwritten note of the Rebbe in answer to request for further clarification.

This is revealed through the animalistic soul, through the fact that the animalistic soul conceals and battles against the Godly soul being a “part of God from above,” in the same way that the folly (*Shtut*) of the side opposite of holiness is what awakens the folly of the side of holiness (*Shtut d’Kedushah*).

6.

The same is likewise so of Torah, that specifically the descent of the Torah into the aspect of Egypt (*Mitzrayim*-מצרים) and the evil inclination, is what causes an additional elevation in Torah. This is the novelty, over and above the deeds of our forefathers, that was introduced at the giving of the Torah. For, although even before the Torah was given, the forefathers fulfilled the whole Torah,¹²⁷¹ it nevertheless was not comparable to how the Torah is after it was given.

The explanation that the toil of the forefathers in serving *HaShem*-יהו"ה, blessed is He, was limited and bound to their own existence. That is, even though their service of *HaShem*-יהו"ה, blessed is He, transcended reason and intellect, being that “the forefathers themselves are the Supernal Chariot (*Merkavah*),”¹²⁷² and the matter of the Chariot (*Merkavah*) is in a way that transcends reason and intellect, especially considering that their service of *HaShem*-יהו"ה, blessed is He, in the tests that they endured was with self-sacrifice (*Mesirat Nefesh*), nevertheless, all their toil stemmed from the existence

¹²⁷¹ Talmud Bavli, Yoma 28b

¹²⁷² See Midrash Bereishit Rabba 47:6; 82:6

of their soul, and in this, they did not have the matter of the nullification of their existence (*Bittul b'Metziyut*).

In other words, even though, in truth, the souls of our forefathers also were manifest in physical bodies, nonetheless, their bodies did not cover over and conceal *HaShem's* יהו"ה Godliness, being that they themselves were a Chariot (*Merkavah*) for *HaShem's* יהו"ה Godliness, even the aspect of their bodies. Even though the Chariot (*Merkavah*) does not become unified with He who rides upon the Chariot (*Merkavah*), but is separate, it nonetheless does not cause concealment [of the rider] nor does it stand in opposition [to Him] etc. Moreover, even the tests that they endured could not compare to the tests that the Jewish people endured in Egypt etc.

We thus find that the toil of our forefathers in service of *HaShem* יהו"ה, blessed is He, stemmed from the existence of their souls, and it did not have the matter of the nullification of their very existence (*Bittul b'Metziyut*). Only once the Torah was given, which took place after the exodus from Egypt – from the “crucible of iron”¹²⁷³ – did toil in service of *HaShem* יהו"ה, blessed is He, become in a way of nullification of existence (*Bittul b'Metziyut*) to *HaShem* יהו"ה.

This then, is the novelty that was introduced with the giving of the Torah, in the way indicated by [Moshe's answer to the angels],¹²⁷⁴ “Did you descend to Egypt? Do you have an evil inclination?” In other words, besides the fact that the Torah descended into physical ink on physical parchment below, and

¹²⁷³ See Torah Ohr, Yitro 74a and on, and elsewhere.

¹²⁷⁴ Talmud Bavli, Shabbat 88b and on

became manifest in laws that apply to physical matters, even manifesting in false arguments, all of which is the matter of Egypt (*Mitzrayim*-מצרים) and the evil inclination – that is, not only did it manifested in Egypt (*Mitzrayim*-מצרים), referring to the constraints (*Meitzarim*-מצרים) and limitations of the world – but beyond that, it even manifested in the animalistic soul, which is something that is the diametric opposite that stands in opposition to *HaShem*'s-יהו"ה Godliness.

This is because it is specifically through toiling with the opposition, (meaning, not just the toil of the Godly soul, in and of itself, even as there is an opposing force, but toiling with the opposing force itself), that we come to the nullification of our existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, as explained above.

7.

This is also the meaning of what our sages stated in the Midrash¹²⁷⁵ on the verse,¹²⁷⁶ “Your oils are good for fragrance, Your Name is flowing oil.” They stated, “All the *mitzvot* that the forefathers did in Your presence were like fragrances. However, our *mitzvot* are like the conclusion of the verse, ‘Your Name is like flowing oil’ [that can be poured from vessel to vessel].” That is, the matter of a fragrance is only a glimmer of radiance, for even though fragrance is delightful to the soul,¹²⁷⁷ and if a person faints, his vitality is revived through a fragrance,

¹²⁷⁵ Midrash Shir HaShirim Rabba 1:3

¹²⁷⁶ Song of Songs 1:3

¹²⁷⁷ Talmud Bavli, Brachot 43b

nonetheless, the fragrance is only a glimmer of radiance. For, the effect of the fragrance when one faints is only that there was a withdrawal of the radiance life, however the essential life of the soul is still in his body. In contrast, the conclusion of the verse, “Your Name is like flowing oil,” refers to the drawing forth of the essence.

It is in this that there is a superiority to the toil of serving *HaShem*-יהו"ה, blessed is He, once the Torah was given, over and above the service of our forefathers. For, the service of our forefathers stemmed from the existence of their soul, and in this, there was no nullification of their existence (*Bittul b'Metziyut*). Therefore, whatever they drew forth [through their service] was only in the way of a glimmer of radiance. However, this is not so of the giving of the Torah, which was after descending to Egypt and having an evil inclination, in which the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is drawn forth from the nullification (*Bittul*) to Him, as explained above.

The explanation is that even though the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, was on a much loftier level, whereas service of Him as it is after the Torah was given and after descending to Egypt and having an evil inclination, is of a lower level, nevertheless, as known, the Presence of the Essential Self of *HaShem*-יהו"ה, blessed is He, on a lower level, is much higher than a mere radiance of illumination on higher level. One example of this is what our

sages, of blessed memory said,¹²⁷⁸ that “a Torah sage is greater than a prophet.”

This is because prophecy stems from the aspects of Victory-*Netzach* and Majesty-*Hod*, and moreover, in this itself, there are various levels. For example, the prophecy of Yishayahu¹²⁷⁹ is in the aspect of Victory-*Netzach* and Majesty-*Hod* of the world of Creation-*Briyah* (within which the aspect of Victory-*Netzach* and Majesty-*Hod* of the world of Emanation-*Atzilut* is manifest), whereas the prophecy of Yechezkel¹²⁸⁰ is lower, in the aspect of the Victory-*Netzach* and Majesty-*Hod* of the world of Formation-*Yetzirah*. This is why a Torah sage is greater than a prophet.

That is, prophecy is only in the aspect of Victory-*Netzach* and Majesty-*Hod*, whereas Wisdom-*Chochmah* is much higher. For example, Rabbi Shimon Bar Yochai and the Arizal¹²⁸¹ grasped matters that are much higher than the aspects of Victory-*Netzach* and Majesty-*Hod*. Even so, from the time that the Holy Temple was destroyed, prophecy was taken,¹²⁸² but wisdom-*Chochmah* remained. This is because there is a superiority to prophecy over and above wisdom.

The explanation¹²⁸³ is that even though it states that “a Torah sage is greater than a prophet,” being that he even grasps higher levels, nevertheless, a Torah sage only grasps in a way

¹²⁷⁸ Talmud Bavli, Bava Batra 12a

¹²⁷⁹ Isaiah

¹²⁸⁰ Ezekiel

¹²⁸¹ Rabbi Yitzchak Luria Ashkenazi

¹²⁸² See Tosefta Sotah 13:4; Talmud Yerushalmi Sotah 9:13; Shir HaShirim Rabba 8:9; Also see Talmud Bavli, Yoma 9b; Sotah 48b; Bava Batra 12a and elsewhere.

¹²⁸³ See Tanya, Iggeret HaKodesh, Epistle 19

of knowing of the existence of something. That is, he has no actual grasp or recognition of its existence except by way of knowledge.

Even the grasp of Rabbi Shimon Bar Yochai and the Arizal, which was by way of the Holy Spirit (*Ru'ach HaKodesh*), nonetheless, as known the Holy Spirit (*Ru'ach HaKodesh*) is only in the world of Formation (*Yetzirah*).¹²⁸⁴ The same is so of “the four who entered the Orchard (Pardes),”¹²⁸⁵ in that their grasp was only in the world of Formation (*Yetzirah*).¹²⁸⁶ Whatever they grasped through it of the world of Emanation (*Atzilut*), was only by way of knowing of its existence (*Yediyat HaMetziyut*).

In contrast, this is not so of prophecy, which is a matter of recognition (*Hakarah*), meaning that the prophet recognizes the actual existence itself, as stated by Rabbi Chayim Vital in Shaarei Kedushah (Gates of Holiness)¹²⁸⁷ that “the lights of that level in which the prophet prophesied become engraved and depicted in the thoughts of the prophet etc.”

This is why there is a superiority to prophecy over and above wisdom. For, even though wisdom-*Chochmah* is a very high level, nonetheless, prophecy (*Nevu'ah*) is even greater, being that it is a state of direct recognition (*Hakarah*). We thus find that an essential aspect of a lower level [prophecy, which is rooted in *Netzach* and *Hod*] is much higher than a radiance

¹²⁸⁴ See Shaarei Kedusha of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 6.

¹²⁸⁵ Talmud Bavli, Chagigah 14b

¹²⁸⁶ See Shaarei Kedusha of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gates 6.

¹²⁸⁷ Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 5 & 6.

stemming from a higher level [the wisdom of a Torah sage, which is rooted in wisdom-*Chochmah*].

We may understand the same matter as it relates to the service of *HaShem*-יהו"ה, blessed is He. That is, though it may be on a lower level, toiling with the animalistic soul is nevertheless much loftier than toiling with the Godly soul, in and of itself. For, in toiling with the Godly soul, in and of itself, (meaning, even as it manifests in the animalistic soul and senses the distance of the animalistic soul [from *HaShem*'s-יהו"ה Godliness]), however, its service is that of the Godly soul, in and of itself), and it still has not come to a state of the nullification of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, (as explained above).

The toil must therefore specifically be with the animalistic soul. In other words, this does not refer to toil with self-sacrifice (*Mesirat Nefesh*) to divest himself of the animalistic soul, nor does it refer to the toil of breaking his animalistic soul. Rather, he must bring about that the toil is done with the animalistic soul itself, meaning, that he affects the emotions of the animalistic soul itself, which are “hard as a cedar,”¹²⁸⁸ to bring them to a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and that this nullification (*Bittul*) will be a nullification of its very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

¹²⁸⁸ See *Torat Chayim*, Bereishit 9a and on; *Hemshech* 5672 Vol. 1 p. 470 and on, and elsewhere; Also see the prior discourses of this year, 5718, “*Mi Manah* – Who has counted the dust of Yaakov,” Discourse 26, Ch. 12, and “*V'Hayah She'erit Yaakov* – The remnant of Yaakov will be in the midst of many peoples,” Discourse 27, Ch. 5 and on.

Through nullifying the existence (*Bittul b'Metziyut*) of the animalistic soul, the Godly soul is also brought to a state of the nullification of its existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. This is as known about the superiority of the truly penitent (*Baalei Teshuvah*), that because to their sense of their distance from *HaShem*-יהו"ה, blessed is He, their service of Him is with much greater desire and strength.¹²⁸⁹

That is, their service of *HaShem*-יהו"ה, blessed is He, is not only superior relative to that of the righteous-*Tzaddikim*, whose service of *HaShem*-יהו"ה does not at all stem from distance, but is even superior relative to that of the intermediate-*Beinonim* whose arousal stems from distance (as discussed in chapter five). For, in regard to the service of the intermediate-*Beinonim*, the distance is solely from the angle of their animalistic soul, whereas their service of *HaShem*-יהו"ה, blessed is He, is with their Godly soul, which is not in a state of nullification of its existence (*Bittul b'Metziyut*). In contrast, this is not so of service of *HaShem*-יהו"ה, blessed is He, of repentance (*Teshuvah*), which is the toil of the animalistic soul. This is why it is with much greater desire and strength.

This is analogous to a stream, that when there is some obstruction to the flow of its waters, specifically because of this obstruction, the water pressure becomes all the stronger (so that even the obstruction itself is washed away). The same is so in serving *HaShem*-יהו"ה, blessed is He, that it is through the toil of repentance and return (*Teshuvah*) to Him, which is the toil of the animalistic soul itself, that new strength is even added to the Godly soul itself.

¹²⁸⁹ See Zohar I 129b; See Ohr HaTorah, Shir HaShirim Vol. 2 p. 651 and on.

This then, is the meaning of the verse,¹²⁹⁰ “Israel is holy to *HaShem*-יהו"ה, the first of His crop,” in which there are two matters. The first is that they are like the *Terumah* offering, which is food for human consumption. The second is that they are compared to the *Omer* offering, which is animal fodder. However, the addition of the second matter over and above the first matter is that the toil in serving *HaShem*-יהו"ה, blessed is He, specifically must be with the animalistic soul.

In other words, the toil of the Godly soul is inadequate in and of itself, being that this is a form of toil that is connected with its own existence. Moreover, even when the Godly soul manifests in the animalistic soul, it goes without saying that in the righteous-*Tzaddikim*, their arousal of love of *HaShem*-יהו"ה, blessed is He, comes about through contemplation (*Hitbonenut*) [of *HaShem*'s-יהו"ה Godliness, blessed is He] but even in the intermediate-*Beinonim*, whose love of *HaShem*-יהו"ה, blessed is He, comes about through distance, nevertheless, since this distance is only from their animalistic soul, whereas their service of *HaShem*-יהו"ה is with their Godly souls, [their Godly soul] therefore remains in its state of existence. Thus, all this toil only reaches the level of concealment that has some existence (*He'elem Sheyeshno b'Metziyut*). However, to reach the level of concealment that has no existence (*He'elem She'Eino b'Metziyut*) requires toil with the animalistic soul itself.

¹²⁹⁰ Jeremiah 2:3

This then, is the matter of the harvest of the *Omer*, which is animal fodder,¹²⁹¹ about which the verse states,¹²⁹² “[You shall count seven weeks for yourselves]; from when the sickle is first put to the standing crop you shall begin the count of seven weeks.” The term, “standing crop-*Kamah*-קמה,” is of the same root as “stature-*Komah*-קומה,”¹²⁹³ and refers to the stature of the animalistic soul.¹²⁹⁴

Through nullifying the existence (*Bittul b'Metziyut*) of the stature of the animalistic soul to *HaShem*-יהוה, blessed is He, this also causes the nullification of the existence (*Bittul b'Metziyut*) of the Godly soul to *HaShem*-יהוה, blessed is He, and through this we reach the aspect of concealment that does not have existence (*He'elem She'Eino b'Metziyut*), and even higher, the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהוה Himself, blessed is He.

This is what is drawn down though the toil of refining one's animalistic soul, his body, and his portion of the world at large, so that he thus makes the world a dwelling place for the Holy One, blessed is He,¹²⁹⁵ in that here below, in this world,

¹²⁹¹ See the preceding discourse of this year, 5718, entitled “*Mashcheini* – Draw me, after You we shall run,” Discourse 22, Ch. 5.

¹²⁹² Deuteronomy 16:9

¹²⁹³ See Rabbeinu Asher (Rosh) to the end of Tractate Pesachim; Kessef Mishneh, Hilehot Temidin uMusafin, 7:23 citing the Rishonim; Shulchan Aruch of the Alter Rebbe, Orach Chaim 489:4; Also see Zohar II 83a and elsewhere; Also see the preceding discourse of this year, 5718, entitled “*Lehavin Inyan Sefirat HaOmer* – To understand the matter of the counting of the Omer,” Ch. 1 and on.

¹²⁹⁴ See at length in the preceding discourse of this year, 5718, entitled “*Lehavin Inyan Sefirat HaOmer* – To understand the matter of the counting of the Omer,” Ch. 1 and on.

¹²⁹⁵ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

there will be a revelation of the Essential Self of the Singular
Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה
Himself, blessed is He, in the most literal sense.

Discourse 29

“*Tziyon b’Mishpat Tipadeh - Tziyon will be redeemed through justice*”

Delivered on Shabbat Parshat Devarim,
Shabbat Chazon (on the pushed off fast day of the 9th of Av), 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁹⁶ “Tziyon will be redeemed through justice, and those who return to her through righteousness.” About the word “those who return to her-*Shavehah*-שביה,” some commentators of Tanach explain that it means “returning-*Hashavah*-השבה” in the literal sense¹²⁹⁷ whereas others explain that it means returning in “repentance-*Teshuvah*-תשובה.”¹²⁹⁸ In *Likkutei Torah*,¹²⁹⁹ the Alter Rebbe explained that it refers to actual captives-*Shevuyim*-שבויים who must be extracted from their captivity-*Shivyah*-שביה. (That is, the word “*Shavehah*-שביה” is of the same root as “captivity-*Shivyah*-שביה.”) The word “will be redeemed-*Teepadeh*-תפדה” indicates that they are in their proper place, but must be redeemed.

Thus, apparently the verse is discussing two different matters.¹³⁰⁰ That is, one matter is in a state of captivity and must

¹²⁹⁶ Isaiah 1:27

¹²⁹⁷ Metzudat David to Isaiah 1:27

¹²⁹⁸ Rashi to Isaiah 1:27

¹²⁹⁹ *Likkutei Torah*, Devarim 1c-d

¹³⁰⁰ Also see *Ohr HaTorah*, Devarim p. 36; Na”Ch p. 96 and elsewhere.

be returned from captivity and the other matter is *Zion-Tziyon*-צִיּוֹן, about which the verse uses the term “will be redeemed-*Teepadeh*-תַּפְּדֶה,” in that Tziyon is in its place, only that it must be redeemed.

The explanation is that *Zion-Tziyon*-צִיּוֹן also refers to the Jewish people.¹³⁰¹ This is as our sages, of blessed memory, stated,¹³⁰² “We reviewed the entire Scripture and found only one place where the Jewish people are called Tziyon-צִיּוֹן, (as the verse states),¹³⁰³ “And I have placed My words in your mouth, and with the shade of My hand I have covered you, to implant the heavens and to set a foundation for the earth, and to say unto Tziyon, ‘You are My people!’”

