

HEMISHUECH
SAMECH-VAV

A Translation and adaptation
into English of

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Volume 1

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Shalom Dovber of Lubavitch

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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 disseminate these teachings,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 by the Prophet Amos,⁴ “Then he shall say: ‘Silence, for we must not utter the name *HaShem*!’” Rather, one must toil only to **know** *HaShem* and thereby know His name, as stated,⁵ “For he has loved Me, therefore I shall deliver him; I will set him on high, because he knows My Name.” The verse specifies,

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ Psalms 91:14

“because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warns us that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁶ 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 either be enjoyed by someone who will appreciate its value, or if it is worn and tattered 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*. This is as stated,⁷ “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,⁸ “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and

⁶ Exodus 20:6

⁷ Talmud Bavli, Brachot 13b

⁸ Mishneh Torah, Melachim u’Milchamot 12:5

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 sages⁹ 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 world shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

Lag BaOmer, 18 Iyyar, 5783

ל"ג בעומר, ח"י אייר, תשפ"ג

שנת כ"י יהו"ה אלהי"ך בקרב"ך א"ל גדו"ל ונור"א

The Translators

⁹ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

Discourse 1

Yom Tov Shel Rosh HaShanah 5666

It states in the Mishnah,¹⁰ “If the holiday of Rosh HaShanah falls out on Shabbat, the shofar would be blown in the Holy Temple, but would not be blown in the rest of the country.” The Talmud¹¹ explains that this is due to a rabbinic decree of Rava. For Rava stated, “Everyone is obligated in the blowing of the shofar, but not everyone is expert in blowing the shofar, so one might come to carry his shofar to an expert in order to learn, and would thus be transgressing the prohibition of carrying [something for more than] four cubits in a public place.”

Now, at first glance this is not understood. How is it that our sages, of blessed memory, saw fit to uproot a positive Torah commandment based on a rabbinic decree that only applies in a case of slight possibility? Moreover, the possibility of transgressing this only applies to ignorant folk and those of weak attention span.¹² Why then did they bar great sages and the righteous-*Tzaddikim*, from fulfilling this positive commandment?

The question is magnified when we consider the great importance of the *mitzvah* of shofar, which is a very lofty *mitzvah*. For, as known, all the commandments of the month of Tishrei are general commandments [that effect the entire year]. This accords with the statement in Midrash Rabbah¹³ about the

¹⁰ Mishna, Rosh HaShanah, Ch. 2 (or 29b in Talmud Bavli, Rosh HaShanah)

¹¹ Talmud Bavli, Rosh HaShanah 29b

¹² Those who are not knowledgeable in the laws of Shabbat, and those, who although they are knowledgeable, may forget and carry in a public place.

¹³ Vayikra Rabbah 29:8

verse¹⁴ “*U’VaChodesh HaShvi’ee* - And in the seventh month” that it is called thus because “*SheMusba BaKol* – it is satisfied in everything”, being that this month contains many *mitzvot*. Additionally, the *mitzvot* of Tishrei differ from the commandments of the rest of the year, in that they are general *mitzvot*. This is specifically so of the *mitzvah* of shofar, which arouses and draws down influence from the inner Essential Self of the Unlimited Light - *Atzmut Ohr Ein Sof* of *HaShem*-יהו"ה, blessed is He.

Now, as known, the inner spiritual intent of the commandment of shofar is the matter of repentance - *Teshuvah*. This is reflected by the first blast of the shofar which is like a simple cry and is akin to the awakening and arousal of the inner essence of the soul, which comes into revelation specifically as a simple sound. For, there is another aspect of arousal of the innerness of the soul and “desire of the heart” which specifically is quiet, like the service of the *Kohanim*-priests, as it states,¹⁵ “The *Kohen* serves with the desire of the heart,” referring to quiet arousal,¹⁶ as known. However, in our case, it specifically is with the cry of the voice, referring to the matter of repentance. Both are aspects of arousal of the innerness of the soul, but differ in their substance.

In regard to the “desire of the heart” the arousal comes about through closeness, in that one senses and is aware of the Unlimited Light of *HaShem*-יהו"ה felt in his soul. This comes

¹⁴ Numbers 29:1

¹⁵ Zohar Vol. 3, p. 39a; 88b; 177b.

¹⁶ Likkutei Torah, Ve’Etchanan 8b

about through contemplating the Essential Self of the Unlimited Light of *HaShem*-יהו"ה and how totally wondrous it is, in that it transcends all worlds and cannot be revealed in his soul. (This is because his soul is not a receptacle for the radiance of such light to be openly revealed within it.) Because of this, a great yearning is aroused in him to “run” and become included in *HaShem*'s-יהו"ה Unlimited Light, as will be explained later.¹⁷ The essential matter of this “running” is the aspect of closeness and the desire to become absorbed and included in *HaShem*'s-יהו"ה Godliness, blessed is He.

However, this is not so of repentance, which does not come from a sense of the Unlimited Light of *HaShem*-יהו"ה in his soul. Rather, it is specifically aroused because of one's distance from *HaShem*-יהו"ה. That is, he is greatly pained by the fact that he has become distant from *HaShem*-יהו"ה, blessed is He. Now, here too, *HaShem*'s-יהו"ה Godliness is sensed, but in a way of¹⁸ “it is an evil and bitter thing that you have left *HaShem*-יהו"ה your God.” However, one does not sense the greatness and wondrousness of the Unlimited Light of *HaShem*-יהו"ה, nor does this arouse his soul. Rather, he only is touched to the very core of his heart by his great distance from *HaShem*-יהו"ה, and this is what causes his arousal.

Now, here too, there is an aspect of drawing towards and “running” to *HaShem*'s-יהו"ה Godliness, however, it differs from the closeness mentioned above, in that it is not a desire to

¹⁷ This will be explained further on in the series, in the discourse entitled, "*Zeh HaYom Techilat Ma'asecha*."

¹⁸ Jeremiah 2:19

become absorbed and included in *HaShem's* יהו"ה transcendent Oneness. Rather, it is solely the desire to be close to His Godliness, or rather, to no longer be distant, but close. That is, this only is the matter of giving oneself over to matters of *HaShem's* יהו"ה Godliness and fulfilling His will etc.

This is why the “desire of the heart,” which is caused by closeness and itself is a matter of closeness, comes about in a way of silence. In contrast, repentance, which is specifically caused by distance, specifically comes in a way of the simple cry of the voice.

Now, there also is a level of repentance that manifests in silence. This is when the matter touches a person to such an inner depth that he has no strength to cry out. This level is called the “cry of the heart,” which is higher than the “cry of the voice,” and is reflected in the subsequent sounds of the shofar; the sounds of the *Teruah* and *Shevarim*. This is also known as the “inner voice that is unheard,”¹⁹ as known and explained elsewhere.

We therefore find that the shofar represents the matter of repentance. This accords with Maimonides’ statement in Laws of Repentance,²⁰ as follows, “Although the command to blow the shofar on Rosh HaShanah is a Torah ordinance, it also contains an allusion, as if the shofar is saying, ‘Wake up, you sleepy ones from your sleep and you who slumber, arise. Examine your deeds, repent, and remember your Creator. Those

¹⁹ Zohar Vol. 1, 50b; 210a

²⁰ Rambam Hilchot Teshuvah, Ch. 3, Halacha 4

who forget the truth in the vanities of the times and throughout the year devote their energies to vanity and emptiness, which does not benefit or save; look to your souls. Improve your ways and your deeds and let every one of you abandon his evil way and thoughts.”

(It should be noted that here he hints at the three matters of *Malchiyot*-kingship, *Zichronot*-remembrance, and *Shofrot*-shofars. That is, the statement “Wake up... inspect your deeds, repent etc.,” refers to the matter of *Malchiyot*-kingship. For, quite simply, sin is the matter of transgressing the command of the King of the world and is a rebellion against His Kingship, Heaven forbid. This is rectified by accepting the yoke of His Kingship and giving oneself over to *HaShem*-יהו"ה and the fulfillment of His blessed will. This is the matter of the repentance of Rosh HaShanah; that one regrets and is embittered over having caused his soul to become so distant from *HaShem*-יהו"ה and returns to Him with all his heart. He invests himself totally to be *HaShem*'s-יהו"ה servant alone and dedicates himself to fulfill His blessed will. Moreover, as known, primarily, the matter of repentance is specifically fear of *HaShem*-יהו"ה, which necessitates submission to *HaShem*-יהו"ה by serving Him like a servant. Specifically through this it becomes applicable to ask Him for forgiveness, as explained in the Chassidic discourse entitled, “With **You** is forgiveness” of the year 5634.²¹

Now, there is an essential difference between accepting the yoke of Heaven on Rosh HaShanah compared to accepting

²¹ See *Sefer HaMaamarim* 5634, p. 325 & p . 332.

the yoke during the rest of the year. During the rest of the year, the acceptance is only external acceptance of the yoke of Heaven (as it relates to action), which is below and external to the inner powers of one's soul. In contrast, accepting the yoke of Heaven on Rosh HaShanah is from the innerness of the essential self of the soul, as explained elsewhere.²² Moreover, this is like the matter of repentance mentioned above.

The second part of the statement, “remember your Creator...” refers to the matter of *Zichronot*-remembrances, in that spiritually, remembrance is that a person always remembers and is aware of *HaShem*-יהו"ה presence, without forgetting this reality. (Now, it should be mentioned that accepting the yoke of Heaven is not a matter of comprehension or any specific feeling, but is only the matter of investing and giving oneself over to *HaShem*-יהו"ה. In contrast, *Zichronot*-remembrance, involves knowing *HaShem*-יהו"ה, as in the aspect of,²³ “The truth of *HaShem*-יהו"ה endures forever.” That is, he comprehends that *HaShem*-יהו"ה and His title *Elohi*”מ-אלהי are all one,²⁴ and the like. This is like the matter of “*Shamor*-guarding” oneself against the negative prohibitive *mitzvot*, which corresponds to *Nukvah*-the feminine aspect, whereas “*Zachor*-remembering” corresponds to *Duchra*-the masculine aspect.²⁵)

²² See *Sefer HaMaamarim* 5651, p. 8 and on, p. 16 and on; 5656 p. 244 and on; 5660 p. 23 and on; 5662 p. 225 and on; *Hemshech* 5672 Vol. 1, p. 144 and on.

²³ Psalms 117:2

²⁴ Zohar Vol. 1, 12b; Vol. 2, 26b; 161a; Vol. 3, 264a

²⁵ Zohar Vol. 1, 48b; 265b; Vol. 2, 92a; Vol. 3, 92b; 224a; Also see Torah Ohr, Yitro 70c, and 71c and on. In other words, *Shamor*-guarding oneself against the transgression of negative commandments relates to the acceptance of the yoke of Heaven, and is therefore related to *Nukvah*-the feminine aspect, in that she "does not

The words, “Look to your souls, improve your ways etc.,” refer to the matter of *Shofrot*-shofars, in that it discusses the giving of the Torah, which was accompanied by the sound of the shofar,²⁶ for it was then that they took on the commitment to fulfill *HaShem* 's-יהו"ה Torah and *mitzvot* etc.)

This then, is the general matter of the *mitzvah* of shofar, which is the *mitzvah* of repentance that transcends all other *mitzvahs*. More specifically, the drawing down of all influence that takes place on Rosh HaShanah is by means of the shofar. As known,²⁷ Rosh HaShanah is the matter of building the Sefirah of *HaShem* 's-יהו"ה *Malchut*-Kingship and it is then that the aspect of *Keter Malchut*-the Crown of Kingship, is drawn down. As stated in Pree Etz Chaim,²⁸ this is why it is called *Rosh HaShanah* - the “head” of the year, because *Keter Malchut* - the Crown of Kingship is drawn down.

Now, as known,²⁹ the matter of *Keter Malchut* - The Crown of Kingship is the matter of *HaShem* 's-יהו"ה desire for kingship, the root of which is very lofty, in the aspect of the inner Essential Self of the Unlimited Light of *HaShem*-יהו"ה, blessed is He. This accords with the statement,³⁰ “This day is the

have anything of her own" but is the recipient. That is, accepting the yoke of Heaven does not require knowledge or grasp of Godliness as a prerequisite. In contrast, *Zachor*-remembrance, relates to the masculine aspect, in that it requires the acquisition of knowledge and grasp of *HaShem* 's-יהו"ה truth.

²⁶ Exodus 19:16, 19:20, 20:15

²⁷ Pri Etz Chaim, Shaar Rosh HaShanah, Ch. 1 and on, and Shaar HaKavanot.

²⁸ Shaar Rosh HaShanah, Ch. 1-2

²⁹ Likkutei Torah, Drushim L'Rosh HaShanah 56c

³⁰ Musaf prayer of Rosh HaShanah

beginning of Your works, a remembrance of the first day.” Just as on the very first day, at the beginning of creation, the arousal of *HaShem's*-יהו"ה desire for kingship and for worlds was of His own accord, as in the statement,³¹ “In the beginning of the rule of the King etc.,” which refers to the arousal in the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה before the *Tzimtzum*-restraint; in the same manner, on every Rosh HaShanah everything reverts to its original state.³² It therefore is necessary to rouse the desire for kingship in the Inner Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This is accomplished though the shofar, as it states,³³ “On Rosh HaShanah recite verses of kingship before Me, in order to make Me king over you, say remembrances, so that the remembrance of you will rise up before Me for good. And how will all this be accomplished? Through the shofar.” That is, through the cry of the simple sound of the shofar from the depths of the heart, we arouse and draw down the aspect of *HaShem's*-יהו"ה desire for kingship.

This being so, why did our sages, of blessed memory, abolish this commandment when Rosh HaShanah falls out on Shabbat? How then are we to draw down the influence of Rosh HaShanah? Moreover, although we still recite the verses relating to shofar, even when Rosh HaShanah falls out on Shabbat, nevertheless, the commandment of shofar and the service of the inner cry, is specifically accomplished through the blast of the shofar.

³¹ Zohar Vol. 1, p. 15a

³² Pri Etz Chaim, Shaar Rosh HaShanah, Ch. 1

³³ Talmud Bavli, Rosh HaShanah 16a & 34b

To understand this, we must first understand the above-mentioned statement of our sages, of blessed memory,³⁴ “On Rosh HaShanah recite verses of kingship, remembrance, and shofars before Me. Kingship, so that you make Me king over you, remembrances, so that the remembrance of you will rise up before Me for good, and how will this all be accomplished? Through the shofar.”

Now, at first glance, the term remembrance indicates recollecting something that until now, was not in one's mind. However, how is this applicable Above in *HaShem*'s יהו"ה Godliness, being that it states,³⁵ “You bring life to all,” that is, *HaShem* יהו"ה gives vitality to all of creation and brings everything into being from nothing to something at every moment.³⁶ He therefore knows and supervises all creatures,³⁷ “from the horns of the buffalo to the eggs of vermin.” If God forbid, they would not be in His mind, blessed is He, they could have no existence or vitality altogether! Rather, He knows and supervises everything.

Moreover, even the aspect of supervision that relates to *Da'at Elyon* - His upper knowledge, which does not come out in a way of investment within the worlds³⁸ but remains transcendent, is nevertheless still called “knowledge” and is like

³⁴ Talmud Bavli, Rosh HaShanah 16a & 34b

³⁵ Nehemiah 9:6

³⁶ Tanya, Shaar HaYichud VeHaEmunah, Ch. 1 and on.

³⁷ Talmud Bavli, Shabbat 107b; Avoda Zara 3b

³⁸ Hitlabshut

the statement,³⁹ “everything is openly revealed and known before Him.” This Godly knowledge is the primary force that gives vitality to the worlds, as stated in Tanya at the end of chapter forty-eight. How much more so is this so in regard to *Da'at Tachton* - the lower knowledge, which actually comes to be vested in the worlds, as explained elsewhere.⁴⁰ This being so, how is it applicable to use the term “remembrance” in relation to *HaShem* יהו"ה's-יה Godliness Above?

We also must understand the order of these three matters, *Malchiot*-kingships, *Zichronot*-remembrances, and *Shofrot*-shofars, in that we say the verses of remembrances after saying the verses of kingship. Now, at first glance, it would seem more appropriate to say the verses of remembrances first and only then to say verses of kingship, because once the aspect of kingship has been drawn down, it no longer is applicable to think that the king would forget His nation, that the matter of remembrance should be relevant. This being so, after having said the verses of kingship, by which the statement, “so that you make Me king over you,” is accomplished, of what relevance is it to then say verses of remembrances?

Another matter that must be understood is why the verses of shofar are only said at the end. At first glance, we would think that these verses should be said first, since after all, both kingship and remembrance depend on the shofar.⁴¹ Therefore, it makes sense to begin with the verses of shofar. Although it

³⁹ Talmud Bavli, Eruvin 13b; Kiddushin 30b; Sanhedrin 76b; Chulin 63b

⁴⁰ Torah Ohr, Vayera 14d and on.

⁴¹ Likkutei Sichot, Vol. 4, p. 1146, note 17.

indeed is true that the actual blowing of shofar precedes the blessings of kingship and remembrance, nevertheless, at first glance, it seems fitting to also say the verses of shofar before the verses of kingship and remembrance, because of the simple fact that, as stated above, the influence of kingship and remembrance are specifically drawn only by means of the shofar.

However, since this is not the order, it must be said that the verses of shofar following the verses of kingship and remembrance, serve an additional purpose besides drawing down His kingship etc., since this was already accomplished through blowing the shofar. We therefore must understand the meaning of blowing the shofar before the verses of kingship and remembrance and how it differs from the verses of shofar that follow the verses of kingship and remembrance. (Additionally, although when Rosh HaShanah falls out on Shabbat, we do not blow the shofar, we must understand why we nevertheless still say the verses of shofar after saying the verses of kingship etc. Furthermore, according the above clarification that the drawing down of kingship and remembrance specifically depends on first blowing the shofar, the above question is magnified. That is, how can we draw this influence down when Rosh HaShanah falls out on Shabbat?)

Now, the Talmud⁴² derives the shofar blasts that accompany the verses of kingship, remembrances and shofars, from the two verses about blowing the shofar that relate to Rosh

⁴² Talmud Bavli, Rosh HaShana 34a

HaShanah,⁴³ and from the single verse that relates to Yom Kippur, as it states,⁴⁴ “And you shall make a proclamation with the blast of a horn on the tenth day of the seventh month.” We therefore must understand why two verses were said regarding Rosh HaShanah and one verse was said regarding Yom Kippur. We must also understand which verses [of Rosh HaShanah] relate to kingship and remembrance, and which one relates to shofar.

Now, to understand all the above, we must begin with the following explanation. As known, *HaShem*’s יהו"ה ultimate purpose in creating and bringing the worlds into existence, and the ultimate intent in the descent of the soul into the body, is to draw down the revelation of the Unlimited Light of *HaShem*-יהו"ה, blessed is He, into the worlds through fulfilling Torah and *mitzvot*. This is the matter of unifying the Unlimited Light of *HaShem*-יהו"ה [the upper Name *HaShem*-יהו"ה] Who transcends all worlds (*Sovev Kol Almin*) with how He permeates all worlds [the lower Name *HaShem*-יהו"ה] (*Memaleh Kol Almin*). This is like the statement made before fulfilling every *mitzvah*,⁴⁵ "This is with the intent of unifying the Holy One blessed is He and His Indwelling Presence (*Shechinah*)."⁴⁶ That is, it is the unification of how *HaShem*-יהו"ה transcends all worlds (*Sovev Kol Almin*) with how He permeates all worlds (*Memaleh Kol*

⁴³ Leviticus 23:24 "In the seventh month, on the first day of the month... a memorial proclaimed with the blast of a horn," and Numbers 29:1 "And in the seventh month, on the first day of the month... it is a day of blowing the horn for you."

⁴⁴ Leviticus 25:9

⁴⁵ Pri Etz Chaim, Shaar HaZmirot Ch. 5; Sefer HaLikutim, Parshat Re'eh, and various other places.

⁴⁶ Likutei Torah, VeEtchanan 9a.

Almin),⁴⁷ which is the matter of the revelation of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה. For, this is the entire purpose and intention in the creation of the worlds and the descent of the soul, as stated,⁴⁸ “The Holy One, blessed is He, desired to have a dwelling place in the lower worlds.” This is analogous to the dwelling place of person, in which his **whole** self dwells in his dwelling place. Similarly, *HaShem*’s-יהו"ה desire is that the Essential Self of His Unlimited Light, will be revealed below, as it were.

This is as stated in the beginning of *Emek HaMelech*,⁴⁹ that the creation of the worlds was brought about by means of the first *Tzimtzum*-restraint in the Unlimited Light (*Ohr Ein Sof*) and there remained a void (*Chalal*) and empty space (*Makom Panuy*),⁵⁰ and it is from this that there was a root for the existence of vessels and all the worlds.⁵¹ After the *Tzimtzum*-restraint, the revelation of a line (*Kav*) was drawn down, which is the aspect of a revelation of (limited) light⁵² that illuminates the vessels and the worlds etc. (It is through this that actual creation was brought about. For as known, the existence of the vessels and the existence of the worlds in general, is by means of the *Kav*-line and the power of the *Reshimu*-impression, which is like a heyulie power, as explained elsewhere.⁵³) Now,

⁴⁷ Tanya, Ch. 41

⁴⁸ Midrash Tanchuma Bechukotai 3, Naso 16; Bereshit Rabba, Ch. 3; Bamidbar Rabba, Ch. 13; Tanya Ch. 36

⁴⁹ Emek HaMelech, Shaar Shaashuey HaMelech, Ch. 1

⁵⁰ Etz Chaim, Shaar 1, Anaf 2

⁵¹ Etz Chaim, Shaar 1, Anaf 3

⁵² That is, a limited ray of light that is according to the capacity of the vessels (recipients) and worlds. This is as opposed to the Infinite Light prior to the first *tzimtzum* restraint.

⁵³ Shaar HaYichud, Ch. 14 and on.

all the worlds and their lights and vessels are contained within this void (*Challal*) and empty space (*Makom Panuy*) that remained after the first *Tzimtzum*-restraint. Now, the verse states,⁵⁴ “He put him in the garden of Eden to work it and to guard it,” and as known⁵⁵ the word “to work it” (*Le'avda*) refers to the 248 positive commandments, whereas the word “to guard it” (*Le'shamra*) refers to the 365 negative commandments. In other words, all this is for the purpose of drawing down additional light through the *Kav*-line from the Unlimited Light that preceded the *Tzimtzum*-restraint, until ultimately, there will be a full revelation of the Unlimited Light within the void, just as it was before the *Tzimtzum*-restraint.

Now at first glance, it is not understood how anything novel comes from this, for did not the Unlimited Light already fill the void before the first *Tzimtzum*-restraint? Rather, the simple explanation is that when the Unlimited Light filled the void before the creation of the worlds, the existence of worlds was not possible. Therefore, this revelation was not within worlds. However, once the worlds were brought into being and the Unlimited Light, which preceded the *Tzimtzum*-restraint, is drawn down into revelation, now the revelation is within the worlds. Moreover, although it is true that before their existence, when there was a revelation of the light that preceded the *Tzimtzum*-restraint, they could not exist, nevertheless, after having been brought into being, they became capable of receiving this light as well. We may say that this is similar to

⁵⁴ Genesis 2:15

⁵⁵ Yalkut Reuveni to Genesis 2:15; Zohar Vol. 1, p. 27a; Vol. 2, p. 265b; Tikkunei Zohar, Tikun 21, 62a; Tikun 55, p. 88b.

the statement in Etz Chaim⁵⁶ about the revelation of the *Kav*-line; that if the *Kav*-line had preceded the source of the vessels, it would be impossible for the vessels to exist, but since they came into being first, then even when the light of the *Kav*-line radiates within them, they do not become nullified. It is the same way in general in regard to the Unlimited Light that preceded the *Tzimtzum*-restraint; that after the worlds were brought into being, they became capable of receiving this light as well.

The analogy for this is like when a teacher wants to bring down intellectual influence to his student. Were he to reveal the entire depth and inner essence of his wisdom, the student would be incapable of receiving it. He therefore must teach a restrained form of intellectual light, according to the capacity of the student to receive. However, once the student has received this restrained light and it is grasped and absorbed in his mind, he then will arrive at the inner depth and essence of the teacher's mind, since he now has the capacity to receive it. (This is the meaning of the statement,⁵⁷ "He will come to grasp the original intent of his teacher after forty years.") Additionally, this also is due to the improvement of the vessel. In other words, through grasping intellectual light in his brain, the vessel of his brain becomes improved and refined, for as known, if a teacher influences his student over an extended period of time, the sensibilities of the student becomes refined and similar to that of his teacher.

⁵⁶ Shaar 1, Anaf 3

⁵⁷ Talmud Bavli, Avoda Zara 5b

Through this example it is understood that after the worlds are brought into being and the light of the *Kav*-line illuminates within them, they then even become capable of receiving the aspect of the general light that transcends the revelation of the *Kav*-line, and as also known⁵⁸ the inner light (*Ohr Pnimee*) refines the inner half of the vessel and the encompassing light (*Ohr Makif*) refines the outer half of the vessel etc.

The primary allowance for this drawing down is through Torah, as written,⁵⁹ “*HaShem*-יהו"ה will give strength to His people,” and about this it states,⁶⁰ “There is no strength but Torah.” That is, it is through Torah that the righteous-*Tzaddikim* become capable of receiving the aspect of the Unlimited Light of *HaShem*-יהו"ה that transcends the worlds without their being nullified out of existence. Similarly, it is through this that the worlds in general become capable of receiving this light, as stated in Tanya, at the end of chapter thirty-six.

We therefore find that although the light that is finally revealed, is the very same light that filled the empty space of the void before the *Tzimtzum*-restraint, nevertheless, the novelty is that the revelation is within the worlds themselves. Moreover, we even may say that there will be a greater revelation of a more supernal light than was previously revealed, and that this is the additional light that is drawn down

⁵⁸ Etz Chaim, Shaar 2, Anaf 3

⁵⁹ Psalms 29:11

⁶⁰ Shir HaShirim Rabbah, 1:4, 2:3; Midrash Tehilim to Psalm 29:11 (8:3); Zvachim 116a; Vayikra Rabbah 35:5; Yalkut Shimoni, Beshalach, Hint 244; Sefer HaMaamarim 5687 p. 112

through fulfilling Torah and *mitzvot*. This is because they cause the inner Essential Self of the Unlimited Light of *HaShem*-יהו"ה to be revealed, which even transcends the light that filled the empty space of the void, as will later be explained.⁶¹ However, in general, this is the revelation of the aspect of the Unlimited Light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), and it is for this ultimate purpose that the worlds were created.

Now, in the beginning of *Etz Chaim* it states⁶² that the reason for the creation of the worlds was to reveal the perfection of His powers, actions, names, and titles. It similarly states in *Zohar*⁶³ that the purpose of the creation is “to make Himself known etc.” According to these reasons, His intention is for the revelation of the lights that fill the worlds (*Memaleh Kol Almin*)⁶⁴ since this is what is meant by His powers and blessed actions. This is because these powers relate to the worlds and are revealed through the existence of the worlds.⁶⁵ Even though as known, the primary existence of the worlds is from the Unlimited Light of *HaShem*-יהו"ה that transcends the worlds, as stated,⁶⁶ “Whatever *HaShem*-יהו"ה desired, He did,” nevertheless, this is only in a concealed way, and although through the existence of the worlds we can know of the

⁶¹ Later on in the series, see the discourse entitled "Kadosh Yisrael" from the year 5668.

⁶² Shaar 1, Anaf 1; Shaar HaHakdamot, Hakdama 3

⁶³ *Zohar* Vol. 2, p. 42b

⁶⁴ And not the revelation of the light that transcends all worlds (*Sovev Kol Almin*).

⁶⁵ As opposed to the transcendent light of *Sovev* which transcend the worlds completely.

⁶⁶ Psalms 135:6

existence of the Unlimited Light that transcends the worlds, since it is impossible for there to be tangible limited existence except through the Unlimited Light that transcends the worlds, as explained elsewhere,⁶⁷ nevertheless, this knowledge is not the same as the actual revelation of His transcendence of the worlds (*Sovev*) within the worlds (*Memaleh*).

This is like the above-mentioned statement of Etz Chaim, that through the creation we can come to know the four-letter Essential Name *HaShem*-יהו"ה, which is the matter of "He was and He is and He will be as one" (היה והוא ויהיה כאחד).⁶⁸ This is, He was before the existence of the worlds, He will be after the existence of the worlds, and He is during the existence of the worlds. Now, even though we say that His Essential Name *HaShem*-יהו"ה is the aspect of His Unlimited Light that transcends all worlds, nevertheless, the knowledge and awareness of this cannot yet be described as the aspect of the revelation of how He transcends the worlds (*Sovev*) within how He fills the worlds (*Memaleh*).⁶⁹ Rather, the primary revelation that comes about through creation is the revelation of the light that fills and is invested in the worlds.

The same is true of the statement in Zohar, that the purpose of creation is "to make Himself known through it." Such possible knowledge and grasp of *HaShem*'s-יהו"ה Godliness is

⁶⁷ Torah Ohr, Megilat Esther 90b and on, 92b and on; Maamarei Admor HaEmtza'ee, Dvarim Vol. 4, p. 1,297 and on.

⁶⁸ Zohar Vol. 3, p. 257b; Pardes Rimonim, Shaar 1, Ch. 9; Tanya, Shaar HaYichud VeHaEmunah Ch. 7

⁶⁹ For it is only what is called *Yediat HaMetziut* - the knowledge the He exists. But this knowledge that He is and that He transcends the worlds is not yet an actual revelation of His transcendent Unlimited Light within the worlds.

in the aspect of how He fills all the worlds (*Memaleh*), as discussed there in Zohar (Parshat Bo, page forty-two side two) that this refers to the lights that become en clothed in vessels.

Now, although it certainly is so that these above-mentioned intentions are fulfilled through the creation and existence of the worlds, nevertheless it cannot be said that this is **the** ultimate true intention for Creation. For, the statement of Etz Chaim that “He should be perfect in all His actions and powers etc.,” means that before the existence of the worlds, these powers were concealed, in that they were only potential. They were not in a state of revelation and therefore were not in a state of total perfection, because something is imperfect if it is only a potential that is not yet actualized, and it is through the existence of the worlds that they were brought out from potential to actualization and revelation. Now, as it states in Etz Chaim, in the footnote there⁷⁰, this reason is not truly applicable above in *HaShem's* יהו"ה Godliness, and only applies in relation to created beings. That is, something that is only in potential (*Koach*) is certainly nothing at all, especially if it altogether is not in any state of actualization (*Po'el*). Only when it is revealed to physically actualize something, can it be called actualization (*Po'el*).⁷¹ However, as known, above in *HaShem's* יהו"ה Godliness, immediately upon the arousal of His desire to create, the worlds were instantly brought into being.

⁷⁰ Etz Chaim, Shklov printing 5642, and Warsaw printing 5651

⁷¹ And it is impossible to say that G_d was lacking in His perfection because prior to creation He was lacking *Po'el*-actualization.

This is like the statement in Pardes Rimonim, (The Gate of Brilliance,⁷² chapter three) as follows; “It states,⁷³ ‘His thoughts are not like our thoughts etc.’ For when a human being imagines something in his mind, to create it, his thoughts do not actualize it.” We therefore find that the actualization (*Po'el*) is more perfect than the potential (*Ko'ach*), since potential lacks existence and has no perfection whatsoever. Rather, actualization is primary and is the actual existence of the thing, without which there is nothing. However, this is not so of the actualizations and creations of the King, King of kings, the Holy One blessed is He, because when it arose in His will to create and emanate, the worlds were immediately emanated and took form etc.

This refers to the ten *sefirot* that are hidden (*Eser Sefirot HaGnuzot*) in He who emanated them, that came into being by the arousal of His desire. As known, and explained elsewhere,⁷⁴ this was in the Essential Self of the Unlimited Light of *HaShem*-יהו"ה that preceded the *Tzimtzum*-restraint. This accords with the statement in Pirke D'Rabbi Eliezer,⁷⁵ “Before the creation of the world, there was He and His Name alone,” and it was in this level that the arousal of His desire took place, as discussed in the Shnei Luchot HaBrit, on page four. This level is known as *Atzilut*-emanation of the general worlds.⁷⁶ That is,

⁷² Pardes, Shaar HaTzachtzachut (Shaar 21), Ch. 3

⁷³ Isaiah 55:8

⁷⁴ Maamarei Admor HaZaken, Inyanim, p. 89

⁷⁵ Chapter 3

⁷⁶ As opposed to the specific world of *Atzilut*-emanation which is after the *Tzimtzum*-restraint, the general world of *Atzilut*-emanation refers the ten hidden *sefirot* in the Unlimited Light of *HaShem*-יהו"ה before the first *Tzimtzum*-restraint.

immediately upon the arousal of His desire to emanate, the aspect of ten *sefirot* were automatically emanated.

Even according to Pardes Rimonim, in the Gate of the Order of Emanation⁷⁷ chapter four, and is quoted in the above-mentioned Shnei Luchot HaBrit; even before the arousal of His desire, the *Sefirot* were potentially there (*Ko'ach*), which similarly is stated in Avodat HaKodesh.⁷⁸ However, from the explanation there, it is understood that even then, they still had a certain aspect of actualization (*Po'el*). This is as stated there, “They are concealed within Him, in His power, as a refined and concealed **existence**,” and it similarly states later, “They exist, but in such a refined manner that it is not proper to use the term ‘existence’ in relation to the *Sefirot*, but there is an absolute and true unity.” Nevertheless, it is understood that there is some kind of refined actual existence, and we therefore must say that it does not apply to say that, Above, in *HaShem*’s-יהו"ה Godliness, there is potential (*Ko'ach*) without actualization (*Po'el*). (However, do not think that actualization (*Po'el*) or potential (*Ko'ach*) are logical necessities of their own accord, God forbid. Rather, they are through *HaShem*’s-יהו"ה will and desire.)

(It could be said that the true meaning of the matter of potential (*Ko'ach*) unto itself,⁷⁹ refers to the level or aspect that completely transcends being defined as the existence of something. This refers to the Essential Self of *HaShem*-יהו"ה,

⁷⁷ Pardes Rimonim, Shaar Seder HaAtzilut, Shaar 5, Ch. 4

⁷⁸ Avodat HaKodesh, Part One, Ch. 2

⁷⁹ I.e. without *Po'el*-actualization

which completely transcends being defined as existence versus non-existence, God forbid. This is because the reality of His Being is that He exists, but not in a way of existence like other existences. Rather, on this level, it is inapplicable for there to be a matter of actualization (*Po'el*) and it also is inapplicable for there to be a matter of potential (*Ko'ach*). For, although His Essential Self indeed contains everything; it is not that He contains them in potential, God forbid (for there would then be some kind of defined existence, God forbid). Rather, it is He who brings all existence into being, like the statement,⁸⁰ "From the reality of His Being, all beings exist." This is why we liken it to a potential (*Ko'ach*), but only in relation to how He brings all existence into being. This is because, in reality, it is inapplicable to say about His Essential Self that there is either the aspect of potential (*Ko'ach*) or actualization (*Po'el*). Moreover, it should be said that the Essential Self of His light also bears these characteristics etc.)

Now, in the aspect of the arousal of His desire, that is, when it arose in His will to emanate, there was an immediate emanation of ten *Sefirot* in the Unlimited Light, even before the world of *Atzilut*-emanation and before the first *Tzimtzum*-restraint, as quoted above from Pardes Rimonim. It should be said that this refers to the aspect of the letters of the *Reshimu*-impression, as they were before the *Tzimtzum*-restraint. About this it states in the beginning of *Zohar*,⁸¹ "In the beginning of the rule of the King, He engraved an engraving in the upper purity." That is, in the beginning of the arousal of His will, He

⁸⁰ Rambam, Hilchot Yesodei HaTorah, 1:1

⁸¹ *Zohar* Vol. 1, p. 15a

engraved an engraving, referring to the aspect of letters that are engraved in the Essential Self etc. This refers to the estimation that He estimated within Himself in potential⁸² (of what would be brought forth after the *Tzimtzum*-restraint), as discussed elsewhere.⁸³ This refers to the aspect of the *Reshimu*-impression as it is before the *Tzimtzum*-restraint, when the Unlimited Light of *HaShem*-יהו"ה radiated within it in a revealed manner.

According to what is explained elsewhere,⁸⁴ the matter of “The beginning of the rule of the King” transcends the aspect of the arousal of His will to emanate. (See what is written in the discourse of Rosh HaShanah 5665,⁸⁵ regarding the matter of thought and desire etc.) According to this, we may say that the letters of the *Reshimu*-impression even transcend the aspect of the arousal of His desire. (This is like the example of the letters of thought, as explained in *Likkutei Torah*,⁸⁶ in the discourse entitled, "To understand what is written in *Otzrot Chaim*" at the end of chapter three.)

Nevertheless, from all this we glean that Above, in *HaShem*'s-יהו"ה Godliness, potential (*Ko'ach*) does not lack actualization (*Po'el*). This being so, it cannot be said that the true reason and purpose for creation is to actualize the potential, being that *HaShem*-יהו"ה was absolutely perfect both in

⁸² Mikdash Melech commentary to Zohar Vol. 1, p. 15a

⁸³ Shaar HaYichud, Ch. 10-11; Maamarei Admor HaZaken, Parshiot Vol. 1, p. 67; *Torat Chaim*, Noach, 67a

⁸⁴ *Sefer HaMaamarim* 5660, p. 7; *Hemshech* 5672, Vol. 1, p. 129 and on; Vol. 2, p. 1,173; Vol. 3, p. 1,218; 5666 *Kedoshim Tihyu*; 5667 *Ain Omdin*; 5656 p. 374.

⁸⁵ Pg. 4 and on.

⁸⁶ *Likkutei Torah*, Hosafot to Vayikra, p. 52d and on.

potential (*Ko'ach*) and in actuality (*Po'el*) even before the creation of the world.

Likewise, according to the reason stated in Zohar that the purpose of creation is “to make Himself known etc.,” the primary knowledge and grasp of His Unlimited Light, blessed is He, is in the supernal worlds, such as the world of *Atzilut*-emanation and the worlds above the world of *Atzilut*-emanation. This is because in those worlds, there is a radiance of the Unlimited Light of *HaShem*-יהו"ה blessed is He, in a revealed way. This is through the revelation of the *Kav*-line, which illuminates the Unlimited worlds-*Olamot HaEin Sof* which transcend the world of *Atzilut*-emanation and illuminates within the world of *Atzilut*-emanation itself. In those worlds, the aspect of the Being of *HaShem*'s-יהו"ה Godliness is actually known and grasped.

In contrast, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) the light is concealed and hidden, and does not illuminate in a revealed way. Additionally, even in the spiritual worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) all knowledge or grasp is only of the existence of *HaShem*'s-יהו"ה Godliness, but His actual Being is not grasped whatsoever. Rather, the creation of these worlds is specifically in a way that the Godly light of *HaShem*-יהו"ה itself is not revealed within them in a felt way, for they have a sense of being separate entities specifically because of the concealment.

In the world of *Atzilut*-emanation and certainly in the worlds above *Atzilut*-emanation, the way they exist is that the Godly light of *HaShem*-יהו"ה radiates within them and is felt within them. This is why there is no sense of separate existence in those worlds, but they rather are an aspect of *HaShem*'s-יהו"ה's Godliness. For example, even the vessels of *Atzilut*-emanation are actual Godliness and are unified with His light, as it states,⁸⁷ "He and His organs are one etc." The entire existence of the world of *Atzilut*-emanation is in a way of closeness, for they are simply the aspect of the revelation of that which is concealed, as explained elsewhere.⁸⁸ It should be said that because of this, it is called *Atzilut*-emanation, which is of the same root as the word *Etzel*-near and close. This is because in the world of *Atzilut*-emanation, the ten *Sefirot* are in a state of closeness. This is why the ten *Sefirot* of *Atzilut*-emanation are always bonded and unified with the Unlimited Light of *HaShem*-יהו"ה that emanates them, as stated,⁸⁹ "He and His life force are one; He and His organs are one."

However, in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) the way they are brought into being is through the Creator being concealed and hidden from the created, so that the light itself does not radiate, nor is it felt within them. And although the light of the souls of the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), is Godly light, in that the souls come from the vessels of *Atzilut*-emanation, as known, nevertheless, the light itself is not felt or

⁸⁷ Tikkunei Zohar, Introduction, p. 3b

⁸⁸ Shaar HaYichud, Ch. 19; Torah Ohr, Mishpatim 75d - 76b

⁸⁹ Tikkunei Zohar, Introduction, p. 3b

truly grasped within the vessels of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This accords with the statement in Tikkunim,⁹⁰ "In the world of *Briyah*-creation, He and His life force and His organs are **not** one." This is why they are made in such a way that they have a sense of separate existence.

Nevertheless, in the spiritual worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) they are created in such a way that, at least, the existence of *HaShem's*-יהו"ה Godliness is felt, and they therefore are not completely separate entities unto themselves. However, this physical world was created in such a way that even the existence of *HaShem's*-יהו"ה Godliness is unfelt and there is a sense of separateness from their source. (It is only through much toil in the service of *HaShem*-יהו"ה, blessed is He, that one can come to grasp and feel His Godly light, and with one's soul, a person can even come to feel His light that transcends the worlds, and beyond this, even His Essential light. This is the matter of,⁹¹ "You shall see the world to come in your lifetime," as explained elsewhere.⁹² However, this comes specifically through service and toil, and even then, this is not because a person is compelled to do so, out of an inborn nature, but is rather through free choice and will.)

As explained elsewhere, the difference between the creatures of the concealed world and the creatures of the

⁹⁰ Tikkunei Zohar, Tikkun 7

⁹¹ Talmud Bavli, Brachot 17a

⁹² Tanya, Ch. 14; Sefer HaMaamarim 5659, p. 149

revealed world, is that the creatures of the concealed world were created in such a way that they are still unified to their source and feel the Godly vitality within them. In contrast, the creatures of the revealed world were specifically created in a way that they are separate from their source and do not feel the Godly light and vitality.

Therefore, it is understood that true knowledge and grasp of *HaShem*'s יהו"ה Godliness is specifically in the world of *Atzilut*-emanation and the Unlimited worlds. In truth, the matter of knowing the Unlimited Light of *HaShem*-יהו"ה applied even before the creation of the world and even before the emanation of the supernal *Atzilut*-emanation. This is as stated in the *Shnei Luchot HaBrit*, on page four, side one, in explanation of the statement in *Zohar Pekudei*, page two-hundred and thirty-nine, side one, as follows, "The Unlimited One is unknowable - that is, before it arose in His desire. However, after it arose in His blessed desire to emanate, He then is knowable." This is because the arousal of His desire is an aspect of revelation and because, at this point, there already is an emanation of the potentiality for the world of *Atzilut*-emanation, as discussed above, therefore He already is knowable. This is likewise the case after the *Tzimtzum*-restraint; that the revelation of knowledge and light is specifically in the supernal worlds of *Atzilut*-emanation, and the worlds that transcend *Atzilut*-emanation. However, in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) and certainly in this lowest world, there is no radiance of revelation of the Unlimited Light of *HaShem*-יהו"ה. On the contrary, their entire existence is specifically brought about

through the concealment of the light, and the knowledge of *HaShem*-יהו"ה, blessed is He, can only be attained through hard work and much toil.

Now, as known, the ultimate purpose in the creation and existence of the worlds is to bring about this lowest world, as stated in Tanya, chapter thirty-six, that the purpose of the chaining down of the worlds and their descent from level to level is not for the supernal worlds, but rather, the ultimate purpose is for this lowly world. This is like the statement,⁹³ “The end action arose first in thought.” That is, specifically the end action, which is the actualization of this physical and separate existence, arose first in thought, in the inner Essential Self of the Unlimited Light of *HaShem*-יהו"ה. This also is like the statement that,⁹⁴ in thought, “The earth preceded the heavens.” It was only in speech that the heavens preceded the earth, because this is the order of the creation and the chaining down of the worlds. In other words, in order that there be the aspect of separate actualized action by means of the *Tzimtzum*-restraint and the complete concealment of light, it was necessary for there to first be the existence of the heavens. This refers to the spiritual worlds, which include the entire chaining down, and specifically the spiritual worlds of *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action. This is because through them, the light is constricted and concealed from level to level and with many myriad constrictions, concealments and suppressions, until the existence of this world became possible, which is a coarse and physical world that has no revelation of

⁹³ From the "Lecha Dodi" prayer

⁹⁴ Talmud Bavli, Chagiga 12a; Bereshit Rabba, end of Ch. 1; Torah Ohr 2:2

light, to the point that there can even be an admixture of evil in it.

Now, since *HaShem* יהו"ה's ultimate intention is specifically for this lowly world to exist, it cannot be said that His intention is only to "make Himself known," being that this was specifically accomplished by the existence of the supernal worlds. It therefore would be completely unnecessary for this lower world to exist altogether, and certainly, it could not be said that the existence of this world is His primary intention. Similarly, it cannot be said that the reason for creation was necessitated by His perfection, that is, to actualize His perfection, because He already was perfect before the creation of the worlds and before His emanation etc. Moreover, the fulfillment of such an intention could have been accomplished by the existence of the supernal worlds alone.

Rather, the explanation is as stated in Midrash⁹⁵ about the verse,⁹⁶ "His legs are like marble pillars." It states there, "His legs (*Shokav*) refers to the world, for the Holy One, blessed is He, yearned (*Nishtokek*) for His creations." In other words, He creates solely because He desires to, not because it is necessary for His perfection, God forbid to think so.

It also was not for Him to be known, for as explained in Etz Chaim, this reason too is for His perfection, since, if it was not for His perfection, it would altogether not be understood, for what difference does it make to the Holy One blessed is He, and

⁹⁵ Bamidbar Rabba, Ch. 10

⁹⁶ Song of Songs 5:15

what effect does it have for Him, whether or not He is known? It therefore is explained that this too is for His perfection, so that it should be revealed from potential (*Ko'ach*) to actual (*Po'el*), from concealment to revelation, and in order for it to be revealed, it was necessary for the light to have a recipient who would thereby know Him. Nevertheless, it cannot be said that this is why this lowly world exists, for this could have adequately been accomplished by the existence of the upper worlds (and even by the existence of the general world of *Atzilut*-emanation, which precedes the *Tzimtzum*-restraint, as discussed above). Accordingly, it would be completely superfluous to bring this lowly world into being, especially since this world is specifically created in such a manner that the light is hidden and concealed, as discussed above.

Rather, the reason for the creation is simply because the Holy One, blessed is He, desired it, and, as known, there is no intellectual reason for a desire. The intention of His desire is to reveal the Essential Self of His Unlimited Light, specifically below in this lowly world. About this Midrash states,⁹⁷ “The Holy One blessed is He desired to have a dwelling place in the lower worlds.” This is not out of any necessity or intellectual reasoning, but solely because this is what He wants, in a way that transcends intellect and reasoning. (This is like the statement of the Rebbe, of blessed memory,⁹⁸ “One cannot ask questions on a desire.”)

⁹⁷ Midrash Tanchuma Bechukotai 3, Naso 16; Bereshit Rabba, Ch. 3; Bamidbar Rabba, Ch. 13; Tanya Ch. 36

⁹⁸ See Ohr HaTorah, Balak p. 997

Hence, He desired that the lower worlds exist and that the aspect of the Essential Self of His Unlimited Light be drawn down below, and it therefore is possible to draw down this revelation specifically in this lower world, as will later be explained.⁹⁹ This drawing down is from the inner, Essential Self of the Unlimited Light of *HaShem*-יהו"ה, which is much loftier than the revelation of His inner light (*Memaleh*) that illuminates within the worlds. This is because the inner light is only a ray according to the limited capacities of the worlds, and within this ray, there are different levels, from higher to lower, until in this world, the light is completely hidden and concealed. In contrast, when the drawing down comes from the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה, there are no divisions of upper or lower and the primary revelation is specifically below. This is simply because this is what He originally wanted to bring about in the first place, and because it is specifically accomplished through our toil below.

This is the ultimate purpose of the creation and existence of the worlds and this is why the soul descended into the world. That is, it is specifically the souls of the Jewish people who draw down the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה, through serving Him, blessed is He. This drawing down and revelation is by means of the inner lights (*Memaleh*) so that the revelation should be below and so that it should be revealed as an inner light¹⁰⁰ (as discussed in the discourse entitled “The holiday of Rosh HaShanah” from the

⁹⁹ Later on in the series, in the discourse Tiku BaChodesh 5667.

¹⁰⁰ That is, the transcendent light of *Sovev Kol Almin* will be revealed within *Memaleh Kol Almin*.

year 5659¹⁰¹). This is accomplished through studying *HaShem's* יהו"ה Torah and fulfilling His *mitzvot*, for through this, the souls of the Jewish people draw down the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה, blessed is He, into the world. About this our sages, of blessed memory, stated,¹⁰² “The word ‘*Bereishit*-In the beginning’ refers to Israel, who are called ‘*Reshit*- the first,’ and Torah, which is called ‘*Reshit*-the first.’” That is, it is through the souls of the Jewish people and the Torah that additional lights are drawn down into the worlds, which is the revelation of the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה, blessed is He.

The general explanation is as we find, that all drawings down of *HaShem's* יהו"ה Light into the worlds of *Atzilut*-emanation, *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action depend on fulfilling His *mitzvot*, as stated,¹⁰³ “If you walk in My statutes and keep My commandments, to do them; then I will give your rains in their season and the land shall yield its produce and the trees of the field shall yield their fruit etc.” It similarly states,¹⁰⁴ “And it shall come to pass, that if you listen diligently to My commandments that I command you this day... that I will give the rain of your land in its season etc.” As known, all these refer to the drawing down of spiritual influence from *HaShem's* יהו"ה Unlimited Light which emanates to the worlds of *Atzilut*-emanation, *Briyah*-creation, *Yetzirah*-formation, and *Asiyah*-action.

¹⁰¹ Sefer HaMaamarim 5659, p. 102 and on.

¹⁰² Bereishit Rabba 1:4; Vayikra Rabba 36:4

¹⁰³ Leviticus 26:3-4

¹⁰⁴ Deuteronomy 11:13-14

Now, at first glance, it is not understood why this is all dependent on fulfilling Torah and *mitzvot*. Is it not so that from the days of the flood there has been a covenant, symbolized by the rainbow, about which it states,¹⁰⁵ “and I will look upon it so that I should remember the everlasting covenant?” In other words, there is a covenant that there will be constant sustenance and influence to all worlds from *HaShem*-יהו"ה, the Supernal Emanator, blessed is He, from the beginning of all levels in *Atzilut*-emanation, until the end of all things in Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) and this physical world. About this the verse states,¹⁰⁶ “For as long as the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” This being so, this covenant will not be abrogated, even if the *mitzvot* are not fulfilled, Heaven forbid. Why then does it state that this depends on “if you walk in My statutes, and keep My commandments?”

However, the explanation of the matter is that certainly, because of the above-mentioned covenant, there will never be a complete withdrawal of the spiritual influence drawn down to the worlds in the chaining down of *Atzilut*-emanation, *Briyah*-creation, *Yetzirah*-formation and *Asiyah*-action. Nonetheless, *HaShem*'s-יהו"ה commandments must be fulfilled. This is because all the influence drawn down to the four worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) is drawn down in a way of *Tzimtzum*-restraint.

¹⁰⁵ Genesis 9:16

¹⁰⁶ Genesis 8:22

That is, it is drawn down with limited measure, according to the dictates of the *Kav HaMidah*-the measuring line,¹⁰⁷ solely to sustain and vitalize the worlds. However, it is specifically the fulfillment of Torah and *mitzvot* that allows for new light and influence to be revealed; greater than the measure apportioned at the beginning of the chaining down of the worlds as a result of the above-mentioned covenant. About this it states, “If you walk in My statutes and keep My commandments etc.,” for through this new light, which is much greater than what was set according to the order of the chaining down of the worlds, additional influence is drawn down.

This then, is the matter of *mitzvot*, in that they specifically draw down additional light into the worlds, as stated, “He put him in the garden of Eden to work it and to guard it.” As known, “to work it” refers to the 248 positive commandments etc. In other words, through the 248 positive commandments there is a constant drawing down of new light into the Supernal Garden of Eden. This then, is the meaning of “working” the garden, because although the garden was already created out of nothing (*Yesh M'Ayin*), as stated,¹⁰⁸ “And *HaShem* God-יהו"ה אלהי"ם planted a garden in Eden from before etc.,” it only was with the limited lights and revelations of the order of the chaining down of the worlds. Now, in the creation of the Garden of Eden it says, “*HaShem* God-יהו"ה אלהי"ם”, in its complete form,¹⁰⁹ because there is a radiance and revelation in the Garden of Eden of a more Supernal light than what illuminates in the world. For

¹⁰⁷ Shaar HaYichud, Ch. 14-15

¹⁰⁸ Genesis 2:8

¹⁰⁹ As opposed to only Elokim used throughout creation.

as known, in the Garden of Eden there is a radiance and revelation of the light of the world of *Atzilut*-emanation, and the souls in the garden of Eden grasp the actual ray of *HaShem's*-יהו"ה Godliness, blessed is He, etc. This is as stated¹¹⁰ about the verse,¹¹¹ "I have set **My** bow (*Kashtee*) in the cloud", referring to "that which is Mine (*Hamukash Lee*)."¹¹² As explained elsewhere¹¹² this refers to the revelation of the *Kav*-line, that radiates in the Garden of *Eden*, where the righteous-*Tzaddikim* sit and delight from the ray of the Indwelling Presence of *HaShem's*-יהו"ה (*Shechinah*), which they grasp in the way of a ray.

