

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5713

By

Our Master and Teacher
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

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צוואת הריב"ש באנגלית – The Way of the Baal Shem Tov
ספר שער היחוד באנגלית – Gate of Unity-English translation
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קונטרס ההתפעלות באנגלית – On Divine Inspiration
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Acknowledgements

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

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

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

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

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

Warning

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

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to 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 make mention of the name of *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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ Psalms 91:14

Name.” The verse specifies, “because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments 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 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

⁶ Exodus 20:6

⁷ Talmud Bavli, Brachot 13b

realize the time,⁸ “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great 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.’”

The Translators

⁸ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

As known to all who have entered the gates of light of the Torah of Truth and the teachings of Chassidus, which are commonly known as "the words of the Living God," and as iterated by our holy Rebbes,¹⁰ **all of it** is with one intention only. Namely, to embed the simple Oneness of *HaShem*, meaning, the matter of the Essential Light of the Unlimited One, blessed is He, into the minds and hearts of every single Jew, each according to his capacity and measure.

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

As well known, the true and complete redemption hinges upon the dissemination, study, and acquisition of the

¹⁰ See the "Opening Words" of the Mittler Rebbe to Imrei Binah, in the name of his saintly father, the Alter Rebbe, Rabbi Schneur Zalman of Liadi, the author of *Tanya* and *Shulchan Aruch* and founder of the Chabad Chassidic movement, translated into English under the title, "The Gateway to Understanding."

knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam¹¹ writes at the conclusion of his magnum opus, Mishneh Torah,¹² “The occupation of the entire world will be solely to know *HaShem*. Therefore, the Jews will be great sages¹³ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,¹⁴ ‘The world will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’” Moreover, Rambam clearly indicates that the acquisition of knowledge of *HaShem* is the most essential and primary aspect of the Messianic era, while all other aspects are entirely secondary to it.

Indeed, from its very inception, this has always been the essence and objective of the teachings of Chassidus, as illuminated by our holy Rebbes, beginning with the Baal Shem Tov himself, the first Baal Shem (Master of The Name *HaShem*) to come out and begin openly revealing the teachings of Chassidus.¹⁵

¹¹ Maimonides

¹² Mishneh Torah, Melachim u’Milchamot 12:5

¹³ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

¹⁴ Isaiah 11:9

¹⁵ As known, there was a chain of Baalei Shem (Masters of the Name *HaShem*) who preceded Rabbi Yisroel Baal Shem Tov. These were the leaders of the hidden *Tzaddikim* who paved the way for the knowledge of *HaShem* to be openly revealed in the world, through the teachings of Chassidus. To learn more about the historical account of these mystics, and the predecessors of the Baal Shem Tov, see *Sefer HaZichronot* translated under the title, The Lubavitcher Rabbi’s Memoirs, by Rabbi Yosef Yitzchak Schneerson, the sixth Rebbe of Chabad.

The Baal Shem Tov's ascent to the Garden of Eden on Rosh HaShanah of the year 5507, is documented in the well-known letter that is confirmed to have been written by his holy hand. In it,¹⁶ he describes his ascent through the various levels of the Garden of Eden, until he arrived at the palace of Moshiach himself. He asked Moshiach, "Master, when will you come?" To which Moshiach responded, "By this shall you know; It shall be at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out; that is, what I have taught you and you grasped, so that they too will be able to effect unifications and ascents like you. In that time all the husks of evil (*klipot*) will cease to be, and it will be a time of grace and salvation."

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

However, now that we have entered the Messianic era, the time has come for all these holy teachings to be openly

¹⁶ Keter Shem Tov 1; For a translation of the complete letter of the Baal Shem Tov, see *The Way of The Baal Shem Tov*, a translation of a compilation of teachings from the Baal Shem Tov – Tzava'at HaRivash.

revealed in the world. As Moshiach told the Baal Shem Tov, every single Jew is capable of attaining the loftiest levels of knowledge of *HaShem*, blessed is He, in ascending and unifying themselves to *HaShem*, just like the Baal Shem Tov.

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

For, in order to derive the greatest possible benefit from the holy teachings of the Rebbe, it is important and quite helpful to, at least, possess a level of familiarity with the foundations of Torah and to have a basic understanding of the terms and order of the matters referred to in these teachings. That is, the Rebbe assumes that the student possesses some basic foundational knowledge and familiarity with the concepts and terms being discussed.¹⁷ We have thus made the following works available to the English-reading public, so that everyone can derive the greatest possible benefit from them.

First and foremost, *HaShem* has graced us with the translation of *Ginat Egoz*, under the title “HaShem is One,” by the great Rishon, Rabbi Yosef Gikatilla, of righteous memory.

¹⁷ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 404; Also see Sefer HaToldot Admor Maharash, p. 81; Igrot Kodesh of the Rebbe, Vol. 27, p. 133.

Born in Medinaceli, in Old Castille, Spain, in the year 1248, not long after the passing of the Rambam, Rabbi Yosef was the ultimate master of the knowledge of *HaShem*. The most famous of all Kabbalists, Rabbi Yitzchak Luria, the Holy Ari, dubbed his work, *Shaarei Orah*-The Gates of Light, “The foundational key to all the teachings of Kabbalah.”¹⁸ If the Holy Ari regarded his *Shaarei Orah* as the foundational key to the received knowledge of Kabbalah, Rabbi Yosef himself writes that his *Ginat Egoz* (which he wrote first, at age twenty-six) is the foundation of all foundations.

Although this work was mostly hidden for almost 800 years, in it, he reveals the three methods and the three holy names hinted at by the Baal Shem Tov, which are the foundations of the teachings of Chassidus. It is no wonder then, that Rabbi Yitzchak of Acco, the successor of the Ramban,¹⁹ wrote that, “if not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.”²⁰ As the Rebbe points out in a discourse from the year 5720,²¹ in this work, *Ginat Egoz*, Rabbi Yosef Gikatilla explains the ultimate and most essential knowledge of

¹⁸ See introductions to *Shaarei Orah* and *Sefer HaMashalim* of Rabbi Yosef Gikatilla, and elsewhere.

¹⁹ Nachmanides

²⁰ See manuscript citation in the transcribers introduction to *Sefer HaMashalim* of Rabbi Yosef Gikatilla. *Sefer HaMashalim* is itself translated and available in English under the title *The Book of Allegories*.

²¹ Discourse entitled “*Shiviti*” of Shabbat Parshat Naso 9 Sivan, 5720; Also see *Shnei Luchot HaBrit* 5a; *Ohr HaTorah Yitro* p. 836-839; *Sefer HaMaamarim* 5656 p. 381 and on; *Hemshech* 5666 p. 431; *Sefer HaMaamarim* 5677 p. 72 and on; *Sefer HaMaamarim* 5696 p. 73 and on, and elsewhere.

HaShem, and the Rebbe instructs us to draw these teachings forth into revelation.

No less critical to the serious student, is a study of the well-known work, *Shaar HaYichud* of the Mittler Rebbe, Rabbi DovBer of Lubavitch, the second Chabad Rebbe, which we have translated and endeavored to elucidate under the title, “The Gate of Unity.” As the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson, of blessed memory, said,²² “In former generations, young men were not admitted to hear the Chassidic discourses being delivered by the Rebbe of their generation. They first had to be familiar with the order of the chaining down of the worlds (*Seder Hishtalshehut*), at least to know all its stations. This is what the Mittler Rebbe’s book *Shaar HaYichud* is entirely about – it explains the nature of Chassidic contemplation (*Hitbonenut*), and the matters upon which one should contemplate.”

This likewise was stated by the Rebbe himself, most notably in his first written work, *HaYom Yom*.²³ That is, that the Mittler Rebbe, Rabbi DovBer of Lubavitch, wrote specific works for each kind of student of Chassidic teachings, but his books, *Shaar HaYichud* and *Shaarei Orah*, are general works written for all students. As stated there, “*Shaar HaYichud* is the key to the teachings of Chassidus and *Shaarei Orah* is the *Aleph-Beit* of the teachings of Chassidus.”

²² Sefer HaSichot 5691, p. 162-163

²³ HaYom Yom, 15 Adar II, Shushan Purim; Also see Sefer HaToldot Rebbe Maharash, Hosafa 2, p. 65; Igrot Kodesh of the Rebbe, Vol. 27, p. 133.

In another entry,²⁴ the Rebbe refers to the following teaching, relayed by Rabbi Shmuel of Lubavitch, the fourth Chabad Rebbe, to his son and successor, Rabbi Shalom DovBer of Lubavitch,²⁵ “The teachings of Chassidus must be studied in an orderly fashion. This means that the first thing to know is the order of the chaining down of the worlds (*Seder HaHishtalshelut*) as our grandfather (referring to the Mittler Rebbe, Rabbi DovBer of Lubavitch) wrote in *Shaar HaYichud*.”

However, it should be pointed out that, as the sixth Lubavitcher Rebbe continued to state, now that we are in the Messianic era, this is no longer a prerequisite. Rather, it now is our obligation and duty to fulfill the pledge to spread the wellsprings of these teachings outward and to open the doors to all who desire closeness to *HaShem*, blessed is He.²⁶ Nevertheless, it is clear from his words that the importance of these foundations is in no way diminished today, only that they no longer are prerequisites that might inhibit a person from beginning to study the words of the Living God, as conveyed in these teachings.

Of similar importance is the Mittler Rebbe’s work *Kuntres HaHitpaalut*, translated into English under the title “Divine Inspiration.” This book is well known²⁷ amongst Chassidim as the “Opening Gateway to the Service of

²⁴ HaYom Yom, 7 Tammuz

²⁵ Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 404; Also see Sefer HaToldot Admor Maharash, p. 81;

²⁶ Sefer HaSichot 5691 *ibid.* p. 163

²⁷ Sefer HaToldot Rebbe Maharash Hosafa 2, p. 65.

HaShem.” In it, the Mittler Rebbe sets forth all possible levels of attainment of Divine Inspiration, the manner of their attainment and the pitfalls that one may encounter along the way and how to avoid them. Thus, this work is invaluable to all who seek putting the teachings of Chassidus into practice.

Another important work, the Mittler Rebbe’s Tract on Prayer (*Kuntres Inyan Tefillah*), has been translated under the title, “Praying with Passion,” along with the Opening Gateway – *Petach HaShaar* to his famous work *Imrei Binah*, translated as “The Gateway to Understanding.” Similarly, since the Rebbe often reiterated the Talmudic dictum that if the Jewish people do *Teshuvah*-repentance, they will immediately be redeemed,²⁸ we have made several foundational works available on the proper approach to *Teshuvah*-repentance, such as *Poke’ach Ivrim* of the Mittler Rebbe, translated as “Opening the Eyes of the Blind,” as well as the first eleven chapters of his *Derech Chayim – Shaar HaTeshuvah*, under the title “The Path of Life,” which the Rebbe encouraged the study of on a yearly basis.

Thus, having made these foundational works readily available, our approach in adapting the teachings of the Rebbe into English, is to convey these teachings as precisely as possible and in line with the above foundations that we have been given and upon which we must rely. In his discourses, translated here as, “The Teachings of the Rebbe,” the Rebbe sheds light on the task and duty of **our** generation, the final generation of exile and the first generation of redemption, and

²⁸ Talmud Bavli, Sanhedrin 97b; Rambam Hilchot Teshuvah 7:5

the approach that we must adopt to attain and draw forth the revelation of *HaShem*, the Singular Intrinsic Unlimited Being Himself, blessed is He, in the here and now, culminating with the true and complete redemption for all mankind, literally.

This having been said, we must state that although we have done our utmost to clarify the text itself and to incorporate elucidating notes wherever necessary, our explanations will be brief, as these matters have already been explained, at great length, in our other translations and commentaries.²⁹ We thus urge you, dear reader, to avail yourself of these foundational texts, which will surely open the gateways of knowledge and understanding to you and will greatly assist you in your path to attaining true closeness to *HaShem*, blessed is He.

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

²⁹ See the copyright page above, for a list of available books.

is not arbitrary, but that they are ordered according to the Supernal Intent, it is recommended that the approach to the study of these teachings also be orderly.

It is our fervent hope and prayer that our efforts in making these teachings freely available, will illuminate the whole world with the knowledge of *HaShem*, blessed is He. May our humble offering find favor before *HaShem*, blessed is He and blessed is His name, and may the dissemination of these teachings be the final act that ushers in the true and complete redemption when,³⁰ “The earth will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

20th of Marcheshvan, 5782

כ' מרחשון, תשפ"ב, שנת פנים בפנים

The Translators

³⁰ Isaiah 11:9

Discourse 1

“*Hayom Harat Olam -* Today the world is conceived”

Delivered on the 2nd day of Rosh HaShanah, 5713

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

We recite,³¹ “Today the world was conceived; Today all forms of the worlds stand in judgment.” However, this must be better understood.³² For, the day of Rosh HaShanah is the day that Adam, the first man, was created, whereas the world was created on the twenty-fifth of Elul.³³ Thus, Rosh HaShanah is the sixth day from the beginning of the act of creation, and is the day that Adam, the first man, was created. This being the case, why does it state, “Today-*Hayom*-היום (referring to the day of Rosh Hashanah) all forms of the worlds stand in judgment”? That is, what is the relationship between the creation of Adam and all the forms of the worlds? Why is it that all the forms of the worlds are caused to stand in judgment on the day of Adam’s creation?

³¹ In the Musaf liturgy of Rosh HaShanah

³² See the discourse entitled “*Hayom Harat Olam*” 5679 (Sefer HaMaamarim 5679); Also see the beginning of *Hemshech* 5695 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 318b).

³³ Midrash Vayikra Rabba, Ch. 29; Pesikta d’Rav Kahana, Pesikta 23 (“*Bachodesh HaShvi’T*”); Yalkut Shimoni Pinchas, Remez 782; Tosefot entitled “*L’Tekufot*” Talmud Bavli Rosh HaShanah 8a.

This likewise is the substance of the question asked in the teachings of Chassidut about the words,³⁴ “This day-*Zeh Hayom* זה היום (which refers to Rosh HaShanah) is the beginning of Your works.” That is, the world was created on the twenty-fifth of Elul, whereas Rosh HaShanah is the day that Adam, the first man, was created. This being so, how do we recite, “This day is the beginning of Your works,” in reference to Rosh HaShanah?

It is possible to answer³⁵ that we recite, “This day is the beginning of Your works,” on the day that Adam was created because man is the ultimate intention in creation. That is, *HaShem*’s יהוה’s intention in creation is for man.³⁶ Nevertheless, the words, “This day is the **beginning** of Your works,” are still not understood. For, seemingly, it should have stated, “This day is the **essential root** of Your works.”

However, the explanation of the matter³⁷ is that from the fact that it states, “This day is the beginning of Your works,” it is understood that aside for the aspect of, “the beginning of Your works,” there also is the aspect of the end and culmination of the action. This is similar to the words,³⁸ “The end action arose first in thought.” This then, is the meaning of the words, “This day is the beginning of Your

³⁴ In the Musaf liturgy of Rosh HaShanah

³⁵ Likkutei Torah Nitzvavim 47a; Maamarei Admor HaEmtza’ee, Dvarim Vol. 3, p. 840 & p. 845.

³⁶ See Rabbeinu Nissim and Chiddushei Agadot of the Maharsha to Talmud Bavli, Rosh HaShanah 16a.

³⁷ See the discourse entitled “*Hayom Harat Olam*” 5679 *ibid.* (Sefer HaMaamarim 5679, p. 1); Also see Sefer HaMaamarim, Kuntreisim Vol. 2 *ibid.*, p. 324a and on.

³⁸ Lecha Dodi liturgy – סוף מעשה במחשבה תחילה

works.” Namely, that although the world was created on the twenty-fifth of Elul, that is only the aspect of the end action, whereas it is specifically “This day-*Hayom*-היום” of Rosh HaShanah, the day that man was created, which is “the beginning of Your works.”

2.

This may be better understood by prefacing with an explanation of the matter of, “The end action arose first in thought.” The explanation of this,³⁹ is (not like the simple explanation, but rather) that the “end action” of the upper level comes to be the first thought of the lower level. This is as explained by the commentators of *Sefer Yetzirah*, regarding the words, “their end is bound with their beginning,”⁴⁰ that the end of the upper level is bound to the beginning of the lower level.

The explanation is that the matter of thought (*Machshavah*) refers to the world of Emanation-*Atzilut*. For thought (*Machshavah*) is the aspect of wisdom-*Chochmah*, as in the teaching,⁴¹ “The thought (*Machshavah*) and the jubilee (*Yovla*) never separate.” That is, thought (*Machshavah*) refers to wisdom-*Chochmah* and the jubilee (*Yovla*) refers to understanding-*Binah*, and they are called,⁴² “the two lovers

³⁹ Sefer HaMaamarim 5679 *ibid.* p. 5; Sefer HaMaamarim Kuntreisim Vol. 2 *ibid.* p. 327a and on.

⁴⁰ Sefer Yetzirah 1:7

⁴¹ Zohar I 123a

⁴² Zohar III 4a

who never separate.” Now, since the Supernal Father-*Abba* (which is wisdom-*Chochmah*) dwells in the world of Emanation-*Atzilut*,⁴³ and since wisdom-*Chochmah* is thought (*Machshavah*), therefore, the world of Emanation-*Atzilut* is called by the term, “thought-*Machshavah*-מחשבה.” This is especially true of the aspect of the wisdom-*Chochmah* within it, which is the beginning and primary aspect of the world of Emanation-*Atzilut*, and is thus the beginning of the thought (*Machshavah*).

To further explain, thought (*Machshavah*) is not just a garment of the soul, but is a power of the soul. That is, it is the power of revelation of the soul. In other words, when it is necessary for there to be any revelations from the soul, it comes through the power of thought (*Machshavah*), which is the power of revelation (*Ko'ach HaGiluy*). That is, it is through this power that there is a revelation in thought (and then subsequently in speech and action). Nevertheless, the thought (*Machshavah*) is not the soul itself, but is only a garment for the soul.

We thus find that thought (*Machshavah*) possesses an advantage and superiority, but also a disadvantage and lacking. Namely, when it is compared to matters that are beneath it (such as speech and action), not only is thought (*Machshavah*) not a separate garment, but a unified garment, but beyond that, thought (*Machshavah*) is the power of the soul, meaning that thought (*Machshavah*) is the power of

⁴³ See Ramaz to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

revelation of the soul. However, in comparison to that which transcends it, thought (*Machshavah*) is merely a garment, meaning that within thought (*Machshavah*) itself, we will not find that which transcends it.

The same applies to the world of Emanation-*Atzilut*, which is called thought (*Machshavah*). That is, the world of Emanation-*Atzilut* is not the world of novel creation. Rather, it is solely the aspect of the revelation of that which is concealed (*Giluy HaHe'elem*), revealing He who transcends the world of Emanation-*Atzilut* and the restraint of the *Tzimtzum*. Although the world of Emanation-*Atzilut* indeed possesses the aspect of the limitation of ten *Sefirot*, as it states,⁴⁴ “Ten and not nine; Ten and not eleven,” nevertheless, they are called, “Ten *Sefirot* without being-*Bli Ma*”^h- בלי מ"ה,⁴⁵ and are solely the aspect of the revelation of that which is concealed (*Giluy HaHe'elem*).

It goes without saying that this is likewise the case regarding the aspect of the lights (*Orot*) of the world of Emanation-*Atzilut*, that they are the aspect of the revelation of that which is concealed (*Giluy HaHe'elem*). However, this is also the case with the vessels (*Keilim*), which are in a state of measure and limitation, yet they too are solely the aspect of the revelation of that which is concealed (*Giluy HaHe'elem*). That is, they reveal He who is concealed, Who precedes and transcends the restraint of the *Tzimtzum*. That is, whether they are due to the estimation in potential that preceded the

⁴⁴ Sefer Yetzirah 1:4

⁴⁵ Sefer Yetzirah *ibid*.

restraint of the *Tzimtzum*,⁴⁶ or whether due to the point of the impression (*Reshimu*) that remained after the restraint of the *Tzimtzum*, when there was a subsequent return of illumination following the restraint of the *Tzimtzum*, the vessels were made to be in a state of measure and limitation. Thus, the vessels are the aspect of the revelation of the concealed, in that they reveal that which is concealed, which precedes the restraint of the *Tzimtzum*.

Now, the general matter of the world of Emanation-*Atzilut* is that it is in a state of closeness to the Luminary. That is, the term Emanation-*Atzilut*-אצליות is of the same root as “close to Him-*Etzlo*-אצלו,” meaning that it is in close proximity.⁴⁷ It is not only the case that the lights (*Orot*) of Emanation-*Atzilut* are in a state of closeness, but even the vessels (*Keilim*) of Emanation-*Atzilut* are in a state of closeness. This is as stated,⁴⁸ “He and His life force are one, and He and His organs are one.” That is, the aspect indicated by “He”, blessed is He, illuminates His life force, and the aspect indicated by “He”, blessed is He, illuminates His organs. Thus, due to the fact that the aspect indicated by “His life force” senses Him, and the aspect indicated by “His organs” senses Him, they therefore are all in a state of oneness. Therefore because of this, the world of Emanation-

⁴⁶ See Sefer HaMaamarim 5709 p. 38 and on; Shaar HaYichud of the Mittler Rebbe, translated and elucidated under the title The Gate of Unity Ch. 10-11 and the citation to Mikdash Melech there.

⁴⁷ See Pardes Rimonim, Shaar 16 (Shaar ABY”A), and elsewhere.

⁴⁸ Introduction to Tikkunei Zohar 3b

Atzilut-אצילות is of the same root as, “close to Him-*Etzlo-*אצלו,” meaning that it is in close proximity.

However, on the other hand, the name Emanation-*Atzilut*-אצילות is a term that means, “emanation-*Ha’atzalah-*האצלה” and indicates separation.⁴⁹ In other words, it already is the existence of something, in that the world of Emanation-*Atzilut* is also a world,⁵⁰ and the term “world-*Olam-*עולם” is of the root, “concealment and hiddenness-*He’elem-*העלם.”⁵¹ In other words, the world of Emanation-*Atzilut* is already in a state of existence, only that its existence is one of utter nullification to its Source and is nullified of any sense of independent being (*Bittul B’Metziyut*).

In other words, when it comes to that which transcends the world of Emanation-*Atzilut*, it is not applicable to say that its existence is in a state of nullification, since there is no independence of being there whatsoever. However, the world of Emanation-*Atzilut* does exist, except that immediately upon coming into being, it is entirely nullified and is in a state of nullification of any sense of separate existence (*Bittul b’Metziyut*) apart from its Source.

The same likewise applies to the line of light (*Kav*), since the beginning of the revelation of the line (*Kav*) is in wisdom-*Chochmah*. This is as stated,⁵² “*HaShem-*יהוה” acquired me as the beginning of His way,” and similarly,⁵³

⁴⁹ See Pardes Rimonim *ibid*.

⁵⁰ See Sefer HaMaamarim 5710 p. 112.

⁵¹ See Likkutei Torah, Shlach 37d and elsewhere.

⁵² Proverbs 8:22

⁵³ Proverbs 4:7

“The beginning is wisdom-*Chochmah*,” which refers to the wisdom of Primordial Man (*Adam Kadmon*). Thus, the general totality of the revelation of the line (*Kav*) is the aspect of the revelation of that which is concealed (*Giluy HaHe’elem*), in that it is the return of illumination and is drawn forth from the limitless light of the Unlimited One, blessed is He, that preceded the restraint of the *Tzimtzum*.⁵⁴ Thus, in this respect, it is solely the aspect of the revelation of that which is concealed (*Giluy HaHe’elem*). Nevertheless, since it comes forth by means of the cessation of revelation caused by the restraint-*Tzimtzum*, it therefore is in an aspect of a limited, short line (*Kav*) etc.

Thus, it is about all of the above that it states, “The end action arose first in thought.” In other words, whatever is drawn forth and becomes revealed in the order of the chaining down of the worlds, even at the beginning of the chaining down – that is, what arose first in thought – is only the lowest aspect alone – that is, the end action. For, action is the lowest of aspects, and in action itself, there is the end of the action, and it is this aspect alone which is what manifests within and becomes revealed in the beginning of the chaining down of the worlds – in the beginning of thought.

The explanation of the matter is as follows:⁵⁵ The explanation of the teaching of our sages, of blessed, memory,

⁵⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

⁵⁵ See Sefer HaMaamarim 5679 *ibid.* p. 4; Sefer HaMaamarim Kuntreisim Vol. 2 *ibid.* p. 326a.

that,⁵⁶ “Before the creation of the world there was Him and His Name alone,” is well known. (In books of Kabbalah⁵⁷ and Chassidut,⁵⁸ it states that this also applies prior to the emanation of the world of Emanation-*Atzilut*.) It is explained that “Him-*Hoo*-הוּא” and “His Name-*Shmo*-שְׁמוֹ” both refer to aspects of the light. (That is, from the very fact that there are distinct levels that are called by unique names, it is understood that this only refers to the aspect of the light.) In other words, even the word “Him-*Hoo*-הוּא” refers to an aspect of the light. Nevertheless, the term “Him-*Hoo*-הוּא” refers to the essence of the light, and “His Name-*Shmo*-שְׁמוֹ” refers to the spreading forth of the light. Additionally, in “His Name-*Shmo*-שְׁמוֹ” itself (which is the expression and spreading forth of the light) there also are two levels. That is, there is the revelation to Himself and the revelation to another.⁵⁹

In other words, although the general light that precedes the restraint of the *Tzimtzum* entirely transcends the aspect of another, it nevertheless possesses these two levels within it. There is the aspect of the revelation to Himself, wherein there is no room at all for the existence of another. For, although this is already the aspect of an expression of light and illumination, it nevertheless is revelation to Himself, wherein there is no room whatsoever for the existence of another. Then there is the aspect of revelation to another. That is, even

⁵⁶ Pirke d’Rabbi Eliezer Ch. 3

⁵⁷ Avodat HaKodesh Vol. 1, Ch. 2 and on; Derech Emunah (of Rabbi Meir ibn Gabbai) Ch. 7.

⁵⁸ Ohr HaTorah Yitro, p. 838 and on; VaEtchanan p. 123 and on; Maamarei Raza”l v’Inyanim p. 284; *Hemshech* 5666 p. 185 and on, and elsewhere.

⁵⁹ See *Hemshech* 5672 Vol. 3, p. 1,282 and on, and elsewhere.

though this too transcends the existence of the aspect of another, nevertheless, it itself gives room for the existence of another, and relates to the other. Proof of this is from the fact that subsequent to the restraint of the *Tzimtzum*, the existence of another is brought forth into being from it. This is because even prior to the restraint of the *Tzimtzum* it already possessed a relation to an “other” in that, “He estimated within Himself, in potential, all that is destined to be in actuality.”⁶⁰

Now, this level in the revelation to another, that is in the aspect of the spreading forth of the light, is the matter of the end action (*Sof Ma’aseh*). This is because the general aspect of action is that it is the lowest and most final level. For, as is evident, the vitality in action is not at all comparable to the vitality in speech and thought. Moreover, in action itself, we are discussing the end action (*Sof Ma’aseh*), which indicates the very lowest and final level of action. This is comparable to the matter of the *Mazalot*, which are compared to the drawing forth of vitality to the hairs (*Sa’arot*) through the separation of the skull, which is a drawing forth in a separate manner etc.⁶¹ Thus, as stated in Etz Chayim,⁶² “It is like saying *Malchut* of *Malchut* of the Unlimited One-*Ein Sof*.” Thus, it is this aspect which is the “end action” (*Sof Ma’aseh*) that is drawn forth and revealed “first in thought” (*B’Machshavah Tchilah*), which is the aspect of wisdom-

⁶⁰ See Sefer HaMaamarim 5709 p. 38 and on; Shaar HaYichud of the Mittler Rebbe, translated and elucidated under the title The Gate of Unity Ch. 10-11 and the citation to Mikdash Melech there.

⁶¹ See Sefer HaMaamarim 5679 *ibid.* and Kuntreisim Vol. 2 *ibid.* p. 325a and on.

⁶² Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1

Chochmah. It is about this that it states,⁶³ “wisdom (*Abba*) suckles from the *Mazal*.” The same likewise applies to the line-*Kav*, about which it states,⁶⁴ “This glorious and holy thread... is called *Mazal*.” That is, it is like the hairs that are drawn forth through the separation of the restraint-*Tzimtzum*. In other words, even in the loftiest level of the first thought, only the most final and lowest level of the end action (*Sof Ma’aseh*) is drawn forth.

3.

However, *HaShem*’s יהו"ה ultimate Supernal intent in the creation, is for there be a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and not merely the aspect of the “end action” (*Sof Ma’aseh*) alone. For, *HaShem*’s יהו"ה intention in the creation is as stated,⁶⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” The matter of a dwelling place⁶⁶ is that it is like the dwelling of a human being here below, in that the essential being of the person dwells within it. Similarly, it states,⁶⁷ “It is the

⁶³ Zohar III (Idra Rabba) 289b; Etz Chayim, Shaar HaKlallim Ch. 5, Shaar 13 (Shaar Arich Anpin) Ch. 9; Shaar 14 (Shaar Abba v’Imma) Ch. 3 & Ch. 8; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

⁶⁴ Zohar III (Idra Rabba) 134a

⁶⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

⁶⁶ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah Balak, p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3, and elsewhere.

⁶⁷ Isaiah 44:13

splendor of man to dwell in a house,” referring to the essential being of man. In the same manner, the intention in the dwelling place in the lower worlds, is that there should specifically be a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This matter is specifically drawn forth through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people,⁶⁸ since⁶⁹ “the Jewish people arose first in thought.” That is, they arose in the loftiest level of thought, which is the innermost aspect of the thought.⁷⁰ Thus, it is through their service of *HaShem*-יהו"ה, blessed is He, that they affect a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Thus, this is the meaning of why it states,⁷¹ “This day is the beginning of Your works.”⁷² For, although the world was created on the twenty-fifth of Elul, nevertheless, in the creation itself, there only is the revelation of the aspect of the end action (*Sof Ma'aseh*) alone. Thus, the novelty of the day of Rosh HaShanah, that is, the day that Adam, the first man, was created, is that through the service of *HaShem*-יהו"ה, blessed is He, by souls, both generally and particularly in the month of Elul, and even more particularly during the ten days of repentance, whereupon the service of *HaShem*-יהו"ה is in an

⁶⁸ See Sefer HaMaamarim 5679 p. 6

⁶⁹ Midrash Bereishit Rabba 1:4

⁷⁰ See Likkutei Torah Shir HaShirim 19b

⁷¹ In the Musaf liturgy of Rosh HaShanah

⁷² See Sefer HaMaamarim 5679 *ibid.* p. 6; Sefer HaMaamarim Kuntreisim Vol. 2 *ibid.* p. 330b.

inner aspect (*Pnimityut*),⁷³ our service reaches the aspect of the of the innerness (*Pnimityut*) Above. This is as stated,⁷⁴ “Seek My innerness.” Thus, through this service of *HaShem*-יהו"ה, blessed is He, a drawing forth is caused (not only from the aspect of the “end action” (*Sof Ma'aseh*), but also) of the aspect of “the beginning of Your works.”

This then, is why it also states, “Today all forms of the worlds stand in judgment.” For, it is through the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, that a drawing forth of, “the beginning of Your works,” is brought about to all creatures throughout all of creation, “all forms of the worlds.”

4.

Now, we still must understand what exactly is newly introduced specifically on the day of Rosh HaShanah. For the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people, takes place throughout the whole year. For,⁷⁵ “each and every day he performs his service,” in that each and every day there is the service of *HaShem*-יהו"ה, blessed is He,⁷⁶ “to work it (*L'Avdah*-לעבדה) and to guard it (*L'Shamra*-לשמרה).” That is, “to work it (*L'Avdah*-לעבדה)” refers to the two-hundred and forty-eight positive commandments-*mitzvot*,

⁷³ See Sefer HaMaamarim 5679 *ibid.* p. 14

⁷⁴ Psalms 27:8 – The term “My countenance-*Panai*-פני” of this verse, “Seek My countenance” is of the same root as “face-*Panim*-פנים” which also means “innerness-*Pneem*-פנים.”

⁷⁵ Zohar III 94b

⁷⁶ Genesis 2:15

and “to guard it (*L'Shamra*-לשמרה)” refers to the three-hundred and sixty-five prohibitive commandments-*mitzvot*.⁷⁷ What then is the specific novelty of the day of Rosh HaShanah?

However, the explanation of the matter⁷⁸ is that the service of *HaShem*-יהו"ה, blessed is He, throughout the year, is service according to reason and intellect. Therefore, since that service of *HaShem*-יהו"ה, blessed is He, is according to reason and intellect, it therefore only reaches those levels Above that are in a state of measure and limitation.

For example, even in regard to the service of *HaShem*-יהו"ה, blessed is He, through prayer, about which it states,⁷⁹ “Behold! A ladder (*Sulam*-סלם) was set earthward and its top reached heavenward,” although it reaches the aspect indicated by the word, “heavenward,” nevertheless, because it is a service of *HaShem*-יהו"ה that is according to reason and intellect, it reaches only those levels Above that are in a state of measure and limitation.

The same is likewise true in regard to the service of *HaShem*-יהו"ה, blessed is He, of the *Shema* recital. That is, the *Shema* recital is service of *HaShem*-יהו"ה, blessed is He, that transcends intellect and reason. For, the essential matter of the *Shema* recital is to give one's soul over to the Oneness of *HaShem* with the recital of, “*HaShem* is One-*HaShem* *Echad*-

⁷⁷ See Targum Yonatan ben Uziel to Genesis 2:15; Zohar I 27a, Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a); Tikkun 45 (88b), and elsewhere.

⁷⁸ See Sefer HaMaamarim 5679 *ibid.* p. 9 and on; Kuntreisim Vol. 2 *ibid.* p. 331b and on.

⁷⁹ Genesis 28:12

יהו"ה אהד,"⁸⁰ with utter self-sacrifice (*Mesirat Nefesh*) that transcends reason and intellect, as indicated by the continuing words,⁸¹ "And you shall love *HaShem*-יהו"ה, your God, with all your heart and with all soul and with all your being." Nevertheless, the service of *HaShem*-יהו"ה, blessed is He, in the *Shema* recital, is brought about through reason and intellect. That is, through the general and particular contemplations (*Hitbonenut*) during the verses of praise (*Psukei D'Zimrah*) and the blessings of the *Shema* recital, one comes to a state in which he truly senses that, "*HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad* אהד-יהו"ה."⁸² That is, it is through his contemplation through reason and intellect that he comes to grasp – with reason and intellect itself – that he must transcend reason and intellect.

This being the case, even his self-sacrifice (*Mesirat Nefesh*) is according to reason and intellect. In other words, his self-sacrifice (*Mesirat Nefesh*) is a sense that is of the intellect, and thus, it only is potential self-sacrifice (*Mesirat Nefesh*), not actual self-sacrifice. Therefore, even the service of *HaShem*-יהו"ה, blessed is He, of the *Shema* recital, only reaches those levels Above that are in a state of measure and limitation.

Now, the *Shema* recital is the matter indicated by the verse,⁸³ "For what great nation is there, who has a god so close

⁸⁰ See Zohar II 119a; Zohar III 33a; Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 12; Bayit Chadash to Tur, Orach Chayim, 61.

⁸¹ Deuteronomy 6:5

⁸² Deuteronomy 6:4

⁸³ Deuteronomy 4:7

to them, as *HaShem*-יהו"ה our God, whenever we call to Him," about which our sages, of blessed memory, stated,⁸⁴ "to Him and not to His attributes."

There are two explanations of this.⁸⁵ There is the explanation of the Pardes Rimonim⁸⁶ that, "to Him," refers to His light that manifests within the vessels. On the other hand, there is the explanation of the Baal Shem Tov, that it refers to the aspect of Godliness in the vessels themselves. Beyond this, however, "to Him" refers to a level that transcends both these matters and is higher and more transcendent than both. Nevertheless, all these are only states of measure and limitation, since this is service of *HaShem*-יהו"ה, blessed is He, that is according to reason and intellect.

In contrast, the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, is a service that is due to the innerness of the heart and innerness of the soul. This is as stated,⁸⁷ "Seek My innerness," and similarly,⁸⁸ "As waters reflect a face to a face, so is the heart of man to man." That is, it is through this service that we draw forth *HaShem*'s-יהו"ה Supernal innerness from Above. Thus, it is specifically the day of Rosh HaShanah that is, "the beginning of Your works."

⁸⁴ Sifri cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah), Ch. 2

⁸⁵ See Likkutei Torah, Behar 43b; Keter Shem Tov, Hosafot 33 and on.

⁸⁶ See Pardes Rimonim, Shaar 4 (Shaar Atzot v'Keilim), Ch. 1 and on; Shaar 32 there.

⁸⁷ Psalms 27:8

⁸⁸ Proverbs 27:19 – The term "face-*Panim*-פנים" also means "innerness-*Pneem*-פנים," as mentioned before.

5.

The explanation of the matter as it relates to serving *HaShem*-יהו"ה, blessed is He, is as follows: As known, there are two manners of serving *HaShem*-יהו"ה, blessed is He.⁸⁹ There is the service of restraining the opposing side (*Itkafia Sitra Achara*), and there is the service of transforming darkness into light (*It'hapcha Chashucha L'Nehora*).⁹⁰ In the service of *HaShem*-יהו"ה, blessed is He, through restraining the opposing side (*Itkafia Sitra Achara*), there are various matters.

To further explain,⁹¹ it is known that there are two views regarding the matter of darkness.⁹² The first view is that darkness is merely the absence of light, whereas the second view is that darkness is a creation in and of itself. Now, according to the first view, that darkness is the absence of light, it is not applicable to transform the darkness into light, since darkness has no positive existence at all, but is merely the absence of light. Therefore, according to this view, the meaning of transforming darkness into light can only relate to the **place** in which there is darkness. That is, that there no longer should be darkness there and that even an impression of darkness should no longer remain there, but that rather, it should be filled with light.

⁸⁹ See Tanya, Ch. 27 (34a) and elsewhere.

⁹⁰ Zohar I 4a

⁹¹ See Sefer HaMaamarim 5679 *ibid.* p. 17 and on; Sefer HaMaamarim Kuntreisim Vol. 2 *ibid.* p. 342a and on.

⁹² See the note of the Rebbe in Sefer HaMaamarim 5708 p. 239 that these two views are not actually contradictory, but are complimentary, and the citations there.

This likewise is the meaning of the statement of our sages, of blessed memory,⁹³ “Great is repentance, in that one’s intentional sins become counted as merits.” That is, a person who possessed intentional sins (*Zedonot*) should no longer even possess an impression of the intentional sins, but should only have merits (*Zechuyot*).

However, according to this explanation, the use of the specific words, “**transforming** darkness into light (*It’hapcha Chashucha L’Nehora*)” is unclear. We may therefore explain the matter of transforming darkness into light in a different manner, that it refers to the sparks of Holiness that fell and were separated from their source, to the point that their light became darkened, Heaven forbid, may the Merciful One save us.⁹⁴ Because of this they are called, “darkness-*Choshech-חשך*,” indicating that the sparks of Holiness do indeed have existence, but that they must be transformed into light. This then, is the meaning of transforming darkness into light (*It’hapcha Chashucha L’Nehora*). However, all this is according to the first view, that darkness is merely the absence of light and illumination.

However, the second view is that the darkness indeed has an existence in and of itself. This is indeed the correct view. Proof for this is from the fact that the verse states,⁹⁵ “and there was darkness-*Choshech-חשך* upon the surface of the deep.”⁹⁶ Since this verse precedes the coming into being

⁹³ Talmud Bavli, Yoma 86b; Tanya Ch. 7

⁹⁴ See Sefer HaMaamarim 5670 p. 103; *Hemshech* 5672 Vol. 2, p. 770.

⁹⁵ Genesis 1:2

⁹⁶ See Chizkuni commentary to Genesis 1:2

of the light (*Ohr*) with the utterance,⁹⁷ “Let there be light-*Yehi Ohr*-אור-יהי,” it is impossible to state that darkness is merely the absence of light. For, if there was an existence of the light first, it would be applicable to state, in negation, that darkness is merely the absence of light. However, when there is no existence of light, and there is not yet even the assumption of the existence of light, it is not applicable to negate the existence of light. Thus, since the matter of darkness-*Choshech*-חשך preceded the coming into being of the light-*Ohr*-אור, it therefore is necessary to state that the darkness-*Choshech*-חשך is a creation unto itself. This is further proven by the statement,⁹⁸ “First there was darkness and then light returned,” and similarly,⁹⁹ “At first light and darkness served intermingled with one another.” This indicates that darkness is not merely the absence of light, but is a creation, in and of itself.

According to this view, the specific words “**transforming** darkness into light (*It’hapcha Chashucha L’Nehora*)” make more sense. That is, that the darkness itself should be transformed into light. This also explains the aforementioned matter that,¹⁰⁰ “Great is repentance, in that one’s intentional sins become counted as merits.” That is, the intentional sins (*Zedonot*) themselves are transformed into merits (*Zechuyot*).

⁹⁷ Genesis 1:3

⁹⁸ Talmud Bavli, Shabbat 77b

⁹⁹ Rashi to Genesis 1:4

¹⁰⁰ Talmud Bavli, Yoma 86b; Tanya Ch. 7

This then, is the service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah and Yom Kippur, which is the service of transforming the intentional sins (*Zedonot*) themselves into merits (*Zechuyot*). This is the meaning of the matter of serving *HaShem*-יהו"ה, blessed is He, by “transforming darkness into light.” It is through this kind of service of *HaShem*-יהו"ה, blessed is He, that “the beginning of Your works,” is caused to be drawn forth.

6.

We must now understand why it is specifically through the service of *HaShem*-יהו"ה, blessed is He, of transforming darkness into light, that the aspect of, “the beginning of Your works,” is drawn forth. A summarized explanation of this is as follows:

At first glance, it is not understood how it is possible for darkness to be transformed into light. That is, when it comes to the service of *HaShem*-יהו"ה, blessed is He, through restraint (*Itkafia*),¹⁰¹ it makes sense, since this was something that always existed. That is, prior to the restraint of the *Tzimtzum*, there was an illumination of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, whereas His power to limit was concealed. This then, is the root of serving *HaShem*-יהו"ה, blessed is He, through restraint (*Itkafia*), which is the subjugation of the darkness due to the illumination of

¹⁰¹ And this similarly applies to the service of transformation (*It'hapcha*) as is understood according to the first view presented above.

the light. However, in regard to serving *HaShem*-יהו"ה, blessed is He, through transformation (*It'hapcha*) – that is, to transform the darkness itself into light – we must understand how it is possible to transform darkness into light.

This is because light and darkness are two separate creations, and therefore, even in their root they are two matters that are separate from each other; the power of limitation and the power of limitlessness. For, just as the limitless light of *HaShem*-יהו"ה, the Unlimited One, possesses the power of limitlessness, so too, He possess the power of limitation.¹⁰² That is, they are two separate and defined matters; the limitless and the limited, or in a different way of expressing it; concealment (*He'elem*) and revelation (*Giluy*). How then is it possible for darkness to be transformed into light?

The explanation¹⁰³ is that the strength to be able to serve *HaShem*-יהו"ה, blessed is He, by transforming darkness into light (*It'hapcha Chashucha L'Nehora*), is from a level that transcends both limitlessness (*Bli Gvul*) and limitation (*Gvul*). That is, from a level in which there is neither limitation (*Gvul*) nor limitlessness (*Bli Gvul*). It rather is rooted in He who has both the potential for limitation (*Gvul*) and limitlessness (*Bli Gvul*). However, in truth, we cannot even use the descriptive term, “potential-*Ko'ach*” כח in relation to this, but only the term, “ability-*Yecholet*” יכולת. That is, He has the ability for limitation (*Gvul*) and He has the

¹⁰² Avodat HaKodesh Vol. 1, Ch. 8; Derech Emunah Ch. 2

¹⁰³ See Sefer HaMaamarim 5679 *ibid.* p. 21 and on; Sefer HaMaamarim Kuntreisim Vol. 2, p. 346a and on.

ability for limitlessness (*Bli Gvul*). That is, He has the ability to conceal and He has the ability to reveal.

Moreover, here these are not two separate matters, but rather, His ability to conceal and His ability to reveal are all one matter, which is the matter of His unlimited ability, that in everything, He has the ability to conceal and to reveal. In other words, they are not two separate matters that are equal to each other, but rather, they are one matter, which is His utter omnipotence, that He has the ability for everything and anything, since He is above to no end and below to no limit.¹⁰⁴ Thus, because of His unlimited ability, which transcends both revelation (*Gilyu*) and concealment (*He'elem*), both light (*Ohr*) and darkness (*Choshech*), it is possible for darkness to be transformed into light.

The same applies In our service of *HaShem*-יהו"ה, blessed is He. That is, because of the essence of the soul, which transcends its particular powers, it is possible to serve *HaShem*-יהו"ה, blessed is He, by transforming darkness into light. Thus, this is what is meant that through this service of *HaShem*-יהו"ה, blessed is He, of transforming darkness into light, there is a drawing forth of the aspect of, "the beginning of Your works." For, since the service of *HaShem*-יהו"ה, blessed is He, of transforming darkness into light, is from the essence of the soul, it therefore reaches the aspect of the essential ability (*Yecholet*) that transcends both revelation

¹⁰⁴ See Tikkunei Zohar, end of Tikkun 57; Ohr HaTorah al Maamarei Razal v'Inyanim p. 110 and on; Discourse entitled "*V'Nachah*" 5714 (Torat Menachem, Sefer HaMaamarim Nissan p. 171 and on; Sefer HaMaamarim 5714 p. 131 and on).

(*Giluy*) and concealment (*He'elem*), and it is through this that there is a drawing forth of “the beginning of Your works.”

7.

This then, is the meaning of the words, “This day is the beginning of Your works.” For, Rosh HaShanah is the day that Adam, the first man, was created. It is Adam who said to all creatures,¹⁰⁵ “Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker,” through which he drew down the aspect of *HaShem*'s-יהו"ה Kingship, blessed is He. This is as stated,¹⁰⁶ “*HaShem*-יהו"ה has reigned, He has donned grandeur.” The same is true each and every year, that through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people accepting the yoke of His Kingship upon themselves on Rosh HaShanah, they draw down the aspects of His will (*Ratzon*) and pleasure (*Ta'anug*) for Kingship. That is, they draw down the aspect of, “the beginning of Your works,” which is the beginning of *HaShem*'s-יהו"ה will and pleasure for His attribute of Kingship-*Malchut*.

It is in this regard that our sages, of blessed memory, stated,¹⁰⁷ “On Rosh HaShanah recite before Me verses of Kingship.” The verse specifies, “Before Me-*Lefanai*-לפני,” meaning, before *HaShem*-יהו"ה, blessed is He and blessed is

¹⁰⁵ Psalms 95:6; Pirke d'Rabbi Eliezer Ch. 11; Zohar I 221b

¹⁰⁶ Psalms 93:1

¹⁰⁷ Talmud Bavli, Rosh HaShanah 16a, 34b.

His name.¹⁰⁸ This drawing forth is accomplished through the Shofar.¹⁰⁹ For, the voice of the Shofar is (not merely a heard voice, but is rather) an “inner voice that is not heard.”¹¹⁰ For, the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is from the innerness (*Pnimityut*) of the soul, as it states,¹¹¹ “Seek My innerness.” This service that is from the innerness of the soul is specifically the service of *HaShem*-יהו"ה, blessed is He, of transformation (*It'hapcha*), through which intentional sins (*Zedonot*) are transformed into merits (*Zechuyot*). For, through the service of restraint (*Itkafia*), intentional sins (*Zedonot*) only become like unintentional sins (*Shegagot*). However, through serving *HaShem*-יהו"ה, blessed is He, in a way of transformation (*It'hapcha*), intentional sins (*Zedonot*) become like merits (*Zechuyot*). It is through this that we draw forth the aspect of, “the beginning of Your works,” and even beyond the aspect of “the beginning of Your works” we not only draw forth the aspect of the revelation to another, and not only the aspect of the revelation to Himself, but more than this, we draw forth the essential light of *HaShem*-יהו"ה, blessed is He. However, even beyond this light, we draw forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, in the

¹⁰⁸ See Likkutei Torah Acharei 28b and elsewhere.

¹⁰⁹ See Talmud Bavli, Rosh HaShanah 16a *ibid*.

¹¹⁰ See Zohar I 50b; Also see the discourse entitled “*Atem Nitzavim* – You are standing this day” 5712, translated in The Teachings of The Rebbe 5712, Discourse 24.

¹¹¹ Psalms 27:8 – The term “My countenance-*Panai*-פני” of this verse, “Seek My countenance” is of the same root as “face-*Panim*-פנים” which also means “innerness-*Pneem*-פנימ.”

most literal sense, which is *HaShem*'s יהו"ה ultimate intention of making a “dwelling place for Himself in the lower worlds.”

8.

This then, explains the words, “Today all forms of the worlds stand in judgment.” For, by means of drawing down the aspect of “the beginning of Your works” within the souls of the Jewish people, it also is drawn down to the entire chaining down of the worlds (*Seder HaHishtalshelut*). This is similar to what we observe here below, in man, that when a person’s thoughts, speech and actions lack pleasure in something, they cannot at all be compared to his thoughts, speech and actions when he has pleasure in it. That is, because of the pleasure, the thought, speech and action themselves are entirely different.

This is similarly understood regarding how it is Above, that when there is a drawing forth of the inner light (that is, the inner pleasure and intention in the creation) in the souls of the Jewish people, then all other creatures are likewise caused to be elevated to a loftier state of being. This is as we recite at the conclusion of the blessings of the verses of Kingship (*Malchiyot*), “*HaShem*-יהו"ה, the God of Israel, is King, and His Kingship rules over all.”

This then, is the meaning of the words, “Today all forms of the worlds stand in judgment.” That is, through drawing down the inner light in the souls of the Jewish people on this day of Rosh HaShanah, a drawing down of the inner

light to all forms of the worlds is accomplished. This itself is the novelty of the day of Rosh HaShanah. That is, on Rosh HaShanah the inner aspect of the light is drawn into the outer light, thus fulfilling *HaShem's* יהו"ה ultimate intent of making a "dwelling place for Himself in the lower worlds." That is, the ultimate perfection of the service of *HaShem*-יהו"ה, blessed is He, is accomplished in transforming darkness into light (*It'hapcha Chashucha L'Nehora*).

The explanation is as follows:¹¹² Although it is true that even prior to the restraint of the *Tzimtzum* there was an illumination of the inner light within the outer light, nevertheless, prior to the restraint of the *Tzimtzum*, the outer light did not have any existence. Rather, the outer light was entirely included in the inner light, which is not *HaShem's*-יהו"ה ultimate Supernal intent. This is because *HaShem's*-יהו"ה ultimate intent is to have a dwelling place in the lower worlds. This means that the outer light should indeed have existence, but that as it is in its existence, an illumination of the inner light should be within it.

It is because of this Supernal intent that it was necessary for there to be a restraint-*Tzimtzum*, specifically in a manner of complete withdrawal (*Siluk*). For, at first glance, it is not understood why the restraint of the *Tzimtzum* had to be in a way of complete withdrawal (*Siluk*) and that there should

¹¹² See Sefer HaMaamarim 5679 *ibid.* p. 7.

subsequently be the drawing forth of the line of light (*Kav*). Why did the line (*Kav*) not simply remain as it was at first?¹¹³

However, the explanation is that in the illumination of the light in the line (*Kav*) as it was before the *Tzimtzum*, the existence of the vessels (*Keilim*) was not possible. However, after the vessels (*Keilim*) were already brought forth into existence, they then are able to receive the light of the line (*Kav*).¹¹⁴ At first, however, (prior to their existence), when there was only the illumination of the line (*Kav*), the existence of the vessels (*Keilim*) was not possible. (That is, they then were entirely included and nullified in the light.) However, since *HaShem's* יהו"ה Supernal intent is that the existence of the vessels (*Keilim*) should be, and that as they are in their existence, they receive the light of the line (*Kav*), therefore the restraint of the *Tzimtzum* was specifically in a manner of complete withdrawal (*Siluk*). For, it is through this withdrawal that the vessels (*Keilim*) were brought forth into being, and then the light of the line (*Kav*) was drawn forth into them.

The same principle applies with the existence of the body of man.¹¹⁵ That is, the human body differs from the bodies of all other creatures, in that the body of man was formed first, as the verse states,¹¹⁶ “And *HaShem* יהו"ה God formed the man of the dust of the earth,” and only afterwards

¹¹³ See *Hemshech* 5666 p. 4; *Hemshech* 5672 Vol. 1, p. 28; *Sefer HaMaamarim* 5678 p. 283; 5684 p. 84; 5702 p. 28; 5708 p. 12, and elsewhere.

¹¹⁴ See *Etz Chayim*, Shaar HaKlallim, Ch. 1

¹¹⁵ See *Sefer HaMaamarim* 5679 *ibid.* p. 6.

¹¹⁶ *Genesis* 2:7

it continues, “and He blew into his nostrils the soul of life.”¹¹⁷ This is because of the root of the human body Above, wherein the vessels (*Keilim*) were brought forth into existence first, and only afterwards the light of the line (*Kav*) was drawn forth into them. Thus, it is for this reason that the body of man was first brought into existence, and only afterwards the soul was drawn into him.

The explanation is that if the body and soul were formed as one, the body would then have no existence, but would be entirely included in the soul. This, however, is not the ultimate Supernal intent of *HaShem*-יהו"ה. Rather, *HaShem*'s-יהו"ה ultimate intent is that the body of man should exist, and that its existence should be in such a manner that choice (*Bechirah*) is granted to the person, to have the ability to either conceal and hide the light of the soul, or instead, that in the existence of the body, as it is, the soul can illuminate within it. It is for this intent and purpose that *HaShem*-יהו"ה, blessed is He, brought forth the body of man into existence first, so that as the body exists, as it is, the light of the soul can illuminate within it.

This is the matter that is renewed on Rosh HaShanah. That is, through the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, there is a fulfillment and completion of *HaShem*'s-יהו"ה Supernal intent in having a dwelling place in the lower worlds. For although even before the restraint of the *Tzimtzum* there was an illumination of the inner light in the outer light, nevertheless, this was not in a way that the outer

¹¹⁷ See Torah Ohr, Bereishit 3d; Torat Chayim Bereishit 18d and on.

light had any existence. However, through the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, "Today all forms of the worlds stand in judgment." That is, there is a drawing forth of the inner light to all forms of the worlds, specifically as they are in their existence.

This affects that on Rosh HaShanah even the bestowal of physical sustenance is signed and sealed for the good from *HaShem*'s-יהו"ה full and generous hand,¹¹⁸ as He is in His essential and true magnanimity (*Chesed*), which is utterly limitless (*Bli Gvul*).¹¹⁹ In other words, it is through our service of *HaShem*-יהו"ה, blessed is He, on Rosh HaShanah, out of the inner essence of the soul, in that we, "seek My innerness," that there will be a drawing forth of the inner essence above, even in the bestowal of physical sustenance in our physical matters. May we all merit, together with all the Jewish people, to be inscribed and sealed for good, with openly revealed and apparent goodness!

¹¹⁸ See the third blessing of the Grace after Meals (*Birkhat HaMazon*).

¹¹⁹ See *Sefer HaMaamarim*, *Kuntreisim* Vol. 2 *ibid.* p. 322a, and elsewhere.

Discourse 2

“*LeHavin Inyan Simchat Torah - Understanding the matter of Simchat Torah*”

Delivered on the day of Simchat Torah, 5713

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

To understand the matter of Simchat Torah:¹²⁰ Aside for the fact that the Jewish people cause the Torah to rejoice,¹²¹ there is an additional explanation of this, which is that the Torah itself rejoices in the aspect of the additional illumination of light that is drawn in it.¹²² We must therefore understand what exactly is added to the Torah on these days, for which reason the Torah itself is joyous.

We must also understand why Simchat Torah was established specifically on the day of Shemini Atzeret.¹²³ For, there are two explanations of the name Shemini Atzeret-שמיני עצרת.¹²⁴ The first explanation is that the term “*Atzeret-עצרת*”

¹²⁰ Simchat Torah literally translates as the Joy of the Torah.

¹²¹ See the beginning and conclusion of the discourse by the same title of the year 5705 (Sefer HaMaamarim 5705 p. 69, p. 73); Also see the discourse by the same title of the year 5712, translated in The Teachings of The Rebbe 5712, Discourse 2.

¹²² See the discourse entitled “*BaYom HaShmini Atzeret Tihiyeh Lachem*” 5680 (Sefer HaMaamarim 5680 p. 49); 5681 (Sefer HaMaamarim 5681 p. 138).

¹²³ See *ibid.* 5680 p. 39; 5681 p. 126; Also see *Ohr HaTorah*, Shmini Atzeret p. 1,779 and on; *Hemshech “V’Kachah”* 5637 Ch. 84 (Sefer HaMaamarim 5637 Vol. 2, p. 604 and on); *Hemshech* 5666 p. 370; Sefer HaMaamarim 5672-5676 p. 27; 5677 p. 30; 5687 p. 36; 5689 p. 66; 5696 p. 41; 5699 p. 60; 5706 p. 34, and elsewhere. Also see *Likkutei Sichot* Vol. 14, p. 156 and on.

¹²⁴ Numbers 29:35 – “The eighth day shall be *Atzeret-עצרת* (lit. a restriction) for you; you shall not do any laborious work.”

means to “halt.” The second explanation is that “*Atzeret-*עצרת” is a term of kingship,¹²⁵ as in the verse,¹²⁶ “no heir to the dynasty-*Etzer-*עצר,” or the verse,¹²⁷ “This one shall rule over-*Ya’atzor-*עצר My people.” We therefore must understand the relationship between kingship and Shemini Atzeret.

Now, the relationship between the term “to halt” and the holiday of Shemini Atzeret indeed makes sense. For, the drawings forth (of Godly influence) that were effected on Rosh HaShanah, Yom Kippur and Sukkot, are only absorbed in an inner manner on Shemini Atzeret. That is, it is on Shemini Atzeret that the drawings forth (of Godly influence) are absorbed internally and the absorption is through halting. This is similar to what we see in man below, that in order to come to truly absorb a matter of intellectual and understand it to its full depth, one must stop and dwell on it.¹²⁸ It is the same way above, that the absorption of the drawings forth (of Godly influence is through halting. This then, explains the relationship between the matter of “halting” and Shemini Atzeret, in that the absorption of the drawings forth (of Godly influence) on Shemini Atzeret is accomplished through the matter of “halting.” However, we still must understand the relationship between the matter of kingship and Shemini Atzeret.

¹²⁵ See Ohr HaTorah ibid. p. 1,776; *Hemshech* 5666 ibid., and elsewhere.

¹²⁶ Judges 18:7; See Radak there.

¹²⁷ Samuel I 9:17

¹²⁸ See Shaar HaYichud of the Mittler Rebbe, translated and elucidated under the title *The Gate of Unity*, Ch. 1.

This may be understood based on what his honorable holiness, my father-in-law, the Rebbe stated,¹²⁹ that Shemini Atzeret and Rosh HaShanah are similar to each other in terms of their mystical intentions (*Kavanot*) and Supernal unifications (*Yichudim*). However, the difference between them is that on Rosh HaShanah they are in a mode of fear and bitterness, whereas on Shemini Atzeret, they are in a mode of joy.

Additionally, in regard to Rosh HaShanah itself, it is not understood why it was established on the day that Adam, the first man, was created, which is the sixth day of creation. For, Rosh HaShanah is called¹³⁰ “the beginning of Your works,” and at first glance, it seems to be more fitting for it to have been established on the twenty-fifth day of Elul, which was the beginning of creation.¹³¹ Now, we cannot say that the reason that Rosh HaShanah was established specifically on the day that Adam was created, was because the service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is the matter of accepting the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, and that this matter of the acceptance of the yoke was introduced by Adam, who said,¹³² “*HaShem*-יהו"ה has reigned, He has donned grandeur,” and,¹³³ “Come! Let us

¹²⁹ See the discourse entitled “*BaYom HaShmini Atzeret*” 5695 (Sefer HaMaamarim, Kuntreisim Vol. 1, p. 339a) – cited in HaYom Yom for Shmini Atzeret.

¹³⁰ Rosh HaShanah *Musaf* prayer liturgy.

¹³¹ See at length in the prior discourse entitled “*HaYom Harat Olam* – Today the world is conceived,” Discourse 1 of this year 5713.

¹³² Psalms 93:1

¹³³ Psalms 95:6; Pirke d’Rabbi Eliezer Ch. 11; Zohar I 221b

prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker." We cannot say that this is the reason, because the matter of accepting the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, also applies to the angelic beings, who were created before Adam, the first man, and they stand before Him in fear and with the acceptance of the yoke of His kingship. For, as known, there are two opinions as to whether the angelic beings were created on the second day or the fifth day of creation,¹³⁴ however everyone agrees that they were created before Adam. This being the case, why was Rosh HaShanah established specifically on the day that Adam was created and not before this?

2.

To understand this, we must preface with the known explanation that in the totality of the chaining down of the worlds (*Seder HaHishtalshelut*) there are two general matters. That is, there is the matter of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), and the matter of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*). Another way of expressing this is encompassing lights (*Makifim*) and the inner lights (*Pnimiyyim*). That is, there are matters that pertain to creation and there are matters that transcend and encompass creation. However, *HaShem*'s-יהו"ה ultimate Supernal intent in creation is that there be a union of

¹³⁴ Midrash Bereishit Rabba 1:3; Also see Sefer HaMaamarim 5703 p. 73; 5663 p. 57, and elsewhere.

two matters, that is, a union of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) with how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale*). In the matter of the holy names of *HaShem*-יהו"ה, blessed is He, this is known as the union of the name of *Ma"h*-מ"ה-45 (יניד ה"א וא"ו ה"א) with the name of *Ba"N*-ב"ן-52 (יניד ה"ה ו"ו ה"ה). This is the matter of the sublimation of the tangible something (*Yesh*) to the intangible Godliness (*Ayin*), which is preparatory for the revelation of the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is *HaShem's*-יהו"ה ultimate Supernal intent, in that,¹³⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

Now, this union,¹³⁶ meaning the sublimation of the tangible something (*Yesh*) to the intangible Godliness (*Ayin*), is specifically accomplished through the *Sefirah* of Kingship-*Malchut*, which differs from all the other *Sefirot*. That is, all the *Sefirot* are emanated from nothing to something, meaning that they were emanated in order that there be the aspect of drawing forth and revelation (*Giluy*). For this is the general matter of the world of Emanation-*Atzilut*, that it is an intermediary between the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and the creations. That is, the creation is brought about through the medium of the world of

¹³⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

¹³⁶ See the discourse entitled “*BaYom HaShmini Atzeret Tihiyeh Lachem*” 5680 (Sefer HaMaamarim 5680 p. 39 and on); 5681 (Sefer HaMaamarim 5681 p. 127 and on).

Emanation-*Atzilut*, and it is through the world of Emanation-*Atzilut* that revelations of Godliness are brought about in the creatures. That is, all matters pertaining to the creatures were first emanated in the world of Emanation-*Atzilut*, so that these matters could subsequently be drawn down below. For example, the emanation of the *Sefirah* of wisdom-*Chochmah* of the world of Emanation-*Atzilut* is in order to give the creatures the ability to have knowledge and grasp of Godliness. The same applies to the emanation of the other *Sefirot*. In other words, the *Sefirot* of the world of Emanation-*Atzilut* are revelations to an “other,” and their purpose is to bring about revelations of Godly light and illumination below. Thus, it is through them that both the creation, as well as the revelation of Godliness in the creatures is brought forth.

However, such is not the case regarding the *Sefirah* of Kingship-*Malchut*, which affects no revelations in the creatures. On the contrary, it brings about the matter of concealment and affects a sublimation of the tangible creatures (*Yesh*) to the intangible Godliness (*Ayin*). In other words, all the other *Sefirot* are aspects of revelations to an “other,” and come forth into being from the intangible Godliness (*Ayin*) to tangible somethingness (*Yesh*). However, the *Sefirah* of Kingship-*Malchut*, affects a sublimation and nullification of the tangible something (*Yesh*) to the intangible Godliness (*Ayin*).

3.

Now, the reason for this difference of effect on the creatures between the *Sefirah* of Kingship-*Malchut* and the other *Sefirot*, is because of the inherent difference between them. This is to say that the emanation of the *Sefirah* of Kingship-*Malchut* is unlike the emanation of the other *Sefirot*. For, as known, unlike the other *Sefirot*, the *Sefirah* of Kingship-*Malchut* is emanated as a singular point only. That is, the aspects of wisdom-*Chochmah* and understanding-*Binah* are initially emanated complete, each bearing ten *Sefirot*. Similarly, *Zeir Anpin* is emanated with the six directions. In contrast, the *Sefirah* of Kingship-*Malchut* is emanated as a singular point only.

Although it is true that the *Sefirah* of wisdom-*Chochmah* is also a point, corresponding to the *Yod*-י of the essential Name *HaShem*-יהו"ה, nevertheless, the point of wisdom-*Chochmah* is not similar to the point of Kingship-*Malchut*. This is because the point of wisdom-*Chochmah* is a point that has form, whereas the point of Kingship-*Malchut* is a point that has no form.

To further explain,¹³⁷ there are two reasons that wisdom-*Chochmah* is a point, and according to both reasons wisdom-*Chochmah* is a point that has form. The first reason is that wisdom-*Chochmah* comes forth as the aspect of a point from the levels that transcend wisdom-*Chochmah*. In other words, wisdom-*Chochmah* is the lowest level of revelation of

¹³⁷ See Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 513 and on.

that which is above it, and is therefore merely a point of those matters that transcend it. From this it is understood that wisdom-*Chochmah* is a point that has form, since the substance of this point is that it is the end of the levels that are above it. In other words, it contains the matters that are above it, only that they are in the way of a point. This being the case, it is a point that has form.

The second reason is because wisdom-*Chochmah* is the beginning of revelation, and the initial state of all revelations is specifically in a way of a point. From this too it is understood that wisdom-*Chochmah* is a point that has form. That is, since it is the beginning of the revelation, it has within it all that will subsequently be revealed from it, only that currently, they are in the form of a point. This being the case, wisdom-*Chochmah* is a point that has form.

In contrast, the *Sefirah* of Kingship-*Malchut* is an essential point that has no form. That is, it is the aspect of absence of existence and spreading forth, and is in a state of total sublimation and nullification (*Bitul b'Tachlit*). Although it is true that the *Sefirah* of Kingship-*Malchut* is the source and beginning of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, thus indicating that it does indeed have form, nevertheless, this is only the aspect of Kingship of Kingship-*Malchut* of *Malchut*. However, regarding the essential state of the *Sefirah* of Kingship-*Malchut*, as it is in the world of Emanation-*Atzilut*, it is not the source for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. Rather, it is the aspect of a point that has no form.

This is because the *Sefirah* of *Malchut* is merely a point under the *Sefirah* of *Foundation-Yesod* and is in a state of ascension, sublimation and nullification to all matters that are above it.

Now, although it is true that sometimes wisdom-*Chochmah* is also the aspect of a point that has no form, nevertheless, this is only on rare occasions. That is, this is only so when it is in a state of ascension to receive from the aspect of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which transcends wisdom-*Chochmah*. However, normally wisdom-*Chochmah* is a point that has form.

This may be better understood¹³⁸ from what we observe in man below. That is, when a person needs to grasp a matter of intellect that is extremely deep and beyond his level or when a student studies from a teacher who is vastly beyond him in wisdom, he then needs to nullify his own intellect. For, when he studies a subject that is within the realm of his comprehension, or when a student studies with a teacher who is of similar stature to himself, although he indeed must toil to grasp the intellect, nevertheless, he indeed grasps it through his toil, since it is of like stature to his capacity. In contrast, when the subject is beyond the realm of his grasp, toil alone is inadequate. Therefore, in order to come to grasp the intellectual matter that is entirely beyond the realm of his capacity to grasp, he needs to nullify his intellect. This is

¹³⁸ See *Sefer HaMaamarim* 5780 *ibid.* p. 42 and on; 5781 p. 129 and on; Also see *Biurei HaZohar* *ibid.* p. 516.

similar to the verse,¹³⁹ “For a while He was silently astounded,” or,¹⁴⁰ “Rav was silent.” This is also the case when a student studies from a teacher who is vastly beyond him in intellectual stature and understanding, in which case¹⁴¹ “his lips must drip with bitterness and trepidation.”

In other words, when the subject that he is engaged in is within the realm of his grasp or when he studies from a teacher that is relatively of similar stature to himself, then he simply needs to toil and clear his mind of the distraction of other matters, and bond his intellect to the subject matter he is engaged in. However, when the intellectual matter is beyond the realm of his grasp, not only must he clear his mind of all other matters, but more so, his intellect itself must be sublimated and nullified, which is the matter of being astounded and silenced (*Hishtomemut*). The same is likewise true of a student who studies from a teacher who is beyond his stature, in which case he must nullify his own intellect to the intellect of the teacher. (That is, the form of his own intellect and understanding must be entirely nullified.) This is similar to a point that has no form.

However, this is only so specifically in regard to a matter of intellect that is beyond the realm of his ability to

¹³⁹ Daniel 4:16; Talmud Bavli Mo’ed Katan 3b; Chullin 21a

¹⁴⁰ Talmud Bavli, Beitzta 6a; Also see the note in Sefer HaMaamarim 5659 p. 74; Sefer HaMaamarim 5704 p. 19; Maamarei Admor HaZaken, Inyanim p. 296 and on.

¹⁴¹ Song of Songs 5:13; Shabbat 30b – “Any Torah scholar that sits before his teacher and his lips are not dripping with bitterness shall be burnt, as it states, ‘His lips are as lilies, dripping with flowing myrrh-*mor*’; do not read ‘flowing myrrh-*Mor Over*’ but rather, ‘flowing bitterness-*Mar Over*.’ That is, one must sit with trepidation and sublimation before his teacher.

grasp. In contrast, when he must grasp a matter that is within the realm of his comprehension, although he still must toil within himself to understand, nevertheless, the form of his own intellect remains. This is similar to a point that has form.

From this example we now may understand how it is Above, that when we say that wisdom-*Chochmah* is also the matter of a point that has no form, it is only on rare occasions, when it ascends to receive from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who utterly transcends wisdom-*Chochmah*. However, normally, wisdom-*Chochmah* is like a point that has form. However, when it comes to the *Sefirah* of Kingship-*Malchut*, which is always in a state of a point that has no form, this is not the case.

4.

The explanation of the matter is that the *Sefirah* of Crown-*Keter* is a point that has no form. This is because the *Sefirah* of the Crown-*Keter* is not the source for the *Sefirot* that follow it, nor is it the lowest level of that which is above it. Rather, it is a point that has no form. This is as stated,¹⁴² “The Supernal Crown... is dark before the Cause of all causes.” In other words, it is in the ultimate state of nullification (*Bitul*) to *HaShem*-יהו"ה, blessed is He. This nullification (*Bitul*) of the *Sefirah* of Crown-*Keter*, is

¹⁴² Tikkunei HaZohar, Tikkun 70 (135b); Also see Ohr HaTorah of the Maggid of Mezhritch 14a; Likkutei Torah Balak 69a; Maamarei Admor HaZaken 5562 Vol. 2, p. 549, and elsewhere.

specifically revealed in the *Sefirah* of Kingship-*Malchut*, for as known,¹⁴³ “The Supernal Crown (*Keter Elyon*) is the Crown of Kingship (*Keter Malchut*).” This is why the *Sefirah* of Kingship-*Malchut* is also a point that has no form, in that it is in the ultimate state of sublimation and nullification (*Bitul*).

Now, the root for this matter of a point that has no form, is the point of the impression (*Reshimu*) that precedes the restraint of the *Tzimtzum*.¹⁴⁴ For, the point of the

¹⁴³ Introduction to Tikkunei Zohar 17a.

¹⁴⁴ In explanation, before the *Tzimtzum* there were three names of Being יהו"ה-ה for three levels of *HaShem's*-ה יהו"ה Being before the *Tzimtzum*, called Singular-*Yachid*, One-*Echad*, and Preexisting-*Kadmon* (See Shaar HaYichud ibid. Ch. 10-11). The first level, Singular-*Yachid* correspond to the Singular Preexistent Intrinsic and Essential Name of *HaShem*-ה יהו"ה Himself, blessed is He and blessed is His Name. The second level, One-*Echad*-אחד, corresponds to the truncated name of His Being, which is *Yeh"o*-ויה"ו-21 and is the same as *Eheye"h*-היהוה-21. This is evidenced in its expansion when spelled out; *Yod-Hey-Vov*-והיא"ו equals *HaShem* is One-*HaShem Echad*-אחד-יהוה-39. The third level, Preexisting-*Kadmon*, refers to the further truncation of His name of His Being and is the name *Ya"h*-היה, which when spelled out, *Yod-Hey*-והיא-26 equals *HaShem*-היהוה-26. The next truncation is the singular point of the letter *Yod*-י, which is not a name, but is the very same point that is present in all the names – יהוה יהו"ו יה"ה י. Thus, this point is rooted in the Essential Self of the Singular Preexistent Being, *HaShem*-ה יהו"ה, blessed is He, who transcends all form entirely and therefore utterly transcends the chaining down of the worlds. Nevertheless, this point-*Nekudah*-ה נקדה is the Cause for all the other letters of the *Aleph-Beit*, and contains them all in a concealed way, as demonstrated by the fact that the word point-*Nekudah*-ה נקדה-159 is equal to the letters *Aleph*-א-111, *Hey*-ה-15, *Vav*-ו-13, and *Yod*-י-20 = 159. Now, in addition to the fact that these special letters, אהו"י-22, are the letters that make up the three Names of Being that precede the *Tzimtzum* (that is יהו"ה יהוה יהו"ה), they also are the root of the כ"ב-22 letters of the *Aleph-Beit*, through which the world was created, and are the aspect of *HaShem's*-ה יהו"ה Kingship-*Malchut*-מלכות. This is evident by the fact that the כ"ב-22 letters of the Alef Beit, אבגדהוזחטיךכלמניספעצק"רש"ת equal 1,495, and with the cycling of the *Eleph*-א-1000 back to *Aleph*-א-1, they equal kingship-*Malchut*-מלכות-496. Thus, as the Rebbe states above, the speech of the attribute of kingship-*Malchut* of *HaShem*-ה יהו"ה, the Unlimited One, blessed is He, which brings the worlds into existence after the restraint of *Tzimtzum*, is rooted in the point-*Nekudah*-ה נקדה of the Supernal Crown that precedes the restraint of the *Tzimtzum*, and is thus utterly sublimated, and nullified (*Bitul*) to *HaShem*-ה יהו"ה Himself, blessed is He. (For

impression (*Reshimu*) is not a source for the chaining down of the worlds. Similarly, it is also not actually a remainder of the light that preceded the restraint of the *Tzimtzum*. For, if that were the case, it would be impossible for creation to be drawn forth into being from it. Rather, it merely is an impression of the limitless light of the Unlimited One, blessed is He, that preceded the restraint of the *Tzimtzum*, and therefore, it is a point that has no form. Rather, it is in a state of utter sublimation, nullification, and ascent to matters that transcend it.

This then, is the general difference between the *Sefirah* of Kingship-*Malchut* and the other *Sefirot*. That is, the difference stems from the manner in which they were emanated, due to which there is a difference in the manner that they effect the creatures. For, all the *Sefirot* that have form, are revelations to an “other,” meaning that they bring the creatures forth from nothing to something and affect revelations of Godliness within them.

In contrast, the *Sefirah* of Kingship-*Malchut* does not affect revelations in the creatures. On the contrary, it affects concealment within them and affects them to be in a state of sublimation, nullifying their tangible somethingness (*Yesh*) to the intangible Godliness (*Ayin*). For, since the *Sefirah* of

further explanation see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, and Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.) (Also see the explanations of the final *Yod*-^ו of the Name of *Sa"G*-ג"ס-63 (י"ד ה"י וא"ו ה"י) that precedes the *Tzimtzum*, which is called the aspect of *Malchut* of *Tevunah* of the Upper Purity, and which is the root of the impression-*Reshimu*. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15, and the notes to Ch. 40.)

Kingship-*Malchut* is in a state of nullification, sublimation, and ascent to the matters that are above it, therefore even the aspect of Kingship of Kingship-*Malchut* of *Malchut*, which comes forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, also affects concealment in the creatures and causes them to be in a state of sublimation, nullification and ascent, to the essential concealment of *HaShem*-יהו"ה, blessed is He.

5.

From the above we can understand why Rosh HaShanah – the day that is “the beginning of Your works” – was established specifically on the day that Adam, the first man, was created. For, the ultimate intent in creation is that,¹⁴⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” The preparation for this is the sublimation and nullification of the tangible somethingness (*Yesh*) to the intangible Godliness (*Ayin*), which is accomplished through the *Sefirah* of Kingship-*Malchut*. Because of this Rosh HaShanah was established specifically on the day that Adam was created. For, it was Adam who revealed the sublimation and nullification of the *Sefirah* of Kingship-*Malchut*, when he said,¹⁴⁶ “*HaShem*-יהו"ה has reigned (*Malach*-מלך), He has donned grandeur,” and,¹⁴⁷

¹⁴⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

¹⁴⁶ Psalms 93:1

¹⁴⁷ Psalms 95:6; Pirke d’Rabbi Eliezer Ch. 11; Zohar I 221b

“Come! Let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker.”

Now, although the angels also have sublimation to *HaShem*-יהו"ה, blessed is He, of accepting the yoke of His Kingship, they nevertheless are in a state of tangible being. For, since they are the emissaries that bring influence down,¹⁴⁸ they therefore are in a state of tangible being. Although they stand before *HaShem*-יהו"ה, blessed is He, with sublimation and love and fear of Him, in a way of “running and returning” (*Ratzo v'Shuv*), nevertheless, this is only due to their service of *HaShem*-יהו"ה, blessed is He. However, in and of themselves, they are in a state of tangible existence.

However, this is not so in regard to souls (*Neshamot*) which are in a state of essential sublimation and nullification (*Bitul*) to *HaShem*-יהו"ה, blessed is He, as we recite on Rosh HaShanah, “Whether as children or whether as servants.” Now, when we say that we are “as servants” before *HaShem*-יהו"ה, blessed is He, this is not in the negative sense (as is simply understood), but is rather a positive advantage. For, the sublimation of a servant is an essential sublimation and nullification of his sense of self (*Bitul*). Moreover, the matter of kingship specifically applies to having servants and subjects. That is, even if a person has many children, the matter of kingship cannot be applied to them. Rather, Kingship specifically applies when there are servants and

¹⁴⁸ See Likkutei Torah Shir HaShirim 32b and elsewhere.

subjects.¹⁴⁹ Thus, since the sublimation and nullification (*Bitul*) of servants, which draws forth and actualizes the Kingship of *HaShem*-יהו"ה, is specifically in the souls of the Jewish people, the holiday of Rosh HaShanah was therefore established specifically on the day that Adam, the first man, was created.

Now, the order of the drawing forth affected on Rosh HaShanah is according to and by means of the verses of Kingship (*Malchiyot*), the verses of Remembrance (*Zichronot*), and the verses of Shofar (*Shofarot*). This is as stated,¹⁵⁰ “Recite before Me on Rosh HaShanah verses of Kingship, Remembrances and Shofar. Kingships, so that you will crown Me as King over you; Remembrances, so that your remembrance will rise before Me for good; and with what? With the Shofar.”

The explanation is that the Kingships (*Malchiyot*) refer to the nullification and sublimation of the recipient, that is, the sublimation (*Bitul*) of the servants. Remembrances (*Zichronot*) refer to the drawing forth of influence from the Bestower of influence. That is, in order to affect a drawing forth of influence from the loftiest of levels, that is, levels that are entirely unaffected by our service of *HaShem*-יהו"ה, it is necessary for us to invoke the matter of remembrance, that “the remembrance of you will rise before Me.” For, when it comes to lower levels, although our service of *HaShem*-יהו"ה,

¹⁴⁹ See the notes to the discourse entitled “*Patach Eliyahu*” 5658 p. 37 and elsewhere.

¹⁵⁰ Talmud Bavli, Rosh HaShanah 16a; 34b

blessed is He, is lower than them too, they nevertheless do not require remembrance. Rather, the matter of remembrances (*Zichronot*) specifically relates to levels (such as this) in which the matter of creatures literally takes up no space and has no bearing.

Now, there are two aspects included in the matter of the *Shofarot*, one from the angle of the Bestower of influence, and one from the angle of the recipient. The *Shofar* is sounded with the following sounds: *Tekiyah*, *Shevarim*, *Teru'ah*, *Tekiyah*. The first three sounds – *Tekiyah*, *Shevarim* and *Teru'ah* – are the aspects of sublimation and nullification (*Bitul*) from the angle of the recipient. That is, the substance of the first *Tekiyah* is the matter of a simple cry, the cry of the heart. The substance of the *Shevarim* and *Teru'ah* sounds are,¹⁵¹ “moaning and whimpering,” which likewise are aspects of sublimation and nullification (*Bitul*) from the angle of the recipient. However, the sounding of the final *Tekiyah* is from the angle of the Bestower of influence, blessed is He. This is as indicated by the verse,¹⁵² “It shall be on that day that a great *Shofar* will be blown,” and,¹⁵³ “The Lord-*Adona*” אדני”י-י”ה *HaShem/Elohi*” יהוה-יה”ה will blow the *Shofar*.” This refers to a drawing forth of the simple Essence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He.

¹⁵¹ Talmud Bavli, Rosh HaShanah 33b

¹⁵² Isaiah 27:13

¹⁵³ Zachariah 9:14

This is likewise the matter of our supplication that abundant mercies be awakened on Rosh HaShanah, that there will be a drawing forth of the thirteen attributes of mercy, about which it states,¹⁵⁴ “*HaShem*-יהו"ה passed before him-*Al Panav*-על פניו.” The word “before him-*Panav*” also means “face-*Panim*” and refers to the letters of the Name *HaShem*-יהו"ה, blessed is He, and His holy titles, which are garments for the lights. That is, a garment (*Levush*) is something that covers over and conceals the light. Although this is not the same as the concealment of the vessels (*Keilim*), nevertheless, this too is concealment.

By way of analogy, an example of this may be taken from the face (*Panim*-פנים) of a person. That is, although, unlike all the other limbs of a person’s body, which conceal the light of the soul, there is much greater illumination and revelation of the light of the soul on a person’s face, nonetheless, the skin of his face conceals the inner light of the soul. Proof of this is from the fact that one’s face becomes radiant in a time of joy and delight, as stated,¹⁵⁵ “The face of Rabbi Abahu’s was radiant when he found a new *Tosefta* teaching.” However, if not for the matter of joy this would not be the case, being that the facial skin conceals the inner light of the soul. About this the verse states, “*HaShem*-יהו"ה passed over his face-*Al Panav*-על פניו,” so that there should be an illumination of the thirteen attributes of mercy from the inner

¹⁵⁴ Exodus 34:6

¹⁵⁵ Talmud Yerushalmi, Shabbat 8:1; Shekalim 3:2; Midrash Kohelet Rabba 8:1 (Piska 4)

aspect of the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, in a way that the garments of the face-*Panim*-פנים will not at all conceal.

This drawing forth is accomplished through the sounding of the *Shofar*, about which it states that, “the face of the one who blows the *Shofar* should turn red.”¹⁵⁶ That is, there must be a revelation of the inner Source of vitality without any concealment of the “face-*Panim*-פנים.”

6.

From the above, we may also understand the relationship between the matter of Kingship and Shemini Atzeret. For, on Shemini Atzeret that which was drawn forth on Rosh HaShanah comes to be absorbed in an inner manner (*Pnimityut*). This is also indicated by its name, “The eighth day-*Yom HaShemini*.”¹⁵⁷ That is, the term “eighth-*Shemini*-שמיני” is of the same root as, “fat-*Shamen*-שמן.”¹⁵⁸ In general, the month of Tishrei is the seventh month (*Chodesh HaShvi'i*-חודש השביעי)¹⁵⁹ and is called this because,¹⁶⁰ “it is satisfied in everything-*Musva BaKol*-בכל-מושבוע,” since it has many blessings and commandments contained in it. However, Shemini Atzeret, is the “fattiest-*Shamnunit*-שמנונית” of all the holidays of the seventh month. This is because, on the holy

¹⁵⁶ Pri Etz Chayim, Shaar HaShofar Ch. 1

¹⁵⁷ Numbers 29:35

¹⁵⁸ See Ohr HaTorah, Shmini Atzeret p. 1,817; *Hemshech* 5672 p. 435; Sefer HaMaamarim 5696 p. 41; Likkutei Sichot Vol. 17 p. 337.

¹⁵⁹ Numbers 29:1

¹⁶⁰ Midrash Vayikra Rabba 29:8

day of Shemini Atzeret, all matters of the month are drawn down in an inner way.

As mentioned before, Shemini Atzeret is the same matter as Rosh HaShanah, meaning that what was drawn forth on Rosh HaShanah comes to be absorbed in an inner way on Shemini Atzeret. This is the meaning the term *Atzeret*-עצרת, which means “to restrain” or “to halt,” and is a term that relates to absorption-*Kelitah*. Now, since the drawing forth of Rosh HaShanah is the matter of the Kingship of *HaShem*-יהו"ה, blessed is He, as explained before, therefore the matter of *HaShem*'s-יהו"ה Kingship relates to Shemini Atzeret as well. That is, on Shemini Atzeret the drawing forth of the Kingship of *HaShem*-יהו"ה, blessed is He, is in an inner way. This explains the relationship and bond between the two explanations of Shemini Atzeret. That is, *Atzeret*-עצרת is a term that means “to restrain” or “to halt,” and *Atzeret*-עצרת is a term of Kingship. That is, the Kingship of *HaShem*-יהו"ה, blessed is He, comes to be in a state of “halting,” which indicates absorption, meaning that the Kingship of *HaShem*-יהו"ה, blessed is He, is drawn forth in an inner way.

This is also why Simchat Torah was specifically established on Shemini Atzeret, since on Shemini Atzeret the *Sefirah* of Kingship-*Malchut* is drawn forth in an inner way. Moreover, as explained before, the matter of Kingship-*Malchut* even reaches higher than wisdom-*Chochmah*. Therefore, it is through it that we affect an additional bestowal of illumination in Torah as well. For, in and of itself, the

Torah is from the aspect of wisdom-*Chochmah*, as it states,¹⁶¹ “The Torah came forth from wisdom-*Chochmah*.” However, on Shemini Atzeret, we affect an additional bestowal of illumination of light from the aspect of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He. That is, we bond the Torah to the Holy One, blessed is He, as it states,¹⁶² “King David would bond the Supernal Torah to the Holy One, blessed is He.”

The capacity for this is given to every single Jew. For, “all Jews are princes.”¹⁶³ That is, since the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends Torah,¹⁶⁴ they therefore have the ability to bond the Torah to the Holy One, blessed is He.¹⁶⁵ This drawing forth of influence is specifically on Shemini Atzeret, since it is then that the Kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He, is drawn forth in an inner way that is much loftier than wisdom-*Chochmah*. This too is the matter of Simchat Torah, that on Simchat Torah the Torah itself rejoices. This is because the Torah came forth from wisdom-

¹⁶¹ Zohar II 121a and elsewhere.

¹⁶² Zohar III 222b; Sefer HaBahir 196 (58), and the notes of the Ohr HaBahir there; Likkutei Torah Shlach 47c, 51a, and elsewhere.

¹⁶³ Talmud Bavli, Shabbat 67a; Zohar I 27b and elsewhere.

¹⁶⁴ See Likkutei Sichot Vol. 14, p. 169; Torat Menachem, Sefer HaMaamarim Shvat p. 419 and on.

¹⁶⁵ With respect to this, however, it is mentioned elsewhere and should be noted here, that although the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, they nevertheless are in a state of awareness of separate created being, which is not the case with the Torah. Thus, the souls still require Torah.

Chochmah. However, on Shemini Atzeret we affect a union of the Torah with the Holy One, blessed is He, so that, “the Torah and the Holy One, blessed is He, are entirely one.”¹⁶⁶

¹⁶⁶ Tanya Ch. 4 & Ch. 23 citing the Zohar; See Zohar I 24a, Zohar II 60b; Tikkunei Zohar, Tikkun 6; Likkutei Torah Nitzavim 46a, and elsewhere.

Discourse 3

“*Bereishit Bara Elohi*”*m et HaShamayim v’et HaAretz -*
In the beginning, God created the heavens and the earth”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim and Erev Rosh Chodesh Marcheshvan, 5713
By the grace of *HaShem*, blessed is He,

The verse states,¹⁶⁷ “In the beginning God-*Elohi*”*m-אלהי"ם* created the heavens and the earth.” It states in Targum Yerushalmi,¹⁶⁸ (and also in Zohar),¹⁶⁹ that the words, “In the beginning [God] created-*Bereishit Bara*-בראשית ברא,” mean, “He created with wisdom-*Chochmah*-בְּחֹכְמָתָא ברא.”

Now, in truth, the creation was brought about through all the *Sefirot*. This is because the explanation of, “In the beginning God-*Elohi*”*m-אלהי"ם* created the heavens and the earth,”¹⁷⁰ is that the word, “In the beginning-*Bereishit*-בראשית,” refers to the *Sefirot* of wisdom-*Chochmah* and crown-*Keter*.¹⁷¹ The words, “God created-*Bara Elohi*”*m- ברא אלהי"ם* refer to the *Sefirah* of understanding-*Binah*. The words, “the heavens and the earth” refer to the six *Sefirot* of

¹⁶⁷ Genesis 1:1

¹⁶⁸ Targum Yerushalmi to Genesis 1:1. Targum Yerushalmi is an ancient, interpretive translation of Torah into Aramaic from the time of the second Holy Temple which is often quoted in Talmud.

¹⁶⁹ Zohar I 3b

¹⁷⁰ See the discourse entitled “*Bereishit Bara*” 5651 (Sefer HaMaamarim 5651 p. 89 and on.)

¹⁷¹ The Targum Onkelos to the word “*Bereishit*-בראשית” is “*b’Kadmin*-בְּקַדְמִין” which is a reference to the *Sefirah* of crown-*Keter*. See Shaar HaYichud of the Mittler Rebbe, translated as the Gate of Unity, Ch. 8.

Zeir Anpin and to kingship-*Malchut*. (That is, “the heavens” refers to *Zeir Anpin*, and “the earth” refers to the *Sefirah* of Kingship-*Malchut*.)¹⁷² In other words, the creation was brought about through all ten *Sefirot*.

Nevertheless, it states that the words, “In the beginning [God] created-*Bereishit Bara*-בראשית ברא,” mean, “He created with wisdom-*Chochmah*-ברא בחוכמתא.” This is because the *Sefirah* of wisdom-*Chochmah* is the beginning of revelation and, therefore, the beginning of novel creation is the *Sefirah* of wisdom-*Chochmah*.

Now, just as this is so regarding the creation of the world in particular, that the beginning of its coming into being is from wisdom-*Chochmah*, this is likewise so regarding the chaining down of the worlds (*Hishtalshelut*) in general, that its beginning is from the *Sefirah* of wisdom-*Chochmah*. This then, is the meaning of the verse, “In the beginning God created the heavens and the earth.” For, “the heavens and the earth” include the entirety of the chaining down of the worlds (*Hishtalshelut*). This is as stated by his honorable holiness, my father-in-law, the Rebbe, in the serialized discourses

¹⁷² See tractate Chagiga 12a. There it states that the word for “heavens” in the Holy Language, by which the world was created, is *Shamayim*” (שמים) and is a composite of two words, fire-*Aish*-אש and water-*Mayim*-מים, which correspond to the two primary emotive *Sefirot* of kindness-*Chessed*, and sternness-*Gevurah*, the two primary emotions that include all the other emotions. The emotions influence speech and action. Therefore, the emotions (*Zeir Anpin*) are called the “heavens” and speech and action (kingship-*Malchut*), which receive from the emotions, are called “earth.” Also see Shaar HaYichud of the Mittler Rebbe, translated as the Gate of Unity, Ch. 2.

beginning on Rosh HaShanah of 5703.¹⁷³ He explains that each world is considered to be “the heavens” relative to the world below it, and is considered to be “the earth” relative to what is above it. We thus find that the words, “the heavens and the earth,” include the entire chaining down of the worlds (*Hishtalshelut*) within them. Thus, it is in this regard that the verse states, “In the beginning [God] created-*Bereishit Bara* בראשית ברא,” meaning, “He created with wisdom-*Chochmah* בחוכמתא ברא,” indicating that the beginning of the novel creation of **all** the worlds is from the *Sefirah* of wisdom-*Chochmah*.

The next verse continues,¹⁷⁴ “And the earth was chaos-*Tohu*-תהו and emptiness-*VaVohu*-ובהו.” This refers to the world of chaos-*Tohu*,¹⁷⁵ as hinted at by the word, “was-*Hayta*-היתה,” indicating that it already was, referring to the world of chaos-*Tohu*. The verse continues, “and the spirit of God-*Ru’ach Elohi*”מ-רוח אלהי”m hovered-*Merachefet*-מרחפת upon the surface of the waters.” In the writings of the Arizal it states¹⁷⁶ that the word “hovered-*Merachefet*-מרחפת” means “two hundred and eighty-eight died-מת רפ”ח.” This refers to the two-hundred and eighty-eight (רפ”ח) sparks of *Tohu*, and

¹⁷³ See the discourse entitled “*Bereishit Bara*” 5703 (Sefer HaMaamarim 5703 p. 66).

¹⁷⁴ Genesis 1:2

¹⁷⁵ See the discourse entitled “*V’HaAretz Hayta Tohu*” in Maamarei Admor HaZaken 5568 Vol. 1 p. 1 and on; Also see the discourse by the same title of Shabbat Parshat Bereishit 5723. For an explanation of the world of chaos-*Tohu*, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

¹⁷⁶ Shaar HaPesukim, Sefer HaLikkutim and Likkutei Torah of the Arizal to Genesis 1:1; Etz Chayim, Shaar 18 (Shaar RaPa”Ch Nitzotzin) Ch. 1; Likkutei Torah Matot 82d.

their death refers to the fact that these sparks fell, which is the matter of the opposition of the opposing side.

We thus need to understand these two verses and the juxtaposition of the matters indicated by the words, “In the beginning God created” to what immediately follows, “And the earth was chaos and void.” Moreover, we must understand the relationship between the two-hundred and eighty-eight-*רפ"ח* and death-*Meit*-מת. That is, two-hundred and eighty-eight-*רפ"ח* refers to the two-hundred and eighty-eight sparks of the world of chaos-*Tohu*,¹⁷⁷ which, in actuality, are sparks of holiness (*Kedushah*). In contrast, “death-*Meit*-מת” is a matter of the opposing side. What then is the relationship between them?

Additionally, it states in Midrash¹⁷⁸ that the words “The spirit of God-*Ru'ach Elohi*”-רוח אלהי”m-*m*,” refer to the spirit of Moshiach, and thus, we find that the spirit of Moshiach hovers over the matter of the “two-hundred and eighty-eight that died-מת-*רפ"ח*.” We must therefore understand the meaning of this. Furthermore, we need to understand the relevance of the spirit of Moshiach to, “In the beginning God created,” and why immediately, at the very beginning of novel creation, the Torah speaks about the spirit of Moshiach.

¹⁷⁷ See Etz Chayim ibid. Ch. 2, and elsewhere.

¹⁷⁸ Midrash Bereishit Rabba 2:4; 8:1; Baal HaTurim to Genesis 1:2

2.

Now, in order to understand all this,¹⁷⁹ we must preface with the explanation of a well-known matter, namely, that the chaining down of the worlds (*Hishtalshelut*) is divided into three matters: World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*.¹⁸⁰ It is upon these three matters that Sefer Yetzirah is founded.¹⁸¹ These three matters are the same as the three matters of point-*Nekudah*, line-*Kav*, and plane-*Shetach*.¹⁸² However, the order of point-*Nekudah*, line-*Kav*, and plane-*Shetach*, is from above to below, whereas the order of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*, is from below to above. That is, World-*Olam* is the aspect of the plane-*Shetach*, Soul-*Nefesh* is the aspect of the point-*Nekudah*, and Year-*Shanah* is the aspect of the line-*Kav* that draws forth the point-*Nekudah* and bonds it to the plane-*Shetach*.

To further explain, at first, the beginning of novel creation is the point-*Nekudah*, which is a point that has

¹⁷⁹ See the discourse entitled “*v’Ru’ach Elohi”m Merachefet*” 5680 (Sefer HaMaamarim 5680 p. 54 and on); 5686 (Sefer HaMaamarim 5686 p. 66 and on); Also see the discourse entitled “*VaYikach HaShem Elohi”m – HaShem God took the man*” of Shabbat Parshat Bereishit 5712, translated in The Teachings of The Rebbe – 5712, Discourse 3.

¹⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volume 2, Section entitled “The three aspects of *Olam*-World, *Shanah*-Year, and *Nefesh*-Soul.”; Also see the discourse entitled “*v’Ru’ach Elohi”m Merachefet*” in Maamarei Admor HaEmtza’ee, Bereishit p. 56 and on; Ohr HaTorah Yitro p. 816 and on; Sefer HaMaamarim 5653 p. 201 and on; Discourse entitled “*V’Har Sinai Ashan*” 5747, and elsewhere.

¹⁸¹ See Sefer Yetzirah Ch. 3; Also see at great length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation).

¹⁸² See discourse entitled “*V’Har Sinai Ashan*” in Maamarei Admor HaEmtza’ee Bamidbar Vol. 2, p. 332 and on, and p. 337 and on.

form.¹⁸³ Proof of this is the fact that the beginning of a line-*Kav* is a point-*Nekudah*. It thus is understood that the point-*Nekudah* from which the line-*Kav* is drawn has form and it is from this that the beginning of novel creation is drawn forth. This then, is what is meant by the verse, “In the beginning [God] created-*Bereishit Bara* בראשית ברא,” meaning, “He created with wisdom-*Chochmah* ברא-בהוכמתא ברא.” That is, since wisdom-*Chochmah* is a point-*Nekudah* that has form, the beginning of novel creation is from wisdom-*Chochmah*. This is because wisdom-*Chochmah* is the beginning of revelation (meaning that it did not precede revelation, but is itself the beginning of revelation). This being so, it is a point that has form. There then are subsequent drawings forth from the point through the line-*Kav* to the plane-*Shetach* – the plane of the One who bestows influence (*Mashpia*) and the plane of the one who receives (*Mekabel*) it.

This also explains how the coming into being of novel existence is from the Name *HaShem*-יהו"ה, blessed is He.¹⁸⁴

¹⁸³ See the previous discourse entitled “*Lehavin Inyan Simchat Torah*” 5712, Discourse 2 of this year, Ch. 3.

¹⁸⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being, and the section entitled “The Name *Eheye*”*h*-אהי"ה which is drawn from the reality of the name of *HaShem*-יהו"ה.” (The Name *Eheye*”*h*-אהי"ה-21 is the same as the first three letters of the name of *HaShem*-יהו"ה, which are *Yeh*”*o*-יהי"ו-21 (which are indicative of the point (י), line (ו), and plane (ה)). Its six permutations correspond to the six directions of space, also indicated by the first six letters of the *Aleph-Beit* – א"ב ג"ד ה"ו which share the same value. It is the first drawing forth from *HaShem*-יהו"ה, as hinted in the verse (Proverbs 8:30, “And I was with Him as His nursling-*VaEheye Etzlo Amon* וְאֶהְיֶה אֶצְלוֹ אִמּוֹן” which can also be read “and *Eheye*”*h*-אהי"ה-21 was with Him as His nursling.”) See *Sefer Yetzirah* 1:13; Also see the discourse entitled “*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years” 5711, translated in *The Teachings of The Rebbe* – 5711, Discourse 11.

The Name *HaShem*-יהו"ה, blessed is He, consists of the three letters *Yod*-י, *Vav*-ו and *Hey*-ה. The letter *Yod*-ד"י is the aspect of a point that has form, since the form of the letter *Yod*-ד"י is a thorn above, a thorn below and a point in the center. It thus is a point that has form. The letter *Vav*-ו"י is the line-*Kav* through which there is a subsequent drawing forth to the aspect of the *Hey*-ה"א, which is a plane-*Shetach*.¹⁸⁵ That is, through the line-*Kav* there first is a drawing forth in the plane of the One who bestows influence (*Mashpia*) and then in the plane of the recipient (*Mekabel*).

3.

This may be better understood by what is observable in man, who is called the “small world” (or microcosm).¹⁸⁶ That is, upon the bonding of the soul to the body, there are the three matters; World-*Olam*, Year-*Shanah* and Soul-*Nefesh*.

The aspect of Soul-*Nefesh* is that of vitality, as it stands prepared to enliven the body (even before manifesting in the limbs and organs in order to enliven them).¹⁸⁷ For, as the soul exists, in and of itself, it has no relation to the general matter of enlivening the body. Nevertheless, within itself it

¹⁸⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 – The Letters of Creation – The Gate of the Drawing Forth of the Units of Three from the Three Letters ש"א, section entitled, “The Three Letters י"ד ה"א ו"י-*Yod Hey Vav*.” (It is noteworthy that the beginning of revelation is the three letters י"ד ה"א ו"י-39 which have the numerical value of *HaShem Is One*-*HaShem Echad*-יהו"ה אחד-39.)

¹⁸⁶ Midrash Tanchuma, Pekudei 3; Avot d’Rabbi Nathan, Ch. 31.

¹⁸⁷ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

has the aspect of the vitality that stands prepared to enliven the body. However, this vitality is not the same aspect of physical vitality as it is drawn into the body to become physical life of flesh. Rather, it is spiritual vitality and is a general vitality that exists in the aspect of, “that which is essentially alive.”¹⁸⁸

The aspect of World-*Olam* refers to the vitality that is drawn forth into the body, in the particular limbs and organs, and vitalizes them in a state of physical life of flesh. This vitality is just a glimmer from the aspect of the Soul-*Nefesh*. Finally, the bond between the vitality and the body, is through the aspect of the Year-*Shanah*.

To further explain, the vitality of the soul becomes unified with the body in a manner that the body is like a special garment for the soul. In other words, it is in such a way that it is impossible to differentiate between the body and the vitality. For, the vitality of the soul that comes to enliven the body, is in such a way that the body itself comes alive. In other words, it is not a way that the body remains as it was previously and that the soul merely moves (and pushes) the body (like a machine). Rather, the body itself becomes alive (as further expounded upon in the discourse of his honorable holiness, my father-in-law, the Rebbe.)¹⁸⁹

It is understood from this, that while, on the one hand, the aspect of vitality that is manifest in the body is merely a glimmer of the vitality of the soul, on the other hand, it

¹⁸⁸ See Sefer HaMaamarim 5663 p. 5 and on; 5708 p. 13 and on.

¹⁸⁹ See Sefer HaMaamarim 5686 *ibid.* p. 77; Also see the discourse entitled “*VaYikach HaShem Elohi'm* – *HaShem* God took the man” of Shabbat Parshat Bereishit 5712, translated in The Teachings of The Rebbe – 5712, Discourse 3.

nonetheless is in a state of adhesion to the general vitality, which is the aspect of the essential vitality of the soul. For, the power of the soul to enliven a body, so that the body itself becomes alive, is because the soul itself is essentially alive. That is, because it is essentially alive, it therefore is living and can enliven, so that the body itself is alive. Moreover, since the vitality that is manifest within the body enlivens it in an innermost way, so that the body itself becomes alive, it is understood that even though the vitality in the body is a mere glimmer of the vitality of the soul, it nevertheless is in a state of adhesion to the soul itself, which is essentially alive.

Nonetheless, this adhesion (*Dveikut*) is unrecognizable, because the vitality is in a state of being drawn down to the body to enliven it in all of its particular limbs and organs. In other words, the vitality of the body is not truly an aspect of total adhesion (*Dveikut*) to the soul, but is in a state of expression and drawing forth to the body, to enliven it. We thus find that the adhesion of the vitality that is manifest within the body – which is the aspect of world-*Olam* – with the aspect of that which is essentially alive, which is the aspect of soul-*Nefesh*, is in a way of “running” (*Ratzo*) and “returning” (*Shov*). This is to say that the power to enliven the body in an innermost manner is due to the body’s adhesion, in a way of “running” (*Ratzo*) to the aspect of the soul, which is essentially alive. However, together with this, the vitality is also in a state of “returning” (*Shov*), since it descends to enliven the body. In other words, it does not transform the body so that it no longer is a body, but rather, it enlivens the

body as it remains in its state of being. This being so, it is an aspect of descent and “returning” (*Shov*).

Now, just as the vitality (*Chayoot*-חיית) is specifically in a state of “running” (*Ratzo*) and “returning” (*Shov*),¹⁹⁰ so likewise, this is the case in regard to the essential vitality itself. In other words, the essential bond between the body and the soul is in a way of “running” (*Ratzo*) and “returning” (*Shov*). For, although they are bonded, in their essential being there is neither an essential change in the soul nor is there an essential change in the body. Rather, the body remains physical and the soul remains spiritual. The bond is that the soul, as it remains spiritual, becomes bonded with the body, which remains physical. Thus, since physicality and spirituality are diametric opposites, it is understood that the bond between them is specifically in a way of “running” (*Ratzo*) and “returning” (*Shov*).

We thus find that both in respect to the essential vitality, as well as to the manner in which the vitality comes forth to enliven, it is in a state of “running” (*Ratzo*) and “returning” (*Shov*). This then, explains the matter of *Year-Shanah*, for, as known, the root of the matter of time is the aspect of “running” (*Ratzo*) and “returning” (*Shov*).

Now, just as this is so in the “small world” (microcosm), which is man, so is it in the larger world (the

¹⁹⁰ As hinted at in the verse Ezekiel 1:14, “And the *Chayot*-חיית were running (*Ratzo*) and returning (*Shov*),” wherein the term for the holy animal angels called the *Chayot*-חיית also means vitality-*Chayoot*-חיית. Similarly, this is the reason for the pulse of the heart, which is in a state of constant influx and withdrawal, in a manner of “running” (*Ratzo*) and “returning” (*Shuv*). See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Vol. 2, Ch. 37 and the notes there.

macrocosm). That is, it too has these three levels of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*. For, the created being is the aspect of World-*Olam*-עולם, which is a term of “concealment-*He’elem*-העלם.”¹⁹¹ Similarly, the Godly vitality that is manifest in the created being is also called World-*Olam*-עולם, as a term of “concealment-*He’elem*-העלם,” since it is hidden within the created being, bringing it forth into existence in a manner that its adhesion to its source is unrecognizable. This is because the power to bring about novel existence is solely within the capacity of the Singular Preexistent Essential Being, *HaShem*-יהוה Himself, blessed is He, the sole Being whose existence is intrinsic to Him. Thus, it is solely within His power, blessed is He, to create something from absolutely nothing.¹⁹² Thus, the power to bring forth existence that is inherent in the intangible Godliness (*Ayin*) to bring forth tangible existence (*Yesh*) is because of its adhesion to its source. Nevertheless, its adhesion to its source is unrecognizable within it. On the contrary, it is in a state of descent, being drawn down to create the tangible created being (*Yesh*), and is constantly manifest and hidden within it in order to bring it into existence. This is

¹⁹¹ See Likkutei Torah Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 355 (based on the teaching of our sages, of blessed memory, in Tractate Pesachim 50a); Midrash Kohelet Rabba 3:11 (cited in Likkutei Torah Bamidbar 5c); Tikkunei HaZohar, Tikkun 42 (82a); Sefer HaBahir, 10; Siddur HaArizal, Musaf of Rosh HaShanah (section entitled “*Hayom Harat Olam*”).

¹⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being; Tanya Iggeret HaKodesh, Epistle 20 (130b).

like the statement,¹⁹³ “In His goodness, He renews the act of creation every day constantly.” It is for this reason that the world is called, “*Olam*-עולם,” which is a term of “concealment-*He'elem*-העלם,” since it covers and conceals over its Source, blessed is He.

Now, this is similar to the vitality of the soul that enlivens the body. That is, although it enlivens the body due to its adhesion to its source which is essentially alive, as explained before, nevertheless, this adhesion (*Dveikut*) is not felt within it, since it is manifest within the body. The same is true when it comes to the Godly vitality that brings novel creation into existence. That is, although the existence of the created being is specifically due to its source, nevertheless, the created being does not sense its Source within itself, and actually conceals its Source. However, it is specifically because it conceals its Source that the novel, created tangible being (*Yesh*) comes into existence. This is why it is called by a term of “concealment-*He'elem*-העלם.” This then, explains the aspect of World-*Olam*-עולם, which is the aspect of the plane-*Shetach*, that includes all the creations, as well as the intangible Godliness that brings them into existence.

However, the Soul-*Nefesh* is the aspect of the point-*Nekudah* and is the point of wisdom-*Chochmah*, which is the root of novel existence. For, it is in wisdom-*Chochmah* that the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, is first manifest. The

¹⁹³ Liturgy of the blessings that precede the *Shema* recital in the morning prayers (*Shacharit*).

bond between the aspect of World-*Olam* and the aspect of Soul-*Nefesh*, is through the “running” (*Ratzo*) and “returning” (*Shov*), which is the aspect of Year-*Shanah*. For, the power that the intangible Godliness has to bring forth tangible creations, is specifically due to its adhesion to its Source. However, this adhesion (*Dveikut*) is unrecognizable in it, indicating that the adhesion is in a state of “running” (*Ratzo*) and “returning” (*Shov*), which is the matter of Year-*Shanah*. This is because the existence of time comes about from the “running” (*Ratzo*) and “returning” (*Shov*).¹⁹⁴

4.

Now, since the intention in the existence of the world is that,¹⁹⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” and since this is accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people, we must therefore conclude that the service of *HaShem*-יהו"ה of the souls of the Jewish people, also has these three matters of World-*Olam*, Year-*Shanah* and Soul-*Nefesh*.

The explanation is that the ultimate service of *HaShem*-יהו"ה, blessed is He, is through the actual study of Torah and fulfillment of the commandments-*mitzvot*, which is

¹⁹⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part II), The Gate explaining the true meaning of the name sphere-*Galgol*-גלגל, and what it is.

¹⁹⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

the aspect of action (*Ma'aseh*). However, in order that fulfillment of the *mitzvot* will have vitality, the aspect of the intention (*Kavanah*) of the commandments is necessary, which is the matter of thought (*Machshavah*), as in the teaching,¹⁹⁶ “A *mitzvah* performed without intent (*Kavanah*), is like a body without a soul.” However, what is meant here is not the particular intentions (*Kavanot*) of each commandment, in and of itself, but rather, the general intention (*Kavanah*) of all the commandments-*mitzvot*, which is the matter of love and fear of *HaShem*-יהו"ה, blessed is He.¹⁹⁷ That is, it is through the arousal of love and fear of *HaShem*-יהו"ה, blessed is He, that the *mitzvot* are performed with desire, gusto and great vitality.¹⁹⁸ Through this, a person automatically comes to fulfill every commandment-*mitzvah* with precision in all its details and will endeavor to also beautify the fulfillment of commandments-*mitzvot*. For, if a person performs the commandments-*mitzvot* without vitality, his will not fulfill them with precision, by being exacting in their performance or beautifying them. However, if he has vitality in the commandments-*mitzvot*, he will fulfill them in all their details with precision and will beautify them.

This explains the Alter Rebbe's wording in Tanya that,¹⁹⁹ “He who fulfills them in truth is one who truly loves the Name *HaShem*-יהו"ה and truly desires to adhere to Him.”

¹⁹⁶ See Likkutei Torah of the Arizal, Parshat Eikev; Shnei Luchot HaBrit 249b; Tanya Ch. 38 (50a and on).

¹⁹⁷ See Tanya *ibid.* (51a and on); Likkutei Sichot, Vol. 3, p. 954; Also see Tanya Ch. 39 (53b and on).

¹⁹⁸ See Kuntres HaAvoda, Ch. 2 (p. 15).

¹⁹⁹ Tanya Ch. 4 (8a)

In other words, it is possible for *mitzvot*-commandments to be performed without love and fear of *HaShem*-יהו"ה, solely out the acceptance of the yoke of His Kingship.²⁰⁰ However, for one's fulfilment of the *mitzvot* to truly be sustained, meaning that they are filled with vitality and are performed with precision and beautification, this is specifically brought about through love and fear of *HaShem*-יהו"ה, blessed is He.

Now, although love and fear of *HaShem*-יהו"ה, blessed is He, are the vitality of the *mitzvot*-commandments, there must be a bond between this love and fear (the vitality of the commandments) and the actual fulfillment of the *mitzvot*. In other words, one must draw the love and fear of *HaShem*-יהו"ה, blessed is He, into the performance of the *mitzvot*. This is because it is possible that although a person has love and fear of *HaShem*-יהו"ה, blessed is He, while he is engaged in prayer, nevertheless, it is possible that after he concludes his prayers his performance of the commandments is not as it should be. The reason is because there was no connection between his love and fear of *HaShem*-יהו"ה, blessed is He, and the actual performance of His commandments. That is, his love and fear of *HaShem*-יהו"ה, blessed is He, are because of his soul, but no bond and connection was affected with his animalistic soul. Thus, since during his prayers, his love and fear of *HaShem*-יהו"ה, blessed is He, remained unrelated and disconnected to his animalistic soul, therefore, when he concludes his prayers and engages in matters of the body and

²⁰⁰ See Tanya Ch. 41 (57a)

animalistic soul, no impression of his love and fear of *HaShem*-יהו"ה, blessed is He, remains.

This is because, as the soul is above, it grasps Godliness and is moved with love and fear of *HaShem*-יהו"ה, blessed is He. This state of the soul, as it is above, in which it is moved to love and fear of *HaShem*-יהו"ה is because of its grasp of Godliness. (Even the angelic beings above grasp Godliness and therefore stand before *HaShem*-יהו"ה, blessed is He, with love and fear of Him. If this is so in regard to the angels it certainly is so in regard to souls.) Nevertheless, with the descent of the soul below, the love and fear of the soul becomes covered over and concealed by the body and animalistic soul.

The same is thus true in man's service of *HaShem*-יהו"ה, blessed is He. That is, when the love and fear of *HaShem*-יהו"ה, blessed is He, is because of the soul, then after one's prayers, the love and fear of *HaShem*-יהו"ה, blessed is He, can dissipate and depart.²⁰¹ This is why a bond and connection between the love and fear of *HaShem*-יהו"ה, blessed is He, and the animalistic soul, is necessary. This bond should specifically be affected during prayer.

This then, explains the matter of the point (*Nekudah*), the line (*Kav*), and the plane (*Shetach*) as it relates to man's service of *HaShem*-יהו"ה, blessed is He. That is, the point (*Nekudah*) refers to the intent (*Kavanah*) of the commandments-*mitzvot* – that is, the love and fear of *HaShem*-יהו"ה, blessed is He – which is in thought

²⁰¹ See Tanya, Ch. 13 (19a)

(*Machshavah*). The plane (*Shetach*) refers to the fulfillment of the commandments-*mitzvot* in actuality, which is action (*Ma'aseh*). The line (*Kav*) that binds them, is through service of *HaShem*-יהו"ה, blessed is He, in prayer, which is speech (*Dibur*).

Now, this bond is in a manner of “running” (*Ratzo*) and “returning” (*Shov*). For, when a person is engaged in the actual performance of the commandments-*mitzvot*, he needs to be entirely invested in (and preoccupied with) the fulfillment of the commandments-*mitzvot*, and not with the intention (*Kavanah*). This is explained in Tanya,²⁰² regarding the intent (*Kavanah*) that one should have when studying Torah for the sake of the Name *HaShem*-יהו"ה, blessed is He. That is, at the commencement of one's study, one must rouse the intent (*Kavanah*). This should also be done at the beginning of every hour, at which time the permutation of the Name *HaShem*-יהו"ה, blessed is He, which governs that hour, changes.²⁰³ However, afterwards (when he is engaged in actual Torah

²⁰² See Tanya Ch. 41 (58b)

²⁰³ There are 12 permutations of the name *HaShem*-יהו"ה, corresponding to the hours of the day and 12 permutations of the title *Adona* אדני"ע, corresponding to the hours of the night. The twelve possible permutations of the Name *HaShem*-יהו"ה, are as follows: יהו"ה יהו"ה יהו"ה, והו"ה והו"ה, והו"ה והו"ה, והו"ה והו"ה, והו"ה והו"ה, והו"ה והו"ה, והו"ה והו"ה, והו"ה והו"ה, והו"ה והו"ה, והו"ה והו"ה, והו"ה והו"ה, והו"ה והו"ה. As you can see, these are divided into four categories of three permutations, each beginning with one of the letters of the four letters of the Name *HaShem*-יהו"ה. These correspond to the division of the twelve hours into four groupings of three hours. For an elucidation of the division of the twenty-four permutations of the title My Lord-*Adona* אדני"ע into two categories of twelve, see Pardes Rimonim 21:8. These correspond to the hours of night, since the name My Lord-*Adonay* אדני"ע-65 is a title, within which the name *HaShem*-יהו"ה is concealed. It is thus called the Sanctuary-*Heichal*-היכל-65 for the Name *HaShem*-יהו"ה. (See *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1, and elsewhere.)

study), he needs to be entirely invested (and preoccupied) in the study itself.²⁰⁴

The same thus applies to the fulfillment of the commandments-*mitzvot*. That is, when one is engaged in the performance of the commandments-*mitzvot*, he needs to be entirely invested (and preoccupied) in the performance of the commandments-*mitzvot*. However, even then he must have a sense of the intent (*Kavanah*), at the very least in an encompassing way (*Makif*). For, it is specifically through having a sense of the intent (*Kavanah*) that the *mitzvot* can be fulfilled in truth. This then, is what is meant by the fact that the bond is affected specifically through “running” (*Ratzo*) and “returning” (*Shov*).

Now, just as this is so in the general service of performing the commandments of *HaShem*-יהו"ה, blessed is He, so is it in the intent (*Kavanah*) of the commandments-itself (that is, the vitality of the commandments). That is, in the intent (*Kavanah*) itself, there likewise are the three matters of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*. That is, in the love of *HaShem*-יהו"ה, blessed is He, which is the toil of prayer in the service of *HaShem*-יהו"ה, as it states,²⁰⁵ “There is no labor like the labor of love,” these three aforementioned matters are present.

²⁰⁴ See Sefer HaSichot, Torat Shalom, p. 217.

²⁰⁵ Zohar II 55b; Zohar III 267a; Kuntres HaAvodah Ch. 1 & Ch. 3 and on; Discourse entitled “*Lo Tihyeh Mishakeila* – There shall be no woman who loses her young or will be infertile in your land,” 5712, translated in The Teachings of The Rebbe 5712, Discourse 9.

To further explain, when one contemplates Godliness and comes to the recognition that Godliness is good for him, he then awakens with love for *HaShem*-יהו"ה, blessed is He. However, the love that is awakened is called *World-Olam*.²⁰⁶ This is because the world-*Olam* is in a state of sense of separate existence, just as this love is in a state of sense of separate existence, since it is brought about through his sense that Godliness is good **for him**.

The aspect of the Soul-*Nefesh* of the love, is when the love is in such a way that there is no sense of self as a separate existence. This is brought about by the source of the intellect, which transcends intellect as it relates to emotions. In this case, not only is his love of *HaShem*-יהו"ה, blessed is He, not because it is good **for him**, wherein he has a sense of his own existence, but beyond this, even the love itself is not felt. In other words, he is not even aware of the fact that he loves, meaning that he is in a state of utter sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is one of the explanations²⁰⁷ of Rabbi Yochanan ben Zachai's statement,²⁰⁸ "I do not know on which path they are leading me." In other words, even though he possessed all of the lofty qualities that were stated about him, nevertheless, because he was in a state of utter sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, not only did he not have a sense of self and separate existence,

²⁰⁶ Jeremiah 31:2; Also see morning prayer (*Shacharit*) liturgy, blessings of the *Shema* recital.

²⁰⁷ See the discourse entitled "*VaYikach HaShem Elohi'm* – *HaShem* God took the man" of Shabbat Parshat Bereishit 5712, translated in *The Teachings of The Rebbe* – 5712, Discourse 3; Also see *Likkutei Torah Masei* 90b

²⁰⁸ *Talmud Bavli*, *Brachot* 28b

but he was even unaware of his love of *HaShem*-יהו"ה, blessed is He. This is why he said, "I do not know on which path they are leading me."

However, because *HaShem's*-יהו"ה Supernal intent is specifically that the love be revealed (since specifically then the love can be in a way that vitalizes the performance of the commandments-*mitzvot*), it therefore is necessary for there to be a bond, for there to be drawing forth from the source of intellect and so that the love should be revealed. This bond is affected by the matter of intellectual arousal, which is the intermediary between the two levels. For, since this arousal is because of the essential goodness of Godliness itself, and not because it is good **for him**, it therefore relates to the source of intellect (which is the Soul-*Nefesh*). On the other hand, because it is a matter of arousal (*Hitpa'alut*), it also relates to the aspect of the revealed love (which is the World-*Olam*). This then, is the aspect of Year-*Shanah*, which brings about a bond, thus drawing forth from the aspect of the source of intellect into the aspect of revealed love. When this happens, the revealed love comes in a manner of sublimation (*Bittul*) to *HaShem*-יהו"ה also. For, when the love is in a way that is felt, then although it is on the side of holiness, nevertheless, with an abundance of chaining down, it is possible for the extraneous husks to also derive sustenance from it.

Now, just as this is the case in the service of *HaShem*-יהו"ה, blessed is He, it is likewise so in the entire chaining down of the worlds (*Hishtalshelut*). Therefore, the celestial spheres (*Galgalim*) recite songs of praise to *HaShem*-יהו"ה,

blessed is He, and are in a state of sublimation (*Bittul*) to Him. This is as stated,²⁰⁹ “The hosts of the heavens bow to You,” referring to their cycling to the west, because “the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) is in the west.”²¹⁰ Moreover, their sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is due to their grasp of Godliness,²¹¹ as stated by Rambam that,²¹² “They recognize their Creator.” Albeit, there are human beings who worship the sun etc. This is because the sublimation of the celestial spheres (*Galgolim*) is felt within them.²¹³ Therefore, with an abundance of chaining down of these matters, it is possible that the very opposite of sublimation can arise from this kind of sublimation (*Bittul*) to *HaShem*-יהו"ה, which is the matter of idolatry.

This is analogous²¹⁴ to a servant who stands before his king. If he is in a state of utter sublimation (*Bittul*) to the king, he will be incapable of tolerating any honor given to him by others in the presence of the king. However, if he can tolerate others giving him honor, it is an indication that, in fact, he is not in a state of complete sublimation (*Bittul*). The same is true in the analogue regarding the celestial spheres (*Galgolim*). Although they indeed are sublimated to Godliness,

²⁰⁹ Nehemiah 9:6; Talmud Bavli, Bava Batra 25a; Sanhedrin 91b

²¹⁰ Talmud Bavli, Bava Batra 25a *ibid*.

²¹¹ See Torah Ohr, Bereishit 7c; Siddur Im Divrei Elokim Chayim 142b; Sefer HaMitzvot of the Tzemach Tzedek 5a, and elsewhere.

²¹² Mishneh Torah, Hilchot Yesodei HaTorah 3:9; Rashi and Tosefot to Talmud Bavli, Chullin 40a.

²¹³ See Sefer HaMaamarim 5698 p. 32 and on.

²¹⁴ See the discourse entitled “*VaYikach HaShem Elohi'm* – *HaShem* God took the man” of Shabbat Parshat Bereishit 5712, translated in The Teachings of The Rebbe – 5712, Discourse 3, (and the citations there to Maamarei Admor HaEmtza'ee, Vayikra Vol. 2).

nevertheless, since they are not in a state of complete sublimation (*Bittul*), therefore, with an abundant chaining down of things, it is possible for the very opposite to arise.

5.

This, then, is the meaning of the verse,²¹⁵ “In the beginning God created the heavens and the earth.” There are three explanations of the word “*Olam*-עולם,” which can be said to correspond to the three matters of World-*Olam*, Year-*Shanah*, and Soul-*Nefesh*. The term “*Olam*-עולם” as it generally is used by our sages, of blessed memory, means “place.” The term “*Olam*-עולם” as it is used in scripture, means “time,” as in the verse,²¹⁶ “The eternal God-*E*”*l Olam*-עולם אל עולם.” The third explanation of the term “*Olam*-עולם,” is as in the teaching of our sages, of blessed memory,²¹⁷ “The verse,²¹⁸ ‘I have been a youth and I have become an elder,’ was said by the Ministering Angel appointed over the World-*Saro Shel Olam*-עולם של שרו.” This refers to the aspect of Soul-*Nefesh*, meaning, the vitality of the worlds. In this, there is the aspect of a youth-*Na’ar*-נער, which refers to diminished vitality and revelation, and there is the aspect of an elder-*Zaken*-זקן, which refers to increased revelation.

This likewise is the difference between the mundane days of the week (*Chol*) and Shabbat. That is, during the

²¹⁵ Genesis 1:1

²¹⁶ Genesis 21:33 – See Ramban commentary there.

²¹⁷ Talmud Bavli, Yevamot 16b

²¹⁸ Psalms 37:25

mundane days of the week the drawing forth of vitality is from the aspect of the youth-*Na'ar*-נער, which is in a state of measure and limitation. However, on Shabbat, there is an ascent of the worlds, as stated, “I have become an elder,”²¹⁹ indicating that there is a drawing forth from the aspect of the mature intellect (*Mochin d'Gadlut*) from the aspect of the Unlimited One, blessed is He. (Nevertheless, the ascent of Shabbat and receiving illuminations of the mature intellect (*Mochin d'Gadlut*) depends on the service of *HaShem*-יהו"ה, blessed is He, during the mundane days (*Chol*) of the week, as in the teaching,²²⁰ “One who toils on the eve of Shabbat will eat on Shabbat.”)

It is also why Yonathan and David took a youth-*Na'ar*-נער with them when they went out to the field.²²¹ This is because Yonathan corresponds to the aspect of *Zeir Anpin*, whereas David is the attribute of kingship-*Malchut*. Therefore, when they went out to the field – which refers to the chaining down of the worlds (*Seder HaHishtalshelut*) – they took a youth-*Na'ar*-נער with them. For, he is the intermediary who constricts the vitality so that it can be drawn down to the worlds.

Now, since the drawing down of Godliness to the world is in a way of restraint and constriction (*Tzimtzum*), therefore, through the abundant chaining down of things, it is possible for the extraneous husks to derive sustenance. This

²¹⁹ See Zohar III 217b

²²⁰ Talmud Bavli, Avoda Zarah 3a

²²¹ Samuel I 20:35 – The *Haftorah* read on this Shabbat (*Machar Chodesh*).

explains the connection between the verse, “In the beginning God created the heavens and the earth,” with the next verse, “And the earth was chaos and emptiness... and the spirit of God hovered upon the surface of the waters.” That is, even at the very beginning of creation, from the final most levels of holiness, it is possible that through an abundant chaining down, the extraneous husks can derive sustenance. For, since the sublimation (*Bittul*) is only a sublimation of tangible somethingness (*Yesh*), it therefore is possible for the matter of an opposing side to arise from it.

This likewise explains the connection between the two-hundred and eighty-eight (רפ"ח) and death (*Meit*-מת). That is, although the two-hundred and eighty-eight are sparks of holiness (*Kedushah*), nonetheless, the matter of death (*Meit*-מת) can possibly arise from this, which is the very opposite of holiness (*Kedushah*) and is the matter of the opposing side of evil.

Nevertheless, it is about this that the verse states, “The spirit of God-*Ru'ach Elohi*”מ-רוח אלהים” about which our sages, of blessed memory, stated, “This refers to the spirit of Moshiach.” For, the spirit of Moshiach is the innermost aspect of the Ancient One-*Atik*,²²² and refers to a drawing forth from the hidden Essence to all levels, in which case the extraneous husks cannot possibly derive any sustenance. For, just as in one’s service of *HaShem*-יהוה, blessed is He, a bond must be affected between revealed love of *HaShem*-יהוה, blessed is He, and the source of intellect, meaning that there

²²² See Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 15

must be a drawing forth of sublimation to *HaShem*-יהו"ה, blessed is He, even in the love that comes out into revelation (as explained in chapter 4), so likewise, this is the case in the chaining down of the worlds (*Hishtalshelut*). That is, there must be a drawing forth of the concealed Essence of *HaShem*-יהו"ה, blessed is He, in all levels. For, it then is impossible for the extraneous husks to derive any kind of sustenance. Through this, *HaShem*'s-יהו"ה Supernal intent that, "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds" is fulfilled.

Discourse 4

“*V’Hoo Omeid Aleihem Tachat HaEitz VaYocheilu -*
He stood over them beneath the tree and they ate”

Delivered on Shabbat Parshat Vayeira,
20th of Marcheshvan, 5713
By the grace of *HaShem*, blessed is He,

The verse states,²²³ “He stood over them beneath the tree and they ate.” In his discourse by the same title, delivered fifty years ago,²²⁴ his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained that we need to understand the connection between the matter of Avraham standing and the angels eating. That is, why was it that they ate specifically when he stood over them.

Now, there are two explanations regarding the statement, “And they ate-*V’ayochilu*-וַיֹּאכְלוּ.” The first is that

²²³ Genesis 18:8

²²⁴ In the year 5663 (which was printed in a pamphlet in this year 5713, with additional citations and notes added by the Rebbe, some of which have been copied in this discourse. It was subsequently printed in *Sefer HaMaamarim* 5663 p. 50 and on. In the introduction to that discourse, the Rebbe writes: It appears to be founded upon the discourse of his honorable holiness, the Rebbe, the Tzemach Tzedek, printed in his book *Ta’amei HaMitzvot*, in the section “*Mitzvat Achilat Kodshei Kodoshim LaKohanim*,” which is founded upon or at least related to the discourse of his honorable holiness, the Alter Rebbe, “*Ki Hoo Yevarech HaZevach Acharei Khein Yochlu HaKorim*” which was said on Shabbat Parshat VaYechi at the morning meal during the year 5565, (printed in *Maamarei Admor HaZaken* 5565 Vol. 1, p. 162 and on). Also see *Likkutei Torah Tzav*; *Shaar Birchat HaMazon*, section entitled “*V’Hakimoti*”; *Torah Ohr Chayei Sarah*; *Siddur Seder Se’udat Shabbat*, section entitled “*Yegale Lan Ta’amei*.”

it appeared as if they ate.²²⁵ This is as stated in Midrash,²²⁶ “when you enter a city follow its customs... as the verse states, ‘He stood over them beneath the tree and they ate.’ Did they actually eat? Rather, they appeared to be eating.”

The second explanation is that they actually ate, as evident from Zohar, Parshat Toldot,²²⁷ which also states, “when you enter a city follow its customs,” but does not conclude that, “they appeared to be eating.” It therefore seems to indicate that they actually ate, for it likens this incident to the incident of the angel who wrestled with Yaakov²²⁸ and manifested within a physical body consisting of the four foundational elements.²²⁹ It is in this context that it references the angels who ate when visiting Avraham, apparently indicating that they indeed ate in the literal sense.

We therefore must understand the connection between Avraham standing and the angels eating, according to both explanations. Moreover, we must understand the general matter of angels eating, for it seems that some superior element was affected in the angels through his standing over them. We therefore need to understand what this superior element is.

²²⁵ Talmud Bavli, Bava Metziya 86b, and Rashi to Genesis 18:8 who states, “From here we learn that a person should not deviate from the local custom.”

²²⁶ Midrash Bereishit Rabba 48:14

²²⁷ Zohar I 144a

²²⁸ Genesis 32:25

²²⁹ Fire, air, water and earth

2.

This may be understood²³⁰ by prefacing with an explanation of the verse,²³¹ “And if any of the flesh of his peace-offering sacrifice eat shall be eaten on the third day, it shall not be accepted.” Our sages, of blessed memory, commented on the double terminology here, “eat shall be eaten-*Hei’achol Yei’achel* אכל-האכל,” and stated,²³² “The verse speaks about two kinds of consumption; the consumption of man and the consumption of the altar.” We therefore must understand why they compared the consumption of man, referring to the Kohanim-priests, and the consumption of the altar, referring to the sacrificial offerings.