The explanation of this [verse] is well known.¹³⁰⁴ Namely, that this comes about through serving *HaShem*-יְהוָה, blessed is He, in the three lines and modes mentioned in this verse, these being, “I have placed My words in your mouth, and with the shade of My hand I have covered you, to implant the heavens and to set a foundation for the earth.”

That is, “I have placed My words in your mouth” refers to Torah, as it states,¹³⁰⁵ “The word of *HaShem*-יְהוָה” refers to *Halachah* – meaning Torah Law,” as in the teaching of our sages, of blessed memory,¹³⁰⁶ “Since the day that the Holy Temple was destroyed, the Holy One, blessed is He, only has

¹³⁰¹ Also see the introduction of the Mittler Rebbe to Shaar HaEmunah and Shaar HaYichud (Ner Mitzvah v’Torah Ohr), translated as Essential Faith.

¹³⁰² Talmud Yerushalmi, Taanit 4:2; Megillah 3:6; Zohar III 35a

¹³⁰³ Isaiah 51:16

¹³⁰⁴ Ohr HaTorah ibid (citing Korban HaEidah to Talmud Yerushalmi ibid); Also see the end of the discourse entitled “*Tziyon*” of the year 5672; 5674 (*Hemshech* 5672 Vol. 1 p. 76 and on & p. 571), and elsewhere.

¹³⁰⁵ Talmud Bavli, Shabbat 138b and Rashi there.

¹³⁰⁶ Talmud Bavli, Brachot 8a

the four cubits of Torah law – *Halachah*.” The words, “with the shade of My hand I have covered you,” refers to acts of lovingkindness (*Gemilut Chassadim*), which includes all the *mitzvot*,¹³⁰⁷ that (as stated in Tanya) are called “garments” (*Levushim*)¹³⁰⁸ and are called “shade-*Tzeil*-צֶל.”¹³⁰⁹ The words, “to implant the heavens and to set a foundation for the earth,” refer to serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (*Korbanot*), in the merit of which the heavens and earth are sustained.¹³¹⁰ Thus, it is through toiling in service of *HaShem*-יהו"ה, blessed is He, in these three lines and modes of service, that the Jewish people come to be in the state of Tziyon-ציון.

However, within the Jewish people themselves there are two levels. That is, there is the aspect of Tziyon-ציון, and there is the aspect of the captives-*Shavehah*-שבִּיהַ. The word Tziyon-ציון means a sign-*Siman*-סִימָן,¹³¹¹ as in the statement,¹³¹² “I am a

¹³⁰⁷ See Talmud Yerushalmi, Pe’ah 1:1; Tanya, Likkutei Amarim, Ch. 37 (48b).

¹³⁰⁸ Tanya, Iggeret HaKodesh, Epistle 29

¹³⁰⁹ See Ohr HaTorah, Bo, Vol. 7 p. 2,623 and elsewhere.

¹³¹⁰ See Korban HaEidah to Talmud Yerushalmi *ibid*.

¹³¹¹ Jeremiah 31:20; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12.

¹³¹² Zohar I 225a – “Rabbi Shimon Said: When I am with our friends from Babylonia (*Bavel*-בבל [See Genesis 11:9 that the name *Bavel*-בבל means “confusion”]) they gather around me and learn the secrets of the Torah from me in an openly revealed way. However, they seal them with a seal of iron that is closed on all sides. How many times have I taught them the ways of the King and the ways of the Garden of the King!? How many times have I taught them all the levels of the righteous (*Tzaddikim*) in that world!? However, they all are afraid to speak these words, and they learn them with a stutter. They thus are called stutters, like a person who stutters with his mouth. However, being that they are fearful, I judge them meritoriously. For, the holy air and the holy spirit is removed from them, and they suckle from the air and spirit of the other domain. Moreover, a rainbow appears above them, and they are not fitting to see the face of Eliyahu, let alone any other face. Nevertheless, it is beneficial to the world that I am in it, and I am a good sign-

good sign-*Simana*-סימנא in the world,” referring to the Godly soul, which is a sign-*Siman*-סימן for Supernal Man (*Adam HaElyon*), as it states,¹³¹³ “Let us make man in our image and in our likeness,” in that man is in the image (*Tzelem*-צלם) and likeness (*Dmut*-דמות) of the Supernal Man (*Adam HaElyon*).

Thus, about this aspect the verse states, “Tziyon will be redeemed-*Teepadeh*-תפדה,” indicating that [for Tziyon] only redemption is required. For, from the aspect of the Godly soul, the matter of captivity (*Shivyah*-שביה) is entirely inapplicable, being that even while in the middle of sinning, heaven forbid, the Godly soul “remains faithful to Him,”¹³¹⁴ blessed is He. Rather, all that is necessary is for it to be redeemed, meaning, to be revealed from its concealment.

In contrast, from the angle of the animalistic soul and the body, when a person sins, causes blemish, and leaves the straightforward path, he then is in a state of captivity (*Shivyah*-שביה) and must be returned (*LeHashivo*-להשיבו). About this the

Simana-סימנא in the world. For, in my lifetime the world is not in a state of suffering, nor is it judged severely Above. After me, there will not arise a generation such as this. There will come a time in the world when no one will be present to protect it, and the faces of all the insolent will be found, both Above and below; Above, it will be due to the sins and insolence of those below. The people of the world will cry out, but there will be none who pays them attention. They will turn their heads to all directions in the world, but will not find any remedy. However, there is one remedy in the world, and nothing in addition to it. In that place where they find Torah scholars studying Torah, and amongst them is a book of Torah teachings that contains nothing false, when they take that one out, then because of it, both the Upper and the lower will awaken. This is all the more so because the Holy Name is written in it as it appears. We already have learned this. Woe to the generation in which this book of Torah teachings is revealed amongst them and they do not awaken to it, neither Above or below. Who then shall awaken to it?” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹³¹³ Genesis 1:26

¹³¹⁴ Tanya, Likkutei Amarim, Ch. 24

verse states, “those who are captives will be returned (*Shavehah*-שבייה) through righteousness (*Tzedakah*-צדקה),” which is not so of Tziyon, who “will be redeemed through justice (*Mishpat*-משפט).”

“Justice-*Mishpat*-משפט” refers to Torah, as the verse states,¹³¹⁵ “As was the former practice (*Mishpat HaRishon*-משפט הראשון),” which the Targum translates as, “As the original *Halachah*-law.”¹³¹⁶ The word “righteousness-*Tzedakah*-צדקה” refers to the *mitzvot*, being that all the *mitzvot* are called “righteousness-*Tzedakah*-צדקה,”¹³¹⁷ and throughout Talmud Yerushalmi the *mitzvah* of charity (*Tzedakah*-צדקה) is simply called the “*mitzvah*-מצוה.”¹³¹⁸

Now, the difference between Torah and *mitzvot* is that since Torah is spiritual, it is called “bread from Heaven,” whereas since the *mitzvot* involve physical matters, they are called “bread from the earth.” For, as known, even *mitzvot* that are duties of the heart, must be felt and penetrate the physical heart and brain.¹³¹⁹ Thus, the redemption of the Godly soul is brought about through Torah – which is spiritual – whereas the return of the animalistic soul and body is brought about through *mitzvot*, which manifest in physical matters.

Now, the order of this toil in service of *HaShem*-יהו"ה, blessed is He, is that first one must redeem his Godly soul.

¹³¹⁵ Genesis 40:13

¹³¹⁶ See Likkutei Torah, Devarim ibid.

¹³¹⁷ Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c, and elsewhere.

¹³¹⁸ See Talmud Yerushalmi, Pe'ah 1:1; Tanya, Ch. 37 (48b).

¹³¹⁹ See Sefer HaMaamarim 5697 p. 282; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5712, Ch. 4, translated in The Teachings of The Rebbe, 5712, Discourse 8, and the discourse by the same title of the year 5719, Ch. 5 (Torat Menachem, Sefer HaMaamarim Shevat p. 282, p. 299).

Moreover, even if the Godly soul is already revealed in him, nevertheless, the ultimate purpose of the soul's descent is to refine the body and animalistic soul. Therefore, when a person reveals his Godly soul, he then must engage in the toil of refining his animalistic soul.

The same is so of the matter of Torah and *mitzvot*, that the ultimate purpose in studying Torah is to fulfill the *mitzvot*. This is as our sages, of blessed memory, stated,¹³²⁰ "Study is greater, as it leads to action," and similarly,¹³²¹ "He who studies not to do, would have been better off for his placenta to be twisted around him and to never have been born." This is because the ultimate purpose of Torah study is to fulfill the *mitzvot*.

Thus, the order of this toil in serving *HaShem*-יהו"ה, blessed is He, is that there first must be the matter of, "Tziyon will be redeemed through justice-*Mishpat*-משפט," which is the matter of revealing the concealed, and then, "those who are captives will be returned (*Shavehah*-שביה) through righteousness (*Tzedakah*-צדקה)," referring to drawing the spiritual into the physical.

2.

Now, to understand the superiority of Torah study being the beginning of the general toil of redemption and return in serving *HaShem*-יהו"ה, blessed is He, this may be understood

¹³²⁰ Talmud Bavli, Kiddushin 40b

¹³²¹ Talmud Yerushalmi, Brachot 1:2

from the matter of the Holy Temple, for from the fact that,¹³²² “Since the day the Holy Temple was destroyed, the Holy One, blessed is He, only has the four cubits of Torah law – *Halachah*,” it is understood that the Holy Temple and the Torah are one matter.

Now, in the Holy Temple they would not respond [to blessings] by saying “אמן-אמן,” but would instead say,¹³²³ “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*- ברוך שם כבוד מלכותו לעולם ועד.” However, being that the greatness of answering “אמן-אמן” is well known, this must be understood. For, as our sages, of blessed memory, stated,¹³²⁴ “He who answers ‘אמן-אמן’ is greater than he who recites the blessing.” This being so, why is it that in the Holy Temple they did not answer “אמן-אמן”?

However, the explanation is as our sages, of blessed memory, stated,¹³²⁵ “The deeds of the righteous-*Tzaddikim* are greater than the act of creating the heavens and the earth, for about the creation of the heavens and the earth, the verse states,¹³²⁶ ‘Also My hand (in the singular) founded the earth, and My right hand measured the heavens,’¹³²⁷ whereas about the deeds of the righteous-*Tzaddikim* the verse states,¹³²⁸ ‘The foundation of Your dwelling that You, *HaShem*-יהוה, have made – the Sanctuary (which is the handiwork of the righteous-

¹³²² Talmud Bavli, Brachot 8a

¹³²³ Talmud Bavli, Brachot 63a

¹³²⁴ Talmud Bavli, Brachot 53b; Nazir 66b

¹³²⁵ Talmud Bavli, Ketubot 5a

¹³²⁶ Isaiah 48:13

¹³²⁷ See Rashi to Talmud Bavli, Ketubot 5a *ibid*.

¹³²⁸ Exodus 15:17

Tzaddikim), Lord-Adona”ג-אדני, that Your hands (in the plural) established.”¹³²⁹ Our sages, of blessed memory, also stated,¹³³⁰ “Great is the Holy Temple-מקדש-*Mikdash*, which was placed between two letters (that is, between the two holy names, *HaShem*-יהוה and Lord-Adona”ג-אדני) as written,¹³³¹ ‘The foundation of Your dwelling place that You have made, *HaShem*-יהוה, the Sanctuary-מקדש-*Mikdash* (which is the handiwork of the righteous *Tzaddikim*) Lord-Adona”ג-אדני, that Your hands established.’”

The explanation is that the existence of the world is brought forth with *HaShem*’s-יהוה title “God-*Elohi*”מ-אלהי,” as it states,¹³³² “In the beginning God-*Elohi*”מ-אלהי created.” This is because the world is limited, as we are taught,¹³³³ “From the earth to the firmament is a walking distance of five hundred years, and from firmament to firmament is a walking distance of five hundred years.”

Even the Garden of Eden (*Gan Eden*) itself, which is the matter of understanding and grasping *HaShem*’s-יהוה Godliness, demonstrates that it is a matter of limitation, being that [by definition] grasp and comprehension is limited. Thus, for there to be the existence of the limited from the Unlimited One, *HaShem*-יהוה, blessed is He, this is through the restraint (*Tzimtzum*) and concealment (*He’elem*) brought about by *HaShem*’s-יהוה title “God-*Elohi*”מ-אלהי.”¹³³⁴

¹³²⁹ See Rashi to Talmud Bavli, Ketubot 5a *ibid*.

¹³³⁰ Talmud Bavli, Brachot 33a; Sanhedrin 92a; See Likkutei Torah, Naso 21c.

¹³³¹ Exodus 15:17 *ibid*.

¹³³² Genesis 1:1

¹³³³ Talmud Bavli, Chagigah 13a

¹³³⁴ See Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 1 and on, and the elucidating notes and citations there.

This is why throughout the six days of creation, only the title “God-*Elohi*”*m*-אלהי”*m*” is mentioned. It is only on the day of Shabbat that the Name *HaShem*-יהו”ה is also mentioned, as the verse states,¹³³⁵ “On the day that *HaShem* God-*HaShem Elohi*”*m*-אלהי”*m* made the earth and the heavens.” Beyond this, [on the day of Shabbat] the verse states,¹³³⁶ “God-*Elohi*”*m*-אלהי”*m* ceased,” meaning that the restraints (*Tzimtzumim*) and concealments brought about by *HaShem*’s-יהו”ה title “God-*Elohi*”*m*-אלהי”*m*” ceased.¹³³⁷

In other words, during the six mundane days of the week (*Chol*), it is a descent from Above to below. This is analogous to a person who builds a building, in that even his wisdom descends and manifests in the actualization [of the building]. In contrast, on Shabbat there is the matter of an ascent from below to Above, all the way to the aspect of delight and pleasure (*Taanug*), and from there is a drawing forth of the Name *HaShem*-יהו”ה.

This is as stated,¹³³⁸ “Thus said the Lord *HaShem/Elohi*”*m*-יהו”ה, ‘אדני”י יהו”ה-*m*, ‘The gate of the inner courtyard that faces eastward shall be closed during the six days of labor, and on the day of Shabbat it shall be opened. [The first letters of the words, “the days of labor and on the day of Shabbat-*Yemei HaMa’aseh U’bYom HaShabbat*-ימי המעשה וביום השבת-”

¹³³⁵ Genesis 2:4; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Title (Shaar HaKinuy)*.

¹³³⁶ Genesis 2:2

¹³³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), *The Gate of His Title (Shaar HaKinuy)* *ibid.*; *Likkutei Torah Balak* 72a; *Pinchas* 79c; *Shir HaShirim* 32a

¹³³⁸ *Ezekiel* 46:1

form the Name *HaShem*-יהו"ה.¹³³⁹ This is because on Shabbat there is a drawing forth of the Name *HaShem*-יהו"ה, which is not so of the six mundane days (*Chol*), during which the existence of the worlds is brought about specifically through the restraints (*Tzimtzumim*), concealments and judgments of *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם."

This then, is the meaning of the verse,¹³⁴⁰ "Also My hand founded the earth." The word "earth-*Eretz*-ארץ" refers to the world below, which is limited, and beyond this, it refers to the general worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) which are included in the word "earth-*Eretz*-ארץ." They all were brought into being through *HaShem*'s-יהו"ה title "God-*Elohi*"*m*-אלהי"ם." This then, is the meaning of "Also My hand founded the earth," in which "my hand-*Yadi*-ידי" refers to the left hand,¹³⁴¹ which is the weak hand and indicates the restraint of *Tzimtzum*.

However, about the heavens (*Shamayim*-שמים) the verse states,¹³⁴² "As for the heavens, the heavens are *HaShem*'s-יהו"ה." This is because there is an illumination of the Name *HaShem*-יהו"ה there, which is an unlimited light and illumination. This is why the above-mentioned verse states, "My right hand measured the heavens-*Shamayim*-שמים," in that the right hand indicates power and strength, that is, the matter of the Name *HaShem*-יהו"ה.¹³⁴³

¹³³⁹ Shaar HaPesukim of the Arizal to Numbers 28:10 (Pinchas) and elsewhere.

¹³⁴⁰ Isaiah 48:13

¹³⁴¹ See Pirkei d'Rabbi Eliezer, Ch. 18; Zohar II 20a, 37a, 85b

¹³⁴² Psalms 115:16

¹³⁴³ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Nevertheless, the general totality of the creation of the heavens and the earth is within limitation. It goes without saying that the aspect of the earth-*Eretz*-ארץ is limited, since it is brought into being with *HaShem*'s-יהו"ה title "God-*Elohi*"מ-אלהי"ם," which is the left hand. However, even the aspect of the heavens-*Shamayim*-שמים is in a state of limitation, since it is brought into being with the aspect of the right hand that negates the left hand. That is, it specifically relates to the Name *HaShem*-יהו"ה, rather than to His title God-*Elohi*"מ-אלהי"ם. In other words, the revelation in the heavens-*Shamayim*-שמים does not illuminate in the earth, since each one was created with a different "hand."

About this the verse states, "The deeds of the righteous-*Tzaddikim* are greater than the act of creating the heavens and the earth." For, about the Holy Temple the verse states, "Your hands-*Yadecha*-ידריך" [in the plural] indicating both hands. Moreover, "it is placed between two letters" (that is, between two holy names, *HaShem*-יהו"ה and Lord-*Adona*"אדני"י).

This is because, the novelty that occurred in the Holy Temple was that even within the limitations of the natural order-*HaTeva*-הטבע-86 which stems from *HaShem*'s-יהו"ה title God-*Elohi*"מ-אלהי"ם-86,¹³⁴⁴ there nevertheless was an illumination of the limitless light of the Unlimited One, stemming from His Name *HaShem*-יהו"ה, blessed is He, which

¹³⁴⁴ 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 HaAhavah, Ch. 6 (section entitled "*V'Hamargeel*"); *Shaalot uTeshuvot Chacham Tzvi*, Section 18; *Tanya*, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6; *Likkutei Torah*, Re'eh 22b and on.

transcends the natural order-*HaTeva*-הטבע-86.¹³⁴⁵ This is because, the drawing down of the light of *HaShem*'s-יהו"ה Godliness in the Holy Temple, was from a much higher light and illumination than the [lower] Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם, and it thus is in His power to bind the two together.