Nevertheless, all this is still the aspect of the light of the order of the chaining down of the worlds (*Seder Hishtalshelut*), for as it states, "And *HaShem's*-יהו"ה God planted a garden in Eden." That is, this was part of the determination for creation at the very outset of the creation and existence of the Garden of Eden, as it states,¹¹³ "With the *Yod*-י He created the world to come." The *Yod*-י of *HaShem's*-יהו"ה name refers to the aspect of *Chochmah*-insight, referring to the aspect of the Supernal *Abba*-father whose seat is in the world of *Atzilut*-emanation. However, additional revelation of *HaShem's*-יהו"ה Godly light in the Garden of Eden depends on the service of man below, specifically in fulfilling Torah and *mitzvot*, because through this, we draw additional lights into the Garden of Eden from the

¹¹⁰ Bereishit Rabba, 35:3

¹¹¹ Genesis 9:13

¹¹² Sefer HaMaamarim 5654, p. 51; Ohr HaTorah, Noach 70a and on; Sefer HaMaamarim 5634, pg. 59 and on; Hemshech 5672, Vol. 1, p. 565; Vol. 2, p. 681; 5698, p. 226 & 269

¹¹³ Talmud Bavli, Menachot 29b

light of *HaShem*-יהו"ה, the Unlimited Emanator, blessed is He. The same is true of all worlds in general.

About this the verse states,¹¹⁴ “The trees of *HaShem*-יהו"ה have their fill, the cedars of Lebanon which He has planted.” The “trees of *HaShem*-יהו"ה” refer to the revelation of the Garden of Eden, wherein there is a revealed radiance of *HaShem*-יהו"ה, blessed is He, as stated, “And *HaShem*-יהו"ה planted etc.” “The trees of *HaShem*-יהו"ה have their fill” refers to the drawing down of additional lights in the Name *HaShem*-יהו"ה that radiates in the Garden of Eden, through fulfilling Torah and *mitzvot*.

Now, many verses in Torah end with the words,¹¹⁵ “I am *HaShem*-יהו"ה.” At first glance, it is not understood why they end with the words, “I am *HaShem*-יהו"ה,” being that the four letters of His Name *HaShem*-יהו"ה are already known and revealed to us. Rather, the explanation is that the drawing down of new light from the Essential Self of He who emanates into the worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), through the fulfillment of Torah and *mitzvot*, is drawn down into the four letters of His Name *HaShem*-יהו"ה. First is the constriction of *Chochmah*-insight, which is represented by the *Yod*-י, which is like a point. Then, from the *Yod*-י there is a spreading out of the length and breadth of *Binah*-understanding, which is represented by the *Heh*-ה. Then, there is a drawing down from above to below, which is the length represented by the letter *Vav*-ו. Then, it is

¹¹⁴ Psalms 104:16

¹¹⁵ Leviticus 18:5-6; 18:21 and other places.

drawn from the *Vav*-ו to spread out, represented by the final *Heh*-ה.

This is a general principle in the chaining down of the worlds (*Seder Hishtalshelut*) from cause to effect; that everything comes about through these four levels, *Tzimtzum*-restraint, *Hitpashtut*-spreading forth, *Hamshachah*-drawing down, and *Hitpashtut*-spreading forth, all of which are included in the four letters of the Name *HaShem*-יהו"ה. It is in this manner that light comes out, as explained elsewhere¹¹⁶ about the four letters of the [lower] name *HaShem*-יהו"ה [as it manifests within all worlds-*Memaleh kol Almin*] which are drawn down through the *Kav*-line. It is likewise so particularly, in that each specific influence of light also bears the aspect of the Name *HaShem*-יהו"ה. For, in the light of *Chochmah*-insight, the Name *HaShem*-יהו"ה is drawn forth with the expansion (*miluy*) of *Yod*-י.¹¹⁷ Similarly, *Chesed*-kindness and the other emotive attributes are drawn forth with the name *HaShem*-יהו"ה expanded with *Alephs*-א.

In the same way, the drawing down of new light through fulfilling Torah and *mitzvot* is also through the four letters of the Name *HaShem*-יהו"ה, because through this, the light can be drawn down in an inner way. About this it states¹¹⁸ that the *mitzvot* depend on the four letters of the Name *HaShem*-יהו"ה. Similarly, the Name *HaShem*-יהו"ה is found within each *mitzvah*

¹¹⁶ Sefer HaMaamarim 5652, p. 97 and on.

¹¹⁷ Etz Chaim, Shaar 5, Ch. 1; Shaar 18, Ch. 1

¹¹⁸ Pri Etz Chaim, Shaar Kriat Shma, Shaar 49, Ch. 2; Shaar HaKavanot, Inyan Drushei HaLayla, Ch. 5; Introduction to Tikkuntei Zohar 2a; Likkutei Torah, Drushim L'Shabbat Shuva, p. 64d.

specifically.¹¹⁹ In other words, the specific four-letter Name *HaShem*-יהו"ה is according to the level of the drawing down of that specific *mitzvah*. For example, through the *mitzvah* of *Tefillin*, additional light is drawn down to the aspect of the brain and intellect etc. The same is true of each specific *mitzvah*.

Now, because this drawing down of influence is from the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה [the Name *HaShem*-יהו"ה that is higher than the chaining down of the worlds] and is a revelation of new light that was not yet drawn out from He who emanates, therefore it states about this, "I am *HaShem*-יהו"ה - *Ani HaShem*." *Ani*-I (אני) refers to the aspect of *Keter*-crown, which is called *Ein-nothingness* (אין),¹²⁰ and it is this aspect of *Ani*-I which illuminates the new Name *HaShem*-יהו"ה through the fulfillment of each *mitzvah*. In other words, this is not an aspect of *HaShem*-יהו"ה that was already drawn down into the chaining down of the worlds, but rather is a new Name *HaShem*-יהו"ה that is drawn down from the Essential Self of the Unlimited Light of *HaShem*-יהו"ה [the Name *HaShem*-יהו"ה that is higher than the chaining down of the worlds]. This is as stated at the giving of the Torah,¹²¹ "I am *HaShem*-יהו"ה your God - *Anochi HaShem Elo* "heicha," referring to the level of¹²² "I will be as I will be,"¹²³ which is an aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה that transcends the whole

¹¹⁹ Tikkunei Zohar, Tikkun 29, p. 73a; Tikkun 70, p. 131b; Ta'amei HaMitzvot of the Arizal, Bereishit; Likkutei Torah Shlach, p. 46a

¹²⁰ Pardes Rimmonim, Shaar 3, Ch. 1; Etz Chaim, Shaar 6, Ch. 3

¹²¹ Exodus 2:2; Deuteronomy 5:6

¹²² Likkutei Torah Arizal, Toldot 27:19; Zohar Vol. 1, p. 167b; Zohar Vol. 3, p. 11a

¹²³ That is, it is beyond knowing Him.

chaining down of the worlds, and it is from this level that He is drawn down to be “*HaShem Elo*”*heicha* – *HaShem*-יהו"ה your God,” that is, a new Name *HaShem*-יהו"ה, as explained above. He is called **your** God, because this is specifically accomplished through you, in that the souls of the Jewish people draw this down through fulfilling His Torah and *mitzvot*.

Discourse 2

Zeh HaYom Tchilat Ma'asecha 5666

On *Rosh HaShanah* we state in the recital of *Zichronot*,¹²⁴ “This day is the beginning of Your works, a remembrance of the first day.” Now, we first must understand the matter of the words, “the beginning of Your works” (*Techilat Ma'asecha*), which mean “the beginning of action” (*Techilat Asiyah*). We therefore must understand, what exactly this beginning of action is. The continuation of the verse, “a remembrance of the first day” must also be understood, since it is not clear which is the first day that is remembered as the “beginning of action.”

To understand this, we first must understand what was discussed before about *HaShem*'s יהו"ה ultimate purpose and intention in creation; that is, the ultimate purpose of the descent of the soul into the body was to draw down additional light from the Inner Essential Self of the Unlimited Light of *HaShem*-יהו"ה blessed be He, by fulfilling His Torah and *mitzvot*, until a full revelation of His Unlimited Light will be revealed below. As explained there, the meaning of the word “*Bereishit* - In the beginning,” is that it refers to the Jewish people and to Torah (see there).

To further understand the drawing down of additional lights through fulfilling Torah and *mitzvot*, we must begin by explaining the verse,¹²⁵ “No eye has seen it besides You God, who does it for whoever awaits Him.” About this our sages, of blessed memory stated (in Talmud Bavli, Brachot 34b), “What is meant by ‘No eye has seen it?’ Rabbi Shmuel Bar Nachmani

¹²⁴ See *Rosh HaShanah Musaf Prayer*, *Zichronot* section, based on Talmud Bavli, Rosh HaShanah 27a.

¹²⁵ Isaiah 64:3

said, ‘This refers to Eden, which has never been seen by the eye of any creature. Perhaps you will say, ‘Where then was Adam?’ He was in the Garden. Perhaps you will say, ‘The Garden and Eden are one and the same.’ This is not so! For the verse states,¹²⁶ ‘And a river went out of Eden to water the Garden’ - the Garden is one thing and Eden is another thing.”

The explanation is that about the Garden of Eden the verse states,¹²⁷ “And *HaShem Elohim*” יהו"ה אלהי"ם-*im* planted a Garden in Eden etc.” From this verse one might assume that the Garden and Eden are identical, since the Garden is in Eden. Another verse therefore informs us, “And a river went out of Eden to water the Garden.” From this it is understood that the Garden is one thing and Eden is another thing.

Now, as known,¹²⁸ Eden represents the aspect of the simple essential pleasure in the Essential Self of the Unlimited Light of *HaShem*-יהו"ה, blessed be He, which is called “The Delight of the King in His Essential Self - *Sha'ashuei HaMelech B'Atzmuto*.”¹²⁹ This is the aspect of essential pleasure that transcends being drawn into revelation. It therefore states, “No eye has seen it,” that is, “it has never been seen by the eye of any creature,” including our teacher Moshe and our forefathers, [Avraham, Yitzchak and Yaakov]. Even Adam, the first man (*Adam HaRishon*), who was formed by “the hand of the Holy

¹²⁶ Genesis 2:10

¹²⁷ Genesis 2:8

¹²⁸ Shaar HaEmunah from the Mittler Rebbe, p. 61b and on.

¹²⁹ Beginning of Shever Yosef (Rabbi Yisrael Sarug); Emek HaMelech, Shaar Shaashuei HaMelech; Likkutei Torah, Shir HaShirim 27a; Sefer HaMaamarim 5644, p. 306.

One blessed be He,¹³⁰ did not see this, even in his spiritual state before the sin [of the tree of the knowledge of good and evil], when he was the epitome of perfection. This is because it transcends being drawn into revelation.

Only in the “coming future” when the dead will be resurrected (*Techiyat HaMetim*) will this level be revealed, since the aspect of the Essential Self of *HaShem*-יהו"ה Himself will then be drawn down. About this we say,¹³¹ “There is none like You, our savior, until the resurrection of the dead,” for in that time, *HaShem*’s-יהו"ה Essential Self will truly be revealed. This is because the revelations of the “coming future” will not be in way of spreading forth (*Hitpashtut*) or the revelation of lights, but rather, the hidden Essential Self of *HaShem*-יהו"ה Himself, blessed is He, will be drawn down and revealed, or it could be in a way of ascent; that the souls of the Jewish people will ascend to the aspect of the hidden Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He. This is as stated,¹³² “After two days He will revive us; on the third day He will raise us up, so that we may live in His Presence,” that is, literally in His Presence, in the aspect of the inner Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

Now, the souls who currently reside in the Garden of Eden receive and derive pleasure from the ray of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*).¹³³ However, even for

¹³⁰ Bereshit Rabba 24:5

¹³¹ Yotzer blessing of Shabbat prayers

¹³² Hosea 6:2

¹³³ Talmud Bavli, Brachot 17a

the highest souls, this only is a glimmer of the aspect of His hidden essential pleasure. This is because it is drawn down by way of many consecutive *Tzimtzumim*-restraints and concealments until it comes within the capacity of the souls to receive. This is the matter of the river that went out of Eden which separates between Eden and the Garden. That is, only a glimmer is drawn down to "water the Garden."

However, in the coming future, when the dead will be resurrected, we will attain the revelation of the aspect of Eden itself. This accords to what our sages, of blessed memory stated,¹³⁴ "All the prophets only prophesied about the days of Moshiach, but no eye has seen Eden." This is because the revelation of the aspect of Eden will only happen later, with the resurrection of the dead (which will be the chief revelation in the matter of Moshiach.) This will require a splitting and crossing of the river, as it doubly states,¹³⁵ "Until Your people pass over *HaShem*-יהוה, until the people that you have acquired pass over." This second "passing over" refers to the future crossing, through the river Euphrates (*Nahar Prat*),¹³⁶ which is the river that comes out of Eden.¹³⁷

This is similar to the fact that after the exodus from Egypt, before they could receive the Torah, it was first necessary for the sea to split for them. As known,¹³⁸ the giving of the Torah represents the drawing down of the world of *Atzilut*-Emanation

¹³⁴ Talmud Bavli, Brachot 34b

¹³⁵ Exodus 15:16

¹³⁶ Commentaries to Isaiah 11:15

¹³⁷ Talmud Bavli, Bechorot 55b

¹³⁸ Torah Ohr, Bereishit 3b; Yitro 68d

into revelation. The sea (*Yam*-ים) corresponds to the quality of *Malchut*-kingship of *Atzilut*-Emanation,¹³⁹ which conceals the lights of *Atzilut*-Emanation. Therefore, before the Torah was given, the sea had to split, that is, the concealments split open, the purpose of which was to bring about a connection between the world of *Atzilut*-Emanation and the worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation and Action),¹⁴⁰ through either a revelation of the world of *Atzilut*-Emanation in the worlds of *BY"A*,¹⁴¹ or the ascent of the worlds of *BY"A* to the world of *Atzilut*,¹⁴² as discussed elsewhere.¹⁴³

It likewise will be so in the coming future, when we will reach the inner aspect of Torah, as it is in the aspect of, "The delight of the King in Himself," referring to the Torah teachings that Moshiach will teach the people.¹⁴⁴ It will then be in a way of "seeing", unlike how Torah is learned today, which only is a way of intellectual comprehension. Rather, through the Torah teachings that Moshiach will teach all Israel, we will behold the Being of *HaShem*-יהו"ה Himself, blessed is He, as explained in *Likkutei Torah*¹⁴⁵ in the discourse entitled "*VeHeinif*-and He will wave." In other words, Torah will be revealed as it is in the Essential Being and Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which itself is the aspect of Eden. Now,

¹³⁹ See *Shaarei Orah* of Rabbi Yosef Gikatilla, Gate One.

¹⁴⁰ From this point on, we will use the acronym *BY"A* to refer to the worlds of *Briyah*-creation, *Yetzirah*-formation and *Asiyah*-action.

¹⁴¹ *Pri Etz Chaim*, *Shaar Chag HaMatzot*, Ch. 8; *Shaar HaKavanot*, *Sfirat HaOmer*, *Drush 12*

¹⁴² *Zohar* Vol. 2, p. 48b

¹⁴³ *Siddur Im Da"Ch* 289d and on; *Shaar HaEmunah* 71b; 86b

¹⁴⁴ *Likkutei Torah*, *Tzav* 17a and on.

¹⁴⁵ *Likkutei Torah*, *Tzav* 17a and on; *Shaar HaEmunah* p. 79a and on.

for such a revelation to come about there must be a “splitting” of the river, as stated,¹⁴⁶ "And He shall wave His hand over the river...and smite it into seven streams etc." This is because the river separates and conceals the revelation of the aspect of Eden. It therefore must specifically be split.

As known, it is explained¹⁴⁷ that the river corresponds to *Binah*-comprehension,¹⁴⁸ whereas Eden corresponds to *Chochmah*-insight.¹⁴⁹ Now although, as explained before, Eden refers to the aspect of the hidden, essential and simple pleasure in the Essential Self of the Unlimited Light of *HaShem*-יהו"ה, generally speaking, this is in the aspect of *Chochmah*-insight, in that the inner aspect of *Chochmah*-insight transcends the chaining down of worlds (*Seder Hishtalshelut*). That is, the inner aspect of *Abba*-father (insight) is the inner aspect of *Atik* (pleasure).¹⁵⁰ This refers to the concealed aspect of *Chochmah*-insight, which even transcends experiential pleasure, as explained elsewhere.¹⁵¹

This also accords to the explanation in *Zohar*¹⁵² that the principal aspect of Eden corresponds to *Keter*-Crown, which is

¹⁴⁶ Isaiah 11:15

¹⁴⁷ Likkutei Torah, Tzav 15d; Shir HaShirim 39d

¹⁴⁸ *Zohar* Vol. 2, p. 223b; *Pardes Rimonim*, Shaar 23, Ch. 13, "Nahar"; *Zohar* Vol. 1 p. 26a

¹⁴⁹ *Zohar* Vol. 1, p. 247b; Vol. 3, p. 290a; *Tanya Igeret HaKodesh*, 107a (Epistle 5) & 125b (Epistle 17)

¹⁵⁰ *Pri Etz Chaim*, Shaar HaKriyat Shma, Ch. 15; *RaMa"Z* to *Zohar* Vol. 3, p. 276b; *Likkutei Torah Netzavim* 49d

¹⁵¹ *Ohr HaTorah*, Naso p.257

¹⁵² *Tikkunei Zohar* Introduction 12a; *Tikkun* 55, p. 88a; *Pardes Rimonim* Shaar 23, Ch. 16 section on "Eden"

called,¹⁵³ “*Eden Ila'a*-the Supernal Eden.” We must say that this too refers to the hidden insight (*Chochmah Stima'a*) of *Keter*-Crown and refers to the inner aspect of the Hidden Insight (*Chochmah Stima'a*) which is concealed by its very nature, as explained elsewhere.¹⁵⁴ The same can even be said about higher levels, all the way up to the origin of all levels.

Now, the river that comes out of Eden refers to the aspect of *Binah*-comprehension and the souls in the Garden of Eden derive pleasure from this level. That is, they derive pleasure from their grasp and comprehension of *HaShem's*-יהו"ה Godliness, which is the aspect of *Binah*-comprehension, as explained in chapter thirty-nine of Tanya. This is like the revelation of *HaShem's*-יהו"ה Godliness that is drawn down into the worlds from the aspect of *Malchut*-kingship of *Atzilut*-Emanation. That is, it is drawn down in a concealed and hidden way by means of *Malchut*-kingship, which conceals the light.

As known, *Malchut*-kingship is the supernal aspect of speech,¹⁵⁵ because, like speech, it conceals the light that is drawn down. This is like the quality of speech in man, in that although the letters of speech are vessels for the intellect and emotions, in that they are drawn down to vest in speech, nevertheless, the letters conceal the intellect within them, and it becomes hidden in them. This is observable in a small child. Although he may understand all the letters and words that he

¹⁵³ Zohar Vol. 2, p. 210b; Vol. 3, p. 182b; Tikkunei Zohar, Tikkun 48, p. 85a

¹⁵⁴ Imrei Binah, Shaar HaTefilin 183a and on

¹⁵⁵ Zohar Vol. 1, p. 86a and RaMa"Z there; Pardes Rimomim, Shaar 23, Ch. 84 "Dibur"

hears and can even repeat them, nonetheless, it could be that he does not understand the concepts contained in them. Only a person who already is wise of his own accord understands through the medium of the letters. However, in and of themselves, relative to intellect and emotions, the letters exist as an aspect of concealment.

We may understand the letters of *Malchut*-kingship in the same way; that they conceal the intellect of *Chochmah*-insight, *Binah*-comprehension, and *Da'at*-knowledge, as well as the emotive qualities of the world of *Atzilut*-Emanation that vest within the Supernal speech. They are concealed to such an extent that in the world of *Briyah*-creation there is no revelation of them at all, except for a very limited glimmer of their light.

This also is so of the supernal Garden of Eden of the world of *Briyah*-creation; that is, the¹⁵⁶ “Supernal mother-*Binah* (comprehension) resides on the throne.”¹⁵⁷ This refers to the aspect of the “river that goes out from Eden” in which the river represents the matter of thought¹⁵⁸ in that just as the flow of a river never ceases, so likewise, thought flows ceaselessly without rest or quiet. Therefore, thought is compared to a river (*Nahar*) because it flows constantly, as in the verse,¹⁵⁹ “All nations shall flow (*Naharu*) into it.”

¹⁵⁶ Tikkunei Zohar, Tikkun 6, p. 23a.

¹⁵⁷ That is, the "supernal mother - *Imma Ila'a*" which refers to *Binah*-comprehension of the world of *Atzilut*-Emanation, is what illuminates the world of *Briyah*-creation, which is called "the throne."

¹⁵⁸ Likkutei Torah, Shir HaShirim 17c

¹⁵⁹ Isaiah 2:2

Now, thought is also made up of letters and they too are merely garments for the essential insight, just like speech, except that, of the two, thought is the inner garment. Nevertheless, relative to the essential Supernal insight (*Chochmah*), it too is a concealing garment. This is like the letters of speech, except that the concealment as it is in thought, is not as great as it is in speech. Beyond this, in and of itself, even *Binah*-comprehension, conceals the light of *Chochmah*-insight, for as known,¹⁶⁰ the light as it actually is in *Chochmah*-insight, cannot radiate in *Binah*-comprehension. This is because, in and of itself, comprehension conceals. This then, is the meaning of the river that separates between the Garden and Eden, because the revelation that illuminates the Garden of Eden is only a tiny glimmer drawn down from the “river.”

Now, although it was explained above that in the Garden of Eden there is a revealed radiance of the light of *Atzilut*-Emanation, in that¹⁶¹ “the Supernal father resides in *Atzilut*-Emanation,” nevertheless, the light of *Atzilut*-Emanation that radiates in the Garden of Eden is only from the aspect of *Binah*-comprehension of *Atzilut*-Emanation. It may be said that there is an advantage to the revelation of the Garden of Eden, over and above the revelation of *Atzilut*-Emanation within *Briyah*-creation in general. About the river that goes out of Eden the verse states,¹⁶² “and from there it separated and became four heads.” This refers to how *Binah*-comprehension vests within *Malchut*-kingship, which then vests within *BY" A* and becomes

¹⁶⁰ Etz Chaim, Shaar 42, Ch. 13

¹⁶¹ End of previous discourse, Yom Tov Shel Rosh HaShanah 5666

¹⁶² Genesis 2:10

separated. In contrast, about the world of *Atzilut*-Emanation, the verse states that the river “goes out,” of Eden, meaning that as it is in *Atzilut*-Emanation itself, it is¹⁶³ without separation and cessation. In other words, as they illuminate the world of *Briyah*-creation they are in a way of separateness (This could be the matter of the chambers and halls mentioned in Tanya), whereas in the Garden of Eden there is a radiance of *Binah*-comprehension as it comes out of Eden without any separation (into four heads) whatsoever.

This is as stated in Zohar toward the end of Parshat Noach, page seventy-four, side two, as follows, “If you say that it is written, ‘And a river goes out from Eden... and from there they are separated,’ it sounds as if they derive their sustenance from the Garden, which is *Malchut*-kingship (within which there is the radiance of the aspect of *Binah*-comprehension) and that this is called *pirud*-separation. Nonetheless, certainly only when they are taken from there are they separated, but when they gather there to derive sustenance, there is no separation.”

The Zoharei Chamah¹⁶⁴ commentary explains that this refers to the four encampments of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*), and that the matter of separation here is not complete separation, Heaven forbid. Rather, it is separation that is similar to the verse,¹⁶⁵ "Their wings were spread apart (*prudot*)," referring to the aspects of love and fear of *HaShem*-יהו"ה, in that these states of arousal are separate and

¹⁶³ The sefirot

¹⁶⁴ To Zohar Vol. 1 referenced above. Ohr HaTorah, Bereishit p. 534b.

¹⁶⁵ Ezekiel 1:11

different from each other. This is explained in Likkutei Torah, in the Shavuot discourse beginning with the words, “You shall count” (which explains that even this “separation” is only in regard to the “wings”, referring to four of the organs of speech, whereas the palate, which is the fifth organ of speech, from which the letters גי"כ"ק (*Gimel-Yod-Chof-Kuf*) come out, refers to the aspect of *Chochmah*-insight, corresponding to the word "their faces"¹⁶⁶ which are not at all in a state of separation). The Zoharei Chamah continues, "And when are they in a state of separation? When they are separated from there. However, when they still are connected to the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) they are not separated and they all constitute one single unity etc."

This then, is the great advantage of the Garden of Eden, about which it states, “A river goes out from Eden to water the Garden,” in that there is a radiance of the aspect of *Binah*-comprehension as it still is unified with *Chochmah*-insight. This is the meaning of the statement that in the Garden of Eden there is a revealed radiance of *Atzilut*-Emanation, because “the Supernal father (*Chochmah*-insight) settles in *Atzilut*-Emanation.” It is for this reason that the river goes out from *Atzilut*-Emanation, because in and of itself, in *Atzilut*-Emanation, all levels are unified and it is called¹⁶⁷ the “World of Unity - *Olam HaAhdut*.” This is because *Chochmah*-insight is a state of *Ein*-nothingness, and therefore because in *Atzilut* in general, there is a radiance of the light of *Abba*-father (*Chochmah*-insight), therefore it is in a state of perfect unity.

¹⁶⁶ Of the verse in Ezekiel referenced above.

¹⁶⁷ Torah Ohr, Va'era 57a; Hemshech 5672, Vol. 3, p. 1,448

(The true beginning of the chaining down of the worlds is from the aspect of *Binah*-comprehension, as explained elsewhere.¹⁶⁸) In this manner, in the Garden of Eden there is a revealed radiance of the aspect of *Binah*-comprehension as it still is unified to *Chochmah*-insight.

It also should be mentioned that in the Garden of Eden there also is a revelation and radiance of *Chochmah*-insight itself. This is as stated in Biurei HaZohar¹⁶⁹ to Parshat Va'era on the verse,¹⁷⁰ “and *HaShem*-יהו"ה remembered,” that the river refers to the aspect of *Yesod*-foundation of *Abba*-father. According to this, the words “to water the Garden” refers to the aspect of *Binah*-comprehension. This is as explained in Mikdash Melech on Parshat Yitro, page ninety, side one, that it is through *Binah*-comprehension that it is drawn down to *Malchut*-kingship as well, and that these two are hinted at by the two letters *Heh*-ה of the words¹⁷¹ “to work it - *LeAvdah* (לעבדה)” and “to guard it - *LeShamrah* (לשמרה).” We may therefore say that this radiance is revealed through *Malchut*-kingship into the upper Garden of Eden in the world of *Briyah*-creation as well. (In the above Biurei HaZohar it explains that this refers to the inner unification of *Chochmah*-insight and *Binah*-comprehension and that it primarily is the matter of the “ray” of the Torah and service of *HaShem*-יהו"ה through which the souls delight in His Godliness.) This then, is the meaning

¹⁶⁸ Likkutei Torah, Tzav, p. 11d

¹⁶⁹ of the Mittler Rebbe, p. 11b and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 47 and on.

¹⁷⁰ Genesis 21:1

¹⁷¹ Genesis 2:15; Also see Bachaye commentary to this verse.

of the statement,¹⁷² "The coming world was created with the letter *Yod-ו*," that is, with the lower thorn of the *Yod-ו* which refers to the aspect of *Yesod*-foundation of *Abba*-father (*Chochmah*-insight).

Nonetheless, all the above is only the aspect of a tiny radiance and glimmer, rather than the aspect of the essential pleasure of Eden. It is specifically within this glimmer that all the ascents of the souls in the Garden of Eden take place, in that three ascensions take place every day. Similarly, on Shabbat and holidays, the souls ascend to the upper Garden of Eden, as stated in *Tanya*.¹⁷³ All these ascensions are only within the glimmer that radiates from Eden, within which there are many levels, for as known,¹⁷⁴ there are many levels in the Garden of Eden. This is explained elsewhere¹⁷⁵ on the words,¹⁷⁶ "Abundance of all things (*Kol-כל*)," that this refers to¹⁷⁷ "all (*Kol-כל*) the days of the coming world." This is like the statement,¹⁷⁸ "The righteous have no rest, neither in this world nor in the coming world, as it states,¹⁷⁹ 'They go from strength to strength etc.'" In other words, specifically because it only is a glimmer and radiance, there are many levels.

¹⁷² Talmud Bavli, Menachot 29b

¹⁷³ *Tanya*, Ch. 39

¹⁷⁴ *Tanya*, Igeret HaKodesh, Epistle 17; *Torah Ohr*, Tetzaveh p. 81c

¹⁷⁵ *Torah Ohr*, Tetzaveh p. 81b and on

¹⁷⁶ Deuteronomy 28:47

¹⁷⁷ Mishnah, Avot 4:17

¹⁷⁸ Talmud Bavli, ending to tractate Brachot (as brought in the introduction to the *SheLa"H*, p. 17a)

¹⁷⁹ Psalms 84:8

As known,¹⁸⁰ in the “come future” the matter of ascents and descents will no longer take place, because then, the matter of the essential pleasure itself, in which levels do not apply, will be revealed. However, until then, there are many levels because only a glimmer is revealed. This is because about every radiance of light, it must be said, that there is a higher and lower aspect, a beginning and an end. That is, where the ray is close to its source there is greater radiance, whereas, at its end, where it is distant from its source, the light has dissipated considerably.

This is like the light of a candle, in that there is no comparison between a person who stands close to the candle, compared to when he stands far from it, even if he is in the same room. The same is true of the light of a torch and even the light of the sun. Certainly, the light that is close to the sun is much more intense than the light that reaches us. Through these examples we can understand how it is above, regarding *HaShem*’s יהו"ה Godliness. Certainly, the light that is closer to *HaShem* יהו"ה, the Luminary, blessed is He, is much more intense. However, this only relates to the various aspects of the light (*Ohr*), in that there is a huge difference between its initial radiance as it first comes out of the Luminary and the furthest reaches of its spreading out. Now, having established that light, in general, has a beginning and an end, we therefore must say that there are many, many levels and degrees in it. In contrast, the Essential Self of *HaShem* יהו"ה, the Luminary, blessed is

¹⁸⁰ Likkutei HaSha" S of the Arizal, end of Brachot

He, is equal everywhere, because He has no beginning or end nor any division of levels whatsoever.

This then, is the Godly service of the souls in the Garden of Eden, in that just as the souls below, in this world, have their service, so likewise the souls above, in the Garden of Eden, have their service, which the ascent from level to level. That is, each consecutive ascent requires a nullification of the level before it. Only then can there be an ascent and inclusion into the higher level. That is, only when there is total and complete nullification of the existence (*Bitul B'Metziut*) of the lower level, to the point that one completely forgets the pleasure of the previous level, as if it is nothing, can one then ascend to the higher level of pleasure and delight in *HaShem's* יהו"ה Godliness above it, which is incomparably greater. This is necessary because this general radiance comes from the aspect of *HaShem's* יהו"ה Supernal pleasure which transcends the chaining down of the worlds, and therefore, although there are multiple levels in the radiance, each level cannot compare to the level above it, so much so, that there is utterly no comparison between the lower level and the upper level. Therefore, there must be a complete and total nullification of the former state of experience to come to the next state of experience, which is incomparably higher than it.

This is like the study of any wisdom; When it becomes necessary to come to a higher comprehension of the wisdom, which is incomparably higher than how the wisdom was initially grasped, a person must first negate his previous understanding of it, like what it says about Rav Zeira, that to be

able to learn the Jerusalem Talmud, he undertook one-hundred fasts to forget the Babylonian Talmud.¹⁸¹

However, at first glance this is not understood. Is it not so that when learning, a person must first understand one matter so that he can come to understand a higher matter? Is it not from his comprehension of the first matter that he comes to comprehend the next matter, thus climbing from level to level of understanding, like climbing the rungs of a ladder? However, in the case of Rav Zeira, he apparently had to forget the first level of understanding in order to reach the higher level of understanding. The explanation is that¹⁸² “There is no Torah like the Torah of the land of Israel,” and the Babylonian Talmud cannot at all compare to it.¹⁸³ Therefore, even though his learning was in a way of love and fear of *HaShem*-יהו"ה, blessed is He, and he was unified with the light of the Torah, so much so that¹⁸⁴ “fire did not burn him,” nevertheless, in order to approach the study of the Jerusalem Talmud he had to forget the Babylonian Talmud. That is, there had to be a total negation of his first level of awareness and comprehension, and only then, could he ascend to the higher level of awareness and comprehension.

This is so when one wants to understand any deep matter. It specifically requires great toil, as in the dictum,¹⁸⁵ “I have toiled and I have found.” On the other hand, a concept of lesser

¹⁸¹ Talmud Bavli, Bava Metzia 85a

¹⁸² Bereishit Rabba 16:4

¹⁸³ Shaarei Orah 22a and on.

¹⁸⁴ Talmud Bavli, Bava Metzia 85a

¹⁸⁵ Talmud Bavli, Megilla 6b

depth can be understood with minimal toil and effort. However, great intellectual depth specifically comes through great toil. This is because it specifically is the toil that clarifies and sublimates the vessel of one's brain to the matter under contemplation. This is because, of necessity, to grasp a very deep matter, one must go through a state of bewilderment (*Hishtomemut*), as in the verse,¹⁸⁶ "And he was bewildered for quite some time." That is, his original level of comprehension must be negated until the illumination of comprehending is altogether lacking from his mind, in that he altogether cannot grasp the deep matter. Only then, can he then come to grasp the matter in greater depth.

Likewise, when a seed is planted in the earth,¹⁸⁷ it must first decompose and undergo the complete negation and loss of its form. Only then is the power of growth drawn to it, to arouse new growth from nothing to something. Until it decomposes, this is not yet possible. Because of this, the sages stated,¹⁸⁸ "The Torah is not permanently established except in a person who kills himself for it, as it states,¹⁸⁹ 'This is the Torah; when a man dies in the tent etc.'" They likewise stated,¹⁹⁰ "If any scholar sits before his teacher and his lips do not drip bitterness, they will be burnt, as it states, 'his lips are as roses (*Shoshanim*) dripping myrrh (*Mor Over*).' Do not read *Mor Over*, but *Mar Over* (dripping bitterness); Do not read *Shoshanim* (roses), but *SheShonin* (that learn)." This is because to be a proper

¹⁸⁶ Daniel 4:16; Talmud Bavli, Shabbat 47a

¹⁸⁷ Tanya, Igeret HaKodesh, Epistle 8 (113a)

¹⁸⁸ Talmud Bavli, Brachot 63b

¹⁸⁹ Numbers 19:14

¹⁹⁰ Talmud Bavli, Shabbat 30b

receptacle that receives, he specifically must first undergo the negation of his being.

The same principle is true of the ascent of the soul during prayer, which is brought about specifically by the bitterness and lowliness one feels before the ascent. As known,¹⁹¹ the entire matter of prayer is that of coming close to *HaShem*-יהו"ה, blessed is He, in which the soul radiates with Godly light. The purpose of prayer is to bring a person to closeness and adhesion to *HaShem's*-יהו"ה Godliness, blessed is He, or to arouse a yearning for His Godliness in a way of thirst and desire, like flames of fire in his soul. In other words, the matter of closeness and adhesion to *HaShem's*-יהו"ה Godliness happens when the Godly light radiates in his soul in a revealed way. This comes about through grasping and contemplating (*Hitbonenut*) His Godliness with great adhesion of the mind to know the Godly matter being contemplated and understand how and what it is. Through this the light radiates in his soul in a revealed way, as explained elsewhere.

Now, depending on the Godly matter being contemplated, there are various levels in this. If he contemplates how *HaShem's*-יהו"ה Godliness fills all worlds (*Memaleh Kol Almin*), this may actually be grasped and comprehended, and the Godly light will actually illuminate his soul in a revealed way. That is, he will come to a state of closeness and adhesion to *HaShem's*-יהו"ה Godliness, which will illuminate his soul.

¹⁹¹ Torah Ohr, Terumah 79d and on

However, if his contemplation is into the Unlimited Light of *HaShem*-יהו"ה that transcends the worlds, which is the matter of the wondrousness and transcendence of His Unlimited Light, he then will comprehend, grasp and feel the wondrousness and incredible transcendence of the Unlimited Light of *HaShem*-יהו"ה in his soul (though deepening his attention). Now, it also is possible for this to illuminate his soul in a revealed way, as a true inner feeling. However, this only applies to very lofty souls who are ready vessels to receive the Unlimited Light of *HaShem*-יהו"ה, blessed be He. An illumination of the wondrous radiance of His Unlimited Light will actually shine in their souls in a revealed way. This being so, they too are in a state of love and adhesion (*Dvekut*) to *HaShem*-יהו"ה, blessed is He. This level is known as "*Ahavah B'Ta'anugim* - love of delights," because in the essential self of their souls, they derive great pleasure from the light of *HaShem*-יהו"ה which radiates within them, literally to the point of expiring. In other words, on this level of adhesion to *HaShem*'s-יהו"ה Godliness their souls can literally expire.

However, if a person's contemplation is into the Unlimited light of *HaShem*-יהו"ה as it wondrously transcends the worlds, and the light does not radiate in his soul in a revealed way, but is nonetheless grasped and felt, in that even though it does not radiate in a revealed way, he nonetheless feels its wondrousness and greatness (in that this feeling likewise is an inner feeling, only that his grasp is just of the **wondrousness** of the Unlimited Light, rather than feeling the wondrous light itself, and moreover, the feeling of wondrousness is not an actual inner feeling, but he rather feels that it is very high and removed from

him, that is, it is not fully internalized - nonetheless, it is not totally external to him, but rather, is not truly internalized because the essential, wondrous light is removed from him) (In other words, this is because his soul is not a ready receptacle for this, being that such a light specifically applies to very great and righteous individuals whose souls are ready receptacles for *HaShem's* יהו"ה Unlimited Light, blessed is He, which not everyone merits to attain.)

In such a case, the love that he experiences is in a way of “running” and an arousal of yearning, like a flaming fire of desire and thirst to become unified with the Unlimited Light of *HaShem* יהו"ה, blessed be He. This is because, were the light to actually radiate in his soul in a revealed manner, his soul would then be in a state of joy and delight, for he would delight in *HaShem* יהו"ה in a state of total adhesion to Him and His light. This is the aspect of “*Ahavah B'Ta'anugim* - love of delights.” However, when the light does not actually radiate in a revealed manner, but he only feels the great wondrousness and transcendence of *HaShem's* יהו"ה Unlimited Light, blessed be He, then he will be in a state of “running” to ascend and unify with the Unlimited Light.

The general matter is that this is the revelation of the light of his Godly soul through the Godly light that radiates within it, when he contemplates the greatness and transcendence of *HaShem's* יהו"ה Unlimited Light, blessed is He. He will be aroused in his soul, either in a way of closeness and adhesion or in a way of ascent and desire to become unified. However, for this Godly service to take place during prayer, whether in a way

of closeness and adhesion, or in a way of ascent and desire, it must specifically be preceded by a sense of bitterness and humility. This is like the dictum,¹⁹² “One should not stand in prayer except in a state of seriousness,” which is the state of submission and humility. In other words, he should be embittered about his distance from *HaShem*-יהו"ה, blessed is He, and make an honest accounting within himself of how distant he has become etc., as explained elsewhere.¹⁹³ Through this he becomes sublimated and humble. In other words, he becomes despicable and lowly in his own eyes. It is specifically through this that afterwards, the light of his soul can illuminate his prayers in a manner of comprehension and contemplation that the Godly light will illuminate his soul, either in a way of closeness or in a way of fiery yearning.

The more deeply he is embittered over his great distance from *HaShem*-יהו"ה, the greater will be the revelation of Godly light and joy in delighting in *HaShem*-יהו"ה be during prayer. This is like the dictum,¹⁹⁴ "According to the pain is the gain." In other words, exactly commensurate to his agony and bitterness over his great distance, will his subsequent experience of illumination and revelation of abundant Godly light be.

This is like the repentance of Rosh HaShanah and Yom Kippur. If one's repentance is deep, affecting him to the inner

¹⁹² Talmud Bavli, Brachot 30b

¹⁹³ Sefer HaMaaamarim 5633 Vol. 2, p. 331; 5656 p. 349; Hemshech 5672, Vol. 1, p. 505 and on

¹⁹⁴ Mishna Avot 5:21

core of his soul because of his great distance from *HaShem*-יהו"ה, this bitterness in his soul will bring him to tears, until he loses all form, as if he is actually nothing. This is the matter of the *Shevarim* and *Teruah* blasts of the Shofar which are like the sound of “moaning” or like “short, piercing cries”¹⁹⁵ which are like the¹⁹⁶ “inner, unheard voice,” as explained elsewhere.¹⁹⁷ Specifically through this, a higher light will shine upon him with great abundance, as in the verse¹⁹⁸ “From the straits I called to *Ya"H*,” which is the aspect of straits and utter negation, in which one becomes actual nothingness. Specifically through this, “*Ya"H* answered me with great expanse,” in a way of great breadth and abundance. It similarly states,¹⁹⁹ “Out of the depths I called to You *HaShem*-יהו"ה.” In other words, the drawing down of the Name *HaShem*-יהו"ה anew, from the inner Essential Self of the Unlimited Light, specifically comes about through repentance from the depths of the heart with complete self-nullification.

This principle applies to our daily prayers as well. About this it states,²⁰⁰ “One should not stand in prayer except in a state of seriousness.” It is specifically through the bitterness and negation of self that the light of *HaShem*-יהו"ה subsequently shines upon a person during prayer. The same holds true of Torah study. A person who studies Torah only comes to completion through great toil and effort to the point of

¹⁹⁵ Talmud Bavli, Rosh HaShanah 33b

¹⁹⁶ Zohar, Vol. 1, p. 50b; 210a

¹⁹⁷ See previous discourse

¹⁹⁸ Psalms 118:5

¹⁹⁹ Psalms 130:1

²⁰⁰ Talmud Bavli, Brachot 30b

despairing of ever achieving insight of its ultimate depth. He will become consternated to the depths of his soul over his tremendous unworthiness and lack of understanding, so much so, that he literally can become physically ill over it, and the like. Only then will he come to the depth of insight, with abundant illumination and clear and brilliant explanations.²⁰¹

Because of this, we find that whenever someone wants to ascend from a lower level to a higher level, there always must be something delineating between the two levels. Through this, his former state of being becomes negated until he forgets it completely. Just as in the descent of the light from above, we find that there are several levels through which the light is drawn down into revelation below, these being the “screens” (*Parsa'ot*) between the various levels in each world, in addition to the screens between one world and the other, and it is through these screens that the light is transformed, so that it can be received by the lower world, as explained elsewhere;²⁰² in the same way, in the ascent from below to above, there is something that separates and acts as an intermediate, within which the lower level is negated, thus making it possible for a person to ascend.

This is likewise so of the ascent of the souls from the lower Garden of Eden to the upper Garden of Eden. Since there is no comparison between them, there is something that acts as a

²⁰¹ Panim Me'Irot, Panim Masbirot - See Pirush HaMilot of the Mittler Rebbe 11a and on.

²⁰² Torah Ohr, Lech Lecha 12a; Siddur Im DA"Ch 145a

partition to delineate between them. This is the²⁰³ "River of Fire" (*Nahar D'nur*) in which the souls immerse when ascending from the lower Garden of Eden to the upper Garden of Eden. The explanation is that through this, the original pleasure and grasp of the lower Garden of Eden becomes nullified and forgotten, so as not to interfere with the incomparably higher pleasure and grasp of the upper Garden of Eden, because the difference between them is like the difference between gross physicality and refined spirituality.

This is similar to the fact that souls ascending from this world of Action (*Asiyah*) to the lower Garden of Eden must undergo a process of nullification to forget the pleasures of the physical body to which their soul became attached. This process cleanses the soul of the²⁰⁴ "visions of this world (*Chizoo D'Hai Alma*)," for otherwise it would be incapable of absorbing the ray of Godly delight within the lower Garden of Eden.

Moreover, even in the physical world itself, we find that physical lusts and pleasures distract the soul from any sensitivity to *HaShem*'s יהו"ה Godliness during prayer. In other word, one's involvement in physicality throughout the day automatically causes distraction during prayer, even when he truly desires to pray in earnest when standing before *HaShem*-יהו"ה. Because of this, he must first undergo bitterness and a

²⁰³ Daniel 7:10; Zohar Vol. 1, p. 201a; Vol. 2, p. 211b; Torah Ohr Miketz 31a; 32d; Yitro 69c

²⁰⁴ Zohar Vol. 2, p. 211b

sense of lowliness, as explained above on the words,²⁰⁵ “One should not stand in prayer, except in a state of seriousness.”

Likewise, the fleeting impressions of physicality, such as the “visions of this world,” distract the soul from the supernal pleasures of the Garden of Eden. This then, is the matter of the "River of Fire (*Nahar D'nur*)" that the soul must pass through before entering the Garden of Eden, even though it already has undergone purgatory and has been purged of all its evil lusts. However, the "River of Fire" referred to here, is produced from the "sweat of the Chayot angels,"²⁰⁶ and is lower than the "River of Fire" that separates between the lower Garden of Eden and the upper Garden of Eden. (The root of the "River of Fire" is very lofty. It is rooted in the aspect of *Tiferet*-beauty, as explained elsewhere.²⁰⁷) It specifically is in the higher "River of Fire" that the souls must immerse before coming before *HaShem*'s-ה' Godliness in the upper Garden of Eden. That is, their previous state in the lower Garden of Eden must be completely nullified.

It states in *Sefer HaBahir*²⁰⁸ that there is a “Column” between the lower Garden of Eden and the upper Garden of Eden by which the souls ascend. This too indicates the matter of nullification, but on a much loftier plane than the "River of Fire." In the nullification of the "River of Fire" the souls are

²⁰⁵ Talmud Bavli, Brachot 30b

²⁰⁶ Talmud Bavli, Chagigah 13b

²⁰⁷ Zohar Vol. 1, p. 23b; Derech Emet commentary of Rabbi Chaim Vital there. Pardes Rimmonim, Shaar 23, Ch. 14 "Nahar"

²⁰⁸ This is brought in various places in Chassidus in the name of *Sefer HaBahir*. See for instance, Likkutei Torah Beshalach 2a; Biurei HaZohar of the Mittler Rebbe 71a; Torah Ohr Tetzaveh 81c. Also see Zohar Vol. 1, p. 219a; Vol. 2, p. 211a

stripped of the physicality of their former pleasure and intellect. In contrast, the “Column” involves the process of ascent and inclusion of the souls into the higher level, before full inclusion and unity is affected. This second nullification is caused by the revelation of the light of the supernal pleasure of the upper Garden of Eden, which shines upon the soul. However, both the “River of Fire” and the “Column” are intermediary levels, except that the "River of Fire" is from the angle of the lower being, whose sense of somethingness becomes nullified, whereas the “Column” comes from above and is the radiance of the supernal light as it shines upon the soul.²⁰⁹

(Torat Chaim, in the discourse entitled²¹⁰ “And Ada gave birth etc.,” explains the service of prayer along the same lines. That is, there first must be a state of lowliness and bitterness. Only then can one receive illumination of Godly light during prayer. However, it will only be in a way of “running,” which is the desire to become unified with *HaShem* 's-יהו"ה Godliness. However, at this point, he is not yet unified. It is only after this that actual inclusion and unification with *HaShem* 's-יהו"ה Godly light occurs. It should also be mentioned that this relates to the ascent of the rectified sparks of holiness from the created realms of *BY"A* to the realm of *Atzilut*-Emanation. This is because the rectification in the worlds of *BY"A* is accomplished through the nullification of their somethingness (*Bitul HaYesh*),

²⁰⁹ Footnote of the Rebbe RaSha"B: Perhaps this can be enlightened by the matter of the two Kruv angels discussed in Torah Ohr, in the discourse entitled "*Mi Yitencha*" in Parshat Terumah, and the explanation of "He says from the beginning what will be at the end." (Also see Maamarei Admor HaZaken 5568 Vol. 1, p. 564 and on.)

²¹⁰ Torat Chaim, Bereishit 34b and on.

which is the aspect of restraining evil. Therefore, although this separates them from evil, they nevertheless cannot ascend to become included in the holiness and Godliness of the world of *Atzilut*-Emanation. That is only accomplished by illumination from above through the Name of 45-*Ma"H* of *Atzilut*-Emanation (א"י-ד ה"א ו"א ה"א) which constitutes the second rectification, from above to below.²¹¹ This brings about a much greater level of nullification and the souls can then become included in the Godliness of *Atzilut*-Emanation, which is the aspect of true nullification.)

Now, in this, the souls undergo numerous ascensions from level to level, for there are numerous levels of the Garden of Eden. However, in general, there are three types of Gardens of Eden, corresponding to the three worlds of *Briyah*-creation, *Yetzirah*-formation and *Asiyah*-action, which are very different from each other. For example, an artisan derives great pleasure in the action (*Asiyah*) of making an exquisite vessel. Nonetheless, this pleasure cannot at all compare to emotional pleasure, such as the pleasure of love or kindness. Our father Avraham, for example, derived immense pleasure in bestowing kindness, which is an emotion, the pleasure of which is much higher and beyond comparison to the pleasure of action. This is because action is a physical pleasure, whereas love is a spiritual feeling. On the other hand, emotional pleasure cannot compare to the intellectual pleasure of understanding and comprehension, which is incomparably higher.

²¹¹ Torah Ohr, VaYeshev 28a and on; Likkutei Torah, Tzav 7d and on.

From these examples we understand that the lower Garden of Eden of the world of *Asiyah*-action, cannot compare to the Garden of Eden of the world of *Yetzirah*-formation, which is like the emotional pleasure, mentioned above. How much more is this so regarding the Garden of Eden of the world of *Briyah*-creation, which is like the pleasure of understanding and comprehension. Now, there even is a Garden of Eden in the world of *Atzilut*-Emanation, which is totally beyond comparison to *BY" A*. However, more specifically, there are myriad levels upon levels and the service of the souls is to continuously rise from level to level. This is because the souls are called "travelers" (*Mehalchim*). Just as the souls travel from this world to the Garden of Eden, it cannot be said that once they arrive, they do not continue to "travel", but merely sit and delight in the ray of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*). Rather, even there, they continue the service of "traveling" to higher and higher levels of Godly pleasure. This is because the radiance is the radiance of the Unlimited One (*Ein Sof*), and therefore, there must be a constant ascendance through the total nullification of the lower level and inclusion into the higher level. This is the meaning of the statement,²¹² "And the holy ones shall praise You every day," that is, they ascend from level to level every day without cessation²¹³ or limit.

Now, this illumination of pleasure in the Garden of Eden is called "The beginning of Your works,"²¹⁴ because the word

²¹² Ata Kadosh blessing in the Amida prayer

²¹³ Talmud Bavli, Eruvin 54a

²¹⁴ Likkutei Torah, Shmini Atzeret; Ohr HaTorah, Bereishit Vol. 3, p. 530a

“beginning – *Techilah*” indicates something higher than the aspect of the “head – *Rosh*”, which also means, “beginning.” This is like the statement,²¹⁵ “The beginning is bound to the end,” which is explained elsewhere²¹⁶ to mean that the beginning (*Techilah*) is found more at the end than at the head (*Rosh*). This is because the *Techilah*-beginning transcends the *Rosh*-head, and is not of a comparable level altogether. This is because the *Rosh*-head and the *Sof*-end are related and can therefore be compared to each other. In contrast, the *Techilah*-beginning that transcends the *Rosh*-head, is beyond such a comparison. Therefore, “The beginning of Your works” refers to that which transcends *Asiyah*-action, which in general, includes all three worlds of *BY”A*. Similarly, even the world of *Atzilut*-Emanation may be considered to be an action, because as it relates to the general worlds that precede it, *Atzilut* is called *Adam D’Asiyah*-the Man of Action, as known.²¹⁷ Thus, the Garden of Eden of each world is called “The beginning of Your works,” because it refers to the radiance of the Unlimited One (*Ein Sof*) as discussed above, which is beyond relationship to worlds.

However, it still is called “The beginning of Your works,” because although the radiance is from the aspect of the Unlimited One (*Ein Sof*), it nevertheless manifests within the chaining down of the worlds, for as explained before, the revelation of the Garden of Eden is the aspect of *Binah*-

²¹⁵ Sefer Yetzirah 1:7

²¹⁶ Sefer HaMaamarim 5630, p. 320; 5632 Vol. 1, p. 107; Vol. 2, p 367; 5633 Vol. 1, p. 116; 5648 p. 215 and on; 5653, p. 244; 5658 p. 27; and p. 347 and on of Hemshech Samech Vav, discourse entitled "Ki Tavo" 5666.

²¹⁷ Likkutei Torah, Masei 95a

comprehension, which is the primary matter of the chaining down of the worlds (*Seder Hishtalshelut*). It is the radiance of *Chochmah*-insight and pleasure, which vest within *Binah*-comprehension. This is because it only is a glimmer and can therefore vest within the various levels of the chaining down of the worlds. It thus is called “The beginning of Your works,” though it is beyond the world.

Now the reason we say “this day” of Rosh HaShanah is “the beginning of Your works” is because it is this aspect of the revelation of *Chochmah*-insight and pleasure that the souls of the Jewish people draw down into the Garden of Eden. This is the ray that is drawn down through their Torah learning and their service of *HaShem*-יהו"ה (because, in general, the Garden of Eden is the reward for those souls who invested themselves in fulfilling Torah and *mitzvot*). In other words, “this day” of Rosh HaShanah, which is the day that Adam-the first man was created,²¹⁸ is “The beginning of Your works.”

²¹⁸ To fulfill this purpose...

Discourse 3

Shuva Yisrael 5666

The verse states,²¹⁹ “Return, O Israel until יהו"ה-ה^א *HaShem* your God, for you have stumbled in your iniquity.” Now, we must understand the meaning of the words, “until (*Ad*) יהו"ה-ה^א *HaShem* your God”. Should not the verse have said “to יהו"ה-ה^א *HaShem* your God?” To understand this, we must begin with the explanation given above²²⁰ about the service of the souls in the Garden of Eden. It was explained that they are like “travelers” (*Mehalchim*), in that they undergo many ascensions from one level to the next. Moreover, being that the pleasure of the Garden of Eden emanates from the Unlimited One (*Ein Sof*), blessed is He, therefore these ascensions are not gradual and incremental, but the ascents from level to level are in such a way of “traveling” (*Hiluch*) that the first state of consciousness must be negated before the next state of consciousness can be reached.

Now, all these ascents are relative to the Garden of Eden, which only constitutes a mere glimmer or ray of the simple essential pleasure drawn by the above-mentioned river within which there are levels beyond count, as explained above. On the other hand, Eden itself has never been seen, for even in the many ascents of the souls in the Garden of Eden, no eye has ever beheld Eden itself. Rather, this specifically will be revealed in the coming future, about which the verse states,²²¹ “Your Master shall no longer hide Himself and your eyes will see your Master.” The essential pleasure will then be revealed; that is, the matter of “the delight of the King in Himself,” as it

²¹⁹ Hosea 14:2

²²⁰ In the previous discourse.

