

THE  
TEACHINGS  
OF  
THE REBBE

A Translation and adaptation  
into English of

*Sefer HaMa'amarim 5714*

By

Our Master and Teacher  
The Holy and Godly Tzaddik

Rabbi Menachem Mendel Schneerson  
The Lubavitcher Rebbe

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### Other books by the authors:

HaShem Is One – גנת אגוז באנגלית  
The Way of the Baal Shem Tov – צוואת הריב"ש באנגלית  
Gate of Unity-English translation – ספר שער היחוד באנגלית  
Gate of Unity with full commentary – שער היחוד המבואר  
The Gateway to Understanding – פתח השער לאמרי בינה  
Universal Principles of Faith – קונטרס עקרי הדת  
On Divine Inspiration – קונטרס ההתפעלות באנגלית  
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The Path of Life – דרך חיים באנגלית  
The Knowledge of HaShem – ספר דעה את ה'  
The Beginning of Wisdom – ספר התחלת החכמה

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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,<sup>1</sup> “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.<sup>2</sup>

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

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

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<sup>1</sup> Leviticus 22:32

<sup>2</sup> Talmud Bavli, Shabbat 115a

<sup>3</sup> Kings I 8:60

<sup>4</sup> Amos 6:10

<sup>5</sup> That is, it forbidden to orally mention His Name *HaShem*-ה"ה. Therefore, when we pray or read the Torah, we must be silent-**סה**-65, by saying His title Lord-

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

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

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

On the other hand, whosoever studies this work and contemplates its great depth, is assured abundant blessings from *HaShem*, blessed is He and blessed is His Name. This is as

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*Adonay*-אדנאי instead. However, since His title *Lord-Adonay* is also holy, therefore, in regular conversation, we say *HaShem*, which means “The Name.” See Ginat Egoz by Rabbi Yosef Gikatilla, translated under the title *HaShem is One*, Vol. 1.

<sup>6</sup> Psalms 91:14

<sup>7</sup> Exodus 20:6



stated,<sup>8</sup> “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully realize the time,<sup>9</sup> “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 sages<sup>10</sup> and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

The Translators

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<sup>8</sup> Talmud Bavli, Brachot 13b

<sup>9</sup> Mishneh Torah, Melachim u’Milchamot 12:5

<sup>10</sup> 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,<sup>11</sup> **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

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<sup>11</sup> 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, Rambam<sup>12</sup> writes at the conclusion of his magnum opus, Mishneh Torah,<sup>13</sup> “The occupation of the entire world will be solely to know *HaShem*. Therefore, the Jews will be great sages<sup>14</sup> and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,<sup>15</sup> ‘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.<sup>16</sup>

The Baal Shem Tov’s ascent to the Garden of Eden on Rosh HaShanah of the year 5507, is documented in the well-

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<sup>12</sup> Maimonides

<sup>13</sup> Mishneh Torah, Melachim u’Milchamot 12:5

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

<sup>15</sup> Isaiah 11:9

<sup>16</sup> 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.

known letter that is confirmed to have been written by his holy hand. In it,<sup>17</sup> 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 revealed in the world. As Moshiach told the Baal Shem Tov, every single Jew is capable of attaining the loftiest levels of

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<sup>17</sup> 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.

knowledge of *HaShem*, blessed is He, in ascending and unifying themselves to *HaShem*, just like the Baal Shem Tov.

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

For, in order to derive the greatest possible benefit from the holy teachings of the Rebbe, it is important and quite helpful to, at least, possess a level of familiarity with the foundational underpinnings of Torah and to have a basic understanding of the terms and order of the matters referred to in these teachings. That is, the Rebbe assumes that the student possesses some basic foundational knowledge and familiarity with the concepts and terms being discussed.<sup>18</sup> 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,<sup>19</sup> of righteous memory. Born in Medinaceli, in Old Castille, Spain, in the year 1248, not long after the passing of the Rambam, Rabbi Yosef was the

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<sup>18</sup> 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.

<sup>19</sup> Pronounced Jikatiya

ultimate master of the knowledge of *HaShem*. The most famous of all Kabbalists, Rabbi Yitzchak Luria, the Holy Ari, dubbed his work, *Shaarei Orah*-The Gates of Enlightenment, “The foundational key to all the teachings of Kabbalah.”<sup>20</sup> 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,<sup>21</sup> wrote that, “if not for the work of Rabbi Yosef Gikatilla, Torah would have been forgotten from the Jewish people.”<sup>22</sup> As the Rebbe points out in a discourse from the year 5720,<sup>23</sup> in this work, *Ginat Egoz*, Rabbi Yosef Gikatilla explains the ultimate and most essential knowledge of *HaShem*, and the Rebbe instructs us to draw these teachings forth into revelation.

No less critical to the serious student, is a study of the well-known work, *Shaar HaYichud* of the Mittler Rebbe, Rabbi

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

<sup>21</sup> Nachmanides

<sup>22</sup> 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*.

<sup>23</sup> 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.

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,<sup>24</sup> “In former generations, young men were not admitted to hear the Chassidic discourses being delivered by the Rebbe of their generation. They first had to be familiar with the order of the chaining down of the worlds (*Seder Hishtalshelut*), at least to know all its stations. This is what the Mittler Rebbe’s book *Shaar HaYichud* is entirely about – it explains the nature of Chassidic contemplation (*Hitbonenut*), and the matters upon which one should contemplate.”

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

In another entry,<sup>26</sup> 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

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<sup>24</sup> Sefer HaSichot 5691, p. 162-163

<sup>25</sup> 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.

<sup>26</sup> HaYom Yom, 7 Tammuz



of Lubavitch,<sup>27</sup> “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 HaHishtalshehut*) 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.<sup>28</sup> 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 known<sup>29</sup> amongst Chassidim as the “Opening Gateway to the Service of *HaShem*.” In it, the Mittler Rebbe sets forth all possible levels of attainment of Divine Inspiration, the manner of their attainment and the pitfalls that one may encounter along the

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

<sup>28</sup> Sefer HaSichot 5691 *ibid.* p. 163

<sup>29</sup> Sefer HaToldot Rebbe Maharash Hosafa 2, p. 65.

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,<sup>30</sup> we have made several foundational works available on the proper approach to *Teshuvah*-repentance, such as *Poke'ach Ivrim* of the Mittler Rebbe, translated as "Opening the Eyes of the Blind," as well as the first eleven chapters of his *Derech Chayim – Shaar HaTeshuvah*, under the title "The Path of Life," which the Rebbe encouraged the study of on a yearly basis.

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

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<sup>30</sup> Talmud Bavli, Sanhedrin 97b; Rambam Hilchot Teshuvah 7:5

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.<sup>31</sup> 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 is not arbitrary, but that they are ordered according to the Supernal Intent, it is

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<sup>31</sup> See the copyright page above, for a list of available books.

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,<sup>32</sup> “The earth will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

Purim, 5782

פורים תשפ"ב, שנת נקדמה פניו בתודה

The Translators

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<sup>32</sup> Isaiah 11:9

# Discourse 1

“*Zeh HaYom Techilat Ma’asecha -  
This day is the beginning of Your works*”

Delivered on the 2<sup>nd</sup> day of Rosh HaShanah, 5714  
By the grace of *HaShem*, blessed is He,

On Rosh HaShanah we recite,<sup>33</sup> “This day is the beginning of Your works.” Now, the questions about this are well known.<sup>34</sup> Namely, is it not the case that the world was created on the twenty-fifth day of Elul?<sup>35</sup> That is, Rosh HaShanah is the sixth day of the creation and is the day that Adam, the first man, was created. This being so, why is the day of Rosh HaShanah called, “The beginning of Your works?” Moreover, why was the day of Rosh HaShanah, which is “the beginning of Your works,” not established on the twenty-fifth of Elul, the day on which the world was created?

About this it is explained<sup>36</sup> that the substance of the day of Rosh HaShanah is that it is the time that we coronate and draw forth the Kingship of *HaShem*-יהו"ה, blessed is He. Now, the matter of Kingship-*Malchut* is specifically that the people accept it willingly. This is the difference between a kingdom (*Melchuah*-מלוכה) and a government (*Memshalah*-ממשלה), in

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<sup>33</sup> Rosh HaShanah Musaf liturgy – Talmud Bavli, Rosh HaShanah 27a

<sup>34</sup> See Likkutei Torah, Nitzavim 57a and elsewhere.

<sup>35</sup> Midrash Vayikra Rabba 29:1

<sup>36</sup> See the discourse entitled “*Tiku*” 5677 (Sefer HaMaamarim 5667 p. 1 and on.)

that government (*Memshalah*-משלה) can be imposed upon the people by force and is not necessarily accepted willingly. In contrast, the matter of a kingdom (*Meluchah*-מלוכה) is specifically in the fact that the people accept it willingly.

Now, this matter of the willing acceptance of *HaShem*'s יהו"ה Kingship, blessed is He, is specifically drawn forth by man. This is why at the very beginning of human existence, Adam, the first man, said<sup>37</sup> to all the creatures:<sup>38</sup> "Come, let us prostrate ourselves and bow, let us kneel before *HaShem*-יהו"ה, our Maker." This likewise is why the song of that day<sup>39</sup> states,<sup>40</sup> "*HaShem*-יהו"ה has reigned, He has donned grandeur," because it was upon Adam's declaration that the novelty of *HaShem*'s יהו"ה Kingship was introduced and actualized, in that the drawing forth of His Kingship was specifically accomplished by man.

Now, this matter returns and reawakens every year. That is, on Rosh HaShanah we must draw forth *HaShem*'s יהו"ה Kingship anew. This is as stated by our sages, of blessed memory,<sup>41</sup> "The Holy One, blessed is He, said: 'On Rosh HaShanah say (*Imroo*-אמרו) verses of kingship (*Malchiyot*) before Me, in order to crown Me as King over you.'" His honorable holiness, the Alter Rebbe, explained<sup>42</sup> that the word

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<sup>37</sup> See Zohar I 221b; Zohar III 107b; Tikkunei Zohar, Tikkun 56; Pirke d'Rabbi Eliezer, Ch. 11 (and RaDa"l commentary there); Midrash Tanchuma, Pekudei 3.

<sup>38</sup> Psalms 95:6

<sup>39</sup> That is, the song that the Levites sang in the Holy Temple on Friday, which is the sixth day of Creation when man was created.

<sup>40</sup> Psalms 93:1

<sup>41</sup> Talmud Bavli, Rosh HaShanah 16a, 34b

<sup>42</sup> Maamarei Admor HaZaken 5565 Vol. 2, p. 888; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 399.

“say-*Imroo*-אמר” is of the same root as the word in the verse,<sup>43</sup> “And *HaShem*-יהוה has distinguished you (*He’emeercha*-האמירך) today,” which is a term of praise. In other words, on Rosh HaShanah we must praise and exalt *HaShem*’s-יהוה Kingship-*Malchut*, through which we draw forth *HaShem*’s-יהוה Supernal desire and pleasure to reign.

Now, it is the souls of the Jewish people who accomplish this, as stated,<sup>44</sup> “He became King over Yeshurun, when the numbers of the nation gathered – the tribes of Israel in unity.” In other words, the matter of, “He became King over Yeshurun,” was accomplished specifically, “when the numbers of the nation gathered,” which refers to the souls of the Jewish people, and moreover, in a manner of “the tribes of Israel in unity.” That is, all the Jewish people, from<sup>45</sup> “the heads of your tribes” until “the hewer of your wood and the drawer of your water,” are all included together.

In other words, even though generally,<sup>46</sup> “their minds are dissimilar to each other and their faces are dissimilar to each other,” nonetheless, they all are included as one. This inclusion is because they all willingly accept the yoke of *HaShem*’s-יהוה Kingship, blessed is He, upon themselves. More particularly, the acceptance of the yoke of *HaShem*’s-יהוה Kingship, blessed is He, is because of the inner aspect of their souls. This is one of the differences between accepting the yoke of *HaShem*’s-

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<sup>43</sup> Deuteronomy 26:18; Also see Rashi to Talmud Bavli, Brachot 6a that it is a term of praise and distinction.

<sup>44</sup> Deuteronomy 33:5

<sup>45</sup> Deuteronomy 29:9-10

<sup>46</sup> Talmud Bavli, Brachot 58a

יהו"ה Kingship, blessed is He, during the rest of the year, and accepting His yoke on Rosh HaShanah. Namely, accepting the yoke of *HaShem's*-יהו"ה Kingship on Rosh HaShanah, is with the innerness of the soul<sup>47</sup> and the result is this matter of inclusion. This is because the matter of accepting of the yoke of *HaShem's*-יהו"ה Kingship is equal for everyone, and more specifically, because it comes from the innerness of the soul, in which all Jews are equal.

Thus, it is through this that the verse states, “You are standing today, all of you.” The term, “today-*Hayom*-היום,” refers to Rosh HaShanah,<sup>48</sup> because it was specifically then that, “He became King over Yeshurun,” which refers to the drawing forth *HaShem's*-יהו"ה Kingship, blessed is He.

This is why Rosh HaShanah was specifically established on the sixth day from the beginning of creation, the day that Adam, the first man, was created. For, since Rosh HaShanah is the time of drawing forth *HaShem's*-יהו"ה Kingship, blessed is He, and the drawing forth of His Kingship is specifically through man (as mentioned before), therefore Rosh HaShanah was specifically established on the day that Adam, the first man, was created. For, it is through their service of Him that the souls of the Jewish people draw forth the matter of *HaShem's*-יהו"ה Kingship, blessed is He.

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<sup>47</sup> See the discourse entitled “*Zeh HaYom*” 5662 (Sefer HaMaamarim 5662, p. 225).

<sup>48</sup> Zohar II 32b; Zohar III 231a; See Likkutei Torah, Tavo 41c.



## 2.

This is also why Rosh HaShanah is called “the beginning of Your works,” because it is through the matter of *HaShem*’s-יהו"ה Kingship (*Meluchah*-מלוכה) that the existence of the worlds is sustained. That is, their existence is specifically brought about through the matter of His Kingship-*Malchut*.

The explanation is that when it arose in *HaShem*’s-יהו"ה simple will, blessed is He, “I will be King,”<sup>49</sup> there then was an arousal of desire for worlds to exist, since “there is no King without a nation.”<sup>50</sup> In other words, even though “before the creation of the world, there was Him and His Name alone,”<sup>51</sup> which is the aspect of His essential exaltedness (that is loftier than His transcendence over a nation) and is the primary aspect of His Kingship, nevertheless, this only refers to the reality that, in and of Himself, He is essentially exalted, blessed is He. It therefore is a concealed aspect within Himself.

However, because the desire, “I will be King,” arose in His simple will, that His Kingship should specifically be revealed, and since the revelation of His Kingship must specifically be over a nation, since “there is no King without a nation,” therefore, because of the arousal of the desire for Kingship, from this, a desire was also aroused for the existence

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<sup>49</sup> Idra Rabba cited in Derech Mitzvotcha 170b; Also see Likkutei Torah Naso 21d.

<sup>50</sup> Rabbeinu Bachaye to Genesis 38:30, and beginning of Balak; Emek HaMelech, Shaar 1, Ch. 1; Tanya Shaar HaYichud v’HaEmunah Ch. 7, and elsewhere.

<sup>51</sup> Pirke d’Rabbi Eliezer Ch. 3

of worlds. For, it is through the existence of the world that the aspect of a nation, meaning, tangible separate beings (*Yesh*), becomes possible.

This is because we find two opposites in the matter of a nation. The term “nation-*Am*-עם” is of the same root as the word, “dimmed-*Ommemut*-עוממות,” in that they are separate entities that are distinct and separate from the level of the King.<sup>52</sup> Nevertheless, there must be some common denominator between the nation and the King, as only then is it applicable for Him to be King over them.<sup>53</sup> This is accomplished through His *Sefirah* of Kingship-*Malchut*, being that the substance of the quality of Kingship-*Malchut* is the matter of concealment. For, although, as known, Kingship-*Malchut* is the aspect of the revelation of all the *Sefirot*, it only is so in regard to the aspect of the Kingship-*Malchut* of each *Sefirah*. This is to say that the revelation of each *Sefirah* comes about through the aspect of its Kingship-*Malchut*. However, regarding the aspect of Kingship-*Malchut* as a stature (*Partzuf*) in and of itself, it is the aspect of concealment.

In other words, the aspect of Kingship-*Malchut* as the tenth *Sefirah* of *Zeir Anpin* is an aspect of revelation. For, since *Zeir Anpin* is the aspect of light (*Ohr*) and light is always in a state of ascent and adhesion to its Luminary, therefore revelation comes about specifically through Kingship-*Malchut*.

This is because the revelation of each *Sefirah* comes about through its aspect of Kingship-*Malchut*. However, in

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<sup>52</sup> See Tanya, Shaar HaYichud v'HaEmunah, Ch. 7.

<sup>53</sup> See Likkutei Torah, Nitzavim 44d, and elsewhere.

regard to the aspect of Kingship-*Malchut* as a stature (*Partzuf*) in and of itself, it is the aspect of concealment. Therefore, it is through the concealment affected by the *Sefirah* of Kingship-*Malchut*, and particularly through the partition (*Parsa*) that separates (between the world of Emanation and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*), that the worlds are brought forth into tangible existence (*Yesh*), so much so, that they even have a sense of separate and independent existence.

For, from the aspect of *Zeir Anpin* alone, it is not possible for there to be an aspect of tangible existence of an entity that senses itself as separate from the aspect of *Zeir Anpin*. This is because *Zeir Anpin* is the aspect of revelation and within *Zeir Anpin* all matters that exist (concealed) in *Arich Anpin*, come into a state of revelation. For, even though *Zeir Anpin* is the aspect of “smallness-*Zeir*-זעיר,” nevertheless, all matters (that are concealed in *Arich Anpin*) become revealed there, albeit in a manner of “smallness-*Zeir*-זעיר.”

Moreover, *Zeir Anpin* is primarily the matter of kindnesses, as it states,<sup>54</sup> “He remembered His kindness.”<sup>55</sup> It therefore is not possible for the tangible existence of something that senses itself as a separate entity to arise from the aspect of *Zeir Anpin*. That is, as a result of the revelation (*Giluy*) of the aspect of *Zeir Anpin*, the power of the One who brings

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<sup>54</sup> Psalms 98:3; See Ohr HaTorah (Yahal Ohr) to Psalms 98:3 (p. 356).

<sup>55</sup> The term “He recalled-*Zachar*-זָכַר” also means “masculine” and is thus a reference to *Zeir Anpin*, the bestower of influence (*Mashpia*), as opposed to the feminine-*Nukvah* aspect of the recipient, which is the aspect of kingship-*Malchut*. (See Ohr HaTorah, Yahal Ohr *ibid.*)

everything into being, blessed is He, would be felt and apparent within the created being.

However, this is not so of the *Sefirah* of Kingship-*Malchut*, which is the aspect of concealment (*He'elem*). This is because the *Sefirah* of Kingship-*Malchut* is called, “the ingathering of Israel” (*Knesset Yisroel*-כְּנֶסֶת יִשְׂרָאֵל),<sup>56</sup> in that she “gathers-*Konneset*-כְּוֹנֶסֶת” all the upper lights into herself and covers over them. This concealment is in such a manner that the lights that Kingship-*Malchut* gathers into herself are not drawn into revelation to the recipients, which is the difference between the concealment affected by Kingship-*Malchut*, as opposed to the concealment affected by the vessels (*Keilim*).

For, although the vessels (*Keilim*) also conceal, nevertheless, the concealment affected by them is only of the light as it essentially is. However, the light (*Ohr*) that manifests in the vessels (*Keilim*) is indeed revealed. In contrast, the concealment of Kingship-*Malchut* is not only the concealment of the lights (*Orot*) as they essentially are (in that Kingship-*Malchut* “gathers-*Konneset*-כְּוֹנֶסֶת” them within herself), but rather, even the lights that are “gathered” within her are concealed. That is, they are not drawn to the recipients from the aspect of Kingship-*Malchut*.

Thus, there are two aspects to the *Sefirah* of Kingship-*Malchut*. There is the aspect called, “the sea-*Yam*-יָם,” and the aspect called, “the land-*Aretz*-אֶרֶץ.”<sup>57</sup> The “sea-*Yam*-יָם” refers

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<sup>56</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (The *Sefirah* of Kingship-*Malchut*).

<sup>57</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (The *Sefirah* of Kingship-*Malchut*) *ibid*.

to the aspect of the concealment (*He'elem*) of Kingship-*Malchut* and is the matter of “the ingathering of Israel” (*Knesset Yisroel*-כנסת ישראל), in that she “gathers-*Konneset*” all of lights into herself and covers over them. The “land-*Aretz*” refers to the aspect of the revelation (*Giluy*) of Kingship-*Malchut*, through which the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are brought into being. About this the verse states,<sup>58</sup> “All originate from the dust,” meaning that the creation of novel existence brought forth from the aspect of the “land-*Aretz*” of Kingship-*Malchut*, does not even have what the aspect of the “sea-*Yam*” of Kingship-*Malchut* has. This then, is what is meant that the concealment of the *Sefirah* of Kingship-*Malchut* brings about the existence of tangible entities who sense themselves as separate and independent beings.

However, more specifically, this comes about through the partition (*Parsa*) that separates (between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)). This is because even in regard to the concealment (*He'elem*) of the *Sefirah* of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, it still is not possible for there to be tangible beings who sense themselves as existing separately and independently. Rather, it is specifically through the medium of the partition (*Parsa*) that separates (between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah,*

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<sup>58</sup> Ecclesiastes 3:20

*Asiyah*) that the aspect of tangible beings who sense themselves as existing separately and independently can be.

Now, this same principle applies to the totality of the chaining down of the worlds (*Hishtalshelut*) brought about from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, which was initiated by the restraint of the *Tzimtzum*.<sup>59</sup>

This then, is the substance of the matter of Rosh HaShanah. That is, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, by accepting the yoke of His Kingship and sublimating themselves to Him from the innerness of their souls – (since, as will soon be explained, the inner aspect of Kingship-*Malchut* must be drawn forth, therefore the service of *HaShem*-יהו"ה in this, must necessarily be from the innerness of the soul) – they thus draw forth the Kingship of *HaShem*-יהו"ה, blessed is He, through which the matter of His “nation-*Am*-עַם” comes into existence. Through this, the existence of the worlds is sustained, and this is why it states about Rosh HaShanah, “This day is the beginning of Your works.”

### 3.

Now, the drawing forth of *HaShem*'s-יהו"ה Kingship-*Malchut* on Rosh HaShanah does not only relate to the matter of Kingship-*Malchut*, in and of itself. Rather, there must also be a drawing forth of *HaShem*'s-יהו"ה desire (*Ratzon*) and

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<sup>59</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 11 and on.

pleasure (*Ta'anug*) for Kingship-*Malchut*. The reason is because on Rosh HaShanah (from the evening of Rosh HaShanah until after the blowing of the Shofar),<sup>60</sup> there is a withdrawal (*Siluk*) of the inner aspect of Kingship-*Malchut*, which specifically refers to the matter of *HaShem*'s יהו"ה desire (*Ratzon*) and pleasure (*Ta'anug*) for Kingship-*Malchut*. That is, it is withdrawn to its root and source, and to the root of its root, in the aspect of the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He.

This withdrawal is not merely like a concealment (*He'elem*), meaning that in a concealed way it still exists and is just not revealed. Rather, its light is as naught. This is similar to what is explained<sup>61</sup> about the restraint of the *Tzimtzum*; that it is the concealment of the light (*Ohr*) within its Luminary (*Ma'or*), which is the matter of the absence of light (to the point that it does not exist as light (*Ohr*)). That is, as the light is included in its Luminary (*Maor*) all that remains of it is the potential for light (*Ohr*). Moreover, not only is it that there is no aspect of existence to the light, except for the potential for the light as it is included in the Luminary, but even beyond this, there only is *HaShem*-יהו"ה, the Luminary Himself, blessed is He. That is, the Luminary, blessed is He, includes everything within Himself, and thus also includes the potential for light. Because of this, the light has no recognizable existence whatsoever in Him, even in a way of a potential.

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<sup>60</sup> See Tanya Iggeret HaKodesh, Epistle 14 (120b)

<sup>61</sup> Torah Ohr, Vayera, discourse entitled "Patach Eliyahu" 14b

However, this withdrawal (*Siluk*) is only of the inner aspect of Kingship-*Malchut*, whereas externally, it remains in existence and is not withdrawn. Because of this, we can understand the answer to the question,<sup>62</sup> “How is it possible that the existence of the worlds is sustained on Rosh HaShanah?” In other words, since the worlds exist through the *Sefirah* of Kingship-*Malchut*, and on Rosh HaShanah Kingship-*Malchut* is withdrawn, this being so, how can the existence of the worlds be sustained on Rosh HaShanah?

The explanation is that the withdrawal (*Siluk*) is only in the inner aspect (*Pnimityut*) and not in the external aspect (*Chitzoniyyut*), for as the verse states,<sup>63</sup> “By the word of *HaShem*-יהוה the heavens were made.” That is, the existence and sustainment of the worlds is from the letters of speech. Manifest within the letters of speech are the aspects of the emotions and intellect, up to the aspect of the crown-*Keter*, which is the inner aspect of the letters. The withdrawal on Rosh HaShanah is only of the inner aspect of the letters, meaning, the *Sefirot* that are manifest within the letters. However, the externality, which are the letters themselves, remain in existence and are not withdrawn. As a result, the existence of the worlds is retained on Rosh HaShanah.