With the above in mind, we can understand why they did not respond "Amen-אמן" in the Holy Temple, This is because "Amen-אמן" is the response to a blessing recited with the words, "Blessed are You, *HaShem*-יהו"ה our God, King of the world etc." The matter of the blessing (*Brachah*-ברכה)¹³⁴⁶ is to bring about a drawing down from the aspect indicated by "You-*Atah*-אתה," which is in the second person and refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He,¹³⁴⁷ into the aspect of the [lower] Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם, and into the aspect of the "King of the world-*Melech Olam*-מלך עולם," until He is drawn all the way below.

In other words, the matter of a blessing (*Brachah*-ברכה) is to affect a drawing down of the light of the Name *HaShem*-יהו"ה, so that it will be drawn into the aspect of His title God-

¹³⁴⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹³⁴⁶ The term "blessing-*Brachah*" denotes "drawing down," as per the words of the Mishnah (Kilayim 7:1) "One who draws down-*Mavreech*-מבריך a vine to the ground," in which the root "*Barech*-ברך" itself means to "draw down." Also see Torah Ohr, Mikeitz 37c and elsewhere.

¹³⁴⁷ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*), Gate Ten (*Keter*); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation).

Elohi”m-אלהי”m, which is the matter of the union (*Yichud*) of *HaShem* יהו”ה and God-*Elohi*”m-אלהי”m.¹³⁴⁸

However, because of the blessing (*Brachah*-ברכה) itself, it is possible for the union (*Yichud*) to only remain above, and not be drawn down all the way down into this world. Thus, since *HaShem*’s יהו”ה ultimate Supernal intent is that all matters be drawn below, the sages stated,¹³⁴⁹ “He who answers ‘Amen-אמן’ is greater than He who recites the blessing.” For, by answering “Amen-אמן” we draw the union (*Yichud*) down below, and through doing so, we fulfill *HaShem*’s יהו”ה ultimate Supernal intent.

With the above in mind, we can understand why they did not answer “Amen-אמן” in the Holy Temple. This is because, in the Holy Temple there already was a union of *HaShem* יהו”ה and His title God-*Elohi*”m-אלהי”m, simply by the essential being and construct of the Holy Temple itself. Furthermore, this union (*Yichud*) did not just remain above, but was openly revealed and illuminated even below. That is, even in physical matters themselves which stem from the natural order (*HaTeva*-הטבע), there was a revelation of matters that transcend the natural order, such as the ten miracles that took place [on a regular basis] in the Holy Temple.¹³⁵⁰

¹³⁴⁸ See the preceding discourse of this year, 5718, entitled “*Teekoo BaChodesh Shofar* – Blow the Shofar at the Renewal of the Moon,” Discourse 1, Ch. 4, and the discourse entitled “*Zeh Yitnu* – This shall they give,” Discourse 14, Ch. 5, and elsewhere; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹³⁴⁹ Talmud Bavli, Brachot 53b; Nazir 66b

¹³⁵⁰ Mishnah Avot 5:5

This is especially so of the matter that “the place of the holy ark was not according to measure.”¹³⁵¹ That is, though it had measure in length, breadth, and height, nevertheless, even with its measure, it had no measure. This is why to affect the drawing down of the union (*Yichud*) below, in the Holy Temple it was not necessary to answer “אמן-אמן.”

3.

However, we still must understand why in the Holy Temple they did need to respond with, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*-ועד מלכותו לעולם ועד.”

The explanation is that the root of the matter of “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*-ועד מלכותו לעולם ועד,” comes from our forefather Yaakov. This is as our sages, of blessed memory, taught,¹³⁵² “When the twelve tribes answered Yaakov, ‘Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel HaShem Elohei*’*”nu HaShem Echad*-שמע ישראל, יהוה אחד,’ at that moment Yaakov said, “Blessed be the Name of His Glorious Kingship forever and

¹³⁵¹ Talmud Bavli, Yoma 21a – That is, both the holy ark itself had physical dimensions of 2 ½ cubits in length, 1 ½ cubits in breadth, and 1 ½ cubits in height, as well as the Holy of Holies which had a dimension of 20 cubits by 20 cubits. Yet, when the holy ark was measured against the room, there were 10 cubits from each side to the wall, meaning that even as it had dimension and was located within time and space, it nevertheless did not take up any space at all. Also see at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6.

¹³⁵² Talmud Bavli, Pesachim 56a

ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*- ברוך שם כבוד מלכותו לעולם ועד.”

Now, we must better understand the inner matter of this request that His Kingship should be drawn down forever and ever, given that this is already so in the essence of the matter, as it states,¹³⁵³ “*HaShem*-יהו"ה shall be King forever and ever,” and similarly,¹³⁵⁴ “His Kingdom reigns over all.” This being so, what is the meaning of the request, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*- ברוך שם כבוד מלכותו לעולם ועד-?”

However, the explanation is that our sages, of blessed memory, stated,¹³⁵⁵ “Wherever it states ‘*Netzach*-נצח,’ ‘*Selah*-סלה,’ or ‘*Va'ed*-ועד,’ the matter will never cease.” Thus, since it states here “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*- ברוך שם כבוד מלכותו לעולם ועד” this is a matter that never ceases.

We also find our sages using the term “it is unmoving (*Eino Zaz*-זז-אינו).” This is as stated in Midrash Shmuel¹³⁵⁶ on the verse,¹³⁵⁷ “Fill your horn with oil and go forth – I shall send you to Yishai of Beth Lechem, for I have seen a king for Myself (*Li*-לי) amongst his sons.” That is, “Wherever the term ‘for Myself-*Li*-לי’ is used, it is something that is unmoving (*Eino Zaz*-זז-אינו), neither in this world nor in the next world,” and it states elsewhere,¹³⁵⁸ “it is eternally unmoving (*Eino Zaz*- אינו

¹³⁵³ Exodus 15:18

¹³⁵⁴ Psalms 103:19

¹³⁵⁵ Talmud Bavli, Eruvin 54a

¹³⁵⁶ Midrash Shmuel, Ch. 19

¹³⁵⁷ Samuel I 16:1

¹³⁵⁸ Midrash Vayikra Rabba 2:2

זז),” and it further states elsewhere¹³⁵⁹ “it is unmoving (*Eino Zaz-זז אינו*) forever and for all eternity.”

Likewise, in Sifri¹³⁶⁰ and in Midrash¹³⁶¹ on the Torah portion of Beha'alotcha, thirteen things are enumerated, about which the term “for Myself-*Li-לי*” is used. About the Jewish people it states,¹³⁶² “For the children of Israel are servants to Me-*Li-לי*.” About the land of Israel it states,¹³⁶³ “For the Land is Mine-*Li-לי*,” (and likewise, about Yerushalayim it states,¹³⁶⁴ “Yerushalayim, the city that I have chosen for Myself-*Li-לי*, to place My Name there”). About the Holy Temple it states,¹³⁶⁵ “They shall make a Sanctuary for Me-*Li-לי*.” The same is true of all thirteen things about which it states “for Myself-*Li-לי*,” that they all are eternally unmoving (*Eino Zaz-זז אינו*).

However, this must be better understood. For, “because of our sins we were exiled from our Land,”¹³⁶⁶ and foreigners have come into the Land of Israel, and Yerushalayim has been turned to ruins,¹³⁶⁷ and the Holy Temple is destroyed. This being so, how is it possible to say that “it is unmoving” (*Eino Zaz-זז אינו*)?

The explanation is that the meaning of “it is unmoving” (*Eino Zaz-זז אינו*) is that it is not completely moved. This is the difference between the term “it is unceasing” (*Ein Lo Hefsek-אין לו הפסק*) and this term “it is unmoving” (*Eino Zaz-זז אינו*). In

¹³⁵⁹ Midrash Tanchumah Buber, Tetzaveh 9; Also see Sifri to Numbers 11:15

¹³⁶⁰ Sifri to Numbers 11:15

¹³⁶¹ Midrash Bamidbar Rabba 15:17

¹³⁶² Leviticus 25:55

¹³⁶³ Leviticus 25:23

¹³⁶⁴ Kings I 11:36, cited in Midrash Shmuel and Vayikra Rabba *ibid*.

¹³⁶⁵ Exodus 25:8

¹³⁶⁶ See the Musaf liturgy of the festivals.

¹³⁶⁷ Psalms 79:1

regard to the term “it is unmoving” (*Eino Zaz*-זז אינו), it indeed is possible for it to undergo an element of cessation, but it is never completely moved. That is, even during the time of exile, when the Holy Temple is destroyed, it still is not completely moved.

For, (as explained before) instead of the Holy Temple, there are the four cubits of Torah law – *Halachah*. Similarly, the verse states,¹³⁶⁸ “They pray by way of their land,” in that even during the time of exile it is necessary to pray facing the Land of Israel, and within the Land of Israel itself it is necessary to pray facing Yerushalayim, and within Yerushalayim itself it is necessary to pray facing the Holy Temple.¹³⁶⁹ We thus find that it is not completely moved.

This is similar to what is explained elsewhere¹³⁷⁰ about the separating partition (*Parsa*) between the world of Emanation (*Atzilut*) and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, also illuminates through the separating partition (*Parsa*), only that the light (*Ohr*) that comes through the partition comes in a different way. The same is understood about the words “it is unmoving” (*Eino Zaz*-זז אינו), that all matters that were present during the time of the Holy Temple, are also present now, except that they are present in a different way.

¹³⁶⁸ Chronicles II 6:38

¹³⁶⁹ Talmud Bavli, Brachot 30a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on “The Gates of Tears-*Shaarei Dim'ah*-דמעה-שערי.”

¹³⁷⁰ See Torah Ohr, Lech Lecha 12b and elsewhere.

This then, is the substance of the request “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed*-ועד לעולם ועד.” That is, the meaning of “forever and ever-*LeOlam Va’ed*-לעולם ועד” is that this is a matter that has no cessation (*Ein Lo Hefsek*). That is, the request is not only that it should be “unmoving” (*Eino Zaz*-זז-אינו), but that it also should have no cessation whatsoever.

4.

Now, about Torah we recite,¹³⁷¹ “Blessed is our God who has created us for His glory... and who has given us (*Natan Lanu*-נתן לנו) the Torah of Truth.” Now, we must understand why about the giving of the Torah, the term “giving-*Matanah*-מתנה” is used. That is, there is a difference between the term “given-*Natan*-נתן” and the term “apportioned-*Chalak*-חלק.” For, as we find, when one sees a Jewish king, he makes the blessing, “Blessed are you, *HaShem*-יהו"ה... who has apportioned-*Chalak*-חלק His glory etc.,” whereas when one sees a gentile king he recites, “Blessed are you, *HaShem*-יהו"ה... who has given-*Natan*-נתן His glory etc.”

About this, the Magen Avraham¹³⁷² explains that the Jewish people are “a portion-*Chelek*-חלק of God” and adhere to Him, and therefore, about them it says ‘apportioned-*Chalak*-חלק.’ The Turei Zahav similarly wrote¹³⁷³ “It is because they

¹³⁷¹ In the “*U’Va LeTziyon*” liturgy.

¹³⁷² Shulchan Aruch, Orach Chaim 224:6, Magen Avraham, Se’if Katan 4

¹³⁷³ Shulchan Aruch, Orach Chaim 224:6, Turei Zahav, Se’if Katan 1

adhere to Him, blessed is He, and whenever you say ‘apportioned-*Chalak*-חלק’ you must know from Whom they are apportioned, and we thus find that there is a different relationship between one who is a portion of Him, in contrast to the nations of the world who do not have this relationship, but their relationship is rather is like one who is given something, in which case, once it is given, it no longer is the responsibility, nor does it have any connection, to the one who gave it.” This being so, the question is further strengthened, why is the term “giving-*Matanah*-מתנה” used in regard to the Torah?

However, the explanation is as the Ramaz wrote,¹³⁷⁴ citing Pri Etz Chayim,¹³⁷⁵ about the devotional intention (*Kavanot*) of the words, “Blessed is our God who has **created** us for His glory... and has given us (*Natan Lanu*-נתן לנו) the Torah of Truth.” Namely, the Torah we have is from the world of Creation (*Briyah*). This also¹³⁷⁶ is explained about the version of the blessing,¹³⁷⁷ “Your Torah that You taught us,” referring to “the Torah that You taught us in the world of Creation (*Briyah*).”

The Ramaz himself explained that, in truth, it is from the inner aspect of the world of Emanation (*Atzilut*) as it is bestowed to the world of Creation (*Briyah*). However, since the primary aspect of the Torah is the Torah of the world of Creation (*Briyah*), about which it states,¹³⁷⁸ “Did you descend

¹³⁷⁴ Ramaz (Rabbi Moshe Zakuto) to Zohar III 28a

¹³⁷⁵ Pri Etz Chayim, Shaar Kriyat Sefer Torah, Ch. 5

¹³⁷⁶ Likkutei Torah, Eikev 17b; See Sefer HaMaamarim 5700 p. 68 and the note there.

¹³⁷⁷ In the liturgy of the Grace after Meals (*Brikhat HaMazon*).

¹³⁷⁸ Talmud Bavli, Shabbat 88b and on

to Egypt? Do you have an evil inclination?” We therefore use the term “giving-*Matanah*-מתנה” in relation to it, since this is revelation in a way of division and separateness (*Pirud*).

However, this is only so in regard to the Torah as it is, in and of itself. Nevertheless, through the matter of “You have taught us,” meaning that the Jewish people study Torah, there is a drawing down from the inner aspect of the world of Emanation (*Atzilut*) that is manifest in the world of Creation (*Briyah*), (as in the words of the Ramaz). For, the Jewish people are from the aspect of Emanation (*Atzilut*), as it states,¹³⁷⁹ “Each and every soul stands in its form before the Holy King.”

The “Holy King” refers to *Zeir Anpin* of the world of Emanation (*Atzilut*),¹³⁸⁰ and is the end of the worlds of the Unlimited One, blessed is He,¹³⁸¹ and every single Jew, even the most simple and lowly, recites,¹³⁸² “The soul that You have given in me, she is pure.” The Jewish people are likewise called “My dove,”¹³⁸³ and about them it is written,¹³⁸⁴ “Arise, My beloved,” meaning,¹³⁸⁵ “arise to your root and source.” Thus, it is through the Jewish people studying Torah that they draw down the inner aspect (*Pnimitiyut*) of the world of Emanation (*Atzilut*) to within.

¹³⁷⁹ This is stated in this manner in various places in the teachings of Chassidut. See Zohar III 104b; Zohar I 90b, 227b, 233b, Zohar II 96b, Zohar III 61b.

¹³⁸⁰ See Sefer HaMaamarim 5689 p. 122.

¹³⁸¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

¹³⁸² In the “*Elohai Neshamah*” section of the morning blessings.

¹³⁸³ Song of Songs 2:14; Also see the commentary of Rabbi Hillel of Paritch to Kuntres HaHitpaalut of the Mittler Rebbe (translated as Divine Inspiration).

¹³⁸⁴ Song of Songs 2:13

¹³⁸⁵ See Likkutei Torah, Tzav 8c

In other words, as the Torah is, in and of itself, meaning, as it is in the world of Creation (*Briyah*), it is the aspect of a “gift-*Matanah*-מתנה,” indicating separation (*Pirud*), and “a gift-*Matanah*-מתנה can undergo cessation.”¹³⁸⁶ However, when the Jewish people study Torah, through which they thereby draw the inner aspect (*Pnimityut*) of the world of Emanation (*Atzilut*) into it, this then is similar to the law about one who gives a gift to someone who, in any event, is fitting to inherit it, in which case even the gift undergoes no cessation.¹³⁸⁷

5.

This may be better understood with a short explanation of the words, “The four cubits of Torah law – *Halachah*.” As known, the four cubits correspond to the four letters of the Name *HaShem*-יהו"ה.¹³⁸⁸ In other words, just as in the Holy Temple there was a drawing down of the Name *HaShem*-יהו"ה, as explained before, this likewise is so of “the four cubits of Torah law – *Halachah*,” which take the place of the Holy Temple, in that these four cubits are the four letters of the Name *HaShem*-יהו"ה hinted in the verse,¹³⁸⁹ “All that is called by My Name and for My Glory, I created it, I formed it, I even actualized it.”

That is, “All that is called by My Name,” is the aspect of the world of Emanation (*Atzilut*), and the primary aspect of

¹³⁸⁶ Talmud Bavli, Bava Batra 133a; Shulchan Aruch, Choshen Mishpat 248:1 and on.

¹³⁸⁷ See Bava Batra 133a and Shulchan Aruch *ibid*.

¹³⁸⁸ See Ohr HaTorah, Balak p. 935 and elsewhere.

¹³⁸⁹ Isaiah 43:7

the Name *HaShem*-יהו"ה is in the world of Emanation (*Atzilut*), about which it states,¹³⁹⁰ “He and His life force are one and He and His organs are one.”

Now, although in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) there also is a radiance of the Name *HaShem*-יהו"ה – with the first *Hey*-ה radiating within the world of Creation (*Briyah*), the *Vav*-ו in the world of Formation (*Yetzirah*), and the final *Hey*-ה in the world of Action (*Asiyah*)¹³⁹¹ – nonetheless, this is only from its three final letters, whereas the *Yod*-י is the primary letter of the Name *HaShem*-יהו"ה that specifically radiates in the world of Emanation (*Atzilut*). (The *Yod*-י is primary because the [lower] Name *HaShem*-יהו"ה is of the root “He who brings into being-*Mehaveh*-מהוה,”¹³⁹² and the letter *Yod*-י indicates the constancy of the coming into being, like the verse,¹³⁹³ “Thus does Iyov do (*Ya'aseh*-יעשה) all the days.”)