²²¹ Isaiah 30:20

is in the transcendent Essential Self of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He.

Now, although the souls “travel” and ascend in the Garden, nonetheless, they have no actual grasp of *HaShem*-יהו"ה Himself, blessed be He, being that He is utterly transcendent. Rather, all their many ascensions are only within the aspect of the ray of His essential pleasure. Albeit, there is an infinite aspect to this ray and therefore the levels of ascent within it are beyond count, as explained above. (Because of this, with each new ascent, the lower state of consciousness must be negated before rising to the higher state of consciousness. This is because each state of consciousness is incomparably higher than the level below it, as explained before.) Nevertheless, despite all the ascents, the soul never actually reaches the transcendent essential pleasure of *HaShem*-יהו"ה, the Unlimited One Himself (*Atzmoot Ein Sof*), blessed is He. On the contrary, the higher the ascent, the more wondrously unattainable and ungraspable He becomes. This is because, since He is Unlimited (*Ein Sof*), His simple pleasure is likewise Unlimited.

This is explained elsewhere²²² about the words,²²³ “Praised and glorified be His Great Name forever and ever (*L’Adei Ad*).” That is, there are two meanings to the words “*Adei Ad*.” The first is that it is a term of eternity, that is, “forever and ever.” The second is that it is a term of separateness, that is, “until,” as

²²² Torat Chaim, Shmot Vol. 2, p. 456d and on; 444c; 447c; Likkutei Torah, Pekudei 5a; 7b and on.

²²³ Shacharit, Baruch She'amar blessing.

in the Talmudic statement,²²⁴ “Until here (*Ad kan*) is the border of the Shabbat boundary (*Techum*).” Now, both meanings are true, for as known,²²⁵ the words “His Great Name” refer to His Unlimited Light (*Ohr Ein Sof*) which is limitless (*Blee Gvul*) on whatever level it is. This is so, whether it refers to His Unlimited Light (*Ohr Ein Sof*) as it transcends the chaining down of the worlds or whether it refers to His Unlimited Light (*Ohr Ein Sof*) as it precedes the first restraint (*Tzimtzum*), which is the absolutely unlimited aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה. In both aspects the meaning of the words “*Adei Ad*” is that of eternity. In other words, there is no measure whatsoever that is appropriate to praise and glorify the transcendence the Unlimited Light (*Ohr Ein Sof*) of *HaShem*-יהו"ה, blessed is He.

For, although there indeed can be praises and glorifications that are justifiably limited, this is only appropriate when the one being praised is limited, whether limited in wisdom or limited in greatness etc. Therefore, when the limit of his greatness is reached, the praise of him also ceases, simply because he cannot truthfully be praised beyond this point. However, about the transcendence of the Unlimited Light (*Ohr Ein Sof*) of *HaShem*-יהו"ה, who truly and absolutely is beyond limitation or measure, the praises and glorifications appropriate to Him likewise are unlimited and immeasurable. This then, explains the ascensions of the souls in the Garden of Eden, which, as discussed before, are limitless and beyond count, being that

²²⁴ Talmud Bavli, Eruvin 58b

²²⁵ Torah Ohr, Shmot 49d an on.

HaShem-יהו"ה, Himself, blessed is He, is utterly Unlimited (*Ein Sof*).

However, specifically because of this, we come to the second meaning of the word “*Ad*,” which is a term of separateness, that is, it means “until here” and no further. The reason for this separateness is because even greatest praises and glorifications are utterly inadequate to even touch upon *HaShem* 's-יהו"ה Essential Self whatsoever. This is because two matters are involved here,²²⁶ “*Ad V'Ad Bichlal* - Up until, and including” and “*Ad V'Lo Ad Bichlal* - Up until, but not including.” The meaning of “Up until, and including” is that from one level of consciousness, a person can reach the next level of consciousness. On the other hand, the meaning of “Up until, but not including” is that from the first level of consciousness, a person can never reach the next level of consciousness, since they altogether are not comparable to each other. This then, is the meaning of separateness. In other words, even if one were to reach the loftiest of levels, nonetheless, he would only be reaching “up until, and not including”, meaning that he could never reach the true light of *HaShem*-יהו"ה.²²⁷ This principle also applies to the ray itself (that is revealed in the Garden of Eden). Here too, the separateness of “up until, but not including” also applies. That is, even when the soul ascends to a given level of consciousness, that level cannot function as a springboard to the next level, being that the two are incomparable.

²²⁶ Talmud Bavli, Brachot 26b

²²⁷ Ohr HaTorah to Brachot 26b; Likkutei Torah, Pekudei 7c

The explanation is that when a light is limited in essence, its levels are also limited and therefore comparable to each other. For example, generally, the revelations of light within the chaining down of the worlds (*Seder Hishtalshelut*) are limited lights, and although there are countless levels in this, they nevertheless all relate to each other. This is because the light is limited as a whole, and therefore all its levels are limited. This being the case, it applies to say that from the lower level of consciousness one could arrive at the higher level of consciousness.

This is analogous to the development of one's intellect. He first learns basic concepts and gradually advances to understand greater and greater concepts. This specifically is so regarding related concepts, in which the lower concept is necessary to arriving at the higher concept. Even within a single concept, a person first grasps the concept externally, through which he then delves deeper into it until he attains greater and greater depths of the same concept. Generally, our knowledge of higher concepts comes by first grasping lower concepts. Through this we ascend to higher and higher gradations of comprehension and understanding.

This is the meaning of Maimonides' statement in "Laws of the Foundations of the Torah" (chapter three, Halacha nine) about the stars and planets, that, "They have self-awareness and awareness of the angels above them etc." The commentaries explain that first they know and recognize themselves and then they recognize their cause. In other words, through recognition of themselves, they come to recognize their cause. (Now,

regarding their recognition of the Holy One, blessed be He; this does not mean that they have actual recognition of Him. Rather, they merely recognize that there is a primal cause whose existence is independent and intrinsic unto Himself. This is similar to what Maimonides explains in chapter two (halacha eight), about the knowledge of the angels.) This kind of grasp reflects the principle of “up until, and including,” being that from the first level of consciousness one comes to grasp a higher level of consciousness.)

However, the above specifically relates to the matter of cause and effect (*Eella V' Aool*) in which there is a relationship between the two. Such is not the case regarding the Unlimited Light (*Ohr Ein Sof*) of *HaShem*-יהו"ה, which transcends the chaining down of cause and effect, although here too, there are levels, for as explained before,²²⁸ every aspect of light contains countless levels. This even applies to the Unlimited Light that encompasses all worlds (*Sovev kol almin*). As explained elsewhere,²²⁹ even the encompassing level of *Igullim*-circles is comprised of higher and lower levels. However, here, the levels are not comparable to each other. (As explained elsewhere,²³⁰ because of this, the “travel” and ascent within the levels of the Unlimited Light can only be accomplished specifically by a “traveler-*Mehalech*” who is not bound by limitations, specifically because the levels are not comparable to each other. This is the difference between “*Omdim*-those who stand in a

²²⁸ In the previous discourse.

²²⁹ Sefer HaMaamarim 5657, p. 238 and on. Hemshech 5672, Vol. 1, p. 150 and on; p. 158 and on.

²³⁰ Sefer HaMaamarim 5654, p. 220; p. 224 and on

static position”²³¹ and “*Mehalchim*-those who travel and progress,”²³² in that the matter of traveling exists in both above-mentioned manners,²³³ as explained elsewhere.²³⁴)

In other words, in this regard, though a person may know and grasp one level, his knowledge cannot aid him in attaining or grasping the next level. This is because he has no reference point in his experience to relate it to. On the contrary, only when his previous grasp is utterly nullified will he come to the higher level of understanding, as explained above. Were he to gain the higher level of understanding through the first level, then the first level would necessarily remain intact, since the higher level was specifically reached through the lower level. For example, from the external understanding of a concept one arrives at its inner understanding. Therefore, to attain the inner understanding, one’s external understanding must be complete. In other words, he must know it thoroughly. Therefore, when he then delves deeper into it with the precision of his external understanding, he can then come to an understanding of its inner depth.

However, here (on the level of “up until, but not including) exactly the opposite phenomenon must take place; that is, to reach the next level of understanding there must be a complete and total nullification of his previous understanding. This is

²³¹ This refers to angels, who are incapable of ascending beyond their level. They are therefore called "those who stand," as they are incapable of transcending their stations.

²³² This refers to human beings, who are able to transcend their limitations and are therefore called "travelers."

²³³ Albeit, these are different types of travel, as explained in the notes above.

²³⁴ Sefer HaMaamarim 5659, p. 24; 5660, p. 107 and on; 5671, p. 69 and on.

because here, the various levels of depth cannot compare to each other and therefore, one cannot come to the higher level by means the lower level. On the contrary, his current understanding only distracts and confuses him, thus obstructing him from understanding the deeper level. Therefore, this can only be accomplished by the utter negation of his previous understanding.

Now, a person comes to the higher level through the nullification of the lower level, because it is specifically this that prepares him to be a vessel to receive the revelation of the higher light. This is like the nullification brought about through bitterness and humility before prayer. As discussed above, this brings about the complete loss of awareness of self in a person, and it is specifically this loss of awareness of self that causes *HaShem* 's-יהו"ה Godly light to shine upon him during prayer.

Likewise, here, in our case, a person can only ascend to the higher level of consciousness of *HaShem* 's-יהו"ה Godliness through complete non-awareness of self. This reflects the principle of “up until, but not including,” because no matter what level of consciousness he achieves, he still will be utterly distant from the higher level that transcends it. Moreover, the principle of “up until, but not including” is all the more pertinent relative to the true transcendence of the Essential Self of *HaShem*-יהו"ה, blessed is He, because even if a person were to attain the loftiest of levels, he still would be completely distant from *HaShem* 's-יהו"ה true Unlimited light (*Ohr Ein Sof*).

That is, in regard to limited states of revelation, the principle of “up until and including” applies, being that a person

can reach the higher level through his grasp of the lower level. However, in regard to *HaShem's* יהו"ה Essential Self, the principle of “up until, but **not** including” applies, because His Essential Self is always beyond a person’s ability to grasp. On the contrary, the higher he ascends, the more astoundingly distant *HaShem's* יהו"ה Essential Self becomes for him. In other words, the higher his grasp of the **ray** of the Unlimited Light (*Ohr Ein Sof*) of *HaShem*-יהו"ה, the greater will his realization be of the utterly awesome gap between himself and the reality of *HaShem*-יהו"ה, and he will realize more and more that *HaShem*-יהו"ה is utterly beyond being graspable. However, only a person who greatly toils into the depth of Godly knowledge can come to truly realize and appreciating this, rather than just accepting it as an article of faith. Moreover, whoever professes to have this knowledge without having truly labored in it, is just giving lip service to it, rather than truly knowing it.

This is why the higher the souls of the Garden of Eden ascend on the ray of the Unlimited Light (*Ohr Ein Sof*), the more awesome, exalted and transcendent *HaShem's* יהו"ה Essential Self becomes for them. Their comprehension therefore comes to greater and greater states of nullification (*Bitul*). In other words, relative to *HaShem's* יהו"ה Essential Self, their grasp becomes null and void. (Moreover, this is besides the nullification of grasp brought about by the level they have attained. For as known,²³⁵ the higher the level, the more refined and stripped of physicality the comprehension becomes,

²³⁵ Hemshech 5672, Vol. 1, p. 400 and on; Sefer HaMaamarim 5685, p. 69 and on; 5708, p. 70

in that it becomes more and more spiritual and intangible. Therefore, with the ascension of the supernal levels of the Unlimited Light (*Ohr Ein Sof*), all knowledge and grasp becomes stripped of physical reference, so much so, that ultimately, it cannot even be defined as “comprehension” altogether. Therefore, the ascension to higher levels of the [ray of the] Unlimited Light (*Ohr Ein Sof*) is in a way that one’s comprehension is nullified; that is, the higher the ascension, the greater the nullification.)

(Only in the coming future will there be a revelation of Essential Self of *HaShem*-יהו"ה in a manner of grasp, as stated about Moshiach,²³⁶ “Behold, my servant will become wise; he will be exalted and high and exceedingly lofty,” for in that time, understanding will be on the highest of levels. It similarly states,²³⁷ (“Only in this can a person boast), that he understands and knows Me, for I am *HaShem*-יהו"ה,” or as it states in the Rosh HaShanah prayers, “Every effect shall know that You caused it”; because in that time, our knowledge and grasp will be of the transcendent Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He (*Atzmut Ein Sof*).

This then, is the meaning of²³⁸ “no eye has seen it.” In other words, presently, even in the ascents of the loftiest souls, such as the souls of our forefathers [Avraham, Yitzchak and Yaakov] or our teacher Moshe, of blessed memory; with all their limitless ascents beyond count, to the loftiest spiritual

²³⁶ Isaiah 52:13

²³⁷ Jeremiah 9:23

²³⁸ Isaiah 64:3

heights in the ray of the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*), blessed is He, nonetheless, they can never reach His transcendent Essential Self. Hence, “no eye has seen it, God, aside for You,” since,²³⁹ “no one knows Him, except Himself alone.” However, in the coming world, with the resurrection of the dead, the reality of His Essential Self will become openly revealed to the souls, even as they reside within bodies. About this the verse continues, "He does for those who await Him."

Now, attaining the aspect of the essential pleasure is specifically accomplished through fulfilling the physical *mitzvot*. As our sages of blessed memory stated,²⁴⁰ “Every Jew has a share in the coming world, as it states,²⁴¹ “Your folk are all righteous,”” which specifically refers to fulfilling *HaShem*’s-יהו"ה commandments-*mitzvot*. Because of this, they all have a share in the coming world, that is, in the aspect of the essential pleasure etc.

The explanation is that,²⁴² “The end action arose first in thought.” From this we understand that there is an aspect of beginning and end, which are called “*Rosh* – head” and “*Sof* - end,” and that the end action arose in the beginning of the thought. This is because thought has two levels. The beginning of thought is called “the head of thought,” and the end of thought is called *Sof*. When it arose in *HaShem*’s-יהו"ה simple desire to emanate and create etc., this is called the beginning of

²³⁹ Zohar Vol. 3, p. 288a; 129b; 140b; 159a

²⁴⁰ Mishnah Sanhedrin 10:1

²⁴¹ Isaiah 60:21

²⁴² Friday night Lecha Dodi prayer.

thought. In man below, this is analogous to when it arises in a person's desire to do something. This first arousal of his desire is called "the head of thought." On the other hand, the "end of thought" is when he has already determined **in thought** exactly what he will bring out into revealed actuality. The beginning of thought and the end of thought relate to each other, because that which was determined at the end of thought, is exactly what arose in the beginning of thought.

The analogue of how it is Above in *HaShem's* יהו"ה Godliness may now be understood. The aspect of *Zeir Anpin* of the world of *Atzilut* (Emanation) is called "the end of thought" because it is the source and root for the actualization of "creation out of nothing" in the three worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation, Actualization). It is therefore the end (or last) level of thought. On the other hand, when it arose in His simple will for the chaining down of the worlds to come into being, that was the beginning of thought. This thought came to completion in the world of *Atzilut* (Emanation), where the *Sefirot* came into revelation. Thus, the seven *Sefirot* of *Zeir Anpin*, that is, *Gedulah*, *Gevurah*, *Tiferet* etc. (magnanimity, sternness, beauty etc.) are called the "seven days of construction" in *Atzilut* (Emanation).

However, the statement, "the end action arose first in thought," refers to the actualization itself, which follows thought. It cannot be said that the actualization itself arose in thought, because what arose in thought was only the thought that there should be actualization. Rather, the meaning of "the end action arose first in thought" is that it arose even before the

“beginning of thought.” It is only the end (or last) level of thought itself that arose in the beginning of thought, for the beginning of the desire was that there should be a chaining down of worlds and this was determined and finalized at the end of thought with the emanation of the ten *Sefirot* of *Zeir Anpin* of *Atzilut* (Emanation), which is the end of the chaining down that allows for the existence of the worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation, Actualization). However, the aspect of the **end action itself** is what arose even before the “beginning of thought.” This is what brought about an arousal of the desire in the first place.

This is as our sages of blessed memory stated,²⁴³ “With whom did He consult? With the souls of the righteous.” That is, it arose in His thought that there would be souls of righteous people who would manifest within bodies to fulfill Torah and *mitzvot* in actuality, and because of this, the desire to emanate arose in His will. This then, is the meaning of the statement, “The end action arose first in thought.” That is, it is the fulfillment of the Torah and *mitzvot*, **in actuality**, that arose first in thought, even before the arousal of the desire for the entire chaining down of the worlds, and it was for this end that there was an arousal of desire for worlds in the first place, as it were.

In other words, the ultimate intention that arose in the Essential Self of the Unlimited Light of *HaShem*-יהוה, which transcends the above-mentioned aspects of thought and will, is

²⁴³ Bereishit Rabba, 8:7

the fulfillment of Torah and *mitzvot* in actuality. It is for this reason that His will was subsequently aroused. Hence, it is through the fulfillment of Torah and *mitzvot*, **in actuality**, that the essential pleasure of His Essential Self is drawn forth, because it is the inner essential intent in the Essential Self of the Unlimited Light (*Atzmut Ohr Ain Sof*) of *HaShem*-יהו"ה. It is for this reason that about the actual fulfillment of the *mitzvot* it states,²⁴⁴ “It brings Me spiritual satisfaction that I commanded and My will was fulfilled.” This is because *HaShem*’s-יהו"ה-s ultimate intention is the actualization of Torah and *mitzvot* and therefore, this is what “brings Me spiritual satisfaction”. It is specifically this that draws down the aspect of *HaShem*’s-יהו"ה-s simple essential pleasure.

Based on this we can understand why on Rosh HaShanah we say,²⁴⁵ “This day is the beginning of Your works etc.” At first glance, why is this so? Was not the creation of world actually on the twenty-fifth of Elul?²⁴⁶ Why then is Rosh HaShanah called, “the beginning of Your works?” However, the explanation is that “the beginning of your works” refers to *HaShem*’s-יהו"ה-s ultimate intent, which is like the end action that arose first in thought, mentioned above. This specifically applies to Rosh HaShanah, the day that the first man (*Adam HaRishon*) was created. Only then did the original intent which arose in the Essential Self of the Unlimited Light of *HaShem*-יהו"ה become fulfilled, because that is when the actual

²⁴⁴ Torat Kohanim and Rashi commentary to Leviticus 1:9; Sifri and Rashi commentary to Numbers 28:8

²⁴⁵ Zichronot prayer of Musaf

²⁴⁶ Vayikra Rabbah Ch. 29; Pirke D'Rabbi Elazar Ch. 8; Tosefot in Talmud Bavli, Rosh HaShanah 8a; RabbAinu Nissim to Talmud Bavli Rosh HaShanah 16a

performance of Torah and mitzvot became applicable. It is because of this that Rosh HaShanah is called “the beginning of Your works,” because whatever was created before it, did not truly constitute, “the beginning of Your works” and only related to the “beginning and end of thought.” This is as stated,²⁴⁷ “The entire world was created only to command this one.” Rather, the true “beginning of Your works”, which even transcends the beginning of thought, specifically applies to the performance of the *mitzvot*, which only became applicable with the creation of man. Because of this, Rosh HaShanah is called “the beginning of Your works.”

To further explain, let us examine the verse,²⁴⁸ “I have seen a conclusion to every end (*L'chol Tichlah Ra'itee Ketz*), but Your commandment is exceedingly broad.” Rashi explains as this as meaning, “Everything that has an end, has a conclusion and limitation.” In other words, he translates *Tichlah* to mean *Siyum*-end. However, this explanation is not readily understood, for if this is so, the word *Tichlah*-end has the same meaning as the word *Ketz*-conclusion! What then, is the meaning of, “I have seen a conclusion-*ketz* to every end-*tichlah*?”

In Talmud (Eruvin, page twenty-one at the end of side one) Rashi explains the same verse as follows; “I have seen a conclusion to every end”, means that at the end of everything, there is a limit to its being, “but Your commandment is exceedingly broad”, and there is no end to its limit. According

²⁴⁷ Talmud Bavli, Brachot 6b

²⁴⁸ Psalms 119:96

to this, we can say that the word *tichlah*-end is similar the end of the world, in that it has a limit to its being and will end. In other words, though currently, we are in the middle of the world, nevertheless, since it is limited, it is understood that it has an end. The Metzudat David similarly explains, "About anything that is limited, it can be seen in the mind's eye that it has an end."

However, on the words, "to every end" (*tichlah*), Rabbi Avraham Ibn Ezra explained, "In our language the word *ketz* can either mean beginning or end, as in the verse,²⁴⁹ 'at its two extremities - *ketzotav*."²⁵⁰ Accordingly, since the beginning is also called *ketz*, and *tichlah* and *ketz* have the same meaning, therefore the meaning of the verse is that whatever has a beginning (*tichlah*) must have an end (*ketz*).

However, it seems more fitting to interpret it the other way around; that *tichlah* here means "end" whereas "I have seen a *ketz*" means "beginning," that is, the first extremity. The meaning would therefore be, "Whatever has a conclusion must have a beginning." This is because, in practice, the word *tichlah* generally is used to mean "end," whereas *ketz* can also mean "beginning." This is like the statement,²⁵¹ "He exists above with no beginning (*ketz*) and below without conclusion (*tachlit*)." Similarly, in Talmud Bavli (Tractate Niddah, page

²⁴⁹ Exodus 25:19; 39:4

²⁵⁰ This is like the two ends of a rectangular table, in which one is called the "head of the table" and the other is called the "end of the table." *Ketz* and *Ktzot* are the same word in singular and plural form. *Ktzotav* means, "its two ends" (or extremities).

²⁵¹ Tikkunei Zohar, Tikkun 57; Zohar Chadash Yitro 34c; Tikkunei Zohar, Tikkun 19

fifty-eight side two) it states, “My words have no *ketz* and the words of my companions have no *tachlit*.” Here, the meaning of *ketz* is "beginning," as understood in the commentary of *Maharsha*.²⁵²

According to these commentaries we may say that the verse, “To every end-*tichlah* I have seen a beginning-*ketz*” refers to revelations within the chaining down of the worlds; that they are within measure and limit. This is because the revelations within the chaining down of the worlds are lights vested in vessels, and by definition, vessels are limited. For example, the vessels of *Chochmah* or *Chessed* (wisdom or kindness) etc. draw down limited revelation.

Now, in actuality, the vessels of *Atzilut* (Emanation) are drawn down until the end of *Asiyah* (Actualization), for as known,²⁵³ the thirty vessels of *Zeir Anpin* and *Nukvah* become the *Neshamah*, *Ruach* and *Nefesh*²⁵⁴ of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation, Actualization) respectively. Nevertheless, what is drawn down to *Briyah* is only the inner aspect of the vessels (Actually it only is the inner aspect of the externality of the vessels, as discussed in *Tanya*, *Kuntras Acharon*, in the section entitled, “To understand what is written in *Pree Etz Chaim*.”²⁵⁵). Similarly, only the intermediate aspect of the vessels is drawn down to *Yetzirah* etc.

²⁵² Rabbi Shmuel Eidels

²⁵³ *Etz Chaim*, Shaar 44, Ch. 1-2; *Tanya Iggeret HaKodesh*, Epistle 20, p. 130a; *Sefer HaMaamarim* 5650 p. 285 and on; 5662 p. 228 and on; 5704 p. 35 and on.

²⁵⁴ *Neshamah*, *Ruach* and *Nefesh* are the three levels of the soul.

²⁵⁵ End of page 156 and on.

In general, these come down with measure and limit, as in the statement,²⁵⁶ “The measure of the stature of He who formed creation etc.” which refers to the aspect of the vessels of *Zeir Anpin*. Similarly, in *Avodat HaKodesh*²⁵⁷ it states about the Unlimited Light (*Ohr Ein Sof*) of *HaShem*-יהו"ה, that just as He has unlimited power, He likewise has the power of limitation and the first limitations that came from Him were the vessels of the ten *Sefirot* of *Atzilut* (Emanation).

Similarly, the lights too are measured and limited, for as known, the entire drawing down of the *Kav* (line) is to bring about the matter of limitation and measure, as stated in *Torah Ohr* on the discourse entitled, “and bring royal garments”²⁵⁸. The entire purpose of the *Kav* (line) is to bring about the matter of up and down, as stated in *Etz Chaim*.²⁵⁹ In other words, wherever there is a greater degree of illumination and revelation along the line, it is considered to be higher, whereas wherever there is less illumination and revelation, it is considered to be lower.

An example is the difference of illumination in the worlds that are higher than *Atzilut*, compared to the illumination in *Atzilut* itself. For example, in *Adam Kadmon*, the light of the *Kav* (line) is completely revealed, so much so, that all its levels are in a state of actual inclusion and unity, and though it states

²⁵⁶ Shiur Komah, p. 30a; Pardes, Shaar 4, Ch. 1; Etz Chaim, Shaar 42, Ch. 2; Shaar 44, Ch. 7; Mikdash Melech, Zohar Vol. 2, p. 56a; Shnei Luchot HaBrit, 325b and on; Maamarei Admor HaEmtza'ee, Bamidbar Vol. 1, p. 304; Dvarim, Vol. 3, p. 819

²⁵⁷ Avodat HaKodesh, Shaar 1, Ch. 8

²⁵⁸ Torah Ohr there, p. 92c

²⁵⁹ Etz Chaim, Shaar 1, Anaf 2; Mevo She'arim, Shaar 1, Ch. 2

about this level that,²⁶⁰ “He gazes and glances to the end of all generations,” nevertheless,²⁶¹ “He beholds them all in a single glance”, in an all-inclusive way, so that they exist as a single essence, as explained elsewhere.²⁶² This is because the revelation of *HaShem*’s יהו"ה Unlimited Light literally radiates there. Higher than this, at the very beginning of the *Kav* (line), the radiance is even more refined, as stated in *Etz Chaim* that²⁶³ “there is a level similar to *Atik* above the skull of *Adam Kadmon*.” In other words, it even is beyond comparison to the aspect of *Adam Kadmon*, even though there literally is a revelation of *HaShem*’s יהו"ה Unlimited Light (*Ohr Ein Sof*) in *Adam Kadmon*.

In contrast, the level of *Akudim* is less radiant, because there are ten lights there,²⁶⁴ as well as an aspect of vessels, as stated in *Etz Chaim*²⁶⁵ that the revelation of vessels first begins in *Akudim*, and as known,²⁶⁶ the revelation of vessels results from the restraint of the light (*Tzimtzum*) and the lack of revelation. Nevertheless, even in *Akudim*, the Unlimited Light was revealed, and because of this, its ten lights were bound up and included in a single vessel.²⁶⁷

²⁶⁰ Zichronot blessing of Musaf prayer on Rosh HaShanah.

²⁶¹ Talmud Bavli, Rosh HaShanah 18a, and Maharsha there

²⁶² Sefer HaMaamarim 5662, p. 328 and on; 5663 Vol. 2, p. 189; 5664, p. 41

²⁶³ Shaar 9, Ch. 6; Zohar HaRakiya, Zohar Vol. 1, 15a; Likkutei Torah Hosafot to Vayikra, 51d; Masei 95b

²⁶⁴ Etz Chaim, Shaar 6, Ch. 1; Shaar 7, Ch. 1

²⁶⁵ Etz Chaim, Shaar 6, Ch. 1; Shaar 7, Ch. 1

²⁶⁶ Etz Chaim, Shaar 7, Ch. 3; Sefer HaMaamarim 5661 p. 176; 5670 p. 30 and on; Hemshech 5672 Vol. 1, p. 13; 5689 p. 253 and on; 5692 p. 66; 5704 p. 41; 5710 p. 59 and on.

²⁶⁷ Etz Chaim, Shaar 6, Ch. 1; Shaar 7, Ch. 1

Then, with the revelation of the *Sefirot* of *Nekudim*, though there was abundant light in them, they nevertheless were ten lights in ten vessels.²⁶⁸ This matter is even truer of *Tikkun*, in which there is diminished light in an abundance of vessels,²⁶⁹ for as known, the aspect of vessels primarily takes place in *Atzilut* (Emanation). Because of this, in the scheme of the “general worlds” *Atzilut* is called the world of *Asiyah* (Actualization).

The same principle applies in *Atzilut* relative to its particular *Sefirot*. For example, there is greater illumination of the Unlimited light in *Chochmah* (wisdom) than in *Binah* (understanding), as stated in *Etz Chaim*²⁷⁰ that the Unlimited light radiates in *Keter* and *Chochmah* in a way of closeness, compared to *Binah*, which in comparison, is in a way of distance. Obviously,²⁷¹ the distance referred to here is not spatial difference, God forbid to think so, but is rather that the illumination in *Chochmah* is greater and more revealed. This is discussed at length in the discourse entitled "*Vekochecha HaGadol*" of the year 5637.²⁷²

It is the *Kav*-line, that gives measure to the manner of revelation on each level, all the way from the infinite worlds, to the world of *Atzilut*, including each *Sefirah* in particular. As known, and as discussed elsewhere, every *Sefirah* has lines and

²⁶⁸ Etz Chaim, Shaar 11, Ch. 1

²⁶⁹ Etz Chaim, Shaar 10, Ch. 5

²⁷⁰ Etz Chaim, Shaar 42, Ch. 13

²⁷¹ Sefer HaMaamarim 5626, p. 347 and on; 5650 p. 282 and on

²⁷² Chapter 29 and on.

conduits specific to it, which give measure to how the light will be revealed in that *Sefirah* in particular.²⁷³

Now, generally speaking, the revelation of the *Kav*-line concludes in the world of *Atzilut*. However, as known,²⁷⁴ the revelation of the *Kav*-line within *Atzilut* is actually only a glimmer of it, because essentially, the *Kav*-line really only radiates in the worlds of the Infinite, which transcend *Atzilut*. Only a glimmer of the *Kav*-line actually reaches *Atzilut* and ends in *Malchut* of *Atzilut*. Therefore, the statement²⁷⁵ that the *Kav*-line pierces the screen between *Atzilut* and *BY''A*²⁷⁶ and penetrates into the worlds of *BY''A*, as it does in *Atzilut*,²⁷⁷ only occurs through the vessels of *Malchut* of *Atzilut*, however, it does not truly radiate within the worlds of *BY''A* themselves.²⁷⁸

Now, it similarly states that the *Kav*-line itself manifests within the upright aspect of *Adam Kadmon* (*Yosher*) and ends in the world of *Asiyah* (Actualization). However, in general, regarding the level of *Adam Kadmon*; even those aspects that are drawn to the worlds, are nevertheless removed from the worlds and do not radiate in a revealed manner within them, as explained elsewhere.²⁷⁹ This is why the worlds have a sense of tangible existence as a separate “something” (*Yesh*), because if

²⁷³ Mevo She'arim, Shaar 1, Ch. 2; Biurei HaZohar, Admor HaEmtza'ee, p. 19b and on

²⁷⁴ Derech Mitzvotcha, 37a; 119b

²⁷⁵ Tanya, Igeret HaKodesh, Epistle 20 (131b); Etz Chaim, Shaar 3, Ch. 1

²⁷⁶ Briyah, Yetzirah and Asiyah (Creation, Formation, Actualization)

²⁷⁷ In the original Hebrew text this is reversed.

²⁷⁸ Sefer HaMaamarim 5658 p. 147; 5665, p. 190 and on

²⁷⁹ Likkutei Torah, Tazria 21c; Siddur Im DA"Ch 141c

there would be illumination from *Adam Kadmon*, the worlds would be utterly nullified out of existence.

Rather, though the aspect of *Adam Kadmon* is drawn to the worlds, it nevertheless remains hidden from them. Hence, though in reality, all beings are indeed utterly nullified before *HaShem*-יהו"ה because of the sublimation that results from the aspect of *Adam Kadmon*, as it states,²⁸⁰ “All statures bow before You,” (perhaps due to the level of *Iggulim*-circles of *Adam Kadmon*), nonetheless, this is not felt by the creatures. Whatever felt nullification they may have, is by choice, rather than by imposition from above, as explained elsewhere.²⁸¹ It therefore is understood that the aspect of the *Kav*-line does not radiate directly in the worlds of *BY" A*, but only a glimmer or a glimmer of a glimmer of it illuminates them.

We therefore find that in its entirety, the revelation of the *Kav*-line has a limit, in that its light comes to a conclusion, as stated above. We therefore are forced to say that it also has a beginning above (*ketz*). In other words, it was only drawn down after the initial restraint (*Tzimtzum*) specifically after the light that preceded it was concealed, bringing about an empty space (*Makom Panooy*) that was empty of Godly revelation and light. Only after this, did the *Kav*-line begin to radiate, as in the dictum,²⁸² “At first there was darkness and then the light returned.” Therefore, even though the *Kav*-line is indeed drawn from the aspect of the Unlimited Light which precedes the

²⁸⁰ Nishmat Kol Chai prayer; Torat Chaim Bereishit 30a

²⁸¹ Sefer HaMaamarim 5652, p. 51; 5657 p. 246

²⁸² Talmud Bavli, Shabbat 77b

restraint (*Tzimtzum*), nonetheless, because it was preceded by the restraint and empty space, which represent the absence of light, it was therefore subsequently drawn down with measure and limit. It therefore, is limited and has an end.

This is because before the restraint (*Tzimtzum*), the Unlimited Light filled all the space of the void equally²⁸³ from beginning to end. Likewise, in the “coming future” the essential illumination of the Unlimited Light (*Ohr Ein Sof*) will be revealed as it was before the restraint (*Tzimtzum*), as stated,²⁸⁴ "Your Master shall no longer hide Himself." In other words, rather than restraints and concealments, there will be eternal rest.²⁸⁵ This refers to “rest” from the restraint (*Tzimtzum*), as it states,²⁸⁶ "And *Eloh'im*—אלהי'ם ceased on the seventh day." In other words, “on the seventh day” there was a cessation and respite of the restraint (*Tzimtzum*) brought about by *HaShem's*—יהו'ה title *Eloh'im*—אלהי'ם.²⁸⁷

Now, this will primarily be revealed in the seventh millennium, which is called,²⁸⁸ “a day of complete rest and respite” (*Shabbat*). At that point, there will be a complete revelation of the Unlimited Light of *HaShem*—יהו'ה in the lower worlds. There then will be no beginning or end to revelations, as stated,²⁸⁹ "For they shall see eye to eye when *HaShem*—יהו'ה

²⁸³ Etz Chaim, Shaar 1, Anaf 2

²⁸⁴ Isaiah 30:20

²⁸⁵ End of tractate Tamid

²⁸⁶ Genesis 2:2

²⁸⁷ Likkutei Torah, Balak 72a; Pinchas 79c; Shir HaShirim 32a

²⁸⁸ End of tractate Tamid

²⁸⁹ Isaiah 52:8

returns to Zion." It similarly states,²⁹⁰ "And the glory of *HaShem*-ה"יהו will be revealed and all flesh together will see that the mouth of *HaShem*-ה"יהו has spoken."

Now, this kind of revelation already took place in the Holy Temple, for in the Holy of Holies²⁹¹ there was a revelation of *HaShem*'s-ה"יהו Unlimited Light, as it states,²⁹² "He constricted Himself between the two rods of the Holy ark." This also generally took place in the Holy Temple as a whole, as we see from the ten miracles that happened in the Holy Temple on a permanent basis.²⁹³ It likewise states,²⁹⁴ "Three times a year all your males shall come to be seen before the Master, *HaShem*-ה"יהו," about which it states,²⁹⁵ "Just as one comes to be seen, so too, one come to see - with his own two eyes etc." In other words, they beheld actual revelations of *HaShem*'s-ה"יהו Godliness in the Holy Temple, as stated,²⁹⁶ "Bring them and implant them in the mount of Your inheritance, the place of Your dwelling that You prepared, *HaShem*-ה"יהו etc." This phenomenon specifically took place in the Holy of Holies where there was a true revelation of the Unlimited Light of *HaShem*-ה"יהו in the lower worlds.

²⁹⁰ Isaiah 40:5

²⁹¹ Tanya, Ch. 53

²⁹² Tanchuma VaYakhel Ch. 7; Bereishit Rabbah, 5:7; Vayikra Rabbah 10:9; Shir HaShirim Rabbah 1:14; Likkutei Torah, Emor, 34b; Ohr HaTorah, Chanukah, Vol. 5, p. 925a; Sefer HaMaamarim 5632, Vol. 1, p. 48; p. 210

²⁹³ Mishnah Avot 5:5

²⁹⁴ Exodus 23:17

²⁹⁵ Talmud Bavli, Chagigah 2a

²⁹⁶ Exodus 15:17

Actually, even in our times, on every Shabbat there is a revelation akin to this. On Shabbat, יהו"ה-*HaShem* rested from the restraint (*Tzimtzum*) and therefore every Shabbat, there is illumination that does not come by way of the medium of restraint (*Tzimtzum*). Therefore, the light is automatically drawn down below as well. This is as stated,²⁹⁷ "The seventh day is the Shabbat of יהו"ה-*HaShem* your God," because on Shabbat there is an illumination and revelation of the four-letter Essential Name יהו"ה-*HaShem*, not by means of the restraint (*Tzimtzum*) of His title *Eloh'im*-אלהי"ם. This is why work activities (*melachot*) are prohibited on Shabbat,²⁹⁸ as in the statement,²⁹⁹ "should a person who does not understand what he is being shown by way of gesture, communicate with gestures before the king?" Work activities (*melachot*) are only permitted during the rest of the week, because then, *HaShem's*-יהו"ה Godliness is concealed within the Creation. However, on Shabbat, His Godliness radiates in a revealed manner, and it therefore is prohibited to perform work activities (*melachot*), as discussed in *Tanya*, at the end of chapter forty-six.

Therefore, on Shabbat there is no admixture of evil, even below in this world,³⁰⁰ as the prophet states in rebuke,³⁰¹ "I will smear dung upon your faces, the dung of your holidays etc." However, he did not mention, "the dung of your Shabbat."³⁰²

²⁹⁷ Exodus 20:9

²⁹⁸ Sidur Im DA"Ch p. 149b and on; Derech Mitzvotecha 8b; Ohr HaTorah Lech Lecha Vol. 4, p. 720a and on

²⁹⁹ Talmud Bavli, Chagigah 5b

³⁰⁰ Torah Ohr, Chaye Sarah 15c and on

³⁰¹ Malachi 2:3

³⁰² Zohar Vol. 2, p. 88b; Torah Ohr, Chaye Sara 15c and on; Siddur Im DA"Ch 202c and on

The reason is because the consumption of food on Shabbat is only good, without any admixture of evil whatsoever. This is akin to the *Panag* bread³⁰³ of the coming future, as it states,³⁰⁴ “In the future, the earth will give forth buns of bread” that have no admixture of evil.³⁰⁵ It is similarly so on Shabbat, even in our times, because on Shabbat, the Unlimited Light of *HaShem*-ה"ה shines below. Therefore, about Shabbat it states,³⁰⁶ “all doers of iniquity will be dispersed” – automatically!

This is similarly so of Torah study. It too draws down a revelation of the Unlimited Light of *HaShem*-ה"ה below (*Ohr Ein Sof*). This is because the root of its power to draw down is in the Unlimited Light of *HaShem*-ה"ה that precedes *Tzimtzum* (restraint) as stated,³⁰⁷ “And there was a voice from above the firmament.” This refers to the voice of Torah,³⁰⁸ which transcends the separating firmament, and as known, the root of this firmament is the aspect of the first *Tzimtzum* (restraint). This being so, the voice of Torah, is above the *Tzimtzum* (restraint) and can therefore be automatically drawn all the way down without restraint.

As known, the Torah below is literally exactly as it is above, unlike the revelation of the *Kav*-line, which because it has higher and lower levels, is not the same at its end, as it is at

³⁰³ Ezekiel 27:17 and the commentaries there; Zohar Vol. 1, p. 47b; 235b; 246a; Likutei Torah Bamidbar 5d; Ekev 15a; Torat Chaim Shmot Vol. 1, p. 23b

³⁰⁴ Talmud Bavli, Shabbat 30b

³⁰⁵ And therefore will not require rectification through preparation.

³⁰⁶ Psalms 92:10

³⁰⁷ Ezekiel 1:25; Maamarei Admor HaZaken, Nevi'im p. 235; Ohr HaTorah Yitro, Vol. 8, p. 2,982

³⁰⁸ Sefer HaMaamarim, 5638, p. 146

its beginning. In contrast, because Torah is limitless (*Blee Gvul*), when it is drawn down, it is the same from beginning to end, as stated,³⁰⁹ “Its measure is greater than the earth etc.”

(Elsewhere,³¹⁰ it states that the primary revelation of Torah specifically takes place below, rather than above, and it therefore was not given to the angels.³¹¹ However, as will be explained, we may say that this primary aspect specifically refers to Torah as it literally is rooted in the Essential Self of *HaShem*-יהוה and can only be revealed to souls in bodies.³¹² (This will be revealed in the “coming future” when “new Torah will issue from Me – that is, a novelty in Torah.”³¹³ Nonetheless, a new “Giving of the Torah” will never take place.³¹⁴ Rather, what is meant here is that the Torah will be revealed as it is, literally, in the aspect of the “Delight of the King in His Essential Self” which “no one can measure,” and only “God understands its way.”³¹⁵ (This is like the aforementioned verse, “No eye has seen it aside for You, God”) This is why at the time of the resurrection of the dead, the souls will specifically manifest in bodies.) (Something like this even takes place today, in the Torah study of exceptionally righteous people, as it states,³¹⁶ “You shall behold your world³¹⁷ within your lifetime etc.”)

³⁰⁹ Job 11:9; Talmud Bavli, Eruvin 21a

³¹⁰ Torah Ohr, Yitro, p. 71a and on; 72b and on

³¹¹ Talmud Bavli, Shabbat 88b and on

³¹² Later in the series 5668 discourse entitled "HaShamayim Kis'ee"

³¹³ Vayikra Rabbah 13:3; Yalkut Shimoni to Isaiah, Remez 429

³¹⁴ Sefer HaMaamarim 5640, Vol. 1, p. 284; 5647, p. 87; 5656 p. 356; 5663 Vol. 2, p. 259; Hemshech 5672 Vol. 1, p. 366; Sefer HaMaamarim 5679, p. 291.

³¹⁵ Job 28:13 & 28:23

³¹⁶ Talmud Bavli, Brachot 17a

³¹⁷ Referring to the world to come.

However, from the angle of the revelations of the light of Torah, the Torah exists in every world; in the world of *Atzilut* (Emanation) as well as the worlds of *BY”A*. Moreover, even the angels receive the light of Torah through the souls, as stated,³¹⁸ “The companions listen to your voice,” as discussed elsewhere.³¹⁹ In any event, the fact that the primary aspect of Torah is below in this world, is not because it is in a state of limitation and measure. If that were the case, its primary revelation would specifically be above, like all other revelations in the worlds. This is because the lights and vessels are measured by means of the “measuring line”³²⁰ (*Kav HaMidah*), so that the degree of revelation will be according to the vessels and worlds, and those that are more fitting receptacles for the revelation of the Unlimited Light would have greater illumination. Thus, the revelations measured by the measuring line (*Kav HaMidah*) specifically bring about greater revelations above, in the supernal worlds and lesser ones below. This being the case, the fact that Torah is primarily revealed below, in this world, specifically is **not** due to the dictates of the measuring line (*Kav HaMidah*), but is due to a different matter altogether. Rather, in reality, Torah completely transcends all measure and limitation. It is specifically because of this that it can even be drawn down to this physical and lowly world.)

³¹⁸ Song of Songs 8:13; Shir HaShirim Rabbah 8:11; Zohar Vol. 3, p. 22a

³¹⁹ Ohr HaTorah, Bereishit Vol. 6, p. 1,023b; Sefer HaMaamarim 5638, p. 219

³²⁰ Zohar Vol. 2, p. 233a; Likkutei Torah – Naso 27c

This also is why the light of purgatory has no dominion over Torah scholars.³²¹ (Similar to Shabbat, in that purgatory rests on Shabbat).³²² It similarly states,³²³ “Only a person who is occupied in the study of Torah can be considered to be free.” This is because through Torah, a radiance and revelation of the Unlimited Light of *HaShem*-יהו"ה shines below in this world. This is as stated,³²⁴ “When two people are occupied in the study of Torah, the Indwelling Presence of *HaShem*-יהו"ה rests upon them...even when one person studies etc.” It likewise states,³²⁵ “The only place the Holy One, blessed be He, has in His world, is within the four cubits of Torah law (*Halachah*).” In contrast, in the worlds, the revelation of His Godly light is measured and limited, in other words, there is an aspect of an end and conclusion, as discussed above. The reason is because they have a beginning, in that they are drawn down by means of the *Tzimtzum*-restraint.

According to the explanation above about the matter of "up until and including" and "up until, but not including," the revelations of the chaining down of the worlds correspond to the aspect of "up until and including." This is because they are comparable to each other. That is, if a person is standing on one level, he can relate to the other levels, both the ones above him and the ones below him. (This is why the beings and entities on these levels are called “standing.”) Because of this, through one level, one can understand a higher level. Therefore,

³²¹ Talmud Bavli, Chagigah 27a

³²² Zohar Vol. 3, p. 273a

³²³ Mishnah Avot 6:2

³²⁴ Mishnah Avot 3:2 & 3:5

³²⁵ Talmud Bavli, Brachot 8a

on whatever level one may be, he can relate to the level higher than him, since it too has a beginning and an end. This is according to Rashi's explanation of the verse, "To every end etc." That is, though we are standing in the middle of the existence of the world, in our mind's eye we can perceive that there is an end. In other words, even when we stand on one level, we can know that there is an end to the higher level too - even though we have yet to reach that level. This is because all these levels are limited and therefore are comparable to each other.

In contrast, the lights that transcend the chaining down of the worlds are limitless and cannot be compared to each other whatsoever. They therefore correspond to the aspect of "up until, but not including," as discussed above. Therefore, though a person is standing on one level, it cannot be said that he is aware of the aspect of the beginning and end of the higher level, because he has no point of reference by which to compare it to. Additionally, as stated above, though he comprehends the level he is on, this cannot be called true comprehension, because it is intangible and totally stripped of any physicality. In other words, even the matter that he grasps is in a state of limitlessness.

Hence, his grasp of the level he is on, does not assist him in understanding the higher level, because the way he grasps the lower level does not all apply to grasping the higher level. On the contrary, he only perceives the transcendence of the higher level and how grasping it is inapplicable, even in a spiritual way, stripped of all tangible reference, as explained that the higher a person ascends, the more astounding, lofty and distant

the Essential Self of *HaShem*-יהו"ה, the Unlimited One, becomes for him. The same applies to the levels of radiance themselves, that whatever level a person achieves, he only perceives the astounding loftiness and distance of the higher level, and that it altogether is not subject to grasp.

Afterwards, when he does come to the higher level (in the above-mentioned manner of grasp or much higher levels, in a manner that is stripped of physicality) this is through the total nullification of his previous state of being and existence. Only thus can he attain the higher level, which is incomparably higher. In other words, at first, he had no capacity to reach this level at all, but through nullification of awareness of self, he comes to it automatically. Therefore, on this level it is inapplicable to say “I have seen an end”, since it is “up until, but not including.” However, the above is all according to the interpretation of Rashi on the words, “I have seen an end etc.”

However, according to Rabbi Avraham Ibn Ezra, “I have seen an end to every beginning,” means that the revelations of the chaining down of the worlds are all within measure and limitation. Therefore, about them the verse states, "I have seen an end," being that they specifically come about by means of *Tzimtzum*-restraint. Accordingly, the continuation of the verse – “Your commandment is exceedingly broad” – refers to the lights that transcend the chaining down of the worlds and are limitless, without beginning or end, in that this is a revelation from the aspect of the Unlimited Light (*Ohr Ein Sof*) of *HaShem*-יהו"ה that precedes the *Tzimtzum*-restraint.

This then, is the meaning of the verse,³²⁶ “Return, O Israel until *HaShem*-יהו"ה your God.” In other words, repentance needs to be in a manner of “up until, but not including.” This is because, as known,³²⁷ forgiveness of transgression comes specifically from the aspect of the Unlimited Light of *HaShem*-יהו"ה that transcends the chaining down of the worlds. Within the chaining down of the worlds, blemishes are applicable, as known.³²⁸ Therefore, the rectification of these blemishes specifically comes from the Unlimited Light of *HaShem*-יהו"ה that transcends the chaining down of the worlds. It is specifically this that is drawn down through repentance from the depths of one’s heart.

About this, the verse states,³²⁹ “To You my heart has said, ‘Seek My inner face (*Panay*); Your inner face (*Panecha*) *HaShem*-יהו"ה do I seek.” In other words, drawing down the inner aspect (*Pnimityut*) of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה, comes about specifically through seeking “My inner face (*Panay*)”, this being the matter of repentance from the inner depths of one’s heart. This is specifically what arouses and draws forth the aspect of the innerness and Essential Self of the Unlimited Light of *HaShem*-יהו"ה. The verse therefore states, "Return O Israel until *HaShem*-יהו"ה your God", meaning that repentance should reach the level that is “up until but not including,” which is the

³²⁶ Hosea 14:2

³²⁷ Sefer HaMaamarim 5639, Vol. 2, p. 547 and on.

³²⁸ Torah Ohr, VaYera 15a and on; Sefer HaMaamarim 5665, p. 25 and on; p. 32 and on; 5677 p. 196 and on; 5703 p. 92 and on.

³²⁹ Psalms 27:8

aspect of the Unlimited Light of *HaShem*-יהו"ה that transcends all worlds.

The verse continues, “For you have stumbled in your iniquity.” In other words, it is incumbent on a person to repent because,³³⁰ “He has placed the world in their hearts,” that is, in the heart of man. That is, for there to be a drawing down of Godly revelation into the world, a person must draw down revelation of the Unlimited Light of *HaShem*-יהו"ה upon his soul. This is done through fulfilling His Torah and *mitzvot*, thereby drawing down Godly influence into the world. As explained before,³³¹ the primary intent in performing the *mitzvot* is to draw down revelation of the Unlimited Light of *HaShem*-יהו"ה to the worlds, thus fulfilling His desire for a dwelling place in this lower world. Therefore, when “you have stumbled in your iniquity” and have not fulfilled this intent, *HaShem*’s-יהו"ה Unlimited Light must be drawn down through repentance.

The meaning of the words “you have stumbled” is that it is because of this lacking that we stumble and fall, Heaven forbid, thus causing the descent of the world as well, since the entire purpose of the descent of the soul into this world is only to draw down *HaShem*’s-יהו"ה Unlimited Light into the worlds. This is because the soul is also rooted in the Essential Self of the Unlimited Light of *HaShem*-יהו"ה. This is why it specifically descended into the physical body, as explained elsewhere.³³²

³³⁰ Ecclesiastes 3:11

³³¹ In the discourse entitled "Yom Tov Shel Rosh HaShanah"

³³² Biurei HaZohar Admor HaEmtza'ee, p. 99a and on.

This is like the explanation above about the fact that Torah is rooted in the Essential Self of *HaShem*-יהו"ה and was therefore specifically given below in this world. This is likewise so of the souls, and it is because of this that it is specifically within their capacity to draw down the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה. Such is not the case regarding the angels or any of the supernal levels in the chaining down of the worlds, in that they do not have this capacity. Since this is the entire purpose of the descent of the soul into this world; therefore, when a person lacks the matter of drawing down Godly influence, he then stumbles and falls from his spiritual level. Moreover, he also causes the world to descend.

Now, at first glance we may ask, are not the revelations within the worlds according to the order of the chaining down of the worlds? Why then do the sins or blemishes of man have such an impact on the worlds? However, because “the world is placed in the heart of man,” and because the ultimate intent of creation, as a whole, was to draw down the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה into the worlds, therefore, when a person draws down *HaShem*'s-יהו"ה's Unlimited Light by fulfilling His Torah and *mitzvot*, he causes all the worlds to ascend. The opposite, that he can cause all the worlds to descend, heaven forbid, is also true. The sin of the tree of the knowledge of good and evil is the prime example of this. However, in reality, every sin or transgression has this effect.

All this is rectified through repentance from the depths of one's heart, which draws down the aspect of the Essential Self

of the Unlimited Light of *HaShem*-יהו"ה, by which all blemishes are rectified. This is why it states, "Return, O Israel until *HaShem*-יהו"ה your God," to the aspect of "up until, but not including" which is the aspect of *HaShem*'s-יהו"ה Unlimited Light that transcends all worlds. Through this, pardon and forgiveness are drawn down.

Discourse 4

Lulav V'Arava 5666

The Mishnah states,³³³ “The waving of the Lulav and willow was performed for six or seven days. Now, how was the Lulav waved for seven days? If the first day of the festival fell on Shabbat, the Lulav was waved for seven days; however, if it fell on a different day of the week it was waved for only six.” In other words, on the first day of the festival the commandment of Lulav superseded the Shabbat within the borders of Israel, but if it fell on a different day, it did not supersede the Shabbat. Now, the above was only true during the time of the Holy Temple. However, after the destruction of the Holy Temple, even if the first day of the festival falls out on Shabbat it does not supersede the Shabbat. The Talmud provides the reason for this prohibition,³³⁴ that it is because of the decree of Rabbah who said, “It is a restrictive measure lest a person takes his Lulav in his hand and goes to an expert to learn, thereby carrying it four cubits through a public domain.”³³⁵

Now, we must understand why the sages saw fit to uprooted a positive Torah commandment, on the basis of such a slight possibility? Additionally, when it comes to Lulav, aside for carrying, there is not much of a possibility of transgressing any actual prohibition. In this respect, the *mitzvah* of Lulav is unlike the *mitzvah* of blowing the Shofar, which is a skill.³³⁶ In contrast, except for carrying, the *mitzvah* of Lulav does not constitute any form of forbidden work (*melachah*), as discussed

³³³ Mishna Sukkah, beginning of Ch. 4 (Talmud Bavli, Sukkah 42b)

³³⁴ Talmud Bavli, Sukkah 42b

³³⁵ On the holy day of Shabbat we are forbidden from carrying anything for more than four cubits in a public domain.