Even more perplexing is that we find that there is a superiority to the consumption of man, over and above the consumption of the altar, as in the teaching,²³³ “The Kohanim eat and the owners (of the sacrificial animal) are atoned for.” In other words, the consumption of the Kohanim affects atonement, rather than the consumption of the altar. This is not understood, for the consumption of the altar is the actual offering of the sacrifices, about which it states,²³⁴ “The mystery of sacrifice ascends to the mystery of the Unlimited

²³⁰ See Ohr HaTorah Bereishit Vol. 7, p. 1,182 and on; Sefer HaMaamarim 5700 p. 62 and on.

²³¹ Leviticus 7:18

²³² Talmud Bavli, Zevachim 13b; Also see Likkutei Torah, Tzav 7d.

²³³ Talmud Bavli, Pesachim 59b

²³⁴ Zohar II 239a; Zohar III 26b;

One (*Ein Sof*).”²³⁵ This being so, how can it be said that the consumption by man is loftier than offering the sacrifices upon the altar?

3.

The explanation is that the matter of sacrificial offerings is that a physical animal was sacrificed upon the altar to become consumed and included in the upper fire, which is the aspect of, “a (fiery) lion that consumed the offerings.”²³⁶ That is, the sacrificial animal is included in the “face of the ox,” and through the “face of the ox” it becomes included in the “face of the lion,”²³⁷ which is “the lion that consumes the offerings.” This refers to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which is the source for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. In other words, the ascent of the sacrificial offerings, is through the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which is the

²³⁵ Also see the discourse entitled “*Tzav et Bnei Yisroel* – Command the Children of Israel” 5711, translated in *The Teachings of The Rebbe* – 5711, Discourse 14, Ch. 3; Discourse entitled “*Bati Legani* – I have come to My garden” 5712, translated in *The Teachings of The Rebbe* – 5712, Discourse 8, Ch. 2; Discourse entitled “*Ki Tavo’u* – When you come to the Land of your dwellings” 5712, translated in *The Teachings of The Rebbe* – 5712, Discourse 19, Ch. 2 and on, and elsewhere.

²³⁶ Talmud Bavli, Yoma 21b; Zohar I 6b; Zohar II 278a; Zohar III 17a, 32b, and elsewhere. Also see Likkutei Torah, Bamidbar, discourse entitled “*v’Aryeh k’Bakar*.”

²³⁷ This is a reference to the four faces in the *Merkavah*-chariot prophecy in Ezekiel 1:10.

source of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

The sacrifices were therefore offered on the outer altar, which was in the courtyard of the Tabernacle. For, there were three sections in the Holy Temple and the Tabernacle. These are the Holy of Holies (*Kodesh HaKadoshim*), the Meeting Tent (*Ohel Mo'ed*) (or the Sanctuary-*Heichal*), and the Courtyard (*Chatzer*) of the Meeting Tent (*Ohel Mo'ed*). These correspond to three worlds,²³⁸ which refer to three general levels. That is, there are the Limitless Worlds that precede the world of Emanation-*Atzilut*, there is the world of Emanation-*Atzilut* itself, and there are the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.²³⁹ The Holy of Holies (*Kodesh HaKadashim*) is aligned with and corresponds to the Limitless Worlds that precede the world of Emanation-*Atzilut*. The Meeting Tent (*Ohel Mo'ed*) and Sanctuary (*Heichal*) correspond to the world of Emanation-*Atzilut*. The courtyard (*Azarah*, or *Chatzer* in the Tabernacle), corresponds to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

The offerings were specifically sacrificed on the outer altar in the courtyard (*Chatzer*) of the Tabernacle. This is because the altar (*Mizbe'ach*) corresponds to the aspect of Kingship-*Malchut* and its placement in the courtyard of the Tabernacle indicates that it is the source for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. In

²³⁸ Zohar III 159a

²³⁹ See Ramaz commentary to Zohar III 159a *ibid*.

other words, the ascent of the sacrificial offering is in the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, as it is in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

Now, the order of this is that first, by offering the physical animal as a sacrifice upon the altar, it becomes included in the face of the ox of the world of Formation-*Yetzirah*. Then, through its consumption by the Holy Animal angels (*Chayot*) of the world of Formation-*Yetzirah*, it is caused to ascend to the world of Creation-*Briyah*. Then, through its clarification and refinement in the world of Creation-*Briyah*, it is caused to ascend to Kingship-*Malchut* of the world of Emanation-*Atzilut*, as it is in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

The explanation is that the root of all physical things is in the shattering of the vessels (*Shvirat HaKeilim*) of the world of Chaos-*Tohu*. Now, there are two ways that their clarification-*Birur* takes place. There is a clarification from above to below and a clarification from below to above. The clarification from above to below is in such a way, that after the shattering, in which everything fell etc., from the choicest of what fell, the world of Creation-*Briyah* was made and the remainder fell to Formation-*Yetzirah*, where it was further clarified and became the world of Formation-*Yetzirah*. The remainder fell to Action-*Asiyah*, where it was further clarified, bringing about the world of Action-*Asiyah*.

The clarification from below to above is that through man's service of *HaShem*-יהוה, blessed is He, in the world of

Action-*Asiyah*, there is a clarification in Action-*Asiyah* and its choicest part becomes the world of Formation-*Yetzirah*. Then, through the clarification of the world of Formation-*Yetzirah*, its choicest part becomes the world of Creation-*Briyah*. Then, through the clarification of the world of Creation-*Briyah*, its choicest part ascends to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*.

To further explain, although from the angle of their coming into being, the clarification from above to below is already present, as appropriate to each world, nonetheless, the clarification from below to above is also necessary. This is because the clarification from above to below is only in the inner aspect of the worlds, whereas their externality remains unclarified. This second clarification from below to above, is therefore necessary in order to refine the externality of the worlds too.

This is the matter of serving *HaShem*-יהוה, blessed is He, with sacrificial offerings, whereby the animal becomes included in the world of Formation-*Yetzirah*. Through its clarification in the world of Formation-*Yetzirah*, it becomes included in the world of Creation-*Briyah*. Then, through its clarification in the world of Creation-*Briyah*, it becomes consumed by “the (fiery) lion that consumes the offerings,” and the aspect of Kingship-*Malchut* ascends to Emanation-*Atzilut*. Then, through the ascent of the feminine waters (*Mayim Nukvin*) of Kingship-*Malchut*, masculine waters (*Mayim Duchrin*) from *Zeir Anpin* are drawn down.

This is why the service of the sacrificial offerings is called, “the consumption of the altar,” rather than, “the consumption of man.” This is because the term “man” (*Adam*) refers to the aspect of *Zeir Anpin*, whereas the ascent affected by the sacrificial offerings is only of the aspect of Kingship-*Malchut*. It therefore is called, “the consumption of the altar,” meaning, “the consumption of the aspect of Kingship-*Malchut*.” Although through the sacrificial offerings, Kingship-*Malchut* receives influence from the aspect of *Zeir Anpin*, nevertheless, this is not the matter of, “the consumption of man,” because the consumption of man means that through the consumption, vitality is added to the man. However, the service of the sacrificial offerings does not draw (additional vitality) to *Zeir Anpin*, but rather, Kingship-*Malchut* receives influence from *Zeir Anpin*.

4.

Now, since it states that,²⁴⁰ “The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*),”²⁴¹ we still must understand why the ascent affected by the sacrificial offerings is only to the aspect of Kingship-*Malchut*. That is,

²⁴⁰ Zohar II 239a; Zohar III 26b;

²⁴¹ Also see the discourse entitled “*Tzav et Bnei Yisroel* – Command the Children of Israel” 5711, translated in The Teachings of The Rebbe – 5711, Discourse 14, Ch. 3; Discourse entitled “*Bati Legani* – I have come to My garden” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 8, Ch. 2; Discourse entitled “*Ki Tavo ’u* – When you come to the Land of your dwellings” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 19, Ch. 2 and on, and elsewhere.

the ascent of the sacrificial offerings is to a higher level than the aspect of Kingship-*Malchut* and they ascend to the “mystery of the Unlimited One (*Ein Sof*),” who is beyond worlds. This is why the sacrificial offerings atone for sin. For although the matter of sin is the diametric opposite of Torah and *mitzvot*, and Torah and *mitzvot* are a much loftier matter, nonetheless, the sacrificial offerings atone for sin. In other words, the sacrificial offerings are higher than the matter of Torah and *mitzvot*. The reason is because through the offering, the physical animal is elevated and becomes included in its root in the world of Chaos-*Tohu*, which entirely transcends the worlds.

Thus, the sacrifices affect atonement in matters of Torah and *mitzvot*. For, the Torah is the aspect of inner lights (*Pnimitiyim*), whereas the commandments-*mitzvot* are the aspect of encompassing lights (*Makifim*). Nevertheless, they are encompassing lights (*Makifim*) that are on the vessels (*Keilim*), meaning that they are comparable and relate to the vessels (*Keilim*). In contrast, the lights of the world of Chaos-*Tohu* are entirely beyond even the aspect of the encompassing lights (*Makifim*). This is what is meant when it states that, “the lights of the world of Chaos-*Tohu* are abundant.”²⁴² In other words, the meaning here is not that they are only abundant in quantity, but rather, that they also are abundant in quality.²⁴³ This is to say that the lights of the world of Chaos-

²⁴² See Etz Chayim, Shaar 10 (*Shaar HaTikkun*), Ch. 5; Shaar 11 (*Shaar HaMelachim*) Ch. 1-2, & Ch. 5.

²⁴³ See Sefer HaMaamarim 5626 p. 96; 5697 p. 204 and on.

Tohu are of an entirely different order and are of an incomparably higher level and quality completely.

For, even in regard to the world of Rectification-*Tikkun*, our sages, of blessed memory, stated that,²⁴⁴ “With the light that the Holy One, blessed is He, created on the first day, Adam, the first man, was able to gaze from one end of the world to the other. However, the world was not fitting to make use of it.” In other words, even this light is a light that does not relate to the worlds. Moreover, it is self-understood that the intended meaning is not that it merely is abundant in quantity, but that it is of an entirely different quality completely. This is the meaning of the statement that, “the world was not fitting to make use of it.”²⁴⁵

It thus is understood that this is certainly the case regarding the abundant lights of the world of Chaos-*Tohu*, and that their “abundance” is in their quality. In other words, the superiority of the lights of Chaos-*Tohu* is not like the superiority of a cause relative to its effect, but rather, they are of an entirely different order altogether and are utterly beyond the worlds. Thus, because of the fact that through the ascent of the sacrificial offerings there is an illumination of the aspect of the abundant lights of Chaos-*Tohu*, any blemishes or lackings that were caused by the sin are caused to be filled.

Now, although there is a drawing forth of the lights of Chaos-*Tohu* through the sacrificial offerings, nevertheless,

²⁴⁴ Midrash Bereishit Rabba 3:6, and the Yefei To’ar commentary there; Also see Shemot Rabba 35:

²⁴⁵ See Sefer HaMaamarim 5626 p. 96 *ibid.*; 5697 p. 204 *ibid.* and on.

even the lights of Chaos-*Tohu* have some relation to the worlds. This is because the abundant lights and scant vessels of Chaos-*Tohu* are two matters that are interdependent and tied to each other. That is, the lights are tied to the vessels and the vessels are tied to the lights. Moreover, the scantiness of the vessels, which refers to the fact that the vessels were in a state of smallness, to the point that the aspect of vessels was not even felt in them, was because the vessels were in a state of “running” (*Ratzo*), which is why they drew forth such abundant lights. That is, they drew forth lights that cannot be settled within a vessel. In other words, these two things are interdependent, in that the vessel affected the light and the light affected the vessel.

It therefore is understood that even the lights of Chaos-*Tohu* have some relation to vessels (*Keilim*). Although the relationship is such that the lights were incapable of settling in the vessels, and on the contrary, they caused a shattering of the vessels, it nevertheless is understood that they have some relation to the vessels. Therefore, the drawing forth that is affected through serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings, is not a drawing forth of novel light. For, although through serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings, there is a drawing forth of the lights of Chaos-*Tohu*, nevertheless, this is not an illumination of new and novel light. This is because the lights of Chaos-*Tohu* have a relation to Rectification-*Tikkun*. That is, Chaos-*Tohu* and Rectification-*Tikkun* are interrelated, in that the purpose of Chaos-*Tohu* is for the subsequent Rectification-*Tikkun*, similar

to the teaching,²⁴⁶ “He builds in order to demolish and demolishes in order to build.”²⁴⁷ In other words, the construction and shattering of *Chaos-Tohu* is for the rectification of *Tikkun*. For, although the relationship between them is only in the vessels of *Chaos-Tohu*, since the shattering was in the vessels of *Chaos-Tohu*, and it is from them that Rectification-*Tikkun* is made, whereas the light of *Chaos-Tohu* withdrew above, nevertheless, since the vessels of *Chaos-Tohu* are related to Rectification-*Tikkun* and the lights of *Chaos-Tohu* are related to the vessels of *Chaos-Tohu*, this being so, there also is a relation between the lights of *Chaos-Tohu* and the vessels of Rectification-*Tikkun*. Therefore, the illumination of the lights of *Chaos-Tohu* is not a drawing forth of new light. Rather, they are in the aspect of an illumination that already has a relation to the worlds which, in general, is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*.

In contrast, the “consumption of man” refers to the drawing forth of a new light and illumination from beyond the worlds. For, “man” (*Adam*) refers to the aspect of *Zeir Anpin*, as it states,²⁴⁸ “Upon the likeness of the throne there was the likeness of the appearance of a man upon it, from above,” which refers to the aspect of *Zeir Anpin*. Now, *Zeir Anpin* is considered to be included in the limitless worlds, as our teacher, the Alter Rebbe, stated in *Torah Ohr*, Parashat

²⁴⁶ Talmud Bavli, Shabbat 31b

²⁴⁷ See *Maamarei Admor HaZaken* 5563 Vol. 2 p. 728; *Maamarei Admor HaEmtza’ee*, *Dvarim* Vol. 2, p. 582 and on, and elsewhere.

²⁴⁸ Ezekiel 1:26

Terumah,²⁴⁹ about the verse,²⁵⁰ “You shall make one Cherub from the end at one side and one Cherub from the end at the other side,” in that there are two ends. One end is the upper aspect of the creations, which is the aspect of Kingship-*Malchut*, whereas the other end is the aspect of *Zeir Anpin*, which is considered to be the end of the limitless worlds. That is, although it is the most final level of the Limitless, nevertheless, it still is included in the Emanator, blessed is He.

Even so, it is necessary for there to be a drawing forth of light and illumination in this. This is accomplished through “the consumption of man,” through which additional vitality is added to the man. For, although *Zeir Anpin* is included in the worlds of the Limitless, nevertheless, since it is the end of the worlds of the Limitless, meaning that it already has come into the category of “beginning” and “end,” it therefore is only a mere glimmer of the Limitless light of *HaShem*-יהו"ה, blessed is He, and takes up utterly no space relative to Him. It therefore is necessary to draw forth the aspect of the light that entirely transcends worlds to the aspect of *Zeir Anpin*, which is accomplished through the consumption of the sacrificial offerings by the Kohanim. In other words, the drawing forth brought about through “the consumption of man” is an entirely new light and illumination that entirely transcends worlds altogether. That is, not only is it not like the comparison that exists between cause and effect, but rather, it is altogether a

²⁴⁹ Torah Ohr, Terumah 81b

²⁵⁰ Exodus 25:19

new and novel light and illumination that entirely transcends worlds altogether.

5.

Now, just as in the Holy Temple there were two kinds of consumption, the consumption of the altar and the consumption of the Kohanim, so likewise, even now, there are two kinds of consumption. That is, there is the consumption of food during the mundane days of the week (*Chol*), and there is the consumption of food on the day of Shabbat. These two aspects are comparable to the consumption of the altar and the consumption of the Kohanim. The consumption of food during the mundane days of the week, about which it states,²⁵¹ “the stomach of the wicked will always be lacking,” refers to the service of clarification (*Birurim*), and thus is similar to the consumption of the altar. The consumption of food on the day of Shabbat, about which it states,²⁵² “A righteous person eats to satisfy his soul,” refers to the matter of drawing forth new light and illumination, which is similar to the consumption of the Kohanim.

The explanation is that the consumption during the mundane days of the week, which is the matter of serving *HaShem*-יהוה, blessed is He, through clarification (*Birurim*), refers to the separation of good from bad. This is as stated in

²⁵¹ Proverbs 13:25

²⁵² Proverbs 13:25 *ibid.*

Zohar,²⁵³ “one who wishes to eat bread must do so by the blade of the sword.” This is because physical food is from the external husk of *Kelipat Nogah*, which has an admixture of good and evil, and by nature, man is drawn to food. It therefore is possible for the food to cause a descent in man, which brings about the matter of battle. That is, a person must battle and affect within himself that, not only is he not pulled down by the food, but more so, he must clarify and elevate the food to holiness.

Now, this clarification is specifically brought about through the revelation of the Godly soul. For, since by the nature of his animal soul and certainly by the nature of his physical body, man is drawn to physicality, it is quite possible that not only will he not affect a clarification of the food, but on the contrary, the food will drag him down. Therefore, the clarification is specifically brought about through the revelation of his Godly soul. This is why it is forbidden to eat before praying. This is as stated,²⁵⁴ “You shall not eat over the blood,” which our sages, of blessed memory, explained to mean,²⁵⁵ “You shall not eat before you pray for your blood.” For, it is specifically through first serving *HaShem*-יהוה in prayer, that a person causes a revelation of his Godly soul

²⁵³ Zohar III 188b (Parshat Balak, Yenuka); Also see the discourse entitled “*Natata L’Yerei’echa* – You have given those who fear You a banner to be raised” 5711, translated in *The Teachings of The Rebbe – 5711*, Discourse 13; Discourse entitled “*Vayeishev Yaakov* – Yaakov Settled,” 5712 translated in *The Teachings of The Rebbe – 5712*, Discourse 6, Ch. 9.

²⁵⁴ Leviticus 19:26

²⁵⁵ Talmud Bavli, Brachot 10b

within himself,²⁵⁶ and can then come to serve *HaShem*-יהו"ה, blessed is He, through clarifying (*Birur*) the physical.

This is to say that without preceding with the service of *HaShem*-יהו"ה, blessed is He, through prayer, it is impossible to affect clarification (*Birur*). This is because the service of clarification (*Birurim*) is in a way of battle, and in battle, the opposing side is also strengthened, as it states,²⁵⁷ "One regime will overcome the other." It is specifically through preceding by serving *HaShem*-יהו"ה, blessed is He, through prayer, that a revelation of ones Godly soul is affected within him, through which he then has the power be victorious in battle. In other words, during the clarification (*Birur*) itself, it is not possible for him to cause a revelation of his Godly soul within himself. On the contrary, the food drags him down and draws his nature to physicality. Rather, it is only because he previously affected a revelation of his Godly soul in prayer, that he is able to clarify the physical.

From all the above it is understood that the consumption of food during the mundane days of the week (*Chol*) does not affect a drawing forth of novel light and illumination. Instead, it only affects a drawing forth of the light that already is in the worlds, meaning that he reveals the light through clarifying and separating it from the evil.

²⁵⁶ See Likkutei Torah, Pinchas 79d; Maamarei Admor HaZaken, Parshiyot Vol. 2 p. 747; Maamarei Admor HaZaken, HaKtzarim p. 302 and on; Maamarei Admor HaEmtza'ee Vayikra Vol. 2, p. 756; Ohr HaTorah Bereishit Vol. 6, p. 1,020a; Sefer HaMaamarim 5689 p. 126.

²⁵⁷ Genesis 25:23 and Rashi there; Talmud Bavli, Pesachim 42b; Megillah 6a; Zohar II 236a; Likkutei Torah Tzav 11b; VaEtchanan 4d.

In contrast, the consumption of food on the day of Shabbat is not a matter of clarification (*Birurim*), since on Shabbat, the process of clarifying and separating (*Borer*-בורר) is forbidden.²⁵⁸ That is, in regard to the thirty-nine forms of labor of the mundane days of the week, such as plowing, sowing, harvesting, winnowing etc., and separating (*Borer*-בורר), they “are derived according to the sequence of preparing bread.”²⁵⁹ However, on Shabbat, separating (*Borer*-בורר) is forbidden. This is because there is no admixture of good and evil on Shabbat. For, as known, on the eve before Shabbat, after noontime (*Chatzot*), the evil separates from the good and descends in a flame of fire.²⁶⁰ This is as written by the Tzemach Tzedek, who asked our teacher, the Alter Rebbe, how it is possible to say that on Shabbat there is no clarification (*Birur*) of the good from the bad, so that only the good ascends?²⁶¹ That is, what happens with the evil that was in the food? In other words, is it not necessary to say that some kind of clarification (*Birur*) takes place? The Alter Rebbe responded that such is not the case, because on Shabbat, the good aspect of the husk of *Kelipat Nogah* was already separated from the bad of *Kelipat Nogah* before the commencement of Shabbat and thus ascends above. The same applies to all physical things that are drawn from *Kelipat Nogah*. They too separate from the bad of *Nogah* before the

²⁵⁸ Tur and Shulchan Aruch, and Shulchan Aruch Admor HaZaken, Orach Chayim Siman 319.

²⁵⁹ Talmud Bavli, Shabbat 74b

²⁶⁰ See Zohar III 203b; Hosafot to Torah Ohr, Ki Tisa; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Lo T’Va’aru Aish 90a.

²⁶¹ See Sefer HaMitzvot *ibid*.

commencement of Shabbat, so that they remain entirely good. However, this occurs in an inner manner in the power that is in the food, and is therefore unrecognizable externally, to the eye of the beholder.

However, this is why separating the bad from the good (*Borer*) is forbidden on Shabbat and why the consumption of food on Shabbat is the matter of drawing forth new light and illumination that transcends the worlds. Nevertheless, even when it comes to the consumption of food on Shabbat, which is the drawing forth of new light and illumination, it still must be preceded by serving *HaShem*-יהו"ה, blessed is He, through prayer. On the contrary, one's prayers must be beyond how they are during the six mundane days of the week, and therefore, one must lengthen his Shabbat prayers to a greater extent than during the week.²⁶²

6.

It is for this reason that in the three meals of Shabbat we recite the words, “the Holy Ancient One (*Atika Kadisha*) comes to feast together with Him”²⁶³ or “together with Her.”²⁶⁴ This is because the aspect of the Holy Ancient One (*Atika Kadisha*) refers to the illumination of new light that transcends the worlds.

²⁶² There are some details that were stated regarding this that are missing from this section of the discourse.

²⁶³ See Kiddush liturgy for the day meal, and the liturgy of the Se'udah Shelishit (third meal).

²⁶⁴ See the Kiddush liturgy for the Friday night meal.

The explanation is as follows: Although it is true that even during the six mundane days of the week there is a drawing forth of the Holy Ancient One (*Atika Kadisha*), which refers to the drawing forth of *HaShem's* יהו"ה Supernal pleasure, as stated on each of the six days of creation,²⁶⁵ “And God-*Elohi*”מ-אלהי saw that it was good,” (except for the second day, in which there was division, and even so, it says “it was good” twice on the third day, to include the completion of the work of the second day),²⁶⁶ nevertheless, this drawing forth cannot be compared to the drawing forth of pleasure that occurs on Shabbat. This is because during the six mundane days of the week it is a composite pleasure that is mixed with other matters. It primarily is a composite of wisdom-*Chochmah*, for although wisdom-*Chochmah* is the beginning of the *Sefirot*, nevertheless, even wisdom-*Chochmah* is already a state of separate existence. Thus, because the pleasure is a composite pleasure (*Murkav*), it is understood that it only is a glimmer of the essential pleasure. In other words, the pleasure comes in a way of restraint (*Tzimtzum*) and is constricted to manifest within wisdom-*Chochmah*.

Because of this, the title God-*Elohi*”מ-אלהי is used in reference to it, as it states,²⁶⁷ “And God-*Elohi*”מ-אלהי saw that it was good.” This is also the case in regard to the thirty-two times that it states, “And God-*Elohi*”מ-אלהי

²⁶⁵ Genesis 1

²⁶⁶ Midrash Bereishit Rabba 4:6

²⁶⁷ Genesis 1

said,” during the act of creation (*Ma’aseh Bereishit*).²⁶⁸ That is, these are matters of various restraints (*Tzimtzum*), in that *HaShem*’s יהו"ה Supernal pleasure is drawn to the hidden brain (*Mocha Stima’ah*) and from wisdom-*Chochmah* it is drawn to understanding-*Binah* through the thirty-two pathways of wisdom (*Lamed Beit Netivot Chochmah*), each of which is a different restraint (*Tzimtzum*). It then is drawn from understanding-*Binah* to *Zeir Anpin* through the further restraints (*Tzimtzum*) of the fifty-gates of understanding (*Nun Sha’arei Binah*). It subsequently is drawn through restraint and constriction (*Tzimtzum*) from *Zeir Anpin* to Kingship-*Malchut*. We thus find that during the six mundane days of the week, the drawing forth of the pleasure is in a way of restraint (*Tzimtzum*).

However, such is not the case on Shabbat, about which Torah states,²⁶⁹ “And on the seventh day, God-*Elohi*”מ-אלהי concluded,” meaning that there was a conclusion of the restraints (*Tzimtzum*) of the title God-*Elohi*”מ-אלהי,²⁷⁰ after which there then was a drawing forth and revelation of *HaShem*’s יהו"ה essential pleasure. This does not come forth in a way of composition within wisdom-*Chochmah*, but rather,

²⁶⁸ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of His Title (*Shaar HaKinuy*); *Zohar* III 81b (Ra’aya Mehemna); *Zohar Chadash* 94d, 96b, 112c-d; *Pardes Rimonim* Shaar 12 (*Shaar HaNetivot*), Ch. 2; *Likkutei Torah Emor* 33d, *Ki Teitzei* 39c, *Shir HaShirim* 31d.

²⁶⁹ *Genesis* 2:2; See *Likkutei Torah Balak* 72a; *Pinchas* 79c; *Shir HaShirim* 32a.

²⁷⁰ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being and The Gate of His Title.

in a manner in which “the inner aspect of wisdom (*Abba*) is the inner aspect of the Ancient One (*Atik*).”²⁷¹

For, when the drawing forth of the pleasure is only in the externality of wisdom-*Chochmah*, then wisdom-*Chochmah* and pleasure-*Ta’anug* remain as two separate things. That is, the pleasure-*Ta’anug* is not one essence with the wisdom-*Chochmah*. For example, we observe that when a person comes up with a new insight, he delights in it. However, as the insight becomes settled and old for him, he no longer feels the same pleasure in it. This demonstrates that the intellect and the pleasure are two separate things. For, if the intellect would be one essence with the pleasure, in that they are one and the same thing, as long as the intellect would be sustained, the pleasure would be sustained and constant. However, in this case, which is the externality of wisdom-*Chochmah*, the intellect and the pleasure are two separate things.

However, this is not so regarding the inner aspect of wisdom-*Chochmah*, because the “inner aspect of wisdom (*Abba*) is the inner aspect of the Ancient One (*Atik*).” That is, the wisdom-*Chochmah* itself **is** the pleasure-*Ta’anug*. This is because, here it is not merely a glimmer of the pleasure, but is the essence of the pleasure itself, which is the inner aspect of the Ancient One (*Atik*). This then, is what is meant that on Shabbat, there is a drawing forth of the inner aspect of the

²⁷¹ See Likkutei Torah, Nitzavim 49d; Also see the note of the Rebbe in Sefer HaMaamarim 5700 p. 94; Also see Shaar HaYichud of the Mittler Rebbe, translated and elucidated as The Gate of Unity, Ch. 25 & 26.

Ancient One (*Atik*), referring to the drawing forth of new light and illumination from beyond the worlds.

7.

Now, the difference between the consumption of food by the righteous (*Tzaddikim*) and the consumption of food by the intermediates (*Beinonim*) who are below them, is similar to this. That is, the consumption of food by the intermediates (*Beinonim*) is like the matter of,²⁷² “the stomach of the wicked will always be lacking.” In contrast, the consumption of food by the righteous (*Tzaddikim*) is like the matter of,²⁷³ “A righteous person eats to satisfy his soul.”

The explanation is as written,²⁷⁴ “Behold, days are coming’ – the word of *HaShem*-יהוה – ‘when I shall sow the House of Israel and the House of Judah – the seed of man and the seed of animal.’” The souls of both the intermediates (*Beinonim*) and the wicked (*Resha'im*) are “the seed of animal.” The souls of the righteous (*Tzaddikim*) are “the seed of man.”

The difference between the service of *HaShem*-יהוה of the souls of “the seed of man,” and the service of *HaShem*-יהוה of the souls of “the seed of animal,” is as follows: The service of *HaShem*-יהוה of the souls of “the seed of animal,” is the service of the lower consciousness (*Da'at Tachton*). In

²⁷² Proverbs 13:25

²⁷³ Proverbs 13:25 *ibid.*

²⁷⁴ Jeremiah 31:26; Also see Torah Ohr, Mishpatim; Maamarei Admor

contrast, the service of *HaShem*-יהו"ה of the souls of “the seed of man,” is the service of the upper consciousness (*Da'at Elyon*).²⁷⁵

Now, the lower consciousness (*Da'at Tachton*) is that the existence of the worlds is in a manner of “something from nothing,” in that the lower one sees himself as “something” (*Yesh*) and that Above is “nothing” (*Ayin*). Even though he knows and feels that the intangible Godliness (*Ayin*) is what enlivens and brings tangible beings (*Yesh*) into existence and that the very life and sustainment of tangible beings (*Yesh*) is from the intangible Godliness (*Ayin*), he nevertheless calls it “nothing” (*Ayin*). For, that which the created being does not see, he calls “nothing” (*Ayin*).

However, because of this, the sublimation (*Bittul*) that results from the lower consciousness (*Da'at Tachton*) is only the sublimation of the tangible something (*Yesh*). In other words, although he is sublimated to the intangible Godliness (*Ayin*), since he knows that the intangible Godliness (*Ayin*) is what brings him into existence, for which reason he is sublimated to *HaShem*-יהו"ה, blessed is He, nevertheless, the sublimation itself (*Bittul*) is only of the tangible something (*Yesh*). This is to say that he remains in a state of ego and sense of his own existence, and his sublimation is only in that “there is one who is sublimated.”

²⁷⁵ See at length in the discourse entitled “*V'Eleh HaMishpatim* – These are the ordinances,” 5711, translated in *The Teachings of The Rebbe 5711*, Discourse 3.

Now, even so, there still is no comparison between the aspect of “there is one who is sublimated” and the aspect of “there is one who loves.” For, in regard to the “one who loves,” even when he serves *HaShem*-יהו"ה, blessed is He, it is with his ego and sense of tangible self-existence (*Yesh*).²⁷⁶ That is, his love is that it is **he** who loves and desires. In contrast, with the “one who is sublimated,” as a result of his service of *HaShem*-יהו"ה, blessed is He, at the very least he is in a state of sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Nonetheless, his sublimation (*Bittul*) to *HaShem*-יהו"ה is specifically the result of **his** service, and he essentially remains in his state of separateness and sense of self (*Yesh*), that is, “there is one who is sublimated.”

Thus, because the service of *HaShem*-יהו"ה, blessed is He, of the souls of “the seed of animal,” only affects sublimation of the tangible something (*Yesh*), therefore the service of clarification (*Birurim*) is still applicable. For, since the tangible something (*Yesh*) remains in its sense of separate existence, it therefore contains an admixture of good and evil, and it therefore is necessary to separate the good from the bad. This then, is the meaning of the verse, “the stomach of the wicked will always be lacking.” That is, it is necessary to separate (*Birur*) the sparks of holiness from the extraneous husks (*Kelipot*) and to elevate them.

However, the service of the souls of “the seed of man” is the service of *HaShem*-יהו"ה of the upper consciousness (*Da'at Elyon*), in which there is the realization that, in reality,

²⁷⁶ See Torah Ohr, Hosafot 114d and elsewhere.

the One Above is truly something (*Yesh*) and the one below is truly nothing (*Ayin*), that is, all matters below the One Above are utterly and completely nothing and zero. Therefore, the matter of clarification (*Birurim*) is not applicable, since he is entirely divested of ego and sense of self. That is, the sense that they have in their souls, that Above is truly something (*Yesh*) and below is truly nothing (*Ayin*), also affects their portion in the world at large, in that they no longer are constrained by the limitations of the world. For example, as known,²⁷⁷ for the Baal Shem Tov, the constraints of space did not conceal whatsoever, and he could see what was spatially distant, just as one sees what is spatially close. Moreover, it is explained that this was not in a way of prophecy, but that he saw with actual sight. This is because the awareness of his soul also affected his portion in the world, so that he was no longer constrained by the limitations of the world. He therefore could see at a great distance in the same way that he saw at a close distance. This is because his portion of the world did not have the constraints of space, and therefore, distance of space and closeness of space was equal for him. That is, even though he was within space, for him, space itself became higher than the constraints of space.

This is similar to how the space of the holy ark was not according to measure.²⁷⁸ For, although the ark was limited in its dimensions of length, width, and height, and likewise, the

²⁷⁷ See Sefer HaChakirah of the Tzemach Tzeddek, p. 65a.

²⁷⁸ See Talmud Bavli, Yoma 21a; Also see Imrei Binah of the Mittler Rebbe Petach HaShaar, translated as The Gateway to Understanding, Ch. 6, and elsewhere.

Holy of Holies where it was situated, also had a limited measure of length, width, and height, nevertheless, the place of the ark took up no space, and was not according to measure.²⁷⁹

It was the same way for the Baal Shem Tov, for whom space itself was not an aspect of tangible somethingness (*Yesh*). The same is true with all righteous *Tzaddikim*. (That is, although this was specifically stated about the Baal Shem Tov, the same is true of all of the righteous *Tzaddikim*.) That is, in their portion of the world they do not have the constraints and limitations of space. From this it is understood that, for the righteous (*Tzaddikim*), serving *HaShem*-יהו"ה, blessed is He, through clarification (*Birurim*), is entirely inapplicable. Thus, the consumption of food by the righteous (*Tzaddikim*) is the matter of,²⁸⁰ “A righteous person eats to satisfy his soul.” That is, it is a matter of drawing forth new illumination from above the worlds. This drawing forth is in *Zeir Anpin* and through the drawing forth that occurs in *Zeir Anpin*, a drawing forth is also affected in the aspect of kingship-*Malchut*. This then, is the meaning of,²⁸¹ “A righteous person eats to satisfy his soul-*Nafsho*-נפשו,” since

²⁷⁹ That is, the ark had specific dimensions of 2 ½ cubits in length, 1 ½ cubits in breadth, and 1 ½ cubits in height, and resided in a specific physical location, in the holy of holies in the Holy Temple. Likewise, the holy of holies itself possessed a specific measure of 20 cubits by 20 cubits. Nevertheless, when measured from one side of the ark to the wall on the corresponding side, there was a measure of 10 cubits in all directions. In other words, at the same time that the ark had dimension and measure and took up space, it miraculously took up no space at all. (See Rashi to Yoma 21a *ibid*.)

²⁸⁰ Proverbs 13:25

²⁸¹ Proverbs 13:25 *ibid*.

the aspect of the soul that is called *Nefesh*-נפש, is the aspect of Kingship-*Malchut*.

8.

Now, this is also the difference between souls and angels. Souls are capable of drawing forth the light that transcends the worlds. However, such is not the case with angels, because if the light that transcends the worlds was drawn to them, they would be utterly nullified of their existence, meaning that would lose their existence. This is like the teaching,²⁸² “He stretched out His little finger between them and burned them.” This is because the light and illumination that is drawn to the angels is specifically according to their capacity. Therefore, if illumination of light would be drawn to them that is beyond their capacity, they would be nullified of their existence.

This is not the case, however, with souls. For, even when souls are in a state of existence, they are capable of drawing forth light and illumination that is from above the worlds. The reason is because angels are created beings and it is entirely impossible for light and illumination that is above the created beings to be drawn to them, since they are in a state of separate and tangible existence (*Yesh*). This is true even when they act as emissaries of *HaShem*-יהו"ה, blessed is He, at which time they are utterly sublimated to *HaShem*-יהו"ה,

²⁸² Talmud Bavli, Sanhedrin 38b; Also see Siddur Im Divrei Elokim Chayim, Ha'ara L'Tikkun Chatzot.

to the point that they even are called by His Name *HaShem*-יהו"ה, as it states,²⁸³ “And she called the Name of *HaShem*-יהו"ה who spoke to her,” and similarly,²⁸⁴ “And he said, ‘By Myself I swear – the word of *HaShem*-יהו"ה.’” Nevertheless, this is just the sublimation and subjugation (*Bittul*) of the tangible being (*Yesh*), meaning that even then, they are in a state of sense of separate existence. They therefore are incapable of receiving the revelation of the Godly light.

In contrast, the matter of souls is that they are Godliness that has become a creation.²⁸⁵ They therefore are capable of receiving the aspect of light and illumination that is higher than them.

However, all the above is in regard to angels as they are, in and of themselves, that they are incapable of receiving the aspect of light and illumination that is higher than them, since they are in a state of sense of separate existence. They therefore are called by the term, “standing-*Omdim*-עומדים,”²⁸⁶ since all their ascents are in levels that relate to worlds and they remain “standing” in a state of sense of separate existence. Nevertheless, through the service of *HaShem*-יהו"ה, blessed is He, of the righteous *Tzaddikim*, they affect that even the angels receive the drawing forth of novel illumination that transcends the worlds.

²⁸³ Genesis 16:13; Also see Tanya, Iggeret HaKodesh, end of Epistle 25.

²⁸⁴ Genesis 22:16

²⁸⁵ See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 546 and on; *Hemshech* 5666 p. 459 and 489 and elsewhere.

²⁸⁶ Zachariah 3:7

This then, is the meaning of the verse,²⁸⁷ “He stood over them beneath the tree and they ate.” That is, through Avraham standing over them, he affected them to have the aspect of the “consumption of man.” In other words, in and of themselves, the angels are within the levels of worlds. However, through Avraham’s service of *HaShem*-יהו"ה, blessed is He, he caused the aspect of the “consumption of man” in them, which is the drawing forth of new illumination of light from above the worlds.

It can also be said that just as this is, in the relationship between souls and angels - that though, in and of themselves, angels have no relationship to the “consumption of man,” nevertheless, through souls, they too can be affected to have the aspect of the “consumption of man,” – this likewise is the relationship between the souls of “the seed of man” and the souls of “the seed of animal.”

That is, the service of *HaShem*-יהו"ה, blessed is He, by the souls of “the seed of animal” (referring to the souls of the intermediates (*Beinonim*) etc.) is the service of separation and clarification (*Birurim*), in that they must battle with evil. Nonetheless, this is only as they are, in and of themselves. However, through the service of *HaShem*-יהו"ה of the righteous *Tzaddikim*, the souls of the intermediates (*Beinonim*) are affected too, to have the aspect of “the consumption of man,” that is, to draw forth illumination of light that transcends the worlds.

²⁸⁷ Genesis 18:8

This is as explained²⁸⁸ regarding the verse,²⁸⁹ “If you acquire a Hebrew servant etc.” That is, the words, “If you acquire,” refer to our teacher Moshe, who even affected souls that are in a state of “a Hebrew servant.” This is indicated in the verse,²⁹⁰ “I will also provide grass in the fields for your cattle, and you shall thus eat your fill.” That is, he drew forth the aspect of “grass” even to the souls of “the seed of animal.” That is, from the fact that souls can even affect angels to have an aspect of “the consumption of man,” that even though angels are created beings, souls can bring them to having the aspect of drawing forth of illumination of new light, from this we understand that this certainly is the case in the relationship between souls themselves, which are Godliness that has become a creation. (This matter, that souls are Godliness that has become a creation, applies to all souls, including the souls of “the seed of animal.”)

It therefore is certain that through bonding with the souls of the righteous *Tzaddikim*, they too are affected to have the aspect of “the consumption of man.” In other words, this is true even though, in and of themselves, their service of *HaShem*-יהוה, blessed is He, is in a way of separation and clarification (*Birurim*), in that they must battle with evil. Moreover, even though, amongst the intermediates (*Beinonim*) themselves, there are many many different levels, nonetheless,

²⁸⁸ See Torah Ohr, Mishpatim; Also see the discourse entitled “*V’Eleh HaMishpatim* – These are the ordinances,” 5711, translated in The Teachings of The Rebbe 5711, Discourse 3.

²⁸⁹ Exodus 21:1-2

²⁹⁰ Deuteronomy 11:15; Also see Ramban to Deuteronomy 5:12 & 31:23

the service of *HaShem*-יהו"ה, blessed is He, of even the highest level of intermediates (*Beinonim*), still is the service of separation and clarification (*Birurim*), and,²⁹¹ “whoever wrestles with a filthy person is bound to become soiled himself.” This is particularly true of those matters that each person has within himself, as everyone knows within his soul.

Nevertheless, all this is only as they are, in and of themselves. However, through bonding to the souls of the righteous *Tzaddikim*,²⁹² they too are affected and come to have the “consumption of man,” meaning, the drawing forth of new illumination of light from above the worlds – that is, from the Limitless Light of *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of the verse,²⁹³ “He stood **over them** beneath the tree and they ate.” In other words, through standing “over them” – that is, standing above them, but connected to them – he affects them to have the “consumption of man.” That is, he draws forth the Limitless Light of *HaShem*-יהו"ה, blessed is He, in all those who are connected to him below, through which they are caused to have additional vitality in fulfilling Torah and *mitzvot*.

²⁹¹ See Tanya, end of Ch. 28.

²⁹² By studying their Torah. See Shaarei Kedusha, Shaar 3 & 4 of Rabbi Chaim Vital, and elsewhere.

²⁹³ Genesis 18:8

Discourse 5

“*VaYihyu Chayei Sarah - And Sarah’s lifetime was...*”

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁹⁴ “And Sarah’s lifetime was one hundred-year, twenty-year, and seven-years; the years of Sarah’s life.” Now, the reason it specifies “year-*Shanah*-שנה” in each general category of enumeration (one hundred-year, twenty-year, and seven-years) is to tell us the praiseworthiness of Sarah, as Rashi explains²⁹⁵ (according to the Midrashic source),²⁹⁶ that when she was twenty years old, she was like a seven-year-old and when she was one-hundred years old, she was like a twenty-year-old etc. According to this explanation, we must understand what the statement at the conclusion of the verse, “the years of Sarah’s life,” adds to what was already stated at the beginning of the verse.

Now, Rashi explains the words, “the years of Sarah’s life,” to mean that all her years were equally good. However, according to this, the verse is not understood for the opposite

²⁹⁴ Genesis 23:1

²⁹⁵ Rashi to Genesis 23:1

²⁹⁶ Midrash Bereishit Rabba 58:1

reason. That is, why then does it enumerate each particular, in and of itself – “one hundred-year, twenty-year and seven-years”? If they all are equally good, should it not have simply stated the concluding, all-inclusive phrase, “the years of Sarah’s life?”

The explanation is as follows:²⁹⁷ The Zohar asks,²⁹⁸ “Why is it that Torah specifically records the years of Sarah’s life and not the other foremothers?”²⁹⁹ The Zohar explains,³⁰⁰ “Come and see: Chava (Eve) came into the world, adhered to the serpent and was contaminated by him, thus bringing about death to the world and to her husband. When Noah came into the world, what is written about him?³⁰¹ - ‘And he drank of the wine, became drunk and uncovered himself in his tent.’ However, when Sarah came she descended³⁰² and ascended³⁰³ without any adhesion to him,³⁰⁴ as it states,³⁰⁵ ‘And Avram ascended from Egypt, he and his wife and all that was his.’ Thus, because Sarah had no adhesion to the side of evil, she merited eternal life for herself, her husband and her offspring who followed after her.”

²⁹⁷ See the discourse by this same title from the year 5712, translated in *The Teachings of The Rebbe, Discourse 4*, and the citations and explanations there.; Also see the discourse by the same title of the year 5679 (*Sefer HaMaamarim 5679* p. 87 and on).

²⁹⁸ Zohar I 121b and on.

²⁹⁹ Rivka (Rebecca), Leah and Rachel.

³⁰⁰ Zohar I 122b

³⁰¹ Genesis 9:21

³⁰² From the Holy Land of Eretz Yisroel to Egypt.

³⁰³ She ascended from Egypt in purity.

³⁰⁴ The serpent

³⁰⁵ Genesis 13:1

That is, the descent of Avraham and Sarah into Egypt was such, that not only did they not fall from their level and ascended from there whole and complete, but beyond that, they clarified the sparks of holiness that were in Egypt. This is as Torah states,³⁰⁶ “And Avram ascended from Egypt, he and his wife and all that was his,” and continues, “And Avram was heavily laden with livestock, silver and gold.”

2.

Now, as known,³⁰⁷ “The deeds of the forefathers are a sign for their children.” From this it is understood that the ascent of Avraham and Sarah from Egypt, empowered the Jewish people in their service of *HaShem*-יהוה, blessed is He, during their exile in Egypt. That is, it affected that not only did the exile not cause a descent in them, but on the contrary, they clarified the sparks of holiness that were in exile, as it states,³⁰⁸ “and afterwards they will leave with great wealth.” This is also understood as it relates to this final exile. That is, the descent of this final exile will also not affect the Jewish people negatively in any way whatsoever. Moreover, they will clarify the sparks of holiness that are in exile.

³⁰⁶ Genesis 13:1-2

³⁰⁷ Midrash Tanchuma, Lech Lecha 9; Bereishit Rabba 40:6; Ramban to Genesis 12:6; Ohr HaTorah, beginning of Lech Lecha, and elsewhere.

³⁰⁸ Genesis 15:14

The explanation is as follows:³⁰⁹ Our sages, of blessed memory, stated,³¹⁰ “The Holy One, blessed is He, only exiled the Jewish people amongst the nations so that converts would join them.” Now, according to its simple meaning, this statement is not understood. The number of converts who have joined the Jewish people during exile is very small. In contrast, the number of Jews who have been in exile is far greater. This is to such an extent that the number of converts relative to the number of Jews is miniscule. This being so, how can it possibly be worthwhile for the Jewish people, who are vastly in the majority, to be exiled for a tiny minority of converts?

However, the explanation is that the meaning of the word, “converts-*Geirim*-גֵּרִים,” in this teaching of our sages, of blessed memory, refers to all the sparks of holiness that are in exile. For, the matter of a convert, is that, at first, he was of the nations of the world, nations who are totally removed from Godliness, who do not worship *HaShem*-יְהוָה, blessed is He, and instead call him, “the God of the gods.”³¹¹ More so, this

³⁰⁹ See the discourse by the same title in *Torat Chayim*, *Chayei Sarah* 121b and on; Discourse entitled, “*LeHavin HaMaamar D’Rav Bana’ah*” in *Maamarei Admor HaZaken* 5571 p. 170 and on, and with the glosses in *Ohr HaTorah*, *Chayei Sarah*, Vol. 1, p. 119b and on, Vol. 2, p. 442a and on.

³¹⁰ Talmud Bavli, *Pesachim* 87b

³¹¹ Talmud Bavli, *Menachot* 110a – That is, they view beings other than *HaShem*-יְהוָה, as having independent existence and power, and thus equate limited novel beings with the Singular Preexistent Intrinsic Essential Being, *HaShem*-יְהוָה, blessed is He and blessed is His name. Though they may think that by calling Him the “God of the gods” they are praising Him, in reality, it is a great insult. For, by calling Him “God” and them “gods,” they err to think that they have independent existence and power, which is patently false, for in reality, they have no existence of their own at all and are totally dependent on *HaShem*-יְהוָה existence for their existence. That is, there is utterly no comparison between the Singular Preexistent

matter chains down lower and lower until, ultimately, they can say,³¹² “I am and there is none besides me.” We therefore find, that through conversion, the sparks of holiness become clarified from their fall, and not only are transformed to holiness, but add vitality to the side of holiness.

This is likewise true of serving *HaShem*-יהו"ה, blessed is He, in the general service of clarification (*Birurim*). This is because the general matter of clarification (*Birurim*) is the transformation of that which is being clarified, turning it into holiness, thereby adding greater vitality to the side of holiness.³¹³ For, the general matter of serving *HaShem*-יהו"ה, blessed is He, through the matter of clarification (*Birurim*), is that it relates to physical matters of this world. That is, through the descent of the soul into a physical body, the soul comes to relate to physical things. This is especially true during exile, in which there are more obstructions, restrains, hiddenness and concealment of Godliness in physical matters. However, through their clarification (*Birurim*), not only do physical matters not oppose holiness, even in a manner of calling Him, “the God of the gods,” but they actually are transformed into holiness, thereby adding to the general matter of holiness.

Intrinsic Essential Being, *HaShem*-יהו"ה, blessed is He, and any other being. See Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, The Gate of Intrinsic Being, and The Gate of His Title.

³¹² Isaiah 47:8; Zephaniah 2:15; Also see Tanya Ch. 22.

³¹³ For example, through the consumption of food (as explained in the previous discourse), additional vitality is added to man, which he is then able to utilize for matters of holiness.

The explanation is as follows: As known, the sparks of holiness in physical things are rooted in the lights of the world of Chaos-*Tohu*. The lights of the world of Chaos-*Tohu* are abundant (unlike the lights of the world of Rectification-*Tikkun*, which are small).³¹⁴ As previously explained³¹⁵ (and as found in other places) what is meant here by, “abundance of lights,” is not abundance in quantity, but abundance in quality. It is only regarding the abundant vessels of the world of Rectification-*Tikkun* that the abundance is an abundance of quantity. This is why, with the vessels of the world of Rectification-*Tikkun*, the lower they are drawn, the greater and greater the abundance of vessels. For, since their abundance is in quantity, the abundance is due to greater and greater subdivisions. Therefore, because there are more divisions below, there is a greater abundance of vessels.

However, in the lights of the world of Chaos-*Tohu*, in which the abundance is an abundance in quality, this is not the case. On the contrary, the loftier the light, the greater the abundance. This is because the abundance is not the result of division (as it is in the quantitative abundance of the world of Rectification-*Tikkun*). Rather, the abundance is because of the Limitlessness of the Light and Illumination of the Unlimited One, *HaShem*-יהוה, blessed is He, which is abundant in quality. This then, is what is meant that the clarification of physical matters causes increased vitality to the side of

³¹⁴ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 5; Torat Chayim, Bereishit 9a, 12c and on, and elsewhere

³¹⁵ In the previous discourse of this year, “*V’Hoo Omeid Aleihem* - He stood over them beneath the tree and they ate” 5712, Discourse 4.

holiness. This is because it draws forth the lights of the world of *Chaos-Tohu*, which are abundant in quality.

Through this, we may understand the teaching of our sages, of blessed memory, that “The Holy One, blessed is He, only exiled the Jewish people amongst the nations so that converts would join them.” That is, this refers to the addition of vitality to the side of holiness, caused through the clarification and refinement of physical matters and the elevation of the sparks of holiness that fell, back to holiness, for which reason it is worthwhile that the souls should descend below and be exiled amongst the nations. This is because, this brings about additional vitality (“they join them”) in the light of holiness.

In other words, not only is it, that through our daily service of *HaShem*-יהו"ה, blessed is He, we clarify and refine physical things (as stated,³¹⁶ “each day serves its service”), but more so, we transform them to holiness. That is, this is accomplished through the blessings that we recite before and after eating, and through eating for the sake of the Name of *HaShem*-יהו"ה, blessed is He, and similarly, engaging in all of our needs and occupations for the sake of the Name *HaShem*-יהו"ה, blessed is He.³¹⁷ For example, when we serve *HaShem*-יהו"ה, blessed is He, with the strength derived from eating and then attend to all of our needs, we refine and elevate the sparks of holiness in the physical things. However, beyond this, through clarifying these sparks, which are from the world of

³¹⁶ Zohar III 94b

³¹⁷ See Mishneh Torah, Hilchot De'ot, Ch. 3.

Chaos-*Tohu*, we actually affect a drawing forth of additional strength to the side of holiness, from the abundant lights of the world of Chaos-*Tohu*. For, as known, the souls themselves are rooted in the world of Rectification-*Tikkun*. However, through the sparks that they clarify in physical things, they draw forth additional abundance of lights and illuminations from the world of Chaos-*Tohu*.

3.

Now, just as our ability to clarify physical things during the time of exile, is through the strength granted to us by “the deeds of our forefathers,” meaning Avraham, this is likewise so regarding the additional light and illumination drawn forth through clarification (*Birur*). For, we likewise find this matter with our forefather Avraham, as it states about him,³¹⁸ “Your name shall no longer be called Avram-אֲבְרָם, but your name shall be Avraham-אֲבְרָהָם, for I have made you the father of many nations.” That is, since he became “the father of many nations,” and is called,³¹⁹ “the father of the converts,” which is the matter of clarifying and refining the sparks of holiness, he therefore received the addition of the letter *Hey*-הּ to his name, so that he could draw forth the additional lights from the abundant lights and illuminations of the world of Chaos-*Tohu*.

³¹⁸ Genesis 17:5

³¹⁹ See Shulchan Aruch, Even HaEzer, 129:20; Talmud Yerushalmi, Bikurim 1:4, and elsewhere. (This is why, when converts receive their new Jewish name, they are called “the son of Avraham.”)

To further clarify, before this, his name was Avram-אברם, which refers to a very lofty level of holiness. For, as explained in various places,³²⁰ the meaning of Avram-אברם is that it is a composite of two words, “Supernal father-*Av Ram-רם*,” referring to the lofty level of intellect, that is, intellect that is concealed from all conceptualization (*Sechel HaNe’elam Mikol Ra’ayon*). In other words, it refers to a level of holiness that is completely separate and removed from the chaining down of the worlds. Even so, in order for Avram-אברם to become “the father of many nations,” the additional letter *Hey-ה* was drawn forth and added to him. For, it is through the clarification of “many nations” that additional illumination of light, from the abundant lights of the world of Chaos-*Tohu*, is drawn forth.

To explain this in greater detail: The letter that was added to Avraham-אברהם, so that he could become “the father of many nations,” was specifically the letter *Hey-ה*. This is because,³²¹ “it is the most ethereal of the letters, in that it is not sensory.”³²² The explanation of “the lightest of the letters,” is that the breath is very light in it, more so than all the other letters. For, regarding the four letters that originate in the

³²⁰ See Torah Ohr, beginning of Lech Lecha; Ohr HaTorah ibid. Vol. 4, p. 685a, and elsewhere.

³²¹ See the liturgy of Akdamot for Shavuot; Midrash Bereishit Rabba 12:10

³²² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Volume 4, The Gate of The Vowels. “Do not think that what we are saying is that the letter *Hey-ה* has no motion at all, or that it is entirely ethereal, having no sensory aspect to it whatsoever, for that is not what is meant here. Rather, what is meant is that out of all the pronunciations of the letters, it is the lightest, since it is merely the ebb and flow of the breath of the lungs, which, as long as one is alive, is constant. This being the case, the expression of the letter *Hey-ה* is the most ethereal matter that a physical human being can express, grasp or move.”

throat, that is, *Aleph-א*, *Chet-ח*, *Hey-ה* and *Ayin-ע*,³²³ the breath in them is to a far lesser extent than in the other letters. However, of them, the breath of the letter *Hey-ה* is even less and more ethereal than the other letters *Aleph-א*, *Chet-ח*, and *Ayin-ע*. In other words, the letter *Hey-ה* is the most ethereal and least physical of all the letters. It was specifically this letter that was added to Avraham-אברהם, so that he should be “the father of many nations.”

Now, although it is true that the entire existence of the world is brought about through the letter *Hey-ה*, as our sages, of blessed memory, taught³²⁴ about the verse,³²⁵ “These are the generations of the heavens and the earth when they were created-*Behibare’am*-בהבראם.” They stated, “Do not read it as ‘when they were created-*Behibare’am*-בהבראם,’ but rather, ‘they were created with the *Hey*-בה בראם,” meaning that *HaShem*-יהוה, blessed is He, created this world with the letter *Hey-ה*. Nevertheless, their coming into being is through the manifestation of the letter *Hey-ה* within the other letters, which have a greater relation to physicality. That is, the explanation of the matter of the ten utterances through which the world was created,³²⁶ is that the coming into being of the world is through the letter *Hey-ה*, as it is manifest within all the particular letters of the ten utterances of creation.³²⁷

³²³ See Sefer Yetzirah, 2:3

³²⁴ Talmud Bavli, Menachot 29b

³²⁵ Genesis 2:4

³²⁶ Mishnah Avot 5:1

³²⁷ That is, the letter *Hey-ה*, which is the breath, runs through all the letters, as it is impossible to speak without the breath.

In contrast, the letter *Hey*-ה that was given to Avraham-אברהם, is the letter *Hey*-ה itself, as it transcends manifestation within the other letters. In other words, the drawing forth that was given to Avraham-אברהם in order that he be “the father of many nations,” is a drawing forth of that which is Above, and has no relation to physicality whatsoever. Although the matter of the letter *Hey*-ה being “the lightest and most ethereal of the letters, in that it is not sensory,” can be understood more simply as indicating a lacking, in that it is a “light” letter that takes up no space, nevertheless, from this itself, it is understood that there also is an element of superiority here. That is, the fact that “it is not sensory” indicates that it transcends relation to physicality.

Based on this, we can understand the relationship between the letter *Hey*-ה that was added to Avraham-אברהם and why, through this, he became “the father of many nations.” That is, not only is it because it is the lightest, and therefore, the lowest of all the letters (according to the simple meaning), which relates to the matter of Avraham being “the father of many nations,” in that he descended in order to be engaged in the clarification of many nations, but on the contrary, in order for him to be able to descend and affect clarification in the many nations, it was necessary for him to be granted additional strength through the addition of the “lightest and most ethereal of the letters that is not sensory,”

which transcends being grasped and manifest within the physical.³²⁸

4.

The explanation of the matter is as follows: As we see below in the “small world,”³²⁹ that is, in man, who is the microcosm, there is the aspect of the inner man and the aspect of the outer man, each of which also possesses an inner and outer level.

The “inner man” refers to the soul prior to its manifestation within the body. However, in this there are two levels. There is the level of the vitality of the soul, which is called, “the general life force” (*Chayoot Klalli*), that does not become divided according to the limbs and organs of the body, but stands prepared for the subsequent divisions of particular vitality that issue from it in a way of division.³³⁰ Afterwards, the vitality then divides according to the particular divisions of the limbs and organs of the body.

There similarly are two levels in the outer aspect of man. That is, in the body, there are general organs,

³²⁸ That is, the letter *Hey-י* is spelled with the *Hey-Yod-יוד-י*-26 which shares the same numerical value as the name of the Singular Preexistent Intrinsic and Essential Being, *HaShem-יהוה*-26, blessed is He, Who brings creation forth into existence from nothing at every moment, and yet utterly transcends creation. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*.)

³²⁹ Midrash Tanchuma, Pekudei 3; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Sections 1-4.

³³⁰ See Tanya, Ch. 51 (71a); Sefer HaMaamarim 5663 p. 5 and on; 5708 p. 13 and on; Discourse entitled “*Bereishit Bara* – In the beginning God created the heavens and the earth” of this year, 5712, Discourse 3.

particularly the brain, which, because it is a general organ, is the seat of the general dwelling and manifestation of the soul.³³¹ Then there are the particular limbs and organs, which are particular vessels (*Keilim*).

However, there is an influence of the soul that is even more external, which is the aspect of excess (*Motrot*). For, in the two above mentioned external levels of man, (whether in the general organs or the particular organs), these components of the body are sublimated to and sense the vitality of the soul. This is why, when the body is touched, it is felt in the brain in the head. This certainly is so if one of the limbs of the body is cut, in which case, he feels tremendous pain. However, there also is an aspect called, “excess” (*Motrot*), that is lower than the limbs and organs. This refers to the hair that grows from the skin, wherein the vitality is not felt. For, although there also is vitality in the hairs, and they sprout and grow from this vitality, nevertheless, they are not sublimated to the vitality, nor is the vitality sensed in them. This is why a person feels no pain when his hair is cut. In other words, even though the vitality of the hair is from the soul, nevertheless, it is inconsequential to a person if it is cut off and separated from him. This is also why sweat, which is the excess dross of the body, comes out particularly from the hairy parts of the body. Moreover, it is possible that lice, which act in opposition to one’s health and cause him suffering and weakness, specifically congregate in the hairy parts of the body. That is, because the hairs are on such an external level, that it is

³³¹ See Tanya, Ch. 51 *ibid*.

inconsequential to a person when they are cut off and separated from his soul, therefore, in the places of the body that the hair grows, it is possible for there to be aspects that oppose the soul.

Now, just as this is so in the “small world,” that is, in man, who is the microcosm, this is likewise so in the world at large, which is the macrocosm, and even more generally, in the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*), which has all these levels.

In explanation, there is a level of the illuminating lights (*Orot*) that transcend division. In the language of the received knowledge of Kabbalah, this is called the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*). However, they have no particular divisions within them and are only called, “Ten *Sefirot*,” in the sense that the ten *Sefirot* chain down from them. Below this, there is the level of the illuminating lights as they come forth into revelation and divisions of particulars. This is because the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*) are like the flame as it is bound up in the coal,³³² whereas the Ten Revealed *Sefirot* (*Eser Sefirot HaGluyot*) are like the flame as it emanates from the coal. However, both these levels are in the lights.

The same is true of the vessels (*Keilim*). They too possess two levels. The first is as they are in general, which is similar to the matter of the Ten *Sefirot* that are bound up

³³² Sefer Yetzirah 1:7; Also see the explanation in the discourse entitled “*Bati LeGani* – I have come to My garden,” 5712 translated in *The Teachings of The Rebbe* – 5712, Discourse 8, Ch. 3 and on.

(*Akudim*), wherein the Ten *Sefirot* are bound up (*Akudim*) in a single vessel.³³³ The same applies to how they are revealed in the world of Emanation-*Atzilut*, wherein the vessels (*Keilim*) have no independent being and are therefore called, “Ten *Sefirot* without being-*Bli Ma*”ח-ה”ג בלי.”³³⁴ (For, although there already is a division into particulars, nevertheless, they are not yet an actualization of the particulars.)

The second level is as they come forth into particular divisions, which is reflective of how they are drawn forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, (and from a certain angle, this also applies in the world of Emanation-*Atzilut*).

All the above is in regard to the vessels (*Keilim*) of the side of holiness, in which, although they are in a state of adhesion that is not recognizable,³³⁵ they nevertheless are in a state of adhesion to their source, since “He and His organs are one.”³³⁶ However, below this, there is the external husk of *Kelipat Nogah*-the Shining Husk, which comes about after the separation. That is, it is the aspect of something that is separate, like hair, to the extent that it can be the root that gives room for the existence of actual opposition and adversity, which are the three impure husks (*Shalosh Kelipot HaTmei’ot*) (similar to lice, as mentioned above).

³³³ See Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 1; Torat Chayim, Noach 65d and on, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

³³⁴ See Sefer Yetzirah *ibid.* 1:2 and on.

³³⁵ See Sefer HaMaamarim 5662 p. 229 and on, and elsewhere.

³³⁶ Introduction to Tikkunei Zohar 3b; Tanya Iggeret HaKodesh, Epistle 20.

Now, just as this so with the vitality of the soul, and more generally, with the entire chaining down of the worlds (*Hishtalshelut*), this is likewise so in man's service of *HaShem*-יהו"ה, blessed is He, in that it likewise includes all the general levels discussed above.

The first level is the service of *HaShem*-יהו"ה, blessed is He, that entirely transcends division into particulars. This refers to the service of *HaShem*-יהו"ה, blessed is He, that stems from the central and essential point of one's Jewishness. That is, when a Jew fulfills the commandments-*mitzvot* out of the essential point of his Jewishness, it is in such a way that he does not do them out of any positive benefits (*Segulot*) or drawing forth of influence that he may gain from the particular commandments. Rather, he does them because they are the commandments of the Creator, *HaShem*-יהו"ה, blessed is He, and, in this, all the commandments are equal. This is like the teaching,³³⁷ "Even if we were commanded to chop wood, we would do so."

In the second level, however, there already is a relationship to particulars. However, it is in a manner of comprehension through negation (*Hasagat HaShlilah*). This is similar to the second level of the illuminating lights (*Orot*), mentioned above. That is, it is not yet a matter of vessels, since it only is comprehension of Godliness through negation, in that it negates all matters of comprehension, meaning that it does not manifest directly in vessels of comprehension. (That is, not only does it not manifest in the vessels of this world,

³³⁷ Likkutei Torah Shlach 40a and elsewhere.

but it does not manifest in vessels of comprehension at all, even the vessels of holiness.)

The same applies in the vessels (*Keilim*) themselves, referring to the service of *HaShem*-יהו"ה, blessed is He, as performed through the vessels (*Keilim*), which are the vessels of comprehension. Here too there are two levels. The first is general comprehension (similar to the matter of lights that are bound up (*Akudim*) in a single vessel). The second is as the comprehension manifests in the fulfillment of the particular commandments, corresponding to the two-hundred and forty-eight limbs and organs and the three-hundred and sixty-five veins and sinews. In this case, the fulfillment of the commandments is to cause ascent and a drawing forth of influence through the particular commandments-*mitzvot*.

Lower than this is the matter of serving *HaShem*-יהו"ה, blessed is He, in permissible matters, which is a matter of separation (similar to the matter of hairs, as explained above). That is, although he serves *HaShem*-יהו"ה, blessed is He, in permissible matters, for the sake of the Name of *HaShem*-יהו"ה, blessed is He, as stated,³³⁸ "Let all your deeds be for the Name of Heaven," nonetheless, when he is engrossed in permissible matters, it can be that during his involvement in them, he can lose all sense of doing them for the Name of Heaven, to the point that he is not pained over it at all and does not care that he thereby is separated from *HaShem*-יהו"ה, blessed is He. However, this is the root that gives room for the existence of that which stands entirely in opposition to

³³⁸ Mishnah Avot 2:12; Mishneh Torah, Hilchot De'ot Ch. 3

Godliness. For, as known,³³⁹ it is because of lust for permissible matters that one comes to lust for forbidden matters, first unintentionally, and then intentionally.

Now, we observe that the rectification of intentional sins, which are the ultimate fall from holiness, is through the loftiest level of the soul, which is the aspect of the soul that entirely transcends division. This is because the rectification of sins, comes about through serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*). Repentance (*Teshuvah*) is that a person is moved in the very essence of his soul, which causes movement in all the powers of his soul equally. The same is true in the general totality of the chaining down of the worlds (*Hishtalshelut*). That is, the clarification of the sparks of holiness in the three impure husks (*Shalosh Kelipot HaTmei'ot*), is accomplished specifically by drawing from a level that entirely transcends the division of the chaining down of the worlds (*Hishtalshelut*).

This then, is the matter of the addition of the letter *Hey*-ה in Avraham-אברהם, which brings about the matter of, “I have made you the father of many nations.” That is, in order to clarify the three impure husks (*Shalosh Kelipot HaTmei'ot*), the *Hey*-ה"י must be drawn from Above. That is, it is specifically through that which is the highest, that the sparks of holiness that have fallen the lowest can be clarified, because the higher something is, the lower it can descend.³⁴⁰

³³⁹ See the beginning of Kuntres U'Maayon (Maamar 1-2), and elsewhere.

³⁴⁰ See the citations in Sefer HaMaftaichot (Kehot 5741) to the works of the Alter Rebbe, section entitled “*Kol HaGavo'ah* – That which is higher.”; Also see

5.

This then, explains the Zohar's teaching on the verse,³⁴¹ "And Sarah's lifetime was one hundred-year, twenty-year, and seven-years; the years of Sarah's life." That is, "When Sarah came, she descended and ascended, and did not have any adhesion to him,³⁴² as it states,³⁴³ 'And Avram ascended from Egypt, he and his wife and all that was his.' Thus, because Avraham and Sarah had no adhesion to the side of evil, Sarah merited eternal life for herself, her husband and for her offspring who followed after her."³⁴⁴

This is because the ascent of Sarah from Egypt was through Avraham, as it states,³⁴⁵ "And Avraham ascended from Egypt, he and his wife." The reason this is specifically attributed to Sarah, is because, for Avraham, it was not such a great and wondrous matter, being that Avraham is the aspect of the influencer (*Mashpia*) and is the aspect of light (*Or*). The matter of light (*Or*) is that it always is in a state of adhesion (*Dveikut*) to its source, so much so, that if any separation comes between the light and its source, the

Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

³⁴¹ Genesis 23:1

³⁴² The snake

³⁴³ Genesis 13:1

³⁴⁴ See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131a; Discourse entitled "*VaYihiyu Chayei Sarah*" 5679 (Sefer HaMaamarim 5679 o. 94); Maamarei Admor HaZaken 5562 p. 79; Maamarei Admor HaEmtza'ee, Dvarim Vol. 2, p. 697.

³⁴⁵ Genesis 13:1

existence of the light is nullified. Therefore, for Avraham, it was never applicable for there to be a descent without a subsequent ascent, in the first place. It therefore was neither novel nor wondrous that he ascended from Egypt.

However, since Sarah is the aspect of the receptacle (*Kli*) and recipient (*Mekabel*) of influence, this was not the case. This is because the vessels (*Keilim*) are in a state of adhesion (*Dveikut*) that is neither felt nor recognized. Therefore, it was a wondrous novelty that she descended to Egypt and ascended from there without blemish, as it states, “she descended and ascended.” However, her ascent was specifically through the light of Avraham, as indicated by the words, “And Avraham ascended from Egypt, he and his wife.” (For as explained above, the power to clarify is from the influencer (*Mashpiah*), which is the aspect of the *Hey-י״ה* that was added to Avraham-*אברהם*, because the higher something is, the lower it can descend)

To further explain, in the sin of the tree of the knowledge of good and evil, (that is, the damage caused by Chava), the damage was in the fact that before the sin, the external husks (*Kelipot*) were entirely secondary to and in service of holiness (*Kedushah*).³⁴⁶ However, the sin caused them to stand in opposition to holiness (*Kedushah*). Noach wanted to rectify this through the matter of wine (*Yayin-יין*), the vessel of comprehension, through comprehending Godliness in a manner of negation, which is the inner aspect of understanding-*Binah* (and is called wine-*Yayin-יין*).

³⁴⁶ See *Shnei Luchot HaBrit* (Shalah) 19b and on.

However, because the descent caused by the sin of the tree of the knowledge of good and evil was so great, as mentioned before, it was impossible to rectify it through comprehension. On the contrary, this too became a matter of damage and destruction, as mentioned before. It was specifically Sarah who rectified this, since Sarah is the matter of serving *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), which is the matter of the very essence of the soul being moved.

This is also why the verse states, “And Sarah’s lifetime was one hundred-year, twenty-year, and seven-years; the years of Sarah’s life.” The words “one hundred-year” refer to the *Sefirah* of Crown-*Keter*. The words, “twenty-year” refer to the *Sefirot* of Wisdom-*Chochmah* and Understanding-*Binah*. The words “and seven-years” refer to the aspects of *Zeir Anpin* and Kingship-*Malchut*.³⁴⁷ All this is in the world of Emanation-*Atzilut*. Below this, the verse continues and states, “the years of Sarah’s life,” referring to the descent to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, it refers to the clarification of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which is the matter of “she descended,” referring to the descent of Sarah.

For, although the *Sefirot* of the world of Emanation-*Atzilut* themselves, are also drawn forth in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, as it

³⁴⁷ See the discourse by this same title from the year 5712, translated in The Teachings of The Rebbe - 5712, Discourse 4, and the citations and explanations there.

states,³⁴⁸ “The supernal father (*Abba Ila’ah*) manifests within the world of Emanation-*Atzilut*, the supernal mother (*Imma Ila’ah*) manifests within the Throne, the six *Sefirot* manifest within the world of Formation-*Yetzirah*, and the Cycle-*Ophan* manifests within the world of Action-*Asiyah*,”³⁴⁹ nevertheless, this refers to the *Sefirot* themselves, as they are drawn forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

However, the clarification (*Birur*) of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is specifically accomplished through the level of Sarah, referring to the soul being moved in its very essence. It is about this that the verse concludes, “the years of Sarah’s life,” without counting or differentiating between the particular years, because this refers to drawing forth the general source of vitality that transcends all division. On the other hand, the words, “one hundred-year (*Me’ah Shanah*-מאה שנה), twenty-year (*Esreem Shanah*-עשרים שנה) and seven-years (*Sheva Shanim*-שבע שנים),” indicate levels that are different from one another. Moreover, the words “seven-years (*Sheva Shanim*-שבע שנים),” are stated in the plural form, “years-*Shanim*-שנים,” since they are what is drawn forth in the divisions of worlds.

³⁴⁸ See Ramaz to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

³⁴⁹ Tikkunei Zohar, Tikkun 6. The supernal father (*Abba Ila’ah*) refers to the *Sefirah* of Wisdom-*Chochmah* of the world of Emanation-*Atzilut*. The supernal mother (*Imma Ila’ah*) refers to the *Sefirah* of Understanding-*Binah* of the world of Emanation-*Atzilut*. The Cycle-*Ophan* refers to the speech of the *Sefirah* of Kingship-*Malchut* of the world of Emanation-*Atzilut*. (Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3, The Gate explaining the that the motion of the intellect (*Sechel*) influences the sphere (*Galgal*).

In contrast, the matter of “The years of Sarah’s life,” refers to the general whole (*Klall*) and indicates that which transcends all division. This was specifically drawn forth through Sarah’s acceptance of the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, and the soul of Sarah being moved in its very essence.

Still and all, the verse begins by specifying the divisions, “one hundred-year (*Me'ah Shanah*-מאה שנה), twenty-year (*Esreem Shanah*-עשרים שנה) and seven-years (*Sheva Shanim*-שבע שנים).” The reason is because in order to reach this level of the soul being moved in its very essence, it must be preceded by serving *HaShem*-יהו"ה, blessed is He, in a manner of reason and intellect. This is indicated by the words, “one hundred-year (*Me'ah Shanah*-מאה שנה), twenty-year (*Esreem Shanah*-עשרים שנה), and seven-years (*Sheva Shanim*-שבע שנים).” It is only after this that one attains the perfection of serving *HaShem*-יהו"ה, blessed is He, in a way that his soul is moved in its very essence, through which he then affects clarification in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

6.

Now, it was previously explained that³⁵⁰ “The deeds of our forefathers are a sign for their children,” and that the ascent of Avraham and Sarah from Egypt with silver and gold

³⁵⁰ Midrash Tanchuma, Lech Lecha 9; Bereishit Rabba 40:6; Ramban to Genesis 12:6; Ohr HaTorah, beginning of Lech Lecha, and elsewhere.

etc., is what empowers their children during exile. That is, it even empowers them in a time of the greatest concealment and hiddenness, the time of exile and darkness, particularly in this final exile of doubled and quadrupled darkness. More particularly, this also applies to the time of the heels of the “footsteps of Moshiach,” in which there is even greater concealment and hiddenness, to the point that,³⁵¹ “those who ruin and destroy you will come forth from you,” which is even greater concealment and hiddenness.

This is because, in and of themselves, the external husks of *Kelipah* have no essential power to stand in opposition to Godliness and holiness (*Kedushah*), being that they receive all their vitality from the side of holiness and are dependent on it. That is, at the beginning of creation, the external husks were in the service of holiness. Moreover, in reality, this is so even after the sin, when they appear to be standing in opposition. In essence, they have no real strength to stand in opposition to holiness, since their very vitality is derived from holiness. However, when “those who ruin and destroy you come forth from you,” they receive power from the holy (*Kedushah*) to stand in opposition. This is why the opposition, concealment and hiddenness that they bring about, is so great.

This is as explained elsewhere regarding the matter of the 19th of Kislev, in which the opposition to the teachings of Chassidut was specifically from within the Jewish people,

³⁵¹ Isaiah 49:17

those “who possess a shadow of a shadow.”³⁵² For, when Chassidut, which is the medium for the coming of Moshiach, is revealed, it is impossible to oppose it. What did they do? They utilized the power of holiness itself to oppose Chassidut. Thus, the opposition was specifically from within the Jewish people.

The same is true nowadays, that “those who ruin and destroy you come forth from you.” That is, they take the place that is the holiest of all lands,³⁵³ and matters of holiness, and with this itself they stand in opposition, which is very great concealment and hiddenness.³⁵⁴

However, the strength derived from the deeds of our forefathers, is that one should not become discouraged in any way by this great darkness. For, just as Sarah descended and ascended, and although her descent was very great, to the extent that it states,³⁵⁵ “The woman was taken into the house of Pharaoh,” meaning that they took the innermost aspect of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, into the house of Pharaoh, wherein it was concealed, yet she nevertheless ascended from there. Moreover, not only did they ascend whole and complete, but

³⁵² Talmud Bavli, Yevamot 122a – It states there that, “the demonic forces of evil possess a shadow, but not a shadow of a shadow.” That is, the forces of Holiness (*Kedushah*) affect an impression both below and above, whereas the demonic forces and the forces of the *Kelipah* do not truly have an affect or cause an impression above, and thus only cast a shadow below. (See Shnei Luchot HaBrit, Torah She'b’Chtav, Mishpatim, Torah Ohr 104.)

³⁵³ The land of Eretz Yisroel

³⁵⁴ Also see Torat Menachem, Vol. 3, p. 90.

³⁵⁵ Genesis 12:15

they even clarified the sparks of holiness of Egypt itself, as it states that they left “with silver and gold.”³⁵⁶

The same is true of the time of exile. Not only will the Jewish people go out of exile whole and complete, but they will even clarify the sparks of holiness that are in exile. Just as it was with the exile in Egypt, which is the root of all subsequent exiles,³⁵⁷ about which it states,³⁵⁸ “and afterwards they will leave with great wealth,” referring to the clarification (*Birur*) of the sparks of holiness in Egypt, so will it be in this final exile. Not only will we leave whole and complete, but we even will clarify the sparks of holiness in exile. This is as stated,³⁵⁹ “Like the days when you left the land of Egypt, I will show you wonders,” with the true and complete redemption through our righteous Moshiach, may it be speedily in our days!

³⁵⁶ Genesis 13:2

³⁵⁷ See Likkutei Torah of the Arizal, Ki Teitzei; Sefer HaMaamarim 5709, p. 107, and elsewhere.

³⁵⁸ Genesis 15:14

³⁵⁹ Michah 7:15

Discourse 6

*“Padah b’Shalom Nafshi -
He redeemed my soul in peace...”*

Delivered on the 19th of Kislev, 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁶⁰ “He redeemed my soul in peace from battles against me, because there were many with me.” Our sages, of blessed memory, commented on this verse stating,³⁶¹ “The Holy One, blessed is He, said: Anyone who engages in Torah study and acts of lovingkindness and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from among the nations of the world.” We must therefore understand what the relationship is between these three things (Torah, acts of lovingkindness, and praying with the congregation) and the matter of redemption, since it is through them that the redemption is brought about.

Now, we learn this from the verse “He redeemed my soul in peace etc.” As Rashi explains, the words, “He redeemed my soul in peace,” refer to the fact that he is engaged in words of peace, meaning Torah, as it states about

³⁶⁰ Psalms 55:19

³⁶¹ Talmud Bavli, Brachot 8a

Torah,³⁶² “All her paths are peaceful-*Shalom*-שלום.” The same is true of acts of lovingkindness (*Gmeeloot Chassadim*), which are also a matter of peace-*Shalom*-שלום. That is, by the fact that he bestows kindness etc., it is recognizable that he is loving, which brings about peace and tranquility. The matter of praying with the congregation is derived from the continuation of the verse, “because there were many with me,” meaning, “many that prayed with me.” Thus, the verse itself indicates and demonstrates these three matters. Nevertheless, we still must understand why it is specifically through these three things that redemption comes about.

We must also understand why they stated that, “it is as if he redeemed Me and My children.” At first glance, the intention is in line with the teaching of our sages, of blessed memory, that,³⁶³ “When they were exiled to Babylon, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) went with them, and when they were exiled to Edom, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) went with them.” That is, when the Jewish people are in exile, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) is also in exile. Therefore, through the redemption of the Jewish people, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, is likewise redeemed.

³⁶² Proverbs 3:17

³⁶³ Sifri Be'Ha'alotcha 10:35; Masei 35:24; Mechilta Bo 12:41 and elsewhere; Also see Talmud Bavli, Megillah 29a.

However, according to this, it is not understood why they said, “it is as if he redeemed Me and My children,” (mentioning the redemption of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, before the redemption of the Jewish people). For, at first glance, since the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, is due to the exile of the Jewish people, then it should have first mentioned the redemption of the Jewish people, before mentioning the redemption of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*). That is, it seems that it should have stated, “it is as if he redeemed My children and Me.”

2.

We may understand all this through first explaining the general difference between exile (*Galut*) and redemption (*Ge'ulah*). We also must understand the difference between the time of exile (*Galut*) and the time when the Holy Temple was standing, which is similar to the state and standing of redemption (*Ge'ulah*).

The explanation is as follows: In general, we find that the time of exile (*Galut*) is called by two names. Its first name is “sleep-*Sheinah* (שינה),” as it states,³⁶⁴ “I am asleep-*Ani Yesheinah* (ישנה),” about which our sages, of blessed memory, explained sleep to mean,³⁶⁵ “in exile.” It similarly

³⁶⁴ Song of Songs 5:1

³⁶⁵ Zohar III 95a

states,³⁶⁶ “We were like dreamers,” in reference to the time of exile.³⁶⁷ The second term that exile is called by, is “gestation-*Ibur*-עבור.”³⁶⁸ Similarly, we find that throughout Torah, the Prophets and the Scriptures (Tanach), the prophets referred to the time of redemption as childbirth (*Leidah*-לידה).³⁶⁹ From this it is understood that the time of exile is called, “gestation-*Ibur*-עבור.” As our sages, of blessed memory, stated,³⁷⁰ “Even at a time when You are filled with anger (*Evrach*-עברה) at them, as a pregnant woman (*Ubara*-עוברת), may all their needs be before You.”³⁷¹

We thus find that there are two matters relating to the difference between the time of exile (*Galut*) and the time of the Holy Temple and redemption (*Ge'ulah*). The first matter, is that the time of exile (*Galut*) is called, “sleep-*Sheinah*-שינה,” whereas the time of the Holy Temple is called, “awake-*Yekitzah*-יקיצה.” The second, is that the time of exile (*Galut*) is called, “gestation-*Ibur*-עבור,” whereas the time of the Holy Temple is called, “childbirth-*Leidah*-לידה.”

³⁶⁶ Psalms 126:1

³⁶⁷ See Torah Ohr Vayeishev 28c and elsewhere.

³⁶⁸ Like a fetus in the womb.

³⁶⁹ See Ezekiel 16 and elsewhere.

³⁷⁰ Talmud Bavli, Brachot 29b

³⁷¹ See Maamarei Admor HaZaken 5568 Vol. 1, p. 80; Torat Chayim Shemot 43b and on (31c and on); Maamarei Admor HaEmtza'ee Dvarim Vol. 1, p. 32; Kuntreisim p. 223 and on; Ohr HaTorah Shir HaShirim Vol. 3, p. 1,003, and elsewhere.

3.

Now, the explanation of the matter that exile (*Galut*) is compared to sleep, is as follows:³⁷² Even when a person is sleeping, all his limbs and organs remain whole. Even the vitality of the soul is manifest within the body and all the powers of the soul are there, but in a state of concealment. This is because the powers that are active during sleep are just the lowest powers of the soul, whereas the loftier powers of the soul, are dormant and concealed.

By way of example, we observe this in the powers of vision and hearing. The power of hearing is lower than the power of vision and thus remains somewhat active, even during sleep. In contrast, the power of vision, which is a loftier power, is not active during sleep, so much so, that this is recognizable in the physical organs of sight, in that during sleep, one's eyes are closed.

This likewise is the difference between the time of exile (*Galut*) and the time of the Holy Temple. That is, during the time of the Holy Temple, there was sight of Godliness. This is as stated,³⁷³ “Three times during the year shall all your menfolk appear (*Yeira'eh*-יראה) before the Lord *HaShem*-יהוה,” about which our sages, of blessed memory, stated,³⁷⁴ “This can be read as ‘see-*Yireh*-יראה,’ meaning that just as one

³⁷² See Sefer HaMaamarim 5669 p. 99 and on; Discourse entitled “*Dodi Shalach Yado*” 5628 (Sefer HaMaamarim 5628 p. 79); Discourse entitled “*Ani Yesheinah*” 5631 (Sefer HaMaamarim 5631 Vol. 1, p. 128 and on); 5651 (Sefer HaMaamarim 5651, p. 94 and on); Sefer HaMaamarim 5684 p. 179.

³⁷³ Exodus 23:17

³⁷⁴ Talmud Bavli, Chagigah 2a

comes to be seen, so likewise, he come to see.” In other words, in the time of the Holy Temple, the matter of seeing and vision was also from the side of man, below.

In contrast, about the time of exile (*Galut*) the verse states,³⁷⁵ “We have not seen our signs (*Otot*),” indicating that there is no perception of Godliness. This is similar to our recitation of the words,³⁷⁶ “We are unable to see and prostrate.” Now, at first glance, this statement is not understood. For, even in the time of exile, it is still possible to prostrate. However, the explanation³⁷⁷ is that though it indeed is (literally) possible to prostrate (externally) even now, nonetheless, “we are unable to see and prostrate.” In other words, inner prostration comes about by first perceiving Godliness, and because of the destruction of the Holy Temple, there currently is no vision of Godliness.

The explanation is that, “hearing cannot be compared to seeing.”³⁷⁸ In other words,³⁷⁹ although when one hears about something, he can understand it very well in all its particulars, nevertheless, with the passage of time, it is possible for the matter to dissipate in him. This can be to the point that, if he is challenged with many questions, the matter can become completely concealed. This being so, even though, right now, the matter is quite clear and settled in the understanding of his mind, nevertheless, it remains limited. In

³⁷⁵ Psalms 74:9

³⁷⁶ Liturgy of the *Musaf* prayer of the holidays.

³⁷⁷ See Likkutei Torah, Zot HaBrachah 98b

³⁷⁸ See Mechilta Yitro 19:9

³⁷⁹ See Sefer HaMaamarim 5662 p. 242 and on; 5709 p. 45 and on, and elsewhere.

other words, through hearing, the matter does not take complete hold in him (he is not entirely taken by it). Rather, he reaches a certain limited place in his soul, and room is still left for questions and contradictions to take hold of him. Because of this, it is not applicable to come to a state of the expiry of the soul (*Klot HaNefesh*) through hearing, since that which he hears does not completely take hold of him.

However, such is not the case with sight. That is, when a person sees something, it takes hold of his entire being. This is because, through the power of sight, he sees the thing itself (unlike simply hearing about it, which is only the knowledge that it exists). Thus, seeing takes complete hold of him, with his whole soul. Because of this, we observe that when a person first hears about something, and then sees it later, when he finally sees it, he becomes aroused to a far greater degree than when he only heard about it. That is, even though, previously, he already knew and understood it in all its details, and even though the visual perception of it did not introduce anything new that he did not already know, he nevertheless is aroused to a far greater degree through the visual perception of it. This is because what is newly introduced through visual perception is the actual being of the thing itself, which is grasped by the being of his soul. Thus, it is through vision that expiry of the soul (*Klot HaNefesh*) can come about, to the extent that all the powers and senses of the soul are caused to expire. This is because vision is of the essence of the soul.

This is also why questions and contradictions are not applicable in relation to seeing. In other words, even if he is challenged with many questions regarding what he saw, the matter does not become weakened for him whatsoever. For, he simply answers, “I saw it myself.” This is because sight (is not merely a set, limited place in his soul, but is rather) with the whole of the soul, to the degree that there is no room for questions or contradictions to take hold whatsoever.

The same principle applies in our service of *HaShem*-יהוה, blessed is He. That is, when a person hears and understands something, even if he hears and understands it in the loftiest levels of hearing and understanding, it nevertheless remains limited. It therefore is possible that because of questions and contradictions, what he previously understood very well, so much so, that it became settled within him, can be overturned.

Such is not the case when it comes to sight. That is, revelation of Godliness from Above is in a way of sight, as the verse states,³⁸⁰ “You have been **shown** to know.” In this case, he becomes entirely attached and completely given over to that which he saw. That is, no point remains in his soul wherein any contradictions can take hold. Therefore, it is specifically sight that brings about the matter of prostration. That is, it indeed is true that a person can come to external prostration through only hearing. Nevertheless, inner prostration, as it was in the Holy Temple, was that³⁸¹ “They

³⁸⁰ Deuteronomy 4:35

³⁸¹ See Mishnah Bikkurim 3:6

would bow and depart and bow and depart.” In other words, even when they left the place about which it states, “This is the gate of the Heavens,”³⁸² and each man returned to his home, “every man under his vine and under his fig tree,”³⁸³ even returning to outside the land of Israel, (and although one who lives outside of the land of Israel, has no obligation to ascend to the Holy Temple on the three Holidays,³⁸⁴ nevertheless, they would ascend to the land of Israel even from outside of the land of Israel),³⁸⁵ nevertheless, after they left, they remained in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהוה, blessed is He, (the matter of prostration) which was affected in them in the Holy Temple. This inner prostration was because of the essential sublimation and nullification (*Bittul Atzmi*) to *HaShem*-יהוה, blessed is He, that was affected specifically through seeing. Thus, it is in this regard that we say that from the time that the Holy Temple was destroyed, we are unable to see and prostrate. This is because the time of exile (*Galut*) is called, “sleep-*Sheinah*-שינה,” in which there is no matter of Godly vision.

Now, the matter of “gestation-*Ibur*-עבור” is even lower than “sleep-*Sheinah*-שינה.”³⁸⁶ For, even when one is sleeping and his eyes are closed, it nevertheless is applicable that there is some element of sight, at the very least in a very diminished way. This refers to the matter of dreams (as in the

³⁸² Genesis 28:17, see Rashi.

³⁸³ See Kings I 5:5; Micah 4:4

³⁸⁴ Passover, Shavuot and Sukkot

³⁸⁵ See Likkutei Sichot Vol. 20, p. 54; and see the citations there in footnote 10, and the glosses.

³⁸⁶ See Sefer HaMaamarim 5669 ibid. p. 104.

aforementioned verse, “We were like dreamers,”) which in the Holy Language of Torah (*Lashon HaKodesh*)³⁸⁷ (which was given from Above and thus is much more precise than any other language), is called by the term, “vision-*Re'iyah*-ראיה.” This is as our sages, of blessed memory stated,³⁸⁸ “If in a dream one sees-*HaRo'eh*-הרואה etc.” In other words, even when sleeping, an element of sight remains, in a very diminished way, to the point that two opposite and contradictory matters can be seen in a dream. That is, the vision of sleep does not accord to the proper place and order of things. However, some element of vision does remain.

In contrast, the matter of “gestation-*Ibur*-עבור” is even lower than this, in that there is no element of sight at all. For, during gestation (*Ibur*-עבור), the “head of (the fetus) rests between its knees,”³⁸⁹ meaning that “the three (upper *Sefirot*) are included in the three (lower *Sefirot*).”³⁹⁰ In other words, the hidden powers of the soul are in a state of complete concealment.

The same is likewise true in the service of *HaShem*-יהוה, blessed is He. That is, in this case, not only is it a descent, in which the vision is diminished and things are not in their proper place and order, but beyond this, the descent is so

³⁸⁷ Biblical Hebrew

³⁸⁸ Talmud Bavli, Brachot 55b and on.

³⁸⁹ Talmud Bavli, Nidah 30b

³⁹⁰ Zohar II 50a; Etz Chayim Shaar HaKlallim Ch. 3; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 1; Also see Torat Chayim and Ohr HaTorah ibid. For a lengthy explanation and clarification of this subject of gestation-*Ibur*, and the loftier states of more elevated intellect, see Shaar HaYichud of The Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the introduction and notes there.

great that the power of vision is completely dormant and inactive. This is the meaning of, “its head is between its knees.”

Thus, this is why the exile (*Galut*) is compared both to “sleep-*Sheinah*-שינה” and “gestation-*Ibur*-עבור.” That is, it refers to two states of being, during exile: “Sleep-*Sheinah*-שינה” refers to a time of diminished vision, and “Gestation-*Ibur*-עבור” refers to an even lower state, in which there is no vision at all.

4.

Now, during the time of the redemption (*Ge'ulah*), as well as during the time of the Holy Temple, there indeed is the power of sight (*Re'iyah*-ראיה) and its effect is in full strength. For, during the time of the Holy Temple, there was clear and open visual perception of Godliness. As mentioned before, the revelations that occurred in the Holy Temple penetrated the very being of the Jewish people, so much so, that they would “prostrate and go etc.”

The explanation is as follows:³⁹¹ As known, the space of the Holy Temple was not merely a vessel (*Kli*) for the revelations of Godliness to be revealed in it. Rather, the Jewish people became essentially bonded with what they beheld, to the point that they became one with it.

³⁹¹ See the discourse entitled “*Padah b'Shalom*” 5680, 5687 (Sefer HaMaamarim 5680 p. 184 and on; 5687 p. 83 and on); Also see the discourse entitled “*Katonti*” and “*Padah b'Shalom*” 5730 (Sefer HaMaamarim 5730 p. 73 and on, p. 82 and on).

To further explain, there are two opinions regarding the matter of prophecy and the Holy Temple. (For, as known, prophecy is connected to the time that the Holy Temple is standing. That is, since the destruction of the Holy Temple, prophecy is no longer openly revealed.)³⁹² According to the first opinion, the physical space of the Holy Temple did not become essentially fused and one with the revelations, but rather, it only was a place that was fitting and prepared to receive such revelations. According to this opinion, the same holds true regarding prophecy. That is, the prophet is fitting and prepared to receive prophecy. Nonetheless, the prophecy does not become essentially one with him.

The second opinion, is that the knowledge itself becomes revealed, meaning that not only is the prophet fit and prepared to receive prophecy, but that he, in fact, becomes essentially fused and one with it. Proof of this is what our sages, of blessed memory, stated,³⁹³ “No two prophets’ prophecy in a single style.” That is, although the prophecy itself is necessarily one substance, nevertheless, they would prophecy in different styles. This is because the prophet himself becomes one essence with the prophecy, and since there are differences between the prophets themselves, their styles therefore differ from each other. Therefore, “no two prophets’ prophecy in a single style.”

³⁹² See Likkutei Sichot, Vol. 14, p. 73; Vol. 20 p. 97. (That is, it is still accessible, but not openly revealed to the same extent.)

³⁹³ Talmud Bavli, Sanhedrin 89a

The same applies to the revelations in the Holy Temple. That is, the space-*Makom*-מקום of the Holy Temple itself was one with the revelations. For, since *HaShem*-יהו"ה, blessed is He, is utterly unlimited, in every way, and can literally do anything, therefore, not only did He reveal Himself in the space-*Makom*-מקום of the Holy Temple, but beyond that, He became essentially one and bonded with the space-*Makom*-מקום of the Holy Temple. Proof of this is the fact that,³⁹⁴ “the space of the holy ark was not according to measure.”³⁹⁵ In other words, the space of the holy ark was not merely a space that was fitting and prepared to house the holy ark. Rather, the holy ark affected the space-*Makom*-מקום in an inner manner, so that it was “not according to measure.”

The explanation is that there are two views on the term “space-*Makom*-מקום” found in *Ikkarim*³⁹⁶ (and in several places in books of Kabbalah). The first view is that the term “space-*Makom*-מקום” applies to that which surrounds physicality.³⁹⁷ The second view is that the term “space-

³⁹⁴ See Talmud Bavli, Yoma 21a; Also see *Imrei Binah* of the Mittler Rebbe Petach HaShaar, translated as *The Gateway to Understanding*, Ch. 6, and elsewhere. Also see the previous discourse “*V’Hoo Omeid* – And he stood over them beneath the tree and they ate,” Discourse 4 of this year, 5712.

³⁹⁵ That is, the ark had specific dimensions of 2 ½ cubits in length, 1 ½ cubits in breadth, and 1 ½ cubits in height, and resided in a specific physical location, in the holy of holies in the Holy Temple. Likewise, the holy of holies itself possessed a specific measure of 20 cubits by 20 cubits. Nevertheless, when measured from one side of the ark to the wall on the corresponding side, there was a measure of 10 cubits in all directions. In other words, at the same time that the ark had dimension and measure and took up space, it miraculously took up no space at all. (See Rashi to Yoma 21a *ibid.*)

³⁹⁶ *Ikkarim*, Vol. 2, Ch. 17

³⁹⁷ That is, “the term “space-*Makom*-מקום” is a term applied to that which surrounds physical bodies and limits them. An incorporeal thing cannot be said to

Makom-מקום” refers to the space that is occupied by and bears the physical object. In other words, the empty space that the physical object is occupying, is called by the term “space-*Makom*-מקום.”

The same is true above in Godliness. That is, the first view is that the Great Circle (*Iggul HaGadol*) that surrounds the entire chaining down of the worlds (*Hishtalshelut*), is called, “space-*Makom*-מקום.”³⁹⁸ The second view is that the empty space (*Makom HaChallal*) within which the entire chaining down of the worlds (*Hishtalshelut*) exists, is called, “space-*Makom*-מקום.” Now, it seems to be clear from the words of the Arizal, that his view is in line with the second view.³⁹⁹ That is, the space that was emptied-*Chalal*-חלל (by the first *Tzimtzum*-restraint) is called by the term “space-*Makom*-מקום,” and generally refers to the Light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*).⁴⁰⁰

be in “space-*Makom*-מקום,” because the name “space-*Makom*-מקום” applies only to that which is filled by another body having dimensions, which enters the “space-*Makom*-מקום” and is surrounded by it. Hence, it cannot be said that *HaShem*-יהו"ה, blessed is He, or the separate intellects (the angelic beings), are in “space-*Makom*-מקום,” since they are not bodies consisting of dimensions that can be surrounded by “space-*Makom*-מקום”. See *Ikkarim* *ibid*.

³⁹⁸ See *Emek HaMelech* (Shaar Sha'ashu'ey HaMelech) Ch. 1; Shaar 8 (Shaar Adam Kadma'ah Stam), Ch. 9; Shaar 13 (Shaar Abba v'Imma), Ch. 46 (79b); Shaar 14 (Shaar Kiryat Arba), Ch. 152.

³⁹⁹ See *Likkutei Torah*, *Tisah* “*Hineh Makom Iti*-הנה מקום אתי,” and *Etz Chayim*, Shaar 1. That is, the space itself that bears the worlds is called by the term the “empty space-*Makom Panuy*” and “void-*Chalal*-חלל.”

⁴⁰⁰ That is, although according to the first view, the term “space-*Makom*-מקום” refers to the Great Circle (*Iggul HaGadol*), which is the aspect of how *HaShem*-יהו"ה, blessed is He, transcends and surrounds (*Makif*) all worlds (*Sovev Kol Almin*), according to the second view, the term “space-*Makom*-מקום” is part of creation itself, and refers to the space of the worlds themselves.

Now, the analogy for how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) is the life of the soul in the body, as our sages, of blessed memory, stated,⁴⁰¹ “Just as the soul fills the body, so likewise, the Holy One, blessed is He, fills the world.” Nonetheless, here the analogy (*Mashal*) is not similar to its analogue (*Nimshal*). This is because the soul only enlivens the body, but does not bring it into existence. Such is not the case, however, with the Holy One, blessed is He, who both brings the world into being and enlivens it. This is as stated,⁴⁰² “You enliven them all,” about which it states,⁴⁰³ “Do not read ‘enlivens-*Mechayeh*-מחיה,’ but rather, ‘bring into being-*Mehaveh*-מהוה.” In other words, even after it is brought into being, *HaShem*-יהו"ה continually brings the world into existence and enlivens everything therein, which is the matter of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), and is called by the term “space-*Makom*-מקום.”⁴⁰⁴

⁴⁰¹ Talmud Bavli, Brachot 10a; Midrash Tehillim 103a; Vayikra Rabba 4:8.

⁴⁰² Nehemiah 9:6

⁴⁰³ See Pardes Rimonim Shaar 6 (Shaar Seder Amidatan), Ch. 8; Reishit Chochmah, Shaar HaKedushah, Ch.7; Shnei Luchot HaBrit, Shaar HaOtiyot, Maamar 3-4; Tanya, Shaar HaYichud V’HaEmunah Ch. 2; Also see the Rebbe’s note to Sefer HaMaamarim 5704, p. 20.

⁴⁰⁴ One of the titles of *HaShem*-יהו"ה, blessed is He, is The Place-*HaMakom*-המקום, blessed is He. That is to say that the very existence of space-*Makom*-מקום itself, is essentially an expression of the Name *HaShem*-יהו"ה. To further explain, space-*Makom*-מקום-186 is equal to the name *HaShem*-יהו"ה squared. The values of the letters are *Yod*-י = 10, *Hey*-ה = 5, *Vav*-ו = 6, *Hey*-ה = 5. The letters squared are, 10x10=100, 5x5=25, 6x6=36, 5x5=25. Add them together 100+25+36+25=186. Space-מקום equals 186 as follows, מ = 40, ק = 100, ו = 6, ם = 40. Add them together 40+100+6+40=186. Thus, space is essentially an expression of the name *HaShem*-יהו"ה, blessed is He, who brings it forth from nothing, since He is the place of all place and the space of all space, as it states (Midrash Bereishit Rabba 68:9), “He is the place-*Makom*-מקום of the world, but the world is not His place.” (See

With this in mind, we understand that the space of the Holy Temple too, became essentially unified with the Godly revelations, so that “the space of the holy ark was not according to measure,” as mentioned above. For, since the “space-*Makom*-מקום” refers to the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), and therefore relates to the world, since through it, the world is brought into existence, it therefore even affected a revelation upon the space-*Makom*-מקום itself, so that it was not limited to the properties of space-*Makom*-מקום.

Now, just as this was so with the space of the Holy Temple, so likewise, this was so in the revelation that the Jewish people had in the Holy Temple, which was in a manner of sight. That is, there was no “place” in the soul where the revelation did not penetrate and dwell, so much so, that the revelation became essentially one with him. This was to such a degree that even when they left the space of the Holy Temple and came home (where their lives were of an entirely different form), there nevertheless was a drawing forth of influence and they were affected by the sublimation and nullification to *HaShem*-יהו"ה, blessed is He, that they experienced in the Holy Temple. This is because they became essentially unified with the Godly revelation, to the point that it became one with them.

Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), section entitled “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”)

5.

Now, the Godly revelation and drawing forth of influence that occurred in the Holy Temple, was brought about through serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (which must be offered specifically in the Holy Temple). For, the offering of a physical animal in sacrifice upon the altar, brought about, "a pleasing aroma to *HaShem*-יהו"ה,"⁴⁰⁵ and "satisfaction of spirit before *HaShem*-יהו"ה, blessed is He."⁴⁰⁶

The explanation is that the root of the physical animal is in the world of *Chaos-Tohu*.⁴⁰⁷ The difference between the world of *Chaos-Tohu* and the world of *Rectification-Tikkun* is well known.⁴⁰⁸ Namely, that in the world of *Rectification-Tikkun*, the lights (*Orot*) are commensurate to the capacity of the vessels (*Keilim*) to receive them. In contrast, in the world of *Chaos-Tohu*, the lights (*Orot*) are abundant and not commensurate to the capacity of the vessels (*Keilim*). Rather, they are limitless lights (*Orot Bli Gvul*). However, because of this, there was a shattering of the vessels, causing the lights to descend much further down, as in the principle that the higher something is, the lower it descends.⁴⁰⁹

⁴⁰⁵ Leviticus 1:9 and elsewhere.

⁴⁰⁶ Sifri to Numbers 28:8

⁴⁰⁷ See Likkutei Torah, Matot 83b and elsewhere.

⁴⁰⁸ See Shaar HaYichud translated as The Gate of Unity, Ch. 20.

⁴⁰⁹ See Likkutei Torah, Shlach 47b, Re'eh 19c; Also see the citations in Sefer HaMaftichot (Kehot 5741) to the works of the Alter Rebbe, section entitled "*Kol HaGavo'ah* – That which is higher."; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

However, by bringing the sacrificial offering to the place of the Holy Temple, that is, a place that is spiritually holy and refined, and by *HaShem's*-יהו"ה Supernal fire consuming the offering, it ascended to its root in the limitless lights of the world of *Chaos-Tohu*. This brought about satisfaction of spirit Above, the effect of which, was that influence was also drawn forth below in a limitless way (*Bli Gvul*). Thus, the revelation of this, caused that even below, “the space of the holy ark was not according to measure.”

Now, even now, after the destruction of the Holy Temple, the same matter is true. That is, nowadays this is accomplished through serving *HaShem*-יהו"ה, blessed is He, in prayer, as our sages, of blessed memory, stated,⁴¹⁰ “The order of the prayers was instituted corresponding to the daily offerings (*Temidin*).” This refers to the elevation and ascent of the animalistic soul. That is, through contemplative meditation (*Hitbonenut*), that both precedes prayer and takes place during prayer, a person affects his animalistic soul to be refined and moved, until it ascends above to its root in the world of *Chaos-Tohu*.

However, because *HaShem's*-יהו"ה ultimate Supernal intent in the sacrificial offerings is for there to subsequently be a drawing forth of influence below, (that is, the sacrificial offerings themselves are an aspect of ascent, however their ultimate purpose is to affect a drawing forth of influence below), it therefore is also necessary for there to be the matter of acts of lovingkindness (*Gmilot Chassadim*). In other

⁴¹⁰ Talmud Bavli, Brachot 26b

words, after one's prayers, in a manner of ascension and inclusion above, one must then draw this forth throughout the rest of the day by serving *HaShem*-יהו"ה, blessed is He, through giving *Tzedakah*-charity (and doing acts of lovingkindness). For, the *mitzvah* of *Tzedakah* is a general *mitzvah* that includes all the other *mitzvot*-commandments in it.⁴¹¹ Through this, sublimation and nullification to *HaShem*-יהו"ה, blessed is He, is drawn down below, in all the particulars of one's life, so that he comes to the matter of, "Know Him in all of your ways."⁴¹²

However, in and of themselves, these two modes of service are still inadequate, since they are only,⁴¹³ "sustained by a single pillar," in that a bond between these two modes of service is lacking. That is, during prayer, "one's eyes are looking upward,"⁴¹⁴ and it therefore is impossible to know whether he will be capable of maintaining his sublimation and nullification to *HaShem*-יהו"ה, blessed is He, after concluding his prayers, when he is engaged in mundane matters throughout the day, to at least, maintain an impression of his service during prayer. Likewise, when he is engaged in serving *HaShem*-יהו"ה, blessed is He, through acts of lovingkindness, (which is a matter of looking downward) it is impossible to know whether he will maintain the thirst for Godliness that he had during prayer. It therefore is necessary

⁴¹¹ See Tanya, Ch. 37.

⁴¹² Proverbs 3:6

⁴¹³ See Zohar III 127b (beginning of Idra Rabba), and see the Nitzotzei Ohr there.

⁴¹⁴ Talmud Bavli, Yevamot 105b; Likkutei Torah, Re'eh 24a; Sefer HaMitzvot of the Tzemach Tzedek 24a; Kuntres HaTefilah Ch. 13, and elsewhere.

to have an intermediary that binds them together, this being the study of Torah. Thus, only when one possesses all three modes of service can he be confident that, “he will not fall from there.”⁴¹⁵

The explanation is as follows: About Torah, the verse states,⁴¹⁶ “And *HaShem*-יהו"ה descended upon Mount Sinai.” That is, Torah is a gift from Above. However, *HaShem*'s-יהו"ה ultimate intent in giving the Torah, is for there to be an ascent from below to Above, as our sages, of blessed memory, concluded,⁴¹⁷ “Study is greater [than action], in that study leads to action.” That is, the study of Torah must specifically be with the intent of actualizing it in deed. Nonetheless, this itself indicates that Torah possesses both motions as one. It therefore is specifically through the study of Torah that a bond is made between the Godly soul and the animalistic soul, in a manner of “running and returning” (*Ratzo v'Shov*), through which one can go on the way with surety.

However, because Torah manifests within physical matters, including false arguments, and because the general matter of Torah study is specifically to comprehend and understand it, in that a person must comprehend what he learns, it therefore is possible for one's ego and sense of self-importance to become bloated and to study Torah for the sake of being called “Rav” or “Rabbi,” or to study for the sole purpose of vexing others by posing difficult arguments, God

⁴¹⁵ See Deuteronomy 22:8

⁴¹⁶ Exodus 19:20

⁴¹⁷ Talmud Bavli, Kiddushin 40b

forbid. About this, our sages, of blessed memory, stated,⁴¹⁸ “If he is not meritorious, it becomes the opposite of an elixir of life for him.” In other words, this happens because he has not refined himself (that is, the term “meritorious-*Zachah*-זכה” is of the same root as “refined-*Zikuch*-זיכוכ”), as written,⁴¹⁹ “For the ways of *HaShem*-יהוה are straight; the righteous will walk in them and sinners will stumble over them.” The “ways of *HaShem*-יהוה” refers to Torah, which comes from the Name *HaShem*-יהוה, blessed is He, and transcends His title God-*Elohi*”אלהים-m-⁴²⁰ in that He and His wisdom are one. Nonetheless, it is in this itself that “the righteous will walk in them and sinners will stumble over them.” For, if one has not refined his soul, the Torah “becomes the opposite of an elixir of life for him.” Because of this, it also is necessary to study the inner teachings of Torah. This is similar to the prayer of Abba Binyamin,⁴²¹ “Let my prayer be in close proximity to my bed.”⁴²²

⁴¹⁸ Talmud Bavli, Yoma 72b

⁴¹⁹ Hosea 14:10

⁴²⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1.

⁴²¹ Talmud Bavli, Brachot 5b; See Likkutei Torah, Tzav 96b.

⁴²² This is all that was found in the written notes of this discourse. That is, the continuation and conclusion are missing. However, from what is recalled, the conclusion of this discourse explained the answer to the second question. That is, why does it state, “It is as if he has redeemed Me and My children,” rather than stating “My children” first. It was explained that the reason is because when it states, “It is as if he has redeemed Me,” it is referring to the Godly spark, which is the inner aspect of the Indwelling Presence of *HaShem*-יהוה, blessed is He. This spark is the spark of Moshiach found in each and every Jew. Thus, it is through the revelation and redemption of this spark that the physical redemption will subsequently also be actualized. It is for this reason that the order is first, “It is as if he has redeemed Me,” and afterwards, “and My children.” May this occur speedily in our days.

Discourse 7

“*Mitzvatah MeShetishkah HaChamah - The commandment is from sunset...*”

Delivered on Shabbat Parshat Vayeishev,
1st day of Chanukah, Shabbat Mevarchim Tevet, 5713
By the grace of *HaShem*, blessed is He,

1.

It states in the Talmud,⁴²³ “The *mitzvah* (to kindle the Chanukah lights) is from sunset until the foot-traffic of the wood-carriers (*Tarmuda’ei*) ceases from the marketplace.” Now, we need to understand.⁴²⁴ Why is the *mitzvah* of kindling the Chanukah lights specifically after sunset? The *mitzvah* of kindling the Chanukah lights is rabbinical in origin and “all rabbinical ordinances were instituted to be similar to Torah law.”⁴²⁵ Why then does the time of kindling the Chanukah lights differ from the kindling of the lights of the *Menorah* (Candelabrum) in the Holy Temple (which is from Torah)? That is, the time of lighting the *Menorah* in the Holy Temple was when it still was daylight, during the period that

⁴²³ Talmud Bavli, Shabbat 21b

⁴²⁴ See the discourse by this title of the year 5630 (Sefer HaMaamarim 5630 p. 53 and on); 5678 (Sefer HaMaamarim 5678 p. 112 and on); Discourse entitled “*B’Chaf Hey b’Kislev*” 5660 (Sefer HaMaamarim 5660 p. 63 and on).

⁴²⁵ Talmud Bavli, Pesachim 30b

precedes sunset.⁴²⁶ Why then is the time for kindling the Chanukah lights specifically after sunset? This is a particularly poignant question, since, as known, the *mitzvah* of kindling the Chanukah lights entirely relates to the lights of the *Menorah* in the Holy Temple. It therefore is perplexing that the kindling of the Chanukah lights differs from the kindling of the *Menorah* lights.

Moreover, even the kindling of the Shabbat lights, which also are rabbinical, must be done while it still is day. In other words, only in kindling the Chanukah lights are we commanded to do so after sunset. That is, the Chanukah lights differ both from the lights of the *Menorah*, which is from Torah, and the Shabbat lights, which is Rabbinical, for in both, the time for kindling is specifically when it still is day, whereas, the *mitzvah* of kindling the Chanukah lights is specifically after the sun has set.

Now, the book *Tur Bareket* states⁴²⁷ that the Chanukah lights correspond to the pillar of fire that accompanied the Jewish people at night, when they journeyed in the desert (as stated,⁴²⁸ “He did not remove the pillar of cloud by day and the pillar of fire by night from before the people”) and therefore, the *mitzvah* of kindling the Chanukah lights is specifically after sunset. However, this still is not

⁴²⁶ In the aforementioned discourse from 5630 it states, “At the period of time known as *Plag HaMinchah*, which is much earlier than the setting of the sun.” The discourse in 5678 specifies further, “An hour and a quarter before sunset.”

⁴²⁷ *Tur Bareket*, *Hilchot Chanukah*, 670.

⁴²⁸ Exodus 13:22

understood,⁴²⁹ since the pillar of fire too, came before sunset. This is as stated in Talmud,⁴³⁰ “Rav Yosef’s wife would kindle the candles late (that is, very close to the onset of Shabbat, when it was beginning to become dark). Rabbi Yosef said to her, ‘From the verse ‘He did not remove the pillar of cloud by day and the pillar of fire by night from before the people,’ it was taught that the pillar of cloud overlapped the pillar of fire and the pillar of fire overlapped the pillar of cloud.” (In other words, the pillar of fire came before the departure of the pillar of cloud, that is before sunset.) Moreover, obviously Rabbi Yosef’s wife did not kindle the Shabbat lights during twilight (*Bein HaShmashot*),⁴³¹ because,⁴³² “If there is uncertainty whether or not it is nightfall, one may not kindle the Shabbat lights.” In other words, of course she kindled the lights before sunset, nonetheless, basing himself on the fact that the pillar of fire came when it was still daylight, Rabbi Yosef told her to light them earlier (thus allowing a period of time to pass before sunset). This being the case, it still is not understood why the *mitzvah* of kindling the Chanukah lights must be done specifically **after** sunset (*Shkiyah*).

⁴²⁹ See Ohr HaTorah, Chanukah, Vol. 5, p. 940b

⁴³⁰ Talmud Bavli, Shabbat 23b and Rashi there.

⁴³¹ Which comes after sunset

⁴³² Talmud Bavli, Shabbat 34a (in the Mishnah).

2.

Now, this may be understood by prefacing with an explanation of the verse,⁴³³ “The sun rises and the sun sets – it rushes to its place, there it rises.” Now at first glance, the words “there it rises” are not understood, for they seem to indicate that it rises in the place that it sets. However, the setting and rising of the sun are two separate and opposite matters. What then is meant that when it sets it rises?

However, the explanation is as follows:⁴³⁴ The verse states,⁴³⁵ “For a sun and a shield, is *HaShem Elohi*”m- יהו"ה .” That is, the term “sun-*Shemesh*-שמש,” refers to the Name *HaShem*-יהו"ה. This accords with the teaching of our sages, of blessed memory,⁴³⁶ “Shimshon (שמשון)⁴³⁷ is called by the Name of the Holy One, blessed is He, as it states, ‘For a sun (*Shemesh*-שמש) and a shield, is *HaShem Elohi*”m- יהו"ה .”

Now, the revelation of the “sun,” which is the Name *HaShem*-יהו"ה, is in the world of Emanation-*Atzilut*. Thus, when the verse states, “and the sun sets,” it refers to the illumination of the “sun,” that is, the Name *HaShem*-יהו"ה, as it becomes concealed by the screen (*Parsa*) between the world of Emanation-*Atzilut* and the worlds below it, that is, the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-

⁴³³ Ecclesiastes 1:5

⁴³⁴ See Biurei HaZohar of the Mittler Rebbe, Vayeitzei 17b and on; Ohr HaTorah Chanukah ibid. p. 941a.

⁴³⁵ Psalms 84:12

⁴³⁶ Talmud Bavli, Sota 10a

⁴³⁷ Samson

Asiyah. This is because in the world of Emanation-*Atzilut*, the Godliness of *HaShem*-יהו"ה is the simple reality, whereas the existence of the created worlds is entirely a novelty.⁴³⁸ In contrast, in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, it is the other way around, that is, the creatures are the simple reality and the Godliness of *HaShem*-יהו"ה is the novelty. This is why, in the lower worlds, many proofs and contemplations of *HaShem*'s-יהו"ה Godliness are needed, because of the concealment of the light of the “sun,” *HaShem*-יהו"ה, blessed is He, as indicated by the words, “the sun sets.”

The verse then continues, “It rushes to its place, there it rises.” In other words, in truth, there is no concealment at all, for in reality, even in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, the Godliness of *HaShem*-יהו"ה shines and illuminates. On the contrary, in those worlds, the rising of the “sun” of *HaShem*-יהו"ה is much greater than how it rises and illuminates in the world of Emanation-*Atzilut*. For, since⁴³⁹ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” it therefore is specifically when the “sun” sets, as it descends to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, that the primary “rising of the sun” takes place, in that a dwelling place is made for Him in the lower worlds.

⁴³⁸ See *Hemshech* 5672 Vol. 2, p. 934 and on; *Sefer HaMaamarim* 5689 p. 44.

⁴³⁹ *Midrash Tanchuma* Bechukotai 3; *Naso* 16; *Bereishit Rabba* 3; *Bamidbar Rabba* 13:6; *Tanya* Ch. 36 and elsewhere.

3.

The explanation is that the ultimate Supernal intent of *HaShem*-יהו"ה, blessed is He, is specifically for this lowest world, which completes the creation. By way of analogy, this is like a person who constructs a building. Obviously, his intention is specifically for the finished building. Thus, it is specifically at the conclusion that his intent has been completed.

The same applies above, in the chaining down of the worlds (*Hishtalshelut*), which is called, “construct-*Binyan*-בנין,” as stated,⁴⁴⁰ “The Holy One, blessed is He, constructs (*Boneh*-בונה) worlds.” Similarly, the completion of *HaShem*’s-יהו"ה Supernal intention is at the conclusion of the work, meaning, the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, and this lowest world in particular, which is at the conclusion of creation. Moreover, as explained in Tanya,⁴⁴¹ *HaShem*’s-יהו"ה ultimate intention in the chaining down of the worlds (*Hishtalshelut*) and their descent from level to level, is not for the sake of the upper worlds, because, for them, it is a descent from the light of His Presence.

This is because the upper world is the world of Emanation-*Atzilut*. The word “emanation-*Atzilut*-אצילות” is a term of “emission-*Ha’atzlah*-האצלה” and “separation-*Hafrashah*-הפרשה,” as stated,⁴⁴² “And I will emanate

⁴⁴⁰ Midrash Kohelet Rabba 3:11 and elsewhere.

⁴⁴¹ Tanya, Ch. 36

⁴⁴² Numbers 11:17

(*V'Atzalti*-ואצלתי) some of the spirit that is upon you and place it upon them.” In other words, all matters that exist in the world of Emanation-*Atzilut*, particularly the Ten *Sefirot*, which are the primary aspect of the world of Emanation-*Atzilut*, exist higher than the world of Emanation-*Atzilut*. This refers to the Ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) as they are concealed in their Emanator. Thus, nothing new, that wasn't there before, is introduced in the world of Emanation-*Atzilut*, in that it merely is the revelation of that which was concealed (*Gilyu HaHe'elem*). In other words, all matters there were previously concealed are revealed in the world of Emanation-*Atzilut*, and are brought forth from concealment to revelation.⁴⁴³

This then, explains why *HaShem's* יהו"ה ultimate Supernal intent is not for the sake of the upper world of Emanation-*Atzilut*, because, for the world of Emanation, it constitutes a descent from the light of His countenance. This is because, as they were included in the concealed light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who emanates them, they were on a much loftier level and state. This accords with what the Alter Rebbe explained in *The Gate of Unity and Faith*⁴⁴⁴ regarding the light and ray of the sun. That is, as the light and ray is included in the sun itself, it is much stronger, meaning, that when the *Sefirot* of Emanation-*Atzilut* are still concealed, they are comparable to the ray of

⁴⁴³ See *Torah Ohr*, Bereishit 3a; Vayera 14a; Mishpatim 76b; *Ohr HaTorah*, *Inyanim*, p. 201 and on, and elsewhere.

⁴⁴⁴ *Tanya*, *Shaar HaYichud v'HaEmunah*, Ch. 3

light as it is included in the sun itself. In contrast, when they come forth into revelation, they now take on the existence of an illumination of light (*Ohr*).⁴⁴⁵ Thus, since for them, this is a descent from the light of His countenance, blessed is He, it cannot be stated that the intention was for the descent, in and of itself.

Additional proof that *HaShem*'s יהו"ה ultimate intent is not for the sake of the world of Emanation-*Atzilut* is as follows: The revelations of the world of Emanation-*Atzilut* come into a state of division of Ten *Sefirot*. This is true whether it is due to the vessels-*Keilim* (according to the first opinion) or whether it due to the fact that the light itself essentially possesses Ten *Sefirot* (according to the second opinion).⁴⁴⁶ For, since it is the existence of light, its very name demonstrates that it has the properties of light. That is, light (*Ohr*-אור) indicates illumination and revelation, and all revelation has form (*Tziyur*). It therefore is applicable for there to be a division of Ten *Sefirot*, even in the light.

Thus, since the revelations of the world of Emanation-*Atzilut* come into an aspect of division into Ten *Sefirot*, it clearly is not the Essential Being of *HaShem* יהו"ה Himself, blessed is He, in that “an essence is indivisible.”⁴⁴⁷ Rather, it

⁴⁴⁵ Another example commonly given for this is (Sefer Yetzirah 1:7), “Like a flame bound to the coal.” That is, the heat of the flame cannot compare to the heat of the coal itself from which it emanates. Yet, it has no existence independent of the coal. (See the discourse entitled “*Bati LeGani* – I have come to My garden” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 8, Ch. 3.)

⁴⁴⁶ See *Ohr HaTorah*, Inyanim p. 259 and on; See *Sefer HaErechim Chabad*, Vol. 4, p. 93 and on.

⁴⁴⁷ See *Imrei Binah*, Shaar HaKriyat Shma, Ch. 8; *Sefer HaMaamarim* 5689 p. 57.

is merely a revelation and illumination of light (*Ohr*) and therefore has the form of Ten *Sefirot*. However, the existence of the chaining down of the worlds (*Hishtalshelut*) is due to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name. For, it is solely within His power alone to bring forth existence out of nothing. It therefore is understood that it cannot be stated that the Supernal intent of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is for revelations (*Giluyim*), since His Essential Being is utterly separate and apart from the matter of revelation (*Giluy*).

This then, explains why *HaShem*'s-יהו"ה ultimate Supernal intent is for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, in general, and for this lowly world in particular. For, this world is the completion of His work and does not consist of a revelation of that which is concealed (*Giluy HaHe'elem*). Rather, it is the novel creation of something new. This is because this world does not reveal its Source, but on the contrary, in this world one feels himself to exist independently. Even though, according to the intellect, it is understood that it has a Source that brings it into existence, and there are many proofs for this, such as the fact that nothing cannot bring itself into existence out of nothing and something cannot create itself etc., nevertheless, all this remains in the realm of intellect and understanding alone. However, when it comes to one's sense and feeling, he feels

himself to exist as an independent being and his Source is not revealed.

This then, is the difference between a tangible being (*Yesh*) and light (*Ohr*), for, the very essence of light is that it illuminates and reveals its source, which is the luminary. In other words, no external proofs are necessary to understand that light has a source. Instead, when we see the existence of light, in and of itself, we immediately recognize that it must have a source. This is because light is in constant need of a luminary (*Ma'or*), for it is impossible for light to exist without being drawn from a luminary (*Ma'or*).

However, this is not so regarding tangible beings (*Yesh*) whose existence does not reveal their Source. Rather, it is only through external proofs that we understand that they indeed have a Source that brings them into being.

The reason for this difference is because light (*Ohr*) comes in a way of revelation (*Giluy*), in that its very existence depends on its adhesion to its luminary (*Ma'or*). This is why it reveals the essential self of the luminary (*Ma'or*) – or at the very least, the level of the luminary that relates to the emanation of light. In contrast, the existence of tangible beings (*Yesh*) is that they are brought into novel existence from nothing, specifically through the concealment of *HaShem*-יהוה, the Creator, blessed is He, from them. They therefore do not reveal their source.

Now, since the existence of tangible beings (*Yesh*) is that they are newly brought into being, not in a way of revealing their source, it therefore is not a matter of descent, as

it is in the world of Emanation-*Atzilut*. For, since the world of Emanation-*Atzilut* is a revelation of its Source, it is comparable to lighting one flame from another flame,⁴⁴⁸ in which no lacking takes place in the original flame. This is because it is not a drawing forth of the essence itself,⁴⁴⁹ but is merely the matter of revelations (*Gilyim*), which are only external illuminations relative to the Source.

In contrast, the coming into being of tangible beings (*Yesh*) which is a matter of novelty, is in a manner that the very being of the Ten *Sefirot* is concealed and manifest within the screen (*Parsa*) to bring novel tangible beings (*Yesh*) into existence. Moreover, in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, and particularly in this world, there is the power of the Singular Preexistent and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, whose existence is intrinsic to Him. That is, the reason that one senses himself to exist intrinsically and independently in this world, is because he is rooted in the Singular Preexistent Being of *HaShem*-יהו"ה Himself, blessed is He, whose existence is intrinsic and not preceded by any cause whatsoever, God forbid.⁴⁵⁰ In other words, the True Something (*Yesh HaAmeete*) is reflected in the created something (*Yesh HaNivrah*) who senses himself as existing intrinsically and independently. Moreover, through the

⁴⁴⁸ As per the language of our sages, of blessed memory. See Sifri and Rashi to Numbers 11:17; Midrash Bamidbar Rabba 15:19; This is further explained in Likkutei Sichot Vol. 8, p. 75 and on.

⁴⁴⁹ See Ohr HaTorah, Inyanim, p. 97; Sefer HaMaamarim 5677 p. 129.

⁴⁵⁰ See Tanya, Iggeret HaKodesh, Epistle 20 (130a).

service of *HaShem*-יהו"ה, blessed is He, of the created beings, the created something (*Yesh HaNivrah*) is capable of reaching the aspect of the True Something (*Yesh HaAmeetee*), blessed is He, (as stated in the teachings of Chassidut).⁴⁵¹ Therefore, the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is found in the created beings, so that after all is said and done, through their service of Him, blessed is He, the created something (*Yesh HaNivrah*) can come to be entirely unified with the aspect of the True Something (*Yesh HaAmeetee*).⁴⁵²

This then, is the meaning of the statement that *HaShem*'s-יהו"ה ultimate Supernal intent in the chaining down of the worlds (*Hishtalshelut*) is (not for the sake of the upper worlds, but is rather) specifically for this lower world. For it is specifically in this world that there can be a leap (*Dilug*) whereby the created something (*Yesh HaNivrah*) can come to the aspect of the True Something (*Yesh HaAmeetee*), blessed is He.

Now, in order to attain this, the order of serving *HaShem*-יהו"ה, blessed is He, is that there first must be a sublimation and nullification (*Bittul*) of the tangible something (*Yesh*) to nothing (*Ayin*). However, this alone is insufficient, for there must then be a drawing forth of the True Something (*Yesh HaAmeetee*) into the nothing (*Ayin*) (meaning, into the

⁴⁵¹ See Sefer HaMaamarim 5678 *ibid.* p 113; Biurei HaZohar of the Mittler Rebbe 43c.

⁴⁵² See Biurei HaZohar of the Mittler Rebbe *ibid.* 43c; Maamarei Admor HaZaken al Maamarei Razal, p. 483 and on, and elsewhere.

tangible being (*Yesh*) as it has come into the category of nothing (*Ayin*).

This matter, is the essential theme of the *Shema* recital and *Amidah* prayer.⁴⁵³ For, in the *Shema* recital, one is to come to the sublimation and nullification (*Bitul*) of the tangible something (*Yesh*) to nothing (*Ayin*). This is reflected in the verses,⁴⁵⁴ “Listen Israel, יהו"ה-*HaShem* our God, *HaShem* is One-*HaShem Echad*-אהד-יהו"ה” through which one comes to “you shall love יהו"ה-*HaShem* your God,” to the point of expiry, which is the nullification and sublimation to the intangible Godliness of יהו"ה-*HaShem* (*Ayin*). Afterwards, in the *Amidah* prayer, we recite, “Blessed are You *HaShem*-יהו"ה.” The term “blessed-*Baruch*” is of the root “*Brachah*-ברכה,” which means to draw down.⁴⁵⁵ Thus, the words “Blessed are You יהו"ה-*Baruch Atah HaShem*-יהו"ה אתה ברוך” refer to a drawing down of the Singular Preexistent Intrinsic and Essential Being of יהו"ה-*HaShem* Himself, blessed is He.

Thus, with this in mind, we can understand the aforementioned verse that, “it rushes to its place, there it rises.” That is, it is specifically in this lowly world, wherein the “sun” sets, that there is the “rising” of the “sun” with much greater strength, since it reaches the Singular Preexistent

⁴⁵³ These two aspects and the approach to these two prayers are discussed in great length in the *Petach HaShaar* (Opening Gateway) to *Imrei Binah* of the *Mittler Rebbe*, which is translated as *The Gateway to Understanding*.

⁴⁵⁴ Deuteronomy 6:4-5

⁴⁵⁵ See *Torah Ohr* Mikeits 37c and elsewhere. Also see *Mishnah Kilayim* 7:1, “*Hamavrach et hagefen ba'Aratz*-המברך את הגפן בארץ” which means “If one has bent a vine down to the ground.”

Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. It is for this same reason that the *mitzvah* of kindling the Chanukah lights is specifically once the sun sets. For, the intention of the Chanukah lights is to illuminate the darkness, which refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* and even this lowest world, to bring a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into it.

4.

We now must understand the difference between the Chanukah lights, the lights of the Holy Temple and the lights of Shabbat. This may be understood by prefacing with an explanation that there are two modes in serving *HaShem*-יהו"ה, blessed is He. That is, there is the ascent from below to Above and there is the drawing forth from Above to below.

These two aspects are reflected in the two explanations of the verse,⁴⁵⁶ "I will exalt You, my God, the King." The first explanation is from below to Above, and is the matter of exalting "My God, the King," – the Essential Being of the Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. The second is from Above to below, which is to draw forth the exaltedness of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

⁴⁵⁶ Psalms 145:1

To explain in greater detail, the word, “My God-*Eloh*” אלהי-י,“ is a term of strength and ability,⁴⁵⁷ as indicated by the verse,⁴⁵⁸ “He took away the mighty-*Eiley*-י אילי of the land.” This refers to *HaShem*’s יהוה power to bring forth existence out of nothing, which is drawn forth in the world and is from the aspect of *HaShem*’s יהוה Kingship-*Malchut*. For, the matter of Kingship-*Malchut* is that it is the expression of external illumination only.⁴⁵⁹ This is as stated,⁴⁶⁰ “When all was done by His will, He then was called King-*Melech*-מלך.” This is comparable to the name of a person, which only is a glimmer of illumination and is not the very essence of the person. This is because the name by which a person is called has no effect on him whatsoever. That is, it is dissimilar to the powers of the soul, which although they are not the essence of the soul, are nevertheless called the, “fixtures of the soul,”⁴⁶¹ in that the soul is adorned with them and is rectified and rectifies through them. This is not at all the case with a person’s name, which is entirely not relevant to the person himself.

Now, although the vitality of a person is drawn to him through his name, nevertheless, this matter is concealed and

⁴⁵⁷ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*.

⁴⁵⁸ Ezekiel 17:13; Also see *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim*, 5:3.

⁴⁵⁹ For example, the external expressions of speech, which is the power of kingship-*Malchut* מלכות (as it states (Eccl. 8:4), “The word of The King rules,” and as stated in the introduction to *Tikkunei Zohar* 17a) is merely a glimmer of the inner illumination of the intellect.