Now, to also bring about a drawing down of the Name *HaShem*-יהו"ה into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), this comes about through the aspect of “My Glory-*Khvodi*-כבודי,” about which it states,¹³⁹⁴ “There is no Glory-*Kavod*-כבוד except for Torah.” That is, Torah is the intermediary medium by which there is a drawing

¹³⁹⁰ Introduction to Tikkunei Zohar (3b); Tanya, Iggeret HaKodesh, Epistle 20.

¹³⁹¹ See Etz Chayim, Shaar 42, Ch. 1

¹³⁹² Pardes Rimonim, Shaar 1 (Shar Eser v'Lo Teisha) Ch. 9; Tanya, Shaar HaYichud v'HaEmunah, translated as The Gate of Unity and Faith, Ch. 4; Also see Zohar III 257b (Ra'aya Mehemna); Tur and Shulchan Aruch, Siman 5, and elsewhere.

¹³⁹³ Job 1:5; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 4.

¹³⁹⁴ Mishnah Avot 6:2

down from the aspect of “All that is called by My Name,” to the aspects of, “I created it, I formed it, I even actualized it.”

To be more specific, as known, the levels of *Peshat*-פֶּשֶׁט (the simple meaning), *Remez*-רִמְזֵי (hints) and *Drush*-דְּרוּשׁ (homiletics) of the Torah, are the letters that form the word “separation-*Pirud*-פִּרּוּד,”¹³⁹⁵ in that through them there is repair (*Tikkun*) for the aspects of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*), about which the verse states,¹³⁹⁶ “From there it separated-*Yipared*-יִפָּרֵד.”

This comes about through one’s study of *HaShem*’s-ה' Torah being imbued with the fear of Heaven, which comes about through studying the inner aspects (*Pnimitiyut*) of Torah, this being the level of *Sod*-סוּד (the secrets of the Torah), corresponding to the world of Emanation (*Atzilut*).

When the study of the levels of *Peshat*-פֶּשֶׁט (the simple meaning), *Remez*-רִמְזֵי (hints) and *Drush*-דְּרוּשׁ (homiletics) of the Torah (*Pirud*-פִּרּוּד) become penetrated with the secrets-*Sod*-סוּד of the Torah, through this there is a drawing down from the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).

This is also the meaning of the verse,¹³⁹⁷ “All your children shall be educated of *HaShem*-ה',¹³⁹⁸ and your children’s peace shall be abundant,” about which it states,¹³⁹⁹

¹³⁹⁵ See Ramaz (Rabbi Moshe Zacuto) to Zohar I 4b

¹³⁹⁶ Genesis 2:10; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see Torah Ohr, Bereishit 3a, and elsewhere.

¹³⁹⁷ Isaiah 54:13

¹³⁹⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Also see the preceding discourse of this year, 5718, entitled “*Padah b’Shalom Nafshi* – He redeemed my soul in peace,” Discourse 8.

¹³⁹⁹ Talmud Bavli, Brachot 64a

“Do not only read it as ‘your children-*Banayich*-בניך,’ but read it as, ‘your builders-*Bonayich*-בוניך.” That is, through the matter of “your children-*Banayich*-בניך,” which is of the root “understanding-*Binah*-בינה,” which divides into “a child of *Ya”H*-יה”ה, בן,¹⁴⁰⁰ the matter of the “son-*Ben*-בן” comes to be, which is the matter of fear of Heaven,¹⁴⁰¹ brought about by contemplating (*Hitbonenut*) the secrets-*Sod*-סוד of the Torah, this being the matter of the *Yod-Hey*-יה”ה of the Name *HaShem*-יהו”ה, which is the primary aspect of the Name *HaShem*-יהו”ה.¹⁴⁰²

There thereby is caused to be the matter of “your builders-*Bonayich*-בוניך,” in that “they are engaged in the construction of the world,”¹⁴⁰³ which is the matter of drawing down the world of Emanation (*Atzilut*) into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

All the above comes about through studying the revealed parts of Torah in a way that the inner aspect of Torah (*Pnimiyut HaTorah*) penetrates. Then, even in the “gift-*Matanah*-מתנה” of Torah, which as revealed, appears to be in a

¹⁴⁰⁰ See Likkutei Torah, Re’eh 29c and elsewhere.

¹⁴⁰¹ The heartfelt emotions are the offspring of the contemplation (*Hitbonenut*). See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2 and elsewhere.

¹⁴⁰² As known, the first half of the Name *HaShem*-יהו”ה, is *Ya”h*-יה”ה, spelled *Yod-Hey*-יה”ה, and bears the whole name *HaShem*-יהו”ה, in that when its letters are named, *Yod-Hey*-יה”ה-26, its numerical value is equal to the whole Name *HaShem*-יהו”ה-26. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see Likkutei Torah, Pekudei 3b; Torat Chayim 442d (in the new edition), and elsewhere.

¹⁴⁰³ Talmud Bavli, Shabbat 114a

state of separation (*Pirud*-פירוד), there is a drawing down of the inner aspect (*Pnimityut*) of the world of Emanation (*Atzilut*).

From all the above we can understand the superiority of the “four cubits of Torah law – *Halachah*.” That is, just as in the Holy Temple there was the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם-86, in that within limitation itself, there was an illumination of the Name *HaShem*-יהו"ה, blessed is He, Who transcends the natural order (*HaTeva*-הטבע-86), (as explained above), the same is true of the “four cubits of *Halachah*,” that within the physical plane and space of the four cubits, there is an illumination of the four letters of the Name *HaShem*-יהו"ה.

However, even after this, it is unlike how it was in the Holy Temple, where this was openly revealed in the most literal sense. About this we request, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed* ועד לעולם ועד.” That is, there should not only be the matter of the “four cubits of *Halachah*,” this being the individual Temple within each and every Jew, as the verse states,¹⁴⁰⁴ “I will dwell **within** them-*V'Shachanti b'Tocham*-ושכנתי בתוכם,” meaning, “within each and every Jew,”¹⁴⁰⁵ but there also should be the physical Holy Temple in the most literal sense.

¹⁴⁰⁴ Exodus 25:8

¹⁴⁰⁵ See Shaarei Orah of the Rishon, Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled “*v'Shnei Pesukim*”); Alshich to Exodus 25:8 (“*Shamati Lomdim*”); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa”H), Terumah 325b, 326b; Likkutei Torah, Naso 20b, and elsewhere; Also see Likkutei Sichot, Vol. 26, p. 173, note 45.

To further explain, the verse states,¹⁴⁰⁶ “Eat, my friends, drink and become intoxicated, my beloved ones.” The word “friends-*Rei'im*-רעים” here refers to the aspect of “the two friends-*Rei'im*-רעים who never separate,”¹⁴⁰⁷ in that their union (*Yichud*) is literally constant and without separation. However, “my beloved ones-*Dodeem*-דודים” refers to the aspects of *Zeir Anpin* and *Nukvah*, whose union (*Yichud*) is intermittent. This is why the Holy Temple was built and why the Holy Temple was destroyed, being that their union (*Yichud*) is not constant. About this we plead, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed* ועד לעולם מלכותו לעולם ועד,” that this should be in a way of constant union (*Yichud*).

This likewise was the substance of Yaakov’s request, that even though it is true that, in and of Himself,¹⁴⁰⁸ “*HaShem*-יהו"ה shall be King forever and ever,” and,¹⁴⁰⁹ “His Kingdom reigns over all,” nevertheless, it is possible for this to be in a way that He is called “the God of the gods,”¹⁴¹⁰ and for the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, to be exiled, and for the Jewish people to be exiled.

About this we plead, “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed* ועד לעולם מלכותו לעולם ועד.” That is, we request that the Holy Temple should be built and

¹⁴⁰⁶ Song of Songs 5:1

¹⁴⁰⁷ That is, *Wisdom-Chochmah* and *Understanding-Binah*. See Zohar III 4a; See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25.

¹⁴⁰⁸ Exodus 15:18

¹⁴⁰⁹ Psalms 103:19

¹⁴¹⁰ Talmud Bavli, Menachot 110a

established in its place, and that all the things about which it states, “for Myself-*Li*-לי,” such as the Jewish people, the Land of Israel, the city of Yerushalayim, the Holy Temple and the Kingship of the House of David etc., should be established in the most literal and physical sense, speedily in our days, through our righteous Moshiach!

6.

This then, is the meaning of the verse,¹⁴¹¹ “Tziyon will be redeemed through justice (*Mishpat*-משפט), and those who return to her through charity (*Tzedakah*-צדקה).” That is, in order to bring about the actual redemption (*Ge’ulah*), this begins with the toil of Torah study, which is called “justice-*Mishpat*-משפט.” In addition, there must be the fulfillment of the *mitzvot*, which are called “charity-*Tzedakah*-צדקה,” and are the matter of refining the sparks of holiness, as in the teaching,¹⁴¹² “The Holy One, blessed is He, did a charitable deed (*Tzedakah*-צדקה) for the Jewish people by scattering them amongst the nations.” When there then is the matter of “justice-*Mishpat*-משפט” and “charity-*Tzedakah*-צדקה,” about this it states,¹⁴¹³ “I practiced justice-*Mishpat*-משפט and charity-*Tzedakah*-צדקה, do not abandon me to those who exploit me,” about which our sages, of blessed memory, stated,¹⁴¹⁴ “Through doing justice

¹⁴¹¹ Isaiah 1:27

¹⁴¹² Talmud Bavli, Pesachim 87b; See Torat Chayim, Vayeishev 199a; Also see at length in the discourse entitled “Amar Rabbi Oshiya – Rabbi Oshiya said,” 5714, translated in The Teachings of The Rebbe, 5714, Discourse 6.

¹⁴¹³ Psalms 119:121

¹⁴¹⁴ Midrash Shemot Rabba 30:28; Rashi to Deuteronomy 20:1

(*Mishpat*-משפט) and charity (*Tzedakah*-צדקה) there comes to be salvation from the enemies of the Jewish people.”

Thus, it is in this regard that in continuation to the verse, “Tziyon will be redeemed through justice (*Mishpat*-משפט) and those who return to her through charity (*Tzedakah*-צדקה),” the next verse continues,¹⁴¹⁵ “But calamity [awaits] rebels and sinners together, and those who forsake *HaShem*-יהו"ה will perish.” In other words, through “justice-*Mishpat*-משפט” and “charity-*Tzedakah*-צדקה” we destroy the enemies of the Jewish people.

Through the above, redemption is also brought to the Godly soul, this being the matter of its revelation from concealment, as well as the return of the animalistic soul, in that it is returned from its captivity, and the truth, that the intent of its creation is to fulfill *HaShem*'s-יהו"ה Supernal will, blessed is He, is revealed in it. Through this, *HaShem*'s-יהו"ה Godliness will be revealed in the world at large, so that “all that has been made will know that You made it, and all that has been formed will understand that You formed it,”¹⁴¹⁶ with the construction of the third Holy Temple, by our righteous Moshiach, speedily in our days!

¹⁴¹⁵ Isaiah 1:28

¹⁴¹⁶ See the liturgy of the Rosh HaShanah Amidah prayer.

Discourse 30

“*uFaratzta* - *You shall breakout*”

Delivered on Shabbat Parshat Eikev,
Shabbat Mevarchim Elul, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴¹⁷ “You shall breakout westward, eastward, northward and southward; and all the families of the earth shall bless themselves by you and your offspring.” In other words, the matter of “all the families of the earth shall bless themselves by you and your offspring,” is brought about through toiling in service of *HaShem*-יהו"ה, blessed is He, in a way of, “You shall breakout westward, eastward, northward and southward.” This service of *HaShem*-יהו"ה, blessed is He, is that even in the aspects of “westward, eastward, northward and southward,” which are matters of limitation, there should be the matter of “You shall breakout (*uFaratzta*),” in a limitless way. That is, the limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will be revealed into the limitation.

This likewise is the matter of the *Shema* that we recite every day, in which we say,¹⁴¹⁸ “Listen Israel, *HaShem* is our

¹⁴¹⁷ Genesis 28:14

¹⁴¹⁸ Deuteronomy 6:4

God, *HaShem* is One-*Shema Yisroel, Adona"y Elohei"nu Adona"y Echad*-אחד יהו"ה אלהינו יהו"ה אחד." The preciseness of this verse is well-known, that we specifically say "One-*Echad*-אחד," rather than, "Singular-*Yachid*-יחיד."¹⁴¹⁹ For, although the word "Singular-*Yachid*-יחיד" indicates that there is no room whatsoever for anything secondary, and is higher than the word "One-*Echad*-אחד,"¹⁴²⁰ we nevertheless say "One-*Echad*-אחד."

What is meant here is that even the *Chet*-ח-8 and the *Dalet*-ד-4 [of the word "One-*Echad*-אחד"], which represent the seven firmaments and the earth (*Chet*-ח-8) and the four directions (*Dalet*-ד) of the world, must be nullified to the *Aleph*-א, the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is the Master of the world-*Alupho Shel Olam*-אלופו של עולם.¹⁴²¹ Moreover, this must be in such a way they are so bound and unified with Him that one word is made from it, this being the word "One-*Echad*-אחד."

We thus find that the purpose of the recital of *Shema* is to bring about the drawing down of the limitlessness (of *HaShem*-יהו"ה, the Unlimited One, blessed is He) into the limitations (of the seven firmaments and the earth, and the four directions of the world), which also is the matter of "You shall breakout westward, eastward, northward and southward."

¹⁴¹⁹ See Torah Ohr, Va'era 55b and elsewhere.

¹⁴²⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁴²¹ See Sefer Mitzvot Katan, cited in Beit Yosef to Orach Chayim, Siman 61; Shulchan Aruch and the Alter Rebbe's Shulchan Aruch, Orach Chayim 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli Brachot 13b.

Nonetheless, we still must understand the relationship between the matter of “You shall breakout (*uFaratza*-ופרצת)” and the words that follow it, “all the families of the earth shall bless themselves by you and your offspring.” We likewise must understand the relationship between, “all the families of the earth shall bless themselves by you and your offspring,” and the recital of *Shema*.

2.

The explanation¹⁴²² is that the recital of *Shema* includes the entire matter of Torah and *mitzvot*, (as will soon be explained).¹⁴²³ This is why the *Shema* hints at the matter of Torah and *mitzvot*. However, there a difference between the first and second paragraphs of the *Shema*. That is, the first paragraph states,¹⁴²⁴ “You shall learn them thoroughly... and you shall bind them etc.,” in which Torah comes before the *mitzvot*. In other words, it first states “You shall learn them thoroughly,” referring to studying Torah, and then states, “and you shall bind them,” referring to fulfilling the *mitzvot*, as our sages, of blessed memory, said,¹⁴²⁵ “All of Torah is juxtaposed to Tefillin (Phylacteries).”

¹⁴²² See the discourse entitled “v’*Sheenantam*’ 5636 (Sefer HaMaamarim 5636 Vol. 2, p. 284 and on); Also see the discourse entitled “v’*Sheenantam*” in Maamarei Admor HaZaken 5567 p. 304 and on; Ohr HaTorah, VaEtchanan p. 238 and on; Discourse entitled “*Ani LeDod*” in Sefer HaMaamarim 5633 Vol. 2 p. 478 and on, and elsewhere.

¹⁴²³ Also see the Mittler Rebbe’s introduction to Imrei Binah, translated as The Gateway to Understanding.

¹⁴²⁴ Deuteronomy 6:7-8

¹⁴²⁵ Talmud Bavli, Kiddushin 35a

In contrast, the order is reversed in the second paragraph of the *Shema*, as it states,¹⁴²⁶ “You shall bind them... and you shall learn them etc.” That is, it first states, “you shall bind them,” referring to fulfilling the *mitzvot* (as stated above), and then states, “and you shall learn them,” referring to Torah study.

The explanation is that we find two views in the teachings of our sages, of blessed memory,¹⁴²⁷ as to whether study is greater or action is greater. Now, “both these and these are the words of the Living God,”¹⁴²⁸ in that both are true. That is, there is a superiority to Torah study and there is a superiority to doing the *mitzvot*. Now, since the *Shema* includes all Torah and *mitzvot*, it therefore hints at the superiority of both Torah and the *mitzvot*. For, these Torah verses give precedence to each, and precedence indicates superiority. Thus, one paragraph gives precedence to Torah over the *mitzvot*, whereas the other paragraph gives precedence to the *mitzvot* over the Torah. This is because each has an element of superiority to it.

However, this must be better understood, for their final conclusion was that, “Study is greater, since it brings to action.”¹⁴²⁹ This being so, how is it that the second paragraph of *Shema* does not accord with the final conclusion of our sages, of blessed memory?

¹⁴²⁶ Deuteronomy 11:18-19

¹⁴²⁷ Talmud Bavli, Kiddushin 40b

¹⁴²⁸ Talmud Bavli, Eruvin 13b

¹⁴²⁹ Talmud Bavli, Kiddushin 40b

3.

This may be better understood by prefacing with an explanation of the general matter of the recital of *Shema* (which includes the totality of Torah and *mitzvot*, as stated above). The primary matter of *Shema* is the verse,¹⁴³⁰ “Listen Israel, *HaShem* is our God, *HaShem* is One-*Shema Yisroel, Adona’y Elohei’nu Adona’y Echad*-שמע ישראל יהוה אחד יהוה אחד-*’y Echad*,” and the subsequent recitation of,¹⁴³¹ “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va’ed* ועד לעולם ועד.” For, as our sages, of blessed memory, stated,¹⁴³² “Once you have crowned Him over everything above, below, and the four corners of the heavens, you need not extend it any further.” This matter of “crowning Him,” is in the verse, “Listen Israel-*Shema Yisroel*-שמע ישראל,” and the verse, “Blessed be the Name-*Baruch Shem*-ברוך שם.”