³³⁶ Talmud Bavli, Shabbat 117b; 131b; Rosh HaShanah 29b

by Tosefot in Tractate Rosh HaShanah.³³⁷ This being the case, why did they uproot a Torah *mitzvah* on the basis of such a slight possibility?

Now, as known,³³⁸ the Sukkah represents the aspect of the encompassing lights (*Makifim*), as it states,³³⁹ “And the Sukkah shall be for shade in the day time etc.” It similarly states,³⁴⁰ “If the walls are up to twenty cubits high, a person sits in the shade of the Sukkah.” We therefore must understand the matter of the encompassing aspect of the Sukkah. Additionally, as known,³⁴¹ optimally, the rite of Lulav should specifically be performed in the Sukkah. We therefore must understand the relationship between the Lulav and the Sukkah. Additionally, it states about the Sukkah,³⁴² “You shall dwell (sit-*Teishvu*) in Sukkahs for seven days.” However, as known, the encompassing lights of *Makif*, do not dwell or become settled (*Hityashvut*). If so, what is the meaning of “dwelling” in Sukkahs?

Now, to understand this, we must first preface with what was previously explained about the verse,³⁴³ “To every end I have seen a beginning,” which refers to the revelations within

³³⁷ Talmud Bavli, Rosh HaShanah 29b, section entitled "Aval"

³³⁸ Meorei Ohr 60:15; Torah Ohr, Miketz 24b; Likkutei Torah Netzavim 48c; Drushim L'Shmini Atzeret 84a and on; Siddur Im DA"Ch 265a and on; Sefer HaMaamarim 5629 p. 369.

³³⁹ Isaiah 4:6

³⁴⁰ Talmud Bavli, Sukkah 2a

³⁴¹ Pri Etz Chaim, Shaar HaLulav, Ch. 3; Shaar HaKavanot, beginning of Drushei Chag HaSukkot; Sidder HaArizal, Kavanot Lulav V'Na'anuv; Mishnat Chassidim, Mesechet Yemei Mitzva Sukkah, Ch. 5; Siddur Admor HaZaken, Dinei Netilat Lulav; Sefer HaMaamarim 5736, disources entitled "BaSukkot Teshvu" p. 126 and on.

³⁴² Leviticus 23:42

³⁴³ In the previous discourse; Psalms 119:96

the order of the “chaining down of the worlds,” which are limited. That is, there is a cessation and end to their being drawing down. The automatic outcome of this is, “I have seen a *Ketz*” - meaning a beginning. This is because their beginning follows the first *Tzimtzum*-restraint. They are therefore in the category of “up until and including.” This being the case, from whatever level of consciousness a person has attained, he can perceive the next, higher level and grasp that it too is limited and has an end.

Now, *Ibn Yechia*³⁴⁴ explains this verse as follows, “To every end I have seen a beginning” – this means, “to every pleasure and delight.” *Iggeret HaKodesh*, epistle seventeen, similarly explains, “To every end-*Tichlah* (תכלה) refers to the expiry of the soul - (כליות) *Kallot HaNefesh*.” In other words, I have seen a beginning, end and limitation to the expiry and yearning of the soul. However, the continuation of the verse, “Your *mitzvah* is exceedingly broad” means that the pleasure inherent in the *mitzvot*³⁴⁵ is unlimited.” In *Midrash Rabbah Bereishit*, chapter ten,³⁴⁶ it states, “To every end - everything is limited, the heavens and earth are limited, (that is, all the pleasures in the heavens and earth are limited), except for one thing that has no limits. What is that one thing? It is Torah.”

As known, the explanation of the matter is that the faculty of “pleasure” is the loftiest of all the encompassing lights of the

³⁴⁴ Commentary to Chamesh Megilot and Ketuvim by Rabbi Yosef the son of David Ibn Yichia. Brought down in *Ohr HaTorah Bereishit* Vol. 3, p. 506a.

³⁴⁵ *mitzvot*

³⁴⁶ *Bereishit Rabba* 10:1

soul. This is in accordance with the statement;³⁴⁷ “There is nothing loftier than pleasure,” because pleasure even transcends the power of desire. It is clearly observable that pleasure is the cause of desire and that the reason a person has a desire for any given thing is because of the pleasure of it. Without the pleasure in the thing itself, there is no desire for it. This being the case, pleasure transcends desire and is its cause.

The same principle applies to all the powers of the soul, such as the soul-power of insight (*Chochmah*). It too is dependent upon pleasure, as in the dictum,³⁴⁸ “A person should always study what his heart desires (*Chafetz*),” and as known, the word *Chafetz* (desire), specifically refers to a desire that is pleasurable.³⁴⁹ Specifically as a result of the pleasure, he will have insight and bring forth novel ideas on the subject, as explained elsewhere.³⁵⁰ Similarly, we observe that a person will have an essential delight in something (such as building his home etc.) especially when it follows the dictates of his insight. This is because his insight goes according to the pleasure he has in it, as explained elsewhere.³⁵¹ In the same way, all the soul-powers depend on the pleasure in them and the pleasure is automatically drawn out to illuminate them etc. Nevertheless, the light of the pleasure that illuminates all the soul-powers is

³⁴⁷ Sefer Yetzirah 2:7

³⁴⁸ Talmud Bavli, Avoda Zarah 19a

³⁴⁹ Likkutei Torah, Shir HaShirim 28d; 33d; Responsa of the Tzemach Tzedek, Even HaEzer Vol. 2, siman 263, p. 8c.

³⁵⁰ Sefer HaMaamarim 5664, p. 270; 5665 p. 243; 5671 p. 6; 5672 Vol. 1, p. 91; p. 411

³⁵¹ Torat Chaim, VaYigash 90c and on; Hemshech 5672, Vol. 2, p. 1,116 and on.

only a glimmer of the pleasure. Because of this, there are changes and varying degrees of it.

For, as known,³⁵² an essence is indivisible and does not spread out of its essential self. Hence, the essential self of the soul, as it essentially is, does not spread forth or divide into its individual powers. Now, if there is a drawing forth from the essence of the soul, it is drawn out and illuminates as it essentially is - equal in all its particular powers. For example, when at a time of great joy there is a revelation of the aspect of the *Yechidah* level of the soul, such as on the wedding of an only child or the like; at such a time, the aspect of the *Yechidah* of the soul, including all its powers and faculties, from the intellectual powers, to the powers of speech and action, become revealed and the soul radiates equally in all of them, with great strength and revelation, as discussed elsewhere.³⁵³

Now, although this is a revelation of the hidden powers of the soul, as described elsewhere,³⁵⁴ nevertheless, at such a time, these hidden powers manifest within the revealed powers, because even then, he conceptualizes with the essential power of his intellect specifically according to the light of the intellect in his brain. This is because the power of intellect concealed in the soul is not in a state of intellect at all, as known and discussed elsewhere.³⁵⁵ In contrast, in the above-mentioned

³⁵² Moreh Nevuchim, Vol.1, Ch. 51; Torat Chaim 65a; Imrei Binah, Shaar HaKriyat Shmah, Ch. 8, p. 20a and on

³⁵³ Sefer HaMaamarim 5653 p. 239; 5654, p. 288 and on; 5658, p. 100

³⁵⁴ Discussed at length in Sefer HaMaamarim 5657 p. 223 and on, as well as the citations in the previous note.

³⁵⁵ Sefer HaMaamarim 5657 p. 205 and on; 5660, p. 113 and on

revelation, it indeed is in a state of the existence of revealed intellect, only that in the strength of its flow, there is an illumination and revelation of the essential light of the soul, thus giving him the capability of conceptualizing hidden and wondrous matters, which he would not otherwise be capable of conceptualizing.

In Addition, everything he conceptualizes at such a time comes in a way of actual comprehension of the essential brilliance of the concept, as it is. This is as explained elsewhere in the discourse entitled "*V'Chol HaAm Ro'im*" of the year 5665.³⁵⁶ This same principle applies to all the other powers, including the power of speech. It manifests within the revealed power of speech and so he speaks etc. In other words, the concealed powers manifest in the revealed powers, except that the power and strength of the soul illuminates in them equally.

It is similarly so regarding true repentance from the depths of one's heart, at which time the essential light of the soul radiates in a revealed way. For as known,³⁵⁷ regarding the service of the mind and heart, the revelations that come forth from the powers of the Godly soul are only the aspect of the revealed powers of intellect and emotions. That is, he will conceptualize and contemplate in his intellect, and will arouse love and fear of *HaShem*-יהו"ה, which is the revelation of the powers of the Godly soul, but only the revealed powers.

³⁵⁶ Sefer HaMaamarim 5665, p. 263 (which is a continuation of the referenced discourse.)

³⁵⁷ Sefer HaMaamarim 5651, p. 40 and on

However, the matter of repentance arouses the essential self of the soul, and he is “moved from his place” because of the constrictions caused by the sins and transgressions that soiled his soul in the course of the year, heaven forbid. Additionally, in the ten days of repentance, which is a time when the “luminary comes close to the sparks”,³⁵⁸ he considers his great distance in his heart, in that he has removed himself from *HaShem*’s-יהו"ה Godliness, which touches him to the depth of his soul. (In other words, he is touched both by his great distance, in that he finds himself entrenched in the *Kelipot*-husks and *Sitra Achara*-other side, that are³⁵⁹ “despised by *HaShem*-יהו"ה,” heaven forbid, and by the blemish he has caused, both above in the spiritual realm, and below in his soul, as explained elsewhere.³⁶⁰)

(This is especially so during the ten days of repentance, at which time the luminary is close. At this time the matter touches him to a greater degree in the innerness of his heart. This is similarly so at other auspicious times, such as during the midnight prayer of *Tikkun Chatzot*, or before prayer etc.)

He becomes embittered by this in his soul, to the point that his very essence is greatly moved by a powerful bitterness. This can be compared to very deep internal physical pain, God forbid, which causes the essential self of the soul to be stirred and moved. The same is so of a true penitent, that when the

³⁵⁸ Derech Chaim, p. 13d; 21b; 91a; Kuntres HaAvoda, end of Ch. 5; Sefer Hamaamarim 5687, p. 37

³⁵⁹ Deuteronomy 16:22

³⁶⁰ Sefer HaMaamarim 5665 p. 25 and on; 5703 p. 82 and on.

matter touches him to the inner depth of his heart, the essential self of his soul is stirred and moved by great bitterness. The result is that there is an automatic drawing and desire to come close to *HaShem* 's-יהו"ה Godliness, in that his whole being is moved, literally to the point of expiring.

He is not necessarily even conscious of this “drawing forth of the soul,” because, at this point, he only is aware of the bitterness and anguish he feels from his sense of distance. Therefore, he is not necessarily aware of being drawn close to Godliness (since this is the aspect of the³⁶¹ “inner, unheard voice”, which also is called “the cry of the heart” as discussed elsewhere³⁶²). Nonetheless, in truth, his Godly soul is very strongly drawn to *HaShem* 's-יהו"ה Godliness, but it is unfelt. This is because this “drawing” is caused by his great sense of distance, in that his current condition brings him great anguish. This causes him to flee from evil and death. The automatic result is that he flees to the place of life. However, the main thrust here is fleeing from evil and death.

In addition, his being drawn to Godliness is like a person who despairs in his soul, which makes this all the stronger. Now there are two matters in this, however only one applies here. This is because at times, a person despairs specifically because of his sensitivity to the Godly light. He feels its greatness, which causes him to despair at the impossibility of attaining such a lofty level.

³⁶¹ Zohar Vol. 1, p. 50b; 210a

³⁶² Sefer HaMaamarim 5651, p. 8 and on; 16 and on; 5656 p. 244 and on; 5660 p. 23 and on; 5662 p. 225 and on; Hemshech 5672 Vol. 1, p. 144 and on

However, here, the opposite is true. He does not feel the greatness of *HaShem*'s יהו"ה Godliness at all. Rather, he only is aware of his own lowliness and how he altogether is disconnected from *HaShem*'s יהו"ה Godliness. Because of his despair, he questions how closeness to Godliness could at all be possible for him, since he realizes his lowly stature and how far he has strayed from *HaShem*-יהו"ה. This causes him great anguish, which moves him to be drawn to *HaShem*'s יהו"ה Godliness with even greater strength. However, it is the despair itself over his distance that causes the great and overpowering anguish, and because of this, he is unaware that, in actuality, he is being drawn to Godliness.

Now, there is a similar aspect of arousal to repentance which is not due to the constrictions of one's sins, but is rather because of closeness to the Unlimited Light (*Ohr Ein Sof*) of *HaShem*-יהו"ה, that is, "closeness of the luminary". This arouses the soul to draw close to *HaShem*'s יהו"ה Godliness. Now, this too, is not because he feels the Unlimited Light of *HaShem*-יהו"ה and is therefore drawn to it, because then it would be a drawing forth and yearning known as the "desire of the heart" which is a level of service attained through intellect and reason. That is, because he feels the Unlimited Light of *HaShem*-יהו"ה, he therefore is drawn to it. Here however, he does not feel the revelation of the Unlimited Light, because this is an arousal of the soul as it transcends intellect and reason. Rather, it is caused by the closeness of the luminary to the spark.

(Actually, in relation to the true transcendent Essential Self of *HaShem*-יהו"ה, all are considered to be sinners and transgressors, as explained elsewhere.³⁶³ This is why in the ten days of repentance, all of us, regardless of our spiritual standing, confess, "We have sinned, we have betrayed etc."³⁶⁴)

Now in the above-mentioned revelation of the essential self of the soul, the essence illuminates all the other faculties equally. Proof for this is the fact that when the essential light is revealed, all the various faculties and emotions undergo a transformation of their essential nature, literally. As clearly observable in a true penitent, his very being changes from one extreme to the other, and he altogether no longer desires all the things he previously lusted for. As known, a penitent must be one who says, "I do not want," and indeed, this is how he is; he does not want anything at all. His only desire is for *HaShem's*-יהו"ה Godliness. Moreover, this desire is at full strength. He wants *HaShem*-יהו"ה alone and is sensitive to all Godly matters. This is because this greatly touches him on a very personal level, and as known, a person is sensitive to whatever touches him personally. He becomes sensitive to all Godly matters, which he previously had no feelings for.

Similarly, his intellectual powers undergo an essential transformation, because the foundations and basis of his intellectual makeup take on a different form. In other words, aside for the changes to his reasoning and grasp, there also are

³⁶³ Sefer HaMaamarim 5651 p. 75 an on; p. 212, 214 and on; 5659 p. 64

³⁶⁴ Taamaei HaMitzvot of the Arizal, Parshat Kedoshim; Pri Etz Chaim, Shaar HaSelichot, Ch. 8; Siddur HaArizal before Tachanun; Derech Mitzvotecha 28a

foundational principles, such as primary axioms, which he now accepts as true in his intellect. The foundational principles from the side of holiness and the foundational principles from the side of the *Kelipah*-husks and *Sitra Achara*-the other side, are different, and therefore, in a true penitent the foundational principles of his intellect undergo profound transformation.

We therefore find that all his various faculties undergo essential change and each becomes imbued with great strength and vitality. Even the physical manifestation of his faculties will be different, so that the *mitzvot* he performs will also be with great strength and much vitality. This is like how it is, that on Rosh HaShanah and Yom Kippur, every Jew fulfills the *mitzvot* differently than how he might fulfill them during the rest of the year. This is because, on such occasions, the essential light of his soul even illuminates his physical actions.

Now, all the above is the result of the illumination and revelation of the essential light of the soul. However, regarding the aspect of revelations of the soul as they radiate in the revealed powers, it only is a glimmer of the essential self of the soul. In regard to this glimmer, the more it is drawn forth and grasped in the revealed powers, the more concealed it becomes, and thus does not radiate in such a revealed way.

This may be understood by something that is clearly observable. When a person has insight into any given subject, his initial grasp comes from the power to conceptualize in his soul (*Koach HaMaskeel*). At that level, it does not yet bear the

characteristics of intellect altogether, as explained before.³⁶⁵ Nevertheless, from there insight is revealed. This is the first revelation of light in the revealed intellect. This may be compared to a “flash of lightning”³⁶⁶ because at this point it has not yet settled in the vessel of his mind. Rather, it only hovers above his mind in a state that is not yet fully grasped. Though he already knows it, he only knows it generally, rather than truly grasping it in the vessel of his mind.

The reason is because the illumination of *Chochmah*-insight comes primarily from the **light** of the intellect, rather than the intellect itself. Because of this, he cannot fully grasp or express it in letters, whereas it is specifically through the letters that the matter can be grasped. This is because this primary revelation is of the light, rather than the intellect, and it is impossible for light to be grasped through letters.³⁶⁷ Only afterwards does the conceptual point come to be grasped and understood. This happens specifically when the light becomes concealed. Only then can the intellect be felt and grasped and all the details of the concept can be expanded and comprehended, in and of themselves. The same is true of the concept as a whole; it comes to be actually grasped in the vessel of the mind. However, we clearly observe that when the concept becomes grasped and comprehended, the light of the concept becomes concealed, whereas the intellect of the

³⁶⁵ Earlier in this discourse.

³⁶⁶ Tanya, Igeret HaKodesh, end of Epistle 15 (124a). Torah Ohr, Bereishit 6c; Likkutei Torah, Shlach 44d; Matot 87c; Ve'Etchanan 2d; 3c; Tetzze 39a and on; Drushim L'Shmini Atzeret 85d; Torat Chaim Bereishit 10a; Noach 47d and on; Pirush HaMilot 6d; Hemshech 5672 Vol. 2, p. 1,198; Sefer HaMaamarim 5689 p. 130.

³⁶⁷ Igrot Kodesh of the Rebbe, Vol. 3, p. 33

concept becomes felt and apparent to a greater degree. The more that the concept is grasped, the more the light becomes concealed.

The same is true of the light of the pleasure that illuminates the intellect. At the initial point of insight, which comes like a flash of lightning, there is a much greater radiance and revelation of the pleasure. This is similar to the statement,³⁶⁸ “The face of Rabbi Elazar shone when he discovered a new Tosefta.” This pleasure comes from the essence of the concept, which is not so once it is grasped in a way of comprehension. This is because although³⁶⁹ the revelation of *Atik* is in *Binah*-comprehension,³⁷⁰ this is only because in *Binah*-comprehension it becomes more pronounced and felt. Nevertheless, the primary revelation of pleasure is in *Chochmah*-insight, and within *Chochmah*-insight itself, the primary pleasure is from the essential light that radiates, whereas in *Binah*-comprehension, the pleasure is only from the aspect of the intellect.

We therefore find that regarding the general revelation of the light of the soul, particularly the revelation of pleasure; it is not equal throughout all the various faculties of the soul. In the faculty of *Chochmah*-insight there is greater revelation than in the faculty of *Binah*-comprehension. In addition, the revelation of pleasure in *Chochmah*-insight, which flashes like a lightning-bolt, only takes place during the actual moment of insight.

³⁶⁸ Talmud Yerushalmi, Shabbat 8:1; Kohelet Rabba 8:1

³⁶⁹ Biurei HaZohar, Tzemach Tzedek, Vol. 1, p. 364 and on

³⁷⁰ Torah Ohr, Lech Lecha 11b; Torat Chaim 81b and on

However, with the slightest passage of time, the concept “ages” for him, so to speak, and the pleasure dissipates. This is all the more so, regarding the pleasure of comprehension and grasp. It too dissipates shortly. From this, we understand that the pleasure drawn into the faculties is only a glimmer of the essential pleasure.³⁷¹

This is likewise so in regarding the service of *HaShem*-יהו"ה (*Avoda*). That is, when a person contemplates (*Hitbonenut*) and directs his contemplation towards *HaShem*-יהו"ה Godliness, blessed is He, and the greatness of His Unlimited Light (*Ohr Ein Sof*), he will be aroused with love and fear of *HaShem*-יהו"ה in his heart, in a revealed manner. Alternatively, his love and fear of *HaShem*-יהו"ה may remain hidden in the contemplation itself, for he delights in the Godliness that he grasps. Nevertheless, this is only a glimmer of the Unlimited Light (*Ohr Ein Sof*) of *HaShem*-יהו"ה, blessed is He, for as known,³⁷² whatever comes into grasp is distant from the Essential Self, because about the Essential Self of the Unlimited Light of *HaShem*-יהו"ה it states,³⁷³ “No thought at all can grasp Him.” Therefore, whatever illumination there is in a way of comprehension is only the aspect of a glimmer.

Even in the aspect of the “sight” of *Chochmah*-insight, there is not truly an illumination from the Essential Self of the Unlimited Light of *HaShem*-יהו"ה. Proof of this is from Moshe,

³⁷¹ Sefer HaMaamarim 5647 p. 103; Torat Chaim, Shmot Vol. 1, p. 102a and on

³⁷² Sefer HaMaamarim 5677 p. 27; 5682 p. 24

³⁷³ Tikkunei Zohar 17a;

who corresponds to the aspect of *Ma"H* of *Chochmah*-insight, as he stated,³⁷⁴ “*V’Nachnu Ma’H* - and what are we.” For as written,³⁷⁵ “And the man Moshe was very humble, more than any man on the surface of the earth,” because he was in the state of essential *Bitul*-negation of self of *Chochmah*-insight. Nevertheless, he requested of *HaShem*-יהו"ה,³⁷⁶ “Please show me Your glory,” to which he was answered,³⁷⁷ “You cannot see My face... you shall see My back, but My face shall not be seen.” This is because whatever is revealed in the aspect of the “sight” of *Chochmah*-insight is not the aspect of the Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself.

From this we can understand how it is above in Godliness, that the aspect of the radiance of the Unlimited Light (*Ohr Ein Sof*) that radiates in the ten *Sefirot* of the world of *Atzilut*-Emanation is only a mere glimmer. For although it states in *Etz Chaim*³⁷⁸ that within *Chochmah*-insight there is a radiance of the Unlimited Light of *HaShem*-יהו"ה in a way of closeness, this only refers to the fact that the Unlimited Light radiates in *Chochmah*-insight more than how it radiates in *Binah*-comprehension. Nevertheless, it is not an illumination of the Essential Self. This is why there are differences between the revelations in *Chochmah*-insight and the revelations in *Binah*-comprehension. For, when there is an illumination from the Essential Self of His Unlimited Light (*Atzmut Ohr Ein Sof*), He illuminates them all equally. This accords with the explanation

³⁷⁴ Exodus 16:7-8

³⁷⁵ Numbers 12:3

³⁷⁶ Exodus 33:18

³⁷⁷ Exodus 33:20-23

³⁷⁸ *Etz Chaim*, Shaar 42, Ch. 13

above in the analogy of the soul, and it is similarly so above in Godliness. For example, in the “coming future” when there will be a revelation of *HaShem* 's-יהוה Essential Self, the revelation will be equal throughout all the chaining down of the worlds.

This then, is the meaning of the verse, “I have seen a beginning to every end,” which refers to all the pleasures throughout creation. For the source of the worlds is from the aspect of *Chochmah*-insight, as it states,³⁷⁹ “In *Chochmah*-insight You have made them all,” and it is the beginning of the chaining down of the worlds. This is as stated in *Zohar*³⁸⁰ about the verse³⁸¹ “And God said, let us make man,” “In the entire act of creation, *Abba*-father (*Chochmah*) said to *Imma*-mother (*Binah*) etc.” About all this, “I have seen a beginning,” meaning that it all is in a way of measure and limitation. This is because it only is a glimmer from the aspect of the Supernal pleasure, which manifests in the chaining down of the worlds (*Hishtalshelut*).

Similarly, the general desire for all of creation is only the aspect of the externality of His will, blessed is He, because, as known,³⁸² the entire matter of the inner desire for creation is solely for the purpose of Torah and *mitzvot*. This is like the statement,³⁸³ “The word ‘*Bereishit*-In the beginning’ refers to two things that are called “*Reishit*-primary.” These are the

³⁷⁹ Psalms 104:24

³⁸⁰ *Zohar* Vol. 1, p. 22a

³⁸¹ Genesis 1:26

³⁸² Maamari Admor HaEmtza'ee, *VaYikra*, Vol. 2, p. 813 and on

³⁸³ *Bereishit Rabba* 1:4; *VaYikra Rabba* 36:4; Rashi & Ramban commentary to Genesis 1:1

Jewish people who are called “*Reishit*-primary” and Torah, which is called “*Reishit*-primary.” This refers to *HaShem*’s-יהו"ה primary, inner intention for creation, whereas the desire for creation itself is external to this. It therefore is readily understood that the aspect of the pleasure in His desire for creation is only a glimmer of the essential pleasure. This is not so of the desire for Torah and *mitzvot*, which is His inner essential desire. Therefore, within this desire is a manifestation of the aspect of His essential Supernal pleasure.

This then, is the meaning of “I have seen a beginning to every end.” That is, every aspect of pleasure and expiry, referring even to the Godly pleasure experienced by the souls, comes with measure and limit. This is true whether it is the Godly delight of the souls in the garden of Eden in their countless ascents from level to level, as discussed before, or whether it is the delight of the souls here below, which is achieved through serving *HaShem*-יהו"ה, blessed is He, through *Hitbonenut*-contemplation of His Godliness and the “sight” of *Chochmah*-insight. The same is true of the revelation of pleasure that radiates in the chaining down of the worlds. They all are in an aspect of measure and limit, for they are merely a glimmer of the pleasure.

However, the verse continues, “Your commandment is exceedingly broad.” This is because the pleasure in His desire for the *mitzvot* is from His inner essential pleasure, which completely transcends His pleasure and desire for the chaining down of the worlds. This is especially so regarding the physical performance or “actualization” of the *mitzvot*, since “the end

action arose first in thought.”³⁸⁴ It is specifically this desire for the actual fulfillment of *mitzvot* that is the ultimate, inner intention in *HaShem*’s-יהו"ה inner Essential Self, blessed is He. It is therefore specifically through this, that His inner essential pleasure is drawn forth, as it states,³⁸⁵ "It brings satisfaction before Me that I commanded and My will is fulfilled." This "satisfaction before Me", refers to His inner, essential pleasure and comes about specifically when “My will is fulfilled” in actuality.

This is why in the “coming future” there will be a true revelation of that which is drawn forth, which currently is accomplished by our service when we fulfill *HaShem*’s-יהו"ה *mitzvot*. Moreover, this revelation will specifically be here below. In truth, the actual fulfillment of the *mitzvot* creates a vessel for *HaShem*’s-יהו"ה Godliness, even in our times. However, its revelation will be in the “coming future.” This is because there then will be a revelation here below of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה (*Atzmut Ohr Ein Sof*). In other words, there will be a revelation of His simple essential pleasure that is manifest in the fulfillment of the *mitzvot*.

From the above, we can understand why those who perform the *mitzvot* are called³⁸⁶ “Those who actualize the will of the Ever-Present One.” At first glance, this statement is not understood. Why are they called “those who actualize the will

³⁸⁴ Lecha Dodi, Friday night prayers.

³⁸⁵ Torat Kohanim and Rashi to Leviticus 1:9; Sifri and Rashi to Numbers 28:8

³⁸⁶ Talmud Bavli, Brachot 35b

of the Ever-Present One?" Even before the Torah was given, was there not already a drawing forth and actualization of *HaShem*'s-יהוה" Supernal will through the creation and coming into being of the worlds?

This is as stated, "*Bereishit Bara*-In the beginning God created etc.," which Onkelos translated as, "*Bekadmin Bara*," which refers to the aspect of the *Keter*-crown.³⁸⁷ And as known, the *Keter*-crown refers to the aspect of desire,³⁸⁸ as in the verse,³⁸⁹ "You crown him with desire, like a shield." It similarly states,³⁹⁰ "I have said, 'The world will be built with kindness,'" which refers to a "saying" (*Amirah*) in His will, as stated elsewhere.³⁹¹ We likewise say,³⁹² "Blessed is He who said (*Amar*), and the world came into being etc.," or in the words of the *Zohar*,³⁹³ "When it arose in His will to create the worlds," or,³⁹⁴ "in the beginning of the arousal of the King's will to rule etc." Similarly, *Etz Chaim* states,³⁹⁵ "When it arose in His simple will etc."

From all the above verses and references we see that there already was a drawing forth of His will with the creation of the worlds. If this is so, why then are Jews referred to as "those

³⁸⁷ *Torat Chaim*, *Bereishit 7c* and on

³⁸⁸ *Pardes Rimmonim*, *Shaar 23*, Ch. 20, "*Ratzon*"; *Hemshech 5672*, Vol. 1, p. 2 and on

³⁸⁹ *Psalms 5:13*

³⁹⁰ *Psalms 89:3*

³⁹¹ *Likkutei Torah*, *Shir HaShirim 11d* and on; *Maamarei Admor HaEmtza'ee*, *Drushei Chatunah Vol. 1*, p. 34 and on; *Sefer HaMaamarim 5651 p. 172* and on

³⁹² *Baruch SheAmar* prayer

³⁹³ *Zohar Vol. 1*, 86b

³⁹⁴ *Zohar Vol. 1*, 15a

³⁹⁵ *Etz Chaim*, beginning of *Shaar HaKlallim*

who actualize the will of the Ever-Present One” through their fulfillment of the *mitzvot*?

An additional question that arises from the above statement, is that immediately before performing the *mitzvot* we say, “This is with the intention of unifying the Holy One blessed is He with His Indwelling Presence (*Shechinah*).” Now, it was explained before³⁹⁶ that this refers to the unification of how *HaShem*-יהו"ה transcends all the worlds (*Sovev Kol Almin*), with how He fills all worlds (*Memaleh Kol Almin*), which is accomplished through fulfilling His *mitzvot*. However, since there already was a drawing forth of His desire to bring about worlds, and since desire corresponds to the aspect of His transcendence (*Sovev*), there already was a unification of the Holy One blessed is He and His Indwelling Presence (*Shechinah*), at the time of creation. (This is the meaning of “*Abba*-father (*Chochmah*) said to *Imma*-mother (*Binah*)” or the unification of *Zeir Anpin* and *Malchut*, all of which refer to the unification of the Holy One blessed is He and His Indwelling Presence (*Shechinah*). Moreover, although it is known that the actualization of creation is brought about by the aspect of how *HaShem*-יהו"ה fills the worlds (*Memaleh*), nevertheless, this is specifically through the power of how He transcends the worlds (*Sovev*), which is what dictates and gives power to the inner lights, as explained elsewhere.³⁹⁷) This being so, what then is this matter of the unification of the Holy One blessed is He and

³⁹⁶ In the first discourse of the series - "Yom Tov Shel Rosh HaShanah 5666".

³⁹⁷ Torah Ohr, Megillat Ester 90b and on; Sefer HaMaamarim 5648 p. 180; 5650 p. 329; 5679 p 665 and on; 5691 p. 95 and on;

His Indwelling Presence (*Shechinah*) accomplished by fulfilling the *mitzvot* specifically?

Rather, the explanation is that, in truth, even now we need to draw forth His desire to create the worlds, through arousal from below. This is as stated in Etz Chaim,³⁹⁸ that at first, the arousal was³⁹⁹ “because He delights in kindness,” but afterwards, it depends on arousal from below. This is because the Essential Self of the Unlimited Light of *HaShem*-יה"ה transcends all *Sefirot* and qualities, as stated,⁴⁰⁰ “He is One, but not a numerical one of the ten *Sefirot* whatsoever... He is wise but not with a knowable wisdom... He is not of any of these qualities at all etc.” (As explained elsewhere,⁴⁰¹ when we call Him wise, blessed is He, it is only to remove the notion that He is lacking wisdom, but this is not to say the He is wise in a way of actual wisdom that is called a “knowable wisdom.”)

Now, just as He is completely removed and transcends the aspects of insight, comprehension, or the emotional qualities, He likewise is removed from the aspect of desire. For even the arousal of His desire to create, only comes about through *Tzimtzum*-constriction. As we see that the word “*Ratzon*-desire (רצון)” shares the same letters as “*Tzinor*-a pipe (צנור),” which constricts.⁴⁰² Hence, it too is a completely novel creation relative to His Unlimited Light (*Ohr Ein Sof*). This is similar

³⁹⁸ Etz Chaim, Shaar 8, Ch. 6

³⁹⁹ Micah 7:18

⁴⁰⁰ Tikkunei Zohar, Introduction 17a

⁴⁰¹ Likkutei Torah, Pekudei 6c; Hemshech 5672 Vol. 2 p. 1,080; 5679 p. 584 and on; 5693 p. 528 and on

⁴⁰² Likkutei Torah of the Arizal, Toldot 25:21; Tisa 34:7; Pri Etz Chaim, Shaar HaSelichot Ch. 8;

to the words of the prayer,⁴⁰³ “In His kindness He renews the act of creation every day, constantly.” That is, the drawing forth of His desire to create and bring the worlds into being at every moment is a matter of novelty and renewal, because relative to His Essential Self, it is novel and requires renewal, being that it has no relationship to Him whatsoever. This accords to the explanation in the discourse entitled, “And the entire nation saw,” of the year 5665.⁴⁰⁴ It therefore is necessary for us to constantly draw forth this aspect of His desire anew, that He should constrict Himself, as it were, and desire to create the worlds and bring them into existence.

This is like how on Rosh HaShanah we renew the drawing forth of the desire for the creation of the worlds, which, in general, is the matter of arousing His desire for kingship, for “there is no king without a nation.”⁴⁰⁵ This is because on Rosh HaShanah, everything reverts to its primordial source,⁴⁰⁶ and the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה becomes completely removed from the aspect of desire. This is why, on Rosh HaShanah it is necessary to draw forth *HaShem*'s-יהו"ה desire for kingship and the existence of the worlds. This is accomplished through accepting the yoke of the Kingdom of Heaven with our very essence and through the reciting the ten verses of kingship. In other words, it is a

⁴⁰³ Yotzer blessing.

⁴⁰⁴ Sefer HaMaamarim 5665, p. 236 and on

⁴⁰⁵ Rabbeinu Bachaye to Vayeshev 38:30; beginning of Balak, 24; Sefer HaChayim L'Achei HaMaHaRaL, Sefer Geula V'Yeshua, Ch. 2; Emek HaMelech Shaar 1, Ch. 1; Tanya Shaar HaYichud V'HaEmunah Ch. 7; Igeret HaKodesh, Epistle 20, p. 130b; Likkutei Torah, Balak 68c; Netzavim 44d

⁴⁰⁶ Pri Etz Chaim, Shaar Rosh HaShanah Ch. 1; Likkutei Torah, Netzavim p.

“remembrance of the first day,”⁴⁰⁷ on which creation was brought about⁴⁰⁸ “because He delights in kindness,” and we draw forth this desire anew on Rosh HaShanah. The same is true throughout the whole year for,⁴⁰⁹ “In His kindness, He renews the act of creation every day, constantly.” We therefore need to draw this aspect of His desire, constantly.

This is accomplished through fulfilling Torah and *mitzvot*, as it states,⁴¹⁰ “The Holy One, blessed is He, made a condition with all of creation etc.” It similarly states,⁴¹¹ “These are the generations of the heavens and the earth,” regarding which the sages commented⁴¹² that the heavens and earth exist, “In the merit of⁴¹³ ‘These are the names of the children of Israel’ and in the merit of⁴¹⁴ ‘These are the *mitzvot*.’” This is why Torah scholars are called⁴¹⁵ “builders,” for they are involved in the construction of the world. On the simplest level, this is because through their involvement in Torah study they draw forth *HaShem*’s יהוה desire to create the worlds and it is through this that the worlds are sustained. This is the simple explanation of the statement,⁴¹⁶ “The righteous sustain the world that was created through ten utterances.”

⁴⁰⁷ Zichronot section of Musaf prayer on Rosh HaShanah

⁴⁰⁸ Micah 7:18

⁴⁰⁹ Yotzer blessing.

⁴¹⁰ Talmud Bavli, Shabbat 88a; Avoda Zarah 5a

⁴¹¹ Genesis 2:4

⁴¹² Shmot Rabba 48:1; Midrash Tanchuma Vayakhel 4

⁴¹³ Exodus 1:1

⁴¹⁴ Leviticus 27:34; Numbers 36:13

⁴¹⁵ Talmud Bavli, Shabbat 114a

⁴¹⁶ Mishnah Avot 5:1

It is explained elsewhere⁴¹⁷ that the drawing forth of vitality to sustain the worlds, which “are renewed in His kindness,” is through doing one’s business honestly and faithfully. This is because the creation of the worlds is called⁴¹⁸ “*Melachah*-work (מלאכה),” and this is why the word “*Melachah*-work (מלאכה)” has the same numerical value as *HaShem*’s יהו"ה title, “*E”l Adon”ay* (א"ל אדנ"י).”⁴¹⁹ This is because His title “*E”l Adon”ay* (א"ל אדנ"י)” relates to actualization,⁴²⁰ and corresponds to the matter of the “work” of creating the worlds, which are renewed by His kindness. The drawing forth of this renewal is accomplished through doing our business dealings faithfully and honestly, for this too is called “*Melachah*-work.” We know this from what the prophet Yonah was asked,⁴²¹ “What is your *Melachah*-work,” about which the commentaries⁴²² explain that they asked him, “Do you do your business honestly and faithfully?” In other words, when a person conducts his business and does his work with honesty and faithfulness, without a shred of sin, cheating or theft, heaven forbid, he causes the Unlimited Light of *HaShem*-יהו"ה, blessed is He, to be drawn into the aspect of “*Melachah*-work.”

⁴¹⁷ Sefer HaMaamarim 5631 Vol. 1, p. 4 and on; 5679, p. 40 and on; 5698, p. 82 and on

⁴¹⁸ Ohr HaTorah, Yitro, p. 951

⁴¹⁹ Me'orei Ohr, 40:30; Ohr HaTorah, Bereishit Vol. 2, p. 458a; Yitro, p. 955

⁴²⁰ Pri Etz Chaim, Shaar Olam HaAsiyah, Ch. 3; Likkutei Torah Masei 89b; Sefer HaMaamarim 5632 Vol. 1, p. 149; Vol. 2, p. 375

⁴²¹ Jonah 1:8

⁴²² Metzudat David on the referenced verse

Now, this can be explained according to what is written elsewhere,⁴²³ that there are two kinds of “*Melachah-work*” corresponding to two kinds of servants. The first servant performs lowly work, such as chopping wood and the like. These are tasks that are below the dignity and honor of the master to do himself, like chopping wood or setting the table and the like. When the servant performs these tasks, he serves his master by doing work that the master himself would not lower himself to do. This is called a poor servant, who takes pleasure from the labor of his hands and the toil of his work. The work is lowly, but is fitting to his stature and being, and at fitting times, he is compensated for his work.

The second servant is one who performs refined and intellectual tasks, things that the master himself would also do, such as managing the business, cutting diamonds and precious stones, and the like. These are honorable professions that enrich the master. Therefore, when the servant performs this work he is called “**his** servant,” for he performs work that the master himself would otherwise do, and completes it instead of his master.

This analogy may be applied to understanding service of *HaShem*-יהו"ה as well. This is because the creation and existence of the worlds is from the aspect of the Supernal speech of *Malchut* of *Atzilut*, as it states,⁴²⁴ “And *Elohi*”m-

⁴²³ Discourse entitled "And now Israel" in Maamarei Admor HaZaken 5562, footnote 1; Shaarei Teshuva of Admor HaEmtza'ee Vol. 1, p. 71a and on; Hanachot 5577 p. 292; Sefer HaMaamarim 5671, p. 171; 5679 p. 42

⁴²⁴ Genesis 1:3 and on

אלהים said,” and,⁴²⁵ “The world was created with ten utterances.” This is because the speech of the Holy One blessed is He, is considered to be an action.⁴²⁶ This may be compared to lowly work, such as chopping trees, about which it states,⁴²⁷ “It is not fitting for the King to be involved in matters of a commoner, for it would involve lowering himself greatly. This is the meaning of the rabbinic adage,⁴²⁸ “In a place that you find *HaShem* 's-יהו"ה greatness, that is where you find His humility.” This is why, in this case, a servant who is compensated for his work is necessary.

(Nevertheless, one must fulfill the words of the sages,⁴²⁹ “Do not be like servants who serve their master in order to receive reward.” In other words, when it states that the toil should not be done only for reward, we could say that this kind of toil could solely be to receive the reward, which is not so of intellectual toil. This is because intellectual toil is not for any reward, but for the toil itself. The proof is that even the master himself performs this higher kind of toil. In contrast, in the other kind of toil, even if the servant is working for the sake of compensation, nonetheless, generally speaking, this kind of work is usually done for compensation. In other words, the work itself is not paramount and essential, in and of itself, and if it were possible to do without it, it would not be done at all.

⁴²⁵ Mishnah Avot 5:1

⁴²⁶ Bereishit Rabba 44:22; Yalkut Shimoni Lech Lecha 78; Rashi to Genesis 15:18; Talmud Bavli Shabbat 119b

⁴²⁷ Zohar Vol. 3, p. 149b

⁴²⁸ Talmud Bavli, Megilla 31a

⁴²⁹ Mishnah Avot 1:3

It therefore is not of paramount importance, but only to receive reward etc.)

This is as stated in Zohar (Pinchas 223b), about the three kinds of servants mentioned in the “Prayer of David.”⁴³⁰ About this kind of toil David stated,⁴³¹ “Save your servant...for I am poor and impoverished etc.” At first he approaches like a beggar standing at the door, so that afterwards he may receive a reward. In other words, through the aspect of lowliness, in that he lowers himself during prayer, like a beggar who has nothing of his own, he affects a response of lowliness from above in *HaShem*’s-יהו"ה Godliness, in that *HaShem*-יהו"ה also lowers Himself, as it were, to create and vitalize the worlds.

This is like accepting the yoke of the heavenly kingdom, which is literally compared to a yoke that is imposed upon a person. In other words, this is when a person does not truly desire to serve *HaShem*-יהו"ה with all his being, but must force himself to do so, by accepting the yoke. That is, it specifically applies to a person for whom *HaShem*’s-יהו"ה Godliness is greatly concealed in his soul, in that he altogether does not become aroused by matters of Godliness. The rectification for this is to accept the yoke of Heaven upon himself (*Kabalat Ol Malchut Shamayim*), specifically by force of willpower.⁴³² That is, in every matter, he forces himself to do the opposite of his desire. This even helps him overpower the encompassing lights of the external husks (*Kelipah*). Though he has no feeling

⁴³⁰ Psalm 86

⁴³¹ Psalm 86:2 - 86:1 in reverse order.

⁴³² Maamarei Admor HaZaken 5562, p. 264 and on

for *HaShem* 's-יהו"ה Godliness whatsoever, he does the right thing anyways, by accepting the yoke of Heaven upon himself (*Kabalat Ol*). However, this is comparable to a poor servant, who has no personal desire for Godliness, in and of himself. Rather, he only pleads,⁴³³ “My God, save your servant.” In and of itself, this kind of service is not a lofty service that is of paramount importance, but is simply a necessary service.

The second kind of servant is one who performs honorable work that the master would otherwise do himself, such as cutting diamonds and other precious stones. He does this in place of his master. This refers to drawing down Godly revelations into the worlds by fulfilling *HaShem* 's-יהו"ה Torah and *mitzvot*. This is the matter of wealth.⁴³⁴ In other words, it is not merely to vitalize and sustain the worlds, but is rather an aspect of wealth, in that it draws down additional revelation of *HaShem* 's-יהו"ה Godliness into the worlds, in excess of what is merely needed to sustain them.

This may be understood⁴³⁵ through the verse,⁴³⁶ “Your cheeks are comely with rows, your neck with beads.” The words “your neck with beads” refers to the aspect of precious stones and diamonds that are bound together by a thread. The thread goes through and unites them all, so that they become inseparable.

⁴³³ Psalm 86:2

⁴³⁴ Sefer HaMaamarim 5660 p. 53 and on; Meluket Vol. 4, p. 25, p. 36

⁴³⁵ This next section is based on Likkutei Torah, Shir HaShirim p. 13a

⁴³⁶ Song of Songs 1:10

This is analogous to,⁴³⁷ “The voice is the voice of Yaakov,” which refers to the voice of Torah,⁴³⁸ “whose foundation is in the holy mountains”, referring to the aspect of the supernal *Chochmah*-insight of *Atzilut*-emanation. It manifests within physical matters, such as the six orders of the Mishnah, which include the order of *Zera'im*-seeds and *Mo'ed*-holidays etc. This is why it is called⁴³⁹ "יהו"ה-*HaShem*," because it is like a path or road upon which a person travels from his place to another distant place. Likewise, Torah constitutes the “travelling” of *Chochmah*-insight through the whole chaining down of the worlds, until it reaches this world.

This is called “the voice of Yaakov (יעקב),” which is a composite of the letter *Yod*-י and the word *Ekev*-heel-עקב.⁴⁴⁰ This represents the “thread” of *Chochmah*-insight that⁴⁴¹ “threads through from the highest end to the lowest end.” In other words, it may even be found in the concluding end, which is very distant from the beginning end. The “Lowest end” refers to this world, which is called⁴⁴² “the world of separation.” Nevertheless, the “supernal voice” is drawn down from above, so that even this world is connected and unified to *HaShem*’s-יהו"ה unity, blessed is He. The same is true of the *mitzvot*, which are also called, “The ways of *HaShem*”-יהו"ה,” since it is through them that *HaShem*’s-יהו"ה Unlimited Light is drawn down to manifest within physical objects, unifying them to His

⁴³⁷ Genesis 27:22

⁴³⁸ Psalms 87:1

⁴³⁹ Psalms 25:10

⁴⁴⁰ Etz Chaim, Shaar 3, Ch. 2; Pardes Rimonim Shaar 23, Ch. 10 "Yaakov"

⁴⁴¹ Exodus 26:28; Zohar Vol. 1, p. 1b; Vol. 2, p. 175c;

⁴⁴² Zohar Vol. 1, p. 22a; 155a; Vol. 3, p. 110a

Unlimited Light, blessed is He. (See Torah Ohr,⁴⁴³ in the discourse entitled “Who is like *HaShem*-יהו"ה our G-d.”)

Now, above in Godliness, this represents the drawing down of the *Kav*-line, which is called,⁴⁴⁴ “The precious and holy thread” because it illuminates and manifests within *Chochmah* of *Atzilut* and within the world of *Atzilut* in general, so that there can be an illumination and revelation of the *Kav*-line even in the worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation, Action) in that it is like a thread that unifies.

Now, the aspect of boring holes through the precious stones, thus making it possible for them to be bound together, refers to the fact that one must make an empty space within himself, so to speak, as in the verse,⁴⁴⁵ “My heart is empty within me.” That is, one must become an empty vessel in order to contain⁴⁴⁶ that which is drawn down from the Unlimited Light of *HaShem*-יהו"ה, blessed is He. This is because His Unlimited Light only dwells or becomes revealed in a person who has nullified his own existence (*Bitul B'Metziut*) completely to *HaShem*-יהו"ה, blessed is He, to the point that he literally is as nothing (*Ein*). He thus takes up no space at all and is not a separate something (*Yesh*) unto himself. One achieves this “self-nullification” (*Bitul*) through the “voice of Yaakov,” as it states,⁴⁴⁷ “the voice arouses the intention.” This refers to

⁴⁴³ Torah Ohr, Miketz, p. 38c and on; 39b and on

⁴⁴⁴ Zohar Vol. 3, p. 134a

⁴⁴⁵ Psalms 109:22

⁴⁴⁶ Talmud Bavli, Brachot 40a; Sefer HaMaamarim 5634 p. 302 and on

⁴⁴⁷ Reishit Chochmah, Shaar HaKedusha Ch. 15; Shnei Luchot HaBrit, p. 82b; Tur Orach Chayim, Siman 61; Shulchan Aruch Admor HaZaken, Siman 65, 101:3; Sefer HaMaamarim 5659, p. 6.

the level of “*Kavanah*-intention” of the soul, in which the soul desires to leave the sheath of the body and “gush into the bosom of her father,” with total nullification of self, to become unified with the source of all life and pleasure, the Unlimited Light of *HaShem*-יהו"ה, blessed is He.

Thus, the drawing down of vitality through doing business honestly and faithfully is like the simple servant who serves his master to receive reward. In other words, this only draws down the vitality necessary to sustain the worlds. However, through fulfilling *HaShem*'s-יהו"ה Torah and *mitzvot*, we draw down actual revelation of His Godliness into the world.

The difference between these two kinds of work and labor may be understood in a more refined way, as follows: Simple work, like chopping wood etc., or like doing one's business honestly and faithfully, corresponds to the matter of “the toil of refinement (*Avodat HaBirurim*).” This refers to the toil of gathering and assembling the sparks of Godliness that have fallen into this “world of separation (*Alma D'Pruda*).” This is the meaning of the verse,⁴⁴⁸ “And you shall gather your grain,” as is explained elsewhere.⁴⁴⁹

This is accomplished through doing one's work or attending to one's business in physical matters, when it is done honestly and faithfully, without the slightest hint of transgression. Through conducting himself honestly in his business affairs, a person refines and gathers the Godly sparks

⁴⁴⁸ Deuteronomy 11:14

⁴⁴⁹ Sefer HaMaamarim 5626 p. 169; p. 171; 5631 Vol. 1, p. 5

that have become scattered and separated in these physical matters. This is all the more so, if his intentions are for the sake of Heaven, in that his desire to make a profit is for the purpose of giving charity, studying Torah and doing *mitzvot* etc. This is likewise so if his business dealings do not distract him from his prayers and Torah study. That is, he does not become so totally consumed and absorbed in his work that it impedes his spirituality. Rather, through conducting his business affairs in the proper manner, he refines and uplifts the Godly sparks hidden in physical matters.

This also includes eating for the sake of Heaven. That is, though the food he eats is physical, he makes the appropriate blessings before and after eating, thus uplifting the food. Moreover, for him, the act of eating itself is for the sake of Heaven, rather than simply to satisfying his lusts. Instead, he eats only with the purpose in mind of deriving the energy to study *HaShem's* יהו"ה Torah, pray to Him and do His *mitzvot*. This is especially true if while eating he consciously intends to derive vitality from the sparks of holiness in the food,⁴⁵⁰ as it states,⁴⁵¹ “Not by bread alone does man live, but by everything that proceeds out of the mouth of *HaShem*-יהו"ה does man live etc.” This refines the sparks that fell into physicality and uplifts them.

⁴⁵⁰ Likkutei Torah of the Arizal, to Deut. 8:3; Torah Ohr, Noach 9d; Beshalach 65d; Likkutei Torah, Tzav, 13b; Emor, 38c; Matot 81b; Ekev 14a

⁴⁵¹ Deuteronomy 8:3

However, as known,⁴⁵² this ascent is only within the worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation, Action). However, it does not cause an ascent of the sparks to unify them to the Godliness of the world of *Atzilut*-Emanation. Rather, it only is through the total nullification of one's being (*Bitul B'Metziut*) that there can be an ascent to *Atzilut*. This is as known⁴⁵³ regarding the difference between Yosef and the other tribes. The service of the other tribes was to refine the worlds of *BY"A*, which is the negation of the aspect of *Ba"N*, and is only the "negation of the something" (*Bitul HaYesh*). Through this kind of self-nullification, one draws down a radiance of the world of *Atzilut* into the world of *Briyah*, within the chamber of the Holy of Holies of *Briyah*, as explained elsewhere.⁴⁵⁴

In contrast, Yosef was the aspect of the negation of *Ma"H*, which is the matter of the total nullification of his very being. Through this, he could uplift all the holy sparks so that they actually became unified with the aspect of *Atzilut*. Moreover, through this, there is a drawing down of actual revelation of *Atzilut* into the worlds of *BY"A*. It is through prayer with the "desire of the heart" (and Torah that is studied in a way of "above to below," as explained elsewhere⁴⁵⁵) and through the fulfillment of Torah and *mitzvot*, that there is a drawing down of light and revelation from above to below. This then, is the meaning of the statement that the righteous sustain the world, for they draw down revelation of Godliness and the revelation

⁴⁵² Torah Ohr, VaYeshev 28a and on; Torat Chaim, VaYeshev 66b and on

⁴⁵³ Torah Ohr, Hosafot to VaYechi 103a and on

⁴⁵⁴ Sefer HaMaamarim 5663 Vol. 1, p. 56 and on; Vol. 2, p. 31 and on;

⁴⁵⁵ Sefer HaMaamarim 5627 p. 291 and on; p. 289 and on; 5659 p. 162 and on

of the *Kav*-line, which radiates within *Chochmah*-insight of the world of *Atzilut*-Emanation.

Additionally, we may say that the fact that the Jewish people are called “those who actualize the will of the Ever-Present One,” refers to the fact that through Torah and *mitzvot*, they draw down a revealed illumination of *HaShem*’s יהו"ה will into the world. For although there is a drawing down of His will to the worlds, as in the statement, “It arose in His will to create the worlds,” nevertheless, His will does not radiate in a revealed manner. The only revelations that are drawn down are the revelations of the chaining down of the worlds. However, His will, as it is, in and of itself, does not radiate in a revealed manner. However, through serving *HaShem* יהו"ה we draw down actual revelation of His will into the world.

Now, from all the above, we can understand the matter of the *Sukkah*, which is the revelation of the encompassing lights (*Makif*) that correspond to the *Schach*-“thatch covering” and shade of the *Sukkah*. On Rosh HaShanah we draw down the desire for the worlds, referring to the “desire for kingship” that is drawn to the worlds, being that “there is no king without a nation.” Therefore, there automatically is a drawing down of desire for worlds. The actual revelation, however, takes place on Sukkot. This is as stated,⁴⁵⁶ “Blow the shofar at the new moon when it is covered, for the day of our holiday.” For, on Rosh HaShanah and Yom Kippur the moon is still hidden and concealed. That is, although on Yom Kippur there is a drawing

⁴⁵⁶ Psalms 81:4

down of light, it nevertheless remains above and is not drawn down below. Rather, the revelation below specifically occurs on Sukkot, which takes place on the full moon, and this is the meaning of the words, “for the day of our holiday (*Chageinu*).” However, even then, the revelation is still in a transcendent, encompassing way (*Makif*). Therefore, it is specifically through the *mitzvah* of waving the Lulav that it radiates in an inner manner (*Pnimitut*).