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<sup>62</sup> See Maamarei Admor HaZaken *ibid.* p. 888 and on; Biurei HaZohar of the Tzemach Tzedek *ibid.* p. 400 and on; p. 414; Siddur Im Divrei Elokim Chayim, Shaar HaTekiyot, p. 246c; Ohr HaTorah, Drushim L'Rosh HaShanah p. 1,366 and on; Sefer HaMaamarim 5665 p. 9 and on; Discourse entitled “*KaNesher*” 5682 Ch. 2 (Sefer HaMaamarim 5682 p. 38).

<sup>63</sup> Psalms 33:6



Now, this withdrawal (*Siluk*) (of the inner aspect) is called, “sleep-*Dormita* דורמיטא,”<sup>64</sup> in that it is analogous to sleep, because during sleep, the soul ascends high above and draws vitality unto itself.<sup>65</sup> Now, although for the soul, this is a matter of ascent, nonetheless, for the body it is complete darkness, since during sleep, the body is devoid of reason and intellect. Rather, all that remains is “the impression of life” (*Kista d’Chayoota* קיסטא דחיותא).<sup>66</sup> This being so, for the body this is surely a great descent. The same is true of the withdrawal (*Siluk*) of Rosh HaShanah; in that in relation to the letters (*Otiyot*) it is complete withdrawal, and this is certainly so in relation to the worlds themselves.

This is likewise the difference between Rosh HaShanah and Shabbat and Festivals.<sup>67</sup> The ascents of Shabbat and the Festivals are in such a way that even the vessels (*Keilim*) ascend together with the lights (*Orot*). In contrast, on Rosh HaShanah, only the lights (*Orot*) ascend. This is why on Shabbat it is called an “ascent” (*Aliyah*), whereas on Rosh HaShanah it is called a “withdrawal” (*Siluk*). On Shabbat the ascent is of the lights (*Orot*) together with the vessels (*Keilim*), meaning that the vessels (*Keilim*) become refined, through which they draw forth and receive loftier and more elevated light and illumination. Therefore, this is called an ascent (*Aliyah*), even for the worlds.

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<sup>64</sup> See Shaar HaKavanot, Inyan Rosh HaShanah; Pri Etz Chayim, Shaar Rosh HaShanah, and elsewhere.

<sup>65</sup> Midrash Bereishit Rabba 14:9

<sup>66</sup> See Zohar I 83a

<sup>67</sup> See Ohr HaTorah ibid. p. 1,367; Sefer HaMaamarim 5660 p. 2 and on; 5665 p. 87 and on.

In contrast, on Rosh HaShanah only the lights ascend, and it therefore is called “withdrawal” (*Siluk*).<sup>68</sup> For, although in relation to the lights (*Orot*) it is an ascent, nevertheless, in relation to the vessels (*Keilim*), it is a matter of concealment and descent, in that they lack the lights (*Orot*).

Elsewhere, it is explained that the withdrawal of Kingship-*Malchut* on Rosh HaShanah is an even greater withdrawal than the withdrawal (*Siluk*) that occurred with the restraint of the *Tzimtzum*. For, in the matter of the restraint of the *Tzimtzum*, the withdrawal was only in relation to the recipients of the letters, whereas the letters themselves did not undergo any change and the light remained in them as before. In contrast, the withdrawal of Rosh HaShanah is in relation to the letters too, in that even the letters (*Otiyot*) themselves lack light. This is comparable<sup>69</sup> to work that is done in a way of weakness and slackness of the hands, wherein the lacking is not only in the product of the work, in that it is not as it should be, but rather, the lacking is even in the hands, in that they lack illumination and vitality.

This then, is the service of *HaShem*-יהו"ה, blessed is He, of the day of Rosh HaShanah. Namely, there must be a drawing forth of the inner aspect of *HaShem*'s-יהו"ה Kingship-*Malchut* into the letters (of Creation). That is, there must be a drawing forth of *HaShem*'s-יהו"ה desire (*Ratzon*) and pleasure (*Ta'anug*) to reign.

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<sup>68</sup> See Tanya, Kuntres Acharon, 157b.

<sup>69</sup> See Siddur Im Divrei Elokim Chayim ibid. p. 246b and on.

The explanation is that although, as explained before, “there is no King without a nation,” which is due to the desire (*Ratzon*) and pleasure (*Ta’anug*) in being exalted and ruling specifically over separate beings, and therefore, since the worlds are the aspect of tangible separate beings, there is a desire and pleasure for kingship and rulership over them, it nevertheless remains necessary to draw forth the desire (*Ratzon*) and pleasure (*Ta’anug*) in the matter of Kingship-*Malchut*.

The reason<sup>70</sup> is because the matter of Kingship-*Malchut* over separate entities, as it is Above in *HaShem*’s-יהו"ה Godliness, cannot be compared to how this is below. For, as this matter is below, the nation (*Am*-עַם) indeed is separate from the king. However, such is not the case Above in *HaShem*’s-יהו"ה Godliness. This is because, “I *HaShem*-יהו"ה have not changed,”<sup>71</sup> and, “You are He before the world was created, You are He after the world was created,” literally equally.<sup>72</sup>

That is, all the concealments, whether they are concealments due to the aspect of Kingship-*Malchut* or whether they are concealments due to the restraint of the *Tzimtzum* and the separating partitions (*Parsa’ot*) etc., only conceal relative to those below, but not to the One Above, *HaShem*-יהו"ה, blessed is He. This being so, in truth they are not at all separate beings. It therefore is necessary to draw forth *HaShem*’s-יהו"ה desire

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<sup>70</sup> See Sefer HaMaamarim 5679 p. 13.

<sup>71</sup> Malachi 3:6

<sup>72</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), particularly the section entitled, “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the Place-*Makom* of all beings.”

(*Ratzon*) and pleasure (*Ta'anug*) to be King, so that there should be pleasure in this, as if they truly were separate.

4.

Now, the drawing forth of HaShem's יהו"ה desire (*Ratzon*) and pleasure (*Ta'anug*) for the matter of kingship, is accomplished through our reciting the verses of kingship (*Malchiyot*). This is as taught by our sages, of blessed memory,<sup>73</sup> “The Holy One, blessed is He, said: Say (*Imroo-* אמרו) before Me on Rosh HaShanah verses of kingship (*Malchiyot*), in order to crown Me as King over you.” In other words, we must praise and exalt the matter of *HaShem's* יהו"ה Kingship (*Meluchah*), through which we awaken and draw forth *HaShem's* יהו"ה desire (*Ratzon*) and pleasure (*Ta'anug*) to be King.

However, the teaching continues, “With what? With the Shofar.” That is, reciting the verses of kingship alone is not enough to accomplish this, because the recitation is with the aspect of letters (*Otiyot*) and there was a withdrawal (*Siluk*) in relation to the letters (as explained above in chapter three). It therefore is not possible for there to be a drawing forth of *HaShem's* יהו"ה kingship by means of the letters (*Otiyot*) alone. Rather, this is specifically accomplished through the sounding of the Shofar.

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<sup>73</sup> Talmud Bavli, Rosh HaShanah 16a, 34b

This is because the sound of the Shofar is a simple cry that comes from the very essence of the soul, which transcends measure and limitation. Thus, it is specifically through the sounding of the Shofar that the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) is drawn forth. That is, the withdrawal (*Siluk*) that took place was from the aspect of the chaining down of the worlds (*Hishtalshelut*). It therefore is necessary to affect a drawing forth from a level that transcends the chaining down of the worlds (*Hishtalshelut*).

This is specifically accomplished through the sounding of the Shofar. The *Tekiyah*, which is the first sound of the Shofar, is the simple cry of the voice. The *Shevarim* and the *Teru'ah*, which are the broken blasts that follow, are<sup>74</sup> “moans and whimpers,” that are the cry of the heart.<sup>75</sup> That is, these are cries that come from the very essence of one’s soul, in that he does not find any reality to his existence whatsoever, to the point that he feels that the entire chaining down of the worlds (*Hishtalshelut*) is a matter of constraint and constriction. It is for this reason that we recite the verse,<sup>76</sup> “From the constraint I called out to *Ya”h-eh-eh*.”

Now, this is so even if one’s state and standing throughout the rest of the year was as it should be. However, this is even more so regarding a person who sinned and transgressed and veered from the straight path. In his case, not only does he have the constraints and limitations that apply to

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<sup>74</sup> Talmud Bavli, Rosh HaShanah 33b

<sup>75</sup> See Sefer HaMaamarim 5661 p. 202; 5702 p. 5; 5710 p. 7 and on; Sefer HaMaamarim 5665 p. 92; 5679 p. 15 and on, and elsewhere.

<sup>76</sup> Psalms 118:5

holiness, but even the constraints of the opposing side of evil. This realization should affect a state of tremendous bitterness (*Merirut*) in him, which is the meaning of the words, “From the constraint I called out to Ya”h-ה”י.” That is, because of the constraint, he comes to the aspect of, “I called out to Ya”h-ה”י,” referring to the aspect of Ya”h-ה”י of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו”ה Himself, blessed is He.<sup>77</sup>

Through this, the continuation of the verse is brought about, namely, that “Ya”h-ה”י” answered me with expansiveness.” That is, there is a drawing forth of the True Expansiveness of *HaShem*-יהו”ה, blessed is He. All this is accomplished specifically because of the constraint. This is why the Shofar is specifically blown from its narrow side that is constrained and constricted, in that it is specifically because of the constraint that the expansiveness is drawn forth.

This is also the meaning<sup>78</sup> of the teaching of our sages, of blessed memory, when they stated,<sup>79</sup> “Any year that is poor (*Rashah*-רשע) at its beginning will be made wealthy at its end.” The word “poor-*Rashah*-רשע” is a term indicating lackings. This is as stated,<sup>80</sup> “The eyes of *HaShem*-יהו”ה your God, are always upon it, from the beginning (*MeReishit*-מְרֵשִׁית) of the

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<sup>77</sup> See the discourse entitled “*Min HaMeitzar* 5671 & 5697; Also 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 II*), section regarding the *Shofar*.

<sup>78</sup> See *Sefer HaMaamarim* 5627 p. 428 and on; *Sefer HaMaamarim Kuntreisim* Vol. 1, p. 118a and on.

<sup>79</sup> *Talmud Bavli*, *Rosh HaShanah* 16b

<sup>80</sup> *Deuteronomy* 11:12

year to year's end.” The word, “the beginning-*MeReishit*-מרשיה,” in this verse is spelled missing the letter *Aleph*-א.<sup>81</sup> The letter *Aleph*-א refers to the aspect of the crown-*Keter* (desire and pleasure). Thus, the word, “from the beginning-*MeReishit*-מרשיה,” missing the letter *Aleph*-א, indicates that on Rosh HaShanah, even the aspect of (the desire and pleasure of) the crown-*Keter* is missing. This is because the withdrawal of Kingship-*Malchut* is in such a manner that all its *Sefirot* are caused to withdraw, up to and including the aspect of its crown-*Keter* (the desire and pleasure to be King).

The explanation is that the general matter of the ten *Sefirot* of the world of Emanation-*Atzilut* is to be the medium between the Limitless Light of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), blessed is He, and the worlds. From this it is understood that the primary intention in the chaining down of the ten *Sefirot*, is specifically for the *Sefirah* of Kingship-*Malchut*, since it is through it that the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are brought into being.

In other words, the aspect of the “nothingness-*Ayin*-אין” of kingship-*Malchut* is the source for the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This aspect is the same as the “nothingness-*Ayin*-אין” of the crown-*Keter*, which is the matter of the desire for worlds to exist. About this the verse states,<sup>82</sup> “Thus said *HaShem*-יהו"ה, King of Israel and

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<sup>81</sup> That is, the term “beginning-*Reishit*-ראשיה” is normally spelled with the *Aleph*-א.

<sup>82</sup> Isaiah 44:6; See Pardes Rimonim, Shaar 3, Ch. 1; Etz Chayim, Shaar 42, Ch. 1.

its Redeemer, *HaShem*-יהו"ה, Master of Legions; I am first and I am last, and besides Me there is no God." That is, the word, "I am-*Ani*-אני" shares the same letters as the word, "nothingness-*Ayin*-אין." Thus, the words "I am first" refer to the aspect of the "nothingness-*Ayin*-אין" of the crown-*Keter* and the words "I am last" refer to the aspect of the "nothingness-*Ayin*-אין" of Kingship-*Malchut*.

Nevertheless, for the aspect of Kingship-*Malchut* to relate to being the source for newly created, tangible beings, this is accomplished through the medium of the ten *Sefirot*. That is, the light and illumination is drawn down from level to level until it is of relative quality to be the source for tangible, created beings. Thus, on Rosh HaShanah, at which time *HaShem*-יהו"ה withdraws His kingship-*Malchut*, all the *Sefirot* are affected to withdraw, including wisdom-*Chochmah* and understanding-*Binah* and even the crown-*Keter*.

The same applies to the entire chaining down of the worlds (*Hishtalshelut*), in which the withdrawal of Rosh HaShanah is from the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*) Himself, blessed is He. This affects a withdrawal (*Siluk*) from the revelations that are drawn from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This then, is what is meant by,<sup>83</sup> "Any year that is poor (*Rashah*-רשע) at its beginning." Because of this the drawing forth of Rosh HaShanah must specifically be from the concealed Essential Self of *HaShem*-יהו"ה, blessed

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<sup>83</sup> Talmud Bavli, Rosh HaShanah 16b



is He. This is the meaning of the continuation, “it will be made wealthy at its end.” (As known,<sup>84</sup> this is accomplished, in actuality, immediately following the sounding of the Shofar.)

The matter of wealth is not merely that lackings are fulfilled, but rather, essential wealth is the matter of drawing forth the concealed Essential Self of *HaShem*-יהו"ה, blessed is He, specifically into the concealment of Kingship-*Malchut*. This is the meaning of “I am first and I am last.” That is, “I am (*Ani*-אני) first,” which is the aspect of the (desire and pleasure of the) crown-*keter*, is specifically drawn forth into “I am (*Ani*-אני) last,” which is the aspect of the “nothingness-*Ayin*-אין” of kingship-*Malchut*.

## 5.

From the above, we may understand why Rosh HaShanah was established on the sixth day of creation, the day on which Adam, the first man, was created. For, on Rosh HaShanah “all things revert to their original state,”<sup>85</sup> and kingship-*Malchut* is caused to withdraw (*Siluk*), the result of which is that there also is a withdrawal (*Siluk*) in all the *Sefirot*, up to and including the aspect of the crown-*Keter*. Moreover, this is likewise the case with the entire chaining down of the worlds (*Hishtalshelut*) as a whole, in that there even is a

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<sup>84</sup> See Likkutei Levi Yitzchak, Igrot Kodesh, p. 421.

<sup>85</sup> Pri Etz Chayim & Shaar HaKavanot, Shaar Rosh HaShanah; Siddur of the Arizal, Rosh HaShanah and elsewhere; Likkutei Torah, Nitzavim 51b and elsewhere; Also see the discourse entitled “*Atem Nitzavim* – You are standing this day” 5712, translated in The Teachings of The Rebbe 5712, Discourse 24.

withdrawal in the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One (*Ein Sof*), including the aspect of the concealed Essential Self of *HaShem*-יהו"ה, blessed is He.

It is therefore necessary to affect a drawing forth from the aspect of the concealed Essential Self of *HaShem*-יהו"ה, blessed is He. This is why Rosh HaShanah was established specifically on the day that Adam, the first man, was created. This is because the drawing forth of the concealed Essential Self of *HaShem*-יהו"ה, blessed is He, is specifically affected and accomplished by the souls of the Jewish people, because “the Jewish people ascended in thought.”<sup>86</sup> In other words, the souls of the Jewish people are of the aspect of thought (*Machshavah*).

Moreover, in thought itself, they are in a state of ascension and elevation, as it states,<sup>87</sup> “They resided there in the service of the King,” about which our sages, of blessed memory, stated,<sup>88</sup> “In whom did He consult? In the souls of the righteous *Tzaddikim*.” This is to say that it was through the souls of the Jewish people that the decision was made to desire worlds. It thus is understood that they themselves are higher than the desire (*Ratzon*) and transcend it. It therefore is specifically the Jewish people who have the ability to affect a drawing forth from the concealed Essential Self of *HaShem*-יהו"ה, blessed is He. That is, since they are of a transcendent level in which there was no withdrawal (*Siluk*), it is specifically

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<sup>86</sup> Midrash Bereishit Rabba 1:4, and elsewhere.

<sup>87</sup> Chronicles 4:23

<sup>88</sup> Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

the souls of the Jewish people who build (*Binyan*) *HaShem's*-יהו"ה Kingship-*Malchut* on Rosh HaShanah.

This is also why it states, “This day is the beginning of Your works.” That is, specifically “this day,” which is the day that Adam, the first man, was created, “is the beginning of Your works.” For, on Rosh HaShanah “all things revert to their original state,” and it is specifically through the souls of the Jewish people that there is a drawing forth of *HaShem's*-יהו"ה Kingship-*Malchut*, blessed is He, the result of which is that the aspect of “the nation-*Am-עם*” is made, which sustains the existence of the worlds. Thus, the day of Rosh HaShanah is the true “beginning of Your works.”

About this the verse states,<sup>89</sup> “He became King over Yeshurun, when the numbers of the nation gathered – the tribes of Israel in unity.” That is, all the Jewish people, from<sup>90</sup> “the heads of your tribes” until “the hewer of your wood and the drawer of your water,” are all included together. For, due to the inner essence of their souls they all stand together and accept the yoke of *HaShem's*-יהו"ה Kingship. This is the service of *HaShem*-יהו"ה, blessed is He, of accepting His yoke, that is required during the evening prayers (*Arvit*) of Rosh HaShanah, during the morning prayers (*Shacharit*) and particularly when the Shofar is sounded.

For, as explained, the general service of *HaShem*-יהו"ה, blessed is He, of Rosh HaShanah, is the acceptance of the yoke of His Kingship, blessed is He. For the same reason, on Rosh

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<sup>89</sup> Deuteronomy 33:5

<sup>90</sup> Deuteronomy 29:9-10

HaShanah, the recitation of the letters (*Otiyot*) of Psalms and the letters (*Otiyot*) of prayer should be increased.<sup>91</sup> Moreover, it is important to value the preciousness of this time and to fill every moment with the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship and matters that are brought about through the acceptance of His yoke.

Through this we affect that, “He became King over Yeshurun.” That is, this is brought about through our acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, blessed is He, and through sublimating ourselves (*Bittul*) to Him, to the point that one's entire being is solely directed to desiring that *HaShem*-יהו"ה, blessed is He, be his King. Through this, the concealed Essential Self of *HaShem*-יהו"ה, blessed is He, is drawn forth in all matters to which the blessings of the Holy One, blessed is He, are drawn, and in a manner of<sup>92</sup> “unlimited blessing.”

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<sup>91</sup> See Sefer HaMaamarim 5697 p. 310; Also see the end of the discourse entitled “*Atem Nitzavim* – You are standing this day” 5711, translated in The Teaching of The Rebbe 5711, Discourse 16, and the citations there.

<sup>92</sup> Malachi 3:10; See Talmud Bavli, Shabbat 32b and elsewhere.

## Discourse 2

### *“Sukka SheChamata Meruba MiTzilta - A Sukkah whose sunlight is greater than its shade”*

Delivered on the 2<sup>nd</sup> day of Sukkot, 5714

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

It states in the Mishnah,<sup>93</sup> “A Sukkah whose sunlight is greater than its shade is unfit.” This is one of the primary matters regarding the requirements of a Sukkah enumerated in the Mishnah. The reason is because the primary matter of the Sukkah is its shade, as it states,<sup>94</sup> “And the Sukkah shall be as shade from heat in the daytime.” Because of this, its shade must necessarily exceed its sunlight, and if the sunlight is greater than its shade, it is unfit.<sup>95</sup> We therefore must understand the superiority of the matter the shade (*Tzeil*-צל), since normally, shade is something that conceals, covers over and darkens. This being so, what exactly is the superiority of shade? Additionally, what is further perplexing about the holiday of Sukkot is that it takes place during the month of Tishrei, after the time that the sun is at its greatest strength, when protection from the sun is no longer necessary. This being so, what is the superiority of this matter of shade?

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<sup>93</sup> Mishnah Sukkah 1:1

<sup>94</sup> Isaiah 4:6; Talmud Bavli, Sukkah 2a and Rashi there.

<sup>95</sup> See the discourse entitled “*LeHavin Shoresh Inyan Chag HaSukkot*,” Maamarei Admor HaEmtza’ee, Dvarim Vol. 4, p. 1,227 and on.

Similarly, we must understand the matter of the reason for the Sukkah, which is that it relates to the Clouds of Glory (*Ananei HaKavod*). This is as stated,<sup>96</sup> “So that your generations will know that I caused the children of Israel to dwell in booths (*Sukkot*) when I took them from the land of Egypt,” which is a reference to the Clouds of Glory (*Ananei HaKavod*).<sup>97</sup> Is it not the case that clouds (Clouds of Glory - *Ananei HaKavod*) are a matter that indicates concealment and hiddenness? [As a result of this, we find that there is a dispute between the *Rishonim* about how the Jewish people were able to establish the months while they were in the desert,<sup>98</sup> because the Clouds of Glory concealed and hid the sighting of the moon and the periods of the seasons and constellations.] Nonetheless, they are called the, “Clouds of **Glory** – *Ananei HaKavod*,” wherein the term “Glory-*Kavod*-כבוד” indicates exaltedness and elevation.

Moreover, we must understand this as it relates to serving *HaShem*-יהו"ה, blessed is He. For, the covering (*Schach*-סכך) of the Sukkah comes after the service of the Day of Atonement (*Yom HaKippurim*), about which it states,<sup>99</sup> “For I will appear in a cloud over the Ark-cover.” This is to say that the cloud (*Anan*-ענן) comes about as a result of the very lofty service of the High Priest in the Holy of Holies, on the Day of Atonement (*Yom HaKippurim*). It is from this that the shade-

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<sup>96</sup> Leviticus 23:43

<sup>97</sup> Talmud Bavli, Sukkah 11b

<sup>98</sup> See Rabbeinu Bachaye to Exodus 12:2; Torah Sheleimah Vol. 13, p. 40 and on.

<sup>99</sup> Leviticus 16:2

covering of the Sukkah is brought about.<sup>100</sup> We therefore must understand the explanation of this matter, that although the cloud is a matter of hiddenness and concealment, it nevertheless is very lofty. Because of this, the verse states,<sup>101</sup> “For I will appear in a cloud over the Ark-cover,” without specifying who will appear, referring to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, who transcends the letters of His Name and titles.<sup>102</sup>

Additionally, we must understand that, although there specifically is a superiority in the matter of the shade of the Sukkah, even though it is an aspect of concealment and hiddenness, nevertheless, to be a fit Sukkah, the stars must be visible through it.<sup>103</sup> Now, at first glance, if its superiority is specifically in the matter of its shade, why then is it necessary that the stars be visible through its covering? Moreover, part and parcel of this question is why it specifically says that the stars must be visible through its shade-covering, rather than the sun and moon.

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<sup>100</sup> See Ateret Rosh, Shaar Yom HaKippurim 29a; 36a and on; Maamarei Admor HaEmtza'ee, Dvarim Vol. 3, p. 1,134; Sefer HaMaamarim 5657 p. 162.

<sup>101</sup> Leviticus 16:2

<sup>102</sup> See Ateret Rosh ibid. 29a; Maamarei Admor HaEmtza'ee ibid.; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>103</sup> Talmud Yerushalmi, Sukkah 2:3

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All this may be understood<sup>104</sup> by prefacing with an explanation of the matter of the “cloud-*Anan*-ענן” as it is Supernally, about which it states,<sup>105</sup> “For I will appear in a cloud.” That is, the matter of the concealment of the “cloud-*Anan*-ענן” is reflected in the verse,<sup>106</sup> “He made darkness His concealment.” This refers to the matter of *HaShem*’s-ה"ה essential concealment, in and of Himself. In other words, the concealment is not in a manner that there subsequently will be a spreading forth of light and illumination from it. Rather, it refers to the essential concealment of His Essential Self, blessed is He.

The explanation is as follows:<sup>107</sup> Regarding the matter of concealment (*He’elem*-העלם), there is a kind of concealment in which it is applicable for it to subsequently be revealed. An example is when a person conceives a novel insight, and then explains it in all its details through the power of explanation, until the matter becomes openly revealed and clearly explained. Now, at the moment that the insight is conceived in his intellect, he senses and becomes aware that there is a source from which the intellectual insight originates and comes into his mind. That

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<sup>104</sup> See the discourse entitled “*LeHavin Shoresh Inyan Chag HaSukkot*,” Maamarei Admor HaEmtza’ee, Dvarim Vol. 4, p. 1,227 and on; Also see Sefer HaMaamarim 5657 p. 162 and on.