⁴⁶⁰ In the liturgy of the “*Adon Olam* – Master of the world” prayer.

⁴⁶¹ Introduction to *Tikkunei Zohar* 17a

entirely unrecognizable. That is, irrespective of whether a person is called by one name or another, we are incapable of recognizing any difference in this. Although we know with certainty that indeed there is a difference between this name and another, nevertheless, the difference is not recognizable in any way. This is because the general matter of a name is that it merely is an external illumination and glimmer of the person.

The same is true Above, that the power to bring forth novel existence, which is from the aspect of *HaShem*'s יהו"ה Kingship-*Malchut*, is called by the term, "Name-*Shem*-שם." This is because it is only from the external aspect alone. Because of this, the existence of novel creations does not at all affect any change whatsoever in the Creator, *HaShem*-יהו"ה, blessed is He, who brings them into existence. This is as stated,⁴⁶² "You are He before the creation of the world and You are He after the creation of the world," with no change at all, in that Before Him it all is entirely equal in the most literal sense.⁴⁶³ Thus, since it merely is the aspect of an external glimmer of illumination, the aspect of, "I will exalt You, my God the King" is therefore necessary.

Now, there are two ways for this to be.⁴⁶⁴ The first way is to exalt the aspect of, "My God, the King," in the exaltedness of the Singular Preexistent Intrinsic Essence of the Light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is

⁴⁶² Liturgy of the morning prayers.

⁴⁶³ See Tanya, Ch. 20; Torah Ohr, Mikeitz 36a, and elsewhere.

⁴⁶⁴ See *Hemshech* 5672 Vol. 1, p. 621 and on.

He. The second is to draw forth the aspect of the exaltedness of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into the aspect of His Kingship-*Malchut*, as it is in its place.

These two aspects are the same as the two matters of weaving (*Shiluv*) the Name *HaShem*-יהו"ה with His title my Lord-*Adona*'y-אדני"י (as follows, יאהדונה"י) or the weaving (*Shiluv*) of His title my Lord-*Adona*'y-אדני"י with His Name *HaShem*-יהו"ה (as follows, אידהנוי"ה). For, the title my Lord-*Adona*'y-אדני"י indicates the matter of,⁴⁶⁵ “You are the Master-*Adon*-אדון over all Your creations,” and thus relates to the creation of novel beings.⁴⁶⁶ It therefore is necessary to elevate and exalt the aspect of the title my Lord-*Adona*'y-אדני"י to the Singular Preexistent Intrinsic and Essential Name *HaShem*-יהו"ה, blessed is He. However, there are two ways this can be accomplished. The first is through elevating the title my Lord-*Adona*'y-אדני"י to the Name *HaShem*-יהו"ה, blessed is He, which is the matter of weaving (*Shiluv*) His title my Lord-*Adona*'y-אדני"י into His Name *HaShem*-יהו"ה (as follows, יאהדונה"י). Alternatively, this can be accomplished through drawing the Name *HaShem*-יהו"ה into His title my Lord-*Adona*'y-אדני"י, which is the matter of weaving (*Shiluv*) His title my Lord-*Adona*'y-אדני"י with His Name *HaShem*-יהו"ה (as follows, אידהנוי"ה).

⁴⁶⁵ Midrash Bereishit Rabba 17:4

⁴⁶⁶ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, The Gate of the Sanctuary (*Shaar HaHeichal*).

This is similar to the two explanations of the verse, “I will exalt You, my God the King.” That is, one is the aspect of elevating and exalting the aspect of His Kingship-*Malchut*, and the other, is the aspect of drawing His exaltedness into the aspect of His Kingship-*Malchut*.

To further explain,⁴⁶⁷ sometimes we recite,⁴⁶⁸ “The Singular One (*Yachid*), the Life of the worlds, is King.” At other times we recite,⁴⁶⁹ “The King who is Singular (*Yachid*), the Life of the worlds.” The explanation of, “The Singular One (*Yachid*), the Life of the worlds, is King,” is that *HaShem*-יהו"ה, blessed is He, is utterly Singular and Unique (*Yachid*-יחיד). (That is, the term Singular-*Yachid*-יחיד, is loftier than even the aspect reflected by the term One-*Echad*-אחד. For, though the inner meaning of One-*Echad*-אחד is that He is One-א in the seven heavens and the earth (ה-8) and in the four directions (ד-4) of the world, and that they are all utterly nullified to the Master of the World-*Alupho Shel Olam*-אלופו של עולם, nevertheless, it is in a manner of division. Thus, the level indicated by the term Singular-*Yachid*-יחיד is higher than this, and indicates that, in and of Himself, He essentially is utterly Singular-*Yachid*-יחיד, blessed is He.)⁴⁷⁰ Thus, the “Life

⁴⁶⁷ See Torah Ohr, Mikeitz 37c and elsewhere.

⁴⁶⁸ In the liturgy of the “*Baruch She’amar* – Blessed is He who spoke” prayer – יחיד חי העולמים מלך –

⁴⁶⁹ In the liturgy of the “*Yishtabach Shimcha* – May Your Name be praised” prayer – מלך יחיד חי העולמים.

⁴⁷⁰ Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Also see at length in the Petach HaShaar – Opening Gateway to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding. Also see Sefer Mitzvos Katan, cited in Beit Yosef, Orach Chayim 61; Shulchan Aruch and

of the worlds-*Chai HaOlamim*-”הי העולמים” is drawn from the aspect of “King-*Melech*-מלך,” which is only a mere glimmer. That is, this is the aspect of “my God, the King,” in which there must be an exaltation from below to Above.

The words, “The King who is Singular (*Yachid*), Life of the worlds,” refer to the fact that even as the aspect of His Kingship-*Malchut* becomes the source for the existence of the worlds, it is not separate, but rather, is entirely unified with the aspect of His Singularity-*Yachid*-יחיד.⁴⁷¹

For, as known, the manner in which creation is brought forth, is that the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut* becomes the Crown-*Keter* of the world of Creation-*Briyah*. Now, as known⁴⁷² the chaining down of the Crowns-*Ketarim* is one from the other. This is similar to what we observe below in man, that the desire (*Ratzon*) that comes from the intellect is of much greater strength and has a much stronger bond with the desire (*Ratzon*) that transcends the intellect, than the bond of the intellect itself with the desire

Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6; Torah Ohr, Va'era 55b and on, and elsewhere.

⁴⁷¹ That is, *HaShem*'s-יהו"ה title My Lord-*Adona*'ע"י-אדני-65 which is the Sanctuary-*Heichal*-היכל-65 within which He is concealed, is not truly separate from the Singularity of *HaShem*-יהו"ה, blessed is He. This is demonstrably so by the fact that that the title My Lord-*Adona*'ע"י-אדני-65 is equal to *HaShem*-יהו"ה-26 + *HaShem* is One-*HaShem Echad*-אה"י-39 (26+39=65), as we recite in the first verse of the *Shema*. Moreover, even if *HaShem*-יהו"ה is concealed in the Sanctuary-*Heichal*-היכל-65, *HaShem* is One-*HaShem Echad*-אה"י still remains. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Sanctuary (*Shaar HaHeichal*)).

⁴⁷² See *Likkutei Torah*, beginning of Korach; *Sefer HaMaamarim* 5665 p. 260 and on; *Hemshech* 5672 Vol. 1, p. 148 and on; *Sefer HaMitzvot* 5703 p. 112, and elsewhere.

(*Ratzon*) that transcends the intellect.⁴⁷³ It is similarly understood as it is Above, that the aspect of the Crown-*Keter* of each of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is more closely related to the Crown-*Keter* of the world of Emanation-*Atzilut* and to the general all-inclusive Crown-*Keter*, even more than to the aspect of Wisdom-*Chochmah* of the world of Emanation-*Atzilut*.

This then is the meaning of, “The King who is Singular (*Yachid*),” that even the aspect of Kingship-*Malchut* as it becomes the Crown-*Keter* of the world of Creation-*Briyah*, is still the aspect of the Singular One-*Yachid*-יהיך, blessed is He, since the chaining down (*Hishtalshehut*) of the Crowns-*Ketarim* is one from the other. This then, is the aspect of the exaltedness of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה, blessed is He, from Above to below, which is the aspect of the drawing forth of the Exaltedness of the Unlimited One, blessed is He, into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

⁴⁷³ In other words, the existence of any desire (*Ratzon*) which corresponds to Crown-*Keter*, is loftier than the existence of intellect and below. Thus, even a lower desire, such as the desire for action (*Keter* of *Asiyah*) (or in this case, a desire that is born of intellect) is itself loftier than the existence of wisdom-*Chochmah* (which is intellect itself), for example. Thus, the desires for everything in creation, whether the lowest desire or the loftiest desire, are all brought forth according to the Supernal desire of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה, blessed is He, in a direct manner. Thus, the existence of a desire (*Ratzon*) for the world of Action-*Asiyah*, which is the crown-*Keter* of the world of Action-*Asiyah*, is actually loftier than the existence of wisdom-*Chochmah* of the world of Emanation-*Atzilut*. For, the former is in the realm of desire (*Ratzon*), and is thus rooted in the Supernal crown which transcends the existence of intellect and wisdom. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7.)

5.

Now, based on the above, we may understand the difference between the lights of the Holy Temple and the lights of Chanukah. The lights of the Holy Temple are the matter of ascension from below to Above, as it states,⁴⁷⁴ “When you uplift (*B’Ha’alotcha*-בהעלותך)⁴⁷⁵ the flames,” and refers to the souls of the Jewish people. This is as explained in Likkutei Torah, on the Torah portion of *B’Ha’alotcha et HaNeirot*,⁴⁷⁶ in explanation of the verse,⁴⁷⁷ “I see, and behold – there is a Menorah entirely of gold... its seven flames are upon it.” The seven flames correspond to seven levels in the service of *HaShem*-יהו"ה, blessed is He. For, the soul is called a “flame-*Ner*,” as it states,⁴⁷⁸ “The soul of man is the flame-*Ner* of *HaShem*.” That is, just as the nature of the flame is that it desires to ascend and be included in its source, even though it will become utterly nothing there, so likewise, by nature, the soul of man desires to be included in its Source in *HaShem*, blessed is He.⁴⁷⁹

Now, the soul of every single Jew, whether he is the greatest of the great or the simplest of the simple, possesses this nature, and it is only because of the concealment caused by the body and animalistic soul, which cover and conceal the

⁴⁷⁴ Numbers 8:2

⁴⁷⁵ Although generally translated as “When you kindle the lamps,” the term “*B’Ha’alotcha*” literally means “When you uplift.”

⁴⁷⁶ Likkutei Torah, *B’Ha’alotcha* 29c and on.

⁴⁷⁷ Zachariah 4:2

⁴⁷⁸ Proverbs 20:27

⁴⁷⁹ See Tanya, Ch. 19

Godly soul, that the Godly soul requires assistance in its ascension. This assistance is the work of Aharon, the high priest, who is called, “The agent of the bride”⁴⁸⁰ (*Shoshvinah D’Matronita*).⁴⁸¹ That is, he affects the removal of the concealment of the body, thus causing the ascent of the soul.

This is similar to the Rambam’s⁴⁸² ruling regarding the case of the rabbinical court using force to compel a husband to grant a bill of divorce (*Get*) to his wife, in which case, the divorce is valid and binding. (At first glance this is not understood, since a bill of divorce (*Get*) requires that the husband grant it willingly). However, the Rambam explains that, “In reality, this person who refuses to grant the divorce wants to be a part of the Jewish people, to fulfill all the commandments-*mitzvot* and to distance himself from sin, only that his evil inclination overcomes him. Therefore, when he is beaten until his inclination is weakened and he consents, his granting of the divorce is indeed willful and consensual.”

In other words, even a person who finds himself in a state and standing, in which he does not desire to fulfill the ruling of the court of Torah Law (*Beit Din*), and he even strongly resists, to the point that it is necessary to force him through various forms of coercion, nevertheless, he too has an essential and pure desire to fulfill the Supernal will of

⁴⁸⁰ That is, one’s body is dear to him like his wife, as stated (Yevamot 62b) “one who loves his wife like his body.” The body is thus compared to a bride, in that the body is the recipient of the soul. However, one can come to place the body before the soul, causing a descent and concealment of the illumination of the soul.

⁴⁸¹ Zohar I 266b; Zohar II 49b; Zohar II 20a (Ra’aya Mehemna), 53b, 275b (Ra’aya Mehemna); Likkutei Torah, Be’Ha’alotcha 30a and on, and elsewhere.

⁴⁸² Mishneh Torah, Hilchot Geirushin 2:20

HaShem-יהו"ה, blessed is He. It is only that it is necessary to remove and nullify the evil-inclination that overpowers him. This is to say that the soul of every single Jew possesses the natural and pure desire to become included in its Source, whether he is the greatest of the great or the simplest of the simple. This is true even of the most unworthy Jew, except that his evil inclination overpowers him, due to the concealment and hiddenness caused by the body and the animalistic soul.

This then, is the service of Aharon, the high priest, which is to remove and nullify the overpowering of the evil-inclination, which refers to the concealments caused by the body and animalistic soul, through which he affects ascension in the soul. This explains the matter of, "When you uplift the flames."

Thus, since the matter of the lights of the Holy Temple is that of ascension from below to above, therefore, the flames were kindled specifically while it was still daylight, in order to elevate the flames (*Neirot*-נרות) in the place of light (*Ohr*). The same applies to the Shabbat lights, which also are kindled specifically when it is still daylight. For, Shabbat is likewise the matter of ascent in expiry-*Khilyon*-כליון,⁴⁸³ as it states regarding Shabbat,⁴⁸⁴ "The heavens and the earth were finished-*VaYechulu*-ויכלו," which shares the same root as expiry-*Khilyon*-כליון. This refers to the ascent of the vessels

⁴⁸³ See *Ohr HaTorah*, Bereishit 42b and on.

⁴⁸⁴ Genesis 2:1

(*Keilim*) (as explained in the discourses of Rosh HaShanah).⁴⁸⁵ Thus, the time for kindling the Shabbat lights is specifically when it still is daylight, indicating the ascent in the place of light (*Ohr*).

In contrast, the *mitzvah* of kindling the Chanukah lights, is specifically after the sun sets. For, the Chanukah lights is the matter of drawing forth from Above to below. This is the meaning of, “until the foot-traffic of the wood-carriers (*Tarmuda’ei*) ceases from the marketplace.” For, the term “foot-traffic-*Regel*-רגל” refers to the matter indicated by the verse,⁴⁸⁶ “sending the feet-*Regel*-רגל of the ox and the donkey to roam freely.”⁴⁸⁷ The “marketplace-*Shuk*-שוק” refers to the public domain (*Reshut HaRabim*),⁴⁸⁸ which is called “the mountains of division” (*Turei D’Pruda*).⁴⁸⁹ In other words, one must affect a refinement (*Birur*) in the aspects of the “feet-*Regel*-רגל in the marketplace-*Shuk*-שוק,” to the point that, “the foot-traffic of the wood-carriers (*Tarmuda’ei*-תרמודאי) ceases.” The word “wood-carriers-*Tarmuda’ei*-תרמודאי” shares the same letters as “she who rebels-*Moredet*-”

⁴⁸⁵ See Sefer HaMaamarim 5661 p. 171; Tanya, Kuntres Acharon 157b; Likkutei Torah, Re’eh 25d, and elsewhere.

⁴⁸⁶ Isaiah 32:20; Talmud Bavli, Avoda Zarah 5b and Rashi and Tosafot there.

⁴⁸⁷ That is, this refers to the emissaries and forces of the evil inclination that come upon a person of their own volition, against his will. (See Talmud Bavli, Avoda Zarah 5b *ibid.* and Rashi and Tosafot there.)

⁴⁸⁸ For a lengthy explanation of the matter of the private domain (*Reshut HaYachid*) and the public domain (*Reshut HaRabim*), see the discourse entitled “*Chimisha Kinyanim* – The Holy One, blessed is He, acquired five possessions as His own in His world” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 16.

⁴⁸⁹ See Tanya, Ch. 33 and elsewhere.

מורדת” (as stated in books of Kabbalah),⁴⁹⁰ like the statement,⁴⁹¹ “A woman who rebels-מורדת against her husband.” For, it is written,⁴⁹² “For your Master is your Maker,” about which our sages, of blessed memory, stated,⁴⁹³ “A woman is like raw material⁴⁹⁴ and makes a covenant only to the one who made her a vessel.” However, the rebellious woman (*Moredet*-מורדת) is she who does not desire to be a vessel (*Kli*).

The explanation of this is as follows: The Jewish people are called, “the cup of salvation,” as King David said,⁴⁹⁵ “I raise the cup of salvation,” referring to the Jewish people,⁴⁹⁶ who are the vessel for *HaShem*'s-יהו"ה Supernal salvations. However, this is specifically when one is an empty vessel, as in the teaching of our sages, of blessed memory,⁴⁹⁷ “An empty vessel holds what is placed into it, whereas a full vessel does not.” In other words, when one is full of many alien desires, in that he wants this, but he doesn't want that, he is incapable of receiving and holding. That is, he is

⁴⁹⁰ Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kohelet Yaakov, section on “*Tarmod*-תרמוד”; Also see Likkutei Sichot, Vol. 5, p. 448 and the note there.

⁴⁹¹ Mishnah Ketubot 5:7

⁴⁹² Isaiah 54:5; See Sefer HaMaamarim 5634 p. 302 and on; 5679 p. 651 and on.

⁴⁹³ Talmud Bavli, Sanhedrin 22b

⁴⁹⁴ See Rashi to Sanhedrin 22b *ibid*. This refers to a woman who is still a virgin and is thus analogous to raw material, like a vessel that has yet to be completed. Thus, a unique bond (covenant) is formed between her and her first husband, the “one who made her a vessel” through their first act of intimacy.

⁴⁹⁵ Psalms 116:13

⁴⁹⁶ See Likkutei Torah, Drushim L'Sukkot 80c; Sefer HaMaamarim 5679 *ibid*.

⁴⁹⁷ Talmud Bavli, Brachot 40a

comparable to raw material that does not yet have the form of a vessel and is therefore not a receptacle. He therefore is not a receptacle for *HaShem's* יהו"ה Supernal salvations. This is what is meant by, "wood-carriers-*Tarmuda'ei*-תרמודאי," which shares the same letters as, "she who rebels-*Moredet*-מורדת." That is, he does not desire to bond himself to the Holy One, blessed is He and become His receptacle.

The matter of the lights of Chanukah, however, is to bring about the cessation of "the foot-traffic of the wood-carriers (*Tarmuda'ei*-תרמודאי)," so that one is no longer filled with alien desires. He then will automatically be "a cup of salvation." This is accomplished through contemplation (*Hitbonenut*). That is, he must contemplate all he has done all the days of his life, during which, not only did he not attain any relation to lofty matters in the service of *HaShem*-יהו"ה, blessed is He, nor even a relation to lesser matters, nor at the very least, to matters relating to thought, speech and action. For, if he at least would serve *HaShem*-יהו"ה, blessed is He, in these matters, he would have some justification to believe that he is entitled that his request should be fulfilled. In truth, however, from the very fact that he is filled with alien desires, wanting this and rejecting that, it is plainly evident that he is not serving *HaShem*-יהו"ה, blessed is He. For, if he indeed was serving *HaShem*-יהו"ה, blessed is He, he would not be filled with alien desires. Therefore, since indeed he is filled with various desires, this itself demonstrates that he is not serving *HaShem*-יהו"ה, blessed is He. This being the case, how can he possibly believe that what he desires should be

fulfilled in any way whatsoever? How does he even have the arrogance and audacity to have any desires at all? Moreover, even if on occasion he was a vessel for Godliness, nevertheless, as known, before Kiddush (sanctification), the cup “must be washed from within and its outer surface must be rinsed.”⁴⁹⁸ In other words, before the wine is poured into it, referring to contemplation (*Hitbonenut*), the vessel must be washed and rinsed to remove any impurity that may have adhered to it. Thus, by contemplating all this, he will come to the aspect of subjugation and sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is the matter of the cessation of “the foot-traffic of the wood-carriers (*Tarmuda'ei*-תַרְמוּדַאי),” through which he no longer will be filled with alien desires, and through which he will be a “cup” for *HaShem*'s-יהו"ה's Supernal salvations.

6.

This then, explains why the *mitzvah* of kindling the Chanukah lights is specifically after sunset. For, since the Chanukah lights are a matter of drawing forth from Above to below, therefore, the *mitzvah* is specifically after the sun sets – in order to illuminate the darkness. For, as explained above, it is a much loftier matter specifically when the light illuminates below. This is as explained before regarding the verse,⁴⁹⁹ “And the sun rises and the sun sets – it rushes to its place,

⁴⁹⁸ Shulchan Aruch of the Alter Rebbe, Orach Chayim 271:18

⁴⁹⁹ Ecclesiastes 1:5

there it rises,” and that it is specifically “there-*Sham*-שם” that “it rises.” The word “there-*Sham*-שם” itself, is a term meaning distance, and is therefore a term of concealment that refers to the external husks (*Kelipot*).⁵⁰⁰ However, it is through the clarification (*Birur*) of the external husks (*Kelipot*), that an even stronger “rising” and illumination is brought about.

It thus is understood that the Chanukah lights, which are drawn from Above to below to illuminate the darkness, are even loftier than the lights of the Holy Temple. It is in regard to this that our sages, of blessed memory, stated,⁵⁰¹ “When Aharon saw the dedication offerings of the chieftains, he became distressed... the Holy One, blessed is He, said to him, ‘yours is greater than theirs, for you will kindle and prepare the flames.’” The Ramban⁵⁰² further explains,⁵⁰³ based on the Midrash,⁵⁰⁴ that although the sacrificial offerings only took place when the Holy Temple was extant, the flames are eternally “kindled toward the face of the Menorah.”⁵⁰⁵ At first glance, this is not understood, for since the Holy Temple is no longer extant, and because of its destruction the sacrificial offerings have been nullified, so likewise, the lights of the Menorah have been nullified. However, Ramban explains that the Midrash is hinting to the Chanukah lights of the Hasmoneans, which continue even after the destruction of the Holy Temple and even during exile.

⁵⁰⁰ See Likkutei Torah, Re’eh 32b and on.

⁵⁰¹ See Rashi to Numbers 8:2

⁵⁰² Nachmanides

⁵⁰³ Ramban to Numbers 8:2

⁵⁰⁴ Midrash Tanchumah BeHa’alotcha 5; Bamidbar Rabba 15:6

⁵⁰⁵ Numbers 8:2

From all the above we may understand the superiority of the Chanukah lights over and above the lights of the Holy Temple. That is, Aharon was not appeased because of the lights of the Holy Temple alone, since they are not established eternally. Rather, he was appeased specifically because of the lights of Chanukah. For this same reason, in the Holy Temple there only were seven lights, whereas on Chanukah there specifically are eight lights. This is similar to, “the harp of the coming future, which will have eight strings,” rather than seven.⁵⁰⁶ In other words, the Chanukah lights are akin to the revelations of the coming future, and as known, the revelations of the coming future will be loftier than the revelations of the Holy Temple. That is, although the lights of Chanukah are during the time of exile and their matter is to illuminate the darkness, for which reason they need assistance from the lights of the Holy Temple, nevertheless, in essence, they are loftier than the lights of the Holy Temple, because it is specifically the lights of Chanukah that illuminate the darkness. Because of this we place them at the entrance of the house, on the outside, and elevate the sanctity.⁵⁰⁷

⁵⁰⁶ Talmud Bavli, Arakhin 13b; See Likkutei Torah Tazria 21b

⁵⁰⁷ See Talmud Bavli, Shabbat 21b

Discourse 8

“*HaYoshevet BaGanim* - You who dwells in the gardens”

Delivered on Shabbat Parshat Shemot,
The 23rd of Tevet,⁵⁰⁸ Shabbat Mevarchim Shvat, 5713⁵⁰⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵¹⁰ “You who dwells in the gardens, the companions listen to your voice... Hurriedly flee, my beloved, swift as a gazelle or a young stag, to the mountains of spices.” In his discourse by this title,⁵¹¹ which he said on the 24th of Tevet⁵¹² (the day of the passing of the Alter Rebbe), his honorable holiness, the Rebbe Rashab, whose soul is in Eden,

⁵⁰⁸ It should be noted that “the passing of the Alter Rebbe was on the conclusion of Shabbat, Parshat Shemot, the night following the 23rd and beginning of the 24th of Tevet,” as per the words of the Tzemach Tzeddek, printed at the beginning of Maaneh Lashon (Vilna 5672, Kehot 5710, 5727). Also see his Piskei Dinim (Kehot 5732, p. 103a [442a]). The relationship between the 24th of Tevet and Parshat Shemot is discussed at length in Likkutei Sichot, Vol. 16, p. 33 and on.

⁵⁰⁹ It should be noted that the original discourse was edited by his honorable holiness, the Rebbe, and printed in the pamphlet distributed for the 24th of Tevet 5748.

⁵¹⁰ Song of Songs 8:13-14

⁵¹¹ For the subjects discussed in this discourse, see the discourse entitled “*Brach Dodī*” 5570 (Sefer HaMaamarim 5570 p. 54 and on); Discourse entitled “*HaYoshevet BaGanim*” in Ohr HaTorah, Shir HaShirim to this verse (Vol. 2, p. 770 and on; p. 779 and on; p. 784 and on; Vol. 3 p. 1,016 and on).

⁵¹² Recited on the fifth day of the week, Parshat Va’era, 24th of Tevet 5667 in Wortzberg, transcribed by his honorable holiness, the Rebbe (the Rebbe Rayatz), Lubavitch Library manuscript 1372 (subsequently printed in Sefer HaMaamarim 5666-5667 p. 127 and on); Also see Sefer HaSichot, Torat Shalom p. 85-86.

explained that the word “gardens-*Ganim*-גנים” refers to the Garden of Eden.⁵¹³ The term “gardens-*Ganim*-גנים” (in the plural) refer⁵¹⁴ to the lower Garden of Eden and the upper Garden of Eden, which are in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. (That is, the lower Garden of Eden is in the world of Action-*Asiyah* and the upper Garden of Eden is in the world of Creation-*Briyah*.)⁵¹⁵ The words “You who dwells in the gardens” refers⁵¹⁶ to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, who constricts herself to dwell in the gardens.

The words, “Hurriedly flee, my beloved, swift as a gazelle or a young stag, to the mountains of spices,” refers to the revelations of the coming future, which are much loftier and beyond all comparison to the revelation of the Garden of Eden. For, the revelation of the Garden of Eden is the light and illumination of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), whereas the revelation of the coming future is the light and illumination of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*). It is for this reason that the verse states, “Hurriedly flee... to the mountains of spices,” (specifying “Hurriedly flee-*Brach*-ברח”), in that the

⁵¹³ See Zohar I 77b, 92a; Zohar II 46a; Vol. 3 13a, 213a and elsewhere – cited in Ohr HaTorah ibid. (Vol. 2) p. 765-766.

⁵¹⁴ See the Mikdash Melech commentary to Zohar II ibid. (cited in Ohr HaTorah ibid. p. 765 & p. 779); Also note Tikkunei Zohar, Tikkun 55 (88a) – cited in Ohr HaTorah ibid. p. 766.

⁵¹⁵ See Ohr HaTorah ibid. p. 779; Vol. 3 p. 1,017 (and the citations in the glosses there).

⁵¹⁶ See the Mikdash Melech ibid. in the name of Rabbi Chaim Vital (cited in Ohr HaTorah ibid. Vol. 2, p. 765, p. 779) – That is, the words “You who dwells (*HaYoshevet*-היושבת in the feminine) in the gardens” refers to the Divine Presence of *HaShem*-יהו"ה, the *Shechinah*, which dwells in the Garden of Eden.

ascent from the revelation of the Garden of Eden to the revelation of the coming future is in a manner of “Hurriedly fleeing,” meaning, in a way of a leap (*Dilug*) rather than in a way of order and gradation.

Nevertheless, to be capable of receiving the light and illumination of *HaShem*-יהו"ה, blessed is He, that transcends the worlds (*Sovev*) as will be revealed in the coming future, it must specifically be preceded by the revelation of the light and illumination of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), which is the revelation of the Garden of Eden. This is why the verse first states, “You who dwells in the gardens,” (and then continues), “Hurriedly flee... to the mountains of spices.” That is, there first must be the revelation of “You who dwells in the gardens,” and specifically through this, we then attain (in a way of “Hurriedly fleeing” and leaping-*Dilug*) the revelations of “the mountains of spices.”

2.

This may be understood through understanding the difference between the light and illumination of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*), and the light and illumination of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*). That is, the light and illumination of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), is a simple light. In contrast, the light and illumination of how *HaShem*-יהו"ה, blessed is He, fills all

worlds (*Memaleh*) comes into the category of divisions (*Hitchalkut*), such as the light of wisdom-*Chochmah* or the light of kindness-*Chessed* etc. It is explained in the aforementioned discourse that from the very fact that the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) comes into the category of division, even though the actual division is through its manifestation in the vessels (*Keilim*), it must nonetheless be said that even the light itself (before its manifestation in the vessels) has some relation to division (*Hitchalkut*).

For, as explained in *Pardes Rimonim*,⁵¹⁷ the division that is caused in the light (*Ohr*) through its manifestation in vessels (*Keilim*), is only in regard to its effect (meaning, the manner in which *HaShem*-יהו"ה conducts and affects the created beings, so that when the light manifests within a vessel of kindness-*Chessed*, it affects and actualizes kindness-*Chessed*, and the same is so with all the *Sefirot*). However, the light itself remains in its state of simplicity. Thus, based on this, it would have been possible to say, that the light, in and of itself, (before its manifestation into vessels) is completely simple (and has no relation to division). The analogy for this (given in *Pardes Rimonim*) is from the light of the sun. That is, although, in and of itself, it is a simple light (since light is similar to its luminary and adheres to it) nevertheless, when it shines through white glass, red glass or a green glass, it appears (and affects) according to the color of the vessel.

⁵¹⁷ *Pardes Rimonim*, Shaar 4 (Shaar Atzmut v'Keilim), Ch. 4

However, this explanation is insufficient.⁵¹⁸ For, as known⁵¹⁹ regarding the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), even as it illuminates within vessels (*Keilim*), it remains entirely unaffected and unchanged by the vessel (*Kli*). That is, it does not even take on an appearance that accords to the manner of the vessel (as also cited in the aforementioned discourse, that the light of the Ancient One-*Atik*⁵²⁰ remains in its state of simplicity even when drawn forth into *Zeir Anpin*).

What this demonstrates is that the fact that the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) is caused to take on form and division (by the vessels) (even if it only relates to its effects), is because this light is already in the category of division-*Hitchalkut* (even before its manifestation in vessels).

⁵¹⁸ Also see the discourse entitled "*Vayehi Anan*" 5675 (*Hemshech* 5672 Vol. 2, p. 939); *Hemshech Rosh HaShanah* 5694, Ch. 20 (Sefer HaMaamarim 5711 p. 84-85).

⁵¹⁹ See the discourse entitled "*Panim b'Panim*" 5667 (*Hemshech* 5666 p. 467 and on).

⁵²⁰ This is as written ("the light of the Ancient One-*Atik Yomin*") in the discourse entitled "*Hayoshevet BaGanim*" 5667 *ibid*, whereas in the aforementioned discourse in *Hemshech* 5667 *ibid*, it states, "The manifestation of *Arich Anpin* within *Zeir Anpin*." Another difference between the two discourses, is that in the discourse entitled "*Hayoshevet BaGanim*" *ibid*, it states that "The light of the Ancient One-*Atik Yomin* is drawn (*Nimshach*-נמשך) forth in *Zeir Anpin*," whereas in the other discourse from 5666 it states, "The manifestation (*Hitlabshut*-התלבשות) of *Arich Anpin* in *Zeir Anpin*." It can be said that these differences are related to each other, in that when it comes to (the lower stature of) *Arich Anpin* (desire) it is applicable for there to be manifestation (*Hitlabshut*-התלבשות), whereas such is not the case with the light of *Atik Yomin* (pleasure) which is only drawn forth (*Nimshach*-נמשך) in *Zeir Anpin*.

3.

The explanation is that (since the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) is included in the light of the line-*Kav*), the light of the line-*Kav* is drawn forth through the restraint of the *Tzimtzum*, which is the matter of drawing forth in a way of a leap-*Dilug*. For, the explanation of the restraint of the *Tzimtzum* (known as the first *Tzimtzum*) is that the original light was completely concealed and a void and empty space remained (*Chalal v'Makom Panuy*).⁵²¹ Now, since the drawing forth that followed this, is after the complete concealment (and cessation) of the light, the subsequent drawing forth is in a way of a leap-*Dilug*.

[Although, even at the time of the restraint of *Tzimtzum*, there remained an impression-*Reshimu*, as explained in various places,⁵²² and as expressly stated in the aforementioned discourse, that it was, “not necessarily an actual void-*Chalal*”⁵²³ since an impression-*Reshimu* remained, nevertheless, the matter of the impression-*Reshimu* is that it is a hidden power of *HaShem*-יהו"ה, blessed is He. In other words, the matter of the impression-*Reshimu* is that it is the power to limit of the Unlimited One, *HaShem*-יהו"ה, blessed is

⁵²¹ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see the beginning of Otzrot Chayim and Mevo She'arim.

⁵²² See Otzrot Chayim *ibid.* in the note; See Likkutei Torah, Hosafot l'Vayikra, entitled “*Mah Shekatuv b'Otzrot Chayim*” (52b and on); Discourse entitled “*Lehavin Mah Shekatuv b'Emek HaMelech*” of the Mittler Rebbe (Maamarei Admor HaEmtza'ee Vol. 2, p. 521 and on). Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 11-13.

⁵²³ See the language of Otzrot Chayim *ibid.* in the note.

He, and is thus the root of the vessels (*Keilim*). However, regarding the matter of the illumination of light and revelation, the restraint of the *Tzimtzum* is complete withdrawal and concealment. Thus, the light that is drawn forth after the restraint of the *Tzimtzum* is in a way of a leap-*Dilug*.] Therefore, the adhesion (*Dveikut*) of the light of the line-*Kav* to its source, is an adhesion (*Dveikut*) through separation (and is therefore not a state of true adhesion-*Dveikut*). It follows automatically that it is not in such a great state of illumination of light and revelation.⁵²⁴

This is analogous⁵²⁵ to the vitality in the hairs, which cannot be compared to the vitality of the other limbs and organs. For, the vitality in the hair is greatly constricted, to the point that when a person's hair is cut off, he feels no pain. This is because they are drawn from the brain through the separation of the skull (*Gulgolet*).

The same is true Above in the analogue. That is, regarding the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), since it is drawn forth from its Source and its adhesion (*Dveikut*) to its Source is not through separation, therefore, it literally is a true illumination of light and revelation (similar to the vitality in the limbs) and is not in the category of form and division.

⁵²⁴ This is because, a defining quality of the light (*Ohr*) is that it adheres to the Luminary (*Ma'or*). (See Sefer HaMaamarim 5703 p. 164, and elsewhere.)

⁵²⁵ See Sefer HaMaamarim 5661 p. 166; End of the discourse entitled "*Anochi HaShem Elokecha*" 5667 (*Hemshech* 5666 p. 466), and elsewhere.; Also see the discourse entitled "*VaYihiyu Chayei Sarah* – And Sarah's lifetime was" of this year 5712, Discourse 5, and there is mention of this analogy in other discourses of this year.

[For, although the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) is also a light that is drawn forth after the restraint of the *Tzimtzum*, nevertheless, as known⁵²⁶ the restraint of the *Tzimtzum* upon the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) does not (primarily) effect the light itself. Rather, it's only effect is that this light does not illuminate in a revealed way (in an inner manner – *b'Pnimityut*) – but remains in an encompassing state of transcendence (*Makif*). In contrast, regarding the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), the constriction of the *Tzimtzum* effects the light itself. That is, as a result of the restraint of *Tzimtzum*, there is (a novel introduction into existence) of new light that did not previously exist.⁵²⁷ In contrast, the effect of the restraint of *Tzimtzum* upon the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), is only in that it remains in an encompassing and transcendent state (as stated above). However, the light itself, is not something that is created, but is rather a revelation of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint

⁵²⁶ See Sefer HaMaamarim 5679 p. 499; 5687 p. 40 and on; 5705 p. 76; It should be noted that based upon what is explained in various places regarding the “Great Circle – *Iggul HaGadol*,” that the effect of the restraint of the *Tzimtzum* upon it is (solely that “it was not affected by the *Tzimtzum*,” meaning) “that it should remain there and not be revealed to the outside.” In and of itself however, “the entirety of the light is whole and perfect.” (See Sefer HaMaamarim 5643 p. 80; *Hemshech* 5666 p. 194); We may say that when it comes to the encompassing light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) as it is after the restraint of the *Tzimtzum*, is in a similar manner.

⁵²⁷ See Sefer HaMaamarim 5687 p. 42-43.

of the *Tzimtzum* and is a revelation that is not through the medium of a separation.]

This is not the case, however, with the light of how *HaShem* יהו"ה, blessed is He, fills all worlds (*Memaleh*) (that is, the light of the line-*Kav*). For, the manner that it is drawn from the limitless light of *HaShem* יהו"ה, the Unlimited One, blessed is He, and the manner in which it adheres to the limitless light of the Unlimited One, *HaShem* יהו"ה, blessed is He, is through the separation of the restraint of the *Tzimtzum*.⁵²⁸ Thus, it is not an aspect of revelation (*Giluy*) to the same extent (but instead is comparable to the vitality in the hair). It is for this reason⁵²⁹ that it is in the category of

⁵²⁸ In *Hemshech* 5672 Vol. 1, p. 18, it states that according to the view that the root of the line-*Kav* is in the limited light, it is not necessary to state that the restraint of the *Tzimtzum* was in a way of withdrawal (*Siluk*), and it is adequate to state that there was only a concealment of the limitless light. However, the explanation of why the restraint of the *Tzimtzum* was in a manner of withdrawal (*Siluk*), (meaning that there was also a concealment of the limited light, the root of the line-*Kav*), is for the existence of the vessels (*Keilim*). However, in addition to this, (that is, that the withdrawal (*Siluk*) is for the purpose of the vessels (*Keilim*)), the drawing forth of the line-*Kav* was indeed actually through the restraint of the *Tzimtzum* in a manner of withdrawal (*Siluk*). That is, in order for the line-*Kav* itself to be able to come into a state of division, it was necessary for there to be the restraint of the *Tzimtzum* in a way of withdrawal (*Siluk*), specifically. See the end of the discourse entitled "*Vayehi Anan*" *ibid.* (*Hemshech* 5672 *ibid.* Vol. 2, p. 945 and on). (Also see *Sefer HaMaamarim* 5679 p. 134, and *Sefer HaMaamarim* 5687 p. 95, that the intention in stating that if the light of the line-*Kav* would have initially remained, then it would not be possible for the vessels to come forth into existence, is that "then (if the line-*Kav* would have remained initially) the light of the line-*Kav* would itself be in a state of revelation of the Essential Being of *HaShem* יהו"ה Himself, blessed is He."

⁵²⁹ This is similarly stated in the discourse entitled "*Panim b'Panim*" (*Hemshech* 5666 p. 468). That is, through the restraint of the *Tzimtzum*, the light of the line-*Kav* is caused to be in the category of division. For, due to the fact that it is drawn forth through the separation (*Hefsek*) of the restraint of the *Tzimtzum*, it is not truly in a state of adhesion (*Dveikut*), and thus is automatically not in such a state of great revelation. In the discourse entitled "*Vayehi Anan*" 5675 (*Hemshech*

division-*Hitchalkut*, (meaning that through its manifestation within vessels, the appearance of the light is according to the manner of the vessel.)⁵³⁰

4.

This then, explains why the ascent from the revelation of the Garden of Eden to the revelation of the coming future, is in a manner of “hurriedly fleeing.” (As explained before (at the beginning of the discourse), the verse specifically uses the wording, “Hurriedly flee... to the mountains of spices,” specifying “hurriedly flee-*Brach*-ברה.”) For, the difference between the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) (that is, the revelation of the Garden of Eden), and the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) (that is, the revelation of the coming future), is (not only in the fact that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) comes in a way of division through the vessels, but also) is in the manner of how they are drawn forth from their Source.

That is, the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), is drawn forth through the

5672 Vol. 2, p. 941 and on) and in *Hemshech Rosh HaShanah* 5694 (5711), Ch. 21 (Sefer HaMaamarim 5711 p. 86), it states that through the leap (*Dilug*) of the restraint of the *Tzimtzum*, division is caused in the light of the line-*Kav*. The reason for this is that because of the restraint of the *Tzimtzum* itself, since “it is something that stands in opposition to the light,” therefore, this causes division in the light of the line-*Kav* that follows.

⁵³⁰ This is as expressly stated in the discourse entitled “*Panim b’Panim*” *ibid.* (*Hemshech* 5666 p. 467).

separation of the restraint of the *Tzimtzum*, which is not the case with the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds. It therefore is understood that they are entirely different and incomparable to each other. Therefore, the ascent from the revelation of the Garden of Eden (which is the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), to the revelation of the coming future (which is the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*)), is in a way of "hurriedly fleeing."

For, just as the drawing forth of the light of the line-*Kav* from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who precedes the restraint of the *Tzimtzum*, is in a way of a leap (*Dilug*), so likewise, the ascent from the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), (which is the light of the line-*Kav*), to the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), (which is the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*), is in a way of "hurriedly fleeing," and not in a way of order and gradation.

5.

Now, although the revelation of the Garden of Eden cannot at all be compared to the revelation of the coming future, nonetheless, the revelation of the Garden of Eden is (specifically) an introduction, by means of which we attain the

revelation of the coming future (as mentioned at the beginning of the discourse).

The explanation is as follows: Before mentioning the thirteen attributes of mercy, the verse states,⁵³¹ “יהו"ה-*HaShem*, *HaShem*-יהו"ה,” and there is a pause in the cantillation between the two times that the Name *HaShem*-יהו"ה is mentioned.⁵³² Now, as known⁵³³ the first mention of the Name *HaShem*-יהו"ה, refers to the Upper Name *HaShem*-יהו"ה, which is the Essential Name *HaShem*-יהו"ה of the limitless light of the Unlimited One, blessed is He, and precedes the restraint of the *Tzimtzum*. The second mention of the Name *HaShem*-יהו"ה is the lower Name *HaShem*-יהו"ה, which is the Name *HaShem*-יהו"ה as it is in the light of the line-*Kav*. The pause between them in the cantillation, represents the separation of the restraint of *Tzimtzum* between the limitless light of the Unlimited One, blessed is He, and the light of the line-*Kav*.

This also explains the first verse of *Shema*, in which we say,⁵³⁴ “יהו"ה אלהינו יהו"ה-*HaShem* our God *HaShem*-יהו"ה.” That is, the title “our God-*Elohein*”*u*-נו-אלהינו” is the restraint of the *Tzimtzum* between the Upper Name *HaShem*-יהו"ה (which is the limitless light of the Unlimited One, blessed is He, that precedes the restraint of the *Tzimtzum*) and the lower Name

⁵³¹ Exodus 34:6

⁵³² Zohar III (Idra Rabba) 138a; Further analysis is necessary as to why in some places it states that there is a pause in the cantillation “between them-*Beinayhu*-יהו” (and in other places it uses the term, “in them-*B’Gavayhu*-יהו” (בגווייהו)).

⁵³³ See Likkutei Torah, Drushim L’Rosh HaShanah 59a and on; *Hemshech* 5672 Vol. 2 p. 988, 995 and elsewhere.

⁵³⁴ Deuteronomy 4:6

HaShem יהו"ה (which is the light of the line-*Kav*).⁵³⁵ The discourse continues and explains that the reason it specifies “our God-*Elohei*” *נו-יהו"ה*” (as opposed to just “God-*Elohi*” *מ-יהו"ה*”), is that although this title is indicative of the attribute of judgment,⁵³⁶ it nevertheless leans toward kindness and mercy. For, it is specifically through “our God-*Elohei*” *נו-יהו"ה*” that there is a drawing forth of revelation and influence from the Upper Name *HaShem* יהו"ה, blessed is He and blessed is His Name, to the lower Name *HaShem* יהו"ה.

Now, according to what is known⁵³⁷ about the matter of the vessels (*Keilim*), this may be explained in the following manner. That is, although it is true that if the light of the line-*Kav* would have remained after the restraint of the *Tzimtzum*, it would have been impossible for the vessels (*Keilim*) to come into existence, nevertheless, once the vessels (*Keilim*) were brought into existence, they were able to receive the revelation of the light of the line-*Kav*. For, since they were brought forth into existence through the restraint of the *Tzimtzum* – specifically in a way of withdrawal (*Siluk*) – they therefore came into being in such a manner that they were not nullified

⁵³⁵ See *Hemsech* 5672 *ibid.* p. 987 and on, p. 994 and on.

⁵³⁶ With regards to the fact that the title “God-*Elohi*” *מ-יהו"ה*” is the attribute of judgment, see Midrash Bereishit Rabba 33:3 (towards the end) and elsewhere. Also see Rashi to Genesis 8:1, and the citations in Shaarei HaZohar to Talmud Bavli, Brachot 60b. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem* Ie One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*).

⁵³⁷ See Etz Chayim, Shaar 1 (Drush Iggulim V'Yosher), Anaf 3 – cited and explained in the discourse entitled “*L'Khol Tichleh*” 5659 (Sefer HaMaamarim 5659 p. 108); *Hemsech* 5666 p. 4; *Hemsech Rosh HaShanah* 5702, Ch. 14-15 (Sefer HaMaamarim 5702, p. 28 and on).

of their existence due to the subsequent revelation of the light of the line-*Kav*. On the contrary, the revelation of the light of the line-*Kav* is specifically by means of the vessels (*Keilim*).

[For, with the restraint of the *Tzimtzum* specifically in a way of withdrawal (*Siluk*), there is a revelation of the Essential Being of *HaShem*-יהו"ה,⁵³⁸ blessed is He, who transcends the category of revelation (lights-*Orot*) and concealment (vessels-*Keilim*). Thus, it is specifically through the restraint of the *Tzimtzum*, in a way of withdrawal (*Siluk*), that a bond is caused between the vessels and the lights.]

The same can therefore be said about the light of the line-*Kav*,⁵³⁹ that because it is drawn forth from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, by means of the restraint of the *Tzimtzum* and in a manner of withdrawal (*Siluk*), it is through this that it is caused to be in a way that, not only is it not nullified by a revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, but on the contrary, it is specifically through this that the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is brought about.

⁵³⁸ See Torah Ohr, Vayera 14b, that the contrary is true, that the Luminary Himself, blessed is He, is openly revealed. Also see Sefer HaMaamarim 5662 p. 360; 5686 p. 35, and elsewhere.

⁵³⁹ As is understood from Etz Chayim, Shaar 1 (Drush Iggulim V'Yosher), Anaf 3; The discourse entitled "L'Khol Tichleh" 5659 (Sefer HaMaamarim 5659 p. 108); *Hemshech* 5666 p. 4; *Hemshech Rosh HaShanah* 5702, Ch. 14-15 (Sefer HaMaamarim 5702, p. 28 and on).

Now, the discourse continues and states that based on what is explained elsewhere,⁵⁴⁰ that the word “*Elohei*” *נו-אלהי*” means “**our** God-*Elo*” *הא Shelanu שלנו*,” and therefore refers to the Name *HaShem*-יהו”ה in each and every single Jew, as stated,⁵⁴¹ “For the portion of *HaShem*-יהו”ה is His nation,”⁵⁴² we may better understand the title “**our** God-*Elohei*” *נו-אלהי*” which bonds the two names. That is, it is through the service of *HaShem*-יהו”ה, blessed is He, of the Jewish people, in the four letters of the Name *HaShem*-יהו”ה as they are in their souls, that a bond is caused between the two names, bringing about an illumination and revelation of the Upper Name *HaShem*-יהו”ה in the lower Name *HaShem*-יהו”ה.

It explains there, that the matter of the *Yod*-י”י of the Name *HaShem*-יהו”ה, as it is in the soul of every Jew, is the matter of setting oneself entirely aside. That is, he invests himself completely into Godliness, without giving any consideration to intellectual reasonings. In other words, even if his intellect and rationale require him to conduct himself in a different manner, he does not take this into consideration

⁵⁴⁰ Likkutei Torah, Balak 73b

⁵⁴¹ Deuteronomy 32:9; Also see Tanya, Iggeret HaTeshuvah Ch. 4, 94a and on (cited in Likkutei Torah, Balak *ibid.*); Ohr HaTorah, Shir HaShirim, Vol. 2, p. 773, 787 and on; Vol. 3, p. 1,020-21; Discourse entitled “*Re’eh Anochi*” in Likkutei Torah, beginning of Re’eh; Maamarei Admor HaEmtze’ee, Dvarim, beginning of Vol. 2.; Discourse entitled “*V’Lo Avah*” in Likkutei Torah, Teitzei 38c and on; Maamarei Admor HaEmtza’ee *ibid.* p. 644 and 654 and on, and elsewhere.

⁵⁴² Also note the verse (Lamentations 3:24), “My portion is *HaShem*-יהו”ה, says my soul.”

whatsoever, (including not taking into consideration the criticism of others, who tell him that he is conducting himself in a way that goes against intellect and reason). However, even beyond this, the very fact that he invests himself entirely in Godliness is not because his intellect and rationale necessitate that he should do so. (For, as explained elsewhere,⁵⁴³ intellect itself necessitates that there are matters that are above intellect.) Rather, he fully invests himself in Godliness without any calculations whatsoever.

Now, the matter of the first *Hey-ה* in the soul of a Jew, refers to the contemplation (*Hitbonenut*) that all the revelations in all the worlds, including even the revelation of how *HaShem-יהו"ה*, blessed is He, transcends all worlds (*Sovev*) and certainly the revelation of how *HaShem-יהו"ה*, blessed is He, fills all worlds (*Memaleh*), are merely a glimmer that is drawn forth through many different restraints and constrictions (*Tzimtzumim*).⁵⁴⁴ This causes him to become extremely pained and anguished. This is especially the case when he contemplates his personal state and standing and how

⁵⁴³ Also see the discourse entitled “*Tanu Rabbanan Ner Chanukah*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 164), Ch. 4.

⁵⁴⁴ This is as known regarding the explanation of the verse (Psalms 73:25), “Aside for You, I desire nothing,” that, “One must not desire anything whatsoever aside for *HaShem-יהו"ה*, blessed is He, desiring neither the heavens nor the earth, which are the lower Garden of Eden and the upper Garden of Eden... rather, one’s love should be directed solely to *HaShem-יהו"ה* alone, blessed is He, meaning, to the Singular Preexistent Intrinsic and Essential Being of *HaShem-יהו"ה* Himself, blessed is He. (This is what was indicated to us by our holy master, the Alter Rebbe, whose soul is in Eden, while he was in a state of adhesion (*Dveikut*) to *HaShem-יהו"ה*, blessed is He. That is, he would say the following: ‘I don’t want anything at all! I do not want Your Garden of Eden, and I do not want Your coming world (*Olam HaBa*). I want nothing more than You alone.’)” – See Shoresch Mitzvat HaTefilah of the Tzemach Tzedek, Ch. 40 (Derech Mitzvotecha p. 138a).

distant he is from Godliness. [That is, the reason he is in such a state and standing is because the illumination of the light and revelations that illuminate in all of the worlds, are altogether merely a glimmer of light that is utterly constricted. Moreover, the further below this glimmer is drawn, the more constricted it becomes.⁵⁴⁵ This is why he comes to feel such a state of distance.] Thus, this causes him great pain and anguish to an even greater degree. That is, he finds himself in a very constricted place, with no place to go.

However, we may say that in order for this understanding and comprehension to become truly affixed in him in a way of truth, as a fundamental axiom, there first must be the sublimation and nullification of setting himself aside entirely. For, since the intellect already has a sense of self and separate existence, it therefore is impossible that from intellect itself this axiom will become truly affixed in him, to truly realize, in a way of truth, how all of novel existence, that is, the entire chaining down of the worlds (*Hishtalshelut*), is utterly distant from *HaShem*-יהו"ה, blessed is He (to the point that he is anguish by it). It therefore is necessary that he first set himself aside entirely, in a way that transcends intellect and rationale. This is the matter of the *Yod*-י"ד, which is just a point. By doing so, he affects his intellect as well, so that the

⁵⁴⁵ For, when the drawing forth is directly from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, then it is drawn forth equally in all the worlds. See the discourse entitled "*Bati Legani*" 5658 (Sefer HaMaamarim 5658 p. 208-209); 5699 (Sefer HaMaamarim 5699 p. 125); 5710 (Sefer HaMaamarim 5710 p. 111-112).

intellect too is in accordance to the point, thus affecting that “the point is in the Sanctuary.”⁵⁴⁶

Now, the *Vav*-ו"י of the Name *HaShem*-יהו"ה, as it is in the soul of every Jew, refers to the matter of Torah study.⁵⁴⁷ For, after the contemplation-*Hitbonenut* (which is the service of *HaShem*-יהו"ה, blessed is He, of the first letter *Hey*-ה) that all revelations in all worlds are nothing but an utterly constricted glimmer, which causes him great anguish (as mentioned above), he then comes to what is indicated in the verse,⁵⁴⁸ “In their constraint, they called out to *HaShem*-יהו"ה.” That is, he cries out (and prays) to *HaShem*-יהו"ה, blessed is He, that there should be a revelation of the very essence of the light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, Himself, that is, He who utterly transcends the restraint of the *Tzimtzum*. This brings him to engage in Torah study, through which he receives an illumination of the essence of the light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

⁵⁴⁶ That is, the central point (*Nekudah*) of the wisdom-*Chochmah*, which is the *Yod*-י, within the sanctuary (*Heichala*) of the understanding and comprehension-*Binah*. See *Zohar* I 6a; *Tikkunei Zohar*, Tikkun 5, 19a; Introduction to *Tikkunei Zohar* 12b; *Likkutei Torah*, beginning of Re'eh 18b; *Maamarei Admor HaEmtza'ee*, Re'eh *ibid*.

⁵⁴⁷ That is, the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה, correspond to the Torah study and the performance of the commandments-*mitzvot*. See *Tikkunei Zohar*, Tikkun 10 (22b); *Tanya*, *Iggeret HaTeshuvah*, Ch. 4; *Likkutei Torah*, *Pekudei* 3c and on; *Re'eh* 29a and on; *Ohr HaTorah*, *Shir HaShirim* *ibid.*, and elsewhere.

⁵⁴⁸ *Psalms* 107:6, 28, 13, 19

For, although “the Torah came out (*Nafkat*-נפקת) of wisdom-*Chochmah*,”⁵⁴⁹ the Alter Rebbe, whose day of passing we are celebrating (the 24th of Tevet)⁵⁵⁰ pointed out that from the specific use of the term “*Nafkat*-נפקת-came out” (that is, that “the Torah **came out-Nafkat**-נפקת of wisdom-*Chochmah*”) it is self-understood that Torah is rooted in the Supernal will of *HaShem*-יהו"ה, blessed is He, which transcends wisdom-*Chochmah*. It is only that it then came into wisdom-*Chochmah* and from there, it “came out-*Nafkat*-נפקת” into a state of revelation.

Now, the matter of the final *Hey*-ה of the Name *HaShem*-יהו"ה in the soul of every Jew, is the actual performance of the commandments-*mitzvot* in deed.⁵⁵¹ This comes specifically after the service of *HaShem*-יהו"ה, blessed is He, with the *Vav*-ו"י which is Torah. For, in order to fulfill the commandments-*mitzvot* properly, one must first know what to do in deed.

⁵⁴⁹ Zohar II 62a, 85a, 121a; Zohar III 81a, 182a, 261a.

⁵⁵⁰ See Likkutei Torah, Bamidbar 7a and elsewhere; In Ohr HaTorah, Bereishit Vol. 6, p. 1,023b it states, “The source of these words, is from the mouth of our teacher, of blessed memory, in the discourse of Shavuot 5555, entitled “*Vayehi Kol Me'al LaRakiya*,” which is printed in Maamarei Admor HaZaken, Nevi'im p. 232 and on (and see p. 234 there).

⁵⁵¹ See the prior note regarding the letters *Vav*-*Hey*-ו"ה of the Name *HaShem*-יהו"ה, which correspond to the Torah study and the performance of the commandments-*mitzvot*, and the citations there.

7.

Now, although the service of *HaShem*-יהו"ה, blessed is He, through the actual fulfillment of the *mitzvot* is the final letter *Hey*-ה, which is below the study of Torah, which is the *Vav*-ו, nonetheless, from this itself it is understood⁵⁵² that there is an advantage to the *mitzvot* relative to Torah. For, as explained at length in the aforementioned discourse, even though Torah is rooted in the Supernal will of *HaShem*-יהו"ה, blessed is He, which transcends wisdom-*Chochmah*, nonetheless, *HaShem's*-יהו"ה Supernal will in Torah manifests in wisdom-*Chochmah*. What this demonstrates,⁵⁵³ is that this desire (even before its manifestation in wisdom-*Chochmah*) is a desire that is a composite of other matters (*Ratzon Murkav*). This is not the case with the desire of the commandments-*mitzvot*, which is a desire that is not a composite of other matters at all.

This is because the desire for the commandments-*mitzvot* is for the actualization of the deed, specifically in actuality. When it comes to the actual (physical) deed, it is of no comparison whatsoever, and it thus is not applicable to say that the desire manifests within the deed. (For the matter of manifestation (*Hitlabshut*) solely applies specifically to something that is of similar quality) Therefore, the desire in the action is a desire that does not manifest within it, and is

⁵⁵² See Torah Ohr, Bereishit 4a, and elsewhere, that it is specifically in the lower *Hey*-ה that there is a revelation of the *Yod*-י, and even the thorn of the letter *Yod*-י, since "the beginning is bound with the end," specifically.

⁵⁵³ See *Hemshech* 5666 p. 34.

not a composite of anything else at all.⁵⁵⁴ Thus, it is through the fulfillment of the *mitzvot*, that there actually is an addition and superiority added, even in the understanding and grasp of Torah. This is as stated,⁵⁵⁵ “Teach me good reasoning and knowledge, for I have been faithful to Your commandments.” That is, through the performance of the commandments-*mitzvot* (“**Y**our commandments”), and particularly when the their performance is not out of reasoning and intention, but solely out of simple faith (“I have been faithful”), one comes to attain the, “good reasoning and knowledge” of the Torah.⁵⁵⁶

8.

This then, is the meaning of the verse,⁵⁵⁷ “You who dwells in the gardens... Hurriedly flee, My beloved... to the mountains of spices.” For, as known,⁵⁵⁸ the revelation in the Garden of Eden is (primarily) that the inner light and Godliness of the Torah that the souls learned here below, is revealed to them. Such is not the case, however, in regard to the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which is drawn forth through the fulfillment of the commandments-*mitzvot*. That will

⁵⁵⁴ See *Hemshech* 5666, p. 54.

⁵⁵⁵ Psalms 119:66

⁵⁵⁶ See the end of the discourse entitled “*Tuv Ta’am*” 5665 (Sefer HaMaamarim 5665 p. 19).

⁵⁵⁷ Song of Songs 8:13-14

⁵⁵⁸ See Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Tzitzit Ch. 1 (Derech Mitzvotcha 15b).

primarily be revealed in the coming future, as it states,⁵⁵⁹ “There is no reward for the commandment-*mitzvah* in this world.” For, at that time there will be a revelation and illumination of the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), and even higher than this, there will be a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

It is for this reason that the revelations of the coming future are called, “the mountains of spices-*Harei Besamim*- הרי בשמים,” which can also be read as, “mountains in the heavens-*Harim SheBashamayim*-הרים שבשמים.”⁵⁶⁰ That is, the term “heavens-*Shamayim*-שמים” refers to the encompassing lights (*Makifim*) that encompass all worlds, whereas the “mountains that are in the heavens-*Harim SheBashamayim*-הרים שבשמים” (meaning that even in the heavens, they are like mountains that protrude) refers to the matter of the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who even transcends the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).

Thus, it is in this regard that the verse states, “Hurriedly flee, My beloved... to the mountains of spices.” For, the revelation of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) (which is the illumination in

⁵⁵⁹ Talmud Bavli, Kiddushin 39b; Also see *Hemshech* 5672 Vol. 2 p. 1,106, and elsewhere. Also see Tanya, Iggeret HaKodesh, Epistle 3.

⁵⁶⁰ Midrash Shir HaShirim Rabba to Song of Songs 8:13 – “mountains of spices-*HaRei Besamim*-הרי בשמים – this refers to the heavens of the Supernal heavens-*Shmei Shamayim HaElyonim*-העליונים.”

the Garden of Eden), is incomparable to the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*),⁵⁶¹ (which is called “the heavens-*Shamayim*-שמים”). Moreover, it most certainly is incomparable to the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, (the “mountains of the heavens-*Harei BaShamayim*-הרי בשמים”). [For, in relation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, even the revelation of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev*) is of no comparison. This is as stated,⁵⁶² “Much have You done, O You *HaShem* my God-י"ה אלהי, Your wonders and Your thoughts are for us – none can compare to You etc.” The words “Much have You done-*Rabot Asita*-רבות עשית” refers to the totality of all revelations, both the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) and the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*). These are called by the term “Much-*Rabot*-רבות,” similar to the statement in *Zohar*,⁵⁶³ “What is the meaning of the word, ‘*Rabot*-רבות’? It refers to great and supernal wonders.” Thus, it is in this regard that the verse states, “Much have You done-*Rabot Asita*-רבות עשית.” That is, all the revelations, even though they are “much-*Rabot*-

⁵⁶¹ See Ohr HaTorah, Shir HaShirim, Vol. 2, p. 776, 784, 792.

⁵⁶² Psalms 40:6; See Ohr HaTorah, Shir HaShirim *ibid.* p. 773, 781, and Vol. 3, p. 1,020 and on.

⁵⁶³ *Zohar* I 247a – cited in Ohr HaTorah (Yahal Ohr) to Psalms 40:6 (p. 153), explaining the words “Much have You done-*Rabot Asita*-רבות עשית.” However, it explains in the Ohr HaTorah there, that the word “Much-*Rabot*-רבות” refers to “the Supernal worlds and the Ten *Sefirot*.”

”רבות” (great and supernal wonders), are nothing more than mere action-*Asiyah*-עשייה relative to *HaShem*-יהו"ה Himself, blessed is He. The verse then continues, “Your wonders and Your thoughts are for us.” That is, “Your wonders-*Nifla’otecha*-נפלאותיך” refers to the revelations of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*). (This refers to the matter of, “wonder-*Pele*-פלא,” which transcends the chaining down of the worlds (*Hishtalshelut*.) The word, “Your thoughts-*Machshevotcha*-מחשבותיך,” refers to the revelations of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*). However, the verse then states, that both “Your wonders-*Nifla’otecha*-נפלאותיך” and “Your thoughts-*Machshevotcha*-מחשבותיך” are solely “for us.” That is, they are utterly incomparable to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Thus, the verse continues, “none can compare to You.” The verse then continues and tells us the manner in which they are drawn forth, which is through “I will relate and speak of them-*Agidah Va’Adabera*-ואגידה ואדברה,” (relating and speaking are matters that indicate the drawing forth of something) from the essential light of the Unlimited One, the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. However, this is through numerous restraints and constrictions (*Tzimtzumim*), as the verse concludes, “they are too overwhelming to recount.”]

Now, since the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), and certainly the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה

Himself, blessed is He, transcend revelation, therefore, their revelation in the coming future is through prefacing with the revelation of the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), (which illuminates in the Garden of Eden). For, the matter of this light (of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*), is the matter of revelation (*Giluy*). Therefore, it is specifically through it, that even matters that, on their own, are in the category of concealment (*He'elem*), are drawn forth into revelation (*Giluy*).⁵⁶⁴

9.

Now, we can add to all the above and say that it is akin to the known explanation of the words,⁵⁶⁵ “the companions listen to your voice.” That is, “the companions” refers to the ministering angels.⁵⁶⁶ They “listen to your voice,” refers to listening to the Torah study and prayers of the Jewish people. For, since the voice and speech of a human being is physical, therefore, in order for the Torah and prayers of man to ascend above, it is necessary for the angels to refine them, in that “they hug and kiss them.”⁵⁶⁷ Thus, because the angels elevate

⁵⁶⁴ See the discourse entitled “*L’Khol Tichle*” 5659 (Sefer HaMaamarim 5659 p. 104-105, p. 108 and on).

⁵⁶⁵ Song of Songs 8:13

⁵⁶⁶ Midrash Shir HaShirim Rabba to Song of Songs 8:13; Also see Rashi to Song of Songs 8:13.

⁵⁶⁷ See Zohar I 23b; Zohar II 201b; Torah Ohr Mikeitz 43b and on; Maamarei Admor HaEmtza’ee Vayikra Vol. 1, p. 410. Also see Ohr HaTorah, Shir HaShirim ibid. (Vol. 2, p. 775, 783, 791, and p. 767, 769), where it states, “This is the meaning of ‘they listen to your voice.’” Also see the Sichah of the fourth day of

the letters of the Torah study and prayers of the Jewish people (according to the aforementioned explanation of the words “the companions listen to your voice,”) the angels are rewarded for this,⁵⁶⁸ in that “they listen to your voice.” That is, they receive the letters of the Torah and prayers of the Jewish people,⁵⁶⁹ which are much loftier than the angels themselves, to the point that the angels are elevated beyond any comparison to how they are in and of themselves.⁵⁷⁰

The same applies to the revelations of the coming future. That is, even though they are much loftier than the revelations of the Garden of Eden, nevertheless, since the revelations of the coming future are the light that is drawn forth through the performance of the *mitzvot* with physical things in this physical and coarse world, it therefore is necessary that they be refined through ascending to the Garden of Eden.⁵⁷¹ For, the Garden of Eden is of the utmost refinement (and as known,⁵⁷² the reason why Adam, the first

the week of Parshat Va'era, 23rd of Tevet 5667 (which was said subsequent to the discourse entitled “*HaYoshevet BaGanim*”) in Sefer HaSichot, Torat Shalom p. 85.

⁵⁶⁸ See Torat Shalom *ibid.*

⁵⁶⁹ See Ohr HaTorah *ibid.* p. 767, 769, 775, 790; Vol. 3, p. 1,023; Torat Shalom *ibid.* p. 86; This is also as stated in *Hemshech “Bati Legani”* 5710 Ch. 10 (Sefer HaMaamarim 5710, p. 125).

⁵⁷⁰ That is, it is for this reason that they are called “companions-*Chaveirim*,” in that they are secondary to the souls of the Jewish people. Ohr HaTorah *ibid.* p. 774, p. 783, 790, and Vol. 3, p. 1,023.

⁵⁷¹ To elucidate based upon Likkutei Torah, VaEtchanan 9c, because the commandments-*mitzvot* manifest within physical things, they therefore need an element of protection. As it states there (10a), this protection is through Torah – and as mentioned previously in the discourse, the Garden of Eden is the matter of Torah.

⁵⁷² See Sefer HaMaamarim 5662 p. 299 and elsewhere.

man, was banished from the Garden of Eden, is because the Garden of Eden cannot bear the existence of sin).

However, even after they are refined in the Garden of Eden, the essence of the *mitzvah* does not illuminate in a revealed way. Rather, only a limited illumination is revealed, which is the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*). Through this, (since the matter of the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh*) is the matter of revelation-*Giluy*) in the coming future there will be a revelation of the essence of the *mitzvah*. That is, there will be a revelation of the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*) and even loftier than this, there will be a revelation of, "the mountains in the heavens-הרי בשמים," which refers to the revelation of the simple Singularity of the Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Discourse 9

“*Bati LeGani* - I have come to My garden”

Delivered on 10th of Shvat, 5713

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

The⁵⁷³ verse states,⁵⁷⁴ “I have come to My garden My sister, My bride.” It states in Midrash Rabbah (commenting on this verse),⁵⁷⁵ “The word, ‘to My garden-*Gani*-לגני,’ means, ‘to My wedding canopy-*Genuni*-לגנוני,’ to the primary place that I was at first.” For, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. However, due to the sin of the tree of the knowledge of good and evil, as well as the sins that followed it, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, withdrew from below to above and ascended until the seventh firmament. Subsequently, there arose righteous *Tzaddikim*, until our teacher Moshe who was the seventh, and “all sevens

⁵⁷³ Note: This discourse is primarily founded upon the third chapter of the discourse entitled “*Bati LeGani*” 5710. This discourse was printed and distributed by his honorable holiness, my father-in-law, the Rebbe, may the memory of the righteous be for eternal blessing, and may his soul repose in Eden, and may his merit protect us. It was given to be studied on the 10th of Shvat 5710, the day of his passing. The discourse entitled “*Bati LeGani*” 5711 and 5712 (adapted into English in The Teachings of The Rebbe 5711 & 5712, Discourse 1 & Discourse 8 respectively) are primarily based upon the first and second chapters of the discourse entitled “*Bati LeGani*” 5710.

⁵⁷⁴ Song of Songs 5:1

⁵⁷⁵ Midrash Rabba, Shir HaShirim 5:1

are beloved,”⁵⁷⁶ who drew down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, from above to below from firmament to firmament, until the Indwelling Presence of *HaShem*-יהו"ה, was drawn down to the physical earth, in the most literal sense.

It is about this drawing forth that the verse states,⁵⁷⁷ “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-בתוכם).” Our sages, of blessed memory, stated,⁵⁷⁸ “The verse does not say, ‘within it-*B'Tocho*-בתוכו’ but rather says, ‘within **them**-*B'Tocham*-בתוכם,’ meaning that He dwells within each and every Jew.” In other words, when the righteous *Tzaddikim* affect all these matters within themselves, and by doing so, affect this in the people of their generation, they thereby draw forth the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, in the lower worlds, just as it was at first. Moreover, they draw forth the **essential** root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, into the lower worlds.

This is as stated in the discourse⁵⁷⁹ of the day of my father-in-law, the Rebbe’s passing – his *Yahrtzeit* – in explanation of the teaching in *Zohar*,⁵⁸⁰ “Through the restraint

⁵⁷⁶ Midrash Vayikra Rabba 29:11

⁵⁷⁷ Exodus 25:8

⁵⁷⁸ Cited in the name of our sages, of blessed memory, in Likkutei Torah, Naso 20b and elsewhere; Reishit Chochmah Shaar HaAhavah Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a; Chelek Torah SheBichtav Trumah 325b-326b.

⁵⁷⁹ See the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111).

⁵⁸⁰ See Tanya, Ch. 27 (34a); Likkutei Torah Pekudei citing *Zohar* II 128b (and *Zohar* ibid 67b, 184a); Torah Ohr, Vayakhel 89d; Likkutei Torah Chukat 65c.

(*Itkafia*) of the opposing side-*Sitra Achara*,⁵⁸¹ the glory of the Holy One, blessed is He, is elevated in all worlds.” The explanation is that this refers to the light that illuminates in all worlds equally, that is drawn forth specifically through serving *HaShem*-יהו"ה, blessed is He, by restraining the opposing side (*Sitra Achara*). In the service of *HaShem*-יהו"ה, blessed is He, of the Holy Temple, this was accomplished through serving Him with the sacrificial offerings, and more particularly, by performing the service of the incense.⁵⁸²

This is also the reason that the Tabernacle (*Mishkan*-משכן) was made specifically of acacia-wood (*Atzei Shittim*-עצי שטים).⁵⁸³ For, the term “*Shita*-שטה” also means⁵⁸⁴ “an intellectual leaning,” and is also of the same root as “folly-*Shtut*-שטות.”⁵⁸⁵ In other words, something that is an intermediate that can lean to either side or can lean either upward or downward, is called a “*Shita*-שטה.” When the leaning is upward, then it is “holy folly-*Shtut d’Kedushah*-שטות דקדושה,” whereas when the leaning is downward, it is the folly-*Shtut*-שטות of the opposing side.

Now, in general, the path of Torah and *mitzvot*, is the intermediate path, as stated by the Rambam in *Hilchot*

⁵⁸¹ The “Other Side-*Sitra Achara*,” means whatever is the opposite of holiness.

⁵⁸² See the discourse entitled “*Bati Legani*” 5710 *ibid.* Ch. 3 (Sefer HaMaamarim 5710 p. 114).

⁵⁸³ Exodus 26:15

⁵⁸⁴ See the discourse entitled “*Bati Legani*” 5710 *ibid.* Ch. 3-5 (Sefer HaMaamarim 5710 *ibid.* p. 114 and on).

⁵⁸⁵ See *Hemshech* “*V’Kachah*” 5637 Ch. 39 and on (Sefer HaMaamarim 5637 Vol. 2, p. 472 and on); Kuntres U’Maayon, Maamar 1, Ch. 1 and on.

De'ot.⁵⁸⁶ Leaning to that which is above the intermediate path, is holy folly (*Shtut d'Kedushah*-שטות דקדושה), for there also must be holy folly (*Shtut d'Kedushah*-שטות דקדושה). Moreover, it is especially the case, that when a person needs to be careful (and cautious) not to fall into the folly (*Shtut*-שטות) of the opposing side, he must do so specifically by means of holy folly (*Shtut d'Kedushah*-שטות דקדושה). This is similar to the teaching,⁵⁸⁷ “The elder sage was well served by his foolishness (*Shtut*-שטות).” That is, the folly of holiness (*Shtut d'Kedushah*-שטות דקדושה) serves and repairs the folly of the opposing side. This is as stated similarly about the coming future,⁵⁸⁸ “And a spring will go out from the House of *HaShem*-יהו"ה and will water the brook of *Shittim*-שטים,” by means of which, “the glory of the Holy One, blessed is He, is elevated in all worlds.”⁵⁸⁹

2.

Now, in order to understand the general matter of the folly (*Shtut*-שטות) of the opposing side, because of which, the folly of holiness (*Shtut d'Kedushah*-שטות דקדושה) is necessary, through which “the glory of the Holy One, blessed is He, is elevated in all worlds,” we must begin with the following

⁵⁸⁶ Mishneh Torah, Hilchot De'ot 1:4

⁵⁸⁷ Talmud Bavli, Ketuvot 17a

⁵⁸⁸ Joel 4:18

⁵⁸⁹ For all that has been said thus far, see the lengthier explanations in the discourses entitled “*Bati Legani* – I have come to My garden” of the years 5711 and 5712 (adapted into English in The Teachings of The Rebbe 5711 and 5712).

explanation.⁵⁹⁰ The verse states,⁵⁹¹ “When any man’s wife goes astray-*Ti’s-te*,” which Rashi explains means, “deviates from the paths of modesty.” Similarly, another verse states,⁵⁹² “Israel settled in *Shittim*,” about which the Midrash comments,⁵⁹³ “*Shittim*-שטים refers to a place that causes one to be involved in folly-*Shtut*,” through which he then is brought to sins of licentiousness.” Similarly, our sages, of blessed memory, commented on the aforementioned verse, “When any man’s wife goes astray-*Ti’s-te*,” and stated,⁵⁹⁴ “A person only commits a transgression if a spirit of folly (*Ru’ach Shtut*) enters him.” For, in and of himself, it is not possible for a Jew to come to transgress the will of *HaShem* and commit any sin whatsoever.

This is as Zohar states⁵⁹⁵ regarding the verse,⁵⁹⁶ “If a soul sins,” stating, “The Torah and the Holy One, blessed is He, are astonished about this, and state, ‘If a soul sins-*Nefesh Ki Techeteh*’ (in the form of a question). That is, the astonishment is even in regard to the lowest level of the soul, which called the *Nefesh* and is not the essence of the soul. Moreover, of the five names by which the soul is

⁵⁹⁰ See the discourse entitled “*Bati LeGani*” 5710 *ibid.* Ch. 3-5 (Sefer HaMaamarim 5710 *ibid.* p. 114 and on).

⁵⁹¹ Numbers 5:12

⁵⁹² Numbers 25:1

⁵⁹³ Midrash Rabba, Balak; Tanchuma to Numbers *ibid.*; Also see Talmud Bavli, Sanhedrin 106a.

⁵⁹⁴ Talmud Bavli, Sotah 3a; Tanya Ch. 24 (30a).

⁵⁹⁵ Zohar III 16a, 13b.

⁵⁹⁶ Leviticus 4:2

⁵⁹⁷ See Maamarei Admor HaEmtza’ee, Hanachot 5577 p. 302.

called,⁵⁹⁸ this is the lowest level. For, as the Zohar specifies there, the matter of sin specifically applies only to the *Nefesh*-נפש level of the soul, whereas in the levels of *Neshamah*-נשמה and *Ru'ach*-רוח, sin is not applicable. Nevertheless, even so, it is in regard to this lower level, the *Nefesh*-נפש of the soul, that the verse is astonished and questions the possibility of sin. Moreover, this even includes unintentional sins, since the verse specifically discusses the matter of unintentional sins (*Shogeg*). In other words, even unintentional sins are actually not possible, if not for the spirit of folly (*Ru'ach Shtut*-רוח שטות) that has entered him.

This is because the nature of every Jew, in and of himself, is that he neither wishes nor is capable of separating himself from Godliness.⁵⁹⁹ However, because of the spirit of folly (*Ru'ach Shtut*-רוח שטות) that covers over the truth, it seems to him that even when he transgresses, he still retains his Jewishness. Because of this, it is possible for him to come to transgress the will of *HaShem*-יהו"ה, blessed is He, and sin. However, when the truth is illuminated in him, which is the aspect of “the eternal truth of *HaShem*-יהו"ה,”⁶⁰⁰ he senses that through the sin – whether the transgression is only of a Rabbinic prohibition or is merely a scrupulous detail ratified by our sages – he becomes utterly separated from Godliness, even more than the separation from Godliness of the

⁵⁹⁸ Midrash Bereishit Rabba 14:9

⁵⁹⁹ See the discourse entitled “*Bati LeGani*” 5710 *ibid.* Ch. 3-5 (Sefer HaMaamarim 5710 *ibid.* p. 115 & p. 117).

⁶⁰⁰ Psalms 117:2

extraneous husks (*Kelipah*) and the opposing side (*Sitra Achara*) themselves, God forbid.

This is as stated by his honorable holiness, the Alter Rebbe, in Tanya,⁶⁰¹ that when a person transgresses the will of *HaShem*-יהו"ה, blessed is He, he is worse and lesser than even an impure animal etc., being that "they do not deviate from their appointed tasks,"⁶⁰² and even if he does not see this, his soul (*Mazal*) sees this.⁶⁰³ It is for this reason that a person who always has the image of God (*Tzelem Elohi*"m- צלם אלהי"ם) upon his face, cannot be dominated by the extraneous forces whatsoever. This is as stated,⁶⁰⁴ "Your ordinances protected my spirit," and similarly, it states,⁶⁰⁵ "The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens etc." Thus, it is only because the aspect of⁶⁰⁶ "in Our image and in Our likeness" is not apparent in him, that the extraneous forces are able to dominate him.

Moreover, even the nations of the world, the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) do not transgress His will, blessed is He, only that they consider Him to be the, "God of the gods,"⁶⁰⁷ in thinking that they too have power and dominion. Nevertheless, they do

⁶⁰¹ See Tanya Ch. 24-25; Kuntres U'Maayon, Maamar 2 and on.

⁶⁰² See Talmud Bavli, Sanhedrin 42a

⁶⁰³ See Talmud Bavli, Megilah 3a

⁶⁰⁴ Job 10:12

⁶⁰⁵ Genesis 9:2

⁶⁰⁶ Genesis 1:26

⁶⁰⁷ Talmud Bavli, Menachot 110a

not rebel against Him.⁶⁰⁸ That is, since they do indeed consider Him to be the “God of the gods,” they can never transgress the will of *HaShem*-יהו"ה, blessed is He.

In contrast, a person who rebels against the will of *HaShem*-יהו"ה, blessed is He, and sins, is even worse than the extraneous husks (*Kelipot*), the opposing side (*Sitra Achara*) and everything that is under their influence, such as impure animals and wild beasts etc. This is to such an extent that even⁶⁰⁹ “a mosquito” – “who only takes in, but does not give out”⁶¹⁰ – “preceded you.”

3.

Now, at first glance, it is not understood how a person who transgresses and sins is more separated from Godliness than even the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*), who do not transgress the will of the King, but consider Him to be the “God of the gods.” For since they ascribe dominion to the stars and constellations or to the supernal ministering angels above, by calling Him “the God of the gods,” they are committing idolatry. Thus, in this itself, they transgress the Supernal will of *HaShem*-יהו"ה, blessed is He. This being the case, how can it be said that a Jew who transgresses *HaShem*'s יהו"ה will and sins is worse than them?

⁶⁰⁸ See the notes of the Rebbe in the appendix to this discourse.

⁶⁰⁹ Talmud Bavli, Sanhedrin 38a

⁶¹⁰ Talmud Bavli, Gittin 56b

The explanation is that the matter of, “the God of the gods” is the matter of ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, and only the Jewish people, rather than the children of Noach, are warned against ascribing a “partner” (*Shituf*) to *HaShem*-יהו"ה, as the Rama stated and as stated in various other places.⁶¹¹ The Rambam, who wrote (in *Sefer HaMitzvot*),⁶¹² that the commandment regarding the unity and singularity of *HaShem*-יהו"ה, blessed is He, is derived from the verse,⁶¹³ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad* אהד-יהו"ה,” also seems to indicate⁶¹⁴ that the children of Noach, are not warned against this, since the verse specifies “Listen **Israel**-שמע ישראל.”

The explanation is as follows: There are two aspects of the Godly vitality in the worlds. There is the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*) and the aspect of how *HaShem*-יהו"ה, blessed is He,

⁶¹¹ Orach Chayim 156 and the Darchei Moshe there. In the discourse entitled “*Mi Kamocha*” 5637 it states that this is based upon the Tosefot beginning with the word “*Shema*” שמה in Bechorot 2b, and Tosefot beginning with the word “*Asur*” אסור in Sanhedrin 63b, the Ra”N at the end of the first chapter of tractate Avoda Zarah; Rabbeinu Yerucham, Toldot Adam, Netiv 17, Section 5; The Shaalot u’Teshuvot V’Shav HaKohen 38 and Shaar Efraim 24 disputed this. Also see the Noda b’Yehuda, Mahadura Tinyana to Yore De’ah 148; Pitchei Teshuvah to Yore De’ah 147, note 2; Pri Megadim, Siftei Da’at, Siman 65; Minchat Chinuch, Mitzvah 417; Sdei Chemed, Pe’at HaSadeh, Klallim, 3:6:111 and the books that he cites there. Also see *Sefer HaMitzvot* of the Tzemach Tzedek, Mitzvat Achdut HaShem. Also see the discourse entitled “*Kol HaMa’arich*” (Kuntres 99, [now printed in *Sefer HaMaamarim Kuntreisim* Vol. 3; 5686 p. 151 and on]). (Also see the discourse entitled “*Mayim Rabim*” 5717, *Torat Menachem*, *Sefer HaMaamarim* Cheshvan p. 320 and on; *Sefer HaMaamarim* 5717 p. 48 and on.)

⁶¹² *Sefer HaMitzvot*, Positive commandment (*Mitzvat Aseh*) 20

⁶¹³ Deuteronomy 6:4

⁶¹⁴ See *Sefer HaMitzvot* of the Tzemach Tzedek, Mitzvat Achdut HaShem, Ch. 1 (*Derech Mitzvotecha* 59b).

transcends all worlds (*Sovev Kol Almin*).⁶¹⁵ The Godly vitality from the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*), comes to actually manifest within the worlds.

This is like the teaching of our sages, of blessed memory,⁶¹⁶ “Just as the soul fills the body, so likewise, the Holy One, blessed is He, fills the world.” In other words, the revealed vitality that manifests within the body comes to be divided according to the various limbs and organs, so that the vitality in one limb is not like the vitality in another limb. That is, because of the differences between the limbs and organs, there also is a difference of the vitality in them. Thus, since we see that based upon the particular limb or organ, the vitality that manifests within it undergoes change, it is understood that the body indeed is of some consequence in relation to this vitality, in that because of it, the vitality changes according to the particular limb or organ. Therefore, since the body is of some consequence in relation to this vitality, even though it senses the vitality and is sublimated to it, nevertheless, it is not entirely nullified of its existence.

Similarly, this may be understood in regard to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which comes to be manifest within the worlds. That is, it is understood that the sublimation (*Bitul*) of the creatures to this vitality is not a nullification of their existence (*Bitul b'Metziyut*). However, such is not the case in regard to

⁶¹⁵ See Likkutei Torah, Emor 31b and on, and elsewhere.

⁶¹⁶ Midrash Tehilim 103a cited in Likkutei Torah ibid.

the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), which is understood to be like the vitality of the soul that is not revealed within the body, in relation to which, the creatures are of utterly no consequence.

It is for this reason that this aspect of vitality is concealed. For, although we comprehend that indeed there also is the vitality of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), nevertheless, we do not sense it.⁶¹⁷ This is similar to the creation of something from nothing (*Yesh Me'Ayin*), in which the intangible Godliness (*Ayin*) remains concealed. For, although the tangible created being grasps and comprehends that it is the intangible Godliness (*Ayin*) that brings him into existence, nonetheless, since it is concealed, he does not sense the intangible Godliness (*Ayin*).

4.

Based on the above, we may understand why the Jewish people, specifically, are warned against assigning “partnership” (*Shituf*) to *HaShem*-יהו"ה, blessed is He, and not the children of Noach. For, the souls of the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and below this, they are rooted in the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*). Therefore, since from the perspective of that level, there utterly is no room for

⁶¹⁷ See Tanya Ch. 48 (p. 67b and on).

anything aside for *HaShem* 's-יהו"ה Godliness, our faith is that “there is nothing else besides Him.”⁶¹⁸ This is to say that not only is there no Godliness aside for Him, but more so, there utterly is no existence besides Him. Moreover, it goes without saying, that nothing besides Him has any power or dominion. All this is due to the root of the souls of Jewish people, in the level in which there utterly is no room for any existence, other than *HaShem* 's-יהו"ה existence, blessed is He. Therefore, they were commanded concerning this.

In contrast, the nations of the world have no relationship to the light *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), since their existence is only from the externality of His will. As known,⁶¹⁹ the Jewish people are rooted in the inner essence of *HaShem* 's-יהו"ה will, whereas the nations of the world are rooted in the externality of His will. This is especially true of the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achera*), since *HaShem* 's-יהו"ה only intention in giving them existence at all is for man to overpower and restrain them. Thus, since the root of their existence is from the externality of His will, and only the externality of His will manifests within the light that fills all worlds (*Memaleh*), and since in *HaShem* 's-יהו"ה light that fills all worlds, room is given for the existence of something outside of Himself, they therefore are not commanded against giving *HaShem*-יהו"ה a “partner”

⁶¹⁸ Deuteronomy 4:39; See Sefer HaMitzvot of the Tzemach Tzeddek 23a; Sefer HaMaamarim 5661 p. 197 and on; Likkutei Sichot, Vol. 25, p. 202 note 86.

⁶¹⁹ See Sefer HaMitzvot of the Tzemach Tzeddek 78b and on; Kuntres U'Maayon, Maamar 7, Ch. 1 and on, and elsewhere.

(*Shituf*). Rather, through contemplation and grasp (*Hitbonenut*), they come to know and therefore are commanded, that in reality, there is a Being who transcends both them and their vitality. They therefore call Him, “The God of the gods.”

For the above reason, a Jew who transgresses the will of *HaShem*-יהו"ה and sins, is even worse than the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*). For, even though, in truth, by calling Him, “The God of the gods,” they are committing idolatry, which is the diametric opposite of *HaShem*'s-יהו"ה Supernal will, blessed is He, nonetheless, (since they are rooted in the externality of His will, that is, in the level of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh kol Almin*), which gives room for the existence of something outside of Himself) they are not acting in opposition to the level that they relate to, which is the external level of *HaShem*'s-יהו"ה will.

However, this is not so, in the case of a Jew who transgresses *HaShem*'s-יהו"ה Supernal will and sins. For, since a Jew is rooted in the inner essence of *HaShem*'s-יהו"ה Supernal will, blessed is He, therefore, although for a non-Jew, this is not a matter of rebellion, for a Jew, it indeed is rebellion, since it is the diametric opposite of *HaShem*'s-יהו"ה, Supernal will, blessed is He, to which he is bound. It therefore is even worse than the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) and is the utmost separation from *HaShem*'s-יהו"ה Godliness.

Now, since the nature of every Jew is that he neither wishes nor is able to be separated from *HaShem*-יהו"ה, therefore, in truth, the transgression of any sin is inapplicable to him, but for the spirit of folly (*Ru'ach Shtut*) that covers over this truth, the result of which, is that it seems to him that the sin does not cause him to be separated from *HaShem*-יהו"ה. The test of this, is that when it does indeed come to a situation in which there is no room to err and delude himself that by doing so, he is not separating himself from *HaShem*-יהו"ה, even the lowest of the low and simplest Jew will stand with utter self-sacrifice, rather than to transgress the will of *HaShem*-יהו"ה, blessed is He.⁶²⁰ This is because he recognizes that through this sin, he would be separating himself from *HaShem*-יהו"ה, may *HaShem*-יהו"ה, Merciful One, save us from such things. This is as stated by his honorable holiness, the Mittler Rebbe,⁶²¹ that even a Jew who becomes increasingly wicked and has succumbed to all the sins in the world, even he will willingly give up his life, with actual self-sacrifice for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, if he knows that by committing this sin, he will be separating himself from *HaShem*-יהו"ה, blessed is He, because this he cannot do under any circumstance.

Now, since the source of this self-sacrifice is the fact that the Jewish people are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself,

⁶²⁰ See Tanya, Ch. 18.

⁶²¹ Derech Chayim, Ch. 8 and elsewhere. Also see Likkutei Torah, Emor 32b; Kuntres HaAvoda Ch. 5.

blessed is He, who transcends all matters of division, as mentioned before, *HaShem*-יהו"ה is therefore found in each and every Jew, without any divisions whatsoever. That is, in this regard, the greatest of the great and the lowest of the low, are equal. Moreover, even in the lowest of the low, when he has this inner arousal to be moved to self-sacrifice (*Mesirat Nefesh*), all his other matters become aligned with this inner movement. In other words, he stands with self-sacrifice (*Mesirat Nefesh*) even in speech and action alone – even if his mouth and heart are not in equilibrium – since this inner movement of his soul transcends all division. It therefore includes all the powers of the soul within it.

5.

Now, the explanation of the matter of why every Jew neither wishes nor is able to be separate from Godliness, is as follows: It states in *Etz Chayim*,⁶²² “There is one small spark of the Creator that manifests within one created spark called the *Yechidah*.” The manner of this manifestation is that they become utterly one. This is found within each and every Jew, without taking into consideration (and looking at) the revealed powers of his soul and other matters that relate to the four other names by which the soul is called.

Now, although the created spark is rooted in the vessels (*Keilim*), as explained at length by his honorable

⁶²² See *Etz Chayim*, Shaar Drushei ABY”A, Ch. 1, (cited in *Likkutei Torah*, Re’eh 27a).

holiness, the Tzemach Tzedek,⁶²³ and although the matter of vessels (*Keilim*) is that of limitation and division, nevertheless, as known, the root of the souls is from the inner aspect of the vessels (*Keilim*).⁶²⁴ This is especially true of the *Yechidah* essence of the soul, which is rooted in the light from which the souls are hewn and is the garment for the source from which the *Sefirot* are hewn.⁶²⁵ These two aspects refer to the externality of the Primordial Stature of Man (*Adam Kadmon*) and the inner aspect of the Primordial Stature of Man (*Adam Kadmon*). This is to say that the source from which the souls are hewn is from the externality of the Primordial Stature of Man (*Adam Kadmon*), whereas the source from which the *Sefirot* are hewn is from the inner aspect of the Primordial Stature of Man (*Adam Kadmon*). However, these are not two separate things that are disconnected from each other. Rather, when it is said that the souls are rooted in the inner aspect of the vessels (*Pnimiyyut HaKeilim*), what is meant is that the inner aspect of the vessels are unified with the light that is manifest within them. This is similar to how it is physically, where the inner part of the vessel is in close juxtaposition to that which is placed within it. It is the same way spiritually,

⁶²³ See Likkutei Torah *ibid.* Also see Shaarei Kedusha of Rabbi Chaim Vital, Section 3, Shaar 2.

⁶²⁴ See Likkutei Torah, Re'eh 26c and on; Drushim L'Yom HaKippurim 70c; Biurei HaZohar of the Mittler Rebbe Pinchas 114d and on.

⁶²⁵ See Shaarei Kedushah of Rabbi Chaim Vital *ibid.*, Section 3, Shaar 2; Likkutei Torah *ibid.*; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 272 and on; Sefer HaMaamarim 5679 p. 309; Also see the later discourse of this year, 5713, entitled "*VaYehiy Omein et Hadasah*" (Sefer HaMaamarim 5713, p. 102 and on); Also see the discourse by the same title of the year 5724.

that the inner aspect of the vessel (*Pnimityut HaKli*) is unified with the light that is manifest within it.

However, beyond this, it even is actually unified with the essence of the light. For, when it comes to the externality of the vessel (*Chitzoniyut HaKli*), the purpose of which is to bestow influence to the outside, not only is it not unified with the light that is manifest in it, but more so, the light that passes through the vessel (*Kli*) and is drawn to the outside, is only light that is drawn forth to another. In other words, it is only the light and illumination (*Ohr*) that relates to the bestowal of influence and revelation to that which is external to himself. However, this is not the case when it comes to the inner aspect of the vessel (*Pnimityut HaKli*). That is, not only is it unified with the light (*Ohr*) that is in it, but it even is unified with the essence of the light (*Etzem HaOhr*) that is not transmitted in a manner of chaining down (*Hishtalshelut*) to that which is outside of it.

The difference between these two aspects may be understood as being similar to the difference between the bestowal of intellect and the bestowal of the seminal drop.⁶²⁶ That is, the bestowal of intellect from a teacher to a student is only an external bestowal of influence. It is for this reason that,⁶²⁷ “It can take forty years for a person to grasp the depth of his teacher’s intent.” For, although he understands everything his teacher taught him, nevertheless, since it is only

⁶²⁶ See Sefer HaMaamarim 5657 p. 267 and on; 5659 p. 3, and elsewhere.

⁶²⁷ Talmud Bavli, Avoda Zara 5b

an external bestowal of influence, he does not grasp the depth of his teacher's intent.

However, such is not the case, when it comes to the bestowal of the seminal drop, which is an inner bestowal of influence, to give birth to someone who is similar to himself. That is, when we say that, through the seminal drop, he gives birth to someone who is similar to himself, it does not only mean that he will be similar to him in revealed matters and the revealed powers of the soul, but rather, that he is similar in essence. It is for this very reason that it is possible for, "the power of the son to be greater than that of the father,"⁶²⁸ even though this itself, is also from the power of the father. This is because being the father of someone who is like him, means that he is like him in his essence. Thus, when we say that he gives birth to someone who is like him – like his essence – this is because it is the bestowal of essential influence, meaning that he bestows his very essence, which comes forth in the essential light that is unified with the inner aspect of the vessel.

Now, even though this also comes forth by means of the externality of the vessel and the drawing forth is outside of himself, nevertheless, it does not come forth in a way of chaining down (*Hishtalshelut*), but only in a way of separation (*Hefsek*), in a way of a leap (*Dilug*). This is because it is not possible for the essence to be bestowed by way of chaining down (*Hishtalshelut*), since it is an essential bestowal of essential influence.

⁶²⁸ Talmud Bavli, Shevuot 48a

The same is understood regarding how it is above, in the source of the souls. That is, their source is in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, who even draws forth His essential light to them. This drawing forth does not exist in the angelic beings, but solely and specifically in souls. For, they are rooted in the inner aspect of the vessels (*Pnimityut HaKeilim*) which are unified with the essence of the light, and through this, they also are unified with the source of the essence of the light (to the Luminary from where the light itself comes forth).

Thus, with the above in mind, it is understood that even though the root of the souls is from the vessels (*Keilim*) or from the source from where the souls are hewn, which is the externality of the Primordial Stature of Man (*Adam Kadmon*), nevertheless, since the inner aspect of the vessel (*Pnimityut HaKli*) is unified with the essence of the light, as explained above, therefore the soul, likewise, is unified with the inner aspect of the Primordial Stature of Man (*Adam Kadmon*).

This is similar to what is explained in Likkutei Torah, in the discourse entitled “*Lamenatze’ach al HaShminit*,”⁶²⁹ that the covenant of circumcision (*Milah*) transcends Shabbat. For, Shabbat is the matter of the cycle of seven days and because of this, rains descend on Shabbat, since it is from the externality of the Primordial Stature of Man (*Adam Kadmon*). In contrast, the covenant of circumcision (*Milah*) is from the inner aspect of the Primordial Stature of Man (*Adam*

⁶²⁹ See Likkutei Torah Tazria 21a

Kadmon), which transcends Shabbat. It is for this reason that we must wait for one Shabbat to pass before performing the covenant of circumcision (*Milah*). Nevertheless, it still has a relation to Shabbat, which is the external aspect of the Primordial Stature of Man (*Adam Kadmon*), since it is through the passing of one Shabbat – the external aspect of the Primordial Stature of Man (*Adam Kadmon*) – that it then is possible for the covenant of circumcision to take place, which is the inner aspect of the Primordial Stature of Man (*Adam Kadmon*).

Similarly, this may be understood in regard to the root of the souls. That is, although they are rooted in the externality of the Primordial Stature of Man (*Adam Kadmon*), they nevertheless are unified with the inner aspect of the Primordial Stature of Man (*Adam Kadmon*).

With this in mind, we may understand why the nature of every Jew is that he is unable to be separated from Godliness. For, since a Jew is rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, he thus is similar to Him, so to speak. Thus, since in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, there is no room for the existence of anything aside for *HaShem*'s-יהו"ה Godliness, it likewise is the nature of every single Jew that he is unable to be separated from *HaShem*'s-יהו"ה Godliness in any way.

6.

Nevertheless, because of the spirit of folly (*Ru'ach Shtut*) that enters him, it is possible for him to transgress *HaShem's* יהו"ה will and sin. For, the matter of the spirit of folly (*Ru'ach Shtut*) is that it is the strength of lust for physical pleasures. What arises from this is that, even though his lusts may be only for permissible things, nevertheless, because he invests himself in it, and because of the vitality and pleasure he has in it, it takes away his taste for Godliness and causes him to become cold to matters of Godliness. This is as stated in Zohar,⁶³⁰ “The strength of the body is the weakness of the soul.” Now, what is meant here is not the physical strength of the body, as it might appear from a literal reading. On the contrary, the opposite is true, that “maintaining the health and soundness of the body is amongst the ways of *HaShem*-יהו"ה, blessed is He.”⁶³¹

This is like the well-known teaching of the Baal Shem Tov on the verse,⁶³² “If you see the donkey of someone who hates you crouching under its burden, would you refrain from helping him? – Rather, help you shall help him.” That is, “When you see the donkey-*Chamor*-חמור” – meaning when you see and contemplate your materiality-*Chomer*-חומר, which

⁶³⁰ See Zohar I 180b, 140b; Discourse entitled “*Vayomer Moshe*” 5709, Ch. 12 (Sefer HaMaamarim 5709 p. 63).

⁶³¹ See Rambam Hilchot De’ot, Ch. 4 – Note: This is the literal translation of the text as it appears in all the available renditions. It seems clear, however, that there is a word missing in the text here, and it should read, “the ways of **the service of HaShem,**” or “the ways of **the knowledge of HaShem.**”

⁶³² Exodus 23:5

is your body, and contemplate it well, you will see that, “it hates you.” That is, it hates the soul that yearns for Godliness and spirituality. You also will see that it is, “couching under its burden,” in that the Holy One, *HaShem*-יהו"ה, blessed is He, gave the Torah and *mitzvot* to the body by which to become refined, but nonetheless, it considers them to be a burden and is lazy in fulfilling them. Now, it might arise in your heart to “refrain from helping him” in fulfilling his mission, and instead, to break the coarseness of the body through self-flagellation. Know then, that this is not the way in which the light of Torah dwells. Rather, “help, you shall surely help him,” that is repeatedly. In other words, the body must be clarified and refined, rather than broken with self-flagellation. Similarly, the words of the Rav, the Maggid of Mezeritch, are well known, that “a small hole in the body becomes a big hole in the soul.”

From all the above, it is understood that the words of Zohar, “The strength of the body is the weakness of the soul,” does not refer to the physical body, but refers to the animalistic soul. In other words, when the animalistic soul is strong, in that it rules over a person and causes him to indulge in physical pleasures, even though he indulges in permissible things, nonetheless, this cools down the warmth he should have for matters of holiness, in that it removes taste he should have for Godliness.

Therefore, it states about the coming future,⁶³³ “And a spring will go out from the House of *HaShem*-יהו"ה and water the brook of *Shittim*-שטיים.” A brook (*Nachal*-נחל) simply means water, and thus “the brook of *Shittim-Nachal Shittim*-נחל שטיים,” refers to the matter of physical pleasures. This is as stated by his honorable holiness, the Rebbe Maharash,⁶³⁴ “Water promotes the growth of all kinds of pleasurable things.”⁶³⁵ That is, although for things to grow, a number of things are necessary, nevertheless, the growth is primarily from the water.

Now, the reason why physical pleasures are a folly-*Shtut*-שטות is because, aside for the fact that many physical pleasures end in bitterness, a deeper explanation is known from the verse,⁶³⁶ “All my innards [bless] His Holy Name.” Namely, it is explained that, “the innards-*Kravay*-קרבי,” refer to the angelic beings called, “innards-*Kirvayim*-קרביים.”⁶³⁷ That is, just as the innards separate the food from the waste and excrete the waste to the outside, so likewise above, in Godliness, there are angelic beings that separate the influence of pleasure that is bestowed from Above, particularly the Godly pleasures of holiness, and excrete that which, in relation to them, is waste product and excrement. This waste product

⁶³³ Joel 4:18

⁶³⁴ See *Hemshech “V’Kachah”* 5637 Ch. 51 (Sefer HaMaamarim 5637 Vol. 2, p. 504 and on); Likkutei Torah Shlach 46d; Pardes Rimonim, Shaar Erchei HaKinuyim, *Kirvayim*-קרביים.

⁶³⁵ Tanya Ch. 1 (5b)

⁶³⁶ Psalms 103:1

⁶³⁷ Zohar I 87a; Zohar III 234b and on; Sefer HaMaamarim Admor HaEmtza’ee Vayikra Vol. 2, p. 668; Dvarim Vol. 1 p. 155 and the citations there; Bamidbar Vol. 5, p. 1,633.

chains down and descends, giving existence to physical pleasures.

This is why physical pleasures are called, “folly-*Shtut*-שטות,” since in reality, they are waste and excrement. This being so, to delight in them is surely a folly, especially when a person knows that through indulging in them, he will suffer loss and diminishment of Godly pleasure. This being the case, it is a particularly great folly to choose to exchange Godly delight and pleasure, which is the primary essence of pleasure, for physical pleasure, which, in reality, is nothing but waste and excrement.

7.

Now, the cause of this spirit of folly (*Ru'ach Shtut*-רוח שטות) is as stated in Mishnah regarding the matter of,⁶³⁸ “When any man’s wife goes astray-*Ti'ste*-תשטה.” It states that,⁶³⁹ “Just as her deeds are the deeds of an animal, so likewise, her offering is of animal fodder.” In other words, the reason the spirit of folly (*Ru'ach Shtut*-רוח שטות) entered him, is because he is like an animal, who lacks knowledge of *HaShem*-יהו"ה, blessed is He. This is why he lusts for the folly of physical pleasure, and deludes himself to err and think that the sin does not separate him from *HaShem*'s-יהו"ה Godliness.

Moreover, even though he indeed may possess intellect and understanding in matters of holiness, nevertheless, this

⁶³⁸ Numbers 5:12

⁶³⁹ Talmud Bavli, Sotah 14a

itself is insufficient, for he must specifically possess the matter of knowledge of *HaShem*-יהו"ה, blessed is He. This is the reason why almost all the souls in our generation are called,⁶⁴⁰ “the seed of animal.” For, although many, if not most people, are capable of grasping and understanding matters of holiness in general, and particularly the greatness of *HaShem*-יהו"ה, the Creator, blessed is He, whether from books or from authors, and they can indeed have great grasp and understanding, nevertheless, they still are called, “the seed of animal,” since they lack this matter of knowledge (*Da'at*) of *HaShem*-יהו"ה, blessed is He, and therefore lack sensitivity to Godliness in their souls.

The matter of knowledge-*Da'at* is to be understood as explained in Tanya,⁶⁴¹ that it is a term utilized in the verse,⁶⁴² “And Adam knew-*Yada*-ידע his wife Chava, and she conceived etc.” In other words, knowledge-*Daat* refers to the matter of bonding and connecting to the matter, in that he does not merely contemplate it in a fleeting and passing way, in which case, it will easily be uprooted from his mind and intellect.⁶⁴³ Rather, he bonds his mind to the matter and dwells on it. An even higher aspect of knowledge-*Da'at*-דעת, is the matter of having a “feel” for it, in that he develops a feel

⁶⁴⁰ Torah Ohr, Mishpatim; Also see the previous discourse of this year, “*V’Hoo Omeid Aleihem* - He stood over them beneath the tree and they ate” 5712, Discourse 4; The Teachings of The Rebbe 5711, Discourse 3 entitled “*V’Eleh HaMishpatim* – These are the ordinances.” Also see the note of the Rebbe printed as an appendix to this discourse (Sefer HaMaamarim 5713, p. 89).

⁶⁴¹ Tanya Ch. 3 & Ch. 42 (49b)

⁶⁴² Genesis 4:1

⁶⁴³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

and sensitivity for the matter. Moreover, not only does he have a sense and feel of the matter in his mind, but he even has a sense and feel for it in his heart, which is the true matter of knowledge-*Da'at* דעת.

This is as explained⁶⁴⁴ by his honorable holiness, the Rebbe Rashab, whose soul is in Eden. Namely, the reason a minor is not obligated in the commandments-*mitzvot*, is because even though he may understand the matter clearly, he nevertheless has not come to have competency in knowledge-*Da'at* דעת (*Bar Da'at*). What is meant is that he does not yet have a sensitivity and appreciation of its greatness and magnitude. Thus, since he is lacking in this feel and sensitivity, it is not possible to obligate him or to place the responsibility of the positive or negative commandments upon him. As stated regarding the matter of oaths and consecrations,⁶⁴⁵ they must know in whose Name, blessed is He, they are taking the vow and consecrating. The specific term used is that, “they must know-*Yodim* יודעים,” specifically, meaning that they must have sensitivity, feel and appreciation for it.

An even loftier aspect of knowledge-*Da'at* דעת is the matter of recognition (*Hakarah*). For, when it comes to sensitivity and feeling, it is possible to have this even if the matter is not revealed for him. This is as stated,⁶⁴⁶ “The heart alone knows-*Yode'ah* יודע its bitterness,” even though the

⁶⁴⁴ Kuntres HaTefilah Ch. 5; Discourse entitled “*Sheshet Yamim*” 5678 (Sefer HaMaamarim 5678 p. 246 and on).

⁶⁴⁵ Mishneh Torah, Hilchot Nedarim 11:1

⁶⁴⁶ Proverbs 14:10

reason might be concealed from him. In contrast, recognition (*Hakarah*) is when it comes into revelation to such an extent that it becomes so true for him, as if literally he sees it with his eyes, to the point that he needs no other proofs or substantiations for it.

However, lack of knowledge of *HaShem*-יהו"ה, is why the spirit of folly (*Ru'ach Shtut*) covers over the truth and causes a person to err, so much so, that it seems to him that even when he transgresses the Supernal Will of *HaShem*-יהו"ה, blessed is He, he remains in his Jewishness.

Now, the way to remove the spirit of folly (*Ru'ach Shtut*) of the opposing side, is specifically through the spirit of folly of holiness (*Shtut d'Kedushah*). For, although a person should generally go on the straight and balanced path,⁶⁴⁷ this specifically applies if he has gone on the straight and balanced path throughout his life and continues to do so. However, if he has veered away from that path to the other extreme of the opposing side (*Le'umat Zeh*), he then must specifically veer to the opposite extreme on the side of Holiness (*Kedushah*).

This is similar to what is explained regarding a true penitent (*Ba'al Teshuvah*). Namely, he should not take the position that,⁶⁴⁸ "Indeed I desire it, but what can I do if my Father in heaven has decreed that I refrain from it." Rather, he must take the position of saying, "I do not desire it." For, since he is a true penitent (*Ba'al Teshuvah*), he must take

⁶⁴⁷ Mishneh Torah Hilchot De'ot 1:4-5

⁶⁴⁸ Torat Kohanim 20:128 and Rashi to Leviticus 20:26

special measures in placing additional safeguards upon himself.⁶⁴⁹

The same is true here. Since they caused the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) to be withdrawn, because of the folly-*Shtut*-שטות of the opposing side (*Sitra Achera*), therefore, in order for,⁶⁵⁰ "I will dwell within them (*V'Shachanti B'Tocham*- ושכנתי בתוכם)," to be fulfilled, it is necessary that, "they shall make a sanctuary for Me," out of acacia wood-*Atzei Shittim*-עצי שיטים, that is, specifically from the folly of holiness (*Shtut d'Kedushah*).

8.

Now, the actualization of the Sanctuary (*Mikdash*) and the service performed in it was accomplished by Moshe and by Aharon,⁶⁵¹ and the primary⁶⁵² service of Aharon was,⁶⁵³ "When you uplift (*B'Ha'alotcha*-בהעלותך)⁶⁵⁴ the flames (*Neirot*) etc."⁶⁵⁵ For,⁶⁵⁶ "the soul of man is the flame of

⁶⁴⁹ This is as stated by the Rav, the Maggid of Mezeritch, cited in Likkutei Torah VaEtchanan 9d; Also see Rambam Hilchot De'ot Ch. 2; Shemoneh Prakim of the Rambam, Ch. 4.

⁶⁵⁰ Exodus 25:8

⁶⁵¹ See Mishnah Shevuot 2:2 and the Tosefot Yom Tov commentary there (which differs from the Talmud Yerushalmi, Sanhedrin 1:3). Also see Talmud Bavli, Yoma 72b, and the Chiddushei Agadot there.

⁶⁵² See Rashi and Ramban to Numbers 8:2, beginning of Parshat Be'Ha'alotcha.

⁶⁵³ Numbers 8:2

⁶⁵⁴ Although generally translated as "When you kindle the flames," the term "*B'Ha'alotcha*-בהעלותך" literally means "When you uplift."

⁶⁵⁵ See the explanation at length in the prior discourse of this year 5713 (Discourse 7) entitled, "*Mitzvatah* – The commandment is from sunset."

HaShem-יהו"ה," and the seven flames of the Menorah are seven rungs in the service of *HaShem*-יהו"ה, blessed is He. The matter of Aharon is that he⁶⁵⁷ "is loving of all creatures and brings them close to Torah." By specifically using the lesser term, "creatures" (*Briyot*-בריות) it refers those who are far from the Torah of *HaShem*-יהו"ה, blessed is He, and the service of Him. That is, they have no other redeeming qualities, other than the fact that they are created, in that *HaShem*-יהו"ה, the Holy One, blessed is He, created them.⁶⁵⁸ However, even in them he drew forth the aspect of love (*Ahavah*) of *HaShem*-יהו"ה, and beyond that, even abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, which is the general difference between the love of Avraham and the love of Aharon. That is, the love of Aharon is the matter of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He.⁶⁵⁹

Thus, it was through Moshe and Aharon that Godliness was drawn forth in the Tabernacle (*Mishkan*-משכן) and (in this respect) Moshe and Aharon are equal to each other.⁶⁶⁰ Now, this is so in each and every generation, for "there is an offshoot of Moshe in each generation."⁶⁶¹ This is especially true of our Rebbes, the leaders of the Jewish people, whose entire beings in all their matters – whether in their involvement with Torah, their involvement with the

⁶⁵⁶ Proverbs 20:27

⁶⁵⁷ Mishnah Avot 1:12

⁶⁵⁸ See Tanya Ch. 32; Talmud Bavli, Taanit 20b

⁶⁵⁹ Torah Ohr, Tetzaveh 82a and on, and elsewhere.

⁶⁶⁰ Midrash Tanchumah, Bereishit 14

⁶⁶¹ Tikkunei Zohar, Tikkun 69 (112a, 114a)

commandments-*mitzvot*, or their involvement in directing the Jewish people – are all done with the love of Israel, love of Torah, and love of *HaShem*-יהו"ה, blessed is He.

Regarding the matter of love of one's fellow Jew (*Ahavat Yisroel*-love of Israel) his honorable holiness, my father-in-law, the Rebbe, added⁶⁶² in the name of his honorable holiness, the Alter Rebbe, that the commandment of⁶⁶³ "You shall love your fellow as yourself" is a vessel for the commandment of⁶⁶⁴ "You shall love *HaShem*-יהו"ה your God," and that, of the two, the commandment to love one's fellow Jew (*Ahavat Yisroel*) is the greater, since by doing so, he loves what the loved One loves. The Rebbes drew this forth to all the Chassidim, that is, to all those who are connected to them, have some relation to them, and cling to them, each person according to his state and standing. However, the toil must be done on one's own.⁶⁶⁵ Nonetheless, since it is necessary for there be a granting of strength and assistance from Heaven, both generally, and particularly from that soul which one is a spark of, this drawing forth of influence was affected by our holy leaders, through which the Tabernacle-*Mishkan*-משכן of acacia wood-*Atzei Shitim*-שטים is built. That is, through one's clarification and refinement of the folly (*Shtut*-שטות) of the opposing side (*Sitra Achera*), the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the

⁶⁶² In his letter printed in *Hatomim* Vol. 4, p. 44 (*Igrot Kodesh* Vol. 3, p. 425).

⁶⁶³ Leviticus 19:18

⁶⁶⁴ Deuteronomy 6:5; 11:1

⁶⁶⁵ See the *Sichah* of the 10th of Shvat, 5711 (*Likkutei Sichot*, Vol. 2, p. 500; *Torat Menachem*, Vol. 2, p. 212 and on).

Shechinah) rests upon the work of our hands.⁶⁶⁶ Through this, “the pleasantness of *HaShem*-יהו"ה will be upon a person, and his handiwork will be established”⁶⁶⁷ with success, until the coming of Moshiach, our righteous redeemer, may it be speedily in our days.

⁶⁶⁶ See Midrash Bamidbar Rabba 12:9; Seder Olam Rabba, Ch. 6; Rabbeinu Bachaye, Pekudei 39:43.

⁶⁶⁷ Psalms 90:17

Insights of the Rebbe to:
“*Bati LeGani* – I have come to My garden” 5713

In response to the questions the public has posed in regard to the discourse “*Bati LeGani* – I have come to My garden” of the year 5713, and the words at the end of chapter two, as follows: “The nations of the world, the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) do not transgress His will, blessed is He. It is only that ‘they call Him the God of the gods,’⁶⁶⁸ etc. Nevertheless, they do not rebel against Him.”

At first glance, this may be questioned as follows:

1. We find that the nations of the world transgress the seven laws of Noach that they were commanded.

The simple answer is that this is similar to what was explained regarding the Jewish people. That is, due to the spirit of folly (*Ru'ach Shtut*) that enters a person, the truth becomes covered over and concealed, and thus stands in opposition to calling Him “The God of the gods.” In and of themselves, however, the manner in which they are bestowed influence from the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*), is in such a way that they should not transgress and should not rebel. This is similar to Bilaam

⁶⁶⁸ Talmud Bavli, Menachot 110a

who said,⁶⁶⁹ “I cannot transgress the word of *HaShem*-יהו"ה” (See Tanya, Ch. 24), even though he had relations with his donkey (Sanhedrin 105b; Zohar I 128b), thereby transgressing one of the seven commandments-*mitzvot* that the sons of Noah were commanded. An alternative answer is that, “due to the great strength of their sins,” their hearts rule over their minds (similar to what was explained regarding the Jewish people – see Tanya, Ch. 17) even though that is the opposite of their nature from birth, even for the sons of Noah (see Tanya Ch. 51).

2. We find that there are those amongst the nations of the world who deny the existence of God altogether.

This question is not really a question on the discourse, but is rather a question on the teaching of our sages, of blessed memory (end of Tractate Menachot), which states that “they call Him the God of the gods.” (The Talmud there learns this from Scripture, which states,⁶⁷⁰ “From the rising of the sun until it sets, My Name is great among the nations etc.”). It is this teaching of our sages, of blessed memory, which is the foundation for what was explained in the discourse.

This may be understood from what is written in Sefer HaMitzvot of the Tzemach Tzedek, at the end of Mitzvat Achdut HaShem (the *mitzvah* of *HaShem*'s-יהו"ה Oneness).

⁶⁶⁹ Numbers 22:18

⁶⁷⁰ Malachi 1:11

Study the discourse there for the explanation, as this is not the place for it.

3. In the aforementioned discourse, at the beginning of chapter seven, it was stated that almost all the souls of this generation are called, “the seed of animal.” What is the source for this statement?

These words are found in Torah Ohr of the Alter Rebbe (the author of the Tanya and the Shulchan Aruch), at the beginning of Parashat Mishpatim. It is founded upon the statement in Zohar Vol. 2, at the beginning of Parashat Mishpatim (94b). Also see the commentary of Rabbi Moshe Zacuto there. Also see Likkutei Torah of the Alter Rebbe, Parashat Tzav (8b and on), Shaarei Teshuvah (of his son, the Mittler Rebbe), Vol. 1, the discourse entitled “*Shishim Heimah*,” and is found in various other places as well.

Additional Appendix:⁶⁷¹

“*Bati LeGani* – I have come to My garden” 5713

In regard to what was stated in the discourse “*Bati LeGani* – I have come to My garden” of the year 5713, and the words at the end of chapter two, as follows: “The nations of the world, the extraneous husks (*Kelipot*) and the opposing side (*Sitra Achara*) do not transgress His will, blessed is He... a person who transgresses a sin, rebelling against the will of *HaShem*-יהוה, blessed is He, is worse etc.”

To further explain, a person who transgresses a sin is worse than the nations of the world as they essentially are, in and of themselves, (before doing anything). In other words, according to the natural order of creation, they always should have recognition of, “The God of the gods,” in which case they would be incapable of transgressing His will, blessed is He, like Bilaam, who said,⁶⁷² “I cannot transgress the word of *HaShem*-יהוה.”

However, it certainly is the case, that due to the matter of free choice (*Bechirah*), the nations of the world are also capable of pursuing the spirit of folly (*Ru'ach Shtut*) and transgressing the seven commandments for the children of Noach. An example of this is Bilaam who, because of the spirit of folly that conceals and hides the truth, came to the

⁶⁷¹ This appendix is gleaned from the words of the Rebbe said on the night of fifth day of the week, Parshat Terumah, Rosh Chodesh Adar Rishon 5714, in response to the questions that arose from that which was explained in the discourse.

⁶⁷² Numbers 22:18

matter indicated by the words⁶⁷³ “Have I ever been accustomed to doing this to you?” (See Sanhedrin 105b), whereby he transgressed one of the seven commandments-*mitzvot* that the children of Noach were commanded.

[When it comes to the spirit of folly – it certainly is so, that a Jewish person who transgresses the will of *HaShem*-יהוה, blessed is He, is no worse than the nations of the world who transgress His will, blessed is He.

On the contrary, the nations of the world are on a lower level than the Jewish people (even though, in this respect, they are not *worse*). This is because, for them, it is possible that the spirit of folly even covers and conceals the matter that, “they call Him ‘The God of the gods,’” and they can come to deny the existence of God altogether. This is not how it is amongst the Jewish people, in which the spirit of folly of the extraneous husks (*Kelipah*) “garbs the Godly soul up until the aspect of wisdom-*Chochmah* within it. However, it only up until the wisdom of the Godly soul, but not including it, due to the light of *HaShem*-יהוה that is manifest within wisdom-*Chochmah*,” (Tanya Ch. 24). In contrast, the nations of the world do not possess the aspect of the wisdom-*Chochmah* of the Godly soul.]

Thus, the language used in Tanya Ch. 24 is that, “The person who violates His will, blessed is He, is greatly inferior and lesser than the opposing side (*Sitra Achara*) and the extraneous husks (*Kelipah*)... and more than all things in the world that are derived from them, such as impure cattle,

⁶⁷³ Numbers 22:30

beasts, impure fowl, vermin and reptiles.” However, it does not include or state that, “he is worse than the nations of the world.” For, due to the spirit of folly, it is also possible for the nations of the world to transgress the will of *HaShem*-יהו"ה, blessed is He. Rather, it is solely the opposing side (*Sitra Achara*) and the extraneous husks (*Kelipah*) and all the impure living beings that are derived from them, and in whom the spirit of folly is not applicable, that they are utterly incapable of transgressing the will of *HaShem*-יהו"ה, blessed is He, whatsoever. (Thus, the example given for this is that⁶⁷⁴ “A wild beast can never exert dominion over man, unless he appears to be like an animal etc.,” in that it is impossible for this to be any other way.)

The reason the discourse includes the nations of the worlds also, is in relation to the continuation of the discourse about the matter of “partnering” (*Shituf*), (in that they call Him, “The God of the gods”). That is, this is something about which the Jewish people were specifically commanded, rather than the nations of the worlds. (When it comes to other living creatures that are impure, the matter of commanding-*mitzvah* is altogether inapplicable.) It thus was stated that, in truth, even the nations of the world – as they are according to the true nature of creation (meaning, without the spirit of folly) – do not transgress the will of *HaShem*-יהו"ה, blessed is He, in this matter, as explained.

⁶⁷⁴ Talmud Bavli, Sanhedrin 38b; See Tanya Ch. 24 *ibid*.

Discourse 10

“*Ki Tisa et Rosh B’nei Yisroel -*

When you take up the head (count) of the Children of
Israel”

Delivered on Shabbat Parashat Mishpatim, Parashat Shekalim,
Shabbat Mevarchim, Erev Rosh Chodesh Adar 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁷⁵ “When you take up the head (count) of the children of Israel... every man shall give *HaShem*-יהו"ה an atonement for his soul when counting them... This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*, the *shekel* is twenty *geira*, a *half-shekel* as a portion to *HaShem*-יהו"ה.”

Now, the question regarding the specific wording of this verse is well known. Namely, why does the verse state “a *shekel* is twenty *geira*”? If it is necessary to give only a *half-shekel*, then of what relevance is it that a *shekel* is twenty *geira*? Additionally, why does the verse conclude with the repetition, “a *half-shekel* as a portion to *HaShem*-יהו"ה,” when it already stated, “This shall they give... a *half-shekel*...”?

⁶⁷⁵ Exodus 30:12-13 – A portion of this discourse is intertwined with the talk printed in Likkutei Sichot, Vol. 4, p. 1196 and on.

We must understand why the verse repeats itself and says, “a *half-shekel* as a portion to *HaShem*-יהו"ה”?

We also must understand the words, “every man shall give *HaShem*-יהו"ה an atonement for his soul,” from which it is understood that the *half-shekel* is the atonement. This is further indicated by the conclusion of the section, which states that it is,⁶⁷⁶ “to atone for your souls.” In other words, in addition to the *half-shekel* being for the purpose of taking a census of the Jewish people, it also was an atonement. It is for this reason that the collection of the *half-shekel* was used for the construction of the Tabernacle (*Mishkan*), which the Jewish people were commanded to build after the sin of the golden calf.⁶⁷⁷ That is, the *half-shekel* rectified the sin of the golden calf.

Now, this must be further understood. For, at first glance, the *half-shekel* was just a particular matter. How then was it an atonement for the sin of the golden calf, which was a general sin? It therefore is understood that, in fact, the *half-shekel* was a general matter and was therefore able to atone for the sin of the golden calf, since the atonement must be similar to the sin. This may all be understood by prefacing with what was stated in the verse first. That is, the verse states, “When you take up the head-*Rosh*-ראש (count) of the children of Israel.” At first glance, the verse could have simply stated, “When you count the children of Israel.” Why then does it specify the head-*Rosh*-ראש?

⁶⁷⁶ Exodus 30:16

⁶⁷⁷ Midrash Tanchumah, Terumah 8

2.

The explanation is as follows:⁶⁷⁸ The verse states,⁶⁷⁹ “A wise man’s eyes are in his head,” which Rashi explains, “In the beginning (*B’Rosho*-בראשו) of the matter, he contemplates what its end result will be.” This was also stated by our sages, of blessed memory, when they said,⁶⁸⁰ “Who is wise? He who sees the consequences.” That is, in whatever matter it is, he gazes and sees the consequences that will result from it.

Now, this matter is a very important principle in serving *HaShem*-יהו"ה, blessed is He, because fulfilling the commandments-*mitzvot* takes a great deal of toil and effort. Likewise, restraining the opposing side (*Sitra Achara*) by desisting from sin, requires hard work and great toil. Nevertheless, it is possible to do so by foreseeing the consequences. This is like the teaching,⁶⁸¹ “Calculate the loss of the commandment-*mitzvah* against its reward.” This is to say that a person must calculate and think about the loss of not doing a *mitzvah* against its reward, in that the immediate loss is miniscule relative to its ultimate reward. That is, the loss of physical matters is a loss of transient matters that are fleeting, whereas the reward of the *mitzvah* is eternal. This is

⁶⁷⁸ See the discourse entitled “*Ki Tisa*” 5680 (Sefer HaMaamarim 5680 p. 263 and on); Also see Ohr HaTorah, *Tisa* p. 1,833 and on; Vol. 8 p. 3,097 and on; Discourse entitled “*Ki Tisa*” 5658 (Sefer HaMaamarim 5658 p. 146 and on); 5665 (Sefer HaMaamarim p. 189 and on).

⁶⁷⁹ Ecclesiastes 2:14

⁶⁸⁰ Tamid 32a

⁶⁸¹ Mishnah Avot 2:1

especially true if we consider the meaning⁶⁸² of the statement of our sages, of blessed memory,⁶⁸³ “The reward of a *mitzvah* is the *mitzvah*.” That is, the term “*mitzvah*-מצוה” is of the same root as “bonding-*Tzavta*-צוותא,”⁶⁸⁴ meaning that the reward for the *mitzvah* is the bond with the Singular Preexistent Intrinsic and Essential Being, the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. It therefore is certain that there is utterly no comparison whatsoever between the loss incurred by performing a *mitzvah*, compared to the reward that follows.

Likewise, the same principle applies to the reward obtained through sin, compared to the loss incurred. For, the reward of sin is as stated,⁶⁸⁵ “The lips of a forbidden woman drip honey.” However, the reward must be considered against its loss, as expressed in the next verse,⁶⁸⁶ “but her end is as bitter as wormwood.” Moreover, the loss incurred is eternal, as stated in Tanya about the dullness of the mind and heart (to matters of Godliness) caused by sin. That is,⁶⁸⁷ “Although he may already have sincerely repented, nevertheless, repentance primarily takes place in the heart, and in the heart there are many distinctions and levels. Moreover, it all depends on what kind of person he is etc.” Tanya continues and concludes, “Consequently, now, upon observing himself, and

⁶⁸² See Tanya, Ch. 37 – Ch. 39 (52b); Sefer HaMitzvot of the Tzemach Tzedek, 20b in the note; HaYom Yom, 25 Iyyar.

⁶⁸³ Mishnah Avot 4:2

⁶⁸⁴ See Likkutei Torah Bechukotai 45c; Sefer HaMaamarim 5698 p. 52.

⁶⁸⁵ Proverbs 5:3

⁶⁸⁶ Proverbs 5:4

⁶⁸⁷ Tanya, Ch. 29

seeing that the light of the soul does not penetrate into him, it is evident either that today his repentance has not been accepted and his sins continue to separate him, or that it is desired that he be raised to a loftier level of repentance, that comes from a point in his heart that is yet deeper. Because of this King David said,⁶⁸⁸ ‘My sin is always before me.’”

From this it is understood that the loss incurred by sin, “her end is as bitter as wormwood,” is an eternal matter. It automatically follows that the reward gained by sin is entirely outweighed and like nothing, compared to the loss incurred.

Thus, by contemplating the loss in doing a *mitzvah* against its reward, or the reward in sinning against its loss, he sees what will ultimately be of it, as in the statement,⁶⁸⁹ “Who is wise? One who sees the consequences.” By doing so, he comes to fulfill the *mitzvot* without taking the great toil and effort required into consideration.

Because of this, we find that when our sages, of blessed memory, listed virtuous qualities, they stated that the virtuous quality of Rabbi Shimon ben Nethanel was his fear of sin.⁶⁹⁰ Now, Rabbi Shimon ben Nethanel is the one who said, “What is the straight path to which a man should cleave? One who sees the consequences.” For, since he was a person who feared sin, he chose the quality of, “One who sees the consequences,” for, in doing so, one will fear sin and never come to sin.⁶⁹¹ To clarify, fear of sin does not mean that one

⁶⁸⁸ Psalms 51:5

⁶⁸⁹ Tamid 32a

⁶⁹⁰ Mishnah Avot 2:9

⁶⁹¹ See Midrash Shmuel to Avot 2:9; Likkutei Sichot Vol. 4 p. 1,198 and on.

fears punishment or other negative matters that come about through sin. Rather, he fears the essence of sin (*Cheit*-חטא). The word, “sin-*Cheit*,” is a term that means, “lacking-*Chisaron*-חסרון.”⁶⁹² That is, sin causes him to be forever lacking in his bond to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He. Thus, for one who truly fears sin, meaning that he fears all aspects of sin that may cause him to always be lacking in his bond to *HaShem*-יהו"ה, blessed is He, by even transgressing minor Rabbinical ordinances, and even matters that are beyond the letter of the law, or matters that are merely in the category of, “sanctify yourself in what is permissible to you,”⁶⁹³ for such as person, his fear of sin comes through seeing the ultimate consequence of his actions.

Nevertheless, we must still understand the specific use of the words,⁶⁹⁴ “The wise man has eyes in his head.” For, seemingly, based on the above explanation, that what is meant is seeing the consequences, “that in the beginning (the head) he sees what will be in the end,” the verse should have instead stated, “The wise man has eyes in his end.” Why then does the verse specifically state, “The wise man has eyes in his head?”

However, the explanation is that, “his head-*Rosho*-ראשו,” refers to the aspect of the transcendent lights (*Makifim*) of the soul, for it is from there that this matter of perceiving

⁶⁹² See Kings I 1:21 and Rashi there; Likkutei Torah *ibid.* Netzavim 51a; Sefer HaMaamarim 5691 p. 317 and on.

⁶⁹³ Talmud Bavli, Yevamot 20a

⁶⁹⁴ Ecclesiastes 2:14

the outcome and consequences is drawn forth, so that he fears sin (that is, he fears the essence of sin, since it is the antithesis of Godliness). This is because fear of sin specifically comes through awe of the wondrous exaltedness (*Yirat HaRomemut*) of *HaShem*-יהוה. Such fear comes about from the power of wisdom-*Chochmah* of the soul, meaning, the inner aspect of wisdom-*Chochmah*, which is the perception of Godliness itself.

This then, is the meaning of the teaching,⁶⁹⁵ “Who is wise? One who sees the consequences.” That is, the verse specifically states that he “sees-*Ro’eh*-ראה.” That is, just hearing about it is insufficient. That is, hearing-*Shmiyah*-שמיעה refers to intellectual comprehension and grasp, since the word, “hear-*Shma*-שמע,” denotes understanding (*Binah*).⁶⁹⁶ For, when it comes to intellect alone, though right now he may understand it, it is possible for another intellect to come along and contradict the previous intellect. Thus, when it comes to intellect, in and of itself, there can still be “room” for the existence of an opposing side.

Therefore, specifically the aspect of sight-*Re’iyah*-ראיה is necessary, meaning that it becomes so true for him, as if he saw it clearly with his physical eyes of flesh. In other words, even though the matter has not yet come about, and will only come out later, nevertheless, for him, it is as if he already sees the consequence with his physical eyes of flesh. This is not

⁶⁹⁵ Talmud Bavli, Tamid 32a

⁶⁹⁶ See Torah Ohr, Bereishit 1a; Likkutei Torah, Naso 20d; Drushim L’Rosh HaShanah 62d and elsewhere.

possible except if it specifically comes from the transcendent aspects (*Makifim*) of the soul, in that the inner powers of the soul alone are inadequate to do this. This is because, corresponding to the inner, holy powers of the soul, which come in a way of inner manifestation (*Hitlabshut*), there likewise are the powers of the opposing side (*Sitra Achera*), which stand in opposition to the powers of holiness. It therefore is only because of the transcendent powers (*Makifim*) of holiness, to which there is no opposing force, in that – “they do not possess a shadow of a shadow”⁶⁹⁷ – that it is possible to come to see the consequence.