This is because⁴⁵⁷ the Lulav corresponds to drawing down *Da'at* into *Nukvah* of *Zeir Anpin*, which is located in the chest of *Zeir Anpin*.⁴⁵⁸ In other words, it draws it down into the aspect of *Keter*-crown of *Malchut*-kingship which corresponds to the chest of *Zeir Anpin* etc. This is a drawing down of an inner, light (*Ohr Pnimee*). This is why, optimally, the *mitzvah* of Lulav should be performed in the Sukkah, so that the encompassing light (*Makif*) should be drawn down in an inner manner (*Pnimitut*).

Because of this, when the first day of the holiday falls out on Shabbat, the *mitzvah* of Lulav is not performed, because as known, on Shabbat there also is a drawing down of the encompassing lights in an inner manner. This is also why we do not perform the *mitzvah* of Tefillin on Shabbat,⁴⁵⁹ because Tefillin correspond to the encompassing lights of the four parts

⁴⁵⁷ Likkutei Torah, Drushim L'Rosh HaShanah 57d; Siddur Im DA"Ch 244b and on

⁴⁵⁸ Pri Etz Chaim, Shaar HaLulav Ch. 3; Siddur Im DA"Ch 263c and on

⁴⁵⁹ Mishnat Chassidim, Mesechet Shacharit D'Shabbat, 1:2; Pri Etz Chaim previously referenced, Ch. 19; Ohr HaTorah, Drushim L'Rosh HaShanah, Vol. 6, p. 2,489; Sefer HaMaamarim 5639 Vol. 2, p. 458; 5670 p. 201; Hemshech 5672 Vol. 1, p. 492;

of the mind, and this is why they are worn protruding above one's head.⁴⁶⁰ On Shabbat the encompassing light (*Makif*) radiates in an inner manner, and therefore it is unnecessary for the *mitzvah* of Lulav to be performed, for the inner illumination happens in any event.

However, during the time of the Holy Temple they would perform the *mitzvah* of Lulav when the first day of the holiday fell out on Shabbat. This is because there are various levels in the encompassing lights, and although on Shabbat, the encompassing light radiates in an inner manner, nevertheless by performing the *mitzvah* of Lulav they were able to draw down a more inner and transcendent encompassing light. This is why they performed the *mitzvah* of Lulav even on Shabbat, in order to draw down this loftier encompassing light. However, this only took place during the time of the Holy Temple, because at that time they had the ability to draw down this more supernal encompassing light and it therefore took precedence over Shabbat, even outside the borders of Israel. (For the reason as to why it was performed even outside of the borders of Israel, see what is written in Likkutei Torah,⁴⁶¹ in the discourse entitled "The holiday of Rosh HaShanah.") (This was specifically the case on the first day of the holiday, for it was then that this primary revelation took place etc.)

However, nowadays it is not performed on Shabbat. This is because during exile (*Galut*) it is not possible to draw down the upper encompassing light in a way of revealed illumination.

⁴⁶⁰ Discussed further in the next discourse.

⁴⁶¹ Likkutei Torah, Drushim L'Rosh HaShanah, p. 57d

Thus, presently, this aspect cannot be drawn down by the Lulav in an inner manner. However, whatever is drawn down by the *mitzvah* of Lulav is drawn down by Shabbat itself anyways. Therefore, in our times, we do not perform the *mitzvah* of Lulav on Shabbat, even if it is the first day of the holiday.

Discourse 5

BaYom HaShemini 5666

The verse states,⁴⁶² “The eighth day shall be a time of cessation for you etc.” About this verse Midrash Rabbah states,⁴⁶³ “This is analogous to a king who made a seven-day feast to which he invited all the people of the land. After the seven days of feasting, he said to his beloved friend, ‘Our obligation to the people of the land has been fulfilled. Now, let me and you have a small feast together, from whatever we find.’ In the same way, the Holy One, blessed is He, said to the Jewish people, ‘The eighth day shall be a time of cessation for you.’ That is, now let me and you have a small feast together, just⁴⁶⁴ one bull offering and one ram offering etc.” This is to say that on the other days, during the holiday of Sukkot, they offered seventy bullocks to *HaShem*-יהו"ה, corresponding to the seventy nations,⁴⁶⁵ but on Shemini Atzeret, only one bull was offered, corresponding only to the Jewish people.

We therefore must understand the offering of the seventy bullocks on behalf of the seventy nations and how it corresponds and draws influence to them. What is this influence and why was it specifically on the holiday of Sukkot that the seventy bullocks were offered? Additionally, from the words of the Midrash, it appears as if the influence drawn to the Jewish people on Shemini Atzeret is from the same level as what was drawn to the seventy archangels of the nations on Sukkot, as it states, “Now, let me and you have a small feast together, from what we find etc.” This seems to indicate that

⁴⁶² Numbers 29:35

⁴⁶³ Bamidbar Rabba 21:24

⁴⁶⁴ Numbers 29:36

⁴⁶⁵ Talmud Bavli, Sukkah 55b; Bamidbar Rabba 21:24

the influence to the Jewish people is from the same level, which is not understood, for certainly the influence to the Jewish people should be from a much higher and loftier level!

Now, to understand this, we first must explain what was discussed before⁴⁶⁶ about Jewish people being called, “Those who actualize the will of the Ever-Present One.” That is, through serving *HaShem*-יהו"ה with Torah and *mitzvot* we draw down Godly revelation into the worlds. That is, we draw down the revelation of the *Kav*-line that illuminates *Chochmah*-insight of *Atzilut*, so that it also illuminates *Briyah*, *Yetzirah* and *Asiyah* in a revealed way. Moreover, through this, even His will itself (*Keter*) is openly illuminated in the world.

However, all the above refers to the manifestation of lights and revelations within the chaining down of the worlds (*Seder Hishtalshelut*), but cannot yet be considered the revelation of a new, novel light. However, the true purpose of “those who actualize the will of the Ever-Present One” is that through fulfilling His *mitzvot* (commandments) we draw down the inner Essential Self of the Unlimited Light of *HaShem*-יהו"ה that transcends the revelations of the *Kav*-line. This revelation transcends the desire to merely create and bring worlds into being.

As known, the explanation is that there are two levels of desire.⁴⁶⁷ There is the inner aspect of desire and the external

⁴⁶⁶ In the previous discourse

⁴⁶⁷ Likkutei Torah, Bamidbar p. 18b; Shelach p. 38c; Shir HaShirim p. 28d,

aspect of desire. Above in Godliness, these correspond to the inner and external aspects of *Keter-Crown*. This is like the statement in *Tikkunei Zohar*,⁴⁶⁸ "The Unlimited Light is inner and the Supernal *Keter-Crown* is external." In other words, *Keter-Crown* is the external aspect, whereas the Unlimited Light within, is its inner aspect.

By way of analogy, this may be understood in relation to man, who also possesses inner and external desire. His external desire becomes revealed, whereas though his inner desire is his ultimate intent, it remains concealed, and is rarely openly expressed.

This may be seen by a person's involvement in his business.⁴⁶⁹ His investment of himself into all the details of his business is revealed, in that his mind and thoughts are immersed in the business and he makes various business trips and the like, to advance it. However, except in a very external way, these activities are not at all his ultimate desire. Rather, his ultimate desire and purpose in all his business activities is to turn a profit. This is the true, underlying reason and motivation for his desire to engage in business in the first place. However, this ultimate inner intent is not readily revealed or recognizable. It remains hidden and all that is seen is his external involvement in the business. However, this involvement is only secondary to his true inner intent and desire.

⁴⁶⁸ Tikkunei Zohar, Tikkun 22, p. 68b

⁴⁶⁹ Sefer HaMaamarim 5627 p. 136; 5638 p. 40; 5665 p. 151

This also may be understood through a person who wants to build a house to live in. Here, because his need for shelter and furnishings is as great as his need for food and clothing etc., his will is revealed in his desire to build a house. Nonetheless, this desire for a house does not constitute the whole of his inner essential desire, but is only its manifestation based on reason. In other words, his reason is that he needs a place to live in, just as he needs clothes to cover his nakedness or food to eat. Moreover, the kind of house he needs or desires will be according to his income and social stature etc. However, this is not his inner, essential desire. Rather, his inner, essential desire is that in the inner hidden recesses of his soul, he delights in a home with all his being. In other words, the delight in a dwelling place is beyond any specific reason, because ultimately, it is the simple pleasure of his essential self.

In truth, his desire for a place to dwell in, has nothing to do with reason at all, but originates in the inner essential desire of his essential self. Only later, when it comes out as an external desire, does it become vested in reason, such as his need for shelter or that it would be good to have a home to call his own etc. However, the origin of these reasons is in the externality of his desire, whereas in the inner self of his soul the desire is not at all because of any reason or rationalization. Proof of this is the fact that if there were logical reasons to oppose this desire, though this would automatically weaken the revealed, external desire, nonetheless, his inner, essential desire for a dwelling place would remain as strong as ever. In the inner essence of his soul, he still would desire a home without it being diminished

whatsoever. This is because the inner desire has nothing to do with reason, but results from the essential self.

This then, is the primary distinction between the inner desire and the external desire. The external desire is a composite of various matters, such as intellect and reasoning, which cause a person to desire one thing over another. Although this also only originates in desire, rather than intellect, nonetheless, it comes out to be manifest in a revealed reason and rationalization for the desire, or it could be composed of emotional traits, such as love, kindness, grandeur or glory, and the like.

In contrast, the inner desire is not a composite at all, but instead reflects the dictates of the essential self, in and of itself. Therefore, it is quite impossible for a person to express or reveal his inner, essential desire by way of insight or comprehension. This is why it is called “the hidden and concealed desire” or “the simple desire,” because even as it comes into revelation, it only is revealed as is, in its simple essential state. Unlike the external desire, it cannot be expressed or explained according to reason and intellect. This is because the inner desire is beyond reason, and as such, is unlimited. This is not so of the external desire. That is, since it comes out as a revealed light for a specific matter, that matter therefore limits it according to reason and intellect. In contrast, since it is not composed of reason and intellect, the inner desire does not manifest as a revealed light, and therefore, in and of itself, it is unlimited and beyond definition.

Through this example in man, we can now understand how it is Above, in the Supernal *Keter*-Crown, within which there are inner and external aspects. The external desire is that which is drawn out as a revealed desire. This is like the statement,⁴⁷⁰ “When it arose in His will to create the worlds,” which is an aspect of revealed desire. It manifests as a composite, into the aspects of *Chochmah*-Insight, *Binah*-Comprehension and the emotive qualities of the world of *Atzilut*-Emanation. This is comparable to the intellect and reasoning for a desire in man below. Similarly, it states about the creation,⁴⁷¹ “*Bereishit*-In the beginning” which is translated⁴⁷² as “*BeChochmeta*-with Wisdom-insight.”

Now, is it not so that the creation of the worlds came about from the aspect of *HaShem*'s-יהוה's desire? However, the explanation is that it manifests as a composite of *Chochmah*-Insight and *Binah*-Comprehension, or the emotive qualities of⁴⁷³, “He desires kindness,” or⁴⁷⁴ “It is the nature of the good to bestow goodness etc.” In other words, these are in a way of revealed desire, which is a composite of various matters, and therefore, there is a cause and reason for the desire. (This is because even before the actual revelation of the desire, there already is a hidden reason for it, which is the reason that caused it, such as the “nature of the good.” Therefore, once it becomes revealed, it manifests in the aspect of *Chochmah*-insight, to be

⁴⁷⁰ Zohar Vol. 1, p. 86b

⁴⁷¹ Genesis 1:1

⁴⁷² Targum Yerushalmi to Genesis 1:1

⁴⁷³ Micah 7:18

⁴⁷⁴ Emek HaMelech, Shaar 1, Ch. 1; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4; Maamarei Admor HaEmtza'ee, Kuntreisim p. 5

a reason and intellect for the desire etc.) This is the external aspect of *Keter-Crown*, which is called the “Head of Emanation,” and does not contain very much of the inner, essential aspect.

An example is the verse,⁴⁷⁵ “For I have said, the world is built with kindness,” that is, it arose in His desire that the worlds should be built through the quality of kindness because⁴⁷⁶ “He desires kindness.” This is the aspect of the external desire that comes to be revealed in intellect, reasoning and emotions etc., because even the emanation of the ten *Sefirot* with their lights, vessels and chambers, as in the statement,⁴⁷⁷ “He made ten fixtures with which to conduct the world, according to kindness, judgment etc.,” are all merely like the above-mentioned external desire for a home and nice furnishings. However, it is not the primary, inner, essential, simple desire or pleasure, because His Essential Self is not vested in it.

In contrast, the aspect of the inner *Keter-Crown* is considered to be of the Unlimited (*Ein Sof*), as in the above-mentioned statement, “The Unlimited Light is on the inside and the Supernal *Keter-Crown* is on the outside.” This refers to the aspect of the inner desire, which is of the inner Essential Self of the Unlimited Light of *HaShem*-יהוה blessed is He. It is the aspect of desire as it is in a state of hiddenness and concealment and is called,⁴⁷⁸ “the most Hidden of all the Hidden and the most

⁴⁷⁵ Psalms 89:3

⁴⁷⁶ Micah 7:18

⁴⁷⁷ Tikkunei Zohar introduction 17a

⁴⁷⁸ Tikkunei Zohar introduction 17a

Supernal of all the Supernal, for no thought can grasp Him at all.” In other words, it cannot be grasped or revealed in a way of *Chochmah*-insight, intellect or emotions whatsoever, since it is not at all a composite of anything. This is to say that there is no cause or reason at all for this desire. Rather, it is the aspect of the truly simple and essential will of *HaShem's* יהו"ה Essential Self, blessed is He. It completely transcends insight or reason and is therefore of His concealed Essential Self, within which His whole being is vested, as it were, since it is not at all in the realm of revelation in a way of *Chochmah*-insight.

This then, is the root of the *mitzvot* (commandments) below in this world. They truly are called the “Inner Supernal Desire,” referring to the **inner** aspect of *Keter*-Crown. They do not manifest in the revelation of *Chochmah*-insight and intellectual reasoning whatsoever, not even in the aspect of the “Concealed Insight” of *Keter* (*Chochmah Stima'a*) which is called “the hidden reason for the desire etc.”

For although it is explained elsewhere⁴⁷⁹ that “the hidden reason for the desire” is the aspect of the inner desire, nonetheless, this refers to the concealed desire in the hidden Wisdom-insight of *Keter* (*Chochmah Stima'a*) which is called, “the hidden reason for the desire” that cannot come into revealed reason and intellect. This is like the statement,⁴⁸⁰

⁴⁷⁹ Likkutei Torah, VeEtchanan 12a; Shir HaShirim 47d; Siddur Im DA"Ch 130c, 161b; Biurei HaZohar of the Mittler Rebbe 47a; Sefer HaMaamarim 5632 Vol. 2, p. 394.

⁴⁸⁰ Talmud Bavli, Menachot 29b

“Silence! It thus arose in thought before Me,” indicating a level of thought that does not manifest in revealed reason and intellect which explains why He wants it so. Rather, this desire goes against reason and intellect, in that it was stated as a response to Moshe’s question,⁴⁸¹ “Is this the Torah and is this its reward?” Rather, although it is a simple desire that is concealed from the intellect, nevertheless, Above, there is a hidden reason for it.⁴⁸² *HaShem*-יהו"ה therefore responded, “Silence! It thus arose in thought,” which was not merely a stubborn response, Heaven forbid to think so. For in truth, even the hidden and concealed reason (which also is called “*Sechel HaNe'elam MiKol Ra'ayon* - Intellect that is hidden from all conceptualization”), at the very least, is still a reason for the desire. Therefore, one way or another, this desire is still a composite of reason and intellect, only that it is hidden intellect, which transcends revealed insight and grasp. Nonetheless, even here, there still is a reason for the desire.

(This is so, even when the desire is caused by pleasure that transcends reason, that is, the reason is not intellectual. Moreover, it is not even a concealed intellect, but is solely due to the “taste” or pleasure⁴⁸³ of it. Thus, even this is not truly the inner essential desire, because even here, there still is a cause for the desire, which is the “taste” or pleasure of it.)

⁴⁸¹ Talmud Bavli, Menachot 29b

⁴⁸² In the Hebrew the Rebbe Rashab uses a play on the verse in Deut. 32:34 - "concealed with Me."

⁴⁸³ The word for taste - *Ta'am* also means reason - *Ta'am*.

The matter of **true** inner desire is that there is no reason for it at all,⁴⁸⁴ not even a hidden reason (not even “taste” or pleasure). This then, is the primary aspect of the innerness and essence of the desire, for as known,⁴⁸⁵ it is rooted in the essence of the skull (*Gulgulta*)⁴⁸⁶ which even transcends the hidden insight of *Keter* (*Chochmah Stima'a*). This level is the primary root of the *mitzvot*, for in truth, they are rooted in the inner aspect of *Keter*-Crown, which even transcends the hidden reasons of *HaShem* 's-יהו"ה Supernal will in the *mitzvot*. This level will be revealed in “the coming future,” and is the meaning of the teaching,⁴⁸⁷ “The reward of a *mitzvah* is the *mitzvah*”, in that the true reward is that the essence of the *mitzvah* itself will be revealed.⁴⁸⁸

This is because all the revelations of the present time, even including the grasp of the loftiest souls in the Garden of Eden, who delight in the ray of the indwelling Divine presence of *HaShem* יהו"ה (*Shechinah*),⁴⁸⁹ are in a way of reason, intellect or pleasure, of which it is a composite. Though it may be a way of hidden and concealed reason, nonetheless, it still is an aspect of reason. Thus, they only delight in a “ray”⁴⁹⁰ of their Torah learning and service of *HaShem* יהו"ה, blessed is He. However, they do not reach the level of the essence of the *mitzvot* themselves, as they are in *HaShem* 's-יהו"ה inner desire, in which

⁴⁸⁴ Shnei Luchot HaBrit 4:2 in the comments; Yonat Elim Ch. 2; Torat Chaim, Noah 63a.

⁴⁸⁵ Hemshech 5672, Vol. 1, p. 393

⁴⁸⁶ Igrot Kodesh of the Rebbe, Vol. 2, p. 231

⁴⁸⁷ Mishnah Avot 4:2

⁴⁸⁸ Tanya Ch. 37 & 39; Likkutei Torah, Behar p. 42b and on

⁴⁸⁹ Talmud Bavli, Brachot 17a

⁴⁹⁰ Tanya Ch. 39

there altogether is no reason for the desire, not even a concealed one.

It is this essence of the *mitzvot* which will be revealed in “coming future.” This is what Moshiach will reveal of the reasons for the *mitzvot*, as they essentially are.⁴⁹¹ (This will be explained later in regard to pleasure and desire.) It therefore states about Moshiach,⁴⁹² “Behold, My servant will succeed, he will be exalted and become uplifted and exceedingly high.” This is a much higher level than the concealed insight of *Keter* (*Chochmah Stima'a*), as Etz Chaim states⁴⁹³ that the word “*Me'od*-exceedingly (מְאֹד)” refers to the aspect of *Adam Kadmon*.

This will even be much loftier than the current revelations of the inner aspects of Torah, that correspond to the hidden insight (*Chochmah Stima'a*) of *Arich Anpin* and *Atik Yomin*, which is called the hidden reasoning for *HaShem's* יהו"ה Supernal desire within each *mitzvah*. For example, the *mitzvot* of Tallit and Tefillin have a concealed reason for *HaShem's* יהו"ה Supernal desire that vests in them. That is, the Tallit itself corresponds to the aspect of the general encompassing light of *HaShem* יהו"ה and the Tzitzit which protrude from it, represent the drawing down of radiance from the encompassing light,⁴⁹⁴ as stated,⁴⁹⁵ “The word Tzitzit only means something that

⁴⁹¹ Rashi commentary to Song of Songs 1:2; Likkutei Torah, Shir HaShirim 48a; Siddur Im DA"Ch 131a and on.

⁴⁹² Isaiah 52:13

⁴⁹³ Etz Chaim, Shaar 3, Ch. 2

⁴⁹⁴ Likkutei Torah, Shlach 44b, 46c, 49b; Korach 52b and on

⁴⁹⁵ Talmud Bavli, Menachot 41a

protrudes (*Yotzeh*).” Similarly, the four Torah sections of the Tefillin correspond to the four encompassing lights of the four minds (or brains). This is why they are worn protruding above one’s head, as explained elsewhere.⁴⁹⁶

The same is true of all the *mitzvot*, that there is a hidden reason for them, which is the inner aspect of Torah. Nevertheless, this is not the true inner aspect of *HaShem*’s יהו"ה Supernal desire, which is called the inner aspect of *Keter*-Crown and corresponds to His essential simple desire in the *mitzvot*, for which there is no reason at all, not even a concealed reason. This level is currently drawn down through the actual performance of the *mitzvot* and will be revealed by Moshiach in “coming future”.

This is why the Jewish people are called, “those who actualize the will of the Ever-Present One,” because through the *mitzvot* they draw down *HaShem*’s יהו"ה Supernal desire. In other words, they draw down the inner essential will of *HaShem*-יהו"ה, blessed is He, which transcends all desires for worlds. This is because His desires for worlds are only external desires. Rather, it is specifically through doing His *mitzvot* that we draw down and fulfill His inner will.

Now, regarding the statement, “those who actualize the will of the Ever-Present One (*HaMakom*),” we must understand the meaning of “Ever-Present” (*HaMakom*), [the literally

⁴⁹⁶ Siddur Im DA"Ch, 16a and on, 18d; Imrei Binah, Shaar HaTefilin 145a and on; Likkutei Torah, Shir HaShirim 46d and on.

meaning of which is, “The Place”]. As known⁴⁹⁷, the explanation is that it refers to how *HaShem*-יהו"ה transcends all worlds (*Sovev Kol Almin*). This is as written in Pardes Rimonim⁴⁹⁸, in the section dealing with the term “*Makom* – Place”, that one explanation is that it refers to the Supernal Crown (*Keter Elyon*). In other words, the word *Makom*-Place refers to the source, as in the statement,⁴⁹⁹ “Blessed is the glory of HaShem-יהו"ה from His Place,” that is, from the root and source of glory.⁵⁰⁰ The same may be understood regarding the statement, “those who actualize the will of the Ever-Present One (*HaMakom*),” that it refers to the matter of drawing down the desire from its very root and source.

However, the Alter Rebbe, of blessed memory, explains in various places⁵⁰¹ that “*Makom* - place” refers to the aspect of how *HaShem*-יהו"ה fills all worlds (*Memaleh Kol Almin*). This likewise is understood from the explanations in *Likkutei Torah* of the Arizal,⁵⁰² on the verse,⁵⁰³ “Behold, there is a place by Me.” Likewise, the Zohar, *Beshalach*, page sixty-three, side two, on the verse,⁵⁰⁴ “Let no man go out of his place,” states that the word “his place” refers to the Lower Glory (*Kavod*

⁴⁹⁷ Sefer Halkarim 42, Ch. 17; Emek HaMelech, Shaar 1, Ch. 1; Shaar 8, Ch. 9; Likkutei Torah, Hosafot to Vayikra 51b and on; Sefer HaChakira of the Tzemach Tzedek, p. 75a and on.

⁴⁹⁸ Pardes Rimonim, Shaar 23, Ch. 13

⁴⁹⁹ Ezekiel 3:12

⁵⁰⁰ Maamarei Admor HaZaken 5569, p. 185 & 196; Derech Mitzvotcha p. 178b and on; p. 183b and on

⁵⁰¹ Maamarei Admor HaZeken, Hanachot p. 157; 5569 p. 136; Likkutei Torah, Bechukotai p. 48b; BeHaalotcha p. 29d; Shelach p. 43a; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 825 and on.

⁵⁰² Likkutei Torah of the Arizal, Tisa (commentary on the referenced verse).

⁵⁰³ Exodus 33:21

⁵⁰⁴ Exodus 16:29

Tata'a), which refers to the aspect of *HaShem* 'ה"ה Kingship - *Malchut*, which is the source of all “Space” below, as written,⁵⁰⁵ “Your Kingship is the Kingship of all worlds.” This is to say that His aspect of Kingship - *Malchut* is the source of the worlds, which are subject to space and time.⁵⁰⁶ Similarly, the aspect of the Supernal emotive *Sefirot* is called, “*Makom* - Place,” being that they represent the aspect of the six directions of three-dimensional space. Therefore, generally, this is the aspect of how *HaShem*-ה"ה fills all worlds (*Memaleh Kol Almin*), which is referred to as “*Makom* - Place,” because it is only within this aspect that it is relevant to speak in terms of space and time.

This accords with the explanation elsewhere⁵⁰⁷ on the matter of time and space, that it consists of past and future in a way of order and gradation, plus space, which consists of up, down, front, back, right, and left. Similarly, the *Ratzo V'Shuv* (running and returning of the angels) also represent the aspect of time, as will be explained later,⁵⁰⁸ and these matters are only relevant within the aspect of how *HaShem*-ה"ה fills all worlds (*Memaleh Kol Almin*).

This then, is the meaning of, “those who actualize the will of the Ever-Present One (*HaMakom*),” that is, those who draw down His will into the aspect of *Makom*-Space. This is the matter of drawing down revelation of His Unlimited Light (*Ohr Ein Sof*) which transcends all worlds (*Sovev Kol Almin*) into His

⁵⁰⁵ Psalms 145:13

⁵⁰⁶ Tanya, Shaar HaYichud VeHaEmunah, Ch. 7, p. 88a

⁵⁰⁷ Moreh Nevuchim, Introduction to part II (introduction 15), Ch. 13; Derech Mitzvotcha 57a and on; Sefer HaChakirah of the Tzemach Tzedek p. 74b.

⁵⁰⁸ In the next discourse entitled VaYechulu 5666.

aspect that is the source of space, that is, into His aspect of “filling all worlds” in general (*Memaleh Kol Almin*), specifically the aspect of His Kingship-*Malchut*, until there is actual revelation of His Unlimited Light (*Ohr Ein Sof*) below, within space. This is specifically drawn down through the Godly will in His *mitzvot* (commandments), and therefore, upon performing the *mitzvot* we say, “For the sake of unifying the Holy One, blessed is He, with His Indwelling Presence (*Shechinah*).” This is because, in essence, the matter of unifying the Holy One, blessed is He, with His Indwelling Presence (*Shechinah*) is specifically to bring about a revelation of how He “transcends all worlds” (*Sovev Kol Almin*) into how He “fills all worlds” (*Memaleh Kol Almin*), which is specifically brought about through fulfilling His *mitzvot* (commandments).

As explained above, since the external aspect of desire is a composite and therefore comes in a limited fashion, in which that which composes it invariably limits it. In contrast, the inner aspect of desire is not a composite and is therefore not limited. It thereby is understood that from the external aspect of desire, which is limited, *HaShem*’s יהו"ה-ה"ס Godly revelation within the aspect of space cannot be drawn. On the contrary, the **limitations** of time and space are drawn from it. Rather, *HaShem*’s יהו"ה-ה"ס Godly revelation in the aspect of space can only be drawn down specifically from His limitless **inner** desire.

To further explain, we must begin by explaining why all Supernal revelations are called, “Light - *Ohr*.” To illustrate, there is the Inlimited Light (*Ohr Ein Sof*), the light of

Chochmah-insight (*Ohr HaChochmah*) and the light of *Binah*-understanding (*Ohr HaBinah*) etc. In the writings of the Arizal, these are called, “Light - *Ohr*,” rather than “Influence - *Shefa*.”⁵⁰⁹

The explanation is as follows: Although as known,⁵¹⁰ in the order of the chaining down of the worlds from level to level, the lowest level of the upper level is the source and beginning for the existence of the lower level, nonetheless, it is not in the way of cause and effect (*Ila V'Alul*) mentioned by the philosophers. This is because “cause and effect” refers to an actual drawing down from one being to the next being, in which the externality of the cause is drawn down to the effect etc. However, such is not the case Above in Godliness, in which the being and essence of the upper level is not at all drawn down to the lower level. Rather, only an aspect of light and radiance is drawn from the upper to the lower. By way of example, this may be understood from the rays of the sun, in which the light is altogether not of the sun’s essential self. This likewise is so of the light and vitality of the soul. It too is not of the essential self of the soul, but is only like a light and ray. In this regard the ray may be compared to a person’s garment, as opposed to his body. Likewise, it is understood that this ray cannot at all be compared to the essential self of the soul. Rather, in comparison to the essential self, it can only be considered to be like a garment.

⁵⁰⁹ Ohr HaTorah, Inyanim p. 110 and on

⁵¹⁰ Likkutei Torah, Shir HaShirim p. 39d; Torah Ohr, VaYishlach p. 25c; Likkutei Torah, Bracha 95b; Shir HaShirim 42b and on.

However, it is not actually like a person's garment, which is completely separate from himself and does not at issue from his body. This is unlike the ray of light that issues from the body of the sun, which never is actually separate from it. For when the sun is concealed, its light rays also become concealed, whereas when the is revealed its rays radiate round about it. This being the case, the sun relative to its rays, may be compared to a snail, whose shell (or garment) is part and parcel of himself.⁵¹¹ In other words, on the one hand, the rays are like a garment that cannot compare to the essential self of the sun, but on the other hand, the rays are rooted and drawn from its essential self. (For a thorough explanation of this, see the discourse entitled, "And the whole nation saw,"⁵¹² as previously mentioned.⁵¹³)

This may be understood through self-understanding, as in the verse,⁵¹⁴ "From my flesh I shall behold God". For example, this may be understood through contemplating the letters of one's thoughts. (As known, the letters of thought are considered to be an aspect of vessels (*Kelim*). However, here we will utilize them to illustrate the matter of lights (*Orot*).

In Etz Chaim, Shaar Seder *ABY"A*, chapter three, it explains that thought is the light that spreads forth in the world of *Atzilut* etc. We may say that this is because the garment of thought is a special garment, in that it is unified with the light

⁵¹¹ Bereishit Rabba 21:5

⁵¹² Sefer HaMaamarim 5665, p. 274 and on

⁵¹³ In the discourse entitled Lulav V'Arava 5666

⁵¹⁴ Job 19:26

vested within it. Because of this, thought may also be called light (*Ohr*). It may alternately be explained this way; Since thought (*Machshavah*) is a special garment which is unified with the essential self - that is, with the light, including the root and source of the light - therefore, in this respect, it is unlike the matter of vessels (*Kelim*). In general, vessels are not unified with the source of the light, but only with the light that is vested within them, and therefore are only comparable to the thoughts that come in a way of actual letters. However, thought itself actually is unified with the essence and source of the light. This is similar to how all the “motions” of the soul and its desires immediately become manifest in thought. As a result, thought may also be called “desire – *Ratzon*”, because whatever arises in the desire automatically comes forth in thought, being that it is unified with the essential self. Nonetheless, in this kind of thought, the thought does not come into actual letters. Moreover, it is unlike speech, which is an actual separate garment. Rather, though it still is considered to be a garment, thought is connected and unified to its source. It therefore is a fitting analogy for the matter of lights (*Orot*). (About this, see *Zohar*, Volume One, page sixty five, side one, regarding the matter of thought, as well as the comments of Mikdash Melech there, where it states that thought corresponds to the aspect of *Atik Yomin*. Also see *Pardes Rimonim*, Shaar HaTzachtzechoot, chapter six.) This may also be explained according to a statement elsewhere,⁵¹⁵ that just as the lights of the worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation and Action) come from the vessels of the world of *Atzilut*-Emanation, as it

⁵¹⁵ Sefer HaMaamarim 5663, Vol. 1, p. 119; 5677, p. 85; 5688 p. 32.

states in Etz Chaim⁵¹⁶ that the vessels of *Atzilut*-Emanation become the lights of the worlds of *BY"A*; likewise, the lights of *Atzilut*-Emanation are the aspect of the vessels of the ten hidden *Sefirot* (*Eser Sefirot HaGnoozot*) which transcend *Atzilut*-Emanation. This then, explains how thought may be considered to be an aspect of light-*Ohr*).

This is because the letters of thought are drawn from the essential self of the soul, as stated in the writings of the Arizal⁵¹⁷, that the soul is filled with letters, as explained elsewhere⁵¹⁸, and as the verse states,⁵¹⁹ “And the man became a living soul,” which Onkelos translates as, “And the man became a speaking spirit.” In other words, the powers of speech and thought are inherent to the human soul and are of its essential self. Nonetheless, when the power to think manifests in the mind to think actual thoughts, the thought takes form in tangible letters, which altogether cannot compare to the essence of the soul itself. This is because the essential self of the soul is unlimited and indivisible, and therefore tangible thought cannot be compared to it. Nevertheless, the root that thought is drawn from, to manifest as thought, is the essential self of the soul, and as the letters exist in the soul, they literally are like the analogy of the ray of light as it exists in the sun.

From all the above, we can understand why the entire existence of the lower level from the upper level, is only like a

⁵¹⁶ Etz Chaim, Shaar 44, Ch. 1-2

⁵¹⁷ Etz Chaim, Shaar 5, Ch. 3; Maamarei Admor HaEmtza'ee, Bamidbar Vol. 1, p. 309 and on.

⁵¹⁸ Likkutei Torah, Bechukotai, p. 45d; Naso 26b; Shir HaShirim 4b

⁵¹⁹ Genesis 2:7

ray of light. In other words, compared to the lower level, the upper level is like its luminary, and the lower level is analogous to the ray of light that issues from the upper level, which at its root, is of the essence of the upper level, but when it issues and spreads out from it, it becomes an altogether different thing.

(We may say that what is meant here, is that when the light manifests within the vessel, it then can be regarded as a separate thing. However, this does not mean that it actually is separate, Heaven forbid, [since light cannot exist without its bond to the luminary] but is only **as if** it is separate. As explained elsewhere,⁵²⁰ there are three levels in the lights. The first level is as they are included in the Emanator, *HaShem*-יהו"ה, blessed is He, about which it states,⁵²¹ “You are One, but not numerically.” The second level is the aspect of the descent of the light from His Essential Self to manifest in vessels. About this it states in *Sefer Yetzirah*,⁵²² “Ten *Sefirot* without whatness,” for here, they are still without whatness, that is, without any existence as separate entities, in and of themselves. The third level is when the lights actually become invested in the vessels, at which point they take on the being and characteristics of *Chochmah*-insight or *Chesed*-kindness etc. This is as explained elsewhere,⁵²³ that the vessels are the matter of giving “color” to the lights, in that they give description and to the light. See the discourse entitled, “Go out and see” of the year 5660.⁵²⁴

⁵²⁰ Torat Chaim, Noach 65d and on; Hemshech 5672 Vol. 1, p. 48 and on

⁵²¹ Tikkunei Zohar 17a

⁵²² Sefer Yetzira 1:5

⁵²³ Sefer HaMaamarim 5664 p. 47; p. 75 and on.

⁵²⁴ Sefer HaMaamarim 5660, p. 113 and on.

It is specifically about the second level that we may say that it is like a garment. For even though it is not a separate entity, nevertheless, since it only is a radiance of a ray, it cannot at all compare to the Essential Self. It therefore is like a garment. In contrast, on the third level, because of the “coloration” of the lights caused by the vessels, they can be considered as entities that are separate from the Essential Self, since in the Essential Self this matter is altogether not applicable. See the above-mentioned discourse, “Go out and see.”)

Nonetheless, they still are united with the Essential Self, to the point that if the Source would be a withdrawn, the ray would cease to be. This would not be so if chaining down would be in a way of cause and effect, from entity to entity, as explained in the above-mentioned discourse entitled “And the whole nation saw.”⁵²⁵

It therefore is this way with all the *Partzufim* (statures) as they descend one from the other. An example is the emotive qualities. Although relative to the power of thought, which issues from them, they are like luminaries with being, nonetheless, relative to their source, which is the power of understanding (*Binah*) and is called⁵²⁶ “the mother of the children,” they only are like a ray of light. Similarly, above in Godliness, the *Partzuf* of *Zeir Anpin* is only a radiance from the quality of *Binah*-understanding. This is likewise so of

⁵²⁵ Sefer HaMaamarim 5665, p. 278.

⁵²⁶ Psalms 113:9; Zohar Vol. 1, p. 219a; Zohar Vol. 2, p. 84a; 85b; Pardes Rimomim, Shaar 23, Ch. 1; Likkutei Torah, Drushim L'Shmuni Atzeret 88d.

Chochmah-insight and *Binah*-understanding, relative to *Keter*-Crown, and is likewise so of *Keter*-Crown, relative to the Essential Self of the Unlimited Light of *HaShem*-יהו"ה (*Atzmut Ohr Ein Sof*). That is, *Keter* is like desire, which only is the spreading forth of radiance from the essential self of the soul.

Now, in general, about the matter of lights and vessels (*Orot V'Kelim*) mentioned in *Etz Chaim*, these three levels exist on every single level. For example, the power of thought, which spreads forth from the essential self of the soul possesses these three levels:

The first level is the initial spreading out from the source. At this point, it still is somewhat comparable to the essential self. However, this is not to say that it is comparable in its essential being, that is, that it is identical to the essential self, because after all, it only is a radiance and ray of it. Rather, what is meant is only that it still is included with the self. Thus, when we say that it is comparable to the self, this only means that since it is not yet a revealed or tangible light, it cannot be considered as being separate. This is because this initial spreading out is still hidden and therefore cannot truly be called an actual drawing out. True drawing out is when there is revealed illumination. However, at this stage, it only is a slight, initial drawing out, that is then drawn out as revealed illumination. That is, since this level is still hidden, it cannot yet be considered as having separate existence. On the contrary, it still is totally included and unified with its source.

(Further analysis is needed to discern whether this is the first level explained before, that is, the ten *Sefirot* as they are included in *Keter-Crown*, whereas according to what was said here, it refers to *Keter-Crown* itself.)

Now, when the radiance spreads out further, to become thought, that is, when he thinks about something, then it takes on the aspect of revelation and existence. We now could say that it is in the aspect of a radiance of light and garment. This is the second above-mentioned level. When this thought then becomes limited into a division of letters, in which the letters are felt, it takes on the aspect of vessels which limit the light. This is the third level.

We find that the aspect of lights and vessels (*Orot V'Kelim*) is the matter of thought itself, in that when one thinks about something, the thought becomes defined. However, the power to think as it initially is drawn from its source, is not yet a defined thing unto itself. We therefore understand that it is not at all differentiated and separate from its source, but is rather always included in its source, even though it has been somewhat drawn out, as explained above.

Above in Godliness, this refers to the aspect of *Keter-Crown*. For although it too is drawn out from the Essential Self of the Unlimited Light of *HaShem*-יהו"ה to be the *Keter-Crown* of *Atzilut*-Emanation, nevertheless it still is in a state of concealment. As such, it still is included in its Source (*Hitkalelut*) (and is like the light as it is included in His Essential Self, for His Essential Self even includes the aspect of the

revealed light, as explained elsewhere⁵²⁷) for *Atzilut*-Emanation is the aspect of revelation of light that begins from *Chochmah*-insight down, being that *Chochmah*-insight is the beginning of revelation.

In this there are two levels. There is the aspect of the light as it is, in and of itself, in a state of simplicity, and there is the aspect of the form and image that it takes on as a result of the vessels. (It may be said that this is like the difference between the Name *HaShem*-יהוה, which is the Name of His Essential Self (*Shem HaEzem*), as opposed to an adjective, which is a descriptive title (*Shem HaTo'ar*), as explained elsewhere⁵²⁸ that the descriptive title (*Shem HaTo'ar*) is still in the aspect of the innerness of the vessels etc.) All the more so. in regard to the vessel itself, which most certainly is defined. This aspect is generally like a garment that cannot at all compare to the essential Self. However, the aspect of *Keter*-Crown is above revelation and has no separate existence at all, in that it is included in its source.

Now, it was explained before that in relation to its source, every *Partzuf* (stature) is only like an aspect of a ray and radiance. For example, the aspect of *Zeir Anpin* (The Small Countenance) of the world of *Atzilut*-Emanation, which is the source of the worlds, is called⁵²⁹, "*Melech Olam*-King of the world, as stated,⁵³⁰ "For in six days *HaShem*-יהוה made the

⁵²⁷ Sefer HaMaamarim 5662, p. 322; 5664, p. 233.

⁵²⁸ Torat Chaim, Shmot Vol. 1, p. 112a and on.

⁵²⁹ Jeremiah 10:10; Likkutei Torah, VeEtchanan 7a; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 239.

⁵³⁰ Exodus 20:10; Exodus 31:17

heavens and the earth," referring to the six Supernal days⁵³¹ which correspond to His emotive qualities of *Chessed*-kindness, *Gevurah*-sternness etc. These qualities are the root and source of all life, to enliven all creatures in the upper and lower worlds. Nonetheless, relative to *Chochmah*-insight and *Binah*-understanding, they only are a light and ray. That is, they constitute drawing down Godliness in a manner of *Tzimtzum*-constriction and division. This is because every revelation of light must specifically be preceded by a *Tzimtzum*-constriction. There cannot be revelation without a *Tzimtzum*-constriction preceding it. (Therefore, all the light before the first *Tzimtzum*-constriction is considered to be the aspect of the light as it still is included in His Essential Self, as explained elsewhere.)

Thus, in essence, the light itself is constricted and comes in a manner of division, as explained above about the letters of thought. The same principle applies to the aspect of *Chochmah*-insight relative to the Supernal Will that transcends *Chochmah*-insight, as known that "*Abba*-Father (*Chochmah*) suckles from the eighth *Mazal*."⁵³² Even the will itself, which is the root and source of all of the emanated *Sefirot*, is merely an aspect of the spreading forth of light and radiance from the Essential Self.

However, there nonetheless is a difference between the aspect of will (*Ratzon*) and the other nine powers that spread from it, in that it is an encompassing, transcendent light (*Makif*), and is neither an inner light (*Ohr Pnimee*) nor a vessel at all.

⁵³¹ Zohar Vol. 1, p. 247a; Vol. 3, p. 94b.

⁵³² Zohar Vol. 3, p. 289b; Etz Chaim, Shaar HaKlallim Ch. 5; Tanya, Igeret HaKodesh Ch. 28 (p. 148a).

This is because it is the initial spreading out from the Essential Self, to a greater degree than the other nine. This is like the analogy of the power of thought when it initially spreads forth. Though it is not of the essence of the source, nevertheless it always is unified with the source and cannot yet be considered as something separate, which is not so of *Chochmah*-insight. It can be regarded as a “something” (*Yesh*) in a state of being, as in the analogy of thought itself.

We now must understand this fact that desire is not something unto itself, even though it is in the aspect of desire. This may be understood through the example of the desire of the soul. Although desire is a soul power, it nonetheless is not something separate from the soul. This is because the matter of desire is that the soul itself is drawn to desire something.⁵³³ Therefore, desire is nothing more than the soul itself being drawn to desire something. Although the fact that he desires something is specifically through the “Power to desire” (since in and of itself, the soul is above this, in that in its essential self, desire is inapplicable) nevertheless, it is the soul that desires.

This is unlike the powers of insight and intellect, which are entities unto themselves, outside of the soul. For although it is the soul that conceives concepts, nonetheless, the power of intellect that conceives it (as revealed intellect, in which he conceives and has insight and comprehension), is a separate existence unto itself. Proof of this is that once he conceives it and writes it in a book or teaches it to someone, it remains

⁵³³ Ateret Rosh, p. 65a and on; Hemshech 5672 Vol. 1, p. 87; Sefer HaMaamarim 5678, p. 305; 5686 p. 309.

intact, even after his soul withdraws from the power of intellect and the concept dissipates from his mind. Nonetheless, what he conceived remains intact.

This being so, we must say that although the power of intellect drawn from the soul, is solely an aspect of radiance and light, and does not come about in a manner of cause and effect from being to being, nonetheless, when it is drawn out, it becomes something unto itself. This is because when it spreads out it becomes distant from the essential self of the soul, and as a result, it takes on existence, specifically because becomes en clothed in the organ (vessel) of the brain.

(This is so, even though we must differentiate between the drawing forth of the power of intellect from the soul and the drawing forth of intellect to someone else, which indeed is a matter of cause and effect, from being to being, which is not so of the drawing of intellect in general, in which case, when the soul withdraws, the power of intellect ceases and nothing remains of it. Therefore, in reality, it only is an aspect of light and radiance. (We may also say that this is because it is a drawing forth from nothing to something (*M' Ayin L' Yesh*), as explained elsewhere.) Nonetheless, we understand that, at the very least, it is an existence of light.)

However, regarding the power of desire, after a person has desired and his soul has withdrawn from that desire, nothing is left of it. In other words, desire always depends on the soul to desire it. It therefore is understood that desire is not something unto itself, but only exists because of the soul.

This being the case, in every *Partzuf* (stature) the aspect of its *Keter-Crown* is not of the same category as its other *Sefirot*. Rather they are in an aspect of inner lights (*Ohr Pnimee*), that is, lights within vessels (organs), because at the very least, they have existence unto themselves. In contrast, *Keter-Crown* is an aspect of encompassing light (*Ohr Makif*), in that it has no existence unto itself, in that its entire existence is due to the essential self.

For example, as it were, *Keter-Crown* of the world of *Atzilut-Emanation* is the aspect of the Essential Self of the Unlimited Light of *HaShem-יהו"ה* as it is drawn to desire emanation. Although before the drawing forth of *Keter-Crown* this desire is inapplicable, nonetheless, even once it is drawn out, it has no independent existence unto itself, similar to the desire of the soul. Without the soul, desire has no existence whatsoever, since it is nothing more than the preference of the essential self. This is likewise so Above in Godliness. Here too, it has no existence unto itself, but is solely due to the Essential Self. It therefore is not in the category of being manifest in vessels, but is rather a transcendent, encompassing aspect (*Makif*).

Through all the above, we can understand what was previously explained, that the drawing forth of the desire into revelation is accomplished specifically through fulfilling *HaShem's-יהו"ה* Torah and *mitzvot* (commandments). In other words, this is because desire draws out of the Essential Self to desire. Hence, the drawing out of this revelation is

accomplished specifically through Torah and *mitzvot*, and revelation is drawn specifically to the souls of Israel.

However, the reason for offering the seventy bullocks on the festival of Sukkot is to draw down a revelation of the encompassing lights (*Ohr Makif*) upon the seventy archangels of the nations as well, in order to purify them. Although generally speaking, this kind of purification comes about through the inner light (*Ohr Pnimee*), which is the matter of gradual purification through the service of prayer, which is compared to battle,⁵³⁴ in which the animalistic soul stands in opposition and the Godly soul overpowers him through contemplating (*Hitbonenut*) the greatness of *HaShem*-יהו"ה etc., until the animalistic soul also understand that Godliness is good, thus fulfilling the *mitzvah*,⁵³⁵ “you shall love *HaShem*-יהו"ה your God with all your heart – meaning with both your inclinations etc.” The same principle holds true when eating, as it states,⁵³⁶ “for bread is like a sword upon the mouth.” All this is comes about through the inner powers and lights.

However, for the seventy archangels of the nations to be purified, the encompassing light (*Ohr Makif*) must be drawn down, for “the encompassing light blinds them.”⁵³⁷

⁵³⁴ Likkutei Torah Balak 72a references Zohar; Tetze 34c-35c; Zohar Vol. 3 243a.

⁵³⁵ Deuteronomy 6:5; Mishna Brachot 54a; Sifri and Rashi commentary to Deut. 6:5.

⁵³⁶ Zohar Vol. 3, p. 188b

⁵³⁷ Shaar HaKavanot on Alenu L'Shabeiach prayer. Etz Chaim, Shaar 42, Ch. 13; Likkutei Torah, Korach 53d.

Elsewhere,⁵³⁸ it is explained that they are destroyed through the offering of the seventy bullocks, which certainly is caused by the revelation of the encompassing lights. Therefore, for them to be purified, specifically the encompassing lights must be drawn down. This is drawn to them specifically through the souls of Israel, as it states,⁵³⁹ “All nations, praise *HaShem*-ה'יהו... for His kindness has overpowered us.” This is because the encompassing light is specifically drawn down primarily to the souls of Israel and then the souls of Israel draw the encompassing light down to the nations through their seventy archangels, to purify them.

This specifically takes place on the festival of Sukkot, because there then is a revelation of the encompassing light, which is the aspect of⁵⁴⁰ “His right hand embraces me,” bringing about closeness. However, on the festival of Shemini Atzeret, “The eighth day, shall be a time of cessation for **you**,” – that is, for the souls of Israel alone. The drawing down of Godly influence on Shemini Atzeret is the inner aspect of the encompassing light. This occurs on the eighth day, corresponding to the inner aspect of *Binah*-understanding, through which the inner aspect of the encompassing light is drawn down, as explained elsewhere.⁵⁴¹

Nevertheless, on Shemini Atzeret the external aspect of the encompassing light is also drawn down to the souls of Israel,

⁵³⁸ Maamarei Admor HaZaken 5569, p. 244 and on; Ohr HaTorah, Drushim L'Sukkot p. 1,765; Maamarei Admor HaEmtza'ee, Dvarim Vol. 4, p. 1,489 and on.

⁵³⁹ Psalms 117:1-2

⁵⁴⁰ Song of Songs 2:6; 8:3

⁵⁴¹ Ohr HaTorah, Drushim L'Shmini Atzeret p. 1,788.

because the external is pulled along with the internal. This then, is the meaning of the above-mentioned statement, “Now let Me and you have a small feast together,” in that even the external aspect is specifically drawn down to the souls of Israel, similar to the verse,⁵⁴² “So that I and Your people are distinguished from all the people that are on the surface of the earth.” It is for this reason that the verse states, “It shall be a time of cessation for you,” – specifically **for you!** This is similar to the verse,⁵⁴³ “they will be yours alone, with no strangers with you.” That is, the inner aspect of the encompassing light is specifically for the souls of Israel, and on Shemini Atzeret, even the external aspect of the encompassing light radiates specifically in an inner manner. This then, is the meaning of “it shall be a time of cessation for you,” - specifically for you!

⁵⁴² Exodus 33:16

⁵⁴³ Proverbs 5:17

Discourse 6

VaYachulu HaShamayim 5666

The verse states,⁵⁴⁴ “The heavens and the earth and all their hosts were completed.” Now, on the verse,⁵⁴⁵ “I have seen an end to every beginning, but your commandment is exceedingly broad,” Midrash Rabbah states,⁵⁴⁶ “The heavens and the earth have limit in space and time, but one thing has no limit in space and time, and what is it? Torah, as it states,⁵⁴⁷ ‘Its measure is longer than the earth and broader than the sea etc.’”

Now, we must understand this statement that the heavens and earth have limit in measure and in time. For is it not so that *HaShem's*-יהו"ה influence is drawn to the world in an endless and limitless way? For, as known⁵⁴⁸, *HaShem's*-יהו"ה desire (*Ratzon*) for the worlds is drawn in a limitless fashion (*Blee Gvul*), as stated,⁵⁴⁹ “In the beginning God created etc.,” which Onkolus translated as “with that which precedes” (*BeKadmin*) –that is, with desire, [which is the “primal beginning”] that precedes [the actual beginning], and [as known] desire is unlimited”.⁵⁵⁰

We therefore must say that the difference between the Torah and “the heavens and the earth” is in how they become revealed below. That is, in *HaShem's*-יהו"ה desire for worlds, even though in and of itself, the desire is limitless, nonetheless there is an end and cessation to how far the desire descends.

⁵⁴⁴ Genesis 2:1

⁵⁴⁵ Psalms 119:96

⁵⁴⁶ Bereshit Rabba 10:1

⁵⁴⁷ Job 11:9

⁵⁴⁸ Torat Chaim, Bereishit 7c and on.

⁵⁴⁹ Genesis 1:1

⁵⁵⁰ The aspect of *Kadmin* refers to desire, since *HaShem's*-יהו"ה desire for the world precedes the world, as discussed in various places in Chassidus.

That is, it does not illuminate all the way down in a revealed way. In contrast, *HaShem* 's-יהו"ה desire for Torah and *mitzvot* (commandments) is drawn down without end or cessation. That is, it illuminates in a revealed way below as well. Now, this must be understood. If desire (*Ratzon*) is limitless, why then is [the desire for the world] drawn down with end and limit, without illuminating in a revealed way all the way down?

To understand this, we must begin with what was explained before⁵⁵¹ about the difference between the *Sefirah* of desire (*Keter*-Crown) and all the other *Sefirot*, as it generally applies to the desire (*Keter*-Crown) for the world of Emanation (*Atzilut*), as well as the desire (*Keter*-Crown) for each stature (*Partzuf*) individually [in the chaining down of the world of *Atzilut*-Emanation]. The manner of the nine lower *Sefirot* [of *Atzilut*-Emanation] is that of revealed illumination of light. That is, the light in a state of being. Therefore, when the light becomes vested in a vessel it undergoes a change of being. Such is not so of the aspect of *Keter*-Crown, which is desire. For even though desire is also draw down, nonetheless, it still is concealed and included in *HaShem* 's-יהו"ה Essential Self, rather than being a revelation of light. It therefore does not come into a state of being, and it certainly does not undergo change by taking on a different state of being.

This is why,⁵⁵² relative to that stature (*Partzuf*), the desire (*Keter-Crown*) for it transcends time. As known,⁵⁵³ time begins in the world of Creation (*Briyah*). That is, the time of the six millennia of creation begins with the coming into being of the world of Creation (*Briyah*), rather than the world of Emanation (*Atzilut*). This is, the six millennia do not factor into the emanation of the Supernal world of Emanation (*Atzilut*), but only begin with Creation (*Briyah*). This is because Emanation (*Atzilut*) is above time. Therefore, time does not factor into the emanation of the world of Emanation (*Atzilut*), since it is above time. Rather, time specifically begins with the world of *Briyah*-Creation.

This answers⁵⁵⁴ the question of the philosophers⁵⁵⁵ about why the world was specifically created when it was created, rather than before. The reason is because before the world was created, time did not exist. It therefore does not apply to ask why it was not created earlier, since before, there altogether was no “before and after” in terms of time. Rather, time only began at the beginning of creation.

However, it is also understood that, in and of itself, the world of Emanation (*Atzilut*) also has the aspects of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah,*

⁵⁵² Maamarei Admor HaZaken, Inyanim 115 and on.

⁵⁵³ Maamarei Admor HaZaken, 5566 Vol. 1, p. 59 and on; p. 88; Derech Mitzvotcha 59a.