<sup>105</sup> Leviticus 16:2

<sup>106</sup> Psalms 18:12

<sup>107</sup> See the discourse entitled “*HaOseh Sukkato*” 5674 (*Hemshech* 5672 Vol. 1, Ch. 206 and on); Also see the discourse by the same title 5720 (Sefer HaMaamarim 5720, p. 14 and on).



source is called the power of conceptualization (*Ko'ach HaMaskeel*).<sup>108</sup>

Although this power is concealed, in that he does not know (and has not grasped) the essential being of the power of conceptualization (*Ko'ach HaMaskeel*) itself, he nonetheless knows, with perfect clarity, that there indeed is a power of conceptualization (*Ko'ach HaMaskeel*). For, he senses that the intellectual insight came to him from there. This is also proof that the power of conceptualization (*Ko'ach HaMaskeel*) has some relation to him. For, if it had no relation to him at all, he would neither sense it, nor even be aware of its existence.

However, since, at the very least, he knows of its existence, it is understood that the concealment of the power of conceptualization (*Ko'ach HaMaskeel*) is something that relates to him. Nevertheless, his relationship to it is an inner (*Pnimi*) relationship (which is why he does not actually know it's being, as it essentially is). Rather, he only knows of it in an encompassing and transcendent manner (*Makif*). Nonetheless, this encompassing and transcendent aspect is called, "The Close Encompassing Light (*Makif HaKarov*)."

This may be better understood through the analogy of a teacher and student. That is, if the student is a good student who has the proper receptacles to receive the teachings, and the teacher actively teaches him, there is a part of the teachings that the student grasps in his intellect in an inner manner, whereas

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<sup>108</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity Ch. 1-3, as well as the commentary of Rabbi Hillel of Paritch to Ch. 1 translated as Listen Israel.

the remainder remains in a state of concealment (*He'elem*) for him. It is only with the passage of much time (and contemplation on the subject) that the student will come to grasp the inner intent of his teacher, as it states,<sup>109</sup> “It can take forty years for a person to grasp the depth of his teacher’s intent.”

Now, in reality, along with the intellect that the student receives (and understands) in an inner manner, the teacher also transmits the full depth of the intellectual matter. Proof of this is the fact that after an extended period of time and without requiring that he hear the teaching anew from his teacher, he finally does come to grasp the depth of his teacher’s intent. It thus is understood that the teacher also transmitted the depth of the intellectual matter, only that, at the time, it was in a state of concealment (*He'elem*) for the student.

That is, this only was due to the fact that the vessels of his intellect were still in a state of immaturity. He therefore was only capable of receiving the external intellect of the matter and incapable of receiving its depth (*Omek*). Nevertheless, because in reality, the depth of the matter was also present in the teaching, therefore, with the passage of time, through engaging himself in intellectual matters and thus causing the vessels of his mind and brain to grow and develop, eventually, even the depth (*Omek*) of the teaching will become revealed and apparent to him.

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<sup>109</sup> Talmud Bavli, Avoda Zara 5b

Thus, we find that the depth of this intellectual matter is a kind of concealment in which it is applicable for it to subsequently become revealed. Although there is a passage of time until it finally becomes revealed, as much as “forty years,” nevertheless, it finally will come into a state of revelation. This is because it is a concealment (*He'elem*) of something that can be revealed (*Giluy*). This matter is called, “The Close Encompassing Light (*Makif HaKarov*), which in the nomenclature of the received knowledge of Kabbalah and Chassidut, is called by the term, “the encompassing aspect of the direct light” (*Makif d'Ohr Yashar*).

However, there is also a depth and essence of intellect that never comes into revelation. An example is when the teacher is a very great sage, so much so, that the intellect of student cannot at all compare to him. In such a case, it is not at all possible for the teacher to reveal his intellect to the student. For, the superiority of the teacher, over and above the level of the student, is like the superiority of the limitless over the limited, wherein the limited (intellect of the student) is utterly inconsequential compared (to the intellect of the teacher) and has no existence relative to it.

It automatically follows that there is no circumstance in which the student would be able to be a receptacle capable of receiving the intellect. Because of this, the teacher must entirely remove his own level of intellect from the teaching (and tailor it to the capacity of the student to receive). It is

explained<sup>110</sup> that this is akin to the first restraint of the *Tzimtzum*, after which it was also necessary for there to be further restraints and constrictions (*Tzimtzum*) in a manner of diminishments and lessenings. This is because the further down the intellect must descend in order to be received by the recipient, the more diminished it must become.

The essence of the intellect, which never comes into revelation, is the aspect of the concealment that is due to its essential being. On a deeper level, the aspect of the concealment that is due to its essential being, is the essential self of the bestower of influence (*Mashpia*). For, the bestower of influence (*Mashpia*) himself, transcends the matter of bestowing influence, since his whole being is not merely that he is an influencer. This matter itself is far loftier even than the essence of the intellect. For, when it comes to the essence of the intellect, since it transcends the capacity of the recipient, the bestower of the influence must withdraw it. However, in regard to the essential self of the bestower of influence, which entirely transcends bestowing influence and revelation, it is not at all applicable for it to undergo any restraint or removal (and it altogether has no relation to the matter of restraint-*Tzimtzum*). This aspect is a concealment (*He'elem*) that is due to the essential self of the teacher.

Supernally, this refers to the aspect of *HaShem*-יהוה, blessed is He, as He is called,<sup>111</sup> “the Concealed of all concealed,” (*Steema d’Khol Steemin*), and is the matter

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<sup>110</sup> See Maamarei Admor HaZaken, Inyanim p. 199, p. 292

<sup>111</sup> Zohar II 89a; 146b; Introduction to Tikkunei Zohar 17a

indicated by the verse,<sup>112</sup> “He made darkness His concealment.” Although there are innumerable degrees of separation, in man below, this corresponds to the matter of the essential self of the bestower of the influence, as he is, in and of himself. That is, because Above, in *HaShem*’s יהו"ה Godliness, there is an aspect of *HaShem*-יהו"ה, blessed is He, that is called, “the Concealed of all concealed,” so likewise, in man below, there is a similar aspect, as it states,<sup>113</sup> “Let us make man in Our image and in Our likeness.” This aspect is called, “The Distant Encompassing Light (*Makif HaRachok*), and is the matter of the transcendence of the rebounding light (*Makif d’Ohr Chozer*).

The explanation is as follows: It is explained elsewhere<sup>114</sup> that from the angle of the recipient (*Mekabel*) there are two kinds of illumination. There is the direct light and illumination (*Ohr Yashar*), and there is the rebounding light and illumination (*Ohr Chozer*). The direct light (*Ohr Yashar*) refers to what is drawn into the vessel of the recipient. The rebounding light (*Ohr Chozer*) is what is drawn into the vessel of the recipient, but then rebounds out of the vessel. Here however, what is meant, is not the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*) from the angle of the recipient (*Mekabel*). Rather, we are referring here is to the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*) from the angle of the bestower of influence (*Mashpia*).

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<sup>112</sup> Psalms 18:12

<sup>113</sup> Genesis 1:26

<sup>114</sup> See *Hemshech* 5672 *ibid*. Maamarei Admor HaEmtza’ee *ibid*. Vol. 3, p. 1,141.

To clarify, when discussing the direct light (*Ohr Yashar*) or the rebounding light (*Ohr Chozer*) from the angle of the recipient (*Mekabel*), they both are in the category of revelation (*Giluy*). The only difference between them is whether the light is well received in the vessel of the recipient or not. However, this is not the case in regard to the direct light (*Ohr Yashar*) and the rebounding light (*Ohr Chozer*) as they are from the angle of the bestower of influence (*Mashpia*). That is, the direct light (*Ohr Yashar*) from the angle of the bestower of influence (*Mashpia*) is in the category of revelation (*Giluy*). In contrast, the rebounding light (*Ohr Chozer*) from the angle of the bestower of influence (*Mashpia*) is that which, in and of itself, is essentially concealed (*He'elem*).

Now, when that which, in and of itself, is concealed, is drawn forth and revealed, it is revealed as is. In other words, when it comes to the direct light (*Ohr Yashar*) which is in a manner of revelation (*Giluy*), the more it descends to be drawn forth, the more diminished it becomes. In contrast, when the aspect of the rebounding light (*Ohr Chozer*), which is not at all within the category of revelation, is indeed revealed, it is revealed as is.

From the above, we can understand<sup>115</sup> the explanation of the statement in the writings of the Arizal,<sup>116</sup> that when one dons two garments at once, this causes forgetfulness. At first

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<sup>115</sup> See Maamarei Admor HaEmtza'ee ibid. Vol. 4, p. 1,233 and on; *Ohr HaTorah Sukkot* p. 1,719.

<sup>116</sup> *Pri Etz Chayim*, Shaar HaTefilah, Ch. 2; Shaar HaKavanot, *Birchot HaShachar*; *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 2:3 (*Mahadura Kamma* and *Mahadura Batra*).

glance, this is not understood, since forgetfulness is only applicable to something that is grasped in a person in an inner manner (*Pnimiyut*). In contrast, the reason given for the lack caused by donning two garments at once, is that it hinders the encompassing lights (*Ohr Makif*) of the soul. This being so, what relation does this have to the matter of forgetfulness, which only applies to that which manifests within him in an inner manner (*Pnimiyut*)?

However, this may be understood based on the above explanation, that in regard to the encompassing lights (*Makifim*) there are two levels. That is, there is the close encompassing light (*Makif HaKarov*) and the distant encompassing light (*Makif HaRachok*). The distant encompassing light (*Makif HaRachok*) is utterly unrelated to the inner manifestations of light (*Pnimiyut*). In contrast, the close encompassing light (*Makif HaKarov*) is what guards and protects the inner manifestations of light (*Pnimi*). (This is comparable to the manner that garments or a dwelling place encompass and protect a person.) For, since the inner manifestation (*Pnimi*) is in a state of limitation, it is possible for it to become concealed. Thus, it is this matter of the encompassing light (*Makif*) that guards and protects the inner manifestation of light (*Pnimi*) so that it is sustained in its existence.

Thus, it is for this reason that the donning of two garments at the same time causes forgetfulness. For, when it states that the matter of donning two garments at the same time causes a hindrance to the encompassing light (*Makif*), what is meant is the close encompassing light (*Makif HaKarov*) that

guards and protects the inner light (*Pnimi*). Thus, if there is a lack or withdrawal of this encompassing light (*Makif*), it is possible for the inner manifestation of the inner light (*Pnimi*) to also become concealed, which is the matter of forgetfulness (*Shichechah*).

Based on all the above, we may understand the matter of the “cloud-*Anan*-ענן,” as it is Above in Godliness. That is, it refers to that which is concealed, in and of itself, and is the matter conveyed by the verse,<sup>117</sup> “He made darkness His concealment.” It is in regard to this that the verse states,<sup>118</sup> “I will appear in a cloud-*Anan*-ענן over the Ark-cover,” without specifying the Name or title of Who will appear. This is because it is referring to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends the letters of His Name and titles,<sup>119</sup> the aspect of “the Concealed of all concealed.”

### 3.

Now, the drawing forth of the Upper “cloud-*Anan*-ענן,” about which it states, “I will appear in a cloud-*Anan*-ענן over the Ark-cover,” was through the smoke of the incense (*Ketoret*). The incense (*Ketoret*) was made of eleven (א"י) vegetative (*Tzome'ach*) spices. In addition, these spices were inedible and

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<sup>117</sup> Psalms 18:12

<sup>118</sup> Leviticus 16:2

<sup>119</sup> See Ateret Rosh *ibid.* 29a; Maamarei Admor HaEmtza'ee *ibid.*; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).



had no flavor. On the contrary, they were bitter. Moreover, included were spices that came from forbidden substances<sup>120</sup> (that were transformed to being permissible). When they then took the spices and burned them on the coals from the inner altar, in the Holy of Holies, the smoke (*Ashan*-עשן) of the incense was created.

The matter of smoke (*Ashan*-עשן) is that it is produced through the separation of the foundational elements (*Yesodot*). This accords with the explanation in *Iggeret HaKodesh*,<sup>121</sup> that when the three foundational elements, fire, water and air are consumed and ascend, they produce smoke.<sup>122</sup> This phenomenon is clearly observable, for if the wood contains more moisture, meaning that it has a greater degree of the

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<sup>120</sup> Mishneh Torah of the Rambam, Hilchot Klei HaMikdash 1:3 (and note 11 there in the Tauger edition); Torah Ohr, Megillat Esther 99a; Likkutei Torah Naso 21a, 22d; Shir HaShirim 32a, and elsewhere. (The Rambam (Maiminides) explains that the spice called “Musk-*Mor*-מור” refers to the blood contained within a wild animal from India that is of universal renown and is used by peoples everywhere for fragrance. This refers to the secretion of the abdominal gland of the male musk deer, an animal that roams the mountains of Nepal and Tibet. The secretion is reddish-brown, with a honeylike consistency and a strong fragrance. After the gland is cut open, the secretion hardens, assuming a blackish-brown color, and when dried, it becomes granular. The Ra’avad objects to the Rambam’s definition, stating that it is improper for the blood of an animal, and certainly of a non-kosher animal, to be used in the Sanctuary. Instead, he interprets the term “*Mor*-מור” as referring to the fragrant herb Myrrh. The Kesef Mishneh, however, supports the Rambam’s view, and explains that the loathsome quality one would associate with the blood of an animal, departs from it when the secretion dries up and becomes granular. Also see the commentary of Ramban (Nachmanides) to Exodus 30:23 where he discusses both positions.

<sup>121</sup> Tanya, *Iggeret HaKodesh*, Epistle 15 (121b)

<sup>122</sup> That is, the wood consists of all four elements. However, the element of earth does not ascend with the smoke, but remains as the residual ashes. The other three elements in the wood are consumed and ascend in the smoke to their spiritual foundations.

element of water, the smoke will be far more abundant. This is because it is the element of water that is dominant in the smoke.

To further explain, the matter of the incense (*Ketoret*) is primarily the matter of scent (*Rei'ach*). In contrast, the sacrificial offerings (*Korbanot*) primarily relate to that which is inner (*Pnimityut*). This is as stated,<sup>123</sup> “My bread for My fires,” in which bread is indicative of that which is consumed internally. Now, although the sacrificial offerings also have scent, as Torah states that they are,<sup>124</sup> “A satisfying aroma to *HaShem*-יהו"ה,” and about which it is explained,<sup>125</sup> “It is spiritually satisfying (*Nachat Ru'ach*) to Me that I spoke and My will was done,” nevertheless, the scent of the sacrificial offerings is only the aspect of the close encompassing light (*Makif HaKarov*). That is, the primary aspect of the sacrificial offerings (*Korbanot*) is that they relate to that which is manifest internally (*Pnimityut*) and the drawing forth of the encompassing light (*Makif*) is solely to guard and protect that which is manifest internally (*Pnimityut*).

However, such is not the case regarding the incense (*Ketoret*), the primary matter of which is scent (*Rei'ach*) and which is reflective of the inner aspect of the distant encompassing light (*Makif HaRachok*). That is, it is the matter of, “He made darkness His concealment,” Who entirely transcends the chaining down of the worlds (*Hishtalshelut*). To

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<sup>123</sup> Numbers 28:2

<sup>124</sup> Numbers 28:8

<sup>125</sup> Rashi to Numbers 28:8, citing Sifri

reach this aspect requires the eleven (א"י)<sup>126</sup> spices of the incense (*Ketoret*), that are not of the order of the chaining down of the worlds (*Hishtalshelut*). This is because the chaining down of the worlds (*Hishtalshelut*) is specifically the aspect of units of ten. This is as stated,<sup>127</sup> “They are ten and not nine, ten and not eleven.”

This is similar to how it is in man below. Since they are unified with his soul, the powers of his soul are ten in number. For, the unity of the soul-powers with the soul is analogous to the unity of the body with the soul, to the extent that they are so unified that it is specifically when they are found together that they are called by the term, “man-*Adam*-אדם.”

That is, when the soul of man is on its own, it is called “the soul of man-*Nishmat Adam*-נשמת אדם.” Similarly, when the body of man is on its own, it is called “the body of man-*Guf HaAdam*-גוף האדם.” However, it is only when they are bound and unified to each other that they are called by the term, “man-*Adam*-אדם.”<sup>128</sup> Now, just as this is so of the union of soul and body, it likewise is so of the union of the soul with its soul-powers and even with the garments of the soul.<sup>129</sup> For, the powers come from the soul and the soul is manifest within the powers. Thus, since the powers are unified with the soul, they

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<sup>126</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation).

<sup>127</sup> *Sefer Yetzirah* 1:4

<sup>128</sup> See *Sefer HaMaamarim* 5653 p. 235; 5664 p. 130.

<sup>129</sup> As explained in *Tanya*, the garments, through which the soul expresses itself, are thought, speech and action.

are ten in number. This is because the vitality is unified with the one who vitalizes it, and thus is not counted independently.

Thus, the same is true Above in Godliness; that in holiness, the numeral ten is due to the union of the vitality with the One who vitalizes. Nevertheless, all this is within the order of the chaining down of the worlds (*Hishtalshelut*). However, this is not the case regarding that which is below the chaining down of the worlds (*Hishtalshelut*), which generally refers to the extraneous husks of evil (*Kelipot*) and more particularly, refers to the three impure husks of evil (*Shalosh Kelipot HaTmei'ot*). That is, the extraneous husks of evil (*Kelipot*) have “eleven crowns of impurity.”<sup>130</sup>

The reason is because the spark of Godliness that vitalizes them is not unified with them, but is above them and transcends (*Makif*) them. For, if it were to manifest within them in an inner manner (*Pnimityut*), this would cause the spark of Godliness to fade. Therefore, it specifically remains above and transcendent (*Makif*). [For, as known, the extraneous husks of evil (*Kelipot*) are brought about in one of two ways, either the spark of Godliness is faded within it or the spark of Godliness remains in an aspect of transcendence (*Makif*).] Thus, because of this, they are specifically eleven (ס"א) in number, in that they are ten, plus the encompassing aspect of the pure frankincense (*Levonah Zakhah*),<sup>131</sup> which enlivens them and is counted independently.<sup>132</sup>

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<sup>130</sup> See Etz Chayim, Shaar 11 (Shaar HaMelachim), Ch. 10

<sup>131</sup> Exodus 30:34

<sup>132</sup> See Torat Menachem, Sefer HaMaamarim Tishrei p. 165 and on, and the citations there.

The same is likewise true in Holiness, (since,<sup>133</sup> “God has made the one opposite the other”). That is, above the chaining down of the worlds (*Hishtalshelut*), there is the One about Whom it states,<sup>134</sup> “You are He who is One, but not in enumeration.” That is, He is the perfection of everything and is beyond the aspect of ten. For, just as below the chaining down of the worlds (*Hishtalshelut*) is not in an aspect of ten, so likewise, above the chaining down of the worlds (*Hishtalshelut*) He is not an aspect of ten. Rather, “You are He who is One, but not in enumeration.” That is, He is the distant transcendent One (*Makif HaRachok*).

Now, in order to reach the aspect of the distant transcendent One (*Makif HaRachok*) who transcends the chaining down of the worlds (*Hishtalshelut*), this is accomplished through the refinement of the eleven spices of the incense (*Ketoret*). That is, their vitality is extracted from them, which is accomplished through the matter of the smoke (*Ashan*) that is brought about through the dominance of the element of water. This is because<sup>135</sup> “water promotes the growth of all kinds of pleasurable things.”

Additionally, the spices are in the category of the vegetative (*Tzome'ach*). Thus, through extracting their vitality, which is the aspect of “the flow which is like the soul to the body,”<sup>136</sup> and refers to the light of the line-*Kav* that even vitalizes the opposing side, they then are elevated to their root

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<sup>133</sup> Ecclesiastes 7:14

<sup>134</sup> Introduction to Tikkunei Zohar 17a

<sup>135</sup> See Tanya Ch. 1

<sup>136</sup> Introduction to Tikkunei Zohar 17a *ibid*.

and source - it is through this that we come to the aspect of, “You are He who is One, but not in enumeration.”

In other words, it is specifically through the restraint of the opposing side that we reach the level of, “He made darkness His concealment.” This is as stated,<sup>137</sup> “Through restraining (*Itkafia*) the other side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.” His honorable holiness, my father-in-law, the Rebbe, explained<sup>138</sup> that this refers to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, who is equally present in all worlds.

Now, this matter was accomplished through the service of *HaShem*-יהו"ה, blessed is He, of the High Priest (*Kohen Gadol*) in the Holy of Holies on the Day of Atonement (*Yom HaKippurim*). His service was performed in linen garments, as it states,<sup>139</sup> “He shall don a sacred linen tunic, linen breeches shall be upon his flesh etc.” That is, they are made of a, “substance that grows from the ground, each stalk growing individually on its own.”<sup>140</sup> In other words, this indicates the matter of singularity<sup>141</sup> and therefore, through it we reach the aspect of, “You are He who is One, but not in enumeration.”

It is for this reason that the general service of *HaShem*-יהו"ה, blessed is He, of the Day of Atonement (*Yom*

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<sup>137</sup> 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.

<sup>138</sup> See the beginning of the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710 p. 111).

<sup>139</sup> Leviticus 16:4

<sup>140</sup> Talmud Bavli Zevachim 18b and Rashi there.

<sup>141</sup> See Likkutei Torah Acharei 28b and on

*HaKippurim*), is the service of repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, to the point that<sup>142</sup> “a person’s willful transgressions are transformed to merits.” This matter is accomplished through reaching the very essence of one’s soul, which transcends the revealed powers. Moreover, it even transcends the concealed powers of the soul that are loftier than the revealed powers, but are nevertheless close to them. Rather, it is specifically from the essence of the soul that willful transgressions can be transformed to merits.<sup>143</sup>

That is, it is through reaching the very essential self of the soul as it transcends the chaining down of the worlds (*Hishtalshelut*) and through the refinement of willful sins, that also are not an aspect of the chaining down of the worlds (*Hishtalshelut*), that we reach the level of He who transcends the chaining down of the worlds (*Hishtalshelut*), that is, the One who is called, “the Concealed of all concealed.”

This explains the verse,<sup>144</sup> “The superiority of light from darkness.” The simple explanation is that there is a superiority of light over darkness. However, the inner explanation is that the superiority of light is seen specifically when it is juxtaposed and contrasted to the darkness. However, an even deeper explanation is that the superiority of the light is specifically

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<sup>142</sup> Talmud Bavli, Yoma 86b

<sup>143</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 22.

<sup>144</sup> Ecclesiastes 2:13; See Ateret Rosh 51b; Shaarei Orah 43b; Imrei Binah, Petach HaShaar, Ch. 12 (translated as *The Gateway to Understanding*); Shaar HaTzitzit Ch. 16; Torat Chayim Noach 60c; Sefer HaArachim Chabad Vol. 2, p. 575 and on, and elsewhere.

when the light itself comes from the darkness. That is, the darkness itself illuminates and is transformed to light.

It is specifically then that there is a superiority to the light. For, the existence of light, in and of itself, is an existence that opposes darkness. However, when the darkness itself illuminates, it is a light and illumination that is much loftier than the existence of light, in and of itself. That is, this refers to the aspect of the hidden essence that is concealed, in and of itself. Thus, this is what is meant by the fact that through the smoke of the incense (*Ketoret*) we arrive at the aspect of the “cloud-*Anan*-ענן,” as in the verse, “I will appear in a cloud-*Anan*-ענן.”

#### 4.

Now, *HaShem*'s יהו"ה ultimate Supernal intent is for aspect of “the Concealed of all concealed” to be drawn forth into revelation below. This drawing forth is affected on the holiday of Sukkot through the shade-covering (*Schach*-שכך) of the Sukkah. About this the verse states,<sup>145</sup> “And the Sukkah shall be as shade from heat in the daytime.” That is, the matter of shade (*Tzeil*-צל) is that it refers to drawing forth the aspect of “the Concealed of all concealed.” This is why there must specifically be the matter of shade (*Tzeil*-צל). For, when it comes to aspects of revelation (*Gilyu*), the drawing forth of the aspect of “the Concealed of all concealed,” is not possible. Rather, this can only occur through concealment (*He'elem*).

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<sup>145</sup> Isaiah 4:6; Talmud Bavli, Sukkah 2a and Rashi there.



About this the Mishnah states,<sup>146</sup> “A Sukkah, the sunlight of which is greater than its shade, is unfit.”

To further explain, the matter of the sun is as stated,<sup>147</sup> “For a sun and a shield, is *HaShem Elohi*” *m-אלהי"ם*.” That is, for the light of the sun to illuminate and be well received in the world, it must specifically illuminate through a shield. This is also how it is Above in Godliness. In order for the light of *HaShem-יהו"ה*, blessed is He, to illuminate and be well received within His creations, this is accomplished specifically through His title *God-Elohi*” *m-אלהי"ם*. This accords with the explanation in *Shaar HaYichud VeHaEmunah*,<sup>148</sup> that the creatures are incapable of receiving the Godly light of His Name *HaShem-יהו"ה*, except through the concealment of His title *God-Elohi*” *m-אלהי"ם*, specifically.