This then, is the meaning of the verse, “The wise man has eyes in his head,” specifying “in his head-*B’Rosho*-בראשו.” For, it is specifically through the aspect of “his head-*Rosho*-ראשו,” which is the aspect of the transcendent lights (*Makifim*) of the soul, that he can come to see-*Ro’eh*-רואה the consequence, the realization of which will bring him to “fear of sin” (*Yirat Cheit*).

Now, another explanation of the words, “The wise man has eyes in his head,” is given in *Zohar*⁶⁹⁸ (and cited in *Tanya*).⁶⁹⁹ The *Zohar* states, “Every wise man’s eyes and speech are in his head, that is, in that which rests upon his head, because the Indwelling Presence of *HaShem*-יהו"ה, (the *Shechinah*) rests upon his head. Thus, we have learned that because the Indwelling Presence of *HaShem*-יהו"ה (the

⁶⁹⁷ Talmud Bavli, Yevamot 122a; Gittin 66a; See Likkutei Torah Teitzei 36c, 37c.

⁶⁹⁸ *Zohar* III 187a

⁶⁹⁹ *Tanya*, Ch. 35

Shechinah) rests upon his head, a Jew must not walk four cubits with his head uncovered.” (That is, a person must accept the yoke of *HaShem*’s-יהו"ה Kingship upon himself, whereas uncovering the head signifies the opposite thereof.)

In other words, in this explanation, the head (*Rosh*-ראש) refers to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He. This is similar to what is stated about Moshiach,⁷⁰⁰ “The one who breaks through will go before them; they will break through and pass through the gate, and they will exit through it; their king will pass before them, with *HaShem*-יהו"ה at their head-*B’Rosham*-בראשם.” That is, according to the first explanation, the term, “his head-*Rosho*-ראשו,” refers to the transcendent aspects (*Makifim*) of the soul, through which he sees the consequences and comes to fear sin, so that no lacking in his bond to the Singular Essential Being, *HaShem*-יהו"ה, blessed is He, will be, as explained above.

According to the second explanation, “his head-*Rosho*-ראשו” refers to the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*). Accordingly, the explanation of, “the wise man has eyes in his head-*B’Rosho*-בראשו,” refers to the caution with which he performs the commandments, because of “his head-*Rosho*-ראשו,” which is the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*). That is, he is exceedingly cautious not to cause any kind of blemish or lacking in Godliness Above.

⁷⁰⁰ Micah 2:13

3.

In the same manner, we find two explanations in Midrash⁷⁰¹ on the prophetic words of Zachariah,⁷⁰² “I see and behold – there is a *menorah* (candelabra) [made] entirely of gold with a bowl-*Gulah*-גלה upon its head-*Roshah*-ראשה.” The Midrash comments, “There are two views: One says ‘exile-*Golah*-גולה’ and the other says ‘redemption-*Geulah*-גאולה.’ According to the one who says ‘exile-*Golah*-גולה,’ they were exiled to Babylon and the Indwelling Presence of *HaShem*-יהו"ה accompanies them, (they were exiled to Edom and the Indwelling Presence of *HaShem*-יהו"ה accompanies them) etc.” According to the one who says ‘redemption-*Geulah*-גאולה,’ – it means ‘redeemer-*Paroka*-פרוקא’ as it states,⁷⁰³ ‘Our Redeemer, Whose Name is *HaShem Tzva'ot*-תצבאו"ת-’ יהו"ה.’ Similarly, it states,⁷⁰⁴ “The one who breaks through will go before them; they will break through and pass through the gate and exit through it; their king will pass before them, with *HaShem*-יהו"ה at their head-*B'Rosham*-בראשם.”

The explanation is as follows: The first explanation, that the word “bowl-*Gulah*-גלה” refers to “exile-*Golah*-גולה,” means that even during the time of exile (*Galut*), during a state of doubled and quadrupled darkness, nonetheless, the souls of the Jewish people still are called, “a *menorah* of gold.” Moreover, as the verse specifies, they are “a *menorah* made

⁷⁰¹ Midrash Vayikra Rabba 32; Likkutei Torah, BeHa'alotcha 35c

⁷⁰² Zachariah 4:2

⁷⁰³ Isaiah 43:14

⁷⁰⁴ Micah 2:13

entirely of gold,” indicating that all Jewish souls, “from the base (of the menorah) to the petal,”⁷⁰⁵ – meaning, from the simplest of the simple to the greatest of the great⁷⁰⁶ – are all “a *menorah* of gold.”

Now, the reason is because of the “*bowl-Gulah*-גלה upon its head-*Roshah*-ראשה.” That is, even during exile, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*) is found with them, as it states,⁷⁰⁷ “they were exiled to Babylon and the Indwelling Presence of *HaShem*-יהו"ה, accompanies them etc.” When it states that “the Indwelling Presence of *HaShem*-יהו"ה accompanies them,” it refers to the essential point of the Jew (his *pinteleh yid*-his essential self) which every Jew possesses.⁷⁰⁸ This essential point of his Jewishness is retained in such a way that it never becomes impure, God forbid, for “although one goes here and there, My image remains within you.”⁷⁰⁹ It is about this that the verse states,⁷¹⁰ “I shall not give My glory to another.” Due to this, even during exile, it nevertheless is written that the Jewish people are, “a *menorah* made entirely of gold.”

The second explanation, is that “*bowl-Gulah*-גלה” refers to “redemption-*Geulah*-גאולה.” Thus, the explanation of the “*bowl-Gulah*-גלה (‘redemption-*Geulah*-גאולה’) upon its head-*Roshah*-ראשה,” is that what causes the redemption (*Ge'ulah*) of the Jewish people, (for though there is a time of

⁷⁰⁵ Numbers 8:4

⁷⁰⁶ See Likkutei Torah *ibid.* 32d.

⁷⁰⁷ Talmud Bavli, Megillah 29a; Sifri Masei 35:34

⁷⁰⁸ See Likkutei Torah, Teitzei 35d

⁷⁰⁹ Zohar I 244b and on; Zohar II 114a

⁷¹⁰ Isaiah 42:8; See Derech Mitzvotcha 185a and elsewhere.

exile, that there will be a redemption is a certainty), is the redemption of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (that is, 'its head-*Roshah*-ראשה'). In other words, when the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, comes out of exile, the Jewish people also will come out of exile. (That is, when the *Shechinah* comes out of exile, she will bring everyone along with Her.)

Now, these two explanations may be connected to each other, in that the redemption (*Geulah*) is due to the fact that even during exile, the Jewish people are called "a *menorah* made entirely of gold," because of the essential point of Jewishness that every Jew possesses, which itself is the matter of, "they were exiled to Babylon and the Indwelling Presence of *HaShem*-יהו"ה accompanies them."

This is similar to the verse that states,⁷¹¹ "I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt." That is, the reason for the redemption from Egypt is because "I am *HaShem*-יהו"ה your God." The term "**your** God-*Elohei*" *chem*-אלהיכם" means, "your strength and vitality." This is to say that the strength and vitality of the Jewish people is, "I am *HaShem*-יהו"ה," and,⁷¹² "I am He and there is no other." The exodus from Egypt, which is exodus from exile, was affected through drawing forth, "I am *HaShem*-יהו"ה."⁷¹³

⁷¹¹ Numbers 15:41

⁷¹² Passover Haggadah

⁷¹³ See Likkutei Torah, Shlach 51b

We thus find that the two explanations of the verse, “a bowl-*Gulah*-גלה upon its head-*Roshah*-ראשה,” are aligned with the two explanations of the verse, “a wise man has eyes in his head-*b’Rosho*-בראשו.” That is, the explanation that the words, “a wise man has eyes in his head *b’Rosho*-בראשו,” refer to the aspect of the transcendent lights of the soul (*Makifim*), corresponds to the explanation that “a bowl-*Gulah*-גלה upon its head-*Roshah*-ראשה,” refers to the essential point of Jewishness that remains whole in every single Jew, even during exile (*Golah*-גולה). The explanation that, “a wise man has eyes in his head *b’Rosho*-בראשו,” refers to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (*Shechinah*), corresponds to the explanation that “a bowl-*Gulah*-גלה upon its head-*Roshah*-ראשה,” refers to the redemption (*Geulah*) which will be brought about through the redemption (*Geulah*) of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (*Shechinah*). That is, the word, “its head-*Roshah*-ראשה,” refers to the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He.

4.

Now, there also are two explanations for the teaching of our sages, of blessed memory,⁷¹⁴ “We do not stand in prayer except from heaviness of the head (*Koved Rosh*- כובד ראש).” The first explanation is that of the Rav, the Maggid of Mezeritch. He explains that the word “*Rosh*-ראש” refers to the

⁷¹⁴ Mishnah Brachot 5:1; Talmud Bavli, Brachot 30b

Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, and that the prayer must be about the “heaviness-*Koved*-כובד” of the Head. In other words, one’s prayer should be about the Supernal lacking (that is, that the *Shechinah* is in exile).

That is, the positive commandment of prayer is that a person should pray and ask of *HaShem*-יהו"ה, blessed is He, at various times when he needs something, such as in times of difficulty and the like,⁷¹⁵ that is, he asks *HaShem*-יהו"ה, blessed is He, for what he needs, whether regarding his children, his health or his sustenance.⁷¹⁶ It is a positive commandment that *HaShem*-יהו"ה, blessed is He, commanded that a person should turn to *HaShem*-יהו"ה, blessed is He, and ask for his needs, since only *HaShem*-יהו"ה, blessed is He, has the ability to save him. It follows automatically that since there is no one else to turn to, he must pray to *HaShem*-יהו"ה, blessed is He. In other words, his prayer is to fulfill his own needs and lackings.

Nevertheless, the proper approach to prayer should not be about what he is lacking. Rather, one should pray regarding the “heaviness of the head-*Koved Rosh*-ראש-כובד,” of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*. In other words, he should pray that the Supernal lacking be filled. For, when there is a lacking below, there also is a lacking above, as in the teaching of our sages, of

⁷¹⁵ See Sefer HaMitzvot of the Tzemach Tzedek, Shoresch Mitzvat HaTefilah Ch. 1 (Derech Mitzvotcha 115a).

⁷¹⁶ Mishneh Torah, Hilchot Tefilah 1:1-2

blessed memory,⁷¹⁷ “When a person suffers, what language does the *Shechinah* say? ‘I am distressed about My head, I am distressed about My arm.’” (It should be pointed out that the use of the specific words, “I am distressed about My **head**, I am distressed about My **arm**,” is that the head and arm are the places where the *Tefillin* (Phylacteries) are donned. Moreover, our sages, of blessed memory, stated,⁷¹⁸ “What is written in the *Tefillin* of the Master of the world? The verse,⁷¹⁹ ‘Who is like your people Israel, one nation on earth etc.’” Thus, when the Jewish people suffer, the Holy One, blessed is He, specifically says, “I am distressed about My head, I am distressed about My arm”)

This is why one’s prayer should be regarding the Supernal lacking, because when the Supernal lacking is filled, automatically, the lacking below will also be filled. For, since the lacking below is due to the lacking Above, therefore, when the Supernal lacking is filled, the lower lacking is automatically filled too.

The explanation is as follows: All the worlds in their entirety, came into existence through the first restraint-*Tzimtzum*, that is, through a lacking of light. This is as stated in Etz Chayim,⁷²⁰ that before the first restraint-*Tzimtzum*, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the empty space and it therefore was not possible for worlds to come into existence. It is only through the restraint

⁷¹⁷ Talmud Bavli, Sanhedrin 46a

⁷¹⁸ Talmud Bavli, Brachot 6a

⁷¹⁹ Chronicles I 17:21

⁷²⁰ Etz Chayim, Shaar 1 (Drush Iggulim v’Yosher), Anaf 2.

of *Tzimtzum*, that is, the lack of light, that the worlds were brought into existence. This lack of light (the lacking Above) is the cause of all the lackings in the worlds (the lacking below). However, through man's service of *HaShem*-יהו"ה, blessed is He, the lacking Above is caused to be filled (automatically causing the lacking below to be filled). This happens by means of drawing forth light and illumination that transcends even the light that filled the empty space before the restraint of the *Tzimtzum*. This is as stated in Emek HaMelech,⁷²¹ regarding the verse,⁷²² "and He placed him in the Garden of Eden, to work it and to guard it." That is, the word "and He placed him-*Vayanicheihu*-וַיִּנְחֵהוּ" is of the same root as "satisfaction of spirit-*Nachat Ru'ach*-נַחַת רוּחַ," for through man's service of *HaShem*-יהו"ה, blessed is He, in "working" the two-hundred and forty-eight positive commandments and "guarding" the three-hundred and sixty-five negative commandments,⁷²³ an even loftier light than the light that preceded the restraint of the *Tzimtzum* is drawn forth, and it is specifically through this light, that the lacking is filled.

To further explain, the coming into being of the worlds is from the very beginning of the line-*Kav* as it is before the restraint-*Tzimtzum* – which is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*-מַמְלֵא), as the

⁷²¹ See the beginning of Emek HaMelech; Also see Ohr HaTorah, Bo p. 262; *Hemshech* 5666 p. 3 and on, p. 509, and elsewhere.

⁷²² Genesis 2:15

⁷²³ See Targum Yonatan to Genesis 2:15; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (62a), Tikkun 56 (88b); Likkutei Torah *ibid.* 48c and on.

above quote from Etz Chaim states that, “the light (*Ohr*) filled-*Memaleh*-ממלא the void.” It is specifically in this light that the matter of restraint-*Tzimtzum* is applicable, and is the cause of the sin of the tree of knowledge of good and evil and the sin of the golden calf.⁷²⁴ This being so, it is not possible for the lack to be filled from this light. Rather, it is only through drawing forth a light that transcends the light that filled the place of the void, which is the light of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*), and even beyond that, since the matter of a lacking is entirely inapplicable in such a light. Thus, through drawing forth this light, the lacking is filled.

Now, the drawing forth of this light is accomplished through fulfilling Torah and *mitzvot*. For, through their fulfillment, a union (*Yichud*) between *HaShem*-יהו"ה, the Holy One, blessed is He, and His Indwelling Presence, the *Shechinah*, is brought about. (This is why before doing *mitzvot*, we say, “For the sake of unifying the Holy One, blessed is He, and His *Shechinah* – His Indwelling Presence.”)⁷²⁵ This refers to drawing forth the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).⁷²⁶

⁷²⁴ In that the restraint of this light brought about the possibility of sin.

⁷²⁵ See Pri Etz Chayim, Shaar HaZmirot, Ch. 5; Likkutei Torah, Drushim L'Rosh HaShanah 55c, and elsewhere.; Also see Torat Menachem, Sefer HaMaamarim Elul p. 245.

⁷²⁶ See Tanya Ch. 41 (58a); Sefer HaMaamarim 5657 p. 201; 5679 p. 100 and on; Discourse entitled “*Bati Legani* – I have come to My garden” 5711 (Torat Menachem, Sefer HaMaamarim Shvat p. 263; Sefer HaMaamarim 5711 p. 3 and on, translated in the Teachings of the Rebbe – 5711, Discourse 1).

This then, is the meaning of the verse, “and He placed him in the Garden of Eden, to work it and to guard it.” That is, through serving *HaShem*-יהוה, blessed is He, by “working it,” referring to the two-hundred and forty-eight positive commandments, and “guarding it,” referring to the three-hundred and sixty-five negative commandments, “and He placed him-*Vayanicheihu*-ויניחהו” is caused to be, which is of the same root as, “satisfaction of spirit-*Nachat Ru’ach*-נחת רווח.” For through this, the light that far transcends the light that preceded the restraint of the *Tzimtzum* is drawn forth, through which the lacking is filled.

Now, because the lacking is fulfilled by drawing forth this aforementioned light, all fulfillments come about through joy. This is why it states,⁷²⁷ “One should only stand to pray from a state of joy in fulfilling the *mitzvah*.” That is, it is the joy that causes the revelation, through which the lacking is filled.

This then, is the explanation of the Rav, the Maggid of Mezeritch, to the teaching of our sages, of blessed memory, “One should only stand in prayer from heaviness of the head (*Koved Rosh*-כובד ראש).” That is, when there is a lacking below, one must pray that the lacking Above should be filled, which is brought about by drawing forth such a light in which lacking is entirely inapplicable. This is brought about through joy, for it is through the joy of the *mitzvah*, that the lacking Above is filled, the automatic result of which is that, even

⁷²⁷ Talmud Bavli, Brachot 31a

below, the lacking in the needs of one's children, health, and abundant sustenance, is filled.

5.

The second explanation of the teaching of our sages, of blessed memory, that “one should only stand in prayer from heaviness of the head (*Koved Rosh*-ראש כובד),” is the explanation of his honorable holiness, the Alter Rebbe.⁷²⁸ He explains that the word “head-*Rosh*-ראש” refers to the souls of the Jewish people, who are called-*Israel*-ישראל, which shares the same letters as, “a head for Me-*Li Rosh*”-ראש ל”י.” This is because all of creation and everything therein, is rooted in HaShem’s-יהו”ה Supernal speech (*Dibur*), as it states,⁷²⁹ “By the word of *HaShem*-יהו”ה the heavens were made and all their hosts by the breath of His mouth.” However, the souls of the Jewish people are rooted in *HaShem*’s-יהו”ה Supernal thought (*Machshavah*), as in the teaching,⁷³⁰ “Israel arose in thought,” with the word, “they arose-*Alu*”-עלו, indicating that they arose in the loftiest level of thought.⁷³¹ This is why the souls of the Jewish people are the “head-*Rosh*”-ראש.” The matter of the “heaviness of the head-*Koved Rosh*”-ראש כובד, refers to the

⁷²⁸ See the discourse entitled “*Ki Tisa*” 5680 (Sefer HaMaamarim 5680 p. 263 and on); Also see Ohr HaTorah, Tisa p. 1,833 and on; Vol. 8 p. 3,097 and on; Discourse entitled “*Ki Tisa*” 5658 (Sefer HaMaamarim 5658 p. 146 and on); 5665 (Sefer HaMaamarim p. 189 and on); Also see Maamarei Admor HaZaken, 5563 Vol. 2 p. 506 and on; Maamarei Raza”l, p. 40.

⁷²⁹ Psalms 33:6

⁷³⁰ Midrash Bereishit Rabba 1:4; Likkutei Torah, Shir HaShirim 17d; Sefer HaMaamarim 5700 p. 17, and elsewhere.

⁷³¹ See Likkutei Torah *ibid.* 34c

“heaviness-*Koved*-כובד” in the aspect of “to Me a head-*Li Rosh*-ראש-ש,” that is, in the Jewish people, Israel-לְיִשְׂרָאֵל.

To further explain, it is written,⁷³² “Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elohei’nu HaShem Echad*-שמע ישראל יהוה אחד-יהוה אחד-יהוה אחד.” The next verse continues, “And you shall love *HaShem*-יהוה-יהוה your God etc.” The question about this is well known.⁷³³ Namely, since love is a feeling in the heart, how can a person be commanded to love? However, the explanation is that the commandment does not actually apply to the love, but rather, to the contemplation (*Hitbonenut*) of matters that awaken love of *HaShem*-יהוה, blessed is He.⁷³⁴ That is, through contemplating matters that awaken love of *HaShem*-יהוה, blessed is He, on condition that there are no external impediments (which, in and of themselves, are also dependent upon him and his contemplations), then he certainly will come to love of *HaShem*-יהוה, blessed is He.

Thus, from the above we can understand why the verse states, “And you shall love.” For, at first glance, since there is no commandment to love, but rather, the commandment is to contemplate (*Hitbonenut*), why then, does the verse say, “and you shall love”? However, since if he contemplates matters that awaken love of *HaShem*-יהוה, blessed is He, he certainly will be roused with love of *HaShem*-יהוה, blessed is He, the verse therefore states, “And you shall love *HaShem*-יהוה.”

⁷³² Deuteronomy 6:4-5

⁷³³ See *Sefer HaMitzvot* of the Tzemach Tzedek 199a; *Sefer HaErechim Chabad*, Vol. 1, *Ahavat HaShem*, Ch. 1 (p. 267).

⁷³⁴ See *Mishneh Torah* of the Rambam, *Hilchot Yesodei HaTorah* 2:2

Now, the reason it is a certainty that through contemplation (*Hitbonenut*) he will become roused with love of *HaShem*-יהו"ה, blessed is He, is as stated in the first verse, "Listen Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel HaShem Elohei*"*nu HaShem Echad*-שמע ישראל יהו"ה אהד." As stated above, Israel-ישראל refers to the aspect of "a head to Me-*Li Rosh*-לי ראש." The continuation of the verse, "*HaShem* our God-*HaShem Elohei*"*nu*-יהו"ה אלהינו" means that it is *HaShem*-יהו"ה who is our God. This is to say that it is *HaShem*-יהו"ה, blessed is He, who Is and Was and Will Be as One (*Hoveh V'HaYahah V'Yihyeh*-הו"ה והי"ה ויהי"ה) and who utterly transcends all worlds, it is *HaShem*-יהו"ה who is our God, meaning, our strength and vitality.

This is why the Name *HaShem*-יהו"ה is said twice in this verse, that is, "*HaShem* our God, *HaShem* is One-*HaShem Elohai*"*nu*, *HaShem Echad*-יהו"ה אהד." One mention of the Name *HaShem*-יהו"ה in this verse refers to the Name *HaShem*-יהו"ה as it relates to the worlds, in which it is possible for it to come into a state of division. Therefore, this must be negated, by attesting, "*HaShem* is One-*HaShem Echad*-יהו"ה אהד." However, the words, "*HaShem*-יהו"ה **our** God," refer to *HaShem*-יהו"ה, blessed is He, as He utterly transcends all worlds and that it is He who is our God.⁷³⁵

Now, the words "*HaShem* is One-*HaShem Echad*-יהו"ה אהד," refer to the aspect of speech (*Dibur*). This is the reason for the large *Dalet*-ד of the word One-*Echad*-אהד (as stated in

⁷³⁵ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

Shulchan Aruch),⁷³⁶ which is the source of speech (*Dibur*). The words, “*HaShem* our God-*HaShem Elohei*”*nu*- יהו"ה אלהינו,” refer to the aspect of thought (*Machshavah*).

Thus, when we say “*HaShem* our God-*HaShem Elohei*”*nu*-אלהינו יהו"ה,” we are saying that it is *HaShem*-יהו"ה, blessed is He - He who utterly transcends all worlds, in the aspect of thought (*Machshavah*), it is He who is our strength and vitality. For, the souls of “the Jewish people (Israel-ישראל) arose in thought,” and as it states,⁷³⁷ “You are sons to *HaShem*-יהו"ה your God.” Therefore, just as a son loves his father by nature, so likewise, the souls of the Jewish people have an essential and natural love of *HaShem*-יהו"ה and His Godliness, blessed is He. Thus, since the Jewish people have a natural love of *HaShem*’s-יהו"ה, it only is necessary that this love be revealed from its concealment and drawn forth into revelation through contemplation (*Hitbonenut*). In other words, because of the concealment caused by the body and animalistic soul, contemplation (*Hitbonenut*) is necessary to remove the concealment. Therefore, since the purpose of the contemplation (*Hitbonenut*) is just to reveal the love that, in essence, is already there, if a Jew contemplates the Godliness of *HaShem*-יהו"ה, he certainly will come to be aroused with love of *HaShem*-יהו"ה, blessed is He.

Now, even though the Jewish people are the aspect of the head-*Rosh*-ראש, and it is certain that through

⁷³⁶ See Shulchan Aruch of the Alter Rebbe, Orach Chayim 32:2 (citing Magen Avraham to Shulchan Aruch, Orach Chayim, 32:1).

⁷³⁷ Deuteronomy 14:1

contemplation (*Hitbonenut*) they will come to be aroused with love of *HaShem*-יהו"ה, blessed is He, it nevertheless is possible for them to be in a state of "heaviness of the head-*Koved Rosh*-ראש-כוֹבֵד." This refers to one's mind and heart being muddled (*Timtum HaMo'ach v'HaLev*), so that even when he contemplates, he is not aroused with love of *HaShem*-יהו"ה, blessed is He. This condition is brought about because of sins, as it states,⁷³⁸ "For my iniquities have gone over my head-*Roshi*-ראשי, like a heavy-*Kaved*-כבד load, they are burdensome-*Yichbedu*-יִכְבְּדוּ beyond me." This verse is not only referring to actual sins and transgressions, but also to being sunken in permissible matters that a person lusts for and desires. This is as stated,⁷³⁹ "Yeshurun⁷⁴⁰ became fat and kicked, you grew fat, you grew thick, you became obese; he forsook God who made him, and scorned the Rock of his salvation" In other words, these matters cause concealment, hiddenness, and additional covering over the soul, so that even when he contemplates Godliness, he nonetheless is not roused with love of *HaShem*-יהו"ה, blessed is He. In other words, through these matters he has caused his mind to become muddled (*Timtum HaMo'ach*) so that even when he contemplates Godliness, he does not come to have sensitivity in his mind for the Godly matter.

Beyond this, it is possible that even if his mind is not muddled (*Timtum HaMo'ach*) and he indeed does sense the

⁷³⁸ Psalms 38:5 – כי עונתי עברו ראשי כמשא כבד יכבדו ממני –

⁷³⁹ Deuteronomy 32:15

⁷⁴⁰ Yeshurun is another name for the Jewish people, and means, "The Upright."

Godly matter in his mind, nevertheless, his heart is muddled (*Timtum HaLev*). This means that his intellectual comprehension of matters of Godliness remains separate and apart, and does not lead to heartfelt arousal, nor does it relate to anything practical, in action.

The rectification for this is by praying with a “heavy head-*Koved Rosh*-כובד ראש,” in the most literal sense. That is, as Rashi explains, *Koved Rosh*-כובד ראש means “with lowliness and humility.” This is to say that he must honestly contemplate his spiritual state and standing, with the realization that his sins and transgressions have caused this “heaviness of the head-*Koved Rosh*-כובד ראש.” Through this, he will become extremely embittered, and the bitterness touches the very essence of his soul. For, as stated, “My iniquities have gone over my head,” indicating that bitterness over transgressions reaches higher than the head, touching the very essence of the soul. Thus, through lowliness and humility, the concealment is caused to be removed. Then, through the subsequent joy, a revelation of the light is brought about (as previously mentioned at the end of chapter 4). This, then, is the order of serving *HaShem*-יהוה, blessed is He, in the midnight prayers of *Tikkun Chatzot*, which is approached with bitterness and is then followed by studying Torah with joy.

Now, just as we explained before that the Rav, the Maggid of Mezeritch, explains that the “heaviness of the head-*Koved Rosh*-כובד ראש” refers to the Supernal lacking, and that this lacking is filled through a light that even transcends the

light that filled the empty space, so likewise, this is also the case in the explanation of the Alter Rebbe. That is, the “heaviness of the head-*Koved Rosh*-ראש-כובד” refers to the heaviness-*Koved*-כובד in the Jewish people, Israel-ישראל. Nonetheless, through lowliness and humility, we draw forth a light that is even loftier than the state he was in before the sin. This is because,⁷⁴¹ “Repentance (*Teshuvah*) preceded the creation of the world.” In other words, it is a light that transcends the world, and it is specifically through drawing forth this light that the lacking caused by sin is filled.

6.

Now, in addition to the rectification of the “heaviness of the head-*Koved Rosh*-ראש-כובד” of the Jewish people, Israel-ישראל, through contemplating matters that rouse one to come to love *HaShem*-יהו"ה, blessed is He, there also must be the love of, “You shall love *HaShem*-יהו"ה your God, with all your heart.” Our sages, of blessed memory, explained that the doubling of the letter *Beit*-ב in the words “with all your heart-*B’Khol Levavecha*-בבכך” mean, “with both your inclinations.” In other words, the love of *HaShem*-יהו"ה, blessed is He, should not only be from one’s Godly soul, but also from his animalistic soul. That is, even the animalistic soul should come to love *HaShem*-יהו"ה, blessed is He.

The order of how to serve *HaShem*-יהו"ה, blessed is He, in this manner, may be understood as follows: The verse

⁷⁴¹ Talmud Bavli, Pesachim 54a and elsewhere.

states,⁷⁴² “And *HaShem*-יהו"ה God, formed (*VaYitzer*-וייצר) the man from the dust of the earth.” The word, “formed-*VaYitzer*-וייצר,” is spelled with a doubling of the letter *Yod*-י. The Talmud⁷⁴³ comments and states that there are two views regarding this. One view states that, “The Holy One, blessed is He, created two faces on Adam, the first man, as it states,⁷⁴⁴ ‘You formed me (*Tzartani*-צרתני) back and front.’” The other view states, “The Holy One, blessed is He, created two inclinations; a good inclination and an evil inclination.”

Now, according to the view that states “The Holy One, blessed is He, created two faces on Adam, the first man,” they were first in a state of adhesion, back-to-back, and it was necessary for them to be separated (*Nesirah*), so that they could subsequently be unified face-to-face in order to give birth to offspring. Also according to the view that states, “The Holy One, blessed is He, created two inclinations,” it likewise is necessary for them to be separated (*Nesirah*), so that they can subsequently be unified in a manner of face-to-face (*Panim b’Panim*).

The explanation is as follow: As known, the manifestation of the soul within the body and animalistic soul, is different than a person donning a garment, in which the garment is separate from him. Rather, it is an inner manifestation and investment (*Hitlabshut*), in which the Godly soul is in a state of adhesion to the animalistic soul. That is, it

⁷⁴² Genesis 2:7

⁷⁴³ Talmud Bavli, Brachot 61a

⁷⁴⁴ Psalms 139:5

is similar to the two faces that are attached to one another, back-to-back, in which case, one face pulls in one direction and the other pulls in another direction, (one drags him here and the other drags him there). It therefore is necessary for them to be separated (*Nesirah*), in order to distinguish between the emotions of the animalistic soul and the emotions of the Godly soul. After this, the union of the animalistic soul with the Godly soul becomes possible, so that the animalistic soul too comes to love *HaShem*-יהו"ה, blessed is He.

In other words, the form of evil within which the power of lust of the animalistic soul manifests, must be nullified. However, the animalistic soul itself, that is, the power of lust itself (*Ko'ach HaMit'aveh*), does not need nullification.⁷⁴⁵ This is because it has a certain advantage and superiority over the Godly soul, as scripture states,⁷⁴⁶ "Many crops come through the power of the ox." Rather, the toil here, is to affect the animalistic soul to also come to love *HaShem*-יהו"ה, blessed is He, and this itself constitutes the union of the animalistic soul with the Godly soul.

However, in order to separate the emotions of the animalistic soul and transform them to holiness, so that even the animalistic soul comes to love *HaShem*-יהו"ה, blessed is He, the verse states,⁷⁴⁷ "You have formed me back (*Achor*) and front (*Kedem*) and You have laid Your hand upon me." This is because the creation of man is such, that in regard to

⁷⁴⁵ See Likkutei Torah, Chukat 56c and on.

⁷⁴⁶ Proverbs 14:4; See Likkutei Torah, Ha'azinu 75d and elsewhere.

⁷⁴⁷ Psalms 139:5

his animalistic soul, man is at the back, that is, at the end (*Achor*) of creation, whereas in regard to his Godly soul, man precedes (*Kedem*) the act of creation. *HaShem's*-יהו"ה Supernal intention in creating man in this manner, is so that even man's animalistic soul, which is at the end (*Achor*) of the act of creation, should come to love *HaShem*-יהו"ה, blessed is He.

Now, the ability to accomplish this, is from the continuation of the verse, "You have laid Your hand upon me." The word, "Your hand-*Kapecha*-כַּפְּךָ," refers to Torah, as our sages, of blessed memory, stated⁷⁴⁸ about the verse,⁷⁴⁹ "For man is born to toil." They stated, "When the verse states:⁷⁵⁰ 'The toiling soul toils for him, for his mouth humbles (*E'Khof*-אָכַף) him,' you must say that he was created for the toil of the mouth." The Talmud then concludes that the "toil of the mouth" refers the toil of Torah study.

The explanation is that Torah does not just contain matters of holiness, but also matters relating to the world, since Torah itself explains the order of the coming into being of the world. This is to say that the Torah does not only contain the Ten Commandments, but also contains the Ten Utterances by which the world is created. Thus, since the Ten Utterances of creation are written in Torah, they too are Torah. Now, since the Torah also includes matters that relate to the world, it is possible that by its power, even the world and the

⁷⁴⁸ Talmud Bavli, Sanhedrin 99b; See Sefer HaMaamarim 5689 p. 303 and on.

⁷⁴⁹ Job 5:7

⁷⁵⁰ Proverbs 16:26

animalistic soul, can be affected to come to love *HaShem*-יהו"ה and His Godliness, blessed is He.

Now, through the union of the animalistic soul with the Godly soul, so that the animalistic soul also comes to have love of *HaShem* 's-יהו"ה Godliness, the Godly soul is caused to ascend as well. For, although the Godly soul itself is not in need of rectification, and the entire purpose of its descent is solely to refine the animalistic soul,⁷⁵¹ nonetheless, through the Godly soul refining the animalistic soul, the Godly soul itself is also affected and caused to ascend. That is, it then is caused to ascend to an even loftier state than its root and source, so that it becomes “consumed in the body of The King.”⁷⁵²

7.

This then, is the meaning of the verse, “This shall they give – everyone who passes through the census – a *half-shekel* of the sacred *shekel*.” The Zohar states⁷⁵³ that the words, “everyone who passes through the census-*Kol HaOver Al Hapikudim*-על הפקודים-כל העובר” may be understood as, “whoever transgresses-העובר the commandments-הפקודים of the Torah-*Kol HaOver al Pikuda d'Orayta*-כל העבר על פיקודא-דאורייתא.” In other words, even those who transgressed the commandments of the Torah, are able to come to the matter of

⁷⁵¹ Tanya, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem), Ch.1.

⁷⁵² Zohar I 217b

⁷⁵³ Zohar III 122a

repentance (*Teshuvah*) and the refinement of the animalistic soul.

This is accomplished through the *half-shekel*, as the verse states, “This shall they give... a *half-shekel* of the sacred *shekel*,” which is half of twenty *geirah*. That is, the service of *HaShem*-יהו"ה, blessed is He, must be with the ten powers of the animalistic soul alone, being that the ten powers of the Godly soul are not in need of rectification. Thus, the service of *HaShem*-יהו"ה, blessed is He, is solely with the ten powers of the animalistic soul, so that it too comes to love *HaShem*-יהו"ה, blessed is He.

The strength to be capable of accomplishing this, is through the “sacred *shekel*, the *shekel* is twenty *geira*.” This refers to Torah, which not only has the Ten Commandments within it, but also the Ten Utterances of creation – that is, twenty *geirah*. In other words, Torah is what empowers and enables the giving of the *half-shekel*, referring to the refinement of the animalistic soul.

The verse then continues, “a *half-shekel* as a portion to *HaShem*-יהו"ה.” That is, through serving *HaShem*-יהו"ה, blessed is He, in the manner of, “This shall they give... a *half-shekel*,” which refers to the refinement of the animalistic soul, there also is caused to be, “a *half-shekel* as a portion to *HaShem*-יהו"ה.” That is, the word “portion-*Terumah*-תרומה” is of the same root as “elevation-*Haramah*-הרמה.” Thus, this refers to the ascent and elevation caused in the Godly soul through the refinement of the animalistic soul.

However, the verse first begins with the words, “When you uplift the head of the children of Israel (*Ki Tisa et Rosh Bnei Yisroel*-כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל).” That is, the matter of “uplifting the head” (*Nesiyat Rosh*-נְשִׂיאת ראש) is the diametric opposite of the “heaviness of the head-*Koved Rosh*-כּוֹבֵד ראש” that was caused by the sin of the golden calf, which is one and the same sin as the sin of the tree of the knowledge of good and evil. This is understood from the teaching of the sages, of blessed memory, who said,⁷⁵⁴ “When the snake came upon Chavah, it infected her with contamination. When the Jewish people stood at Mount Sinai, their contamination ceased.” However,⁷⁵⁵ “When they sinned with the golden calf, their contamination returned.”

The rectification of this is as stated, “Every man shall give *HaShem*-יהו"ה an atonement for his soul... a *half-shekel*,” which refers to the refinement of the animalistic soul. Through this, there also is caused to be the “*half-shekel* as a portion to *HaShem*-יהו"ה,” referring to the elevation that also is caused in the Godly soul. This also affects a rectification of the Supernal “heaviness of the head,” and causes the Supernal lacking to be filled, through which the lackings below are also filled, and drawn forth in blessings in one’s children, health, and abundant sustenance.

⁷⁵⁴ Talmud Bavli, Shabbat 146a

⁷⁵⁵ Zohar I 52b; Zohar II 193b

Discourse 11

“*Vayehiy Omein et Hadasah, Hee Esther -*
And he had reared Hadassah, she is Esther”

Delivered on Purim, 5713

(Discourse 1)

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

1.

The verse states,⁷⁵⁶ “And he had reared Hadassah, she is Esther,” about which the Talmud states,⁷⁵⁷ “She is referred to both as Hadassah and as Esther.” The Talmud continues and explains, “Why was she called Hadassah-הַדַּסָּה? On account of the righteous-*Tzaddikim* who are called myrtles-*Hadassim*-הַדַּסִּים, as the verse states,⁷⁵⁸ ‘And he stood among the myrtles-*Hadassim*-הַדַּסִּים.’ Why was she called Esther-אֶסְתֵּר? Because she concealed-*Masteret*-מִסְתַּרְתָּ the truth about herself, as it states,⁷⁵⁹ ‘Esther told nothing of her kindred and her people.’” There is an additional opinion there in Talmud that states, “Why was she called Esther? The nations of the world called her after Istahar.”⁷⁶⁰

⁷⁵⁶ Esther 2:7

⁷⁵⁷ Talmud Bavli, Megillah 13a

⁷⁵⁸ Zachariah 1:8

⁷⁵⁹ Esther 2:20

⁷⁶⁰ Rashi indicates that this is a reference to a moonlike planet, (the Gilyon HaShas points out that the moon is called Sihara in Targum). Others specify that this refers to Venus (*Kochav Nogah*).

We therefore must understand the meaning of the two names Hadassah and Esther. Additionally, of what relevance is it what the nations of the world called her?

The general explanation of the matter is that,⁷⁶¹ as known,⁷⁶² Esther corresponds to the *Sefirah* of *Malchut*. Now, there are two levels in *Malchut*. There is the upper level, which is called Hadassah, and there is the lower level, which is called Esther. It is for this reason that the verse states, “Hadassah, she is Esther,” indicating that even in the lower level, which is called Esther, she is Hadassah.⁷⁶³

However, we must understand the explanation of the matter, and understand how to bring this into practical application in our service of *HaShem*-יהו"ה, blessed is He. For, as known, his honorable holiness, my father-in-law, the Rebbe, stated⁷⁶⁴ and repeated on numerous occasions that every intellectual matter in Torah is only an introductory preface to the service of *HaShem*-יהו"ה, blessed is He. Moreover, it is possible to derive a practical “therefore” as it relates to the service of *HaShem*-יהו"ה, from every intellectual matter in Torah. Therefore, it automatically follows that it is incumbent upon us to bring this matter to a practical “therefore” in our service of *HaShem*-יהו"ה.

⁷⁶¹ See the discourse entitled “*Vayehiy Omein*” 5679 (Sefer HaMaamarim 5679 p. 308 and on, and the notes of the Rebbe there).; 5724 (Sefer HaMaamarim 5724 p. 129 and on); Discourse entitled “*BaLayla HaHoo*” 5719 p. 136 and on).

⁷⁶² Etz Chayim, Shaar 46 (Shaar Kise HaKavod), Ch. 6 and elsewhere.

⁷⁶³ See Ohr HaTorah, Megillat Esther (printed 5750) p. 16.

⁷⁶⁴ See Sefer HaMaamarim 5798 p. 164 and on; Sefer HaSichot, Summer-Kayitz 5700 p. 44 and on, and elsewhere.

2.

The explanation is as follows: It states in the Talmud,⁷⁶⁵ “Where in Torah (the five books of Moshe) do we find mention of Esther-אסתר? From the verse,⁷⁶⁶ ‘And I shall surely hide-*Haster Asteer* אסתיר אסתיר My face on that day.’” In other words, the Upper face (*Paneem*-פנים), (that is, ‘My face-*Panay*-פני’), is in a state of hiddenness and concealment-*Hester*-הסתה. For, though “He does not have a body, nor does He have the likeness of a body,”⁷⁶⁷ nevertheless, it is known that Above in Godliness, there is a front (*Panim*-פנים), right, left and back. Thus, what is meant by the words, “I shall conceal My face-*Asteer Panay*-פני אסתיר,” is that in the aspect of the “face-*Panim*-פנים” Above, there is a state in which it is revealed and there is a state in which it is concealed.

To further explain, the “face-*Panim*-פנים” is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut* (as will be explained soon). Now, in it, there are two levels. There is how *Malchut* is in the world of Emanation-*Atzilut*, when she is called Hadassah, after the righteous-*Tzaddikim* who are called myrtle-*Hadassim*-הדסים. For, regarding the world of Emanation-*Atzilut*, the verse states,⁷⁶⁸ “No evil dwells with You.” Therefore, as *Malchut* is in the world of Emanation-*Atzilut*, she is called Hadassah-הדסה, after the

⁷⁶⁵ Talmud Bavli, Chullin 139b

⁷⁶⁶ Deuteronomy 31:18

⁷⁶⁷ See the liturgical *piyyut* “*Yigdal*.”

⁷⁶⁸ Psalms 5:5; See Likkutei Torah, Bamidbar 3a and on; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

righteous-*Tzaddikim*. Then there is the aspect of Kingship-*Malchut* as she descends to become the aspect of the Ancient One-*Atik* of the world of Creation-*Briyah*, at which time she is concealed. She then is called Esther-אסתר, because “she concealed-*Masteret*-מסתרת the truth about herself.” Thus, the verse states, “Haddasah, she is Esther,” to inform us that even as the aspect of Kingship-*Malchut* descends to become the aspect of the Ancient One-*Atik* of the world of Creation-*Briyah*, and to chain all the way down, she nevertheless still possesses all the aspects and qualities that Kingship-*Malchut* possesses as she is in the world of Emanation-*Atzilut*.

The explanation is that Kingship-*Malchut* of the world of Emanation-*Atzilut* is called the “face-*Panim*-פנים.” Now, in general, the aspect of the “face-*Panim*-פנים” refers to the light of the Singular Preexistent Intrinsic Essential and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, who entirely transcends the chaining down of the worlds (*Hishtalshelut*). Thus, in general, the entirety of the chaining down of the worlds (*Hishtalshelut*) is the aspect of the externality and back-*Achor*-אחור. However, within the particular levels in the chaining down of the worlds itself, the world of Emanation-*Atzilut* is the aspect of the face-*Panim*-פנים, whereas the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are the externality and the back-*Achor*-אחור. This accords with what is explained by Rabbi Moshe Zacutto (the Ramaz),⁷⁶⁹ that the four levels of front-*Panim*-פנים, right-*Yemin*-ימין, left-*Smol*-שמאל, and back-*Achor*-אחור, correspond

⁷⁶⁹ Ramaz to Zohar III 93b

to the four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, and that the world of Emanation-*Atzilut* is the front-*Panim*-פנים.

To further explain, the aspect of wisdom-*Chochmah* is called the inner-*Pneem*-פנים or the face-*Panim*-פנים.⁷⁷⁰ Now, since “the Supernal father-*Abba Ila’ah*-עלאה (which is wisdom-*Chochmah*) dwells in the world of Emanation-*Atzilut*,”⁷⁷¹ therefore, the totality of the world of Emanation-*Atzilut* is the aspect of the inner-*Pneem*-פנים or the face-*Panim*-פנים. This means that even the lowest level of the world of Emanation-*Atzilut*, which is Kingship-*Malchut* of the world of Emanation-*Atzilut*, as she is in the world of Emanation-*Atzilut*, is also in the aspect of the inner-*Pneem*-פנים and face-*Pneem*-פנים. However, as she descends to become the Ancient One-*Atik* of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, which is only a glimmer of the aspect of Kingship-*Malchut*,⁷⁷² and even then, only her most external aspect, she then is in a state of concealment-*Hester*-הסתר. Thus, it is in this regard that the verse states,⁷⁷³ “And I shall surely hide-*Haster Asteer*-הסתר אסתיר My face on that day.” That is, this refers to Kingship-*Malchut* which is the aspect of the face-*Panim*-פנים (“My face-*Panay*-פני”) as she is concealed (“I shall surely hide-*Haster*

⁷⁷⁰ See Ohr HaTorah, Nevi'im u'Ketuvim Vol. 1, p. 516.

⁷⁷¹ Ramaz to Zohar II 220b; Torah Ohr, Mishpatim 75a; Sefer HaMaamarim 5696 p. 199.

⁷⁷² There is an alternate version of the text here, which indicates that it was possibly stated that, “Only Kingship-*Malchut* (without the aspect of wisdom-*Chochmah*) which is only a glimmer alone.”

⁷⁷³ Deuteronomy 31:18

Asteer-אסתיר”) in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* (“on that day-*Bayom HaHoo*-ההוא”).

3.

Now, another reason that Kingship-*Malchut* is called “face-*Panim*-פנים” is because she is the inner aspect-*Pneemiyut*-פנימיות of the souls of the Jewish people, Israel-ישראל. This is like the explanation of the verse,⁷⁷⁴ “This was previously done in Israel-*V’Zot LePhanim b’Yisroel*- וזאת לפנים” That is, the word “This-*Zot*” is a reference to Kingship-*Malchut*,⁷⁷⁵ and it is she who is “the inner aspect of Israel-*LePhanim b’Yisroel*-לפנים בישראל.”⁷⁷⁶ In other words,

⁷⁷⁴ Ruth 4:7

⁷⁷⁵ See Zohar III 297b and elsewhere; Pardes Rimonim, Shaar Erchei HaKinuyim, Shaar 23, Section on “This-*Zot*.”

⁷⁷⁶ It is noteworthy that the aspect of Kingship-*Malchut*-מלכות-496 is always a reference to the letters, and includes all the letters of the *Aleph-Beit*, in that א"ב ג"ד is equal to 496-*Malchut*-מלכות (when the *Eleph*-אלף-1,000 cycles back to *Aleph*-אלף-1 which is known as *Chazarah Chalilah*, and is the motion of expression). The name for the Jewish people, Israel-ישראל, is a reference to the two-letter roots that are formed from the joining of the letters in their expressions and articulations (which is the requisite and root of all expression), for the name Israel-ישראל, divides into the two words, “there are 231-יש רל"א” which refers to the 231 forward and backward possible two letter combinations (called the “231 gates-רל"א שערים-231) that arise from the 22-ב"ך letters of the *Aleph-Beit*. Thus, the inner aspect of the 231-רל"א, which is Israel-ישראל, are the letters of *Malchut*-מלכות. We mentioned in previous notes how the 22-ב"ך letters arise from the letters 22-אהר"י, which are ethereal letters and are the letters of *HaShem*'s-יהו"ה Names of Being-*Havayah*-הוי"ה that arise from His Singular Preexistent Intrinsic and Essential Name *HaShem*-יהו"ה, blessed is He and blessed is His Name. (See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 3 (The Letters of Creation, Part 2).)

Kingship-*Malchut* is the inner aspect (*Pnimityut*-פנימיות) of the souls of the Jewish people, Israel-אל-ישראל.

The explanation is as stated in *Etz Chayim*,⁷⁷⁷ “There is a very small spark which is an aspect of Godliness (and is the lowest aspect of the Creator) and this spark manifests within the power of one created spark that is called the *Yechidah*-Singular.” This is also understood from what the Midrash states,⁷⁷⁸ “The soul is called by five names: *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah* and *Yechidah*.” In other words, even the *Yechidah* of the soul is only the aspect of a Name-*Shem*-שם, whereas the essence of the soul itself transcends even the aspect of the *Yechidah*. For, the aspect of the *Yechidah* is the matter of the “one created spark,” whereas the essence of the soul is the, “spark of the Creator,” and is the innermost (*Pnimityut*-פנימיות) aspect of the soul. It is this aspect of Kingship-*Malchut* that is called “inner-*Pneem*-פנים,” as it is the inner aspect (*Pnimityut*-פנימיות) of the souls of the Jewish people.

For, as known, the *Nefesh* corresponds to the aspect of the world of Action-*Asiyah*, the *Ru’ach* corresponds to the aspect of the world of Formation-*Yetzirah*, the *Neshamah* corresponds to the aspect of the world of Creation-*Briyah*, the *Chayah* corresponds to the aspect of the world of Emanation-*Atzilut* and the *Yechidah* is the aspect of the Crown-*Keter*,

⁷⁷⁷ See *Etz Chayim*, Shaar Drushei ABY”A, Ch. 1, (cited in *Likkutei Torah*, Re’eh 27a).

⁷⁷⁸ Midrash Bereishit Rabba 14:9; Dvarim Rabba 2:37, and elsewhere (and some prints) it is in a different order. Nevertheless, the order (as it is above, *Nefesh*, *Ru’ach*, *Neshamah*, *Chayah* and *Yechidah*) is the order in *Etz Chayim* *ibid.*, and elsewhere.

meaning, the aspect of the Long Countenance-*Arich Anpin*. However, the spark of the Creator that manifests within the created spark, is the aspect of the Ancient One-*Atik*.

The same is likewise true of the stature of Primordial Man (*Adam Kadmon*) which is the Primordial Thought (*Machshavah HaKedooma*) that includes the chaining down of the worlds in their entirety. That is, it too possesses the aspect of garments and *Sefirot*. In this, the aspect of the garments (*Levushim*) is the source from which the souls are hewn, whereas the aspect of the *Sefirot* is the source from which the *Sefirot* are hewn.⁷⁷⁹ Now, the aspect of the *Yechidah*, which is the created spark, is from the source from which the souls are hewn. In contrast, the spark of the Creator (which manifests within the created spark) is from the source from which the *Sefirot* are hewn, about which it is applicable to say, that it is the lowest level of the Creator, blessed is He. For, although the true reality of the Creator, blessed is He, utterly transcends the *Sefirot*, since they are lights within vessels that were emanated from the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, nevertheless, the *Sefirot* are actual Godliness, in the most literal sense. This is as stated, “He and His life force and organs are one.”⁷⁸⁰

In other words, even the garments (*Levushim*) of the world of Emanation-*Atzilut*, are not in a state of separateness, but are Godliness. This certainly is the case with the garments

⁷⁷⁹ See Shaarei Kedushah of Rabbi Chayim Vital, Section 3, Shaar 2; Also see Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 272 and on.

⁷⁸⁰ Introduction to Tikkunei Zohar 3b

(*Levushim*) of the stature of Primordial Man (*Adam Kadmon*), that they are Godliness. If this is the case with the garments (*Levushim*), which only are the aspect of expressions of Godliness, then it certainly is the case with the *Sefirot* of the world of Emanation-*Atzilut*, and is especially the case with the *Sefirot* of the stature of Primordial Man (*Adam Kadmon*), that they are literal Godliness.

However, in truth, the spark of the Creator even transcends the source from which the *Sefirot* are hewn. For, the spark of the Creator is the aspect of the Ancient One-*Atik*, as mentioned above. This likewise applies in the stature of the Primordial Man (*Adam Kadmon*), that the spark of the Creator is the aspect of the Ancient One-*Atik* of the stature of Primordial Man (*Adam Kadmon*). For, as known,⁷⁸¹ there is an upper aspect of the Ancient One-*Atik*, which transcends the skull (*Gulgolta*) of the stature of Primordial Man (*Adam Kadmon*) and is the aspect of Kingship-*Malchut* of the Unlimited One, blessed is He. That is, just as Kingship-*Malchut* of the world of Emanation-*Atzilut* becomes the aspect of the Ancient One-*Atik* of the world of Creation-*Briyah*, so too, Kingship-*Malchut* of the world of Emanation-*Atzilut* of the general worlds (*Klallut*), which is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), blessed is He, becomes the aspect of the Ancient One-*Atik* of the world of

⁷⁸¹ See Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim), Ch. 6; Zohar HaRakia to Zohar I 15a; Likkutei Torah, Hosafot L'Vayikra 51d.

Creation-*Briyah* of the general worlds (*Klallut*), which is the stature of Primordial Man (*Adam Kadmon*).⁷⁸²

Thus, the spark of the Creator, which is the inner aspect (*Pnimityut*-פנימיות) of the souls of the Jewish people, is the aspect of Kingship-*Malchut* of the Unlimited One (*Ein Sof*), blessed is He, which becomes the Ancient One-*Atik* of the stature of Primordial Man (*Adam Kadmon*). Therefore, even as Kingship-*Malchut* comes forth in the chaining down of the worlds (*Hishtalshelut*), even to Kingship-*Malchut* of the world of Emanation-*Atzilut*, she nevertheless is called by the term “face-*Panim*-פנים” or “inner-*Pneem*-פנים.”

4.

Now, the two aforementioned levels in the aspect of Kingship-*Malchut*, which is called the “face-*Panim*-פנים,” that is, as she is revealed in the world of Emanation-*Atzilut*, and as she comes into concealment (*Hester*-הסתר) to be the aspect of the Ancient One-*Atik* for the world of Creation-*Briyah*, also exist in all the general souls of the Jewish people, (as indicated by the aforementioned verse, “This was previously done in *Yisroel-V'Zot LePhanim b'Yisroel*-ויזאת לפנים בישראל-אל-*Yisroel*”), as well as in each and every particular soul.

That is, each and every Jewish soul possesses two aspects.⁷⁸³ There is the aspect of Israel-אל-ישראל, which forms

⁷⁸² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

⁷⁸³ See Sefer HaMaamarim 5678 p. 214 and on.

the words, “A head for Me-*Li Rosh*” ל”י רא”ש,⁷⁸⁴ and there is the aspect of *Yaakov* יעקב, which forms the words, “A *Yod*-י in the heel-*Yod Eikev*” יו”ד עק”ב.⁷⁸⁵ These two aspects are “the essence of the soul” (*Etzem*) and “the radiance of the soul” (*Ha’ara*), respectively. For, as known,⁷⁸⁶ it is not all of the soul that manifests within the body. In other words, the inner powers of the soul that manifest within the vessels and organs of the body are not the essence (*Etzem*) of the soul, since the essence of the soul cannot manifest within the body. For, even an angel “takes up one third of the world,”⁷⁸⁷ and therefore, a soul, which is loftier than an angel, certainly cannot fully manifest in a body. Thus, what is manifest within the body is only a mere glimmer (*Ha’arah*) of the soul, which is called the aspect of *Yaakov* יעקב. In contrast, the essence of the soul (*Etzem*) is called the aspect of Israel ישראל. Thus, because of the difference between these two above-mentioned levels of the soul, there likewise are differences in the manner of serving *HaShem* יהו”ה, blessed is He.

The explanation is as follows: When it comes to serving *HaShem* יהו”ה, blessed is He, with love, about which it

⁷⁸⁴ Shaar HePesukim of the Arizal, Vayishlach 32:29; Sefer HaLikkutim of the Arizal, Vayechi 47:28; 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing the Zohar, and elsewhere.

⁷⁸⁵ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), section on *Yaakov* יעקב; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut), Ch. 2; Torah Ohr Vayeitzei 21a; Likkutei Torah, Balak 70b, and elsewhere.

⁷⁸⁶ Likkutei Torah, Shir HaShirim 16d and elsewhere.

⁷⁸⁷ Midrash Bereishit Rabba 68:12; Also see Talmud Bavli, Chullin 91b; Likkutei Torah *ibid.*; Sefer HaMaamarim 5708 p. 280 and the note there.

says,⁷⁸⁸ “there is no labor like the labor of love,” the verse states,⁷⁸⁹ “And you shall love *HaShem*-יהו"ה your God with all your heart and with all your soul and with all your being.” Now, the love indicated by the words, “with all your heart,” is the love referred to in the verse,⁷⁹⁰ “To love *HaShem*-יהו"ה your God, to listen to His voice and cleave to Him, for He is your life etc.” In other words, a person contemplates the fact that it is the Godly vitality that enlivens and brings the entire world into being at every hour and moment, and that he (the one who contemplates) is included in this. That is, *HaShem*'s-יהו"ה Godliness is the vitality of the world and the vitality of his own soul, and this Godliness is itself life and goodness, as the verse states,⁷⁹¹ “See, I have placed before you today the life and the good, and the death and the evil,” meaning that spirituality is “life and goodness,” whereas physicality is “death and evil,” since it has no sustainment of its own, in and of itself, whatsoever. When he contemplates all this, it will bring him to the continuation,⁷⁹² “You shall choose life,” in that his desire and will is turned entirely toward Godliness. This then, is the matter of, “You shall love *HaShem*-יהו"ה your God for He is your life.” This is the love indicated by the

⁷⁸⁸ Zohar II 55b; Zohar III 267a; Kuntres HaAvodah, Ch. 1 & Ch. 3 and on; Discourse entitled “*Lo Tihyeh Mishakeila* – There shall be no woman who loses her young,” 5712, translated in The Teachings of The Rebbe 5712, Discourse 9 (Sefer HaMaamarim 5712 p. 219 and on).

⁷⁸⁹ Deuteronomy 6:5

⁷⁹⁰ Deuteronomy 30:20

⁷⁹¹ Deuteronomy 30:15

⁷⁹² Deuteronomy 30:19

words, “And you shall love *HaShem*-יהו"ה your God with all your heart.”

However, this is a limited love, for since it comes from the contemplation of the vitality of the worlds in general, and the vitality of man in particular, all of which is a limited manifestation of vitality, therefore, the love that arises from it is likewise limited.

Higher than this is the love indicated by the words, “You shall love *HaShem*-יהו"ה your God... with all your soul,” about which it states,⁷⁹³ “Even if He takes your soul.” This kind of love of *HaShem*-יהו"ה, blessed is He, is brought about through the contemplation and realization that the vitality of all the worlds is but a mere glimmer of illumination. In other words, he senses the vitality of the worlds and contemplates it with the realization that this vitality is nothing but a mere glimmer, since,⁷⁹⁴ “the worlds were created with a single thought.” Even in man, a single thought is literally like nothing in comparison to the general power of thought and is certainly nothing in relation to his soul, and even more so, it is nothing in relation to the very essence of his soul. How much more so is this the case Above, that a single thought is nothing more than a mere glimmer. It is from this kind of contemplation (*Hitbonenut*) that one comes to the love of *HaShem*-יהו"ה, blessed is He, indicated by the words, “And you shall love *HaShem*-יהו"ה your God... with all your soul.”

⁷⁹³ Mishnah Brachot 9:5; Talmud Bavli Brachot 54a

⁷⁹⁴ Zohar II 20a; 276b (*Hosafot*); Likkutei Torah, Shir HaShirim 9b

However, in truth, even this love relates to limitation, for since it arises from the contemplation (*Hitbonenut*) that the vitality of the worlds is a mere glimmer, meaning that he senses the vitality of the worlds and negates it, in that it is nothing but a glimmer, it thus is a love that still relates to limitation.

Now, these two aspects of love of *HaShem*-יהו"ה, blessed is He – that is, the limited love of, “with all your heart,” and the love of, “with all your soul,” which at the very least, still relates to limitation – are both due to the aspect of *Yaakov*-יעקב, which is only a glimmer of the soul. However, the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, with love of Him, is to come to the aspect of, “You shall love *HaShem*-יהו"ה your God... with all your being.” This level of love of *HaShem*-יהו"ה, blessed is He, is entirely limitless. For, even though the words, “with all your being-*Me'odecha*- בכל מאדך” mean, “with all **your** being-*Me'od Shelcha*-שלך,” it nevertheless transcends limitation entirely.⁷⁹⁵

This love of *HaShem*-יהו"ה, blessed is He, is brought about through the contemplation of the wondrousness of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, and how He utterly and completely transcends the chaining down of the worlds (*Hishtalshelut*). Moreover, it is the contemplation of how wondrous He is, in and of Himself. It is through this that one is brought to the love of *HaShem*-יהו"ה, blessed is He, indicated by the words “with all your being.” For, since this love is brought about by the

⁷⁹⁵ See Torah Ohr, Mikeitz 39c and on, and elsewhere.

contemplation of the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, and how He is utterly wondrous and exalted, in and of Himself, therefore, the love too, is exalted and elevated, in and of itself. In other words, it transcends all matters and all limitations, even by way of negation. This love comes from the aspect of the soul called *Israel*-ישראל, which are the transcendent lights (*Makifim*) of the soul and are the inner aspect and essence of the soul.

5.

However, regarding the time of exile it states,⁷⁹⁶ “And I shall surely hide-*Haster Asteer* אסתיר אסתיר My face on that day.” That is, the love of *HaShem*-יהו"ה, blessed is He, “with all your being,” which is of the aspect of *Israel*-ישראל (the inner essence of the soul, “My face-*Panay* פני,”) is in a state of concealment. For, in the order of the service of *HaShem*-יהו"ה, blessed is He, in order to come to the love of *HaShem*-יהו"ה indicated by the words, “with all you being,” it first is necessary to serve Him, with love that is in a way of reason and intellect, which are the two aspects of “with all your heart” and “with all your soul.” It is specifically after this, that he is then granted love of *HaShem*-יהו"ה, blessed is He, in a way of, “with all your being,” in the form of a gift from Above.

Therefore, if he has a lacking in his service of *HaShem*-יהו"ה, blessed is He, in a way of reason and intellect,

⁷⁹⁶ Deuteronomy 31:18

then he certainly will not have, nor come to have, love of *HaShem*-יהו"ה, blessed is He, in a way of “with all your being.” This is especially so if he is entrenched in physical lusts and desires, in which case, his love becomes concealed and entrenched in the objects of his lusts. For, although this aspect of love of *HaShem*-יהו"ה, blessed is He, is in a state of transcendence (*Makif*), this only refers to the nature of this love, that in and of itself, it is in a state of concealment. However, because he is entrenched in matters of lust – it is not only because, in and of itself, this love of *HaShem*-יהו"ה, blessed is He, is in a state of concealment – but rather, he conceals it even further by manifesting it in the matters that he lusts for.

This then, explains the entire substance of the time of exile, which is the departure from the land of Israel-ישראל. (That is, we are exiled outside the land of Israel.) As explained before, the aspect of Israel-ישראל is the aspect of “A head for Me-*Li Rosh*”-לי ראש.⁷⁹⁷ This then, is the state of being “outside the land-*Chutz La’Aretz*”-חוץ לארץ, meaning, outside of being in the state of, “A head for Me-*Li Rosh*”-לי ראש.” It is about this that Zohar states,⁷⁹⁸ “The words,⁷⁹⁹ ‘I am asleep,’ refer to the exile.” That is, the time of exile is like sleep, in which there is a lack of contemplation (*Hitbonenut*) and comprehension (*Hasagah*) etc. Therefore, the love of

⁷⁹⁷ Shaar HePesukim of the Arizal, Vayishlach 32:29; Sefer HaLikkutim of the Arizal, Vayechi 47:28; 48:2; Pri Etz Chayim, Shaar HaLulav Ch. 1; Sefer HaMitzvot of the Tzemach Tzedek 15b, citing the Zohar, and elsewhere.

⁷⁹⁸ Zohar III 95a

⁷⁹⁹ Song of Songs 5:2

HaShem-יהו"ה, blessed is He, indicated by the words, "with all your being," is due to the aspect of Israel-ישראל, which also is in a state of concealment.

Now even though, "I am asleep in exile," nevertheless, as the verse continues, "but my heart is awake."⁸⁰⁰ The word "My heart" refers to the inner essence of the vitality, which is awake even in the time of exile. Now, although it was explained that the time of exile is a time in which, "I shall surely hide My face," and that, "My face-פני-*Panay*," refers to the inner essence, which is in a state of concealment, nevertheless, this does not contradict the words, "my heart is awake."

To further explain, there is the "light of the essence", and there is the "power of the essence" (that is, the "light of the soul," and the "power of the soul"). The matter of love of *HaShem*-יהו"ה, blessed is He, is a matter of light (*Ohr*). This even applies to the aspect of love of *HaShem*-יהו"ה, blessed is He, "with all your being." Since it is love (*Ahavah*), it therefore is a matter of light (*Ohr*) and illumination. This is especially the case when the love comes about due to essential recognition (*Hakarah*), namely, that the essence of the soul recognizes the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He. This is similar to what is stated about Avraham,⁸⁰¹ that "Avraham was three years old when he recognized (*Heecker-*

⁸⁰⁰ Song of Songs 5:2

⁸⁰¹ Talmud Bavli, Nedarim 32a; See Likkutei Sichot Vol. 20, p. 14 and on.

הַכִּיר) his Creator.”⁸⁰² That is, since this love of *HaShem*-יהו"ה, blessed is He, is brought about by recognition (*Hakarah*), it therefore is an aspect of light (*Ohr*) and illumination.

Thus, during exile, when there is no illumination of the light (*Ohr*), this love of *HaShem*-יהו"ה, blessed is He, is in a state of concealment. It is about this that the verse states, “I am asleep – in exile,” but nonetheless, “my heart is awake.” For, the power of the essential self itself still remains, even during exile. This refers to the matter of self-sacrifice (*Mesirat Nefesh*), which is in the aspect of a power (*Ko'ach*). Proof of this is the fact that even the simplest and lowliest of Jews, who does not have an aspect of light and illumination, indeed has the power of self-sacrifice (*Mesirat Nefesh*). This is because the matter of self-sacrifice (*Mesirat Nefesh*) is that it is a power (*Ko'ach*), and this power for self-sacrifice (*Ko'ach HaMesirat Nefesh*) exists and is openly revealed, even during exile. On the contrary, the power for self-sacrifice (*Mesirat Nefesh*) is more greatly revealed specifically during exile, than in the time that the Holy Temple was standing.

This accords with what the Alter Rebbe stated⁸⁰³ in the name of the Baal Shem Tov, about the verse that King David said on behalf of the Jewish people,⁸⁰⁴ “My soul thirsts for You, my flesh longs for You, in a parched and thirsty land

⁸⁰² See Sefer HaMaamarim 5670 p. 132; See Sefer HaMaamarim 5678 p. 216; 5705 p. 59.

⁸⁰³ See Sefer HaMaamarim 5689 p. 299; Also see Keter Shem Tov, Hosafot 64.

⁸⁰⁴ Psalms 63:2-3

with no water. Thus have I beheld You in the Sanctuary, to see Your Might and Your Glory.” That is, it was specifically because he was “in a parched and thirsty land with no water,”⁸⁰⁵ that he said, “Thus have I beheld You in the Sanctuary,” meaning, “If only I could see You in the Sanctuary.” In other words, it is because of this that the matter of self-sacrifice (*Mesirat Nefesh*) is revealed during exile to a greater extent than it was when the Holy Temple was standing.

This then, also explains why the challenges and tests during exile are much greater than in the time of the Holy Temple. For, since “the Holy One, blessed is He, does not act tyrannically with His creatures,”⁸⁰⁶ we must say that during exile, the Jewish people are given greater strength and power to withstand the challenges, much greater than when the Holy Temple was standing. This specifically refers to the power of self-sacrifice (*Mesirat Nefesh*), which is more revealed during exile.⁸⁰⁷ For example, it is specifically simple people, who do not possess the aspect of light (*Ohr*) and illumination, that nevertheless have the power of self-sacrifice (*Mesirat Nefesh*) to an even greater extent.

Now, through the power of self-sacrifice (*Ko'ach HaMesirat Nefesh*) which is the power of the soul itself, and is indeed revealed during exile, the revelation of the light (*Ohr*) of the soul also comes to be, which, as mentioned before, is

⁸⁰⁵ Psalms 63:2

⁸⁰⁶ Talmud Bavli, Avodah Zarah 3a

⁸⁰⁷ See Sefer HaMaamarim 5648 p. 187 and on; 5685 p. 260 and on, and elsewhere.

matter of recognition (*Hakarah*) and love of *HaShem*-יהו"ה, blessed is He, in a way that is "with all your being."

The explanation is as follows: It states in Midrash,⁸⁰⁸ "There was no time of greater grief than when the words,⁸⁰⁹ 'I shall surely hide My face,' were written." However, together with this, it states there that, "(Specifically) from that moment and onwards I await Him, as it states,⁸¹⁰ 'I shall await *HaShem*-יהו"ה, who has concealed His face.'" Now, the use of the word, "I shall await-*Cheekeeti*-הכיתי," (and not the lesser term, "hope-*Tikvah*-תקווה"),⁸¹¹ is similar to the teaching,⁸¹² "What do the words,⁸¹³ 'He shall do for those who await Him-*Ya'aseh LiMechakeh Lo*-ל'יעשה למחכה לו' refer to? It refers to those who push and toil to understand words of wisdom, through which they come to know and recognize their Creator." That is, this refers to a revelation that transcends the revelations of the Garden of Eden, and transcends the entirety of the chaining down of the worlds (*Hishtalshelut*).

Now, this revelation is accomplished specifically through the service of *HaShem*-יהו"ה, blessed is He, with self-sacrifice and through withstanding the tests (*Nisyonot*) of exile. The difference between the service of *HaShem*-יהו"ה, blessed is He, through refinement (*Birurim*) and through tests

⁸⁰⁸ Midrash Bereishit Rabba 42:3; Also see the note of the Rebbe to Sefer HaMaamarim 5679 *ibid.* p. 312.

⁸⁰⁹ Deuteronomy 31:18

⁸¹⁰ Isaiah 8:17

⁸¹¹ The full verse is, "והכיתי ליהו"ה המסתיר פניו מבית יעקב וקויתי לו" – "And I shall await *HaShem*, who has concealed His face from the House of *Yaakov*, and I will hope for Him." The meaning of this parenthesis is therefore unclear.

⁸¹² Zohar I 130b; Also see *Hemshech* 5666 p. 78 and on.

⁸¹³ Isaiah 64:3

(*Nisyonot*), is well known.⁸¹⁴ That is, the service of *HaShem*-יהו"ה, blessed is He, through refinements (*Birurim*) means that one clarifies and separates (*Mevarer*) the spark of Godliness that is manifest within the physical thing. This kind of service of *HaShem*-יהו"ה, blessed is He, is in a way of close proximity to the thing being refined. This is not the case, however, when it comes to serving *HaShem*-יהו"ה, blessed is He, through tests (*Nisyonot*). For, in the test (*Nisayon*), the spark of Godliness is entirely concealed. That is, although even tests (*Nisyonot*) possess a spark of Godliness, which is what gives them their existence, nevertheless, the spark is darkened within it. For example, this is like the spark of Godliness manifest within something that is entirely forbidden. In such a case, the service of *HaShem*-יהו"ה, blessed is He, is not directly with the thing itself, but is rather with the person, in that he withstands the test (*Nisayon*) and desists from that which is forbidden.

Thus, it is through serving *HaShem*-יהו"ה, blessed is He, by withstanding the tests (*Nisyonot*) of exile with self-sacrifice (*Mesirat Nefesh*), due to the essential strength of the essential soul, that there subsequently also comes to be a revelation of the essential light (*Ohr*) and illumination of the essence of the soul. This refers to the revelation of love of *HaShem*-יהו"ה, blessed is He, in the way of, “with all of your being,” which comes about due to the essential soul’s essential recognition of the Singular Preexistent Intrinsic and Essential

⁸¹⁴ See Likkutei Torah, Re’eh 19c, and elsewhere.; Also see the discourse entitled, “*Natata L’Yerei’echa Neis LeHitnoses* – You have given those who fear You a banner to be raised,” 5711 – Translated in The Teachings of The Rebbe 5711, Discourse 13.

Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

6.

This then, is the meaning of the verse, “And he had reared Hadassah, she is Esther.” That is, although there is the aspect of Esther-אסתר, which is the aspect of “I shall surely hide My face-*Haster Asteer et Panai* את פני-” nevertheless, “Hadassah, she is Esther.” This is because it is specifically through the concealment that there comes to be the aspect of, “I shall await *HaShem*-יהו"ה, who has concealed His face.” In other words, even the aspect of Yaakov-יעקב, which is the soul that is manifest in the body, possesses all the aspects of Israel-ישראל, which is the essence of the soul.

This is similar to the chaining down of the worlds (*Hishtalshelut*), wherein even when the aspect of Kingship-*Malchut* descends to become the Ancient One-*Atik* of the world of Creation-*Briyah*, nonetheless, she still has all the aspects she possessed as she was in the world of Emanation-*Atzilut*. It is the same regarding the soul that is manifest in the body. She still has all the aspects that the essence of the soul possesses. This is the matter of “Hadassah, she is Esther.”

This matter is revealed through self-sacrifice (*Mesirat Nefesh*), (as explained before), which itself is the matter of Hadassah (she is Esther). This is as stated in Tractate

Sanhedrin,⁸¹⁵ regarding the verse,⁸¹⁶ “And he stood among the myrtles-*Hadassim*-הדסים.” They stated that this refers to Chananiah, Mishael and Azariah, who had self-sacrifice (*Mesirat Nefesh*) in actuality. In other words, their self-sacrifice (*Mesirat Nefesh*) was not like the self-sacrifice (*Mesirat Nefesh*) that the Jewish people had at the giving of the Torah, in which their souls flew out of their bodies with each utterance,⁸¹⁷ which is the matter of self-sacrifice (*Mesirat Nefesh*) from Above. Rather, they had the actual self-sacrifice (*Mesirat Nefesh*) of the time of exile, specifically through great toil and labor.

Thus, it is specifically during the days of Purim (which occurred in a time of exile), that they “confirmed and fulfilled that which they had begun to do at the time of the giving of the Torah.”⁸¹⁸ In other words, through their self-sacrifice (*Mesirat Nefesh*), the essence of the soul was revealed.

However, the drawing forth of strength to the soul is through Torah. This is the meaning of the words, “And he had reared-*Vayehiy Omein*-ויהי אומן Hadassah, she is Esther.” That is, the word reared-*Omein*-אומן refers to Torah, as in the verse,⁸¹⁹ “And I was with Him as His nursling-*Amon*-אמון,” about which Midrash states,⁸²⁰ “I was the craftsman’s tool-*Kli*

⁸¹⁵ Talmud Bavli, Sanhedrin 93a

⁸¹⁶ Zachariah 1:8

⁸¹⁷ Talmud Bavli, Shabbat 88b

⁸¹⁸ See Esther 9:27, 9:23; Talmud Bavli Shabbat 88a; Torah Ohr, Megillat Esther 98a and elsewhere.; Also see the discourse entitled “*LaYehudim* – The Jews had light and joy and jubilation and honor,” 5712 translated in The Teachings of The Rebbe – 5712, Discourse 10.

⁸¹⁹ Proverbs 8:30

⁸²⁰ See Midrash Bereishit Rabba 1:1

Umanuto-אומנתו-כלי of the Holy One, blessed is He.” Even more specifically, regarding the verse, “and I was with Him as His nursling-*Amon*-אמון,” the Midrash states,⁸²¹ “*Amon*-אמון means pedagogue-פדגוג, *Amon*-אמון means hidden-*Mutzna*-מוצנע, *Amon*-אמון means covered-*Mechusah*-מכוסה.” That is, when it states, “*Amon*-אמון means covered-*Mechusah*-מכוסה,” this refers to the commandments-*mitzvot*, which are the aspect of garments (*Levushim*). The other two meanings, “*Amon*-אמון means pedagogue-פדגוג, *Amon*-אמון means hidden-*Mutzna*-מוצנע,” refer to the revealed aspects of the Torah and the concealed aspects of the Torah, respectively. This refers to the strength and might that is given to the souls of the Jewish people, Israel-ישראל, through the Torah, which is called “strength and salvation-*Oz v’Tushiyah*-עוז ותושיה.”⁸²² That is, it is the “strength-*Oz*-עוז” of the Godly soul, and the “salvation-*Tushiyah*-תושיה” of the animalistic soul.⁸²³ This is because the Torah weakens the strength of the animalistic soul that covers over holiness, and gives strength and might to the service of *HaShem*-יהו"ה, of the Godly soul, so that it can stand with might and strength, to the point of self-sacrifice (*Mesirat Nefesh*). It is through this self-sacrifice (*Mesirat Nefesh*) that there also is a revelation of the light of the essential soul, which is love of *HaShem*-יהו"ה, blessed is He, “with all your being,” that comes about from the essential soul’s recognition of the Singular Preexistent Intrinsic and Essential Being of

⁸²¹ See Midrash Bereishit Rabba 1:1

⁸²² See Mechilta Beshalach 15:2; Vayikra Rabba 31

⁸²³ See Torah Ohr, Yitro 67b

HaShem-יהו"ה, the Unlimited One Himself, blessed is He, like the words,⁸²⁴ “She is bonded to You and adheres to You, she is singular (*Yechidah*) in unifying You!”

⁸²⁴ Liturgy of *Hosha'anut*, Day 3.

Discourse 12

“*Al Kein Karu LaYamim Ha’eilu Purim -*
Therefore, they called these days ‘Purim’”

Delivered on Purim, 5713

(Discourse 2)⁸²⁵

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

1.

The verse states,⁸²⁶ “Therefore, they called these days ‘Purim-פורים,’ because of the casting of lots-*Pur*-פור.” Now, as known,⁸²⁷ the name of something indicates what it is. It therefore is understood that, by the fact that “they called these days ‘Purim-פורים’ because of the casting of lots-*Pur*-פור,” the primary aspect of the holiday of Purim is the lottery-*Goral*-גורל. (As the verse states,⁸²⁸ “the casting of lots-*Pur*-פור is the lottery-*Goral*-גורל.”) This must be better understood, for (as pointed out in the section of Torah Ohr⁸²⁹ with the same title

⁸²⁵ The original discourse was edited by the Rebbe, and was published and given out in the pamphlet (*Kuntres*) of Purim 5751.

⁸²⁶ Esther 9:26

⁸²⁷ See Tanya, Shaar HaYichud V’HaEmunah, Ch. 1; Tshuvot u’Biurim (Kehot 5734) 1 (Igrat Kodesh, Vol. 1, p. 288 and on).

⁸²⁸ Esther 3:7; 9:24

⁸²⁹ Torah Ohr, Hosafot 122a and on; Also see Ohr HaTorah, Megillat Esther (Kehot 5750) p. 194; (The discourse in Torah Ohr is also printed (with slight differences) in Sefer HaMaamarim 5568 Vol. 1 p. 82 and on, and in Ohr HaTorah with glosses p. 197 *ibid.* and on, and p. 222 and on.)

as this discourse,) at first glance, this was not the [primary]⁸³⁰ miracle of Purim. Moreover, (not only was the lottery not part of the miracle, but on the contrary,) the lottery that Haman cast was actually part of the decree. [In the words of the Megillah,⁸³¹ “For, Haman, the son of Hamdatha the Agagite, enemy of all the Jews, had plotted to annihilate the Jews and had cast a lot-*Pur*-פּוּר, that is, the lottery-*Goral*-גּוּרֵל, to terrorize them and annihilate them.”] Nonetheless, from the fact that “they called these days ‘Purim-פּוּרִים’ because of the lot-*Pur*-פּוּר,” it seems to indicate that this (that they cast the lottery-*Goral*-גּוּרֵל) is the primary miracle of Purim, so much so, that the miracle is named after it.

Now, at first glance, we could say that this can be explained based on the statement in Talmud that,⁸³² “Once the lot fell on the month of Adar, he (Haman) was overjoyed and said, ‘The lot has fallen for me in the month that Moshe died.’ However, he was unaware that not only did Moshe die on the seventh of Adar, but he also was born on the seventh of Adar.” Based on this, it is possible to say that, “they called these days ‘Purim-פּוּרִים,’ because of the casting of lots-*Pur*-פּוּר,” because the miracle of Purim was, in fact, that the lottery fell on the month of Adar, the month that Moshe, the savior and redeemer of the Jewish people, was born.

⁸³⁰ The word “primary” is included in the Torah Ohr, and in the Sefer HaMaamarim 5568 and Ohr HaTorah ibid. It is possible to say that the fact that the lot (*Pur*) fell in the month of Adar is also a miracle (as will be explained later in the discourse), and that it is for this reason that they specified that it is not the **primary** aspect of the miracle of Purim.

⁸³¹ Esther 9:24

⁸³² Talmud Bavli, Megillah 13b

However, this explanation requires further analysis. For, since the holiday is called Purim-פורים and is named after the lottery-*Pur*-פור, it seems to indicate that the relationship of the miracle to the lottery was (not only related to the fact that the lottery fell on the month of Adar, but was also) because of the matter of the lottery-*Pur*-פור itself. On the contrary, it seems to indicate that the primary miracle was due to the casting of lots-*Pur*-פור, which is the lottery-*Goral*-גורל, and that the lottery-*Goral*-גורל, from which the miracle was drawn, is a very lofty matter. That is, the fact that the lottery fell on the month of Adar, the month that the savior and redeemer of the Jewish people was born, (is like all the other matters that happened in the miracle of Purim, and) is incidental to the primary matter that Purim-פורים is named after the lottery-*Pur*-פור.

2.

This may be understood based on the explanation in Torah Ohr,⁸³³ that Purim-פורים and Yom HaKippurim-יום הכפורים are related to one another.⁸³⁴ That is, the meaning of

⁸³³ Torah Ohr, Megillat Esther 92d, 95d; Hosafot 121a.

⁸³⁴ Also see Tikkunei Zohar, Tikkun 21 (57b) where it states, “Purim-פורים is named after Yom HaKippurim-יום הכפורים.” Now, at first glance, the explanation of the Tikkunei Zohar and the explanation of the Torah Ohr in the next note, which is that the word “Kippurim-כפורים” means “like Purim,” seem to be in contradiction to each other. For, according to the Tikkunei Zohar, that Purim-פורים is named **after** Yom HaKippurim-יום הכפורים, Yom HaKippurim is higher than Purim. In contrast, according to the explanation in Torah Ohr, that Yom HaKippurim-יום הכפורים is “**like** Purim-כפורים,” (that is, it is only “**like it**” as indicated by the prefix letter *Khaf*-כ) Purim-פורים is higher than Yom HaKippurim-יום הכפורים. Now, the

the name Yom Kippurim-יום כפורים is that “it is a day like Purim.” [Beyond that, from the fact that Yom HaKippurim-יום הכפורים is only like Purim-כפורים, (only “like it,” as indicated by the prefix letter *Khaf*-כ), it is necessary to say that Purim-פורים is loftier than Yom HaKippurim-יום הכפורים.⁸³⁵]

Now, the relationship between Yom HaKippurim and Purim, is that the matter of a lottery-*Goral*-גורל is found in both holidays. That is, on Yom HaKippurim, a lottery was cast upon the two goats,⁸³⁶ and likewise Purim is named after the casting of the lot-*Pur*-פור, which is the lottery-*Goral*-גורל. An additional relationship between Purim and Yom HaKippurim, is that both transcend the [lower] Name *HaShem*-יהו"ה [that relates to the chaining down of the worlds.]⁸³⁷ That is, about Yom HaKippurim the verse

Tikkunei HaZohar continues there and states, “Purim-פורים is named after Yom HaKippurim-יום הכפורים, for Yom HaKippurim is destined to be transformed to a day of delight and to be changed from a day of suffering to a day of pleasure.” Based upon this we may say, (although it is a strained explanation), that when the Torah Ohr states that Yom HaKippurim-יום הכפורים is like Purim-פורים, this relates to Yom HaKippurim-יום הכפורים as it is now (a day of suffering), whereas, when the Tikkunei Zohar states that Yom HaKippurim-יום הכפורים is higher than Purim-פורים, it is speaking in relation to Yom HaKippurim-יום הכפורים as it will be in the coming future, in which “it is destined to be transformed to a day of delight.” However, based on what will be explained later (in chapter 4), [that the lottery of Yom HaKippurim-יום הכפורים relates only to the two goats], as well as according to what is explained in *Torat Shalom* p. 219 (cited in a later note), there seems to be no difference between Yom HaKippurim-יום הכפורים now and Yom HaKippurim-יום הכפורים of the coming future, and this is likewise understood from the fact that even in the coming future, it will still be called “a day like Purim-Yom KePurim-יום כפורים.”

⁸³⁵ Torah Ohr *ibid.* 121a; This may be further illuminated by the view that states (Midrash Mishlei Ch. 9) that all the holidays will be nullified in the coming future, including Yom HaKippurim-יום הכפורים, and except for Purim-פורים.

⁸³⁶ Leviticus 16:7 and on.

⁸³⁷ Ohr HaTorah, *Vayeitzei* 225a; *Megilat Esther* 189; Ohr HaTorah *Tavo* p. 1,108. That is, the Name *HaShem*-יהו"ה here refers to the lower Name *HaShem*-

states,⁸³⁸ “You shall be purified **before** *HaShem-Lifnei HaShem Titharu* - יהו"ה תטהרו-,” which is explained to mean, higher than the Name *HaShem*-יהו"ה [that relates to the chaining down of the worlds].⁸³⁹ Similarly, in regard to Purim, it is known⁸⁴⁰ that the reason that the Name *HaShem*-יהו"ה is not mentioned throughout the scroll of Esther,⁸⁴¹ is because on Purim there is a revelation of the light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who transcends this [lower] Name *HaShem*-יהו"ה.

Now, the explanation of the relationship between these two matters, in which Yom HaKippurim and Purim are equal to each other, that is, that both have the aspect of a lottery-*Goral*-גורל and both transcend this Name *HaShem*-יהו"ה,⁸⁴² may be understood through an introductory explanation of the matter of a lottery-*Goral*-גורל, which is something that

יהו"ה, the source and life of all novel existence, in other words, *HaShem*-יהו"ה as He relates to the chaining down of the worlds, which the Rebbe will explain later in the discourse, whereas the upper Name *HaShem*-יהו"ה is the Name of His Essential Self – *Shem HaEztem*, that precedes all novel existence, just as He precedes all novel existence, as our sages, of blessed memory stated, “Before the creation of the world, there was Him and His Name alone” (See Pirkei D’Rabbi Eliezer Ch. 3). For a full explanation of the Essential Name *HaShem*-יהו"ה (*Shem HaEztem*-שם העצם) see Ginat Egoz, translated under the title HaShem is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁸³⁸ Leviticus 16:30

⁸³⁹ Likkutei Torah, Acharei 28c, Rosh HaShanah 59d; Also see Ohr HaTorah *ibid.*, and elsewhere.

⁸⁴⁰ Torah Ohr, Megilat Esther 100b, 121c, and elsewhere.

⁸⁴¹ See Likkutei Sichot Vol. 21 p. 201, and the citations there.

⁸⁴² See Ohr HaTorah, Tavo p. 1,108 where it states, “Yom HaKippurim and Purim are on the same level. For, with respect to Yom HaKippurim it states (Lev. 16:30), ‘You shall be purified before *HaShem*-יהו"ה,’ and similarly, Purim is (Esther 3:7; 9:24) “named after the casting of the lot-*Pur*-פור, which is the lottery-*Goral*-גורל.” This seems to indicate that the matter of “before *HaShem*-יהו"ה” and the matter of the lottery-*Goral*-גורל are (generally) one matter.

transcends intellect.⁸⁴³ For, a lottery-*Goral*-גורל is (generally⁸⁴⁴) only used when two things are equal. [An example is that the two goats of Yom HaKippurim needed to be identical in appearance, height, and monetary value.⁸⁴⁵] For, if any one of them is better than the other, there is no need for a lottery. Rather, it is specifically when two things are equal to each other, in which case, a choice between them using intellect alone is not possible, that it then becomes necessary to rely on a lottery-*Goral*-גורל, which transcends intellect.

In the same way, Above in Godliness, the lottery-*Goral*-גורל transcends the chaining down of the worlds (*Hishtalshelut*). Thus, the equality between Purim and Yom HaKippurim is that, in both, there is this matter of a lottery-*Goral*-גורל, referring to a revelation of the light of *HaShem*-

⁸⁴³ Torah Ohr, Megilat Esther (*Hosafot*) 121a, 123c; Ohr HaTorah, Megilat Esther p. 28, p. 62 and on, p. 164 (regarding the lottery-*Goral* of Purim); Also see Tanya Iggeret HaKodesh, end of Epistle 7; Sefer HaLikkutim – Divrei Elokim Chayim of the Tzemach Tzeddek, section on the word “lottery-*Goral*-גורל.”; Sefer HaMaamarim 5665 p. 206; 5688 p. 117 and on, and elsewhere.

⁸⁴⁴ Even though, generally, a lottery applies to two things that are equal, nonetheless, a lottery can also apply to things that are not equal – That is, even though by itself, intellect compels a person to choose the better of two things – nonetheless, at times, he may decide that his desire will not be according to what is intellectually sound, but that he will leave it to whatever arises in the lottery. See Torah Ohr, Megilat Esther 123c where it states that, “a person can negate choice that accords to knowledge and reason (*Da’at*) and leave the matter to how it will fall out in the lottery, even though the outcome may go against the grain of knowledge and reason.” Also see the next note.

⁸⁴⁵ Talmud Bavli, Yoma 62a; Mishneh Torah of the Rambam, Hilchot Avodat Yom HaKippurim, 5:14 – Now, although, as a last resort (*Bedi’eved*), if the goats were not equal, it nevertheless was acceptable (as stated in Yoma and Rambam *ibid.*), this is because even then, the matter of a lottery-*Goral*-גורל is still applicable, as in the previous note. Nevertheless, the commandment-*mitzvah* is that they both be equal and identical, since in general, the purpose of the lottery-*Goral*-גורל, is to make a choice between two equal things.

יהו"ה, the Unlimited One Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*). Likewise, this is also the connection between the two matters in which Yom HaKippurim and Purim are equal. That is, they both have this aspect of a lottery-*Goral*-גורל and they both transcend the [lower] Name *HaShem*-יהו"ה. For, this Name *HaShem*-יהו"ה refers to the chaining down of the worlds (*Hishtalshelut*). (That is, the *Yod*-י is wisdom-*Chochmah*, the first *Hey*-ה is understanding-*Binah*, the *Vav*-ו is the six emotions of *Zeir Anpin* and the final *Hey*-ה is kingship-*Malchut*.) However, Yom HaKippurim and Purim transcend this Name *HaShem*-יהו"ה, in that the revelations of Yom HaKippurim and Purim transcend the chaining down of the world (*Hishtalshelut*),⁸⁴⁶ which is the matter of the lottery-*Goral*-גורל.

3.

Now, as known⁸⁴⁷ regarding the loftiness of the matter of a lottery-*Goral*-גורל, it transcends (not only the intellect, but also) the desire (*Ratzon*), which transcends intellect. This is because, when a person casts a lot, he has decided that his desire will go according to however the lottery falls out. This proves that a lottery-*Goral*-גורל reaches a level that even transcends will and desire, for which reason the desire

⁸⁴⁶ Torah Ohr, Megilat Esther 100b

⁸⁴⁷ Torah Ohr, Megilat Esther ibid. 121a; Ohr HaTorah, Megilat Esther p. 28, p. 164, p. 167, p. 171.

(*Ratzon*) is according to the lottery-*Goral*-גורל. The same is true Above in Godliness, that the matter of the lottery-*Goral*-גורל reaches to the One who desires, *HaShem*-יהו"ה, blessed is He, that is, He who transcends the desire (*Ratzon*).

Based on this, we may say that the connection between the matters that are equal to Yom HaKippurim and Purim, (that they both have the aspect of a lottery-*Goral*-גורל and they both transcend the [lower] Name *HaShem*-יהו"ה), is because the beginning of the Name *HaShem*-יהו"ה is the thorn at the top of the letter *Yod*-י, which hints at the desire (*Ratzon*), which transcends wisdom-*Chochmah*.⁸⁴⁸ Thus, when it is stated that Yom HaKippurim and Purim transcend the Name *HaShem*-יהו"ה (and are even higher than the thorn above the letter *Yod*-י), it is because on Yom HaKippurim and on Purim the aspect of the One who desires is drawn forth and revealed, that is, *HaShem*-יהו"ה Himself, blessed is He, (who transcends the desire-*Ratzon*),⁸⁴⁹ and this is the matter of the lottery-*Goral*-גורל.

4.

Based on this, we can explain the connection between the two meanings of Yom HaKippurim-יום הכפורים. That is, on

⁸⁴⁸ Tanya, Iggeret HaTeshuvah, Ch. 4 (94b)

⁸⁴⁹ See Ohr HaTorah ibid. p. 28, where it states, "The words 'you shall be purified before *HaShem*-יהו"ה' is higher than the aspect of the Name *HaShem*-יהו"ה, as the *Yod*-י refers to wisdom-*Chochmah* and (it's thorn to) desire-*Ratzon*. Rather, it refers to the One who desires, *HaShem*-יהו"ה Himself, blessed is He." (It is noteworthy that the term "His Name-*Shmo*-שמו-346" shares the same numerical value as "desire-*Ratzon*-רצון-346." See Shaar HaYichud Ch. 17.)

this day, there is atonement for all undesirable matters, (in which case, the word Kippurim-כפורים is according to the literal meaning, “atonement”). Additionally, Yom HaKippurim-יום הכפורים means that it is “like Purim-*K’Purim*-כפורים,” (and there is a likeness of Yom HaKippurim-יום הכפורים to Purim-פורים, in that on Yom HaKippurim there likewise is the casting of a lottery-*Goral*-גורל, just as Purim-פורים is named after the casting of the lot-*Pur*-פור which is the lottery-*Goral*-גורל). For, the ultimate atonement for matters that were done contrary to *HaShem’s*-הו"ה Supernal will (*Ratzon*) in Torah and *mitzvot*, is when the atonement is drawn from the light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, that is, the One who wills (and Himself transcends the will (*Ratzon*) of Torah and *mitzvot*).⁸⁵⁰

This then, explains the connection between the two meanings of the name Yom Kippurim-יום כפורים. That is, Yom HaKippurim-יום הכפורים is like Purim-פורים, which is named after the casting of the lot-*Pur*-פור, that is, the lottery-*Goral*-גורל, because on Yom HaKippurim-יום הכפורים there also is a drawing forth from the One who desires, *HaShem*-יהו"ה Himself, blessed is He, (similar to the drawing forth on Purim-פורים), and this itself explains why it is the Day of Atonement-*Yom HaKippurim*-יום הכפורים, according to the simple meaning of the word, that on this day, there is an atonement of all undesirable matters.

This also explains why the atonement (*Kaparah*-כפרה) of Purim is actually even loftier than the atonement of Yom

⁸⁵⁰ See at length in Torat Menachem, Sefer HaMaamarim Tishrei p. 93.

HaKippurim,⁸⁵¹ for, without repentance (*Teshuvah*) Yom HaKippurim does not atone.⁸⁵² In contrast, the atonement that occurred in the days of Purim was for all Jews and it therefore is a day of rejoicing.⁸⁵³ This is because the primary matter of the lottery-*Goral*-גורל (which draws forth the One who wills, *HaShem*-יהו"ה Himself, blessed is He) is on the days of Purim, in which even the days themselves are called Purim-פורים, after the casting of lots-*Pur*-פור. Thus, the atonement that occurs on the days of Purim-פורים has no limitations at all,⁸⁵⁴ whereas Yom HaKippurim-יום הכפורים is only “like Purim-*K’Purim*-כפורים,”⁸⁵⁵ with the prefix *Khaf*-כ, meaning that it is

⁸⁵¹ Also see Sefer HaMaamarim 5628 p. 110, and Sefer HaMaamarim 5661 p. 219, that Yom HaKippurim does not atone for everything. [For, if he transgressed a sin that warrants *Karet* or the four modes of death meted out by the earthly courts, his atonement is only completed through suffering (*Yisurin*). If, however, he desecrated the Name of *HaShem*, his atonement is only complete through death. (See Talmud Bavli, Yoma 86a, and Mishneh Torah of the Rambam, Hilchot Teshuvah 1:4.)] In the days of Purim, even though their sin was that they partook of and delighted in the feast of the wicked one (Talmud Bavli, Megilah 12a), which was a public desecration of the Name of *HaShem*, they nevertheless attained atonement for this. The novelty here (based on Torah Ohr, Megilat Esther 121a) is that even those sins for which Yom HaKippurim does atone, there is nonetheless still a superiority to Purim over and above Yom HaKippurim.

⁸⁵² See Talmud Bavli, Yom 85b; Mishneh Torah of the Rambam *ibid.* Hilchot Avodat Yom HaKippurim, 5:3-4; Also see Tosefot Yeshanim to Yoma *ibid.*, that even according to the view of Rabbi, “repentance (*Teshuvah*) is required for **complete** atonement.”

⁸⁵³ As indicated by Torah Ohr, Megilat Esther 121a.

⁸⁵⁴ In Torah Ohr *ibid.* it seems to indicate that the atonement (*Kaparah*) of the days of Purim was brought about through the self-sacrifice (*Mesirat Nefesh*) that they had. However, we may say that the primary atonement was brought about due to the lottery-*Goral*-גורל (which refers to the drawing forth of the One who wills, *HaShem*-יהו"ה Himself, blessed is He), and as to the reason that the self-sacrifice (*Mesirat Nefesh*) was also necessary, is as discussed later in the discourse in chapter 9. However, this requires additional analysis.

⁸⁵⁵ It should be noted that as stated in Sefer HaSichot, Torat Shalom p. 219, even in the lottery-*Goral*-גורל itself, there is a difference between the lottery of Yom HaKippurim and the lottery of Purim. See there.

only like and similar to Purim, because, without repentance (*Teshuvah*) Yom HaKippurim-יום הכפורים does not atone.

5.

Now, this must be further understood. For, based on what we said above, that through the casting of the lot-*Pur*-פור, which is the lottery-*Goral*-גורל, there is a drawing forth of the light of the One who wills, *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, which atones for all undesirable matters, what then was the wicked Haman's (the prosecuting accuser of the Jewish people)⁸⁵⁶ reasoning for casting a lot-*Pur*-פור, which is the lottery-*Goral*-גורל?

We also must understand why the verse states,⁸⁵⁷ "Therefore, they called these days 'Purim-פורים,' because of the casting of the lot-*HaPur*-הפור." That is, the word, "**the** lot-*HaPur*-הפור" in this verse (with the prefix of the definitive *Hey*-ה) specifically refers to the lottery-*Pur*-פור previously mentioned in the Megillah, which was the lot-*Pur*-פור cast by Haman. However, the lot cast by Haman was an entirely undesirable matter. This being so, why are these days called Purim after this particular casting of the lot-*Pur*-פור?

The essential point that explains this, is that from the perspective of the level of the chaining down of the worlds

⁸⁵⁶ See the discourse entitled "*Chayav Inish*" 5679, end of Ch. 3 (Sefer HaMaamarim 5679 p. 306); 5681 (5708) end of Ch. 4 (Sefer HaMaamarim 5681 p. 191, 5708 p. 118); Discourse entitled "*Balaylah HaHoo*" 5700 (Sefer HaMaamarim 5700 p. 9), and elsewhere.

⁸⁵⁷ Esther 9:26

(*Hishtalshelut*), since on this level, the deeds of the lower creatures take up space and are consequential, therefore the essential influence of *HaShem* 's-יהו"ה Godliness is drawn forth to the Jewish people. This is because the Jewish people fulfill Torah and *mitzvot*, to the extent that even those who are the opposite of righteous, are nevertheless, “full of *mitzvot* as a pomegranate is full of seeds.”⁸⁵⁸ This is as stated,⁸⁵⁹ “Look down from Your holy abode, from the heavens, and bless Your people, Israel.” That is, when it comes to the aspect of the heavens-*Shamayim*-שמים, [and the term “heavens-*Shamayim*-שמים” is explained to mean, “water is there-*Sham Mayim*-מים-שם,”⁸⁶⁰ and water-*Mayim*-מים refers to wisdom-*Chochmah*, which is the beginning of the chaining down of the worlds (*Hishtalshelut*)], the bestowal of blessings is to the Jewish people, Israel.⁸⁶¹

Thus, since Haman also knew that even after all the accusations and prosecutions that he brought against the Jewish people, there nevertheless is utterly no comparison between him and the Jewish people, [and therefore, from the perspective of the chaining down of the worlds (*Hishtalshelut*) it is utterly inapplicable for **wicked** Haman to be victorious

⁸⁵⁸ Talmud Bavli, Eruvin 19a; Chagigah 27a

⁸⁵⁹ Deuteronomy 26:15; Also see Torah Ohr Mikeitz 35a; Sefer HaMaamarim 5679 *ibid.* p. 305; 5700 p. 6.

⁸⁶⁰ Talmud Bavli, Chagigah 12a

⁸⁶¹ We may say that the continuation of the verse, “and bless Your people-*Amcha*-עמך, Israel,” also hints that from the aspect of the Heavens-*Shamayim*-שמים there is a bestowal of blessings even to those who are in the category of “the nation-*Am*-עם.” That is, the term “the nation-*Am*-עם” is generally used as the opposite of praise in the Torah (see Bamidbar Rabba 20:23) – for they too are filled with commandments-*mitzvot* like a pomegranate is filled with seeds, as stated above in the discourse.

over the Jewish people, God forbid, amongst whom even the lowest Jews are full of *mitzvot* like a pomegranate is full of seeds], he therefore cast a lot-*Pur*-פור, which is the lottery-*Goral*-גורל. For since, in the level that transcends the chaining down of the worlds (*Hishtalshelut*), the deeds of the lower beings take up no space and are of no consequence, in that they all are equal there and “darkness and light are equal,”⁸⁶² he therefore thought that from the perspective of the level of the lottery-*Goral*-גורל, which transcends the chaining down of the worlds (*Hishtalshelut*), there is room for him to be victorious over the Jewish people, God forbid.

6.

Now, we can connect all this to what is explained elsewhere⁸⁶³ regarding the matter of Achashverosh, that the name Achashverosh-אחשורוש is a composite of two words, “*Achash* v’*Rosh*-אחש ורוש.”⁸⁶⁴ The term “*Chash*-חש” means silence, [as stated in the Talmud,⁸⁶⁵ “What is the *Chashmal*-חשמל? It refers to the angelic *Chayot* of fire, about whom it was taught in a *Baraita*, that at times they are silent-*Chashot*-חשות and at times they speak-*Memalelot*-ממללות]. The silence indicated by the term “*Chash*-חש” is silence that is higher than

⁸⁶² Psalms 139:12

⁸⁶³ Ohr HaTorah, Megilat Esther p. 24 and on.

⁸⁶⁴ See Torah Ohr, Megilat Esther (*Hosafot*) 118a, although it is explained in a different manner there.

⁸⁶⁵ Talmud Bavli, Chagigah 13a and on.

speech⁸⁶⁶ (*Dibur*), similar to the teaching,⁸⁶⁷ “A word is worth one *sela*, but silence is worth two.” For, the root of speech (*Dibur*) is in wisdom-*Chochmah*,⁸⁶⁸ whereas silence is rooted in the crown-*Keter*, which transcends wisdom-*Chochmah*. This accords with the teaching of our sages, of blessed memory, who stated,⁸⁶⁹ “That which protects-*Syag*-סיג wisdom-*Chochmah* is silence.”⁸⁷⁰ That is, that which protects wisdom (in which the term boundary-*Syag*-סיג means an encompassing fence) refers to the crown-*Keter* which transcends wisdom-*Chochmah*. This may also be connected to the statement in Midrash,⁸⁷¹ that, “Achashverosh-אחשורוש refers to the Holy One, blessed is He, in that the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His.”⁸⁷² That is, the crown-*Keter* (generally) is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Sovev*), and this light of *HaShem*-יהו"ה that transcends

⁸⁶⁶ See Talmud Bavli, Chagigah ibid. (13b) which states, “When the Supernal speech comes forth from the mouth of the Holy One, blessed is He, they are silent. When the Supernal speech does not come forth from the mouth of the Holy One, blessed is He, they speak.” It is understood from this that the silence indicated by “*Chash*-חש” transcends the speech-*Dibur*. Also see Torah Ohr, Lech Lecha 12b-d.

⁸⁶⁷ Talmud Bavli, Megillah 18a

⁸⁶⁸ Tanya, Iggeret HaKodesh, Epistle 5 (107a)

⁸⁶⁹ Mishnah Avot 3:13

⁸⁷⁰ Also see Torah Ohr, Lech Lecha 12b & 12d, regarding the matter of the *Chashmal*, that it refers to this teaching that “the boundary for wisdom-*Chochmah* is silence.”

⁸⁷¹ Cited in Me’orei Or, p. 1, section 182; Also see Mechir Yayin of Rabbi Moshe Iserlis (the Rama) to Esther 1:12-13; Rekanti Genesis 29:10 (“it is stated in Aggadah”); Erchei HaKinuyim (by the author of Seder HaDorot), section on Achashverosh-אחשורוש.

⁸⁷² To further illuminate from the Ohr HaTorah ibid, who cites parenthetically there (according to the explanation that Achashverosh-אחשורוש divides into ‘*Achash* v’*Rosh*-אחש ורוש’) that Achashverosh-אחשורוש refers to the One to whom the end-*Acharit*-אחרית and the beginning-*V’Reishit*-ראשית are His.

all worlds, includes the end-*Acharit*-אחרית and the beginning-*Reishit*-ראשית equally. Thus, the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His.⁸⁷³

Now, this must be better understood. For, it states in Talmud,⁸⁷⁴ that he is called Achashverosh-אחשורוש, “because the faces of the Jewish people were darkened-*Hooshcharu*-הושחרו in his days.” Thus, we must understand how this fits with the explanation that Achashverosh-אחשורוש refers to the One for whom “the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His.” The explanation is that this itself is what gave room for it. For since, from the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the chaining down of the worlds (*Hishtalshelut*), in which light and darkness are equal before Him (as mentioned before in chapter 5), therefore, from this aspect of silence (the ‘silence-*Chash*-חש’ of Achashverosh-אחשורוש) that is above speech (*Dibur*), there could be a chaining down (through many restraints and constrictions – *Tzimtzumim*) to an aspect of silence that is below speech.⁸⁷⁵ This refers to a state in which Godliness is concealed (meaning actual concealment, in the most literal sense, which is below revelation), to the point that there comes to be the silence of,⁸⁷⁶ “a ewe is silent before her shearers.” In other words, not only does Godliness not illuminate in a

⁸⁷³ See Sefer HaMaamarim 5669 p. 154 and on.

⁸⁷⁴ Talmud Bavli, Megillah 11a

⁸⁷⁵ See Ohr Hatorah, Megilat Esther p. 1-2, regarding these two aspects of silence (that which is higher than speech, and that which is below speech).

⁸⁷⁶ Isaiah 53:7; Also see Likkutei Torah, Masei 89c – “He was persecuted and afflicted, but he did not open his mouth, like a sheep being led to the slaughter or a ewe that is silent before her shearers.”

revealed manner, but beyond that, the extraneous husk-*Kelipah*, referring to the protruding husk-*Kelipat Nogah*, which is called “*Chash-שה*,”⁸⁷⁷ covers over Godliness, to the point that it becomes attached to the three impure husks (*Shalosh Kelipot HaTmei’ot*) that are called “poison-*Rosh-רוש*.”⁸⁷⁸

7.

We thus may say that the reason that Haman cast a lot-*Pur-פור*, is in order to reach the aspect of the lottery-*Goral-גורל* that transcends the chaining down of the worlds (*Hishtalshelut*). For, although even then [in the days of Achashverosh, and even before the casting of the lot], the conduct was from an aspect that transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, he did so because the matter of a lottery-*Goral-גורל* transcends even the aspect of Achashverosh-*אחשורוש*, for whom “the ‘end-*Acharit-אחרית*’ and ‘beginning-*Reishit-וראשית*’ are His.”

To explain, from the very fact that He is called by the name Achashverosh-*אחשורוש*, indicating that “the ‘end-*Acharit-אחרית*’ and ‘beginning-*Reishit-וראשית*’ are His,” it must be said that in relation to this aspect, there already are matters that are in the category of “end-*Acharit-אחרית*” and “beginning-*Reishit-וראשית*,”⁸⁷⁹ only that they are equal before

⁸⁷⁷ Etz Chayim, Shaar 49 (Shaar Kelipat Nogah), Ch. 3

⁸⁷⁸ See Ohr HaTorah ibid. p. 2

⁸⁷⁹ See Sefer HaMaamarim 5669 p. 154 and on.

Him. [This may be further elucidated by the verse,⁸⁸⁰ “He made a feast for all His ministers and servants,” and only later it continues, “and for all the people who were present in Shushan.” It is explained in Likkutei Torah⁸⁸¹ that the revelation to “all the people” was a lower level than the revelation to “his ministers and his servants.”

Moreover, even in the revelation to “all the people,” there were different levels between them, so that,⁸⁸² “One who was fit for the courtyard was brought to the courtyard, one who was fit for the garden was brought to the garden, and one who was fit for the palace was brought to the palace.” We may therefore say in regard to the aspect of the chaining down of the worlds (*Hishtalshehut*), that the revelation was only to “His ministers and His servants.” The fact that there was a revelation to “all the people” (including even those who were only fitting to be brought to the courtyard), is because the revelation was from the aspect of Achashverosh-אחשורוש, indicating that “the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His.” Nevertheless, even then, the revelation to “all the people” was lower than the revelation to “His ministers and His servants,” (and even within this revelation to “all the people,” there were different levels). For, when it comes to this aspect, the fact that “the ‘end-*Acharit*-אחרית’ and ‘beginning-*Reishit*-ראשית’ are His,” means that in relation to **Him** the end and beginning are equal.

⁸⁸⁰ Esther 1:3-4

⁸⁸¹ Likkutei Torah, Shmini Atzeret 92a – cited in Ohr HaTorah, Megilat Esther p. 27.

⁸⁸² Talmud Bavli, Megillah 12a

However, in relation to His revelation within the worlds, He is revealed to a greater extent in the upper worlds (the beginning-*Reishit*-ראשית) than He is in the lower worlds (the end-*Acharit*-אחרית).⁸⁸³]

However, this is not the case when it comes to the aspect of the lottery-*Goral*-גורל, which transcends the aspects of beginning-*Reishit* and end-*Acharit* in the first place. This is understood from the fact that a lottery is (generally) only used regarding two matters that are completely **equal to each other** (as explained in chapter two). Thus, just as this is the case regarding matters of the beginning-*Reishit* and end-*Acharit* (above and below), so likewise, this is the case regarding holiness (*Kedushah*) and the opposing side of evil (*Sitra Achara*).

This is to say that when it comes to the level called Achashverosh-אחשוורוש, there is a difference between holiness (*Kedushah*) and the opposing side of evil (*Sitra Achara*), only that due to His exaltedness, it is not (of any great) consequence. It therefore is possible for the opposing side of evil (*Sitra Achara*) to derive vitality [in the aspect of the “silence-*Chash*-ח”ש” of the protruding husk of *Kelipat Nogah*, and in the aspect of the “poison-*Rosh*-רוש” of the three impure husks (*Shalosh Kelipot HaTmei’ot*)],⁸⁸⁴ to the point that the opposing side of evil (*Sitra Achara*) can overpower the side of

⁸⁸³ To further elucidate based on what it states in *Hemshech* 5666, p. 55, that “even though the aspect of the light of *HaShem*-יהו”ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) is above as below, nevertheless, below it is in a state of concealment, whereas above there is great revelation and illumination.”

⁸⁸⁴ As previously elucidated in chapter six.

holiness (*Kedusha*) – so that “the faces of the Jewish people were darkened-*Hooshcharu*-הושחרו.”

[We may say that this is similar to the verse,⁸⁸⁵ “The spider seizes [its prey] with its handiwork, though it dwells in the king’s palace,” (even though it soils the palace). For, due to the exaltedness of the king, he does not take notice of it and is therefore not particular about removing it.]⁸⁸⁶

Nevertheless, this was not enough to bring about their annihilation, God forbid. Thus, when Haman sought to annihilate all of the Jews, (God forbid, such a thing has not and shall never be), “he cast a lot-*Pur*-פור, which is the lottery-*Goral*-גורל.”⁸⁸⁷ For, since in the aspect of the lottery-*Goral*-גורל, there is no difference in the first place, between holiness (*Kedushah*) and the opposing side of evil (*Sitra Achara*), [especially according to what we explained before (in chapters three and four), that the lottery-*Goral*-גורל not only transcends the chaining down of the worlds (*Hishtalshelut*), but also transcends the desire (*Ratzon*) for Torah and *mitzvot*], he therefore thought that through this, he would be able to elicit and actualize his plot.

⁸⁸⁵ Proverbs 30:28

⁸⁸⁶ See Sefer HaMitzvot of the Tzemach Tzedek 77b, and elsewhere.

⁸⁸⁷ Esther 3:6-7 – We may add that this explains the former part of the verse that specifies, “In the twelfth year of King Achashverosh-אחשורוש, a lot-*Pur*-פור was cast etc.” In other words, in addition to the aspect of the “twelfth year of King Achashverosh-אחשורוש,” there was the aspect of “a lot-*Pur*-פור was cast, which is the lottery-*Goral*-גורל.”

Now, just as the lottery-*Goral*-גורל transcends intellect (*Sechel*) and even transcends desire (*Ratzon*), so likewise, this is the case when it comes to free choice (*Bechirah*), in that it transcends intellect (*Sechel*) and even transcends desire (*Ratzon*). This is because when one's intellect obligates that it is appropriate and fitting to choose such and such a thing, and similarly, when he desires a particular thing (with a desire that transcends intellect), then he is compelled by reason of intellect or by his desire, to choose it. This being so, there is no true free choice (*Bechirah Chafsheet*) in this.

Rather, true free choice (*Bechirah*) is when he is neither compelled by force of intellect (*Sechel*) nor by force of desire (*Ratzon*),⁸⁸⁸ but solely because he freely chooses it.

Now, the difference between a lottery-*Goral*-גורל and free choice-*Bechirah*-בחירה, is that when a person casts a lot and decides that however the lottery comes out, that is what he will desire, the resulting desire is not due to himself, but is rather due to how the lottery-*Goral*-גורל came out. On the other hand, free choice-*Bechirah*-בחירה, is when the person himself chooses. It therefore is understood that free choice-*Bechirah*-בחירה is even loftier than the matter of a lottery-*Goral*-גורל. For, the matter of a lottery-*Goral*-גורל is from the level of the soul that is defined and compelled by virtue of the fact that both things are equal before him. The matter of free

⁸⁸⁸ See *Sefer HaMaamarim* 5703 p. 24 in regards to the matter of free choice (*Bechirah*), that "he is able to desire and able to not desire."

choice-*Bechirah*-בחירה, on the other hand, is that it is not defined and compelled by anything at all, including things that are entirely equal to each other in relation to him. Rather, it is in his power to choose whatever he wants.

We may therefore state that free choice (*Bechirah*) possesses two matters. There is the level of the soul that transcends intellect (*Sechel*), and in relation to it, the two things are equal. This is the level of the lottery-*Goral*-גורל. Then there is the aspect of choice-*Bechirah*-בחירה, in that he chooses what he wants (even though both things are equal (in relation to him), which comes from the very essence of his soul. Thus, it is through choice-*Bechirah*-בחירה that there is a drawing forth to the level of the lottery-*Goral*-גורל (which is the level, in relation to which, both things are equal), so that even the lottery-*Goral*-גורל (which, in and of itself, can be in either of the two ways) is according to the choice-*Bechirah*-בחירה.

This is similar to the verse,⁸⁸⁹ “You guide my lottery-*Goral*-גורל.” In other words, the Holy One, blessed is He, guides the lottery-*Goral*-גורל, so that it is according to the choice-*Bechirah*-בחירה of His Singular Preexistent Intrinsic and Essential Self, blessed is He. It is about this that the verse states,⁸⁹⁰ “He will choose-*Yivchar*-יבחר our heritage for us, the pride of Yaakov that He loves.” That is, about Yaakov the verse states,⁸⁹¹ “For the portion of *HaShem*-יהו"ה is His people,

⁸⁸⁹ Psalms 16:15

⁸⁹⁰ Psalms 47:5

⁸⁹¹ Deuteronomy 32:9

Yaakov is the lot of His inheritance.” This accords with the translation of Onkelos,⁸⁹² who translated the word “*Chevel-*הבל” as “*Adav-עדבא*” which means “lottery-*Goral-גורל*.”⁸⁹³ The meaning of the continuation⁸⁹⁴ of verse, “The pride of Yaakov that He loves,” is that even in the level of the lottery-*Goral-גורל*, which transcends the chaining down of the worlds (*Hishtalshelut*), wherein all are equal, nevertheless, His choice-*Bechirah-בחיירה* is specifically in the Jewish people.

9.

This then, is the meaning of the verse,⁸⁹⁵ “Therefore, they called these days ‘Purim-פורים,’ because of the casting of lots-*Pur-פור*.” That is, the Supernal Lottery-*Goral-גורל* was according to the Supernal intent and choice of the Singular Preexistent Intrinsic and Essential Being, *HaShem-יהו"ה* Himself, blessed is He. For although it states,⁸⁹⁶ “Was not Esav the brother of Yaakov?” the verse nevertheless continues, “yet I loved Yaakov and I hated Esav.”

This is brought out through the self-sacrifice (*Mesirat Nefesh*) that the Jewish people have throughout the year.⁸⁹⁷

⁸⁹² See Targum Onkelos to Deuteronomy 32:9

⁸⁹³ See Targum Onkelos to Leviticus 16:8, where the word lottery-*Goral-גורל* is translated into Aramaic as *Adva-עדבא*; Similarly, see Sifri to Deuteronomy ibid. which states, “The term ‘*Chevel-הבל*’ only means ‘lottery-*Goral-גורל*.’” Also see Rabbi Avraham Ibn Ezra’s commentary to Deuteronomy 32:9 that the meaning of “*Chevel-הבל* is like lottery-*Goral-גורל*.”

⁸⁹⁴ Also see Ohr HaTorah, Megilat Esther p. 63.

⁸⁹⁵ Esther 9:26

⁸⁹⁶ Malachi 1:2-3

⁸⁹⁷ See Torat Menachem, Sefer HaMaamarim Adar p. 85.

For, the matter of self-sacrifice (*Mesirat Nefesh*) is that it is of the essence of the soul. In other words, through the choice of the essential self of the soul, in that he chooses the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He,⁸⁹⁸ there is a drawing forth and revelation of the choice of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, in the Jewish people. Thus, through this, even the Supernal lottery-*Goral*-גורל caused it to be that,⁸⁹⁹ “The Jews had light and gladness and joy and honor,” whereas,⁹⁰⁰ “Haman... and his sons were hung on the gallows.”

Now, scripture specifies “**the** lot-*HaPur*-הפּוּר” with the prefix of the definitive *Hey*-ה, in reference to the lot-*Pur*-פּוּר

⁸⁹⁸ In Tanya, at the end of Ch. 18 it states, “**It is utterly impossible** to renounce *HaShem* is One-*HaShem Echad*-אהד-יהו"ה.” It is explained elsewhere (see Torat Menachem, Sefer HaMaamarim Kisleve, p. 41) that since the self-sacrifice (*Mesirat Nefesh*) is the revelation of the *Yechidah* essence of the soul, to which there is no opposing side, (“it does not possess a shadow of a shadow”), therefore, the self-sacrifice of the *Yechidah* essence of the soul is in such a manner that it is utterly impossible for one to become separated from *HaShem*-יהו"ה, God forbid. However, since the matter of free choice (*Bechirah*) is “the pillar of Torah and the commandments-*mitzvot*” (See Mishneh Torah of the Rambam, Hilchot Teshuvah 5:3), and free-choice (*Bechirah*) is of the very foundations of man’s service of *HaShem*-יהו"ה, blessed is He, (See Sefer HaMaamarim 5660 p. 8 and on) – it is thus necessary to state (See Likkutei Sichot, Vol. 4, p. 1340 and on, and note 14 there) that even though, due to the *Yechidah* essence it is **impossible** for it to be any other way, it is nevertheless not **compelled** in this. In other words, the explanation is that **due to his choice** in choosing the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, this itself is what negates the possibility for there to be any room to become separated from *HaShem*-יהו"ה, blessed is He, God forbid. [This is similar to the teaching, “It is impossible for Me to exchange them for another nation,” (see Petichta to Ruth Rabba 3, and elsewhere) – which is because of the choice of the Holy One, blessed is He, who chose the Jewish people with His free choice.] Also see Likkutei Sichot, Vol. 19 p. 281 and on, and the notes there.

⁸⁹⁹ Esther 8:16

⁹⁰⁰ Esther 7:10; 9:14

that was cast by Haman (as mentioned before in chapter five), for through the miracle of Purim, it was revealed that in the first place, even the lot-*Pur*-פּוּר cast by Haman was in order to reveal the choice-*Bechirah*-בְּחִירָה of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, in the Jewish people. Because of this, the lot-*Pur*-פּוּר fell out in the month of Adar, which is the month that the savior and redeemer of the Jewish people was born. In other words, from the outset, the way the lot fell out was in order to reveal that even the lot-*Pur*-פּוּר itself – even though there is room for it to have gone either way, [and beyond this, externally, it even appeared that the lot fell out to Haman’s advantage, to the point that he even enacted the evil decrees,] – nonetheless, from the very outset, the inner essence of the lot-*Pur*-פּוּר was according to the choice-*Bechirah*-בְּחִירָה of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, for, “I loved Yaakov and I hated Esav.”

All the above also applies to the⁹⁰¹ “gallows that he prepared for him-*Lo*-לו,” about which our sages, of blessed memory, explained,⁹⁰² “the word ‘him-*Lo*-לו’ here, refers to himself-*Lo* *L’Atzmo*-לו לעצמו.” The reason he prepared “a gallows, fifty cubits high,”⁹⁰³ was because he wished to reach the fiftieth gate (*Sha’ar HaNun*)⁹⁰⁴ which transcends the

⁹⁰¹ Esther 6:4

⁹⁰² See Talmud Bavli, Megillah 16a and Rashi there, and the Chiddushei Aggadot of the Maharsha there.

⁹⁰³ Esther 5:14; 7:9

⁹⁰⁴ See Sefer HaMaamarim 5700 p. 9-10.

chaining down of the worlds (*Hishtalshelut*), wherein “darkness and light are equal.”⁹⁰⁵ The miracle of Purim, however, was that even in regard to the level that transcends the chaining down of the worlds (*Hishtalshelut*), (which is the lottery-*Goral*-גורל, or the fiftieth gate-*Sha'ar HaNun*), they nevertheless hung Haman on the gallows, at which point there was a revelation that even in the first instance, “he prepared the gallows for him-*Lo*-לו,” meaning “for himself-*Lo L'Atzmo*-לו לעצמו.”

This then, explains the matter of Purim-פורים. That is, on the days of Purim, each and every year, there is a drawing forth, that even in the level of the lot-*Pur*-פור, which transcends the chaining down of the worlds (*Hishtalshelut*), there nevertheless is the aspect of, “He will choose-*Yivchar*-יבחר our heritage for us, the pride of Yaakov that He loves,” and,⁹⁰⁶ “I shall surely erase the remembrance of Amalek,” with the complete redemption, may it occur immediately, in the most literal sense!

⁹⁰⁵ Psalms 139:12

⁹⁰⁶ Exodus 17:14 (The Torah portion that is read on Purim).

Discourse 13

“*HaChodesh HaZeh Lachem Rosh Chadashim -*
This month shall be for you the head of months”

Delivered on Shabbat Parshat VaYakhel-Pekudei,
Parshat HaChodesh, Shabbat Mevarchim Nissan, 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁰⁷ “This month shall be for you the head of months, it shall be for you the first of the months of the year.” The question regarding this verse is well known.⁹⁰⁸ Namely, Rosh HaShanah is in the month of Tishrei, and is called the head-*Rosh*-ראש of the year because it includes the vitality for the whole year, after which, the vitality is divided to the remaining months of the year and then to the days. (This is similar to the vitality of the head-*Rosh*-ראש, which includes all the general vitality of the body, and from there vitality is drawn down to all the limbs and organs.)⁹⁰⁹ This being the case, the month of Tishrei is the head-*Rosh*-ראש. Thus, it is not understood why the verse states about the

⁹⁰⁷ Exodus 12:2

⁹⁰⁸ See Ohr HaTorah, Bereishit 18b and on; Discourse entitled “*HaChodesh HaZeh*” 5615 (Maamarei Admor HaTzemach Tzedek 5615 p. 70); 5654 (Sefer HaMaamarim 5654 p. 131); 5666 (*Hemshech* 5666 p. 156); 5670 (Sefer HaMaamarim 5670 p. 295); 5678 (Sefer HaMaamarim 5678 p. 224).

⁹⁰⁹ See Likkutei Torah, Tavo 41c; Netzavim 47a and on; Drushei Rosh HaShanah 58a and on; Ateret Rosh, beginning of Shaar Rosh HaShanah.

month of Nissan, “This month shall be for you the head-*Rosh*-ראש of the months,” (and continues by emphasizing), “the first of the months of the year.”

The question is further exacerbated by what it states in Mechilta,⁹¹⁰ “The verse states, ‘This month shall be for **you** the head of months,’ however Adam, the first man, did not count (the months) in this way.” In other words, before the verse “this month shall be for you the head of months” was stated, the month of Tishrei was at the head-*Rosh*-ראש of the count. This being the case, we must understand the reason for this change, that for the Jewish people (“for you”) the month of Nissan is the head, as it states, “this month shall be for you the head-*Rosh*-ראש of months,” so that for the Jewish people (“for you”), Nissan is the beginning-*Rosh*-ראש.

2.

The explanation,⁹¹¹ based on what it states in the Akeidah,⁹¹² is known. That is, that there are two manners of conduct through which one may come to recognize the Godliness of *HaShem*-יהו"ה, blessed is He. The first is recognition of *HaShem*'s-יהו"ה Godliness through the natural order of the world, as the verse states,⁹¹³ “Raise your eyes on high and see Who created these.” More specifically, all novel

⁹¹⁰ Mechilta to Exodus 12:2

⁹¹¹ See the discourse entitled “*HaChodesh HaZeh*” 5678 (Sefer HaMaamarim 5678 p. 224 and on).

⁹¹² Akeidah to Exodus 12:2 (Shaar 38)

⁹¹³ Isaiah 40:26

creatures are limited and it is impossible for limitless vitality to be in something that is limited. For, even the vessels (*Keilim*) of the world of Emanation-*Atzilut*, about which it states,⁹¹⁴ “He and His organs are one,” since their state of existence is limited, therefore, the light and vitality within them is also limited.⁹¹⁵ If this is the case in the world of Emanation-*Atzilut*, it certainly is so in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. This is as stated in Iggeret HaKodesh,⁹¹⁶ that in the vessels of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, even the lights (*Orot*) of the aspects of the *Nefesh* and *Ru'ach*, are in a state of novel created beings. How much more is this certainly so regarding the physical heavens and earth, in that the vitality invested in them is certainly in a state of limitation and it therefore is impossible for them to contain limitless vitality.⁹¹⁷

Nonetheless, we observe that they do indeed possess a certain aspect of limitlessness, in that they do not undergo change. This is as stated in the Jerusalem Talmud⁹¹⁸ in explanation of the verse,⁹¹⁹ “These are the generations of the heavens and the earth **on the day they were created**,” that is, “They are as strong today as they were on the day they were created.” That is, besides the fact that all the hosts of earth are

⁹¹⁴ Introduction to Tikkunei Zohar 3b

⁹¹⁵ See *Hemshech* 5666 p. 191

⁹¹⁶ Tanya, Iggeret HaKodesh, Epistle 20 (130a)

⁹¹⁷ See Moreh HaNevuchim (The Guide for the Perplexed), introductions to Vol. 2, Introduction 12, cited in *Hemshech* 5666 *ibid*.

⁹¹⁸ Talmud Yerushalmi, beginning of Tractate Brachot

⁹¹⁹ Genesis 2:4

sustained in their species and all the hosts of the heavens are sustained as individuals, as it states,⁹²⁰ “not one is missing,” they also are as strong today as the day they were created. In other words, though they have existed for over five thousand years, they are as strong as the day they were created. This indicates the matter of limitlessness (*Bli Gvul*). For, when it comes to something that is limited, meaning that there is a time and place in which it ceases, its limitation is recognizable even at its middle and even at its beginning. This being so, lack of change indicates the matter of limitlessness (*Bli Gvul*). Thus, this matter, that something limited (in which even its vitality is limited) possesses a certain aspect of limitlessness, indicates the greatness of *HaShem*-יהו"ה, the Creator, blessed is He.

The second manner, is the recognition of *HaShem*'s-יהו"ה Godliness through the miraculous, meaning through a conduct that transcends and overpowers the natural order, through which the greatness of *HaShem*-יהו"ה, the Creator, blessed is He, is recognized.

Now, the difference between these two manners of recognizing *HaShem*'s-יהו"ה Godliness is that, when it comes to the first, natural mode of conduct, contemplation is necessary to come to recognize *HaShem*'s-יהו"ה Godliness. In other words, through contemplation (*Hitbonenut*), a person arrives at the definite conclusion that this so. Nevertheless, it comes about specifically through contemplation (*Hitbonenut*) and without the contemplation (*Hitbonenut*), this matter would

⁹²⁰ Isaiah 40:26

be unrecognizable. The reason is because the Godly vitality itself is in a state of concealment, because in this first mode of conduct, the vitality is from the externality of the light of *HaShem*-יהו"ה (*Chitzoniyut HaOhr*) which comes into actual investment (*Hitlabshut*) and limitation. It therefore is possible for it to be in a state of concealment.

However, this is not the case, in the second mode of conduct, which comes from the inner aspect of the light of *HaShem*-יהו"ה (*Pnimityut HaOhr*). In other words, the vitality comes forth as it is, not in a way of being garbed (*Hitlabshut*), and therefore comes forth in a revealed manner. This is the superiority of the second mode of conduct over the first mode of conduct. For, although in both, there is recognition of *HaShem*'s-יהו"ה Godliness, nevertheless, in the first manner, the vitality is garbed within limitation and is concealed, whereas in the second manner, the vitality is not garbed within limitation, and thus is revealed as it is.

This then, is the meaning of the verse, "This month shall be for you the beginning of months, it shall be for you the first of the months of the year." For, although Rosh HaShanah is in the month of Tishrei, nevertheless, as the verse states, Nissan is the first of the months of the year. That is, the fact that Rosh HaShanah is in the month of Tishrei relates to the conduct of the natural order, in which Tishrei is indeed the beginning-*Rosh*-ראש. However, when it comes to the conduct of the miraculous (*Nissit*-ניסית), the month of Nissan (ניסן) is the beginning-*Rosh*-ראש.

This accords with the explanation of the Ritva,⁹²¹ who explained, at length, that even according to the view of Rabbi Eliezer,⁹²² who held that the world was created on the twenty-fifth day of Elul, for which reason Rosh HaShanah falls in Tishrei, nevertheless, once the Torah was given, the month of Nissan became the head-*Rosh*-ראש of the months in the count of the Torah and the Jewish people. About this, our sages, of blessed memory, stated,⁹²³ “When the Holy One, blessed is He, chose to create His world, He established new moons for them, and when He chose Yaakov and his sons, He established a month of redemption for them.” In other words, in relation to the conduct of the natural order (“His **world**”), the month of Tishrei is the beginning-*Rosh*-ראש. However, when it comes to the conduct of the miraculous, which transcends the natural order, that is, the matter of the “month of redemption,” the month of Nissan is the beginning-*Rosh*-ראש. This is why the verse states, “This month shall be for you the beginning of the months, it shall be **for you** the first of the months of the year.”

3.

Now, all this explains and answers how it is that Rosh HaShanah falls in Tishrei and that this does not contradict the fact that Nissan is the first of the months. For, since there are two modes of conduct, the natural and the miraculous, which

⁹²¹ Chiddushei HaRitva to Rosh HaShanah 7a

⁹²² Midrash Vayikra Rabba 29:1; Psikta d’Rav Kahanah, Piska 23 (*BaChodesh HaShvi’i*) and elsewhere.

⁹²³ Midrash Shmot Rabba 15:11

transcends the natural order, therefore, according to the natural order Tishrei is first, and according to the conduct of the miraculous, Nissan is first.