To elucidate, there are six words in the verse, “Listen Israel-*Shema Yisroel*-שמע ישראל,” corresponding to the six emotional qualities (*Midot*) enumerated in the verse,¹⁴³³ “Yours *HaShem*-יהוה is the Greatness (*Gedulah*), the Might (*Gevurah*), the Splendor (*Tiferet*), the Victory (*Netzach*), and the Majesty (*Hod*), for all in the heavens and the earth (*Yesod*) is Yours.” The words, “Blessed be the Name-*Baruch Shem*-ברוך שם,” correspond to the continuation of the verse, “Yours *HaShem*-יהוה is the Kingship (*Mamlachah*).” From this it is understood

¹⁴³⁰ Deuteronomy 6:4

¹⁴³¹ Talmud Bavli, Pesachim 56a and elsewhere

¹⁴³² Talmud Bavli, Brachot 13b

¹⁴³³ Chronicles I 29:11

that the matter of “Listen Israel-*Shema Yisroel*-שמע ישראל” and “Blessed be the Name-*Baruch Shem*-שם ברוך,” is one and the same as the matter of the verse, “Yours *HaShem*-יהו"ה is the Greatness (*Gedulah*) etc.”

The explanation is that the matter of *HaShem*'s יהו"ה greatness (*Gedulah*-גדולה) is as stated,¹⁴³⁴ “Great (*Gadol*-גדול) is *HaShem*-יהו"ה and much praised in the city of our God (*Eer Elohein*”עיר אלהיני”-*u*.”) About this, our sages, of blessed memory, stated,¹⁴³⁵ “When is He great (*Gadol*-גדול)? When He is in the city of our God (*Eer Elohein*”עיר אלהיני”-*u*.”) For, from the perspective the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, “He is not of any of these attributes at all.”¹⁴³⁶

The entire matter of “greatness” (*Gedulah*-גדולה) is therefore only applicable “in the city of our God” (*Eer Elohein*”עיר אלהיני”-*u*), which is the world of speech (*Dibur*). For, just as a city (*Eer*-עיר) is made up of many houses, and a house is made up of many stones, so likewise, “two letters (*Otiyot*) build two houses, [three letters build six houses] and so on, to the point that the mouth is incapable of expressing it in speech.”¹⁴³⁷ This is when “*HaShem*-יהו"ה is great (*Gadol*-גדול),” meaning, “when He is in the city of our God (*Eer Elohein*”עיר אלהיני”-*u*.”) That is, the existence of the worlds, which is brought into being from the aspect of His greatness, blessed is He, comes through the letters (*Otiyot*) of speech., which is “the city of our God (*Eer Elohein*”עיר אלהיני”-*u*.”)

¹⁴³⁴ Psalms 48:2

¹⁴³⁵ See Zohar III 5a; Zohar Chadash, Ki Tisa 44a

¹⁴³⁶ Introduction to Tikkunei Zohar 17b

¹⁴³⁷ Sefer Yetzirah 4:12 (or 15 in some editions).

To further explain, the existence of the worlds is brought about from the aspect of the emotional qualities (*Midot*), as it states,¹⁴³⁸ “Remember Your mercies, *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.”¹⁴³⁹ However, the revelation of the emotions (*Midot*) is through many letters (*Otiyot*) of speech (*Dibur*).

By way of analogy, when a person wants to reveal his intellect or his heartfelt emotions to his fellow, he does so through many letters (*Otiyot*) of speech (*Dibur*). The same is understood about how it is Above in *HaShem*'s-יהו"ה Godliness, that the revelation of His emotional qualities (*Midot*), blessed is He, is through the many letters (*Otiyot*) of His Supernal speech (*Dibur*). This refers to the matter of many letters (*Otiyot*) and their combinations (*Tziruf*-צירוף), permutations (*Chiluf*-חלוף) and exchanges (*Temurah*-תמורה),¹⁴⁴⁰ by which many creatures are brought into existence.

Now, since it is specifically through “the city of our God (*Eer Elohein*”עיר אלהינו-”*u*,” that there comes to be “*HaShem*-יהו"ה is great (*Gadol*-גדול),” – since from the perspective the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, “He is not of any of these attributes at all,” and as stated,¹⁴⁴¹ “His

¹⁴³⁸ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

¹⁴³⁹ Though the word “*MeiOlam*-מעולם” is normally translated as “[for they are] eternal,” nevertheless, it is explained that this word also bears the additional meaning, “of the world-*MeiOlam*-מעולם,” in that the seven lower *Sefirot* relate outward, to the worlds.

¹⁴⁴⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; also see *Shaar HaYichud VeHaEmunah* translated as *The Gate of Unity and Faith*, Ch. 1 and the elucidating notes there.

¹⁴⁴¹ Psalms 145:3

greatness is beyond investigation,” meaning that His essential greatness is altogether beyond all comparison, even including the aspect of “Great is *HaShem*-יהו"ה in the city of our God (*Eer Elohein*”עיר אלהיני”-u),” – therefore, the quality of His greatness that is, “in the city of our God (*Eer Elohein*”עיר אלהיני”-u),” is in a state of complete nullification and is subsumed within His Essential Self, blessed is He. This is why it states, “Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*-גדולה),” in that the quality of “greatness (*Gedulah*-גדולה)” is completely secondary and nullified to *HaShem*-יהו"ה, blessed is He.

Now, through the nullification and ascent of the quality of greatness (*Gedulah*-גדולה) to *HaShem*-יהו"ה, blessed is He, “a spirit awakens a spirit and draws forth a spirit,”¹⁴⁴² so that there is a drawing down of additional radiance of the Essential Self of *HaShem*-יהו"ה, blessed is He, to the aspect of greatness (*Gedulah*-גדולה). That is, this is the second explanation of the words, “Yours *HaShem*-יהו"ה is the greatness (*Gedulah*-גדולה),” that there is a drawing forth of the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the aspect of the quality of Greatness (*Gedulah*-גדולה).

Now, just as this is so of the quality of Greatness-*Gedulah*, this also is so of the quality of Might-*Gevurah*, and the quality of Splendor-*Tiferet*, which refers to the giving of the Torah,¹⁴⁴³ as well as the other emotional qualities, all the way to the aspect of, “Yours *HaShem*-יהו"ה is the Kingship (*Mamlachah*),” which refers to the quality of Kingship-*Malchut*.

¹⁴⁴² See Zohar II 162b

¹⁴⁴³ Talmud Bavli, Brachot 58a

That is, there first is the ascent of all the emotional qualities (*Midot*), (starting with the quality of Kingship-*Malchut* until the quality of Greatness-*Gedulah*) to the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and there then is an additional radiance drawn down from His Essential Self, blessed is He, to the aspects of Greatness-*Gedulah* etc., until the quality of Kingship-*Malchut*.

Now, just as the verse, “Yours *HaShem*-יהו"ה is the Greatness (*Gedulah*) etc.,” explains the matter of the ascent and drawing down in all the emotional qualities (*Midot*), this likewise is so of the recital of *Shema*, with the verse, “Listen Israel-*Shema Yisroel* ישראל-שמע,” and the verse, “Blessed is the Name-*Baruch Shem*-ברוך שם.” For, the six words of the first verse of *Shema* correspond to the six emotional qualities (*Midot*), and in the word “One-*Echad* אחד,” the *Chet*-ח-8 and the *Dalet*-ד are the seven firmaments and the earth and the four directions of the world, which altogether are the six physical extremities that are rooted in the six Supernal emotional qualities (*Midot*), as mentioned above. The words “Blessed be the Name of His Glorious Kingship forever and ever-*Baruch Shem Kevod Malchuto LeOlam Va'ed*-ברוך שם כבוד מלכותו לעולם ועד,” refer to the aspect of Kingship-*Malchut*, which is the root source of time, as in “*HaShem*-יהו"ה is King,”¹⁴⁴⁴ “*HaShem*-יהו"ה was King,”¹⁴⁴⁵ “*HaShem*-יהו"ה will be King.”¹⁴⁴⁶

Now, since *HaShem*-יהו"ה, blessed is He, transcends the parameters of space and time – for about space (*Makom*-מקום)

¹⁴⁴⁴ Psalms 10:16

¹⁴⁴⁵ Psalms 93:1

¹⁴⁴⁶ Exodus 15:18

the verse states,¹⁴⁴⁷ “Behold! The space (*Makom*-מקום) is with Me,” and as our sages, of blessed memory, stated, “He is the place of the world (*Mekomo Shel Olam*-של עולם) and the world is not His place,”¹⁴⁴⁸ – and since space and time are intertwined with each other,¹⁴⁴⁹ it is understood that time too is of utterly no comparison to Him whatsoever, and that the same is true of all the other qualities (*Midot*), that they are of utterly no comparison to Him whatsoever, blessed is He. Therefore they all are elevated in ascent to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, and through this ascent, there then is caused to be the matter of the drawing down.

We thus find that the general matter of reciting the *Shema* is to affect that all the emotional qualities (*Midot*) will come to be in a state of union (*Yichud*) with the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה, blessed is He, in both ways, that of ascent (*Ha'ala'ah*) and that of drawing down (*Hamshachah*).¹⁴⁵⁰

¹⁴⁴⁷ Exodus 33:21

¹⁴⁴⁸ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom* of all beings.

¹⁴⁴⁹ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the true meaning of the Name Sphere-*Galgal*-גלגל and what it is; Also see Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a) *ibid*; Likkutei Torah, Zot HaBrachah 98a, and elsewhere.

¹⁴⁵⁰ See at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

4.

With the above in mind, we can understand that the recital of *Shema* includes the totality of Torah and *mitzvot*. For, the above-mentioned union (*Yichud*) must even be brought about in the matter of Torah and *mitzvot*, as stated in the writings of the Arizal,¹⁴⁵¹ that before performing every *mitzvah* one should declare,¹⁴⁵² “For the sake of the union the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.”

Now, at first glance the matter of the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, is not understood. For, about the verse “Listen Israel-*Shema Yisroel* ישראל-שמע,” our sages, of blessed memory, stated,¹⁴⁵³ “The Holy One, blessed is He, said, ‘Everything that I created, I created in pairs... but My Glory is one and singular.’” This being so, how does it apply to say that we must bring about the union of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*?

However, the explanation is that the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, are the aspects of *HaShem*’s-יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), and *HaShem*’s-יהו"ה light that fills and pervades all worlds (*Memaleh Kol Almin*).¹⁴⁵⁴ That is, the

¹⁴⁵¹ See Pri Etz Chayim, Shaar HaZemiroth, Ch. 5; Shaar Ruach HaKodesh (Tel Aviv 5723) 38b; Likkutei Torah, VaEtchanan 9a; Rosh HaShanah 55c, 61a; Also see Shaar HaKolel (of Rabbi Avraham David Lavut), 6:2; Torat Menachem, Sefer HaMaamarim Elul p. 245, and elsewhere.

¹⁴⁵² “*LeSheim Yichud Kudsha Breech Hoo uShechinteh*- לשם יהוד קודש אבריך-הו"ה ושכינתיה.”

¹⁴⁵³ Midrash Devarim Rabba 2:31

¹⁴⁵⁴ See the introduction and Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding *ibid*.

term the Holy One, blessed is He, refers to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), in that the word "Holy-Kadosh-קדוש" means that He is holy and separate from worlds. Whereas His Indwelling Presence, the *Shechinah*, refers to the light of *HaShem*-יהו"ה, blessed is He, that fills and pervades all worlds (*Memaleh Kol Almin*), in that the word "Indwelling-*Shechinah*-שכינה" means that He dwells (*Shochen*-שוכן) and manifests in the lower worlds.¹⁴⁵⁵

Now, the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*) and the light of *HaShem*-יהו"ה that fills and pervades all worlds (*Memaleh Kol Almin*), are like the titles by which He is called, and are only a glimmer of His radiance, blessed is He.

By way of analogy to man – with innumerable degrees of differentiation to no end – because of a person's wisdom and understanding he is called "wise-*Chacham*-חכם," etc. In other words, one's titles are not essential to himself, but merely stem from matters that are additional to himself. The same is understood regarding how it is Above in *HaShem*'s-יהו"ה Godliness, that His titles do not stem from His Essential Self, blessed is He, but is rather as our sages, of blessed memory, said,¹⁴⁵⁶ "I am called according to My actions."

Thus, since the titles "The Holy One, blessed is He-*Kudsha Breech Hoo*-קודשא בריך הוא" and, "His Indwelling Presence-*Shechinteh*-שכינתיה" are but a glimmer of His radiance, and moreover, in this radiance there is a difference

¹⁴⁵⁵ Tanya, Likkutei Amarim, Ch. 41 (57b and on).

¹⁴⁵⁶ Midrash Tanchuma Shemot 20; Shemot Rabba 3:6

between His transcendent surrounding light (*Sovev*) and His indwelling pervading light (*Memaleh*), it therefore is necessary to bring about the union (*Yichud*) of the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*.

This refers to the union (*Yichud*) of the light of *HaShem*-יהו"ה, blessed is He, that manifests within the worlds, with the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. Moreover, this union (*Yichud*) is in two ways, by way of ascent (*Ha'ala'ah*), and by way of drawing down (*Hamshachah*).

This is also the meaning of the verse,¹⁴⁵⁷ "Know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-אלהי"ם." About this, the Zohar states,¹⁴⁵⁸ "It is necessary to know that *HaShem*-יהו"ה and God-*Elohi*"m-אלהי"ם are utterly one." This is the matter of the union of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם, or the union of *HaShem*-יהו"ה and His title Lord-*Adona*"y-אדני"י. For, *HaShem*-יהו"ה transcends the natural order (*HaTeva*-הטבע-86) and is the surrounding light (*Ohr HaSovev*) that transcends the worlds. In contrast, His title "God-*Elohi*"m-אלהי"ם-86" has the same numerical value as "the natural order-*HaTeva*-הטבע-86,"¹⁴⁵⁹ and is His inner pervading light (*Ohr HaMemaleh*) that relates to worlds. Likewise, His title "Lord-*Adona*"y-אדני"י" is of the meaning,¹⁴⁶⁰ "You are

¹⁴⁵⁷ Deuteronomy 4:39

¹⁴⁵⁸ Zohar I 12a; Zohar II 26b

¹⁴⁵⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled "v'Hamargeel" (121b); Shaalot U'Teshuvot Chacham Tzvi, Siman 18; 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, and elsewhere.

¹⁴⁶⁰ Introduction to Tikkunei Zohar 17b

known as the Lord-Adon אדון over all,” which is the inner pervading light of HaShem-יהו"ה, blessed is He, (*Ohr HaMemaleh*) that relates to worlds.

Now, since these two aspects are separate one from the other, in this regard there is the toil in service of HaShem-יהו"ה, blessed is He, by unifying them. This is first done by way of ascent, which is the matter of interweaving (*Shiluv*) the titles “Lord-Adona” אדני-י-ע and “God-Elohi” מ-אלהי"ם, with HaShem-יהו"ה.¹⁴⁶¹ It then is done in a way of drawing down, which is the matter of interweaving (*Shiluv*) HaShem-יהו"ה with His titles “Lord-Adona” אדני-י-ע and “God-Elohi” מ-אלהי"ם.¹⁴⁶²

Now, generally this union (*Yichud*) is brought about through the recital of *Shema*, in which we say, “HaShem our God, HaShem is One-HaShem Elohei”nu HaShem Echad-יהו"ה אהד.” Rashi explains that this means,¹⁴⁶³ “HaShem-יהו"ה who currently is our God-Eloheini”u אלהיני-י-ו... is destined to be HaShem is One-HaShem Echad-יהו"ה אהד.” This is like the teaching of our sages, of blessed memory, on the verse,¹⁴⁶⁴ “On that day HaShem-יהו"ה will be One-Echad-אהד and His Name One-Echad-אהד.” They asked,¹⁴⁶⁵ “Is this to say that now

¹⁴⁶¹ That is אילהויהם or אידהנויה

¹⁴⁶² That is יאהדוהים or יאהדוהי

¹⁴⁶³ Rashi to Deuteronomy 6:4 – “HaShem-יהו"ה, who currently is our God-Elohei”nu אלהיני-י-ו and not the God of the nations of the world, is destined to be HaShem is One-HaShem Echad-אהד-יהו"ה, as it states (Zephania 3:9), “For then I will transform the nations to speak a pure language, so that they all will proclaim the Name HaShem-יהו"ה and worship Him with united resolve,” and it states (Zachariah 14:9), “On that day HaShem-יהו"ה will be One-Echad-אהד, and His Name One-Echad-אהד.”

¹⁴⁶⁴ Zachariah 14:9

¹⁴⁶⁵ Talmud Bavli, Pesachim 50a

His Name is not One?” to which they answered, “The coming world (*Olam HaBa*) is unlike this world (*Olam HaZeh*). In this world I am not read as I am written. I am written with *Yod-Hey*-א"ה [יהו"ה], but I am read with *Aleph-Dalet*-אלף [אדני]. However, in the coming world (*Olam HaBa*) it all will be one, [that is] it will be read with *Yod-Hey*-א"ה [יהו"ה] and written with *Yod-Hey*-א"ה [יהו"ה].”

The explanation is that what is “read-*Nikra*” is revealed (*Giluy*) and what is “written-*Nichtav*” is concealed (*He'elem*). This is why His Name is currently read as “Lord-*Adona*”-אדני”ג, but written as “*HaShem*-יהו”ה,” being that *HaShem*-יהו”ה, who transcends the worlds, is concealed, and only His title “Lord-*Adona*”-אדני”ג is revealed.