However, this concealment (*He'elem*) is concealment that relates to revelation (*He'elem*), and thus, through it, there can be a drawing forth of the aspect of, “the Concealed of all concealed.” Therefore, “A Sukkah, the light of which is greater than its shade, is unfit.” Rather, the drawing forth of “the Concealed of all concealed” is specifically through the matter of the shade (*Tzeil-צל*), which is the aspect of complete concealment (*He'elem*). Thus, through it there is a drawing forth of the aspect of “the Concealed of all concealed,” about Whom it states, “He made darkness His concealment.”

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<sup>146</sup> Mishnah Sukkah 1:1

<sup>147</sup> Psalms 84:12

<sup>148</sup> See Tanya, *Shaar HaYichud veHaEmunah*, Ch. 4; Also see Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*.

Similarly, this also is why the stars must be visible through it. This is because the sun and the moon are in the fourth firmament, whereas the stars are in the eighth firmament.<sup>149</sup> However, the difference between the seven lower firmaments and the eighth firmament, which is not counted with the other firmaments, is that the seven lower firmaments are of the aspect of the chaining down of the worlds (*Hishtalshelut*). In contrast, the eighth firmament transcends the chaining down of the worlds (*Hishtalshelut*). As this relates to the matter of the *Sefirot*, it corresponds to the *Sefirah* of understanding-*Binah*,<sup>150</sup> within which there is a revelation of the Ancient One-*Atik*, blessed is He.<sup>151</sup>

This then, explains what is meant by the fact that the stars must be visible through it. That is, it indicates a drawing forth from beyond the chaining down of the worlds (*Hishtalshelut*), from the aspect of the Ancient One-*Atik*, blessed is He. This matter is hinted at in the physical stars, in that, although the stars appear to be very small, in reality, there are stars that are much larger than the sun, and certainly than the moon.<sup>152</sup> It is only that because the sun and moon are in much closer proximity to us that they appear to be larger,

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<sup>149</sup> See Zohar I 162b, and the commentators there; Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah, Ch. 3; Also see at length in Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 2 (The Letters of Creation).

<sup>150</sup> See Zohar *ibid.* and the Nitzutzei Ohr commentary there; Zohar II 213a and the notes of Rabbi Chaim Vital there.

<sup>151</sup> See Zohar III 178b; Torah Ohr Lech Lecha 11b; Likkutei Torah Rosh HaShanah 57a, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

<sup>152</sup> See the note of the Tzemach Tzedek printed in Maamarei Admor HaEmtzae'ee *ibid.* p. 1,231 in the note.

whereas the stars, which are at a very great distance, appear to us as tiny dots. The explanation of this is that the stars are of the aspect of the distant encompassing light (*Makif HaRachok*), which comes specifically in the way of a point (*Nekudah*).

This then, explains the matter of the shade covering (*Schach*-סכך) of the Sukkah, which is the drawing forth of the “cloud-*Anan*-ענן.” That is, on the Day of Atonement (*Yom Kippur*) there is the ascent, whereas on the holiday of Sukkot there is the drawing down through the shade covering (*Schach*-שכך) of the Sukkah.

However, the drawing forth in an inner manner (*Pnimityut*) is accomplished through the four species, as it states,<sup>153</sup> “You shall take for yourselves, on the first day, the fruit of a citron tree, the branches of date palms, twigs of a Myrtle tree, and brook willows,” and it is through them that the drawing forth is affected in an inner manner (*Pnimityut*).<sup>154</sup> The absorption, however, is on the eighth day of Shemini Atzeret, on which we sacrifice<sup>155</sup> “One bull, one ram,” which is reflective of the aspect of, “You are He who is One, but not in enumeration.”

In other words, even though the “cloud-*Anan*-ענן” is the aspect of “the Concealed of all concealed,” which is impossible to be in a state of revelation (*Gilyu*), nevertheless, (since

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<sup>153</sup> Leviticus 23:40

<sup>154</sup> See Siddur Im Divrei Elokim Chayim, Shaar HaLulav 263c and on; *Hemshech* entitled “*V’Kachah*” 5637 Ch. 84 and on; Ch. 98 (Sefer HaMaamarim 5637 Vol. 2, p. 604 and on; p. 638 and on), and elsewhere.

<sup>155</sup> Numbers 29:36

*HaShem*-ה"ה is all-capable-*Kol Yachol*-כל יכול<sup>156</sup> “Who is there who can tell You what to do?” Thus, even “the Concealed of all concealed” is drawn forth into revelation in an inner manner (*Pnimityut*) through the four species, and in a manner of absorption on Shemini Atzeret, about which it states,<sup>157</sup> “They will then be to You alone and there will be no strangers with You.”

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<sup>156</sup> Job 9:12

<sup>157</sup> Proverbs 5:17; See Midrash Shmot Rabba 15:23; See the discourse entitled “*BaYom HaShmini Atzeret*” 5670; 5704; 5709; 5710, and elsewhere.

## Discourse 3

### “*Lehavin Inyan Shemini Atzeret v’Simchat Torah - To understand the matter of Shemini Atzeret and Simchat Torah*”

Delivered on the day of Simchat Torah, 5714

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

To understand the matter of Shemini Atzeret and Simchat Torah, the differences between them and how they differ from the holiday of Sukkot: On the holiday of Sukkot the joy is in a state revelation (*Gilyu*), whereas the service of *HaShem*-יהו"ה, blessed is He, on Shemini Atzeret, is in a way of,<sup>158</sup> “Rejoice with trembling.” We observe this in the conduct of our Rebbes and Leaders, that on Shemini Atzeret they would go into seclusion (*Hitbodedut*)<sup>159</sup> and their joy was not openly revealed (except during the *Hakafot*). It was related<sup>160</sup> by his honorable holiness, my father-in-law, the Rebbe, that his father, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, once spent time speaking with a certain individual on Shemini Atzeret, out of the necessity to affect him in an inner manner. However, as related, this was unusual, because

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<sup>158</sup> Psalms 2:11; Likkutei Torah, Drushim L’Shmini Atzeret 82c and on; Ohr HaTorah, Drushim L’Shmini Atzeret, Vol. 5, p. 2,158.

<sup>159</sup> See the talk (*Sichah*) of Simchat Torah 5744, Ch. 13 (Hitva’aduyot 5744 Vol. 1 p. 306), and of the fifth night of Sukkot 5751 (Hitva’aduyot 5751 Vol. 1, p. 106, note 32).

<sup>160</sup> See Torat Menachem, Reshimat HaYoman p. 353.

generally speaking, on Shemini Atzeret our Rebbes and Leaders would seclude themselves (*Hitbodedut*). In contrast, on Simchat Torah their joy was openly revealed, accompanied with much dancing and joy amongst the people.

The explanation is that the term “Atzeret” of “Shemini Atzeret-עצרת שמיני” means to stop or restrain, as in the verse,<sup>161</sup> “there was no heir to the kingship-*Etzer*-עצר,” and,<sup>162</sup> “This one shall rule-*Ya’atzor*-עצר” over My people.” That is, it refers to a king, in that the king restrains and limits the people.<sup>163</sup> We similarly observe in man below, that when a person wishes to absorb an intellectual matter (he cannot absorb it through spreading forth, but) specifically through restraining himself to pause and reflect upon it. That is, he must stop and gives pause to dwell upon the essence of the matter, and it is specifically through this restraint that he absorbs the subject.<sup>164</sup>

The same is true of the absorption of Shemini Atzeret.<sup>165</sup> It specifically is in a way of stopping and pausing. Thus, since restraining oneself to pause (and reflect) is the opposite of joy (in that joy is unrestrained and expansive in its expression), therefore, the joy of Shemini Atzeret is covered over.

We must therefore understand why these three holidays are different from each other. That is, on the holiday of Sukkot the joy is revealed, but is not overflowing, on Shemini Atzeret

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<sup>161</sup> Judges 18:7; See Radak there.

<sup>162</sup> Samuel I 9:17

<sup>163</sup> See Ohr HaTorah, Drushim L’Shmini Atzeret p. 1,776.

<sup>164</sup> See Shaar HaYichud of the Mittler Rebbe (also known as the Tract on Contemplative Meditation – *Kuntres HaHitbonenut*), translated as The Gate of Unity, Ch. 1.

<sup>165</sup> See Likkutei Torah and Ohr HaTorah, Drushim L’Shmini Atzeret ibidi.

the joy is covered over, whereas on Simchat Torah, the joy is both revealed and overflowing.

## 2.

To understand this, let us preface with an explanation of the matter of joy (*Simchah*).<sup>166</sup> The verse states,<sup>167</sup> “The grapevine said to them, ‘Shall I give up my wine that gladdens God and men?’” That is, wine brings to joy and is the aspect of the revelation of that which is concealed (*Giluy HaHe’elem*). For, just as the wine is first concealed within the grapes and through being pressed, is brought out from concealment to revelation, so likewise, this is the spiritual effect of wine, in that it reveals that which is hidden.

About this, our sages stated,<sup>168</sup> “When wine enters the secret comes out.” In other words, the effects of wine are similar in quality to the essence of the wine. That is, since the essential being of wine is that at first it is concealed and is then brought out from concealment into revelation, so likewise, its effect is that it reveals the inner aspects of the soul, that were concealed at first. This is why when a person drinks much wine his face turns red, because the wine reveals the inner vitality

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<sup>166</sup> See the discourse entitled “*BaYom HaShmini Atzeret Tihyeh Lachen*” 5677 (Sefer HaMaamarim 5677 p. 39 and on); Also see Ohr HaTorah Vayeishev Vol. 5, p. 902a and on.

<sup>167</sup> Judges 9:13

<sup>168</sup> Talmud Bavli, Eruvin 65a – The numerical value of wine-*Yayin*-יין-70 is equal to secret-*Sod*-סוד-70.

that normally is concealed, in that the blood, which carries the vitality and is concealed, comes to be revealed in his face.

The explanation is that everything has an inner (*Pnimityut*) and external (*Chitzoniyut*) aspect to it. The inner aspect (*Pnimityut*) is that it receives vitality and influence from its source, whereas the external aspect (*Chitzoniyut*) is the bestowal of influence to another. This matter applies to all beings within the four categories of inanimate (*Domem*), vegetative (*Tzome'ach*), animate (*Chay*) and human, who is called a speaker (*Medaber*).

An example of this can be seen in the category of vegetative (*Tzome'ach*). That is, within the vitality of the physical plant (*Tzome'ach*) itself, there is an inner aspect (*Pnimityut*) and an external aspect (*Chitzoniyut*). For, as our sages, of blessed memory, stated,<sup>169</sup> “There is not a single herb or spice that does not have a constellation in the firmament that strikes it and tells it to grow.” Thus, the inner vitality of the herb is the vitality and influence it receives from the constellation that strikes it. The externality (*Chitzoniyut*) of the herb, on the other hand, is what is influenced in the herb or fruit, such as its flavor etc.

The same is true of the animal category (*Chay*). They too, have an inner and outer aspect. The inner aspect (*Pnimityut*) is the spiritual vitality of the animal as it adheres to its cause, such as the face of the lion or the face of the ox in the Supernal

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<sup>169</sup> Midrash Bereishit Rabba 10:6 and elsewhere



chariot.<sup>170</sup> The external aspect is the influence that is bestowed to vitalize the body of the living animal.

This is likewise so of the category of human beings, who are called speakers (*Medaber*), especially the Jewish people. They too, have an inner aspect (*Pnimiyut*) and an external aspect (*Chitzoniyut*). The inner aspect (*Pnimiyut*) is that their Godly soul is in a state of adhesion to Godliness, that is, to the “likeness of the Man upon the throne,”<sup>171</sup> whereas the external aspect (*Chitzoniyut*) enlivens the body. Regarding the Jewish people, even the vitality of the body is from the Godly soul.<sup>172</sup> However, the inner aspect (*Pnimiyut*) is concealed and only the external aspect (*Chitzoniyut*) that enlivens the body is revealed.

This then, is what is meant by the fact that wine (*Yayin-יין*) reveals the inner aspect (*Pnimiyut*). That is, “When wine enters the secret comes out.” In other words, wine (*Yayin-יין*) reveals the inner aspect of the soul, which is its state of adhesion to Godliness.

### 3.

The explanation is that wine (*Yayin-יין*) is of the *Sefirah* of understanding-*Binah*.<sup>173</sup> In the service of *HaShem-יהוה*, blessed is He, this refers to the matter of contemplative

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<sup>170</sup> Ezekiel 1:10. Also see Taamei HaMitzvot of Rabbi Chayim Vital, Vayikra (section entitled “*Mitzvat Korbanot*”), and elsewhere.

<sup>171</sup> Ezekiel 1:26

<sup>172</sup> See Tanya, Iggeret HaKodesh Ch. 6; Kuntres U'Maayan, Maamar 7; Likkutei Sichot, Vol. 18, p. 103, note 24.

<sup>173</sup> See Shaarei Tzedek by Rabbi Yosef Gikatilla, Shaar Binah. Also see Likkutei Torah, Drushim L'Sukkot 79d; Shir HaShirim 2d, and elsewhere.

meditation (*Hitbonenut*), which brings about the revelation of the inner aspect (*Pnimiyyut*) of the soul, as it is in a state of adhesion to Godliness.

Now, within contemplative meditation (*Hitbonenut*) itself, there are various approaches. There is the contemplation that the totality of worldly matters are not everything, and beyond this, that they are not primary, and beyond this that, in and of themselves, they are not at all *HaShem*'s-יהו"ה ultimate intention in creation. Rather, the ultimate intent in all matters of the world, is Godliness.

This is as stated in the works of Torah philosophy,<sup>174</sup> that the ultimate purpose and intent of the inanimate (*Domem*) is to ascend and become included in the vegetative (*Tzome'ach*). Similarly, the ultimate purpose and intent of the vegetative (*Tzome'ach*) is to ascend and become included in the animal (*Chay*). Likewise, the ultimate purpose and intent of the animal (*Chay*) is to ascend and become included in the human being, who is called a speaker (*Medaber*) and the ultimate intent and purpose of the speaker (*Medaber*) is to ascend and become included in Godliness.

Thus, through contemplating that the ultimate purpose and intent of the entire world is solely for Godliness, a person will become conscientious and careful of his deeds, speech and thoughts, and direct them all solely to matters that relate to *HaShem*'s-יהו"ה Torah and commandments-*mitzvot*.

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<sup>174</sup> See *Ikkarim*, Maamar 3, Ch. 1; *Kuntres U'Maayon*, Maamar 1, Ch. 3; *Sefer HaSichot*, *Torat Shalom* p. 243; *Likkutei Sichot*, Vol. 24, p. 643

However, there is a loftier contemplation (*Hitbonenut*) than this, which is that one contemplates that the very essence of the vitality of the world comes solely from *HaShem*'s-יהו"ה Godliness. This is because *HaShem*'s-יהו"ה Godly power is what brings the world into being and vitalizes it at every moment.<sup>175</sup> This being so, the totality of the world's vitality is solely *HaShem*'s-יהו"ה Godliness. This contemplation arouses a person with a yearning to come close to *HaShem*-יהו"ה in a way of "running" (*Ratzo*) to Him, blessed is He.

This matter is therefore much loftier than the above-mentioned contemplation that the ultimate purpose and intent of the world is for Godliness, the effect of which is that one becomes conscientious and careful in fulfilling *HaShem*'s-יהו"ה Torah and commandments-*mitzvot*.

The reason is because, in that case, he has not yet actually been roused with love and fear of *HaShem*-יהו"ה, blessed is He. In contrast, through contemplating how the essential vitality of the world is itself Godliness, he comes to also be roused with love and fear of *HaShem*-יהו"ה. It follows that his actual fulfillment of *HaShem*'s-יהו"ה commandments-*mitzvot*, will be in a much loftier manner too.

This is as stated by his honorable holiness, the Alter Rebbe, in Tanya,<sup>176</sup> that love of *HaShem*-יהו"ה, blessed is He, is the root of all two-hundred and forty-eight positive commandments-*mitzvot*, "for he who fulfills them in truth, is a

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<sup>175</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Tanya, Shaar HaYichud v'HaEmunah Ch. 1

<sup>176</sup> Tanya, Ch. 4

person who loves the Name *HaShem*-יהו"ה and truly desires to adhere to Him." It thus is understood that through love and fear of *HaShem*-יהו"ה, blessed is He, even the actual fulfillment of His commandments-*mitzvot* is done in a much loftier manner.<sup>177</sup>

Nevertheless, even the above contemplation (*Hitbonenut*) only brings about the revelation of the revealed powers of the soul. That is, since the revealed powers of the soul are in a state of limitation, therefore in order to awaken them, it is enough to contemplate *HaShem*'s-יהו"ה Godliness as He relates to the chaining down of the worlds (*Hishtalshelut*). However, *HaShem*'s-יהו"ה ultimate Supernal intent is for the service of Him to transcend the revealed powers of the soul. This matter is known as the "desire of the heart" (*Re'uta d'Leeba*), since there is no labor that can compare to labor that is done with the desire of the heart (*Re'uta d'Leeba*).<sup>178</sup>

Now, to come to the aspect of the "desire of the heart" (*Re'uta d'Leeba*) a person must contemplate the wondrousness of *HaShem*-יהו"ה as He utterly transcends the chaining down of the worlds (*Hishtalshelut*). That is, once he has an appreciation and feel (*Choosh*), not only for matters that come into tangible comprehension, but even for matters that are grasped through negation (*Hasagat HaShlilah*),<sup>179</sup> he will then come to a sense

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<sup>177</sup> See Sefer HaMaamarim 5689 p. 355

<sup>178</sup> See Zohar II 55b; Zohar III 267a; Likkutei Torah, Shlach 42c, and elsewhere.

<sup>179</sup> *Hasagat HaShelilah* is comprehension through the process of elimination. That is, one eliminates everything that *HaShem*-יהו"ה is not. Through this he comes to realize the utter transcendence of *HaShem*-יהו"ה, over and above all novel existence and is astonished by His utter transcendence and his own inability to grasp *HaShem*'s-יהו"ה Essential Self, blessed is He.

of wonderment and astonishment of the Godliness of *HaShem*-יהו"ה and how He utterly transcends the chaining down of the worlds (*Hishtalshelut*), until he comes to behold the wondrousness of *HaShem*-יהו"ה, blessed is He, as He is wondrous, in and of Himself.

Through this he comes to the state of serving *HaShem*-יהו"ה, blessed is He, with the "desire of the heart" (*Re'uta d'Leeba*). About this it states,<sup>180</sup> "When wine enters the secret comes out." In other words, through contemplating (*Hitbonenut*) the wondrousness of *HaShem*-יהו"ה, blessed is He, the inner aspect of the soul is revealed, which is the matter of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, with "the desire of the heart" (*Re'uta d'Leeba*).

#### 4.

Now, all the above explains how wine gladdens man, meaning that wine (*Yayin*-יין) reveals the inner aspect (*Pnimiyut*) of man. However, we still must understand what it means that wine, "gladdens God," as in the above-mentioned verse,<sup>181</sup> "The grapevine said to them, 'Shall I give up my wine that gladdens God and men?'"

The explanation is from the verse,<sup>182</sup> "*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות," wherein the word,

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<sup>180</sup> Talmud Bavli, Eruvin 65a

<sup>181</sup> Judges 9:13

<sup>182</sup> Samuel I 2:3; Also see Likkutei Torah, Drushim L'Shmini Atzeret 83a and elsewhere.

“knowledges-*De’ot*” is in the plural form,<sup>183</sup> indicating two knowledges. That is, there is an Upper Knowledge (*Da’at Elyon*) and a lower knowledge (*Da’at Tachton*). The lower knowledge (*Da’at Tachton*) is that the lower being is considered to be “something” (*Yesh*), whereas He who is Above is considered to be “nothing” (*Ayin*). The Upper Knowledge (*Da’at Elyon*) is that He who is Above, *HaShem*, blessed is He, is considered to be “something” (*Yesh*), whereas that which is below is considered to be “nothing” (*Ayin*). That is, *HaShem* Above, blessed is He, is the True Something (*Yesh HaAmeete*),<sup>184</sup> whereas that which is below is nothing (*Ayin*), since,<sup>185</sup> “everything is considered to be as nothing before Him.”

Now, in regard to these two aspects of “nothingness” (*Ayin*), as known, there is no comparison whatsoever between the “nothingness” (*Ayin*) from the perspective of the Upper Knowledge (*Da’at Elyon*), and the “nothingness” (*Ayin*) from the perspective of the lower knowledge (*Da’at Tachton*). For, the “nothingness” (*Ayin*) of the Upper Knowledge is truly nothing. In other words, because it is the “nothingness” (*Ayin*) of the True Something (*Yesh HaAmeete*), meaning that it is in a state of adhesion and proximity to the

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<sup>183</sup> See Tikkunei Zohar, beginning of Tikkun 69.

<sup>184</sup> See the discourse entitled “*VaYehiy BaYom HaShmini* – It was on the eighth day,” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 15, Ch. 6; and Discourse 7 entitled “*Mitzvatah Mishetishka* – The commandment is from sunset” 5713; Also see the discourse entitled, “*Eileh Masei* – These are the journeys of the Children of Israel,” of the same year 5713, Discourse 21, Ch. 4, and elsewhere. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being.

<sup>185</sup> Zohar I 11a

True Something (*Yesh HaAmeete*), therefore, it truly is nothing, since, “everything is considered as nothing before Him.” There are two aspects in this. The first aspect is due to its essential proximity to the True Something (*Yesh HaAmeete*), which is further strengthened by the fact that it itself senses and feels the True Knowledge, as it is in the True Something (*Yesh HaAmeete*).

In contrast, the “nothingness” (*Ayin*) of the created “something” (*Yesh HaNivra*) is not true “nothingness” (*Ayin*). For, since the created “something” (*Yesh HaNivra*) calls itself by the term “something” (*Yesh*), it therefore cannot consider its source as truly being “nothing” (*Ayin*). For, if it is so that the created being is an existence of “something” (*Yesh*), therefore, it’s Source must certainly be “something.” Thus, it only calls its source “nothing” (*Ayin*), as a borrowed term, in order to clarify that *HaShem*-יהו"ה is not a tangible something in the same sense as the created “something” (*Yesh HaNivra*). However, this is not meant to imply that *HaShem*-יהו"ה is actually “nothingness” (*Ayin*), God forbid to think so.

Moreover, just as the created being senses that its source is not truly nothing, so likewise, the “nothing” (*Ayin*) Himself certainly knows that He is not truly nothing. For, since *HaShem*-יהו"ה is the source of the created “something” (*Yesh HaNivra*), therefore, He too is an existence of something. Thus, *HaShem*-יהו"ה is only called by the term “nothing” (*Ayin*) because He is utterly ungraspable and beyond comprehension.

Now, from the aspect of the “nothing” (*Ayin*) of the created “something” (*Yesh HaNivra*), were there to be a

revelation of the “nothing” (*Ayin*) that is its source, it would be impossible for the tangible created something (*Yesh*) to exist, because then, the tangible created something (*Yesh*) would have no existence at all. Rather, the way that the “nothing” (*Ayin*) brings the tangible created something (*Yesh*) into being, is through concealing the “nothing” (*Ayin*) from the “something” (*Yesh*), as in the teaching,<sup>186</sup> “they are created by hiding and concealing the Creator from the created.”

In other words, in addition to the fact that the novel creation of the tangible “something” (*Yesh*) is solely from the aspect of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), which, as explained above, is not truly nothing - beyond this, this aspect of “nothing” (*Ayin*) is itself concealed within the created “something” (*Yesh*). This is to say that the Godliness of *HaShem*-יהו"ה is not openly revealed and apparent in the world.

Nevertheless, *HaShem*'s-יהו"ה ultimate Supernal intent is that through the created beings serving *HaShem*-יהו"ה, blessed is He, His Godliness will be revealed. About this the verse states,<sup>187</sup> “In the beginning God-*Elohi*”m-אלהי"ם created.” This is to say that our service of *HaShem*-יהו"ה, blessed is He, is to uncover and reveal the concealment that is brought about by *HaShem*'s-יהו"ה title God-*Elohi*”m-אלהי"ם. This applies both to the concealment that the title God-*Elohi*”m-אלהי"ם causes in the tangible created “something” (*Yesh*), as well as the concealment that His title *Elohi*”m-אלהי"ם covers over His

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<sup>186</sup> Tanya Kuntres Acharon 158a

<sup>187</sup> Genesis 1:1



Essential Name *HaShem*-יהו"ה.<sup>188</sup> In other words, there will be a revelation of the “nothingness” (*Ayin*) of the created “something” (*Yesh HaNivra*), even within the created “something” itself.

Moreover, within the “nothingness” (*Ayin*) of the created “something” (*Yesh HaNivra*), there will be a revelation of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*) and a revelation of the True Something (*Yesh HaAmeetee*) Himself, *HaShem*-יהו"ה, blessed is He. Additionally, this revelation will be in the “nothingness” (*Ayin*) of the created “something” (*Yesh HaNivra*), as it is in the created “something” (*Yesh HaNivra*), through which there will come to be a revelation in the created “something” (*Yesh HaNivra*) of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeetee*) and the revelation of the True Something (*Yesh HaAmeetee*) Himself, *HaShem*-יהו"ה, blessed is He.