⁵⁵⁴ Siddur im DA"Ch p. 75d and on; Imrei Binah, Shaar HaKriyat Shma p. 40c and on; Etz Chaim Shaar 1, Anaf 1.

⁵⁵⁵ Emunot V'Deot of Rabbi Saadya Gaon Part 1, end of Ch. 5; Sefer HaChakirah of the Tzemach Tzedek 112a.

Asiyah).⁵⁵⁶ The matter of Emanation of Emanation (*Atzilut* of *Atzilut*) is the aspect [of *HaShem* 's-יהוה's desire for the world of Emanation, which is] it's Crown (*Keter*).⁵⁵⁷ Insight and Understanding of Emanation (*Chochmah* and *Binah*) are Creation of Emanation (*Briyah* of *Atzilut*), the emotive *Sefirot* of *Zeir Anpin* are Formation of Emanation (*Yetzirah* of *Atzilut*) and Kingship (*Malchut*) of Emanation is the Actualization of Emanation (*Asiyah* of *Atzilut*). Thus, Crown of Emanation (*Keter* of *Atzilut*) [which is the desire to bring about the world of Emanation,] is the aspect of Emanation of Emanation (*Atzilut* of *Atzilut*). This being the case, the aspect of time [as it is] in the world of Emanation (*Atzilut*), begins with the aspect of Creation of the world of Emanation (*Briyah* of *Atzilut*).

Now, here we are not referring to actual time, but rather only to the "order" of time⁵⁵⁸; that time will be a progression from past to future. Moreover, even this order only applies from the aspect of Creation of Emanation down (from *Briyah* of *Atzilut* down). However, in Emanation of Emanation (*Atzilut* of *Atzilut*), that is, in the aspect of its *Keter*-Crown, [which is the desire for it to be,] it is completely above time. The same is true of each *Partzuf*-stature, which is comprised of Emanation, Creation, Formation and Action (*ABY"A*).⁵⁵⁹ The matter of a *Partzuf*-stature is that it is comprised of ten *sefirot* [and is thus

⁵⁵⁶ Etz Chaim, Shaar 47, Ch. 2; Shaar HaHakdamot Drushei ABY"A, Drush 9.

⁵⁵⁷ RaMa"Z to Zohar Vol. 3, p. 176b; Likkutei Torah Balak 69c and on; Maamarei Admor HaZaken 5567 p. 311; Ohr HaTorah VeEtchanan p. 285 & 296 and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 2, p. 963 and on; Sefer HaMaamarim 5640 Vol. 1, p. 189 and on;

⁵⁵⁸ Bereishit Rabba 3:7; Derech Mitzvotcha 57b and on; Sefer HaChakirah of the Tzemach Tzedek p. 111b and on.

⁵⁵⁹ Acronym for *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

a fully developed stature or persona]. Therefore, each Persona (*Partzuf*) includes Emanation, Creation, Formation and Actualization (*Atzilut, Briyah, Yetzirah, Asiyah*), as stated in *Etz Chaim* in *Shaar HaPartzufim*.⁵⁶⁰ Thus, the aspect of the emanation (*Atzilut*) of each *Partzuf*-Persona - which is its *Keter*-Crown [the desire for it to be], is above time.

An example is the *Sefirah* of *Malchut*-Kingship [of *Atzilut*-Emanation]. As known⁵⁶¹, *Malchut*-Kingship [of *Atzilut*-Emanation] is the root of space and time, as stated [in reference to space],⁵⁶² “Your Kingship is the Kingship of all worlds,” and as stated [in reference to time],⁵⁶³ “*HaShem*-יהו"ה is King, *HaShem*-יהו"ה was King, *HaShem*-יהו"ה will be King forever and ever.” Now, this only applies to the nine lower *Sefirot* of *Malchut*-Kingship [of *Atzilut*-Emanation], but [*HaShem* 's-יהו"ה's desire for Kingship, which is] the aspect of Crown of Kingship (*Keter* of *Malchut*) (and is always unified with *Zeir Anpin*,) is beyond the aspect of time.

The root of time comes from the matter of running and returning (*Ratzo V'Shuv*).⁵⁶⁴ Elsewhere,⁵⁶⁵ it is explained that in the *Sefirot*, time is the matter of “before” and “after.” In other words, the spiritual matter of time is the order and gradation of

⁵⁶⁰ Shaar 29, Drush 1.

⁵⁶¹ Tanya, Shaar HaYichud VeHaEmunah, Ch. 7 (p. 82a); Torah Ohr, Miketz p. 37a.

⁵⁶² Psalms 145:13

⁵⁶³ Pesukei D'Zimrah prayers; Mesechet Sofrim Ch. 14; Shaar HaKolel, 5:5; Igrot Kodesh of the Rebbe, Vol. 2, p. 78.

⁵⁶⁴ Likkutei Torah, Chukat 65a; Drushim L'Rosh HaShanah 61a.

⁵⁶⁵ Derech Mitzvotcha 59a; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 257 and on; Sefer HaMaamarim 5677 p. 67.

preceding and following. This too is brought about through the aspects of “withdrawing” and “spreading”⁵⁶⁶, because only then is the matter of before and after applicable. In other words, at first desire (*Keter-Crown*) issues forth and then stops issuing forth, at which point *Chochmah*-insight issues forth etc. However, in regard an issuance that is not in a way of withdrawing and spreading, before and after do not apply, because in that case, they come out equally in the spreading out of revelation, as explained elsewhere.⁵⁶⁷

In any event,⁵⁶⁸ on every level, the root and cause of time is the aspect of running and returning (*Ratzo V'Shuv*), as it states,⁵⁶⁹ “And the animal angels ran and returned.” This is to say that the Godly vitality drawn from *HaShem*’s יהו"ה speech to enliven all creatures, is in a state of running and returning (*Ratzo V'Shuv*), which is the matter of withdrawing and spreading.⁵⁷⁰ This is analogous to the breath of life in man. At every moment, vitality is drawn from the source of his soul and then immediately reverts to withdraw and depart from his body, to ascend and reunite with the source it was drawn from, whereupon renewed vitality is drawn down.

The same principle applies to the Godly vitality drawn down to vitalize the worlds. Once it is drawn down, it

⁵⁶⁶ i.e. *Ratzo*-running and *Shuv*-returning

⁵⁶⁷ See the *Derech Mitzvotecha* and *Biurei HaZohar* referenced in the prior notes.

⁵⁶⁸ *Maamarei Admor HaZaken*, *Inyaim* p. 115 and on.

⁵⁶⁹ *Ezekiel* 1:14

⁵⁷⁰ *Ohr HaTorah*, *Trumah* p. 1,357 and on; *Sefer HaMaamarim* 5629 p. 203 and on; 5659 p. 187 and on; 5664 p. 182 and on; 5665 p. 225 and on; 5677 p. 143 and on; 5682 p. 257 and on; 5704 p. 251.

immediately withdraws to become included in its source. This is the aspect of running (*Ratzo*), at which point new vitality is drawn down etc.⁵⁷¹ The drawing down of light into the world of Emanation (*Atzilut*) likewise is in this manner of running and returning (*Ratzo V'Shuv*), because the light is in a state of running (*Ratzo*) to ascend and become included in its source, the reason for which is explained elsewhere.⁵⁷² Through this, the divisions of time come about. That is, since there is an aspect of withdrawal and spreading forth, the light and vitality comes in a manner of division, in that it repeatedly withdraws and then spreads forth, withdraws and then spreads forth etc.

In other words, there is a stoppage to the revelation of light. If this was not so, and it would continuously be draw forth without cessation (rather than withdrawing and then spreading forth, withdrawing and then spreading forth) it then would be in a state of limitlessness (*Blee Gvul*). However, because it constantly withdraws and then spreads forth, it is the root of the division of time from past to future. This is because time involves the matter of cessation, in other words, for [a sequence] of time to come about, there must be a cessation of the first point to arrive at the next point. It is specifically this cessation that brings about the delineation from past to future. For example, when someone says that something will take a specific amount of time, such as an hour or two; he means that time will be drawn out in a way of past and future, and will end at that specific point. If, on the other hand, it is “Always

⁵⁷¹ Which is the matter of *Shuv*-returning.

⁵⁷² Sefer HaMaamarim 5665 p. 225 and on; 5677 p. 143 and on.

Present,”⁵⁷³ without end, it would be inapplicable to say that something will take “an hour or two.” Only the stoppage brings about the sequence of time. Hence, the source of time is specifically in the stoppage.

Similarly, the aspects of withdrawing and then spreading also involve the matter of time, being that, that which is withdrawn becomes the past and that which will spread forth becomes the future. We therefore find that the matter of time, which involves past and future, is the aspect of withdrawing and then spreading. Being that the vitality drawn to the world is always new light and vitality, this is especially so, since at every moment, the first vitality is withdrawn to become included in its source, and new vitality is drawn forth. This is as stated in Tanya, chapter forty-one, about the twelve permutations of the letters of the Name *HaShem*-יהו"ה and the twelve permutations of the letters of His title *Adon*"אדני-י-אדני"ay" which make up the twenty-four hours of day and night, because at each moment new permutations are drawn forth.

Now, although this statement, that the vitality is in a way of running and returning, may be understood to mean that the very same vitality that is in a state of running, is in a state of returning), this only refers to the vitality as a whole. That is, the

⁵⁷³ The four-letter Essential Name *HaShem*-יהו"ה consists of the root יהוה, which means “Is” in the present tense, and the prefix letter “Yod-”, which makes it a constant. The Name *HaShem*-יהו"ה therefore means the “Always Present.” See *Ginat Egoz* by Rabbi Yosef Gikatilia, Shaar HaHavaya. Also see Tanya, Shaar HaYichud V’HaEmunah, Chapter 4.

⁵⁷⁴ The twelve permutations of the Name *HaShem*-יהו"ה bring about the twelve hours of day, and the twelve permutations of His title *Adon*"אדני-י-אדני"ay" bring about the twelve hours of night.

whole of the vitality from the aspect of the Name *HaShem*-יהוה or His title *Adon*"אדוני is in a state of running and returning. However, each specific vitality, in and of itself, comes about through a new permutation of the letters of the Name at every moment, and is unlike the permutation of letters that preceded it a moment earlier, for there are countless levels in the drawing forth of the vitality.

For example, when there is a drawing of vitality from the quality of kindness (*Chessed*), included in it is the aspect of sternness (*Gevurah*), including sternness of sternness (*Gevurah* of *Gevurah*) and kindness of kindness (*Chessed* of *Chessed*) etc. with all their many details. Therefore, with every aspect of withdrawal and spreading forth, there is a renewed vitality from a different aspect and level etc. Even though Above, they all are in the state of the Ever-Presence⁵⁷⁵ of the Unlimited One-*Ein Sof*, blessed is He, and are therefore in a state of unity and inclusion, nevertheless, when the vitality is drawn down into the world, it comes out in a manner of subdivision, and at each moment a different vitality is drawn forth. Through this time comes about.

Now the aspect of the desire (*Ratzon*) for each world transcends the aspect of time within that world, because the matter of running and returning (*Ratzo V'Shuv*) only occurs when the vitality is in a state of revelation from its source, that is, when it is distant from its source and manifests within a limited vessel. This is like the above-mentioned analogy of

⁵⁷⁵ See footnote 30

thought,⁵⁷⁶ and the distinction between thought itself and defined thought. This is because thought itself is revealed thought. That is, thought exists when a person thinks. (Here we are not referring to the “power to think” as it is included in its source, as previously discussed.) Certainly, this also is the case with defined thought, which certainly comes out in a manner that is felt as the actual existence of thought. As explained before, it is the same way regarding the light. It is specifically when it is distant from its source that the yearning to come back and become included in its source becomes applicable. That is, because it is distant from its source, it therefore yearns to be included in its source; to leave its limitations and be included in its source. This is the matter of running (*Ratzo*) [to its source], which is the desire to leave the restrictions of its vessel.

Now, at the moment of the light leaving the vessel, when it separates from the vessel by running to its source, how could there then be an aspect of running, being that it has left the restriction and limitation of the vessel to become included in the source? That is, it only is possible and applicable for there to be a state of running (*Ratzo*) [to its source] when it is in the vessel and distant from its source. The general matter of running (*Ratzo*) is the matter of withdrawal, that it is in a state of withdrawal in relation to the vessel, as explained elsewhere.⁵⁷⁷ Nonetheless, there also is withdrawal relative to the light, because once it has vested in a vessel it becomes distant from the Essential Self of *HaShem*-יהו"ה (the Luminary) and

⁵⁷⁶ In the prior discourse entitled *Bayom HaShmini Atzeret* 5666.

⁵⁷⁷ *Sefer HaMaamarim* 5664 p. 190 and 187 and on. 5652 p. 75 and on; 5660 p. 2.

therefore undergoes change to a different state of being. That is, by being revealed in a vessel it takes on the existence of light. More specifically, because of the vessel it undergoes coloration, as it were, thereby becoming a separate level of being, as previously explained. Therefore, this running (*Ratzo*) is the aspect of withdrawal from one state of being to another, higher state of being; that is, to a higher state beyond its current state. This is the matter of ascension, by which it is uprooted from its state of being to be included in its source, at which point, it no longer has being unto itself at all in comparison to its former state.

However, this is not so of the root and source of the vitality of the worlds as it begins to be drawn out from the desire (*Ratzon*), because the desire is never drawn out to the point that it becomes distant or is in a state of separateness from its source at all. Rather, the desire is the aspect of the initial drawing forth from the source, when it still is in a state of concealment and still is included within its source. Therefore, the matter of running (*Ratzo*) [to its source] is not applicable to the desire, because it never is distant from its source and is therefore never in a state of separateness from it. Hence, running (*Ratzo*) [to its source] is not at all applicable to it.

Rather, this fact that it is drawn out a little and then automatically reverts to merge and become included in its source, in that all light that is drawn out automatically reverts to become included in the source, is called *Mati V'Lo Mati* –

“coming and not coming,”⁵⁷⁸ in that it spreads out but does not spread out, which is different from the matter of running and returning (*Ratzo V’Shuv*). This is because running (*Ratzo*) [to its source] is the matter of exiting the vessel in a way of withdrawal, whereas returning (*Shuv*) is the matter of spreading down and settling within the vessel, because with the return (*Shuv*) it shines in the vessel in a revealed manner.

Neither of these are applicable to the matter of desire (*Ratzo*), because desire is not in way of running [to its source], since it never becomes distant [from it] and is not in an aspect of withdrawal, in that it is not a different being. Rather, it comes to a state of the “absence of spreading forth,” because it comes to a state of greater inclusion in its source, and though there is greater inclusion than before, nonetheless, this cannot be called running (*Ratzo*) [to its source]. Rather, running, exiting, and withdrawing are not applicable here, being that desire is never in a state of distance [from the source], nor is it vested in a vessel. On the contrary, it is in a state of inclusion in its source, except that, at first, it is drawn out a little; and even this, is in His Essential Self, rather than in a way of revelation. (This is like the light as it is included in *HaShem* יהו"ה's Essential Self, and as of yet, the drawing forth is still totally within His Essential Self. In other words, even as it is drawn forth, it still is in a manner of inclusion in its source.) That it then returns to be included, only means that it now is not even drawn out in **such** a manner. In other words, now there only is the absence of spreading forth, which is called, “not coming” (*Lo Mati*).

⁵⁷⁸ Zohar, Vol. 1 p. 16b; Torah Ohr Bereishit 2d; Hosofot to Megilat Esther 123a; Likkutei Torah Masei 95c.

In like fashion, the aspect of drawing forth called “coming” (*Mati*), is different than the aspect of returning (*Shuv*). This is because returning (*Shuv*) is the matter of the actual revelation of light settling in a vessel. Such is not the case here, because though it is drawn out and spreads forth, it does not spread forth in an aspect of revelation, but is only drawn out a little, and is still concealed and included within *HaShem*’s יהו"ה Essential Self etc. (Whereas light that manifests in vessels, is still in the vessel, even during the running (*Ratzo*) [to its source], as explained above. However, here the opposite is true; even when it is “coming” (*Mati*) it has no relation to vessels whatsoever etc.)

Moreover, this matter called, “coming and not coming” (*Mati V'Lo Mati*) or spreading and not spreading, is due to the Essential Self, both in regard to the aspect of “not coming” (*Lo Mati*), as well as the aspect of “coming” (*Mati*). On the other hand, the “running and returning” (*Ratzo V'Shuv*) of the light, is due to the light, in and of itself, rather than its source, since it is distant from its source. This being the case, the fact that it is in a state of running (*Ratzo*) [to its source] is not because the source is acting upon it, but because of the light itself, since it is distant from its source and desires to be close and included in its source.

This is like the service of prayer below in man, in which the matter of running (*Ratzo*) results from contemplating and grasping *HaShem*’s יהו"ה Godliness, such as His greatness and how He permeates and transcends all worlds. This is to say that

the running (*Ratzo*) [to Him] comes about through one's own power and effort in comprehending His Godliness, rather than because His Godliness actually shines in him in a revealed way. (If this was so, it would be the aspect of "Love of *HaShem*-יהו"ה in a way of delight" (*Ahava BaTaanugim*), as discussed in Tanya, end of chapter forty.) Rather, it comes about through his grasp of *HaShem*'s-יהו"ה greatness and his own sense of distance from Him. This is what arouses the running (*Ratzo*).

It is similarly so Above, in the "running and returning" of the Godly light and vitality. That is, the running (*Ratzo*) [to the source] results from the light itself, in that it desires to merge with its source. This is not so of the aspect of desire (*Ratzon*). Here, the aspect of "not coming" (*Lo Mati*), which bears a similarity to "running" (*Ratzo*), is not due to its own power and grasp, but is rather because of its source, in that the source actually is revealed and shines in the desire. Through this it merges with its source. Therefore, the matter of running (*Ratzo*) is not applicable here, because in this case, the running (*Ratzo*) is a result of its source rather than itself etc.

Now, a similar phenomenon takes place in the revealed *Sefirot* as well, as stated in *Etz Chaim, Shaar Mati V'Lo Mati*⁵⁷⁹, that when there is a "coming" (*Mati*) in desire (*Crown-Keter*) there is a "not coming" (*Lo Mati*) in insight (*Chochmah*). In other words, when the light illuminates *Keter-Crown*, then the light of insight (*Chochmah*) becomes included in *Keter-Crown*.

⁵⁷⁹ *Etz Chaim, Shaar 7, Ch. 1 and on.*

Similarly, when it “comes” (*Mati*) in insight (*Chochmah*), it “does not come” (*Lo Mati*) in understanding (*Binah*) etc.

However, it could be said that here (in the coming and not coming of the revealed *Sefirot*) an aspect of running (*Ratzo*) does exist, such as when a person loves *HaShem*-יהו"ה in a way of delight (*Ahavah BaTaanugim*), in that he runs and is drawn to cleave to *HaShem*'s-יהו"ה Godliness because of the light that is revealed to him. However, this running (*Ratzo*) is not by way of thirst. That happens specifically when a person realizes his distance from *HaShem*-יהו"ה. However, when the light shines upon him in a revealed manner and he delights in it, the matter of thirst is not applicable. Nevertheless, there still is an aspect of running (*Ratzo*) because he is drawn with his entire being to the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*). This is because ultimately, he is an entity unto himself. Therefore, the aspect of running (*Ratzo*) still exists for him, at least until he adheres fully to *HaShem*-יהו"ה. However, once he fully adheres to the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*) the aspect of running (*Ratzo*) is no longer applicable. Nonetheless, in reality, even then, an aspect of running (*Ratzo*) still exists, except that since he is in a state of merging and adhering (*Dveikut*) to his source and has no sense of self-existence, it is very hidden and barely felt.

This may likewise be understood regarding the aspect of desire (*Ratzon*). There too, in a hidden way there is an aspect of running (*Ratzo*), but nonetheless the terminology of running does not really apply, because it still is included in its source and cannot be felt, especially considering what was explained

before,⁵⁸⁰ that the general matter of desire (*Ratzon*) is merely the inclination of the soul. In other words, desire has no being or existence of its own, but is merely that the soul is inclined toward this or that. Similarly, Above in *HaShem's*-ה"ה Godliness, the aspect of desire (*Ratzon*) has no existence unto itself, but is rather only that His Essential Self is inclined to desire, as it were. The explanation is that there certainly is an aspect of desire (*Ratzon*), but **before** it arose in His Essential Self, He does not at all relate to it, in and of Himself. Nonetheless, even after He desires, it is the Essential Self of the Unlimited Light of *HaShem*-ה"ה (*Ohr Ein Sof*) that desires, and without Him, there could be no existence of desire altogether, as explained before.

Therefore, from whatever angle you look at it, the principal strength of the matter is the aspect of *HaShem's*-ה"ה Essential Self. As such, it is not applicable to say anything about this kind of inclusion, except that it is the absence of spreading forth. In other words, when something is not of the Essential Self, it is applicable to use the term running (*Ratzo*), but in regard to the aspect of “desire” it is not applicable, because the principal factor of desire is the Essential Self. Rather, this kind of inclusion constitutes the absence of spreading forth, which is the matter of “not coming” (*Lo Mati*).

The same principle applies to the aspect of returning (*Shuv*). The light that is drawn to illuminate as a revelation of light, is not a revelation of *HaShem's*-ה"ה Essential Self, but

⁵⁸⁰ At the end of the previous discourse Bayom HaShmini Atzeret 5666.

only a revelation of light. It therefore is applicable to describe it as returning (*Shuv*). This is because initially, it is in a state of withdrawal, which is then followed by a state of returning (*Shuv*). However, about the aspect of desire (*Ratzon*), it is His Essential Self that is drawn forth, which as explained before, is the inclination of the Essential Self. It therefore is not applicable to describe it as returning (*Shuv*), but can only be described as “coming” (*Mati*), which is the matter of spreading forth.

(In general, the light, in and of itself, is in a state of running and returning (*Ratzo V'Shuv*), whereas in desire, which results from the Essential Self, running and returning is not applicable. Rather, all that is applicable is that it either “spreads forth” or “does not spread forth” (*Mati V'lo Mati*)).

Such was the level of Rabbi Shimon Bar Yochai, who stated (*Idra Zuta*, page 292a),⁵⁸¹ “We are bound with one knot. My soul is united in Him, it is aflame in Him.” This is because, as known, the ascension of the feminine waters (*Haalaat Mayim Nukvin*) is the matter of the negation (*Bitul*) of one's defining limitations, which is only applicable when one is subject to the restrictions of a vessel. As explained previously,⁵⁸² the matter of ascension is that one leaves one state of being for another state of being. In other words, this is when he is in the state of an existent being, especially since he is invested in a vessel that limits etc. Only then is the matter of ascending applicable. His former state of being becomes

⁵⁸¹ *Idra Zuta*, Zohar Vol. 3, 288a and 292a.

⁵⁸² Earlier in this discourse.

nullified and he ascends to merge with the aspect of the Essential Self etc.

However, if he is not in a state of existence and restricted to a vessel, but is nonetheless in an aspect of being slightly drawn out from the source, but still in a state of the “primal beginning” mentioned above, then the ascension of the feminine waters (*Ha'alaat Mayim Nukvin*) does not apply to him. Rather, only the drawing down of the masculine waters (*Hamshachat Mayim Duchrin*) applies to him, because the masculine waters are also drawn from the source.

(We could say⁵⁸³ that what is meant here is that the drawing of the masculine waters is likewise the drawing forth of the source itself. In other words, this is unlike light, which is like a separate being relative to its source in the Essential Self. We explained above, that when the light becomes distant from the Essential Self it takes on the existence and being of light and vests within a vessel, thereby becoming a separate entity.

In contrast, desire (*Ratzon*) has no being of its own as a separate entity, but is rather only the drawing forth of the Essential Self etc.) Except that in this there is no aspect of a vessel (since that which is drawn to manifest within a vessel is the aspect of light that only comes forth into revelation specifically when there is distance). Rather, as explained above, it is the drawing forth of the source itself. (In other words, it is only the “primal beginning” of drawing forth). (This may also

⁵⁸³ This is a comment in the discourse of the Alter Rebbe referenced previously from which this section of this discourse is a quote.

be explained as follows: “There is no aspect of a vessel” means that the aspect of desire (*Ratzon*) is not an aspect of a vessel for containing the drawing down of the Essential Self, but is rather the general matter of the inclination and drawing of the Essential Self itself etc.)

This then, is the meaning of “in Him I am aflame” - that his passion and arousal is due solely to the Essential Self of the Source. (The book *Pnei HaMelech*⁵⁸⁴ explains the words, “In Him I am aflame” as follows: “That *HaShem*-יהו"ה shines within the soul and He desires to dwell in it, at which point the soul becomes aflame in His light, like the flaming light of a torch.” We therefore find that the flame is the revelation of the light of the soul and that it is drawn forth and illuminates, specifically in Him. This is the aspect of the drawing forth of the Essential Self to illuminate and enflame.) At once the soul merges and becomes included in the Source. (This is the meaning, “I am unified in Him,” which is the aspect of the unification and inclusion in the Essential Self etc.)

This then, is the meaning of the words,⁵⁸⁵ “My soul shall glory in *HaShem*-יהו"ה,” that is,⁵⁸⁶ “like a flame that rises of its own accord,” which is the matter of,⁵⁸⁷ “This service is a gift which I have given.” In other words, it is given from the Source to arouse the soul, not that the soul is aroused through its own comprehension. Rather, it becomes included in the singular

⁵⁸⁴ Commentary on the Idrot of the Zohar from the author of Mikdash Melech.

⁵⁸⁵ Psalms 34:3, referenced in the words of Rabbi Shimon Bar Yochai there.

⁵⁸⁶ Talmud Bavli, Shabbat p. 21a; Rashi at beginning of parshat BeHaalotcha; Rambam Hilchot Tmidin UMusafin 3:15.

⁵⁸⁷ Numbers 18:7

point, which is the matter of desire that transcends comprehension. It is then that because of the fire of the Source, it becomes a “flame that rises of its own accord” and merges with the Source, like a flame that extends somewhat from the fire and then returns to merge with the fire, (like the fire of a coal as it is within the coal etc.)

This is the matter of "*Ahavah Rabbah*-Great Love" (or the matter of "*Ahava B'Taanugim*-Love with delight". As explained above, when the Essential Self shines in a revealed fashion, then the aspect of running (*Ratzo*) is in a way of *Ahavah B'Taanugim*- “Love with delight” which is the matter of the actual expiry of the soul in a manner of *Ahavah Rabbah*-“Great love”. This is the matter of arousal and inclusion in the Source and happens automatically through the revelation of the Essential Self etc.) It is higher than the aspect of the vessel that Aharon, the high priest, drew down to the souls of the Jewish people from the Source (that is, from the Essential Self of *HaShem*-יהו"ה) when he lit the flames of the Menorah. (This was done by means of the aspect of the *Diknah*-beard, which is the matter of the vessels and garments for the aspect of the supernal love, these being the garments of Torah and *mitzvot*, as explained in Torah Ohr, in the discourse entitled “*V'Asita Bigdei Kodesh*-And you shall make holy garments.”)⁵⁸⁸ This, then is the meaning of the words, “My soul shall glory in *HaShem*-יהו"ה” –that is, in *HaShem*-יהו"ה Himself; to be enflamed and aroused with desire in His Essential Self. This is the matter of, “I am unified in Him etc.”

⁵⁸⁸ Torah Ohr, Tzav 82c;

Now, the Torah study of Rabbi Shimon Bar Yochai⁵⁸⁹ was similarly so, even in the revealed part of Torah, because “Torah was his [only] occupation”,⁵⁹⁰ in other words, it was his vessel [or instrument]. Even on the simple levels of Torah law, he knew the inner meanings. Thus, by means of the inner aspect of Torah he drew down the Essential Self of the Unlimited Light of *HaShem*-יהו"ה (*Atzmut Ohr Ein Sof*) throughout all worlds when he studied. Since he was unified and bound to the Essential Self of the Unlimited Light (*Atzmut Ohr Ein Sof*), blessed is He, as mentioned above, therefore all his Torah study drew down the masculine waters (*Hamshachat Mayim Duchrin*) (and the aspect of the Essential Self was in the aspect of the masculine waters. This is the meaning of “In Him I am aflame,” as discussed above.)

On the other hand, when the other sages of the Mishnah would study Torah, they would cause the ascension of the feminine waters (*Haalaat Mayim Nukvin*). This is because their Torah was manifest in physical matters; that this is forbidden and this is permissible, this can ascend [and this cannot ascend] etc. And as explained above, involvement in the aspect of vessels⁵⁹¹ is the matter of the ascension of the feminine waters (*Haalaat Mayim Nukvin*). (This being the case, what was drawn down was not of the Essential Self of *HaShem*-יהו"ה).

⁵⁸⁹ See discourse later on in the series "Usfartem Lachem" 5666, and "Titen Emet L'Yaakov 5666; Sefer HaMaamarim Melukat 3, p. 277 (or in earlier editions Vol. 2, p. 302 and on).

⁵⁹⁰ Talmud Bavli, Shabbat 11a.

⁵⁹¹ Note of the Rebbe Rashab: In other words, in the aspect of the light as it is manifest within the vessel.

However, Rabbi Shimon Bar Yochai's study of the revealed part of the Torah was through his knowledge of its inner aspect. He therefore drew down the masculine waters (*Hamshachat Mayim Duchrin*), which is the matter of drawing down the Essential Self of *HaShem*-יהו"ה, blessed is He. In the "coming future" it will likewise be so, as it states,⁵⁹² "Your Master will no longer hide in His cloak and your eyes shall see your Master." That is, it will no longer be in a way of manifestation within vessels. About that time, it states,⁵⁹³ "They will see eye to eye when *HaShem*-יהו"ה returns to Zion." This is the inner aspect of *Abba* (*Chochmah*-insight) within the insight, understanding and focus of attention (*Chochmah, Binah, Da'at*) of the female (*Nukvah-Malchut*), which will be revealed to all the souls of Israel. Similarly, prayer will no longer be in a way of running and returning (*Ratzo V'Shuv*), but will rather be in a way of "coming and not coming" (*Mati V'Lo Mati*) from the aspect of *HaShem*'s-יהו"ה Essential Self.

According to all this, we may understand how the aspect of *Keter*-Crown transcends time, because *Keter*-Crown is the matter of desire, which has no relation to running and returning (*Ratzo V'Shuv*), since running and returning is the matter of withdrawing and spreading forth to settle in a vessel etc. Moreover, desire is primarily the matter of drawing forth. That is, it has no relation to the matter of ascension and change from one state of being to another, since it is not distant from the Essential Self of *HaShem*-יהו"ה, nor is it limited. Thus, it

⁵⁹² Isaiah 30:20

⁵⁹³ Isaiah 52:8

primarily is the matter of drawing forth, but it is the Essential Self that is drawn, in a way of the “primal beginning” of drawing, unrevealed in vessels.

Moreover, the “not coming,” which is the matter of being aroused and included in the source, is due to the Essential Self, rather than vessels or comprehension. Therefore, time is not applicable here. It only is applicable relative to the light, since the light exists as a limited entity. Therefore, the ascension of light is actual ascension, in that when it exits its existence and limitations, it becomes nullified (which is the ascent from one state of being to another etc.) Afterwards, it returns (*Shuv*) as an actual drawing down of revelation that settles in the vessel. Thus, the withdrawal and spreading forth are actually two separate aspects. This being the case, the division of time applies here, unlike desire, as discussed above.

This is to say that in the light, running and returning (*Ratzo V'Shuv*) are two diametric opposites. “Running” is the ascension and withdrawal from existence as a separate entity, to a state of non-being, whereas “returning” goes from non-being to being. However, in desire, the “coming and not coming” (*Mati V'Lo Mati*) cannot be considered as opposites, because even the “coming” (*Mati*) is still totally included in its source and is not yet an existence of light, as explained above. Therefore, the “not coming” (*Lo Mati*), in which there is even greater inclusion in the Source, is not a separate matter from the aspect of “coming” (*Mati*). Likewise, “coming” (*Mati*) is not the opposite of “not coming” (*Lo Mati*) since desire cannot exist separate from its source.

(Now, it cannot be said that when desire is in a state of “not coming” (*Lo Mati*) it has no existence at all, because if that was the case, this could not be called inclusion. (It would be more like the matter of,⁵⁹⁴ "He stretched out His finger between them and incinerated them etc."). This is because even in the state of inclusion (*Hitkallelut*) desire still exists, but not as a separate entity etc.)

We therefore find that the aspects of “coming and not coming” (*Mati V'Lo Mati*) are not two separate and opposite levels, because desire both exists and does not exist in both. Therefore, the division of time does not apply here. Thus, it is called,⁵⁹⁵ “A day that is all lengthy”, in other words, without limit. It is “**all** lengthy”, meaning that its beginning is also lengthy. This is because about something that has beginning and end; the term “length” specifically applies to its end. For example, when something takes a long time, its length is specifically recognized at its end. (Moreover, its length is not true length, because after all, it is limited). In contrast, something that has no beginning is equally lengthy at both ends. This is the meaning of “**all** lengthy,” that it is essentially limitless and the division of time does not apply to it.

Now, regarding the aspect of desire (*Ratzon*), mentioned above, though time is not applicable to it, it nonetheless is the “root and source” of time. This is because, ultimately, desire too

⁵⁹⁴ Talmud Bavli, Yoma 21b; Sanhedrin 38b; Sefer HaMaamarim 5629 p. 162; 5632 Vol. 1 p. 275; 5643 p. 96.

⁵⁹⁵ Talmud Bavli, Kiddushin 39b; Torah Ohr Toldot 18d.

is only an aspect of light and radiance, except that it is the “primal beginning” of the drawing forth of radiance. Still and all, it is only a ray, rather the actual Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself. Therefore, the aspects of “spreading forth” or the “absence of spreading forth,” which is the matter of drawing forth (*Hamshachah*) and inclusion (*Hitkalelut*) apply to it, and though we explained before that desire has no being of its own, but is rather only that the Essential Self is inclined to desire, nevertheless, desire also is the fact that the Essential Self wants to desire, as it were. In other words, before it arose in His desire, it was not applicable to say that the Essential Self desires. This being the case, the fact that He wants through the power of desire, is not actually the Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself.

Therefore, in this aspect and level, though withdrawal and spreading forth do not apply in a manner of “running and returning” (*Ratzo V'Shuv*), nonetheless, the aspects of “coming and not coming” (*Mati V'Lo Mati*), that is, “spreading forth and not spreading forth,” which also is the matter of “spreading forth” and “inclusion” (*Hitpashtut V'Hitkallelut*), **do** apply. Therefore, it at least is the source of the matter of the “running and returning” of the light. In other words, the fact that the light is in a manner of “running and returning” (*Ratzo V'Shuv*) comes about from the “coming and not coming” (*Mati V'Lo Mati*) in the Source. (It should be pointed out that the aspect of running (*Ratzo*) comes from the aspect of “not coming” (*Lo Mati*) and the aspect of returning (*Shuv*) comes from the “coming” (*Mati*). See the discourse entitled "*Vayedaber...Zot Chukat HaTorah*"

of the year 5665.⁵⁹⁶) This being the case, at the very least it is the root and source of time. That is, though desire (*Ratzon*) is limitless, nonetheless, since it has the aspect of “coming and not coming” (*Mati V’Lo Mati*), at the very least it is the source of time.

However, in contrast to all the above, through our fulfillment of the *mitzvot*-commandments the aspect of desire (*Ratzon*) is literally drawn from the Essential Self of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה blessed is He, in a way that inclusion and spreading forth (*Hitkallelut V’Hitpashtut*) does not apply, even in an aspect of “coming and not coming” (*Mati V’Lo Mati*). The explanation is as discussed in Tanya, chapter forty-one, that the unity of the Holy One, blessed is He, with His Indwelling Presence (*Shechinah*) brought about through the *mitzvot* (commandments), is His **true** desire. The annotation there, states that this is the matter of the sweetening of the severities (*Gevurot*) in the kindnesses (*Chassadim*) of *Atik Yomin*, which is the matter of the thirteen purities of *Arich Anpin*,⁵⁹⁷ which are the aspect of the kindnesses (*Chassadim*) of *Atik Yomin* etc.

In explanation, as known,⁵⁹⁸ even in *Atik* there are the aspects of kindnesses and severities. The aspect of the severities (*Gevurot*) of *Atik Yomin* is that a glimmer of light from the Source of life is drawn to vitalize in a constricted manner

⁵⁹⁶ Sefer HaMaamarim 5665, p. 225 and on.

⁵⁹⁷ *Tleisar Cheivartei D’Arich Anpin*; Mishnat Chassidim, Mesechet Arich Anpin, Ch. 4.

⁵⁹⁸ Tanya, Ch. 50.

(*Tzimtzum*) and is immediately withdrawn to its source etc. This is the reason why the desire (*Ratzon*) “comes and does not come” (*Mati V’Lo Mati*), because it is drawn by means of the severities (*Gevurot*) of *Atik Yomin* and, as known, the severities are an aspect of flames of fire, which is the matter of arousal and inclusion (*Hitlahavut V’Hitkallelut*) etc. (The general explanation is that because of the severities only a light and ray is drawn down and therefore arousal and inclusion are applicable to it.) The severities are therefore the source and root of the vitality that is drawn to the worlds in a manner of running and returning (*Ratzo V’Shuv*), as discussed above.

In contrast, the aspect of the kindnesses (*Chassadim*) of *Atik Yomin* is the very opposite. That is, they are drawn down like water, which descends from a high place to low place, in that the descent affects no change in its state of being whatsoever. The water below is literally the same as it was above, at the beginning of its descent. Moreover, its nature to flow from a high place to a low place is the opposite of the nature of fire, which is to withdraw and ascend from below to above.⁵⁹⁹ Therefore, because it is against its nature, fire can only be drawn down from above by means of constriction (*Tzimtzum*). Additionally, since its nature is to go up, which is the matter of concealment, therefore it also is drawn down through severities (*Gevurot*) which is the aspect of constriction (*Tzimtzum*).

⁵⁹⁹ Tanya, Ch. 19.

On the other hand, the kindnesses of *Atik Yomin* are only the source of drawing down, rather than ascension. This draws down the aspect of the Essential Self literally, without constriction (*Tzimtzim*) whatsoever. Therefore, the severities of *Atik Yomin* are sweetened through this. That is, constriction (*Tzimtzum*) is negated and the aspect of the Essential Self shines forth. On this level, since the Essential Self of *HaShem*-יהו"ה Himself is drawn, the matters of drawing down or inclusion, in other words, of spreading forth and the absence of spreading forth, do not apply.

What we understand from all the above, is that *HaShem's*-יהו"ה desire (*Ratzon*), which is the source of the vitality enlivening the worlds, is the source and root of time, since it is only like a light and ray, and also “comes and does not come” (*Mati V'Lo Mati*), which is the matter of spreading forth and inclusion (*Hitpashtut V'Hitkalelut*).

However, *HaShem's*-יהו"ה desire (*Ratzon*) for the performance of His *mitzvot* (commandments) draws down the aspect of His Essential Self, which is even higher than the root and source of time, as explained above. This is therefore specifically expressed by the statement, “Those who actualize the desire of the Ever-Present One,” to draw down the aspect of the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*) as He transcends all worlds (*Sovev Kol Almin*) into the aspect of space, as He fills all worlds (*Memaleh Kol Almin*), all the way down to this world.

This is because since the aspect of *HaShem* 's-ה"ה desire (*Ratzon*) that relates to the vitality of the worlds, is the source that limits the Divine vitality filling the worlds (*Memaleh Kol Almin*), how is it then possible that a revelation of the Unlimited Light (*Ohr Ein Sof*) can be revealed within space and time from this level? That is, since it is the source of limitations, it cannot negate the limitations of space and time. Rather, it is specifically through the aspect of *HaShem* 's-ה"ה desire for the *mitzvot* (commandments) that this comes about. This is because, not only is the desire for the *mitzvot* not limited, but it is not even the source of limitation, such as the desire for the worlds. Rather, the desire for the *mitzvot* is drawn into the world exactly as it exists above, without any constriction (*Tzimtzum*) whatsoever. Therefore, it is specifically through the *mitzvot* that *HaShem* 's-ה"ה desire (*Ratzon*), blessed is He, is drawn into space and time, so that even within space and time there are no limitations of space and time.

This then, is the meaning of the statement in Midrash Rabbah,⁶⁰⁰ “Everything has limit in space and time. The heavens and the earth have limit in space and time etc.” This is because even the desire (*Ratzon*) for the creation of the world; although it itself is limitless; nevertheless, there is an end and limit to how it is drawn down. Its limitless aspect is not drawn down below, because, after all, this desire is the **source** of the limitations of space and time, as explained above.

⁶⁰⁰ Bereshit Rabba 10:1

The Midrash Rabbah continues, “Except for Torah which has no limit in space and time.” This is to say that the desire (*Ratzon*) for the *mitzvot* (commandments) is truly limitless, because the aspect of the Essential Self of *HaShem*-יהו"ה, which even transcends the source of space and time, is drawn in it. Therefore, when this aspect or level is drawn forth, it can even be revealed within space and time.

This explains the statement,⁶⁰¹ “Whoever prays on the eve of Shabbat and recites the verse ‘And the heavens and the earth were completed,’ scripture regards it as if he is a partner in the creation of the world, with the Holy One, blessed is He.” This is because the verse, “And the heavens and the earth were completed,” refers to the fact that the Godly power drawn to the heavens and the earth is limited. However, when a Jew declares, “And the heaven and the earth were completed,” as known,⁶⁰² he testifies that the world was created in six days and that *HaShem*-יהו"ה ceased (shabbat) on the seventh day etc. This, in itself, is part and parcel of the *mitzvah* (commandment) of Shabbat, about which it states, “Your commandment is exceedingly broad.” In other words, through doing this *mitzvah*, he draws down the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה (*Atzmut Ohr Ein Sof*) and reveals it in the heavens and the earth. Therefore, it is as if he becomes a partner in creation with the Holy One, blessed is He, for he draws down revelation of the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*) into the world.

⁶⁰¹ Talmud Bavli, Shabbat 119b; Ohr HaTorah, Bereishit Vol. 3, p. 506b.

⁶⁰² Kol Bo Ch. 35; Tur and Shulchan Aruch 268:7; Maharsha to Shabbat 119b.

Now, although it is written,⁶⁰³ “I יהו"ה-*HaShem* do everything; By Myself I spread the heavens, I establish the earth; who is with Me?” In other words,⁶⁰⁴ “who is with Me in the act of creation”, that is, in the essential act of creation out of nothing. However, once the world is created, it states,⁶⁰⁵ “He has set the world in the heart of man” to draw down revelation of *HaShem's*-יהו"ה Godliness into the world. This is accomplished through a Jew reciting the verse, “And the heavens and the earth were completed,” which is part and parcel of the *mitzvah* of Shabbat. Through this, he becomes *HaShem's*-יהו"ה partner, in that he draws down revelation of the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*) into the heavens and the earth.

Now, the definition of partnership is companionship, as it states,⁶⁰⁶ “She is your companion, the wife of your covenant,” which Targum translates as, “She is your partner etc.” This is the matter of the unification of the Holy One, blessed is He and His Indwelling Presence (*Shechinah*) which comes about through the performance of the *mitzvot*.

This then, is the meaning of the verse, “And the heavens and the earth were completed,” in other words; they are limited and have a conclusion. That is, even the desire (*Ratzon*) for the creation of the world has aspects of limitation and conclusion. However, through fulfilling the *mitzvot* we draw down the

⁶⁰³ Isaiah 44:24

⁶⁰⁴ Bereishit Rabba 1:3

⁶⁰⁵ Ecclesiastes 3:11

⁶⁰⁶ Malachi 2:14

aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה (*Atzmut Ohr Ein Sof*) which is beyond the desire (*Ratzon*) for worlds. This draws down revelation of *HaShem*'s-יהו"ה Godliness into the world, which is the meaning of, "Whoever recites the verse, 'And the heaven and the earth were completed' on Shabbat, becomes a partner in the creation." For, he draws down the revelation of the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*) into the world. This is the matter of uniting the Holy One, blessed is He, with His Indwelling Presence (*Shechinah*) etc.

Discourse 7

Eleh Toldot Noach 5666

The verse states,⁶⁰⁷ “These are the offspring of Noach, Noach was a righteous man.” Rashi explains, “This comes to teach that the principal offspring of the righteous are their good deeds.” Now, the source of this Rashi is in Midrash Rabbah, as it states⁶⁰⁸, “The produce of the righteous is a tree of life.” The Midrash states, “What is the produce of the righteous? *Mitzvot* and good deeds!” Offspring is a term for revelation. About this it states⁶⁰⁹, “These are the offspring of Noach,” That is, the fact that he was a righteous in deeds, was the “offspring” that revealed his inner essence as a righteous man. In other words, the principal “offspring” that reveal one’s righteousness are his *mitzvot* and good deeds.

Now, we need to understand this. The statement that their principal offspring are their good deeds is an exclusionary statement. However, what is it excluding? Surely, we cannot say that the physical offspring of the righteous, in other words, their children, are being excluded here, because it cannot be said that children are not offspring who reveal the inner essence of the parent. Rather, we must say that this refers to something that relates to the *mitzvot* and also is a form of revelation, but nonetheless, the principal revelation and “offspring” are the *mitzvot* and good deeds themselves, rather than this thing.

To understand this, we must further understand what was explained before⁶¹⁰ about the difference between *HaShem*’s-

⁶⁰⁷ Genesis 6:9

⁶⁰⁸ Bereshit Rabbah 30:6

⁶⁰⁹ Proverbs 11:30

⁶¹⁰ In the previous discourse

יהו"ה desire to create the world, as opposed to His desire that we fulfill His *mitzvot*. As stated before, though in and of itself, *HaShem's*-יהו"ה desire to create the world is limitless, it nonetheless is the source of limitations. Therefore, from this aspect of desire, the [unlimited] revelation of *HaShem's*-יהו"ה Godliness within space and time is not possible. However, His desire that we fulfill His *mitzvot* is from the inner Essential Self of the Unlimited Light of *HaShem*-יהו"ה (*Atzmoot Ohr Ein Sof*), which is even above being the source of limitations. Therefore, the [unlimited] revelation of *HaShem's*-יהו"ה Godliness within space and time can come specifically from such desire.

Now, as known, the root of the matter is⁶¹¹ that the line (*Kav*) drawn from the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*) to give being and vitality to the worlds, is drawn by way of a quantum leap, in which there is no order or gradations whatsoever from the unlimited to the limited. This is the matter of the first *Tzimtzum* (contraction) in the Unlimited Light (*Ohr Ein Sof*) that left the empty space. That is, the revelation of the Unlimited Light (*Ohr Ein Sof*) was withdrawn to become included in the Luminary, after which the line, which is only a glimmer of the Unlimited Light before *Tzimtzum*, rather than the Essential Self of the Unlimited Light, was drawn down. It was drawn in an aspect of a line, diminished to an aspect of measure and weight according to the capacity of the worlds to receive. This is as stated in the beginning of *Etz Chayim*, at the end of branch three.⁶¹²

⁶¹¹ Ohr HaTorah, Vaera p. 148a, p.152 and on, p.210 and on, Sefer HaMaamarim 5647 p.124, 5655 p.207 and on;

⁶¹² *Etz Chaim Shaar 1* (Drush Igulim veYosher), Anaf 3

The general matter of the line (*Kav*) is to bring about the matter of up and down,⁶¹³ as stated in Etz Chayim, branch two.⁶¹⁴ Also see Mevo Shaarim, gate one, chapter two at length. It states there that had the light radiated from the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*) not by means of the line (*Kav*), all worlds would have been equal. In other words, there would not have been gradations of upper worlds and lower worlds, but all worlds would be equally infinite. Therefore, the line (*Kav*) was drawn to bring about up and down, so that the world that receives from the upper end of the line (*Kav*) as it adheres to the Unlimited Light (*Ohr Ein Sof*), is in an aspect of up, in that the revelation of the Unlimited Light (*Ohr Ein Sof*) radiates in it to a greater degree, whereas to the degree that the line extends from its adhesion to the Unlimited Light (*Ohr Ein Sof*), to that degree the light becomes diminished, which is the aspect of down.

The same principle applies to each *Sefirah* of every world. They too consist of higher and lower levels, as explained in Mevo Shaarim and elsewhere⁶¹⁵. Because of this, one level precedes and is higher than the other, in that the higher level precedes the lower level in its coming into being and its revelation.

⁶¹³ Sefer HaMaamarim 5657 p.230 and on; p.237 and on; 5662 p.329 and on; Hemshech 5672 Vol. 1 p.61

⁶¹⁴ Etz Chaim Shaar 1 (Drush Igulin VeYosher), Anaf 2

⁶¹⁵ Sefer HaMaamarim 5657 p.230 and on

It also is explained in Mevo Shaarim, that the Emanator, blessed is He, decided not to have multiple lines of one line for each *Sefirah* coming directly from the transcendent Unlimited Light, because that too would result in them all being equal, except that they would have some kind of existence, unlike how it would be if the Unlimited Light (*Ohr Ein Sof*) would have radiated upon them without the medium of a line altogether. Then, not only would their levels be equal, but in addition, their existence would be totally nullified. In other words, the worlds would not be in a state of existent entities, because then, the only effect of the *Tzimtzum* (contraction) would be that they would be drawn out and revealed. That is, at first, before *Tzimtzum*, they would be hidden and included within the Unlimited Light, and then through *Tzimtzum*, they would be drawn out and revealed.

However, their essential being would still literally be as they had been before the *Tzimtzum*, (which is how it is even now in reality, as known about the matter of,⁶¹⁶ “יהו"ה-ה*HaShem* is One.” This is because even now, in reality, the Unlimited Light shines upon them in a revealed manner, since from the perspective of the Unlimited Light of יהו"ה-ה*HaShem* Himself (*Atzmut Ohr Ein Sof*), the *Tzimtzum* (constriction) does not at all hide and conceal. That is, from *HaShem*’s-יהו"ה perspective, the revelation after *Tzimtzum* is just as it was before *Tzimtzum*. This being so, even now, in reality, the existence of the worlds is totally nullified and unified with יהו"ה-ה*HaShem*.)

⁶¹⁶ Derech Mitzvoticha p.61 and on; Sefer HaMaamarim 5629 p.156 and on; 5643 p.95 and on

This being the case, without the medium of the line (*Kav*), what would be the meaning of their “coming into being”⁶¹⁷, as written,⁶¹⁸ “In the beginning God created etc.?” The matter of their “coming into being” would only be that they would be drawn out and revealed, whereas, at first, they had been hidden and included in the Unlimited Light (*Ohr Ein Sof*). The matter of “creation” would be that they would be drawn out and revealed “outside” of *HaShem* 's-ה"יהו Essential Self, as it were, but in a manner that they still would be completely nullified and included in Him. In other words, the nullification and unification of the worlds to *HaShem*-ה"יהו would be like the unification of light [to its luminary], as in the statement⁶¹⁹, “He and His life force are one” and as stated, that in reality, this is the true state of the worlds. This is all the more so, since from the perspective of the Unlimited Light (*Ohr Ein Sof*), through His knowledge He shines [His] revelation upon them. Likewise, had the Unlimited Light (*Ohr Ein Sof*) radiated upon the worlds without the medium of the line (*Kav*), the revelation would be thus.

However, since the light radiates by means of the line (*Kav*), rather than from the Unlimited Light (*Ohr Ein Sof*) Himself as He essentially is, the worlds therefore take on existence. However, as stated above, had this been drawn through many lines, then all the worlds would be equal and would not be higher or lower than each other. Therefore, [to bring about gradations of higher and lower], the Emanator,

⁶¹⁷ Sefer HaMaamarim 5629 p.161 and on

⁶¹⁸ Genesis 1:1

⁶¹⁹ Introduction to Tikkunei Zohar 3b

blessed is He, decided that the light should be drawn from a single line which extends from level to level, that is, it extends from the higher world to the lower world, in which the coming into being of the lower world comes through the higher world. The same principle applies to all the *Sefirot*. The light is drawn from level to level and they chain down (*Hishtalshelut*) one from the other. Therefore, the matter of higher and lower or before and after applies to them.

Now, even if they would not have chained down one from the other, there still could be up and down and before and after, because still and all, they would be drawn from different points on the extension of the line (*Kav*). We nevertheless can say that the matters of higher and lower and before and after would then only apply to the worlds relative to each other, but that within the particular *Sefirot* of each world, though in and of itself, each *Sefirah* would be an essential quality differentiated from the others, nonetheless one quality would not be higher or lower than the other, nor would it be before or after.

This is because each world has its measure in how the Unlimited Light (*Ohr Ein Sof*) is revealed in that world. Therefore, the manner of revelation in each world, in all its details, would be according to the manner that that world is measured. In other words, all the particular *Sefirot* of each world would be on the same level, even though, relative to each other, the worlds themselves would be on different levels. This would be like the *Sefirot* of Tohu, which are one instead of the

other, rather than being higher or lower than each other, per say.⁶²⁰

This is likewise so of [any] essential *Sefirot*, which because they are essences, do not chain down one from the other. Though they too have intellect and emotions, which essentially are different from each other, in that the emotions are a matter of activation outside the essential self, whereas the intellect is a matter of adhesion to the essential self, nevertheless, the revelation of light in the essential *Sefirot* is equal, because the light and revelation radiates in the emotional *Sefirot* as intensely as it does in the intellectual ones.⁶²¹ Therefore the light revealed in them has no differentiation of higher and lower or before and after. Rather, they all are revealed as one, as explained elsewhere.⁶²²

However, when the *Sefirot* chain down from each other, they then must have the aspects of higher and lower, before and after etc. This is explained in the discourses entitled, “BeYom HaBikurim” of the year 5651⁶²³ and “VeChol Ha’Am Ro’im” of the year 5665⁶²⁴. (This is the matter of space and time above⁶²⁵ in the world of Atzilut. The aspect of up and down

⁶²⁰ Etz Chaim Shaar HaKlallim ch.1; Shaar 10 chap.5; Torah Ohr, Shmot 52a; Torat Chayim, Shmot vol.1 p.44c

⁶²¹ Sefer HaMaamarim 5653 p.239; 5654 p.288; 5658 p.100; 5665 p.263

⁶²² Ibid

⁶²³ Maybe 5654 is correct

⁶²⁴ Sefer HaMaamarim 5665

⁶²⁵ Rambam Hilchot Yesodot HaTorah 2:5; Likkutei Torah, BeChukotai p.48b; Sefer HaMaamarim 5627 p.348

comprises space and the aspect of before and after comprises time, as mentioned in the discourse “BeYom HaBikurim”⁶²⁶)

Now, the worlds also have curtains (*Parsa 'ot*), even in the Unlimited worlds before *Atzilut*-Emanation, as stated in Zohar in the beginning of *Idra Rabbah*⁶²⁷, “He spread a curtain before Him.” This is the aspect of the curtain (*Parsa*) at the navel of Adam Kadmon, as explained in *Etz Chaim*, *Shaar HaNekudim*, chapter two. There similarly is a curtain between *Keter* and *Atzilut*. Furthermore, in the world of *Atzilut* itself there is a curtain between *Chochmah*, *Binah* and *Zeir Anpin*⁶²⁸. This is the matter of the firmament above the heads of the “Animals angels” etc.⁶²⁹ Moreover, there is a curtain between *Atzilut* and *Briyah*, between *Briyah* and *Yetzirah* and between *Yetzirah* and *Asiyah*⁶³⁰. (As written in *Etz Chaim*, the curtain of *Adam Kadmon* is for the purpose of creation).