However, in the coming future the union (*Yichud*) will be openly revealed, meaning that even *HaShem*-יהו”ה will be revealed. This then, is the meaning of the verse, “On that day *HaShem*-יהו”ה will be One-*Echad*”-אחד and His Name One-*Echad*”-אחד.”¹⁴⁶⁶

That is, right now only *HaShem* is One-*HaShem Echad*”-אחד יהו”ה, whereas His Name (which is the aspect of His title “Lord-*Adona*”-אדני”ג) can be in a state of separation. However, in the coming future even His Name will be One, because there will be an illumination of *HaShem*-יהו”ה even in His title “Lord-*Adona*”-אדני”ג.”¹⁴⁶⁷

¹⁴⁶⁶ The numerical value the two times that the word “One-*Echad*”-אחד-13” is mentioned in this verse, equals *HaShem*-יהו”ה-26. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁴⁶⁷ That is, it will be revealed that *HaShem*’s יהו”ה title of Lordship-*Adona*”ג-אדני”ג itself attests to the singularity of the Name *HaShem*-יהו”ה, and that *HaShem* is One-*HaShem Echad*”ג-אחד יהו”ה, as evidenced by the fact that His title “Lord-

With the above in mind, we also can understand why Yerushalayim is called “the city of our God (*Eer Elohei*”nu- עיר אלהינו).” This is because, in “the city of our God (*Eer Elohei*”nu- עיר אלהינו-יהויה)” there is an open revelation of “Great is *HaShem*-יהויה,” this being the union of *HaShem*-יהויה and His title God-*Elohi*”m-אלהים.

This is why in the Holy Temple they would say the Name *HaShem*-יהויה as written.¹⁴⁶⁸ This is also the meaning of what was explained in the previous discourse,¹⁴⁶⁹ about the reason that in the Holy Temple they did not answer “Amen-אמן,” even though it states that,¹⁴⁷⁰ “He who answers ‘Amen-אמן’ is greater than he who recites the blessing.”

For, the purpose of answering “Amen-אמן” is to reveal the union (*Yichud*).¹⁴⁷¹ However, this was not necessary in the Holy Temple, since this is its essential matter, in and of itself, in that there was an open revelation of this union (*Yichud*). It is in this regard that about the Holy Temple the verse states,¹⁴⁷² “The foundation of Your dwelling place that You have made, *HaShem*-יהויה, the Sanctuary-*Mikdash*-מקדש, Lord-*Adona*”y-אדוני, that Your hands [in the plural] established,” meaning,¹⁴⁷³ “two hands.” Additionally, the Holy Temple (*Mikdash*-מקדש)

Adona”y-אדוני-65” is equal to *HaShem*-יהויה-26 plus *HaShem* is One-*HaShem Echad*-אחד-יהויה-39 = 65. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Sanctuary (*Shaar HaHeichal*).

¹⁴⁶⁸ Mishnah Sotah 7:6; Talmud Bavli, Sotah 38a and on

¹⁴⁶⁹ The preceding discourse of this year, 5718, entitled “*Tziyon b’Mishpat Teepadeh* – Tziyon will be redeemed through justice,” Discourse 29, Ch. 2.

¹⁴⁷⁰ Talmud Bavli, Brachot 53b; Nazir 66b

¹⁴⁷¹ That is, the one word “Amen-אמן-91” is itself a union of the Name *HaShem*-יהויה-26 and His title my Lord-*Adona*”y-אדוני-65 [26+65=91].

¹⁴⁷² Exodus 15:17

¹⁴⁷³ See Rashi to Exodus 15:17

is “placed between two letters (that is, between the name *HaShem*-יהוה and His title Lord-*Adona*”גדנ”י-י).”¹⁴⁷⁴

Now, we bring this union (*Yichud*) about through studying Torah and fulfilling the *mitzvot*. That is, with each and every *mitzvah*, this union (*Yichud*) is affected in a unique and particular manner. However, the recital of *Shema* is the general union (*Yichud*). This is why the recital of *Shema* is the general totality of all Torah and *mitzvot*, because the recital of *Shema* is the general matter of the union (*Yichud*), whereas in the fulfillment of the *mitzvot*, each particular *mitzvah* affects a particular union (*Yichud*).

5.

However, we still must understand how it is possible to affect this union (*Yichud*) through the *mitzvot*. For, it makes sense for it to be possible to affect this union (*Yichud*) through Torah study, the matter of which is comprehension and understanding, which is a spiritual matter. However, when it comes to the *mitzvot*, which are physical, (and as known, even *mitzvot* that are duties of the heart, must be felt and penetrate the physical heart and brain),¹⁴⁷⁵ how is it possible to affect this union (*Yichud*)?

This may be understood by prefacing with an explanation about the precise wording of our sages, of blessed

¹⁴⁷⁴ Talmud Bavli, Brachot 33a; Sanhedrin 92a; See Likkutei Torah, Naso 21c.

¹⁴⁷⁵ See Sefer HaMaamarim 5697 p. 282; Also see the discourse entitled “*Bati LeGani* – I have come to My garden,” 5712, Ch. 4, translated in The Teachings of The Rebbe, 5712, Discourse 8, and the discourse by the same title of the year 5719, Ch. 5 (Torat Menachem, Sefer HaMaamarim Shevat p. 282, p. 299).

memory, when they stated,¹⁴⁷⁶ “Action-*Ma’aseh*-מעשה is greater,” and did not say “*mitzvot* are greater.” For, at first glance, they should have said, “Is Torah greater, or are *mitzvot* greater?” Why then did they instead say “Study-*Talmud*-תלמוד,” and “Action-*Ma’aseh*-מעשה”?

The explanation is that the word “Action-*Ma’aseh*-מעשה” denotes force, as in,¹⁴⁷⁷ “A bill of divorce in which [the husband] was compelled by force-*Me’useh*-מעושה,” and similarly,¹⁴⁷⁸ “Charity may be extracted by force-*Ma’asin*-מעשין.” This then, is the meaning of the words, “Action-*Ma’aseh*-מעשה is greater,” that the superiority of the *mitzvot* is primarily (not because of the *mitzvah* itself, but) because of the force of the *mitzvah*.

That is, a person must compel himself by force to fulfill the *mitzvah*, even if he does not want to do it. For example, in the giving of charity (*Tzedakah*), which generally includes all the *mitzvot*,¹⁴⁷⁹ he forces himself to give money that he worked for with the toil of his soul and the toil of his flesh. Moreover, even if he did not toil for it, he nevertheless could procure his own needs with these funds. Even so, to revive the spirit of the lowly, he gives these funds to the poor.¹⁴⁸⁰

In the same way, the matter of force is present in all *mitzvot*. To further explain, when a person negates his own will and constrains his own soul for *HaShem*’s-יהוה will, by doing so, he affects that, so to speak, Above too there will be a

¹⁴⁷⁶ Talmud Bavli, Kiddushin 40b

¹⁴⁷⁷ Talmud Bavli, Gittin 88b

¹⁴⁷⁸ Beit Yosef to Tur, Yoreh De’ah 248

¹⁴⁷⁹ See Tanya, Likkutei Amarim, Ch. 37 (48b)

¹⁴⁸⁰ Isaiah 57:15

negation and constriction of the desire, and there will be a drawing down of the union of *HaShem*-יהו"ה with His title God-*Elohi*"m-אלהי"ם, meaning that the transcendent light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, will be drawn down to unify it with the inner light (*Ohr Memaleh*). This is brought about by fulfilling the *mitzvot*.

An example is the *mitzvah* of *Terumah*, as it states,¹⁴⁸¹ "let them take a portion-*Terumah*-תרומה for Me " Through its fulfillment, we also affect the matter of *Terumah*-תרומה Above in *HaShem*'s-יהו"ה Godliness, as indicated by the verse,¹⁴⁸² "I will exalt You-*Aromeemkha*-ארוממך my God, the King," according to both of its meanings.¹⁴⁸³ That is, he first affects the uplifting (*Romem*-רומם) of the aspect of "my God, the King-*Eloh*"ai *HaMelech*-המלך" *אלהי*" to the exaltedness (*Romemut*-רוממות) of the Crown-*Keter*, and he then affects the drawing down of the exaltedness (*Romemut*-רוממות) of the Crown-*Keter* to the aspect of "my God, the King-*Eloh*"ai *HaMelech*-אלהי" *המלך*."

All this is brought about through the force and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the fulfillment of the *mitzvot*. For, through this he reaches the transcendent surrounding light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which transcends the worlds, and causes it to be drawn down and unified with the inner pervading light (*Ohr HaMemaleh*), this being the union of *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם.

¹⁴⁸¹ Exodus 25:2

¹⁴⁸² Psalms 145:1

¹⁴⁸³ See Torah Ohr, Mikeitz 40c and on

This is why the general matter of the union (*Yichud*) is accomplished during the recital of *Shema*. For, the recital of *Shema* is the matter of self-nullification (*Bittul*) to *HaShem*-יהו"ה with self-sacrifice (*Mesirat Nefesh*), in that one dedicates his life and soul to *HaShem*-יהו"ה, blessed is He, with self-sacrifice for His Oneness-*Echad*-אחד.¹⁴⁸⁴

The same is so of all the *mitzvot*, that their primary aspect is the force and self-nullification (*Bittul*) to *HaShem*-יהו"ה, in their fulfillment, through which the union (*Yichud*) is brought about. This likewise is also why the recital of *Shema* is the general totality of all the *mitzvot*. For, the self-nullification (*Bittul*) of the recital of *Shema* is the general self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and similarly, the union (*Yichud*) of the recital of *Shema* is the general union (*Yichud*). However, in the *mitzvot*, each particular *mitzvah* has force and self-nullification (*Bittul*) that is unique to that particular *mitzvah*, and through its fulfillment we affect a particular union (*Yichud*).

6.

Now, it was explained before that the primary revelation of the union (*Yichud*) will be in the coming future. Thus, since the primary matter of the union (*Yichud*) is brought about through the force in the fulfillment of the *mitzvot*, therefore, in the coming future, “action-*Ma'aseh*-מעשה will be greater.”¹⁴⁸⁵

¹⁴⁸⁴ See the introduction and Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*.

¹⁴⁸⁵ See the discourse entitled “*v'Sheenantam*” 5636 (*Sefer HaMaamarim* 5636 Vol. 2, p. 284 and on); Also see the discourse entitled “*v'Sheenantam*” in *Maamarei*

For, as known, the conclusion of the sages that “Study-*Talmud*-תלמוד is greater” is only as it is now. This is because, from the perspective of the chaining down of the worlds (*Hishtalshelut*), there is a superiority to study over and above action, being that *mitzvot* are physical, whereas Torah is spiritual (as mentioned above).

However, in the coming future, when there will be a drawing down of the transcendent surrounding light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), action will then be greater. This is because the primary drawing down of the transcendent surrounding light (*Ohr HaSovev*) of *HaShem*-יהו"ה, blessed is He, is specifically through action.

With the above in mind, we can understand why the second paragraph of *Shema* first states,¹⁴⁸⁶ “You shall bind them” and only then states, “and you shall learn them.” For, the second paragraph of *Shema* discusses *HaShem*’s-יהו"ה primary and ultimate Supernal intent, which will take place in the coming future. This will take place after the state about which it states,¹⁴⁸⁷ “Beware for yourselves, lest your heart be seduced and you turn astray and serve the gods of others and prostrate yourselves to them.”

This is followed by serving *HaShem*-יהו"ה, blessed is He, with repentance and return (*Teshuvah*), as the verse

Admor HaZaken 5567 p. 304 and on; Ohr HaTorah, VaEtchanan p. 238 and on; Discourse entitled “*Ani LeDodi*” in Sefer HaMaamarim 5633 Vol. 2 p. 478 and on, and elsewhere.

¹⁴⁸⁶ Deuteronomy 11:18-19

¹⁴⁸⁷ Deuteronomy 11:16

states,¹⁴⁸⁸ “From there you will seek *HaShem*-יהו"ה your God, and you will find Him if you search for Him with all your heart and all your soul.” (For, the matter of “with all your heart and with all your soul” is the matter of the recital of *Shema*).¹⁴⁸⁹ Then, through repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, the redemption (*Ge'ulah*) comes.¹⁴⁹⁰ This is why the second paragraph of *Shema* first states,¹⁴⁹¹ “You shall bind them” and only then states, “and you shall learn them,” because in the coming future, action will be greater.

This is also why it states, “You shall bind them,” specifically referring to the *mitzvah* of Tefillin (Phylacteries). This is because the entire and primary matter of reciting the *Shema* is to bring the union (*Yichud*) into revelation, which is hinted in the *mitzvah* of Tefillin (Phylacteries).

That is, the Tefillin (*Phylacteries*) are made of physical parchment which is inanimate (*Domem*) material made from an animal (*Chai*), but upon this parchment we write “*HaShem* is One-*HaShem Echad*-אחד יהו"ה.” That is, the physical itself becomes unified to *HaShem*-יהו"ה. Moreover, all of Torah is juxtaposed to Tefillin (*Phylacteries*), being that this is also *HaShem*'s-יהו"ה ultimate Supernal intent in all the *mitzvot*, namely, to affect this union (*Yichud*) in the physical, and as explained above, the recital of *Shema*, is the general union (*Yichud*), whereas all the other *mitzvot* are particular.

¹⁴⁸⁸ Deuteronomy 4:29

¹⁴⁸⁹ Deuteronomy 6:5

¹⁴⁹⁰ See Mishneh Torah, Hilchot Teshuvah 7:5

¹⁴⁹¹ Deuteronomy 11:18-19

This then, is the meaning of the verse,¹⁴⁹² “You shall breakout (*uFaratzta*) westward, eastward, northward and southward; and all the families of the earth shall bless themselves by you and your offspring.” The word, “shall bless themselves-*Nivrechu*-נברכו” is in the imperative form (*Lashon Nifal*), which is the matter of force. That is, even if they do not want it, the matter of “they shall bless themselves by you” will be brought about, in the imperative form (*Lashon Nifal*).

That is, we affect the matter of the blessing in them, the drawing down of *HaShem*'s יהו"ה Godliness, and the ingathering of all the sparks of holiness etc. Then, by force of “all the families of the earth shall bless themselves by you and your offspring,” the matter of “You shall breakout (*uFaratzta*) westward, eastward, northward and southward” is caused to be, so that even in the “west, east, north and south,” which are states of limitation, there will be the matter of “you shall breakout (*uFaratzta*), meaning that the limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He,¹⁴⁹³ will be drawn down, so that *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם will be unified (*Yichud*) in an open and revealed way, with the coming redemption, through our righteous Moshiach in the near future, and in the most literal sense!

¹⁴⁹² Genesis 28:14

¹⁴⁹³ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

Discourse 31

“Teekoo BaChodesh Shofar - Blow the Shofar at the Renewal of the Moon”

Delivered on Shabbat Parshat Netzavim,

28th of Elul, 5718

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

1.

The verse states,¹⁴⁹⁴ “Blow the Shofar at the renewal of the moon, at the time appointed for our festive day, because it is a decree for Israel, a judgment [day] for the God of Yaakov.” Now,¹⁴⁹⁵ we must understand why the verse simply states “at the renewal of the moon-*BaChodesh*-בחדש,” without saying what month it is, (thus requiring our sages, of blessed memory, to expound and explain which month it refers to).¹⁴⁹⁶ At first glance, the verse could have expressly said, “in the seventh month-*BaChodesh HaShvee’ee*-בחדש השביעי.”¹⁴⁹⁷

We also must understand why the verse states, “Because it is a decree (*Chok*-חוק) for Israel, a judgment [day] (*Mishpat*-משפט) for the God of Yaakov.” The indication of the verse is that through the “decree (*Chok*-חוק) for Israel, there thereby is

¹⁴⁹⁴ Psalms 81:4-5

¹⁴⁹⁵ See the discourse entitled “*Tikoo*” 5634 (Sefer HaMaamarim 5634 p. 309 and on).

¹⁴⁹⁶ Talmud Bavli, Rosh HaShanah 8a and on.

¹⁴⁹⁷ As specified in Leviticus 23:24 and Numbers 29:1

the “judgment [day] (*Mishpat*-משפט) for the God of Yaakov.” However, how do these matters relate to each other?

Now, on the Torah portion of Kedoshim,¹⁴⁹⁸ Rabbeinu Bacheye wrote that the Holy One, blessed is He, gave those *mitzvot* known as “decrees-*Chukim*-חוקים” specifically to the Jewish people, as it states,¹⁴⁹⁹ “His decrees (*Chukav*-חוקיו) and His statutes (*Mishpatav*-משפטיו) to Israel,” and similarly,¹⁵⁰⁰ “It is a decree (*Chok*-חוק) for Israel.” He explains that the terminology “decrees-*Chukim*-חוקים” is of the same root as “an engraving-*Chakikah*-חקיקה” of a depictive form (*Tziyur*), since they are depictions of Supernal matters above. It is for this reason that this was specifically given to the Jewish people.

In the Torah portion of Emor,¹⁵⁰¹ at the beginning of the Torah portion on the Festivals, he wrote, citing Talmud Yerushalmi¹⁵⁰² and Midrash Tehillim, that¹⁵⁰³ “No other nation sets the laws for its God, as does the Jewish people. [That is, when the Sanhedrin convenes to proclaim a particular day as the beginning of the New Year, the Holy One, blessed is He, Himself conforms to their decision.¹⁵⁰⁴ He calls His Supreme Court of angels together and tells them, ‘Go and find out what the Sanhedrin on earth has decided.’ They answer Him, ‘Master of the world, Your children have decreed that Rosh HaShanah shall be on such and such day.’ The Holy One, blessed is He,

¹⁴⁹⁸ Leviticus 19:19

¹⁴⁹⁹ Psalms 147:19

¹⁵⁰⁰ Psalms 81:4-5

¹⁵⁰¹ Leviticus 23:4

¹⁵⁰² Talmud Yerushalmi, Sanhedrin 1:2

¹⁵⁰³ Midrash Tehillim, Ch. 4

¹⁵⁰⁴ That is, the appointment of the new months and the calendrical calculations were given to the Jewish people to determine.

immediately [accepts their ruling] and on that day He assembles His court to sit in judgment of mankind. Why is this? ‘Because it is a decree (*Chok*-חוק) for Israel,’ in that the Jewish people issue the decree (*Chok*-חוק) of Rosh HaShanah, and that day is then ‘a judgment [day] (*Mishpat*-משפט) for the God of Yaakov,’ meaning that He agrees and upholds their decree. About this the verse states,¹⁵⁰⁵ ‘I will call upon God, Most High, to the God who fulfills for me.’”