Now, although it is true that in the beginning of the creation of novel existence, it was not possible for there to be a revelation, even of the aspect of the “nothing” (*Ayin*) of the created “something” (*Yesh HaNivra*), for, as explained above, if there would have been such a revelation, the existence of the novel tangible created “something” (*Yesh*) could not at all be. Nevertheless, once the tangible created “something” (*Yesh*) was brought into being, then through their service of *HaShem*-יהו"ה, blessed is He, it is possible for there to even be a revelation of

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<sup>188</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and the *Gate of His Title (Shaar HaKimuy)*.

the aspect of the “nothingness” (*Ayin*) of the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He. Moreover, this can even be as the tangible created “something” (*Yesh HaNivra*) remains in its existence.

This is similar to what is explained about the restraint of the *Tzimtzum*.<sup>189</sup> That is, it was initially necessary for there to be a withdrawal (*Siluk*) of the light of *HaShem*-יהו"ה, blessed is He, in order to make “room” for the existence of worlds. However, once the worlds were brought into being, it now is possible for there to be a revelation of the short line (*Kav*) within them, until it is possible that ultimately, there will be within them a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that preceded the restraint of the *Tzimtzum*. The same is true of the existence of the tangible “something” (*Yesh*).

That is, although initially, it only was possible to bring it into existence through concealment, nevertheless, once it has been brought forth into existence, it becomes possible that through the service of *HaShem*-יהו"ה, blessed is He, by the souls of the Jewish people, there can be a revelation within it of the aspect of the “nothingness” (*Ayin*) of the True Something (*Yesh HaAmeete*), and even of the True Something (*Yesh HaAmeete*) Himself, *HaShem*-יהו"ה, blessed is He.

This then, is the matter of wine (*Yayin*-יין) that “gladdens God.” That is, through the contemplation (*Hitbonenut*) and service of *HaShem*-יהו"ה, blessed is He, of the

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<sup>189</sup> See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 3; *Hemshech* 5666 p. 4, and elsewhere.

souls of the Jewish people, there is a revelation of that which is concealed by *HaShem*'s יהו"ה title God-*Elohi*"m-אלהי"ם, both what it causes to be concealed from the created "something" (*Yesh*) and also its concealment of His Essential Name *HaShem*-יהו"ה. That is, within the tangible "something" (*Yesh*) there will be a revelation of His title God-*Elohi*"m-אלהי"ם as well as a revelation of His Essential Name *HaShem*-יהו"ה.

5.

Now, the Talmud<sup>190</sup> learns this verse as follows: "The verse states,<sup>191</sup> 'The grapevine said to them: Shall I give up my wine that gladdens God and men?' If wine gladdens people, in what way does it gladden God? From here we learn that the [Levites]<sup>192</sup> only sing praises over wine." The explanation<sup>193</sup> is that the matter of song (*Shir*-שיר) is an aspect of ascent from below to above, as explained regarding the teaching,<sup>194</sup> "[On Shabbat, all animals] that typically have a chain (*Sheir*-שיר) may go out with a chain (*Sheir*-שיר) and be drawn by the chain (*Sheir*-שיר)," which is a matter of ascent from below to above. This is likewise true of the songs that the Levites sang in the

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<sup>190</sup> Talmud Bavli, Brachot 35a

<sup>191</sup> Judges 9:13

<sup>192</sup> That is, in the Holy Temple, the Levites would sing as the wine libations were being offered (see Rashi to Brachot 35a *ibid*).

<sup>193</sup> See Ohr HaTorah Vayeishev *ibid*. p. 904a and on.

<sup>194</sup> Talmud Bavli, Shabbat 51b; See Torah Ohr 7c, 113a; Likkutei Torah Bracha 98a; Siddur Im Divrei Elokim Chayim p. 275b and elsewhere.

Holy Temple. That is, they sang the songs of King David, who is called,<sup>195</sup> “The pleasing composer of the melodies of Israel.”

That is, the Levites sang these songs in the Holy Temple, and arranged their intentions according to the order of the Supernal worlds Above, as stated in Zohar,<sup>196</sup> “Joy (*Simchah*) is in the morning, and exultation (*Renana*) is in the evening.” Thus, the various songs of the Holy Temple were arranged accordingly. That is, at all times the songs were arranged to fit with the times as they are in their Supernal order.

This then, is what is meant by the matter of song. Namely, it is a motion of ascent, and is the ascent of the Levites to the corresponding matters Above in Godliness. The same is true of the simple meaning of song. That is, song is beautiful specifically when it is made up of many notes and movements, just as physical beauty is specifically beautiful when the thing of beauty is textured by a palate of many colors. Nevertheless, the primary beauty of song comes from the fact that there is one specific motion that dominates the melody of the song. This one motion is the matter of ascent. Nonetheless, song (*Shir*-שיר) also consists of the matter of drawing down, as indicated by the above teaching, “All that typically have a chain (*Sheir*-שיר) may be taken out with a chain (*Sheir*-שיר) and be drawn by the chain (*Sheir*-שיר).” That is, this indicates a drawing down from Above to below.

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<sup>195</sup> Samuel II 23:1

<sup>196</sup> Zohar I 229b; Torah Ohr 37a and on.

This also is the meaning of the teaching,<sup>197</sup> “The voice awakens the intention (*Kavanah*).” That is, on the one hand, there is a voice that comes according to the intention of the mind, meaning that the intention awakens the voice, in that the voice comes according to the intention, which is an aspect of ascent. On the other hand, there also is the matter of, “the voice awakening the intention,” referring to the intent of the heart, which is a matter of drawing down from the mind to the heart. It is about this that they stated that we, “only sing praises over wine,” referring to the, “wine that gladdens,” meaning that it gladdens the heart and draws forth a revelation of the mind and intellect into the heart, with a revelation of love of *HaShem*-יהו"ה, blessed is He, in the heart.

## 6.

Now, it is written,<sup>198</sup> “A wise son gladdens his father.” This refers to the Jewish people who are called sons, as it states,<sup>199</sup> “You are sons of *HaShem*-יהו"ה your God.” In other words, they are the offspring of *Zeir Anpin* and *Nukvah*,<sup>200</sup> since they are rooted in the aspect of the vessels (*Keilim*) of *Zeir Anpin* and *Nukvah*.<sup>201</sup> These vessels (*Keilim*) are actual

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<sup>197</sup> See *Shnei Luchot HaBrit* 82b; *Maamarei Admor HaZaken*, *HaKtzarim* p. 538; *Shulchan Aruch of the Alter Rebbe*, *Orach Chayim* 61:5; 101:3

<sup>198</sup> *Proverbs* 10:1; 15:20; See *Likkutei Torah*, *Drushim L'Shmini Atzeret* 82a; *Ohr HaTorah* Vol. 5, p. 2,155.

<sup>199</sup> *Deuteronomy* 14:1

<sup>200</sup> See *Likkutei Torah*, *Shir HaShirim* 19c; *Biurei HaZohar of the Mittler Rebbe*, 115a and on.

<sup>201</sup> See *Tanya*, *Iggeret HaKodesh*, *Epistle* 15 (121a).

Godliness, since they are in a state of complete adhesion to *HaShem*-יהו"ה, blessed is He, as it states,<sup>202</sup> “He and His organs are one.” In contrast, the souls of the Jewish people are drawn forth through a partition (*Parsa*), and are thus caused to be in the aspect of independent entities unto themselves.<sup>203</sup>

It is about this that it specifies about the soul that, “it is a part (*Chelek*) of God from on high,”<sup>204</sup> in which the term “part” (*Chelek*-חלק) indicates that it is an independent entity unto itself. In other words, even though the term “part” (*Chelek*-חלק) indicates that the soul is literally of the same substance and being, nonetheless, it also indicates that it only is a small part (*Chelek*-חלק) and is therefore an entity unto itself.

This is the difference between a light (*Ohr*) and a spark (*Nitzotz*).<sup>205</sup> That is, on the one hand, light (*Ohr*) is merely a glimmer of radiance from the luminary, but on the other hand, it is in a state of adhesion to its Luminary. In contrast, a spark (*Nitzotz*) is of the same substance and being as the Luminary, but on the other hand, it is a separate entity unto itself.

This then, is what is meant by saying that the souls of the Jewish people are a part (*Chelek*) that is separate from the aspect of the vessels (*Keilim*) of *Zeir Anpin* and *Nukvah*.<sup>206</sup> This is why they are called the offspring of *Zeir Anpin* and *Nukvah*,

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<sup>202</sup> Introduction to Tikkunei Zohar 3b

<sup>203</sup> See Tanya, Iggeret HaKodesh, Epistle 20 (130a).

<sup>204</sup> Job 31:2; See Tanya Ch. 2.

<sup>205</sup> See Sefer HaMaamarim 5662 p. 229; 5704 p. 35

<sup>206</sup> See Likkutei Torah, Shir HaShirim 19c; Biurei HaZohar of the Mittler Rebbe, 115a and on.

in that *Zeir Anpin* is the aspect of their “father,” and kingship-*Malchut* is the aspect of their “mother.”

About this the verse states, “A wise son gladdens his father.” This statement is in reference to the holiday of Sukkot, which is called “the time of our joy,” (*Zeman Simchateinu*), since it follows the concealment and withdrawal of Rosh HaShanah, that is, the withdrawal of intellect from the aspect of *Zeir Anpin*.

The general matter of this withdrawal and concealment is analogous to a father who hides his presence from his son. His reason for doing so, is to rouse the son to seek him out.<sup>207</sup> If he is a wise son who understands his father’s intention in this, and indeed seeks him out, this gives the father joy and gladness. The same matter is true Above. Whenever there is a concealment Above in Godliness, *HaShem*’s יהוה intention, blessed is He, is that we seek Him out. It thus is understood that, obviously, this is not true concealment.

With the above, we may also answer the question,<sup>208</sup> how it is possible that the existence of the worlds is maintained on Rosh HaShanah? That is, since the existence and vitality of the worlds comes from the aspect of *HaShem*’s יהוה kingship-*Malchut* and on Rosh HaShanah His kingship-*Malchut* is withdrawn (*Siluk*), how then is it possible that the existence of the worlds is sustained on Rosh HaShanah? The answer is that the withdrawal (*Siluk*) is only of the inner aspect (*Pnimitiyut*),

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<sup>207</sup> See the Mittler Rebbe’s introduction to Shaar HaEmunah, translated as Essential Faith.

<sup>208</sup> See the prior discourse entitled “*Zeh HaYom* - This day is the beginning of Your works,” of this year 5714, Discourse 1.

whereas the external aspect (*Chitzoniyut*) does not ascend above, but remains below to constantly enliven the creatures.<sup>209</sup>

The withdrawal (*Siluk*) is only of the inner aspect (*Pnimiyyut*), meaning the aspect of the intellect (*Mochin*). This is because the relationship between the intellect (*Mochin*) and the emotions (*Midot*) is that one is inner (*Pnimiyyut*) and the other is external (*Chitzoniyut*). That is, the intellect (*Mochin*) is the inner aspect (*Pnimiyyut*), whereas the emotions (*Midot*) are the external aspect (*Chitzoniyut*). Thus, when we say that the withdrawal (*Siluk*) is of the inner aspect (*Pnimiyyut*), it refers to the matter of intellect (*Mochin*). This is analogous to sleep, in which the intellect (*Mochin*) and the inner powers of the soul withdraw (*Siluk*), whereas the external (*Chitzoniyut*) remains.

The same is true Above in Godliness, regarding the “sleep” (*Dormita*) of *Zeir Anpin* on Rosh HaShanah.<sup>210</sup> That is, the withdrawal (*Siluk*) is only of the inner aspect (*Pnimiyyut*), meaning the aspect of the intellect (*Mochin*). The reason is because the withdrawal and concealment, is not a true concealment, God forbid. Rather, HaShem’s יהו"ה-ה' Supernal intention is for the souls of the Jewish people to seek out *HaShem*-יהו"ה-ה', blessed is He, so that they then draw forth the revelation of a loftier, more supernal light and illumination. In other words, the withdrawal and concealment is specifically for the sake of the Jewish people. Because of this, the withdrawal (*Siluk*) is only of the inner aspect (*Pnimiyyut*). That is, since the

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<sup>209</sup> See at greater length in the first discourse of this year, 5714, entitled “*Zeh HaYom* – This day is the beginning of Your works.”

<sup>210</sup> See *Shaar HaKavanot*, Inyan Rosh HaShanah; *Pri Etz Chayim*, *Shaar Rosh HaShanah*, and elsewhere.



souls of the Jewish people are rooted in the inner aspect, that is the light and illumination that relates to their souls.

Now, the reason for the concealment and withdrawal of the inner aspect (*Pnimityut*), is because their service of *HaShem*-יהו"ה, blessed is He, is in a manner of,<sup>211</sup> "They turned their backs to Me and not their faces," meaning that they only serve *HaShem*-יהו"ה externaly (*Chitzoniyut*), rather than in an inner manner (*Pnimityut*). Therefore, in a manner of "measure for measure,"<sup>212</sup> the inner aspect (*Pnimityut*) is withdrawn.

However, based on this, we must understand why the concealment is not a true concealment. For, if the concealment is because, "They turned their backs to Me," it seems that the concealment should indeed be a true concealment.

However, the explanation is that the ascent brought about through seeking *HaShem*-יהו"ה, blessed is He, and the descent brought about through "turning their backs to Me," are interdependent. In regard to angels, it is inapplicable that they undergo any descent.<sup>213</sup> It therefore is also inapplicable for them to undergo any ascent. In contrast, since the matter of descent is indeed applicable to the souls of the Jewish people, in that it is indeed possible for there to be a matter of descent, it therefore is also applicable for them to undergo an ascent. In other words, the ascent and descent are interdependent and tied to each other. Therefore, the concealment is not a true concealment. This is because *HaShem*'s-יהו"ה intention in the

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<sup>211</sup> Jeremiah 2:27

<sup>212</sup> Talmud Bavli, Sanhedrin 90a; Sota 8b and on.

<sup>213</sup> See the talk (*Sichah*) of Shabbat Parshat Bereishit (*Hitva'adut* 1) of this year 5714 (Torat Menachem p. 109 and on).

concealment is only so that they will seek *HaShem*-יהו"ה, blessed is He. It automatically follows that the concealment is not a true concealment.

This then, is the meaning of the verse,<sup>214</sup> “A wise son gladdens his father.” That is, on Rosh HaShanah there is the “sleep” (*Dormita*) of *Zeir Anpin*, in that the intellect (*Mochin*), which is the inner aspect (*Pnimitiyut*), is withdrawn from *Zeir Anpin*. However, through the service of *HaShem*-יהו"ה, blessed is He, of blowing the Shofar, new intellect is drawn forth to *Zeir Anpin*, which is the matter of “gladdening the father” (referring to *Zeir Anpin*). That is, this gladdening comes about from the new intellect that is drawn forth, which becomes revealed on the holiday of Sukkot. This is because the Day of Atonement (*Yom Kippur*) is an aspect of ascent, whereas on the holiday of Sukkot, there is a revelation of the novel intellect that is drawn to *Zeir Anpin*.

## 7.

The revelation of Shemini Atzeret, however, is loftier than the revelation of Sukkot. This is because on the holiday of Sukkot, the intellect (*Mochin*) alone is drawn forth, whereas on Shemini Atzeret, the crown-*Keter* is drawn forth. Now, although it is true that in the drawing forth of understanding-*Binah* that occurs on the holiday of Sukkot, all three of the first *Sefirot* are included, including the aspect of the crown-*Keter*,

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<sup>214</sup> Proverbs 10:1; 15:20; See Likkutei Torah, Drushim L'Shmini Atzeret 82a; Ohr HaTorah Vol. 5, p. 2,155.

nevertheless, on the holiday of Sukkot, the drawing forth of the crown-*Keter* is only as it is included in the aspect of understanding-*Binah*. This is to say that it only is the aspect of how understanding-*Binah* receives the aspect of the crown-*Keter*. In contrast, on Shemini Atzeret, the crown-*Keter* itself is drawn forth, as it is.

The explanation is that the drawing forth affected on Sukkot is accomplished through the four species, as in the verse,<sup>215</sup> “You shall take for yourselves, on the first day, the fruit of a citron tree, the branches of date palms, twigs of a Myrtle tree and brook willows.” The fruit of a citron tree (*Pri Etz Hadar*-פרי עץ הדור-הדר) refers to the Etrog, “that dwells (*HaDar*-הדר) on its tree from year to year.”<sup>216</sup> The tree (*Ilan*-אילן) refers to *Zeir Anpin*, as it states,<sup>217</sup> “For man is a tree of the field.” The meaning of, “it dwells (*HaDar*-הדר) on its tree,” is that it refers to the matter of the manifestation of the statures (*Partzufim*) within each other. That is, when the upper stature (*Partzuf*) manifests within the stature (*Partzuf*) below it, it is not called by the name of the lower stature (*Partzuf*), but by that of the upper stature (*Partzuf*). Thus, the meaning of “it dwells on its tree” is that it refers to the crown-*Keter* as it manifests within *Zeir Anpin*.

This also is the meaning of the teaching that the Etrog is the crown (*Ateret*) of the *Sefirah* of foundation-*Yesod*, because foundation-*Yesod* is the lower part of *Zeir Anpin*.

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<sup>215</sup> Leviticus 23:40

<sup>216</sup> Talmud Bavli, Sukkah 35a

<sup>217</sup> Deuteronomy 20:19

In other words, there is the aspect of *Zeir Anpin* as it is, in and of itself, but it also possesses its lower part, which is the influence bestowed down from *Zeir Anpin* and is the aspect of foundation-*Yesod*. However, even though it is the lower part of *Zeir Anpin*, nevertheless, as known, for there to be a bestowal of influence below, this is brought about specifically through drawing down a higher and more supernal light and illumination.

This is similar to what we observe in man below, that specifically a person of much greater wisdom is able to bestow intellect to a recipient of much lesser intellectual stature than himself. The same is true Above in Godliness, that the bestowal of influence is from a much loftier light and illumination, as known regarding the words of the prayer,<sup>218</sup> “Supernal God, Who bestows good kindnesses.” That is, it is specifically because He is the Supernal God (*E"l Elyon*-עליון-א"ל) that He bestows good kindnesses.” From this it is understood that the bestowal of influence from the foundation-*Yesod* is specifically through a drawing forth of the crown-*Keter*.

This then, is why the Etrog is the crown (*Ateret*) of the *Sefirah* of foundation-*Yesod*. That is, it refers to the drawing down of the crown-*Keter* to the foundation-*Yesod*. In other words, the matter of the Etrog is the drawing forth of the crown-*Keter* to *Zeir Anpin* through understanding-*Binah*. This is because the crown-*Keter* transcends *Zeir Anpin* and understanding-*Binah* and is only drawn forth in them. This is

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<sup>218</sup> Liturgy of the Amidah prayer

the meaning of the statement, “it dwells (*HaDar*-הדר) on its tree.” That is, in essence, it transcends the tree (*Ilan*) and only dwells on its tree.

Now, although the crown-*Keter* transcends understanding-*Binah* and *Zeir Anpin*, nevertheless, this is only as it is drawn down through understanding-*Binah* and *Zeir Anpin*. However, on Shemini Atzeret, there is a drawing forth of the crown-*Keter* itself, as it is.

To further elucidate, there are three crowns (*Ketarim*) in the month of Tishrei. There is the crown of kingship (*Keter Malchut*), the crown of the priesthood (*Keter Kehunah*), and the crown of Torah (*Keter Torah*).<sup>219</sup> These correspond to three periods within the month of Tishrei; Rosh HaShanah, Yom Kippur and Shemini Atzeret. Rosh HaShanah is the aspect of the crown of kingship (*Keter Malchut*), as in the teaching,<sup>220</sup> “The Holy One, blessed is He, said: Say before Me, on Rosh HaShanah, verses of kingship (*Malchiyot*), so that you will crown Me as King over you.” Yom Kippur is the crown of the priesthood (*Keter Kehunah*), as reflected in all the services of Yom Kippur, which were specifically performed by the high priest (*Kohen Gadol*) in the Holy Temple,<sup>221</sup> and Shemini Atzeret is the crown of Torah (*Keter Torah*).

Now, since the crown-*Keter*-כתר transcends the chaining down of the worlds (*Hishtalshelut*), therefore the drawing forth of the crown-*Keter*-כתר on Shemini Atzeret is

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<sup>219</sup> Mishnah Avot 4:13

<sup>220</sup> Talmud Bavli, Rosh HaShanah 16a, 34b

<sup>221</sup> Talmud Bavli, Yoma 32b

specifically through restraint and pause. This is similar to the verse,<sup>222</sup> “Wait-*Katar*-*כתר* a moment for me and I will tell you,” indicating a pause and restraint. In other words, the joy of Shemini Atzeret is not one of revelation and spreading forth, but is concealed within the fear of *HaShem*-*יהוה* and sublimation to Him, blessed is He. Through this, an absorption in an inner manner (*Pnimityut*) is caused to come about throughout the rest of the year, referring to drawing forth the acceptance of the yoke of *HaShem*’s-*יהוה* kingship, blessed is He, throughout the whole year.

In contrast, on Simchat Torah, the crown-*Keter* is drawn forth into revelation. That is, the joy of Simchat Torah breaks the boundaries, through which the aspect of the crown-*Keter* is drawn into revelation.

## 8.

From the above we may understand the difference between the three times of Sukkot, Shemini Atzeret and Simchat Torah. On the holiday of Sukkot the joy is revealed, but is not overflowing. On Shemini Atzeret the joy is concealed and on Simchat Torah, the joy is both revealed and overflowing.

This may be understood through the verse,<sup>223</sup> “Blow the Shofar at the renewal of the moon, at the time of the covering (*Keseh*-*כסה*) for our festive day.” That is, Rosh HaShanah is the time of the, “sleep” (*Dormita*) of *Zeir Anpin*, which is the matter

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<sup>222</sup> Job 36:2

<sup>223</sup> Psalms 81:4

of the withdrawal (*Siluk*) of the intellect (*Mochin*). Through blowing the Shofar, the intellect (*Mochin*) is drawn forth to *Zeir Anpin*. That is, there is a drawing forth of the three upper *Sefirot*, including the aspect of the crown-*Keter*.

Nevertheless, this drawing forth is still “covered” (*Keseh*-כסה), and it is on the holiday of Sukkot that it comes forth into revelation. This is why on Sukkot, the joy is revealed, which is the aforementioned matter of, “the father is gladdened.” That is, this is due to the drawing forth of the three upper *Sefirot*, including the aspect of the crown-*Keter*, as it is in the understanding-*Binah*.

Nevertheless, since it is not the drawing forth of the crown-*Keter* itself, therefore the joy is not overflowing. On Shemini Atzeret, the crown-*Keter* itself is drawn forth, since it is drawn forth specifically by way of pause and restraint. However, because of this, the joy is covered over and concealed. In other words, there must be the matter of joy, since the drawing forth is affected specifically through joy, but because it is in a manner of pause and restraint, the joy is covered over. Thus, it is in a manner expressed by the verse,<sup>224</sup> “Rejoice with trembling.”

On Simchat Torah, however, the joy is both revealed and overflowing. This is due to the drawing forth of the crown-*Keter* itself, as it is drawn into revelation.

From the above it is understood that the service of *HaShem*-יהו"ה, blessed is He, during the month of Tishrei,

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<sup>224</sup> Psalms 2:11

affects the whole year. For, seemingly, since the services of *HaShem*-יהו"ה, blessed is He, during the month of Tishrei are general services,<sup>225</sup> they should not relate to the particular details of serving *HaShem*-יהו"ה, blessed is He, throughout the rest of the year, which are in a manner expressed by the verse,<sup>226</sup> "Yaakov went on his way."

However, the explanation is that because everything is drawn forth into revelation through joy on Simchat Torah, it therefore affects and relates to the entire year. In other words, it is through the joy of Simchat Torah that all the general services of *HaShem*-יהו"ה, blessed is He, during the month of Tishrei, have an impact on all the particular services throughout the year, which are in a manner of, "Yaakov went on his way," so that he spiritually goes on his way with surety. Through this, there is also caused to be a physical drawing forth, as it states,<sup>227</sup> "If you will follow My decrees and observe My commandments... then I will provide your rains in their time, and the land will give its produce, and the tree of the field will give its fruit." Thus, it is through this that there will be a drawing forth of a good and sweet year to each and every person.

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<sup>225</sup> See Maamarei Admor HaZaken 5569 p. 238; Sefer HaMaamarim 5702 p. 49.

<sup>226</sup> Genesis 32:2; See Sefer HaSichot 5696 p. 43; Likkutei Sichot Vol. 15 p. 259 and on.