The entire purpose of the curtains is to conceal the light, especially the curtain between *Atzilut* and *Briyah*, the purpose of which is to conceal the light of *Atzilut* so that it will not radiate in *Briyah*, *Yetzirah* and *Asiyah*. As know⁶³¹, the curtains (*Parsa 'ot*) are the aspect of the letters, which are called “inanimate,” in that they do not at all spread out.

⁶²⁶ Sefer HaMaamarim 5654 p.291

⁶²⁷ Zohar vol.3 p.128a

⁶²⁸ Zohar vol.1 p.65a; Ohr HaTorah , Inyanim p.180; Sefer HaMaamarim 5640 vol.1 p.572

⁶²⁹ Zohar vol.2 p.221a-223a; Likkutei Torah Tazria p.22d; Siddur Im DA”Ch p.64a

⁶³⁰ Etz Chaim Shaar 8 ch.2; Torah Ohr, Lech Lecha 12c and on

⁶³¹ Maamarei Admor HaEmtzaee, Drushei Chatunah p.537 and on; Sefer HaMaamarim 5660 p.129; 5671 p.60

However, by way of example, we find that though the letters of speech are themselves inanimate, nonetheless through them the light of the intellect is revealed, in that influence of intellect to another comes about through letters of speech. It is specifically through them that the light of the intellect or the emotions of the heart can be transmitted. Though, on the one hand, they conceal the inner light of the heart and mind, on the other hand, they also reveal their light, as explained elsewhere⁶³². This is to say that when the letters are ordered in combinations that reflect the intellect, they become vessels for its light, which becomes revealed and en clothed in them and illuminates through them.

On the other hand, when the letters are jumbled in a state of disorder and without space between them, they cannot reveal light. On the contrary, in and of themselves, the letters block, separate and conceal the light, impeding it from becoming revealed. This may be compared to the letters of a Kabbalistic amulet, in which the letters are jumbled expressly in order to conceal the secret formula embedded in them. This then, is the matter of the curtain and screen above (*Parsa* and *Massach*), which consist of jumbled letters, that separate and conceal the light in order to prevent it from being revealed as is.

Whatever is revealed by means of the light breaking through the screen is only considered to be an “offspring

⁶³² Shaar HaEmunah of Mittler Rebbe p.84b, Likkutei Torah Tzav p.16d

light”⁶³³ which is altogether not comparable to the light as it is above the curtain. This is like blocking the light of the sun with a thick cloth that has been densely woven with many threads, one upon the other, in which there is barely any space or separation between them, until the light cannot pass except through very tiny holes in the material. Certainly, the light becomes altogether different and cannot be compared to how it was before penetrating the cloth.

Through this we may understand how it is likewise so above, in the matter of the curtain (*Parsa*) between *Atzilut* and *Briyah*. Its purpose is to conceal the light of *Atzilut*, which is the radiance of the line (*Kav*), so that it will not radiate as it is in a revealed fashion, but rather only as it is after it breaks through the curtain, through which it became transformed into an “offspring light.”

Now all these contractions (*Tzimtzumim*) and concealments are determined by the “Measuring Line” (*Kav HaMidah*⁶³⁴) that gives measure to how the influence of the light will be, thus making it possible for the world to come into being, as in the verse⁶³⁵, “Who has measured the waters in the palm of His hand etc.” That is, He gives measure to the waters that are above the firmament⁶³⁶ and to the separating curtain, thus giving measure to how they are drawn down. This is because, if the light would

⁶³³ Torah Ohr, Lech Lecha 12b-13a; VaYera 14c; Sefer HaErchin Chabad vol.3 p.511

⁶³⁴ Zohar vol.2 p.233a; Likkutei Torah Naso 27c; Maamarei Admor HaZaken 5563 vol.2 p.586; Ohr HaTorah Shelach p.493 and on

⁶³⁵ Isaiah 40:12; Ohr HaTorah Na”ch vol. 3 p.1216; Sefer HaMaamarim 5662 p.344

⁶³⁶ Genesis 1:7

be drawn down as is, [it would be too great and] and the world could not exist. Therefore, in order to diminish (*Tzimtzum*) and conceal the light, it had to be measured etc.

The “root of measurement” comes from the “Primordial Desire” in the Unlimited Light of the Essential Self of *HaShem*-יהו"ה before the *Tzimtzum*, as it arose in His desire how the worlds would come into being and their order. So to speak, as His desire for worlds was aroused, there already was a complete assessment of how the worlds would be. In other words, within His desire, everything that was destined to be in actuality, after the *Tzimtzum*, was already determined etc.⁶³⁷ This is the “root of measurement” of how the light will be drawn down with all its diminishment (*Tzimtzumim*) and concealments to bring about the worlds according to how it arose in His desire, blessed is He.

Now, as known about the “Measuring Line” (*Kav HaMidah*) there are three general levels. The first is everything that the measuring line measures. The second is the measuring line itself, which gives measure and limit to everything. The third is the Essential Self of *HaShem*-יהו"ה above the measuring line, from Whom the measuring line is drawn to be as it is, and He thus has the power to change it to be in a totally different manner.

About this, Sefer Yetzirah states that the Holy One, blessed is He, created His world with three things; with a book, an

⁶³⁷ Mikdash Melech Zohar vol.1 p.15a

Author and a story (*Sefer, Sofer, Sipoor*).⁶³⁸ The story (*Sipoor*) is comprised of letters that already have been counted and measured with limited measure etc. The book (*Sefer*) is that which gives the letters measure and the Author (*Sofer*) is the One who writes the book, in that the book and the story, are drawn from and dependent on Him.

A physical example is an author who is writing letters. Now, two matters must be present here. The first consists of the letters that are already written with ink on the parchment. That is, these letters have already taken on limit and measure. The second, consist of those letters that he has yet to write, but in his mind, he already has considered and formulated them and has chosen how he will write them down. Here, the letters are already limited and measured in potential, but have yet to come out into actuality. However, when they do come into actuality, they certainly will be according to how he formulated and limited them in potential. This is called, “The line that measures” through which the measure of the actual letters comes about.

It is like a yardstick by which merchandise, [such as fabric], is measured. Here too, there first is what has already been measured by the yardstick. Secondly, there is the yardstick itself, which is prepared to measure anything. However, it does so by its own standard, that is, it specifically measures by the standard of a yard. Even before the yardstick has measured, we know with certainty that when it will measure, its standard will

⁶³⁸ Sefer Yetzirah 1:1; Maamarei Admor HaZaken 5665 vol.1 p.408; Maamarei Admore HaEmtzaee, Na”Ch p.500

be a yard, because everything it measures is measured against itself. Thirdly, is the man who does the measuring. It is in his power to change the method by which he measures and use an altogether different standard than a yard.

The same principle may be applied in the example of the author. The measure of the letters follows from the desire that he first formulated in his thought and cannot be different from it, being that the thought itself has already taken on specific measure, just as a yardstick cannot be used for a different standard of measurement. However, the author himself is not limited to this and can change it and write in a completely different way.

From these examples we can understand how it is Above. The measure of the lights, brought about by the vessels, screens and curtains, mentioned above, is the aspect of the actualized measure of how the lights are drawn down. This follows the decree of *HaShem's* יהו"ה desire and insight in His Unlimited Light (*Ohr Ein Sof*) before the *Tzimtzum* that it should be in a certain way. This is the matter of the assessment, in potential, of how the form of the world should specifically be, and is the “line that measures” and determines what the actual measure of the lights will be, in that the “measuring line” itself has measure. In other words, from this thought and desire there cannot be a different measure, other than the potential measure and assessment of what will be in actuality.

However, all this is just the externality of *HaShem's* יהו"ה desire as it relates to the existence of worlds. However, in His

Essential Self itself, so to speak, this is the aspect of light that relates to another, in which measure already has taken place in potential, for how it will be in actuality. However, from the inner and Essential Self of the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*), which transcends desire as it relates to worlds and transcends the assessment in potential, the measure can be in a completely different way. That is, He can draw down completely different kinds of influence that are totally unrelated to the "Measuring Line" (*Kav HaMidah*).

This is because from the perspective of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה (*Ohr Ein Sof*) measure does not at all conceal, so that His Essential Light can shine as it actually is. This is the difference between *HaShem's*-יהו"ה desire for the worlds, as opposed to His desire that we fulfil His *mitzvot*. As known⁶³⁹, the essential source of the chaining down of the worlds is the aspect of His simple desire before *Tzimtzum*. About this Zohar states⁶⁴⁰, "In the beginning of the rule of the king etc." whereas Etz Chayim states⁶⁴¹, "When it arose in His simple will etc." Everything that happened afterwards, from the highest level to the lowest level in the general order of the chaining down of the worlds, arose in thought within this simple will.

However, though in general, this will is in the aspect of the Essential Self of the Unlimited Light as it is before *Tzimtzum*, which as of yet, is far beyond being the source for the chaining

⁶³⁹ Maamarei Admor HaEmtzaee, Vayikra p.826 and on

⁶⁴⁰ Zohar vol.1 p.15a

⁶⁴¹ Etz Chaim, Shaar 1, Anaf 2

down of the worlds, nonetheless, within *HaShem*-יהו"ה as He is, in His Essential Self, this is only His external will as it relates to worlds, measured to be specifically in a certain way, with measure and limit. Though relative to the chaining down of the worlds this will is actually limitless, it nevertheless has the potential for measure, in that *HaShem*'s-יהו"ה desire is that the world should exist in a specific way. After *Tzimtzum*, the aspect of actual measure is drawn from there, in that the lights are drawn in a way of up and down, before and after, thus making it possible for the worlds to descend from level to level. This is especially so as a result of the concealment affected by the curtains (*Parsa'ot*). Everything is drawn from this will.

On the other hand, *HaShem*'s-יהו"ה desire for the *mitzvot* is the inner essential aspect of His Unlimited Light, which is higher than the desire for worlds and cannot be measured by the same standard of measure and limitation altogether. This being so, the revelation drawn from there is of an altogether different order. Rather, its purpose is for there to be actual revelation of His Unlimited Light, not according to the measurement of higher and lower, but that the revelation below should actually be like the revelation above etc.

However, the *mitzvot* also have measure, in that every *mitzvah* has measure and limit in what it is and how it is fulfilled. For example, the *mitzvah* of Tefillin is that in the Tefillin of the head, its four paragraphs (*Parshiyot*) must be housed in four separate compartments, whereas in the Tefillin of the arm, all four paragraphs (*Parshiyot*) must be housed in a

single compartment,⁶⁴² besides the fact that there are many particulars in the laws of how these paragraphs (*Parshiyot*) must be written, how the compartments must be made and how the Tefillin must be donned etc. On the other hand, the *mitzvah* of Tzitzit has its own particulars of how it must be. This matter applies to all the *mitzvot*, such as the fact that the measure of a Sukkah must be no less than a little over seven hand-breadths⁶⁴³ and no more than twenty cubits high etc.⁶⁴⁴

This is measure as it exists in HaShem's-ה"ה Upper desire, in that the desire for the *mitzvot* is very specific. The Torah explains and clarifies the matter of the *mitzvot*, in that it clarifies what *HaShem's-ה"ה* desire in them is. All this constitutes measure as to how the lights are drawn down. In other words, the light is specifically drawn down when the *mitzvot* are performed in a particular way, and if they are not, the light is not drawn down.

Now, at first glance, it seems as if, in essence, the light that is drawn, is the light of the chaining down of the worlds. For example, through the *mitzvah* of Tefillin, the aspect of the “Four Brains” is drawn down,⁶⁴⁵ through the *mitzvah* of Tzitzit, the thirty-two paths of Chochmah (Insight) are drawn down,⁶⁴⁶ whereas the *mitzvah* of Sukkah draws down the encompassing

⁶⁴² Talmud Bavli, Menachot 34b; Rambam Hilchot Tefillin 2:31; Tur & Shulchan Aruch 32:2

⁶⁴³ See note of the Rebbe on discourse entitled “MeEimatai Korin” 5642 p.5

⁶⁴⁴ Talmud Bavli, Sukkah 2a; Tur & Shulchan Aruch , Orach Chayim, siman 633

⁶⁴⁵ Siddur Im DA”Ch 6c and on, Imrei Binah, Shaar HaTefillin 174a and on

⁶⁴⁶ Likkutei Torah, Shelach p.47b; Korach p.53a

lights of Imma (Binah-Understanding) etc.⁶⁴⁷ Furthermore, as known, all the *mitzvot* depend on the four-letter proper Name *HaShem*-יהו"ה.⁶⁴⁸ This refers to His Name *HaShem*-יהו"ה [as He relates to the worlds] and is the aspect of the light of the chaining down of the worlds. The four-letters of this Name represent the manner that the light is drawn down, as explained elsewhere at length⁶⁴⁹ and as explained in short above.⁶⁵⁰

However, [in the *mitzvot*] the measure is not that the light itself is measured. That is, it is unrelated to drawing down the light with measure and weight through contractions (*Tzimtzum*) and concealments, thus bringing about gradations of higher and lower in the Light. This is because, in actuality, none of this applies to the inner, Essential Light of *HaShem*-יהו"ה that is drawn down through the *mitzvot*.

Rather, the matter of measure in the Light itself, in that the light becomes limited and concealed, only applies to the “radiance” of the Unlimited Light, including [the radiance of] the Unlimited Light before *Tzimtzum*, which only is the externality of the light as it relates to worlds etc. However, in the Essential Self of the Light, this [kind of] measure is not at

⁶⁴⁷ Biurei HaZohar of Mittler Rebbe p.80b; Siddur Im DA”Ch p.259a and on; 260b and on; Sefer HaMaamarim 5627 p.421

⁶⁴⁸ Introduction to Tikkunei Zohar 4b-5a; Likkutei Torah, Drushim L’Shabbat Shuva 64d; Sefer HaMaamarim 5665 p.35 and on

⁶⁴⁹ Torat Chaim, Shmot vol.1 p.150a and on; Sefer HaMaamarim 5651 p.22 and on; 5652 p.94 and on; 5656 p.250 and on; discourse entitled Kedoshim Tihiyu 5666

⁶⁵⁰ At the end of the discourse entitled Yom Tov Shel Rosh HaShana, above

all applicable and the *Tzimtzum* has no effect of diminishing and concealing it, as explained elsewhere.⁶⁵¹

Rather, here the matter of measurement only has to do with how the Light is drawn down. That is, under what circumstances will the Light of the Essential Self of *HaShem*-יהו"ה, blessed is He, be drawn down? That is, since this is what arose in *HaShem*'s-יהו"ה Essential desire, it will specifically be drawn down through *mitzvot* that are performed in a particular way. This is to say that the *mitzvah* receives its measure as a desire, in that desire is altogether above reason as to why specifically this will be [a *mitzvah*] and that it must specifically be performed in this particular way.⁶⁵²

One thing is clear; that the *mitzvah* itself is not the cause and reason for the measure and limitation of the desire. The fact that the desire is measured; that specifically this will be a *mitzvah* and that it must be done in this particular way, as in the case of Tefillin or the like, is not a consequence of doing the *mitzvah*, and it therefore is unlike the measure of desire that relates to the chaining down of the worlds.

In that case, the worlds themselves are the reason and cause of the measure, since it arose in *HaShem*'s-יהו"ה desire, blessed is He, that there should be worlds and that the revelation of the Unlimited Light of *HaShem*-יהו"ה within them, should be in gradations of various modes of revelation, including the desire

⁶⁵¹ Sefer HaMaamarim 5657, p.202; 5665 p.183

⁶⁵² Shnei Luchot HaBrit 4:2 in the note; Yonat Elam ch.2; Torat Chaim Noach

for this lowest world (because the Holy One, blessed is He, desired to dwell in the lower worlds⁶⁵³) and it is not possible for this lowest world to come into being as an existent thing, except by the upper worlds coming into being first.

For, as known⁶⁵⁴, the world of *Atzilut*-Emanation is an intermediary between the Unlimited Light of the Emanator, *HaShem*-יהו"ה blessed is He, and the creatures. Moreover, not only is the world of *Atzilut*-Emanation an intermediary, but even the worlds above *Atzilut* are intermediaries, in that they too only exist for the purpose of bringing this lowest world about. That is, first the aspect of *Adam Kadmon* must come about, followed by [countless] descents from level to level, and only then can this world come into being.

(In reality, from the perspective of *HaShem*'s-יהו"ה Unlimited light, He could have brought about this lowest world without it being preceded by the upper worlds. However, being that *HaShem*-יהו"ה, blessed is He, wanted the world to come into being in a way of gradations [rather than by way of a leap] the world therefore exists in this way, as explained elsewhere.⁶⁵⁵)

Therefore, the matter of measure and assessment already existed in potential within His simple desire for worlds. That is, exactly how the lights would be drawn down to bring about

⁶⁵³ Midrash Tanchumah, Bechukotai 3; Bereshit Rabbah ch.3; BaMidbar Rabbah ch. 13:6; Tanya ch. 36

⁶⁵⁴ Torah Ohr, Megilat Esther 93a; Likkutei Torah, VeEtchanan p.12a; Ohr HaTorah, Megillat Esther 270 and on; Sefer HaMaamarim 5631 vol.1 p.312 and on; 5632 vol.1 p.134 and on

⁶⁵⁵ Maamarei Admor HaZaken, Parshiot vol.1 p.337

this coming into being in a way of the gradation [was already measured and assessed] in a way of levels and levels of the revelation of light. This being so, the worlds themselves are the cause and reason for the measure in His simple desire. Since the worlds are the cause of the measure, therefore the purpose of the measure is to limit and diminish the light in such a way that the worlds can receive it. After all, the reason for the measure is so that there can be worlds in such and such a way. This being the case, the measurement in the light is in such a way that worlds can come about from it. This is the matter of limiting the light itself etc.⁶⁵⁶

On the other hand, in the measurement of the desire that the *mitzvot* should be done in particular ways, we cannot say that, in and of itself, the performance of the *mitzvah*, is the reason for the measurement. First of all, as well understood, the level of action is of no relation to *HaShem*- יהו"ה Himself, and this being so, what difference does it make to Him⁶⁵⁷ that the *mitzvah* should be done specifically in such and such a way?

Secondly, even without the measure in the desire for the *mitzvah* to be performed in a specific way, it is understood that the very same action could have been done anyways. For example, we cannot say that had *HaShem*'s- יהו"ה desire not been that the *mitzvah* of Tefillin should be performed in this specific way, it would be altogether impossible to do that action. Certainly, even without being commanded to do so, it is possible to do the action, and though the physicality of the

⁶⁵⁶ Likkutei Sichot, vol.5 p.66 (see notes 69 and 70 there)

⁶⁵⁷ Bereshit Rabbah 44:1; Tanchuma, Shemini 8

Tefillin, such as its parchment and leather, could not exist, if not for the fact that it arose in *HaShem's*-יהו"ה desire that parchment and leather should exist, nonetheless, this only applies to His desire to create and bring worlds into existence, including the existence of parchment etc., [rather than His desire for *mitzvot*].

However, we cannot say that without the command (*mitzvah*) it would be impossible to write these paragraphs (*Parshiyot*) down with ink on parchment or to don Tefillin, since it did not arise in His desire that we do so. Therefore, we see that the performance of the *mitzvot* is not the cause for the measure that they should be done in a specific way, rather than a different way. This being the case, the measurement of the *mitzvot* does not limit or diminish the light. Rather, it arose in *HaShem's*-יהו"ה desire, which is above reason, that such and such should be a *mitzvah* and that it should be performed in such and such a way. In truth, we are obligated to perform the *mitzvot* in their specific ways only because this is how it arose in *HaShem's*-יהו"ה will. As a result, they can only be [counted as *mitzvot*] if they are done in this specific way and no other. Moreover, had *HaShem*-יהו"ה wanted us to chop wood, we would be obliged to chop wood etc.⁶⁵⁸

Rather, the fact that *HaShem*-יהו"ה desires that we perform His commandments in a specific manner, is altogether beyond reason. This being the case, it does not at all limit the light itself. The only limitation or measure [in the *mitzvot*] is that the light

⁶⁵⁸ Likkutei Torah, Shelach 40a; Maamarei Admor HaZaken 5566 vol.2 p.526; Likkutei Sichot vol.21, p.17, note 51

is drawn down specifically through these particular actions. However, what is drawn is *HaShem*'s יהו"ה Essential Light, as it is, without measure or limit. Moreover, it is drawn to all worlds without differentiation of higher and lower altogether.

Now, regarding [what was stated above] that through the *mitzvah* of Tefillin the “Four brains” of the intellect are drawn down; this does not refer to the aspect of “Brains” in the order of the chaining down of the worlds [as determined by the “Measuring Line” (*Kav HaMidah*)]. Rather, what is meant here is that **new** “Brains” are drawn down, literally. In other words, [through the *mitzvah* of Tefillin] the actual inner, Essential Unlimited Light of *HaShem*-יהו"ה, blessed is He, which is far above the aspect of the “Brains” of the chaining down of the worlds, shines within the “Brains” of *Chochmah*, *Binah* and *Daat*. In turn these “Brains” shine in *Zeir Anpin* and *Nukva* and in all levels of all worlds. The same principle applies to the *mitzvah* of Sukkah, which draws down the aspect of the encompassing lights of Imma (*Binah*). Through this *mitzvah* the inner, essential aspect of the Unlimited Light of *HaShem*-יהו"ה is drawn down into all worlds through the encompassing lights of Imma (*Binah*), all the way down [to this lowest world] - literally.

Moreover, this is also the matter of the [upper] four-letter Name *HaShem*-יהו"ה upon which the *mitzvot* depend, this being the Name *HaShem*-יהו"ה that is far above the chaining down of the worlds. As known⁶⁵⁹ about the four-letter Name *HaShem*-

⁶⁵⁹ Torat Chaim, Shemot vol.1 p.112a and on; Sefer HaMaamarim 5657 p.184

יהו"ה, there is His [upper] Proper Name, that is, the Name of His Essential Self (proper noun) and there is the [lower] Name [HaShem-יהו"ה] of action (verb). The [lower] Name of action is just a radiance from His Essential Self [as He relates to His world]. It therefore comes by way of measure and limit, whereas the [upper] Name of His Essential Self is His Proper Name, by which He is called. In other words, this [upper] Name *HaShem*-יהו"ה reveals His Essential Self, and though it too is made of letters, nonetheless, its letters are essential, in that they reveal His Essential Self.

This is called a⁶⁶⁰ “Garment of Light” that does not hide or conceal whatsoever. On the contrary, [the letters] fully reveal His Essential Self. This is because revelation is altogether impossible except through the medium of letters⁶⁶¹, especially for the revelation to be in an aspect of an inner light. This is the matter of the four letters of His Name *HaShem*-יהו"ה, which draw the light down to be an inner light, in a way that the inner Essential Self of the Unlimited One is drawn down.

Now, the letter *Yod*-י of the Name *HaShem*-יהו"ה is the aspect of *Tzimtzum* (constriction), the first *Hey*-ה is the aspect of spreading out, [the *Vav*-ו is the aspect of drawing down and the final *Hey*-ה is the aspect of spreading out]. However, here what is meant by *Tzimtzum* is like the statement that⁶⁶², “He constricted His Indwelling Presence (*Shechinah*) between the

⁶⁶⁰ Hemshech Chag HaShavuot 5662

⁶⁶¹ Maamarei Admor HaZaken 5568 vol.1, p.14

⁶⁶² Midrash Tanchumah, Vayakhel 7; Bereshit Rabbah 7:5; Vayikra Rabbah 10:9; Shir HaShirim Rabbah 1:14; Likkutei Torah, Emor p.34b; Ohr HaTorah Chanukah vol.5 p.925a; Sefer HaMaamarim 5632 vol.1 p.48 and p.210

two poles of the holy ark etc.” In other words, *HaShem*-יהו"ה constricted His Essential Self to be drawn down and present down below etc. It likewise is written⁶⁶³, “Truly, the heavens and the heavens of the heavens cannot contain You, but for this house that I have built.” From this we see that this does not mean that the light **itself** became constricted and limited, but rather that His Essential Self, blessed is He, He who cannot be contained by the heavens and by the heavens of the heavens, constricted Himself, as it were, to be present in the Holy of Holies, as He actually is – literally!

(Now, it is explained elsewhere⁶⁶⁴ that the *Tzimtzum* (constriction) of the *Kav*-Line also was in a way of constricting His Indwelling Presence (*Shechinah*). However, the difference is that in that case, it refers to the constriction of the light, whereas here it refers to His Essential Self.)

This is why it is specifically through *HaShem*'s-יהו"ה desire for the *mitzvot* that the revelation of *HaShem*'s-יהו"ה transcendent Unlimited Light is drawn to be revealed in the aspect of space. This cannot come about through *HaShem*'s-יהו"ה desire to create the world, since that is the root of the measure which measures the way that the light is drawn down, in a manner of higher and lower levels (that is, the divisions within space and time, as explained before.) On the contrary, from this desire for worlds the matter of space and time is drawn and there is concealment below.

⁶⁶³ Kings I 8:27; Chronicles II 6:18

⁶⁶⁴ Sefer HaMaamarim 5658 p.88

Rather, it is specifically from *HaShem* 's-יהו"ה upper desire for *mitzvot*, which is far beyond the matter of measure, that the light which is beyond measure is drawn to reveal His Essential Self below – literally! It therefore is specifically through the *mitzvot* that, “They actualize the will of the Ever-Present One”, thus drawing the aspect of His Essential desire to be revealed within space. It is because of this that specifically upon doing the *mitzvot* we say⁶⁶⁵, “This is for the sake of unifying the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*).”

This is so, even though in the creation of the world there also was a unification of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*), that is, there was a unification of His Name *HaShem*-יהו"ה with His title God-*Elohi*"m-אלהי"ם. However, this only refers to the [lower] Name *HaShem*-יהו"ה which relates to the chaining down of the worlds, and is the matter of incorporating the quality of compassion with [the quality of judgment]⁶⁶⁶ and is the matter of the revelation of the line that “fills all worlds”⁶⁶⁷.

In addition, in the creation of the world, that which was drawn from the Unlimited Light of *HaShem*-יהו"ה that “surrounds all worlds” - in that⁶⁶⁸ “Everything that *HaShem*-יהו"ה desired He did” - was in such a way that the “transcendent, surrounding power” was only drawn down in a concealed

⁶⁶⁵ This is discussed above it the first discourse, entitled Yom Tov Shel Rosh HaShana 5666

⁶⁶⁶ Rashi to Genesis 1:1; Bereshit RABBAH 12:15; Likkutei Sichot vol.20 p.31, note 7

⁶⁶⁷ Sefer HaMaamarim 5659 p.51

⁶⁶⁸ Psalms 135:6

manner (in that the encompassing transcendent light powers the inner light). (But had the transcendent light shone in a revealed manner, limited worlds could not have come into being, as explained elsewhere⁶⁶⁹.)

Moreover, the transcendent surrounding light that was drawn to the worlds, is only revealed above rather than below. In other words, though the light that “surrounds all worlds” is equal both above and below, nevertheless, it is hidden below, whereas it is more revealed above. This may be understood through the example of will, which is an encompassing light that exists in the foot as well as the head. Nevertheless, in the head it is revealed and in the foot it is concealed, as explained elsewhere.⁶⁷⁰

All this is because [*HaShem*’s יהו"ה-ה' desire for worlds] is just the externality of His desire, whereas His desire for Torah and *mitzvot* is the inner desire of His Unlimited Essential Self. Therefore, it is specifically through Torah and *mitzvot* that the unification of the Holy One, blessed is He, and His Indwelling Presence (*Shechinah*) comes about, thus bringing about the actual revelation of His Unlimited Light that transcends and surrounds all worlds, within His light that fills all worlds (which generally is the aspect of space), even in this lowly world below.

⁶⁶⁹ Torah Ohr, Megillat Esther p.90b and on; 92b and on

⁶⁷⁰ Likkutei Torah, Naso p.24a; Derech Mitzvoticha p.85b; Sefer HaMaamarim 5648 p.187 and on; 5662 p.222

This is the matter of the unification of “Blessings” and “Holiness” through the performance of the *mitzvot*.⁶⁷¹ As known,⁶⁷² “Blessings” is the matter of the light that fills all worlds, whereas “Holiness” is the matter of the light that transcends and encompasses all worlds. The performance of the *mitzvot* brings about the unification of “Blessings” and “Holiness” (called Yavok⁶⁷³), that is, the unification of the light that encompasses all worlds with the light that fills all worlds.

This then, is the meaning of the blessings of the *mitzvot*, in which we say, “Who made us holy through His *mitzvot* etc.” In other words, through performing His *mitzvot* we draw down the “Ever-Present One,” specifically through the actual performance of the positive *mitzvot* below in this world, rather than through how the *mitzvot* exist spiritually above.

As explained above, *HaShem*’s יהו"ה desire that we do the *mitzvot* is a simple essential desire that is not a composite.⁶⁷⁴ As such, it specifically applies to *mitzvot* in physical action. This is because the spirituality of the *mitzvot* is the reason and intellect associated with them, that is, the intention behind them. This being the case, the spiritual desire for the *mitzvot* is bound to reason. On the other hand, *HaShem*’s יהו"ה essential desire is specifically drawn down by performing His commandments-*mitzvot* in physical action, which is not at all composed of

⁶⁷¹ Maamarei Admor HaEmtzae Vayikra vol.2 p.817 and on; p.828 and on

⁶⁷² Likkutei Torah, Bracha 93d

⁶⁷³ Zohar vol.3, p.216b; Tikkunei Zohar, Tikkun 10, p.25a; Pardes Shaar 23, ch.10, erech Yavok; Torah Ohr Vayislach p.25a; Likkutei Torah, Bracha 93d

⁶⁷⁴ In the discourse entitled BeYom HaShemini Atzeret 5666, above

intellectual reasoning. Therefore, it is specifically this that draws down His essential will and desire.

Proof of this can be understood from our forefathers. As known,⁶⁷⁵ “Our forefather Avraham fulfilled the entire Torah before it was given.” That is, our forefathers fulfilled the *mitzvot* spiritually, thus bringing about the upper unity in the world of *Atzilut*-Emanation.⁶⁷⁶ Nonetheless, *יהו"ה*-*HaShem* states in Torah,⁶⁷⁷ “But I did not make my Name *יהו"ה*-*HaShem* known through them”. This Name *יהו"ה*-*HaShem* mentioned here, [is the upper Name *יהו"ה*-*HaShem* that refers to the Unlimited Light of the Essential Self, [as He is, in and of Himself]. Thus, because it refers to the Unlimited Light of the Essential Self, it therefore states, “I did not make My Name known through them,” rather than saying, “I did not inform them of My Name”,⁶⁷⁸ as explained elsewhere.⁶⁷⁹

As known, this was not revealed or drawn down through the spiritual fulfillment of the *mitzvot* by the forefathers. Rather, only upon the giving of the Torah at Mount Sinai does Torah state⁶⁸⁰, “Therefore say unto the children of Israel, I am *יהו"ה*-*HaShem*.” This is because when the Torah was given at Mount Sinai, we were given physical commandments (*mitzvot*)

⁶⁷⁵ Talmud Bavli, Yoma 28b

⁶⁷⁶ Torah Ohr, Lech Lecha 11d; Yitro 68a and on; Likkutei Torah, Shir HaShirim 9b

⁶⁷⁷ Exodus 6:3

⁶⁷⁸ See introduction of Ramban to his Torah commentary; Ohr HaTorah, Mishpatim p.1219; p.1239; Sefer HaMaamarim 5662 p.272

⁶⁷⁹ Torah Ohr, VaEra p.56a

⁶⁸⁰ Exodus 6:6

to fulfill, and specifically this draws the Essential Self of the Unlimited Light down.

This also is why the most important component in fulfilling His *mitzvot* is “accepting the yoke of His heavenly Kingdom” (*Kabbalat Ol Malchut Shamayim*), this being the essential nullification of one’s own desire for *HaShem*’s-ה"ה desire, above the reason and logic for the desire.

This follows the opinion that having intention is not a necessary component in fulfilling the *mitzvot*.⁶⁸¹ In other words, it is not essential to the *mitzvah* to do it because of any specific reasoning or logic or because of its mystical meaning. For example, the mystical meaning of the *mitzvah* of Tefillin has to do with the “Four Brains,” and the mystical meaning of the *mitzvah* of Tzitzit has to do with the “Thirty-two pathways of *Chochmah*-wisdom” etc.

Rather, we do not perform the *mitzvot* out of any logic or reasoning, but only because they are the essential desire that arose in *HaShem*’s-ה"ה upper desire. When a *mitzvah* is done with only this in mind, we derive great vitality from the knowledge that by doing so, we fulfill *HaShem*’s-ה"ה upper desire and His will is done. Moreover, when a person contemplates that by doing a *mitzvah* he fulfills the essential desire of the Essential Self of *HaShem*-ה"ה, the Unlimited One, blessed is He, the *mitzvah* becomes very precious to him. He then will derive tremendous vitality and pleasure from the

⁶⁸¹ Talmud Bavli, Eruvin 95b

act itself, being that this act is literally *HaShem* 's-יהו"ה essential desire.

This is the meaning of the statement,⁶⁸² “It brings Me satisfaction that I spoke and My will was done.” In other words, as it were, the fact that *HaShem* 's-יהו"ה will was fulfilled in actuality, gives Him pleasure and satisfaction. Thus, by doing the *mitzvot* in a way of receiving the yoke of His Kingship upon ourselves, we draw *HaShem* 's-יהו"ה essential desire down.

In this regard the positive *mitzvot* have an advantage over and above the study of Torah. Since⁶⁸³ “Torah came out of *Chochmah*-wisdom” it therefore is the aspect of reason and intellect. Moreover, the *mitzvah* to learn Torah, entirely involves the matter of knowing the Torah.⁶⁸⁴ However, doing *mitzvot* specifically involves doing the physical act in a way of accepting the yoke of His heavenly Kingdom, and it is specifically this that draws down the aspect of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

This is the meaning of the verse about Moshiach, that⁶⁸⁵ “he is established on high-*Hookam Al*-על-הקם” (which may also be read as, “He established a yoke-*Hookam Ol*-על-הקם”) specifically referring to the yoke of Torah. That is, when Torah is learned as a heavenly yoke, it reaches the aspect of the *HaShem* 's-יהו"ה “upper desire” and thus is higher than the

⁶⁸² Torat Cohanim and Rashi on Vayikra 1:9; Sifri and Rashi on Numbers 28:8

⁶⁸³ Zohar vol.2 p.62a; 65a; 121a; vol.3 81a; 182a; 261a

⁶⁸⁴ Shulchan Aruch Admor HaZaken, Orach Chayim 50:2; Hilehot Talmus Torah L'Admor HaZaken 2:13; Likkutei Torah Vayikra 5b; Shir HaShirim 28a

⁶⁸⁵ Samuel II 23:1; Bamidbar Rabbah 18:21; Midrash Shmuel ch.29

“hidden reason for the desire.” This is the matter of,⁶⁸⁶ “The crown of a good name overrides them all.” In other words, it even is higher than the crown of Torah as it is within the desire of *HaShem* 's-ה"ה יהו"ה primordial *Chochmah* (Insight). (Moreover, the aspect of the Essential Self of the Unlimited One is specifically drawn down through Torah when a person is precise with the words of wisdom⁶⁸⁷, as will be explained.⁶⁸⁸)

The Talmud states⁶⁸⁹ that the matter of, “doing the will of the Ever-Present One”, specifically relates to the first paragraph of “*Shema Yisrael*” and according to a teaching attributed to the great Maggid, Rabbi Dovber of Mezhritch⁶⁹⁰, it is specifically related to the words⁶⁹¹, “You shall love *HaShem*-ה"ה יהו"ה your God...with all your might” (*Bechol Me'odecha*). Now, “with all your might” is the same matter of “accepting the heavenly yoke,” mentioned above, because this too is a matter of self-nullification that transcends reason. In other words, the love of *HaShem*-ה"ה יהו"ה “with all your heart and with all your soul” mentioned in the beginning of the verse, results from reason and intellect, through comprehending and contemplating *HaShem* 's-ה"ה יהו"ה Godliness and with Godly feelings in the heart, resulting in the arousal of the desire to be included in His Godliness or to come close to Him. “Great love of *HaShem*-ה"ה יהו"ה” and “delighting in *HaShem*-ה"ה יהו"ה” with tremendous

⁶⁸⁶ Pirkei Avot 4:13

⁶⁸⁷ Zohar vol.1 130b

⁶⁸⁸ In the discourse entitled V'Avraham Zaken, 5666, (included in this series.

⁶⁸⁹ Talmud Bavli, Berachot 35b; See commentary of Maharsha there

⁶⁹⁰ Ohr HaTorah 166; Likkutei Torah, Shelach p.42c and on; Imrei Binah, Shaar Kriyat Shma p.72c and on

⁶⁹¹ Deuteronomy 6:5

desire are also included here, because ultimately, it is with reason, such as the hidden mystical reason or the pleasure of it.

Thus, fulfilling the *mitzvot* in such a manner is the matter of the second paragraph of the *Shema* that states⁶⁹², “And it shall be if you shall surely listen”, this being the motivation to do the *mitzvot*, because through this one adheres to *HaShem*’s-יהו"ה Godliness, as written in Tanya⁶⁹³, that love of *HaShem*-יהו"ה is the source of the two hundred and forty-eight positive *mitzvot* and fear of *HaShem*-יהו"ה is the source of the three hundred and sixty-five negative *mitzvot*.

Nonetheless, this is not yet the aspect of, “Those who do the will of the Ever-Present One” and it does not draw down *HaShem*’s-יהו"ה essential desire. That can only be accomplished through loving *HaShem*-יהו"ה, “with all your might” in a way that is unrelated to comprehending or recognizing the goodness of *HaShem*’s-יהו"ה Godliness and delighting in Him. Rather, it comes about because of the essential self of a person’s soul, in that he is essentially drawn to the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Only then is his fulfillment of *mitzvot* in a way of “accepting the yoke of heaven.” That is, he fulfills *HaShem*’s-יהו"ה will simply [because it is His will], without reason and calculations. Specifically this is the matter of, “doing the will of the Ever-Present One” in which the essential, inner desire of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is

⁶⁹² Deuteronomy 11:13

⁶⁹³ Tanya ch.4; Chinuch Katan p.75b; Kuntras Acharon of Tanya, p.162a

drawn down in a way that the revelation is specifically below in this physical world.

On the other hand, performing the *mitzvot* with an intention that is preceded by loving *HaShem*-יהו"ה “with all your heart and with all your soul” also draws down revelation of *HaShem*'s-יהו"ה Godly light. However, in this case, the principal revelation is above, in the spiritual realms of [thought and emotions], rather than physically below.

What was explained above, that through the *mitzvot* we draw down the aspect of the Essential Self of the Unlimited Light of *HaShem*-יהו"ה into the chaining down of the worlds, in a way that the revelations literally take place in all the worlds, even in this lowest world (such as in the four brains of the Tefillin or the encompassing lights of the Sukkah), applies specifically if it is preceded by love of *HaShem*-יהו"ה “with all your might”, in which the performance of the *mitzvah* is solely in a way of “accepting the yoke of His heavenly kingdom”.

This is as explained in Tanya,⁶⁹⁴ that in the performance of the *mitzvot* there must be two different kinds of intention; the general intention of “accepting the yoke of the heavenly kingdom” and the particular intention that is specific to each *mitzvah* individually. *HaShem*'s-יהו"ה Essential Self is specifically drawn down by accepting His yoke. Only then is the light actually drawn down through all the worlds until this physical world.

⁶⁹⁴ Tanya ch.41, p.56b; Sefer HaMaamarim 5640 vol.2 p.578; Sefer HaMaamarim Melukat, vol.4, p.15 (or vol.2 p.57 in the original edition)

Now, according to all this, we now can understand the verse, “These are the offspring of Noach” and that the principal “offspring” of the righteous are their *mitzvot* and good deeds. This refers to doing the actual, physical *mitzvot* through “accepting the yoke of the heavenly kingdom.” This is the principal “offspring” and revelation. In other words, though there also are “offspring” and revelations that result from the intentions of the *mitzvot*, through loving *HaShem*-יהו"ה “with all your heart and with all your soul,” nevertheless, this does not draw down the light of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Rather, this can only be accomplished through performing the *mitzvot* by, “accepting the heavenly yoke”, prefaced by loving *HaShem*-יהו"ה “with all your might”. Only this draws down the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He.

Moreover, this is the “principal” offspring and revelation below. This is because the revelation that results from the intentions of the *mitzvot*, principally takes place above, in the spiritual realms (of thought and emotions), whereas only a glimmer of it radiates below. However, through doing the *mitzvot* with the acceptance of the heavenly yoke, we draw down the aspect of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Furthermore, it is drawn down below as it literally is. This then, is the meaning of, “These are the offspring of Noach, Noach was a righteous man.” In other words, the principal “offspring” and revelations are the actual physical performance of the *mitzvot*, which is the matter of “doing the will of the Ever-Present One.”

Discourse 8

VaYomer Hashem el Avram 5666

The verse states,⁶⁹⁵ “And *HaShem*-יהו"ה said to Avraham, ‘Go for yourself from your land, from your birthplace and from your father’s house, to the land that I will show you and I will make you into a great nation, and I will bless you, and make your name great, and you will be a blessing.’” Now, as known,⁶⁹⁶ [leaving one’s home] and going to a distant land [where he is unknown] decreases a person’s name and stature. Why then did *HaShem*-יהו"ה tell him that “by going from your land I will make your name great.” Rashi states that to offset this problem, *HaShem*-יהו"ה therefore blessed him, “I will make your name great.” This is because three things are diminished by traveling to a distant place.⁶⁹⁷ He therefore blessed him in these three things. However, the straightforward simple reading of the verse means that as an automatic consequence of [listening to *HaShem*’s-יהו"ה command to go from his land] his name will be made great. We therefore must understand how this is.

Now, about the fact that traveling [to a distant land] diminishes one’s name and reputation, the Matnat Kehunah writes in the name of Rashi,⁶⁹⁸ that this is because travel makes it difficult to fulfill *HaShem*’s-יהו"ה *mitzvot* as he would in the comfort of his home. It thus is understood that a person’s name and reputation is magnified through fulfilling *HaShem*’s-יהו"ה *mitzvot*. We therefore must understand the relationship between fulfilling the *mitzvot* and the magnification of one’s

⁶⁹⁵ Genesis 12:1-2

⁶⁹⁶ Bereishit Rabba 39:11

⁶⁹⁷ Bereishit Rabba 39:11

⁶⁹⁸ Matnat Kehuna to Bereishit Rabba 39:11

name and reputation, both regarding the diminishment of one's name, as well as to the magnification of his name through fulfilling the *mitzvot*.

To understand this, we must begin with what was previously discussed,⁶⁹⁹ that the matter of “those who fulfill the will of the Ever-Present One,” refers to drawing forth the inner desire (*Ratzon*) of the Essential Self of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, and that through this, revelation is drawn below. It then was explained that this drawing down is accomplished specifically through fulfilling the physical *mitzvot* in action, in a way of accepting the yoke of His heavenly Kingdom upon oneself, and that this is preceded by love of *HaShem*-יהו"ה “*Bechol Me'odecha* - With all your might.” It was explained that the matter of “*Bechol Me'odecha* - With all your might,” means beyond one's reason and intellect, but from his essential self, which is drawn to the Essential Self of the Unlimited Light, *HaShem*-יהו"ה, blessed is He.

Now, the explanation is as follows: It states in Zohar,⁷⁰⁰ “No thought at all can grasp Him, but He is grasped in the desire of the heart.” This statement, that “no thought at all can grasp Him,” refers to the inner Essential Self of the Unlimited Light, *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, in that grasping Him is altogether inapplicable. This is because any grasp through comprehension, only relates to the Unlimited Light of *HaShem*-יהו"ה as He relates to the worlds. That is,

⁶⁹⁹ In the discourse entitled "Bayom HaShmini Atzeret" 5666.

⁷⁰⁰ Zohar Vol. 3, p. 289b; Introduction to Tikkunei Zohar 17a.

comprehension only relates to the radiance of His Godliness as it manifests in the worlds to vitalize them, and to the general Unlimited Light of *HaShem*-יהו"ה as it relates to worlds. However, the Essential Self of His Unlimited Light, is utterly ungraspable through comprehension.

Now, as known,⁷⁰¹ there are two kinds of comprehension. There is positive comprehension (*Hasagat HaChiyuv*), and negative comprehension (*Hasagat HaShlilah*). Positive comprehension refers to the actual grasp of the essential thing itself, in that one grasps how it is and what it is. However, in negative comprehension, the essential thing itself is ungraspable and can only be grasped by way of negation. That is, [through a process of elimination] one negates whatever of it is graspable, in that what is graspable does not at all apply to that which is ungraspable. Through this process of negation by way of elimination, he grasps what it is not. Now, generally speaking, positive comprehension (*Hasagat HaChiyuv*) applies to the radiance of *HaShem*'s-יהו"ה Godliness as it manifests in the worlds. Since it only is a mere glimmer of *HaShem*'s-יהו"ה Unlimited Light, which has undergone [much] constriction to manifest in the worlds, it therefore is graspable and comprehensible. That is, how it is and what it is, is knowable. For example, this applies to matter of,⁷⁰² "From my flesh I shall behold God."

⁷⁰¹ Moreh HaNevuchim Vol. 1, p. 58; Ikarim Part 2, Ch. 22 and on; Likkutei Torah Pekudai, p. 3d, 6c; Torat Chaim Shemot, Vol. 2, p. 446a and on; 454b and on; Hemshech 5672 Vol. 1, p. 190 and on; Sefer HaMaamarim 5679 p. 582 and on; 5680 p. 204; Sefer HaSichot, Torat Shalom p. 103 and on.

⁷⁰² Job 19:26

In contrast, about the Unlimited Light of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, who transcends all manifestation within worlds, anything other than negative comprehension [that is, what He is not] is inapplicable. In other words, being that His Unlimited Light is completely beyond worlds, a person must eliminate whatever grasp he has of the radiance of *HaShem*'s-יהו"ה Unlimited Light. This matter is called "Grasping His inscrutable wondrousness" (*Hasagat HaHafla'ah*), wherein one grasps how the Unlimited Light of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, is absolutely and astoundingly beyond the worlds. In other words, through negation, a person becomes capable of comprehending the quality and manner of His wondrousness. That is, by eliminating that radiance which **can** be grasped of the ungraspable Light of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, a person comes to recognize just how astoundingly unfathomable and wondrous *HaShem*'s-יהו"ה Unlimited Light is, so much so, that he gains a measure of appreciation of the absolute inscrutability of the Essential Self of *HaShem*-יהו"ה, blessed is He, [and the more he delves into this, the greater his astonishment] as known and explained elsewhere.⁷⁰³

Nonetheless, both types of comprehension only apply to *HaShem*'s-יהו"ה Unlimited Light that relates to worlds. However, about the Essential Self of *HaShem*'s-יהו"ה Unlimited Light, which does not at all relate to worlds, even negative comprehension is inapplicable. This is because even negative

⁷⁰³ Likkutei Torah, Pekudei 6c; Sefer HaMaamarim 5670, p. 2, p. 128 and on; Moreh Nevuchim Vol. 1, Ch. 59 and on.

comprehension only relates to the Unlimited Light of *HaShem*-יהו"ה as it relates to worlds, in that it has some relation to the radiance that manifests within the worlds. This refers to the aspect of *HaShem*'s-יהו"ה general light that encompasses all worlds (*Sovev*) and is the source for His light that fills all worlds (*Memaleh*). Therefore, here it is applicable to eliminate those matters in this radiance that one is capable of comprehending. However, in regard to the Essential Self of *HaShem*'s-יהו"ה Unlimited Light, which altogether is unrelated to the radiance, the matter of eliminating whatever one comprehends of the radiance, is totally inapplicable, being that here, there is no point of comparison whatsoever.

Though certainly those matters indeed are negated from the Essential Self of *HaShem*'s-יהו"ה Unlimited Light, nevertheless their negation cannot at all be applied to knowing His wondrous inscrutability. For since there is utterly no point of comparison, how then could one comprehend anything at all of the astounding wondrousness of *HaShem*-יהו"ה, the Essential Self of the Unlimited Light, even through a process of elimination? It therefore follows, with certainty, that it is absolutely impossible to have even the slightest cognition of *HaShem*'s-יהו"ה Essential Being, blessed is He, even by way of negative comprehension, which is the highest possible level [and certainly not through positive comprehension]. We therefore find that it is totally inapplicable to have any comprehension of the Unlimited Light of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, even by way of negative comprehension, which is the highest possible level of comprehension.

Moreover, the Essential Self of the Unlimited Light, *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, cannot even be grasped through the “sight” of *Chochmah*-Insight, being that the “sight” of *Chochmah*-Insight is the matter of seeing with the eye of the intellect. Even through this, His Essential Self cannot be grasped. Proof of this is from our teacher Moshe, as explained before (in the discourse above entitled “Lulav V'Arava”). This then, is the meaning of, “No thought at all can grasp Him.” This is because even at its highest level, the thought and comprehension of *Binah*-Understanding, is the negative comprehension mentioned above. Even the thought of *Chochmah*-Insight, which is called “*Cheshev Ma"H* - The Thought of What”⁷⁰⁴ and is the matter of the sight of *Chochmah*-Insight, cannot grasp *HaShem*'s-יהו"ה Essential Self etc. Moreover, not only is it that the souls below in this world cannot grasp Him, but even in the Supernal worlds He is ungraspable, not even in the worlds above the world of *Atzilut*-Emanation. That is, even the Supernal *Chochmah*-Insight of *Atzilut*-Emanation and above *Atzilut*-Emanation, cannot grasp the Essential Self of the Unlimited Light, *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He.

This is the meaning of “no **thought** at all can grasp Him.” That is, even the level of the primordial thought and insight (*Machshavah V'Chochmah HaKedooma*) has no grasp of *HaShem*'s-יהו"ה Essential Self. Nevertheless, He is grasped in the desire of the heart. In other words, this matter, which is beyond grasp in thought, is graspable in the **desire of the heart**.

⁷⁰⁴ Zohar Vol. 1, p. 24a; Torah Ohr VaYigash p. 43d; Maamarei Admor HaZaken 5565 Vol. 1, p. 148.

We therefore must understand the greatness of the desire of the heart (*Re'uta D'Leeba*) in that it grasps the Essential Self of the Unlimited Light, *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He.

Now, as known, the explanation is that⁷⁰⁵ about love in general, there are two levels; inner love and external love. External love is love born of knowledge and comprehension. That is, this is love born through the contemplation and comprehension of *HaShem*'s-יהו"ה Godliness. Within this, are various kinds of contemplation, such as contemplating *HaShem*'s-יהו"ה kindness and magnanimity, that he spreads His goodness forth in all the worlds and creates and gives life to worlds and creatures beyond count, as in the verse,⁷⁰⁶ “How many are Your works, *HaShem*-יהו"ה, and in the verse,⁷⁰⁷ “How great are Your works *HaShem*-יהו"ה.” This is because there are countless creatures without end or measure. Through contemplating this, a person comes to recognize *HaShem*'s-יהו"ה goodness, as in the teaching,⁷⁰⁸ “The words⁷⁰⁹ ‘Yours *HaShem*-יהו"ה is the greatness’, refer to the act of creation.”

It similarly states,⁷¹⁰ “Great is *HaShem*-יהו"ה and to be highly praised in the city of God-*Elo*”*him*-אלהי"ם.” About this

⁷⁰⁵ Sefer HaMaamarim 5665 p. 204; 5685 p. 291 and on.

⁷⁰⁶ Psalms 104:24; Torah Ohr Vaera p. 56b and on; Sefer HaMaamarim 5626 p. 416.

⁷⁰⁷ Psalms 92:6

⁷⁰⁸ Talmud Bavli, Brachot 58a.

⁷⁰⁹ Chronicles I 29:11

⁷¹⁰ Psalms 48:2

we learn,⁷¹¹ “When is He great? When He is in the city of God-*Elo”him*” אלהי”ם-ה.” That is, *HaShem*’s יהו”ה greatness becomes recognized through the “city of God-*Elo”him*” אלהי”ם-ה,” referring to the world of speech, by which all the worlds come into being. This is like the teaching in Midrash Tehillim on the verse,⁷¹² “The heavens declare the glory of *HaShem*” יהו”ה.” It states, “This is analogous to a very mighty man who came to a land where his mightiness was unknown. There was a certain wise man there who said, ‘His strength may be known by the boulder that he lifts.’ So likewise, ‘The heavens declare the glory of *HaShem*” יהו”ה.” Thus, contemplating how His greatness spreads forth, awakens a person’s soul to *HaShem*” יהו”ה, causing him to run-*Ratzo* to Him.