Nonetheless, we still must understand why according to the miraculous conduct, Nissan is first. For, at first glance, even according to the miraculous conduct, it is possible that the month of Tishrei is first. This is because, even the miraculous, which transcends the natural order, takes place within the world, and since the world itself was created in Tishrei, therefore, even according to the miraculous, we must say that Tishrei is first.

The explanation is as follows: As known,⁹²⁴ the months of summer and winter are different from each other, and generally, this is the difference between the months of Nissan and Tishrei. This is because, the summer months (beginning with the month of Nissan), are masculine months that are rooted in the aspect of *Zeir Anpin* and are primarily kindnesses (*Chassadim*) (since “kindness-*Chessed* accompanies all the other days”).⁹²⁵ On the other hand, the winter months (beginning with the month of Tishrei), are feminine months, that is, the aspect of kingship-*Malchut*, which is constructed of the judgments (*Gevurot*).

⁹²⁴ See Likkutei Torah of the Arizal, Vayeitzei, section entitled, “*Inyan HaSheva Kochavei Lechet*.”; Also see Kohelet Yaakov, section on the 12 months “*Yud Beit Chadashim*”; (These are the citations in the note of the Rebbe to Sefer HaMaamarim 5700 p. 28).

⁹²⁵ Zohar III 103a-b; Sefer HaMaamarim 5708 p. 144

This is why the month of Nissan is called,⁹²⁶ “the month of springtime-*Aviv*-אביב,” for, in the name “*Aviv*-ב” the order of the *Aleph-Beit*-ב”א is in forward order, that is, from Above to below, and is the aspect of kindness-*Chessed*.⁹²⁷ In contrast, in Tishrei-י”ד the order of the *Aleph-Beit* is in the reverse, *Tav-Shin-Reish-Kof*-ק”ש, that is, from below to Above.⁹²⁸

The same is true of the twelve permutations (*Tzirufim*) of the Name *HaShem*-יהו”ה, blessed is He, which manifest in the twelve months of the year.⁹²⁹ That is, in the month of Nissan, the permutation of the Name *HaShem*-יהו”ה is in its straightforward and proper order,⁹³⁰ indicating the revelation of the Name *HaShem*-יהו”ה, blessed is He. For, when the letters are exchanged, it is because the light (*Ohr*) is in a state of concealment.⁹³¹ However, because the permutation of the month of Nissan is in its straightforward and proper order, it indicates the revelation of the Name *HaShem*-יהו”ה, blessed is He, which is the aspect of kindness-*Chessed*. However, this is not so of the month of Tishrei, which is from the aspect of

⁹²⁶ Exodus 13:4; Also see Mishneh Torah of the Rambam, Hilchot Kiddush HaChodesh 4:1

⁹²⁷ See Zohar II 186a, 51b (citations in the note of the Rebbe to Sefer HaMaamarim 5700 *ibid.*)

⁹²⁸ See Zohar II *ibid.*

⁹²⁹ See Pardes Rimonim, Shaar 13 (Shaar HaShe’arim), Ch. 3; Mishnat Chassidim, Sefer Mesechet Nissan and on (*Kavanot Kol HaChodesh*), and elsewhere.; Also see *Ohr HaTorah*, Bereishit 15a and on; Bo p. 254; Rosh HaShanah, p. 1,352 and on, and elsewhere.

⁹³⁰ Pardes Rimonim, Shaar 21, (Shaar Pratei HaShemot), Ch. 16; Mishnat Chassidim *ibid.* Mesechet Nissan.

⁹³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, The Letters of Creation, Part II.

HaShem's-יהו"ה kingship-*Malchut*, and is constructed of judgments (*Gevurot*). Thus, the aspect of *HaShem's*-יהו"ה kingship-*Malchut*, causes concealment in the creations. Moreover, even the aspect of the kingship-*Malchut* of *HaShem*-יהו"ה itself, is an aspect of concealment.

For, as stated by his honorable holiness, the Alter Rebbe⁹³² in the name of the Rav, the Maggid of Mezeritch, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, dwells specifically in the *Sefirah* wisdom-*Chochmah*. This is because specifically in wisdom-*Chochmah*, there is a sense of sublimation and nullification to *HaShem*-יהו"ה, blessed is He; that He alone exists and there is nothing besides Him. This being so, the aspect of *HaShem's*-יהו"ה kingship-*Malchut*, which is the matter of His exaltedness and rulership, is the opposite of the sublimation and nullification of the *Sefirah* of wisdom-*Chochmah*, and thus is the aspect of concealment.

Now, because kingship-*Malchut* is the aspect of concealment, it therefore is necessary to draw forth revelation into it. This is the matter of charity (*Tzedakah*), which is in kingship-*Malchut*, and is called *Tzedek Hey*-ה צדק. For, charity is given to the poor to satisfy his lacking, as in the verse,⁹³³ “You shall lend him his requirement, whatever is lacking from him.”

However, such is not the case in regard to the month of Nissan, which is the aspect of *HaShem's*-יהו"ה kindness-

⁹³² Tanya, Ch. 35 (in the note)

⁹³³ Deuteronomy 15:8

Chessed, and is thus loftier than the matter of charity (*Tzedakah*). For, charity (*Tzedakah*) only applies to the poor, whereas acts of lovingkindness (*Gemiloot Chassadim*) apply to both the poor and the wealthy.⁹³⁴ That is, charity (*Tzedakah*) is for the sole purpose of filling a lacking, whereas acts of lovingkindness (*Gemiloot Chassadim*) are not a matter of filling a lacking, but are the matter of bestowing additional illumination.

This then, is the difference between the month of Nissan and the month of Tishrei. That is, Tishrei is the aspect of *HaShem*'s-יהו"ה kingship-*Malchut*, which is called charity-*Tzedakah*, and is the matter of filling that which is lacking. Therefore, it is a drawing forth of the light (*Ohr*) and illumination of *HaShem*-יהו"ה that relates to the worlds, for which reason it is the first month, at the head-*Rosh*-ראש of the natural order of the worlds. However, the month of Nissan is the aspect of kindness-*Chessed*, and indicates the light (*Ohr*) of *HaShem*-יהו"ה that transcends the worlds. It therefore is the first month, at the head-*Rosh*-ראש of the miraculous conduct that transcends the natural order of the worlds.

To restate this in the language of the received knowledge (Kabbalah),⁹³⁵ the natural conduct of the world arises from the external union of wisdom-*Chochmah* and understanding-*Binah*, which are in a constant state of union in

⁹³⁴ Talmud Bavli, Sukkah 49b; See at greater length in the discourse entitled "*Padah b'Shalom – He redeemed my soul in peace*" 5712, translated in *The Teachings of The Rebbe – 5712*, Discourse 5, Ch. 7 and on, and elsewhere.

⁹³⁵ Cited and explained in *Likkutei Torah, Netzavim 47a; Shir HaShirim 20c, 22c.*

order to maintain the existence of the worlds. However, the fulfillment of Torah and *mitzvot*, causes an inner union of wisdom-*Chochmah* and understanding-*Binah*, that transcends the worlds.

This then, explains the teaching that, “when the Holy One, blessed is He, chose Yaakov and his sons,” – referring to the giving of the Torah, – “He established a month of redemption for them.” This is because the matter of redemption (*Ge’ulah*) transcends the natural order of the world, and since Nissan is the aspect of kindness-*Chessed* and is of the light of *HaShem*-יהו"ה that transcends the worlds, in regard to this type of conduct, the month of Nissan is the head.

4.

Now, as known, the explanation is that the *Sefirah* of kingship-*Malchut* is called “prayer-*Tefilah*-תפלה,” as stated at the beginning of *Pri Etz Chaim*, that she prays and pleads with her husband, *Zeir Anpin*, to give her what she lacks, as in the verse,⁹³⁶ “and I am prayer-*Va’Ani Tefilah*-ואני תפלה.” This is similarly so in man below. That is, during the twelve blessings at the middle of the eighteen blessings of the *Amidah* prayer,⁹³⁷ we ask for all our needs and that our lackings be filled.⁹³⁸ Now, as known, the request and supplication in

⁹³⁶ Psalms 109:4

⁹³⁷ In actuality, there are nineteen blessings in the *Amidah* prayer. The blessing, “May informers have no hope etc.” was added later by our sages, of blessed memory, when it became necessary to do so.

⁹³⁸ Talmud Bavli, Brachot 34a

prayer must be for the fulfillment of the Supernal lacking, through which the lacking below is automatically rectified and filled.⁹³⁹ In other words, Above there also is a matter of lacking, and thus, kingship-*Malchut* prays and pleads with her husband, *Zeir Anpin*, to give her what she lacks. This is because the *Sefirah* of kingship-*Malchut* “has nothing of her own,”⁹⁴⁰ for which reason⁹⁴¹ “David was meant to be a miscarriage,” and did not have any years to his life. Instead, years were drawn to him from Adam, the first man and from our forefathers.⁹⁴² Because of this, kingship-*Malchut* pleads with *Zeir Anpin* to fill her lacking.

Now, the lacking is filled specifically by the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), for since this light transcends all lacking, therefore, to fill the lacking, light must be drawn from there. Nevertheless, kingship-*Malchut* pleads to *Zeir Anpin*, which is the light of *HaShem*-יהו"ה, blessed is He, that **fills** all worlds (*Memaleh Kol Almin*), since the drawing forth of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) comes specifically through the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh Kol Almin*).

This is because kingship-*Malchut* is called speech (*Dibur*). Now, we observe that in speech (*Dibur*) as it is

⁹³⁹ See the previous discourse of this year 5713 entitled “*Ki Tisa*,” Discourse 10, in which the Rebbe explains this at length.

⁹⁴⁰ Zohar I 181a, 239b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 5

⁹⁴¹ Megaleh Amukot Vayaitzei 39b; Yalkut Shimoni Bereishit, Remez 41; Zohar I 55a, 91b, 168a and elsewhere.

⁹⁴² See Yalkut Shimoni and Zohar *ibid*.

below in man, an infant does not begin speaking until he develops and grows to the point that he has some level of intellect. He then will speak of things that his heart desires, which is the aspect of the emotions (*Midot*). However, he does not speak except when he specifically desires to speak. That is, it is drawn forth from the desire (*Ratzon*) by means of the intellect (*Sechel*) and the emotions (*Midot*). The same applies to the *Sefirah* of kingship-*Malchut*. The drawing forth is from the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), specifically by means of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). She therefore prays and pleads with her husband *Zeir Anpin*, that he fill her lacking.

To further explain, it is from the *Sefirah* of kingship-*Malchut* that the worlds are brought forth into existence. Now, the existence of the worlds comes through bringing about a lacking in the illumination of *HaShem*'s יהו"ה light (*Ohr*), lacking after lacking, for, as known,⁹⁴³ "Before the world was created, there was Him and His Name alone." It is explained in various places⁹⁴⁴ that His Name and His Light are one and the same matter and that both are only illumination. In other words, the worlds were only brought forth into existence by an illumination of the light of *HaShem*-יהו"ה, blessed is He.

⁹⁴³ Pirke d'Rabbi Eliezer Ch. 3

⁹⁴⁴ See Likkutei Torah, Behar 41c; *Hemshech* 5666 p. 462, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

Moreover, as explained,⁹⁴⁵ there is a difference between the bestowal of light (*Ohr*) and the bestowal of influence (*Shefa*). That is, the bestowal of influence (*Shefa*) causes change in the bestower (*Mashpiah*). In other words, there is change from before he bestows the influence, to when he bestows the influence, to after he bestows the influence. Before he bestows influence he prepares himself to bestow the influence. During the bestowal of influence, he is preoccupied with bestowing the influence and limits himself to do so. After the bestowal of influence he changes from how he was while bestowing the influence. The reason for this is because the bestowal of influence (*Hashpa'ah*) is the existence of something that the bestower (*Mashpiah*) gives of himself. It therefore affects change in the bestower of the influence (*Mashpiah*). This also includes the fact that the bestowal of influence also causes positive change in the bestower, as in the teaching,⁹⁴⁶ “I have learned much from my teachers, from my friends I have learned even more, but from my students I have learned more than from all of them.” This is because the influence (*Hashpa'ah*) is something of substance.

All the above relates to the bestowal of influence-*Shefa* שפּע. However, such is not at all the case with bestowal of light (*Ohr*), which causes no change in the bestower whatsoever. This is because light (*Ohr*) is only the aspect of

⁹⁴⁵ See Maamarei Admor HaZaken 5562 Vol. 1, p. 42, p. 261; Vol. 2, p. 422 and on; *Hemshech* 5666 p. 173 and on, and in various other places; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9 and the notes there.

⁹⁴⁶ Talmud Bavli, Taanit 7a

illumination. Nevertheless, there also is a superiority to light (*Ohr*) over and above influence (*Shefa*), being that light is similar to the essence of the influencer, whereas influence (*Shefa*) changes according to the condition of the recipient, unlike light (*Ohr*), which is similar to the essence.⁹⁴⁷

This is why the coming into being the worlds is specifically from the power of the light (*Ohr*). For, although the possibility of bringing creation into existence is specifically in the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, who has no cause that precedes Him, God forbid,⁹⁴⁸ nonetheless, the coming into being of novel existence is through the medium of light (*Ohr*), since His light (*Ohr*) is like His Essence, blessed is He. However, since the light is like the essence, therefore, the coming into being of novel

⁹⁴⁷ To clarify, the difference between a bestowal of light (*Ohr*) and a bestowal of "influence" (*Shefa*) is as follows: An example of an influence of light (*Ohr*) is when a person expresses an intellectual thought into speech. Here, there is no change in his intellect at all, and it remains completely whole, as it was before he spoke. His intellect did not diminish whatsoever. Likewise, his speech itself did not diminish, in that he does not run out of words. Furthermore, the recipient of this "light" (*Ohr*) did not receive the actual light of the intellect itself, but only its radiance in the speech. The intellect remains where it was the entire time, in the head of the influencer. This is an example of a "light and ray" (*Ohr v'Ziv*) which is only a revelation of the essential power, but is not the essential power itself. In contrast, an example of "influence" (*Shefa*) is in a manner of cause and effect (*Ila v'Alul*), and is more comparable to when a person lifts a heavy object. Here, his strength will diminish slowly, and he will not be able to hold it constantly. There is a diminishment from when he picked it up to afterwards, and therefore a change. Furthermore, there is a cause and effect here, and therefore when there is a difference in the effect it is due to the difference in the cause etc. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9 and 19, and the notes there.)

⁹⁴⁸ Tanya, Iggeret HaKodesh, Epistle 20.

existence cannot come about from the light except specifically through the restraint and diminishment (*Tzimtzum*) of the light.

We thus find that the general coming into being of novel existence is from the diminishment and lack of light (*Ohr*), lacking after lacking, for all of novel existence is only an illumination from His Name *HaShem*-יהו"ה.⁹⁴⁹ Therefore, it is called the creation of something (*Yesh*) from nothing (*Ayin*). For, although⁹⁵⁰ “everything is from You,” it is nevertheless called, “nothing-*Ayin*-אין,” since it is merely a glimmer of illumination, which in relation to the One Above, blessed is He, is called “nothing-*Ayin*-אין.”⁹⁵¹

Moreover, in the light itself, the coming into being of novel existence is from the lowest aspect of the light, that is, from the aspect of kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and even in this itself, there was a concealment and restraint-*Tzimtzum*, so that all that remained revealed was the aspect of kingship of kingship-*Malchut* of *Malchut*. This is as stated in *Etz Chayim*,⁹⁵² “It is as if we say, “*Malchut* of *Malchut* of the Unlimited One (*Ain Sof*).”

It is about this that the verse states,⁹⁵³ “You *HaShem*-יהו"ה are alone; You made the heavens, the heavens of the heavens and all their hosts, the earth and all that is upon it, the

⁹⁴⁹ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

⁹⁵⁰ *Chronicles* I 29:14

⁹⁵¹ See *Likkutei Torah*, Re'eh 19c and elsewhere.

⁹⁵² *Etz Chayim*, Shaar 42 (Shaar Drushei ABY" A), Ch. 1

⁹⁵³ *Nehemiah* 9:6; Also see *Sefer HaMaamarim* 5660 p. 43 and on; 5677 p. 117 and on, and elsewhere.

seas and all that is in them, and you give life to them all; and the heavenly hosts bow down to You.” That is, the words “You *HaShem*-יהוה” are alone,” refers to the aspect of the light of the Unlimited One, *HaShem*-יהוה, blessed is He, that precedes the restraint of the *Tzimtzum*. After this it states, “You-*Ata*-את made,” wherein the word, “You-*Ata*-את,” is spelled minus the letter *Hey*-ה at the end of the word. This is because, at that point, there was a lacking of the five-*Hey*-ה statures (*Partzufim*) from crown-*Keter* to kingship-*Malchut*, and only the aspect of kingship of kingship-*Malchut* of *Malchut* remained, so that she could become the source for the existence of the worlds.

This is similarly the case subsequent to the restraint of the *Tzimtzum*, that whatever is drawn forth and chains down to the existence of the worlds is the aspect of diminishment and lack of light (*Ohr*). This is as stated in Etz Chaim,⁹⁵⁴ that in the aspect of *Akudim*, (which is at the beginning of the chaining down of the worlds (*Hishtalshelut*)), there only is an illumination of the two transcendent lights (*Makifim*) and the five inner lights (*Pnimiyyim*). Thus, in the world of Emanation-*Atzilut*, the revelation in its entirety, is only the aspect of a glimmer of the light of the line-*Kav*.

This is similarly so regarding the inner lights (*Orot Pnimiyyim*) of the world of Emanation-*Atzilut* as they illuminate to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. That is, in the world of Creation-*Briyah*, there is a lack of the aspects of crown-*Keter* and

⁹⁵⁴ Etz Chayim, Shaar 6 (Shaar HaAkudim), Ch. 2

wisdom-*Chochmah*, and there only is an illumination from the aspect of understanding-*Binah*, as it states,⁹⁵⁵ “The Supernal mother (*Imma Ila’ah*) dwells in the throne.” Likewise, in the world of Formation-*Yetzirah* there only is an illumination from the aspect of *Zeir Anpin*, and in the world of Action-*Asiyah*, there only is illumination of the aspect of kingship-*Malchut*.

From all the above it is understood that the coming into being of novel existence is from the diminishment and lack of light (*Ohr*), lacking after lacking. Therefore, since all of novel existence is from the diminishment and lack of light (*Ohr*), brought about by the *Sefirah* of kingship-*Malchut*, therefore, kingship-*Malchut* prays and pleads with her husband, *Zeir Anpin*, to fill her lacking.

Now, the lack is filled through the matter of charity-*Tzedakah*, and in regard to charity-*Tzedakah*, even if it is with great abundance, which even includes giving the one in need⁹⁵⁶ “a horse upon which to ride,” it nevertheless is only the matter of filling a lacking. In general, this is the matter of revelation that relates to the worlds. In contrast, the matter of lovingkindness-*Chessed*, applies both to the poor and to the wealthy.

The explanation is as follows: As known,⁹⁵⁷ “There is no one poorer than one who is poor in knowledge-*Da’at* and there is no one wealthier than one who is wealthy in

⁹⁵⁵ Tikkunei Zohar, Tikkun 6 (23a); Etz Chayim, Shaar 47 (Shaar Seder ABY”A), Ch. 3; Tanya Ch. 39, and elsewhere.

⁹⁵⁶ Talmud Bavli, Ketuvot 67b

⁹⁵⁷ Talmud Bavli, Ketuvot 68a; Nedarim 41a; Zohar III 273b

knowledge-*Da'at*.” Now, as known, there are two aspects to the position of knowledge-*Da'at* in the scheme of the *Sefirot*. There is the order of *Sefirot* one beneath the other (which is the order of chaos-*Tohu*),⁹⁵⁸ in which case, the *Sefirah* of knowledge-*Da'at* stands below the intellectual *Sefirot* of wisdom-*Chochmah* and understanding-*Binah* and is drawn to the emotions. In this case, the knowledge-*Da'at* is in a state of poverty, meaning that it is in a state of limitation, since it only draws forth according to how it receives from wisdom-*Chochmah* and understanding-*Binah*, which are in a state of limitation. In contrast, when the *Sefirot* are arranged in three lines,⁹⁵⁹ then the *Sefirah* of knowledge-*Da'at* stands directly below the *Sefirah* of crown-*Keter*, which transcends the lack and restraint of *Tzimtzum*, in which case, knowledge-*Da'at* is in a state of wealth.

This then, is the difference between lovingkindness-*Chessed* and charity-*Tzedakah*. That is, charity-*Tzedakah* is needed for the poor, and is the aspect of light (*Ohr*) in a state of limitation (*Gvul*) that relates to the worlds. In contrast, lovingkindness-*Chessed* is for the benefit of the wealthy too, and is light in a state of limitlessness (*Bli Gvul*) that transcends the worlds.

⁹⁵⁸ See Torah Ohr, Toldot 19a and on; Vayishlach 24d; Maamarei Admor HaZaken 5568 Vol. 1 p. 1; 5569 p. 13 and on, and elsewhere.

⁹⁵⁹ See Torah Ohr, Toldot 19a and on; Vayishlach 24d; Maamarei Admor HaZaken 5568 Vol. 1 p. 1; 5569 p. 13 and on, and elsewhere.

5.

This likewise is the difference between the study of Torah and prayer (*Tefilah*). For, the matter of prayer (*Tefilah*) is to satisfy one's lackings, which is the purpose of the twelve middle blessings of the *Shemonah Esreh*; that *HaShem*-יהו"ה, blessed is He, should be drawn to heal the sick and bless the years etc. For, the matter of sickness is that one has a fever of a strange fire (*Aish Zarah*) in him that is detrimental to his health. As this relates to serving *HaShem*-יהו"ה, blessed is He, if there is a lack in the fire of holiness (*Aish d'Kedusha*), this brings about a strange fire (*Aish Zarah*) in him etc., and this subsequently has an affect Above. This is as stated,⁹⁶⁰ "You disregarded (*Teshi*-תשי) the Rock Who gave birth to you and have forgotten God Who brought you forth," which causes "a weakening (*Metishin*-מתישין) of the power of the One Above, so to speak."⁹⁶¹

Now, there also is a loftier kind of sick person, as in the verse,⁹⁶² "I am lovesick." That is, he has love for Godliness, but has nothing to satisfy this love. This is as stated in the writings of the Arizal,⁹⁶³ that the word "sick person" – *Choleh*-חולה – has the numerical value of forty-nine-ט"ט, meaning that he possesses the forty-nine gates (of understanding-*Binah*) and all matters that relate to them, but is

⁹⁶⁰ Deuteronomy 32:18

⁹⁶¹ Midrash Eicha Rabba 1:33 *ibid.*

⁹⁶² Song of Songs 2:5

⁹⁶³ Ta'amei HaMitzvot, Vayeira; Me'orei Ohr 8:35; Likkutei Torah Zot HaBrachah 97b, and elsewhere.

thirsty nonetheless, because he lacks the fiftieth gate (*Sha'ar HaNun*) [which is given as a gift from Above] and thus he has no means of satisfying his thirst.

The same applies Above, in the *Sefirah* of kingship-*Malchut*, about which it states,⁹⁶⁴ “The lower fire constantly yearns for the upper fire, but it is not found.” That is, she has no means to quench her thirst, which is the matter of sickness. It is about this that we request that *HaShem*-יהו"ה, blessed is He, should heal the sick.

Similarly, in the blessing for the year, the supplication and prayer is that *HaShem*-יהו"ה, blessed is He, grant dew-*Tal*-טל and rain-*Matar*-מטר for blessing. For, when one has left the path by sinning and causing blemish, the rain-*Matar*-מטר is not drawn down.⁹⁶⁵ In addition, even regarding the dew-*Tal*-טל, “which is constant and does not cease,”⁹⁶⁶ a change is caused, so that he does not receive the dew-*Tal*-טל.⁹⁶⁷ This then, is why we plead that the lacking be filled. This is to say that through filling the Supernal lacking, the lacking below is

⁹⁶⁴ Zohar II 140a; Zohar I 178b, 77b, 86b

⁹⁶⁵ See Likkutei Torah, HaAzinu 73b, and elsewhere.

⁹⁶⁶ Talmud Bavli, Taanit 3a-4a; The Talmud relates that the Jewish people entreated *HaShem* to be a blessing as the rain as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning, and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which is sometimes desired and sometimes not desired. However, I will be for you like that which is always desired as stated (Hosea 14:6) ‘I will be as the dew-*Tal*-טל to Israel.’” In other words, dew is constant and unchanging, just as *HaShem* is One-*HaShem Echad*-יהו"ה אחד is constant and unchanging. Thus, the dew-*Tal*-טל has a numerical value of 39 which is the same as *HaShem* is One-*HaShem Echad*-יהו"ה אחד-39. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁹⁶⁷ See Likkutei Torah *ibid.*;

automatically filled, first spiritually, after which it is drawn down physically as well.

All the above is in regard to prayer (*Tefilah*), the theme of which is the satisfaction of that which is lacking. However, when it comes to the study of Torah, which is the aspect of kindness-*Chessed*, this is not the case. This is as stated,⁹⁶⁸ “The Torah of kindness-*Chessed* is upon her tongue.” In other words, Torah study is not a matter of filling a lacking, but rather, Torah is light (*Ohr*) that transcends the worlds.

This then, is the meaning of the teaching of our sages, of blessed memory, about the verse, “This month shall be for you the beginning of months.” That is, “when the Holy One, blessed is He, chose Yaakov and his sons, He established a month of redemption for them.” For, in reality, Parshat HaChodesh (the verses about the month of Nissan) should actually be the beginning of the Torah, as Rashi states at the very beginning of his Torah commentary,⁹⁶⁹ “Rabbi Yitzchak said: The Torah should have begun with the verse, ‘This month shall be for you the beginning of months.’” Likewise, the fact that Yaakov and his sons were chosen is tied to the giving of the Torah, and as known,⁹⁷⁰ the two thousand years of Torah began with our forefather Avraham.

Thus, since Torah is the aspect of kindness-*Chesed*, therefore, from the perspective of Torah itself, its order is that, “This month shall be for you the beginning of months,” which

⁹⁶⁸ Proverbs 31:26

⁹⁶⁹ Rashi to Genesis 1:1

⁹⁷⁰ Talmud Bavli, Sanhedrin 97a; Avodah Zarah 9a

is in the manner of miraculous conduct that transcends the natural order. This is also indicated by the specific wording of the verse, “This month shall be **for you-Lachem-לכם** the beginning of the months,” and that “Adam, the first man, did not count (the months) in this way.” This is because the external, constant union of wisdom-*Chochmah* and understanding-*Binah* is solely to sustain the existence of the worlds. That is, it is a union that existed prior to the giving of the Torah. Moreover, even after the giving of the Torah, for this external union to continue, no additional toil in the service of *HaShem*-יהו"ה, blessed is He, on the part of man below, is necessary. Rather, it even is drawn forth by the angels, who are emissaries for the drawing forth influence, as in the teaching that the, “constellation hits the plant and tells it to grow.”⁹⁷¹ This is because the existence of the angelic beings is also rooted in the external union.⁹⁷²

In contrast, the inner union of wisdom-*Chochmah* and understanding-*Binah* is the root of miraculous conduct, which is specifically drawn forth through toil in the service of *HaShem*-יהו"ה, blessed is He, on the part of man below. Therefore, the verse specifically states, “This month shall be **for you-Lachem-לכם**.”

⁹⁷¹ See Midrash Bereishit Rabba 10:6; Zohar I 251a (*Hashmatot*); Zohar II 171b; Moreh HaNevuchim Vol. 2, Ch. 10; Tanya Iggeret HaKodesh, end of Epistle 20 (132a).

⁹⁷² See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Drush 4; Maamarei Admor HaZaken, Inyanim p. 240 and on; Sefer HaMaamarim 5696 p. 43.

6.

From all the above, we may also understand the statement of our sages, of blessed memory,⁹⁷³ “In Tishrei (that is, on Rosh HaShanah) the enslavement of our forefathers was nullified.” This is because, when there is a lacking, the first thing is for the lacking to be filled. Only afterwards can there be a drawing forth of wealth that is above and beyond the filling of the lacking. This likewise occurred in the exodus from Egypt. The lacking had to be filled first. This happened in the month of Tishrei, which is the matter of charity-*Tzedakah*, as explained before. This is why, “In Tishrei (that is, on Rosh HaShanah) the enslavement of our forefathers was nullified.” However, in and of itself, this did not yet constitute the matter of redemption (*Ge’ulah*), which transcends the natural order. Rather, this specifically took place in the month of Nissan, which is the aspect of kindness-*Chessed*.

To further explain, the Torah uses four terms of redemption (*Ge’ulah*) in regard to the exodus from Egypt.⁹⁷⁴ These are,⁹⁷⁵ “I shall take you out-*V’Hotzeiti*-וְהוֹצֵאתִי,” “I shall rescue you-*V’Hitzalti*-וְהִצַּלְתִּי,” “I shall redeem you-*V’Ga’alti*-וְגִאֲלֹתִי” and, “I shall take you-*V’Lakachti*-וְלָקַחְתִּי.” The first one, “I shall take you out from under the burdens of Egypt,” refers to exiting evil through filling the lacking. This is brought about through the revelation of the light of *HaShem*-

⁹⁷³ Talmud Bavli, Rosh HaShanah 11a-b

⁹⁷⁴ See also Sefer HaMaamarim 5678 p. 144 and on.

⁹⁷⁵ Exodus 6:6-7

יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), in which the matter of lacking is applicable (“the burdens of Egypt”), and within which the filling of the lacking is drawn.

The word, “I shall rescue you-*V’Hitzalti*-וְהִצַּלְתִּי,” is of the same root as the word “shade-*Tzeil*-צַל,” indicating the aspect of the encompassing lights (*Makif*), referring to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). For, as explained before (in chapter three), the lacking is filled specifically from the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). The word, “I shall redeem you-*V’Ga’alti*-וְגַאֲלִתִּי” refers to the matter of juxtaposing redemption (*Ge’ulah*) to prayer (*Tefilah*).⁹⁷⁶ For, prayer (*Tefilah*) is the filling of the lacking, as explained before.

However, all the above occurred in the month of Tishrei. On the other hand, the words, “I shall take you-*V’Lakachti*-וְלִקַּחְתִּי unto Me as a people and I shall be a God unto you, and you shall know that I am *HaShem*-יהו"ה your God,” refer to a drawing forth of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This is as stated,⁹⁷⁷ “I shall go through the land of Egypt on this night etc.,” about which it states,⁹⁷⁸ “I and not an angel, I and not an emissary, I and no other,” that is, the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He.

⁹⁷⁶ Talmud Bavli, Brachot 10b

⁹⁷⁷ Exodus 12:12

⁹⁷⁸ See Sifri Tavo 26:8; Zohar I 117a; Haggadah for Pesach (Passover).

This refers to the inner union of wisdom-*Chochmah* and understanding-*Binah*, wherein the drawing forth is from high above, all the way from the aspect of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This is similar to the teaching of our sages, of blessed memory (in regard to finding a partner in marriage),⁹⁷⁹ “Their union is as difficult as the splitting of the sea.” For, when it comes to marriage, there also is a drawing forth of *HaShem*-יהו"ה, the Unlimited One, blessed is He, as known.⁹⁸⁰ This matter occurred specifically in the month of Nissan, since as explained before, Nissan is the aspect of kindness-*Chessed*. Similarly, it for this reason that our sages, of blessed memory, stated,⁹⁸¹ “They were redeemed in Nissan, and in Nissan they are destined to be redeemed,” may this occur speedily in our days, through our righteous redeemer, Moshiach!

⁹⁷⁹ Talmud Bavli, Pesachim 118a; Sotah 2a

⁹⁸⁰ See Likkutei Torah, Shir HaShirim 39d and on; Maamarei Admor HaEmtza'ee Vayikra Vol. 2, p. 671 and on; Sefer HaMaamarim 5652 p. 130; 5657 p. 179, and elsewhere.

⁹⁸¹ Talmud Bavli, Rosh HaShanah 11a; Midrash Shmot Rabba 15:11

Discourse 14

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

Delivered on Acharon Shel Pesach,
The last day of Passover, 5713⁹⁸²
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁹⁸³ “*HaShem-יהוה* will dry up the gulf of the Sea of Egypt and He will wave His hand over the river [Euphrates] with the power of His breath; He will strike it into seven streams and will guide (the people) across in shoes.” This verse refers to the coming redemption that will occur speedily in our days by the hands of our righteous Moshiach, as stated in the opening verse there,⁹⁸⁴ “A staff will emerge from the stump of Yishai, and a shoot will sprout from his roots.”

The substance of this matter is that just as, generally, the coming redemption will be similar to the redemption of the exodus from Egypt, as it states,⁹⁸⁵ “Like the days when you

⁹⁸² On the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe noted in handwriting “5631.” (That is, this discourse is based on the *Hemshech* entitled “*V’Hechereem*” 5631 – Sefer HaMaamarim 5631 Vol. 1, p. 259 and on.)

⁹⁸³ Isaiah 11:15

⁹⁸⁴ Isaiah 11:1

⁹⁸⁵ Micah 7:15

left the land of Egypt, I will show you wonders,” so it is with the particulars that occurred in the exodus from Egypt, which will also occur in the coming redemption. This refers to the splitting of the river that will occur in the coming redemption, similar to the splitting of the sea of reeds during the exodus from Egypt. This is further indicated by the continuation and conclusion of the passage there,⁹⁸⁶ “As there was for Israel on the day it went up from the land of Egypt.”

This being the case, that the splitting that will occur in the coming redemption will be similar to the splitting of the sea of reeds during the exodus from Egypt, we therefore need to understand the reason for the distinctions between them. The first distinction is that during the exodus from Egypt, the splitting only occurred with the sea, whereas in the coming redemption, there will be a splitting of the sea (“*HaShem*-יהוה will dry up the gulf of the Sea of Egypt”) as well as a splitting of the river (“He will wave His hand over the river”).

Now, we can say that the simple explanation is that in the exodus from Egypt they only passed by the sea of reeds, and it therefore was only necessary for the sea to be split. In contrast, in the coming future, in which the exodus will be⁹⁸⁷ “from Assyria and from Egypt, from Pathros and from Cush, from Elam and from Shinar, from Hamath and from the islands of the sea,” it will have to pass by way of the river

⁹⁸⁶ Isaiah 11:16

⁹⁸⁷ Isaiah 11:11

[Euphrates]. It therefore will be necessary for both the sea and of the river [Euphrates] to be split.⁹⁸⁸

Nevertheless, this does not explain the difference in the terminology of verse, that about the sea it states, “He will dry up-*V’Hechereem*-והחרים,” and about the river it states, “He will wave-*V’Heineef*-והניף.” That is, about the sea it states, “*V’Hechereem*-והחרים,” which has two meanings.⁹⁸⁹ The first is that it means “to dry up-*Yovesh*-יובש,”⁹⁹⁰ and the second is that, “*V’Hechereem*-והחרים,” is a term meaning, “segregation-*Cheirem*-חרם,” as in the verse,⁹⁹¹ “Any segregated-*Cheirem*-חרם property that a man will segregate-*Yachareem*-יחרם for *HaShem*-יהו”ה.”⁹⁹² In contrast, in regard to the river, the verse uses the term, “and He will wave-*V’Heineef*-והניף.”

In addition, as known, in the exodus from Egypt the splitting of the sea was not for the purpose of saving the Jewish people from the Egyptians. For, *HaShem*-יהו”ה, the Ever Present One, blessed is He, has many paths at His disposal. Moreover, this is particularly so when considering the statement in Tosefot that they came up on the same side of

⁹⁸⁸ Also see Rashi to Isaiah 11:15 – “The term ‘*V’Hechereem*-והחרים’ means ‘to dry up,’ so that the exiles of Israel will pass through it from Egypt. The river refers to the Euphrates River, for the exiles from Assyria to cross.”

⁹⁸⁹ Ohr HaTorah, Na”Ch to Isaiah 11:15 (Vol. 1, p. 191); *Hemshech* “*V’Hechereem*” p. 1 (Sefer HaMaamarim 5631 Vol. 1, p. 259).

⁹⁹⁰ See Targum Yonatan and Rashi to Isaiah 11:15; Also see Likkutei Torah, Tzav 18b

⁹⁹¹ Leviticus 27:28

⁹⁹² Michlol section on “*Cheirem*-חרם” cited in Ohr HaTorah and *Hemshech* “*V’Hechereem*” 5631 ibid.

the sea from which they descended,⁹⁹³ thus indicating that it was not split for the purpose of saving them. Rather, it was a spiritual matter that needed to take place during the exodus from Egypt. [Through this, we may also understand the statement (in the Haggadah) that, “If He would have split the sea for us, but not have taken us across on dry land, it would have been sufficient for us.” That is, the splitting of the sea was not a necessary component of the salvation from Egypt, but rather was a spiritual matter that needed to occur at that time.]

Based on this, the reason for the difference between the exodus from Egypt, wherein only the sea was split, and the splitting of the coming future, which will occur both with the sea and with the river, is not understood.

There is yet another difference between the splitting at the time of the exodus from Egypt and the splitting of the coming future. That is, about the splitting of the sea of reeds, the verse states,⁹⁹⁴ “Lift up your staff and stretch out your arm over the sea and split it.” That is, the splitting occurred (not through his hand, but) through the staff. In contrast, about the splitting of the coming future it states, “He will wave His hand over the river [Euphrates].” That is, it will not happen through the staff, but only through waving the hand.⁹⁹⁵

⁹⁹³ Talmud Bavli, Erechin 15a; See Torah Ohr, Beshalach 62b; Sefer HaMaamarim 5635 Vol. 1 p. 256; Discourse entitled “*V’Heineef*” 5698 (Sefer HaMaamarim 5698 p. 199), and elsewhere.

⁹⁹⁴ Exodus 14:16

⁹⁹⁵ See *Hemshech “V’Hechereem”* p. 25 (Sefer HaMaamarim 5631 Vol. 1, p. 287).

2.

Now, to understand this, we must preface by explaining the matter of the splitting the sea of reeds. That is, we must understand why the splitting of the sea was necessary in the exodus from Egypt.⁹⁹⁶

The explanation is that the exodus from Egypt is tied to the giving of the Torah, as stated,⁹⁹⁷ “When you take the people out of Egypt, you will serve God on this mountain.” Thus, in and of itself, the splitting of the sea was not for the purpose of the exodus from Egypt (since in any event, it only occurred after they had already left Egypt). Rather, it was for the matter of the giving of the Torah.⁹⁹⁸ Therefore, to understand the matter of the splitting of the sea of reeds, which was for the purpose of giving the Torah, we first must preface with an understanding of the matter of the giving of the Torah.

The explanation is that, as known, the novelty introduced with the giving of the Torah is that there came to be a bond between the physical and material, with the spiritual. That is, before the giving of the Torah, there was no bond between the spiritual and the physical. This is as stated in Midrash,⁹⁹⁹ “This is analogous to a king who decreed, ‘The Romans shall not descend to Syria and the Syrians shall not

⁹⁹⁶ See Shaar HaEmunah of the Mittler Rebbe, Ch. 52 (83b and on); *Hemshech “V’Hechereem”* ibid. p. 1 and on (Sefer HaMaamarim 5631 Vol. 1, p. 259).

⁹⁹⁷ Exodus 3:12

⁹⁹⁸ See Likkutei Torah, Tzav 17a; Shaar HaEmunah ibid.

⁹⁹⁹ Midrash Tanchuma Va’era 15; Shmot Rabba 12:3

ascend to Rome.’ Likewise, when the Holy One, blessed is He, created the world, He decreed,¹⁰⁰⁰ ‘The heavens are the heavens of *HaShem*-יהו"ה and the earth He gave to mankind.’ However, when He gave us the Torah, He nullified the decree and said, ‘The lower ones shall ascend above and the upper ones shall descend below, and I shall initiate this, as it states,¹⁰⁰¹ ‘And *HaShem*-יהו"ה descended upon Mount Sinai,’ and as it states,¹⁰⁰² ‘To Moshe He said, ‘Go up to *HaShem*-יהו"ה.’”

Now, even though before the giving of the Torah – that is, at the beginning of creation – there was some bond between the spiritual and the physical, which is specifically emphasized in man (who is a microcosm of the whole world),¹⁰⁰³ in that there is a bond between the soul and the body through the power of the One who performs wonders,¹⁰⁰⁴ nevertheless, before the giving of the Torah, even when the spiritual was in the physical and had an effect on it, it did not affect the actual physicality. In other words, the physical remained in the same state of physicality as it was before. In contrast, with the giving of the Torah, a novelty was introduced, in that the effect of the spiritual upon the physical is in the physicality itself.

¹⁰⁰⁰ Psalms 115:16

¹⁰⁰¹ Exodus 19:20

¹⁰⁰² Exodus 24:1

¹⁰⁰³ Midrash Tanchuma, Pekudei 3; Tikkunei Zohar, Tikkun 69 (100b-101a);

Avot d'Rabbi Natan, end of Ch. 31.

¹⁰⁰⁴ See Rama to Shulchan Aruch, Orach Chayim 6:1

It is about this that our sages, of blessed memory, stated,¹⁰⁰⁵ “All the *mitzvot* that our forefathers fulfilled in Your Presence, were only in the aspect of a ‘scent-*Reyach*-ריח,’ whereas for us,¹⁰⁰⁶ ‘Your Name is like the finest oil.’” In other words, the deeds of our forefathers did not affect the physicality of the object, and are thus compared to a scent, which is felt only while actually engaging in the deed. However, afterwards, if one were to take the same physical object, no holiness at all remained in it. This is because even while they were engaged in the deed itself, it only was the aspect of, ‘a scent,’ which is not a tangible thing.

However, for us, that is, after the Torah was given, “Your Name is like the finest oil.” In other words, the deed affects the physical object, because after the Torah was given, the performance of the *mitzvot*-commandments affects clarification, refinement, and holiness in the physical objects through which the *mitzvah* was performed. Therefore, the matter of holiness remains in the object even afterwards. This is why the law in the revealed part of Torah, is that the object with which a *mitzvah* was performed retains its holiness, even after the performance of the *mitzvah* has been completed.¹⁰⁰⁷

All this is specifically after the giving of the Torah, in that the spiritual remains in the physical even after the performance of the *mitzvah*. If this is the case after the performance of the *mitzvah*, it is certainly the case during the

¹⁰⁰⁵ Midrash Shir HaShirim Rabba 1:3; Sefer HaMaamarim 5662 p. 265 and on; 5678 p. 164 and on.

¹⁰⁰⁶ Song of Songs 1:3

¹⁰⁰⁷ Talmud Bavli, Megillah 26b

performance of the *mitzvah*. However, such was not the case with *mitzvot* performed by our forefathers before the giving of the Torah, even though they fulfilled the same matters that were given later with the giving of the Torah. That is, their *mitzvot* were only the aspect of ‘scents,’ and after their performance of the *mitzvah*, no holiness remained in the physical object. Moreover, even while they performed the *mitzvah*, the act was not in the actual physicality of the object.

The inner meaning of this, is that before the Torah was given, the world of Emanation-*Atzilut*, and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, were two separate matters. That is, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* were in a state of separateness, so to speak. This is because the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are not created in a way of, “He and His organs are one.”¹⁰⁰⁸ Moreover, the world of Creation-*Briyah*, is the beginning of even the existence of evil.¹⁰⁰⁹ In contrast, about the world of Emanation-*Atzilut*, the verse states,¹⁰¹⁰ “No evil dwells with You.” It therefore was not possible for a bond to exist between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

Thus, the novelty introduced with the giving of the Torah, is that there should be a bond between the world of

¹⁰⁰⁸ Introduction to Tikkunei Zohar 3b

¹⁰⁰⁹ See Shaar HaYichud of the Mittler Rebbe, translated into English as The Gate of Unity, Ch. 54

¹⁰¹⁰ Psalms 5:5; Likkutei Torah Bamidbar 3c and on; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54 *ibid*.

Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. In other words, even though, after the giving of the Torah, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* remain as they are, to the extent that the world of Creation-*Briyah* still is the beginning of the existence of evil, nevertheless, the novelty introduced with the giving of the Torah, is that slowly but surely, the world of Emanation-*Atzilut* is drawn forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* ascend to the world Emanation-*Atzilut*, until ultimately, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* will be equal to and similar to the world of Emanation-*Atzilut*.

3.

Now, in order to affect the novelty of this bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, through the giving of the Torah, it was necessary that there first be a temporary bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, even before to the giving of the Torah.

To preface, the name Torah-תורה is of the root “instruction-*Hora’ah*-הוראה.”¹⁰¹¹ That is, the Torah constitutes

¹⁰¹¹ See Radak commentary to Psalms 19:8; Sefer HaShorashim of the Radak, section on the root “ירה”; Also see Zohar III 53b.

HaShem's יהו"ה instructions-*Hora'ah* הוראה for life, from the moment a person is born until the coming of Moshiach. Now, the way of instruction is that, at first, something is done temporarily and only later it is done with constancy and permanence, such as how one instructs (*Chinuch*-חינוך) and educates a small child. We also find this in the dedication of the altar (*Chanukat HaMizbe'ach* חנוכת המזבה), that at first, they offered special sacrifices that were never offered again. In other words, there were temporary revelations of lofty and supernal lights, through which they subsequently were able to come to offer the (physical) daily sacrifices (*Temidim*) according to their permanent order.¹⁰¹²

This likewise was the case in the giving of the Torah, through which there was the introduction of a novel bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, even before the giving of the Torah, this bond needed to be affected in a temporary manner. This then, is the matter of the splitting of the sea of reeds, which is the matter of a temporary bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, in preparation for the novel introduction of a bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, upon the giving of the Torah.

To further explain, the sea of reeds (*Yam Soof*-ים סוף) is the aspect of kingship-*Malchut* of the world of Emanation-

¹⁰¹² See Likkutei Torah, Naso 29a-b

Atzilut, which is the end-*Sof*-סוף of all the levels of the world of Emanation-*Atzilut*. That is, this is where the world of Emanation-*Atzilut* concludes and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* begin. This is why the aspect of kingship-*Malchut* is called, “sea-*Yam*-ים,” and “land-*Aretz*-ארץ.”¹⁰¹³

Now, kingship-*Malchut* is the aspect of speech (*Dibur*),¹⁰¹⁴ which is the matter of revelation to another. That is, when a person wishes to reveal his intellect (*Mochin*) or feelings (*Midot*) to his fellow, his intellect and emotions manifest within his letters of speech (*Dibur*). However, the entirety of what is revealed to his fellow, meaning, that which his fellow receives, is merely the externality (*Chitzoniyut*) of his thoughts and feelings. It is about this that our sages, of blessed memory, stated,¹⁰¹⁵ “It can take forty years for a person to grasp the depth of his teacher’s intent.” This is true even though, in and of himself, the teacher desires to reveal his intent to the student, for which reason he arranged the intellectual matter he is teaching into the letters of speech, which contain everything he wishes to reveal. Moreover, the student too is in a state of sublimation to his teacher, and listens attentively to the words of his teacher, as a student ought to, in a way that, “his lips are dripping with myrrh.”¹⁰¹⁶

¹⁰¹³ See *Shaarei Orah* of Rabbi Yosef Gikatilla, Gates 1 and 2. Also see *Sefer HaMaamarim* 5635 *ibid.* p. 259; 5698 p. 201

¹⁰¹⁴ See *Shaar HaEmunah* of the Mittler Rebbe, Ch. 53 (84b)

¹⁰¹⁵ *Talmud Bavli*, *Avoda Zara* 5b

¹⁰¹⁶ *Song of Songs* 5:13; *Talmud Bavli*, *Shabbat* 30b – “Any Torah scholar who sits before his teacher and ‘his lips are not dripping with myrrh-מר’ (that is, with ‘bitterness-מרירות’ due to awe of his teacher, will be burnt.”) (See Rashi there)

Nevertheless, all that the student receives is the aspect of the externality (*Chitzoniyut*), which he must dwell upon for a long time until he finally grasps the inner intent of his teacher. Thus, for the entire duration until that time, he only grasps the externality (*Chitzoniyut*) of the teaching.

The same is true of the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*. For, kingship-*Malchut* “has nothing of her own,”¹⁰¹⁷ and is called “the assembly of Israel-*Knesset Yisroel*-לִישְׂרָאֵל,” for she gathers and assembles (*Koneset*-כּוֹנֶסֶת) all of the lights and illumination within herself, and through her, they are drawn forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. However, all that is drawn forth to them is only the externality (*Chitzoniyut*). For, even though she possesses everything (within herself) in a concealed manner, nonetheless, all that comes forth into revelation from the world of Emanation-*Atzilut* into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, is just the externality (*Chitzoniyut*), whereas the innerness (*Pnimiyut*) remains concealed, and the same applies from the angle of the world of Creation-*Briyah* etc.

Now, since the novelty introduced at the giving of the Torah was for there also to be a revelation of the innerness (*Pinimiyut*) of the world of Emanation-*Atzilut* in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, it therefore was necessary that before giving the Torah, there

¹⁰¹⁷ Zohar I 181a, 239b; Zohar II 218b; Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 5

should be the splitting of the sea of reeds (*Yam Soof*-יָם סוּף), referring to the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. That is, the splitting of the sea (*Yam*-יָם) refers to the splitting of the concealment, through which a bond is affected between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

Now, this bond can be affected in two ways. The first is that the world of Emanation-*Atzilut* is drawn forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. The second is that the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* ascend to the world of Emanation-*Atzilut*. These two ways are hinted at in the language of scripture when describing the splitting of the sea of reeds (*Yam Soof*-יָם סוּף). The verse states,¹⁰¹⁸ “He transformed the sea to dry land,” indicating that the primary miracle was the transformation of the sea to dry land, meaning that the aspect of concealment came forth into revelation. However, it also is written,¹⁰¹⁹ “And the children of Israel came into the sea on dry land,” indicating that the primary miracle was that while they were in the sea, they went on dry land. In other words, within concealment itself, there was an aspect of revelation.

¹⁰¹⁸ Psalms 66:6

¹⁰¹⁹ Exodus 14:22

(This is similar to what is explained in Zohar,¹⁰²⁰ and in the writings of the Arizal¹⁰²¹), and explained in the teachings of Chassidut,¹⁰²² that one master presented one view and the other master presented another view, but the two views are not in opposition to each other. This is because the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* was in both ways. That is, the world of Emanation-*Atzilut* was drawn forth into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* (“He transformed the sea to dry land,” so that what was concealed came forth into revelation). Similarly, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* ascended to the world of Emanation-*Atzilut*, (they “came within the sea on dry land,” so that in the concealment itself, there was the aspect of revelation).

Nevertheless, the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, that transpired at the splitting of the sea of reeds, was only temporary. Therefore, even though, “at the splitting of the sea, a maidservant beheld more than even the master prophets,”¹⁰²³ and she beheld it specifically with physical sight, nevertheless, she subsequently remained a maidservant, since the revelations at the splitting

¹⁰²⁰ Zohar II 48b

¹⁰²¹ Pri Etz Chaim, Shaar Chag HaMatzot, Ch. 8

¹⁰²² Shaar HaEmunah, Ch. 54 (86b and on); Siddur Im Divrei Elokim Chayim, 289d and on; Maamarei Admor HaZaken al Parshiyot HaTorah Vol. 1, p. 258 and on; Maamarei Admor HaEmtza’ee, Vayikra Vol. 1, p. 212 and on, p. 250 and on.

¹⁰²³ Mechilta, Beshalach 15:2

of the sea of reeds were only temporary. Nonetheless it was through this temporary bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, that through the giving of the Torah, there could subsequently be a permanent and eternal bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

4.

Now, because the novelty introduced at the giving of the Torah is that there now is a bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, until slowly but surely, the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* will become like the world of Emanation-*Atzilut*, as explained above, therefore, our primary service of *HaShem* יהוה¹⁰²⁴, blessed is He, is the service of clarification (*Birurim*). That is, our primary service is to clarify and refine the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* until they too will be like the world of Emanation-*Atzilut*. It is because of this that in our times, our primary study of Torah is specifically in the revealed aspect of Torah, which is the matter of the Tree of the Knowledge of good and evil.¹⁰²⁴ For this study brings about a refinement and separation of good from evil. For this same reason, the

¹⁰²⁴ See Zohar III 124b (Ra'aya Mehemna); Rabbi Chaim Vital's introduction to Etz Chayim; Tanya Iggeret HaKodesh, Epistle 26.

revealed aspect of Torah even manifests in false arguments, for the purpose of clarifying and nullifying them. Thus, currently, the study of Torah is primarily in the revealed aspect of Torah, for the purpose of clarification (*Birurim*), to clarify and refine the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, until they become like the world of Emanation-*Atzilut*. However, the inner aspect of Torah, which is the Tree of Life,¹⁰²⁵ will specifically be revealed with the coming of Moshiach.¹⁰²⁶ This refers to the inner reasons of Torah and *mitzvot*, which have yet to be revealed,¹⁰²⁷ in that their revelation will specifically take place in the coming future.

However, we must better understand this.¹⁰²⁸ What is meant by the statement that the reasons of the *mitzvot*-commandments (*Ta'amei HaMitzvot*) are not currently revealed? For, at first glance, as known, at the giving of the Torah, the inner teachings of Torah were also transmitted. This is as stated in the teachings of Chassidut,¹⁰²⁹ that there will not be another giving of the Torah, since even the inner teachings of the Torah were given when the Torah was originally given. Moreover, we know that Rabbi Akiva, Rabbi Shimon bar Yochai, the Arizal, the Baal Shem Tov, and all the

¹⁰²⁵ See citations in prior note.

¹⁰²⁶ See Rashi to Song of Songs 1:2; Otiyot d'Rabbi Akivah, Ot Zayin-ṭ.

¹⁰²⁷ See Tikkunei Zohar, Tikkun 70 (130b); Tanya Iggeret HaKodesh, Epistle 19 (128a).

¹⁰²⁸ See Shaar HaEmunah of the Mittler Rebbe, Ch. 58 (92a and on).

¹⁰²⁹ See Sefer HaMaamarim 5647 p. 87; 5656 p. 356; *Hemshech* 5666 p. 23, p. 546; *Hemshech* 5672, Vol. 1, p. 366; Sefer HaMaamarim 5679 p. 291; 5685 p. 199; 5709 p. 57, and elsewhere.

Rebbes that followed after him, all learned both the revealed and the inner teachings of the Torah. What then is the meaning of the words that the reasons of the *mitzvot* (*Ta'amei HaMitzvot*) are not revealed nowadays?

Now, it is true that from the very fact that currently, our primary engagement in Torah study is in the revealed aspects of Torah, for the above-mentioned purpose of clarification and refinement (*Birurim*), it is understood that the inner aspects of the Torah are not currently revealed. For, as stated in *Iggeret HaKodesh*,¹⁰³⁰ when the clarification of the sparks is completed and the evil will be separated from the good, the tree of the knowledge of good and evil will no longer dominate, at which point, our involvement in Torah and *mitzvot* will no longer be for the purpose of refinement and clarification (*Birurim*). Rather, the Torah that we learn and the *mitzvot* that we do will be to affect Supernal unifications (*Yichudim*), specifically through the study of the inner teachings of Torah.¹⁰³¹ This being the case, since currently we must study the revealed aspects of Torah for the purpose of clarification and refinement (*Birurim*), we must say that, currently, the revelation of the inner teachings of Torah has not transpired.

Nevertheless, this matter is still not understood, since even now, as mentioned above, there indeed are revelations of the inner teachings of Torah. Moreover, even though there is

¹⁰³⁰ Tanya, *Iggeret HaKodesh*, Epistle 26 (145a)

¹⁰³¹ Also see the letter of the Baal Shem Tov, *Keter Shem Tov* 1, translated into English in *The Way of The Baal Shem Tov*.

not yet a grasp of the Essential Being (*Hasagat HaMahoot*) of *HaShem*-יהו"ה, blessed is He, nonetheless, at the very least, there is the knowledge of the reality of His existence (*Yediyat HaMetziyut*).¹⁰³² This being so, what is the meaning of this matter, that the reasons of the *mitzvot* (*Ta'amei HaMitzvot*) are not currently revealed and that they will specifically be revealed when Moshiach comes?

5.

This may be understood¹⁰³³ based on the explanation in the teachings of Chassidut,¹⁰³⁴ about the fact that Moshiach will teach Torah to all the Jewish people. This certainly does not mean that he will teach them the revealed aspects of Torah, being that with the resurrection of the dead (*Tchiyat HaMeitim*), the Tana'im and Amora'im will be resurrected, as will our forefathers, Avraham, Yitzchak and Yaakov and our teacher Moshe, all of whom know the Torah in its entirety. This being so, it cannot be said that when it states that Moshiach will teach Torah to all the Jewish people, it is referring to the revealed aspects of Torah. For, there both were and are people who already know all of Torah. In addition, we must also understand how it could be possible

¹⁰³² See at length in the Opening Gateway (*Petach HaShaar*) of Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*.

¹⁰³³ See *Shaar HaEmunah* of the Mittler Rebbe, Ch. 59, p. 92b and on.

¹⁰³⁴ See *Shaar HaEmunah* of the Mittler Rebbe, Ch. 56 and on; *Likkutei Torah Tzav* 17b; *Maamarei Admor HaZaken al Parshiyot HaTorah*, Vol. 1, p. 264, p. 270; *Sefer HaMitzvot* of the Tzemach Tzedek p. 111a; *Sefer HaMaamarim* 5635 *ibid.* p. 267 and on; 5698 *ibid.* p. 200 and on; 5699 p. 207, and elsewhere.

that a single person will teach tens of thousands and myriads of people.

We must therefore say that when it says that Moshiach will teach Torah to all of the Jewish people, it is referring to the inner aspects of Torah. Nevertheless, we must still understand how a single person could possibly teach such a great multitude of people.

The explanation is as follows: There are two types of study, one from above to below and the other from below to above. Study that is from below to above is the matter of understanding and comprehension. That is, a person understands and grasps all the matters that he is capable of grasping, until he arrives at matters in which abstraction is necessary etc. This mode of study, from below to above, is the aspect of hearing (*Shmiyah*), about which it states,¹⁰³⁵ “Hearing cannot be compared to seeing.” That is, when someone hears something, even if it is related to him in all its particular details, nonetheless, his grasp of it is only that it exists. However, he does not grasp the existence of the thing itself. Similarly, the manner in which he is moved by it, does not affect him to his very essence, for the arousal brought about through hearing cannot be compared to the arousal brought about through seeing. In other words, the arousal in hearing, is not an essential arousal, since the matter does not touch his essential self. This is to such an extent that with the passage of time, what he understood through hearing could become uprooted and contradicted. For, although he heard it

¹⁰³⁵ Mechilta 19:9

from a truthful person, who related what he himself saw, and the matter was well received by him, nevertheless, over time, the matter can be overturned in him, that is, he can come to have doubts about it, since it was not received in his essential self. However, such is not the case if he sees it himself, in which case, he sees the very being of the thing itself, in such a way that he is moved by it to his very essence.

Now, there is yet another difference between seeing and hearing. That is, through hearing about something, one only grasps in a way of distance. In contrast, when one sees something, he grasps it specifically in a way of closeness. This is similar to the fact that through hearing one only grasps the spirituality of the thing. (That is, even though he grasps it through the physical sense of hearing, nevertheless, his grasp of it is not concrete, but is rather spiritual and ethereal). In contrast, through sight, one specifically grasps its physicality. These differences are intertwined with each other, for since with hearing one only grasps that it exists, it therefore can be only in a way of distance. In contrast, with sight, wherein one grasps the being of the thing itself, it therefore must necessarily be in a way of closeness, and is specifically physical.

The same applies to comprehension, which is only the matter of hearing, for even the sight of the eye of the intellect is only in a way of hearing. That is, he only grasps the existence of the thing, (whereas he only knows of its actual being in a manner of estimation). Thus, his comprehension of it is only according to the measure and limitation of his

intellect. Moreover, for the person who comprehends, it is in such a manner that he is not moved by it in the very essence of his being. This certainly is so regarding matters within it that transcend measure and limitation, and therefore certainly transcend the measure and limitation of intellect. That is, it is certain that when it comes to such things, he comprehends nothing at all. Therefore, the arousal that comes through comprehension is not at all comparable to the arousal that comes through sight, being that arousal through comprehension is not an essential arousal. Nevertheless, in regard to matters that relate to action and actualization in the most literal sense, even comprehension is sufficient. This is because even the matters that relate to action are not essential.

However, such is not the case, in regard to actual sight through the senses, which is the aspect of the sight of wisdom-*Chochmah*, wherein he sees the being of the thing, which is grasped in his very essence. This is similar to what we find about the Arizal,¹⁰³⁶ that while napping for an hour or two, he beheld and perceived in such great abundance, that to relate it through speech, comprehension and understanding, it would have taken sixty or eighty years to explain (as per the two versions of this story).¹⁰³⁷ From the above, we may also understand how it is that the writings of the Arizal and the teachings of Chassidut speak of *Sefirot* and lofty levels that

¹⁰³⁶ See Pri Etz Chayim, Shaar HaKriyat Shma, Shaar 49, Ch. 1

¹⁰³⁷ See the note of the Rebbe to Sefer HaMaamarim 5701 p. 133; Also see Shaar HaEmunah of the Mittler Rebbe, Ch. 56 and on; Likkutei Torah Tzav 17b; Maamarei Admor HaZaken al Parshiyot HaTorah, Vol. 1, p. 264, p. 270; Sefer HaMitzvot of the Tzemach Tzedek p. 111a; Sefer HaMaamarim 5635 *ibid.* p. 267 and on; 5698 *ibid.* p. 200 and on; 5699 p. 207, and elsewhere.

even the prophets were incapable of grasping in their prophetic visions. The reason is because the grasp of the prophets was through sensory sight, and can therefore only reach a certain level etc., which is not the case when it comes to the comprehension of the intellect. Similarly, in regard to the vision of the eye of the intellect, which only is the grasp of the existence of the thing, it is possible to grasp even loftier levels. This is why it states that,¹⁰³⁸ “A sage who possesses wisdom (*Chacham*) is greater than a prophet.”

This then, is the meaning of the statement that Moshiach will teach the inner aspects of Torah to all the Jewish people. That is, even though presently there also is comprehension, nevertheless, when Moshiach comes, there will be sight of Godliness, in a way of actual sight. Even before the coming of Moshiach there has been a taste of this, however only in unique individuals, and even in them, only on rare occasions. However, when Moshiach comes, this sight will be introduced in all the Jewish people in a way of permanence. This is the meaning of the statement that Moshiach will teach Torah to all of the Jewish people. That is, since the Torah that Moshiach will teach all the Jewish people will essentially be of a much loftier order, their mode of study will also be in an entirely loftier and different manner. For this very reason, he will be able to teach a great

¹⁰³⁸ Talmud Bavli, Bava Batra 12a; Also see Tanya, Iggeret HaKodesh, Epistle 19 (127b); Likkutei Torah, Vayikra 5d; Maamarei Admor HaZaken, HaKtzarim p. 355; Pirush HaMilot of the Mittler Rebbe, Ch. 42, and elsewhere.

multitude of people, in a way of great quantity and great quality.

6.

Based on the above, it is understood that just as before the giving of the Torah, the splitting of the sea of reeds was necessary, so likewise, before the revelations of the inner teachings of Torah by the hand of Moshiach, it is necessary for something akin to this to take place. However, there is a difference between the splitting that occurred in the exodus from Egypt and the splitting that will occur when Moshiach comes, about which it states, “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt and He will wave His hand over the river [Euphrates] etc.”

The explanation is that, as explained before, the splitting of the sea of reeds was preparatory to the giving the Torah, which is the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. Now, since the concealment that covers over the lights of the world of Emanation-*Atzilut* is the aspect of “the sea of reeds” (*Yam Soof*-ים סוף), which is the aspect of kingship-*Malchut*, it therefore was necessary for there to be the “splitting of the sea of reeds,” which refers to splitting the concealment to remove the restraints, concealments, curtains and veils. However, when Moshiach comes, at which point there will be the aspect of sight, which is the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, there will be an

additional concealment that covers over this, which is the concealment of the “river.” Because of this, there also will need to be the splitting of the river.

For, whereas the sea-*Yam*-ים refers to speech (*Dibur*), the river-*Nahar*-נהר refers to thought (*Machshavah*). This is because “the sea-*Yam*-ים is like the standing waters of a Mikvah,”¹⁰³⁹ whereas a river-*Nahar*-נהר is of the same root as in the verse,¹⁰⁴⁰ “And they will stream-*V’Naharu*-ונהרו to it.” Therefore, speech (*Dibur*) is called the “sea-*Yam*-ים,” since speech is to one’s fellow and it stops. In contrast, thought (*Machshavah*) is called a “river-*Nahar*-נהר,” since thought is to oneself and flows constantly, without a stop. However, the letters of thought also cover over the essential self. In other words, not only the letters of speech, but even the letters of thought, that is, the letters of the intellect as they are in their elevated state, cover over the essential self. Therefore, before Moshiach comes, at which point there will be a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, it will be necessary for there to be a splitting, not only of the “sea-*Yam*-ים,” but also of the “river-*Nahar*-נהר.”

7.

This then, is the meaning of the verse, “*HaShem*-יהו"ה will dry up the gulf of the Sea of Egypt.” That is, the verse specifies, “*V’Hechereem*-והחריים,” which has two meanings, as

¹⁰³⁹ See Mishnah Mikva’ot 5:4; Parah 8:8

¹⁰⁴⁰ Isaiah 2:2

explained above.¹⁰⁴¹ The first is that it means “to dry up-*Yovesh*-יובש,”¹⁰⁴² and the second meaning of “*V’Hechereem*-והחרים” is a term of “segregation-*Cheirem*,” as in the verse,¹⁰⁴³ “Any segregated-*Cheirem* property that a man will segregate-*Yachareem* יחרם for *HaShem*-יהו”ה.”¹⁰⁴⁴

The explanation is that Egypt-*Mitzrayim* מצרים refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, which are in a state of limitation and constriction-*Meitzarim* מיצרים.¹⁰⁴⁵ However, since the splitting of the sea is the matter of the bonding of the world of Emanation-*Atzilut* with the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, the order is that there first must be the aspect of, “*HaShem*-יהו”ה will dry up the gulf of the Sea of Egypt.” This is to say that there must first be the aspect of “*V’Hechereem*-והחרים” as a term that means “to dry up-*Yovesh*,” and there needs to be the nullification of the existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. Then afterwards, it is possible for there to be “*V’Hechereem*-והחרים” as a term meaning that it will be “segregated-*Yachareem* יחרם for *HaShem*-יהו”ה,” which is the matter of bonding with the world of Emanation-*Atzilut*.

¹⁰⁴¹ Ohr HaTorah, Na”Ch to Isaiah 11:15 (Vol. 1, p. 191); *Hemshech* “*V’Hechereem*” p. 1 (Sefer HaMaamarim 5631 Vol. 1, p. 259).

¹⁰⁴² See Targum Yonatan and Rashi to Isaiah 11:15; Also see Likkutei Torah, Tzav 18b

¹⁰⁴³ Leviticus 27:28

¹⁰⁴⁴ Michlol section on “*Cheirem*” cited in Ohr HaTorah and *Hemshech* “*V’Hechereem*” 5631 *ibid*.

¹⁰⁴⁵ See Torah Ohr, Shemot 49d and on; Va’era 57b and on; Yitro 71c-d.

The verse then continues, “He will wave His hand over the river,” in which “His hand-*Yado*-ידו,” is specified. For, the splitting of the sea of reeds (*Yam Soof*-ים סוף) required the staff as well. In the coming future, however, the splitting will be through the hand only.

The explanation is that our sages, of blessed memory, stated,¹⁰⁴⁶ “Just as it is the way to strike a dog with a staff, so likewise, the wicked are stricken.” It is regarding this that our sages, of blessed memory, stated,¹⁰⁴⁷ “One should always incite his good inclination against his evil inclination,” in which they specified that he should specifically “incite.” Thus, since the staff is necessary through which to smite the evil inclination, this was therefore necessary during the exodus from Egypt. However, this will not be necessary in the coming redemption, about which it states that *HaShem*-יהו"ה, blessed is He, “will remove the spirit of impurity from the land.”¹⁰⁴⁸ There will therefore no longer be the need for the staff, but rather, specifically the waving of His hand will be all that is necessary.

Now, the general matter of “He will wave His hand over the river,” – the splitting of the river-*Nahar*-נהר – is to make it possible to introduce the novelty of sight, which is the revelation of the Essential Self of *HaShem*-יהו"ה (as discussed before). However, this matter will also occur in two ways, from Above to below and from below to Above, (similar to

¹⁰⁴⁶ Midrash Shemot Rabba 9:2

¹⁰⁴⁷ Talmud Bavli, Brachot 5a

¹⁰⁴⁸ Zachariah 13:2

what we explained before regarding the splitting of the sea of reeds (*Yam Soof*-יַם סוּף). This is the meaning of the continuation, “He will wave His hand over the river... He will break it into seven streams.” For, the river-*Nahar*-נַהַר indicates a drawing forth from Above to below, since the nature of water is to descend from above to below. The continuation, “He will break it into seven streams,” refers to the ascent from below to Above. (There is a short section missing from the discourse here.)

All this will be revealed specifically by the hands of Moshiach. To explain, the verse states,¹⁰⁴⁹ “Behold, My servant will become wise; he will be exalted and become high and exceedingly lofty.” That is, Moshiach will be even more elevated than our forefathers and our teacher Moshe, and will be even loftier than Adam, the first man.¹⁰⁵⁰ This is the meaning of the words, “high and exceedingly-*Me’od*-מְאֹד lofty,” wherein the word “exceedingly-*Me’od*-מְאֹד” shares the same letters as Adam-אָדָם, but in a different permutation (*Tziruf*) that indicates limitlessness. In regards to this, there are two views.¹⁰⁵¹ The first is that he will be more elevated than Adam, the first man, as he was after the sin, whereas the second view is that he will be more elevated than Adam, the first man, even as he was before the sin.

¹⁰⁴⁹ Isaiah 52:13

¹⁰⁵⁰ See Rabbi Moshe Zacuto (the Ramaz) to Zohar III 260b; Also see Sefer HaMaamarim 5635 *ibid.* p. 266; 5698 *ibid.* p. 200, and elsewhere.

¹⁰⁵¹ See Sefer HaMaamarim 5635 *ibid.* p. 266; 5698 *ibid.* p. 200, and elsewhere.

The general explanation is that with the coming of Moshiach, there will be a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He. It is for this reason that he is called King Moshiach (*Melech HaMoshiach*-מלך המשיח). For, Moshe is called our teacher Moshe (*Moshe Rabbeinu*-משה רבינו). That is, although the verse states,¹⁰⁵² “He became a King over Yeshurun,” which according to one opinion¹⁰⁵³ refers to Moshe, nevertheless, the title he is described by is “Our Teacher-*Rabbeinu*,” indicating that his primary aspect is that he is our teacher, the theme of which is teaching, which is the matter of comprehension.

In contrast, Moshiach will not be called “our teacher Moshiach,” but will rather be called, King Moshiach (*Melech HaMoshiach*-מלך המשיח). The matter of a king is that of exaltedness and transcendence, as the verse states,¹⁰⁵⁴ “You shall surely set a king **over** you,” meaning that, “the fear of Him should be upon you,” which is the matter of transcendence (*Makif*). He is therefore called King Moshiach (*Melech HaMoshiach*-מלך המשיח). For, even the teachings of Moshiach will be in a way of sight, which also is an encompassing and transcendent (*Makif*) aspect. Nevertheless, this transcendent and encompassing (*Makif*) aspect will even be drawn forth internally (*b’Pnimiyut*). This is the meaning of the words, “My servant will become wise-*Yaskeel*-ישכיל,” wherein the term “become wise-*Yaskeel*-ישכיל” is an active

¹⁰⁵² Deuteronomy 33:5

¹⁰⁵³ See Ramban to Deuteronomy 33:5

¹⁰⁵⁴ Deuteronomy 17:15

verb, indicating that he will actualize and affect the matter of sight in all the Jewish people.

This then, is also the meaning of the conclusion of the verse, “and he will lead (the people) across in shoes.” For, since all Jewish people will possess the aspect of sight, which is the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, therefore the entire chaining down of the worlds (*Hishtalshelut*), including the angels etc., and everything else aside for the Jewish people, will be incapable of receiving from the Jewish people except through the medium of a garment (*Levush*), which is the matter of “shoes.” All this will be in the coming redemption, may it occur speedily in our days, through our righteous Moshiach. There then will be actual sight, as it states,¹⁰⁵⁵ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together (specifically “flesh”) will see that the mouth of *HaShem*-יהו"ה has spoken.” This refers to the revelation of the power of *HaShem*-יהו"ה, the Actor, blessed is He, within the acted upon,¹⁰⁵⁶ that is, the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, here below.

¹⁰⁵⁵ Isaiah 40:5

¹⁰⁵⁶ Torat Chayim, Tetzaveh 482a and on (329b and on).

Discourse 15

“*Vayehiy BaYom HaShemini* -

It was on the eighth day”

Delivered on Shabbat Parshat Shemini,

Shabbat Mevarchim Iyyar, 5713

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

1.

The verse states,¹⁰⁵⁷ “It was on the eighth day, Moshe called Aharon and his sons, and the elders of Israel.” Rashi explains,¹⁰⁵⁸ “It was the eighth day of the inauguration of the Kohanim (priests) into their sacred office, and this was on the new moon (*Rosh Chodesh*) of the month of Nissan on which the Tabernacle (*Mishkan*) was finally erected, and it (that day) received ten crowns which are enumerated in Seder Olam.”

Now, we must understand why Moshe also summoned the elders of Israel. It makes sense that he summoned Aharon and his sons, as the next verse continues,¹⁰⁵⁹ “He said to Aharon etc.” However, why did he also summon the elders of Israel? Although the next verse continues,¹⁰⁶⁰ “And to the Children of Israel speak as follows etc.,” nonetheless, this is a

¹⁰⁵⁷ Leviticus 9:1

¹⁰⁵⁸ See Rashi to Leviticus 9:1, and Torat Kohanim there; Shabbat 87b; Sifra there; Rashi to Exodus 40:29; Sifra, Shemini, Mechilta d’Milu’im 2:1.

¹⁰⁵⁹ Leviticus 9:2

¹⁰⁶⁰ Leviticus 9:3

separate speech and summons. Why then was it necessary to summon the elders of Israel for that which preceded it?

Now, some commentators explain that the reason the elders were summoned was, “so that they would be informed that it is by the command of *HaShem*-יהו"ה, blessed is He, that Aharon would be entering the Sanctuary and ministering as the high priest, so that they would not say that he entered of his own volition.”¹⁰⁶¹ However, this explanation is not understood. For, the dedication and installation of the priesthood in general, and the dedication and installation of Aharon, in particular, into the office of the high priest, took place over the course of the seven days of inauguration that preceded the eighth day. This being so, he should have called the elders earlier. Why then did he only summon them on the eighth day?¹⁰⁶²

We also need to understand why the verse states that “Moshe called-*Kara Moshe*-קרא משה.” That is, throughout Torah we find that the language used is, “Moshe spoke-*VaYomer Moshe*-ויאמר משה,” or “Moshe said-*VaYedaber Moshe*-וידבר משה.” However, here the verse specifically states, “Moshe called-*Kara Moshe*-קרא משה.”¹⁰⁶³ The use of this term seems to indicate that this was an incomparably loftier matter, for which reason the matter of “calling-*Kriyah*-קריאה” was specifically necessary.

¹⁰⁶¹ See Rashi to Leviticus 9:1

¹⁰⁶² See the Kli Yakar to Leviticus 9:1

¹⁰⁶³ Also see the beginning of the discourse by this same title, 5704 (Sefer HaMaamarim 5704 p. 188).

We also need to understand what is meant by Rashi's comment that, "this day received ten crowns." At first glance, what relationship is there between the receiving of the ten crowns and the subject matter of this verse?¹⁰⁶⁴

We must also understand¹⁰⁶⁵ the well-known question posed by the Kli Yakar, that the words of Rashi, "The eighth day of the inauguration (*LaMilu'im*)" seem to indicate that this day was included as part and parcel of the days of inauguration. However, this is not so, as the verse expressly states,¹⁰⁶⁶ "You shall not leave the entrance of the Tent of Meeting for seven days, until the day that your days of inauguration are completed, for you shall be inaugurated in a **seven-day** period."

The Kli Yakar answers by explaining that the verse indicates that specifically on that day, "*HaShem*-יהו"ה will appear to you,"¹⁰⁶⁷ and not on the previous days. Therefore, the verse needed to explain why it was specifically on that day, rather than the previous days. It does so by stating that this was the eighth day, and this being so, it came to have a superior level of holiness with even greater strength. For, all enumerations of seven are mundane (*Chol*), compared to the number eight, which is holy (*Kodesh*). [In other words, the eighth day did not count as one of the days of inauguration, but followed the days of inauguration. However, it is called,

¹⁰⁶⁴ See Kli Yakar *ibid*.

¹⁰⁶⁵ See the discourse by this same title 5678 (Sefer HaMaamarim 5678 p. 269); 5705 (Sefer HaMaamarim 5705 p. 167).

¹⁰⁶⁶ Leviticus 8:33

¹⁰⁶⁷ Leviticus 9:4

“the eighth day,” to clarify why the revelation of *HaShem*’s-יהו"ה Glory, blessed is He, was specifically on that day, that is, because it was the eighth and followed the seven days of inauguration.]

This is similar to the view presented in Midrash,¹⁰⁶⁸ “In all the praise of Moshe, the word ‘Then-*Az-z*’ is used, as it states,¹⁰⁶⁹ “From then-*Az-z* when I came to Pharaoh to speak in Your Name,” and similarly,¹⁰⁷⁰ “Then-*Az-z* Moshe and the Children of Israel sang this song.” [That is, although it began with a matter that was not good, “From then-*Az-z* when I came to Pharaoh to speak in Your Name, he did evil to this people,” nevertheless, it then became good, as it states, “Then-*Az-z* Moshe and the Children of Israel sang this song.”] That is, in the word “Then-*Az-z*,” the letter *Aleph-א-1* rides upon the *Zayin-ז-7*, and indicates the dominion of *HaShem*-יהו"ה, blessed is He, the *Aleph-א-1*, over the seven-*Zayin-ז* orbiting planets, and over all creations that He brought forth into existence during the seven days of creation.¹⁰⁷¹ Because of this, *HaShem*-יהו"ה appeared to them specifically on this (eighth) day. That is, because it is the eighth day (the numerical value of “Then-*Az-z*”-8”), and this number is unique to *HaShem*-יהו"ה, the One-*Aleph-1* who brought all of creation into being in seven days of creation, blessed is He.

¹⁰⁶⁸ See Yalkut Shimoni Beshalach, Remez 241; Shmot Rabba 23:3; Kohelet Yaakov section on “then-*Az-z*.”

¹⁰⁶⁹ Exodus 5:23

¹⁰⁷⁰ Exodus 15:1

¹⁰⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Letters of Creation* (and particularly the section entitled “The seven letters בג"ד כפר"ת correspond to the seven orbiting planets (*Kochavei Lechet*)”).

2.

The explanation¹⁰⁷² is as stated in the responsa of Rashba,¹⁰⁷³ that there are seven-day holidays and eight-day holidays. That is, seven-day holidays correspond to the circuit of seven days (*Shivat Yemei Heikef*), whereas eight-day holidays correspond to the fact that the eighth day guards over the revolution of the seven days. The matter of the seven revolving days (*Shivat Yemei Heikef*) is that every seven days a full circuit is completed, and the matter begins anew, meaning that they revolve continually (*Chozrim Chalilah*).

Based on this, we can understand why on each day of the week, we count¹⁰⁷⁴ “Today is the first day,” or “Today is the second day,” etc.¹⁰⁷⁵ At first glance, this is not understood, since there have been many thousands and tens of thousands of days that have passed since the creation of the world. Why then do we always count “the first day, the second day etc.?” However, the explanation is that every seven days is a completion of the circuit (*Heikef*) and they then cycle back to the beginning (*Chozrim Chalilah*).

Now, the “seven days of construction” correspond to the seven emotive attributes (*Midot*). That is, on the first day there is an illumination of the *Sefirah* of kindness-*Chesed*, (which is why light-*Ohr*-אור was brought into being on the

¹⁰⁷² See the discourse by this title of the years 5678, 5704, 5705 *ibid*.

¹⁰⁷³ Tshuvot HaRashba, Vol. 1, Section 9; Also see Ginat Egoz of Rabbi Yosef Gikatilla *ibid*.

¹⁰⁷⁴ In the daily liturgy, the Psalm of the day that the Levites sang in the Holy Temple.

¹⁰⁷⁵ See Likkutei Torah, Shir HaShirim 25a

first day). The second day is the *Sefirah* of judgment-*Gevurah* (which is why the firmament-*Rakiya*-רָקִיעַ, which is the matter of the division between the upper waters and the lower waters, was brought about on that day).¹⁰⁷⁶ The third day is the *Sefirah* of beauty-*Tiferet* etc., until the seventh day, within which there is an illumination of the *Sefirah* of kingship-*Malchut*. This is to say that even Shabbat, the seventh day, is included in the “seven days of construction.” That is, even though Torah states,¹⁰⁷⁷ “On the seventh day He rested,” nonetheless, it is included in the “seven days of construction.” This is as stated,¹⁰⁷⁸ “On the seventh day God completed His work that He did,” about which Midrash explains,¹⁰⁷⁹ “The world still lacked rest, but when Shabbat came, rest came (into the world).”

Now, since there only are seven emotive attributes (*Midot*), therefore, after the completion of the seven-ṽ emotive attributes from kindness-*Chessed* to kingship-*Malchut*, the cycle returns to the illumination of the aspect of kindness-*Chessed*. Thus, they continually revolve in their circuit, and therefore we count, “first day, second day, “third day,” etc.

However, the aspect of kindness-*Chessed* that illuminates on this “first day” is not the same as the aspect of kindness-*Chessed* that illuminated on the previous “first day.” This is because each day of the week is similar to a period of

¹⁰⁷⁶ See Midrash Bereishit Rabba 4:6; Zohar I 17a and on.

¹⁰⁷⁷ Exodus 31:17

¹⁰⁷⁸ Genesis 2:2

¹⁰⁷⁹ See Rashi to Talmud Bavli, Megillah 9a (“*Vayechal*-וַיַּעַחַל”); Tosefot to Sanhedrin 38a (“*Chatzbah*-חֲצִבָּה”); Midrash Bereishit Rabba 10:9

one thousand years of the six thousand years of the world, as it states,¹⁰⁸⁰ “For even a thousand years, in Your eyes, are but a bygone day, like yesterday.” That is, each millennium of the six thousand years of the world, corresponds to one day.¹⁰⁸¹ Now, just as the millennia divide into divisions that are separate from each other, such that the first millennium was of the aspect of kindness-*Chessed* and the second millennium was of the aspect of judgment-*Gevurah* etc., so likewise, every year within each millennium also subdivides in a manner of the particular compositions, admixtures, and inter-inclusions of the emotive attributes (*Midot*). The same is true of every particular week, that there are different divisions and levels within the emotive attributes. In other words, the aspect of kindness-*Chessed* of this “first day” is not the same as the aspect of kindness-*Chessed* of the “first day” that preceded it.

This is particularly so when considering the explanation in Iggeret HaKodesh,¹⁰⁸² that every single day a more supernal level of intellect (*Mochin*) is drawn forth during the morning prayers. That is, it is not the same intellect as the day before it, but is loftier. This being so, why don’t we count the days in succession, rather than cycling the count back to the beginning every week, by counting “the first day, the second day etc.”

The explanation, is that the differences between the “first day” this week and the “first day” last week, are only in

¹⁰⁸⁰ Psalms 90:4

¹⁰⁸¹ See Talmud Bavli, Sanhedrin 97a, and Rashi to Psalms 90:4 *ibid.*, and elsewhere.

¹⁰⁸² Tanya, Iggeret HaKodesh, Epistle 14

regard to their particular levels, nonetheless, the general *Sefirah* is one and the same. That is, each and every “first day” of the week is of the *Sefirah* of kindness-*Chessed* etc. The same applies to all the days of the week. They revolve and illuminate from the “seven days of construction.” This is why we cycle the count to the beginning, “the first day, the second day etc.”

3.

Nevertheless, this must be better understood. For, according to what we said above, that the “seven days of construction” are the seven emotive attributes (*Midot*), we find that the day of Shabbat is the *Sefirah* of kingship-*Malchut*, which is the last of the *Sefirot*. Even so, though it is the *Sefirah* of kingship-*Malchut*, the day of Shabbat is higher than all the other days of the week and is called holy (*Kodesh*).

The explanation is as stated in *Sefer Yetzirah*,¹⁰⁸³ that “their beginning is wedged in their end,” which is why the matter of pleasure (*Ta’anug*) is specifically revealed on Shabbat. To further explain, the primary vitality and increase of light in all ten *Sefirot*, is from the aspect of pleasure (*Ta’anug*). This is analogous to the powers of the human soul as they are below. That is, the vitality and growth of the soul power comes about specifically through the aspect of pleasure (*Ta’anug*). An example is the intellect (*Sechel*), in which the broadening of one’s intellect is through the pleasure (*Ta’anug*)

¹⁰⁸³ *Sefer Yetzirah* 1:7

in learning the subject. Because of this, our sages, of blessed memory, stated,¹⁰⁸⁴ “A person should always study that place in Torah that his heart desires,” referring to the matter of pleasure (*Ta’anug*). For, it is specifically because of his pleasure in it, that his intellectual faculties will be broadened and he will easily comprehend. That is, since pleasure (*Ta’anug*) is higher than intellect (*Sechel*), it therefore rules over intellect, and is able to affect it.

The same applies to the effects of pleasure (*Ta’anug*) on the emotions (*Midot*). For example, like what we find about our forefather Avraham, that he was anguished if he had no one upon whom to bestow his goodness.¹⁰⁸⁵ Now, the anguish was not caused by the attribute of kindness-*Chesed* itself, since the attribute of kindness-*Chesed* only applies when there is someone in need of kindness, at which point it is roused to bestow kindness upon him. However, this matter, that even when there was no one in need of his kindness, he nevertheless was anguished by it, is not actually due to the attribute of kindness-*Chesed* at all. Rather, it was caused by the pleasure he had in bestowing kindness. This is because pleasure and pain are two equally balanced lines, so that when there is the absence of pleasure, there is the presence of pain.¹⁰⁸⁶

The same is true Above in Godliness, that the increase and broadening of the light (*Ohr*) in the ten *Sefirot*, is through

¹⁰⁸⁴ Talmud Bavli, Avodah Zarah 19a

¹⁰⁸⁵ Talmud Bavli, Bava Metziya 86b; Rashi to Genesis 18a

¹⁰⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6 and Ch. 23.

HaShem 's-יהו"ה Supernal pleasure (*Ta'anug*). This is one of the reasons given to explain why the *Sefirah* of the crown-*Keter* is the intermediary between the Emanator and the emanated.¹⁰⁸⁷ This is because the crown-*Keter* is the aspect of the Ancient One-*Atik*, which is the matter of pleasure-*Ta'anug*. It therefore is the intermediary through which the light and illumination of *HaShem*-יהו"ה, the Emanator, blessed is He, is bestowed upon the emanated.

This then, is the meaning of “their beginning is wedged in their end.” That is, “their end” refers to the *Sefirah* of kingship-*Malchut*. For, the light of the line-*Kav* that illuminates in the world of Emanation-*Atzilut*, is first drawn forth in the *Sefirah* of wisdom-*Chochmah*. It then is drawn forth in understanding-*Binah* and then in all the other *Sefirot*, concluding with the illumination of the line-*Kav* within kingship-*Malchut*. Thus, it is specifically “their end,” that is, the *Sefirah* of kingship-*Malchut*, that is “wedged with their beginning,” which is the crown-*Keter*, all the way to the aspect of the Ancient One-*Atik* in the crown-*Keter*. In other words, even though the vitality of all the *Sefirot* is from the pleasure (*Ta'anug*), which is the aspect of the Ancient One-*Atik*, nevertheless, the primary bond to the beginning is specifically in the *Sefirah* of kingship-*Malchut*. That is, “their beginning” is specifically “wedged in their end” even more than it is in the beginning of the spreading forth.

Now, in addition to the relationship between the *Sefirah* of kingship-*Malchut* and the *Sefirah* of crown-*Keter*,

¹⁰⁸⁷ See Biurei HaZohar of the Tzemach Tzedek Vol. 2 p. 841 and on.

in regard to the strength of the drawing forth, this also is so in regard to the ascent of kingship-*Malchut* with the rebounding light (*Ohr Chozer*), in which it specifically ascends to the aspect of the crown-*Keter*. This is as stated,¹⁰⁸⁸ “The Supernal Crown (*Keter Elyon*) is the crown-*Keter* of kingship-*Malchut*.”

It is for this reason that Shabbat is called holy-*Kodesh*.¹⁰⁸⁹ For, although it is the *Sefirah* of kingship-*Malchut*, which is the final level, nevertheless, it is the aspect of holiness-*Kodesh*, since specifically kingship-*Malchut* is related to the crown-*Keter*, both in a way of drawing down (*Hamshachah*), as well as in a way of ascension (*Ha’ala’ah*). We thus find that Shabbat ascends to a level that transcends time and that the drawing forth is also from an aspect that transcends time. (This is because the aspect of the crown-*Keter* transcends the *Sefirot* and the chaining down of the worlds (*Hishtalshelut*) and certainly transcends time.) Then, after Shabbat, the aspect of time begins, and we therefore return to count anew, “the first day, the second day, the third day etc.”

4.

Now, based on this, it is understood that the aspect that transcends time, meaning, the aspect of the light of *HaShem-*

¹⁰⁸⁸ Introduction to Tikkunei Zohar, 17a.

¹⁰⁸⁹ See Zohar III 94a and the Mikdash Melech there; Pri Etz Chayim, Shaar Mikra’ei Kodesh Ch. 1; Likkutei Torah Tzav 11d and on, and elsewhere.

יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), is also included in the circuit of the days. For, Shabbat, which is the matter of the crown-*Keter*, is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds, and is included in the circuit of the days (as explained before). From this we derive that the aspect of the eighth day, which guards the revolving days, does not refer to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and guards over the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*). For, since even the aspect of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) is included in the circuit of the days, we must say that the aspect of the eighth day that guards over the revolving days, even transcends the aspect of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*).

Now, the matter of the protection of the revolving days is not like how the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) guards the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh*). Rather, it is like how the Essential Self (*Atzmi*) of *HaShem*-יהו"ה protects His revelations (*Giluyim*). This is because revelations (*Giluyim*) can only be when there is an essential self, specifically. For example, the light of the sun only exists if the essential self of the sun exists. However, when the sun sets (and its essential self is not present) its light and illumination is also not present. This is what is meant by the essential self guarding its revelation, and similarly, this is what is meant by the eighth day guarding over the circuit of the seven revolving days. For,

the Essential Self (*Atzmi*) that even transcends Shabbat, is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds.

This also explains why the rite of circumcision (*Milah*) is specifically performed on the eighth day after birth,¹⁰⁹⁰ “so that the child will pass through one Shabbat,” being that the eighth is higher than the aspect of Shabbat.¹⁰⁹¹ It is about this that Midrash states,¹⁰⁹² “With what merit did Aharon enter into the holy of holies (*Kodshei HaKodoshim*)? The merit of the circumcision (*Milah*) entered with him, as it states,¹⁰⁹³ ‘With this-*b’Zot*-בזאת shall Aharon come into the Sanctuary,’ referring to the covenant of circumcision (*Milah*), as it states,¹⁰⁹⁴ ‘This-*Zot*-זאת is My covenant which you shall keep between Me and you and your offspring after you: Every male among you shall be circumcised.’” In other words, “it is with the merit of the circumcision (*Milah*) that was given on the eighth day, that Aharon shall come into the holy of holies.” This is because Shabbat is the aspect of holiness (*Kodesh*) and is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). However, through the covenant of circumcision (*Milah*), which was given on the eighth day and is the aspect of the Essential Self of *HaShem*-יהו"ה, “he shall come into the holy of holies (*Kodesh HaKodoshim*).”

¹⁰⁹⁰ Midrash Vayikra Rabba 27:10

¹⁰⁹¹ See Likkutei Torah Tazria 20d and on; Siddur Im Divrei Elokim Chayim 139a and on; Sefer HaMitzvot of the Tzemach Tzedek 9b.

¹⁰⁹² Midrash Shemot Rabba 38:8

¹⁰⁹³ Leviticus 16:3

¹⁰⁹⁴ Genesis 17:10

Now, in truth, on Shabbat there also is an aspect of the holy of holies (*Kodesh HaKodoshim*). For, as known, there are three levels in Shabbat.¹⁰⁹⁵ The first is that (“from the days of creation) Shabbat is established as holy.”¹⁰⁹⁶ The second is as stated,¹⁰⁹⁷ “Remember the Shabbat day, to sanctify it,” and,¹⁰⁹⁸ “You shall guard the Shabbat, for it is holy.” The third is as our sages, of blessed memory, stated,¹⁰⁹⁹ “The Holy One, blessed is He, said to Moshe: ‘I have a good gift in My treasure house and Shabbat is its name.’”

To explain, the aspect of Shabbat that “is established as holy (from the days of creation),” is due to the creation of worlds and thus is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). The aspect of the sanctity and holiness of Shabbat that is due to the observance and sanctification of Shabbat by the Jewish people, as in the verse “Remember the Shabbat day, to sanctify it,” is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). However, the aspect of Shabbat about which our sages, of blessed memory, stated, “I have a good gift in My treasure house and Shabbat is its name,” is the essential aspect (*Atzmi*) of Shabbat, which is the aspect of the Holy of Holies (*Kodesh HaKodoshim*).

¹⁰⁹⁵ See Likkutei Torah, Shir HaShirim 23d and on; Sefer HaMaamarim 5635 Vol. 2, p. 289 and on; 5679 p. 404 and on; 5700 p. 80 and on.

¹⁰⁹⁶ Talmud Bavli, Beitzta 17a (and Rashi there).

¹⁰⁹⁷ Exodus 20:7

¹⁰⁹⁸ Exodus 31:14

¹⁰⁹⁹ Talmud Bavli, Shabbat 10b

We therefore see that even Shabbat possesses the aspect of the Holy of Holies (*Kodesh HaKodoshim*). For, since the eighth day guards over the seven revolving days of the circuit, the aspect of the eighth day is also drawn into the seven revolving days. Thus, Shabbat possesses not only the aspect of holiness (*Kodesh*), but even the aspect of the Holy of Holies (*Kodesh HaKodoshim*). However, Shabbat only possesses this aspect so that it can receive from the eighth day. In other words, the aspect of the Holy of Holies (*Kodesh HaKodoshim*) of Shabbat is only so that it can be a receptacle for the aspect of the eighth day. Nevertheless, the primary level of Shabbat is that it “is established as holy (from the days of creation),” indicated by the verse, “You shall guard the Shabbat, for it is holy.” However, such is not the case regarding the covenant of circumcision (*Milah*) which was specifically given on the eighth day, is the aspect of the Holy of Holies (*Kodesh HaKodoshim*), and is the aspect of the Essential Self (*Atzmi*).

This then, also explains the verse, “On the eighth day Moshe called Aharon and his sons and the elders of Israel.” For, since it was the eighth day, which is the aspect of the Essential Self (*Atzmi*) of *HaShem*-יהו"ה, therefore, the revelation of “the Glory of *HaShem*-יהו"ה will appear to you” was specifically on that day.¹¹⁰⁰ This is also why the verse specifies that, “Moshe called.” For,¹¹⁰¹ “In all the praise of

¹¹⁰⁰ Leviticus 9:6

¹¹⁰¹ See Yalkut Shimoni Beshalach, Remez 241; Shmot Rabba 23:3; Kohelet Yaakov section on “then-אז-אז.”

Moshe the word ‘Then-*Az*-זא is used,” which has a numerical value of eight, as explained before. In other words, Moshe also is the aspect of the eighth, just like circumcision (*Milah*). This is as stated regarding the birth of Moshe,¹¹⁰² “She saw that he was good,” about which the Zohar states,¹¹⁰³ “He was born perfect,” meaning,¹¹⁰⁴ “He was born circumcised.” Thus, it was through the calling of Moshe, who was the aspect of the eighth, and through the fact that it was the eighth day, that a revelation of “the Glory of *HaShem*-יהו"ה will appear to you” was brought about, meaning to all Jews equally, as occurred at the giving of the Torah.

5.

Now, the explanation is that it states in Midrash,¹¹⁰⁵ that when the world was first created, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Ikkar Shechinah*, was in the lowest world. Then, because of seven sins, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, withdrew until the seventh firmament. Afterwards, seven righteous *Tzaddikim* drew down the Indwelling Presence of *HaShem*-יהו"ה. This began with Avraham who drew the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the seventh firmament to the sixth firmament. He was followed

¹¹⁰² Exodus 2:2

¹¹⁰³ Zohar III 138a (Idra Rabba)

¹¹⁰⁴ Talmud Bavli, Sota 12a; Zohar II 11b

¹¹⁰⁵ Midrash Bereishit Rabba 19:7; Also see the discourse entitled “*Bati LeGani*” 5710 (Sefer HaMaamarim 5710 p. 111 and on), 5711, and 5712, translated in The Teachings of the The Rebbe 5711 & 5712.

by six righteous *Tzaddikim*, concluding with Moshe, who was the seventh. Moshe, who was the seventh, drew the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the first firmament down to earth, literally. In other words, the difference between the drawing down affected by our forefathers and the drawing down affected by Moshe, is that the forefathers drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, to the firmaments, whereas Moshe drew it down to earth. This was the general novelty introduced at the giving of the Torah (that Moshe affected), compared to the service of *HaShem*-יהו"ה of our forefathers that preceded the giving of the Torah. That is, the drawing down affected by our forefathers was only above, in Godliness, in that they drew down additional light and illumination in the world of Emanation-*Atzilut*.

To further explain, even though it states about the world of Emanation-*Atzilut*,¹¹⁰⁶ "He and His life force and organs are one," nevertheless, the ten *Sefirot* of the world of Emanation-*Atzilut* are called, "the mystery of His Name" (*Raza d'Shmei*).¹¹⁰⁷ That is, they solely are the aspect of names. This is analogous to a person's name, which to himself is unnecessary, but is only necessary for his fellow, so that he can call him by name. The same is true of the ten *Sefirot* of the world of Emanation-*Atzilut*, that is, they are for the sake of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

¹¹⁰⁶ Introduction to Tikkunei Zohar 3b

¹¹⁰⁷ See Torah Ohr, Shemot 49c; Terumah 79c;

This itself is the difference between the ten *Sefirot* as they are above and the powers of the soul of man as he is below. That is, the intellect (*Sechel*) and emotions (*Midot*) that a human being possesses, are for himself. In regard to a person's intellect (*Sechel*), which certainly is for himself, this goes without saying. However, this is even so in regard to the emotions (*Midot*) which relate to one's fellow. They too are for oneself. That is, a person's primary sense of self is specifically in his emotions (*Midot*).

However Above, where the existence of the ten *Sefirot* of Emanation-*Atzilut* is for the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, this is not the case. It goes without saying that the emotive *Sefirot* of Emanation-*Atzilut* are for the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. However, even the intellectual *Sefirot* of the world of Emanation-*Atzilut*, about which it states,¹¹⁰⁸ "The Torah preceded the world by two-thousand years-*Alpayim Shanah*-אלפיים שנה," these being the aspects of "I will teach you wisdom-*A'Alephcha Chochmah*-אאלפך חכמה," and "I will teach you understanding-*A'Alephcha Binah*-אאלפך בינה,"¹¹⁰⁹ are also for the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

In other words, the emanation of wisdom-*Chochmah* of the world of Emanation-*Atzilut* is for the purpose of wisdom-*Chochmah* of the world of Creation-*Briyah*. The same applies with the *Sefirah* of knowledge-*Da'at*, about

¹¹⁰⁸ Midrash Bereishit Rabba 8:2; Midrash Tehillim 90:4

¹¹⁰⁹ Job 33:33; Talmud Bavli, Shabbat 104a

which it states,¹¹¹⁰ “With knowledge of Himself, He knows everything.” In other words, this is only in order that there be the aspect of knowledge-*Da’at* below, and it is because of this that the wisdom-*Chochmah* of the world of Emanation-*Atzilut* is called, “a knowable wisdom (*Chochmah Yediya*).” For, although we have no grasp of the wisdom-*Chochmah* of the world of Emanation-*Atzilut*, it nevertheless is called, “a knowable wisdom (*Chochmah Yediya*),” since it is the source, or at the very least, the source of the source, of the wisdom-*Chochmah* of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

Thus, since the ten *Sefirot* of the world of Emanation-*Atzilut* are the aspect of the mystery of His Name (*Raza d’Shmei*) and are only a glimmer of illumination, therefore, the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, was that they drew additional lights and illuminations in the world of Emanation-*Atzilut*.

However, what was drawn forth by the service of *HaShem*-יהו"ה of our forefathers, was solely in the world of Emanation-*Atzilut* and not in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. For, even though the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, was in such a way and to such an extent that even their physical limbs and all their matters were holy, to the point that they became the chariot (*Merkavah*) for the Supernal attributes,¹¹¹¹ meaning that their service of *HaShem*-יהו"ה, blessed is He, also

¹¹¹⁰ Mishnah Torah, Hilchot Yesodei HaTorah 2:10

¹¹¹¹ See Midrash Bereishit Rabba 47:6; 42:6; Tanya Ch. 23 & 34.

affected the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, nevertheless, after their service, no impression of holiness remained in their physical matters and things of this physical world.

This is also true of the verse,¹¹¹² “the souls that they made in Charan.” That is, Avraham proselytized and converted the men and Sarah proselytized and converted the women.¹¹¹³ Nonetheless, aside for the fact that the number of proselytes and converts was tiny and was not commensurate to the drawing forth of illumination affected above in Godliness, in that the total number of converts was only three-hundred and eighteen, rather than thousands or tens of thousands, but more so, no impression subsequently remained of this in this physical world.

The reason is because the drawing forth that they affected in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, was not the same as the drawings forth that they affected in the world of Emanation-*Atzilut*. For, had they drawn forth the same illuminations in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, that they drew forth in the world of Emanation-*Atzilut*, the number of proselytes would have been in the thousands and tens of thousands. Moreover, an impression of it would have remained in existence. However, what they drew forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, was unlike what they drew forth in the world of

¹¹¹² Genesis 12:5

¹¹¹³ Midrash Bereishit Rabba 39:14 and elsewhere.

Emanation-*Atzilut*. In other words, they primarily affected a drawing forth in the world of Emanation-*Atzilut*, rather than in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This is because, as explained before,¹¹¹⁴ what our forefathers drew down below, was only the aspect of “scent” alone, as our sages, of blessed memory, stated,¹¹¹⁵ “The deeds of our forefathers were ‘scents.’”

However, the novelty introduced with Moshe is that the drawing forth was to below, specifically to the earth. In other words, Moshe drew down to earth the same illumination as it is in the world of Emanation-*Atzilut*. Because of this the verse,¹¹¹⁶ “Avraham, Avraham,” has a separating pause between them, whereas the verse,¹¹¹⁷ “Moshe Moshe,” does not have a separating pause between them.¹¹¹⁸ For, what Avraham drew into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, was not as it was in the world of Emanation-*Atzilut*. Therefore, there is a separating pause between them. In contrast, Moshe affected that the drawing down should, “not be in My vessels (the vessels of the Holy One, blessed is He), but in your vessels.”¹¹¹⁹ That is, “My vessels,” refers to the ten *Sefirot* of the world of Emanation-*Atzilut*, whereas “your vessels” refers to the ten *Sefirot* of the

¹¹¹⁴ In the prior discourse entitled “*V’Hechereem – HaShem* will dry up” of this year, Discourse 14.

¹¹¹⁵ Midrash Shir HaShirim Rabba 1:3; Sefer HaMaamarim 5662 p. 265 and on; 5678 p. 164 and on.

¹¹¹⁶ Genesis 22:11

¹¹¹⁷ Exodus 3:4

¹¹¹⁸ Zohar III 138a (Idra Rabba)

¹¹¹⁹ Zohar I 148b

world of Creation. Therefore, “Moshe Moshe” does not have a separating pause between them, because the drawing forth as it was in the world of Emanation-*Atzilut* is what Moshe drew down into the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. Beyond this, he did not just draw this forth in the ten *Sefirot* of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, but more so, he even drew it down into the physicality of this material world.

Thus, it is about this that the verse states, “Moshe called... the elders of Israel.” That is, it is specifically through the calling of Moshe, that there was a drawing down even to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, so that, “the Glory of *HaShem*-יהוה will appear to you,”¹¹²⁰ that is, to all of them equally. Likewise, this is why Moshe also called the elders of Israel, because this drawing forth was to them too, and through them, to all Israel, so that just as with the giving of the Torah, the revelation was to all of them, equally. In other words, this is not like how it was after the giving of the Torah, where although it states,¹¹²¹ “I will dwell within them,” there nevertheless are different levels in the manner that the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Shechinah*, dwells within each one. For example, the Presence of the *Shechinah* in the world at large is not equal to the Presence of the *Shechinah* that is openly manifest in the Holy Temple. Likewise, the Holy Temple, as a whole, is not equal to the Holy of Holies (*Kodesh*

¹¹²⁰ Leviticus 9:6

¹¹²¹ Exodus 25:8

HaKodoshim). In contrast, “the Glory of *HaShem*-יהו"ה will appear to you,” was for everyone equally, just as it was at the giving of the Torah.

6.

The inner explanation of this matter is as follows: The verse states,¹¹²² “For You are my lamp *HaShem*-יהו"ה, *HaShem*-יהו"ה illuminates my darkness,” in which there are two Names *HaShem*-יהו"ה. This is as stated,¹¹²³ “The verse states,¹¹²⁴ ‘and He proclaimed *HaShem*-יהו"ה, *HaShem*-יהו"ה,’ with a separating pause between them.” That is, this refers to the Upper Name *HaShem*-יהו"ה, blessed is He, and the lower Name *HaShem*-יהו"ה. For, as written,¹¹²⁵ “*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות,” wherein the word, “knowledges-*De'ot*-דעות” is in the plural form, indicating two knowledges.¹¹²⁶ This refers to the Upper Knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). The Upper Knowledge (*Da'at Elyon*) is the true reality of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in that He is the true something (*Yesh HaAmeete*), and everything below Him is utterly nothing.¹¹²⁷ The lower knowledge (*Da'at Tachton*) is

¹¹²² Samuel II 22:29; See Torah Ohr 40b and on; Maamarei Admor HaZaken 5568 Vol. 2, p. 643 and on; Shaarei Orah 34b and on.

¹¹²³ Zohar III 138a (Idra Rabba)

¹¹²⁴ Exodus 34:6

¹¹²⁵ Samuel I 2:3

¹¹²⁶ See Tikkunei Zohar, beginning of Tikkun 69.

¹¹²⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

that below there is “something” (*Yesh*) and above is called “nothing” (*Ayin*).

Now, there is a difference between the term “nothing” (*Ayin*-אין) in the Upper Knowledge (relative to the True Something, *HaShem*-יהו"ה, blessed is He), and the term “nothing” (*Ayin*-אין) in the lower knowledge (relative to the created something). For, although both are called “nothing” (*Ayin*-אין), there nonetheless is no comparison between the “nothing” (*Ayin*-אין) of the created being and the “nothing” (*Ayin*-אין) of the True Something, *HaShem*-יהו"ה, blessed is He. For, the “nothing” (*Ayin*-אין) relative to the True Something, *HaShem*-יהו"ה, blessed is He, is truly nothing. In other words, in and of itself, it is truly nothing, since it is drawn forth into being from the True Something, *HaShem*-יהו"ה, blessed is He, before Whom everything is truly nothing (*Ayin*-אין), in the most literal sense. Moreover, even from its own perspective, since it senses the True Something, *HaShem*-יהו"ה, blessed is He, it senses itself as being nothing (*Ayin*-אין).

However, in relation to the “nothing” (*Ayin*-אין) of the created something, in and of Himself, *HaShem*-יהו"ה, blessed is He, is not a true “nothing” (*Ayin*-אין), since in relation to the created beings He is not the aspect of “nothing” (*Ayin*-אין), but is the source who brings them all into existence. Thus, *HaShem*-יהו"ה is only called “nothing” (*Ayin*-אין) as a borrowed term, regarding the fact that He is ungraspable. This is certainly the case from His own perspective, that He is not truly “nothing” (*Ayin*-אין). Actually, this requires no

explanation at all, given that He is the source of the existence of the created something.

The difference between these two aspects of “nothing” (*Ayin*-אין) is the difference between the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. That is, the lower Name *HaShem*-יהו"ה is comparable to the “nothing” (*Ayin*-אין) of the created something. That is, this is the Name *HaShem*-יהו"ה that means “He is and He was and He will be, as one-*Hayah v'Hoveh v'Yihiyeh*-ויהי"ה ויהי"ה ויהי"ה,”¹¹²⁸ indicating that the coming into being (*Hithavut*-התהוות) is from the Name *HaShem*-יהו"ה. For, even though existence is drawn into being from *HaShem*-יהו"ה, blessed is He, in an automatic manner, as stated,¹¹²⁹ “For He commanded and they were created,” nevertheless, He is the source of their coming into being.

This is not the case with the Upper Name *HaShem*-יהו"ה, which is comparable to the “nothing” (*Ayin*-אין) of the True Something, *HaShem*-יהו"ה Himself, blessed is He, and indicates that He utterly transcends being a “source” of something else, such as the existence of the worlds.

This distinction is the root for the difference between the drawing down affected by Moshe and the drawing down affected by Avraham. For, “Avraham, Avraham” has a separating pause between them, meaning that in relation to Avraham there was a separating pause between the two Names *HaShem*-יהו"ה, and the drawing down that he affected was

¹¹²⁸ See Zohar III 257b; Shulchan Aruch, Orach Chayim 5.

¹¹²⁹ Psalms 148:5; Also see Torah Ohr, Megillat Esther 96c; Likkutei Torah, Re'eh 20c; Shir HaShirim 14c, and elsewhere.

only from the lower Name *HaShem*-יהו"ה. Because of this he only affected drawings in the world of Emanation-*Atzilut*. In contrast, “Moshe Moshe” does not have a separating pause between them, in that Moshe unified and bonded the two Names *HaShem*-יהו"ה, the lower Name *HaShem*-יהו"ה and the Upper Name *HaShem*-יהו"ה. Thus, because of his drawing forth of the Upper Name *HaShem*-יהו"ה, blessed is He,¹¹³⁰ it therefore was possible for there to be a drawing forth even in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, even though they are created something from nothing. However, such is not the case with drawings forth that are only from the lower Name *HaShem*-יהו"ה, in which case it only is possible to draw forth illuminations in the world of Emanation-*Atzilut*.

The explanation is that although the world of Emanation-*Atzilut* is brought into existence in a way of something from nothing (*Yesh m' Ayin*) – that is, just as the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are brought forth from the world of Emanation-*Atzilut* in a way of something from nothing (*Yesh m' Ayin*), so likewise, the world of Emanation-*Atzilut* is brought forth into being from that which transcends the world of Emanation-*Atzilut* in a way of something from nothing (*Yesh m' Ayin*), – nevertheless, the coming into being of something from nothing of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and

¹¹³⁰ Which is the aspect of the utter limitlessness of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Action-*Asiyah* is dissimilar to the coming into being of something from nothing of the world of Emanation-*Atzilut*.

By way of analogy, the difference between them is like the difference between understanding a matter of intellect by way of analogy or riddle, compared to understanding one thing from another. That is, when the understanding of a matter of intellect is through analogy or riddle, the analogy and riddle is foreign to the intellectual matter and is not actually part and parcel of it. Similarly, the intellect that becomes manifest through the analogy also is foreign to the intellectual matter. Therefore, even when the analogue is revealed, it is like a novel illumination of light, like a secondary, offspring light that comes about through the medium of the analogy that separates and is foreign to the intellectual matter.

However, such is not the case when it comes to understanding one thing from another. For, although the second intellect is not merely a branch of the original intellect that branches out of it, but is rather a novel matter of intellect, nevertheless, in and of itself, it does not come through a medium of separation by something foreign, and is indeed related to the first matter. That is, the fact that it does not come about through a separation indicates that the first intellect bears the new intellect and is related to it, so much so, that in their innermost depth, they are one thing.

The same is true of the difference between how the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are brought into existence something from nothing

(*Yesh m'Ayin*), and how the world of Emanation-*Atzilut* is brought into existence something from nothing (*Yesh m'Ayin*). That is, the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are brought into existence through the medium of a partition (*Parsa*), wherein the partition (*Parsa*) is something foreign and not of the same substance as the world of Emanation-*Atzilut*. Therefore, since the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are brought into being through the medium of a partition (*Parsa*), they too are something foreign. Thus, even the light of the world of Emanation-*Atzilut* that is revealed in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is a novel light which is a secondary, offspring light that comes about through the medium and separation of the partition (*Parsa*), which is something foreign.

However, this is not how the world of Emanation-*Atzilut* is brought into being as something from nothing (*Yesh m'Ayin*). That is, even though it too is novel, in that even the lights of the world of Emanation-*Atzilut* are newly brought into being something from nothing (*Yesh m'Ayin*), nevertheless, they are not brought about through a partition and are related to that which transcends the world of Emanation-*Atzilut*. This is why it states about the world of Emanation-*Atzilut*, “He and His life force are one,” and from the lights it follows that, “He and His organs are one.” For since the lights of Emanation are unified to *HaShem*-יהו"ה, therefore, even when they manifest within vessels, they affect the vessels to also be bound to Him.

This is similar to the powers of the soul, which although they are not the essence of the soul itself, nevertheless, are powers of the soul. Thus, when they manifest within the body, they affect a bond between the body and the soul and the fact that the body is alive is not because there is something in it which is alive, but rather, it itself is alive.

This then, is the difference between Avraham and Moshe. That is, Avraham only drew forth the lower Name *HaShem*-יהו"ה and therefore only a drawing forth in the world of Emanation-*Atzilut* was possible, since it is related to that which transcends the world of Emanation-*Atzilut*. In contrast, through Moshe there was a drawing forth even in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, even after the separation of the partition (*Parsa*), since he drew forth the aspect of the Upper Name *HaShem*-יהו"ה too. In other words, this is because Moshe was the aspect of the eighth, which is the aspect of the Essential Self of *HaShem*-יהו"ה, through which there was caused to be a drawing forth even below.

This then, is the meaning of the verse, "On the eighth day, Moshe called etc." That is, for there to be the revelation of, "the Glory of *HaShem*-יהו"ה will appear to you," it specifically was through the fact that it was the eighth day, and it was specifically through Moshe, (that "Moshe called"). For,¹¹³¹ "In all the praises of Moshe, the word 'Then-*Az*,
אז,"

¹¹³¹ See Yalkut Shimoni Beshalach, Remez 241; Shmot Rabba 23:3; Kohelet Yaakov section on "then-*Az*-אז."

was used,” which has a numerical value of eight, and refers to the matter of drawing the aspect of the Upper Name *HaShem*-יהו"ה.

The explanation is that,¹¹³² “the harp used in the Holy Temple was of seven strings, whereas the harp that will be used in the times of Moshiach will have eight strings.” The term “harp-*Kinor*-כנור” is a composite of *Khaf-Vav*-כ"ו-26 and flame-*Ner*-נר.¹¹³³ *Khaf-Vav*-כ"ו-26 refers to the Name *HaShem*-יהו"ה-26. The seven strings refer to seven times the Name *HaShem*-יהו"ה, which is the lower Name *HaShem*-יהו"ה. The eight strings, on the other hand, is eight times the Name *HaShem*-יהו"ה and is the Upper Name *HaShem*-יהו"ה.

7.

Now, the harp that will be used in the days of Moshiach will have eight strings, referring to the revelation of the Upper Name *HaShem*-יהו"ה. This will be brought about through serving *HaShem*-יהו"ה, blessed is He, during exile with self-sacrifice (*Mesirat Nefesh*). Similarly, the revelation and drawing forth of the aspect of the Upper Name *HaShem*-יהו"ה by Moshe, was brought about through self-sacrifice. This is the meaning of the verse,¹¹³⁴ “From then-*Az*-אז that I came to Pharaoh to speak in Your Name, he did evil to this people.” In other words, this matter of coming to Pharaoh was

¹¹³² Talmud Bavli, Arachin 13b

¹¹³³ Tikkunei Zohar, Tikkun 21 (52a); Likkutei Torah, Tazria 21d; Masei 94b

¹¹³⁴ Exodus 5:23

in a way of self-sacrifice (*Mesirat Nefesh*), since the external husk of Pharaoh was in its full strength at that time. It is for this reason that specifically Moshe was sent. For, the ability to break the external husks (*Kelipah*) while they are in their full strength is only within the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.¹¹³⁵ Therefore, this matter was accomplished by Moshe, since Moshe is the aspect of the eighth, which is the aspect of the Essential Self (*Atzmi*) of *HaShem*-יהו"ה, blessed is He.

However, at first, Moshe did not want to go, because he feared the external husk (*Kelipah*) of Pharaoh, which was in its full strength.¹¹³⁶ What is understood from this is that his going to break the external husk (*Kelipah*) of Pharaoh while it still was in its full strength, was a matter of self-sacrifice (*Mesirat Nefesh*). However, it is through this self-sacrifice (*Mesirat Nefesh*) that subsequently, there came to be the aspect of, “Then-*Az* אז Moshe and the Children of Israel sang this song.” In other words, through his self-sacrifice (*Mesirat Nefesh*) he attained that the Essential Self (*Atzmi*) of *HaShem*-יהו"ה should come into revelation. It is through this that the revelation of, “the Glory of *HaShem*-יהו"ה will appear to you,” was brought about below.

Now, we could say that this is the meaning of the statement in Midrash,¹¹³⁷ in explanation of why specifically

¹¹³⁵ See the end of the discourse entitled “*Re’eh Netateecha*” 5677 (Sefer HaMaamarim 5677 p. 134); 5715 (Sefer HaMaamarim 5715, p. 66 and on).

¹¹³⁶ See Zohar II 34a

¹¹³⁷ Midrash Vayikra Rabba 31:10

olive oil was used in the Holy Temple (for kindling the Menorah and for the anointing oil). That is, it must “specifically be olive oil, not sesame oil, nut oil, radish oil or almond oil etc.,” as stated in Psalm 52,¹¹³⁸ “I am like an ever-fresh olive tree in the House of God,” that is, specifically an “olive tree.” It states that, “this is analogous to a king whose legions revolted against him. However, one of his legions did not revolt against him. The king said, ‘I will make dukes, governors, and generals from the legion that did not rebel against me.’ So too, the Holy One, blessed is He, said, ‘This olive tree brought light (meaning, comfort)¹¹³⁹ to the world in the days of Noach.’ This is the meaning of the verse,¹¹⁴⁰ ‘The dove came back to him toward evening, and in its bill was a plucked-off (*Taraf*-טרף) olive leaf.’” The Midrash¹¹⁴¹ continues and states, “What is the meaning of the word ‘plucked-off-*Taraf*-טרף’? It means ‘Killed,’ as the verse states,¹¹⁴² ‘Yosef has surely been torn to bits-*Tarof Toraf*-טרף טרף.’ That is, had the dove not killed it, it would have grown into a large tree.”¹¹⁴³

¹¹³⁸ Psalms 52:10 – This is the Psalm that began to be recited on the 11th of Nissan of this year, 5713 (based on the custom to recite the Psalm that corresponds to the years of one’s life on a daily basis – See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1.)

¹¹³⁹ See the commentary of the Maharzu there – “It illuminated the eyes of Noach and his sons, as it states (Gen. 8:11), ‘then Noach knew that the waters had receded from the earth,’ which followed from and was due to the former half of the verse, that ‘The dove came back in the evening, and there in its bill was a plucked-off olive leaf.’”

¹¹⁴⁰ Noach 8:11

¹¹⁴¹ Also see Bereishit Rabba 33:6

¹¹⁴² Genesis 37:33

¹¹⁴³ See Matnat Kehunah to Vayikra Rabba 31:10 *ibid*.

We must understand the meaning of these words in Midrash, that after the olive brought light to the world, the Midrash continues and explains, ‘What is the meaning of the word ‘plucked-off-*Taraf*-טרף’? It means ‘Killed’” (For, at first glance, the connection between these two matters is not understood.) We may thus say that the superiority of the olive, the effect of which was that it brought comfort to the world, was that it was in a way of “plucking-*Taraf*-טרף,” which means “killed.” This is to say that the olive tree had self-sacrifice (*Mesirat Nefesh*) for this, since it could have grown into a large tree, but instead, it gave up its soul to be killed (“plucked-*Taraf*-טרף” which means “killed”) in order to bring comfort to the world.

To further explain, oil is the aspect of wisdom-*Chochmah*,¹¹⁴⁴ as it states,¹¹⁴⁵ “The oil of holy anointment-*Mishchat Kodesh*,” and as known, holiness-*Kodesh*-קדש is the aspect of wisdom-*Chochmah*.¹¹⁴⁶ Now, the olive, which is the source of the oil, refers to the source of wisdom-*Chochmah*, and is therefore the aspect of the Holy of Holies (*Kodesh HaKodoshim*-קדש הקדושים)¹¹⁴⁷ and is the aspect of the Essential Self (*Atzmi*) of *HaShem*-ה"י, blessed is He. This is also the reason why the olive tree does not accept grafting from any

¹¹⁴⁴ See Tanya, Ch. 53 (75a); Likkutei Torah, BeHa'alotcha 30c and on, and elsewhere.

¹¹⁴⁵ Exodus 30:25; Zohar III 7b and the Mikdash Melech there; 88b and the notes of Rabbai Chayim Vital there; Notes of Rabbi Chayim Vital to Zohar II 147b and Me'orei Ohr 300:48.

¹¹⁴⁶ See Tanya *ibid.*; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

¹¹⁴⁷ See Sefer HaMaamarim 5626 p. 14

other trees,¹¹⁴⁸ so much so, that this has an effect on the oil (that comes from it), in that, since it is the aspect of the Essential Self (*Atzmi*) it does not become mixed with other liquids.¹¹⁴⁹

Now, as known, to reach the aspect of the Essential Self (*Atzmi*) of *HaShem*-יהו"ה, there must be self-sacrifice (*Mesirat Nefesh*) that specifically transcends intellect and reasoning. This is the matter of the self-sacrifice (*Mesirat Nefesh*) that the olive-tree had in order to bring comfort to the world. Moreover, this is why the Jewish people are compared to an olive tree, as our sages, of blessed memory, stated,¹¹⁵⁰ “Just as the purpose of the olive tree is in the end, so too, the purpose of the Jewish people, will be fulfilled in the end.” For, the Jewish people also have this quality of self-sacrifice (*Mesirat Nefesh*) through which they come to the Essential Self (*Atzmi*) of *HaShem*-יהו"ה, blessed is He.

With the above in mind, we can explain the relationship between olive oil and the Holy Temple. For, the matter of the Holy Temple is as stated,¹¹⁵¹ “They shall make a Sanctuary for Me, and I will dwell within them.” In other words, its purpose is specifically for a drawing forth and revelation of the light of Godliness, here below, (from which light then is spread to the entire world).¹¹⁵² Since the drawing down specifically requires the aspect of the Essential Self

¹¹⁴⁸ Talmud Yerushalmi, Kilayim 1:7; Midrash Tehillim 128:4; cited in Etz Yosef to Vayikra Rabba 31:10 *ibid*.

¹¹⁴⁹ Tvul Yom 2:5; Midrash Shemot Rabba 36

¹¹⁵⁰ Talmud Bavli, Menachot 53b; Midrash Shemot Rabba *ibid*.

¹¹⁵¹ Exodus 25:8

¹¹⁵² Talmud Bavli, Menachot 86b; Talmud Yerushalmi Brachot 4:5

(*Atzmi*), (as we explained above at length), they therefore specifically used olive oil in the Holy Temple, since it is the aspect of the Essential Self (*Atzmi*), in that it had self-sacrifice (*Mesirat Nefesh*) to bring light and illumination to the whole world.

8.

Now, the aspect of the eighth, is the harp (*Kinor*-כנור) of the era of Moshiach, which will be of eight strings. However, the harp of the coming future that follows after the era of Moshiach, will be of ten strings.

The explanation is that the eighth refers to the aspect of understanding-*Binah*. Now, although it includes all of the first three *Sefirot* within it, it only does so in a concealed way, whereas only the aspect of understanding-*Binah* is revealed. However, the harp (*Kinor*-כנור) of the coming future will be of ten strings, meaning that there will be a revelation of the first three *Sefirot* too.

This then, explains Rashi's statement that, "the day took ten crowns," meaning that the revelation of "the Glory of *HaShem*-יהו"ה will appear to you," is because that day took ten crowns, meaning that there was an inclusion of all three upper *Sefirot*. It is for this reason that Moshe also called the elders of Israel, drawing forth this revelation to the totality of the souls of the Jewish people, as will soon be revealed, speedily in our days, by our righteous Moshiach!

Discourse 16

“*Ki Tavo 'u el Ha' Aretz -* When you come to the land”

Delivered on Shabbat Parshat Behar-Bechukotai,
Shabbat Mevarchim Sivan, 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁵³ “When you come to the land that I give you, the land shall observe a Shabbat rest for *HaShem*-יהו"ה.” The Torah continues,¹¹⁵⁴ “For six years you may sow your field and for six years you may prune your vineyard; and you may gather in its crop. But the seventh year shall be a complete rest for the land, a Shabbat for *HaShem*-יהו"ה; your field you shall not sow and your vineyard you shall not prune.”

Now, this must be understood.¹¹⁵⁵ For, the Torah seems to indicate that immediately upon their arrival in the land, “the land shall observe a Shabbat rest for *HaShem*-יהו"ה.” However, this is not so, since first there must be the working of the land and only afterwards is it followed by the Shabbat rest. This accords with the continuation, “For six years you

¹¹⁵³ Leviticus 25:2

¹¹⁵⁴ Leviticus 25:3-4

¹¹⁵⁵ See Likkutei Torah, Behar; Discourse by the same title 5670, and *Hemshech* 5672 Vol. 2, p. 977, and elsewhere.

may sow your field and for six years you may prune your vineyard,” and only afterwards stating, “But the seventh year shall be a complete rest for the land, a Shabbat for *HaShem*-יהוה.” This being so, why does the first verse state, “When you come to the land that I give you,” which seems to indicate that immediately upon arrival in the land, “the land shall observe a Shabbat rest for *HaShem*-יהוה.”

We also must understand the general matter of this seventh year about which it states, “the land shall observe a Shabbat rest.” At first glance, it is not understood, since the commandments were given to human beings. Why then does the Torah state, “The land shall observe a Shabbat rest”? This seems to indicate that the rest is not just for those who work the land, but for the land itself, meaning that the land itself must rest.

2.

In order to understand this, we should preface¹¹⁵⁶ with the explanation of a teaching in Zohar¹¹⁵⁷ on the Torah portion of Yitro (the Torah portion in which the Torah was received). It states there, “Come and see: In the mystery of Holiness (*Kedushah*), there is a king and a priest (*Kohen*) who serves below him. This applies both above and below. That is, there

¹¹⁵⁶ See *Hemshech* 5672 *ibid.* p. 979 and on.

¹¹⁵⁷ Zohar II 67b; Torat Chayim Yitro 393b and on, 400a and on (in the new print, 269a and on, and 273c and on); Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 16 and on, printed with glosses in Biurei HaZohar of the Tzemach Tzeddek, Vol. 1, p. 238 and on; Vol. 2, p. 783 and on; Sefer HaMaamarim 5628 p. 93 and on.

is a king above who is the mystery of the Holy of Holies (*Kodesh HaKodoshim*), who is the upper king. Beneath him there is a priest who serves before him, which is the mystery of the primordial light (*Ohr Kadma'ah*). This priest is called the high priest of the right side of kindness. Now, there also is a lower king, who is like the upper king, and beneath him is a priest who serves him. This priest is the mystery of Michael, the high priest of the right side,” “who offers the souls of the righteous *Tzaddikim* in sacrifice upon the altar.”¹¹⁵⁸

The explanation is that when it states, “There is a king above,” there are two explanations. The first explanation is that the “king above” refers to the aspect of kingship-*Malchut* of Primordial Man (*Adam Kadmon*), which is the Primordial Thought (*Machshavah HaKedooma*) that transcends the order of the chaining down of the worlds (*Seder HaHishtalshelut*).¹¹⁵⁹ In other words, this is the loftiest level of kingship-*Malchut*, of which there is no loftier level. The Zohar continues, “he is the mystery of the Holy of Holies (*Kodesh HaKodoshim*).” This refers to the aspect of the crown-*Keter*. For, as known, the term “Holies-*Kodoshim*-קדשים,” in the plural, refers to wisdom-*Chochmah* and understanding-*Binah*, whereas the crown-*Keter*, which is above them, is referred to as “the Holy of Holies-*Kodesh HaKodoshim*-קדש הקדשים.”

¹¹⁵⁸ See Talmud Bavli, Menachot 110a, and Tosefot there; Zohar I 80a, 81a; Zohar II 231b; Zohar III 33a.

¹¹⁵⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

The priest refers to the aspect of wisdom-*Chochmah* of the world of Emanation-*Atzilut*. For, wisdom-*Chochmah* is the beginning of the right side – wisdom-*Chochmah*, kindness-*Chessed* and conquest-*Netzach* on the right. It therefore is called, “the priest (*Kohen*), the man of kindness-*Chessed*.” This is particularly so according to the commentary of Ramaz,¹¹⁶⁰ who states that the priest (*Kohen*) refers to the aspect of kindness-*Chessed* of *Arich Anpin* which manifests within wisdom-*Chochmah* of the world of Emanation-*Atzilut*, in which case wisdom-*Chochmah* also is the aspect of kindness-*Chessed* and is called the High Priest (*Kohen Gadol*), that is, the aspect of “abundant kindness (*Rav Chessed*).”

This then, is the meaning of the priest “who serves beneath him.” For, the priest (*Kohein*-כהן) is an attendant who serves, as the verse states,¹¹⁶¹ “To serve Me-*LeKhahein* Li-לי לכהן לי,” which Onkelus translates as, “To attend before Me.” Thus, the meaning of “the priest (*Kohein*-כהן) that serves beneath him,” is that the aspect of wisdom-*Chochmah* of the world of Emanation-*Atzilut*, serves the aspect of kingship-*Malchut* of Primordial Man (*Adam Kadmon*). This refers to the aspect of the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the chaining down of the worlds (*Seder HaHishtalshelut*), (since wisdom-*Chochmah* is the beginning of the chaining down (*Hishtalshelut*)), to the aspect of kingship-*Malchut* of Primordial Man (*Adam Kadmon*). It is

¹¹⁶⁰ Rabbi Moshe Zacuto

¹¹⁶¹ Exodus 29:1 and elsewhere.

through this arousal and ascent that there is a drawing forth of the aspect of kingship-*Malchut* of Primordial Man (*Adam Kadmon*) to the entirety of the chaining down of the worlds (*Seder HaHishtalshelut*).

The matter of serving in attendance means that the servant satisfies the lacking of the one whom he serves, through which additional influence is drawn to the servant. This is similar to the verse,¹¹⁶² “Make me delicacies, such as I love, and bring it to me and I will eat, so that my soul may bless you before I die.” In other words, through the delicacies – meaning, through the servant satisfying the lacking – additional influence is drawn to the one who serves, and through him, it also is drawn even further below. This then, is what is meant that the “priest (*Kohein*-כהן) serves below him, and that it refers to the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the chaining down of the worlds (*Seder HaHishtalshelut*), to the aspect of Primordial Man (*Adam Kadmon*).