<sup>227</sup> Leviticus 26:3-4



## Discourse 4

### “*Lehavin Inyan Erev Rosh Chodesh vRosh Chodesh* *Understanding the matter of the eve of the New* *Moon, and the New Moon*”

Delivered on Shabbat Parshat Toldot,  
Shabbat Mevarchim and Erev Rosh Chodesh Kislev, 5714  
By the grace of *HaShem*, blessed is He,

#### 1.

To understand the matter of the eve of the New Moon (*Rosh Chodesh*) and the New Moon (*Rosh Chodesh*) itself: The New Moon (*Rosh Chodesh*) is called the birth (*Molad*) of the moon, because at the time of its birth it is like a point (*Nekudah*). Over the course of the first half of the month, its light progressively grows, and then, over the course of the second half, its light progressively dims. Thus, at month's end (the eve of the New Moon), the moon completely disappears and its light is completely dimmed. Subsequently, on the New Moon – *Rosh Chodesh* – the moon is born and is like a point. This matter must be explained and understood.<sup>228</sup>

We also must understand why it is called, “The head of the month-*Rosh Chodesh*” rather than “The beginning of the

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<sup>228</sup> See the discourse entitled “*Machar Chodesh*” 5680 (Sefer HaMaamarim 5680 p. 158 and on); Also see Maamarei Admor HaZaken 5568 Vol. 1, p. 537 and on; Ohr HaTorah, Zot HaBrachah p. 1,893; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation).

month-*Techilat HaChodesh*,” because, in this respect, Rosh Chodesh is similar to Rosh HaShanah, which is called “the head of the year” rather than “the beginning of the year-*Techilat HaShanah*.” About this, it is explained<sup>229</sup> that just as the head of a human being is the general seat of his vitality and includes the vitality of all his limbs, in that from it vitality is drawn to all the limbs, so likewise, this is so of Rosh HaShanah. That is, Rosh HaShanah includes the vitality of the entire year, and from it, vitality is drawn to all the other days of the year.

Now, the way this vitality is drawn forth, is that first it divides into the twelve or thirteen months of the year. That is, the vitality of each month is drawn forth at the head of that month – that is, on the first of that month. This is because the head of the month – *Rosh Chodesh* – is like the head, that includes the vitality for all thirty days of the month. Thus, from it, particular vitality is drawn to each day individually. This is why it is called, “**the head** of the month-*Rosh Chodesh*,” and not “the beginning of the month-*Techilat HaChodesh*.”

However, we must understand this further. For, if this is the case, this principle should also apply to the day of Shabbat, which according to this, should be called, “the head of the week-*Rosh HaShavuah*.” That is, aside for the fact that the six mundane days of the week that precede Shabbat, become refined, included, and elevated on the day of Shabbat, Shabbat

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<sup>229</sup> See Likkutei Torah Tavo; Ateret Rosh of the Mittler Rebbe, Shaar Rosh HaShanah, and elsewhere.

is also the root and source of the six mundane days of the week that follow it, as stated,<sup>230</sup> “All the days are blessed by it.”

Similarly, in *Mechilta*<sup>231</sup> it states that “Shabbat is analogous to a wolf who consumes everything in front of him and everything behind him.” This is because Shabbat includes the six mundane days that precede it, as well as the six mundane days that follow it. Therefore, since Shabbat includes the six mundane days of the week, it would seem that it should be called, “the head of the week-*Rosh HaShavuah*.” That is, just as “the beginning of the month-*Rosh Chodesh*” is called “the head-*Rosh*-ראש” of the month, since it is the source of the vitality of the whole month, so likewise, Shabbat is the source of the vitality of the days of the week. Thus, seemingly, it should have been called “the head-*Rosh*-ראש” of the week.

## 2.

This may be better understood by prefacing with an explanation of the matter of light-*Ohr*, which is the matter of revelation from the concealed Essential Self of *HaShem*-יהו"ה, blessed is He. That is, the Essential Self of *HaShem*-יהו"ה, blessed is He, is concealed, whereas the radiance emitted by His Essential Self is called light-*Ohr*-אור. That is, it is not in a manner that His Essential Self (which is concealed) becomes revealed. Rather, His Essential Self remains concealed within Himself and a glimmer and radiance is drawn forth from Him,

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<sup>230</sup> Zohar II 63b, 88a

<sup>231</sup> *Mechilta* Exodus (Yitro) 20:8

from which there is revelation and bestowal of influence to another, and this radiance is called “light-*Ohr*-אור.”

Thus, His Essential Self lacks nothing by the revelation of the light-*Ohr*, nor does the revelation of light-*Ohr* cause any change to His Essential Self. This is because from the perspective of the Essential Being of *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, it is utterly irrelevant to Him whether there is illumination of light-*Ohr* or whether there is no illumination of light-*Ohr*. This is because the emission of light is not essential to Him, nor does it reveal His Essential Self, but is only an insignificant glimmer and radiance drawn forth from Him.

This may be compared to the vitality of the soul that enlivens the body. It is merely a glimmer of the essential self of the soul. That is, the essential self of the soul is in a state of concealment, because it is not merely the vitality that enlivens the body. For, although the soul is essentially alive, it does not have to enliven the body. It is only that from the essence of the soul there is a drawing forth of radiance, of both a general power and the particular powers (the general vitality and the particular vitality to each organ and limb) to enliven the body.<sup>232</sup> This radiance is called by the term, “light-*Ohr*-אור,” the substance of which is the revelation and bestowal of influence to another.

This also is analogous to the light of a candle or the light of the sun, which is only a radiance that emanates from it, rather

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<sup>232</sup> See Sefer HaMaamarim 5700 p. 31 and on.

than its essence, because the essential self of the sun does not spread out into the space of the world. Rather, there only is an emission of radiance that illumines the world, and this radiance is called “light-*Ohr*-אור.”

Now, just as this is so of the general vitality of the soul, it likewise is so of the particular powers of the soul. An example is the power of intellect (*Ko'ach HaSechel*). The essence of the intellect, which is the power of conceptualization (*Ko'ach HaMaskeel*) is in a state of concealment. That is, whatever we know of the power of conceptualization (*Ko'ach HaMaskeel*) is not because we sense the power of conceptualization directly. Rather, we only sense the revealed intellect (*Sechel Galuy*), through which we know that the power of conceptualization (*Ko'ach HaMaskeel*) must necessarily be. In other words, we only sense the revealed intellect, and only it is called “light-*Ohr*-אור.” In contrast, the power of conceptualization itself (*Ko'ach HaMaskeel*), remains concealed and is therefore called, “darkness-*Choshech*-חושך.” This is so, even though, certainly, the power of conceptualization (*Ko'ach HaMaskeel*) possesses all matters of intellect to a far greater degree than the revealed intellect.

Likewise, the same principle applies to the matter of vitality. That is, the essential self of the soul is the essence of the vitality. Moreover, it is in a much greater state of abundance, to the point that the vitality that spreads forth from it is utterly incomparable to it. It thus is called “darkness-*Choshech*-חושך,” because, when we speak of revelations to another, the essential self, which remains concealed from the other, is called

“darkness-*Choshech*-חושך” relative to the other. In contrast, the expression of the radiance that comes forth in revelation to the other, is called “light-*Ohr*-אור” relative to the recipient.

From the above, it is understood that, as it is to the essential self, the very opposite is true. That is, relative to the essence, the essence is called by the name “light-*Ohr*-אור,” whereas the expression of radiance is called by the name “darkness-*Choshech*-חושך.” In other words, that which in relation to the essence is light-*Ohr*-אור, is darkness-*Choshech*-חושך in relation to the other, and that which in relation to the essence is darkness-*Choshech*-חושך, is light-*Ohr*-אור in relation to the other.

This may be better understood by examining the matter of thought (*Machshavah*) and speech (*Dibur*).<sup>233</sup> That is, relative to one’s fellow, thought (*Machshavah*) is concealed and speech (*Dibur*) is revealed. This is because the entire matter of speech (*Dibur*) is that a person reveals to his fellow. However, relative to the self it is the opposite; thought (*Machshavah*) is by far the greater revelation, whereas, in relation to oneself, speech (*Dibur*) is darkness and concealment. For, when one thinks about an intellectual matter in the letters of thought, there is much greater illumination of the truth of the matter. In contrast, when he garbs the intellect in letters of speech, the intellect becomes hidden and concealed.

The same is true above in Godliness. That is, the worlds of Creation-*Briyah* and Formation-*Yetzirah* are likened to

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<sup>233</sup> See Likkutei Torah, Shir HaShirim 4c.

thought (*Machshavah*) and speech (*Dibur*), respectively. Nevertheless, we find that the world of Creation-*Briyah* is called darkness-*Choshech*-חושך, whereas the world of Formation-*Yetzirah* is called light-*Ohr*-אור, as known<sup>234</sup> regarding the verse,<sup>235</sup> “He forms light-*Yotzer Ohr*-יוצר אור and creates darkness-*Bor’e Choshech*-בורא חושך.” That is, the phrase, “He forms light-*Yotzer Ohr*-יוצר אור,” refers to the world of Formation-*Yetzirah*, whereas the phrase, “and creates darkness-*Bor’e Choshech*-בורא חושך” refers to the world of Creation-*Briyah*.

That is, even though the world of Creation-*Briyah* transcends the world of Formation-*Yetzirah*, since Creation-*Briyah* refers to the beginning of the existence of novel creation, whereas Formation-*Yetzirah* refers to when it receives form-*Tzurah*, nevertheless, relative to the lower beings, the world of Formation-*Yetzirah* is called light-*Ohr*-אור, because its light can illuminate below. In contrast, the light of the world of Creation-*Briyah* transcends the aspect of revelation below, and is therefore called, “darkness-*Choshech*-חושך.”

However, relative to how it is Above, the very opposite is true. That is, the world of Creation-*Briyah* is light-*Ohr*-אור and the world of Formation-*Yetzirah* is darkness-*Choshech*-חושך. This is why upon reciting these words in the blessing of the *Shema*, one touches the *Tefillin* of the hand when reciting the words, “He forms light-*Yotzer Ohr*-יוצר אור,” and touches

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<sup>234</sup> See Likkutei Torah, Drushei Shmini Atzeret 80b and elsewhere.

<sup>235</sup> Isaiah 45:7

the *Tefillin* of the head when reciting the words, “He creates darkness-*Boreh Choshech*-בורא חושך.”<sup>236</sup>

The *Tefillin* of the head is loftier than the *Tefillin* of the hand. The *Tefillin* of the hand is comparable to an indented (*Shoke'ah*) seal, whereas the *Tefillin* of the head is comparable to a protruding seal (*Bolet*) seal. The indented seal refers to the aspect of light that manifests and dwells within the vessels, and therefore is measured according to the capacity and manner of the vessels. In contrast, the protruding seal refers to the aspect of the light that protrudes from the vessels, meaning that it transcends manifestation within vessels.

This is explained in the teachings on *Tefillin* in Likkutei Torah, Shir HaShirim, in the discourse entitled, “Place Me as a seal-*Sameini K'Chotem*.”<sup>237</sup> Thus, it is with the words, “He creates darkness-*Bor'e Choshech*-בורא חושך” that one touches the *Tefillin* of the head, since it is a loftier light and is only called darkness-*Choshech*-חושך relative to those below.

Thus, when the Jewish people supplicate before *HaShem*-יהו"ה, blessed is He, and say,<sup>238</sup> “Place me as a seal upon Your heart,” requesting that the light and illumination be drawn forth from Above to below – since the drawing forth is by way of the seal, whether the indented seal or the protruding seal – therefore, just as in the light that is drawn from Above, there is a superiority to the level of the light that transcends manifestation in vessels, which is called the protruding seal, and

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<sup>236</sup> See Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 1; Mishnat Chassidim, Mesechet Tefilat HaBriyah 1:7-8.

<sup>237</sup> Likkutei Torah, Shir HaShrimim 45a and on.

<sup>238</sup> Song of Songs 8:6



it transcends the light that is manifest within vessels, which is called the indented seal, nevertheless, relative to those below, it is specifically the light that manifests within vessels that is called, “light-*Ohr*-אור,” in that it is the matter of revelation to another. In contrast, the light that transcends manifestation in vessels is called, “darkness-*Choshech*-חושך.” This is why the world of Formation-*Yetzirah* is called, “light-*Ohr*-אור,” whereas the world of Creation-*Briyah* is called, “darkness-*Choshech*-חושך.”

Now, since the entire substance of the matter of light-*Ohr*-אור is that it is a revelation of influence to another, light is therefore also called “good-*Tov*-טוב” and “kindness-*Chessed*-חסד.” This is as stated,<sup>239</sup> “God saw that the light-*Ohr*-אור was good-*Tov*-טוב,” and, as known, goodness and kindness are one and the same thing, as stated,<sup>240</sup> “May only goodness-*Tov*-טוב and kindness-*Chessed*-חסד pursue me.” This is because the entire matter of light is the bestowal of influence to another, and the matter of bestowing to another is due solely to the goodness of *HaShem*-יהוה, blessed is He, as explained about the matter of, “It is the nature of the good to bestow goodness.”<sup>241</sup>

Now, since goodness and kindness are caused by love (*Ahavah*-אהבה) – meaning that love (*Ahavah*) is the inner aspect of goodness and kindness, as it states,<sup>242</sup> “I have loved you with

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<sup>239</sup> Genesis 1:4

<sup>240</sup> Psalms 23:6

<sup>241</sup> Emek HaMelech, Shaar 1, Ch. 1; Magen David of the Radbaz, Letter Tzaddik; Tanya Shaar HaYichud VeHaEmunah, Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza’ee, Kuntreisim, p. 5.

<sup>242</sup> Jeremiah 31:2

an eternal love, therefore I have extended kindness to you,” – therefore, love (*Ahavah*) is also an aspect of light-*Ohr*-אור. Because of this, the word, “And you shall love-*VeAhavta*-ואהבת-414” in the *Shema* recital,<sup>243</sup> has the numerical value of two times the word “light-*Ohr*-אור-207,”<sup>244</sup> corresponding to the Direct Light (*Ohr Yashar*) and the Rebounding Light (*Ohr Chozer*).<sup>245</sup>

### 3.

However, based on the above explanation that the matter of light-*Ohr*-אור specifically refers to a bestowal of influence from Above to below, we must understand why the Rebounding Light (*Ohr Chozer*) is also called, “light-*Ohr*-אור.” Now, it makes sense that the Direct Light (*Ohr Yashar*) is called light-*Ohr*, since it comes in a manner of being drawn down from Above, which is the very substance of the matter of “light-*Ohr*-אור.” However, in regard to the Rebounding Light (*Ohr Chozer*), since its entire substance is that it rebounds, that is, it ascends Above, it therefore refers to an ascent from below to Above. It thus is not understood why it too is called, “light-*Ohr*-אור.”

To understand this, we must preface with an explanation of the commandment, “and you shall love *HaShem*-יהו"ה your

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<sup>243</sup> Deuteronomy 6:5

<sup>244</sup> *Pri Etz Chayim*, Shaar HaKriyat Shma, Ch. 23; Siddur of the Arizal there; Tanya, Ch. 43, and elsewhere.

<sup>245</sup> See the *Petach HaShaar* to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 22.

God.” At first glance, it seems to be inapplicable for love to be commanded. However, it is explained,<sup>246</sup> that the commandment here is actually the matter of contemplation-*Hitbonenut*,<sup>247</sup> that is, to contemplate-*Hitbonenut* the first verse of the *Shema* recital, which comes before the verse, “and you shall love *HaShem*-יהו"ה your God.” Namely, the commandment here is to contemplate the verse,<sup>248</sup> “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד"ה אהד.”

Now, the meaning of the word, “One-*Echad*-אהד,” is that *HaShem*-יהו"ה is singularly unique, that is, there is nothing that is comparable to Him.<sup>249</sup> This is as stated in Midrash,<sup>250</sup> “About the Holy One, blessed is He, it states, ‘*HaShem* is One-*HaShem Echad*-אהד"ה אהד,’ indicating that nothing in the world can be likened to Him. (Similarly, about Avraham it states,<sup>251</sup> ‘Avraham was one,’ meaning that in his day, there were none like him.)” That is, though there is an entire chaining down of worlds (*Hishtalshelut*), nevertheless, “You are He before the world was created, You are He after the world was created,” and both are literally equal before Him, as it states,<sup>252</sup> “I *HaShem*-יהו"ה have not changed.”

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<sup>246</sup> Sefer HaMitzvot of the Tzemach Tzedek 199a; Sefer HaMaamarim 5701 p. 116; Sefer HaArachim Chabad, Vol. 1, p. 267 and on.

<sup>247</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 2:1-2

<sup>248</sup> Deuteronomy 6:4

<sup>249</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem Is One*, Vol. 4 (The Vowels of Creation), *The Gate of Unity (Shaar HaYichud)*; Also see Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

<sup>250</sup> Midrash Bamidbar Rabba 10:5

<sup>251</sup> Ezekiel 33:24

<sup>252</sup> Malachi 3:6

This is because the whole chaining down of worlds (*Hishtalshelut*), comes about just from a glimmer and radiance from *HaShem*-יהו"ה, which is the aspect of Kingship-*Malchut* of the Unlimited One, blessed is He. Moreover, even this aspect of Kingship-*Malchut*, entirely transcends the parameters of the chaining down of the worlds and the *Sefirot*, for which reason, if the *Sefirot* would have been brought forth directly from the aspect of Kingship-*Malchut* of the Unlimited One, there would be no limit to the number of *Sefirot*.<sup>253</sup> Moreover, they would be of a completely different quality, unlike the *Sefirot* that we currently have. Thus, the reason there are specifically ten *Sefirot*, that is, “ten and not nine, ten and not eleven,”<sup>254</sup> is specifically because of the *Tzimtzum*, referring to the first restraint-*Tzimtzum*.<sup>255</sup> Subsequently, a thin and short line (*Kav*) was drawn, and through it, the entire chaining down of the worlds and *Sefirot* was brought about.<sup>256</sup>

Now, the first *Sefirah* is wisdom-*Chochmah*, which utterly cannot compare, as it states,<sup>257</sup> “How very many are Your actions *HaShem*-יהו"ה, You actualized them all with wisdom-*Chochmah*,” indicating that compared to the aspect of Kingship-*Malchut* of the Unlimited One, wisdom-*Chochmah* is like a physical action, the existence of which is specifically

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<sup>253</sup> See Torah Ohr 92c; Likkutei Torah Shir HaShirim 18d.

<sup>254</sup> Sefer Yetzirah 1:4

<sup>255</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-13.

<sup>256</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15.

<sup>257</sup> Psalms 104:24

brought about by the restraint-*Tzimtzum* and the drawing forth of the line (*Kav*).

In addition to this, even after the restraint of the *Tzimtzum* and the drawing forth of the line (*Kav*), the existence of wisdom-*Chochmah* is still not possible, but there must be the additional constriction of the “hairs-*Sa'arot*.” This matter is referred to in the teaching,<sup>258</sup> “Father-*Abba* and Mother-*Imma* are included in the *Mazal*.” That is, wisdom-*Chochmah* is drawn from the eighth *Mazal* and understanding-*Binah* is drawn from the thirteenth *Mazal*.<sup>259</sup>

The matter of the *Mazalot* is similar to the matter of the hairs of a human being here below, in that they have only a glimmer of the vitality drawn through the bone of the skull (*Gulgolet*) that separates (between the brain and the hairs). In a similar manner, the existence of wisdom-*Chochmah* and understanding-*Binah* is brought about specifically through the *Mazalot*. In other words, even after the restraint of the *Tzimtzum* and the drawing forth of the line (*Kav*), the existence of wisdom-*Chochmah* and understanding-*Binah* is specifically by way of the “hairs-*Sa'arot*.”

In regard to this we recite,<sup>260</sup> “Our God and the God of our fathers-*Elohei'nu v'Elo'hei Avoteinu*-” ואלהינו ואלהי אבותינו.” The explanation about the precision of this wording is well known. That is, chronologically, “the God of our fathers” precedes “our God.” This being so, why do we recite “our God”

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<sup>258</sup> Zohar III 292a

<sup>259</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25.

<sup>260</sup> In the *Amidah* prayer

first, and then, “the God of our fathers.” However, the explanation<sup>261</sup> is that “the God of our fathers” refers to the aspects of “father-*Abba*” and “mother-*Imma*,” that is, wisdom-*Chochmah* and understanding-*Binah*, respectively. Thus, for there to be the aspect of, “our fathers,” which are the aspects of wisdom-*Chochmah* and understanding-*Binah*, there first must be the aspect of, “our God-*Elohei*”*נו-אלהינו*,” referring to the first restraint-*Tzimtzum*. Subsequent to this, there can then be the aspect of, “the God of our fathers,” referring to the particular restraints that followed the first, general restraint.

Additionally, the prefix letter *Vav*-ו of the word “**and** the God-*v'Elo*”*הי-ואלה*” indicates a drawing forth in a way of “hairs-*Sa'arot*”*שערות*.” That is, specifically by preceding with the words, “our God-*Elohei*”*נו-אלהינו* and the God-*v'Elo*”*הי-ואלה*,” there comes to be the existence “of our fathers-*Avoteinu*”*אבותינו*,” which are the aspects of wisdom-*Chochmah* and understanding-*Binah*.

Now, just as in the *Amidah* prayer we recite, “Our God and the God of our fathers-*Elohei*”*נו v'Elo*”*הי Avoteinu*”*אבותינו ואלהינו ואלהינו*,” so likewise in the *Shema* recital we recite,<sup>262</sup> “*HaShem*”*יהוה* our God-*Elohei*”*נו-אלהינו*,” *HaShem*”*יהוה* is One” The first Name *HaShem*”*יהוה* mentioned in this verse, is the Name about which it states,<sup>263</sup> “Before the creation of the world there was Him and His Name alone.” This refers

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<sup>261</sup> Torah Ohr, Toldot

<sup>262</sup> Deuteronomy 6:4

<sup>263</sup> Pirke d'Rabbi Eliezer, Ch. 3; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

to the Unlimited Light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the first *Tzimtzum* and completely transcends the limitations of the *Sefirot*, and even the existence of *Sefirot* in general. The word, “our God-*Elo*”*heinu*-אלהינו,” in this verse, refers to the restraint of the first *Tzimtzum*. The second Name *HaShem*-יהו"ה mentioned in the verse, refers to the light of the line (*Kav*) which has the form of the four letters of the Name *HaShem*-יהו"ה. More particularly, it refers to how the light manifests within the ten *Sefirot* of the world of Emanation-*Atzilut*. That is, the letter *Yod*-י is in wisdom-*Chochmah*, the first letter *Hey*-ה is in understanding-*Binah*, the letter *Vav*-ו is in *Zeir Anpin* and the final letter *Hey*-ה is in Kingship-*Malchut*.

Thus, this is the what is contemplated-*Hitbonenut*; that “*HaShem*-יהו"ה is our God, *HaShem* is One.” In other words, because of the meaning of, “*HaShem*-יהו"ה is our God-*Elohei*”*nu*-אלהינו, *HaShem*-יהו"ה is One” – therefore, the entire chaining down of the worlds (*Hishtalshelut*) results from nothing but a mere glimmer of radiance, that is utterly of no comparison to *HaShem*-יהו"ה Himself, blessed is He – therefore, *HaShem* is One-*HaShem Echad*-אחד. That is, He is singularly unique and utterly nothing at all can be likened to Him, blessed is He, as stated,<sup>264</sup> “I *HaShem*-יהו"ה have not changed.” That is, He is the same after creation as He is before creation, being that the entire chaining down of the worlds (*Hishtalshelut*) is nothing but a mere radiance and glimmer.

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<sup>264</sup> Malachi 3:6

Now, it is through the contemplation-*Hitbonenut* of this matter of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” and the realization that everything in novel creation is of utterly no comparison to *HaShem*-יהו"ה, blessed is He, that a person is caused to automatically come to “love *HaShem*-יהו"ה.” That is, since everything below is of utterly no comparison to Him, blessed is He, this awakens the love (*Ahavah*) and desire to run (*Ratzo*) to Him and be included Above.

Now, this matter of “running” (*Ratzo*) is the Rebounding Light (*Ohr Chozer*) of, “and you shall love-*VeAhavta*-ואהבת.” The matter of the Rebounding Light (*Ohr Chozer*) is that it returns to ascend from below to Above, which is the matter of “running” (*Ratzo*).

However, the matter of the Direct Light (*Ohr Yashar*) of the verse, “and you shall love-*VeAhavta*-ואהבת,” may be understood by presenting the simple meaning of “and you shall love-*VeAhavta*-ואהבת.” That is, the commandment is on the love itself,<sup>265</sup> as our sages, of blessed memory, taught that,<sup>266</sup> “The Name of Heaven-*Shem Shamayim*-שם שמים should be made to be beloved by your hand.”

The explanation of this is as follows; The heavens-*Shamayim*-שמים refers to the emotive attributes of *Zeir Anpin*.<sup>267</sup> The Name of Heaven-*Shem Shamayim*-שם שמים is the

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<sup>265</sup> As opposed to the contemplation-*Hitbonenut* that brings to the love.

<sup>266</sup> Talmud Bavli, Yoma 86a; See Torah Ohr 17c, 82b.

<sup>267</sup> See tractate Chagiga 12a. It states there it that the Hebrew word for “heavens-*Shamayim*-שמים is a composite of two words, fire-*Esh*-אש and water-*Mayim*-מים. These two elements correspond to kindness-*Chessed*, and might-*Gevurah*, which are the two primary emotive qualities, as the makeup of the emotion is of these two primary aspects. The emotive qualities



aspect of the vessel of *Zeir Anpin*, which is kingship-*Malchut* and is only a glimmer. Thus, since it is solely a name, it is necessary to draw forth additional light and illumination to it, which is the meaning of, “the Name of Heaven-*Shem Shamayim*-שם שמיים should be made to be beloved by your hand.”