According to this Midrash, the explanation of the verse, “Because it is a decree (*Chok*-חוק) for Israel, a judgment [day] (*Mishpat*-משפט) for the God of Yaakov,” is that through the “decree (*Chok*-חוק) for Israel,” that the Jewish people establish the day of Rosh HaShanah below, there then is made to be the “judgment [day] (*Mishpat*-משפט) for the God of Yaakov,” that the Holy One, blessed is He, then sits in judgment.

2.

This may be understood with a general explanation of the matter of Rosh HaShanah, for the reason it is specifically called by this name is well known. That is, it is specifically called “The head of the Year-*Rosh HaShanah*-ראש השנה,” rather than, “The beginning of the Year-*Techilat HaShanah*-תחילת השנה.”¹⁵⁰⁶ That is, just as in man, his head (*Rosh*-ראש) includes the vitality of all his limbs and organs, and from there the vitality is drawn to each limb in particular, this is likewise so of

¹⁵⁰⁵ Psalms 57:3

¹⁵⁰⁶ See Likkutei Torah, Ki Tavo 41c; Nitzavim 47a-b; Rosh HaShanah 58a-b; Also see the beginning of Ateret Rosh of the Mittler Rebbe.

“The head of the Year-*Rosh HaShanah*-ראש השנה,” that it includes the vitality of the entire year.

With the above in mind, we can also understand this as it relates to serving *HaShem*-יהו"ה, blessed is He. That is, the service of *HaShem*-יהו"ה on Rosh HaShanah is similar to serving Him throughout the whole year, except that it is the general totality of serving Him, like the head (*Rosh*-ראש), which contains the general vitality of the entire body. What is further understood from this, is that on every day [of the year] there must be a similarity to the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, just as in man the vitality is drawn from the head to each particular limb.

The explanation is that [there is something] in addition to the fact that Rosh HaShanah begins the ten days of repentance (*Aseret Yemei Teshuvah*), in that the *mitzvah* of the day is with the Shofar,¹⁵⁰⁷ and the Shofar is the matter of repentance (*Teshuvah*), as the Rambam wrote¹⁵⁰⁸ (and is cited in many places) that,¹⁵⁰⁹ “though the sounding of the Shofar on Rosh HaShanah is a Torah decree, it also contains an allusion, as if [the Shofar is calling out and] saying, ‘Wake up you sleepy ones from your sleep, and you who slumber, arise from your slumber. Inspect your deeds, repent, and remember your Creator.’”

Nevertheless, the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah is not just repentance (*Teshuvah*), which is the matter of removing all matters that are undesirable, but

¹⁵⁰⁷ Talmud Bavli, Rosh HaShanah 26b

¹⁵⁰⁸ Mishneh Torah, Hilchot Teshuvah 3:4

¹⁵⁰⁹ *Hemshech* “*Yom Tov Shel Rosh HaShanah*” 5666 p. 2 and on (translated as Revealing the Infinite); *Sefer HaMaamarim* 5710 p. 8 and on, and elsewhere.

there also is the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, that is a service unto itself. This itself is demonstrated by the fact that the Shofar is a *mitzvah* unto itself, separate from the matter of repentance (*Teshuvah*). That is, even those authorities who count the *mitzvah* of repentance (*Teshuvah*) as one of the six-hundred and thirteen commandments,¹⁵¹⁰ count the *mitzvah* of Shofar and the *mitzvah* of repentance (*Teshuvah*) as two distinct *mitzvot*.

We thus can understand this as it relates to the general toil of serving *HaShem*-יהו"ה on Rosh HaShanah, that it also is a service unto itself, separate from repentance (*Teshuvah*), and that it includes the toil of serving *HaShem*-יהו"ה, blessed is He, during the entire year.

In other words, even if the generation is meritorious, in which case the service of Rosh HaShanah and of the Shofar, stem from perfection and wholeness in serving *HaShem*-יהו"ה, blessed is He, even then, it is the general inclusive service of *HaShem*-יהו"ה, blessed is He, for the entire year.

3.

To further explain, in regard to serving *HaShem*-יהו"ה, blessed is He, throughout the entire year, the verse states,¹⁵¹¹ “Because you... serve *HaShem*-יהו"ה, your God, with gladness and goodness of heart.” That is, service of *HaShem*-יהו"ה, blessed is He, must specifically be done joyfully.

¹⁵¹⁰ Sefer Mitzvot Katan, Mitzvah 53; See Likkutei Sichot, Vol. 38, p. 18 and on.

¹⁵¹¹ Deuteronomy 28:47

To explain, the foundation, root, and beginning of service of *HaShem*-יהו"ה, blessed is He, is to be a fitting receptacle for the drawing down of *HaShem*'s-יהו"ה Godliness. The fitting receptacle for such drawings from Above is as stated by our sages, of blessed memory,¹⁵¹² "An empty vessel holds [whatever is put into it]."

In other words, the beginning of toil in service of *HaShem*-יהו"ה, blessed is He, is to make oneself an empty vessel. However, being an empty vessel cannot come about through sadness. On the contrary, sadness is undesirable, as explained at length in Tanya,¹⁵¹³ with the analogy of two people who are wrestling, that if one of them is lazy or lethargic, he will be easily overcome, even though, in actuality, he may be stronger than this his opponent. The same is so of victory over one's inclination, that it is impossible to be victorious over him through laziness or lethargy, both of which stem from sadness. Rather, [victory comes about] through alacrity, which stems from joy.

Now, although the verse states,¹⁵¹⁴ "In all sadness there will be a gain," nevertheless, the verse actually indicates the opposite, that in and of itself, there is no positive aspect to sadness, only that he will come to have some gain from it. This gain is the joy that, on various occasions, follows the sadness, through which there then comes to be the fulfillment of the

¹⁵¹² Talmud Bavli, Brachot 40a; Also see the discourse entitled "*Atem Nitzavim* – You are standing this day, all of you, before *HaShem*-יהו"ה" 5711 (Sefer HaMaamarim 5711 p. 137 and on), translated in The Teachings of The Rebbe, 5711, Discourse 16.

¹⁵¹³ Tanya, Likkutei Amarim, Ch. 26

¹⁵¹⁴ Proverbs 14:23; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 97.

verse,¹⁵¹⁵ “Make me hear joy and gladness, may the bones that You crushed exult,” (after having been crushed). This is why the Arizal established that we recite this Psalm after the midnight prayer of Tikkun Chatzot¹⁵¹⁶ and before starting the study of Torah study after Tikkun Chatzot, so that it will be with the true joy that comes after sadness etc.

We thus find that the toil itself in service of *HaShem*-יהו"ה, blessed is He, must be fulfilled with joy, only that before starting to serve *HaShem*-יהו"ה, blessed is He, in order to remove all undesirable matters, it must sometimes be preceded by bitterness (*Merirut*).

More particularly, a person's bitterness (*Merirut*) may not necessarily be over sins and transgression, but just over the essential fact that his soul has descended below. For, when the soul was still Above, about this the verse states,¹⁵¹⁷ “As *HaShem*-יהו"ה, before Whom I stood, lives.” That is, in that state the soul only related to matters of *HaShem*'s-יהו"ה Godliness, whereas upon its descent below it also came to relate to matters of physicality.

Even if he knows that there is an element of superiority to physicality, in that *HaShem*'s-יהו"ה transcendent encompassing light (*Ohr HaSovev*) is specifically drawn in the physical, specifically in the lower worlds, nevertheless, as he is below, sometimes lust may enter his heart etc., and from there it ascends to the thoughts of his mind.

¹⁵¹⁵ Psalms 51:10

¹⁵¹⁶ Which is a prayer of mourning over the exile.

¹⁵¹⁷ Kings II 5:16

In other words, even when all matters relating to his thoughts, speech, and action are as they should be, and even if it never is drawn from thought to action, and even if he immediately pushes the thought away, nevertheless, being that for a few moments the lustful thought came into his heart and mind, this itself indicates that evil is still complete and whole in him.¹⁵¹⁸ In other words, since these [negative] powers have no receptacle by which to be actualized, it is evident that, they already are complete and whole in and of themselves, this being the wholeness of evil.

From this it is understood that for the Godly soul this is very painful. That is, this pain stems from the essential matter that the soul knows of the existence of evil. For, about the Godly soul as it is, in and of itself, the verse states, “As *HaShem*-יהוה, before Whom I stood, lives.” However, once the lust came into his heart and mind, the soul is now aware of evil and knows of its existence, which is very painful for it.

Moreover, the pain is also caused by the fact that, when the lust comes into his mind, at that very moment his heart and mind are invested in matters of evil. That is, instead of being invested in holiness, they are invested in evil.

In this itself there are two matters. The first is that the power of thought and lust are invested in matters of evil, and secondly – which is even more primary – at that moment he did not make use of those powers for the sake of holiness. This second matter is even more grave, for as explained

¹⁵¹⁸ Also see Kuntres HaAvodah, Ch. 2.

elsewhere,¹⁵¹⁹ the withdrawal of the light of *HaShem*'s-יהו"ה Godliness is even more grave than the descent into evil.

This is why the Alter Rebbe ruled, as a matter of *Halachah* in Hilchot Talmud Torah,¹⁵²⁰ (founded on the words of the Rishonim),¹⁵²¹ that even a person about whom the verse states,¹⁵²² “[To the wicked, God said], ‘Why do you recount My decrees?’” nevertheless, in and of himself, he must study Torah and fulfill the *mitzvot*.

In other words, even though because of his spiritual state he has no relation to matters of Torah and *mitzvot*, as stated in Tanya,¹⁵²³ that he must “first repent in order to shatter the external husks of *Kelipah* which form a separating veil and a partition of iron that interposes between him and his Father in Heaven,” and beyond that, through engaging himself in fulfilling Torah and *mitzvot* he temporarily adds strength to the external husks of *Kelipah*,¹⁵²⁴ nevertheless, when he then returns to *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), all his Torah and *mitzvot* will then ascend with him to holiness. Thus, since he will certainly return and repent, for,¹⁵²⁵ “The banished one shall not remain banished from Him,” therefore, even now, [before actually repenting] he must engage in the study of Torah and the fulfillment of *mitzvot*.

In contrast, this is not so if he does not engage in the study of Torah and the fulfillment of *mitzvot*. For, in such a

¹⁵¹⁹ Sefer HaMaamarim 5665 p. 28-29 and elsewhere.

¹⁵²⁰ Hilchot Talmud Torah 4:3

¹⁵²¹ See Menorat HaMa'or and Rambam cited in Hilchot Talmud Torah 4:3.

¹⁵²² Psalms 50:16; Talmud Bavli, Sanhedrin 106b; Chagigah 15b

¹⁵²³ Tanya, Likkutei Amarim, Ch. 17 (23a)

¹⁵²⁴ See Hilchot Talmud Torah 4:3 *ibid*.

¹⁵²⁵ Samuel II 14:14

case he will not have what to elevate and ascend with him when he finally returns to holiness.

From the above we also can understand this as it relates to the above-mentioned matter, that besides the fact that the power of his thought is invested in matters of evil, by the very fact that he was capable of using those moments to engage his mind in matters of holiness, but did not, he loses a very great and vast treasure.

If he contemplates this, the contemplation (*Hitbonenut*) itself will be enough to bring him to extreme bitterness (*Merirut*). However, all this is before the toil in service of *HaShem*-יהו"ה, blessed is He, in which the toil itself must specifically be done with joy, and through serving Him with joy, he becomes like an empty vessel that holds whatever is put into it.

4.

However, our sages, of blessed memory, stated,¹⁵²⁶ “A prisoner cannot free himself from prison.” Therefore, to be an empty vessel requires assistance from Above. This matter is drawn down from Above through our forefathers, as stated,¹⁵²⁷ “The well (*Be'er*-באר) that the princes (*Sarim*-שרים) dug.” The “well (*Be'er*-באר)” is an excavation by which an empty vessel is made, and those who dig the well (*Be'er*-באר) are the “princes (*Sarim*-שרים),” referring to the forefathers of the world. For

¹⁵²⁶ Talmud Bavli, Brachot 5b

¹⁵²⁷ Numbers 21:18; Midrash Tanchuma to Numbers 21:18; Likkutei Torah, Chukat 62d and elsewhere.

through them the ingathering of the souls of Israel become an empty vessel that holds whatever is put into it.

This is why at the beginning of every day we recall the merit of our forefathers. That is, after reciting,¹⁵²⁸ “How goodly are your tents, O’ Yaakov; your dwelling places, O’ Israel,” in which “your tents” (*Ohalecha*-אהליך) and “your dwelling places” (*Mishkenotecha*-משכנותיך) refer to Torah and prayer, which is the beginning of serving *HaShem*-יהוה, blessed is He, throughout the day, we then say, “And I, through Your abundant kindness (*Rov Chasdecha*-רוב חסדך) come into Your house,”¹⁵²⁹ in the merit of Avraham.¹⁵³⁰

The meaning of the word “merit-*Zechut*,” is as explained by his honorable holiness, my father-in-law, the Rebbe,¹⁵³¹ that it indicates “brilliance-*Zachut*.” Thus, the “merit of Avraham-*Zechut Avraham*-זכות אברהם” refers to the purity and brilliant clarity that Avraham brought about in the world. This matter is hinted in the words, “Your abundant kindness (*Rov Chasdecha*-רוב חסדך),” since Avraham’s primary service of *HaShem*-יהוה, blessed is He, was in the matter of kindness-*Chessed*.¹⁵³²

For, even though our forefather Avraham “was an elder who sat and studied Torah in Yeshivah,”¹⁵³³ and,¹⁵³⁴ “he fulfilled the entire Torah even before it was given,” and he both

¹⁵²⁸ In the “*Mah Tov*” liturgy at the beginning of the morning prayers; Numbers 24:5

¹⁵²⁹ Psalms 5:8

¹⁵³⁰ See introduction to Zohar 11a; Zohar III 8b

¹⁵³¹ Likkutei Dibburim, Vol. 4, p. 607b; Sefer HaSichot, 5704 p. 124

¹⁵³² Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

¹⁵³³ Talmud Bavli, Yoma 28b

¹⁵³⁴ Yoma ibid.; Talmud Bavli, Kiddushin 82a

studied himself, as well as taught (as demonstrated by what our sages, of blessed memory, taught that,¹⁵³⁵ “His servant Eliezer would draw from his master’s teachings and give others to drink,”) nevertheless, his primary service of *HaShem*-יהו"ה, blessed is He, was in the matter of kindness-*Chessed*.

This is why he is called,¹⁵³⁶ “Avraham who loved Me.” This is also as stated in *Sefer HaBahir*¹⁵³⁷ and cited in *Pardes Rimonim* that,¹⁵³⁸ “The quality of kindness-*Chessed* said before the Holy One, blessed is He: ‘All the days that Avraham is on earth, I have not needed to perform my function, since Avraham stands and serves in my place.’”

We then say,¹⁵³⁹ “I bow toward Your holy sanctuary in fear of You,” which is in the merit of Yitzchak. For, Yitzchak’s primary mode in serving *HaShem*-יהו"ה, blessed is He, was in the line of Might-*Gevurah*, as it states,¹⁵⁴⁰ “The dread of Yitzchak (*Pachad Yitzchak*-פחד יצחק).” We then say, “As for me, may my prayer to You, *HaShem*-יהו"ה, be at a propitious time,”¹⁵⁴¹ which is in the merit of Yaakov.

Thus, it is in this way that at the beginning of each day we recall and mention the merit of our forefathers. For, the matter of our forefathers is present in each and every Jew. This

¹⁵³⁵ Yoma *ibid.*; Also see Rashi to Genesis 15:2

¹⁵³⁶ Isaiah 41:8

¹⁵³⁷ *Sefer HaBahir*, Section 191

¹⁵³⁸ *Pardes Rimonim*, Shaar 22 (*Shaar HaKinuyim*), Ch. 4

¹⁵³⁹ In the “*Mah Tov*” liturgy at the beginning of the morning prayers; Psalms 5:8

¹⁵⁴⁰ Genesis 31:42; Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*) *ibid.*, and elsewhere.

¹⁵⁴¹ Psalms 69:14

is as explained in Torah Ohr,¹⁵⁴² in explanation of the verse,¹⁵⁴³ “I appeared (*Va’era*-וארא) to Avraham, to Yitzchak, and to Yaakov,” that the word, “I appeared-*Va’era*-וארא” is also in the future tense (“I shall appear-*Va’era*-וארא”) and in the present tense (“I appear-*Va’era*-וארא”). That is, this aspect is always present in every Jew. In other words, because of the presence of the matters of our forefathers, inherent in every Jew, the matter of “I appear-*Va’era*-וארא,” referring to the revelation of *HaShem*’s יהו"ה Godliness, is present in every Jew.

This then, is the meaning of the verse,¹⁵⁴⁴ “The well (*Be’er*-באר) that the princes (*Sarim*-שרים) dug.” That is, the matter of digging and excavating is for the purpose of removing those matters that cover over and conceal, and this digging and excavation comes about through the presence of our forefathers in every Jew. For, through them those things that cause concealment etc., are removed, and through this one becomes an empty vessel that can receive and retain the drawing down of *HaShem*’s יהו"ה Godliness.

As this matter is Above in *HaShem*’s יהו"ה Godliness, it is the aspect of the Foundation-*Yesod* of the feminine-*Nukvah* (Kingship-*Malchut*), which is the receptacle for all that is drawn down, stemming from the aspect sublimation and self-nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

¹⁵⁴² Torah Ohr, Va’era 55a

¹⁵⁴³ Exodus 6:3

¹⁵⁴⁴ Numbers 21:18; Midrash Tanchuma to Numbers 21:18; Likkutei Torah, Chukat 62d and elsewhere.

5.