More specifically, this comes about when a person contemplates how everything only comes about from the speech and “breath of His mouth,”⁷¹³ as we say in our daily prayers,⁷¹⁴ “Blessed is He who spoke and the world came into being.” That is, all the worlds were created with a single utterance.⁷¹⁵ Or he may contemplate on the essential matter that within everything that exists [to the smallest particle], there is a Godly force that brings it into existence and vitalizes it, in that nothing can create itself, nor can it enliven itself,⁷¹⁶ as discussed

⁷¹¹ Zohar Vol. 2, p. 235a; Vol. 3, p. 5a; Zohar Chadash Tisa 44a; Chukat 51a; Torah Ohr Veara p. 56b; Sefer HaMaamarim 5661 p. 171 and on; 5679 p. 345 and on; 5700 p. 39 and on.

⁷¹² Psalms 19:2

⁷¹³ Psalms 33:6

⁷¹⁴ Morning Prayers, Baruch She'amar.

⁷¹⁵ Zohar Vol. 2, p. 20a; p. 276b; Sefer HaMaamarim 5697 p. 217.

⁷¹⁶ Emunot V'De'ot of Rabbi Saadya Gaon, Maamar 1, Ch. 2; Chovot HaLevavot, Shaar 1, Shaar HaYichud, Ch. 5 and Ch. 6.

elsewhere in detail.⁷¹⁷ The more a person delves into these matters and concentrates on them, the greater will his appreciation be of *HaShem*'s יהו"ה Godly light and vitality. The automatic result of this, is that he will be aroused to such a point, that he will only desire the Godliness of *HaShem*-יהו"ה, blessed is He. All this comes about through contemplating the ray of *HaShem*'s יהו"ה Godliness that manifests in the worlds [positive comprehension].

However, when one's contemplation is into the Unlimited Light of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, which transcends the worlds, [negative comprehension] in order to grasp how *HaShem*-יהו"ה is wondrously beyond all worlds, he will come to understand that the totality of the light and Godly vitality that manifests within the worlds, even in the highest spiritual worlds, is but a mere ray and glimmer of His Unlimited Light (*Ohr Ein Sof*). In contrast, the Essential Self of His Unlimited Light, is totally astounding and removed from all worlds. When one comprehends this and appreciates more and more how astoundingly wondrous this is, he will become aroused with great love (*Ahavah Rabbah*) and yearning for the Essential Self of the Unlimited Light, *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He. This is like the verse,⁷¹⁸ "Who do I have in the heavens but You? And besides You, I desire nothing upon the earth." That is, he will have no desire for "revelations," but his sole desire and yearning will only be

⁷¹⁷ Sefer HaChakira of the Tzemach Tzedek, p. 7b; 105a; Hemshech 5672 Vol. 2, p. 813.

⁷¹⁸ Psalms 73:25; Likkutei Torah, Tazria 20a and on; Derech Mitzvotcha, p. 138a.

for the Essential Self of the Unlimited Light, *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He.

Now, these contemplations generally take place during prayer. During the verses of song (*Pesukei D'Zimra*), a person contemplates *HaShem's*-יהו"ה greatness as He relates to creating and bringing the worlds into being, and how all worlds were created with a single utterance. Then, during the blessings of the *Shema*, one contemplates *HaShem's*-יהו"ה holiness, in that the Unlimited Light of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, is astoundingly holy and removed from all worlds.

Now, during the recital of the *Shema* itself, a person contemplates the Essential Self of the Unlimited Light, *HaShem*-יהו"ה, the Unlimited One, blessed is He. For this is the meaning of “*Shema Yisrael* - Listen Israel.”⁷¹⁹ That is, the word “שמע-*Shema*-listen” refers to understanding,⁷²⁰ and “שמע-*Shema*-listen” itself, means ע שם - the name of seventy,⁷²¹ referring to the ascent of the *Sefirah* of *Malchut*-Kingship to the lower seven *Sefirot* of *Binah*-understanding,⁷²² which is the reason for the enlarged letter ע in the word שמע-listen.

⁷¹⁹ Deuteronomy 6:4

⁷²⁰ Samuel 1 3:10; Rashi commentary to Gen. 41:15; Torah Ohr Bereishit 1a; Likutei Torah Naso 20d; Pinchas 80a.

⁷²¹ Zohar Vol. 2, p. 160b; Vol. 3, p. 236b, 258a; Likutei Torah, Bechukotai 47d.

⁷²² That is each of these seven sefirot contain ten, totaling 70 which is the numerical value of the letter Ayin-ע. Additionally, the ע of the word שמע is enlarged in the Torah, indicating that we are referring to the higher emotions of *Binah*-understanding.

As known, in *Chochmah*-insight and *Binah*-understanding there is a state of sublimation (*Bitul*) to the Upper Unity (*Yichuda Ila'a*), namely, to how it is that,⁷²³ “before Him everything is as nothing.” For the intellectual qualities transcend the worlds, as known regarding the matter of “the Torah preceded creation by two thousand years.”⁷²⁴ This is why, on this level, the unity is in a way of the Upper Unity (*Yichuda Ila'a*), in which “before Him everything is as nothing.”

This is the distinction between the first verse of “*Shema*-listen” and the second verse, “Blessed is the Name of His glorious Kingdom forever and ever,” which refers to the aspect of His quality of *Malchut*-Kingship itself and is the matter of the Lower Unity (*Yichuda Tata'a*). This is because His *Malchut*-Kingship is the source of the worlds, and therefore it cannot be said that it is unrelated to them, for if this was the case, where would their existence come from? Rather, in relation to His *Malchut*-Kingship, the worlds are in a state of the sublimation of their somethingness (*Bitul HaYesh*) only. In contrast, in relation to the Unlimited Light of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, which transcends worlds, the worlds take up no space whatsoever, and it is as if they altogether do not exist.

The explanation of the matter is that the aspect of the Unlimited Light of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*),

⁷²³ Zohar Vol. 1, p. 11b.

⁷²⁴ Medrash Tehilim 90:4; Bereishit Rabbah 8:2, Medrash Tanchuma Vayeshev 4; Zohar Vol. 2, p. 49a.

blessed is He, which transcends the worlds, also illuminates upon the worlds (and as known about this aspect and level, for it, the *Tzimtzum*-constriction does not at all conceal). As such, the worlds are totally nullified to Him, in a way of the negation of their very existence (*Bitul B'Metziut*). However, in relation to the radiance of light that becomes the source of the worlds, the worlds indeed are in a state of existence and are only negated in a way of the sublimation of their somethingness (*Bitul HaYesh*). This then, is the distinction between “*Shema Yisrael*-Listen Israel” which is the matter of the Upper Unity (*Yichuda Ila'a*) of uniting in His Oneness, blessed is He, as opposed to “Blessed is the Name of His glorious kingdom forever and ever” which is the matter of the Lower Unity (*Yichuda Tata'a*), in which each existent entity has Godly light and vitality, and that Godliness is its primary aspect.⁷²⁵ Through such contemplation a person comes to the next verse and is caused to⁷²⁶ “Love *HaShem*-יהו"ה your God etc.”

Now, at this point, all the general levels of contemplation discussed above, only happen in the externality of the heart and are aspects of external love. This is because they come about through contemplation and comprehension, through which the Essential Self of *HaShem*-יהו"ה, the Unlimited One, cannot be grasped, but only that He exists can be grasped.⁷²⁷ However,

⁷²⁵ Zohar Vol. 1, 18b; Tanya Shaar HaYichud VeHaEmunah Ch. 7 p. 81a and on; Imrei Binah, Shaar HaKriyat Shma, p. 40c; 62c and on.

⁷²⁶ Deuteronomy 6:5

⁷²⁷ In the discourse of the Alter Rebbe 5667 p.363 and on, upon which this discourse is based, the Alter Rebbe uses the word *Metziuto* - His existence, as opposed to this discourse, which uses the word *Metziut*-the existent. It is possible that the *Alter Rebbe* refers to the known distinction between *Hasagat HaMetziut*-the grasp that *HaShem*-יהו"ה exists, versus *Yediat HaMahut*-the knowledge of what He

the inner love, which comes from the innerness the heart, does not at all come from intellectual contemplation, but from higher than the intellect, called “the **desire** of the heart” (*Reuta De'Leeba*). It is through and by means of this higher aspect, that there can be a grasp of *HaShem* 's-יהו"ה Essential Self at all. This is as previously explained about the statement, “no **thought** can grasp Him,” that is, specifically thought. However, in the “**desire** of the heart” (*Reuta De'Leeba*) the aspect of His Essential Self can indeed be grasped.

The explanation is that the “innerness of the heart” refers to the bond in the very essence of the heart that specifically comes from the *Yechidah* level of the soul. By way of analogy,⁷²⁸ this may be understood by the bond between a father and his son, which does not at all come from intellectual reasoning.⁷²⁹ On the contrary, it only is due to the fact that the soul of the son is drawn from the essential self of the father. He thus is considered to be like him, as in the matter of,⁷³⁰ “The son is from his father’s loins,” in that he is innately bound to the essential self of his father.

is, which transcends grasp. Here however, the word can either refer to this, or to the fact that comprehension can only relate to existent things.

⁷²⁸ Kuntres HaAvoda, Ch. 5, p. 30; Hemshech 5672 Vol. 1, p. 55 and on.

⁷²⁹ Although in works of Mussar it is explained that the reason for the commandment of honoring ones father and mother is because they clothe and feed the child etc. Nevertheless, the essential love that a son has for his father is not because of these things, but is due to the essential bond, that he is essentially of him and one with him. (See Sefer HaMaamarim 5746, discourse entitled Margela B'Pumei.)

⁷³⁰ Etz Chaim, Shaar 23, Ch. 1; Yonat Elam Ch. 4 & Ch. 82; Emek HaMelech, Shaar Olam HaBriyah, Ch. 17 (174c); Shelah 154a; Talmud Eruvin 70b; Tosefot Yevamot 3a; Rashi Ketuvot 92a; Sefer HaChakira Tzemach Tzedek 46a.

This kind of love is not like the love of two separate people for each other, even though such a love can be with great strength and bonding. Nonetheless, in such a love, the lover has a reason for the love, whether because the one he loves is good to him, or because the one he loves is a very outstanding and great person, as a result of which, he is drawn to love him and bond to him etc.

That is, this love involves a degree of contemplation and intellectual understanding, such as how good he is, and how kind he is to him. Or it could be that intellectually, he understands that this person is very good and great, and moreover, he understands what it is that makes him great. This understanding of his greatness creates a bond of the lover to this person, thus causing him to be given over to him. However, this specifically is when he understands his greatness. However, if not for the understanding, he would not have this bond with him or be given over to him.

This being said, it is self-understood that this bond of love only touches upon what is revealed and known to him of the beloved, but not his very essence. This is because the cause of the love is that which is revealed of the beloved. That is, he recognizes his good character traits or his good intellect, and the like. Therefore, the bond is only because of these aspects of his character, rather than love of his essential self.

In contrast, the love of a father for his son, is not because of the son's goodness or greatness, nor is it because his son is good and kind to him, but is because they are one essence. It

therefore requires no contemplation at all. That is, this love is not the result of intellectual reasoning and no contemplation is necessary to arouse it. It is solely due to the essential self of the son, rather than the revelation of his character. This is because these revelations are not the cause of the love, but rather, the love is due solely to his essential self.

Moreover, this love and bond is constant in the son too, and although, at times, it may be concealed, all that is needed, is to rouse it from its concealed state into revelation, that is, he simply needs to take to heart that his father is his father, and through this, his love for his father will awaken on its own. At other times, his love for his father may be roused as a result of distance. That is, the love is aroused when they are far from each other. Nevertheless, specifically because it is an essential love, for it to be aroused, he just needs to remember his father, without any further contemplation.

We thus find that it is specifically one's son who has the ability to awaken the essential self of his father, whereas someone else is incapable of rousing it to the same degree. For example,⁷³¹ if the son cries out to his father, his father is moved to the very essence of his being, literally! This does not happen to the same degree if someone else, who is not his son, cries out to him. Even though, here too, he may be moved, he is not moved to the very essence of his being, as he is when his own son cries out. This is because the cries of his son are literally of his own essence and they therefore literally touch his essential

⁷³¹ Kuntres UMaayan p. 33.

self. This is because the bond of a father and son is truly essential.

This is likewise understood about the true bond of the souls of Israel with *HaShem*-יהו"ה, blessed is He, as the Torah states,⁷³² "You are children of *HaShem*-יהו"ה your God," and it states,⁷³³ "Israel is my firstborn son." That is, they have an essential bond to *HaShem*-יהו"ה, blessed is He. That is, it is the essential nature in the Godly soul of a Jew to cling to the Source from whence it was hewn, and this bond of love is beyond any intellectual reasoning, but is because they are One Essence.

Moreover, this bond to *HaShem*-יהו"ה is constant in the Godly soul of a Jew and merely needs to be aroused sometimes, by simply recalling and placing it upon one's heart that,⁷³⁴ "You are our Father" etc. Or it may be aroused because a person senses his distance from *HaShem*-יהו"ה, as in the verse,⁷³⁵ "Out of the straits I called to *HaShem*-יהו"ה etc.," or the verse,⁷³⁶ "And the children of Israel groaned because of the bondage and they cried out etc." This crying out to *HaShem*-יהו"ה is because⁷³⁷ "You are our father." That is, at that moment he feels that "You are our father," and the essential bond is awakened.

⁷³² Deuteronomy 14:1; Tanya Ch. 2, p. 6a.

⁷³³ Exodus 4:22

⁷³⁴ Isaiah 63:16

⁷³⁵ Psalms 118:5

⁷³⁶ Exodus 2:23

⁷³⁷ Isaiah 63:16

Now, this essential bond literally touches the Essential Self of *HaShem*-יהו"ה, just as the son rouses the essential self of his father, as previously discussed. In the same way, the souls of Israel, which have an essential bond to *HaShem*-יהו"ה, blessed is He, can touch His Essential Self that “no thought can grasp.” This is because thought and comprehension can only grasp that which is revealed, but not His Essence Self. Rather, only the “desire of the heart” (*Re'uta D'Leeba*) can do so, because of this essential bond. Therefore, it is specifically from the “desire of the heart” that the Essential Self can be grasped.

Now, the heart is lower than the mind. It therefore could be asked, how is it that specifically the “desire of the heart” (*Re'uta D'Leeba*) grasps the Essential Self? The explanation is as stated in *Idra Zuta*⁷³⁸ that “*Zeir Anpin*⁷³⁹ is one with and dependent upon *Atik*.” That is, *Abba*-father and *Imma*-mother⁷⁴⁰ are unified with the *Mazalot*, in that *Chochmah*-insight receives⁷⁴¹ from the eighth *Mazal* of⁷⁴² “*Notzer Chessed*,” which is the aspect of the *Sa'arot*-hairs that draw down from *Chochmah*-insight of *Keter*-crown (will). Similarly, *Binah*-understanding receives from the thirteenth *Mazal* of “*Venakeh*”.⁷⁴³ In contrast, the emotive *Sefirot* receive from the aspect of *Atik* itself, for although the emotions are born of the intellect, this only refers

⁷³⁸ Zohar Vol. 3, p. 292a; Torah Ohr, Yitro 72b and on; 73a; Likkutei Torah Shmini 19b; Bamidbar 19b; Chukat 58b; Sefer HaMaamarim 5627 p. 107

⁷³⁹ The emotive *Sefirot*

⁷⁴⁰ *Chochmah*-wisdom and *Binah*-understanding

⁷⁴¹ Etz Chaim, Shaar HaKlallim Ch. 5; Shaar 13, Ch. 9; Shaar 14, Ch. 3.

⁷⁴² Exodus 34:7; This refers to the thirteen attributes of mercy which stem from *Keter*-crown. This is discussed in Shaar HaYichud, Ch. 25.

⁷⁴³ Exodus 34:7; Etz Chaim, Shaar HaKlallim Ch. 5; Shaar 13, Ch. 9; Shaar 14, Ch. 3.

to their birth. However, in essence, they are rooted in the aspect of *Atik*. This is why we observe that even emotions that are born of intellect, can then grow beyond the intellect that begat them. This is because they have a more primordial source. This is why the “desire of the heart” (*Re'uta D'Leebah*) is specifically in the heart and through this, a person can literally grasp the Essential Self, that is not graspable in thought.

Now, the automatic consequence of this love of “the desire of the heart” (*Re'uta D'Leebah*) is that the Jewish people fulfill *HaShem*’s יהו"ה commandments through accepting the yoke of the Kingdom of Heaven, without any ulterior motives whatsoever, but solely to fulfill His Supernal will, blessed is He. We similarly find that when the Torah was given they proclaimed,⁷⁴⁴ “All that *HaShem*-יהו"ה has spoken we will do (*Na'aseh*) and we will hear (*Nishmah*).” That is, we will do all that we hear, in a way that transcends reason, specifically from “the desire of the heart” (*Re'uta D'Leebah*).

This is because in the loftiest levels of love born of comprehension, such as in the love of, “Who do have I in the heavens etc.,” the fulfillment of the commandments that comes from it, is in order to draw down revelations of light. However, once the aspect of the “desire of the heart” has been attained, the commandments are fulfilled in a manner of accepting the yoke of the Heavenly Kingdom, that is, solely to fulfill *HaShem*’s יהו"ה will. This matter of accepting the yoke of the Heavenly Kingdom is a higher level of sublimation that even

⁷⁴⁴ Exodus 24:7

transcends the love of “You shall love *HaShem*-יהוה... with all your being” (*Bechol Me'odecha*), which also comes from the essential bond. Still and all, that level is an aspect of love and *Ratzo*-running to *HaShem*-יהוה, whereas the acceptance of the yoke of Heaven is a greater state of sublimation (*Bitul*) to Him. This is the level of greatness of a servant that even transcends the level of a son (as will be explained later⁷⁴⁵).

This then, is the matter of “those who fulfill the will of the Ever-Present One,” to truly draw the aspect of the essential will of the Essential Self of the *HaShem*-יהוה, the Unlimited One (*Ein Sof*) blessed is He. This must specifically be preceded by the “desire of the heart” (*Re'uta D'Leeba*) which grasps the aspect of the Essential Self. Through subsequently fulfilling *HaShem*'s-יהוה commandments in a way of accepting the yoke of the Heavenly Kingdom, we thereby draw forth the aspect of *HaShem*'s-יהוה essential desire in the *mitzvot*, and through this, revelation is drawn down, even in the aspects of space and time below.

Now, the attainment of the above-mentioned “desire of the heart” (*Re'uta D'Leebah*) must be preceded by toil in the revealed powers of the soul.⁷⁴⁶ This is why the verse mentions

⁷⁴⁵ In the discourse entitled “Umikneh Rav” and the subsequent discourses later on in the series.

⁷⁴⁶ Sefer HaMaamarim 5629, p. 379 and on. (It states there, “The aspect of the “desire of the heart” (*Re'uta D'Leebah*) is the aspect of the hidden love (*Ahava Mesuteret*) which is not revealed. In order for it to be drawn forth from its concealment into revelation, this is accomplished specifically by means of the arousal of the lower will, which is drawn from comprehension and intellect. For, the externality of the heart is the vessel for the innerness of the heart. Therefore, he first must contemplate (*Hitbonenut*) *HaShem*'s-יהוה Godliness in a way of grasp and understanding, and through this, there subsequently will be drawn the aspect of the

love “with all your being” (*Bechol Me'odecha*) after first mentioning “with all your heart” (*Bechol Levavecha*) and “with all your soul” (*Bechol Nafshecha*), because this is the order of prayer.⁷⁴⁷ Prayer first begins with the verses of song (*Psukei D'Zimra*), these being songs of praise and tribute,⁷⁴⁸ without which a person would altogether be incapable of ascent, because of the coarseness of his body and animalistic soul. He therefore must first leave his previous state through the verses of song (*Psukei D'Zimra*), in which he contemplates the praise, tribute and greatness of *HaShem*-יהו"ה in creating and bringing about the existence of the worlds and how the worlds were created with a single utterance etc.

After this, in the blessings of the *Shema*, a person contemplates the sublimation of the animal angels, by which his own animal soul becomes sublimated, for as known,⁷⁴⁹ its source is in the animal angels. Additionally, this contemplation relates to his Godly soul as well, for he contemplates how the Unlimited Light of the Unlimited One (*Ein Sof*) *HaShem*-יהו"ה, blessed is He, is holy and transcendent. Through this he is roused in the aspect of *Ratzo*-running to *HaShem*-יהו"ה. After this, he recites the verse,⁷⁵⁰ “Blessed is the glory of *HaShem*-יהו"ה from His place.” This is a request that the light of *HaShem* 's-יהו"ה glory should radiate from His place, that is, it

"desire of the heart" (*Re'uta D'Leebah*) which is drawn from the essence of *Chochmah*-wisdom.)

⁷⁴⁷ Torah Ohr, Bereishit 1d; Hemshech 5672 Vol. 1, p. 619 and on; Sefer HaMaamarim 5712 p. 356 and on; 5715 p. 196 and on.

⁷⁴⁸ Isaiah 25:5

⁷⁴⁹ Torah Ohr, Vayeshev 30b; Likkutei Torah Naso 28c and on; Tetze 34d; Sefer HaMaamarim 5639 Vol. 2, p. 386.

⁷⁵⁰ Ezekiel 3:12

should specifically be revealed below from its root and source.⁷⁵¹

This is followed by the primary service of the souls, in the recitation of “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One” (*Shema Yisrael*) (which is called⁷⁵² “the song of the souls”). This is the contemplation of *HaShem*'s-יהו"ה Oneness, to become included in His unity, blessed is He. This is the level of “great love” (*Ahavah Rabbah*) as in the verse, “Who have I in the heavens etc.” After this, one comes to the level of “You shall love... with all your being” (*Bechol Me'odecha*), by which he comes to the aspect of “the desire of the heart” (*Re'uta D'Leebah*) because of the essential bond of desire, as previously discussed. Only after this do we recite,⁷⁵³ “And these words that I command you this day shall be upon your heart,” referring to the words of Torah.⁷⁵⁴ This is because it is after the aspect of “the desire of the heart” (*Re'uta D'Leebah*) of love with “all your being” (*Bechol Me'odecha*) that one fulfills *HaShem*'s-יהו"ה commandments-*mitzvot* in a way of accepting the yoke of His Heavenly Kingdom, to draw down additional lights in Torah.

⁷⁵¹ This was explained previously in the discourse entitled "Bayom HaShmini Atzeret" 5666.

⁷⁵² Talmud Bavli, Chulin 91b; Sefer Hamaamarim 5639 Vol. 2, p. 404; 5650 p. 352; 5698 p. 242; 5708 p. 203.

⁷⁵³ Deuteronomy 6:6

⁷⁵⁴ Zohar Vol. 1, p. 268a; Chinuch Mitzva 418; Sifri and Rashi on the verse; Yoma 19b and Rashi there; Shulchan Aruch Admor HaZaken, Orach Chayim 156:16; Hilchot Talmud Torah 3:2; Likkutei Sichot Vol. 34, p. 32 and on.

Now, it is written,⁷⁵⁵ “Whatever is called by My Name and for My glory, I created it, I formed it, I also did it,” referring to the souls of Israel, as translated by Targum Yonatan, “All this is for your fathers etc.” The explanation of “Whatever is called by My Name,” is that “called-*Nikra*” is a passive verb (*Lashon Nif'al*), meaning that they are called and drawn forth “by My Name.” This indicates that the aspect of “My Name” is lower than He who is called by the name from above. As known,⁷⁵⁶ “My Name-*Shmee*” refers to the quality of *Malchut*-Kingship and Israel transcends the aspect of “My Name.” This is as stated,⁷⁵⁷ “Israel arose in thought,” or,⁷⁵⁸ “The thought of Israel arose first etc.”

Now, in its first source, the aspect of “My Name-*Shmee*” refers to the aspect of *Malchut*-Kingship of the Unlimited One (*Ein Sof*) as He is before the *Tzimtzum*-constriction. This refers to the aspect of⁷⁵⁹ “My name that is unified with Me,” as in the dictum,⁷⁶⁰ “Before the creation of the world there was Him and His Name alone,” which refers to before the *Tzimtzum*-constriction.⁷⁶¹ The matter of “His Name-*Shemo*” refers to the revelation of the Unlimited Light of the Unlimited One (*Ein Sof*). In relation to His Essential Self, this is the aspect of light that relates to the worlds and is therefore called “His Name-

⁷⁵⁵ Isaiah 43:7

⁷⁵⁶ Pardes Rimonim, Shaar 23, Ch. 21 on "Shem".

⁷⁵⁷ Bereishit Rabba 1:4; Zohar Vol. 1, p. 24a; Vol. 2, p. 119a and on; Vol. 3, p. 229b; Likkutei Torah, Bechukotai 45a.

⁷⁵⁸ Bereishit Rabba 1:4

⁷⁵⁹ Talmud Bavli, Sota 38a; Moreh HaNevuchim Vol. 1, Ch. 61.

⁷⁶⁰ Pirke D'Rabbi Eliezer Ch. 3

⁷⁶¹ Avodat HaKodesh Vol. 1, Ch. 2; Ohr HaTorah Yitro p. 839 and on; Sefer HaMaamarim 5644 p. 346; 5654 p. 298 and on.

Shemo.” This is because it is analogous to a person’s name,⁷⁶² as known.⁷⁶³ Now, just as His Essential Self is simple in a way of ultimate simple unity, so likewise, the revelation of the light of His Essential Self, which is called the Unlimited Light of the Unlimited One (*Ein Sof*), is also utterly simple. This then, is the meaning of “Him and His Name alone.”

It therefore is understood that the existence of the worlds cannot come directly from this level, except by means of the *Tzimtzum*-constriction and empty space (*Makom Panuy*), after which a *Kav*-line is drawn down, which is in the aspect of a narrow, constricted line. Here too, there is a drawing down through various “screens” (*Parsa'ot*), so that the existence of the world of *Atzilut*-Emanation could be, and the existence of the world of *Briyah*-creation could be etc., until finally, the existence of the world of *Asiyah*-Action is brought about, as previously explained (in the discourse entitled “These are the generations of Noah”). Nevertheless, from all this it is understood that the aspect of *Malchut*-Kingship of the Unlimited (*Ein Sof*) is the first source for the whole chaining down of the worlds of *Atzilut*-Emanation, *Briyah*-Creation, *Yetzirah*-Formation and *Asiyah*-Action. This is the meaning of the verse,⁷⁶⁴ “Your Kingdom is the Kingdom of all worlds.” The word “Your Kingdom-*Malchutcha*” is in the present tense, referring to *Malchut*-Kingship of the Unlimited One (*Ein Sof*),

⁷⁶² Which is used to relate to others.

⁷⁶³ Sefer HaMaamarim 5644 and 5654 referenced above.

⁷⁶⁴ Psalms 145:13

for as known,⁷⁶⁵ it is the source of all aspects of *Malchut-Kingship* in each world.

About this it states, “Whatever is called by My Name,” for Israel are called by “My Name” in that they draw additional lights in “My Name.” This is because the souls of Israel are rooted in the Essential Self and draw forth additional lights into “My Name” through their “desire of the heart” (*Re'uta D'Leebah*) and their fulfillment of the *mitzvot*. This is like the statement,⁷⁶⁶ “And they shall rest in it, those who sanctify My Name.” They “sanctify My Name” means that they draw the aspect of “You are holy” into the aspect of “and Your Name is holy.”⁷⁶⁷

Now, this drawing forth, which is “called” and drawn forth into “My Name,” is “for My glory” (*LiChevodi*), and it states,⁷⁶⁸ “There is no glory (*Kavod*) other than Torah,” because Torah is the receptacle for the revelation of light. This accords with what is known⁷⁶⁹ about the matter of “Torah study is greater [than *mitzvot*].” For although the arousal and drawing forth of light is accomplished by fulfilling the *mitzvot*, nonetheless, the general vessel for the light is Torah. This is why it, specifically is called “**My** glory” because it is the initial enclothement of the Essence of the Emanator etc.

⁷⁶⁵ Torah Ohr, Yitro p. 73d

⁷⁶⁶ “*Mekadesh Shabbat*” blessing of Shabbat *Amidah* prayer.

⁷⁶⁷ See “*Ata Kadosh*” blessing of daily *Amidah* prayer.

⁷⁶⁸ Pirke Avot 6:3

⁷⁶⁹ Talmud Bavli, Kiddushin 40b; Sefer HaMaamarim 5633 Vol. 2, p. 482; 5634 p. 87 and on; 5678 p. 122 and on.

This is also the meaning of, “I created it, I formed it.” For, as known, the difference between Creation-*Briyah* and Formation-*Yetzirah* is that Creation-*Briyah* is the matter of the creation of novel being from nothing to something (*Yesh M'Ayin*). In contrast, Formation-*Yetzirah* is merely the revelation of that which is concealed, like the forming and shaping [of something that already is], which is called something from something (*Yesh M'Yesh*). This is like the difference between thought and speech, in which the letters of thought are novel creations, being that before thought, there were no tangible letters. It is only in thought that novel letters come forth. In contrast, there is no novelty in speech, but only the revelation of the letters that were concealed in thought.

In the powers of the soul, this can be compared to the power of insight-*Chochmah* and the power of understanding-*Binah*. The intuitive flash of insight-*Chochmah* comes out as a novel something, being that before this, within the power to conceptualize (*Ko'ach HaMaskil*), it did not exist as intellect at all, but comes out as the novel existence of intellect, as in the verse,⁷⁷⁰ “And *Chochmah*-insight is found from *Ayin*-nothing,” that is, it comes into being from nothing to something. This is not so of the power of *Binah*-Understanding, which receives from *Chochmah*-insight in a way of something from something (*Yesh M'Yesh*). This is because the whole concept is concealed in the flash of insight-*Chochmah*, and then comes out to be revealed in understanding-*Binah*.

⁷⁷⁰ Job 28:12

This is the primary distinction between the written Torah and the oral Torah. The written Torah is the aspect of insight-*Chochmah* drawn from the Essential Self of the Unlimited Light in a way of something from nothing, whereas the oral Torah, is the aspect of understanding-*Binah*, and is merely the revelation of that which is concealed in the written Torah, in that it explains the written Torah and its *mitzvot*. This then, is the meaning of “I created it, I formed it,” referring to the written Torah and the oral Torah. Thus, both are included in the meaning of “For My glory,” except that they divide into two levels - the concealed and the revealed.

Now [the continuation of the verse,⁷⁷¹] “I also did it-*Af Asee'teev*,” means that through actually doing the *mitzvot*, a person draws [HaShem's-יהו"ה Unlimited Light] into “My Name and My glory.” Now it says, “*Af Asee'teev*-I also did it,” in which the word “*Af*-also” comes to divide and indicate that there is an astounding difference in action-*Asiyah*, over and above even the creation of “*Bara'teev*-I created it,” as scripture states,⁷⁷² “Is it not better to listen [to HaShem's-יהו"ה commandments] than to bring a good sacrifice?” In other words, HaShem's-יהו"ה primary intention is for the **doing** of the *mitzvot*, specifically in actuality! That is, although the sacrifices also draw down revelation of the HaShem's-יהו"ה Unlimited Light, nevertheless, listening to Him and doing His *mitzvot* in actuality, by accepting His heavenly yoke upon ourselves, is better than sacrifice. For through this, we draw forth the essential will of HaShem-יהו"ה Himself literally, and through

⁷⁷¹ Isaiah 43:7

⁷⁷² Samuel I 15:22

this, additional light is drawn into the Torah from His Essential Self.

This then is the matter of “those who fulfill the will of the Ever-Present One,” which is brought about by fulfilling the *mitzvot* through accepting the Heavenly yoke. There first must be the aspect of “the desire of the heart” (*Reuta De'Leeba*) due to the essential bond, and then, through fulfilling the *mitzvot* with the acceptance of the Heavenly yoke, we draw forth the aspect of the essential will of the Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, by which we draw additional light into Torah.

We now must understand what was previously discussed⁷⁷³ about the matter that⁷⁷⁴ “no eye has seen *Eden*.” *Eden* is the aspect of the essential pleasure in the Essential Self of the Unlimited One (*Ein Sof*), *HaShem*-יהו"ה, blessed is He, which utterly transcends the revealed pleasure of the Garden of Eden. That is, even the loftiest souls [in the garden of Eden] with all their many ascensions, such as our forefathers [Avraham, Yitzchak and Yaakov] and our teacher Moshe, of blessed memory, have never beheld the actual essential pleasure of Eden. It rather is drawn specifically through the performance of the *mitzvot*.

This is the meaning of the verse,⁷⁷⁵ “[I have seen an end to every beginning, but] your commandment is exceedingly

⁷⁷³ In the prior discourse entitled *Zeh HaYom* 5666.

⁷⁷⁴ Talmud Bavli, Brachot 34b.

⁷⁷⁵ Psalms 119:96

broad.” That is, “to every beginning” - referring to the pleasure drawn forth to vest in the desire to create the world and the revelation of pleasure to the souls in the Garden of Eden – “I have seen an end,” and limit, because this is merely the aspect of a ray and spreading forth of pleasure. However, “Your commandment is exceedingly broad,” for it is specifically in the *mitzvot* that *HaShem*’s יהו"ה essential pleasure is drawn forth, as in the statement,⁷⁷⁶ “It brings Me satisfaction that I commanded and My will was done.”

Now, at first glance this is not understood. Since, the commandments are the aspect of the supernal desire, and seemingly, desire and pleasure are two unified powers, and if it is so that pleasure vests within desire, then this cannot be essential pleasure, being that any vestment⁷⁷⁷ of one power within another power is merely the aspect of spreading forth, rather than how it essentially is. This being the case, even if we were to say that the pleasure vests within the desire for the *mitzvot*, nonetheless, it would merely be the spreading forth of pleasure, rather than the essential pleasure itself.

Moreover, as previously explained,⁷⁷⁸ there is no reason for desire, even including the reason that it is pleasurable. This being the case, what is the meaning of, “It brings Me satisfaction that I commanded and My will was done,” which

⁷⁷⁶ Torat Kohanim and Rashi commentary to Leviticus 1:9; Sifri and Rashi commentary to Numbers 28:8

⁷⁷⁷ See *Hemshech* 5672, Vol. 1, p. 3 and on.

⁷⁷⁸ In the discourse entitled, *Bayom HaShemini Atzeret* 5666.

seems to indicate that indeed there is reason for the pleasure of the desire for the *mitzvot*?

Now, to understanding this, we must begin with an explanation of the root of desire (*Ratzon*) and pleasure (*Taanug*), and the distinctions between them, for we find two opposites about the difference between pleasure and desire. This is because, at first glance, we can clearly observe through the senses, that of the two, pleasure is the more inner aspect of the soul and there is nothing loftier than it, as stated,⁷⁷⁹ “There is nothing loftier than pleasure.” As such, relative to pleasure, desire is merely its external garment. In other words, desire is only the reflection of that which spreads from the power of pleasure. For as we readily observe, whatever a person has no pleasure in, will not rouse desire at all. In contrast, whatever he has pleasure in, will rouse his desire for it. Moreover, the strength of his desire for it will be commensurate to the strength of his pleasure in it, whether it is a deep, inner matter, or whether it is an external matter. Thus, the leanings of his desire will be commensurate to the pleasure he has from it, whether it is a little desire or a lot of desire, whether it is in an inner manner or an external manner. That is, generally speaking, a person does not desire something unless he will have pleasure in it.

This is similar to emotions that are derived from intellect, which are not aroused in a person on their own, but only according to his intellectual grasp. That is, when he grasps intellectually that this matter is good, this arouses the emotion

⁷⁷⁹ Sefer Yetzira 2:7

of love and desire for it, and if not, no love will be aroused for it. This is also true of desire that transcends emotions, and is the inner aspect of the emotions. It too specifically comes from intellect, as explained elsewhere.⁷⁸⁰ (This is the matter of how *Tiferet* of *Imma* becomes *Keter* of *Zeir Anpin*,⁷⁸¹ which is the desire and innerness of the emotions as derived from the intellect.)

This is likewise so of desire that transcends intellect, which depends on pleasure and is not roused except when one has pleasure in something. This is why we observe that desire is not constant. That is, at times he may not desire it, indicating that there is a higher power that causes the desire to come forth. It is explained elsewhere⁷⁸² that the power that causes and moves the desire is the power of *Da'at*-knowledge. (This *Da'at* refers to the airy membrane-*Avirah* that encompasses the Hidden Brain-*Mocha Stima'a*) in that *Da'at* is the power of focus and connection.⁷⁸³ That is, through a person connecting himself to something, he gains a feel for it. In other words, he arouses a certain degree of interest and pleasure in it, by which he is aroused with a desire for it.

Now, we observe that the pleasure in something is concealed and hidden in the innerness of the soul, whereas the desire for it comes out into revelation. That is, the desire acts as

⁷⁸⁰ See Likkutei Torah, Shir HaShirim 47c; Maamari Admor HaZaken, Hanachot HRav Pinchas, p. 50; Siddur Im DA"Ch 130b; Sefer HaMaamarim 5633 Vol. 1 p. 257.

⁷⁸¹ Etz Chaim, Shaar 36, Ch. 1, and elsewhere.

⁷⁸² Torah Ohr, Notes On Patach Eliyahu 5658 p. 44.

⁷⁸³ Tanya, Ch. 3, p. 7b

an external garment, which is only like an expression that reflects the pleasure of its revelation in this desire.

This similarly is so in our service of יהו"ה-*HaShem* with great love (*Ahavah Rabbah*); which is the aspect of desire, in which the soul is drawn with desire to become unified and sublimated to Him, blessed is He. This comes from the sensitivity and feeling of the soul, in that he senses the Unlimited Light-*Ohr Ein Sof* of יהו"ה-*HaShem*, and is thus drawn to become included [in His Godliness, blessed is He]. This “feeling” is that he senses the transcendent wondrousness of יהו"ה-*HaShem*’s Unlimited Light (*Ohr Ein Sof*), that is, how יהו"ה-*HaShem* transcends all worlds, and that He is “essentially transcendent.” This too is a matter of feeling the pleasure in His Godliness (only that here, the pleasure is concealed and the desire becomes revealed). It is specifically because of this that he comes to the matter of “Great Love” (*Ahavah Rabbah*).

According to the above, we see that pleasure is the inner aspect of desire (*Chefetz*), whereas desire is external and enclothes the pleasure. It therefore is possible for there to be pleasure without desire, such as the pleasure of intellect or the pleasure of emotions, that need not manifest in an arousal of desire. Moreover, there can be no arousal of desire without it being preceded by pleasure.

Now, just as in pleasure there are myriad levels, one loftier than the other,⁷⁸⁴ this is likewise so of desire. Each level of

⁷⁸⁴ See Likkutei Torah, Beshalach 1c and on; Hosafot to Vayikra 52c and on.

desire is specifically commensurate to the manner of its pleasure. This is observable in particular pleasures. For example, a person may delight in various kinds of action, such as delighting in things of beauty, such as a beautiful building, beautiful art, or beautiful writing or clothing. All these pleasures are less than the pleasure in speech, which is more spiritual and ethereal.

For example, a person has significantly greater pleasure and delight in words of love, or in words of wisdom and intellect, such as when a teacher teaches his student or the like, than the pleasure of action. Likewise, the pleasure of speech is less than the pleasure of thought, which is more spiritual than speech. For example, we clearly observe that when a person contemplates a matter of intellect and strongly grasps it, he derives great pleasure from that thought, much more than the pleasure of speech. Generally, there is much more pleasure on the level of thought called⁷⁸⁵ “The Meditations of the Heart,” than there is in speech. Similarly, the pleasure of emotions, is greater than the pleasure of thought, and likewise, the pleasure of deep intellectual insight into the depth of intellect [is greater] than the pleasure of emotions, until the pleasure of kingship and exaltedness, which is the greatest pleasure.

This likewise is so in drawing forth desire in that which one delights in; that the desire will be commensurate to the pleasure, be it in action, speech, thought, emotions, intellect etc., until the

⁷⁸⁵ Psalms 19:15; Torah Or, Megilat Esther 100d

pleasure of exaltedness. The desire for this will be much deeper than all other desires.

(However, it can be that a person derives more pleasure in action, such as the act of making a beautiful building, things of beauty or beautiful garments, even more than he delights in the pleasure of wisdom, exaltedness and other precious matters. This is because the pleasure of action has more power than loftier, spiritual pleasures.)

Now, we also observe the very opposite. Namely, that desire is the inner aspect and pleasure is the external aspect which enclothes it. Additionally, we observe that pleasure specifically depends on desire, in that that whatever a person does not want, will not be pleasurable to him. Even if, in and of itself, it is pleasurable, nevertheless, if he does not want it, he will have no pleasure in it, nor will he have any desire to have any pleasure in it. Rather, whatever is against his desire, not only does it not bring him pleasure, but it can even be agonizing to him. In contrast, to the extent that he turns his desire towards something, whatever it may be, to that extent, he will have pleasure and delight in it, even if it is something that essentially is not pleasurable. For example, regarding pleasurable foods, things of beauty or beautiful buildings; if he has no desire in them, he will have no pleasure in them. This even applies to the pleasure of wealth, treasure, power and exaltedness; if a person has no desire for them, he will have no pleasure in them.

The opposite is true as well; that a person has pleasure in what he desires. An example is the love of a friend. Because his friend is desirable to him, he therefore has pleasure from his company. Now, it cannot be said that this is because his friend is essentially pleasurable. As we see that someone else, who does not love this person, will have no pleasure in him at all. Rather, it only is because he loves and finds this person to be desirable, that he has any pleasure in him. The reverse is true of someone he hates. He will have no desire for him and will therefore have no pleasure in him. Nor will he have any recognition or desire of his good qualities. On the contrary, whatever good and pleasurable qualities he sees in his enemy, will be detestable to him.

Moreover, we observe that in times of trouble, God forbid, a person's desires become diminished. That is, he has no desire to take pleasure in anything, even in his only son. In contrast, in times of joy, his desires will become expansive and he will even have pleasure in someone who he usually despises and has no pleasure in. For example, we observe that at joyous occasions, a person may even delight in matters that are shallow and trivial, things that he would otherwise not take pleasure in. This is only because he essentially is satisfied, and therefore finds everything to be good and pleasurable.

We therefore observe that pleasure is specifically aroused by desire, and is dependent on it. This being so, desire is inner to the pleasure and sustains it, and it is the pleasure that is external and apparent to the eye of the beholder. Moreover, the pleasure is commensurate to the desire. That is, if the desire is

deep and inner, the pleasure will be the same, and if the desire is external, the pleasure will be the same. Thus, also the gradations of pleasure, one higher than the other, depend on the gradations of desire, as mentioned before about gradations of action, speech and thought.

According to this, it must be said that there can be no pleasure without there first being a desire to have pleasure in it. (For example, the pleasure in intellect only occurs if he desires intellectual pleasure or desires the intellectual matter, either generally or specifically. This is as stated, ⁷⁸⁶ “A person is drawn to study that which his heart desires.” It is specifically then that he will have pleasure from it.)

However, desire can exist without any pleasure at all. This is because there is no reason for desire. This is so, not only of intellectual reasoning, but even in relation to pleasure being the reason for the desire. We observe this in our service of *HaShem*-יהו"ה, blessed is He. As explained before, great love is aroused because of *HaShem*'s-יהו"ה transcendence and wondrousness etc. However, there is an aspect of desire in which one is drawn to *HaShem*-יהו"ה because of the essential self of his soul, rather than because of any sense of *HaShem*'s-יהו"ה astounding wondrousness or transcendence etc., simply because of the essential self of the Jewish soul, without any cause or reason whatsoever.

⁷⁸⁶ Talmud Bavli, Avoda Zara 19a

This is clearly observable on Rosh HaShanah and during the ten days of repentance, when the hearts of all Jews are aroused to *HaShem's* יהו"ה Godliness, and therefore, these times are suitable for repentance and bitterness of the soul over one's distance from *HaShem*-יהו"ה, blessed is He. This is because during this time, a Jew is aroused to *HaShem's* יהו"ה Godliness and feels distant and embittered over it. In other words, this arousal is not because of closeness to *HaShem*-יהו"ה. Rather, because on Rosh HaShanah and during the ten days of repentance, he is aroused and drawn to *HaShem's* יהו"ה Godliness, he therefore feels his great distance from Him and is embittered by this.

Now, the general arousal and drawing towards *HaShem*-יהו"ה, which occurs on Rosh HaShanah and during the ten days of repentance, is not because he feels *HaShem's* יהו"ה greatness or transcendence. (This is evident from the fact that this arousal happens to all Jews during this time, including simple folk who have no connection to sensing *HaShem's* יהו"ה greatness.) On the contrary, it is only because during the ten days of repentance, the Luminary is close to the spark [as in the verse,⁷⁸⁷ "Seek *HaShem*-יהו"ה when He is found, call Him when He is near,"] which causes all Jewish souls to automatically be drawn to *HaShem's* יהו"ה Godliness, to whatever degree, in a way that is beyond reason or feeling or any other cause whatsoever.

⁷⁸⁷ Isaiah 55:6

Now, just as this is so of every Jew during the ten days of repentance, because of the closeness of the Luminary, we may also understand this about loftier souls, who “serve *HaShem*-יהו"ה with their souls”⁷⁸⁸ in that they uplift their souls to *HaShem*-יהו"ה, as in the verse,⁷⁸⁹ “Unto you, *HaShem*-יהו"ה I lift my soul.” That is, this is not due to feeling the transcendence and wondrousness of the His Unlimited Light, but is due to the essential desire of Jewish soul, in that in the inner essence of his soul he desires the Unlimited Light of *HaShem*-יהו"ה. Therefore, when he senses *HaShem*'s-יהו"ה Unlimited Light in the essence of his soul, he is drawn to Him with all of his being, not out of reason or pleasure at all. This is because there is desire that is beyond pleasure, like a son who is drawn to his father, not out of reason or pleasure, but because his desire for his father is essential (being that, in actuality, they are one essence). For, as previously explained, this has nothing to do with delighting in him, being that it is clearly observable that even if he has no delight in him, for example, if his father is a simpleton and cannot compare to the stature of his son, nevertheless the son has an essential desire for his father and is drawn to him. We thus see that this has nothing to do with delight or pleasure, but is only out of desire itself. If so, this is the very opposite of the first explanation above, in which it was explained that desire is dependent on pleasure and that there can be no desire without pleasure.

⁷⁸⁸ See Shaar HaEmunah of the Mittler Rebbe, 46a; Derech Chayim 26a; Kuntreisim p. 103, 137; Sefer HaMaamarim 5688 p. 52 and on, 5666 p. 108 (discourse entitled *HaChodesh*) and elsewhere.

⁷⁸⁹ Psalms 25:1, 86:4

Now, the explanation is that since desire and pleasure are one, they both are true, and both are essential and equal in level. Therefore, at times, the pleasure is inner and the desire is external, and at other times, the desire is inner and the pleasure is external. That is, they are interchangeable, so that either one enclothes the other, or vice versa.

Now, the distinction is that they only exchange with each another when they spread forth from the essence, and the manner of the exchange depends on which of them is more essential and which is in a state of spreading forth. That is, if the pleasure is essential, then the desire that spreads forth will be external to the pleasure. This is the arousal of desire toward anything that has essential pleasure, and as explained above, the desire will be commensurate to the pleasure. On the other hand, if the desire is essential, in that he has a simple essential desire in his heart for any given thing, he then will desire to have pleasure in it, and thus the pleasure is external and spreads forth from the desire. Nonetheless, the whole matter of how they enclothe each other only applies to how they spread forth. However, in the essential pleasure and the essential desire, which are called “simple pleasure” and “simple desire,” the desire does not enclothe the pleasure, nor does the pleasure enclothe the desire. It therefore is possible for there to be desire without being preceded by pleasure, and pleasure without being preceded by desire.

Now, the analogue of all the above, can be applied to understanding the root of the *mitzvot*, which are called *HaShem* 's יהוה"ה Supernal desire. For, as explained above in the

first explanation, there cannot be desire without it being preceded by pleasure, and pleasure is inner, whereas desire spreads from it and is external. In the same way, regarding *HaShem* 's-ה"ה יהו"ה Supernal desire for each *mitzvah*, within the desire there is an aspect of His Supernal pleasure, and because of this [pleasure] that the desire is drawn forth, specifically commensurate to the pleasure. In general, this is called, “*Ta'amei HaMitzvot*-the reasoning of the commandments.” However, what is meant is not merely intellectual reasoning for the *mitzvot*, but the pleasure in the desire, which is called its “*Ta'am*” which means its flavor and sweetness. This is like the verse⁷⁹⁰ “*Tuv Ta'am V'Daat*” which has two meanings, the *Ta'am*-reason of knowledge (*Da'at*), or the *Ta'am*-flavor and pleasure of it. [In *Zohar*⁷⁹¹] this is called the aspect of the “Thirteen white paths of the skull,” referring to the inner aspect of *HaShem* 's-ה"ה יהו"ה Supernal desire in the *mitzvot*. This is also called⁷⁹² “The pathways of *HaShem*-ה"ה יהו"ה,” or the six hundred and thirteen paths that spread forth to be revealed externally, until they manifest below in the performance of the *mitzvot* in action, as well as in thought, speech, emotions, and intellect. That is, the pleasure in the fulfillment of the *mitzvot* in action, is inner, whereas the desire in the action is external and enclothes it, and above this, there is the pleasure and desire in speech and thought, like the speech and thought of Torah or the intention in fulfilling the *mitzvot*.

⁷⁹⁰ Psalms 119:66

⁷⁹¹ *Zohar* Vol. 3, p. 136a; *Mishnat Chassidim*, Mesechet Arich Anpin, Ch. 4; *Tanya* Ch. 41, p. 48a.

⁷⁹² Psalms 25:10; *Zohar* Vol. 3, p. 129a.

However, the opposite is also true, that the desire is inner and the pleasure is external and enclothes the desire. This refers to the reasoning for the *mitzvot*, which are below the essential desire for the *mitzvot*. That is, desire has no reason, except if it is a composite desire that is manifest in pleasure, which gives the *mitzvah* a reason and pleasure. It could be said that this refers to the fact that each *mitzvah* also has a revealed reason that accords to intellect. For example, the *mitzvot* prohibiting theft and robbery and the like, about which our sages, of blessed memory, stated, that even if Torah had not commanded us against these matters, we still would understand them, because the intellect necessitates them. Nonetheless, their primary aspect is the desire (that is, whoever is careful about such matters is fulfilling *HaShem*'s יהו"ה-ה-יה Supernal desire, and whoever sits and abstains from transgressing them, still receives reward), only that this is a composite desire which also is composed of reason and intellect, as well as the “reasoning” for the pleasure.

However, both above aspects only relate to the spreading forth of the pleasure or desire, in which they interchange with each other. But, as explained above, in the essential simple pleasure and desire, they do not enclothe each other, in that there can be pleasure without desire. We could say that this is like the verse,⁷⁹³ “Only that *HaShem*-יהו"ה-ה-יה had delight in your forefathers,” which refers to His essential delight and pleasure in the souls of the Jewish people even before the Torah and *mitzvot* were given. There similarly can be desire without

⁷⁹³ Deuteronomy 10:15

pleasure, as in the statement,⁷⁹⁴ “Silence, it thus arose in My desire,” [meaning desire that is beyond reason] like the *Chukim*-decrees of the Torah, the primary matter of which is desire beyond reason or cause.

From all the above we now can understand the meaning of the verse “Go for yourself... and I will make your name great.” This means going and reaching the root and source of your soul, similar to the verse,⁷⁹⁵ “Rise up, my love, my beautiful one, and come away.” “My love” means the Torah, and “my beautiful one” means fulfilling the *mitzvot*, “and come away” means coming to the root and source of the soul. This is because the whole soul does not manifest in the body, but only a glimmer and a ray of it, whereas primarily it is completely above.

About this the verse states, “Go for yourself - *Lech Lecha*,” meaning, “go to the root and source of your soul.” This refers to the “desire of the heart” which comes from the essential desire of the soul and its essential bond with the Unlimited Light of *HaShem*-יהו"ה, as mentioned above. Through this, a person can then draw the aspect of the essential desire of the Essential Self of *HaShem*'s-יהו"ה Unlimited Light in fulfilling His *mitzvot*, as discussed above. This then, is the meaning of “I will make your name great,” referring to the matter of “Everything that is called by My name,” meaning that an additional drawing forth of light is drawn into one’s name, as discussed before. This then, is the matter of expanding the

⁷⁹⁴ Talmud Bavli, Menachot 29:b

⁷⁹⁵ Song of Songs 2:10; Likkutei Torah, Shir HaShirim 16c and on Ohr HaTorah, Lech Lecha 680b and on, and elsewhere.

name to make it great, specifically through fulfilling *HaShem*'s-יהו"ה *mitzvot*, through which the name is called and drawn forth, as mentioned before. This then, explains Rashi statement on Midrash Rabbah, that the matter of diminishing or expanding one's name, is through the *mitzvot*. For, through the fulfillment of the *mitzvot*, one's name is made great, that is, through the fulfillment of the *mitzvot* being preceded by the aspect of "Bechol Me'odecha-with all your being," which refers to the "desire of the heart" (*Re'uta D'Leeba*), and is the matter of "Lech Lecha-Go for yourself."

However, to achieve this matter of the "desire of the heart" (*Re'uta D'Leeba*), there must be the matter of "[Go for yourself,] from your land and from your birthplace." This is like the verse,⁷⁹⁶ "Forget your people and your father's house etc.," referring to leaving the animalistic soul, in that as long as the animalistic soul hides and conceals, all the aforementioned aspects are not possible. It therefore is necessary for the aspect of "forget your people," to take place and only afterwards can there be the continuation of the verse, "and the King will desire your beauty." More specifically, we may say that the matter of "from your land: refers to leaving the coarseness of the animalistic soul, and "from your birthplace and your father's house" refer to the emotions and intellect, respectively.

(We may also say that this is the matter of the blessings before the recital of *Shema*, which relate to subjugating the animalistic soul at its root, whereas the recital of *Shema* itself,

⁷⁹⁶ Psalms 45:11-12

is the subjugation of the animalistic soul through contemplation, as discussed before.)

Through the above, we come to the “desire of the heart” (*Re'uta D'Leeba*), which is the matter of “*Lech Lecha* - Go for yourself.” From all the above, we can understand the statement, “and I will make your name great,” that specifically through the matter of “Go for yourself” one’s name is made great. For, “*Lech Lecha*-Go for yourself” means to go to the root of your soul, which is the matter of the “desire of the heart,” after which the fulfillment of the *mitzvot* cause one’s name to be great etc.