Now, just as this is so of the *Sefirah* of kingship-*Malchut*, so is it in general in regard to the vessels of the ten *Sefirot*, all of which are only called, “names-*Sheimot*-שמות.” This is like the teaching,<sup>268</sup> “If You were to withdraw from them, all these names would remain as a body without a soul.” It thus is necessary to draw additional illumination into them.

Similarly, just as this is the case in regard the vessels (*Keilim*), so is it in regard to the lights - they too are only called, “names-*Sheimot*-שמות.” This is like the teaching,<sup>269</sup> “To affix the mystery of the Holy Name,” which refers to the aspect of the lights of the world of Emanation-*Atzilut*. That is, the Name *HaShem*-יהו"ה with the numerical value of seventy-two-ע"ב (י"ד ה"י ו"י"ו ה"י) is in wisdom-*Chochmah*. The name of *HaShem*-יהו"ה with the numerical value of sixty-three-ס"ג (י"ד ה"י ו"א"ו ה"י) is in understanding-*Binah* etc.

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influence speech and action, and therefore, the emotive qualities (*Zeir Anpin*) are called “heaven” whereas speech and action (*Malchut*), which receives from the emotions, is called “earth.” (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2.)

<sup>268</sup> Introduction to Tikkunei Zohar 17b

<sup>269</sup> See Torah Ohr 49d, 67d; Ohr HaTorah Shemot p. 29, p. 105 and on, and elsewhere.

For, as well known,<sup>270</sup> there is a difference between the Name *HaShem*-יהו"ה and all His other names that we are forbidden to erase.<sup>271</sup> That is, the seven non-erasable names are in the aspect of vessels (*Keilim*). For example, the name *E"l-l*-אל"ל is the vessel of kindness-*Chessed*, the name *Elohi"m*-אלהי"ם is the vessel of might-*Gevurah* etc. In contrast, the Name *HaShem*-יהו"ה is of the light. Nevertheless, even the Name *HaShem*-יהו"ה of the aspect of the lights (*Orot*), is only the aspect of a name. There likewise are different vowelizations of the Name *HaShem*-יהו"ה, which is the aspect of the divisions and form of the light (*Ohr*).<sup>272</sup> It therefore is necessary to draw forth additional illumination even in the lights, and this is the meaning of, “the Name of Heaven-*Shem Shamayim*-שם שמים should be made to be beloved by your hand.”

Now, the drawing forth of the light-*Ohr* is through charitable deeds (*Tzedakah*-צדקה). For, since everything that is drawn forth from Above is an act of charity, therefore,<sup>273</sup> “*HaShem*-יהו"ה is righteous-*Tzaddik*-צדיק, He loves those who act charitably-*Tzedakot*-צדקות, their faces will behold uprightness-*Yashar*-ישר.” In other words, through doing acts of charity (*Tzedakah*) below, we draw forth acts of charity (*Tzedakah*) from *HaShem*-יהו"ה Above, which is the additional

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<sup>270</sup> Torah Ohr 60a and on, and elsewhere.

<sup>271</sup> As stated in Talmud Bavli, Shevuot 35a. In regard to the Name *HaShem*-יהו"ה, not only are we prohibited to erase it, but more so, we even are forbidden to pronounce it.

<sup>272</sup> See the Petach HaShaar (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 17 and the citations there; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation).

<sup>273</sup> Psalms 11:7

light and illumination that is drawn forth through acts of charity (*Tzedakah*). This is the matter of the direct light (*Ohr Yashar*) of “and you shall love-*VeAhavta*-וְאָהַבְתָּ,” which is the drawing forth to below, and is the matter of “returning” (*Shov*).

With the above in mind, we may understand the above-mentioned matter that the word, “and you shall love-*VeAhavta*-וְאָהַבְתָּ-414” is equal to two times “light-*Ohr*-אור-207,” referring to the Direct Light (*Ohr Yashar*) and the Rebounding Light (*Ohr Chozer*). That is, even the Rebounding Light (*Ohr Chozer*), which returns to ascend Above, is called by the term light-*Ohr*-אור. For, the matter of light-*Ohr*-אור is that it is in a state of distance from the Essential Self of *HaShem*-יהו"ה.

The explanation is that the matter of “running” (*Ratzo*) and the yearning to become included in one’s Source Above, is actually not due to the essence of one’s soul. It is not even due to the essence of the soul as it is in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Rather, it only is due to the aspect of the soul that spreads forth. Therefore, because in this yearning, there is an object of desire – to the extent that even in the love indicated by the words,<sup>274</sup> “Who do I have in the heavens? And but for You I desire nothing on earth,” there nonetheless is an object of desire – indicating that this is a sensed love, meaning that there is one who loves. This is due to the spreading forth of the soul, and specifically because of one’s sense of distance.

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<sup>274</sup> Psalms 73:25

Similarly, the contemplation-*Hitbonenut* that brings to love of *HaShem*-יהו"ה, blessed is He, is the contemplation of one's distance from the Godliness of *HaShem*-יהו"ה, and how, in reality, the entire chaining down of the worlds (*Hishtalshelut*) is distant from *HaShem*'s-יהו"ה. As a result, one is awakened with the desire to become absorbed in *HaShem*'s-יהו"ה Godliness. This being so, it only relates to the spreading forth of His Godliness, and is therefore called, "light-*Ohr*-אור," which is in a state of distance from the Essential Self of *HaShem*-יהו"ה, blessed is He.

Now, just as the love (*Ahavah*) of the Rebounding Light (*Ohr Chozer*) is called, "light-*Ohr*-אור," since it comes about because of the distance, so likewise, this is so of the love (*Ahavah*) of the Direct Light (*Ohr Yashar*), brought about by contemplation (*Hitbonenut*) of the distance. That is, when one contemplates how the entire chaining down of the worlds (*Hishtalshelut*) is in a state of distance etc., he then is awakened with love that is of the Direct Light (*Ohr Yashar*), to draw forth the Godliness of *HaShem*-יהו"ה into the chaining down of the worlds (*Hishtalshelut*). In other words, when there is a state of closeness, meaning that a person is where the Essential Self of *HaShem*-יהו"ה is found, the matter of drawing down (*Hamshachah*) Godliness does not apply. Rather, the matter of drawing down Godliness is specifically only because of the distance, which only relates to the spreading forth of Godliness.

We thus find that the general matter of love (*Ahavah*) – whether it is love that arises from the Direct Light (*Ohr Yashar*) or whether it is love that arises from the Rebounding Light (*Ohr*

*Chozer*) – is only because of distance, which only relates to the aspect of the spreading forth of *HaShem's* יהו"ה Godliness. They therefore are called by the term, “light-*Ohr*.”

#### 4.

However, the matter of fear of HaShem-יהו"ה (*Yirah*-יראה) is specifically due to closeness. This is brought about through contemplation-*Hitbonenut* of the verse,<sup>275</sup> “‘Do I not fill the heavens and the earth?’ – the word of *HaShem*-יהו"ה.” That is, His presence is equal in the heavens and the earth, in that “I-*Ani* אני fill all space,” meaning that the whole Self of *HaShem*-יהו"ה, blessed is He, as indicated by the word “I-*Ani* אני,” is present everywhere. This specifically relates to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

For, regarding the aspect of revelations (*Gilyim*), that is, in regard to the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) and manifests within vessels (*Keilim*), there indeed is division and gradation. In contrast, in regard to His Essential Being, blessed is He, He is equally present in the heavens and the earth.<sup>276</sup> Thus, from the perspective of this contemplation, there is no object of desire at all. On the contrary, great awe and dread will come upon him from the realization of this truth, in a manner that he becomes utterly nullified and lacking of any sense of independent existence altogether.

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<sup>275</sup> Jeremiah 23:24

<sup>276</sup> See Likkutei Torah, VaEtchanan 9a; Re'eh 33a and on.

This is fear (*Yira*) that transcends love (*Ahavah*). For, although the love relates to the spreading forth of Godliness and the fear is an aspect of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, nonetheless, the love is brought about because of distance, which is of the aspect of revelations (*Gilyim*). In contrast, the fear is because of the closeness that comes through the realization of the presence of the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He.<sup>277</sup>

Thus, this is the matter of fear that transcends love, which is the aspect of the upper fear (*Yira Ila'ah*) of *HaShem*-יהו"ה, blessed is He, which is loftier than love of *HaShem*-יהו"ה, blessed is He. Moreover, this is the kind of fear (*Yirah*) of *HaShem*-יהו"ה that will be experienced in the coming future, as a result of the powerful revelation that will then be, as it states,<sup>278</sup> "They will enter the crevices in the rocks and the cracks of the crags, because of the fear of *HaShem*-יהו"ה and because of the glory of His greatness etc."

This is also the general difference between Avraham's service of *HaShem*-יהו"ה, blessed is He, and Yitzchak's service of *HaShem*-יהו"ה, blessed is He. That is, Avraham's service of *HaShem*-יהו"ה was through drawing forth kindness-*Chessed*. This was the case both in his physical acts of kindness, such as welcoming guests, in which he provided food and drink to all who would come, even Arabs, and in his spiritual kindness, in that he revealed and publicized the Godliness of *HaShem*-יהו"ה

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<sup>277</sup> See Likkutei Torah, VaEtchanan 7d and on.

<sup>278</sup> Isaiah 2:19-21

in the world, when he would say to them,<sup>279</sup> “Give thanks to *HaShem*-יהו"ה and bless the God of the world, from whose beneficence we have eaten.”

Now, in this itself, there are two aspects, indicated by the verse,<sup>280</sup> “And there Avram called-*Vayikra*-ויקרא in the Name of *HaShem*-יהו"ה,” and,<sup>281</sup> “And there he called-*Vayikra*-ויקרא in the Name of *HaShem*-יהו"ה, God of the world.” Regarding this, our sages, of blessed memory, stated,<sup>282</sup> “Do not read this as, ‘and he called-*Vayikra*-ויקרא,’ but rather as, ‘and He caused others to call-*Vayakree*-ויקריא.” Thus, included in this are both the love (*Ahavah*) of the Direct Light (*Ohr Yashar*) as well as the love (*Ahavah*) of the Rebounding Light (*Ohr Chozer*). Nevertheless, Avraham’s general service of *HaShem*-יהו"ה, blessed is He, was the service of love of *HaShem*-יהו"ה, due to the distance of the aspect of revelations (*Giluyim*).

In contrast, Yitzchak’s service of *HaShem*-יהו"ה, blessed is He, was in his fear (*Yirah*) of *HaShem*-יהו"ה, as it states,<sup>283</sup> “The fear of *Yitzchak*.” This refers to sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, due to His Singular Preexistent Intrinsic and Essential Self. Thus, since His Essential Being transcends all revelation (*Giluy*), it is called by the term, “darkness-*Choshech*-חושך,” as explained before. Therefore, Yitzchak’s service of *HaShem*-יהו"ה is also called by the term, “darkness-*Choshech*-חושך.”

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<sup>279</sup> Midrash Bereishit Rabba 43:6

<sup>280</sup> Genesis 13:4

<sup>281</sup> Genesis 21:33

<sup>282</sup> Talmud Bavli, Sotah 10b

<sup>283</sup> Genesis 31:42

This is as stated,<sup>284</sup> “God called to the light ‘Day,’ and to the darkness He called ‘Night,’” about which our sages, of blessed memory, stated,<sup>285</sup> “The word ‘to the light-*LaOhr*-לאור’ refers to Avraham, and the word ‘to the darkness-*LaChoshech*-לחשך’ refers to Yitzchak.” For, since the service of *HaShem*-יהו"ה of Yitzchak was due to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, it is therefore called “darkness-*Choshech*-חושך.” Nevertheless, this is a darkness-*Choshech*-חושך that transcends the matter of light-*Ohr*-אור. This is as we previously explained, that in relation to His Essential Self, it is revelation, whereas in relation to those below, it is concealment and darkness.

From the above, we may also understand the matter of the eve of Rosh Chodesh (the new moon), and Rosh Chodesh itself. That is, on Rosh Chodesh, the moon is like a tiny point, and on the eve of Rosh Chodesh, it is in a state of total concealment. This concealment, however, is a matter of ascent and superiority, in that the concealment is due to proximity. That is, when the moon is in close proximity to the sun, its light is darkened and it becomes concealed.<sup>286</sup>

The analogy given for this, is that of a pupil sitting before his master. That is when the pupil sits before his master, the light of his own intellect is in a state of concealment,

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<sup>284</sup> Genesis 1:5

<sup>285</sup> Zohar I 142a

<sup>286</sup> On the eve of Rosh Chodesh and Rosh Chodesh, the moon is in closest proximity to the sun in its orbit around the earth, and the light is thus not reflected to earth. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated under the title, *HaShem is One*, Vol. 2, *The Letters of Creation, The Gate of The Sevens* drawn forth from the letters בג"ד כפר"ת.)



since,<sup>287</sup> “While he is in the process of absorbing, he cannot exude.”<sup>288</sup> In other words, not only does he not exude to his fellow pupil, but even to himself he does not exude, since the light of his own intellect is in a state of concealment.

In the same manner, when the moon is in a state of close proximity to the sun, it then becomes concealed and darkened. It is regarding this that the verse states,<sup>289</sup> “Do not stare at me when I am blackened, because the sun has scorched me.” The sun-*Shemesh*-שמש refers to the sun of *HaShem*-יהו"ה,<sup>290</sup> and corresponds to the aspect of *Zeir Anpin*. The Jewish People, on the other hand, are compared to the moon, as stated,<sup>291</sup> “The Jewish people calculate according to the moon,” and are in a diminished state. Thus, the Jewish people state, “Do not stare at me when I am blackened,” in that the darkness is actually an aspect of ascent and superiority, since it is the result of proximity to the sun of *HaShem*-יהו"ה, blessed is He.

This then, explains the superiority and ascent of the eve of Rosh Chodesh, and Rosh Chodesh itself. That is, on Rosh Chodesh (the new moon), the moon is merely a point, and on the eve of Rosh Chodesh, it is in a state of complete concealment, which results specifically from the proximity. That is, during the first half of the month, the moon becomes

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<sup>287</sup> Talmud Bavli, Chullin 108b and Rashi there; Also see 8b there.

<sup>288</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14. - As long as he is preoccupied with absorbing the teachings and is focused, similar to a point, with a concentration (*Tzimtzum*) of his whole essence, he cannot “give out.”

<sup>289</sup> Song of Songs 1:6

<sup>290</sup> See Psalms 84:12; Tanya, Shaar HaYichud VeHaEmunah, Ch. 4

<sup>291</sup> Talmud Bavli, Sukkah 29a

more and more revealed, as it becomes more distant from the sun. (This is similar to the analogy, mentioned above, that when the pupil leaves the presence of his master, he can then contemplate and delve into the intellect that he absorbed from the master.) On the eve of Rosh Chodesh and on Rosh Chodesh itself, however, the moon is concealed, since it is in a state of close proximity.

## 5.

However, we must understand this further, because in the coming future, it will specifically be said of Yitzchak, “you are our father.”<sup>292</sup> At first glance, this is not understood. That

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<sup>292</sup> Talmud Bavli, Shabbat 89b – “Rabbi Shmuel bar Nachmeini said that Rabbi Yonatan said, “What is the meaning of the statement (Isaiah 63:15), ‘For You are our Father, for Avraham knows us not, and Israel does not recognize us; You *HaShem*-יהוה are our Father, our Redeemer, Your Name is everlasting.’ In the coming future, the Holy One, blessed be He, will tell Avraham: ‘Your children have sinned against Me.’ Avraham will respond: ‘Master of the Universe, if so, let them be eradicated so that Your name will be sanctified.’ The Holy One, blessed is He, will then say: ‘I will tell Yaakov. Since he experienced the pain of raising children, perhaps he will ask for mercy on their behalf.’ He will say to Yaakov: ‘Your children have sinned.’ Yaakov will say before Him: ‘Master of the Universe, if so, let them be eradicated so that Your name will be sanctified.’ The Holy One, blessed is He, will say: ‘There is no reason in the elders and no wisdom in the youth.’ He then will say to Yitzchak: ‘Your children have sinned against Me.’ Yitzchak will say before Him: ‘Master of the Universe, are they my children and not Your children? At Sinai, when they gave precedence to, ‘We will do’ over ‘We will listen,’ before You, did You not call them, ‘My son, My firstborn son Israel’ (Ex. 4:22). Now that they have sinned, are they now my children but not Your children? Moreover, how much did they actually sin? After all, how long is a person’s life? Seventy years. Subtract the first twenty years for which one is not punished. (For sins that relate to heavenly matters, a person is only punished from age twenty and on). Fifty years remain for them. Subtract twenty-five years of nights (when they slept) and twenty-five years remain for them. Subtract twelve and a half years, during which a person prays, eats and uses the bathroom, and twelve and a half years remain for them. If You can endure them all (and forgive the sins committed during those years), excellent. And

is, even though the matter of darkness-*Choshech*-חושך is superior, since it is a revelation of the Essential Being of *HaShem*-יהו"ה, blessed is He, nevertheless, since, from the perspective of those below, it is darkness-*Choshech*-חושך, how then will they specifically say to Yitzchak, "You are our father"?

This may be understood by prefacing about the matter of Shabbat and why it is not called the "head of the week-*Rosh HaShavua*," like "the head of the month-*Rosh Chodesh*" or "the head of the year-*Rosh HaShanah*."<sup>293</sup> The explanation is that, as known, all the refinements (*Birurim*) that take place during the six mundane days of the week are refined, elevated, and become literally included in Godliness on Shabbat. Now, we must understand this, because the general service of *HaShem*-יהו"ה, blessed is He, by man, is service that accords to reason and intellect. Even the self-sacrifice (*Mesirat Nefesh*) of the *Shema* recital is brought about through contemplation-*Hitbonenut* of *HaShem*'s-יהו"ה Godliness. Moreover, it is especially so, that for the soul to actualize any action, it is necessary for the reason and intellect of the Godly soul to manifest within the intellect of the natural soul, which itself, has a sense of self-existence as a separate "something." This being

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if not, half their sins are upon me to bear and half are upon You to bear. And if You say that all (the sins of the remaining twelve and a half years) are upon me, I sacrificed my soul before You (and You should therefore forgive them in my merit).<sup>7</sup> The Jewish people will then say to Yitzchak: 'You are our father,' and Yitzchak will answer: 'Before you praise me, praise the Holy One, blessed is He.' And before their eyes, Yitzchak will point to the Holy One, Blessed is He. Immediately they will lift their eyes to the heavens and say: "You, *HaShem*-יהו"ה are our Father, our Redeemer, Your Name is everlasting."

<sup>293</sup> Also see the discourse entitled "*L'Oseh Nifla'ot*" 5734.

so, how then is it possible for it to become literally included in actual Godliness?

However, the explanation of the matter, is that,<sup>294</sup> “One who toiled on the eve of Shabbat will eat on Shabbat.” In other words, subsequent to the service of *HaShem*-יהוה, blessed is He, through the refinements (*Birurim*) of the six mundane days of the week, on Shabbat there is a drawing forth of the aspect of the Ancient One-*Atik*, which refers to the matter of the pleasure (*Ta’anug*).

Through this, the refinements (*Birurim*) of the six mundane days of the week undergo a second refinement (*Birur Sheini*) and become included in Godliness. (This is the aspect of the Name *Ma’h*-מ"ה-45 (י"ד ה"א וא"ו ה"א) which refines the Name *Ba’N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה).) In other words, on the eve of Shabbat, the pleasure (*Ta’anug*) of the Ancient One-*Atik* is drawn within the aspect of kingship-*Malchut*, which is the pleasure affected by the refinements of the aspect of kingship-*Malchut*, whose<sup>295</sup> “feet descend to death.” Through this, the refinements become included in the aspect of pleasure (*Ta’anug*), and then on the day of Shabbat there is an even loftier ascent.

More particularly, this is the matter of the three festive meals of Shabbat.<sup>296</sup> That is, the meal of the evening of Shabbat is the feast of, “The Holy Apple Orchard (*Chakal Tapuchin Kadishin*), *Zeir Anpin* and the Holy Ancient One (*Atika*

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<sup>294</sup> Talmud Bavli, Avodah Zarah 3a

<sup>295</sup> Proverbs 5:5; See Ohr HaTorah, Na”Ch to Proverbs 5:5, p. 564 and on.

<sup>296</sup> See Zohar II 88b; *Hemshech* 5666 p. 544 and on; *Hemshech* 5672 Vol. 2 p. 1,097 and on.

*Kadisha*), who come and dine together.”<sup>297</sup> That is, *Zeir Anpin* refines kingship-*Malchut* through a drawing forth of the Ancient One-*Atik*. The meal of the day of Shabbat is the feast of the Holy Ancient One-*Atika Kadisha*, which is the matter of the ascent of kingship-*Malchut* to an even loftier aspect of the pleasure (*Ta’anug*) itself. However, in the third meal, the essential pleasure (*Ta’anug Atzmi*) is drawn forth, which is the unfelt pleasure.<sup>298</sup> This is akin to the revelation of the coming future, in which “there will be no eating or drinking.”<sup>299</sup>

Thus, it is in this regard that the three meals of Shabbat correspond to our three forefathers, Avraham, Yitzchak and Yaakov. That is, the meal of the evening of Shabbat corresponds to Avraham, the substance of whom is the drawing forth from Above to below, and thus corresponds to the drawing forth of *Zeir Anpin* to affect the refinement of kingship-*Malchut*. The meal of the day of Shabbat corresponds to Yitzchak, the substance of whom is that of ascent, and thus corresponds to the elevation and ascent of kingship-*Malchut* to the aspect of the Holy Ancient One-*Atika Kadisha*; to the loftier aspect of the pleasure (*Ta’anug*). The third meal corresponds to Yaakov, about which it states,<sup>300</sup> “Whosoever delights in the

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<sup>297</sup> See the Kiddush liturgy for the Friday night Kiddush.

<sup>298</sup> See *Hemshech* 5666 p. 542; p. 544 and on; *Hemshech* 5672 *ibid.* p. 1,127 and on.

<sup>299</sup> Talmud Bavli, Brachot 17a; See Ohr HaTorah Beshalach p. 631; *Hemshech* 5672 *ibid.*; Likkutei Sichot Vol. 21 p. 84 and on.

<sup>300</sup> Talmud Bavli, Shabbat 118a – “Rabbi Yochanan said in the name of Rabbi Yossi, ‘Whosoever who delights on the Shabbat is given a boundless portion, as it states (Isaiah 58:13-14), ‘[If you restrain your foot because it is the Shabbat; refrain from accomplishing your own desires on My holy day; if you proclaim the Shabbat as, ‘a delight,’ and the holy day of *HaShem*-יהוה as, ‘honored,’ and you honor it by

Shabbat is given a boundless portion,” referring to the essential, unfelt pleasure that transcends sensory pleasure.

Now, due to the drawing forth of the pleasure (*Ta’anug*) on Shabbat in general, and particularly during the third meal - the substance of which is the drawing forth of essential pleasure in *HaShem*-יהוה, blessed is He, which is not sensory, since it transcends the chaining down of the worlds (*Hishtalshelut*) - the day of Shabbat also transcends the chaining down of the worlds (*Hishtalshelut*) and even transcends the matter of time.

It is for this reason that on each day throughout the week we recite, “Today is the first day,” “Today is the second day” etc. That is, even though many days have passed since the beginning of creation, we nevertheless count anew, “the first day,” “the second day” and so on. For, since Shabbat transcends time, therefore, after Shabbat the count begins anew.<sup>301</sup>

With this in mind, we can understand why Shabbat is not called, “the head of the week-*Rosh HaShavuah*,” like “the head of the month-*Rosh Chodesh*” and “the head of the year-*Rosh HaShanah*.” This is because the matter of the “head-*Rosh*-ראש” indicates that it has some relation to the limbs, only that it is their head. However, since Shabbat entirely transcends time and entirely transcends the chaining down of the worlds (*Hishtalshelut*), in truth, it has no relation whatsoever to the

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not engaging in your own affairs, by not seeking your own needs or discussing the forbidden’] – then you will delight in *HaShem*-יהוה, and I will mount you astride the heights of the world; I will provide you the portion of your forefather Yaakov, for the mouth of *HaShem*-יהוה has spoken.””

<sup>301</sup> See Likkutei Torah, Shir HaShirim 25a and elsewhere.

days of the week, and is therefore not called their “head-*Rosh*-ראש.” In other words, even though it is true that, “all the days of the week are blessed by Shabbat,”<sup>302</sup> nevertheless, the drawing forth that is affected on Shabbat is not of the chaining down of the worlds (*Hishtalshelut*), but is only subsequently also drawn forth into the chaining down of the worlds (*Hishtalshelut*).

This is similar to the fact that on the Shabbat, “He blessed it with the Manna and He sanctified it with the Manna.”<sup>303</sup> That is, the Manna that was drawn forth during the rest of the week, was on account of Shabbat. Nevertheless, on Shabbat itself, the Manna did not descend. This is because the drawing forth that is affected on Shabbat transcends the chaining down of the worlds (*Hishtalshelut*), even though it is subsequently brought forth into the chaining down of the worlds (*Hishtalshelut*). In other words, even though “the first day” and “the second day” that follow the drawing forth affected on Shabbat, are thus loftier than the weekdays that preceded Shabbat, nevertheless, Shabbat itself transcends the chaining down of the worlds (*Hishtalshelut*), only that this too is subsequently drawn forth within the chaining down of the worlds (*Hishtalshelut*).