This is like the teaching of our sages, of blessed memory, who said,¹¹⁶³ “The Holy One, blessed is He, consulted the souls of the righteous to create the world.” That is, this refers to the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) caused by the created beings through their service of *HaShem*-יהוה, blessed is He. For, even though they were not yet created, nevertheless, this aspect of the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) came about

¹¹⁶² Genesis 27:4

¹¹⁶³ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

from Him and of Him, in that He perceived the form of the pleasure and delight that would be brought about by service of *HaShem*-יהו"ה, of the created beings.¹¹⁶⁴ This caused satisfaction of the Supernal lacking, so to speak. Through this arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), which affected a satisfaction of the lacking in Primordial Man (*Adam Kadmon*), there was a drawing forth of influence from Primordial Man (*Adam Kadmon*) to the world of Emanation-*Atzilut*.

The second explanation, is that the king above refers to the *Sefirah* of understanding-*Binah*. This is as stated,¹¹⁶⁵ “He is the living God and the eternal King of the world (*Melech Olam*-מלך עולם).” The term “world-*Olam*-עולם” refers to *Zeir Anpin* (the emotive attributes – *Midot*), as it states,¹¹⁶⁶ “The world-*Olam*-עולם is built of kindness-*Chessed*.” This refers to the matter of the seven days of the construction of the world. Thus, since the emotive attributes are drawn forth from understanding-*Binah*, therefore, the *Sefirah* of understanding-*Binah* is called, “the king of the world (*Melech Olam*-מלך עולם).”

This also is called “the mystery of the Holy of Holies (*Kodesh HaKodoshim*).” For, the *Sefirah* of understanding-*Binah* is called the Holy of Holies (*Kodesh HaKodoshim*). The reason is because the aspects of the crown-*Keter* and wisdom-*Chochmah* are manifest within it. That is, “Holies-

¹¹⁶⁴ See *Sefer HaMaamarim* 5665 p. 2; 5703 p. 9.

¹¹⁶⁵ Jeremiah 10:10

¹¹⁶⁶ Psalms 89:3

Kodoshim-קדשים,” in the plural, refers to wisdom-*Chochmah* and understanding-*Binah*, and the “Holy of Holies-*Kodesh HaKodoshim*-קדש הקדשים” refers to the aspect of the Ancient One-*Atik* who is revealed in the *Sefirah* of understanding-*Binah*. For, as known, the revelation of the Ancient One-*Atik* is in understanding-*Binah*.¹¹⁶⁷ This is to say that the revelation of the pleasure (*Ta’anug*) is not in wisdom-*Chochmah*, since wisdom-*Chochmah* is only the aspect of a point (*Nekudah*), but rather, is in understanding-*Binah*, since it is in a state of breadth. It is for this reason that the *Sefirah* of understanding-*Binah* is called “the Holy of Holies-*Kodesh HaKodoshim*-קדש הקדשים.”

The priest (*Kohen*), which refers to kindness-*Chessed* of the world of Emanation-*Atzilut*, serves beneath him. This refers to the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) of the emotive attributes to the *Sefirah* of understanding-*Binah*, through which there is caused to be a drawing forth from the aspect of understanding-*Binah* to the emotive attributes (*Midot*). This is through the attribute of kindness-*Chessed*, “which accompanies all the days,”¹¹⁶⁸ (and then from there, there is a drawing forth to become the crown-*Keter*, wisdom-*Chochmah* and understanding-*Binah* of the world of Creation-*Briyah*).

The Zohar then continues, “There also is a lower king, who is like the upper king, and beneath him there is a priest

¹¹⁶⁷ See Zohar III 178b; Torah Ohr 11b; Likkutei Torah, Rosh HaShanah 57a; Siddur 242c; Biurei HaZohar of the Tzemach Tzedek p. 364

¹¹⁶⁸ Zohar III 103a-b; 191b; Also see the citations in Sefer HaMaamarim 5708 p. 144 & p. 28.

who serves him. This priest is the mystery of the angel Michael, the high priest of the right side,” “who offers the souls of the righteous *Tzaddikim* in sacrifice upon the altar.” The lower king refers to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, and the angel Michael, who is the high priest, is the aspect of kindness-*Chessed* of the world of Creation-*Briyah*. He offers the souls of the righteous *Tzaddikim* in sacrifice upon the altar, refers to the matter of the arousal of feminine waters (*Ha’ala’at Mayim Nukvin*) through the service of *HaShem*-יהו"ה, blessed is He, by the souls. That is, it is the angel Michael who elevates their service to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, through which there is a drawing forth from the aspect of kingship-*Malchut* to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

For, *HaShem*'s-יהו"ה Supernal intent in creating the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, from the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, is for the souls (*Neshamot*) to serve *HaShem*-יהו"ה, blessed is He. This accords with the aforementioned teaching,¹¹⁶⁹ “The Holy One, blessed is He, consulted the souls of the righteous to create the world.” Thus, it is through the arousal of the feminine waters (*Ha’ala’at Mayim Nukvin*) in the righteous *Tzaddikim*'s service of *HaShem*-יהו"ה, blessed is He, to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, that there is a drawing forth from the aspect of kingship-*Malchut* to the

¹¹⁶⁹ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This refers to the matter of how it is the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*, which brings the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* into existence.

3.

Now, the service of the priest (*Kohen*) who serves beneath him, is by means of the matter of garments (*Levooshin*). This is as stated in Zohar, on the Torah portion of Vayechi,¹¹⁷⁰ “The verse states,¹¹⁷¹ ‘You shall make garments of holiness,’ similar to the Supernal garments, for we learned, there is an upper high priest (*Kohen Gadol*), and a lower high priest (*Kohen Gadol*). There therefore are garments of glory above and garments of glory below.”

To explain, all of the matters of service of *HaShem*-יהו"ה, blessed is He, in the Holy Temple, were performed with special garments (*Levooshin*). This includes all the priests, but particularly the high priest (*Kohen Gadol*), who wore many garments. For, when the high priest (*Kohen Gadol*) was anointed with the anointing oil, he needed to be wearing many garments. That is, even though there was the anointing oil, which is the matter of revelation from above, in a way that it is from above to below (and is unlike the priest (*Kohen*) with only the abundance of garments, in which the arousal and

¹¹⁷⁰ Zohar I 217a

¹¹⁷¹ Exodus 28:2

awakening of the light and illumination is through the abundance of garments), nevertheless, it also was necessary for there to be the matter of garments. How much more so was this the case once the anointing oil was hidden, after which the matter of the high priest was solely accomplished through the abundance of garments. In other words, the matter of the garments (*Begadim*), which are the vestments (*Levooshim*), was in a manner that the arousal from below affected an arousal of the light and illumination.

It is the same way above, that the matter of the service by the priest (*Kohen*) is specifically through the garments, which are partitions (*Parsa'ot*). For the matter of a garment is that it covers over the one who wears it, and through the garment he comes to appear before another. In other words, the revelation to another is specifically through a garment that conceals. This is to say that he is not completely revealed, as he is, in and of himself. The likeness of this, above, is the matter of the partitions (*Parsa'ot*), through which service is possible, which is the matter of the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) from below, which causes the upper to be drawn forth. In other words, the bond between the upper and the lower, in all the aforementioned levels, whether it is the matter of an arousal, and in this itself, whether it is an arousal of its own volition from above, or whether it is an arousal from something external, or whether it is a drawing forth, all of it can only come about specifically through the matter of a partition (*Parsa*).

Now, we explained above (in chapter two) that in general, the service from the lower to the upper is through the arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*), and that this takes place on three levels: From the world of Emanation-*Atzilut*, above to Primordial Man (*Adam Kadmon*), from *Zeir Anpin* of the world of Emanation-*Atzilut*, above to the *Sefirah* of understanding-*Binah* of the world of Emanation-*Atzilut*, and from the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, above to the world of Emanation-*Atzilut*. For, as it states,¹¹⁷² “The Holy One, blessed is He, has three worlds.” Thus, in all three of these levels, there is the matter of a partition (*Parsa*). That is, there is the partition (*Parsa*) that exists between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*. There is the partition (*Parsa*) between the intellect of the world of Emanation-*Atzilut* and the emotions of the world of Emanation-*Atzilut*, and there is a partition (*Parsa*) between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. It is through these partitions (*Parsa'ot*) that the matter of service (*Sheemush*) exists on all three above mentioned levels.

4.

The explanation of the matter of partitions (*Parsa'ot*) on all three above-mentioned levels,¹¹⁷³ beginning with the

¹¹⁷² Zohar III 159a

¹¹⁷³ See *Hemshech* 5672 *ibid.* p. 963 and on.

partition (*Parsa*) that exists between the world of Emanation-*Atzilut* and that which transcends the world of Emanation-*Atzilut*, is as follows: As known, the ten revealed *Sefirot* are rooted in the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*). There are two primary analogies in the explanation of the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*).¹¹⁷⁴ The first analogy is taken from the matter of the essential *Heyulie* powers (abilities), whereas the second analogy is taken from the matter of a name (*Shem*).

The explanation is that just as a person's name is not for himself, but is rather so that he can turn to the one who calls him – meaning, that the purpose of a name is so that his fellow should have some way grasping him – so likewise, this is so in regard to the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*). That is, they are not for *HaShem*-יהו"ה Himself, blessed is He, but are rather for the chaining down of the worlds (*Hishtalshelut*).

Nonetheless, in regard to the matter of a name (*Shem*), the name also relates to His Essential Self, blessed is He and blessed is His name. For, the letters of His Name are the “conduits” through which vitality is drawn forth. There is another, lower aspect to the matter of a name, which is that it affects a bond between the soul and the body.

Because of this, an additional analogy is given that relates to the essential *Heyulie* powers (abilities), which are not in a state of completely tangible existence. That is, they are neither part of the revealed powers, nor part of the

¹¹⁷⁴ See *Hemshech* 5672 *ibid.* p. 968 and on.

concealed powers. They therefore are revealed through praising *HaShem*-יהו"ה, blessed is He, such as with the adjectives, "wise-*Chacham*-חכם," or "kind-*Chasdan*-חסדן," etc. For, just as we see below in man, that when we wish to awaken the revelation of the powers of a person's soul, especially when he is in such a state and standing that none of these powers are awakened in him whatsoever (and he completely is not holding in these matters), we then praise him with these praises, such as "wise-*Chacham*-חכם" or "kind-*Chasdan*-חסדן" etc. That is, we praise him in the particular power that we would like to awaken in him, and through this praise, that power is awakened in him. This awakening comes from the essential *Heyulie* powers (abilities), for, as it is, there is no awaking of these powers in him whatsoever, and beyond this, there is not even any preparation in his soul for these powers to be revealed.

It therefore must be said that the revelation of the power by means of the praises, comes about from the essential *Heyulie* abilities. That is, from the *Heyulie* abilities additional strength is drawn forth, beyond what was revealed in the revealed powers of the soul, only that the awakening of the essential *Heyulie* abilities comes about specifically through the praises. For, the essential *Heyulie* abilities are not a part of the existence of the revealed powers of the soul, nor are they part of the existence of the concealed powers of the soul. Thus, because they lack existence, their revelation comes specifically through praises.

This then, explains how the essential *Heyulie* abilities are analogous to the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*), which lack tangible or separate existence. Their revelation is specifically through praises, and through the praises there is a drawing forth to the ten revealed *Sefirot*.

However, in truth, the analogy is dissimilar to the analogue. For, in man below, even the essential *Heyulie* abilities are in a state of tangible existence. That is, although they are not part of the existence of the revealed powers, nor are they a part of the existence of the concealed powers, they nevertheless are in a state of defined existence. Thus, the effect of the praises is solely to draw forth from the hidden *Heyulie* abilities to the revealed powers. However, this is not the case above in Godliness, where the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) have no existence whatsoever, as in the teaching,¹¹⁷⁵ “the concealed (*Genoozot*) do not have any existence.” Thus, the effect of the praises is not just that there should be a drawing forth to the ten revealed *Sefirot*, but beyond that, through the praises existence is given to the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*). (It is only subsequent to this that there can then be the act of drawing them forth to the ten revealed *Sefirot*.)

Now, because “the concealed (*Genoozot*) do not have any existence,” meaning that they have no existence at all, they therefore have no bond or relationship to “another” at all. This being so, it is not understood how the praises of “another” can have any hold to awaken them whatsoever, to

¹¹⁷⁵ See Sefer HaMaamarim 5659 p. 187; 5708 p. 244.

draw them into the existence of ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*), to the point that they are then drawn into the ten revealed *Sefirot*.

However, the reason is that, “with His Self-knowledge, He knows all creatures in existence.”¹¹⁷⁶ For, the matter of His Self-knowledge transcends the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) and it is with His Self-knowledge, blessed is He, that He knows all being in existence, that is, all creations. In other words, all of creations exist in the matter of His Self-knowledge. Thus, since they exist in the aspect of His Self-knowledge, blessed is He, therefore, through praise of them, an awakening is caused for the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) to exist.

However, even loftier than this, it states that, “The Holy One, blessed is He, consulted the souls of the righteous to create the world.” This refers to the souls of the Jewish people, as in the teaching,¹¹⁷⁷ “All Israel have a share in the coming world (*Olam HaBa*), as it states,¹¹⁷⁸ ‘Your people are all righteous-*Tzaddikim*.’” In other words, the souls of all Jews are rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, which even transcends His self-knowledge. Thus, it is the praises of *HaShem*-יהוה, blessed is He, of the souls of the Jewish people, that awaken the existence of the ten hidden

¹¹⁷⁶ Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah 2:5,9-10.

¹¹⁷⁷ Mishnah Sanhedrin 90a

¹¹⁷⁸ Isaiah 60:21

Sefirot (Eser Sefirot HaGenoozot), and causes them to be drawn forth to the ten revealed *Sefirot*.

However, the ten revealed *Sefirot*, indeed possess the existence of ten *Sefirot*. For, although “He and His life force and His organs are one,”¹¹⁷⁹ they nevertheless possess an existence of ten *Sefirot*. In contrast, since the ten hidden *Sefirot (Eser Sefirot HaGenoozot)* are in such a manner that “the concealed (*Genoozot*) have no existence,” therefore, the bond between the ten hidden *Sefirot (Eser Sefirot HaGenoozot)* and the ten revealed *Sefirot*, is specifically by means of a partition (*Parsa*). This then, is the matter of the partition (*Parsa*) between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*.

In the world of Emanation-*Atzilut*, there likewise is a partition (*Parsa*) between the *Sefirah* of understanding-*Binah* and *Zeir Anpin*. For, in regard to intellect and emotions, not only are they separate from each other, but more so, they even are opposites. This is because the emotions are a matter of excitement and arousal (as stated by his honorable holiness, my father-in-law, the Rebbe, in the discourse that was recently publicized).¹¹⁸⁰ Moreover, the reason the emotions are in a way of excitement and arousal, is because the emotions constitute a sense of self. Such is not the case with intellect, which is settled and is the nullification of sense of self. That

¹¹⁷⁹ Introduction to Tikkunei Zohar 3b

¹¹⁸⁰ Discourse entitled “*Asher Bara*” 5698 – Kuntres 110, which was distributed for “Rosh Chodesh, the time of the giving of the Torah,” 5713 (and subsequently printed in Sefer HaMaamarim, Kuntreisim Vol. 3, p. 149a; Sefer HaMaamarim 5698 p. 183).

is, it is impossible for a person to concentrate and come to the depth of a matter of wisdom, unless he nullifies his own wisdom and knowledge, truly desiring to know the wisdom without any secondary motives. This does not at all contradict the strength of mind and conviction of the intellect, for as we clearly observe, a person who is wise has strong convictions. This is because the conviction comes after he has arrived at the conclusion of the matter, to its ultimate truth. Thus, the conviction has nothing to do with his ego. On the contrary, it is due to his nullification of self. That is, since he entirely nullifies his own wisdom and knowledge, and he has no separate existence apart from the wisdom in which he is entirely invested, therefore any room for the existence of something that stands in opposition to the truth of the wisdom is inapplicable, since he has no existence apart from the wisdom-*Chochmah*. Thus, since intellect is the matter of sublimation and nullification (*Bittul*), whereas emotions are in a state of tangible somethingness, therefore, the bond between intellect and emotions is specifically through a partition (*Parsa*).

There likewise is a partition (*Parsa*) between the world of Emanation-*Atzilut*, and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. For, in the world of Emanation-*Atzilut*, “He and His life force are one and He and His organs are one.” However, such is not the case in the world of Creation-*Briyah*, wherein “He and His life force and

organs are not one.”¹¹⁸¹ That is, in the world of Emanation-*Atzilut*, Godliness is the simple reality,¹¹⁸² and there is absolute absence of any sense of separate existence. Therefore, for the matter of separate existence to be, it must be in a way of novelty (*Chidush*). In contrast, in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, the simple reality is a sense of separate existence, and therefore various matters are required to bring about a sense of the simple reality of *HaShem*'s יהו"ה Godliness, to the same degree that one simply perceives the reality of his own existence. Therefore, the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is specifically through a partition (*Parsa*). That is, it is through a partition (*Parsa*) that the world of Emanation-*Atzilut* is drawn forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, until the world of Creation-*Briyah* is also caused to be in a state of “He and His life force are one and He and His organs are one.”¹¹⁸³

Now, the general explanation of how it is possible for a bond to exist between the upper level and the lower level through the medium of a partition (*Parsa*), is that it is like the matter of analogies and allegories.¹¹⁸⁴ For, when a great sage

¹¹⁸¹ Introduction to Tikkunei Zohar 3b

¹¹⁸² See *Hemshech* 5672 *ibid.* p. 934 and on; *Sefer HaMaamarim* 5689 p. 44

¹¹⁸³ In the notes on this discourse there is a gloss that the Rebbe may have also included the worlds of Formation-*Yetzirah* and Action-*Asiyah*, and not mentioned only the world of Creation-*Briyah*.

¹¹⁸⁴ See *Torah Ohr*, *Vayera* 14b and on; *Kuntres U'Maayon*, Discourse 2 and 21; *Sefer HaMaamarim* 5660 p. 22.

wishes to bestow influence to another whose intellect is far inferior to his own intellect (that is, he is far below the intellect of the great sage), then he bestows the influence through the use of analogy. It is through the analogy that the recipient grasps the intellect of the influencer. Although he grasps the intellectual matter through the analogy, nevertheless, it is in such a manner that the intellect of the teacher is itself grasped within the analogy.

The same is understood as it relates to Godliness above. It is through the partition (*Parsa*) that the upper light and illumination is drawn down to the lower level, for although the drawing down is through the medium of the partition (*Parsa*), nevertheless, it is the same light and illumination. The reason is because the analogy comes from the intellect itself, and therefore, it is through the analogy that one can come to understand the intellect, as it is, in and of itself. The same is true above in Godliness, that the partition (*Parsa*) also comes from above, and therefore, it is through the partition (*Parsa*) that a drawing forth of lofty and supernal light and illumination is possible.

5.

Now the explanation of this matter in man's service of *HaShem*-יהו"ה, blessed is He, is that, the totality of man's service of *HaShem*-יהו"ה, blessed is He, in the fulfillment of His *mitzvot*, requires that they specifically be fulfilled with

love and fear of *HaShem*-יהו"ה. For, without love and fear, they do not ascend above.¹¹⁸⁵

In this, there are three levels of service of *HaShem*-יהו"ה, blessed is He. The first way, is that the love of *HaShem*-יהו"ה, blessed is He, is in the aspect of the desires of the heart (*Re'uta d'Leeba*). In other words, his entire being is directed toward fulfilling the Supernal will of *HaShem*-יהו"ה, blessed is He. This is to say that he is not an independent being unto himself whatsoever, but rather, his entire existence is to fulfill the Supernal will of *HaShem*-יהו"ה, blessed is He. Thus, this is not a service of *HaShem*-יהו"ה, blessed is He, in a way of restraint (*Itkafia*). For, the matter of restraint (*Itkafia*) applies specifically when there is something that stands in opposition and must be forced to serve *HaShem*-יהו"ה, blessed is He. However, such is not the case when it comes to love of *HaShem*-יהו"ה, blessed is He, that is of the desires of the heart (*Re'uta d'Leeba*) in a way that this is his whole existence. This is love of *HaShem*-יהו"ה, blessed is He, indicated by the verse, "And you shall love *HaShem*-יהו"ה, your God... with all your being," which transcends all limitations in general, and it is with this love that he fulfills Torah and *mitzvot*. When he serves *HaShem*-יהו"ה, blessed is He, in this manner, he draws forth the desire of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). This is the matter of, "They do the will of the Ever Present

¹¹⁸⁵ Tikkunei Zohar, Tikkun 10 (25b); Tanya Ch. 39 & 40.

One (*HaMakom*-המקום),¹¹⁸⁶ meaning that they affect the aspect of the Supernal will of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

The second way in the service of *HaShem*-יהו"ה, blessed is He, is that the love and fear of *HaShem*-יהו"ה, blessed is He, are brought about through contemplative meditation (*Hitbonenut*). This is the aspect of intellectual love and fear of *HaShem*-יהו"ה, blessed is He, (called *Dechilu u'Rechimu Sichliyim*). In other words, through contemplation (*Hitbonenut*), one is brought to arousal of love and fear of *HaShem*-יהו"ה, blessed is He, (as explained in Tanya, and in the discourses that follow this discourse at greater length). In this aspect, whether it is the emotions that are dominant or whether it is the intellect that is dominant, the emotions of love and fear of *HaShem*-יהו"ה are according to the measure of the intellect. That is, this is a bond of the intellect and the emotions, and thus, it is through this type of service of *HaShem*-יהו"ה, blessed is He, that there is a drawing forth of understanding-*Binah* to *Zeir Anpin*.

The third way in the service of *HaShem*-יהו"ה, blessed is He, is the fulfillment of the *mitzvot* out of the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He. What is meant here is not that this type of service of *HaShem*-יהו"ה, blessed is He, is without love and fear, since without love and fear they do not ascend at all. Rather, he indeed possesses

¹¹⁸⁶ Talmud Bavli, Brachot 35b and Chiddushei Aggadot of the Maharsha there; Ohr HaTorah of the Rav, the Maggid of Mezhrich, 53d, and elsewhere.

natural love and fear of *HaShem*-יהו"ה, blessed is He, (called *Ahava v'Yirah Tiviyim*). This refers to the matter of concealed love (*Ahavah HaMesooteret*) of *HaShem*-יהו"ה, blessed is He, which also includes fear of *HaShem*-יהו"ה, blessed is He.¹¹⁸⁷ As a result of this love and fear of *HaShem*-יהו"ה, blessed is He, he remains in a state of acceptance of the yoke of *HaShem*'s-יהו"ה Kingship upon himself, to fulfill the *HaShem*'s-יהו"ה commandments-*mitzvot*. Through this service of *HaShem*-יהו"ה, blessed is He, there is a drawing forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.¹¹⁸⁸

However, since *HaShem*'s-יהו"ה ultimate intention is for there to be a drawing forth to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, therefore, this type of service of *HaShem*-יהו"ה, blessed is He, reaches the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*), which transcend the world of Emanation-*Atzilut*. Moreover, it is through this that there is a drawing forth of the ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) which transcend the world of Emanation-*Atzilut*, into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, all this is affected by serving *HaShem*-יהו"ה, blessed is He, with the acceptance of the yoke of His Kingship.

¹¹⁸⁷ See Tanya Ch. 19.

¹¹⁸⁸ For further elaboration of each of these levels of love and fear of *HaShem*-יהו"ה, blessed is He, see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

6.

This then, is the meaning of,¹¹⁸⁹ “When you come to the land that I give you, the land shall observe a Shabbat rest for *HaShem*-יהו"ה.” For, the term “land-*Aretz*-ארץ” refers to the aspect of kingship-*Malchut*. Regarding this, our sages, of blessed memory, stated,¹¹⁹⁰ “Why is she called ‘land-*Aretz*-ארץ’? Because she desired-*Ratzeta*-רצתה to fulfill the will of her Maker.” In other words, kingship-*Malchut* is always in a state of “running-*Ratzo*-רצוא,” as in the teaching,¹¹⁹¹ “The lower flame is always yearning for the upper flame.” That is, this is the matter of “running-*Ratzo*-רצוא” without “returning-*Shov*-שוב.”

It thus is necessary to draw revelation into her from the light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. For, it is only through this, that she comes to be in a state of rest and tranquility. This is as stated in *Zohar*,¹¹⁹² “The words, ‘the land shall rest-*v'Shavta HaAretz*-ושבת הארץ-*v'* are a certain rest and tranquility, for as the verse continues, ‘the land shall observe a Shabbat rest for *HaShem*-יהו"ה,’ - to *HaShem*-יהו"ה, literally.”

This then, is the meaning of, “When you come to the land-*Aretz*-ארץ etc.,” that when there will be a drawing forth and revelation of the light of the Unlimited One, *HaShem*-

¹¹⁸⁹ Leviticus 25:2

¹¹⁹⁰ Midrash Bereishit Rabba 5:8

¹¹⁹¹ *Zohar* II 140a; *Zohar* I 178b, 77b, 86b (See the note of the Rebbe in *Kuntres U'Maayan* p. 73).

¹¹⁹² *Zohar* III (*Behar*) 108a

יהו"ה, blessed is He, within the aspect of kingship-*Malchut*, to the point that this is drawn all the way down within the physical land of Israel (*Eretz Yisroel*), which is *HaShem's*-יהו"ה ultimate Supernal intent, then “the earth shall observe a Shabbat rest,” and will be in a state of rest and tranquility.

The verse then continues and explains the manner in which this drawing forth within the aspect of kingship-*Malchut* will come to be. It states,¹¹⁹³ “For six years you may sow your field and for six years you may prune your vineyard.” This refers to the general service of *HaShem*-יהו"ה, blessed is He, through fulfilling Torah and *mitzvot*. The verse thus continues, “and you shall gather in its crop,” which refers to transforming physicality into vessels for Godliness. For, as explained before (in chapter three), the drawing forth to below is through the matter of the garments (*Levushim*). This is similar to what we find in Midrash,¹¹⁹⁴ that the sin of the two sons of Aharon was that they entered (the holy of holies) lacking garments, and therefore they only had the aspect of “running-*Ratzo*-רצוא” without the aspect of “returning-*Shov*-שוב.”¹¹⁹⁵ This then, is the general matter of the garments (*Levushim*) of Torah and *mitzvot*, about which it states, “For six years you may sow your field and for six years you may prune your vineyard.” For, it is through this that the “returning-*Shov*-שוב” is affected and *HaShem's*-יהו"ה Supernal

¹¹⁹³ Leviticus 25:3-4

¹¹⁹⁴ Midrash Vayikra Rabba 20:9

¹¹⁹⁵ *Hemshech* 5672 *ibid.* p. 967 and elsewhere.

intent is fulfilled, namely, that “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”¹¹⁹⁶

¹¹⁹⁶ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

Discourse 17

*“B’Sha’ah SheHeekdeemoo Yisroel Na’aseh L’Nishma -
At the time when Israel gave precedence to ‘We will
do’ over ‘We will listen’”*

Delivered on the first day¹¹⁹⁷ of Shavuot, 5713

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

1.

It states in Talmud,¹¹⁹⁸ “At the time when Israel gave precedence to the declaration, ‘We will do,’ over the declaration, ‘We will listen,’¹¹⁹⁹ six-hundred-thousand ministering angels came and tied two crowns each for every member of the Jewish people, one corresponding to, ‘We will do,’ and one corresponding to, ‘We will listen.’”

Now, as known, all matters that come in a way of an awakening from Above (*Itaruta d’Le’eila*) are similar to the manner of an awakening from below (*Itaruta d’Le’tata*). It therefore is understood that the service of *HaShem*-יהו"ה, blessed is He, by the Jewish people giving precedence to “We will do” over “We will listen,” is related to the matter of the crown-*Keter*.

¹¹⁹⁷ This discourse was delivered on the first night of Shavuot, 5713, toward the morning.

¹¹⁹⁸ Talmud Bavli, Shabbat 88a

¹¹⁹⁹ Exodus 24:7

Now, concerning¹²⁰⁰ the matter of the crown-*Keter*-*כתר*, there are two primary explanations. The first explanation of the word “*Keter*-*כתר*” is that it is a term meaning to “surround” or “encompass.” For example, the verse states,¹²⁰¹ “They surrounded-*Kitroo*-*כתרו* Binyamin,” and similarly,¹²⁰² “The wicked surrounds-*Makhteer*-*מכתיר* the righteous.” That is, the root meaning of the term “*Keter*-*כתר*” in these verses is to “surround” or “encompass.” It is for this reason that the crown that sits upon the head of the king is called, “*Keter*-*כתר*,” since it surrounds and encompasses the head.

The second explanation of the word “*Keter*-*כתר*” is that it is a term that means “silence,” as in the verse,¹²⁰³ “be silent-*Katar*-*כתר* for me for a moment and I shall tell you.” The meaning of “*Katar*-*כתר*” in this verse is to “be silent and wait for a moment for me.”

Now, both these explanations converge to the same point. For, our sages, of blessed memory, stated,¹²⁰⁴ “A protective fence for wisdom-*Chochmah* is silence.” That is, just as a fence is a boundary that surrounds and encompasses a place or space, so likewise, silence is a fence that surrounds and encompasses wisdom-*Chochmah*, which is the beginning of the revelation. This refers to the aspect of crown-*Keter* that transcends and surrounds wisdom-*Chochmah*. Thus, this teaching informs us that we should not say about wisdom-

¹²⁰⁰ See Ohr HaTorah, Chag HaShavuot, Hosafot p. 29 and on.

¹²⁰¹ Judges 20:43

¹²⁰² Habakkuk 1:4

¹²⁰³ Job 36:2

¹²⁰⁴ Mishnah Avot 3:13

Chochmah that it is drawn forth and the matter is revealed in its entirety, but rather, that there yet is some matter that has not come into revelation, but remains in a state of silence. For, speech is revelation to one's fellow, whereas silence transcends the revelation of speech. It therefore is a transcendent aspect that surrounds and encompasses wisdom-*Chochmah*.

We thus find that, in this matter of "A protective fence for wisdom-*Chochmah* is silence," both explanations of the word "*Keter*-כתר" are present, both as a term of "silence," as well as a term meaning "to surround."

The explanation is that all novel creation and existence of the worlds occurs through the restraint of the *Tzimtzum* and the resultant empty space (*Makom Panuy*). However, above this is the great circle (*Igul HaGadol*) that precedes the line (*Kav*). This refers to the general crown-*Keter*-כתר, which is the general encompassing light that surrounds all worlds in their entirety and does not come to be revealed in the worlds. This is the matter of "A protective fence for wisdom-*Chochmah* is silence." That is, wisdom-*Chochmah* is the beginning of the chaining down of the worlds (*Hishtalshelut*). In contrast, the "fence for wisdom-*Chochmah*" refers to that which encompasses and surrounds the entirety of the chaining down of the worlds (*Hishtalshelut*) and is "silence." This refers to the aspect of the great circle (*Igul HaGadol*) that precedes the line (*Kav*) and is the aspect of the crown-*Keter*. The general matter of the giving of the Torah, as well as the preparation for the giving of the Torah by giving precedence

to “We will do” over “We will listen,” is the matter of the crown-*Keter*, as will soon be explained.

2.

Now, this may be understood by prefacing with an explanation of the general matter of the exodus from Egypt and the giving of the Torah, which are the beginning of service of *HaShem*-יהו"ה, and the culmination of service of *HaShem*-יהו"ה, blessed is He. The two are related to each other, as the verse states,¹²⁰⁵ “When you take the people out of Egypt, you will serve God on this mountain.” In other words, the exodus from Egypt, which is the beginning of service of *HaShem*-יהו"ה, was preparatory to the giving of the Torah, which is the end and ultimate culmination of the service of *HaShem*-יהו"ה, blessed is He.

The explanation is that in regard to the exodus from Egypt, there are three types of service of *HaShem*-יהו"ה that occur during the months of Nissan, Iyyar and Sivan, within which Torah mentions the exodus from Egypt. With respect to the month of Nissan, the verse states,¹²⁰⁶ “You shall observe the Festival of Matzot; seven days shall you eat Matzot, as I have commanded you, at the appointed time of the month of springtime, for in it you left Egypt.” With respect to the month of Iyyar the verse states,¹²⁰⁷ “On the first of the second

¹²⁰⁵ Exodus 3:12

¹²⁰⁶ Exodus 23:15; Exodus 34:18

¹²⁰⁷ Numbers 1:1

month, the second year after their exodus from the land of Egypt.” Although the simple meaning of this verse is that the words, “their exodus from the land of Egypt” is in reference to “the second year after they left,” nevertheless, it states in Zohar,¹²⁰⁸ “The second month and the second year are all one matter.” We thus find that “their exodus from the land of Egypt” also refers to the second month, which is the month of Iyyar. With respect to the month of Sivan the verse states,¹²⁰⁹ “In the third month of the exodus of the children of Israel from Egypt.”

To clarify, even though Nissan is the first of the months of the year, and all months are drawn from it, so that they are counted as “the fourth month” or “the seventh month,” meaning that they are fourth or seventh from Nissan, nonetheless, when it comes to all months other than these three, we do not find them mentioned in conjunction to the exodus from Egypt. Rather, it is only about these three months that Torah mentions the exodus from Egypt in conjunction to them. This is because these three months correspond to the three kinds of service of *HaShem*-יהוה, blessed is He, in leaving Egypt (*Mitzrayim*), concluding and culminating and with the giving of the Torah.

To explain this in greater detail, the first manner of serving *HaShem*-יהוה, blessed is He, in leaving Egypt (*Mitzrayim*), is as stated,¹²¹⁰ “The people fled.” For, since at

¹²⁰⁸ Zohar III 117b

¹²⁰⁹ Exodus 19:1

¹²¹⁰ Exodus 14:5; Also see Tanya, Ch. 31.

that time, the children of Israel were sunken in the forty-nine gates of impurity, in the total evil of the three impure husks of *Kelipah*, may the Merciful One save us, the order of the toil and service (*Avodah*) in such a state was not in a manner of transformation (*Ithapcha*) through drawing the intellect to the emotions. For, when one is sunken in evil, contemplation (*Hitbonenut*) and transformation is not applicable to him. Rather, the toil and service (*Avodah*) that one must undergo is in a manner of restraint (*Itkafia*), as indicated by the verse, “The people fled.” In other words, even though he does not transform his character traits and remains in the same spiritual state that he was when he was sunken in evil, nevertheless, he forces himself to overcome it in his thought, speech, and action, in a way of fleeing from evil. This is the service of *HaShem*-יהו"ה, blessed is He, of the month of Nissan.

The second type of service of *HaShem*-יהו"ה, blessed is He, in leaving Egypt (*Mitzrayim*), is the service of the month of Iyyar, which is the service of counting the Omer (*Sefirat HaOmer*). This service is the matter of clarifying and refining one's emotive attributes, as it states,¹²¹¹ “And you shall count for yourselves-*U'Sfartem Lachem*-**לכם וספרתם**,” which is of the same root as “brilliance-*Sappirut*-**ספירות**” and illumination.¹²¹² This refers to serving *HaShem*-יהו"ה, blessed is He, through transformation (*Ithapcha*). In other words, by drawing the intellect into the emotions, the intellect refines and elevates the emotions. For, the emotions of love and fear of *HaShem*-

¹²¹¹ Leviticus 23:15

¹²¹² See Likkutei Torah, Emor 35b and on, and elsewhere.

יהו"ה are born when the contemplation (*Hitbonenut*) is as it should be,¹²¹³ thus transforming one's emotions.

This transformative service of יהו"ה-*HaShem*, blessed is He, follows after the service of the exodus from Egypt in a way of, "The people fled." That is, at the beginning of one's service of יהו"ה-*HaShem*, blessed is He, he has no relation to Godly contemplation (*Hitbonenut*) at all, being that he is completely sunken in evil. However, subsequent to serving יהו"ה-*HaShem*, blessed is He, in a way of restraint (*Itkafia*) and fleeing from evil, in which case he already has left evil, this is not so. In other words, he no longer has any relationship to forbidden lusts, but now only involves himself in permissible matters. It is specifically then that it becomes possible for him to be engaged in serving יהו"ה-*HaShem*, blessed is He, in a manner of self-transformation (*It'hapcha*).

The third service of יהו"ה-*HaShem*, blessed is He, is the service of the month of Sivan, which is the matter of the giving of the Torah. For, as explained in Torah Ohr¹²¹⁴ about the verse,¹²¹⁵ "In the third month from the Exodus of the Children of Israel from Egypt, on this day, they arrived at the Wilderness of Sinai," the words, "this day" refer to the new moon (*Rosh Chodesh*) of Sivan.¹²¹⁶ For, at that time the days of counting the Omer (*Sefirat HaOmer*) come to their conclusion, since the week of the new moon (*Rosh Chodesh*) of Sivan is the seventh and final week of counting the Omer

¹²¹³ Mishneh Torah, Hilchot Yesodei HaTorah 2:2

¹²¹⁴ Torah Ohr, 67c

¹²¹⁵ Exodus 19:1

¹²¹⁶ Talmud Bavli, Shabbat 86b and elsewhere.

(*Sefirat HaOmer*). Moreover, in this week itself, the new moon only occurs after the count of the first three days of the week, which correspond to the first three emotive attributes¹²¹⁷ that include all the other emotive attributes generally. This being so, it already is the conclusion and culmination of serving *HaShem*-יהו"ה, blessed is He, by counting the days of the Omer (*Sefirat HaOmer*). Thus, from that point forward the service of *HaShem*-יהו"ה, blessed is He, of the month of Sivan begins, which is the matter of the giving of the Torah.

This service of *HaShem*-יהו"ה, blessed is He, transcends the service of restraint (*Itkafia*) and even the service of transformation (*It'hapcha*) and constitutes serving *HaShem*-יהו"ה, blessed is He, with total nullification of sense of separate existence (*Bittul b'Metziyut*). This accords with the teaching of our sages, of blessed memory, that at the giving of the Torah,¹²¹⁸ "with each utterance of the Holy One, blessed is He, the souls of the Jewish people left their bodies." That is, they underwent a total and complete transformation of their existence. This is so even according to the revealed parts of Torah, that when the Torah was given they became utterly new beings.¹²¹⁹ The reason is because in the inner aspect of the matter this is how it was, that with the giving of the Torah, they became completely nullified of their existence (*Bittul b'Metziyut*) due to the revelation of the Supernal light of *HaShem*-יהו"ה, blessed is He, that was revealed and

¹²¹⁷ *Chesed, Din, Rachamim*-Kindness, Judgment, Mercy (*Chesed, Gevurah, Tiferet*).

¹²¹⁸ Talmud Bavli, Shabbat 88b

¹²¹⁹ See Talmud Bavli, Yavamos 22a, 46a-b; Keritot 9a

illuminated. The effect of this revelation is that their state of existence became completely nullified (*Bittul b'Metziyut*).

This matter of nullification of existence (*Bittul b'Metziyut*), even transcends service of *HaShem*-יהו"ה, blessed is He, through transformation (*It'hapcha*). For, the service of transformation (*It'hapcha*) is not actual nullification of one's sense of separate existence (*Bittul b'Metziyut*). On the contrary, since the service of *HaShem*-יהו"ה, blessed is He, of transformation (*It'hapcha*) involves the drawing forth of intellect to the emotions (as explained above), it therefore is not actual nullification of one's existence (*Bittul b'Metziyut*). On the contrary, the emotions are limited to the comprehension and understanding of his intellect. However, in regard to the service of *HaShem*-יהו"ה, blessed is He, of the giving of the Torah, which is the matter of the complete nullification of one's sense of separate existence (*Bittul b'Metziyut*), this is not so, since they were brought to a state of total nullification because of the revelation of a light that utterly transcended their comprehension.

However, this service of *HaShem*-יהו"ה, blessed is He, through nullification of one's existence (*Bittul b'Metziyut*), which is the service of the giving of the Torah, is nevertheless connected to the beginning of service of *HaShem*-יהו"ה, blessed is He, which is the matter of "The people fled," and the matter of restraint (*Itkafia*). For, serving *HaShem*-יהו"ה, blessed is He, through restraint (*Itkafia*), is that he does not at all take his own comprehension into consideration, but rather forces himself to fulfill the will of *HaShem*-יהו"ה, blessed is

He, which is a matter of self-nullification (*Bittul*). Thus, the self-nullification (*Bittul*) of serving *HaShem*-יהו"ה, blessed is He, through restraint (*Itkafia*), is preparatory to the total nullification of self-existence (*Bittul b'Metziyut*), that occurs with the giving of the Torah.

3.

Now, the same is true in serving *HaShem*-יהו"ה, blessed is He, in prayer. That is, the first prayer upon awakening in the morning is, "I acknowledge before You, living and eternal King, that You have mercifully returned my soul into me, great is Your faithfulness – *Modeh Ani l'faneicha etc.*" and then, the beginning of the morning prayers after reciting the service of the Holy Temple is, "Acknowledge *HaShem*-יהו"ה, call out in His Name – *Hodu laHaShem, Kiroo BiShmo,*" both of which are connected to serving *HaShem*-יהו"ה, blessed is He, with complete nullification of sense of separate existence (*Bittul b'Metziyut*) in the *Amidah* prayer.

To further explain, the service of *HaShem*-יהו"ה, blessed is He, in the *Amidah* prayer, is similar to what it states in the book of Ezekiel about the Act of the Chariot (*Ma'aseh Merkavah*). About the *Chayot Angels*, the verse states,¹²²⁰ "When they stood, they relaxed their wings." However, earlier in the verse it states, "The sound of their wings was like the sound of great waters." That is, the contemplation (*Hitbonenut*) and comprehension of Godliness, caused the

¹²²⁰ Ezekiel 1:24-25

aspect of “running (*Ratzo*)” in them, with great commotion and noise, as it states,¹²²¹ “A wind then uplifted me and I heard the sound of a great noise behind me.” However, when a revelation that was beyond their grasp was drawn to them, to the point that there was a revelation of the light of the Supernal crown-*Keter*, which is the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*), they then were in a state of “standing,” about which it states,¹²²² “‘Standing-*Amidah*’ refers to silence only,” which (as explained in chapter one) is the *Sefirah* of the crown-*Keter*. Thus, “When they stood, they relaxed their wings,” that is, they no longer had the strength for the commotion of love that accompanies the “running (*Ratzo*),” but instead, they were in a state nullification (*Bittul*).

This is the meaning of the teaching,¹²²³ “The *Chayot Angels* uplift the throne and are uplifted with the throne.” That is, at first they uplift the throne through the aspect of the “great noise and commotion of the *Chayot Angels*,” but afterwards, “when they stood, they relaxed their wings,” at which point they are uplifted and carried by the throne.¹²²⁴

The same applies to serving *HaShem*-יהו"ה, blessed is He, in prayer. That is, the “wings” refer to love and fear of

¹²²¹ Ezekiel 3:12

¹²²² Talmud Bavli, Sota 39a; Likkutei Torah Naso 22c

¹²²³ Liturgy of the Piyut “*V'Chayot*” in the *Kedushah* of *Keter* in the Musaf prayer of Rosh HaShanah (Ashkenaz); Also see Rabbeinu Bachaye to Terumah 25:10, citing Pirke d'Rabbi Eliezer (Ch. 4, and see the Rada"l there); Midrash Bamidbar Rabba 14; Shemot Rabba 23.

¹²²⁴ See Ohr HaTorah, Yitro p. 864.

HaShem-יהו"ה, blessed is He, as it states,¹²²⁵ "Two wings covered their bodies." The two wings refer to love and fear of *HaShem*-יהו"ה, blessed is He, which are called "wings," since through them one ascends above.¹²²⁶ Now, the matter of love and fear of *HaShem*-יהו"ה, blessed is He, is brought out in the middle of the prayers, during the songs of praise (*Pesukei d'Zimrah*), the blessings of the *Shema* recital and the recital of *Shema* itself. For, the contemplation (*Hitbonenut*) that takes place during prayer, causes love and fear of *HaShem*-יהו"ה to be born, in a way of great noise and "running" (*Ratzo*).

This is followed by the service of *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer, which is not in a way of "running" (*Ratzo*), but rather, is in a way of nullification of one's self-existence (*Bittul b'Metziyut*). This is to such an extent that even the speech of the *Amidah* prayer is in a way of nullification of one's self-existence (*Bittul b'Metziyut*). This is why before we begin the *Amidah* prayer, we say,¹²²⁷ "My Lord-*Adona*"*י-י-אדוני*, open my lips and my mouth will speak Your praise." That is, "My Lord-*Adona*"*י-י-אדוני*, open my lips," is what one is given from Above. The verse then continues, "and my mouth will speak Your praise," wherein the word "speak-*Yagid*-*יגיד*" means the drawing forth of influence. That is, "Your praise" which is transcendent, is drawn forth through "my mouth," meaning that one is in a

¹²²⁵ Ezekiel 1:11

¹²²⁶ Tikkunei Zohar, Tikkun 10 (25b); Tanya Ch. 39-40

¹²²⁷ Psalms 51:17

state of total nullification of self-existence (*Bittul b'Metziyut*).¹²²⁸

This nullification comes about through the revelation of the light of *HaShem*-יהו"ה that transcends comprehension, for two reasons. The first reason is that as a result of the revelation of the higher, transcendent light of *HaShem*-יהו"ה, he comes to realize that all his service of *HaShem*-יהו"ה, blessed is He, is totally insignificant, and as a result, he no longer is in a state of “running” (*Ratzo*). The second reason is that the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), is equal below as it is Above, only that it is concealed and must be revealed from its hiddenness and drawn into revelation. Since *HaShem*'s-יהו"ה transcendence, blessed is He, exists below as it does above, the matter of “running” (*Ratzo*) is inapplicable.

This then, is the service of the *Amidah* prayer, which is in a way of complete nullification of one's sense of separate existence (*Bittul b'Metziyut*) due to the revelation of the light of *HaShem*-יהו"ה that transcends comprehension. For, although the revelation of this light is entirely beyond the comprehension of the intellect, so that not only does he not grasp the revelation of this light, but beyond that, it is not even applicable to say that he “feels it” but does not grasp its true being. Rather, it is utterly beyond his comprehension and grasp, since comprehension is not at all a vessel for the revelation of such light. Even so, the revelation of this light affects his inner being.

¹²²⁸ See Likkutei Torah, Shir HaShirim 2c, 41a

This is like the verse in the book of Daniel,¹²²⁹ “I, Daniel, alone saw the vision; the people who were with me did not see the vision, but a great fear fell upon them and they fled into hiding.” Regarding this, our sages, of blessed memory, stated,¹²³⁰ “Even though they did not see, the upper aspect of their soul (*Mazal*) saw.” In other words, this is a matter that entirely transcends comprehension, being that the *Mazal* is the aspect of the essential self of the soul that transcends manifestation in the body. It thus is understood that comprehension is not a vessel for this at all. Nevertheless, the revelation of this light caused a great fear to fall upon them.

The same applies to the service of *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer. That is, although it is a revelation of the light of *HaShem*-יהו"ה that entirely transcends one's comprehension, nonetheless, this light even affects one's external limbs and the garments of thought, speech, and action. This self-nullification (*Bittul*) during the *Amidah* prayer is connected to the matter of acknowledgment and submission (*Hoda'ah*) at the beginning of the prayers. That is, the beginning of the prayers must be approached in a way of acknowledgment (*Hoda'ah*) and self-nullification (*Bittul*). For, through the acknowledgment (*Hoda'ah*) and self-nullification (*Bittul*) at the beginning of the prayers, one comes to the self-nullification (*Bittul*) of the *Amidah* prayer with complete nullification of his sense of separate existence (*Bittul b'Metziyut*).

¹²²⁹ Daniel 10:7

¹²³⁰ Talmud Bavli, Megillah 3a

4.

The explanation is as follows: Each and every day the order of serving *HaShem*-יהו"ה in prayer, is that in the beginning of one's service of *HaShem*-יהו"ה, he does not need to start off with lofty levels of attainment. Rather, only the matter of restraint (*Itkafia*) and acknowledgement (*Hoda'ah*) is required. This is the matter of reciting, "Acknowledge *HaShem*-יהו"ה, call out in His Name – *Hodu laHaShem Kiroo BiShmo*," at the beginning of the prayers. Only afterwards do we come to other matters of prayer, such as the verses of praise (*Pesukei d'Zimrah*), the blessings of the *Shema* and the recital of *Shema* itself, all of which involve the matter of contemplative meditation (*Hitbonenut*), until one arrives at the sublimation and self-nullification (*Bittul*) of the *Amidah* prayer. However, it is specifically arrived at through the acknowledgment and submission (*Hoda'ah*) at the beginning of the prayers. For, the beginning of one's service of *HaShem*-יהו"ה, blessed is He, must specifically be in a manner of acknowledgment (*Hoda'ah*) and self-nullification (*Bittul*).

To further explain,¹²³¹ the verse states,¹²³² "Do not ascend by stairs onto My Altar, so that your nakedness will not be exposed upon it." That is to say,¹²³³ when a Jew desires to ascend upon the altar to the root of his soul – like the angel Michael, the minister of Israel, who offers the souls of the

¹²³¹ See Ohr HaTorah ibid. p. 860 and on.

¹²³² Exodus 20:22

¹²³³ See Maamarei Admor HaZaken, HaKtzarim p. 62, cited in Ohr HaTorah ibid. p. 862.

righteous *Tzaddikim*¹²³⁴ – the order of this service of *HaShem* יהוה, blessed is He, is not to begin ascending “by stairs,” but rather, by way of a ramp. The difference between stairs and a ramp is that stairs are levels upon levels, wherein each particular level is unique unto itself. Ascension by way of stairs is that when a person ascends to one level, he must stop until he becomes essentially one with it. Only then, can he ascend to the next level above it. This is analogous to stairs, in which each stair possesses a height followed by a level plane, as in the Mishnah,¹²³⁵ “All the stairs of the Holy Temple were half a cubit high, with a level plane of half a cubit.” In other words, the height refers to ascent to the higher level and the level plane refers to the level he is on until he can ascend to the level above it.

In contrast, a ramp is a single level. This is to say that the ascent from below to above on the ramp of the altar was not as recognizable, since it was inclined in such a manner that it was easy to walk on it. This is because its length was thirty-two cubits and its height was close to ten cubits, meaning that its height was less than one third of its length. We likewise find this in regard to laws of Shabbat. That is,¹²³⁶ “if a mound gradually gains the height of ten handbreadths over a space of five cubits – which is thirty handbreadths – it is considered to fully be part of the public domain, since it is easy to walk on it.”

¹²³⁴ See Tosefot to Talmud Bavli, Menachot 110a; Zohar I 80a, and elsewhere.

¹²³⁵ Mishnah Middot 2:3; 3:6; Talmud Bavli, Yoma 16a

¹²³⁶ See Talmud Bavli, Shabbat 100a and Rashi there.

Now, the difference between the stairs of the Holy Temple and the ramp of the altar, in terms of revelations from Above, is like the difference between the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*). That is, the matter of stairs is related to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), in that it comes in a way of divisions in the chaining down of the worlds (*Seder Hishtalshelut*). That is, how it illuminates in one world is not like how it illuminates in the next world, similar to the difference between how the life force manifests in the head, the body and the feet.

On the other hand, the matter of the ramp of the altar, is related to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), which exists below as it does Above, only that it is concealed. Here, the ascent is merely the revelation of that which is concealed, in which many levels do not apply, since it exists below as it does Above.

As this relates to serving *HaShem*-יהו"ה in prayer, the difference between the two may be understood as follows: The aspect of stairs indicates ascent in a way of order and gradation from level to level. That is, one begins with the submission of "Acknowledge *HaShem*-יהו"ה – *Hodu laHaShem*," up to the verses of praise (*Pesukei d'Zimrah*). This is followed by the verses of praise (*Pesukei d'Zimrah*), then the blessings of the *Shema*, then the recital of *Shema* and then the *Amidah* prayer. When one is at the beginning of his prayers, he is in the aspect of "silent matter" (*Domem*), like a

rock. He then ascends to the aspect of “growth” (*Tzome’ach*), like a plant, then to the aspect of a living animate creature (*Chay*), and then to a speaking (*Medaber*) human being.

However, such is not the case regarding the matter of the ramp, in that the ascent is not in a way of order and gradation from level to level. That is, in this type of service of *HaShem*-יהו"ה, blessed is He, he serves *HaShem*-יהו"ה, with the acceptance of the yoke of His Kingship, without taking any consideration of levels whatsoever, and without any consideration of his own state and standing. This is the meaning of the verse, “You shall not ascend My Altar on stairs.” That is, the beginning of service of *HaShem*-יהו"ה, blessed is He, in a manner of bringing the animalistic soul as an offering – meaning, to bring it to a state of ascent to its root, which is the aspect of the altar, that is, the aspect of kingship-*Malchut*, which is the ingathering of the souls of Israel (*Knesset Yisrael*) – and must be in a manner that “You shall not ascend My Altar on stairs.” For, if one begins to contemplate and consider his own level, then, “your nakedness will not be exposed upon it.” In other words, he will come to see his own lowliness and that he has utterly no relation to love and fear of *HaShem*-יהו"ה, blessed is He, whatsoever etc. This will cause him to abstain from fulfilling his service of *HaShem*-יהו"ה, blessed is He.

However, because of the fact that regardless of one’s state and standing it is necessary for him to fulfill the Torah and commandments of *HaShem*-יהו"ה, at the very least in

thought, speech and action, as it states,¹²³⁷ “Fear God and keep His commandments, for that is the whole purpose of man,” he therefore should “not ascend My Altar on stairs.” Rather, the order of ascent must specifically be by way of the ramp.

It therefore is stated,¹²³⁸ “He ascended the ramp (*Kevesh*-כבש) and turned to the surrounding ledge (*Sovev*-סובב).” The word, “He ascended the ramp-*Kevesh*-כבש” is of the same root as “conquest-*Kvishah*-כבישה,” meaning that he conquers-*Kovesh*-כובש himself, in a way of restraint (*Itkafia*) without giving any consideration to his current state and standing. Rather, he “turns to the surrounding ledge-*Sovev*-סובב,” meaning that he sets himself entirely aside and “turns” to invest himself entirely in matters of service of *HaShem*-יהו"ה, blessed is He, in a way that transcends the measures of “above” and “below,” from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends and surrounds (*Sovev*-סובב) all worlds. Through this, he subsequently actually comes to a state and standing of actually attaining this level, (not just in a way of restraint-*Itkafia*. This is the meaning of the continuation of the verse, “He came to the southeast corner etc.,” as all the particulars of this subject are elucidated in *Biurei HaZohar*.¹²³⁹

This is also the meaning of the verse in Psalms,¹²⁴⁰ “For the conductor, regarding the mute dove of the distant

¹²³⁷ Ecclesiastes 12:13

¹²³⁸ Talmud Bavli, Zevachim 53a

¹²³⁹ *Biurei HaZohar* of the Mittler Rebbe, 144b and on; Also see *Ohr HaTorah* *ibid.* p. 855 and on.

¹²⁴⁰ Psalms 56:1

ones.” The dove (*Yonah*-יונה) refers to the ingathering of Israel (*Knesset Yisrael*) as they are above, as well as to the souls of Israel as they are below, which are compared to a dove (*Yonah*-יונה),¹²⁴¹ in which they are in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. They therefore are called “the mute dove” (*Yonat Eilem*-יונת אלם), which is the aspect of the silence of the *Sefirah* of the crown-*Keter*. Now, at first glance, this verse is not understood. That is, what relation is there between “the mute dove (*Yonat Eilem*-יונת אלם),” which is the loftiest level of service of *HaShem*-יהו"ה, blessed is He, and those who are in an aspect of “distance-*Rechokim*-רחקים.”

The explanation is that the closer someone is to *HaShem*'s-יהו"ה presence, blessed is He, the more of a nothing he is.¹²⁴² That is, the more he understands and comprehends matters of Godliness, the more he will come to sense his distance from *HaShem*-יהו"ה. Even so, although he senses his distance, it does not obstruct him from serving *HaShem*-יהו"ה, blessed is He, and he therefore is in the aspect of “the mute dove” (*Yonat Eilem*-יונת אלם).

That is, as explained before, when a person's approach to serving *HaShem*-יהו"ה, blessed is He, is in a manner of ascending from level to level, when he senses his distance from *HaShem*-יהו"ה, it obstructs him from serving *HaShem*-יהו"ה, blessed is He. However, when his service is in a way sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed

¹²⁴¹ See Ohr HaTorah, Shir HaShirim Vol. 1 p. 312 and on; p. 330 and on.

¹²⁴² See Tanya, Iggeret HaKodesh, Epistle 2

is He, which is the matter of silence, then even though he senses his distance, this nevertheless does not obstruct his service of *HaShem*-יהו"ה, blessed is He, and he is in an aspect of "the mute dove (*Yonat Eilem*-יונת אלם)."

This then, is the general order of the approach in serving *HaShem*-יהו"ה, blessed is He. The beginning of one's service must be in a way of submission and nullification (*Bittul*) in a way of restraint (*Itkafia*). It is specifically through this that he comes to the aspect of nullification of sense of independent existence (*Bittul b'Metziyut*) and complete nullification before *HaShem*-יהו"ה, blessed is He, which is of the aspect of the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends all worlds (*Sovev Kol Almin*).

5.

Based on the above, we may understand the matter of giving precedence to "We will do" over "We will listen." For, "We will listen" does not mean hearing with the physical ear. If that was so, how would it be possible to fulfill "We will do" before hearing, since one does not yet know what to do? Rather, "We will listen" (*Nishma*-נשמע) is a term meaning understanding and comprehension. In contrast, the term "We will do" (*Na'aseh*-נעשה) is a term of restraint (*Itkafia*), similar to the statement,¹²⁴³ "We force-*Ma'asin*-מעשין charity to be given."

¹²⁴³ See Beit Yosef to Tur, Yore De'ah 248; Also see Sefer HaMaamarim 5678 p. 121; Likkutei Sichot Vol. 12, p. 238.

Thus, the matter of giving precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע), is that even if one does not comprehend, he nevertheless forces himself to fulfill his service of *HaShem*-יהו"ה, blessed is He.

It is for this reason that giving precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע), is preparatory to the giving of the Torah. For, it is through their giving precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע), that they put the service of *HaShem*-יהו"ה, blessed is He, in action – of “We will do” (*Na’aseh*-נעשה) – on a much loftier level than the service of *HaShem*-יהו"ה, blessed is He, through the service of “We will listen” (*Nishma*-נשמע). For, even though the service of *HaShem*-יהו"ה, blessed is He, with comprehension (“We will listen-*Nishma*-נשמע”) is pleasurable, whereas the service of *HaShem*-יהו"ה, blessed is He, of “we will do-*Na’aseh*-נעשה” is in a manner of restraint and constriction, they nevertheless gave precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע). Thus, this is the aspect of the sublimation and nullification (*Bittul*) of the silence of the aspect of the crown-*Keter*. Therefore, it is this aspect which was preparatory to the giving of the Torah, meaning that it was through this that they brought a drawing forth of the aspect of the Supernal Crown-*Keter*, which is the Crown of Torah-*Keter Torah*-כתר תורה, and the Torah is of the aspect of the Crown-*Keter*.

Now, although it states that “The Torah came forth from wisdom-*Chochmah*,”¹²⁴⁴ nevertheless, the teaching of the Alter Rebbe¹²⁴⁵ on the verse,¹²⁴⁶ “And there was a voice from above the firmament,” is well known. He explained that this refers to the voice of Torah, which is from above the firmament that separates. Through this teaching we may understand the verse,¹²⁴⁷ “My tongue shall respond with Your word.” That is, speaking the words of Torah is the aspect of the word of *HaShem*-יהו"ה, blessed is He, who speaks through his mouth (that is, they are an echo and reflection of the Supernal speech), like a person who “repeats after the reader.”¹²⁴⁸

Now, at first glance, this is not understood. For, all lower speech comes in a manner of chaining down (*Hishtalshelut*) from *HaShem*'s-יהו"ה Supernal speech. However, the explanation is that all matters below come forth through a firmament (*Rakia*-רקיע) that separates, which is the matter of the partition (*Parsa*) and screen (*Masach*) which separates, because the matters as they are here below are not the same as they are above. However, this is not the case when it comes to Torah, which is the aspect of “the voice from above the firmament.” This is to say that the firmament (*Rakia*) does not cause any separation in Torah. That is, it is below as it is above. From this, it is understood that even as

¹²⁴⁴ Zohar II 62a, 85a, and elsewhere.

¹²⁴⁵ Maamarei Admor HaZaken, Nevi'im p. 234 & p. 237.

¹²⁴⁶ Ezekiel 1:25

¹²⁴⁷ Psalms 119:172

¹²⁴⁸ See Torah Ohr, Yitro 67b, 109a; Likkutei Torah, Shir HaShirim 44b

the Torah comes into the chaining down of the worlds (*Hishtalshelut*) and into the aspect of wisdom-*Chochmah*, it nevertheless remains in the aspect of the Crown of Torah-*Keter Torah*-כתר תורה.

However, in order to draw forth the aspect of the Crown of Torah-*Keter Torah*-כתר תורה, there must specifically be given precedence to “We will do” (*Na’aseh*-נעשה) over “We will listen” (*Nishma*-נשמע). That is, there must be the aspect of the self-nullification (*Bittul*) of “We will do” (*Na’aseh*-נעשה), even though the matter has not yet come into comprehension etc.

Beyond even this, at the very least, a person must have the aspect indicated by our sages, of blessed memory, in the teaching,¹²⁴⁹ “The Holy One, blessed is He, overturned the mountain above them like a tub, and said: ‘If you accept the Torah, excellent, and if not, here will be your burial.’ From this we see that Torah bears a substantial caveat etc.” About this, it states in the teachings of the Baal Shem Tov,¹²⁵⁰ that *Tosefot* asked a question regarding this. Namely, why was it necessary for the Holy One, blessed is He, to hold a mountain over the Jewish people, when they themselves already stated, “We will do and we will listen”? The Baal Shem Tov explains that the reason “the Holy One, blessed is He, overturned the mountain over the Jewish people like a tub,” is to teach us that even a person who has no desire in Torah and the service of *HaShem*-יהו"ה, blessed is He, is nevertheless

¹²⁴⁹ Talmud Bavli, Shabbat 88a

¹²⁵⁰ Keter Shem Tov 47

“not at liberty to neglect it.”¹²⁵¹ Rather, he must do so by force, and, if necessary, should even imagine that he is being forced to do so against his will. In other words, he must serve *HaShem*-יהוה nonetheless, at the very least in thought, speech, and action.

6.

This then, explains the teaching,¹²⁵² “When Israel gave precedence to the declaration, ‘We will do,’ over the declaration, ‘We will listen,’¹²⁵³ six-hundred-thousand ministering angels came and tied two crowns each for every member of the Jewish people, one corresponding to, ‘We will do,’ and one corresponding to, ‘We will listen.’” For, the relationship between the two crowns and the precedence given to “We will do” over “We will listen,” is that by giving precedence to “We will do” over “We will listen” they affected the matter of the sublimation and self-nullification (*Bittul*) of the aspect of the Crown-*Keter*.

Thus, this is why our sages, of blessed memory, stated,¹²⁵⁴ “When the Jewish people gave precedence to the declaration ‘We will do,’ over the declaration ‘We will listen,’ a Heavenly Voice proclaimed and said, ‘Who revealed this secret-*Raz*-רז to my children?’” A “secret-*Raz*-רז” refers to something that is hidden and concealed, which is a mystery-

¹²⁵¹ Mishnah Avot 2:16

¹²⁵² Talmud Bavli, Shabbat 88a

¹²⁵³ Exodus 24:7

¹²⁵⁴ Talmud Bavli, Shabbat 88a *ibid*.

Sod-סוד. In other words, since their giving precedence to ‘We will do’ over ‘We will listen,’ is from the aspect of the crown-*Keter*, which transcends comprehension, it therefore is a “secret-*Raz*-רז.” Nevertheless, the secret-*Raz* that the preparation for the giving of the Torah must necessarily be through giving precedence to “We will do” over “We will listen,” was revealed to them. It is specifically through this that the giving of the Torah, which is the aspect of the revelation of the Crown of Torah-*Keter Torah*-כתר תורה, was brought about.¹²⁵⁵

Now, although the revelation of the giving of the Torah was the aspect of the Crown-*Keter* which transcends the chaining down of the worlds (*Hishtalshelut*), nevertheless, this itself was even drawn forth into the chaining down of the worlds (*Hishtalshelut*). This is similar to what we previously explained in regard to man’s service of *HaShem*-יהו"ה, blessed is He, (in chapter three), that although the nullification of one’s sense of independent existence (*Bittul b’Metziyut*) is due to a revelation that entirely transcends comprehension, nevertheless, it also affects one’s thoughts, speech and actions. In other words, the nullification (*Bittul*) of one’s self to the Master of the Supernal Will, *HaShem*-יהו"ה, blessed is He, causes him to come to a state and standing in which, of his own accord, he has no relation to this.

¹²⁵⁵ The crown of Torah – *Keter Torah*-כתר תורה refers to the revelation of the Giver of the Torah, *HaShem*-יהו"ה, blessed is He, within Torah. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the truth of Sinai-סיני where the Ten Commandments-*Aseret HaDvarim*-עשרת הדבריים were given.)

The same is the case when it comes to the drawing forth of light and illumination through one's service of *HaShem*-יהו"ה, blessed is He. That is, the aspect of the Crown of Torah-*Keter Torah*-כתר תורה, which transcends the chaining down of the worlds (*Hishtalshelut*), but is nevertheless drawn forth into the chaining down of the worlds (*Hishtalshelut*), begins with the drawing forth in wisdom-*Chochmah*, since "Torah came forth from wisdom-*Chochmah*." Through this, it is then drawn in understanding-*Binah* as well, since "wisdom-*Chochmah* and understanding-*Binah* are two lovers that never separate."¹²⁵⁶ From there, it is also drawn to *Zeir Anpin*, in accordance with the teaching, "understanding-*Binah* is the heart."¹²⁵⁷ For, as explained by the Rav, the Maggid of Mezeritch,¹²⁵⁸ even though understanding-*Binah* is one of the brains¹²⁵⁹ (*Mochin*) in the three sections of the skull, nevertheless, the bond of "the two lovers" (wisdom-*Chochmah* and understanding-*Binah*) spreads forth all the way to the chest (which is the aspect of *Zeir Anpin*). Moreover, the general service of *HaShem*-יהו"ה, blessed is He, in counting the Omer (*Sefirat HaOmer*) is connected to the forty-nine gates of understanding-*Binah*, in order to affect a drawing forth of the intellect to the emotions.¹²⁶⁰

¹²⁵⁶ Zohar III 4a

¹²⁵⁷ Introduction to Tikkunei Zohar 17a

¹²⁵⁸ Likkutei Amarim 109; Ohr Torah 325; cited in Ohr HaTorah Yitro ibid. p. 856.

¹²⁵⁹ The left hemisphere of the brain

¹²⁶⁰ See Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 55; Printed with glosses in Ohr HaTorah Vayikra Vol. 2, p. 584; Sefer HaMaamarim 5696 p. 63.

This then, is the general matter of the giving of the Torah. That is, the order is that, at first, there must be the service of *HaShem*-יהו"ה, blessed is He, of the month of Nissan, which is in a way of restraint (*Itkafia*). This is followed by the service of *HaShem*-יהו"ה, blessed is He, of the month of Iyyar, which is in a way of transformation (*It'hapcha*). It then is followed by the service of *HaShem*-יהו"ה, blessed is He, of the month of Sivan, which is the service of *HaShem*-יהו"ה, blessed is He, in a way of complete nullification of one's sense of independent existence (*Bittul b'Metziyut*), which is the matter of giving precedence to "We will do" over "We will listen." For, it is through this that the angels first "came and tied two crowns," after which the Torah and *mitzvot* were given to them and Torah was received with joy and innerness!¹²⁶¹

¹²⁶¹ As per the language of the blessing that the Rebbes would bestow upon the Chassidim at the occasion of the holiday of Shavuot. This blessing is explained at greater length in Likkutei Sichot, Vol. 4, p. 1307, Vol. 8 p. 272; Torat Menachem Vol. 8 p. 171, 206, 239, and various other places.

Discourse 18

*“Vayedaber Elohi”m et Kol HaDvarim HaEileh Leimor -
God spoke all of these utterances, to say:
I am HaShem-יהו"ה your God”*

Delivered on the second day of Shavuot, 5713

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

1.

The verse states,¹²⁶² “God spoke all these utterances, to say: I am *HaShem*-יהו"ה your God, Who has taken you out of the land of Egypt, from the house of slavery.”

Now, we must understand why the verse uses the term “to say-*Leimor*-לאמר.” For, in all places that Torah uses the term “to say-*Leimor*-לאמר,” the intention is for Moshe to say to the Jewish people what they did not directly hear from the Holy One, blessed is He. However, at the giving of the Torah, all the Jewish people were present at Mount Sinai and they all heard these utterances directly from the Holy One, blessed is He, Himself. This being so, why does the verse use the term, “to say-*Leimor*-לאמר?”¹²⁶³

Moreover, even according to those commentators who say that the Jewish people heard most of the ten utterances

¹²⁶² Exodus 20:1-2

¹²⁶³ See Torah Ohr, Yitro 67b

through Moshe,¹²⁶⁴ nevertheless, they all agree that the first two utterances were heard directly from the mouth of the Almighty One Himself, blessed is He. This is as stated in Talmud¹²⁶⁵ in explanation of the verse,¹²⁶⁶ “The Torah that Moshe commanded us is the inheritance of the Congregation of Yaakov.” That is, “the word Torah-תורה (that Moshe commanded) has the numerical value of six-hundred and eleven (611) because the utterances, ‘I am *HaShem*-יהו"ה,’ and ‘You shall have no other gods’ we heard directly from the mouth of the Almighty One.” However, since the word “to say-*Leimor*-לאמר” was stated before these two utterances, ‘I am *HaShem*-יהו"ה’ and ‘You shall have no other gods,’ it seems to be referring to these two utterances as well. This being so, the intent of this term, “to say-*Leimor*-לאמר,” is not understood since, at the very least, these first two utterances were heard by all Israel directly from the Almighty One, blessed is He.

Now, we cannot say that the intent of the term “to say-*Leimor*-לאמר” is that Moshe should also relate this to future generations, since it states in Pirke d’Rabbi Eliezer¹²⁶⁷ that all future generations, including all those who are destined to be born until the final generation, stood together with them at Mount Sinai.

¹²⁶⁴ For the various opinions regarding the manner in which the ten statements (*Aseret HaDibrot*) were said and heard, see Torat Shalom Yitro (20a), Ch. 10 and in the additions there.

¹²⁶⁵ Talmud Bavli, Makot 23b and on.

¹²⁶⁶ Deuteronomy 33:4

¹²⁶⁷ Pirke d’Rabbi Eliezer Ch. 41; Also see Midrash Shemot Rabba 28:6; Midrash Tanchuma, Yitro 11.

Additionally, we must understand why it states at length, “I am *HaShem*-יהו"ה your God, Who has taken you out of the land of Egypt, from the house of slavery.” For, it seems to unnecessary to state the three terms, “I am *HaShem* your God-*Anochi HaShem Elohe*”-*cha*-ך"אלהי” That is, it would have been sufficient to simply state, “I have taken you out-*Anochi Asher Hotzeiteecha*-ך"הוצאתיך.”

Moreover, we also must understand why the verse continues, “out of the land of Egypt, from the house of slavery.” That is, why was it necessary to specify these two matters; “the land of Egypt,” and “the house of slavery”? At first glance, it would have been sufficient to simply state, “Who has taken you out of the house of slavery.” For, the general matter of recollecting the exodus from Egypt is as our sages, of blessed memory, stated,¹²⁶⁸ “I took you out so that you should accept My Godliness upon yourselves.” This being so, the primary aspect here is the exodus from the house of slavery. That is, what difference does it make whether the “house of slavery” was in the land of Egypt or any other land?

2.

The explanation may be understood from the verse,¹²⁶⁹ “I was with Him as His nursling-*Amon*-אמון,” about which our sages, of blessed memory, stated,¹²⁷⁰ “The Torah is saying, ‘I

¹²⁶⁸ Midrash Shemot Rabba 29:3

¹²⁶⁹ Proverbs 8:30

¹²⁷⁰ Midrash Bereishit Rabba 1:1

was the craftsman's tool-*Kli Umanuto*-כלי אומנותו of the Holy One, blessed is He. Just as a craftsman-*Omein*-אומן has plans and blueprints in order to know how to build each chamber, so likewise, the Holy One, blessed is He, gazed into the Torah and created the world.” Similarly, it states,¹²⁷¹ “The Holy One, blessed is He, looked into the Torah and created the world.” It therefore is understood that all matters that exist in the world, existed first in the Torah, and since they existed in the Torah, they also were drawn forth to the world.

Now, the verse states,¹²⁷² “This is the Torah of man.” In other words, all matters that exist in the world also exist in man. For, since man is called a microcosm of the world,¹²⁷³ so that,¹²⁷⁴ “everything that was created in man was likewise created in the world,” and the world is likewise called a “large body”¹²⁷⁵ or “macrocosm,” it therefore is understood that all matters that exist in the world likewise exist in man.¹²⁷⁶ The general principle is that everything that exists in the world, also exists in man and in Torah.

Now, in general, the world is divided into the four categories; the inanimate (*Domem*), vegetative (*Tzome'ach*), animate (*Chay*), and speaking human being (*Medaber*). In regard to the category of the inanimate (*Domem*), not only do

¹²⁷¹ Zohar II 161a-b

¹²⁷² Numbers 19:14

¹²⁷³ Midrash Tanchumah, Pekudei 3; Tikkunei Zohar, Tikkun 69 100b & 101a

¹²⁷⁴ Otiyot D'Rabbi Nathan, end of Ch. 31

¹²⁷⁵ Moreh HaNevuchim Vol. 1, Ch. 72

¹²⁷⁶ See Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allergories, 1-3.

they not have vitality similar to that of the animate (*Chay*), but they do not even have a soul like the vegetative (*Tzome'ach*) through which there is growth from smallness (*Katnoot*) to largeness (*Gadloot*). Rather, they only have a soul that brings them into existence and continues to enliven them, as stated by the Alter Rebbe in Shaar HaYichud VeHaEmunah,¹²⁷⁷ in the name of the Arizal,¹²⁷⁸ that even inanimate beings have a soul and spiritual vitality.

Higher than this is the category of the vegetative (*Tzome'ach*), which indeed have the aspect of growth from smallness (*Katnoot*) to largeness (*Gadloot*). Nevertheless, they do not have the same level of vitality as the category of the animate (*Chay*).

Higher than this is the category of the animate (*Chay*), who have inner vitality, which is the aspect of emotions and feelings. Moreover, they even have a degree of intellect.¹²⁷⁹ For example, the verse states,¹²⁸⁰ “An ox knows its owner and a donkey knows its master’s trough.” In the teachings of our sages, of blessed memory, we likewise find¹²⁸¹ that the fox is called, “the cleverest animal.” In other words, at the very least, they have intellect as it relates to their animal matters.

Higher than this is the category of the speaking human being (*Medaber*). Now, man’s primary superiority is (not the matter of intellect, which is even found amongst animals, as

¹²⁷⁷ Tanya, Shaar HaYichud VeHaEmunah Ch. 1

¹²⁷⁸ See Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) Drush 3

¹²⁷⁹ See Sefer HaMaamarim 5628 p. 166 and on; *Hemshech* “*V’Kachah*” 5637 Ch. 22 (Sefer HaMaamarim 5637 Vol. 2, p. 431 and on).

¹²⁸⁰ Isaiah 1:3

¹²⁸¹ Talmud Bavli, Brachot 61b

mentioned above, but) he also has an aspect that transcends the intellect. This matter, (of the superiority of man and the aspect he possesses that transcends intellect), is revealed (and comes forth) specifically in the category of the inanimate (*Domem*).

This may be understood by how these four categories, the inanimate (*Domem*), vegetative (*Tzome'ach*), animate (*Chay*), and speaking human being (*Medaber*), are found in man himself. To clarify, the category of the inanimate (*Domem*) as it is found in man, is the aspect of the letters (*Otiyot*).¹²⁸² For, not only do the letters not have vitality, but they do not even have any aspect of growth from smallness (*Katnoot*) to largeness (*Gadlout*). That is, one letter will never become two letters. Similarly, although in Torah there are different types of letters, such as large letters, medium letters and small letters,¹²⁸³ nevertheless, a small letter will never become a medium letter or a large letter.

Higher than this is the aspect of the vegetative (*Tzome'ach*) as it is found in man. This refers to his emotional attributes, which develop and grow from a state of smallness and immaturity (*Katnoot*) to a state of largeness and maturity (*Gadlout*).

Higher than this is the aspect of the animate (*Chay*-חי) as it is in man, which is the matter of the intellect (*Sechel*), as it states,¹²⁸⁴ “Wisdom enlivens (*Tichyeh*-תחיה) the one who

¹²⁸² See Likkutei Torah, Chukat 58a; Zot HaBrachah 95c; Sefer HaMaamarim 5696 p. 93 and on.

¹²⁸³ See Zohar I 3b and elsewhere.

¹²⁸⁴ Ecclesiastes 7:12

possesses it.” In other words, in regard to the emotions, though they are an aspect of feelings, nevertheless, this is not considered to be a matter of life and vitality (*Chayoot*-חיות). This is because the emotions do not completely penetrate a person. Rather, only intellect does, since wisdom-*Chochmah* is the first of the inner powers of the soul. Thus, wisdom-*Chochmah* completely penetrates one’s being, and because of this, it is specifically in the intellect, that there is the matter of life and vitality (freshness and liveliness).

Higher than this, is the category of the speaking human being (*Medaber*) in man. This refers to the essence of his soul, which transcends intellect. This matter becomes revealed in the letters of speech (which is the category of the inanimate (*Domem*) in man).

In other words, the matter of intellect (*Sechel*) is revealed in the emotions (*Midot*), whereas the superiority of a speaking human being (*Medaber*) which transcends intellect (*Sechel*), is specifically revealed in the letters (*Otiyot*). For, the letters of speech come from the essence of the human soul, which is the speaking soul,¹²⁸⁵ as in the teaching, “the soul is full of letters.”¹²⁸⁶ It is only that as the letters are in the essence of the soul, they have no tangible existence whatsoever, and it is only subsequently that they come forth into tangible existence. Nevertheless, their root and source is

¹²⁸⁵ See Targum Onkolus, Genesis 2:7

¹²⁸⁶ See Etz Chayim (*Shaar TaNT''A*) Shaar 5, Ch. 3; Likkutei Torah Bechukotai 45d; Naso 26b; Shir HaShirim 4b; Sefer HaMaamarim 5696 *ibid.* p. 110; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38-40, and the notes there.

that “the soul is filled with letters.” This accords with the explanation in Tanya,¹²⁸⁷ that the differences in the motion of the lips when articulating the letters *Beit*-ב, *Vav*-ו, *Mem*-מ or *Peh*-פ – and likewise with the other orifices of speech – are rooted higher than the intellect that comes into comprehension and understanding. Rather, they are rooted in the hidden intellect and pre-intellect that the speaking soul of the human being possesses. This is the meaning of the teaching, “the soul is full of letters.”

3.

In man’s service of *HaShem*-יהו"ה, blessed is He, the explanation is that it also possesses all the aforementioned categories. The category of the inanimate (*Domem*) in man’s service of *HaShem*-יהו"ה, blessed is He, is the matter of doing the commandments by rote, as in the verse,¹²⁸⁸ “like the commands of men done by rote.” In other words, not only is there no vitality in this, but more so, even the aspect of growth from smallness (*Katnoot*) to largeness (*Gadlout*) is missing. For, since he only serves *HaShem*-יהו"ה, blessed is He, like “the commands of men done by rote,” without any feeling, there is nothing to propel or inspire him to add and ascend in his service of *HaShem*-יהו"ה, blessed is He.

Higher than this, is the category of the vegetative (*Tzome'ach*) in the service of *HaShem*-יהו"ה, blessed is He.

¹²⁸⁷ Tanya, Iggeret HaKodesh, Epistle 5

¹²⁸⁸ Isaiah 29:13; Also see Tanya Ch. 39 (53b)

This refers to the matter of fulfilling the commandments out of natural love and fear of *HaShem*-יהו"ה, blessed is He, in which there is growth and development from smallness (*Katnoot*) to largeness (*Gadloot*). For, since there is an aspect of feeling, he therefore is propelled to ascend in his service of *HaShem*-יהו"ה, blessed is He.

Higher than this is the category of the animate (*Chay*) in the service of *HaShem*-יהו"ה, blessed is He. This refers to the matter of intellectual love and fear of *HaShem*-יהו"ה, blessed is He (in which case the emotions (*Midot*) dominate), or the matter of the intellect itself (in which case the intellect dominates). This category is called the animate or living (*Chay*), since the intellect completely penetrates him.

The difference between the vegetative (*Tzome'ach*) and the animate (*Chay*), is that in the vegetative (*Tzome'ach*), the growth and development from immaturity (*Katnoot*) to maturity (*Gadloot*) is specifically in a manner that the growth remains in its place. However, in regard to the animate (*Chay*), which moves from place to place, such is not the case. This difference may likewise be understood as it relates to the service of *HaShem*-יהו"ה, blessed is He. That is, when it comes to natural love and fear of *HaShem*-יהו"ה, blessed is He, which is the category of the vegetative (*Tzome'ach*), although there is growth and development of natural love and fear, from immaturity (*Katnoot*) to maturity (*Gadloot*), nonetheless, it all remains in the same place. That is, this kind of love of *HaShem*-יהו"ה, blessed is He, will not bring one to fear *HaShem*-יהו"ה, nor will this kind of fear of *HaShem*-יהו"ה,

blessed is He, bring one to love Him. Similarly, when it comes to the growth of this love and fear from immaturity (*Katnoot*) to maturity (*Gadlout*), it all is specifically of the same category and measure. For, since this kind of love and fear of *HaShem*-יהו"ה, blessed is He, is due to one's nature, and is not being conducted by anything higher, therefore the love and fear remain in the vegetative (*Tzome'ach*) state, according to their nature.

However, this is not so regarding intellectual love and fear of *HaShem*-יהו"ה, blessed is He, which is the category of the animate and living (*Chay*). This is because the love and fear are not of one's nature, but are rather the result of the intellect. Therefore, the emotions (*Midot*) change according to the intellect (*Sechel*) that conducts them. For there is a particular contemplation (*Hitbonenut*) that arouses love of *HaShem*-יהו"ה, blessed is He, and there is a particular contemplation (*Hitbonenut*) that arouses fear of *HaShem*-יהו"ה, blessed is He, and the arousal and quality of the emotion will be according to the contemplation (*Hitbonenut*). In addition to this, because the intellect conducts them, the emotions can develop and ascend to a level that is entirely beyond their natural measure.

Nevertheless, all three of these categories are not the ultimate intent in serving *HaShem*-יהו"ה, blessed is He. It goes without saying that serving *HaShem*-יהו"ה, blessed is He, like "the commands of men done by rote," is not the ultimate service of *HaShem*-יהו"ה, blessed is He. This is because when doing so, a person is not serving *HaShem*-יהו"ה, blessed is He,

with his soul at all, but only with the garments of the soul. However, even serving *HaShem*-יהו"ה with natural love and fear is not the ultimate service of *HaShem*-יהו"ה, blessed is He. This is because this kind of service of *HaShem*-יהו"ה is simply according to one's nature. Nonetheless, since he is a human being who has free choice, he is worthy of being rewarded for this. That is, he could have chosen to go against his nature, but instead chose to go according to his nature. Beyond this, since a person loves his body more than his natural inclinations,¹²⁸⁹ he therefore must summon his natural love and fear of *HaShem*-יהו"ה, blessed is He, to stand in opposition to his nature to love his body. Nonetheless, when all is said and done, his service of *HaShem*-יהו"ה, blessed is He, is according to his nature (according to where he happens to be holding). Thus, even though his natural love and fear of *HaShem*-יהו"ה grow from immaturity (*Katnoot*) to maturity (*Gadloot*), they nevertheless always remain within their boundaries and limitations, as explained above. Such a person is in the category of "there is one who loves"¹²⁹⁰ and "there is one who fears."¹²⁹¹

Now, in addition, even intellectual love and fear of *HaShem*-יהו"ה, is not the ultimate service of *HaShem*-יהו"ה, blessed is He. For, although a person becomes fully changed, so that he does not serve *HaShem*-יהו"ה according to his nature, but according to the intellect, nonetheless, his service

¹²⁸⁹ See Tanya Ch. 16

¹²⁹⁰ See Torah Ohr 114d

¹²⁹¹ See *Hemshech* 5672 Vol. 1 p. 362

of *HaShem*-יהו"ה, blessed is He, conforms to the constraint and measure of the intellect (*Sechel*). Therefore, he does not entirely surpass his own being (that is, he does not go entirely outside of himself). Rather, he is in the category of, "there is one who comprehends," which also is not the ultimate purpose in man's service of *HaShem*-יהו"ה, blessed is He. For, we find that the angels, who possess intellectual love and fear of *HaShem*-יהו"ה, blessed is He, are nevertheless called, "beasts" and "animals."¹²⁹² That is, the aforementioned natural love and fear of *HaShem*-יהו"ה, blessed is He, cannot even be categorized on the level of beasts and animals, but is solely in the category of the vegetative (*Tzome'ach*). In contrast, intellectual love and fear of *HaShem*-יהו"ה, is the aspect of the animate and living (*Chay*). Nonetheless, even this is not the ultimate intent in man's service of *HaShem*-יהו"ה, blessed is He.

Rather, the ultimate intent in man's service of *HaShem*-יהו"ה, is in the category of a speaking human being (*Medaber*), which transcends intellect.¹²⁹³ This refers to the matter of "man-*Adam*-אדם," which shares the same letters as "very much-*Me'od*-מאד."¹²⁹⁴ For, although the word "man-*Adam*-אדם" is a different permutation (*Tziruf*) of letters than, "very much-*Me'od*-מאד," it nevertheless is the same letters as "very much-*Me'od*-מאד," which is the matter of limitlessness

¹²⁹² See Tanya Ch. 39

¹²⁹³ See Sefer HaMaamarim 5628 and *Hemshech "V'Kachah"* 5637 *ibid.*; Also see Sefer HaSichot, Torat Shalom p. 245.

¹²⁹⁴ See Bereishit Rabba 8:5; Zohar III 246b; Etz Chayim, Shaar 3 (Shaar Seder HaAtzilut) Ch. 2; Torah Ohr, Vayechi 46d, and elsewhere.

(*Bli Gvul*). Moreover, the word for a speaking human being – *Medaber*-מדבר – has the same letters and spelling as the word for “desert-*Midbar*-מדבר,”¹²⁹⁵ about which the verse states that,¹²⁹⁶ “no man-*Adam*-אדם settled there,” indicating that it is beyond being settled (in the intellect).

In man’s service of *HaShem*-יהו"ה, blessed is He, this is the matter of complete sublimation and nullification (*Bittul*) to the Master of the will, blessed is He, before His will is even revealed. Thus, this manner of serving *HaShem*-יהו"ה, blessed is He, is the level of the desert-*Midbar*-מדבר. Now, this matter becomes apparent when the lightest of *mitzvot* and the most stringent of *mitzvot* become equal for him, literally.¹²⁹⁷ That is, in regard to natural love and fear of *HaShem*-יהו"ה and intellectual love and fear of *HaShem*-יהו"ה, there is a difference between the lightest of *mitzvot* and the most stringent of *mitzvot*, which is not the case, regarding sublimation and nullification of oneself (*Bittul*) to the Master of the will, *HaShem*-יהו"ה, blessed is He. In this case, there is utterly no difference for him between the lightest of *mitzvot* and the most stringent of *mitzvot*, since he is entirely sublimated to the Master of the will, *HaShem*-יהו"ה, blessed is He, and he fulfills His commandments-*mitzvot*, solely because this is how it must be according to the will of the Master, *HaShem*-יהו"ה, blessed is He. We thus find that in this service of *HaShem*-יהו"ה, one fulfills the commandments-*mitzvot* not

¹²⁹⁵ See Torah Ohr, Yitro 67d; Sefer HaMaamarim 5655 p. 94.

¹²⁹⁶ Jeremiah 2:6; Also see Likkutei Torah 4c

¹²⁹⁷ See Midrash Dvarim Rabba 6:2; Also see Tzava’at HaRivash, translated as The Way of The Baal Shem Tov, 1 & 2.

because of feelings or emotions, but it rather is akin to “the commands of men done by rote.” The general principle here is that the superiority of the speaking human being (*Medaber*) is specifically revealed in the category of the inanimate (*Domem*).

4.

Now, the same applies to the study of Torah. For, Torah study specifically relates to speech,¹²⁹⁸ as it states,¹²⁹⁹ “This book of the Torah shall not depart from your mouth.” To elaborate, it goes without saying that the Written Torah (*Torah SheBiKhtav*) relates to speech. This is why even an unlearned Jew who does not understand the simple meaning of the words, must nevertheless make the blessing on Torah before reading of the letters of Torah.¹³⁰⁰ On the other hand, before reciting the blessings of Torah, it is permissible to think matters of Torah, though speaking Torah is forbidden before saying the blessings.¹³⁰¹ [Although it is preferable to also not think matters of Torah before saying the blessings of Torah, this is only a stringency. The actual prohibition is only not to speak words of Torah before saying the blessings of Torah.]

However, even in regard to the Oral Torah (*Torah SheBaal Peh*), the substance of which is comprehension – for

¹²⁹⁸ See Hosafot to Torah Ohr, Yitro 108c and on; Ohr HaTorah Yitro p. 866 and on.

¹²⁹⁹ Joshua 1:8

¹³⁰⁰ See Hilchot Talmud Torah of the Alter Rebbe 2:12

¹³⁰¹ See Tur and Shulchan Aruch 47:4; Shulchan Aruch of the Alter Rebbe 47:2; Hilchot Talmud Torah *ibid*.

which reason, if one does not understand the explanation of what he is studying, it is not considered to be study at all – we likewise find that it relates to speech. This is as stated,¹³⁰² “For they are life to those who find them-*Lemotzeiheim-*למצאיהם” about which our sages, of blessed memory, taught,¹³⁰³ “to those who express them-*Lemotzi'eihem-*למוציאיהם with their mouth,” specifically.

Now, even though the primary *mitzvah* of Torah study is the *mitzvah* to deeply analyze (*Iyun*) Torah, as the Alter Rebbe wrote in Kuntres Acharon,¹³⁰⁴ that the *mitzvah* of,¹³⁰⁵ “You shall toil in it day and night,” which is the *mitzvah* to speak words of Torah, is pushed off if there is a *mitzvah* that cannot be fulfilled by others, which is not the case regarding the *mitzvah* to know Torah, which is the matter of deeply analyzing (*Iyun*) Torah, and is superior to speaking words of Torah, and is therefore not pushed off – from which it is understood that the primary *mitzvah* of Torah study is the deep analysis (*Iyun*) of Torah – nonetheless, the *mitzvah* to deeply analyze (*Iyun*) Torah relates to speech (*Dibur*) as well and must be done through speech. We therefore find in books that explain the relationship between the *mitzvot* and the organs of the body, (particularly in Sefer Chareidim), that they relate the *mitzvah* of Torah study to the mouth,¹³⁰⁶ which is specifically the matter of speech.

¹³⁰² Proverbs 4:22

¹³⁰³ Talmud Bavli, Eruvin 54a

¹³⁰⁴ See Hilchot Talmud Torah of the Alter Rebbe *ibid.* Ch. 3.

¹³⁰⁵ Joshua 1:8

¹³⁰⁶ See Ohr HaTorah *ibid.*

Now, at first glance, this is not understood. For, the word Torah-תורה is of the same root as “instruction-*Hora’ah*-הוראה.”¹³⁰⁷ In other words, the study of Torah is in order to come to know “the deeds that they should do.”¹³⁰⁸ This being so, the primary matter of Torah is knowledge, understanding and comprehension. This being so, why then is Torah specifically related to speech?

However, the explanation is that the novelty introduced with the giving of the Torah is that a bond was made between the spiritual and the physical. This is as stated in Midrash,¹³⁰⁹ “This is analogous to a king who decreed, ‘The Romans shall not descend to Syria and the Syrians shall not ascend to Rome.’ Likewise, when the Holy One, blessed is He, created the world, He decreed,¹³¹⁰ ‘The heavens are the heavens of *HaShem*-יהו"ה and the earth He gave to mankind.’ However, at the giving of the Torah, He nullified the decree and said, ‘The lower ones shall ascend above and the upper ones shall descend below.’” In other words, at the giving of the Torah, a bond was made between the spiritual and the physical.

That is, through the fulfillment of the *mitzvot*, we refine the physical, which is unlike how it was before the Torah was given. For, although our forefathers even fulfilled those matters that came after the Torah was given, meaning that they fulfilled the *mitzvot*, nevertheless, before the Torah

¹³⁰⁷ See Zohar III 53b

¹³⁰⁸ Exodus 18:20

¹³⁰⁹ Midrash Tanchuma Va’era 15; Shmot Rabba 12:3

¹³¹⁰ Psalms 115:16

was given, physicality was not actually refined through this. In contrast, after the Torah was given, physical things are actually refined and clarified by fulfilling the *mitzvot* through them.¹³¹¹

The reason for the distinction is because the light and illumination drawn forth by our forefathers, was illumination according to the capacity of the creatures. Moreover, they were incapable of drawing it forth into physicality itself, to refine and clarify it. However, with the giving of the Torah, the light and illumination that is drawn is not commensurate to the capacities of the creatures. Thus, it is specifically because of the drawing forth of this light and illumination that refinement of the physical is possible.

The explanation is that upon the giving of the Torah, the aspect of the speech (*Dibur*-דבור) of Torah was drawn forth. This is why the Torah was specifically given in the desert (*Midbar*-מדבר), about which it states,¹³¹² “Who led us in the desert-*Midbar*-מדבר... where no man settled,” indicating the matter of limitlessness (*Bli Gvul*).¹³¹³ That is, the light of Torah is not commensurate to the measure and capacity of the creatures, in and of themselves. It is specifically this that was newly introduced upon the giving of the Torah.

That is, even before the Torah was given, there indeed was the matter of Torah, as stated,¹³¹⁴ “She went to inquire of

¹³¹¹ See Sefer HaMaamarim 5678 p. 164 and on; Likkutei Sichot Vol. 15 p. 75 and on.

¹³¹² Jeremiah 2:6; Also see Likkutei Torah 4c

¹³¹³ As explained before.

¹³¹⁴ Genesis 25:22

HaShem-יהו"ה," about which our sages, of blessed memory, stated,¹³¹⁵ "She went to the study hall of Shem and Ever." Similarly, our sages, of blessed memory, stated,¹³¹⁶ "Our forefather Avraham, was an elder sage and would sit and study in Yeshivah." Even according to those opinions who state that our forefathers only fulfilled all the *mitzvot* of Torah when they dwelled in the land of Israel,¹³¹⁷ and not outside the land of Israel, it nevertheless is expressly stated that their **study** of Torah also took place outside the land of Israel. This is as stated,¹³¹⁸ "He sent Yehudah ahead of him... to prepare-*LeHorot*-להורת for him in Goshen," about which our sages, of blessed memory, stated,¹³¹⁹ "To establish a place of Torah study-*Hora'ah*-הוראה for him there." Thus, we see that even in the exile of Egypt, that is, outside of the land of Israel, there was Torah study. What then was the novelty introduced upon the giving of the Torah?

The explanation is that before the Torah was given, there indeed was the matter of knowledge, understanding, grasp, analysis and delving into Torah. However, all these are limited aspects, and from such illumination actual refinement of the physical is not possible. However, upon the giving of the Torah, the aspect of the speech of Torah was given, which is light and illumination beyond what the creatures can achieve, in and of themselves. (For, as explained above, the

¹³¹⁵ Midrash Bereishit Rabba 63:6

¹³¹⁶ Talmud Bavli, Yoma 28b

¹³¹⁷ See Ramban to Genesis 26:5

¹³¹⁸ Genesis 46:28

¹³¹⁹ See Rashi to Genesis 46:28 and Midrash Bereishit Rabba 95:3

highest level is specifically revealed in speech.) Therefore, it is specifically due to this light and illumination that refinement and clarification of the physical is possible.

This then, is why Torah specifically relates to speech (*Dibur*), because the primary superiority of Torah is not in its understanding and comprehension, being that this also existed before the Torah was given. Rather, the primary matter of Torah, meaning that which was given at the giving of the Torah, is specifically the matter of speaking (*Dibur*) in Torah.

5.

Nevertheless, we still must understand why the refinement and clarification of the physical must specifically be through drawing Torah forth, that is, through drawing forth light and illumination that is specifically beyond the measure of what the creatures can do, in and of themselves. For, at first glance, it seems that the refinement should be from below to above, meaning, through the light and illumination that relates to the creatures.

The explanation is that there are two ways to bring about refinement. There indeed is a manner of refinement from below to above, which is slow and progressive refinement. This is refinement brought about through toil in serving *HaShem*-יהו"ה, blessed is He. There also is a manner of refinement from Above to below, which is brought about by drawing forth Supernal light and illumination that is utterly beyond the capacity of the creatures to accomplish on their

own. Through this, the creature is uplifted and elevated all at once. This is the aspect of refinement affected by Torah.

It is about this that our sages, of blessed memory, stated,¹³²⁰ “How does one dance before the bride? The academy of Shammai said: [One praises] the bride as she is [according to her positive qualities]. The academy of Hillel said: [One praises the bride that she is] pretty and kind.” Now, the bride refers to the Jewish people. The question “How does one dance before the bride?” refers to the manner that joy is drawn forth to the Jewish people. About this, the academy of Shammai said: “[One praises] the bride as she is.” For, the name Shammai is of the root “appraisal-*Shammai*-שמאי” (meaning that he estimates) everything as it is, for what it is. They therefore said, “[One praises] the bride as she is,” indicating that the drawing forth from Above is commensurate to their state and standing (“as she is”). This refers to refinement from below to Above. In contrast, the academy of Hillel said: “[One praises the bride that she is] pretty and kind.” For, the name Hillel-הלל is of the same root as in the verse,¹³²¹ “When His flame shone-*b’Hilo*-בהלוי above my head,” which indicates revelation and illumination of light from Above to below. They therefore said, “[One praises the bride that she is] a pretty and kind.” In other words, they do not at all take one’s state and standing into consideration, so that even “if the bride was lame or blind,”¹³²² through the

¹³²⁰ Talmud Bavli, Ketubot 16b and on and Rashi there; Also see Likkutei Torah Shir HaShirim 48b and on.

¹³²¹ Job 29:3

¹³²² See Talmud Bavli, Ketuvot 17a ibid.

revelation of light and illumination from Above to below, she no longer is in a state of being lame or blind, but becomes “a pretty and kind bride.” That is, the word used here for “kind-*Chasudah*-חסודה” is in the grammatical form of an effect (*Nifal*-נפעל), meaning that she **becomes** kind (*Chasudah*-חסודה) through the drawing forth of *HaShem*’s-יהו"ה Supernal kindness from Above to below (as is explained in Likkutei Torah).¹³²³

This then, is the refinement affected by the Torah. That is, through drawing forth light and illumination that is beyond the measure of the creature, the refinement of the physical, in a manner that is entirely beyond its measure, is brought about.

6.

This is also the meaning of the verse,¹³²⁴ “If [Israel] would grasp My stronghold, then he would make peace with Me; peace would he make with Me.” About this verse, our sages, of blessed memory, stated,¹³²⁵ “Whoever engages in Torah study for the sake of the Name *HaShem*-יהו"ה, introduces peace into the entourage above and into the entourage below.” The explanation¹³²⁶ is that “introducing

¹³²³ See Likkutei Torah, Shir HaShirim ibid.

¹³²⁴ Isaiah 27:5 – The word “My stronghold-*Ma’Uzi*-מעוזי” refers to the Torah, as it states, “The word ‘Strength-*Oz*-עוז’ refers only to the Torah.” (See Midrash Tehillim to Psalms 8:3; Shir HaShirim Rabba 2:3; Vayikra Rabba 31:5; Yalkut Shimoni Beshalach, Remez 244 and elsewhere.)

¹³²⁵ Talmud Bavli, Sanhedrin 99b

¹³²⁶ See Torah Ohr, Yitro 109a; Ohr HaTorah ibid. p. 868 and on.

peace into the entourage above” refers to drawing forth influence into the world of Emanation-*Atzilut*, whereas “introducing peace into the entourage below” refers to drawing forth influence into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

To further explain, the verse states,¹³²⁷ “And God said, ‘Let us make Man in Our image (*b’Tzalmeinu*-בצלמנו) after Our likeness (*k’Dmuteinu*-כדמותנו).” The word “in Our image (*b’Tzalmeinu*-בצלמנו)” refers to the world of Emanation-*Atzilut*, and the word “after Our likeness (*k’Dmuteinu*-כדמותנו)” refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. One must make peace in both.

Peace (*Shalom*) is required in the world of Emanation-*Atzilut*, because though about the world of Emanation-*Atzilut* it states that, “He and His life force and His organs are one,”¹³²⁸ it nevertheless is only in a way of restraints and constrictions (*Tzimtzum*). In reality, there is utterly no comparison between the world of Emanation-*Atzilut* and *HaShem*-יהו"ה, blessed is He, who completely transcends the world of Emanation-*Atzilut*. This is to such an extent that, for *HaShem*-יהו"ה, blessed is He, the world of Emanation-*Atzilut* and the world of Action-*Asiyah* are literally equal. It therefore is necessary to affect a drawing forth from He who transcends the world of Emanation-*Atzilut*, blessed is He, into the world of Emanation-*Atzilut*. This then, is the meaning of peace (*Shalom*) here, which is a matter of bonding, meaning that

¹³²⁷ Genesis 1:26

¹³²⁸ Introduction to Tikkunei Zohar 3b

there must be a bonding between matters that transcend the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*.

Similarly, there must be peace (*Shalom*) in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. For, since in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, “He and His life force and organs are **not** one,”¹³²⁹ it therefore is necessary to draw the world of Emanation-*Atzilut* into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, so that even in them it should be revealed that “He and His life force and He and His organs are one.”

The explanation is that, it is written,¹³³⁰ “As waters reflect a face back to a face, so is the heart of man to man.” Now, there are two explanations of this verse.¹³³¹ The first explanation is that “the heart of man to man” means that there is a reflection and ascent from the lower man to the Supernal Man. This refers to the ascent from the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, to the world of Emanation-*Atzilut*, which brings about a drawing forth of influence from the world of Emanation-*Atzilut* to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

The second explanation is the matter of the ascent from kingship-*Malchut* to *Zeir Anpin* and from *Zeir Anpin* to the crown-*Keter* and from the crown-*Keter* to Primordial Man

¹³²⁹ See Introduction to Tikkunei Zohar 3b *ibid*.

¹³³⁰ Proverbs 27:19; Also see Tanya Ch. 46

¹³³¹ See Maamarei Admor HaZaken 5564 p. 94 and on; Ohr HaTorah Beshalach p. 477 and on; *Hemshech* 5672 Vol. 2 p. 964 and on.

(*Adam Kadmon*) and beyond. (For, even the aspect referred to by the verse,¹³³² “For He is not a man” nevertheless has some aspect of form.) That is, this refers to the ascent from the world of Emanation-*Atzilut*, to that which transcends the world of Emanation-*Atzilut*, which brings about a drawing forth of influence from that which transcends the world of Emanation-*Atzilut* into the world of Emanation-*Atzilut*. It is through this bond between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*, and the bond between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, that a bond is also brought about between that which transcends the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

All this is accomplished through the Torah. For, since the existence of all worlds is by means of the Torah, therefore, through the Torah, the drawing forth of light and illumination is brought about. However, the order is that the light and illumination is first drawn into the world of Emanation-*Atzilut*. In other words, the Torah is the medium between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*.

It is about this that the verse states,¹³³³ “He covers Himself with light, like a garment.” Subsequently, the light and illumination is drawn to the worlds of Creation-*Briyah*,

¹³³² Samuel I 15:29

¹³³³ Psalms 104:2; Also see Ohr HaTorah (Yahal Ohr) to Psalms 104:2; Sefer HaMaamarim 5700 p. 67.

Formation-*Asiyah*, and Action-*Asiyah*. This is as stated,¹³³⁴ “And for Your Torah that You have taught us.” That is, the word “**Y**our Torah-*Toratcha*-תורתך” refers to the Torah as it is in the world of Emanation-*Atzilut*, whereas the word, “that You have taught us-*SheLeemadetanu*-שלמדתנו” refers to how it is drawn into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.¹³³⁵

The explanation of the matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is as follows: The terms “in Our image (*b'Tzalmeinu*-בצלמנו)” and “after Our likeness (*k'Dmuteinu*-כדמותנו),” refer to the Godly soul and the animalistic soul. That is, the Godly soul is called the aspect of the Godly “image-*Tzelem*-צלם,” and as explained, the letter *Tzadik*-צ indicates the inner powers of the soul (*Kochot Pnimiyyim*), whereas the letters *Lamed*-ל and *Mem*-מ indicate the transcendent, encompassing powers of the soul (*Kochot Makifim*).¹³³⁶ The animalistic soul is the aspect of the “likeness-*Dmut*-דמות.”¹³³⁷ Now, both these souls are in need of peace-*Shalom*. That is, what is meant by introducing “peace into the entourage above,” is the drawing forth of Godliness into the Godly soul, whereas introducing “peace into the entourage below,” means the drawing forth of Godliness into the animalistic soul.

To explain this in greater detail, the peace of the Godly soul is to be understood as follows: It is indeed true that the

¹³³⁴ In the second blessing of the Grace after Meals.

¹³³⁵ See Likkutei Torah Eikev 17b; Sefer HaMaamarim 5696 p. 10.

¹³³⁶ See Likkutei Torah Teitzei 36d

¹³³⁷ See Likkutei Torah Teitzei ibid. 38a

Godly soul is in a state about which we recite,¹³³⁸ “She is pure,” even as she comes into the aspects of, “You have created her, You have formed her and You have blown her into me.” Beyond this, there also is the aspect of, “You preserve her within me,” which even transcends the aspect of “She is pure.”¹³³⁹ This to such an extent that even when a person is in the middle of sinning, his Godly soul, in and of itself, remains in a state of faithfulness-אמונה¹³⁴⁰ to *HaShem*-יהו"ה, “as she was when she was reared-אמנה by Him,”¹³⁴¹ blessed is He.

Nevertheless, because the soul is caused to be in an aspect of a created being,¹³⁴² and specifically because it manifests within the body and animalistic soul, it therefore is applicable for there to be a matter of lacking in the light and illumination of the soul. That is, the matter of sin in the animalistic soul is caused by a deficiency of light and illumination in the Godly soul. This deficiency is because it is not in a state of Godliness, since “Godliness is the perfection of everything.”¹³⁴³ It therefore is necessary to bring about

¹³³⁸ In the blessing of “*Elo”hai Neshamah*” in the morning blessings.

¹³³⁹ See Likkutei Torah, Shir HaShirim 30c

¹³⁴⁰ See Talmud Bavli, Brachot 20a (Ein Yaakov version), that “even a thief, while standing on the threshold, calls out to the Merciful One for assistance.” This is discussed and explained at length in the Discourse entitled “*Ki Tisa* – When you take a census of the children of Israel” 5711, translated in The Teachings of The Rebbe 5711, Discourse 4.

¹³⁴¹ Esther 2:20; See Tanya Ch. 24 – The term “reared-*Amna*-אמנה” is of the same root as faithfulness-*Emunah*-אמונה.

¹³⁴² See Biurei HaZohar of the Mittler Rebbe 114d and on, and Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 546 and on, and elsewhere. (That is, the Godly soul is itself Godliness that was made into a created being, as discussed in prior discourses.)

¹³⁴³ Introduction to Tikkunei Zohar 17b and elsewhere.

peace (*Shalom*) in the Godly soul, meaning, to draw forth the aspect of the essence of the soul itself into it, as it is rooted in the Singular Preexistent Intrinsic and Essential Being of the Unlimited One Himself, *HaShem*-יהו"ה, blessed is He.

The same is true of the animalistic soul. For, in regard to the animalistic soul, not only is it applicable for there to be deficiency and lacking, but more so, the animalistic soul itself can be involved in the actual act of sin. It therefore is necessary to bring about peace (*Shalom*) in the animalistic soul.

The order by which this is accomplished, is that one must first affect a bond between the Godly soul and the animalistic soul. About this the verse states,¹³⁴⁴ "You shall love *HaShem*-יהו"ה your God, with all your hearts, with all your soul and with all your being." About the words "with all your hearts-*Bechol Levavecha*-בכל לבבך," our sages, of blessed memory, taught,¹³⁴⁵ "With both your inclinations." In other words, even the animalistic soul must be transformed to love *HaShem*-יהו"ה, blessed is He.

Subsequently, one must even draw the essence of the soul into the animalistic soul. For, it is specifically through this that it becomes no longer applicable for the animalistic soul be involved in sin at all, and beyond this, that it should not have any relation to the matter of deficiency or lacking altogether. All this is accomplished through Torah. For, since the Torah is limitless and entirely beyond the measure of the

¹³⁴⁴ Deuteronomy 6:5

¹³⁴⁵ Talmud Bavli, Brachot 54a

creatures, it therefore affects a refinement and clarification of the creatures in a manner that is entirely beyond their own measure, in and of themselves.

7.

From the above we may understand that the preparation for the giving of the Torah was through the Jewish people giving precedence to “We will do” over “We will listen.”¹³⁴⁶ For, the matter of the giving of the Torah, is that we were given the matter of speech in Torah, which is limitless, and specifically this brings about the refinement and clarification of the creature in a manner that is entirely beyond his own measure, as explained before at length. It is this aspect that is the Crown of Torah-*Keter Torah*-כתר תורה.¹³⁴⁷ Thus, the preparation for this was through giving precedence to “We will do” over “We will listen,” which is the matter of nullification and sublimation (*Bittul*) to the Master of the will, blessed is He.¹³⁴⁸ This is the aspect of the crown-*Keter* of the soul. Thus, when they gave precedence to “We will do” over “We will listen,” two crowns (*Ketarim*) were tied for them,¹³⁴⁹ and it is through this service of *HaShem*-יהו"ה, blessed is He, in the aspect of the crown-*Keter* of the soul, that they drew down the aspect of the Crown of Torah-*Keter Torah*-כתר תורה, which is the matter of the speech (*Dibur*) of Torah.

¹³⁴⁶ Exodus 24:7; Talmud Bavli, Shabbat 88a

¹³⁴⁷ See Torah Ohr Yitro 109a; Ohr HaTorah ibid. p 868 and on.

¹³⁴⁸ See Likkutei Torah, Shir HaShirim 22a

¹³⁴⁹ Exodus 24:7

This then, is the meaning of the verse,¹³⁵⁰ “God spoke all these utterances, to say: I am *HaShem*-יהו"ה your God, Who has taken you out of the land of Egypt, from the house of slavery.” For, the intention in the giving of the Torah, whereupon the aspect of the speech (*Dibur*) of Torah was given, is in order to bring about a refinement of the physical in a manner that is entirely beyond its own measure and capacity. Because of this the verse states, “Who has taken you out of the land of Egypt-*Mitzrayim*-מצרים,” indicating that the intention in giving the Torah was remove their boundaries and limitations – *Meitzarim*-מצרים. This matter is specifically accomplished through the aspect of the speech (*Dibur*) of Torah, which is limitless, and is the aspect of the Crown of Torah-*Keter Torah*-כתר תורה.

Because of this the verse specifically states, “I-*Anochi*-אנכי,” referring to the aspect of the Essential Self of *HaShem*-יהו"ה, that is, “I am who I am-*Anochi Mi SheAnochi*-אנכי מי יהו"ה,” *HaShem*-יהו"ה, Himself, blessed is He, “Who even transcends being hinted at in any letter or even in the thorn of a letter.”¹³⁵¹ The verse then adds, “I am *HaShem*-יהו"ה your God,” indicating that this Essential Self of *HaShem*-יהו"ה, that is, “I-*Anochi*-אנכי,” has become “your God-*Elohei*”-אלהיך-*cha*,”

¹³⁵⁰ Exodus 20:1-2

¹³⁵¹ That is, this refers to the Essential Name and Being of *HaShem*-יהו"ה Himself, blessed is He, called the Upper Name of *HaShem*-יהו"ה, which transcends the letters of the Name, and is utterly and entirely one with Him, blessed is He. See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see the discourse entitled “*Shiviti*” 5720; *Likkutei Torah Pinchas* 80b; *Re'eh* 31d and elsewhere.

meaning, “your strength and vitality.”¹³⁵² However, for the Essential Self, that is, “I-*Anochi*”אנכי, to be “your God-*Elohei*”אלהיך, it is through the Name *HaShem*יהוה,¹³⁵³ as it relates to the matters of constriction (*Yod*-י), spreading forth (*Hey*-ה), drawing down (*Vav*-ו), and expression (*Hey*-ה).¹³⁵⁴ In reality, this is not at all a matter of constriction and concealment. On the contrary, it is through the Name *HaShem*יהוה, that the Essential Self of *HaShem*יהוה, that is, “I-*Anochi*”אנכי, becomes “your God-*Elohei*”אלהיך.”

The same is true of the beginning of the verse, which states, “God-*Elohi*”אלהי”m spoke all these utterances, to say.” This is to say that the use of the title “God-*Elohi*”אלהי”m here, is not truly a matter of the might and restraint of concealment (*Tzimtzum*), but rather indicates the overpowering strength that comes from the Singular Preexistent Intrinsic and Essential Being of *HaShem*יהוה Himself, blessed is He.¹³⁵⁵

Now, this matter of the Essential Self of *HaShem*יהוה, that is, “I-*Anochi*”אנכי” am “your God-*Elohei*”אלהיך,” is brought about in each and every Jew. For, since the verse

¹³⁵² See Torah Ohr 79a; Torat Chayim Mishpatim 431b (296d); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of The Title (*Shaar HaKinuy*), that the title God-*Elohi*”אלהי”m is of the root “strength-*Aleem*”אליים, similar to the Talmudic dictum (Gittin 60b), “Whoever is stronger prevails-*Kol d’Aleem Gvar*”כל דאליים גבר.”

¹³⁵³ That is, this refers to the lower Name *HaShem*יהוה, blessed is He, which refers to the revelation of the Name *HaShem*יהוה, blessed is He, in and through creation.

¹³⁵⁴ See Likkutei Torah, Beshalach 1a and elsewhere.

¹³⁵⁵ See Sefer HaMaamarim 5679 p. 448 and on.

states,¹³⁵⁶ “Face to face did *HaShem*-יהו"ה speak to you on the mountain,” and since each and every Jew bears the aspect of the Name *HaShem*-יהו"ה in his soul,¹³⁵⁷ therefore, it is through this aspect of the Name *HaShem*-יהו"ה of his soul, that he affects that the Essential Self of *HaShem*-יהו"ה, that is, “I-*Anochi*-אנכי” am “your God-*Elohei*”*cha*-אלהיך,” meaning, the “strength and vitality” of each and every Jew.

This then, also explains the use of the word, “to say-*Leimor*-לאמר.” For, since the aspect of the Crown of Torah-*Keter Torah*-תורה is specifically revealed through the matter of speech (*Dibur*), (as explained before), the verse therefore specifically uses the term, “to say-*Leimor*-לאמר,” which is the matter of speech (*Dibur*). Moreover, the speech is in a way of “to say-*Leimor*-לאמר,” meaning, “to repeat,” as in the verse,¹³⁵⁸ “My tongue shall respond with Your word,” like a person who “repeats after the reader.”¹³⁵⁹ In other words, speech in Torah brings about a total nullification of self-existence (*Bittul b'Metziyut*) to the Master of the will, blessed is He, because it is the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, that is, “I am who I am-*Anochi Mi SheAnochi*-אנכי מי שאנכי,” *HaShem*-יהו"ה Himself, blessed is He, who has become your strength and vitality!

¹³⁵⁶ Deuteronomy 5:4

¹³⁵⁷ See Likkutei Torah Re'eh 18a and on; Also see the later discourse entitled “*Re'eh*” of Shabbat Mevarchim Elul of this year 5713.

¹³⁵⁸ Psalms 119:172

¹³⁵⁹ See Torah Ohr, Yitro 67b, 109a; Likkutei Torah, Shir HaShirim 44b

Discourse 19

“*VaYihyu B’nei Yisroel BaMidbar - The Children of Israel were in the Desert*”

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³⁶⁰ “The children of Israel were in the Desert and they found a man gathering wood on the day of Shabbat.” The Zohar gives two explanations about this.¹³⁶¹ The first explanation is that the wood (*Eitzeem*-עצים), which translates literally as “trees,” refers to the Tree of Life (*Etz HaChayim*-עץ החיים) and the Tree of Knowledge (*Etz HaDa’at*-עץ הדעת). The Zohar explains that the gatherer made a comparison between these trees to see which is greater than the other. In other words, the term “gatherer-*Mekoshesh*-מקושש” is of the same root as “compare-*Heikesh*-היקש,” and thus means that he “compared-*Heikesh*-היקש” between the two trees (*Eitzeem*-עצים), to know which is greater. The second explanation is that, “these were different trees that he gathered on the day of Shabbat and he was therefore punished at the time, through which his sin was atoned.” (In other words, this

¹³⁶⁰ Numbers 15:32

¹³⁶¹ Zohar Shlach 157a; Also see Likkutei Torah Shlach 42b and on; Ohr HaTorah Shlach, Hosafot, p. 92 and on.

is like the simple understanding of the verse, that he was gathering wood on the day of Shabbat and was therefore punished with death.)

We therefore must understand this. That is, we must understand the matter of his comparison-*Heikesh*-הִיקֵשׁ between the trees to know which is greater and its relationship to the simple explanation of the verse. We also must understand why the order the verse is specifically that, “they found a man gathering wood on the day of Shabbat.” That is, at first glance, since the primary issue was that this happened on the day Shabbat, the verse should have started with the fact that it was Shabbat and only afterwards state that he was gathering wood. However, the verse does the opposite, in that it first states that he was gathering wood and only afterwards specifies that it took place on Shabbat, which seems to indicate that the primary focus is on the matter of his gathering of the wood itself.

2.

To understand this, we must preface with an explanation of the matter of the tree of the knowledge of good and evil. Targum Yerushalmi¹³⁶² states,¹³⁶³ “And the tree of knowledge, from which anyone who ate would distinguish between good and evil.” Based on this, it is not understood

¹³⁶² Genesis 2:9

¹³⁶³ Also see Ohr HaTorah Bereishit Vol. 3, p. 531a; Sefer HaMaamarim 5670 p. 152 and on; 5677 p. 91 and on.

why eating from the tree of knowledge was such a great sin, so much so, that because of it, Adam was punished with death, both for himself and all his offspring after him, until the time that the prophecy,¹³⁶⁴ “I will remove the spirit of impurity from the land,” will be fulfilled. At first glance, since “anyone who ate of it would distinguish between good and evil,” it seems that not only is it not a sin, but on the contrary, the entire substance and ultimate intent in serving *HaShem*-יהו"ה, blessed is He, is to distinguish between good and evil.

It therefore is understood that, in and of itself, the tree of the knowledge of good and evil, refers to a level in holiness (*Kedushah*), in that “anyone who ate of it would distinguish between good and evil,” which is the general substance of service of *HaShem*-יהו"ה, blessed is He. It is only that due to a multitude of chaining down of things, there is the possibility for the matter of evil to arise from it.

With this in mind, it is understood why the tree of the knowledge of good and evil was in the Garden of Eden (*Gan Eden*). For, the Garden of Eden (*Gan Eden*) is entirely holy and cannot countenance anything that is in opposition to *HaShem*'s-יהו"ה Supernal will, blessed is He. This is why after Adam sinned, it states,¹³⁶⁵ “So *HaShem*-יהו"ה God banished him from the Garden of Eden... and He drove the man out etc.”¹³⁶⁶ From this it is also understood that the Garden of Eden (*Gan Eden*) is the reward for fulfilling Torah and *mitzvot*

¹³⁶⁴ Zachariah 13:2

¹³⁶⁵ Genesis 3:23-24

¹³⁶⁶ See Sefer HaMaamarim 5662 p. 299, and elsewhere.

in this world, in that the reward is the radiance of one's Torah study and service of *HaShem*-יהו"ה, blessed is He, while in this world.¹³⁶⁷

It therefore is clearly understood that the Garden of Eden (*Gan Eden*) is entirely holy (*Kedushah*). This being so, how was it possible that the tree of the knowledge of good and evil was planted in the Garden of Eden (*Gan Eden*) and that Adam, the first man, should eat of its fruits?

However, the explanation is that, in and of itself, the tree of the knowledge of good and evil is a level in holiness (*Kedushah*) and it is only because of an abundance of chaining down of things (*Hishtalshelut*), that the matter of evil could arise from it (as mentioned above).

3.

This may be better understood by first explaining the general matter of service of *HaShem*-יהו"ה, blessed is He, in which there are two approaches. There is serving *HaShem*-יהו"ה, blessed is He, in a measured and limited way and serving *HaShem*-יהו"ה, blessed is He, in a way that transcends measure and limitation. Now, these two approaches in the service of *HaShem*-יהו"ה, blessed is He, also exist in the contemplation (*Hitbonenut*) that brings a person to serve *HaShem*-יהו"ה, blessed is He, as well as in the order of the chaining down (*Hishtalshelut*) of the *Sefirot* from Above.

¹³⁶⁷ See Tanya, Ch. 39 (52b).

The explanation is that the primary matter in serving *HaShem*-יהו"ה, blessed is He, is as stated,¹³⁶⁸ "To do them today," and,¹³⁶⁹ "Not study, but practice is the essential thing." Thus, service of *HaShem*-יהו"ה, blessed is He, is divided into three categories, these being the,¹³⁷⁰ "three things upon which the world stands: Torah, Service (*Avodah*)¹³⁷¹ and Acts of lovingkindness (*Gemilut Chassadim*)."

Now, in this itself, it can be that a person's service of *HaShem*-יהו"ה, blessed is He, in action, is measured and limited. For example, in regard to acts of lovingkindness (*Gmilut Chassadim*), even though the very essence of it is the matter of abundant mercies, nevertheless, it is possible for a person to approach it in a measured and limited way, and he can even do so according to Torah. As our sages, of blessed memory taught,¹³⁷² "The verse states,¹³⁷³ 'However, may there be no destitute among you,' from which it is derived that the prosperity of one's own property takes precedence over that of another person," (including one's own father or teacher).¹³⁷⁴ Nevertheless, they also stated¹³⁷⁵ that whosoever conducts himself in a certain manner, will himself end up being the

¹³⁶⁸ Deuteronomy 7:11

¹³⁶⁹ Mishnah Avot 1:17

¹³⁷⁰ Mishnah Avot 1:2

¹³⁷¹ The service of the Holy Temple, or correspondingly, the Service of the Heart, which is prayer, as will be stated shortly.

¹³⁷² Talmud Bavli, Bava Metziyah 33a

¹³⁷³ Deuteronomy 15:4

¹³⁷⁴ As stated in the Mishnah in Bava Metziyah 33a *ibid*.

¹³⁷⁵ See Mishnah Peah 8:9 – "Anyone who does not need to take charity and yet takes, will not depart from this world before he actually needs charity from others. And anyone who needs and does not take, will not die of old age until he supports others with his own money etc."

recipient of the manner in which he conducted himself. In other words, a person who conducts himself in acts of lovingkindness (*Gmilut Chassadim*) in a measured and limited way – taking the approach that, “my own prosperity comes first,” – will in the end come to poverty, and “poverty means lack of knowledge-*Da’at* (of *HaShem*-יהו"ה)¹³⁷⁶ from which he will subsequently come to actual physical poverty. That is, poverty is the antithesis of holiness (*Kedushah*).

The same applies when it comes to the matter of service (*Avodah*), about which our sages, of blessed memory taught,¹³⁷⁷ “The verse states,¹³⁷⁸ ‘To love *HaShem*-יהו"ה your God and to serve Him with all your heart.’ What service is the service of the heart? We must say that this is the service of prayer (*Tefillah*.)” About this, our sages, of blessed memory, stated,¹³⁷⁹ “When you pray, let not your prayer be routine, but a plea for compassion before the Ever-Present One, blessed is He.” For, since there are set times that a person is obligated to pray, it is possible for his prayer to become a matter of¹³⁸⁰ “paying his debt,” which is the very opposite of what prayer is about.¹³⁸¹ In such a case, his prayers are received on High, but in such a way that his needs remain unfulfilled etc.

This is likewise the case in serving *HaShem*-יהו"ה, blessed is He, in the way of Torah study. For, although the *mitzvah* of Torah study is a positive commandment that has no

¹³⁷⁶ See Talmud Bavli, Ketuvot 68a; Nedarim 41a and elsewhere.

¹³⁷⁷ Talmud Bavli, Taanit 2a

¹³⁷⁸ Deuteronomy 11:13

¹³⁷⁹ Mishnah Avot 2:13

¹³⁸⁰ See the commentary of Rabbi Ovadia Bartenura to Avot 2:13 *ibid*.

¹³⁸¹ See Kuntres Eitz HaChayim, Ch. 26.

set time and one's obligation is to study Torah day and night, nevertheless, it is possible for a person's Torah study to be in a measured and limited way, that is, that he "only studies Torah intermittently."¹³⁸² He does so, by finding leniencies in Shulchan Aruch (the code of Torah law) and only studies one chapter in the morning and one chapter in the evening, just to fulfill his obligation, until ultimately, even this is reduced and he only fulfills the most minimum obligation, by merely reciting the verse, "Listen Israel, יהו"ה-ה' HaShem our God, יהו"ה-ה' HaShem is One."¹³⁸³ Nevertheless, our sages, of blessed memory, stated,¹³⁸⁴ "Anyone who can study Torah but does not do so, is included in the category of,¹³⁸⁵ 'He has scorned the word of יהו"ה-ה' HaShem,'" and is punished for it. This then, explains the matter of serving יהו"ה-ה' HaShem, blessed is He, in a measured and limited way, in action (*Ma'aseh*), speech (*Dibur*), and thought (*Machshavah*).

The same likewise applies to the matter of emotions (*Midot*), which refers to one's natural love and fear of יהו"ה-ה' HaShem, blessed is He. That is, it is possible for a person's emotions to be in a state of measure and limitation. In other words, his sense of love is not because of the essential goodness of something, but rather, because it is good **for him**.

¹³⁸² Talmud Bavli, Sanhedrin 99b – "The verse (Prov. 6:32) states, 'He who commits adultery with a woman lacks understanding.' Reish Lakish says: This refers to one who studies Torah intermittently." (One who does not study Torah constantly and with consistency, is like one who has no wife and sometimes has relations with one woman and sometimes with another – see Rashi there.)

¹³⁸³ Talmud Bavli, Menachot 99b

¹³⁸⁴ Talmud Bavli, Sanhedrin 99a

¹³⁸⁵ Numbers 15:31

That is, he thinks about his own self-existence and what is worthwhile for him, (what is good for him, what he wants and what he needs). In such a case, his love of *HaShem*-יהו"ה is according to the limitations of his own self-existence. This matter can devolve to such a degree that he can come to have alien love for matters that are of the opposing side of evil, that is, love for extraneous matters that are alien to Godliness etc. In other words, since it is **he** who has love for holiness, he remains entirely within the constraints of his own existence, and entirely retains his ego, since his love is all about what he feels is good **for him**. It therefore is quite possible for him to eventually come to love matters of the opposing side of evil.

The same applies to this kind of fear of *HaShem*-יהו"ה, blessed is He. For, although the matter of fear of *HaShem*-יהו"ה, comes out in a way that there is greater sublimation to *HaShem*-יהו"ה than from love of *HaShem*-יהו"ה,¹³⁸⁶ it nevertheless is possible that his fear is entirely due to his own sense of self. In other words, he does not fear the sin itself, but rather, his fear is the fear of punishment, which entirely relates to his own self-existence. It therefore is possible for alien fear, which is the matter of evil, to devolve from this.¹³⁸⁷ In other words, even though while he is engaged in prayer, he properly contemplates the true state of his soul and thereby awakens true love and fear of *HaShem*-יהו"ה, blessed is He, nevertheless, since he remains entirely within the constraints of his own ego and self-existence, it is quite possible that after

¹³⁸⁶ See Torah Ohr 114d

¹³⁸⁷ See *Hemshech* 5672 Vol. 2, p. 1,057.

finishing his prayers, his love and fear become redirected to matters of the opposing side of evil. This then, explains the matter of measure and limitation in the approach to serving *HaShem*-יהו"ה, blessed is He, with the emotions (*Midot*).

The same applies to service of *HaShem*-יהו"ה, blessed is He, with the intellect (*Mochin*), which refers to the contemplation (*Hitbonenut*) that brings a person to love and fear *HaShem*-יהו"ה, blessed is He.¹³⁸⁸ (For, intellectual love and fear of *HaShem*-יהו"ה, blessed is He, are brought about through contemplative meditation-*Hitbonenut*). That is, when his contemplation (*Hitbonenut*) is in a measured and limited way – meaning that he contemplates the Godliness that is manifest within the worlds, which is limited, and particularly when his contemplation (*Hitbonenut*) is only through the garments of comprehension, which are limited, and matters that transcend intellect, measure and limitation, are not included in his contemplation – then it is possible that the intellect of the side of evil will bring proofs that oppose his contemplations and will overturn all his previous contemplations. This is to say that since his contemplation (*Hitbonenut*) is in a manner of measure and limitation, it therefore is possible for the intellect of the opposing side to be in greater measure, thus overturning the Godly intellect. It therefore is imperative that his contemplation (*Hitbonenut*) should be in such a way that he comes to have a feel for it, in a way that transcends measure and limitation, as will soon be explained.

¹³⁸⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:2

The same is so regarding service of *HaShem*-יהו"ה, blessed is He, with the desires of the heart (*Re'uta d'Leeba*). For, although the desires of the heart are due to the transcendent and encompassing aspects of the soul (*Makifim*), nevertheless, even in these aspects of the soul there are two levels. That is, there is the encompassing light of the soul that relates to the vessels, only that it hovers over them, and there is the transcendent light of the soul that is altogether beyond relation to the matter of vessels.

The same is so regarding the desires of the heart (*Re'uta d'Leeba*).¹³⁸⁹ That is, there is a manner of service of *HaShem*-יהו"ה, blessed is He, with the desires of the heart (*Re'uta d'Leeba*) that is analogous to two lovers whose love for each other is very strong and transcends intellect and reason and is a love that is entirely unconditional, but nevertheless, is only on the level of revelation (*Giluy*). It therefore is possible for it to become concealed. The same is the case when the love of *HaShem*-יהו"ה, blessed is He, with the desires of the heart (*Re'uta d'Leeba*) is only on the level of revelation (*Giluy*). That is, even though it transcends reason and intellect, nevertheless, it is solely on the level of revelation (*Giluy*), and it therefore is possible for it to become concealed. Thus, the awakening of this love from concealment to revelation is dependent on contemplation (*Hitbonenut*). This is similar to the analogy of the two lovers, mentioned above, that when their love is in a state of concealment, awakening it requires that they be reminded of

¹³⁸⁹ See *Sefer HaMaamarim* 5710 p. 54, and 5711 p. 186.

their love for each other. Thus, this kind of love is limited, since it depends on that which awakens it. For, although it is true that once the love is awakened, it does not depend on anything, nevertheless, the very fact that the awakening and revelation of this love is dependent on something else to awaken it, is because this love is generally on the level of revelation (*Gilyu*), wherein it is possible and applicable for there to be a matter of concealment (*He'elem*).

Higher than this is the level of the desires of the heart (*Re'uta d'Leeba*) that is due to the essence. This is analogous to the love between a father and his child, which is an essential love. Because it is an essential love, the matter of concealment (*He'elem*) is not applicable to it, and it therefore is always revealed.

For, when it comes to the level of the desire of the heart (*Re'uta d'Leeba*) that is due to the revelation, it is possible for it to be followed by matters of the opposing side of evil. This is because it is only a matter of revelation (*Gilyu*) and is not of the essence (*Etzem*). Therefore, he still retains his sense of self-existence, in which there is an object of his desire. Although, in this case, the object of his desire is to become entirely nullified of his sense of self-existence and be utterly included and unified with the Essential Self of *HaShem*-יהו"ה, blessed is He, nevertheless, since he still retains his sense of independent existence, it is possible for it to be followed by matters that relate to the opposing side of evil.