Now, just as this is so of service of *HaShem*-יהו"ה, blessed is He, throughout the course of the entire year, it likewise is so of the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah. For, on Rosh HaShanah there must be the general matter of the engraving and excavation, for one to be an empty vessel that can receive Godly bestowal throughout the rest of the year.

This matter comes about through sounding the Shofar, which corresponds to the three forefathers.¹⁵⁴⁵ That is, the *Tekiyah* (one long blast) is a drawing down from Above to below, and corresponds to Avraham. The *Shevarim* (three short blasts) is the matter of ascent from below to Above, and corresponds to Yitzchak. And the *Teru'ah* (nine short blasts) corresponds to Yaakov, as it states,¹⁵⁴⁶ “Who hears the sound of the *Teru'ah* of His people Yisroel with mercy,” and as known, Yaakov is the quality of Mercy-*Rachamim* (*Tiferet*).

Then, after the three sounds of *Tekiyah* (one long blast), *Shevarim* (three short blasts) and *Teru'ah* (nine short blasts), they are followed by the final *Tekiyah* (one long blast), which also is a drawing down from Above to below. The final *Tekiyah* is the matter of the drawing down brought about after the toil of “running” (*Ratzo*) and “returning” (*Shov*) of the three preceding sounds.

This also is why on Rosh Hashanah we recite the four paragraphs that begin with the word, “And as such-*u'Vechein-*

¹⁵⁴⁵ See Zohar III 99b and Biurei HaZohar there.

¹⁵⁴⁶ In the blessing of the *Shofarot* in the *Musaf* prayer of Rosh HaShanah.

ובכן.”¹⁵⁴⁷ For, the word “As such-*Vechein*-בכך” has a numerical value of ע"ב-72, this being the name that arises from the three verses,¹⁵⁴⁸ “*VaYeesa*-ויסע,” “*VaYavo*-ויבא,” “*VaYeit*-ויט.”

That is, each of these verses has ע"ב-72 letters, and there are three manners in this, corresponding to the three forefathers. Therefore, the name of ע"ב-72 of the verse “*VaYeesa*-ויסע” is in forward order, being that it corresponds to Avraham, whose quality is that of drawing down in a straightforward order (*Yashar*) [from Above to below]. The name of ע"ב-72 of the verse “*VaYavo*-ויבא” is in reverse order (*Hafuch*), being that it corresponds to Yitzchak, the quality of Might-*Gevurah*, the matter of which is ascent from below to Above. The third verse, “*VaYeit*-ויט,” corresponds to Yaakov, who is the quality of Splendor-*Tiferet*, and even though it is the intermediary between Kindness-*Chessed* and Might-*Gevurah*, it nevertheless leans toward Kindness-*Chessed*,¹⁵⁴⁹ as in the teaching,¹⁵⁵⁰ “Justice-*Mishpat* משפט (is the middle column), and it is merciful.” Therefore, the name of ע"ב-72 that arises from the verse “*VaYeit*-ויט” is also in straightforward order (*Yashar*), similar to the verse “*VaYisa*-ויסע,” which corresponds to Avraham.

¹⁵⁴⁷ In the Rosh HaShanah *Amidah* prayers. See Zohar II 52a; Biurei HaZohar of the Tzemach Tzeddek p. 411 and on.

¹⁵⁴⁸ Exodus 14:19-21; See Zohar II 52a *ibid*. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled “The three letters אב”ש correspond to the three verses ‘*VaYeesa*-ויסע,’ ‘*VaYavo*-ויבא,’ ‘*VaYeit*-ויט,’ and Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the Explicit Name-*Shem HaMeforash* is ע"ב-72 and יר"ו-216, and elsewhere.

¹⁵⁴⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁵⁵⁰ Introduction to Tikkunei Zohar 17b

The substance of these names is that they are the kindnesses (*Chassadim*) of the Father-*Abba* (Wisdom-*Chochmah*), the judgments (*Gevurot*) of the Mother-*Imma* (Understanding-*Binah*), and the quality of Knowledge-*Da'at* that binds them is the aspect of “the pure air” (*Avira Dachya-*אִוִּירָא דְכִיָּא).¹⁵⁵¹ This is why in the third verse “*Vayeit*-וַיֵּיט” states that there was an “east wind-*Ru'ach Kadeem*-רוּחַ קְדִימִים,” referring to the aspect of the Primordial Spirit-*Aveer Kadmon*-אִוִּיר קְדִמוֹן,¹⁵⁵² through which the splitting of the sea came about, as the verse states,¹⁵⁵³ “You shall remain silent,” in that,¹⁵⁵⁴ “This matter depends on the Ancient One-*Atika*-עַתִּיקָא.”

The same is understood about the drawings down of Rosh HaShanah, that since it is from such a lofty aspect, it is therefore drawn down through the three times that the word “And as such-*u'Vechein*-וּבְכֵן” is mentioned, which is the matter of the three names of ע"ב-72 that correspond to Avraham, Yitzchak and Yaakov.

All the above applies when the generation is meritorious. However, in addition to this, there also is a fourth mention of the word, “And as such-*u'Vechein*-וּבְכֵן,” referring to repentance and returning (*Teshuvah*) to *HaShem*-יְהוָה,

¹⁵⁵¹ See Zohar III 292b (Idra Zuta) and elsewhere; With respect to the various aspects of Knowledge-*Da'at* which affects the bond of Wisdom-*Chochmah* (*Abba*) and Understanding-*Binah* (*Imma*), see Listen Israel, a translation of Rabbi Hillel HaLevi of Paritch's commentary to Shaar HaYichud of the Mittler Rebbe, Ch. 1 (translated as The Gate of Unity).

¹⁵⁵² See the preceding discourse of this year, 5718, entitled “*V'Hechereem HaShem – HaShem* will dry up the gulf of the sea of Egypt,” Discourse 19, Ch. 3 and on, and elsewhere.

¹⁵⁵³ Exodus 14:14

¹⁵⁵⁴ Zohar II 48a

blessed is He. About this the verse states,¹⁵⁵⁵ “As such-*u’Vechein*-ובכן I shall come to the king, though it is unlawful.” In other words, even if a person has trespassed the law of the Torah, nevertheless, repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is effective. This is because repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, transcends Torah,¹⁵⁵⁶ and is even loftier than the merit of the forefathers.

In other words, even if a person is in a spiritual state that even the merits of our forefathers is not effective, being that he has sinned, transgressed and left the path, nevertheless, repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is indeed effective. This is hinted in the fourth time that the word “And as such-*u’Vechein*-ובכן” is mentioned, which reaches the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, reaching the truth of His Essential Self, for it is there that repentance stems from and is rooted.

More specifically, with the addition of the letter *Vav*-ו in “And as such-*u’Vechein*-ובכן-78,” it equals “His Kindness-*Chasdo*-חסדו-78,” this being the kindness-*Chessed* of the Name *HaShem*-יהו"ה which transcends the chaining down of the worlds (*Hishtalshelut*).¹⁵⁵⁷ It therefore transcends the merit of

¹⁵⁵⁵ Esther 4:16

¹⁵⁵⁶ See Shaar Ha Yichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 & 26 and the notes and citations there, and elsewhere.

¹⁵⁵⁷ This refers to the Name *HaShem*-יהו"ה as it means “He Is and Was and Will Be-יהי"ה ויהי"ה ויהי"ה-78,” which transcends the chaining down of the worlds. More specifically, the 12 letters of “He Is and Was and Will Be-יהי"ה ויהי"ה ויהי"ה-78,” are equal to יהו"ה יהו"ה יהו"ה-78, which are the three times that *HaShem*-יהו"ה is mentioned in verse (Exodus 34:6), “And *HaShem*-יהו"ה passed before him and called out *HaShem*-יהו"ה, *HaShem*-יהו"ה, merciful and gracious God, slow to anger and

our forefathers, who are below the Name *HaShem*-יהו"ה, as the verse states,¹⁵⁵⁸ "I appeared to Avraham, to Yitzchak, and to Yaakov with *E"l Shadday*-א"ל שד"י, but with My Name *HaShem*-יהו"ה I did not make myself known through them."

Now, the four times that "As such-*u'Vechein*-ובכן-78" is mentioned, correspond to the four manners of the kindness-*Chessed* of *HaShem*-יהו"ה. This is why the Psalm of Thanks,¹⁵⁵⁹ mentions "His Kindness-*Chasdo*-חסדו-78" four times. That is, "Give thanks to *HaShem*-יהו"ה for He is good; for His Kindness-*Chasdo*-חסדו-78 endures forever! Let Israel say now, 'For His Kindness-*Chasdo*-חסדו-78 endures forever!' Let the House of Aharon say now, 'For His Kindness-*Chasdo*-חסדו-78 endures forever!' Let those who fear *HaShem*-יהו"ה say now, 'For His Kindness-*Chasdo*-חסדו-78 endures forever!'" These four times correspond to the four letters of the Name *HaShem*-יהו"ה.

This is then drawn down in greater detail in the Great Hallel,¹⁵⁶⁰ in which it states "For His Kindness-*Chasdo*-חסדו-78 endures forever" 26-כ"ו times, which is the numerical value of the Name *HaShem*-יהו"ה-26. This likewise explains the matter of the "26-כ"ו generations that were sustained by the Kindness-

abundant in kindness and truth," which are the thirteen attributes of mercy and forgiveness (*Yod Gimel Midot HaRachamim*). Similarly, the verse states,¹⁵⁵⁷ "Please *HaShem*-*Ana HaShem*-יהו"ה-אנא-78, save us now," which is equal to *HaShem*-יהו"ה, *HaShem*-יהו"ה, *HaShem*-יהו"ה, that is 78, which is "His Kindness-*Chasdo*-חסדו-78." See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2) The Gate explaining that the Explicit Name-*Shem HaMeforash* is 72-ע"ב and 216-י"ד, and Vol. 4 (The Vowels of Creation), Section on the *Cholem*-חלם-78 vowel (which is positioned above the letters).

¹⁵⁵⁸ Exodus 6:2

¹⁵⁵⁹ Psalms 118:1-4

¹⁵⁶⁰ Psalm 136

Chasdo-חסדו of the Holy One, blessed is He.”¹⁵⁶¹ For, although those were undesirable generations, and therefore could not be sustained by the aspect of kindness-*Chessed* of the chaining down of the worlds (*Hishtalshelut*), nevertheless, the kindness-*Chessed* was bestowed even to them, and in greater abundance. This is because this drawing down specifically stems from the Name *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds.¹⁵⁶²

This then, is the general matter of the toil in serving *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, in which there are two manners. The first is when the generation is meritorious, at which time the matter of the Shofar is to affect the drawing down by means of the forefathers. The second is when there are matters that are undesirable, and the matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה is necessary, by removing those matters.

In this case, the matter of Shofar is the toil of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, who transcends the merit of our forefathers. This is because the three forefathers correspond to the aspects of *Akudim*, *Nekudim*, and *Berudim*.¹⁵⁶³ However, through repentance and return

¹⁵⁶¹ Talmud Pesachim 118a; Also see the preceding discourse of this year, 5718, entitled “*Chayav Inish* – A person is obligated to become intoxicated on Purim.” Discourse 16, Ch. 4, and elsewhere.

¹⁵⁶² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁵⁶³ Otzrot Chayim, Drush HaAkudim, Ch. 1, Mahadura Tinyana; The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “splotted,” have their source in the Torah account of how Lavan tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with

(*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, we draw down the essential love of the Holy One, blessed is He, for the Jewish people, which is the matter of the Name *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) and is the true reality of His Essential Self, blessed is He.

6.

However, we still must understand what was explained before, that the primary matter in serving *HaShem*-יהו"ה, blessed is He, is to be like an empty vessel that retains whatever is put into it. At first glance, this seems to contradict another teaching of our sages, of blessed memory,¹⁵⁶⁴ “The attribute of the Holy One, blessed is He, is that a full vessel holds, whereas an empty vessel does not,” which seems to indicate that a person must specifically be like a full vessel.

The explanation is that, in truth, this is not at all a contradiction. For, from the angle of the body and animalistic

“bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other (*Akudim*). They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up within itself. The small speckles (*Nekudim*) represent the level of *sefirah*, in which the particular divisions of each *sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction as a unified system (*Nekudim*). The large splotches (*Berudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20 and the notes there.

¹⁵⁶⁴ Talmud Bavli, Brachot 40a

soul, one must be like an empty vessel, whereas from the angle of the Godly soul one must be like a full vessel, meaning a vessel filled with Torah and *mitzvot*.

On a deeper level, the terminology of our sages here seems to indicate that in the very same matter that he must be like an empty vessel – “an empty vessel retains whatever is put into it” – in that very same matter he must also be like a full vessel.

This may be understood from another teaching of our sages, of blessed memory, that,¹⁵⁶⁵ “The Holy One, blessed is He, only grants wisdom to one who has wisdom, as the verse states,¹⁵⁶⁶ ‘He gives wisdom to the wise.’” They also said,¹⁵⁶⁷ “The Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, only rests upon one who is wise and mighty etc.” In terms of Kabbalah it is explained that the lower wisdom (*Chochmah Tata’ah*) is the receptacle for the upper wisdom (*Chochmah Ila’ah*).¹⁵⁶⁸

By way of analogy, this is like a teacher who bestows intellect to a student who, intellectually, is of no comparison to himself, in which case the student must specifically be like a full vessel. That is, the student must already have intellect himself. For, even if the teacher bestowing the wisdom has all the qualities and talents of a good teacher, nevertheless, as the popular saying goes,¹⁵⁶⁹ “A head you cannot give someone,”

¹⁵⁶⁵ Talmud Bavli, Brachot 55a

¹⁵⁶⁶ Daniel 2:21

¹⁵⁶⁷ Talmud Bavli, Shabbat 92a

¹⁵⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

¹⁵⁶⁹ Sefer HaMitzvot of the Tzemach Tzedek 3a; Sefer HaMaamarim 5659 p. 3, and elsewhere.

and it therefore is of vital importance for the student himself to have intellect. Nevertheless, at the very same time, [to be a student and receive the intellect of the teacher] the student must also become an empty vessel, as in the teaching [that a teacher must], ¹⁵⁷⁰ “Cast awe upon the students.” In other words, not only must the student empty himself of alien thoughts and desires that will distract his mind while receiving the intellect, but beyond this, even in the understanding and comprehension of the intellect, which are the vessels by which to receive the intellect, the student must be like an empty vessel. Moreover, even in the very matter being bestowed to him, he must be like an empty vessel. In other words, while receiving the teaching he should not analyze it at all, but should receive the words of his teacher as they are. For, if the student begins analyzing the intellect in the middle of receiving it, what the teacher is bestowing becomes intermingled with the intellect of the student. Moreover, and this is most important, by analyzing the matter while it is being bestowed, at that moment he misses the words of the teacher, and does not receive all his words, which is even worse. This is as explained before, that the withdrawal of the light is worse than the descent into evil.

The same is understood in regard to serving *HaShem*-יהו"ה, blessed is He. That is, at the very same time and in the very same matter, a person must be both a full vessel and an empty vessel. In other words, even though he must be a full vessel in matters of learning Torah and doing *mitzvot*, in this itself he also must be an empty vessel, meaning that he must be nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. He then will

¹⁵⁷⁰ Talmud Bavli, Ketubot 103b

be a fitting receptacle for drawing down *HaShem*'s-יהו"ה Godliness.

7.

This then, is the meaning of the verse,¹⁵⁷¹ “Blow the Shofar at the renewal of the moon, at the time appointed for our festive day, because it is a decree for Israel, a judgment [day] for the God of Yaakov.” The word “at the renewal of the moon-*BaChodesh*-ש-בהחדש” refers to Rosh HaShanah, on which there is a renewal of vitality for the whole year. That is, throughout the year there is no matter of novel renewal throughout, but only a drawing down to that particular day, from the general vitality (drawn down on Rosh HaShanah). However, on Rosh HaShanah there is a novel renewal that is drawn down for a full year, and on the next Rosh HaShanah there is a new drawing down of vitality for that year.

Now, “at the renewal of the moon-*BaChodesh*-ש-בהחדש,” referring to Rosh HaShanah, we must serve *HaShem*-יהו"ה, blessed is He, with the Shofar, referring to the drawing down accomplished by our forefathers, as explained above. However, the Shofar also hints to the matter of serving *HaShem*-יהו"ה, blessed is He, through repentance and return (*Teshuvah*), (if the generation is unworthy), which is the matter of the four times that “As such-*uVechein*-ובכן-78,” is mentioned, as explained above.

About this the verse concludes, “Because it is a decree (*Chok*-חוק) for Israel.” The word “*Chok*-חוק” refers to a signet

¹⁵⁷¹ Psalms 81:4-5

(*Chotem*) that protrudes from Above, and [when stamped] in the souls of the Jewish people, affects an indentation of the signet.¹⁵⁷² The protruding signet (*Chotem*) from Above is the drawing down of *HaShem*'s-יהו"ה essential love, which causes the indentation of the seal below, this being the nullification (*Bittul*) of the empty vessel to *HaShem*-יהו"ה, blessed is He.

The explanation is that when the merit of our forefathers is insufficient, and there also must be the matter of repentance and return (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, through the Shofar, then the revelation of the essential love that stems from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is necessary. Through this, the Jewish people become like an empty vessel to drawing down *HaShem*'s-יהו"ה Godliness. This is the meaning of the continuation of the verse, "a judgment [day] (*Mishpat*-משפט) for the God of Yaakov," referring to the drawing down of *HaShem*'s-יהו"ה Godliness in Yaakov-יעקב, which is the aspect of *Zeir Anpin*, and even lower, in the aspect of the *Yod*-י as it is in the heel-*Eikev*-עקב, that is, into the lowest of levels. This drawing down is even into matters of physicality, so that we are inscribed and sealed for a good and sweet new year, with openly revealed and clearly apparent goodness!

¹⁵⁷² See Likkutei Torah, Eikev 13c, 17c; Shir HaShirim 45a and on.