However, this is not so when it comes to essential love of *HaShem*-יהו"ה, blessed is He, which is the matter of the encompassing light of the singular-*Yechidah* essence of the soul. In such a case, it is not applicable for the external forces to have any hold on him, since "he does not possess a shadow of a shadow."¹³⁹⁰

4.

Now, these two above-mentioned general approaches to the service of *HaShem*-יהו"ה, come out of their root in the Supernal *Sefirot*. For, regarding the *Sefirah* of kingship-*Malchut*, since her nine *Sefirot* descend and manifest within the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, it cannot be said that the verse,¹³⁹¹ "I shall not give My glory to another," applies to her. Rather, the opposite is true, that is,¹³⁹² "Her feet descend to death." In other words, the *Sefirah* of kingship-*Malchut* herself is related to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which is why she is called the tree of the knowledge of good and evil. Therefore, her nine *Sefirot* descent and manifest within the worlds of Creation-*Briyah*, Formation-*Yetzirah*, Action-*Asiyah*, to the point that, "Her feet descend to death," referring to the matter of evil.

¹³⁹⁰ See Talmud Bavli, Yevamot 122a

¹³⁹¹ Isaiah 42:8; See Ohr HaTorah, Drushim L'Shmuni Atzeret p. 1,828.

¹³⁹² Proverbs 5:5; See Ohr HaTorah, Na"Ch to Proverbs 5:5 (Vol. 1, p. 564 and on).

The same is likewise true of *Zeir Anpin*. For, although *Zeir Anpin* is mostly the aspect of kindnesses (*Chassadim*), as it states,¹³⁹³ “He remembered His kindness,”¹³⁹⁴ nevertheless, as known,¹³⁹⁵ there are revealed kindnesses and concealed kindnesses, and it is only when the kindnesses are concealed that it is impossible for the external forces to derive vitality from there. However, when it comes to the revealed kindnesses, this is not the case, and the external forces can possibly derive vitality from there. This is as stated,¹³⁹⁶ “A fool does not desire understanding, but only to expose his heart.” That is, when it comes to understanding-*Tevunah*-תבונה, which bears the letters וּבֵן וּבַת-son and daughter,¹³⁹⁷ referring to the aspects of love and fear as they are concealed in the intellect, it is not possible for there to be any derivation of vitality to the external forces. For, although they are not intellect (*Mochin*), but emotions (*Midot*), for which reason they are not called, *Binah*-בינה, but are rather called *Tevunah*-תבונה, they nevertheless are included in the intellect. This

¹³⁹³ Psalms 98:3; See the citations added to Maamarei Admor HaEmtza’ee, Bamidbar Vol. 1, p. 303.

¹³⁹⁴ While kingship-*Malchut* is the feminine aspect (*Nukvah*), *Zeir Anpin* is the masculine aspect (*Zachar*-זכר) as indicated by this verse, “He recalled-*Zachar*-זכר His kindness,” indicating the aspect of the kindnesses of the masculine aspect which is *Zeir Anpin*.

¹³⁹⁵ See Maamarei Admor HaZaken, Et’halech Liozhna p. 56; Sefer HaMaamarim 5677 *ibid.* p. 89 and on.

¹³⁹⁶ Proverbs 18:2; Also see Likkutei Torah Masei 90a, and elsewhere.

¹³⁹⁷ Zohar III 290b and on; Etz Chayim, Shaar 15 (Shaar HaZivugim); Tanya Ch. 16 in the note; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2-3.

accords with the explanation in the writings of the Arizal¹³⁹⁸ regarding the verse,¹³⁹⁹ “Council is like deep waters in the heart of man; and a man of understanding-*Tevunah*-תבונה will draw them forth.” That is, the term *Tevunah*-תבונה refers to the aspects of love and fear as they are included in the intellect. Thus, while they are included in the understanding mind of *Binah*-בינה, the light of understanding-*Binah* is strongly felt in them, and it therefore is impossible for any derivation of vitality to come from them to the external forces.

This is not the case, however, when it comes to the revealed emotions, which lack the aspect of understanding-*Binah* within them. Thus, it is possible for the external forces of evil to derive vitality from them, which is the meaning of the continuation of the verse, that a fool “only desires to expose his heart.” In other words, he desires this because vitality is derived from there etc.

The same likewise applies to the intellect itself (*Mochin*). That is, in the *Sefirah* of understanding-*Binah* it is possible for there to be the matter of a shattering (*Shevirah*). For, as known, the Name of *Sa”G*-ס”ג-63 (which is the Name *HaShem*-יהו”ה spelled with *Yod*’s-י and an *Aleph*-א and has a numerical value of 63-*Sa”G*-ס”ג as such: יו”ד ה”י וא”ו ה”י) is in the *Sefirah* of understanding-*Binah* and the shattering

¹³⁹⁸ See Emek HaMelech, Shaar 14 (Shaar Kiryat Arba); Ch. 141 (119a), cited in *Hemshech* 5672 Vol. 3, p. 1,242; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 2-3 *ibid*.

¹³⁹⁹ Proverbs 20:5

(*Shevirah*) took place in the Name of *Sa" G-ג"ו-63*.¹⁴⁰⁰ Such is not the case, however with the *Sefirah* of wisdom-*Chochmah*, about which it states,¹⁴⁰¹ "They die, but not in wisdom-*Chochmah*."¹⁴⁰²

This is similarly the case when it comes to the *Sefirah* of the crown-*Keter*. That is, it is possible for the external forces to derive vitality from the externality of the crown-*Keter*. This is as explained regarding the verse,¹⁴⁰³ "The spider seizes [its prey] with its handiwork, though it dwells in the king's palace." For, as known, the derivation of vitality from the aspect of the encompassing light (*Makif*) is specifically only from the externality of the encompassing light (*Makif*). However, this is not the case when it comes to the inner aspect of the crown-*Keter*, from which there is no derivation of vitality whatsoever to the external forces, as explained about the verse,¹⁴⁰⁴ "I loved Yaakov and I hated Esav."

The explanation is that, although it states about the world of Emanation-*Atzilut*,¹⁴⁰⁵ "No evil dwells with You," which also applies to the *Sefirah* of kingship-*Malchut*, and especially to *Zeir Anpin*, which is the essence of the world of

¹⁴⁰⁰ See Etz Chayim, Shaar 8 (Drushei HaNekudot) Ch. 1; Shaar 10 (Shaar HaTikkun) Ch. 2; Mevo She'arim, Shaar 2, Section 1, Ch. 1; Maamarei Admor HaZaken, Inyanim p. 417; Torat Chayim, Bereishit 9a, and elsewhere.

¹⁴⁰¹ Job 4:21

¹⁴⁰² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46.

¹⁴⁰³ Proverbs 30:28; See Torah Ohr, Beshalach 63b; Sefer HaMaamarim 5704 p. 85, and elsewhere.

¹⁴⁰⁴ Malachi 1:2-3

¹⁴⁰⁵ Psalms 5:5; See Likkutei Torah, Bamidbar 3a and on; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

Emanation-*Atzilut*, and particularly to the *Sefirah* of understanding-*Binah* and the *Sefirah* of wisdom-*Chochmah*, and most certainly to the *Sefirah* of the crown-*Keter*, which transcends the world of Emanation, that certainly, “no evil dwells with You,” nevertheless, the externality of the crown-*Keter* is an encompassing light (*Makif*) that relates to worlds.

[The same is likewise so when discussing even loftier levels in the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, that precede the restraint of the *Tzimtzum*, and about which it states,¹⁴⁰⁶ “Before the creation of the world there was Him and His Name alone.” That is, in this itself there are two levels. There is the expression of the light and the light as it is included in His Essential Self, blessed is He. Or to state it in a different way, there is the light that relates to revelation (*Gilyu*) and the light that utterly transcends revelation and does not relate to it at all.]¹⁴⁰⁷

Thus, since the externality of the crown-*Keter* is an encompassing light (*Makif*) that relates to worlds, it therefore also has some relation to the external forces, to the point that it states, “The spider seizes [its prey] with its handiwork, though it dwells in the king’s palace.” However, this is only so when it comes to the externality of the crown-*Keter*, and with a thousand degrees of separation, when it comes to man, in which this corresponds to the externality of his desire.

¹⁴⁰⁶ Pirke d’Rabbi Eliezer Ch. 3

¹⁴⁰⁷ See *Hemshech* 5672 Vol. 2 p. 1,022 and on; Vol. 3 p. 1,282; *Sefer HaArachim Chabad*, Vol. 4, p. 460 and on; See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

However, this is not so regarding the inner aspect of the crown-*Keter* that entirely transcends the worlds, in which the external forces have utterly no hold, since it utterly transcends the limitations of worlds.

5.

With the above in mind, it is understood that the general matter of serving *HaShem*-יהו"ה, blessed is He, must be in a manner that transcends measure and limitation. In other words, even when it comes to serving *HaShem*-יהו"ה, blessed is He, in a way of measure and limit, still and all, one must have a palpable sense of that which transcends limitation.

This is similar to the matter of¹⁴⁰⁸ the leniencies of the academy of Shammai. That is, it is possible that according to the root of one's soul, his service of *HaShem*-יהו"ה, blessed is He, may be like the approach of the academy of Shammai, whose service of *HaShem*-יהו"ה was in a way of restraint and stricture and in a manner indicated by the verse,¹⁴⁰⁹ "Walk humbly with your God." Nevertheless, there must be a palpable sense of that which transcends limitation. This is accomplished in a way that even when serving *HaShem*-יהו"ה, blessed is He, in the manner of the academy of Shammai, there is a palpable sense and feeling of the manner of serving *HaShem*-יהו"ה, blessed is He, of the academy of Hillel.

¹⁴⁰⁸ See Mishnah Eduyot, beginning of Ch. 4 & 5.

¹⁴⁰⁹ Micah 6:8

The same is true of the general matter of serving *HaShem*-יהו"ה, blessed is He, in actuality, through action (*Ma'aseh*), speech (*Dibur*), and thought (*Machshavah*), in acts of lovingkindness (*Gmilut Chassadim*), prayer (*Avodah*) and Torah study. That is, one's approach must be in a manner that transcends measure and limitation. For example, although it is true that in acts of lovingkindness (*Gmilut Chassadim*) there indeed is an aspect of measure and limitation, in that¹⁴¹⁰ "the prosperity of one's own property takes precedence," (as explained before), nonetheless, as the Alter Rebbe wrote in *Tanya*,¹⁴¹¹ the giving of charity must be in a limitless manner, since it affects the very life of his soul and through it, he brings salvation to his soul, as it states,¹⁴¹² "Whatever a man has, he will give on behalf of his soul." The same applies to serving *HaShem*-יהו"ה in prayer. He must realize that he is praying on behalf of his soul. Thus, since it relates to the very life of his soul, he does not make measured calculations, but rather,¹⁴¹³ "He redeemed my soul in peace."

Similarly, when studying Torah, one must contemplate and realize that Torah is the remedy and elixir of life.¹⁴¹⁴ More particularly, Torah saves him from a place of death, as in the teaching,¹⁴¹⁵ "I created an evil inclination (which is the place of death), and I created Torah as its antidote." Thus,

¹⁴¹⁰ Talmud Bavli, Bava Metziyah 33a

¹⁴¹¹ *Tanya*, Iggeret HaKodesh, Epistle 10

¹⁴¹² Psalms 55:19

¹⁴¹³ Job 2:4

¹⁴¹⁴ See Talmud Bavli, Eruvin 54a

¹⁴¹⁵ Talmud Bavli, Kiddushin 30b

when a person contemplates and realizes this, his study of Torah will come to be in a manner that is without limitations.

The same applies to the natural love and fear of *HaShem*-יהו"ה, blessed is He. That is, one's feeling of love for *HaShem*-יהו"ה, blessed is He, should not be because it is good for **him**, but rather, because it is essentially good. Even if a person finds himself in a state that he only feels that it is good for **him**, nonetheless, internally, he must know that primarily, it is essentially good. Thus, when he at the very least has an inner knowledge that this is essentially good, no alien love will result from it. For, when his love of *HaShem*-יהו"ה, blessed is He, is just because it is good **for him**, the possibility is open for him to also love matters of the opposing side of evil. However, if he, at the very least, has an inner knowledge that this it is essentially good, there is no room for any alien love to have a hold on him, even in matters of the world. For, such a thing – meaning, something that is essentially good – only exists in Godliness.

The same is true of the intellect (*Mochin*), that in one's contemplation (*Hitbonenut*), he must come to have a sense of that which transcends intellect, this being the aspect of wisdom-*Chochmah*. For, in the aspect of wisdom-*Chochmah*, it is impossible for the external forces of the opposing side to derive any vitality. This is because wisdom-*Chochmah* is the matter of sight (*Re'iyah*), as it states,¹⁴¹⁶ “My heart has seen much wisdom-*Chochmah*.” Thus, in seeing, it is impossible for any opposition or contradiction to take hold, as is well

¹⁴¹⁶ Ecclesiastes 1:16

known regarding the difference between seeing (*Re'iyah*) and hearing (*Shmiyah*).

That is,¹⁴¹⁷ “Hearing cannot compare to seeing.” For, when one hears about something, though he may have a very good intellectual grasp of it, nevertheless, if he is presented with arguments that stand in opposition to what he heard, this causes a weakening of what he heard. Moreover, if these arguments are very strong, they can completely uproot what he heard. However, this is not so if he actually saw it himself. In such a case, even if he is presented with many difficult questions that contradict what he saw, it will not affect or move him at all. For, in answer to all of the questions and refutations that he is confronted with, he answers that he saw this clearly with his own eyes. The same is true of the sight of wisdom-*Chochmah*, as it states,¹⁴¹⁸ “Who is wise? One who sees the consequences.” That is, through intellectual sight, not only does he intellectually understand what the consequence will ultimately be, but through intellectual sight, he even perceives the reward of the *Mitzvah* and the loss of the transgression, right now.¹⁴¹⁹ Therefore, it is not applicable for any arguments to refute it whatsoever.¹⁴²⁰

This is likewise so in serving *HaShem*-יהוה, blessed is He, with the desires of the heart (*Re'uta d'Leeba*). That is, the desires of his heart should not be because of what is revealed

¹⁴¹⁷ Mechilta Yitro 19:9

¹⁴¹⁸ Talmud Bavli, Tamid 32a; Also see Tanya, Ch. 43.

¹⁴¹⁹ See Mishnah Avot 2:1; Also see at length in the previous discourse entitled “*Ki Tisa* – When you take a census of the Children of Israel” of this year 5713, Discourse 10.

¹⁴²⁰ See Sefer HaMaamarim 5679 p. 383

(*Giluy*), but should rather be because of the essence, which is the matter of the adhesion (*Dveikut*) of his essential self to the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He, in which case, there is absolutely no room for the external forces to have any hold. This is because even light (*Ohr*) pushes away darkness. How much more is this so of the Luminary Himself, *HaShem*-יהו"ה, blessed is He.

6.

Based on all the above, the matter of the sin of the tree of the knowledge of good and evil is now understood. For, although “anyone who ate of it would distinguish between good and evil,” which is a matter of holiness (*Kedushah*), nevertheless, it is in a way of measure and limitation. That is, the distinction between good and evil is only because of – and commensurate to – the manner of the consumption of the fruits, and nothing more. (That is, he does not go beyond that.) It therefore is possible for evil to branch out from this.

The solution is that one’s service of *HaShem*-יהו"ה, blessed is He, must also be from the aspect of the Tree of Life, which is a matter that transcends measure and limitation. He will then also be able serve *HaShem*-יהו"ה, blessed is He, in the aspect of the Tree of Knowledge. This is because it was *HaShem*’s-יהו"ה Supernal intent that man first eat of the Tree of Life and only afterwards eat of the Tree of Knowledge.

That is, the matter of serving *HaShem*-יהו"ה, blessed is He, with the Tree of Knowledge, is the service of refinement and clarification (*Avodat HaBirurim*). However, from the Tree of Knowledge as it is alone, it is possible for the external forces of the opposing side to derive vitality. Therefore, it is necessary for the aspect of the Tree of Life to come first, since it transcends limitation. Afterwards, serving *HaShem*-יהו"ה, blessed is He, through the service of refinement and clarification (*Birurim*) becomes possible.

The same applies to our service of *HaShem*-יהו"ה, blessed is He, on a daily basis. The beginning of our service of *HaShem*-יהו"ה every day is with the recitation of “*Modeh Ani lefaneicha*- I acknowledge before You,” and, “*Hodu LaHaShem* – Acknowledge *HaShem*-יהו"ה,” both of which are matters of submission and nullification to *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, which is beyond measure and limitation. Only afterwards do we come to the contemplation (*Hitbonenut*) of prayer, particularly in the verses of praise (*Psukei d’Zimrah*) and the blessings of the *Shema*, which only follow after being preceded by the sublimation and nullification to *HaShem*-יהו"ה, blessed is He, in *Modeh Ani* and *Hodu LaHaShem*.¹⁴²¹

¹⁴²¹ This was discussed at greater length in the previous discourse of this year 5713, entitled “*B’Sha’ah SheHeekdeemoo* – At the time when Israel gave precedence to ‘We will do’ over ‘We will hear.’”

This then, explains the meaning of the verse,¹⁴²² “The children of Israel were in the Desert and they found a man gathering wood on the day of Shabbat,” according to both explanations presented in Zohar. That is, the simple explanation is that “These were different trees.” Rabbi Chaim Vital explains¹⁴²³ that this refers to the seventy angels who govern the external nations. Similarly, as explained in Likkutei Torah,¹⁴²⁴ in the teaching about the gatherer of the wood (*Mekosheh Eitzeem*), his sin was that he uprooted that which was growing from its source. In other words, he separated the created being (*Yesh*) as something separate unto itself, so that it no longer was in a state of nullification and sublimation to the Source who constantly enlivens it and brings it into existence, *HaShem*-יהו"ה, blessed is He.

An additional explanation is that “he compared-*Heikesh*-היקש between the two trees – the Tree of Life and the Tree of Knowledge – to know which is greater.” The Zoharei Chamah explains that in his judgment, he concluded that the Tree of Knowledge is greater, since there is greater toil in serving *HaShem*-יהו"ה, blessed is He, with the Tree of Knowledge (that is, the toil of clarifying the bad from the good and thus refining the good).

¹⁴²² Numbers 15:32

¹⁴²³ In the notes to Zohar Shelach 157a

¹⁴²⁴ Likkutei Torah, Shlach 43a

Now, these two explanations are related to each other. For, by comparing-*Heikesh* הִיקֶשׁ the Tree of Life to the Tree of Knowledge, he separated between the Tree of Knowledge and the Tree of Life. In the service of *HaShem* יהו"ה, blessed is He, this refers to serving Him in a way of measure and limitation. In the *Sefirot*, this refers to the separation of the *Sefirah* of kingship-*Malchut* from *Zeir Anpin*. This is similar to the explanation of Rabbeinu Bachaye,¹⁴²⁵ that the word “gatherer-*Mekoshesh* שֶׁשׁ-מְקוֹשֵׁשׁ,” is a composite of two words “*MiKav Shesh* שֶׁשׁ-מְקוֹ,” indicating that he denied and caused a separation in the matter of the six Supernal directions (which is the aspect of *Zeir Anpin*). That is, he caused a separation, so that there should not be a drawing forth into kingship-*Malchut* from the aspect of beauty-*Tiferet*,¹⁴²⁶ (which includes all six directions, and also includes the drawing forth from the aspect of the crown-*Keter*, which is drawn forth in beauty-*Tiferet* and is the central column).

¹⁴²⁵ See Rabbeinu Bachaye to Numbers 15:33, cited in Likkutei Torah Shlach 43b and Ohr HaTorah, Bereishit 48b and on – That is, the world possesses six directions, which were brought into existence by the power of the Name of *HaShem* יהו"ה that is concealed in His signet of the six directions (יהו"ה, וי"ה, וי"ה, יהו"ה – See Sefer Yetzirah 1:13). (That is, the three letters *Yod-Hey-Vav* יהו"ה have six possible permutations, all of which, when expanded, equal יו"ד ה"א 39-39 which is the same as “*HaShem* is One-אה"א-39.”) The day of Shabbat is called a sign-*Or*, אות, in that it attests to the novelty of creation in the six days of creation. Thus, the “gatherer-*Mekoshesh* שֶׁשׁ-מְקוֹשֵׁשׁ” is appropriately called “*M'Kav Shesh* שֶׁשׁ-מְקוֹ” which means that he departed from “the central line of the six directions,” denying the novelty of creation in six days, and equating the holy with the mundane. (Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being, and the section on the Name *Eheyeh* יהייה"ה, and Vol. 2 regarding Shabbat and the seven days of the week at great length.)

¹⁴²⁶ Which is the central aspect of *Zeir Anpin*, and corresponds to the Name *HaShem* יהו"ה, blessed is He.

Through this, he also caused the second aspect, which is like the second explanation, namely, that he separated the novel created being from the Source of its existence, *HaShem*-ה"ה יהו"ה blessed is He, until he finally put this into deed, by actually gathering wood on Shabbat - according to the simple understanding of the verse.

This also explains why the verse specifies, that he was “gathering wood on the day of Shabbat.” For, on Shabbat there is an ascent of the *Sefirah* of kingship-*Malchut*,¹⁴²⁷ which even is felt by the creatures, in that they are nullified to Godliness. This aspect must also be drawn into the mundane days of the week. This then, is why the verse specifies that he was “gathering wood (specifically) on the day of Shabbat.” The emphasis here is that even on the day of Shabbat he gathered wood. Likewise, this is why the verse specifies that, “The children of Israel were in the Desert.” Now, there is an opinion¹⁴²⁸ that the sin of the gatherer of the wood (*Mekoshesh*) took place before the Torah was given and there is an opinion¹⁴²⁹ that it took place after the Torah was given. However, both opinions agree that the Torah was given in the desert (*Midbar*-מדבר), but even so, “they found a man gathering wood on the day of Shabbat” while they were in the desert.

¹⁴²⁷ See Likkutei Torah, Behar 44a, and elsewhere.

¹⁴²⁸ See Sifri and Rashi to Numbers 15:32; (Also see Likkutei Sichot, Vol. 8 p. 179.)

¹⁴²⁹ See Talmud Bavli, Bava Batra 119b, Tosefot entitled “*Afilu*-אפילו,” and Ramban to Numbers *ibid.*, and elsewhere.

The root of the matter, is that he compared-*Heikesh-* היקש the Tree of Life and the Tree of Knowledge, and therefore his service of *HaShem*-יהו"ה was in a way of measure and limitation. Therefore, our service of *HaShem*-יהו"ה, blessed is He, must be in a way that transcends measure and limitation. It must be from the essential self of the soul that “cleaves and adheres to You.”¹⁴³⁰ This matter comes about by accepting the yoke of *HaShem*'s-יהו"ה Kingdom, blessed is He, as we continue to recite,¹⁴³¹ “bearing Your yoke,” through which we come to the aspect of “the singular one-*Yechidah* that unifies You!”¹⁴³²

¹⁴³⁰ See *Hosha'anut* liturgy for the third day.

¹⁴³¹ This is the continuation of the passage of the *Hosha'anut* liturgy there.

¹⁴³² This is the continuation of the *Hosha'anut* liturgy there.

Discourse 20

*“L’Ma’an Da’at Kol Amei HaAretz Ki HaShem Hoo
HaElohim, Ein Od -
So that all the peoples of the earth will know that
HaShem-יהו"ה, He is The God, there is nothing else”*

Delivered on the 12th of Tammuz, 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁴³³ “So that all the peoples of the earth shall know that *HaShem-יהו"ה*, He is The God, there is nothing else.” The simple meaning¹⁴³⁴ of this verse is that it is a continuation of the verses that immediately precede it, which state,¹⁴³⁵ “May *HaShem-יהו"ה* our God, be with us as He was with our forefathers. May He not forsake us or cast us off; may He turn our hearts to Him, to walk in all His ways, to keep His commandments, decrees and statutes that He commanded our forefathers. And may these words of mine, that I pleaded before *HaShem-יהו"ה*, be close to *HaShem-יהו"ה*, our God, day and night, that He may do what is the just due of His servant and the just due of His people Israel, the need of each day on that day.” Regarding this, his honorable holiness,

¹⁴³³ Kings I 8:60

¹⁴³⁴ See Radak and Metzudot David commentary to the verse.

¹⁴³⁵ Kings I 8:57

my father-in-law, the Rebbe, stated,¹⁴³⁶ that this refers to the matter of the merit of our forefathers, about which our sages, of blessed memory, stated,¹⁴³⁷ “The merit of our forefathers is without end.” As the verse continues,¹⁴³⁸ “And may these words of mine that I pleaded before *HaShem*-יהו"ה, be close to *HaShem*-יהו"ה, our God, day and night, so that He may do what is the just due of His servant and the just due of His people Israel, the need of each day on that day,” which Rashi explains to mean, “To avenge their humiliation at the hand of the enemy.” About this, the verse continues and concludes, “So that all the peoples of the earth will know that *HaShem*-יהו"ה, He is The God, there is nothing else.” In other words, through this, all the peoples of the earth, including all the nations of the world, will recognize that *HaShem*-יהו"ה, He is The God, and aside for Him there is nothing.

However, the inner explanation of this verse (“So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God, there is nothing else”) is similar to what is explained about the verse,¹⁴³⁹ “You shall know this day and set it upon your heart, that *HaShem*-יהו"ה, He is The God-*Elohim*-האלהי"ם in the heavens above and on the earth below, there is nothing else.” About this Zohar states,¹⁴⁴⁰ that one of

¹⁴³⁶ See the Sicha of 3 Tammuz 5687 – Sefer HaSichot 5687 p. 169; Also see Sefer HaMaamarim 5685 p. 321 and on.

¹⁴³⁷ Midrash Vayikra Rabba 36:6; Also see the note of the Rebbe to Sefer HaMaamarim 5708 p. 192.

¹⁴³⁸ Kings I 8:59

¹⁴³⁹ Deuteronomy 4:39

¹⁴⁴⁰ Zohar II 25a; Zohar I 12a; See Sefer HaMitzvot of the Tzemach Tzedek, beginning of Mitzvat Achdut HaShem (Derech Mitzvotecha 60a).

the very first commandments that the Jewish people were commanded, is to know that *HaShem*-יהו"ה, blessed is He and His title God-*Elohi*"m-אלהי"ם, are entirely unified.¹⁴⁴¹ This may likewise be applied to our understanding of this verse, "So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God-*Elohi*"m-אלהי"ם," that this refers to and includes the knowledge that all matters of the Name *HaShem*-יהו"ה and all matters of His title *Elohi*"m-אלהי"ם, are one unity.

We therefore must understand.¹⁴⁴² How does this relate to the nations of the world? That is, how is it possible for the nations of the world to come to know that the title God-*Elohi*"m-אלהי"ם refers to *HaShem*-יהו"ה and that they are entirely one and the same? Moreover, this is especially so of the knowledge that, "there is nothing else," which is even loftier than the matter of, "*HaShem*-יהו"ה, He is The God-*HaElohi*"m-אלהי"ם." That is, this is something that was affected in the world only after a lengthy period, at the hand of Moshe. This is as stated in Midrash,¹⁴⁴³ "Moshe even placed Him in the space of the world, as it states,¹⁴⁴⁴ 'You shall know this day, and set it upon your heart, that *HaShem*-יהו"ה, He is The God-*Elohim*"m-אלהי"ם – in the heavens above and on the

¹⁴⁴¹ See the Introduction and Opening Gateway to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*; Also see at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Title (Shaar HaKinuy)*.

¹⁴⁴² See the beginning of the discourse entitled "*L'Ma'an Da'at*" 5669 (*Sefer HaMaamarim* 5669 p. 38 [mentioned in the talks (Sichot) that followed this discourse, Ch. 23 (*Torat Menachem* Vol. 9 p. 55)]); Also see the discourse by the same title 5675 (*Hemshech* 5672 Vol. 2, p. 680); 5690 (*Sefer HaMaamarim Kuntreisim* Vol. 1 82b).

¹⁴⁴³ Midrash Dvarim Rabba 2:28

¹⁴⁴⁴ Deuteronomy 4:39

earth below – there is nothing else.’ What is the meaning of the words ‘*Ein od* – There is nothing else’? Even in the space of the world!”

This being said, how does this verse state, “So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God, there is nothing else.” That is, how is it possible that even the nations of the world will come to know that “*HaShem*-יהו"ה, He is The God-*Elohi*”מ-האלהי” and beyond this, that they will even come to know that, “there is nothing else,” which is a far loftier knowledge than the knowledge that “*HaShem*-יהו"ה, He is The God-*Elohi*”מ-האלהי”? For, even regarding the Jewish people, who are “the faithful, the children of the faithful,”¹⁴⁴⁵ and know with simple faith that “*HaShem*-יהו"ה, He is The God-*Elohi*”מ-האלהי,” great toil is nevertheless needed for this matter to come to be in a way of **knowledge** (*Yediyah*), (as indicated by the word, “You shall know” in the aforementioned verse). This being so, how is it possible that this knowledge will even be amongst the nations of the world, who have no assistance in this matter, which the Jewish people indeed have.

2.

We should add the inner aspect of why the verse **specifically** states, “*HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם – in the heavens above and on the earth below” (based on which, there is the question, “How is it applicable for the

¹⁴⁴⁵ See Talmud Bavli 97a

knowledge of all this will even be known amongst ‘all the peoples of the earth’?) Namely, the verse indicates that this matter of, “*HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם,” exists in both the heavens and the earth, and that this knowledge “that *HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם,” must be in both. Beyond this, in each of these two matters – the heavens and the earth – there also are two matters. That is, the verse specifies, “The heavens above.” That is, there are “the heavens-*Shamayim*-שמים,” and there are, “the heavens above-*Shamayim Mima'al*-ממעל שמים.” Similarly, the verse specifies “the earth below.” That is, there is “the earth-*Aretz*-ארץ,” and there is, “the earth below-*Aretz MiTachat*-מתחת הארץ.” Thus, in all four matters; the heavens, the earth, the heavens above and the earth below, “*HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם,” as one unity.

The explanation is that in regard to the general worlds, “the heavens-*Shamayim*-שמים” and “the earth-*Aretz*-ארץ” refer to the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.¹⁴⁴⁶ That is, the world of Emanation-*Atzilut* is called “the heavens-*Shamayim*-שמים,” whereas the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are called “the earth-*Aretz*-ארץ.”

Based on this, we can also understand why the verse specifically states, “in the heavens above-*Shamayim Mima'al*-בשמים ממעל and upon the earth below-*Aretz MiTachat*-על הארץ מתחת.” For, since “the heavens-*Shamayim*-שמים” refers to the

¹⁴⁴⁶ See *Hemshech* 5672 Vol. 1, p. 1,183.

world of Emanation-*Atzilut*, “the heavens above-*Shamayim Mima'al*-ממעל-שמים” refers to the worlds that transcend the world of Emanation-*Atzilut* (that are sometimes called the crown-*Keter* of the world of Emanation-*Atzilut*).¹⁴⁴⁷ Similarly, since “the earth-*Aretz*-ארץ” refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, the additional words, “the earth below-*Aretz MiTachath*-מתחת-הארץ,” are there to include even the extraneous husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*). That is, even though their state and position at the time of creation was below the world of Action-*Asiyah*,¹⁴⁴⁸ nevertheless, they had some relation to it. This is especially true after the sin (at which point there now is the commandment,¹⁴⁴⁹ “You shall know this day and set it upon your heart, that *HaShem*-יהוה, He is The God-*Elohim*-האלהים – in the heavens above and on the earth below – there is nothing else”). For, the result of sin is the intermingling of the extraneous husks (*Kelipot*) of the opposing side of evil (*Sitra Achara*) with the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. (It is only about the world of Emanation-*Atzilut* that the verse states,¹⁴⁵⁰ “No evil dwells with You.”) Thus, although the word “below-*MiTachath*-מתחת” refers to the extraneous husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*), they

¹⁴⁴⁷ See *Hemshech* 5672 Vol. 1 *ibid.* p. 963.

¹⁴⁴⁸ See *Taamei HaMitzvot* of the Arizal, Parshat Beshalach, Mitzvat Tchum Shabbat; *Likkutei Torah* of the Arizal, Bereishit (section entitled, “We shall now explain the level of Adam, the first man, prior to his sin”) and elsewhere.

¹⁴⁴⁹ Deuteronomy 4:39

¹⁴⁵⁰ Psalms 5:5; See *Likkutei Torah*, Bamidbar 3a and on; See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 54.

nonetheless are included together with “the earth-*Aretz*” (and the verse therefore specifies, “upon the earth below-*Aretz MiTachat*” (על הארץ מתחת)), referring to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

Because of this the verse specifies, “You shall know... that *HaShem* יהו"ה, He is The God-*HaElohim* האלהים – in the heavens above and on the earth below.” That is, the verse specifies that in all four matters included in, “the heavens above-*Shamayim Mima'al* ממעל בשמים and upon the earth below-*Aretz MiTachat* מתחת על הארץ,” there is this matter “that *HaShem* יהו"ה, He is The God-*Elohim* האלהים,” and that they are all one with *HaShem* יהו"ה, blessed is He.

3.

Now, the explanation¹⁴⁵¹ is that, as known, there is a difference between the Name *HaShem* יהו"ה and His title God-*Elohi* אלהים.¹⁴⁵² That is, the Name *HaShem* יהו"ה indicates the limitlessness of *HaShem* יהו"ה, the Unlimited One, blessed is He, and His limitless ability to bestow influence with utterly no limitations whatsoever. This is conveyed by the Name *HaShem* יהו"ה itself, which indicates that He is and He was and He will be (*Hoveh v'Hayah v'Yihiyeh* והיה ויהיה ויהיה), as

¹⁴⁵¹ See the discourse entitled “*V'Yada'ata*” 5657 (Sefer HaMaamarim 5657 p. 45 and on).

¹⁴⁵² See at great length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKinuy*);

one.¹⁴⁵³ That is, He is utterly beyond the limitations of time, from which it is understood that He also is utterly beyond the limitations of space, since time and space are intertwined and measured by each other and the two were created simultaneously, in a single moment.¹⁴⁵⁴

In contrast, His title God-*Elohi*”*m*-אלהי”*m* is a shared term that refers to the attribute of judgment and constraint (*Tzimtzum*),¹⁴⁵⁵ as indicated by the word “*Elohi*”*m*-אלהי”*m*,” which the Torah even uses in reference to human judges.¹⁴⁵⁶ Now, judgment itself is a matter of limitation, in that according to the deed, so is the reward or the opposite thereof (punishment). Therefore, in general, the title “God-*Elohi*”*m*-אלהי”*m*” refers to the matter of judgment, restraint, and limitation.

Now, the general difference between the Name *HaShem*-יהו”ה and His title God-*Elohi*”*m*-אלהי”*m*, as it is in the world of Emanation-*Atzilut* (“the heavens-*Shamayim*-שמים”), is the difference between the lights (*Orot*) and vessels (*Keilim*)

¹⁴⁵³ Zohar III 257b (Ra’ayah Mehmna); Ginat Egoz of Rabbi Yosef Gikatilla *ibid.*; Pardes Rimoni, Shaar 1 (Shaar Eser v’Lo Teisha), Ch. 9; Tanya Shaar HaYichud v’HaEmunah Ch. 7 (82a).

¹⁴⁵⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation), and particularly “The Gate explaining the true meaning of the name Sphere-*Galgol*-גלגל, and what it is.”; Also see *Likkutei Torah Zot HaBrachah* 98a; *Likkutei Sichot* Vol. 20 p. 333.

¹⁴⁵⁵ See *Midrash Bereishit Rabba* 33:3; *Talmud Yerushalmi*, *Brachot* 9:5; *Zohar* III 39b, 65a; *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), and elsewhere.

¹⁴⁵⁶ *Exodus* 21:6, 22:8, 22:27 and elsewhere; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

of the world of Emanation-*Atzilut*.¹⁴⁵⁷ The explanation is that just as in light (*Ohr*) as it is below we see no division, so also, the light (*Ohr*) as it is above in Godliness,¹⁴⁵⁸ transcends division. This is most certainly so regarding the light as it is unto itself, that it transcends division, compared to how it manifests within vessels (*Keilim*). For, even according to the opinion¹⁴⁵⁹ that, in and of themselves, the lights (of the world of Emanation-*Atzilut*) are not simple, nevertheless, relative to the vessels (*Keilim*), all opinions agree that the lights are simple. The matter of simplicity (*Pshitut*) as it relates to the lights (*Orot*), is that they have no element of division and limitation, of the end of one matter and the beginning of another matter etc. This then, is what is meant when we say that the lights of the world of Emanation-*Atzilut* are lights without limits. Therefore, it is not applicable to divide them, by saying that, “this is the *Sefirah* of wisdom-*Chochmah* and this is the *Sefirah* of understanding-*Binah*.”¹⁴⁶⁰

Now, the cause that brings about limitation and form in the light (*Ohr*), to the extent that one matter is called, “the *Sefirah* of wisdom-*Chochmah*,” and another is called, “the *Sefirah* of understanding-*Binah*,” is the vessel (*Keili*). That is, the matter of the vessels (*Keilim*) of the world of Emanation-

¹⁴⁵⁷ See Torah Ohr, Yitro 69d; Likkutei Torah Balak 73b; Sefer HaMaamarim 5657 *ibid.* p. 46; *Hemshech* 5666 p. 476 and on, and elsewhere.

¹⁴⁵⁸ See *Hemshech* 5666 p. 477 and on.

¹⁴⁵⁹ See Ohr HaTorah, Inyanim p. 282 and on; Notes to the discourse entitled “*Patach Eliyahu*” in Torah Ohr – 5658, p. 62; Sefer HaArachim Chabad, Vol. 4, p. 111 and on.

¹⁴⁶⁰ See Introduction to Tikkunei Zohar 17a – “Whoever divides one of these ten *Sefirot* from the other, it is considered as if He made a division in You.” (*Patach Eliyahu*)

Atzilut, is that they affect limitation, which automatically is the matter of restraint and constriction (*Tzimtzum*) and automatically brings about division in the lights (*Orot*) of the world of Emanation-*Atzilut*.

It is about this that the verse states, “You shall know... that *HaShem*-יהו"ה, He is The God-*Elohim*-אלהי"ם – in the heavens,” meaning that this is so even though the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation-*Atzilut* (that is, the matter of the expression of His Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם as they are in “the heavens-*Shamayim*-שמיים”) seem to be opposites. For, in regard to the light (*Ohr*), since it has no element of division or limitation, it therefore exists in a manner of spreading out to no end. Moreover, wherever it is spread forth and drawn to, it is the same as it was in its previous place, to the same degree and with no diminishment. However, this is not so regarding the vessels (*Keilim*), the entire matter of which is that they cause limitation, that the light should come so far and no further. Moreover, besides the limitation, there subsequently begins a different matter and form etc. This being the case, the lights (*Orot*) and vessels (*Keilim*) are seemingly two opposite matters that oppose each other from one extreme to the opposite extreme. Nonetheless, one needs to know “that *HaShem*-יהו"ה, He is The God-*Elohi*"m-אלהי"ם – in the heavens.” This is to say that the lights (*HaShem*-יהו"ה) of the world of Emanation-*Atzilut* and the vessels (*Elohi*"m-אלהי"ם) of the world of Emanation-*Atzilut* (the heavens), are entirely one matter.

The explanation is that light (*Ohr*) illuminates and illumination is received from it. Thus, for the light (*Ohr*) of the world of Emanation-*Atzilut* to be in such a manner that illumination can be drawn to a recipient in a way that he could receive it, is only possible through limiting and giving measure to the light according to the capacity of the recipient. This is the matter of a vessel (*Keili*).

This is similar to what we observe in man below. That is, if a great and wise sage bestows his wisdom without taking the capacity of the vessel of his student into consideration, not only will the student not receive anything at all from him, but on the contrary, the sensibilities of the student will become confused and it will even become impossible for him to receive according to his capacity. Therefore, for the student to be capable of receiving the bestowal of wisdom and illumination from the teacher, it must be done by means of a vessel (*Keili*). That is, the teacher accomplishes this by limiting and giving form to the light of his wisdom. He does this by taking the vessel of the recipient into consideration.

What we understand from this, is that for the light (*Ohr*) to come in a manner of light and illumination, meaning, to be drawn forth and absorbed below, it must specifically be by means of a vessel (*Keili*). The same applies to the vessels (*Keilim*) themselves. That is, although at first glance, they seem to be the matter of restraint (*Tzimtzum*) and limitation, nonetheless, the ultimate intent of the restraint and limitation is (not to conceal and prevent light from being drawn below, but on the contrary,) it is specifically to bring about revelation

below. (This is similar to the analogy of a teacher, that when he wishes to reveal his wisdom to a student who has much less capacity than himself, he finds ways and means through which to reveal his wisdom etc.) We thus find, that the matter of restraint (*Tzimtzum*) and limitation is just a medium by which to bring about revelation of light (*Ohr*) and illumination.¹⁴⁶¹

With the above in mind, we now understand the matter of “*HaShem*-יהוה-ה, He is The God-*Elohi*”מ-האלהי – in the heavens.” That is, the lights (*Orot*) and vessels (*Keilim*) are one and the same matter, for since the matter of light (*Ohr*) is to bestow and illuminate below, vessels are therefore required. For, without vessels (*Keilim*) no reception of the light (*Ohr*) will take place below, (on the contrary, by itself, the light (*Ohr*) will cause damage, in that it will about a shattering (*Shevirah*) in the recipient). Similarly, regarding the vessels (*Keilim*), whose matter is that they limit the light, the intent of the limitation is specifically to reveal. We thus find that for the vessel to be, meaning, for it to bring about its intent as a vessel, it needs light to be bestowed and revealed through it.¹⁴⁶²

¹⁴⁶¹ See Shaar HaYichud of The Mittler Rebbe, Ch. 12-13.

¹⁴⁶² In further explanation of this matter, the Rebbe added a handwritten note: There are two matters in the light (*Ohr*), by which it is similar to and thus brought close to the vessel (*Keili*). The first, is that its own makeup and quality, in itself, is similar to the vessel. (In other words, when discussing the light (*Ohr*) – it is as if we are saying – that it bears the thought within itself in a manner that is similar to the recipient of the light – meaning, it also bears the limited and constricted thought, since it has similarity to the limited and constricted matter.) The second, is that, in itself, the light (*Ohr*) is deficient, so to speak, in that it cannot fulfill its purpose except by means of the vessel (*Keili*), which brings the light (*Ohr*) to the completion of its purpose. Similarly, these two matters are found in the vessel (*Keili*), by which it is similar to and therefore is brought close to the light (*Ohr*).

4.

This may be understood¹⁴⁶³ through additional explanation, by what we find that although the vessel (*Keili*) limits and restrains the light – as explained in various places at length¹⁴⁶⁴ that the vessel (*Keili*) only reveals the externality of the light, whereas of necessity, the vessel covers over the inner light, (since if not for the concealment of the inner light, the external light and the inner light would be mingled, without any difference between them, the automatic result of which would be that the recipient below would be incapable of receiving the light) – nevertheless, by means of the vessel (*Keili*) and the externality of the light (*Chitzoniyut HaOhr*) that is received through it, they can ultimately receive the inner light too (*Pnimiyyut HaOhr*). Proof of this is as our sages taught,¹⁴⁶⁵ “A person does not grasp the knowledge (meaning the ultimate depth of intent and how it is to be drawn forth in application)¹⁴⁶⁶ of his teacher for up to forty years.”

Now, when stating that “A person **does not** grasp the knowledge of his teacher,” the reason is because the letters and vessels through which the intellect of the great sage is transmitted to the student, only reveal the externality of the

The first, is the quality and makeup of the vessel (*Keili*) itself, by which it is similar to the light (*Ohr*). The second, is that, by itself, the vessel (*Keili*) is deficient, so to speak, and cannot fulfill its purpose except by means of the light (*Ohr*), which completes the purpose of the vessel (*Keili*).

¹⁴⁶³ See Sefer HaMaamarim 5657 *ibid*.

¹⁴⁶⁴ See *Hemshech* 5672 Vol. 2, p. 845 and elsewhere.

¹⁴⁶⁵ Talmud Bavli, Avoda Zara 5b (and Rashi there).

¹⁴⁶⁶ See Shaar HaYichud of the Mittler Rebbe, Ch. 1-3.

matter, which is the externality of the intellect (*Sechel*). Nonetheless, after a lengthy period (“forty years”) when the student ascends to the higher level of¹⁴⁶⁷ “forty is the age of understanding-*Binah*,” he then indeed **does** come to grasp the knowledge and depth of intent of his teacher. That is, he also receives the inner light, and he does so through **the very same vessels and letters** that he heard forty years earlier. (To clarify, when he indeed comes to grasp the knowledge and depth of intent of his teacher, it is not because he now hears it again from his teacher.) This is because in the words of the teacher that he heard forty years earlier, the inner light and illumination of the teachers intellect (*Sechel*) was also transmitted, except that for him it was concealed, and only the external light of the intellect (*Chitzoniyot*) was revealed. This is why he only received the externality of the light and illumination of the intellect (*Sechel*). Nevertheless, since the inner light of the intellect (*Sechel*) was also transmitted and the concealment was not, in fact, a true concealment, therefore, forty years later, the student awakens to the inner light and illumination of his teacher’s intellect (*Sechel*). Moreover, he does so through the very same vessels and letters that he heard from his teacher forty years earlier.

This is also the meaning of what our sages, of blessed memory, said,¹⁴⁶⁸ “A person should always teach his student in a concise manner.” In other words, they did not state that

¹⁴⁶⁷ Mishnah Avot 5:22

¹⁴⁶⁸ Talmud Bavli, Pesachim 3b; See Likkutei Torah Beshalach 1a; Biurei HaZohar of the Mittler Rebbe, Acharei 76d; The Tzemach Tzeddek (Vol. 1 p. 363 and on), and elsewhere.

he should omit anything (since the teacher must instruct and teach **everything** to his student). Rather, they stated that he must teach him in a concise manner, with few letters. However, the teacher must include his **entire** intellect into these few letters. In other words, when the student finds himself in his current state and level, he only is capable of receiving the external light of the intellect (*Chitzoniyut HaSechel*). Because of this, the teacher must teach him in a concise manner. Even so, within the concise teachings, the teacher must contain the totality of his intellect, including the inner intent and depth of the intellect (*Pnimiyyut HaShechel*). Thus, it is only after much toil and effort, over the course of much time, that ultimately the student can reveal the inner intent and depth of the matter contained in the concise teachings that he was initially unable to fathom.

This is likewise the difference between the teachings in the Mishnah and the teachings that followed it, in the Baraitot. As stated in the Talmud,¹⁴⁶⁹ “If there is anyone who can ask

¹⁴⁶⁹ Talmud Bavli, Taanit 21a (and Rashi there); Also see Torah Ohr, Shemot 51c. “Ilfa and Rabbi Yochanan studied Torah together, and they were hard-pressed financially. They said, let us go engage in commerce, and we will fulfill, with regard to ourselves, the verse (Duet. 15:4), “There should be no needy among you.” They went and sat under a dilapidated wall and were eating bread when two ministering angels arrived. Rabbi Yochanan heard one angel say to the other, “Let us knock this wall down upon them and kill them, as they have abandoned eternal life to be engaged in temporal life. The other angel said to him: Let them be, as there is one among them whose time of achievement will come. Rabbi Yochanan heard, but Ilfa did not hear. Rabbi Yochanan said to Ilfa, “Did the Master not hear anything?” Ilfa replied that he did not. Rabbi Yochanan said to himself, from this I can deduce that it is I whose time of achievement stands before me. Rabbi Yochanan said to Ilfa: I will return home and fulfill the verse (Deut. 15:11), “For the poor shall never cease out of the land.” Rabbi Yochanan returned and Ilfa did not return. By the time Ilfa returned, Rabbi Yochanan had been appointed as the

me a question concerning a Baraita teaching of Rabbi Chiyah and Rabbi Oshaya and I do not resolve his problem from a Mishnah etc.,” (meaning, “if I cannot cite a Mishnah that explains the supporting principle of the Baraita”). In other words, even though the Mishnah was stated in shorter form, he was able to prove that the lengthier teachings of the Baraita are included in the language of the Mishnah. For, as the Rambam states,¹⁴⁷⁰ “The language of the Mishnah is in short form, but contains many matters. Though it all was perfectly clear to the sages of the Mishnah because of their sharp intellect, over time it became necessary to explain the words of the Mishnah at greater length, in the teachings of the Baraitot and Toseftot,” commensurate to the capacity of the recipients.

Now, through contemplating (*Hitbonenut*) this, the matter of, “*HaShem*-יהוה, He is The God-*Elohi*”*m*-אלהים,” as it relates to lights (*Orot*) and vessels (*Keilim*) is clarified. For,

head of the academy (and his financial situation had improved). Ilfa’s colleagues said to him: If the Master had sat and studied, wouldn’t the Master have been appointed instead? Ilfa went and suspended himself from the mast of a ship and said: If there is anyone who can ask me a question regarding a Baraita of Rabbi Chiyah and Rabbi Oshaya, and I do not resolve his problem from a Mishnah, I will fall from the mast of this ship and be drowned.) A certain old man came and taught a Baraita before him: If a man, (on his deathbed) says (in his will): “Give my sons a *shekel* every week,” but it is a case in which, based on their needs, they are fit for the court to give a *sela* (double the amount), then they are given a *sela*. If, however, he says: “Give them **only** a *shekel*,” then they are given a *shekel* only, and no more. If a person said: If my sons die, others should inherit their portion instead, then whether he said “Give them a *shekel*” or whether he said, “Give them **only** a *shekel*,” the court gives only a *shekel*. Ilfa responded: It is Rabbi Meir, who said: It is a *mitzvah* to fulfill the words of the dead. (See Rashi *ibid.* for further explanation; *Ketubot* 69b in the Mishnah and 70b.)” In other words, the lengthy Baraita can be explained based upon the short principle in the Mishnah.

¹⁴⁷⁰ In the introduction to his commentary on Mishnah.

although initially, the vessels cover over and conceal the inner light and illumination (*Pnimitiyut HaOhr*), nonetheless, it is specifically through the vessels and external light that is revealed through them, that the inner light and illumination (*Pnimitiyut HaOhr*) is subsequently drawn to the student. (That is, after he first received the external light and illumination by means of the vessels.) What is understood from this, is that the light (*Ohr*) and vessels (*Keilim*) are one unity (“*HaShem-יהו"ה*, He is The God-*Elohi"m*-אלהי"ם”), not only from the perspective of the influencer, but also from the perspective of the recipient.

To further explain, in regard to *HaShem-יהו"ה*, the Influencer, blessed is He, it is entirely inapplicable to say that because of the vessels (*Keilim*), the light and illumination has become constrained and limited for Him. For, as with the analogy of the teacher who bestows influence, when he teaches his student a matter of intellect or a *Halachic* teaching in short form, in his own intellect he certainly still sees the entire length of back-and-forth analysis of the subject and the depth of the various opinions. This being so, from his perspective, the constriction (*Tzimtzum*) is certainly not a true constriction (*Tzimtzum*).¹⁴⁷¹

However, beyond this, since the entire intent of the constriction (*Tzimtzum*) is in order to bestow light and illumination to the recipient, we thus find that the vessel (*Keili*) is entirely one with the light (*Ohr*). Moreover, even

¹⁴⁷¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

from the angle of the recipient, though at first glance it appears to him as if there is a separation between the light (“*HaShem*-יהו"ה”) and the vessel (“*God-Elohi*”*m*-אלהי"ם”), since with the passage of time, through toil and labor he too comes to see and find the inner light and illumination (*Pnimityut HaOhr*) in it, the end thus attests to the beginning, that from the very onset there was no true constriction (*Tzimtzum*). Thus, this matter that “*HaShem*-יהו"ה, He is The God-*HaElohi*”*m*-אלהי"ם,” is also true from the perspective of the recipient.

5.

Now, in addition to the explanation of the matter of “*HaShem*-יהו"ה, He is The God-*HaElohi*”*m*-אלהי"ם in the heavens (*Shamayim*)” in regard to the lights and vessels of the world of Emanation-*Atzilut*, there also is the explanation of “*HaShem*-יהו"ה, He is The God-*HaElohi*”*m*-אלהי"ם in the heavens **above** (*BaShamayim MiMa'al*),” which transcends the world of Emanation-*Atzilut*. This refers to the root of the lights and vessels, from where the lights and vessels of the world of Emanation-*Atzilut* come forth.

To explain, at first glance, it is not understood how it is possible for the lights of the world of Emanation-*Atzilut* to exist. This goes without saying in regard to the view that the lights (*Orot*) of the world of Emanation-*Atzilut* are not simple lights, since it then is necessary that there be something that can cause that from the Simple Singularity of *HaShem*-יהו"ה,

blessed is He, there will be a light that is not simple. However, even according to the view that the lights of the world of Emanation-*Atzilut* are simple, nevertheless, as they are in the world of Emanation-*Atzilut* they receive the limitation and form that is imposed on them by the vessels (*Keilim*). However, since all this is totally inapplicable above the world of Emanation-*Atzilut*, how then is it possible that when the light is drawn to the world of Emanation-*Atzilut*, it can take on the limitation and form that is caused by the vessels?

The explanation is¹⁴⁷² that even in the world that precedes the world of Emanation-*Atzilut*, that is, in “the heavens above (*BaShamayim MiMa'al*),” there is a source for the lights (*Orot*), which is called by the Name *HaShem*-יהו"ה, blessed is He, and a source for the vessels, which is called by His Title God-*Elohi*"מ-אלהי"ם.

This can be understood by examining the matter of desire (*Ratzon*) in man below, (which is the example for the *Sefirah* of crown-*Keter*, which generally refers to and includes the worlds that precede and transcend the world of Emanation-*Atzilut*). That is, in the desire (*Ratzon*) there is the inner aspect of the desire (*Pnimiyyut HaRatzon*) and the external aspect of the desire (*Chitzoniyut HaRatzon*). The difference between them, is that in regard to the external aspect of the will and desire (*Chitzoniyut HaRatzon*), it is applicable that the deeds of the recipient can affect changes in it. The reason is because matters that are in the externality of the desire

¹⁴⁷² See *Sefer HaArachim* *ibid.* p. 198 and on.

(*Chitzoniyut HaRatzon*) are measured and limited. Therefore, there is room for the recipient to be of consequence in relation to it. (That is, there is room for the recipient to have some say and input.) Therefore, if the recipient changes his deeds, he affects a change in this aspect of the desire.

However, such is not the case in regard to the inner desire (*Pnimiyyut HaRatzon*). For, since it is entirely one with and unified to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, therefore, just as His Essential Being, blessed is He, transcends all measure and limitation, so likewise, from the perspective of His inner will and desire (*Ratzon*),¹⁴⁷³ measure and limitation is entirely inapplicable. This refers to how the light is in its Source, (higher than the world of Emanation-*Atzilut*), in which the matter of measure and limitation is utterly inapplicable, to such an extent that it is even utterly inapplicable for His Essential Being, blessed is He, to **take on** measure and limitation upon Himself, blessed is He. (In other words, this inner light of His inner will and desire is unlike the lights of the world of Emanation-*Atzilut*, which do take on and receive the form of measure and limitation by means of the vessels (*Keilim*).)

¹⁴⁷³ That is, as stated in Pirke d'Rabbi Eliezer Ch. 3, "Before the creation of the world there was Him and His Name alone." It is explained that "His Name-*Shmo*-שמו-346" which is a reference to the Singular Preexistent Intrinsic and Essential Name of *HaShem*-יהו"ה Himself, blessed is He, shares the same numerical value as "desire-*Ratzon*-רצון-346," and thus is indicative of the inner aspect of His simple will, blessed is He. (See Pri Etz Chayim, *Shaar Kriyat Shema*, Shaar 8, end of Ch. 28; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, The Gate of Intrinsic Being (*Shaar HaHavayah*).

The reason that in its descent to the world of Emanation-*Atzilut*, the light can take on the limitation and measure of the vessels, is because the light comes into the world of Emanation-*Atzilut* by means of a partition (*Parsa*) that separates between the worlds that precede and transcend the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut*, which follows after “the first restraint” (*Tzimtzum HaRishon*) that was in a manner of a complete removal (*Siluk*) of illumination.¹⁴⁷⁴

The explanation is that, as known, when the light is manifest and drawn through a partition (*Parsa*), which is similar to a separating screen (*Masach*) (and is compared to the manifestation of a deep intellect through the medium of analogy), then there is a change in the existence of the light.¹⁴⁷⁵ Thus, since the lights of the world of Emanation-*Atzilut* come forth through a partition (*Parsa*),¹⁴⁷⁶ then even according to the opinion that the lights of the world of Emanation-*Atzilut* are simple, they nevertheless are affected by the partition (*Parsa*) to the point that they can take on the measure and limitation of the vessels (*Keilim*).

However, even so, the drawing forth of the light by way of a partition (*Parsa*), is inadequate, in and of itself, for the light to be capable of receiving the form of measure and limitation of the vessels. For, even after the light is drawn forth by means of a partition (*Parsa*), it still is a light that, in

¹⁴⁷⁴ Likkutei Torah, Hosafot Vayikra 51c and elsewhere.

¹⁴⁷⁵ See Torah Ohr, Vayera 14c and elsewhere.

¹⁴⁷⁶ See *Hemshech* 5672 Vol. 2, p. 963.

and of itself, bears similarity to the Luminary (*Ma'or*). Thus, just as it is utterly inapplicable for any division to be in the Luminary (*Ma'or*), *HaShem*-יהו"ה, blessed is He, and it is utterly inapplicable to discuss any measure or limitation regarding Him, blessed is He, and in all places that He is found He is exactly as He Essentially is, blessed is He, so likewise, it must be this same regarding the light (*Ohr*) that is similar to the Luminary (*Ma'or*), blessed is He.

Therefore, the change affected in the light (*Ohr*) by the partition (*Parsa*), is because there first was a restraint (*Tzimtum*) in a way of withdrawal (*Siluk*), in that *HaShem*-יהו"ה, blessed is He, withdrew His light and illumination, so to speak. This accords with the explanation elsewhere,¹⁴⁷⁷ that through the restraint of the *Tzimtzum*, the limitlessness of the light (which is the inner aspect of the light – *Pnimityut HaOhr*) was withdrawn, through which, room was made for the revelation of the externality of the light (*Chitzoniyut HaOhr*). (The example for this is the externality of the desire – *Chitzoniyut HaRatzon* – as mentioned above.) It then became possible for a short line (*Kav*) to be drawn from it, wherein it now is applicable for there to be the divisions of “above” and “below,” that is, measure and limitation.¹⁴⁷⁸ Thus, it is through this first restraint (*Tzimtzum HaRishon*), which is in a manner of complete withdrawal, that it is possible for the partition (*Parsa*) to cover and conceal the light, so that as it is

¹⁴⁷⁷ See *Hemshech* 5672 Vol. 2, p. 938.

¹⁴⁷⁸ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 14-15.

drawn forth and descends to the world of Emanation-*Atzilut* it can truly take on actual form of measure and limitation, that is, the measures and limitations of the vessels of the world of Emanation-*Atzilut*.

It is about this that the verse states, “*HaShem*”ה' יהוה, He is The God-*HaElohi*”מ-אלהים in the heavens above-*BaShamayim MiMa'al*,” (meaning, above the world of Emanation-*Atzilut*). In other words, even though the first restraint (*Tzimtzum HaRishon*) was in a way of withdrawal of the light, unlike all subsequent restraints (*Tzimtzumim*) in the chaining down of the world, which are only additional diminishment of the light, nevertheless, the purpose of the withdrawal (*Siluk*) was specifically to reveal.

This may be understood based on the previous explanation (in chapter three), in the analogy of the teacher and student. That is, if the teacher is a great sage who possesses great wisdom that is entirely beyond the capacity of the student, then for the teacher to draw forth wisdom in a way that the student would be capable of receiving it, there must be a complete withdrawal (*Siluk*) within the teacher. That is, he must completely remove himself from his own perspective, by withdrawing the entire power of his own wisdom. Only once he has done so can he bring out the wisdom in a manner that is commensurate to the capacity of the recipient. In other words, if the recipient was also wise, and the difference between them was merely that the teacher’s wisdom is greater and the student’s wisdom is lesser, it would have been sufficient for the restraint (*Tzimtzum*) to only be in a manner of a lessening

of the light. In such a case, the teacher could restrain only a portion of his own wisdom and leave the remainder (the explanations, analysis, and intellect) which the student indeed is capable of receiving. For, when there is some relationship and relativity between the wisdom of the teacher and the wisdom of the recipient, it only is necessary to **diminish** that part of the intellect which is applicable to the understanding of the teacher, whereas that part of the intellect that the student can relate to remains. However, this is not so if the wisdom the student is capable of receiving and the wisdom the teacher is bestowing, are utterly incomparable to each other. This is to say that the wisdom that is in the capacity of the student to receive, is completely and utterly nullified relative to the wisdom of the teacher and influencer. In this case, it is not applicable for the teacher to diminish the light of his own wisdom, from which there automatically will remain light and illumination of intellect that is appropriate to the student. This is because the light and intellect that is in the capacity of the student to receive is literally like nothing relative to the wisdom of the teacher (that is, as long as the teacher has not withdrawn his own wisdom). Thus, only when the teacher **completely withdraws** the wisdom as it relates to himself, does the wisdom as it relates to the student have any existence.

Even so, the cause for which the first restraint (*Tzimtzum HaRishon*) happened (not in a way of diminishment of light, but) in a way of withdrawal (commensurate to which, the **manner** of the withdrawal also came about) is so that the limited light (as it is before the partition) should have

existence, in and of itself, through which revelation can come to the recipient. This demonstrates that *HaShem*-יהו"ה, He is The God-אלהי"ם even in the heavens above, in the root of the lights and the root of the vessels.

That is, even though, at first glance, it seems more appropriate to explain “the heavens above (*Shamayim MiMa'al*)” in the opposite manner, since the restraint of the *Tzimtzum* was not in a manner of diminishing light, but rather, a complete withdrawal of the light, nevertheless, from the very fact that there is a difference in the first restraint (*Tzimtzum HaRishon*), that it is in a manner of complete withdrawal (*Siluk*) – that in order for light that is commensurate to the capacity of the recipient to come into being, the restraint (*Tzimtzum*) had to be in a manner that differs from all other restraints (*Tzimtzumim*). That is, it had to be in a manner of complete withdrawal (*Siluk*). This proves and demonstrates that “*HaShem*-יהו"ה, He is the God-*Elohi*”*m*-אלהי"ם,” not only in “the heavens,” but even in “the heavens above-*Shamayim MiMa'al*.”

6.

The verse then continues that, “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-אלהי"ם” also applies to “the earth below-*Ha'Aretz Mitachat*-מתחת-הארץ.” The explanation is that the word, “the earth-*Aretz*-הארץ” refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. Thus, the general explanation of, “*HaShem*-יהו"ה, He is The God-

Elohi”מ-ה”אלהי” as it relates to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, can be understood by the relationship between spirituality (*Ruchaniyut*) and physicality (*Gashmiyut*). The difference between them is that spirituality (*Ruchaniyut*), is not constrained to the limitations of time and space. [Although we find various matters in holiness that are indeed tied to time and space, this is only because of the will of the Creator, *HaShem*-יהו”ה, blessed is He, who “performs wonders”¹⁴⁷⁹ by tying them to time and space. Alternatively, we can say that these above-mentioned matters are not actually bound to time and space, but rather, time and space are the receptacles (*Keilim*) for these particular revelations, as known about the two views¹⁴⁸⁰ regarding the manner in which the Indwelling Presence of *HaShem*-יהו”ה (the *Shechinah*) dwelt in the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*).]

However, when it comes to the physical (*Gashmiyut*) this is not so. That is, the entire matter of physicality (*Geshem*) is that it possesses the six directions of three-dimensional space (these being the parameters of space-*Makom*-מקום), and that it is within the parameters of time, that is, past, present and future.

This being so, spirituality (*Ruchaniyut*) and physicality (*Gashmiyut*) are two diametric opposites. For, on the one hand, physicality (*Gashmiyut*) is the most extreme aspect of

¹⁴⁷⁹ See Rama to Orach Chayim 6:1

¹⁴⁸⁰ See Ohr HaTorah, VaYeitzei 178a and on; Likkutei Sichot Vol. 19, p. 141.

measure and limitation, and on the other hand, spirituality (*Ruchaniyut*) entirely transcends measure and limitation. Yet, even so, the verse states, “*HaShem*-יהוה, He is The God-*Elohi*”מ-אלהי upon the earth.” For, the existence of spirituality-*Ruchaniyut* (which is the Name *HaShem*-יהוה) in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is specifically through the fact that He has a hold on the lower, to the point that He can even bring forth the existence of physicality-*Gashmiyut* (which is the Name *Elohi*”מ-אלהי).

In other words, in order for there to be a drawing down from the world of Emanation-*Atzilut*, so that the novel existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* could be, and that it could be in a manner that the lights of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are measured and limited lights, those lights must specifically have some hold on the vessel (*Keili*).

The analogy for this is from fire, as it is here below, that if it were not for the thing that it has a hold on below [as a flame has a hold on the wick], by nature it would be drawn to be consumed in the upper foundational fire.¹⁴⁸¹ From this analogy, we may understand the likeness to how it is Above, as it states,¹⁴⁸² “For, *HaShem*-יהוה, your God, is a consuming fire.” That is, the matter of light (*Ohr*) is that it is in a state of

¹⁴⁸¹ See Tanya Ch. 19 (24b); Likkutei Torah, Acharei 25c and on, and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1).

¹⁴⁸² Deuteronomy 4:24; See Likkutei Torah *ibid*.

adhesion (*Dveikut*) to its source, and by nature, it desires to ascend to its source. The reason it does not withdraw and ascend above to become utterly nullified of its existence in its source, is because the vessels have some hold on it.¹⁴⁸³ That is, since when it comes to the vessels (*Keilim*) their adhesion is not a recognized adhesion (*Dveikut*), they therefore are able to have a hold on the light (*Ohr*), so that it remains below.¹⁴⁸⁴

The inverse is also true, in regard to the existence of the vessels (*Keilim*). That is, in order for them to be sustained in their existence, it is necessary that they have light within them. For, although, as known, the vessels (*Keilim*) have a root source, in and of themselves,¹⁴⁸⁵ nevertheless, the sustainment of their existence due to their own root can only be for a short period of time. However, in order for them to be sustained for a lengthy period of time, this is brought about specifically through the lights that are manifest within them. The analogy for this can be taken from man,¹⁴⁸⁶ that although his body has a root, in and of itself, for which reason even after the soul departs from the body, may the Merciful One save us, the body nevertheless remains sustained in its existence because of the vitality that it has, in and of itself, nevertheless, this is only for a short period of time and no longer. In other words, even the bond between the body and

¹⁴⁸³ See *Hemshech* 5672 Vol. 1, p. 162.

¹⁴⁸⁴ See *Hemshech* 5672 *ibid.* p. 176 and on.

¹⁴⁸⁵ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30; See *Siddur Im Divrei Elokim Chayim* 165d and on; *Sefer HaMaamarim* 5677 p. 165 and on.

¹⁴⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 30 *ibid.*; See *Sefer HaMaamarim* 5677 *ibid.* p. 165 and on.

the vitality that sustains it, is specifically when there is a soul within it, and it is from the soul that the body is enlivened.

The same likewise applies in relation to the general worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, although the vessels (*Keilim*) have a root vitality and sustainment in and of themselves, nevertheless, the bond between the vessels (*Keilim*) and the root that enlivens and sustains them, is specifically brought about by the lights (*Orot*) that manifest within them.

This then, is the explanation that it is “יהו"ה-*HaShem*, He is The God-*Elohi*”m-אלהי"ם upon the earth.” For, though at first glance, they are two diametric opposites, one being spiritual (*Ruchaniyut*) and not having measure or limitation in the most ultimate way, whereas the other is physical (*Gashmiyut*), having the ultimate form of measure and limitation, nevertheless, upon contemplation (*Hitbonenut*) we see that they are of one matter. For, the existence of the lights (*Orot*) is because of their hold on the vessels (*Keilim*) and the existence and sustainment of the vessels (*Keilim*) is because of the lights (*Orot*) that manifest in them.

7.

Now, in addition to the above, “יהו"ה-*HaShem*, He is The God-*Elohi*”m-אלהי"ם” even “upon the earth **below-***Ba’Aretz MiTachat*-מתחת.” This refers to the extraneous husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*). The explanation, (in short summary), is that it states in the

Talmud, Tractate Yoma,¹⁴⁸⁷ “Why are they called the Men of the Great Assembly (*Anshei Knesset HaGedolah*)? It is because they returned the Crown of *HaShem*-יהו"ה to its former glory. How so? Moshe came and said,¹⁴⁸⁸ ‘The Great (*HaGadol*-הגדול), the Mighty (*HaGibor*-הגבור) and the Awesome (*v’Hanora*-והנורא) God.’ Yirmiyahu came and said: “Gentiles are carousing in His Sanctuary; where is His awesomeness?” He thus excluded “and the Awesome” (*v’Hanora*-והנורא) in his prayer.¹⁴⁸⁹ Daniel came and said: “Gentiles are enslaving His children; where is His might?” He thus excluded “the Mighty” (*HaGibor*-הגבור) in his prayer.¹⁴⁹⁰ They (the members of the Great Assembly – *Anshei Knesset HaGedolah*) came and said: “On the contrary, this itself is His might, in that He exercises restraint and patience toward the wicked (in that the Gentiles are carousing in His Sanctuary and He remains silent).”¹⁴⁹¹

Now, the matter of “Gentiles are carousing in His Sanctuary” and standing in opposition to Godliness, is due to the fact that in the title God-*Elohi”m*-אלהי"ם, there is (not only the aspect that the title God-*Elohi”m*-אלהי"ם-86 shares the same numerical value as “the natural order-*HaTeva*-הטבע-86,¹⁴⁹² which is the aspect of the title God-*Elohi”m*-אלהי"ם as

¹⁴⁸⁷ Talmud Bavli, Yoma 69b; Also see Yalkut Shimoni Nechemiah, Remez 1,071.

¹⁴⁸⁸ Deuteronomy 10:17

¹⁴⁸⁹ Jeremiah 32:18; See Rashi to Yoma 69b *ibid*.

¹⁴⁹⁰ Daniel 9:4; See Rashi *ibid*.

¹⁴⁹¹ See Yalkut Shimoni *ibid*.; Also see Shaarei Orah (of the Mittler Rebbe), Shaar HaChanukah, discourse entitled “*Ki Imcha*” Ch. 12 (48b).

¹⁴⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His

it manifests within the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, but there also is) a drawing forth and derivation of sustenance to the opposing forces from the permutation of the letters of the title God-*Elohi*"m-אלהי"ם. For, as known,¹⁴⁹³ there are one-hundred and twenty (120-ק"כ) possible permutations of the title God-*Elohi*"m-אלהי"ם and from the forty-eight (48-ח"ם) final permutations, there even is derivation of sustenance to the opposing side,¹⁴⁹⁴ to the point that the existence of, "other gods-*elohim acheirim*-אלהים אחרים," is caused from this, referring to the external husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*).

Now, at first glance, since this is the existence of something that is the opposite of and stands in opposition to Godliness, [which is why they are called, "the other side-*Sitra Achara*," meaning, a different side that is not the side of

Title (*Shaar HaKimuy*); Also see Pardes Rimonim Shaar 12, Ch. 2; Reishit Chochmah, Shaar HaTeshuvah Ch. 6; Shnei Luchot HaBrit 89a, 189a, 308b; Shaalot uTeshuvot Chacham Tzvi, 18; Tanya Shaar HaYichud vHaEmunah Ch. 6.

¹⁴⁹³ See Sefer HaLikkutim of the Arizal, Parshat Bo; Pri Etz Chayim, Shaar Chag HaMatzot Ch. 5; Etz Chayim Shaar 15 (Shaar HaZivuggim) Ch. 6.

¹⁴⁹⁴ As is known from Sefer Yetzirah 4:12, two letters of the *Aleph-Beit* can form two constructs (such as א"ב and ב"א) and three letters form six constructs, and so forth. Thus, five letters can form one-hundred and twenty constructs. It is explained that the title *Elohi*"m-אלהי"ם consists of five letters, but these letters themselves form two words "*Mi*-מי-who," which indicates concealment, and "*Eleh*-אלה-these," which indicates revelation. Thus, the first seventy-two (72-ח"ס"ד) permutations of the name *ELoHI*"M-אלהי"ם, which begin with one of the three letters of "*Eleh*-אלה-these," indicate revelation. In contrast, the final forty-eight permutations, which begin with the letters "*Mi*-מי-who" indicate great concealment. The external husks of evil derive their influence from the final forty-eight (48-ח"ם) permutations of the name *ELoHI*"M-אלהי"ם, which are known as "the land of the children of *Cham*-חם-48." (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53; Igrot Kodosh of The Rebbe, Vol. 2, p. 177 and elsewhere.)

holiness,¹⁴⁹⁵ but rather, one that is the opposite of Godliness and stands in opposition to it], one might indeed ask, “where is His Might?” That is, one may indeed err to think that they have some kind of independent existence of their own, which is in automatic contradiction to the Oneness and Unity of *HaShem*-יהו"ה, blessed is He, God forbid to think so. It is about this that the verse states, “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-אלהי"ם upon the earth **below**.” In other words, even all matters that are brought about through the attribute of *HaShem*’s-יהו"ה might and restraint (that is, His title God-*Elohi*”*m*-אלהי"ם), are one matter and unified with His Name *HaShem*-יהו"ה.

For, the very existence of the external husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*) which stand in opposition to holiness, as in the statement, “Gentiles are carousing in His Sanctuary,” (which is brought about by the fact that they derive sustenance from His title God-*Elohi*”*m*-אלהי"ם), is not truly an independent existence unto itself that is the opposite of the existence of Godliness, and it is not for this that it conceals and covers over Godliness. Rather, the entire purpose of their existence is that through the concealment, there should be a revelation of *HaShem*’s-יהו"ה title God-*Elohi*”*m*-אלהי"ם, which is His attribute of Might (*Gevurah*). They thus stated, “This itself is His Might.” This is to say that in order for there to be a revelation of this aspect, that “He is silent, though gentiles are carousing in His Sanctuary,” which is due to the strength of His attribute of Might (*Gevurah*), that

¹⁴⁹⁵ See Tanya Ch. 6

is, His title God-*Elohi*”*m-אלהי”מ*, (since, from the perspective of His Name *HaShem*-יהו”ה, His conduct should be in the opposite manner), the existence of “gentiles carousing in His Sanctuary,” was necessary. That is, He gives existence even to “that which is displeasing to Him,”¹⁴⁹⁶ which is not a true independent existence at all, but on the contrary, it arises from the negation of His will and is thus the negation of existence. Rather, to think that they have any independent existence at all is entirely delusional.¹⁴⁹⁷ Moreover, the entire intent in all this is to subsequently fulfill the verse,¹⁴⁹⁸ “The glory of *HaShem*-יהו”ה will be revealed,” and His Crown will be returned to its former glory, not only in regard to the aspects of His Might (*HaGibor*-הגבור) and His Awesomeness (*V’HaNora*-והנורא), but also in the aspect of His Greatness (*HaGadol*-הגדול).

8.

Based on all of the above, we must understand the verse,¹⁴⁹⁹ “So that all the peoples of the earth will know that *HaShem*-יהו”ה, He is The God, there is nothing else.” That is, based on what was explained about the fact that “*HaShem*-יהו”ה, He is The God-*Elohi*”*m-אלהי”מ*,” and more particularly, that this is true in all four categories included “in the heavens

¹⁴⁹⁶ Midrash Bereishit Rabba 3:7; 9:2 and elsewhere; Discourse entitled “*LeMa’an Da’at*” 5675 (*Hemshech* 5672 Vol. 2, p. 681); Sefer HaMaamarim 5680 p. 299 and on; Sefer HaSichot Torat Shalom p. 134 and on; Sefer HaMaamarim 5700 p. 55.

¹⁴⁹⁷ See *Hemshech* 5672 *ibid*.

¹⁴⁹⁸ Isaiah 40:5

¹⁴⁹⁹ Kings I 8:60

above and upon the earth below,” how then is it applicable to say about it, “So that all the peoples of the earth will know?” That is, how is applicable that all this should come to be known by all the peoples of the earth? Moreover, we must also understand the conclusion of the verse, “there is nothing else-*Ein Od*-אין עוד.” For, at first glance, after having explained that “*HaShem*-יהו"ה, He is the God-*Elohi*”מ-אלהי”ם,” in all four above-mentioned matters indicated by the words, “the heavens above and upon the earth below,” what is added to this by stating, “there is nothing else *Ein Od*-אין עוד”?

The explanation is that everything we explained before about, “*HaShem*-יהו"ה, He is The God,” explains and clarifies that a relationship exists between the lights (*Orot*) and vessels (*Keilim*), (as reflected in the Name *HaShem*-יהו"ה and His title God-*Elohi*”מ-אלהי”ם). That is, it is the same way in the worlds that transcend the world of Emanation-*Atzilut* (“in the heavens **above**”), in the root of the lights (*Orot*) and the root of the vessels (*Keilim*), in the inner aspect of His will (*Pnimityut HaRatzon*) and the external aspect of His will (*Chitzonyut HaRatzon*). This is similarly the case in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* (“upon the earth”), in regard to the relationship between spirituality (*Ruchaniyut*) and physicality (*Gashmiyut*). Moreover, it even is so in regard to the existence of the extraneous husks (*Kelipot*) and the opposing side of evil (*Sitra Achara*), (“upon the earth **below**”), through which the power of His attribute of might and restraint is revealed, that “This itself is His Might,” as explained before at

length. However, all this is not adequate to truly explain the matter of “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-אלהי"ם.” For ultimately, this is not a true revelation of the Oneness of *HaShem*-יהו"ה, blessed is He – that it all is entirely one with Him. Moreover, since from one perspective and line of reasoning these two aspects are opposites, in that His Name *HaShem*-יהו"ה indicates the bestowal of influence in a limitless manner, whereas His title God-*Elohi*”*m*-אלהי"ם indicates the ultimate in restraint and limitation, this being so, how is it possible for these two aspects to be bonded as one?

Therefore, the verse adds the words, “there is nothing else.” That is, aside for the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, there is absolutely nothing else. It is through understanding this, that the matter of “*HaShem*-יהו"ה, He is God-*Elohi*”*m*-אלהי"ם,” is also understood, to the point that they are entirely one.

This may be understood by what we observe in man below,¹⁵⁰⁰ that the difference between the two lines of kindness (*Chessed*) and judgment (*Din*) are only in the revealed powers of his soul and there may even be a difference between them in the concealed powers of the soul. However, such is not the case regarding the power of one’s abilities as they are rooted in the essential self of his soul. That is, his ability to bestow influence and his ability to restrain himself from bestowing influence, are not two separate lines or powers in relation to his essential ability.

¹⁵⁰⁰ See Sefer HaMaamarim 5700 p. 27; 5708 p. 99 and on.

That is, if we examine either of these lines alone, such as the ability to bestow influence, as it is unto itself, then the matter of ability is not under discussion, but rather, the root of the influence. The matter of ability (*Yecholet*) entirely transcends the matter of bestowing influence (and is not even the root of the influence itself). That is, in the essential self of the soul, the ability to bestow influence or the ability to limit the influence or not to bestow it at all, is entirely one matter.¹⁵⁰¹ The reason is because the matter of ability (*Yecholet*) is in the essence of the soul itself, and as it is there, it is entirely inapplicable to distinguish between the bestowal of influence or the restraint of influence, between the limitless and the limited, since as they are in the essential self, they are one essential matter, since in the essential self, there is no other existence but for the essential self.

This then, is the meaning of the words “there is nothing else-*Ein Od*-אין עוד.” That is, aside for the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, there is nothing else. Thus, when it comes to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, not only are the two matters indicated by His Name *HaShem*-יהו"ה and His title God-*Elohi*”*m*-אלהי”*m* intertwined with one another, but beyond that, they are one matter. It is for this reason that even as they are drawn forth in “the heavens above and upon the earth

¹⁵⁰¹ See Sefer HaMaamarim 5679 p. 2, p. 22; Discourse entitled “*HaYom Harat Olam* – Today the world was conceived” of this year 5713 (Discourse 1); Also see Likkutei Sichot, Vol. 7 p. 202.

below,” it is in a manner that “*HaShem*-יהו"ה, He is The God-*Elohi*”מ-אלהי”ם.”

9.

The explanation of this matter as it relates to serving *HaShem*-יהו"ה, blessed is He, is that there are two approaches to serving *HaShem*-יהו"ה, blessed is He. There is serving *HaShem*-יהו"ה according to reason and intellect, and there is serving *HaShem*-יהו"ה not according to reason and intellect.

The difference is that when the service of *HaShem*-יהו"ה, blessed is He, is according to reason and intellect, since he only serves *HaShem*-יהו"ה, blessed is He, in accordance to what his intellect obligates him, his service is therefore limited and restrained (the aspect of His title God-*Elohi*”מ-אלהי”ם). Moreover, even if he advances in his service of *HaShem*-יהו"ה, blessed is He, coming to the ultimate depth of comprehension and understanding, at which point, according to his own comprehension itself, he will conclude that he must serve *HaShem*-יהו"ה, blessed is He, with the desires of the heart (*Re'uta d'Leeba*), that is, not according to reason and intellect, (in that the intellect itself forces him to conclude that it is not possible for him to only follow his intellect, since there is that which transcends intellect, and therefore, he decides to conduct himself accordingly), nevertheless, since he reaches this determination through serving *HaShem*-יהו"ה, blessed is He, according to reason and intellect, then even his service of *HaShem*-יהו"ה, blessed is He, in a manner that transcends

reason and intellect will always be in a way that, at the very least, is related to limitation and restraint. [This is similar to what was explained before (in chapter five) about the Name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם. Namely, that there is the matter of actual measure and restraint, and there is the matter of light (*Ohr*) that nevertheless relates to measure and limitation, due to the restrictions of the vessels (*Keilim*) etc.] Thus, when it comes to such a person, it is quite possible for someone who is greater than him in understanding and comprehension, who the verse refers to as,¹⁵⁰² "They are wise to do evil," to come and overturn all of his logical proofs. If this occurs, he will then fall from his level and return to serving *HaShem*-יהו"ה, blessed is He, with measure and limitation, according to the dictates of reason and intellect, to the point that ultimately, he can even fall further, may the Merciful one save us.

However, higher than this, is the service of *HaShem*-יהו"ה, blessed is He, the foundation and root of which is the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He. This ultimately results in serving *HaShem*-יהו"ה with the desires of the heart (*Re'uta d'Leeba*), in a manner that entirely transcends comprehension and understanding. In such a case, it is completely inapplicable that someone could come and overturn his position by posing questions or pointing out contradictions. This is because the contradictions are only due to the limitations of his intellect, but since his service of *HaShem*-יהו"ה, blessed is He, is out of acceptance of the yoke

¹⁵⁰² Jeremiah 4:22

of *HaShem*'s יהו"ה Kingship, blessed is He, with the desire of his heart (*Re'uta d'Leeba*), with the innermost essence of his soul, it utterly transcends measure and limitation, (which is the aspect indicated by the Name *HaShem*-יהו"ה, blessed is He).

10

Now, the general difference between these two above-mentioned manners of serving *HaShem*-יהו"ה, blessed is He, in actual service of Him, is the difference between the service of clarification and refinement (*Birurim*), and the service of tests (*Nisyonot*). In general,¹⁵⁰³ serving *HaShem*-יהו"ה, blessed is He, through refinement (*Birurim*), is in such a way that a person conducts himself according to Shulchan Aruch (The Code of Jewish Law) in a manner that accords to comprehension and understanding. That is, there is a law for every situation that one may encounter and he needs to know what he should do and what he must not do, to know how to affect the refinement (*Birur*) etc. It automatically follows that, in and of itself, this way of serving *HaShem*-יהו"ה, blessed is He, is in a manner of restraint and limitation.

In contrast, serving *HaShem*-יהו"ה, blessed is He, by overcoming tests (*Nisyonot*) completely transcends this and is the very opposite of reason and intellect. That is, even in a situation in which, according to reason and intellect, there utterly is no possibility for him to withstand the test, he

¹⁵⁰³ Also see Likkutei Sichot Vol. 4, p. 1,322 and on.

nevertheless musters the strength to stand up to it, without even knowing how he will accomplish it. This way of serving *HaShem*-יהוה, blessed is He, takes him completely beyond the category of measure and limitation.¹⁵⁰⁴

Now, in regard to the tests (*Nisyonot*) themselves, there are many different levels,¹⁵⁰⁵ as we find in many verses about the matter of tests (as cited in numerous discourses) until the loftiest kind of test (*Nisayon*). This is as stated,¹⁵⁰⁶ “God tested Avraham,” which is the test of a perfectly righteous *Tzaddik*. In other words, this test is not similar to the test indicated by the verse,¹⁵⁰⁷ “So that I can test them, whether they will follow My Torah or not,” which is not the kind of test that applies to a perfectly righteous *Tzaddik* who does not have an evil inclination, since,¹⁵⁰⁸ “he killed it through abstention” (or in an even loftier manner).¹⁵⁰⁹ How much more is this so in reference to our holy forefathers, particularly Avraham, in that this was the tenth test he was given. In other words, this test occurred after he had already attained the utmost perfection, as it states,¹⁵¹⁰ “Walk before

¹⁵⁰⁴ See Sefer HaMaamarim 5680 p. 107 and on; 5689 p. 288 and on; 5700 p. 30; 5708 p. 103.

¹⁵⁰⁵ See Sefer HaMitzvot of the Tzemach Tzedek 186a and on; Sefer HaMaamarim 5680 p. 108 and on; 5700 p. 31.

¹⁵⁰⁶ Genesis 22:1

¹⁵⁰⁷ Exodus 16:4

¹⁵⁰⁸ See Tanya Ch. 1 (and 10)

¹⁵⁰⁹ See Likkutei Sichot Vol. 5, p. 64, note 53. That is, our forefather Avraham transformed the evil inclination itself to good, which is loftier than the destruction of the evil inclination through abstention, indicated by the verse (Psalms 109:22), “My heart is empty within me.” (See Talmud Yerushalmi, Brachot 9:5.)

¹⁵¹⁰ Genesis 17:1 and see Rashi there.

me and be perfect,” which he attained through the covenant of circumcision (*Brit Milah*). At that time, the Holy One, blessed is He, gave him the power to rule over all two-hundred and forty-eight (קמ"ח) limbs of his body. This is why the letter *Hey-ה* was added to his name,¹⁵¹¹ to hint that he was even given dominion over the five organs that are not under the control of man.¹⁵¹² It was only afterwards that the verse states, “God tested Avraham.”

Now, all this may be better understood by prefacing with the question,¹⁵¹³ “Why is the test of the binding (*Akeida*) of Yitzchak attributed to Avraham? That is, at first glance, it should be more appropriate to attribute it to Yitzchak. After all, it was Yitzchak who was bound up in sacrifice upon the altar. Rabbi Menachem Mendel of Horodok, of righteous memory, answered this¹⁵¹⁴ by explaining that the primary test was not the act of binding Yitzchak upon the altar. For, in regard to the level of the service of *HaShem-יהוה*, blessed is He, of our forefathers, who are the Supernal Chariot (*Merkavah*),¹⁵¹⁵ all their limbs and all their matters (including

¹⁵¹¹ That is, the numerical value of Avram-אברם is 243, but he was given the addition of the letter *Hey-ה-5* and his name was changed to Avraham-אברהם equaling 248. The Talmud states (see the next note) that he was then given dominion and rulership over all 248 limbs of his body, including those organs that are not normally in the power of man to control. These are the two eyes, the two ears, and the tip of one’s reproductive organ. Following his circumcision, he was perfect and complete in all of his limbs and organs, and had total control over them.

¹⁵¹² See Rashi to Genesis 17:1 *ibid.*; Also see Talmud Bavli, Nedarim 42b and the commentary of Rabbeinu Nissim there.

¹⁵¹³ See Zohar I 119b; Sefer HaMitzvot of the Tzemach Tzeddek *ibid.* 186b; Sefer HaMaamarim 5780 and 5700 *ibid.*

¹⁵¹⁴ Cited in Sefer HaMitzvot of the Tzemach Tzeddek *ibid.*, and in Sefer HaMaamarim 5780 and 5700 *ibid.*;

¹⁵¹⁵ Midrash Bereishit Rabba 47:6; 42:6

their physical matters) were a Chariot (*Merkavah*) for Godliness.¹⁵¹⁶ Thus, this itself cannot be considered to be a test for them. Rather, the primary aspect of the test was that Avraham did not question the conduct of the Holy One, blessed is He. That is, he could have easily answered,¹⁵¹⁷ “Yesterday You told me,¹⁵¹⁸ ‘Through Yitzchak offspring will be reckoned for you,’ and now You tell me,¹⁵¹⁹ ‘Please take your son, your only one, whom you love – Yitzchak... and bring him up there as an offering etc.’” Nevertheless, Avraham strengthened himself and did not question *HaShem-יהוה*, blessed is He, whatsoever. This is why this test is specifically attributed to Avraham.

To further clarify, there was a period of time in which Avraham’s service of *HaShem-יהוה*, blessed is He, was according to the parameters of reason and intellect. This is as Midrash states,¹⁵²⁰ “This may be compared to a person who saw a palace and said, ‘It cannot be that there is no master of this palace.’” In states elsewhere¹⁵²¹ that at first, he contemplated the sun and moon and the motion of the celestial bodies etc., he then contemplated the foundational elements of fire, water, and air,¹⁵²² until finally, “his two kidneys taught him”¹⁵²³ to recognize the One who spoke and brought the

¹⁵¹⁶ See Tanya, Ch. 39 (53a)

¹⁵¹⁷ See Rashi to Genesis 22:12

¹⁵¹⁸ Genesis 21:12

¹⁵¹⁹ Genesis 22:2

¹⁵²⁰ Midrash Bereishit Rabba 39:1

¹⁵²¹ Midrash Ma’aseh Avraham – Beit HaMidrash Cheder 2; Otzar HaMidrashim (Eizenstein), Vol. 1, p. 7.

¹⁵²² Midrash Bereishit Rabba 38:13

¹⁵²³ Midrash Bereishit Rabba 61:1; 95:3

world into being, blessed is He. In other words, this is service of *HaShem*-יהו"ה, blessed is He, that arises from and accords to reason and intellect. Thus, it was specifically in this that Avraham was primarily tested. Even so, he did not question the conduct of *HaShem*-יהו"ה, blessed is He, nor did the question that this appears to be a change in *HaShem*'s-יהו"ה Supernal will, even arise in his mind. For, according to reason and intellect, there is no possibility of answering how these two matters (that is, "Through Yitzchak offspring will be reckoned for you," and, "Please take your son... Yitzchak... and bring him up there as an offering etc.,") can simultaneously be true.

However, through this test (*Nisayon*), Avraham received the revelation of the singular *Yechidah* essence of the soul. (For, as known, the matter of tests reveals the aspect of the singular *Yechidah* essence of the soul.) Thus, due to the aspect of the singular *Yechidah* essence of the soul, the test was nullified. That is, when a person stands up to the test (*Nisayon*), he subsequently sees that, actually, there was no test in the first place. For,¹⁵²⁴ "The Holy One, blessed is He, told Avraham,¹⁵²⁵ 'I shall not profane My covenant and I shall not alter the utterance of My lips.' When I told you, 'Take your son Yitzchak,' I was not altering the promise that you would have descendants through him. I did not say 'Slaughter him' but 'bring him up.' You have brought him up – now take him down again." Thus, it becomes apparent that even the

¹⁵²⁴ See Rashi to Genesis 22:12; Midrash Bereishit Rabba 56:8

¹⁵²⁵ Psalms 89:35

matter of “Through Yitzchak offspring will be reckoned for you,” remains permanently in place. In other words, after having withstood the test (*Nisayon*) it becomes revealed that, in the first place, the test did not actually exist.

Thus, through this matter that God tested Avraham the first Jew, as it states,¹⁵²⁶ “Avraham was but one,” the pipe was opened for the matter of self-sacrifice (*Mesirat Nefesh*) in the service of *HaShem*-יהו"ה, blessed is He, for all the generations that followed after him.¹⁵²⁷ Moreover, he bequeathed the level of self-sacrifice (*Mesirat Nefesh*) in which one does not even seek self-sacrifice or tests, but rather, simply serves *HaShem*-יהו"ה, blessed is He, in such a manner that should the need for self-sacrifice arise, he also possesses the matter of self-sacrifice (*Mesirat Nefesh*) and is ready to do so.¹⁵²⁸

The same is true of the righteous *Tzaddikim* in each and every generation. They too possess both aforementioned manners in serving *HaShem*-יהו"ה, blessed is He. That is, they have their daily service of *HaShem*-יהו"ה, blessed is He, (as it

¹⁵²⁶ Ezekiel 33:24

¹⁵²⁷ See Sefer HaMaamarim 5678 p. 283; 5681 p. 299; 5688 p. 102; Discourse entitled “*Natata L'Yerei'echa*” of the 12th and 13th of Tammuz 5693 (Sefer HaMaamarim 5693 p. 532), and elsewhere.

¹⁵²⁸ Namely, it is explained that this is the difference and superiority between the self-sacrifice (*Mesirat Nefesh*) of Avraham, and the self-sacrifice of Rabbi Akiva. That is, Rabbi Akiva said (Brachot 61b), “When will I be given the opportunity to fulfill the verse in the *Shema* (Deut. 6:5), ‘With all your soul?’” In contrast, the self-sacrifice (*Mesirat Nefesh*) of Avraham was a byproduct of his service of *HaShem*-יהו"ה, blessed is He, which was to call out and cause others to call out in the Name of *HaShem*-יהו"ה, blessed is He. His service of *HaShem*-יהו"ה, blessed is He, in this, was such that if this would entail self-sacrifice (*Mesirat Nefesh*), then he would be ready and willing to serve *HaShem*-יהו"ה, blessed is He, in this way too. (See the discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in The Teachings of The Rebbe 5711, Discourse 1. Also see Sefer HaMaamarim 5698 p. 170; Sefer HaMaamarim 5700 p. 15 and elsewhere.

relates externally) and are involved in matters that relate to reason and intellect. However, in their service of *HaShem*-יהו"ה, blessed is He, they also have service that comes from the matter of tests (*Nisyonot*) and is akin to the test of Avraham, to not question the conduct of the Holy One, blessed is He. This is serving Him in a way that transcends reason and intellect. For, as Midrash states,¹⁵²⁹ “The Holy One, blessed is He, does not test the wicked, but only the righteous, as it says,¹⁵³⁰ ‘*HaShem*-יהו"ה examines the righteous,” meaning that specifically the righteous *Tzaddik* is tested. That is, *HaShem*-יהו"ה puts him into a test (*Nisayon*) in which according to reason and intellect, he cannot see how he could possibly withstand it, but nonetheless he withstands the test, through which he thereby is caused to have a revelation of the singular *Yechidah* essence of his soul. This occurs in such a manner that not only is he personally affected by it, and not only within his four cubits, but rather, a “pipe” is opened and demonstrative instruction is given to all Jews in the world, beginning with those who follow in his footsteps. This is even true of those that have never studied his Torah, and even those who do not know and have never heard of him. That is, they too are affected to be able to serve *HaShem*-יהו"ה, blessed is He, in matters such as these, and in such a manner that it was previously inconceivable for them according to reason and intellect, and that even now may at times be inconceivable according to reason and intellect.

¹⁵²⁹ Midrash Bereishit Rabba 32:3; 34:2; 55:2

¹⁵³⁰ Psalms 11:5

Now, through serving *HaShem*-יהו"ה, blessed is He, from the aspect of the singular *Yechidah* essence of the soul, the matter of “there is nothing else-*Ein Od* עו"ד” is revealed. This refers to the aspect of the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, that is, He who even transcends the limitless worlds that precede the world of Emanation-*Atzilut*. This affects that the matter of “*HaShem*-יהו"ה, He is The God-*Elohi*” מ-אלהי”ם” is not just in a manner of the inter-inclusion of two different matters, but rather is in a manner that they all are one, in the most literal sense (as mentioned before in chapter eight), so much so, that all the names become One Name – His Great Name.¹⁵³¹

The explanation is that in regard to serving *HaShem*-יהו"ה, blessed is He, according to reason and intellect, there are various approaches. This is similar to what we find about the academy of Shammai and the academy of Hillel, that although the academy of Shammai generally ruled stringently and the academy of Hillel generally ruled leniently, nevertheless, because they are inter-included, in that each includes something of the other, there also are cases in which the academy of Shammai ruled leniently and the academy of

¹⁵³¹ See Pirke d’Rabbi Eliezer Ch. 3; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and his *Shaarei Orah*; *Likkutei Torah*, Shlach 43c; *Ohr HaTorah*, Shir HaShirim Vol. 1, p. 264; *Sefer HaMaamarim* 5696 p. 73; *Sefer HaArachim Chabad* Vol. 4, p. 508 and on.

Hillel ruled stringently.¹⁵³² The same applies to the service of *HaShem*-יהו"ה of every Jew, and even more so, to the service of the righteous *Tzaddikim*, the leaders of the generation.

However, when there is the matter of a test (*Nisayon*), the service of *HaShem*-יהו"ה, blessed is He, is on a loftier level, from the aspect of the singularity-*Yechidah* of the soul and the essence of the soul itself, and beyond this, from the Singular Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, aside for Whom, "there is nothing else-*Ain Od*-אין עוד." This manner of serving *HaShem*-יהו"ה, blessed is He, is not the matter of the inter-inclusion of separate levels, but is rather in a manner in which there are no different or separate levels whatsoever. It therefore is applicable for there to be the matter of self-sacrifice (*Mesirat Nefesh*) in donning the *Tefillin*, in not missing the appointed time for reciting the *Shema*, or even "in changing the strap of a sandal."¹⁵³³ This applies even if there is no decree that one must convert or face the death penalty, even if it only is in private when he is alone and not in public etc. For, when it comes to the revelation of the singular, essential self of the soul (the *Yechidah*) it is all one – whether it is the most minor

¹⁵³² See Mishnah Eduyot, beginning of Ch. 4 & 5.

¹⁵³³ Talmud Bavli, Sanhedrin 74b – "When Ravin came [from Eretz Yisroel to Babylonia] he told them that Rabbi Yochanan said: Even when it is not a time of persecution [in the face of mortal danger, a person is permitted to transgress a prohibition] in private only. However, [if he was ordered to commit a transgression] in public, even if it is only a minor commandment-*mitzvah*, he must choose death rather than to transgress it. What is a minor commandment-*mitzvah*? Rava bar Yitzchak said: Even to change the strap of a sandal. [That is, if there is a decree that the Jewish people must change their practice and custom and wear sandal straps like the ones worn by the gentiles, a Jew is obligated to give up his life, rather than publicly veer from the custom. See Rashi there.]

of the minor or the most stringent of the stringent – they are equal¹⁵³⁴ in relation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, aside for whom “there is nothing else.” That is, from this perspective, “*HaShem*-יהו"ה, He is The God-*Elohi*”*m*-אלהי"ם,” is that they are utterly one and the same.¹⁵³⁵

Thus, through the righteous *Tzaddik*, the leader of the generation, serving *HaShem*-יהו"ה, blessed is He, from the aspect of the singular *Yechidah* essence of his soul, the perspective of which is the utter nullification of all limitations of time and space, [since their service of *HaShem*-יהו"ה, blessed is He, is likewise in this manner - that although they are within time and space and serve Him by fulfilling Torah and *mitzvot* in a manner of,¹⁵³⁶ “Know Him in all your ways,” within time and space, they nevertheless are in a state and standing that transcends the limitations of time and space], this

¹⁵³⁴ See Midrash Tanchuma Eikev 2; Midrash Dvarim Rabba 6:2 and elsewhere; Also see Tzavaat HaRivash translated as The Way of The Baal Shem Tov, 1-2.

¹⁵³⁵ The inclusion and unity of the title God-*Elohi*”*m*-אלהי"ם-86 to the Singular Essential Name of *HaShem*-יהו"ה-26 Himself, blessed is He, is hinted at in the Name of *HaShem*-יהו"ה-26 which has a numerical value of כ"ו-26. This numeral כ"ו-26 possesses, in a concealed manner, the numeral פ"ו-86 which is the numerical value of God-*Elohi*”*m*-אלהי"ם-86. For, when the letters כ"ו-26 are spelled out, כ"ו, we see the כ"ו-26 contains פ"ו-86. This is similarly the case with the expanded name of *HaShem*-יהו"ה which is called the name of *Ma*”*H*-מ"ה-45 and is spelled as follows: יו"ד ה"א וא"ו ה"א. We see that this name of *Ma*”*H*-מ"ה likewise includes the title God-*Elohi*”*m*-אלהי"ם-86 in it, for when מ"ה-45 is spelled out *Mem-Hey*-מ"ם-86 it equals פ"ו-86, which is the same as the title God-*Elohi*”*m*-אלהי"ם-86. We thus see that the title God-*Elohi*”*m*-אלהי"ם-86 is utterly bound to and dependent upon the Singular Preexistent Intrinsic Name of *HaShem*-יהו"ה Himself, blessed is He. (See at greater length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1.)

¹⁵³⁶ Proverbs 3:6; See *Mishneh Torah* of the Rambam, *Hilchot De'ot* Ch. 3

is caused to be drawn forth and internalized to even have an effect below, so that it is revealed that “there is nothing else-*Ain Od*-אין עוד,” even within the space of the world and even upon “the earth below.”

12.

This then, is the meaning of the verse,¹⁵³⁷ “So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God, there is nothing else.” That is, the matter of “*HaShem*-יהו"ה, He is The God” (and more particularly, in all four matters conveyed by the words, “the heavens above and upon the earth below”) is not truly applicable to the nations of the world. How much more so is it the case, that the matter of “there is nothing else-*Ain Od*-אין עוד” (which refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He) obviously is inapplicable to the nations of the world. Nevertheless, through the service of *HaShem*-יהו"ה, of the righteous *Tzaddikim*, from the singular *Yechidah* essence of their souls, through which the Singular Essential Self of *HaShem*-יהו"ה, blessed is He – “that there is nothing else-*Ain Od*-אין עוד” is revealed, this nullifies all the measure and limitation of all parameters and restraints. It thus causes the shattering of “the people of the earth.” This is the meaning of the words, “So that they shall know-*Da'at*-דעת,” which also means “shattering-*Shvirah*-שבירה,”¹⁵³⁸ as in the

¹⁵³⁷ Kings I 8:60

¹⁵³⁸ See Likkutei Torah, Drushim L'Shmini Atzeret 88c.

verse,¹⁵³⁹ “He thrashed-*Vayoda*-וידע the men of Sukkot.” More particularly, there also is an aspect of “the peoples of the earth” in the spiritual sense, referring to the body and animalistic soul.¹⁵⁴⁰ Now since, in this case, we are referring to the body and soul of the Jewish people, the matter of “shattering” should be in a manner that ultimately, the Godly soul affects that the body and animalistic soul also become Godly.

In addition, there is also an effect upon “the peoples of the earth” in the literal sense, meaning, the nations of the world. That is, the matter of “shattering-*Shevirah*-שבירה” takes place in them in the literal sense. That is, they become nullified to *HaShem*-יהו"ה, blessed is He, in a manner of negation of existence. In other words, the entire matter of the existence of “the peoples of the earth” and their considerations [about Godliness] according to their understanding and reasoning, can only reach the most external level of *HaShem*'s-יהו"ה Supernal desire. However, when the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself is revealed – “there is nothing else-*Ain Od*-אין עוד” – meaning that there is no existence aside for Him, there then is no possibility for them to derive sustenance [as separate entities] whatsoever. This automatically causes the matter of “shattering-*Shevirah*-שבירה” in them, to the point that it is openly recognizable that their existence as independent

¹⁵³⁹ Judges 8:16

¹⁵⁴⁰ See the end of the discourse entitled “*L'Ma'an Da'at*” 5675 (*Hemshech* 5672 Vol. 2, p. 687).

entities [separate and apart from *HaShem*-יהו"ה] is utterly null and void.¹⁵⁴¹

This then, is the meaning of the verse,¹⁵⁴² “So that all the peoples of the earth shall know that *HaShem*-יהו"ה, He is The God, there is nothing else.” That is, through the service of *HaShem*-יהו"ה of the righteous Tzaddikim and leaders of the generation, in overcoming tests (*Nisyonot*), they affect this in each generation, to the point that they even affect this “in the peoples of the earth,” so that they too will see, even with their physical eyes, that “*HaShem*-יהו"ה, He is The God-*Elohi*”מ-אלהי"ם, there is nothing else!”

¹⁵⁴¹ See the end of the discourse entitled “*L'Ma'an Da'at*” 5669 (Sefer HaMaamarim 5669 p. 47).

¹⁵⁴² Kings I 8:60

Discourse 21

“*Eileh Masei Bnei Yisroel - These are the journeys of the Children of Israel*”

Delivered on the Shabbat Parshat Matot-Masei,¹⁵⁴³

Shabbat Mevarchim Menachem-Av, 5713

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

1.

The verse states,¹⁵⁴⁴ “These are the journeys of the Children of Israel, who went forth from the land of Egypt according to their legions, under the hand of Moshe and Aharon. Moshe wrote their goings forth according to their journeys at the bidding of *HaShem*-יהוה, and these were their journeys according to their goings forth.” The questions regarding the specific wording of these verses are well known.¹⁵⁴⁵ Namely, the verse begins, “These are the journeys-*Eileh Masei*-אלה מסעי” in the plural, but then concludes, “who went forth from the land of Egypt,” which is

¹⁵⁴³ In the “*Petach Davar* – Opening words” to this discourse it notes that this discourse which was said on Shabbat Parshat Matot Masei, Shabbat Kodesh Mevarchim-Av... is based on the discourse “*Zchor HaShem*” 5679 [Printed in *Sefer HaMaamarim* 5679 p. 554 and on], which some changes and additions at the beginning and the end, and that the beginning and end (of the original discourse) were edited by The Rebbe. (It is additionally noteworthy that the aforementioned discourse was edited and annotated by the Rebbe, and given out as a Kuntres of its own (Kehot – 5 Menachem Av 5713). See also *Igrot Kodesh* Vol. 7 p. 333, 332, 338, 340, 347.

¹⁵⁴⁴ Numbers 33:1-2

¹⁵⁴⁵ See *Likkutei Torah Masei* 85c, 91a

only the first journey. It also is not understood why the verse specifies that “Moshe wrote.” The entire Torah was written by our teacher Moshe. If so, what is the Torah informing us here by telling this to us? Additionally, what is the reason for the repetition of “their goings forth according to their journeys (*Motza'eihem L'Maseihem*-למסעיהם למוצאיהם),” and “their journeys according to their goings forth (*Maseihem L'Motza'eihem*-למוצאיהם למסעיהם)” and moreover, why is the order reversed from the first part of the verse to the latter part of the verse?

More generally, we must understand the relevance of relating and knowing the order of their journeys. That is, although in regard to that generation, the Midrash explains that¹⁵⁴⁶ it is analogous to a king who traveled with his son etc., and upon their return they recounted all their journeys and the various things that happened along the way, nevertheless, Torah is eternal. Therefore, the recounting of this story is relevant to all times and all places.

2.

Now, to understand this, we must preface with an explanation of the request of the Jewish people,¹⁵⁴⁷ “Remember, *HaShem*-יהו"ה, what (*Mah*-מ"ה) has befallen us; look and see our disgrace.” The Baal Shem Tov explained,¹⁵⁴⁸

¹⁵⁴⁶ Midrash Bamidbar Rabba 23:3; Tanchuma 4:10:3 cited in Rashi

¹⁵⁴⁷ Lamentations 5:1

¹⁵⁴⁸ Sefer HaMaamarim Yiddsiah p. 212

“Remember God, what has become of the aspect of the *Ma”h-*מ”ה of our souls. Look at us, and make us see our own shame.” This is what the Jewish people request of the Holy One, blessed is He. In similar vein, there is likewise a request that the Holy One, blessed is He, asks of the Jewish people - that they should remember Him. This is as Zohar states at the beginning of Parashat Bechukotai, regarding the fact that *HaShem*’s-ה”ה request of the Jewish people from Above¹⁵⁴⁹ also uses the term, “Remember.” This is as stated,¹⁵⁵⁰ “My people, remember what Balak, king of Moab, plotted against you and how Bilaam the son of Be’or responded to him etc.” It concludes,¹⁵⁵¹ “He has told you, man, what is good and what *HaShem*-ה”ה requires of you: Only to do justice and lovingkindness, and to walk modestly with your God.”

It is similarly written,¹⁵⁵² “Remember your Creator in the days of your youth... before the sun, the light, the moon and the stars grow dark...” The Midrash states about this verse,¹⁵⁵³ “The prophet said to the Jewish people: Remember your Creator while the Holy Temple is standing.” That is, the word, “your youth-*Bichurotecha*-בְּחֹרֶתֶיךָ” refers to the Holy Temple, which is called “The Chosen House-*Beit HaBechirah*-בֵּית הַבְּחִירָה.” The Midrash continues, “While the covenant of the Priesthood is established, as it states,¹⁵⁵⁴ ‘And choose-*U’Vchor*-וּבְחַר him from among all the tribes of Israel

¹⁵⁴⁹ The original discourse was only edited up to this point by the Rebbe.

¹⁵⁵⁰ Micah 6:5

¹⁵⁵¹ Micah 6:8

¹⁵⁵² Ecclesiastes 12:1-2

¹⁵⁵³ Midrash Kohelet Rabba 12:7

¹⁵⁵⁴ Samuel I 2:28

to be a Priest (*Kohen*) before Me.’ While the covenant of the Levite is established, as it states,¹⁵⁵⁵ ‘For *HaShem*-יהו"ה has chosen-*Bachar*-בחר him from among all your tribes.’”¹⁵⁵⁶

This then, is the meaning of the continuation of the verse, “before the sun... grows dark.” That is, the darkening of the sun refers to the destruction of the Holy Temple. Therefore, the fulfillment of the beginning of the verse, “Remember your Creator in the days of your youth-*Bichurotecha*-בְּחֹרֶתֶיךָ” was necessary during the time of the Holy Temple, which is called “The Chosen House-*Beit HaBechirah*-בֵּית הַבְּחִירָה.” However, because the Jewish people did not fulfill this request, to “Remember your Creator” during the time that the Holy Temple was standing, they therefore were brought to the request,¹⁵⁵⁷ “My people, remember what Balak king of Moab plotted against you, and how Bilaam the son of Be’or responded... He has told you, man, what is good, and what *HaShem*-יהו"ה requires of you: Only to do justice and lovingkindness and to walk modestly with your God.” In other words, this was the cause of the destruction of the Holy Temple, and because of it, during exile we ask of *HaShem*-יהו"ה, blessed is He,¹⁵⁵⁸ “Remember *HaShem*-יהו"ה what has befallen us; look and see our disgrace.”

We therefore must understand the matter of *HaShem*'s-יהו"ה remembrance Above, about which we request of

¹⁵⁵⁵ Deuteronomy 18:5

¹⁵⁵⁶ In the Midrash (Kohelet Rabba 12:7 *ibid*), the order this is stated is the Covenant of the Priesthood, then the Covenant of the Levites, followed by the Holy Temple.

¹⁵⁵⁷ Micah 6:5

¹⁵⁵⁸ Lamentations 5:1

HaShem-יהו"ה, blessed is He, "Remember *HaShem*-יהו"ה, what has befallen us." For, the matter of remembrance (*Zicharon*) and forgetfulness (*Shichechah*) is tied to the matter of limitlessness (*Bli Gvul*) and limitation (*Gvul*). That is, forgetfulness comes about because of limitation. That is, since man is limited and all his matters are limited, therefore, even the impression affected in him by what he sees or hears, is likewise limited. Since it is limited, it subsequently ceases, which is the matter of forgetfulness (*Shichechah*).

However, in regard to the matter of remembering (*Zicharon*), which is limitless, this is not the case. For, as we see even in man, when something touches the innermost depth and core of his soul, meaning, that it transcends his limitations, he always remembers it. Thus, the theme of this request, "Remember *HaShem*-יהו"ה what has befallen us," is not understood. For, *HaShem*-יהו"ה, blessed is He, is utterly limitless (*Bli Gvul*). Therefore, why is it necessary to request of *HaShem*-יהו"ה that the He should "Remember"?¹⁵⁵⁹

3.

The explanation is that, remembrance (*Zicharon*) and forgetfulness (*Shichecha*) are the aspects of the face (*Panim*) and back (*Achor*),¹⁵⁶⁰ or the inner (*Pnimityut*) and outer

¹⁵⁵⁹ See the introduction to *Shaar HaEmunah* and *Shaar HaYichud* of the Mittler Rebbe, translated as *Essential Faith*.

¹⁵⁶⁰ That is, forgetfulness (*Shichechah*) comes about from the aspect of the externality and hindside (*Achorayim*), whereas remembrance (*Zicharon*) comes

(*Chitzoniyyut*). This is similar to how it is in man below, that something that touches his inner depth and core is always remembered, whereas when something only touches him externally (which is the aspect of the back-*Achor*), the matter of forgetfulness (*Shichechah*) is applicable.

So likewise, Above in Godliness, there also are the aspects of front (*Panim*), right (*Yemin*), left (*Smol*), and back (*Achor*). This is as stated in Rabbi Moshe Zacuto's commentary on Zohar,¹⁵⁶¹ that these aspects correspond to the four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. The world of Emanation-*Atzilut* is called the front or face – *Panim*-פנים, because just as the face of man reflects his inner vitality, so likewise, the world of Emanation-*Atzilut*, reflects the inner light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to the point that, "He and His life force and organs are one."¹⁵⁶² In other words, even though the world of Emanation-*Atzilut* is after the restraint of the *Tzimtzum* and the general light that follows the restraint of the *Tzimtzum* is the aspect of a short and constricted line of illumination, nevertheless, it is essentially the same light (*Ohr*).

This is also the distinction between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, the existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and

from the inner illumination of the front and face (*Panim*). (See Ohr HaTorah, Na"Ch Vol. 2, p. 1,085.)

¹⁵⁶¹ Ramaz to Zohar III 93b

¹⁵⁶² Introduction to Tikkunei Zohar 3b

Action-*Asiyah* is brought about through a partition (*Parsa*), whereas the existence of the world of Emanation-*Atzilut* is not through a partition (*Parsa*), but only through the restraint of the *Tzimtzum*,¹⁵⁶³ as stated in Etz Chayim.¹⁵⁶⁴

The difference between the restraint of the *Tzimtzum* and the partition (*Parsa*), can be understood through the analogy of the difference we see here below between light that illuminates through a window or a small hole, and light that illuminates through a partition.¹⁵⁶⁵ That is, although the light that illuminates through a window or hole is diminished and restrained, so that the illumination is only according to the measure that the window or hole can receive, nevertheless, the light is essentially the same light. In contrast, when light illuminates through a screen or partition, it undergoes a change from its essential state, to the point that the light that filters through the screen or partition is called a secondary, offspring light (*Ohr Shel Toldah*).

The same may be understood as it applies Above, that the existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which are brought about through the partition (*Parsa*), undergoes a change of being. In

¹⁵⁶³ See the discourse entitled “*U’Sfartem Lachem*” in *Hemshech* 5666.

¹⁵⁶⁴ Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 2

¹⁵⁶⁵ The specification of both the window and the small hole seems to hint at the different analogies used with respect to the drawings forth within the world of Emanation-*Atzilut* itself. That is, the drawing forth from the *Sefirah* of understanding-*Binah* to the emotive attributes of *Zeir Anpin* is compared to the aspect of a window (*Chalon*), whereas the drawing forth from the emotive attributes of *Zeir Anpin* to expression in *Nukvah* is compared to the aspect of a small hole (*Nekev*). (See Imrei Binah, Shaar HaKriyat Shma Ch. 35 and elsewhere. Also see Etz Chayim, Drushei ABY”A Ch. 13, Shaar Seder ABY”A Ch. 1 and elsewhere.)

contrast, the world of Emanation-*Atzilut*, which is brought about solely by the restraint of the *Tzimtzum*, even though the light is restrained and constricted there, nevertheless, the light itself is essentially the same light as it was prior to the restraint of the *Tzimtzum*.

Now, although there are partitions (*Parsa'ot*) even in the world of Emanation-*Atzilut*¹⁵⁶⁶ – for, as known, there is a partition (*Parsa*) between the crown-*Keter* and wisdom-*Chochmah*, and between understanding-*Binah* and *Zeir Anpin*, and between *Zeir Anpin* and kingship-*Malchut* of the world of Emanation – nevertheless,¹⁵⁶⁷ the partitions (*Parsa'ot*) of the world of Emanation-*Atzilut* are not similar to the partitions (*Parsa'ot*) of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. This is because the purpose of the partitions (*Parsa'ot*) of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, is to conceal the light and illumination. In contrast, the partitions (*Parsa'ot*) of the world of Emanation-*Atzilut* reveal the light.

To further explain, the partition (*Parsa*) is like skin (*Or-עור*) and our sages, of blessed memory, stated,¹⁵⁶⁸ “These are the beings whose skin has the same status as their flesh: The skin of man etc.” (That is, the skin of man is unlike the skin of an animal, which is coarse). This example may be applied to understanding how it is Above in the world of

¹⁵⁶⁶ See Siddur Im Divrei Elokim Chayim 63d and on; Ohr HaTorah VaYakhel p. 2,101 and on.

¹⁵⁶⁷ See Sefer HaMaamarim 5664 p. 149 and on; *Hemshech* 5666 *ibid.* and elsewhere.

¹⁵⁶⁸ Mishnah Chullin 9:2

Atzilut-Emanation regarding the matter of the partitions (*Parsa'ot*) that reveal light. That is, this is the difference between the letters of the Name of *Ma''H-מ"ה-45* and the letters of the Name of *Ba''N-ב"ן-52*.¹⁵⁶⁹ (In the service of *HaShem-יהו"ה*, blessed is He, the difference is like the difference between the letters of the Torah and the letters of prayer.)¹⁵⁷⁰ That is, the letters of the Name of *Ba''N-ב"ן-52* cover and conceal the light and illumination, the result of which is that the creatures sense their own existence as tangible, independent beings. Such is not the case with the letters of the Name of *Ma''H-מ"ה-45*, which not only do not conceal the light, but on the contrary, reveal it, thus causing nullification and sublimation to *HaShem-יהו"ה*, blessed is He, in the creatures. Thus, this is the meaning of the words, "These are the beings whose skin has the same status as their flesh: The skin of man-*Adam-אדם* etc." For, man-*Adam-אדם-45* has the same numerical value (*Gematria*) as *Ma''H-מ"ה-45*.

¹⁵⁶⁹ See Torah Ohr, Mishpatim, discourse entitled "*V'Tachat Raglav*," and the lengthy explanation there. The Name *Ma''H-מ"ה-45* refers to the Name *HaShem-יהו"ה* spelled out with the letter *Aleph-א*, as follows: *יהו"ה* which has the numerical value of 45-*Ma''H-מ"ה-45* and is the same value as man-*Adam-אדם-45*. In contrast, the Name of *Ba''N-ב"ן* refers to the Name *HaShem-יהו"ה*, blessed is He, spelled out with the letter *Hey-ה* and no *Aleph-א*, as follows, *יהו"ה* which has the numerical value of 52-*Ba''N-ב"ן-52*, and is the same value as animal-*Beheimah-בהמה-52*. It explains there that the Holy Language (*Lashon HaKodesh*), that is, Biblical Hebrew, is rooted in the Name of *Ma''H-מ"ה* (which has the letter *Aleph-א*) and thus is a language that illuminates and is the language of the Torah and Creation. In contrast, the languages of the seventy nations (and their branches) are brought about by human convention. Therefore, their nature is to conceal their Godly source. This is because they are rooted in the Name of *Ba''N-ב"ן-52*, which is compared to the hide of an animal-*Beheimah-בהמה-52* that conceals. (An additional distinction is that the Name of *Ma''H-מ"ה* has ten letters, whereas the Name of *Ba''N-ב"ן* only has nine.)

¹⁵⁷⁰ See *Hemshech* 5672 Vol. 1, p. 618 and on, and elsewhere.

This refers to the matter of the partitions (*Parsa'ot*) that reveal the light, which are the partitions (*Parsa'ot*) of the world of Emanation-*Atzilut*, which is called by the Name of *Ma''H-מ"ה-45*. This is as stated in Patach Eliyahu,¹⁵⁷¹ “The name of *Ma''H-מ"ה-45* is the path of the world of Emanation-*Atzilut*.” This is why the world of Emanation-*Atzilut* is called the front or face – *Panim*-פנים, since in the world of Emanation-*Atzilut*, there is a illumination and revelation of the light of the Unlimited One, *HaShem-יהו"ה*, blessed is He.

Now, the primary aspect of the face or inner aspect - *Panim*-פנים – is that of wisdom-*Chochmah*. This is as stated,¹⁵⁷² “The wisdom of man-*Adam*-אדם illuminates his face-*Panim*-פנים.” In other words, in the world of Emanation-*Atzilut*, there is an illumination of the light of the wisdom-*Chochmah* of *HaShem-יהו"ה*, blessed is He, as it states,¹⁵⁷³ “The Supernal Father (*Abba Ila'ah*)¹⁵⁷⁴ dwells in Emanation-*Atzilut*,” and within the wisdom-*Chochmah*, there is an illumination of the light of the Unlimited One, *HaShem-יהו"ה*, blessed is He. This is as stated by the Alter Rebbe in Tanya¹⁵⁷⁵ in the name of his master and teacher the Rav, the Maggid of Mezeritch, that the matter of the level of wisdom-*Chochmah*, is the realization of the true reality of *HaShem-יהו"ה*, blessed is He, that He is utterly alone and that there is

¹⁵⁷¹ Introduction to Tikkunei Zohar 17a

¹⁵⁷² Ecclesiastes 8:1

¹⁵⁷³ Rama”z to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

¹⁵⁷⁴ This refers to the general stature of the *Sefirah* of wisdom-*Chochmah* from which the seminal flash of insight arises.

¹⁵⁷⁵ See Tanya Ch. 35 in the note.

nothing besides Him. Even loftier than wisdom, there is the radiance of the light of the Crown-*Keter* in the world of Emanation-*Atzilut*, which is why the Name of *Ma" H-ה-45* (י"ד ה"א וא"ו ה"א) is expanded with the *Aleph-א*, since *Aleph-א* is the *Sefirah* of crown-*Keter*.¹⁵⁷⁶ Thus, since the world of Emanation-*Atzilut* is the aspect of the innerness and face – *Panim*-פנים – the matter of forgetfulness is not applicable there.

However, all the above, is in regard to the difference between the worlds. However, it does not apply to the souls of the Jewish people, because even as they are below, they still are in a state of innerness (*Pnimityut*), as stated,¹⁵⁷⁷ “The Jewish people arose in thought,” referring to the loftiest, most Supernal level of thought.¹⁵⁷⁸ Similarly, the verse states,¹⁵⁷⁹ “Face to face (*Panim b'Panim*-פנים בפנים) did *HaShem-ה'יהו"ה* speak with you.” That is, through the occurrence of “Face to face did *HaShem-ה'יהו"ה* speak with you,” the innerness (*Pnimityut*) of the Jewish people was caused to be the same as the Supernal innerness (*Pnimityut*) Above. Nonetheless, all this is only in regard to the soul itself. However, due to its descent below and its manifestation in the physical body and the animalistic soul, and particularly during exile, about which

¹⁵⁷⁶ See Tikkunei Zohar, Tikkun 21 (59b); Tikkun 49 (85b). (The letter *Aleph-א* shares the same letters as the word wonder-*Pele*-פלא, which refers to the concealed wondrousness of the crown-*Keter* that transcends wisdom-*Chochmah*, as hinted at in the teaching (Chagigah 13a), “Seek not that which is concealed-*Mufla*-מופלא from you.”)

¹⁵⁷⁷ Midrash Bereishit Rabba 1:4

¹⁵⁷⁸ See Likkutei Torah, Shir HaShirim 19b

¹⁵⁷⁹ Deuteronomy 5:4

it states,¹⁵⁸⁰ “I will conceal My face-*Panay*-פני,” it is concealed, because,¹⁵⁸¹ “They have turned their backs to me, and not their faces-*Panim*-פנים.” That is, since their service of *HaShem*-יהו"ה, blessed is He, was external, like the backside-*Achor*-אחור, therefore also from Above, “I will conceal My face-*Panay*-פני.” As a result, it is necessary for us to request about the matter of remembrance (*Zicharon*),¹⁵⁸² “Remember, *HaShem*-יהו"ה what has befallen us.”

4.

Now, to understand in greater depth that the Jewish people are the inner aspect (*Pnimityut*), the verse states,¹⁵⁸³ “Now, Israel, what does *HaShem*-יהו"ה your God, ask of you, but only to fear *HaShem*-יהו"ה your God.” Regarding this, our sages, of blessed memory, stated,¹⁵⁸⁴ “Is fear of Heaven such a minor matter? Yes, indeed, for Moshe it is a minor matter.” Now, when it states, “but only to fear *HaShem*-יהו"ה your God,” it is referring to the lower fear (*Yirah Tata'ah*), for which reason it states, “but only-*Ki Im*-כי אם,” indicating that this refers to the lowest level of fear. Therefore, for Moshe, it indeed is a minor matter.

¹⁵⁸⁰ Deuteronomy 31:18

¹⁵⁸¹ Jeremiah 2:27

¹⁵⁸² Lamentations 5:1

¹⁵⁸³ Deuteronomy 10:12

¹⁵⁸⁴ Talmud Bavli, Brachot 33b, and Chiddushei Aggadot there, and Menachot 43b; Tanya Ch. 42.

The explanation is as follows: The verse states,¹⁵⁸⁵ “for *HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות,” wherein the word, “knowledges-*De'ot*-דעות” is in the plural, indicating two knowledges.¹⁵⁸⁶ This refers to the Upper Knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).¹⁵⁸⁷ The Upper Knowledge (*Da'at Elyon*) is the true reality of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that a person actually perceives and clearly sees that *HaShem*-יהו"ה is the true something (*Yesh HaAmeetee*) and that everything below Him is utterly nothing. The lower knowledge (*Da'at Tachton*) is that the creation is “from nothing to something,” meaning that below is “something” (*Yesh*) and above is “nothing” (*Ayin*). That is, since he only sees the tangible created being, he therefore calls the created being “something” (*Yesh*) and its source Above “nothing” (*Ayin*).

Now, because of the difference between these two perspectives and knowledges (*De'ot*), there also is a difference between the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that results from them. That is, the sublimation and nullification (*Bittul*) that comes from the lower perspective and knowledge (*Da'at Tachton*), is only the sublimation of the tangible (*Bittul HaYesh*). That is, since he sees the tangible, he therefore retains his sense of independent existence, however, even so, he also has an element of

¹⁵⁸⁵ Samuel I 2:3

¹⁵⁸⁶ See Tikkunei Zohar, beginning of Tikkun 69.

¹⁵⁸⁷ See Torah Ohr, Yitro 68a; Likkutei Torah Re'eh 23d, Shmini Atzeret 83a, and elsewhere; Also see the prior discourse of this year 5713, entitled “*Vayehiy BaYom HaShmini* – It was on the eighth day,” Discourse 15.

sublimation (*Bittul*), that is, the sublimation of the tangible “something” (*Bittul HaYesh*).

In contrast, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that results from the upper perspective and knowledge (*Da'at Elyon*), is the sublimation and nullification of his existence (*Bittul b'Metziyut*). That is, since he sees that below is utterly nothing, therefore, the sublimation and nullification (*Bittul*) that results from it is the nullification of any sense of independent existence.

This then, is why for Moshe the lower fear of *HaShem*-יהו"ה, blessed is He, “is indeed a minor matter.” For, Moshe had the upper perspective and knowledge (*Da'at Elyon*). This is as stated by our sages, of blessed memory,¹⁵⁸⁸ “All the other prophets prophesied with the word, ‘Thus-Koh-כה says *HaShem*-יהו"ה,’ whereas Moshe prophesied with the word ‘This-Zeh-זה is the word of *HaShem*-יהו"ה.’” The term “This-Zeh-זה” indicates direct perception of the true reality of the Being of *HaShem*-יהו"ה, which is the aspect of the upper perspective and knowledge (*Da'at Elyon*), the result of which is that he was in a state of nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He. It therefore follows, that for Moshe, who perceived the aspect of the upper knowledge (*Da'at Elyon*) and was in a state of complete nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, the lower fear (*Yirah Tata'ah*), which is only the state of nullification of the tangible something (*Bittul HaYesh*), was “indeed a minor matter.”

¹⁵⁸⁸ Sifri and Rashi to Numbers 30:2; Also see Likkutei Torah Matot ibid.

Now,¹⁵⁸⁹ although the lower fear (*Yirah Tata'ahi*) is a lower – “minor matter” – which is why the verse states, “**but only** to fear *HaShem*-יהו"ה your God,” nonetheless, it is specifically the lower fear (*Yirah Tata'ah*) that is demanded of us. This is because *HaShem*'s-יהו"ה Supernal intent and the primary delight caused Above, is more from the lower fear (*Yirah Tata'ah*) than it is from the upper fear (*Yirah Ila'ah*). This is the meaning of the verse,¹⁵⁹⁰ “God-*Elohi*”מ-אלהי"m caused joyful laughter-*Schok*-שחוק in me.” This is to say that through sublimation and nullification to *HaShem*-יהו"ה, blessed is He, specifically in matters that come from His title God-*Elohi*”מ-אלהי"m, which are in a state of tangible somethingness (*Yesh*) and are caused to be nullified from tangible somethingness (*Yesh*) to the Godly “nothingness” (*Ayin*), that the primary matter of joyful laughter-*Schok*-שחוק is caused Above. Similarly, the verse states,¹⁵⁹¹ “This Leviathan that You fashioned to be amused with-*Lesachek bo*-לושחק בו.” The name Leviathan-*Livyatan*-לוייתן is a term that means “connection” and “bonding,” as in the verse,¹⁵⁹² “This time my husband will become attached-*Yilveh*-ילוה to me.” The matter of “connection” and “bonding” is applicable specifically when two things are separate from each other. Therefore, this is specifically applicable in serving *HaShem*-יהו"ה, blessed is He, in a manner of nullification of the tangible something (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

¹⁵⁸⁹ See Likkutei Torah Masei 91c; Kuntres Eitz HaChayim, Ch. 9

¹⁵⁹⁰ Genesis 21:6

¹⁵⁹¹ Psalms 104:26

¹⁵⁹² Genesis 29:34

That is, according to this perspective, the “something” (*Yesh*) and the “nothing” (*Ayin*), are two separate matters, but nonetheless, we affect the sublimation of the “something” (*Yesh*) to the “nothing” (*Ayin*) and this is specifically what causes the “amusement-*Schok*-שחוק,” as in the words, “to be amused with-*Lesachek Bo*-לושחק בו.”

In other words, even though serving *HaShem*-יהו"ה in a manner of transformation (*It'hapcha*) is much loftier than serving Him through self-restraint (*Itkafia*), this only applies to states of revelation (*Giluyim*). However, *HaShem's*-יהו"ה primary Supernal delight is specifically in man's service of *HaShem*-יהו"ה, blessed is He, through self-restraint (*Itkafia*).

Nevertheless, we still must understand why it states, “Yes, indeed, for Moshe it is a minor matter.” At first glance this is not understood, since the directive is to all the Jewish people, as it states, “Now, Israel, what does *HaShem*-יהו"ה your God ask of you?”

The explanation is as Tanya explains,¹⁵⁹³ that every single Jewish soul has an aspect of our teacher Moshe – that is, a spark of the soul of Moshe. This is the aspect of *Ma" H-*ה"א (י"ד ה"א וא"ו ה"א) 45-מ"ה within each and every Jew, which as explained above, is the matter of nullification of sense of independent existence (*Bittul b' Metziyut*). This is because the root of the souls of the Jewish people is from the aspect of wisdom-*Chochmah*-חכמה, as it states,¹⁵⁹⁴ “You are children of

¹⁵⁹³ See Tanya Ch. 42; Torah Ohr Mishpatim discourse entitled “*V'Tachat Raglav.*”

¹⁵⁹⁴ Deuteronomy 14:1

HaShem-יהו"ה your God," and similarly,¹⁵⁹⁵ "My firstborn son is Israel." That is, just as the son is drawn from the essence of the brain and mind of his father, so likewise, the souls are drawn from the essential aspect of wisdom-*Chochmah*-הכמ"ה, which is the aspect of *Ma" H*-מ"ה-45. Because of this their souls are in an ultimate state of sublimation and nullification to *HaShem*-יהו"ה, blessed is He, which is the nullification of their very existence (*Bittul b' Metziyut*). This is as stated,¹⁵⁹⁶ "As *HaShem*-יהו"ה, the God of Israel, lives – before Whom I stand," which refers to the souls, which are in a state of "standing-*Amidah*-עמידה," indicating sublimation and nullification (*Bittul*).¹⁵⁹⁷

This then, is the meaning of the verse, "Now Israel, what-*Ma" H*-מ"ה does *HaShem*-יהו"ה, your God, ask of you; but only to fear *HaShem*-יהו"ה your God." For, since every single Jew possesses the aspect of "what-*Ma" H*-מ"ה," due to the spark of Moshe within every Jew, therefore, "what-*Ma" H*-מ"ה does *HaShem*-יהו"ה your God, ask of you; But only to fear *HaShem*-יהו"ה your God." That is, this element of fear "is indeed a minor matter" relative to the spark of Moshe in each and every Jew.

Now, in order to reveal this aspect of the *Ma" H*-מ"ה of the soul, our sages, of blessed memory, established one-hundred daily blessings. This is as our sages, of blessed

¹⁵⁹⁵ Exodus 4:22

¹⁵⁹⁶ Kings I 17:1 and elsewhere; Also see Likkutei Torah Naso 20:3

¹⁵⁹⁷ See the prior discourse of this year 5713 entitled "*B'Sha'ah SheHeekdeemoo* – When Israel accorded precedence," Discourse 17.

memory, stated,¹⁵⁹⁸ “Do not read this as ‘what-*Mah*-מה,’ but rather as, ‘one hundred-*Me’ah*-מאה,”” based upon which they taught that a person is obligated to bless one-hundred (*Me’ah*-מאה) blessings each and every day. These one-hundred blessings are similar to the verse that states,¹⁵⁹⁹ “Yitzchak sowed (*Vayizra*-ויזרע) in that land, and in that year he reaped a hundredfold-*Me’ah*-מאה and *HaShem*-יהו"ה blessed him.” That is, by serving *HaShem*-יהו"ה, blessed is He, through giving charity, as it states,¹⁶⁰⁰ “He sows (*Zore’ah*-זורע) charities,” blessings are drawn from Above, so that the aspect of the *Ma”H*-מ"ה (י"ד ה"א וא"ו ה"א) of the soul is revealed.

However, during exile, the service of *HaShem*-יהו"ה, blessed is He, is not in the aspect of *Ma”H*-מ"ה, which is the inner aspect of the soul (*Pnimitiyut HaNefesh*). Rather, it only is the aspect of the externality (*Chitzoniyut*) and hind-side (*Achorayim*). As a result, Above in Godliness, there also is the aspect of, “I shall conceal My face-*Panay*-פני,” (as discussed before). We therefore request, “Remember, *HaShem*-יהו"ה what-*Ma”h*-מ"ה has befallen us,” which means, “Remember, God, what has become of the aspect of the *Ma”h*-מ"ה of our souls,” in that the aspect of *Ma”H*-מ"ה (י"ד ה"א וא"ו ה"א) is hidden and concealed.

However, though it is concealed, the aspect of remembrance (*Zechirah*) is nevertheless applicable to it. This is because, ultimately, the primary root, source and essence of

¹⁵⁹⁸ Talmud Bavli, Menachot 43b and Rashi there; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1.

¹⁵⁹⁹ Genesis 26:12

¹⁶⁰⁰ In the liturgy of the blessing of *Yotzer Ohr* preceding the *Shema* recital.

the soul is the aspect of *Ma”H-מ”ה*. The verse therefore continues, “look (*Habitah-הביטה*) and see (*u’Re’eh-וראה*) our disgrace.” The difference between, “looking-*Habatah-הבטה*” and “seeing-*Re’iyah-ראיה*” is that “seeing-*Re’iyah-ראיה*” refers to seeing something in close proximity to it, as it states,¹⁶⁰¹ “He saw-*Vayar-וירא* that he could not prevail against him.” In contrast, “looking-*Habatah-הבטה*” is from a distance, as in the verse,¹⁶⁰² “Look down-*Habet-הבט* from the heavens and see.” Thus, the aspect of seeing-*Re’iyah-ראיה*, which is in a manner of closeness, is not possible during exile. This is why we request, “Look-*Habitah-הביטה*,” which is revelation from the transcendent aspect (*Makif*). Now, although it is the transcendent aspect (*Makif*), it nevertheless also has an inner effect (*b’Pnimityut*) and especially has an effect on the extraneous husks (*Kelipot*), since the transcendent encompassing lights (*Ohr Makif*) blind the eyes of the external forces.¹⁶⁰³

5.

To further explain, just as there is an aspect of *Ma”H-מ”ה* of Holiness (*Kedushah*), so likewise, there is an aspect of *Ma”H-מ”ה* of the opposing side. This refers to the matter indicated by the verse,¹⁶⁰⁴ “And his concubine, whose name was Reumah-רעומה,” which is a composite of two words, “see

¹⁶⁰¹ Genesis 32:26

¹⁶⁰² Psalms 80:15

¹⁶⁰³ See Torah Ohr Mikeitz 34a; Likkutei Torah Korach 53d, and elsewhere.

¹⁶⁰⁴ Genesis 22:24

what-*Re'u Ma''h*-מ"ה-ראו." ¹⁶⁰⁵ The explanation is that the possibility for the existence of matters of the opposing side, is because they are given room to exist from the side of Holiness. This is observable in man's service of *HaShem*-יהו"ה, blessed is He, with his soul. That is, if he serves *HaShem*-יהו"ה, blessed is He, with sublimation and nullification (*Bittul*), but in a manner that he is aware of his sublimation and nullification, this gives room for self and ego to arise. That is, it begins in an aspect of sublimation (*Bittul*) that is tangibly felt, which is the extraneous husk (*Kelipah*) known as Reumah-ראומה, meaning "see that I am sublimated to *HaShem* - מ"ה-ראו." However, what ultimately comes out of this, is complete egocentricity, which is complete evil.

The same is true in the chaining down of the worlds, that through the extraneous husk (*Kelipah*) of Reumah-ראומה, which corresponds to the world of Emanation-*Atzilut*, and because of the great chaining down of matters, it ultimately devolves to branch out into complete evil, which is the matter of *Ma''H*-מ"ה of the opposing side. It is about this that the verse states, ¹⁶⁰⁶ "Whoever sheds the blood of man-*Adam*-אדם by man-*Adam*-אדם," wherein the term "man-*Adam*-אדם" has the numerical value of *Ma''H*-מ"ה-45. ¹⁶⁰⁷ This is to say that through sinning, a person spills the blood of the man-*Adam*-אדם of Holiness, that is, the aspect of *Ma''H*-מ"ה-45 of the side

¹⁶⁰⁵ That is, see my sublimation to *HaShem*-יהו"ה. See Likkutei Torah Vayikra 43a, 23d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54; Likkutei Torah of the Arizal, Vayera.

¹⁶⁰⁶ Genesis 9:6

¹⁶⁰⁷ Likkutei Torah Bamidbar 13c, 14c; Ohr HaTorah VaEtchanan p. 246 and on; Sefer HaMaamarim 5629 p. 290 and on.

of Holiness, with the “scoundrel of a man-*Adam Bliya'al*- אדם בליעל,”¹⁶⁰⁸ which is the aspect of *Ma”H*-מ”ה-45 of the opposing side.

To further explain, the two-hundred and forty-eight (*Ramach*-רמ”ה) positive commandments and the three-hundred and sixty-five (*Shasah*-שס”ה) negative commandments, correspond to the two-hundred and forty-eight limbs and organs of man, and the three-hundred and sixty-five veins and arteries.¹⁶⁰⁹ The matter of limbs and organs, is that they draw forth vitality and limit it, so that vitality will not be drawn out of the body. This is because if someone’s limb or organ is cut, the vitality, that is, the blood is drawn out of him. The same is true of the veins and arteries, which carry the blood as it travels through the body. This is similarly the case regarding the commandments. If a person transgresses a positive or negative commandment-*mitzvah*, he causes the vitality (blood) of Holiness, to be drawn outside.

This is the meaning of the verse,¹⁶¹⁰ “Whoever pronounces-*Nokev*-נוקב the Name *HaShem*-יהו”ה shall surely die,” wherein the word “*Nokev*-נוקב” also means “to puncture.” This is because all of the commandments-*mitzvot* are dependent on the Name *HaShem*-יהו”ה, blessed is He.¹⁶¹¹ Thus, if a person sins and causes blemish, leaving the straightforward path by transgressing one of the

¹⁶⁰⁸ Proverbs 6:12

¹⁶⁰⁹ See Zohar I 170b

¹⁶¹⁰ Leviticus 24:16

¹⁶¹¹ See Tikkunei Zohar, Tikkun 29 (73a), Tikkun 70 (131b); Taamei HaMitzvot of the Arizal and Likkutei Torah Bereishit.

commandments of *HaShem*-יהו"ה, blessed is He, he is causing a "puncture-*Nokev*-נִוְקֵב" in the Name *HaShem*-יהו"ה, blessed is He. Through this, he is spilling the blood of the man-*Adam*-אדם of Holiness, with the aforementioned "scoundrel of a man-*Adam Bliya'al*-בליעל-אדם."

Similarly, this also is the meaning of what our sages, of blessed memory said,¹⁶¹² "Titus took a sword and cut into the curtain of the Holy of Holies and blood spurted out from it." In other words, he was shown why the destruction of the Holy Temple was possible, and that it was not by his own strength and power, but only because of the blemish caused by the fact that the Jewish people had "spilled blood," meaning, that they spilled the inner vitality of the man-*Adam*-אדם of Holiness, with "the scoundrel of a man-*Adam Bliya'al*-אדם בליעל."

With the above in mind, we can give an additional explanation of the verse, "Remember, *HaShem*-יהו"ה, what-*Ma"h*-מ"ה has befallen us." That is, our *Ma"H*-מ"ה has become exchanged with the *Ma"h*-מ"ה of the opposing side. This matter is caused by the first explanation of the words, "what-*Ma"h*-מ"ה has befallen us," that the aspect of *Ma"H*-מ"ה of Holiness is in a state of concealment and hiddenness. This causes a further chaining down of descent below, that the aspect of *Ma"H*-מ"ה of Holiness becomes exchanged with the aspect of *Ma"h*-מ"ה of the opposing side, like the matter of

¹⁶¹² Talmud Bavli, Gittin 56b; Ohr HaTorah VaEtchanan ibid. and Sefer HaMaamarim 5629 ibid.

“whoever sheds the blood of man-*Adam*-אדם by man-*Adam*-אדם.”

6.

The verse then continues, “look and see our disgrace.” The explanation is as written,¹⁶¹³ “You no longer will remember the disgrace of your widowhood.” That is, during exile (*Galut*), the Jewish people are called a, “widow-*Almanah*-אלמנה,” as it states,¹⁶¹⁴ “She has become like a widow-*K’Almanah*-כאלמנה.” Our sages, of blessed memory, commented on this and said,¹⁶¹⁵ “The verse specifies, ‘like a widow-*K’Almanah*-כאלמנה,’ and not an actual widow. Rather, she is like a woman whose husband has gone overseas.”

The woman in the verse is the Jewish people, whereas the husband is the Holy One, blessed is He. In the *Sefirot*, this refers to the union (*Yichud*) of *Zeir Anpin* and the feminine aspect of *Nukvah*, since the woman is the aspect of kingship-*Malchut*, and her husband is the aspect of *Zeir Anpin*. Thus, the meaning of a “woman whose husband has gone overseas,” is that the aspect of *Zeir Anpin* (is not drawn forth in kingship-*Malchut*, but rather) is withdrawn to the “sea of wisdom-*Yam HaChochmah*-ים החכמה.” For, as it states,¹⁶¹⁶ “during exile, the Holy One, blessed is He, withdraws above and above.” The Holy One, blessed is He, refers to the aspect of *Zeir*

¹⁶¹³ Isaiah 54:4

¹⁶¹⁴ Lamentations 1:1

¹⁶¹⁵ Talmud Bavli, Taanit 20a; Midrash Eichah Rabba 1:1; Zohar II 122a

¹⁶¹⁶ Zohar I 210a; Zohar III 20b, 75a

Anpin, and during exile, He withdraws above and above. The double language “above and above” (*L’Eila u’L’Eila-* לעילא ולעילא) indicates the *Sefirah* of understanding-*Binah* and the *Sefirah* of wisdom-*Chochmah*.

This then, is the meaning of the “widow-*Almanah-*אלמנה.” For, as explained in *Pardes Rimonim*,¹⁶¹⁷ the term “widow-*Almanah-*אלמנה” is a composite of two words, “*El Manah-*אל מנה,” meaning, “she receives a portion-*Manah*.” The term “*Manah-*מנה” is a unit of monetary value that is equal to one-hundred *Zuz*, which is two times the letter *Nun*-נ-50. It thus refers to the fifty gates of understanding (*Nun Shaarei Binah*) as they are from below to above and as they are from above to below. For through them, the emotive attributes are caused to be elevated by drawing forth the light of the Unlimited One, blessed is He, to the aspect of the emotions (*Midot*), through which there subsequently is a drawing forth to the aspect of kingship-*Malchut* below.

This also explains the matter of the journeys of the Jewish people, about which it states, “their goings forth according to their journeys (*Motza’eihem L’Maseihem-* מוצאיהם למסעיהם),” and “their journeys according to their goings forth (*Maseihem L’Motza’eihem-* למוצאיהם),” in both forms. That is, this indicates the two aspects of ascent (*Ha’ala’ah*) and drawing down (*Hamshachah*).¹⁶¹⁸ However, during exile, there is the state of “widowhood-*Almanah-*אלמנה” and “*E’l*

¹⁶¹⁷ *Pardes Rimonim*, Shaar Erchei HaKinuyim (Shaar 23), Section on the term “*Almanah-*אלמנה.”; Also see *Talmud Bavli*, *Ketuvot* 10b, (That is, it is the monetary value of her marriage contract – *Ketubah*).

¹⁶¹⁸ See *Likkutei Torah Masei* 92a, 92d, 93d, 96a

Manah-אל מנה,” indicating that there is a lacking in the ascent (*Ha’ala’ah*) and drawing down (*Hamshachah*) that is brought about through the fifty gates of understanding (*Nun Shaarei Binah*). Therefore, there is no drawing down from *Zeir Anpin* to kingship-*Malchut* that affects a union between *Zeir Anpin* and the feminine aspect of *Nukvah*, and as a result, she is likened to a “widow-*Almanah*-אלמנה.”

In *Sefer HaShorashim* another explanation of the term “widow-*Almanah*-אלמנה” is given.¹⁶¹⁹ That is, the term “widow-*Almanah*-אלמנה” is of the root “mute-*Eelem*-אלם.” For, according to the explanation, that the term “widow-*Almanah*-אלמנה” is a composite of the two words, “*El Manah*-אל מנה,” indicating that her marriage contract (*Ketubah*) has the value of a *Manah*,¹⁶²⁰ it is not understood why a male widower would also called by the term “widower-*Almanah*-אלמן.” In this case, it must therefore be said that since the female widow is called by the term “*Almanah*-אלמנה,” the male widower too is therefore called by the term, “*Almanah*-אלמן.”¹⁶²¹ However, according to the explanation that the word, “widow-*Almanah*-אלמנה,” is of the root “mute-*Eelem*-אלם,” it makes sense why the male widower is called, “*Almanah*-אלמן,” since the joy of union between the husband and wife is lacking.

¹⁶¹⁹ See *Sefer HaShorashim* of the Radak, section on the root אלם; *Shoresch Yesha*; *Ohr HaTorah Na”Ch* Vol. 2 p. 1,048; *Zohar* II 29b

¹⁶²⁰ See *Talmud Bavli*, *Ketubot* 10b – “What is the relationship between a widow and the term *Almanah*-אלמנה by which she is called? Rav Chana of Baghdad said: She is called an *Almanah*-אלמנה after the *Maneh* (100 dinars) which is the sum of her marriage contract (*Katubah*).”

¹⁶²¹ See *Chiddushei Agadot* of the Maharsha to *Ketubot* 10b *ibid*.

To further explain, when the voice is revealed in speech, the speech comes out into revelation and illuminates, and then the verse,¹⁶²² “He shall subject (*Yadber*-ידבר) nations under us,” is fulfilled, (That is, through “*Yadber*-ידבר,” which is of the same root as “speech-*Dibur*-דבור,” “*Yadber*-ידבר” as a term of governance, also comes about.) The Jewish people are then elevated to the highest level etc. However, if the voice is not revealed, then the speech (*Dibur*-דבור) is also concealed and in a state of exile. This then, is the meaning of the word, “widow-*Almanah*-אלמנה,” from the root “mute-*Eelem*-אלם.”

Thus, because of this we request, “look and see our disgrace.” That is, even though “looking-*Habatah*-הבטה” is from a distance, since it is the transcendent and encompassing aspect (*Makif*), nevertheless, it has an effect and even helps in the inner aspects (*Pnimityut*). This is as stated,¹⁶²³ “For *HaShem*-יהוה, your God, walks within your camp to rescue you and to deliver your enemies before you.” The term “to rescue you-*LeHatzilcha*-להצילך,” means, “to be a shade-*Tzeil*-צל over your head,” and refers to the transcendent and encompassing (*Makif*) aspects.¹⁶²⁴ Nevertheless, through this there also is the aspect of “to rescue you-*LeHatzilcha*-להצילך” in the literal sense, as a term of “rescue-*Hatzalah*-הצלה.” This is especially true about its effect on the extraneous husks (*Kelipot*), since the transcendent encompassing lights (*Ohr*

¹⁶²² Psalms 47:4

¹⁶²³ Deuteronomy 23:15

¹⁶²⁴ See Midrash Vayikra Rabba 24:7

Makif) blind the eyes of the external forces (as previously mentioned).¹⁶²⁵

This then, is the meaning of the verse,¹⁶²⁶ “Remember, *HaShem*-יהו"ה what has befallen us; look and see our disgrace.” That is, the Holy One, blessed is He, demands of the Jewish people, “Remember your Creator in the days of your youth-בחורתיך,” that is, while the Holy Temple – which is called the Chosen House-*Beit HaBechirah*-בית הבחירה – is standing, while the covenant of the Priesthood is established and the covenant of the Levite is established,” and His demand is,¹⁶²⁷ “To do justice and lovingkindness and to walk modestly with your God.” However, if the service of *HaShem*-יהו"ה, blessed is He, lacks “walking modestly with your God,” which is the opposite of the extraneous husk (*Kelipah*) of, “see what-*Re'u Ma'h*”מ"ה-ראו מ"ה,” this brings about the aspect of *Ma'H*-מ"ה of the opposing side.

It is for this reason that we request, “Remember, *HaShem*-יהו"ה, what-*Ma'h*”מ"ה has befallen us.” That is, the *Ma'H*-מ"ה of Holiness is hidden and concealed, so much so, that the *Ma'H*-מ"ה of the opposing side is brought about. Therefore, “look-*Habitah*-הביטה and see our disgrace,” until,¹⁶²⁸ “You no longer will remember the disgrace of your widowhood.”

¹⁶²⁵ See Torah Ohr Mikeitz 34a; Likkutei Torah Korach 53d, and elsewhere.

¹⁶²⁶ Lamentations 5:1

¹⁶²⁷ Micah 6:8

¹⁶²⁸ Isaiah 54:4

This then,¹⁶²⁹ explains the verse,¹⁶³⁰ “These are the journeys of the Children of Israel, who went forth from the land of Egypt.” All exiles are called Egypt-*Mitzrayim*-מצרים,¹⁶³¹ which is a term that means “constraints-*Meitzar*-מיצר” and limitations. They therefore traveled until “they came to the Jordan river, near Jericho.”¹⁶³² The term “Jericho-*Yericho*-ירחו” is of the same root as “scent-*Rei’ach*-ריח,” and indicates service of *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect, but is nevertheless still in a state of constraint and limitation. However, in the coming future, through our righteous Moshiach there will be a complete revelation of this aspect, as stated about Moshiach that,¹⁶³³ “He will be imbued with a spirit of the fear of *HaShem-VeHaricho B’Yirat HaShem*-יהו"ה ביראתו, and will not need to judge by what his eyes see, nor decide by what his ears hear.” Rather, “He will be imbued with the spirit of the fear of *HaShem-VeHaricho B’Yirat HaShem*-יהו"ה ביראתו, and will not need to judge by what his eyes see, nor decide by what his ears hear.” Rather, “He will be imbued with the spirit of the fear of *HaShem-VeHaricho B’Yirat HaShem*-יהו"ה ביראתו, which our sages, of blessed memory, explained to mean,¹⁶³⁴ “He will smell and judge-*Morach*

¹⁶²⁹ The ending of this discourse (in its original language) was edited by the Rebbe from this point.

¹⁶³⁰ Numbers 33:1-2

¹⁶³¹ See Midrash Bereishit Rabba 16:5

¹⁶³² See Numbers 33:48; Likkutei Torah Masei *ibid.*; Discourse entitled “*V’Eileh Masei*” in Sefer HaMaamarim 5627.

¹⁶³³ Isaiah 11:3

¹⁶³⁴ Talmud Bavli, Sanhedrin 93b

VeDa'in-מורה ודאין¹⁶³⁵” which refers to the transcendent, encompassing lights (*Makifim*) that are higher than wisdom-*Chochmah* and understanding-*Binah*.

However, until we come to this, there is the aspect of the journeys. The service of *HaShem*-יהו"ה, blessed is He, of the journeys (*Masa'ot*), refers to the descent of the soul and its manifestation within the constraints of the body in general. More particularly, this is especially the case during a time of constraints, concealments, and hiddenness, which takes place during the exiles.

Nevertheless, strength is given for this level of serving *HaShem*-יהו"ה, blessed is He, through the aspect of “their goings forth-*Motza'eihem*-מוצאיהם,” which is of the same root as in the verse,¹⁶³⁶ “a source-*Motza*-מוצא of water, whose waters never fail.” This refers to the root and essence of the soul, the aspect of *Ma"l*-מ"ה of the soul, and is accomplished by drawing from “their source-*Motza'eihem*-מוצאיהם,” to “their journeys-*L'Maseihem*-למסעיהם.” That is, through the aspect of Moshe within every Jew, as the verse states, “Moshe wrote,” there is a revelation of the aspect of *Ma"l*-מ"ה, even as the soul is in the body, and through this aspect, he serves *HaShem*-יהו"ה, blessed is He. The toil in the service of *HaShem*-יהו"ה, blessed is He, is in a manner of journeying and ascent, from below to above, as reflected in the words, “their

¹⁶³⁵ That is, the word “*VeHaricho*-והריחו” is of the same root as “*Rei'ach*-ריח” which means “smell.”

¹⁶³⁶ Isaiah 58:11

journeys to their source-*Maseihem L'Motza'eihem*- מסעיהם למוצאיהם.”

Nonetheless, the verse does not depart from its simple meaning,¹⁶³⁷ and therefore also refers to the journeys of the generation of the desert through “the wilderness of the nations.” For, that which gives a person the ability to draw forth the aspect of *Ma”H*-מ”ה of the soul into revelation and to overpower the body and animalistic soul, particularly during exile, and especially in the generation of the “footsteps of Moshiach,” which is a time of doubled and quadrupled darkness and is a time of tests etc., as discussed before – is specifically the deeds of our forefathers. That is, they humbled the extraneous husks (*Kelipot*) at their root source, through their journeying and encamping in “the wilderness of the nations,” a place of snakes, serpents, and scorpions.

Even so, as the verse states,¹⁶³⁸ “When the ark would journey, Moshe said, ‘Arise *HaShem*-יהו”ה and let Your foes be scattered, let those who hate You flee from Your presence.” Due to this, even the branches of the extraneous husks (*Kelipot*) are also subsequently humbled through our service of *HaShem*-יהו”ה, blessed is He, throughout all generations. This is accomplished through the aspect of “Moshe wrote” – within each and every Jew – “their goings forth according to their journeys (*Motza'eihem L'Maseihem*- למוצאיהם למסעיהם) and their journeys according to their goings forth (*Maseihem L'Motza'eihem*- למוצאיהם למסעיהם).” Moreover, this applies

¹⁶³⁷ Talmud Bavli, Shabbat 63a

¹⁶³⁸ Numbers 10:35

both generally and particularly, until one comes to the aspect of “they came to the Jordan river, near Yericho-ירחו,” which refers to the aspect of, “He will smell and judge-*Morach VeDa'in* ודאין-מורח,” even individually, in one’s own service of *HaShem*-יהו"ה, blessed is He.¹⁶³⁹ Subsequently, this will be followed by the general whole, with the coming of Moshiach, who “will not need to judge by what his eyes see, nor decide by what his ears hear.” Rather, “He will be imbued with a spirit of the fear of *HaShem-VeHaricho B'Yirat HaShem*-והריחו ביראת יהו"ה,” meaning that, “He will smell and judge-*Morach VeDa'in* ודאין-מורח,” in the coming redemption, speedily in our days!

¹⁶³⁹ See Tanya, Iggeret HaKodesh, Epistle 4.

Discourse 22

*“Re’eih Anochi Notein Lifneichem Hayom Brachah
uKlalla -
See, I present before you today a blessing and a
curse”*

Delivered on the Shabbat Parshat Re’eih,
Shabbat Mevarchim Elul, 5713
By the grace of *HaShem*, blessed is He,

1.

The verses states,¹⁶⁴⁰ “See, I present before you today a blessing and a curse. The blessing: that you listen to the commandments of *HaShem*-יהו"ה, your God, that I command you today. And the curse: If you do not listen to the commandments of *HaShem*-יהו"ה, your God and you stray from the path that I command you today, to follow gods of others, that you did not know. It shall be that when *HaShem*-יהו"ה, your God, brings you to the Land you are coming to possess, then you shall give the blessing on Mount Gerizim and the curse on Mount Eival.” Now, we must understand why the verse states, “I present before you **today** a blessing and curse,” because the blessing and curse that are referred to here, were only given later on Mount Gerizim and Mount Eival, (as Rashi states) which are situated in the west, across

¹⁶⁴⁰ Deuteronomy 11:26-29

the Jordan River (as specified in the verses that follow).¹⁶⁴¹ This being so, why then does the verse state, “I present before you today,” while Moshe was on the eastern side of the Jordan River? Moreover, blessings and curses are not something that is transmitted from one person to another, so we cannot say that Moshe needed to give them now (“today”) so that they could be transmitted later at Mount Gerizim and Mount Eival.

Additionally, we must understand the continuation of the verse, in which after stating, “That you listen to the commandments of *HaShem*-יהו"ה, your God,” the verse then continues and specifies the commandments-*mitzvot* stating, “that I command you **today**.” However, the Jewish people already heard and received many commandments. Why then must the Torah point out and specify “the commandments-*mitzvot*” and then continue, “that I command you today”?

That is, we must understand why the verse specifies, “today.” For, Moshe said this in the fortieth year, after the children of Israel had already heard the Ten Commandments directly from the mouth of the Almighty, *HaShem*-יהו"ה Himself, blessed is He, and after having received all the commandments-*mitzvot* through Moshe during the course of forty years. Why then does it specify, “today-*Hayom*-היום”?

In addition, we must understand¹⁶⁴² why the verse states, “The blessing: **that**-*Asher*-אשר you listen.” That is, the simple meaning of the words, is that the blessing is on

¹⁶⁴¹ Deuteronomy 11:29

¹⁶⁴² See Ohr HaTorah, Re'eh p. 668 (citing ShaLa”H 374b); Discourse entitled “*Re'eh Anochi*” 5627, 5633, 5678, 5679 (Sefer HaMaamarim 5629, p. 394; 5633 Vol. 2, p. 441 and on; 5678 p. 396; 5679 p. 609).

condition that you listen and obey,” (as Rashi states). This being so, the verse should have said, “The blessing: *if-Eem-אם* you listen,” just as it states in the continuation of the verse, “And the curse: *if-Eem-אם* you do not listen.” Why then does it state “that-*Asher-אשר* you listen” about the blessing?

Now, we cannot say that the reason it states “that-*Asher-אשר* you listen,” and not the conditional, “*if-Eem-אם* you listen,” is because it is clear that, ultimately, the Jewish people will listen to all the commandments. We cannot say this because we find other verses that indeed use the conditional word, “*if-Eem-אם*,” such as the verse,¹⁶⁴³ “*If-Eem-אם* you will follow My decrees and observe My commandments,” and similarly,¹⁶⁴⁴ “Today, *if-Eem-אם* you will listen to His voice.” In other words, though it is clear that they “will follow My decrees and observe My commandments,” because ultimately,¹⁶⁴⁵ “no one will remain banished from Him,” nevertheless, since the words “you will follow My decrees and observe My commandments” are the condition upon which the matter depends, the verse there therefore states, “*If-Eem-אם* you will follow My decrees,” with the conditional word, “*If-Eem-אם*.”

The same should therefore apply to the verse under discussion here. That is, even though it is certain that ultimately, they “will listen to the commandments-*mitzvot* of *HaShem-יהוה*,” nevertheless, since this is conditional, the

¹⁶⁴³ Leviticus 26:3

¹⁶⁴⁴ Psalms 95:7

¹⁶⁴⁵ Samuel II 14:14

“blessing” in the verse should have said, “If-*Eem*-אם you listen.” Why then does it say, “that-*Asher*-אשר you listen”?

2.

Now, to understand this, we must begin by explaining the difference between a blessing (*Brachah*-ברכה) and a prayer (*Tefillah*-תפלה), on the one hand, and the difference between a blessing (*Brachah*-ברכה) and an acknowledgement (*Hoda'ah*-הודאה), on the other hand.¹⁶⁴⁶

To explain, the purpose of prayer (*Tefillah*-תפלה) is to affect the drawing forth of a completely new will from *HaShem*-יהו"ה, blessed is He, as we recite, “May it be Your will etc.” In other words, the purpose of prayer is to draw forth of a new will from *HaShem*-יהו"ה, even if there is no root for its existence. In contrast, the word blessing (*Brachah*-ברכה) is of the same root as, “one who draws down-*Hamavreech*-המבריך,”¹⁶⁴⁷ indicating the drawing down of something from one place to another. That is, it is the drawing down of something from its root source, to draw it out from concealment to revelation. The matter of acknowledgement (*Hoda'ah*-הודאה), on the other hand, applies even if something is not revealed at all. For example, we observe this in the matter of acknowledgement (*Hoda'ah*-הודאה) below in man, in that even though he may not grasp a certain matter,

¹⁶⁴⁶ See the discourse entitled “*Re'eh Anochi*” 5627 & 5678 (Sefer HaMaamarim 5627 p. 394 and on; 5678 p. 399 and on); Sefer HaMaamarim 5677 p. 172 and on; Likkutei Torah Re'eh 19a.

¹⁶⁴⁷ Mishnah Kilayim 7:1

nevertheless, since he recognizes the greatness of the one who said it, he is forced to acknowledge it (*Modeh*-מודה). The same applies to the spiritual matter of acknowledgement (*Hoda'ah*-הודאה), when the matter is not drawn into revelation, but remains as it is in its source. This is different than the matter of a blessing (*Brachah*-ברכה), which draws it from concealment in its root source into revelation.

Now, just as in all of the creation and chaining down of the worlds (*Hishtalshelut*), there are matters that are within the chaining down (*Hishtalshelut*) and matters that transcend the chaining down (*Hishtalshelut*), so likewise, this is so in man, who is called, “a small world” or microcosm.¹⁶⁴⁸ Therefore man also possesses these two matters.

To further explain, it states in Midrash¹⁶⁴⁹ and Zohar,¹⁶⁵⁰ that when the Holy One, blessed is He, created the world, all the letters by which He created the world, came before Him. When the letter *Aleph*-א came before Him, the Holy One, blessed is He, did not wish to create the world with it, because the word “curse-*Arur*-ארור” begins with the letter *Aleph*-א. He therefore created the world with the letter *Beit*-ב (and thus, the first word of Torah is, “In the beginning-*Bereishit*-בראשית”), since the word “bless-*Baruch*-ברוך” begins with the letter *Beit*-ב. He appeased the letter *Aleph*-א by beginning the Ten Commandments at the giving of the Torah

¹⁶⁴⁸ Midrash Tanchuma, Pekudei 3; Avot d'Rabbi Nathan, Ch. 31.

¹⁶⁴⁹ Midrash Bereishit Rabba 1:10

¹⁶⁵⁰ Zohar I 205b

with the letter *Aleph*-א, in the verse,¹⁶⁵¹ “I am-*Anochi*-אנכי-*HaShem*-יהו"ה, your God.”

The question about this teaching is well known.¹⁶⁵² Namely, if it was not possible to create the world with the letter *Aleph*-א, since the word “curse-*Arur*-ארור” begins with the letter *Aleph*-א, then how was it possible for the Torah to be given beginning with the letter *Aleph*-א?

The explanation is that the letter *Aleph*-א shares the same letters as “wondrous-*Pele*-פלא.”¹⁶⁵³ Similarly, our sages, of blessed memory, stated, that the letter *Aleph*-א hints at *HaShem*-יהו"ה, the Master of the World-*Alupho Shel Olam*-אלופו של עולם. That is, the letter *Aleph*-א indicates the matter of the transcendent and encompassing lights (*Makifim*) that transcend the chaining down of the worlds (*Hishtalshelut*). Thus, since the transcendent, encompassing lights (*Makifim*) are completely beyond taking vessels (*Keilim*) into consideration and from their vantage point it is irrelevant whether the vessel is fitting and pure, or not, therefore, so that the external forces should not derive sustenance, the worlds could not be brought into existence with the letter *Aleph*-א. For, as known, it is possible for the external forces to derive sustenance from the aspect of the transcendent encompassing lights (*Makifim*). This accords

¹⁶⁵¹ Exodus 20:2

¹⁶⁵² See Ohr HaTorah, Emor p. 857 and on; Re'eh p. 641 and on, 674 and on; and see the end of the discourse entitled “*Re'eh Anochi*” 5626 (Sefer HaMaamarim 5626 p. 214); Likkutei Torah Re'eh 19b, and elsewhere.

¹⁶⁵³ See Tikkunei Zohar, Tikkun 70 (135a)

with the explanation¹⁶⁵⁴ of the verse,¹⁶⁵⁵ “The spider seizes [its prey] with its handiwork, though it dwells in the king’s palace.” Moreover, this was so in actuality, in that the first twenty-six generations of mankind were unworthy and thus were sustained solely by the kindness of the Holy One, blessed is He,¹⁶⁵⁶ “to make known how merciful and patient He is.”¹⁶⁵⁷

This also is similar to the verse that comes after the sin of the tree of the knowledge of good and evil, in which it states,¹⁶⁵⁸ “Lest he put forth his hand and also take of the tree of Life, and eat and live forever.” This is to say that from the perspective of this aspect, it is possible to, “live forever,” in a way that even the evil within him is sustained eternally.¹⁶⁵⁹

Because of this, it was not possible for the worlds to be brought into existence from the encompassing lights (*Makifim*) that transcend the chaining down of the worlds (*Hishtalshelut*), which is the matter of the letter *Aleph-א*.¹⁶⁶⁰ Rather, the world was specifically brought into existence with the letter *Beit-ב*, which indicates the inner lights (*Pnimiyyim*) within the chaining down of the worlds (*Hishtalshelut*).

¹⁶⁵⁴ See the prior discourse of this year 5713 entitled “*Al Kein* – Therefore, they called these days Purim,” Discourse 12 (Ch. 7).

¹⁶⁵⁵ Proverbs 30:28

¹⁶⁵⁶ Talmud Bavli, Pesachim 118a – “The twenty-six generations that the Holy One, blessed is He, created in His world, and to whom He did not give the Torah, were sustained by His kindness.”; Also see Torah Ohr Beshalach 61a and on; Kuntres U’Maayon, Discourse 8 and on.

¹⁶⁵⁷ Mishnah Avot 5:2; See Torah Ohr and Kuntres U’Maayon ibid.

¹⁶⁵⁸ Genesis 3:22

¹⁶⁵⁹ See Torah Ohr, Bereishit 5d

¹⁶⁶⁰ The form of the letter *Aleph-א* is a *Yod-י*-10 above, a *Yod-י*-10 below, and a *Vav-ו*-6 in the middle, the total of which is י"ו -26 which is equal to the Name *HaShem-יהוה*, blessed is He, about which it states (Pirke d’Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him and His Name alone.”

Nevertheless, *HaShem* 's-יהו"ה ultimate intention is that even the light that transcends the chaining down of the worlds (*Hishtalshelut*), should be drawn into the worlds. This is the matter of the giving of the Torah, at which point this intent was fulfilled. This is why the giving of the Torah specifically begins with the letter *Aleph*-א, which is the aspect of the transcendent, encompassing lights (*Makifim*). However, the drawing forth at the giving of the Torah, occurred in such a way that the external forces could not possibly derive any vitality.

This is because any derivation of vitality by the external forces, is just from the external aspect of the transcendent light (*Chitzoniyut HaMakif*). However, it is impossible for them to derive vitality from the inner aspect of the transcendent light (*Pnimityut HaMakif*) of *HaShem*-יהו"ה, blessed is He. This is because the inner aspect of the transcend light of *HaShem*-יהו"ה is the matter of His inner intent and pleasure, to which the external forces are entirely unrelated. Rather, their entire existence and vitality is drawn to them solely,¹⁶⁶¹ “like a person who throws something over his shoulder to his enemy.” This being so, in general, *HaShem*-יהו"ה has no Supernal pleasure in them, and more particularly, they certainly are unrelated to the **inner** aspect of His Supernal pleasure. Rather, their entire existence is solely brought about from the aspect of the desire (*Ratzon*) that is external to the pleasure (*Ta'anug*).

¹⁶⁶¹ See Tanya Ch. 22 (27b); Kuntres U'Maayan, Maamar 2, Ch. 2 and on; Maamar 7 and on.

Thus, since the giving of the Torah was *HaShem's*-יהו"ה inner intention, it therefore could begin with the letter *Aleph*-א, which is the transcendent and encompassing aspect (*Makif*), in a way that the external forces cannot derive any vitality from it. For, although the verse states in regard to the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He,¹⁶⁶² “darkness and light are the same,” and similarly,¹⁶⁶³ “Was not Esav the brother of Yaakov?” Nevertheless, as the verse continues, “But I loved Yaakov,” specifically, due to the inner aspect of the transcendent, encompassing light (*Makif*) of *HaShem*-יהו"ה, blessed is He.¹⁶⁶⁴

This then, was the novelty introduced at the giving of the Torah, which is the matter of the fulfillment and completion of *HaShem's*-יהו"ה Supernal intent, in that,¹⁶⁶⁵ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” Just as the matter of a dwelling place of a human being here below, is that his essential self dwells in the dwelling,¹⁶⁶⁶ so likewise, regarding *HaShem's*-יהו"ה Supernal intent, in that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” His intention is that there also should be a drawing forth of the light and

¹⁶⁶² Psalms 139:12

¹⁶⁶³ Malachi 1:2

¹⁶⁶⁴ See *Hemshech* 5672 Vol. 3, p. 1,415; Also see the prior discourse of this year 5713 entitled “*Al Kein* – Therefore, they called these days Purim,” Discourse 12 (Ch. 7).

¹⁶⁶⁵ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

¹⁶⁶⁶ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (and with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2, p. 679 and on); Ohr HaTorah Balak, p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3, and elsewhere.

illumination that transcends all worlds, in a manner of being drawn to the worlds internally, specifically in fitting vessels. This matter was specifically introduced upon the giving of the Torah.

Now, just as upon the giving of the Torah, a novelty was introduced to the worlds, in that even the light that transcends the chaining down of the worlds (*Hishtalshelut*) was drawn to them, so likewise, at the giving of the Torah, a novelty was also introduced in the souls of the Jewish people, namely, that the aspect of the Name *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*) was drawn forth. This is explained in Likkutei Torah of the Alter Rebbe and in the copious teachings of our Rebbes and leaders who succeeded him.¹⁶⁶⁷ That is, they explained that the verse,¹⁶⁶⁸ “See, I (*Anochi*-אנכי) present before you today,” refers to the matter of accepting the utterance of the Ten Commandments,¹⁶⁶⁹ “I am-*Anochi*-אנכי *HaShem*-יהו"ה, your God.” Moreover, they explained this to mean that the aspect of the Name *HaShem*-יהו"ה should illuminate and be revealed in an inner way, in the inner aspect (*Pnimityut*) of the soul. That is, this is the meaning of the words, “See, I (*Anochi*-אנכי) present before you-*Lifneichem*-לפניכם,” meaning, “in your inner aspect (*Pnimityut*-פנימיות).” In other words, at the giving of the Torah, there was a drawing

¹⁶⁶⁷ See Likkutei Torah, Re'eh 18a; Ohr HaTorah Re'eh p. 635; Discourse entitled “*Re'eh Anochi*” 5626, 5633, 5679, 5682 (Sefer HaMaamarim 5626 p. 207; 5633 Vol. 2, p. 443; 5679 p. 610 and on; 5682 p. 397).

¹⁶⁶⁸ Deuteronomy 11:26-27

¹⁶⁶⁹ Exodus 20:2

forth of the aspect of *HaShem*-יהו"ה, blessed is He, in the inner aspect (*Pnimityut*) of each and every Jew. This is as stated,¹⁶⁷⁰ “*HaShem*-יהו"ה spoke with you face to face-*b'Panim* - פנים בפנים.” Now, since “the speech (*Dibur*) of the Holy One, blessed is He, is like an action (*Ma'aseh*),”¹⁶⁷¹ therefore, through the speech of *HaShem*-יהו"ה to the Jewish people in a manner of “face to face-*b'Panim* בפנים בפנים,” there was a drawing forth from the innermost aspect of *HaShem*-יהו"ה Above, into the innermost aspect of the Jewish people. This refers to the drawing forth of the Name *HaShem*-יהו"ה (that is, the light of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds) into the soul of each and every Jew.

3.

We therefore must explain the matter of the Name *HaShem*-יהו"ה within the soul of every Jew.¹⁶⁷² To explain, just as the Name *HaShem*-יהו"ה Above, has five levels – these being the four letters of the Name *HaShem*-יהו"ה, including the upper thorn of the letter *Yod*-י – so also, the soul of every Jew

¹⁶⁷⁰ Deuteronomy 5:4

¹⁶⁷¹ Midrash Bereishit Rabba 44:22; Talmud Bavli, Shabbat 119b; Also see Ecclesiastes 8:4

¹⁶⁷² See Likkutei Torah, Re'eh 18a; Ohr HaTorah Re'eh p. 635; Discourse entitled “*Re'eh Anochi*” 5626, 5633, 5679, 5682 (Sefer HaMaamarim 5626 p. 207; 5633 Vol. 2, p. 443; 5679 p. 610 and on; 5682 p. 397). Also see the discourse entitled “*Ki Karov Eilecha*” 5681 (Sefer HaMaamarim 5681 p. 330 and on; 5711 p. 326 and on); Also see the discourse of Elul 2 of this year 5713, Ch. 4 (Torat Menachem, Vol. 9 p. 151), where it states that a portion of this discourse is founded upon the aforementioned discourse entitled “*Ki Karov Eilecha*.”

has these five aspects. This is as stated,¹⁶⁷³ “My God, the soul that You placed within me, she is pure (*Tehorah Hee*-טהורה היא). You created her (*Barata*-בראת), You formed her (*Yatzarta*-יצרת) and You blew her (*Nafachtah*-נפחתה) into me.” That is, although we only see four levels here, corresponding to the four letters of the Name *HaShem*-יהו"ה, nonetheless, the aspect of “she is pure (*Tehorah Hee*-טהורה היא),” which corresponds to the letter *Yod*-י, also includes the aspect that corresponds to the upper thorn of the *Yod*-י.

This is similar to what it states in Midrash,¹⁶⁷⁴ “The soul is called by five names: *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*,” whereas the *Zohar*¹⁶⁷⁵ includes them all within four levels, “*Nefesh*, *Ru'ach*, *Neshamah*, and the *Neshamah* of the *Neshamah*.” In other words, the *Chayah* and *Yechidah* aspects of the soul are included as one, in the aspect called “the *Neshamah* of the *Neshamah*.” In the same manner, the inner strength (*Eitan*-איתן) of the soul, which is the matter of the upper thorn of the letter *Yod*-י, is included in the aspect indicated by the words “she is pure (*Tehorah Hee*-טהורה היא).”

Now, although the aspect of the upper thorn of the letter *Yod*-י is of the encompassing and transcendent lights (*Makifim*) of the soul, nevertheless, it also illuminates in an inner manner (*b'Primiyut*). For, just as Above, there is an illumination from crown-*Keter* within wisdom-*Chochmah* –

¹⁶⁷³ Liturgy of “*Eloh*”ai *Neshamah*” in the morning blessings.

¹⁶⁷⁴ Midrash Bereishit Rabba 14:9; Dvarim Rabba 2:37, and elsewhere (and some prints) it is in a different order. Nevertheless, the order (as it is above, *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*) is the order in Etz Chayim ibid., and elsewhere.

¹⁶⁷⁵ *Zohar* I 79b

which is the matter of the letter *Beit* ב - the first letter of the word “blessing-*Brachah*-ברכה,”¹⁶⁷⁶ in fulfillment of the verse,¹⁶⁷⁷ “Blessed-*Baruch*-ברוך is *HaShem*-יהוה, the God of Israel, from the world to the world,” meaning, that He is drawn forth (*Baruch*) from the concealed world (*Alma d’Itkasia*) to the revealed world (*Alma d’Itgaliya*) – so likewise, this is so of the soul as well, that the aspect of the upper thorn of the letter *Yod*-י also illuminates inwardly, in an inner manner (*b’Pnimiyut*).

This is similar to what is known about the matter of the Supernal heavenly proclamations (*Khruzim*),¹⁶⁷⁸ that although only the essential self of the soul hears the Supernal Proclamations, nevertheless, this also effects the inner ray of the soul as it is in the body, the result of which is that it brings us to have thoughts of repentance.¹⁶⁷⁹ This is because the aspect of the upper thorn of the letter *Yod*-י even illuminates internally (*b’Pnimiyut*). This aspect is called, “mighty-*Eitan*-איתן,” as known from the teaching of the Alter Rebbe¹⁶⁸⁰ on the verse,¹⁶⁸¹ “A *maskil* of Eitan the Ezrahite.”¹⁶⁸² The Alter

¹⁶⁷⁶ See Ohr HaTorah, Emor p. 857 and on; Re’eh p. 641 and on, 674 and on; and see the end of the discourse entitled “*Re’eh Anochi*” 5626 (Sefer HaMaamarim 5626 p. 214); Likkutei Torah Re’eh 19b, and elsewhere.

¹⁶⁷⁷ Psalms 106:48; Chronicles I 16:36; Likkutei Torah Re’eh 19b *ibid*.

¹⁶⁷⁸ See Likkutei Torah, Teitzei 36d; HaAzinu 71d; Shir HaShirim 16d; Maamarei Admor HaEmtza’ee Vayikra Vol. 1, p. 9, and elsewhere.

¹⁶⁷⁹ Mishnah Avot 6:2; Zohar II 5a;

¹⁶⁸⁰ See Kuntres Limud HaChassidus p. 5 and on (also printed in Igrot Kodesh of the Rebbe RaYaTz, Vol. 3, p. 335), and the notes of the Rebbe there; Also see the letter of 10 Elul of this year 5713 (Igrot Kodesh Vol. 21, p. 225 and on).

¹⁶⁸¹ Psalms 89:1

which is not novel in its existence.¹⁶⁸⁸ That is, the Name of *Ma”H-ה”מ-45* is novel,¹⁶⁸⁹ and is therefore called “the new name of *Ma”H-ה”מ-45*,” (*Shem Ma”H HaChadash*).¹⁶⁹⁰ Likewise, the Name of *Sa”G-ג”ס-63* is also novel,¹⁶⁹¹ for as known, the shattering (*Shevirah*) [of the vessels of *Tohu*] took place in the Name of *Sa”G-ג”ס-63*.¹⁶⁹² Thus, since the construction of the world of Chaos-*Tohu* was for it to be demolished and the world of Chaos-*Tohu* was demolished for the construction of the world of Rectification-*Tikkun*, (which is the matter of “constructing for the purpose of demolishing and demolishing for the purpose of building”),¹⁶⁹³ and the world of Rectification-*Tikkun* is itself novel, we must therefore state that the Name of *Sa”G-ג”ס-63* is novel in its existence.

However, the Name of *A”V-ב”ע-72* is not novel in its existence and transcends both the world of Chaos-*Tohu* and the world of Rectification-*Tikkun*. Now, as known, the Name

¹⁶⁸⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Discourse entitled “*Shiviti*” of Shabbat Parshat Naso 9 Sivan, 5720; Also see *Shnei Luchot HaBrit 5a*; *Ohr HaTorah Yitro* p. 836-839; *Sefer HaMaamarim 5656* p. 381 and on; *Hemshech 5666* p. 431; *Sefer HaMaamarim 5677* p. 72 and on; *Sefer HaMaamarim 5696* p. 73 and on, and elsewhere.

¹⁶⁸⁹ The Name of *Ma”H-ה”מ-45* is the Name *HaShem-ה”ש*, blessed is He, spelled out with the letter *Aleph-א*, as follows: *א”ה”א וא”ה”א*.

¹⁶⁹⁰ See *Etz Chayim*, Shaar 10 (Shaar HaTikkun) Ch. 2 and elsewhere.

¹⁶⁹¹ The Name of *Sa”G-ג”ס-63* is the Name *HaShem-ה”ש*, blessed is He, spelled out with *Yod’s-י* and an *Aleph-א* in the *Vav-ו*, as follows: *י”י וד”י וד”י*.

¹⁶⁹² See *Etz Chayim*, Shaar 8 (Shaar Drushei Nekudot), Ch. 1.

¹⁶⁹³ See *Talmud Bavli*, Shabbat 31b and elsewhere. This is considered one of the thirty-nine forms of labor prohibited on the Shabbat. In other words, this matter indicates and relates to the actions of *HaShem-ה”ש*, blessed is He, in creating the world, rather than to His Singular Preexistent Intrinsic and Essential Being, as He is alone.

of *A"V*-ע"ב-72 is in wisdom-*Chochmah*,¹⁶⁹⁴ meaning, the inner aspect of wisdom-*Chochmah*, as it states,¹⁶⁹⁵ “The inner aspect of the Father-*Abba* (*Chochmah*-Wisdom) is the inner aspect of the Ancient One-*Atik*.” The word, “Ancient-*Atik*-עתיק,” is a term of antiquity, and thus refers to a drawing forth from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This then, is the meaning of, “My God, the soul that You placed within me, she is pure (*Tehorah Hee*-טהורה היא).” That is, this refers to the root source of the soul as she is in the world of Emanation-*Atzilut*, and the world of Emanation-*Atzilut* itself is an emanation and illumination of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is not in a state of novel existence, but is solely the aspect of the revelation of that which is concealed. This also explains the use of the term “*Maskil*-משכיל” in the aforementioned verse,¹⁶⁹⁶ “A *Maskil*-משכיל of Eitan the Ezrahite.” That is, the term “*Maskil*-משכיל” refers to the source of intellect,¹⁶⁹⁷ which is the source that brings forth and reveals the intellect. The verse may thus be read, “A *Maskil*-משכיל of Eitan-איתן,” meaning that the essential aspect indicated by *Eitan*-איתן,

¹⁶⁹⁴ See Etz Chayim, Shaar 5 (Shaar TaNT”A) Ch. 1, and the commentaries there.

¹⁶⁹⁵ Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 15 and Ramaz there; Likkutei Torah Nitzavim 49d and elsewhere.

¹⁶⁹⁶ Psalms 89:1

¹⁶⁹⁷ That is, the term “*Maskil*-משכיל” is of the root “intellect-*Sechel*-שכל” but with the prefix *Mem*-מ is an active term, and thus refers to the power to conceptualize of the One who thinks the intellect. (Also see Shaar HaYichud of the Mittler Rebbe, Ch. 1-3, 13, 24-25, and Likkutei Biurim of Rabbi Hillel Paritcher there.)

possesses the power of the root of the intellect-*Maskil*-משכיל, and it is through this power and root source of the intellect-*Koach HaMaskil* כח המשכיל, that there is the aspect of “Ezrahite-*HaEzrachee*” האזרחי. That is, the term “*Ezrachite*” אזרחי is of the root “luminous-*Zore’ach*” זורח, referring to the illumination of all the other powers and abilities of the soul.

4.

Now, the explanation of the matter is that the aspect of the might-*Eitan* איתן of the soul illuminates and shines in all four letters of the Name *HaShem* יהוה of the soul.¹⁶⁹⁸ That is, the letter *Yod*-י is the aspect of wisdom-*Chochmah*, since wisdom-*Chochmah* is the aspect of a point, due to the nullification and sublimation (*Bittul*) to *HaShem* יהוה that is brought about through the revelation of light and illumination in wisdom-*Chochmah*. However, wisdom-*Chochmah* alone is insufficient and there must also be the aspect of understanding-*Binah*. This refers to the understanding and comprehension of Godliness, as it states,¹⁶⁹⁹ “You shall know this day and set it upon your heart that *HaShem*-יהוה, He is The God-*Elohim*-אלהים – in heaven above and on the earth below – there is nothing else.” It similarly states,¹⁷⁰⁰ “Know the God of your father (through which you then will be able to) “serve Him with a whole heart.” The matter of grasp and

¹⁶⁹⁸ See the discourse entitled “*Re’eh Anochi*” 5679 (Sefer HaMaamarim 5679 p. 611 and on).

¹⁶⁹⁹ Deuteronomy 4:39

¹⁷⁰⁰ Chronicles I 28:9

comprehension, which is the aspect of understanding-*Binah*, does not automatically come from wisdom-*Chochmah*. Rather, toil through specific contemplations (*Hitbonenut*) is necessary.¹⁷⁰¹

To further explain,¹⁷⁰² wisdom-*Chochmah* and understanding-*Binah* do not operate in a way of cause and effect, in which the cause necessitates the effect. For example, when it comes to the relationship between the intellect (*Sechel*) and the emotions (*Midot*), they indeed are in a way of cause and effect. Thus, when the cause, which is the intellect (*Sechel*), is present, there is an automatic arousal of the emotions (*Midot*).¹⁷⁰³ In contrast, since wisdom-*Chochmah* does not necessitate understanding-*Binah*, understanding-*Binah* does not arise from wisdom-*Chochmah* in a way of cause and effect. For example, it is observable that a person can have many ideas and insights without comprehension and understanding. That is, he has it within himself to come up with novel ideas and insights, but does not understand or comprehend the insights that he himself draws out from his intellect. This being so, wisdom-*Chochmah* does not necessitate understanding-*Binah* in the same way that intellect (*Sechel*) necessitates emotions (*Midot*). This is because the emotions (*Midot*) arise from the intellect (*Sechel*) in a way of

¹⁷⁰¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

¹⁷⁰² See Imrei Binah, Shaar HaKriyat Shma Ch. 59; Sefer HaMaamarim 5654 p. 287 and on; 5659 p. 74 and on, and elsewhere.

¹⁷⁰³ Mishneh Torah, Hilchot Yesodei HaTorah 2:2

cause and effect, whereas understanding-*Binah* comes from the soul itself, rather than wisdom-*Chochmah*.

Now, although we do find that there is a matter of inclusion of understanding-*Binah* within wisdom-*Chochmah*, as in the teaching,¹⁷⁰⁴ “Be understanding in wisdom,” nonetheless, in truth, this is not an inclusion of understanding-*Binah* in wisdom-*Chochmah* in a manner that we would say that understanding-*Binah* arises from wisdom-*Chochmah*. Rather, what is meant is that wisdom-*Chochmah* is a complete stature (*Partzuf*) and therefore also possesses the *Sefirah* of understanding-*Binah* in it. In other words, the understanding-*Binah* referred to in this teaching, is part and parcel of the complete stature of wisdom-*Chochmah* itself.

To clarify, in regard to intellect (*Sechel*) and emotions (*Midot*), which indeed are in a manner of cause and effect, the fact that the emotions (*Midot*) are included in the intellect (*Sechel*) is not just that they complete the stature (*Partzuf*) of the intellect (*Sechel*). Rather, included in the intellect itself are the emotions that subsequently arise from the intellect. In other words, there are two matters in the relationship between the emotions (*Midot*) and the intellect (*Sechel*). There are the leanings of the intellect and the arousal of the intellect. The leanings of the intellect are indeed part of the whole stature (*Partzuf*) of the intellect. That is, though the intellect, as it is unto itself, transcends emotions (*Midot*), Nonetheless, part of the whole stature (*Partzuf*) of intellect (*Sechel*), is the power to lean to a particular emotional attribute. This refers to intellect

¹⁷⁰⁴ Sefer Yetzirah 1:4

that leans toward kindness (*Chessed*) and intellect that leans toward judgment (*Gevurah*). In other words, the essential intellect itself can lean toward either emotion.

However, the **arousal** of the intellect is not part and parcel of the stature (*Partzuf*) of intellect (*Sechel*). This is because, by definition, intellect (*Sechel*) is cool and settled, whereas arousal is the very opposite. Thus, since arousal is its opposite, it therefore is not there to complete the stature (*Partzuf*) of the intellect, but rather, that included in the intellect (*Sechel*) are the emotions (*Midot*) that are born of it. For, since the relationship between the intellect (*Sechel*) and the emotions (*Midot*) is indeed a matter of cause and effect, therefore, when there is intellect (*Sechel*), which is the cause, the effect, which is the emotions (*Midot*), is automatically brought about.

However, this is not the case in the relationship between wisdom-*Chochmah* and understanding-*Binah*. The understanding-*Binah* within wisdom-*Chochmah* is just part and parcel of the whole stature of wisdom-*Chochmah*. That is, it is there so that wisdom-*Chochmah* can be drawn forth to descend, since in and of itself, wisdom-*Chochmah*, is the aspect of a point, in which being drawn forth to descend below is not applicable. Thus, the aspect of understanding-*Binah* within wisdom-*Chochmah*, (“be understanding in wisdom”) is part of the whole stature (*Partzuf*) of wisdom-*Chochmah*, so that it can come to be drawn forth and descend. However, the power of understanding-*Binah* itself, (that is, as its own stature (*Partzuf*), in and of itself, separate from the stature

(*Partzuf*) of wisdom-*Chochmah*) - which is the matter of the breadth and spreading forth of the idea - is not included in wisdom-*Chochmah*. This is because the power of understanding-*Binah* comes from the soul, rather than from wisdom-*Chochmah*.

This is also why there is a difference to the novelty we see in understanding-*Binah*, over and above wisdom-*Chochmah*. That is, with understanding, the intellect expands to a far greater degree than how it was in the point of wisdom-*Chochmah*. In contrast, the emotions (*Midot*) which are born of the intellect (*Sechel*), never develop and grow bigger than the intellect from which they were born. The reason is because the emotions (*Midot*) are the effects of the intellect and their entire existence depends on the intellect (*Sechel*). Therefore, they cannot develop and become greater than the intellect from which they were born. However, this is not so of understanding-*Binah*, which has its own unique root in the soul and is not rooted in wisdom-*Chochmah*. Because of this it can have an aspect of novelty that even wisdom-*Chochmah* does not have.

Now, elsewhere it is explained¹⁷⁰⁵ that even the emotions (*Midot*) can have an aspect of growth and development greater than the intellect that birthed them. This is like the teaching,¹⁷⁰⁶ “The power of the son is greater than the power of the father.” This is because, in actuality, the root

¹⁷⁰⁵ See Sefer HaMaamarim 5655 p. 182 and on.

¹⁷⁰⁶ Talmud Bavli, Shevuot 48a; Chullin 49b, 63a; Sefer HaMaamarim 5657 p. 269.

of the emotions (*Midot*) is not from the intellect (*Sechel*), but from the soul itself. This accords with the teaching,¹⁷⁰⁷ “*Zeir Anpin* is bound to and one with the Ancient One-*Atika*.” However, this does not contradict what we are explaining here. For, the emotions (*Midot*) that develop and grow beyond the intellect (*Sechel*), does not refer to the emotions that are born of intellect, but rather, to the emotions that come from the essence of the soul. The emotions that are born of the intellect, on the other hand, will never grow beyond the intellect that birthed them. Nevertheless, they are vessels (*Keilim*) through which it is possible that, with the passage of time, there also can come about a revelation of the emotions (*Midot*) due to the soul itself.

This is not the case, however, with wisdom-*Chochmah* and understanding-*Binah*. That is, when the faculty of understanding-*Binah* receives from wisdom-*Chochmah*, it immediately has a novel aspect to it, relative to wisdom-*Chochmah*. This is the matter of broadening that occurs in understanding-*Binah*, which the point of wisdom-*Chochmah* does not have. This is because understanding-*Binah* does not come from wisdom-*Chochmah* in a manner of cause and effect. It rather has its own unique root in the soul from which the power to broaden and develop the intellect comes to understanding-*Binah*, which wisdom-*Chochmah* does not have.

Now, just as there is a superiority and advantage to understanding-*Binah*, over and above wisdom-*Chochmah*,

¹⁷⁰⁷ Zohar III 292a; Torah Ohr Yitro 72c and elsewhere.

which is the matter of broadening the intellect, so likewise, wisdom-*Chochmah* has a superiority and advantage over and above understanding-*Binah*. This is the matter of the sublimation and nullification (*Bittul*) that wisdom-*Chochmah* has, and understanding-*Binah* does not.

There therefore must be a bonding between the two levels of wisdom-*Chochmah* and understanding-*Binah*. This is called the union (*Yichud*) of wisdom-*Chochmah* and understanding-*Binah*, which is the union of the letters *Ya" H-*ה"י of the Name *HaShem*-יהוה. This is because the comprehension of understanding-*Binah* is in a way of tangible existence, and it therefore is necessary for the sublimation and nullification (*Bittul*) of wisdom-*Chochmah* to be within it. This is called,¹⁷⁰⁸ “the point within the chamber (*Nekudah b'Heichalah*).” This is similar to what is observable in intellectual comprehension. That is, in regard to comprehension itself, it is possible to stray from the straight path and go in a crooked manner, so that one’s comprehension is not according to the truth. It is specifically through the point of wisdom-*Chochmah* that the comprehension of understanding-*Binah* will go according to truth, since the insight of wisdom-*Chochmah* is what protects and guards the comprehension.

The same is true when it comes to serving *HaShem*-יהוה, blessed is He. That is, comprehension (*Hasagah*) alone is not enough. Rather, the sublimation and nullification

¹⁷⁰⁸ Zohar I 6a; Zohar II 180a; Tikkunei Zohar, Tikkun 5 (19a), Tikkun 28 (72b).

(*Bittul*) to *HaShem*-יהו"ה, blessed is He, brought about through wisdom-*Chochmah* is also necessary.

However, for there to be a union (*Yichud*) of wisdom-*Chochmah* and understanding-*Binah*, though in and of themselves, they are two distinct and unrelated powers (since they do not arise from each other in a way of cause and effect), this is brought about specifically through an illumination of the aspect of the might-*Eitan*-איתן of the soul. This is because,¹⁷⁰⁹ “The inner aspect of the Father-*Abba* (wisdom-*Chochmah*) is the inner aspect of the Ancient One-*Atik*,” and likewise, the expanse of understanding-*Binah* is rooted in the expanse of the pleasure (*Taanug*). That is, pleasure (*Taanug*) is in a state of expansiveness and thus affects expansiveness in all things, as it states,¹⁷¹⁰ “Good tidings make the bone (*Etzem*-עצם) fat,” indicating that it even causes expansion in the bone or essence-*Etzem*-עצם. Thus, it is from the expanse of the pleasure (*Taanug*) that the expanse of understanding-*Binah* is brought about. Now, since

¹⁷⁰⁹ Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 15 and Ramaz there; Likkutei Torah Nitzavim 49d and elsewhere.

¹⁷¹⁰ Proverbs 15:30; Also see Talmud Bavli, Gittin 56b – When Rabbi Yochanan met with the general Vespasian, he addressed him as king. Vespasian advised him that he was thus punishable by the death. While they were talking, a messenger arrived from Rome and said to him: Rise, for the emperor died, and the noblemen of Rome intend to appoint you as the new emperor. At the time, Vespasian was wearing only one boot, and when he tried to put the other one on, it would not go on. When he tried to remove the boot he was wearing, it would not come off. He asked Rabbi Yochanan what the reason for this was, to which Rabbi Yochanan responded: Do not be distressed, for good tidings have reached you, as it is written, “Good tidings make the bone fat.” Vaspasian asked, “What is the remedy?” Rabbi Yochanan responded, “Have someone with whom you are displeased be brought before you, as it states (Proverbs 17:22), ‘A broken spirit dries the bones.’” He did this, and he was able to don his boots.

wisdom-*Chochmah* and understanding-*Binah* are rooted in the pleasure (*Taanug*), therefore, when their source radiates and illuminates within them – meaning, the aspect of the essential might-*Eitan*-איתן of the soul – through this, the union (*Yichud*) of wisdom-*Chochmah* and understanding-*Binah* becomes possible. This is the matter of the union (*Yichud*) of the *Yod*-י and the *Hey*-ה, which is the union of *Ya”H*-יה”י in the Name *HaShem*-יהוה”י of the soul.

Now, there likewise is an illumination of the essential aspect of the might-*Eitan*-איתן of the soul in the letters *Vav*-ו and *Hey*-ה of the soul. This refers the six emotions of love and fear etc., (which are the *Vav*-ו-6) and thought (*Machshavah*), speech (*Dibur*) and action (*Ma’aseh*) (which correspond to the three lines that form the letter *Hey*-ה).

The explanation is as follows: The emotions that are born of the intellect are brought forth in a manner of cause and effect. Thus, since they exist separate from the mind and intellect, in that the mind and intellect is settled and calm, whereas the emotions have the opposite motion (as explained above), therefore, the revelation of the emotions (*Midot*) occurs specifically after the concealment of the intellect. For, as known, as long as the intellect is in a state of revelation, it is impossible for the emotions (*Midot*) to be revealed. Only once the intellect is concealed are the emotions born.

However, in this matter, there is a difference between the externality of the heart (*Chitzoniyut HaLev*) and the innerness of the heart (*Pnimityut HaLev*). In the externality of the heart (*Chitzoniyut HaLev*) the emotions are felt and only

come from the conclusion (*b'Chein*) of the intellect. Even when they do come from the intellect itself, it is only from the externality of the intellect (*Chitzoniyut HaSechel*) as it relates to emotions. Moreover, since the emotions are tangibly felt when aroused, they only become revealed upon the withdrawal and concealment of the intellect (*Sechel*).

However, this is not the case with the innerness of the heart (*Pnimiyyut HaLev*). In this case, the entire light and illumination in the mind is also drawn into the heart, and the emotions are aroused, but in a manner that they are not tangibly felt. Even higher is when there is a revelation and illumination of the essential aspect of the might-*Eitan*-איתן of the soul itself within the emotions (*Midot*). This is much loftier than the aspect of the arousal of the emotions in a manner that is not tangibly felt, that is of the innerness of the heart (*Pnimiyyut HaLev*). This then, is the matter of the illumination of the essential might-*Eitan*-איתן of the soul within the letter *Vav*-ו of the soul, which affects the emotions (*Midot*) to be in a state of sublimation and utter nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

The same is likewise true of the illumination of the essential might-*Eitan*-איתן of the soul within the aspect of the final *Hey*-ה of the Name *HaShem*-יהו"ה, which is the aspect of kingship-*Malchut*. For, as it states,¹⁷¹¹ “kingship-*Malchut* is the mouth-*Peh*-פה and is called the Oral Torah (*Torah SheBa'al Peh*-תורה שבעל פה).” That is, because of the manifestation of Torah in physical matters, such as, “one who

¹⁷¹¹ Introduction to Tikkunei Zohar 17a

exchanges a cow with a donkey etc.,” it is possible for a person to study Torah and entirely forget about the Giver of the Torah, *HaShem*-יהו"ה, blessed is He. Therefore, it is necessary for there be a drawing forth of the essential might-*Eitan*-איתן of the soul, so that one's study of Torah study will be in a manner of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This then, is the general novelty that was introduced to the souls of the children of Israel upon the giving of the Torah. For, at that time, the Name *HaShem*-יהו"ה was drawn forth and revealed to them, including the four letters of the Name *HaShem*-יהו"ה, as well as the essential aspect of the might-*Eitan*-איתן of the soul, which is the upper thorn of the letter *Yod*-י.

5.

Now, we still must understand why this matter was newly introduced specifically upon the giving of the Torah. For at first glance, even before the giving of the Torah, there was the aspect of the Name *HaShem*-יהו"ה of the soul. For, as stated,¹⁷¹² “They resided there in the service of The King,” and our sages, of blessed memory stated,¹⁷¹³ “The Holy One, blessed is He, consulted with the souls of the righteous to create the world.” In other words, this was so (not only before the giving of the Torah, but even) before the creation of the

¹⁷¹² Chronicles I 4:23

¹⁷¹³ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

worlds. It similarly states,¹⁷¹⁴ “Let us make man in Our image, after Our likeness.” That is, man below possesses the form and likeness of the Supernal man. It is for this reason that man’s body was made in such a manner that it has the form of the four letters of the Name *HaShem*-יהו"ה. That is, his head is in the form of the letter *Yod*-י, his body is in the form of the letter *Vav*-ו, and the five fingers and toes of the hands and feet correspond to the two letters *Hey*-ה-5.¹⁷¹⁵ In other words, the body of man was made in this form so that it could receive the form of the soul, which has the four letters of the Name *HaShem*-יהו"ה. This being so, even before the Torah was given, the Name of *HaShem*-יהו"ה was present in the souls of the Jewish people, including the aspect of the essential might-*Eitan*-איתן of the soul. This is as stated,¹⁷¹⁶ “In the month of the *Eitanim*-איתנים,” about which our sages, of blessed memory, stated,¹⁷¹⁷ “The month in which the mighty ones (*Eitanim*-איתנים) of the world were born,” referring to our forefathers. This is the matter of the revelation of the aspect of the essential might-*Eitan*-איתן of the soul. This being the case, what exactly was newly introduced upon the giving of the Torah, that it was specifically then that the Name *HaShem*-יהו"ה was given to the souls of the Jewish people?

¹⁷¹⁴ Genesis 1:26

¹⁷¹⁵ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Letters of Creation*.

¹⁷¹⁶ Kings I 8:2

¹⁷¹⁷ Talmud Bavli, Rosh HaShanah 11a

This may be understood based on the explanation¹⁷¹⁸ of the verse,¹⁷¹⁹ “He gives wisdom to the wise,” meaning, that whoever has wisdom, *HaShem*-יהו"ה, blessed is He, gives him wisdom. However, at first glance, this verse is not understood, since, the very fact that he is wise in the first place, comes from the Holy One, blessed is He. This being so, what is newly introduced by the fact that *HaShem*-יהו"ה, blessed is He, gives him wisdom?

The explanation of the matter, however, is that the wisdom-*Chochmah* he previously had, was the wisdom-*Chochmah* he attained through his own toil and effort in serving *HaShem*-יהו"ה, blessed is He, in a way of ascent (from below to Above), which is the matter of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*). Then, after he has reached the height of the level of wisdom-*Chochmah* to the maximum extent that he is capable of through his own toil and effort, he is given wisdom-*Chochmah* from above, in a way of receiving a gift that he otherwise is incapable of achieving on his own.

The same is true of the novelty introduced with the giving of the Torah, in relation to what preceded it. That is, before the Torah was given, there was the ascent and arousal of the feminine waters (*Ha'ala'at Mayim Nukvin*) as the result of the service of *HaShem*-יהו"ה, blessed is He, of the creatures to the maximum extent that they could attain through their own strengths and capabilities. In other words, this only is the

¹⁷¹⁸ See Maamarei Admor HaZaken, Ketuvim Vol. 2, p. 196 and on.

¹⁷¹⁹ Daniel 2:21

illumination and revelation of a level of light (*Ohr*) that relates to the creatures. This is because the existence of the worlds is brought about through the medium of the vessels. That is, the thirty vessels of the world of Emanation-*Atzilut* descended to creation, and became the aspect of the lights and soul of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.¹⁷²⁰ Now, although it states about the world of Emanation-*Atzilut*, “He and His life force and organs are one,” nevertheless, the vessels (*Keilim*) are in a state of limitation. The same is true of the manner in which existence is brought forth from the lights (*Orot*) that are manifest within the vessels (*Keilim*), since the lights that are manifest within them also are bound to measure and limitation.

The same is also true of the general light of the line-*Kav* that penetrated the partition-*Parsa*, since the general purpose of light of the line-*Kav* is to illuminate within the worlds. For, as known, there are two types of revelation of light and illumination. There is light and illumination to Himself, blessed is He, and there is a light for the illumination of the worlds. The light of the line-*Kav* is for the illumination of the worlds, and from this very fact (that it is for the illumination of the worlds), it is understood that it is not a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He.

¹⁷²⁰ This refers to the inner, middle, and outer (*Rosh, Toch, Sof*) levels of the vessels of the ten *Sefirot* of kingship-*Malchut* of the world of Emanation-*Atzilut*, which respectively become the *Neshamah* of the world of Creation-*Briyah*, the *Ruach* of the world of Formation-*Yetzirah*, and the *Nefesh* of the world of Action-*Asiyah*. See Etz Chayim Shaar 44 (Shaar HaShemot), Ch. 1 & 2; Tanya, Kuntres Acharon 156b;

However, all the above, is from the perspective of the novel creatures, whose existence is non-intrinsic. Moreover, before the giving of the Torah, even the service of *HaShem*-יהו"ה, blessed is He, of our forefathers was only in the manner of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*). That is, it was in a manner of toil in the service of *HaShem*-יהו"ה, blessed is He, to the furthest extent that they could achieve of their own accord, all of which is an illumination of light (*Ohr*) that relates to the creatures.

The novelty introduced with the giving of the Torah, was that light and illumination that utterly transcends any relation to created beings was drawn forth. This was solely in the form of a gift from *HaShem*-יהו"ה Above, as known that it is specifically called, “the **giving** of the Torah-*Matan* Torah-מתן תורה,” which is of the same root as, “gift-*Matanah*-מתנה.” In other words, when the Torah was given, the light and illumination that reveals the Essential Self of the Singular Preexistent Intrinsic One, *HaShem*-יהו"ה, blessed is He, was revealed.

This then, was also the novelty introduced into the souls of the Jewish people when the Torah was given. For there are four general levels of how souls come close to Godliness by the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*). The first level, is that one contemplates how far he is from *HaShem*'s-יהו"ה Godliness. This causes him to become embittered over it, and through this bitterness, he comes closer to the Godliness of *HaShem*-יהו"ה. The second level, is that He contemplates the goodness of *HaShem*'s-יהו"ה

Godliness, which relates to the aspect of His Godliness that manifests in the worlds. As a result of his grasp of the goodness of *HaShem's*-ה"ה Godliness, he is caused to draw close and adhere to Him. The third level, is that he contemplates the verse,¹⁷²¹ “Yours, *HaShem*-ה"ה, is the greatness etc.” That is, he contemplates that *HaShem's*-ה"ה attribute of greatness (*Gedulah*) etc., is utterly nullified and secondary to *HaShem*-ה"ה Himself, blessed is He. That is, the greatness of the created realm in its entirety, is utterly lowly relative to *HaShem*-ה"ה, Himself, blessed is He. This kind of contemplation (*Hitbonenut*) causes a sense of nullification (*Bittul*) to *HaShem*-ה"ה, blessed is He, and he is brought close to *HaShem's*-ה"ה Godliness due to the sense of *HaShem's*-ה"ה wondrousness, in that He utterly transcends all worlds. The fourth level, is when this sublimation and nullification (*Bittul*) to *HaShem*-ה"ה, blessed is He, is not merely comprehended intellectually, in which case the quality of the sublimation and nullification (*Bittul*) remains distant from him. Rather, in this level, the matter of the sublimation and nullification (*Bittul*) of the worlds to *HaShem*-ה"ה, blessed is He, has become so evident and true for him, as if he sees it with his own eyes.

Nevertheless, all the above levels are according to the limitations of the created beings and conform to their level of attainment. However, the novelty introduced with the giving of the Torah, is a gift from Above, and is therefore not limited to the attainment of the created being whatsoever. Through

¹⁷²¹ Chronicles I 29:11

this level, true nullification to *HaShem*-יהו"ה, blessed is He, is brought about. This then, is the novelty of the giving of the Torah, in that the Name *HaShem*-יהו"ה was given to each and every Jew. This refers to the aspect of *HaShem*'s-יהו"ה light that utterly transcends the vessels (*Keilim*). This, specifically, is the aspect of the might-*Eitan*-איתן of the soul, which is the innermost aspect of wisdom-*Chochmah* (as previously explained).

6.

Now, the difference between the novelty introduced with the giving of the Torah, relative to before it was given, is like the superiority of the month of Tishrei over the month of Elul. That is, the month of Elul is comparable to the state that preceded the giving of the Torah. In contrast, the month of Tishrei is comparable to the novelty that occurred once the Torah was given. The month of Tishrei is called “the seventh month-*Chodesh HaShevi'i*-חודש השביעי-י”¹⁷²² which our sages, of blessed memory, explained to mean that,¹⁷²³ “It is sated-*Mesuba*-משובע in everything.” That is, it refers to the revelations that transcend the service of *HaShem*-יהו"ה, blessed is He, of the creatures, which includes the revelations of Rosh HaShanah and Yom Kippur, as well as the revelations of Sukkot and Simchat Torah. This is as stated,¹⁷²⁴ “Blow the

¹⁷²² Leviticus 23:23 and elsewhere.

¹⁷²³ Midrash Vayikra Rabba 29:8

¹⁷²⁴ Psalms 81:4; Likkutei Torah, Drushei Rosh HaShanah 54c and elsewhere.

Shofar at the renewal of the moon, at the covering-*Keseh*-כסה, for our festive day,” as explained in accordance to the verse,¹⁷²⁵ “A wise son gladdens his father.” Namely, it is compared to a father who conceals himself from his son, so that his son seeks him out until he finds him, at which point the joy and gladness of the father is magnified.¹⁷²⁶ Similarly, the concealment of Rosh HaShanah is so that the joy of the festival of Sukkot will be magnified. The “father-*Av*-אב” refers to wisdom-*Chochmah* and the inner aspect of wisdom (*Pnimityut HaChochmah*), which transcends revelation.¹⁷²⁷ However, on the festival of Sukkot, “A wise son gladdens his father,” meaning that the inner aspect of wisdom-*Chochmah* is drawn forth into revelation, which is revelation that transcends the service of *HaShem*-יהו"ה, blessed is He, of the creatures.

However, the month of Elul is the preparation for this. This is because the name Elul-אלול is an acrostic of the first letters of the words in the verse,¹⁷²⁸ “*HaShem*-יהו"ה, your God, will circumcise your heart and the heart of your offspring-*Et Levavecha v'Et Levav*-את לבבך ואת לבב ואת לבב.” This is because the toil in serving *HaShem*-יהו"ה, blessed is He, in the month of Elul-אלול, is the matter indicated by the verse,¹⁷²⁹ “You shall circumcise the foreskin of your heart.” This refers to the

¹⁷²⁵ Proverbs 10:1; Likkutei Torah Drushim L'Sukkot 82a

¹⁷²⁶ See the introduction to Shaar HaEmunah of the Mittler Rebbe, translated as Essential Faith.

¹⁷²⁷ See Likkutei Torah, Drushei Shmini Atzeret 85b and on.

¹⁷²⁸ Deuteronomy 30:6; Baal HaTurim there; Avudraham Sefer Tefilat Rosh HaShanah; Bayit Chadash (Ba"Ch) to Orach Chayim 581, section entitled, “*V'He'everoo.*”

¹⁷²⁹ Deuteronomy 10:16

matter of the circumcision (*Milah*) and the uncovering of the flesh (*Priyah*) [through the removal of the thin membrane beneath the foreskin].¹⁷³⁰ For, as known,¹⁷³¹ “If one performed the circumcision (*Milah*) but did not uncover (*Priyah*) it, it is as if he did not perform the circumcision.” In other words, one must remove the coarse foreskin (*Orlah*), which refers to coarse lusts, but must also remove the thin membrane (*Priyah*), referring to more refined lusts. The toil in this service of *HaShem*-יהו"ה, blessed is He, through one's own strength and ability, is preparatory to, “*HaShem*-יהו"ה, your God, will circumcise your heart,” which comes from *HaShem*-יהו"ה Above. This second aspect is revealed in the month of Tishrei.

This is the reason that in the verse, “*HaShem*-יהו"ה, your God, will circumcise your heart,” there is no mention of the “foreskin (*Orlah*) of the heart,” which refers to the removal of coarse lusts and refined lusts. Rather, the revelations of Tishrei come about after the foreskin (*Orlah*) was already been removed through one's toil in his service of *HaShem*-יהו"ה, blessed is He. Thus, it is this toil that subsequently allows for the drawing forth of revelation from *HaShem*-יהו"ה Above, so that, “*HaShem*-יהו"ה, your God, will circumcise your heart.” This refers to the drawing forth of the essential aspect of might-*Eitan*-איתן, through which one is brought to a true state of nullification and sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in a manner that is utterly

¹⁷³⁰ See Tanya Iggeret HaKodesh, Epistle 4

¹⁷³¹ Talmud Bavli, Shabbat 137b

beyond the limitations of the creatures on their own. This matter of drawing forth the essential aspect of might-*Eitan-*איתן, is in the month of Tishrei, which is “the month of the mighty ones-*Eitanim*,” (as explained in chapter five).

7.

This then, is the meaning of the verse,¹⁷³² “See, I present before you today a blessing and a curse. The blessing: that you listen to the commandments of *HaShem*-יהו"ה, your God, that I command you today etc.” That is, the word “I-*Anochi*-אנכי” refers to the utterance,¹⁷³³ “I am-*Anochi*-אנכי *HaShem*-יהו"ה, your God,” which He said at the giving of the Torah. From this aspect of, “I am who I am-*Anochi Mi SheAnochi*-אנכי מי שאנכי,”¹⁷³⁴ there is a drawing forth from *HaShem*-יהו"ה, blessed is He, to be “your God-*Elohecha*-אלהיך,” in the innerness of each and every Jew. This is the meaning of, “I present before you-*Lifneichem*-לפניכם,” which also means “to your innerness.” This is accomplished through the granting of strength from *HaShem*-יהו"ה Above to serve Him by fulfilling His commandments-*mitzvot*. This is why the verse specifies, “today-*Hayom*-היום,” indicating the general service of *HaShem*-יהו"ה, blessed is He, as conveyed by the verse,¹⁷³⁵ “Which I-*Anochi*-אנכי command you today-*Hayom*-היום to do them.”

¹⁷³² Deuteronomy 11:26-27

¹⁷³³ Exodus 20:2

¹⁷³⁴ See Likkutei Torah Pinchas 80b; Re'eh 31d

¹⁷³⁵ Deuteronomy 7:11; Also see Talmud Bavli Eruvin 22a

Now, there are two manners in this - a blessing (*Brachah*) and a curse (*Klallah*). The blessing (*Brachah*) refers to serving *HaShem*-יהו"ה, blessed is He, by fulfilling His commandments-*mitzvot* in a straightforward manner. The curse (*Klallah*) refers to the matter of transforming the curse into a blessing, and refers to the service of *HaShem*-יהו"ה, blessed is He, of the truly penitent (*Baalei Teshuvah*), about whom it says that his,¹⁷³⁶ “intentional sins are [now] counted as merits.”

The verse thus continues, “The blessing: that you listen,” which includes both aspects of blessing (*Brachah*). That is, it includes both the blessing (*Brachah*) in a straightforward manner (through the fulfillment of the commandments-*mitzvot*), as well as the blessing (*Brachah*) brought about through the curse being transformed into a blessing (which is the service of *HaShem*-יהו"ה, blessed is He, of repentance-*Teshuvah*). This is why the verse specifies “that-*Asher*-אשר you listen,” rather than, “if-*Eem*-אם you listen.” For, it is certain, that the Jewish people will come to serve *HaShem*-יהו"ה, blessed is He, in one of these two ways. That is, either they will fulfill *HaShem*'s-יהו"ה's commandments-*mitzvot* directly, or they will repent,¹⁷³⁷ since ultimately,¹⁷³⁸ “no one will be banished from Him.”

To clarify, although the other verse states,¹⁷³⁹ “If-*Eem*-אם you will follow My decrees and observe My

¹⁷³⁶ Talmud Bavli Yoma 86b

¹⁷³⁷ Mishneh Torah, Hilchot Teshuvah 7:5

¹⁷³⁸ Samuel II 14:14

¹⁷³⁹ Leviticus 26:3

commandments,” specifically using the conditional term, “If-*Eem*-אם,” rather than, “That-*Asher*-אשר,” even though it is certain that ultimately, “no one will be banished from Him,” this is because the verse there specifically discusses the fulfillment of *HaShem*’s-יהו"ה commandments-*mitzvot* in a direct and straightforward manner. It therefore states, “If-*Eem*-אם you will follow My decrees and observe My commandments,” since it is not, in fact, clear whether or not the commandments-*mitzvot* will be fulfilled. That is, it is possible for a person to sin, cause blemish and leave the right path. Thus, afterwards, there is the service of *HaShem*-יהו"ה, blessed is He, of repentance-*Teshuvah*.

Similarly, when the verse states,¹⁷⁴⁰ “Today, if-*Eem*-אם you listen to His voice,” this is because this verse is discussing service of *HaShem*-יהו"ה, blessed is He, with the repentance-*Teshuvah* that will precede the coming of Moshiach. Regarding this, our sages, of blessed memory, stated that,¹⁷⁴¹ “Moshiach will come today-*Hayom*-היום, if we listen to His voice,” meaning, if we return in repentance-*Teshuvah* to *HaShem*-יהו"ה, blessed is He. This is as our sages, of blessed memory, stated,¹⁷⁴² “If-*Eem*-אם the Jewish people repent, they will be redeemed.” This is why the verse uses the term, “If-*Eem*-אם,” since it is possible that they will come to serve *HaShem*-יהו"ה, blessed is He, in a direct manner, by fulfilling

¹⁷⁴⁰ Psalms 95:7

¹⁷⁴¹ Talmud Bavli, Sanhedrin 98a

¹⁷⁴² Talmud Bavli, Sanhedrin 97b; Talmud Yerushalmi Taanit 1:1; Mishneh Torah, Hilchot Teshuvah 7

the commandments-*mitzvot*, and therefore not require the matter of repentance-*Teshuvah*.

However, in the verse under our discussion, when it states, “The blessing,” it includes both manners of blessing (*Brachah*), that is, the fulfillment of the commandments-*mitzvot*, as well as the matter of repentance-*Teshuvah*. It therefore states, “That-*Asher*-אשר you listen,” since it is certain that one of these two ways will indeed come about. That is, either the Jewish people will fulfill the commandments-*mitzvot*, or they will ultimately return in repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He.

The verse then continues, “the commandments of *HaShem*-יהו"ה, your God, that I-*Anochi*-אנכי command you today.” In other words, the commandments-*mitzvot* are from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who is referred to as “I am who I am-*Anochi Mi SheAnochi*-אנכי מי שאנכי.” The verse concludes, “Today-*Hayom*-היום,” since the intention of the commandments-*mitzvot* is that they should be done today, as in the aforementioned verse,¹⁷⁴³ “Which I-*Anochi*-אנכי command you today-*Hayom*-היום to **do** them.”

It is because of all the above reasons that the Torah portion of Re'eh is read before the month of Elul, either on the Shabbat before the new moon (Rosh Chodesh) of Elul, or on Shabbat of the new moon of Elul itself. For, the month of Elul is a preparation for the revelations of the month of Tishrei,

¹⁷⁴³ Deuteronomy 7:11; Also see Talmud Bavli Eruvin 22a

through serving *HaShem*-יהו"ה, blessed is He, in the toil of,¹⁷⁴⁴ “You shall circumcise the foreskin of your heart.” By reading the Torah portion of Re’eh, we are given the power to serve *HaShem*-יהו"ה in this way throughout the month of Elul. This is the service of *HaShem*-יהו"ה, blessed is He, of the creatures from below to Above and includes both repentance-*Teshuvah* over one’s sins and transgressions, as well as the service of repentance-*Teshuvah* of the righteous *Tzaddikim*, which is the matter conveyed by the verse,¹⁷⁴⁵ “The spirit returns to God who gave it.” However, all this is the aspect of the lower repentance (*Teshuvah Tata’ah*), which is only preparatory to the revelations of the month of Tishrei. In contrast, the month of Tishrei is the aspect of drawing forth the essential aspect of might-*Eitan*-איתן in all one’s faculties and senses. This is as stated,¹⁷⁴⁶ “you mighty ones-*Eitanim*-איתנים, the foundations of the earth,” in that the forefathers even drew the aspect of might-*Eitan*-איתן into the world. This is the aspect of the upper repentance (*Teshuvah Ila’ah*), that occurs in the form of the Rosh HaShanah and Yom Kippur service, as well as in the form of the Sukkot and Simchat Torah service, during which time the verse,¹⁷⁴⁷ “A wise son gladdens his father,” is fulfilled, in that the Jewish people rejoice in the Holy One, blessed is He, and the Holy One, blessed is He, rejoices in the Jewish people.¹⁷⁴⁸

¹⁷⁴⁴ Deuteronomy 10:16

¹⁷⁴⁵ Ecclesiastes 12:7; See Likkutei Torah HaAzinu 71c and on.

¹⁷⁴⁶ Micah 6:2; Zohar II 110b; Torah Ohr Toldot 19a

¹⁷⁴⁷ Proverbs 10:1; Likkutei Torah Drushim L’Sukkot 82a

¹⁷⁴⁸ See Likkutei Torah, Drushei Shmini Atzeret 88d and on.

Discourse 23

*“Lehavin... Zeh Hayom Techilat Ma’asecha -
This day is the beginning of Your works”*

Delivered on Shabbat Parshat Nitzavim-Vayelech,

25th of Elul, 5713

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

1.

To understand why on Rosh HaShanah we recite,¹⁷⁴⁹ “This day is the beginning of Your works, a remembrance of the first day,”¹⁷⁵⁰ since in Pesikta¹⁷⁵¹ it states that the world was created on the twenty-fifth of Elul, and therefore, Rosh HaShanah is the sixth day of creation, the day on which Adam, the first man, was created. If so, why do we recite, “This day is the beginning of Your works,” which seems to refer to the first of the six days of creation? For, after all, the day of Rosh HaShanah is not the first day, but is the sixth day of creation.

Besides the fact that the expression and connection between the matters of, “This day... is a remembrance of the first day,” is not understood, it also is not understood why it says, “this day is the beginning of Your works.” Rosh HaShanah is not “the beginning of Your works.” On the

¹⁷⁴⁹ Liturgy of the Musaf prayer of Rosh HaShanah

¹⁷⁵⁰ Talmud Bavli, Rosh HaShanah 27a

¹⁷⁵¹ Pesikta d’Rav Kahana, Pesikta 23 (*Bachodesh HaShvi’i*)

contrary, it is the completion of creation. Accordingly, the question arises; why was Rosh HaShanah established on the first day of Tishrei, when seemingly, it should have been established on the twenty-fifth day of Elul, which is the beginning of creation.

It is explained¹⁷⁵² that the reason Rosh HaShanah was established specifically on the first day of Tishrei, is because the perfection of an act is specifically when it is completed. In other words, the completion and culmination of creation was on the sixth day. This is also the reason that it states, “This day is the beginning of Your works,” meaning that Rosh HaShanah was first day in which the act of creation was completed to perfection.

However, this requires further explanation, because it states,¹⁷⁵³ “In the beginning, God created *Et-תא* the heavens and *Et-תא* the earth,” about which our sages, of blessed memory, stated,¹⁷⁵⁴ “The additional word, ‘*Et-תא*,’¹⁷⁵⁵ in the words ‘*Et-תא* the heavens,’ includes the heavens and all its hosts, and the word ‘*Et-תא*’ in the words ‘*Et-תא* the earth,’ includes the earth and all its hosts.” In other words, all the particular spiritual and physical creations that are included in the heavens and the earth (spirituality and physicality) and all their hosts, were created on the first day.

¹⁷⁵² See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Rosh HaShanah 27a

¹⁷⁵³ Genesis 1:1

¹⁷⁵⁴ Midrash Bereishit Rabba 12:4; Rashi to Genesis 1:14; Also

¹⁷⁵⁵ The word *Et-תא* is a definite accusative, that is, a pointing word, that does not exist in the English language. Our sages taught that it comes in the verse to point out all the myriad hosts that are included in the heavens and the earth.

Moreover, the explanation of the teaching of our sages, of blessed memory, is well known.¹⁷⁵⁶ Namely, they stated,¹⁷⁵⁷ “Could it not have been created with a single utterance?” It is thus explained that in reality, everything was indeed created with a single utterance.¹⁷⁵⁸ In other words, all the particular matters that were subsequently expressed in the ten utterances of creation were all included in the first utterance of “In the beginning-*Bereishit*-בראשית,” which “also is a creative utterance.”¹⁷⁵⁹

This being the case, it follows that on the first day of creation it already was completed to perfection. Why then do we specifically say about Rosh HaShanah, “This day is the beginning of Your works”?

Additionally, it is explained¹⁷⁶⁰ that the reason that Rosh HaShanah was established on the day that Adam, the first man, was created, and that specifically, “this day is the beginning of Your works,” is because on this day the inner intent of the act of creation was introduced. That is, man is the inner intention in creation. This the meaning of, “the beginning of Your works,” that is, man is “the beginning of Your works.” This is as stated,¹⁷⁶¹ “You have formed me back (*Achor*) and front (*Kedem*). That is, even though man is at the

¹⁷⁵⁶ See Likkutei Torah, Behar 41d and elsewhere.

¹⁷⁵⁷ Mishnah Avot 5:1

¹⁷⁵⁸ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, The Letters of Creation.

¹⁷⁵⁹ Talmud Bavli, Rosh HaShanah 32a

¹⁷⁶⁰ See Ohr HaTorah, Matot p. 1,256, Vol. 5, p. 1,682; Sefer HaMaamarim 5664 p. 295 and on (Kehot edition of 5754, p. 166 and on).

¹⁷⁶¹ Psalms 139:5

end (*Achor*) of the act of creation,¹⁷⁶² in that he was created last, nevertheless, he is the beginning (*Kedem*) of the act of creation, since the inner intent of the creation is for him. This is why Rosh HaShanah is called, “the beginning of Your works,” because man is the beginning of creation, in that he is the inner intention of creation.

Nonetheless, this too is not understood. The fact that man is the end (*Achor*) of the act of creation and the fact that he is the beginning (*Kedem*) of the act of creation are two entirely different matters. That is, the fact that he is the end (*Achor*) of the act of creation is a matter of time, in that chronologically he was created last. In contrast, the fact that he is the beginning (*Kedem*) of the act of creation, relates to his superiority over and above all other creations, in that the creation was specifically intended for him. However, since the matter of Rosh HaShanah is connected to time and chronology, in that it is the beginning of the count of the unit of the year, it should have instead been established on the twenty-fifth of Elul, which is the chronological, “beginning of Your works.” Since chronologically man was at the end (*Achor*) of the act of creation and was not, “the beginning of Your works,” why then was Rosh HaShanah specifically established on the day that Adam, the first man, was created?”¹⁷⁶³

¹⁷⁶² Midrash Bereishit Rabba 8:1 and elsewhere.

¹⁷⁶³ Later, in chapter four, the Rebbe will extend this question further, so that even when it comes to the aspect of man’s superiority, a question remains as to why Rosh HaShanah was not established on the twenty-fifth of Elul.

2.

This may be understood¹⁷⁶⁴ by prefacing with an explanation of the verse,¹⁷⁶⁵ “And God said, ‘Let us make Man in Our image (*b'Tzalmeinu*-בצלמנו) after Our likeness (*k'Dmuteinu*-כדמותנו).” That is, in the entire chaining down of the worlds (*Hishtalshelut*), there is no aspect of the Supernal image (*Tzelem*-צלם) or likeness (*Dmut*-דמות), except in relation to man, who possesses both the aspect of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה and the aspect of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He.

To clarify, when man contemplates the wondrous exaltedness and transcendence of *HaShem*'s-יהו"ה Godliness over and above the worlds, since relative to this aspect of Godliness, everything other than Him is inconsequential and it is utterly inapplicable for there to be any existence apart from *HaShem*-יהו"ה, blessed is He, this affects that his service of *HaShem*-יהו"ה, blessed is He, does not relate to physicality. That is, it causes the sublimation and nullification of his sense of independent existence (*Bittul b'Metziyut*), which is a loftier level than the subjugation of his tangible existence (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. For, in subjugation of his tangible existence (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He, he still has a sense of independent existence,

¹⁷⁶⁴ See Sefer HaMaamarim 5664 p. 266 and on (or pg. 101 and on in the newer edition); Maamarei Admor HaZaken 5567 p. 289 and on, and with the glosses in Ohr HaTorah ibid. p. 1,254 and on; Vol. 5, p. 1,682 and on, Vol. 6 p. 1,949 and on; Sefer HaMaamarim 5615 p. 180 and on; 5629 p. 358 and on; 5633 p. 394 and on; Also see Ohr HaTorah, Rosh HaShanah p. 1,432.

¹⁷⁶⁵ Genesis 1:26

and must forcibly subjugate it to *HaShem*-יהו"ה, blessed is He. However, through the contemplation of the wondrous exaltedness and transcendence of *HaShem's*-יהו"ה, over and above the worlds, in which the existence of worlds is utterly inapplicable, he comes to a state of nullification of his sense of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, which is entirely unrelated to physicality. This is the matter of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, which is called "in Our image (*b'Tzalmeinu*-בצלמנו)." This is because the term, "image-*Tzelem*-צלם," refers to the inner essential form and is a union (*Yichud*) that is brought about due to one's essence.

The aspect of, "in Our likeness (*k'Dmuteinu*-כדמותנו)," on the other hand, is lower than this, and refers to the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. That is, this is brought about through contemplation (*Hitbonenut*) of the levels of Godliness that, at the very least, are the root or source for the existence of tangible, novel created beings. That is, from the perspective of this level, it is applicable for there to be the existence of newly created beings, even though their entire existence is dependent on *HaShem's*-יהו"ה Godliness. Nevertheless, there already is a sense of independent existence, due to which, there is this aspect of the lower unity (*Yichuda Tata'ah*), which is only the subjugation of one's tangible existence (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. That is, one does indeed have a sense of independent existence and must forcibly subjugate himself to Godliness and Holiness.

To explain in greater detail, even in the contemplation (*Hitbonenut*) of the level of Godliness that is the root and source of novel tangible created beings, at the very least, there also are both aspects of the upper unity (*Yichuda Ila'ah*) and the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. The aspect of the upper unity (*Yichuda Ila'ah*) in this contemplation, is like when he contemplates the words,¹⁷⁶⁶ "You are He before the world was created and You are He after the world was created," that before You, it all is entirely equal, in the most literal sense. That is, just as before the creation of the world there was no existence aside for *HaShem*-יהו"ה, blessed is He, so likewise, even though immediately upon the arousal of His desire for worlds, they were brought into existence,¹⁷⁶⁷ and even before this, there already was the matter of the estimation within Himself, in potential, of what is destined to be in actuality,¹⁷⁶⁸ nevertheless, before creation the worlds did not exist at all. That is, the existence that precedes and transcends the worlds is solely the existence of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and not at all the existence of worlds. The same is true even after the creation of the worlds, as it states,¹⁷⁶⁹ "I, *HaShem*-יהו"ה am

¹⁷⁶⁶ In the liturgy of the morning prayers

¹⁷⁶⁷ See Likkutei Torah, Acharei 26b and on; Drushim L'Rosh HaShanah 55a and on; Shir HaShirim 17d, and elsewhere.

¹⁷⁶⁸ See Mikdash Melech to Zohar I 15a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Also see the discourse entitled "*Torah Tzivah*" 5719 (Sefer HaMaamarim 5719 p. 50); Sefer HaArachim Chabad, Vol. 3, p. 270 and on.

¹⁷⁶⁹ Malachi 3:6

unchanged,” in that there is no other existence whatsoever. For, in reality, even now, existence is not actually of worlds, but is solely *HaShem* 's-יהו"ה existence.

This contemplation (*Hitbonenut*) therefore affects a person that all his deeds become Godly. For, although in this contemplation (*Hitbonenut*) there already is a source, or at least a root, for the existence of novel tangible beings (*Yesh*), nevertheless, since he comes to the awareness that, in reality, the worlds have no independent existence, therefore, all his deeds become Godly. This is to say that not only are all his deeds for the sake of the Name of Heaven,¹⁷⁷⁰ but beyond this, his very deeds themselves are Godly, similar to the deeds of our forefathers, about whom it states,¹⁷⁷¹ “they themselves are the Supernal chariot (*Merkavah*).”

However, when he contemplates the levels of Godliness that are connected with worlds, then the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that arises from this, is only the subjugation of the tangible something (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. That is, although he contemplates that Godliness is what brings the world into existence and enlivens and sustains it at every moment, and if so, all of existence is entirely due to *HaShem* 's-יהו"ה Godliness, nevertheless, since it has sense of existence, even tangible existence and even coarse physical existence (*Chomer*), there therefore must be toil and effort in the service of *HaShem*-יהו"ה, blessed is He, to refine and

¹⁷⁷⁰ Mishnah Avot 2:12

¹⁷⁷¹ Midrash Bereishit Rabba 47:6; 82:6

elevate existence, and so that the opposite should not come about, that his sense of independent existence will pull him down, God forbid.

Now, the granting of strength from Above is necessary in both these forms of service of *HaShem*-יהו"ה, blessed is He. It goes without saying that for the service of *HaShem*-יהו"ה of the lower unity (*Yichuda Tata'ah*), it is necessary for strength to be granted from Above. However, this also applies to serving *HaShem*-יהו"ה, blessed is He, from the aspect of "in Our image (*b'Tzalmeinu*-בצלמנו)," due to the transcendent wondrousness and exaltedness of *HaShem*-יהו"ה totally beyond the worlds, in which it is not applicable for the worlds to have any independent or tangible existence whatsoever. For, in order to attain this level in which there is utterly no existence apart from *HaShem*-יהו"ה, blessed is He, great toil is required in serving *HaShem*-יהו"ה, and strength must be given from Above.

This granting of strength is itself the matter,¹⁷⁷² "And God said, 'Let us make Man in Our image (*b'Tzalmeinu*-בצלמנו) after Our likeness (*k'Dmuteinu*-כדמותנו).'" That is, man alone possesses the aspect of the Supernal image (*Tzelem*-צלם) and likeness (*Dmut*-דמות), and as a result, he is capable of attaining both aspects of service of *HaShem*-יהו"ה, blessed is He; the aspects of the lower unity (*Yichuda Tata'ah*) and in the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

¹⁷⁷² Genesis 1:26

With the above in mind, we can now understand how man is the beginning (*Kedem*) of the act of creation. For, it is man alone who possesses the aspects of the Supernal image (*Tzelem*-צלם) and likeness (*Dmut*-דמות), and thus, all these matters are entirely dependent on him, specifically.

3.

Now, all the above is true provided that man goes in the straight path, which the path of Torah and *mitzvot* and is called “The King’s Road.”¹⁷⁷³ However, if a person sins and causes blemish by veering from the path, whether by transgressing “one of the commandments of *HaShem*-יהו"ה, that may not be done,”¹⁷⁷⁴ or by not fulfilling a positive *mitzvah* that he was commanded to do, this does not apply. Moreover, in this, it is quite possible for his evil inclination to entice and convince him that since he otherwise is whole in his service of *HaShem*-יהו"ה, blessed is He, it is not so terrible that he lacks this particular detail.

For example if, in his prayers, he does not put sufficient effort into toiling in the service of *HaShem*-יהו"ה, his evil inclination tells him, “Why the great commotion? You do indeed possess all the other positive qualities, so why the commotion over this one little detail. So what if in this one matter you are not a servant (*Oved*) of *HaShem*-יהו"ה, blessed is He?” If his evil inclination sees that this argument is not

¹⁷⁷³ Numbers 20:17

¹⁷⁷⁴ See Leviticus 4:22

successful, he tries to persuade him from a different angle. That is, he argues from the opposite perspective and tells him, “Who are you to think that you can have any relation to serving *HaShem*-יהו"ה, blessed is He, in prayer? After all, we are talking about, ‘*HaShem*-יהו"ה, He is the God-*Elohi*”מ-אלהי"ם,¹⁷⁷⁵ He who is the same and unchanged after creation as He was before creation,¹⁷⁷⁶ and about whom it states, ‘There is nothing else but Him.’¹⁷⁷⁷ You, however, dwell in coarse material substance, which is the diametric opposite of Him and cannot compare to Him. This being so, why are you trying to push yourself into the palace of the King?”

Now, although these arguments are just the deceptions of the evil inclination, nevertheless, if a person is actually deceived by them, he becomes caught in the net of the evil inclination, so much so, that he can be brought to total evil. As our sages, of blessed memory, stated¹⁷⁷⁸ “Such is the craft of the evil inclination: Today he tells him ‘do this,’ and tomorrow he tells him ‘do that,’ until he ultimately tells him, ‘go worship false gods’ etc.” In other words, the evil inclination does not come to a person and start by telling him to transgress what is actual forbidden. Instead, he tells him that if he is lacking in any particular detail in his service of *HaShem*-יהו"ה, it is not a big deal and cause for commotion, or alternatively, he tells him that a person such as him has no relation to true service of *HaShem*-יהו"ה, blessed is He etc.

¹⁷⁷⁵ Deuteronomy 4:35; Kings I 18:39

¹⁷⁷⁶ Liturgy of the morning prayers.

¹⁷⁷⁷ Deuteronomy 4:35

¹⁷⁷⁸ Talmud Bavli, Shabbat 105b

Beginning with this, he ultimately is caused to descend to the point that he tells him, “go worship false gods.”

This is also the meaning of what our sages, of blessed memory,¹⁷⁷⁹ taught about the verse,¹⁷⁸⁰ “A **wayfarer** came to the rich man, but he was reluctant to take from his own sheep or cattle to prepare for the **visitor** who had come to him, so he took the poor man’s ewe and prepared it for **the man** who had come to him.” The sages commented on this, “Such is the way of the evil inclination. At first, he is called a “wayfarer” (*Heilech*-הלך) (who is just passing through, but does not reside with him). He then is called a “visitor” (*Ore’ach*-אורח) (in that he resides with him), and he finally is called “the man” (*Ish*-איש), (in that he has become the master of the house).”

In other words, at first the evil inclination just casts thoughts into him, that is, one of the two above-mentioned arguments. However, through this, he imbues him with the commonly accepted view, that even if he may be lacking in some matter of service of *HaShem*-יהו"ה, blessed is He, is not all that important that he should be perturbed about it. Through this, he uproots him (and tears him away) altogether from the matter of serving *HaShem*-יהו"ה, blessed is He, and brings him from bad to worse, until he ultimately brings him to the complete evil of the three utterly impure husks of evil (*Shalosh Kelipot HaTmei'ot*). That is, they derive their vitality through the medium of the glowing husk, called

¹⁷⁷⁹ Talmud Bavli, Sukkah 52b (and Rashi there)

¹⁷⁸⁰ Samuel II 12:4

Kelipat Nogah, which takes from the holy and gives to the unholy.¹⁷⁸¹

Thus, in order not to allow the evil inclination to become the “master of the house,” one must not allow him to become a “wayfarer” from the very onset. In other words, one should not be deceived by his arguments and persuasions whatsoever. However, if at first, a person allows the evil inclination to be a “wayfarer” within himself, the evil inclination will ultimately become the “master of the house.”

Now, if a person has left the straight path and has transgressed and caused blemish, he then is lacking in the Supernal image (*Tzelem*-צלם) and likeness (*Dmut*-דמות). For, if one does walk on the path of Torah and *mitzvot*, he indeed possess the Supernal image (*Tzelem*-צלם) and likeness (*Dmut*-דמות). As known, the two-hundred and forty-eight positive commandments are the two-hundred and forty-eight “limbs of The King,”¹⁷⁸² as is similarly the case with the three-hundred and sixty-five prohibitions. Thus, it is through their fulfillment that one possesses the Supernal image (*Tzelem*-צלם) and likeness (*Dmut*-דמות). However, a person who has transgressed, caused blemish and has veered from the straight path, lacks the Supernal image (*Tzelem*-צלם) and likeness (*Dmut*-דמות).

Now, the solution is the matter of the sacrificial offerings (*Korbanot*). One must bring a burnt offering

¹⁷⁸¹ See Likkutei HaShas of the Arizal, Chagigah 10a; Likkutei Torah Shlach 46a.

¹⁷⁸² See Tikkunei Zohar, Tikkun 30 (74a); Tanya Ch. 23.

(*Korban Olah*) even if he has failed to fulfill a positive commandment (*Mitzvat Aseh*).¹⁷⁸³ Through this, he affects an atonement for his transgression, for the blemish that he caused and for having veered from the path. However, we need to understand how atonement is affected in man through bringing a sacrificial offering from the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animate (*Chay*). For example, the burnt offering (*Korban Olah*) is the sacrifice of an animal, which is in the category of the animate (*Chay*). However, there also is the meal offering (*Korban Minchah*) which is of grain, and is in the category of the vegetative (*Tzome'ach*). It also states,¹⁷⁸⁴ “On your every offering you shall offer salt,” which is in the category of the inanimate (*Domem*).¹⁷⁸⁵ We must therefore understand how it is that through offering the inanimate (*Domem*), vegetative (*Tzome'ach*) and animate (*Chay*), all of which are inferior to man, it is possible for man to be atoned of his sins and transgressions. Moreover, this question is especially difficult when we consider that through sin, man is caused to lack the Supernal image (*Tzelem*-צֶלֶם) and likeness (*Dmut*-דְּמוּת). How is this lacking rectified and atoned for by the offering from the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animate (*Chay*)?¹⁷⁸⁶

¹⁷⁸³ See Talmud Bavli, Zevachim 7b, cited in Tanya Iggeret HaKodesh, Epistle 2, and elsewhere.

¹⁷⁸⁴ Leviticus 2:13

¹⁷⁸⁵ See Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A), Ch. 2.

¹⁷⁸⁶ See Sefer HaMaamarim 5664 p. 266 and on (or pg. 101 and on in the newer edition); Maamarei Admor HaZaken 5567 p. 289 and on, and with the glosses in Ohr HaTorah ibid. p. 1,254 and on; Vol. 5, p. 1,682 and on, Vol. 6 p.

The explanation¹⁷⁸⁷ is that the root of the inanimate (*Domem*), vegetative (*Tzome'ach*), and animate (*Chay*) is higher than man. That is, man is rooted in the world of Rectification-*Tikkun*, whereas the inanimate (*Domem*), vegetative (*Tzome'ach*) and animate (*Chay*), are rooted in the world of Chaos-*Tohu*, which transcends the world of Rectification-*Tikkun*.

To summarize the matter of Chaos-*Tohu* and Rectification-*Tikkun* in short;¹⁷⁸⁸ in the world of Rectification-*Tikkun*, there a few lights (*Orot*), whereas in the world of Chaos-*Tohu*, there are abundant lights (*Orot*).¹⁷⁸⁹ Moreover, as explained elsewhere, the abundance of the lights of Chaos-*Tohu* is not just abundance of quantity, but abundance in quality as well.¹⁷⁹⁰ In other words, the light of the world of Chaos-*Tohu* is entirely beyond comparison to the light of the world of Rectification-*Tikkun*, and is of an entirely loftier category. For example, it's light is similar to the light (*Ohr*) created on the twenty-fifth of Elul, the first day of creation, by which¹⁷⁹¹ “Adam, the first man, gazed from one end of the

1,949 and on; Sefer HaMaamarim 5615 p. 180 and on; 5629 p. 358 and on; 5633 p. 394 and on; Also see Ohr HaTorah, Rosh HaShanah p. 1,432.

¹⁷⁸⁷ See Sefer HaMaamarim 5629 p. 106 and on; 5630 p. 349 and on; 5664 p. 295 and on (Kehot edition 5754, p. 167 and on).

¹⁷⁸⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20-21.

¹⁷⁸⁹ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2.

¹⁷⁹⁰ See the prior discourse of this year 5713 entitled “*V'Hoo Omeid* – He stood over them beneath the tree and they ate.” Also see See Sefer HaMaamarim 5626 p. 96; 5697 p. 204 and on; 5630 p. 141 and on, p. 349 and on; 5664 p. 296 (or p. 167 in the newer edition); 5696 p. 204 and on.

¹⁷⁹¹ Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 12:6, and elsewhere.

world to the other,” meaning the entire chaining down of the worlds (*Hishtalshelut*). In other words, this light and illumination is not at all similar or comparable in any way whatsoever to the light of the other days of creation.

Thus, since the root of the inanimate (*Domem*), vegetative (*Tzome'ach*) and animate (*Chay*), from which offerings (*Korbanot*) are brought, are from the world of Chaos-*Tohu*, therefore, because of the abundance of the light of Chaos-*Tohu*, the blemishes caused by sins are rectified. That is, there is a rectification of the blemishes caused by the withdrawal of the lights, as well as the blemishes caused by drawing vitality to where it should not be drawn. This is as known regarding the meaning¹⁷⁹² of the verse,¹⁷⁹³ “One who pronounces-*Nokev*-נוקב the Name *HaShem*-יהו"ה,” wherein the word “*Nokev*-נוקב” also means “punctures.” That is, all these lackings are filled by the abundant lights of the world of Chaos-*Tohu*, which are drawn forth specifically through the sacrificial offerings from the inanimate (*Domem*), vegetative (*Tzome'ach*), and animate (*Chay*).

4.

Now, based on the above explanation, it is understood that the inanimate (*Domem*), vegetative (*Tzome'ach*) and animate (*Chay*) have a specific superiority over man, since

¹⁷⁹² See the prior discourse of this year 5713, entitled “*Eileh Masei* – These are the journeys of the Children of Israel.”

¹⁷⁹³ Leviticus 24:16

man's atonement is specifically from them. This is so even though, in truth, their superiority is because of their root in the world of Chaos-*Tohu*, which is concealed, and even though it is specifically revealed through man, whose root is the world of Rectification-*Tikkun*. This is similar to how it is in the matter of the sacrificial offerings (*Korbanot*), wherein the sanctification of the offering is specifically accomplished by man, who sanctifies it specifically through the speech (*Dibur*) of his mouth.¹⁷⁹⁴ In other words, even though this matter is revealed specifically through man, nevertheless, the essential superiority is of the inanimate (*Domem*), vegetative (*Tzome'ach*) and the animate (*Chay*).

Therefore, since they have superiority over and above man, we therefore find that the precedence over man in the act of creation, is not a chronological precedence in that they were created before man was created, but they also have a precedence in level of superiority. This being so, the question remains in its full strength, namely, shouldn't Rosh HaShanah have been established on the twenty-fifth of Elul, being that it is, "the beginning of Your works," both in the chronology of time, as well as in superiority. This being so, we must

¹⁷⁹⁴ See Ohr HaTorah Matot ibid., p. 1,255: "Through his speech in stating, 'This is to be a burnt offering,' he consecrates and causes the animal to become forbidden to man, so that man cannot derive benefit from it, as is explained in Tractate Me'ilah 2:4, 'One is liable for misuse of the burnt offering (*Olah*) the moment it was consecrated,' which refers to consecration in speech, as stated in the Tosefot Yom Tov there at the beginning of the chapter, that if he does not consecrate it in speech, then it is like one who brings the unholy and mundane into the sanctuary."

understand why Rosh HaShanah was specifically established on the day that Adam, the first man, was created.

5.

The explanation is as stated in Yalkut¹⁷⁹⁵ on the verse,¹⁷⁹⁶ “*HaShem*-יהוה is good and upright, therefore He guides sinners on the way.” It states, “They asked of wisdom, ‘What is the outcome for a sinner?’ Wisdom answered with the verse,¹⁷⁹⁷ ‘Evil pursues sinners.’ They asked of prophecy, ‘What is the outcome for a sinner?’ Prophecy answered with the verse,¹⁷⁹⁸ ‘The soul that sins – it shall die.’ They asked the Torah, ‘What is the outcome for a sinner?’ The Torah answered, he shall bring a guilt offering and receive atonement. They asked the Holy One, blessed is He, ‘What is the outcome for a sinner?’ The Holy One, blessed is He, answered, ‘He should repent (*Teshuvah*) and will be forgiven.’ About this, the verse states, ‘*HaShem*-יהוה is good and upright, He therefore guides sinners on the way.’”

Now, these four matters are reflective of the whole chaining down of the worlds (*Hishtalshelut*). That is, wisdom refers to the aspect of the lower wisdom-*Chochmah*, which is kingship-*Malchut*. For, the verse, “Evil pursues sinners” is from Proverbs (*Mishlei*) and was said by King Solomon, and

¹⁷⁹⁵ Yalkut Shimoni Tehillim, Remez 702; Also see Talmud Yerushalmi, Makkot 2:6; Likkutei Sichot Vol. 4, p. 1,358; Igrot Kodesh Vol. 5, p. 3; “Reshimot” 164 p. 9 and on.

¹⁷⁹⁶ Psalms 25:8

¹⁷⁹⁷ Proverbs 13:21

¹⁷⁹⁸ Ezekiel 18:4

as known, the wisdom of King Solomon was the lower wisdom (*Chochmah Tata'ah*), which is the aspect of Kingship-*Malchut*. Thus, since kingship-*Malchut* has elements of judgment and stringency, particularly when it comes to matters of kingship-*Malchut* itself, even minor matters effect the general matter of kingship-*Malchut*. Therefore, the answer from the perspective of kingship-*Malchut* is, “Evil pursues sinners.” That is, the sin that one perpetrated, follows and pursues him all the days of his life, and he is incapable of being absolved of it. This is similar to the statement in Talmud,¹⁷⁹⁹ “Whoever commits one transgression in this world, it shrouds him and goes before him to the Day of Judgement.”

Prophecy (*Nevuah*) is the aspect of the emotive attributes, which is the aspect of *Zeir Anpin*, which transcends the aspect of kingship-*Malchut*. In the aspect of *Zeir Anpin*, the judgements and severities are not as great as in Kingship-*Malchut*. Therefore, the answer from the perspective of *Zeir Anpin* is the verse, “The soul that sins – it shall die,” in which case, his death atones for his soul. The meaning of the word, “atonement-*Kaparah*-כַּפָּרָה,” as explained by the Alter Rebbe, is that it is a term for “cleansing,” meaning that he is cleansed of the filth of his sin, (he is washed of it and returns to the state of cleanliness he was previously in).

Torah is the aspect of the intellect. That is, it is the perspective the intellect, even as it manifests in the emotions. However, it especially refers to Torah as it is in the aspect of

¹⁷⁹⁹ Talmud Bavli, Sotah 3b

the Supernal, upper wisdom (*Chochmah Ila'ah*). Thus, from this perspective, the answer is that he should bring a guilt offering (*Asham*) and will thus atone for his sin. Through this, it will be possible for him to continue serving *HaShem*-יהוה, blessed is He, as a soul manifest within the body and fulfill the ultimate intention in creation, namely to bring about a “dwelling place for the Holy One, blessed is He, in the lower worlds,” which is the most superior level of all. This atonement is affected specifically through the sacrificial offerings, because of the superiority of the inanimate (*Domem*), vegetative (*Tzome'ach*) and the animate (*Chay*), which affects a drawing forth of the lights and illuminations of the world of *Chaos-Tohu*, as explained above.

Based on this, we may also explain why the Torah specifies, “He should bring a guilt offering (*Asham*),” even though the most common offering (*Korbanot*) brought for transgressions is the sin offering (*Chatat*). We can say that the intention is to emphasize that from the perspective of Torah, a sacrificial offering is helpful not only for one who sinned unwittingly (*Shogeg*), but even for one who sinned intentionally (*Meizeed*). Thus, it specifies that he should bring a guilt offering (*Asham*), since a sin offering (*Chatat*) only atones for sins done unwittingly (*Shogeg*), whereas a guilt offering (*Asham*) atones for both unintentional sins, as well as intentional sins, as stated in Tractate Keritot.¹⁸⁰⁰

Now, in regard to the three levels mentioned above, man is not the aspect of the beginning (*Kedem*). For, it is

¹⁸⁰⁰ Talmud Bavli, Keritot 9a

necessary for him to bring sacrificial offerings from the inanimate (*Domem*), vegetative (*Tzome'ach*) and animate (*Chay*). Moreover, he also requires the medium of Torah, since the very fact that the sacrificial offerings atone for him is solely because Torah rules that, "he should bring a guilt offering (*Asham*) through which his sin will be atoned."

However, the fourth level, is higher than this. Namely, "They asked the Holy One, blessed is He, 'What is the outcome for a sinner?' The Holy One, blessed is He, answered, 'He should repent (*Teshuvah*) and will be forgiven.'" In regard to this level, man is indeed the aspect of the beginning (*Kedem*), since he requires no intermediary. That is, to repent, he does not require the agency of the inanimate (*Domem*), vegetative (*Tzome'ach*) or animate (*Chay*). Moreover, for this, he does not even require the agency of Torah.

To clarify, it states,¹⁸⁰¹ "There are three levels, the Jewish people, the Torah, and the Holy One, blessed is He," and the bond of the Jewish people with the Holy One, blessed is He, is specifically through Torah. That is, the bond between the concealed and revealed aspects of the Jewish people, with the concealed and revealed aspects of the Holy One, blessed is He, is specifically through the concealed and revealed aspects of the Torah. However, this relates to the normal order of things throughout the days of the year, in the manner in which the worlds are conducted in a revealed way (*Giluyim*).

¹⁸⁰¹ Zohar III 73a

However, when it comes to serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*) which comes from the essence of the Jewish soul, the agency of Torah is not required, since the souls of the Jewish people transcend the Torah. That is, Torah is the aspect of intellect that relates to emotions, and is thus the aspect of *NeHi"Y* of *Abba* (wisdom-*Chochmah*), and *NeHi"Y* of *Imma* (understanding-*Binah*), and even the aspect of *NeHi"Y* of *Zeir Anpin*.¹⁸⁰² In contrast, regarding the souls of the Jewish people, it is written,¹⁸⁰³ "You are children to *HaShem*-יהו"ה, your God," which refers to the essence of the intellect. Moreover, even in relation to the aspect of Torah as it is in the essence of *HaShem's*-יהו"ה Supernal intellect, nevertheless, the souls of the Jewish people are even higher, because Torah is the aspect of wisdom-*Chochmah*, whereas the souls of the Jewish people are rooted in *HaShem's*-יהו"ה Supernal will and desire-*Ratzon*. Moreover, even in regard to the aspect of Torah that is rooted in *HaShem's*-יהו"ה Supernal will-*Ratzon*, nevertheless, the Jewish people are still higher. This is because Torah is the aspect of the leanings of His Supernal will, which relates to something external to Him. In contrast, the souls of the Jewish people are the very essence of His will and desire, blessed is He. Moreover, even as Torah is in the essence of His Supernal will, blessed is He, the souls of the Jewish people are still higher. This is as stated in *Tana d'Vei*

¹⁸⁰² *NeHi"Y* is an acronym for the *Sefirot* of conquest-*Netzach*, majesty-*Hod*, and foundation-*Yesod*, which are the three lower *Sefirot* that are emotions as they relate to that which is external.

¹⁸⁰³ Deuteronomy 14:1

Eliyahu,¹⁸⁰⁴ that “Both the Jewish people and the Torah preceded the world, and I do not know which preceded which.” However, the conclusion there is that the Jewish people came first, since it states in Torah itself, “Speak to the children of Israel,” and “Command the children of Israel.”¹⁸⁰⁵

The explanation is as follows: The verse states,¹⁸⁰⁶ “They resided there in the service of The King,” and our sages, of blessed memory stated,¹⁸⁰⁷ “The Holy One, blessed is He, consulted with the souls of the righteous-*Tzaddikim* to create the world.” In other words, the consultation as to whether or not there should be a desire to create the worlds, was with the souls of the Jewish people. This is to say that the Jewish people made the determination in *HaShem*-יהו"ה Supernal desire for the creation of the worlds. The reason is because,¹⁸⁰⁸ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” That is, the Holy One, blessed is He, desired a dwelling place within time and space, and it is specifically the Jewish people who fulfill this intention of actualizing a dwelling place for Him in the lower worlds. Due to this mission, the souls of the Jewish people decided that the worlds should exist.¹⁸⁰⁹ This then, explains

¹⁸⁰⁴ Tanna d’Vei Eliyahu Rabba Ch. 14.

¹⁸⁰⁵ See Midrash Bereishit Rabba 1:4; Sefer HaMaamarim 5635 Vol. 2, p. 356 and on.

¹⁸⁰⁶ Chronicles I 4:23

¹⁸⁰⁷ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

¹⁸⁰⁸ Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

¹⁸⁰⁹ That is, they agreed to fulfill this mission and if they wouldn’t have agreed, the worlds would have never been created in the first place. This is the meaning of, “The Holy One, blessed is He, consulted with the souls of the

the teaching that, “Israel came first,” since all of novel existence and all matters therein, are solely for the Jewish people, so that they can fulfill the intention of actualizing a dwelling place for the Holy One, blessed is He, in the lower worlds.

This then, this is what is meant that the Holy One, blessed is He, said, “He should repent (*Teshuvah*) and will be forgiven.” That is, when it comes to this, even the medium of Torah is not required, even though the bond of the Jewish people with the Holy One, blessed is He, is specifically through Torah. Nevertheless, that only applies to the matter of revelations (*Giluyim*) according to the order of the chaining down of the worlds (*Hishtalshehut*). However, in essence, the Jewish people are loftier than the Torah. Therefore, when it comes to serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), by which a Jew bonds, attains and comes to the root source of his soul, as it is on the level of “In whom did He consult,” then in this service of *HaShem*-יהו"ה, blessed is He, the intermediary of Torah is not required, because, on this level, the Jewish people transcend the Torah.

It is for this reason that repentance (*Teshuvah*) is not mentioned in the Torah as a commandment, like all the other commandments. Rather, it is only stated in a way of relating matters as they are, such as the verse,¹⁸¹⁰ “And you shall return to *HaShem*-יהו"ה, your God.” [That is, the only aspect

righteous to create the world,” which refers to the souls of all Jews, as it states in Isaiah 60:21, “Your people are all righteous.”

¹⁸¹⁰ Deuteronomy 4:30; 30:2

of repentance (*Teshuvah*) mentioned in Torah as a commandment-*mitzvah*, is the matter of confession (*Viduy*),¹⁸¹¹ which is only one particular of the commandment-*mitzvah* of repentance. However, the essential matter of repentance (*Teshuvah*) is only mentioned in the above-mentioned manner of relating matters as they are.] This is because repentance (*Teshuvah*) transcends Torah.¹⁸¹² Thus, from the aspect of repentance (*Teshuvah*), man is indeed the beginning (*Kedem*) of the act of creation, since when it comes to this matter, no intermediary at all is necessary. That is, when it comes to repentance (*Teshuvah*), one requires neither the medium of the sacrificial offerings (*Korbanot*), nor even the medium of Torah, since man is the aspect of the beginning (*Kedem*).

6.

With the above in mind, we can understand why Rosh HaShanah was established on the day that Adam, the first man, was created, rather than the twenty-fifth of Elul. For, Rosh HaShanah is the day that the kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He, is built up. Moreover, on this day everything reverts to its original state and root.¹⁸¹³ Thus, in

¹⁸¹¹ Numbers 5:7; See Sefer HaMitzvot of the Rambam, Positive Commandment 43.

¹⁸¹² See *Hemshech* 5672 Vol. 3, p. 1,252 and on.

¹⁸¹³ See Pri Etz Chayim and Shaar HaKavanot, Shaar Rosh HaShanah; Siddur of the Arizal, Rosh HaShanah, and elsewhere.; Also see Likkutei Torah, Nitzavim 51b, and elsewhere. Also see the discourse entitled "*Atem Nitzavim* – You are

the root, the Jewish people were first, since nothing exists in the root except for the souls of the Jewish people, and they made the decision that *HaShem*-יהו"ה should desire the worlds. It is for this reason Rosh HaShanah is specifically on the day that Adam, the first man, was created.

It is for the same reason that it states, "This day is the beginning of Your works." For Rosh HaShanah, which is the day that Adam, the first man, was created, is "the beginning of Your works," since man is the aspect of the above-mentioned beginning (*Kedem*). Although in regard to the chaining down of the worlds (*Hishtalshelut*), man requires intermediaries, nevertheless, on Rosh HaShanah, everything reverts to its original state and root. Thus, on Rosh HaShanah the service of *HaShem*-יהו"ה, blessed is He, is in this innermost aspect (*Pnimityut*-פנימיות). This is as stated,¹⁸¹⁴ "Seek My countenance-*Panay*-פני" (which means innerness-*Panay*-פני, through which one comes to the continuation of the verse), "I seek Your countenance-*Panecha*-פניך (innerness) *HaShem*-יהו"ה." In this aspect, the souls of the Jewish people are indeed the beginning (*Kedem*). Thus, it is for this reason that Rosh HaShanah, about which it states, "This day is the beginning of Your works," was specifically established on the day that Adam, the first man, was created, rather than on the twenty-fifth of Elul.

standing this day" 5712, translated in The Teachings of The Rebbe – 5712, Discourse 24.

¹⁸¹⁴ Psalms 27:8; See Likkutei Torah Nitzavim 45b; Drushei Rosh HaShanah 56c, and elsewhere.

[For, as previously explained, all the other answers to this question are insufficient. For, in reference to the superiority of the day that Adam was created, as a matter of the perfection or completion of the creation, it was explained that this perfection already existed on the twenty-fifth of Elul. Similarly, in reference to the superiority vis-à-vis the inner aspect of the act of the creation as it relates to the order of the chaining down of the worlds (*Hishtalshelut*), the opposite is true. That is, there is a superiority to the inanimate (*Domem*), vegetative (*Tzome'ach*) and the animate (*Chay*), over and above man. According to this, Rosh HaShanah should have been established on the twenty-fifth of Elul.]

Rather, the superiority of the day that Adam was created, is because of his root, which is in the aspect of the beginning (*Kedem*). This aspect solely relates specifically to the day that Adam was created, rather than the twenty-fifth of Elul. This then, is the meaning of “This day is the beginning of Your works.” For, although the world was created on the twenty-fifth of Elul, nonetheless, that is not the aspect of the beginning. For, since “the Holy One, blessed is He, gazed into the Torah and created the world,”¹⁸¹⁵ the world therefore requires the medium of Torah. Moreover, even the act through which there was the manifestation in Torah, was through the aspect of “gazing,” which only relates to the aspect of the “eyes” (*Einayim*) of Primordial Man (*Adam Kadmon*).¹⁸¹⁶ In contrast, the day of Rosh HaShanah is “the

¹⁸¹⁵ Zohar II 161a-b

¹⁸¹⁶ See Likkutei Torah, Matot 82d; *Hemshech* 5672 Vol. 2, p. 876.

beginning of Your works,” and is the true aspect of beginning (*Kedem*), as explained above.

With the above in mind, we can understand that even though Rosh HaShanah relates to the matter of time, man is nevertheless called “the beginning.” For, even though man’s precedence is in his superiority, and not in time, nonetheless, since this precedence is because the Jewish souls decided that the existence of the worlds is desirable, and since their souls are the ones who fulfill *HaShems*-יהו"ה Supernal intention for a dwelling place in the lower worlds, in that they actualize this within time and space (as explained before), therefore, their superiority is also in the matter of time. Thus, even in relation to the matter of time itself, they are called, “the beginning.”