Now, based upon what was stated, that the matter of Shabbat transcends the chaining down of the worlds

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<sup>302</sup> Zohar II 94b

<sup>303</sup> Midrash Bereishit Rabba 11:2 – Genesis 2:3 states, “God blessed (*Vayevarech*-ויברך) the seventh day and sanctified it (*Vayekadesh*-ויקדש).” Rabbi Yishmael says: “He blessed it with the Manna, and He sanctified it with the Manna etc.”

(*Hishtalshelut*), and that even so, it is drawn into the chaining down of the worlds (*Hishtahshelut*), we thus find that it is possible that the aspect that transcends the chaining down of the worlds (*Hishtalshelut*) – called “darkness-*Choshech*-חושך” – can be drawn forth into light and illumination (*Ohr*-אור) within the chaining down of the worlds (*Hishtalshelut*).

Through this, we can understand why in the coming future we will specifically say to Yitzchak, “you are our father.” For, although the aspect of Yitzchak is the state of closeness, due to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, who is called, “darkness-*Choshech*-חושך” (as explained above), nevertheless, in the coming future, this aspect will likewise be drawn forth in a manner of light-*Ohr*-אור and revelation (*Giluy*) below. In other words, even the closeness of *HaShem*-יהו"ה, blessed is He, will not be in a state of darkness-*Choshech*-חושך, but rather, will be in a state of light-*Ohr*-אור and revelation (*Giluy*).

This is also the meaning of the teaching that in the coming future, there will be, “the two great luminaries,” just as it was in the beginning of creation, as stated,<sup>304</sup> “And God made the two great luminaries.” For, as known,<sup>305</sup> the diminishment of the moon is the same as the matter of the shattering of the vessels of the world of chaos-*Tohu*. That is, its purpose is for the rectification (*Tikkun*) of the shattering of the vessels (*Shvirat HaKeilim*).

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<sup>304</sup> Genesis 1:16

<sup>305</sup> See Sefer HaMaamarim 5691 p. 319 and on, and elsewhere.



That is, because the shattering of the vessels (*Shvirat HaKeilim*) caused the existence of beings who sense themselves as existing independently of *HaShem*-יהו"ה, blessed is He, and therefore require refinement, the order of rectifying this is through the diminishment of the moon, as the moon was told,<sup>306</sup> "Go and diminish yourself." That is, it was caused to be in the aspect of a recipient (*Mekabel*) and to descend to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, specifically in order to bring about the matter of refinement (*Birur*). Thus, in the coming future, when the refinement (*Birurim*) will be completed, the kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He, will no longer need to be in a state of being a recipient (*Mekabel*), but rather, there will be, "two great luminaries."

Even beyond this, the quality of *HaShem*'s-יהו"ה Kingship-*Malchut* will ascend even higher, to the point that the verse,<sup>307</sup> "An accomplished woman is the crown of her Husband," will be fulfilled. That is, the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*, in that *HaShem*'s-יהו"ה name of *Sa" G*-ס"ג-63 (י"ד ה"י וא"ו ה"י) is loftier than His name of *Ma" H*-מ"ה-45 (י"ד ה"א וא"ו ה"א), but upon the conclusion of the refinements (*Birurim*), the name of *Ba" N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה) will ascend to the name of *Sa" G*-ס"ג-63 (י"ד

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<sup>306</sup> Talmud Bavli, Chullin 60b

<sup>307</sup> Proverbs 12:4

י"ד) (ה"י וא"ו ה"י), which transcends the name of *Ma" H-ה-מ-45* (י"ד) (ה"א וא"ו ה"א).<sup>308</sup>

This is the meaning of Yaakov's purchase of the birthright from Esav, because Esav is of the aspect of the world of chaos-*Tohu*, which transcends the world of rectification-*Tikkun*. (Because of this, Esav is called,<sup>309</sup> "Her eldest son.") However, through serving *HaShem-ה-יהו* in the manner of refinements (*Birurim*), Yaakov obtained the lights of the world of chaos-*Tohu*, only that, as it presently is, the verse states,<sup>310</sup> "Esav harbored hatred toward Yaakov," indicating that a grudge remained in his heart. (For, although it later states,<sup>311</sup> "Esav ran toward him, embraced him, fell upon his neck and he kissed him," nonetheless, the word, "and he kissed him-*Vayishakeihu-וישקהו*" is written in Torah with a point over each letter of the word, indicating that he did not kiss him wholeheartedly.)<sup>312</sup>

This indicates that Esav is not yet fully refined. In the coming future, however, when the refinements (*Birurim*) will be complete, the verse,<sup>313</sup> "The elder shall serve the younger," will be fulfilled. Moreover, Esav will then do so in faithfulness and wholeheartedness, since he will be entirely rectified and refined, at which point, the ultimate ascent will come about, so

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<sup>308</sup> See Etz Chayim, Shaar 5 (Shaar TaNT" A) Ch. 1; Shaar 10 (Shaar HaTikkun) Ch. 3; Shaar 40 (Shaar Pnimityut v'Chitzoniyyut) Drush 4; Likkutei Torah Bechukotai 47c; Shir HaShirim 16c; 48b.

<sup>309</sup> Genesis 27:15

<sup>310</sup> Genesis 27:41

<sup>311</sup> Genesis 33:4

<sup>312</sup> See Rashi to Genesis 33:4; Sifrei to Beha'alotcha 9:10

<sup>313</sup> Genesis 25:23

that even the darkness-*Choshech*-חושך that transcends the chaining down of the worlds (*Hishtalshelut*) will illuminate below.

6.

This, then, is the matter of the eve of Rosh Chodesh and Rosh Chodesh (the new moon) itself. That is, on Rosh Chodesh the moon is like a mere point, and on the eve of Rosh Chodesh, the moon is in an ultimate state of concealment. This concealment, however, is an element of superiority, as explained above. Thus, it is about this that the verse states,<sup>314</sup> “Yehonatan said to him (to David), ‘Tomorrow is the new moon etc.’” To clarify, David is the aspect of kingship-*Malchut*, and Yehonatan is the aspect of *Zeir Anpin*. This is indicated by the fact that the name Yehonatan-יהונתן is a composite of the name<sup>315</sup> *Yeh*”ו-יה and “gave-*Natan*-נתן.”<sup>316</sup> In other words, it is *HaShem*-יהו”ה who bestows influence to kingship-*Malchut*. Thus, the meaning of the words, “Yehonatan-יהונתן” said to him,” is that it indicates the bestowal of influence from *Zeir Anpin* to kingship-*Malchut*, through which the drawing forth of Rosh Chodesh (the new moon) is affected.

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<sup>314</sup> Samuel I 20:18

<sup>315</sup> The Name *Yeh*”ו-יה-21 when spelled out is *Yod-Hey-Vav*-ו”ה-39 and is equal to *HaShem* Is One-*HaShem Echad*-א”ה-39. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*)).

<sup>316</sup> Also see the discourse entitled “*Vayomer Lo Yehonatan*” in *Maamarei Admor HaZaken*, 5567 p. 55; *Ohr HaTorah*, Bereishit 16a and on.

This is to such an extent that they came to the aspect indicated by the words,<sup>317</sup> “Each man kissed the other,” which indicates a bestowal of such great beneficence and love that it cannot be contained in the letters of speech. The verse therefore continues, “and they wept together.” This is similar to what we find about Rabbi Akiva<sup>318</sup> that, “his eyes flowed with tears when he heard the secrets of the Torah from his teacher Rabbi Eliezer.” That is, these tears are tears of joy (*Simchah*)<sup>319</sup> that come from the overpowering strength of revelation of the deepest mysteries, and he therefore could not contain himself.

Nonetheless, all the above relates to the bestowal of influence from *Zeir Anpin* to kingship-*Malchut*. However, the verse continues and states,<sup>320</sup> “until David greatly increased-*Heegdeel*-הגדיל.” That is, this refers to the development of the *Sefirah* of *HaShem*’s-יהו”ה Kingship-*Malchut* to the point that it no longer needs to receive bestowal of influence from *Zeir Anpin*. On the contrary, it will come to the point that,<sup>321</sup> “An accomplished woman is the crown of her Husband.”

Through this, we can also understand the preciseness of the difference in wording between the last two blessings of the marriage ceremony. That is, the first one states,<sup>322</sup> “Blessed are You, *HaShem*-יהו”ה, Who gladdens the groom and the bride,” whereas the next one states, “Blessed are You, *HaShem*-יהו”ה,

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<sup>317</sup> Samuel I 20:41

<sup>318</sup> Zohar I 98b

<sup>319</sup> See Torah Ohr, Vayishlach 26a; Likkutei Torah Teitzei 37d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

<sup>320</sup> Samuel I 20:41

<sup>321</sup> Proverbs 12:4

<sup>322</sup> Talmud Bavli, Ketubot 8a

Who gladdens the groom with the bride.” That is, the first blessing, “Who gladdens the groom **and** the bride,” indicates that the groom’s joy is primary, and he bestows this joy to the bride. However, the next one, “Who gladdens the groom **with** the bride,” indicates that the bride will rejoice, in and of herself.

The explanation<sup>323</sup> is that the blessing, “Who gladdens the groom with the bride,” refers to the coming future. (Because of this, in this blessing we also recite, “The voice of the groom and the voice of the bride,” indicating that the bride herself shall have a voice.) For, in that time, the bride (the aspect of kingship-*Malchut*), will no longer need to receive the bestowal of influence from the groom (the aspect of *Zeir Anpin*) and we therefore recite, “Blessed are You, *HaShem*-יהו"ה, Who gladdens groom **with** the bride.” That is, the bride herself will rejoice, and beyond this, through the bride, *HaShem*-יהו"ה will cause the groom to rejoice, in that it will be the time in which,<sup>324</sup> the “accomplished woman is the crown of her Husband.”

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<sup>323</sup> See Torah Ohr, end of Vayigash.

<sup>324</sup> Proverbs 12:4



## Discourse 5

“*V’Khol Banayich Limudei HaShem*-יהו"ה  
*All your children will be learned of HaShem*-יהו"ה”

Delivered on Shabbat Parshat Vayishlach, 14 Kislev, 5714  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>325</sup> “All your children will be learned of *HaShem*-יהו"ה.” The commentators explained that the words, “learned of *HaShem-Limudei HaShem*-יהו"ה לימודי יהו"ה” means that they will be “students of *HaShem*-יהו"ה תלמידי יהו"ה” and “students of the All-Present One-*Hamakom*-המקום, blessed is He.”<sup>326</sup> It is about them that the verse continues, “and your children’s peace will be abundant.” That is, the peace-*Shalom*-שלום of your children (who are the students of *HaShem*-יהו"ה) will be very abundant.

This likewise is the translation of Targum,<sup>327</sup> “All your children will be learned *in the Torah* of *HaShem*-יהו"ה, and the peace of your children will be abundant.” Moreover, they will draw forth the matter of peace-*Shalom*-שלום in the world at large, as it states at the end of Tractate Brachot,<sup>328</sup> “Torah

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<sup>325</sup> Isaiah 54:13

<sup>326</sup> See Metzudat Tziyon and Metzudat David to Isaiah 54:13

<sup>327</sup> Targum Yonatan ben Uziel to Isaiah 54:13

<sup>328</sup> Talmud Bavli, Brachot 64a

scholars increase peace in the world, as it states,<sup>329</sup> ‘All your children shall be learned of *HaShem*-יהו"ה, and your children's peace will be abundant.’ Do not read it as, ‘your children-*Banayich*-בניך,’ but rather as, ‘your builders-*Bonayich*-בוניך.”<sup>330</sup>

We therefore must understand the meaning of this matter that, “students of *HaShem*-יהו"ה,” specifically means that they “will be learned in the Torah of *HaShem*-יהו"ה.” Is it not common knowledge that the Torah is the Torah of *HaShem*-יהו"ה? What then is this coming to inform us by stating that they “will be learned in the Torah of *HaShem*-יהו"ה”? Is there a Torah that is not the Torah of *HaShem*-יהו"ה, that it is necessary to state “the Torah of *HaShem*-יהו"ה”?

Additionally, we must understand another matter. That is, at first glance, from the words of the verse, “All your children shall be learned of *HaShem*-יהו"ה, and your children's peace will be abundant,” we are not compelled to say that this is specifically speaking about Torah scholars, and that it is specifically they who are referred to by the words “learned of *HaShem*-יהו"ה,” meaning that they are “learned *in the Torah* of *HaShem*-יהו"ה.”

For, when our sages, of blessed memory, expounded upon this verse and said that, “Torah scholars increase peace in

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<sup>329</sup> Isaiah 54:13

<sup>330</sup> See the discourse entitled “*V’Khol Banayich*” 5689 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 16b and on; Sefer HaMaamarim 5689 p. 111 and on); See Ohr HaTorah Na”Ch Vol. 2 p. 833; Discourse entitled “*Padah B’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 142 and on); 5704 (Sefer HaMaamarim 5704 p. 66 and on).



the world, as it states,<sup>331</sup> ‘All your children shall be learned of *HaShem*-יהו"ה and your children's peace will be abundant. Do not read it as ‘your children-*Banayich*-בניך,’ but rather as, ‘your builders-*Bonayich*-בוניך,” - they derived this specifically from the second time that the word, “your children-*Banayich*-בניך” is mentioned in the verse.

Proof of this is in the fact that the vowelization specified in their teaching, is like the second word, “your children-*Bonoyich*-בְּנֵיךָ” in the verse, which is vowelized with the *Komatz*-קֶמֶץ and not from the first time it is mentioned, “your children-*Bonayich*-בְּנֵיךָ,” which is vowelized with a *Patach*-פְּתַח. This shows that they derived this from the second time it is mentioned, “your children-*Bonoyich*-בְּנֵיךָ,” vowelized with a *Komatz*-קֶמֶץ, rather than from the first time it is mentioned, “your children-*Bonayich*-בְּנֵיךָ,” vowelized with a *Patach*-פְּתַח. (For, the verse is written, “All your children-*Bonayich*-בְּנֵיךָ shall be learned of *HaShem*-יהו"ה, and your children's-*Bonoyich*-בְּנֵיךָ peace will be abundant.”)

Additional proof of this is from the general principle cited by the ShaLa”H,<sup>332</sup> namely that the employment of the method of, “do not read, but rather read” (*Al Tikri*) is used when there is something that seems to be extraneous in the verse. In other words, because the first half of the verse already stated, “All your children-*Bonayich*-בְּנֵיךָ shall be learned of *HaShem*-יהו"ה,” it would have been adequate to simply continue and

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<sup>331</sup> Isaiah 54:13

<sup>332</sup> Rabbi Yishayah Horowitz, The author of the *Shnei Luchot HaBrit*, *Chelek Torah SheBaal Peh*, *Klal Al Tikri* (403b); Also see *Encyclopedia Talmudit* Vol. 2, section on “*Al Tikri*.”

state, “and their peace will be abundant.” However, because of the repetition, “and your children’s-*Bonoyich*-בְּנֵיךָ peace will be abundant,” we learn, “Do not read it as ‘your children-*Bonoyich*-בְּנֵיךָ,’ but rather as, ‘your builders-*Bonayich*-בּוֹנֵיךָ.” Thus, this is derived specifically from the second time that the word, “your children-*Bonoyich*-בְּנֵיךָ,” is stated in the verse, which appears to be extraneous.

This being the case, that the second mention of the word “your children-*Bonoyich*-בְּנֵיךָ” refers to Torah scholars, who cause an increase in peace (“your children’s peace will be abundant”), we must say that the first mention of the word, “your children-*Bonayich*-בּוֹנֵיךָ” refers to the Jewish people in general (as the verse specifies, “**All** your children-*Khol Banayich*-כָּל בְּנֵיךָ”). This seems to indicate that regarding the Jewish people in general, the essential matter that they study Torah is itself adequate, even if they are not, “students of *HaShem*-יהו"ה,” or “learned in the Torah of *HaShem*-יהו"ה.”

## 2.

To understand this, we must first understand the general matter of how it is that through Torah, peace-*Shalom*-שלום is brought about in the world. This refers to the peace between the Holy One, blessed is He, and His world. It is for this reason that the Jewish people are called by the name “the Peaceful One-*Shulamit*-שׁוֹלְמִית,” as it states,<sup>333</sup> “Turn back, turn back, O’

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<sup>333</sup> Song of Songs 7:1

Shulamit-שולמית.” The Midrash states<sup>334</sup> that they are called this because, “they are the nation that brought peace between Me and My world. For, had they not received My Torah, I would have returned My world to chaos and void.” In other words, the existence of the world is sustained by Torah.

Now, just as this is so of the world in general, it likewise is so in respect to each and every individual. That is, the blessings in one’s physical matters are entirely dependent upon the study of Torah. This is as our sages, of blessed memory, stated,<sup>335</sup> “Whosoever engages in Torah study, his property will be successful.” This matter is tied to the other explanations in the aforementioned Midrash, regarding the reasons that the Jewish people are called, “The Peaceful One-Shulamit-שולמית.”

To further explain, the above-mentioned verse states,<sup>336</sup> “Turn back, turn back, O’ Shulamit-שולמית; Turn back, turn back, that we may gaze upon you; What will you see in the Shulamit as in the encirclement of the camps?” About this Midrash states,<sup>337</sup> “The word, turn back-*Shuvi*-שׁוּבִי’ is repeated four times in this verse, corresponding to the four kingdoms that ruled over the Jewish people. The Jewish people entered into their hands in peace and will go out of their hands in peace.”

In other words, this verse refers to the time of exile, during which the Jewish people withstand many tests with self-sacrifice (*Mesirat Nefesh*). This is as the Midrash continues and states about the words, “That we may gaze upon you,” that, “the

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<sup>334</sup> Midrash Shir HaShirim Rabba 7:1

<sup>335</sup> Talmud Bavli, Avodah Zarah 19b

<sup>336</sup> Song of Songs 7:1

<sup>337</sup> Midrash Shir HaShirim Rabba 7:1 *ibid.*

nations of the world say to the Jewish people, “How long will you die for your God and pay homage-*Meshalmin*-משלמין to Him?” (The word “pay homage-*Meshalmin*-משלמין” is also understood as, “perfecting-*Mashleemeen*-משלימין” yourselves for Him.)<sup>338</sup>

It is because of this that they are called Shulamit-שולמית, and it is in this vein that the nations of the world say to the Jewish people, “Turn back, turn back, O’ Shulamit-שולמית.” They say, “Why must you stand with self-sacrifice? Turn back, turn back, turn away from the All-Present One, turn back, turn back, to us.<sup>339</sup> That is, “Come to us instead and we will appoint you as ministers and governors etc.”

However, the Jewish people respond, “What will you see in the Shulamit as in the encirclement of camps-*Machanayim*-מחנימים?” That is,<sup>340</sup> “You do not at all have the power to endow us with the level we received at Sinai, such as the two camps-*Machanot*-מחנות of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He – that is, the camp of the Jewish people and the camp of the ministering angels!” That is, when the Torah was given at Sinai there were two camps-*Machanot* (which are hinted in the words, “the encirclement of the camps-*Mecholat HaMachanayim*-מחולת המחנימים”). There was the camp (*Machaneh*-מחנה) of the Jewish people, as it states,<sup>341</sup> “And

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<sup>338</sup> See the commentary of the Maharzu there; Also see Bereishit Rabba 100:1, cited in the discourse by the same title as this 5689 Ch. 2).

<sup>339</sup> See Rashi to Song of Songs 7:1

<sup>340</sup> See Etz Yosef to Midrash Shir HaShirim Rabba ibid. and the version of the text cited there; Also see the aforementioned discourse by the same title 5689; Midrash Bamidbar Rabba 2:4.

<sup>341</sup> Exodus 19:2

Israel encamped-*VaYichan*-ויחן there opposite the mountain,” and there was the camp (*Machaneh*-מחנה) of the ministering angels, as it states,<sup>342</sup> “*HaShem*-יהוה descended upon Mount Sinai,” about which our sages, of blessed memory, stated,<sup>343</sup> “The ministering angels descended with Him.”

We should add and explain that the camp (*Machaneh*-מחנה) of the Jewish people and the camp (*Machaneh*-מחנה) of the ministering angels are related to each other. This is based on the statement in Midrash,<sup>344</sup> “At the time that the Holy One, blessed is He, revealed Himself on Mount Sinai, twenty-two myriads of angels<sup>345</sup> descended with Him, each with the banner of their camp.

When the Jewish people saw that the angels were encamped according to their banners, they too yearned for such banners. The Holy One, blessed is He, told them, ‘By your life, I shall fulfill your request, as it states,<sup>346</sup> ‘*HaShem*-יהוה shall fulfill all your requests.’” He then told Moshe to make banners for them, as they desired.” Moshe thus arranged the camps and banners corresponding to the four living-*Chayot* angels that surround the Throne of Glory.<sup>347</sup>

The Midrash<sup>348</sup> gives an additional reason why the Jewish people are called, “The Peaceful One-Shulamit-שולמית,”

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<sup>342</sup> Exodus 19:20

<sup>343</sup> Midrash Shir HaShirim Rabba 4:4 and elsewhere.

<sup>344</sup> Midrash Bamidbar Rabba 2:3

<sup>345</sup> One myriad is 10,000. Thus 22 myriads is 220,000 angels.

<sup>346</sup> Psalms 20:6

<sup>347</sup> Midrash Bamidbar Rabba ibid. 2:10

<sup>348</sup> See Midrash Bereishit Rabba 66:2; Also see the aforementioned discourse by the same title, “*V’Khol Banayich*” 5689.

because “The One upon Whom the peace and life of all the worlds depends, dwells within them.” This is as stated,<sup>349</sup> “They shall make a sanctuary for Me and I will dwell within them-*B’Tocham*-בתוכם.” That is, the verse does not state “within it-*B’Tocho*-בתוכו,” but rather, “within them-*B’Tocham*-בתוכם,” meaning, within each and every Jew.<sup>350</sup> That is, every single Jew is a sanctuary and dwelling place for the Holy One, blessed is He.

Now, these two explanations are intertwined and related to each other. For, the fact that “The One upon Whom the peace and life of all the worlds depends, dwells among them,” – (which began at the giving of the Torah, when *HaShem*-יהו"ה, blessed is He, descended upon Mount Sinai, at which time the camp of Israel and the camp of the ministering angels were together) – is the reason that the Jewish people stand with self-sacrifice (*Mesirat Nefesh*) against all tests, and perfect-*Mashleemeem*-משלימים their souls for the Holy One, blessed is He.

We thus may likewise understand that this applies to the explanation of the name, “Shulamit-שולמית,” in that “they are the nation that brought peace-*Shalom*-שלום between Me and My world, by accepting My Torah,” which refers to “Torah scholars who increase peace-*Shalom*-שלום” in the world. In other words, the study of Torah is in such a manner that it is recognizable that amongst those who study it, “The One upon Whom the

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<sup>349</sup> Exodus 25:8

<sup>350</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1; Also see Shnei Luchot HaBrit 69a, 201a, 325b, 326b.

peace and life of all worlds depends, dwells within them,” and they are perfecting-*Mashleemeem*-משלימים themselves for *HaShem*-יהו"ה, blessed is He. This is brought about through studying Torah with fear of Heaven, for it is specifically through this that peace-*Shalom*-שלום is brought about between the Holy One, blessed is He, and His world.

This then, is also the meaning of the statement in Midrash there, “What is the meaning of ‘Shulamit-שולמית’? That all goodness in the world is brought forth solely in her merit. About this the verse states,<sup>351</sup> ‘And God shall give you-*Lecha*-לך of the dew of the heavens and the fatness of the earth.’ The word ‘you-*Lecha*-לך’ means that it is in your merit, and that the matter depends on you, as it states,<sup>352</sup> ‘*HaShem*-יהו"ה shall open for you-*Lecha*-לך His storehouses of goodness,’ meaning that it is in your merit and depends on you.”

The explanation is that the term “merit-*Zechut*-זכות” is of the same root as “refined and radiant-*Zachut*-זכות” and this matter is accomplished specifically by the fear of Heaven. That is, it is about this that the verse states, “*HaShem*-יהו"ה shall open for you His storehouses of goodness,” and bestow abundant goodness and beneficence to the House of Israel.” The opening to His “storehouses of goodness” is the fear of Heaven.<sup>353</sup>

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<sup>351</sup> Genesis 27:28

<sup>352</sup> Deuteronomy 28:12

<sup>353</sup> Talmud Bavli, Brachot 33b – Rabbi Chaninah said in the name of Rabbi Shimon bar Yochai: The Holy One, blessed is He, has nothing in His storehouse other than the treasure of fear of Heaven. This is as stated (Isaiah 33:6), “The fear of *HaShem*-יהו"ה is His treasure.”

Therefore, since the bestowal of abundant goodness to the House of Israel, (that is, “His storehouses of goodness”) is through engaging in Torah study – and as mentioned before, through Torah study peace is brought about between the Holy One, blessed is He, and His world, and “one’s property is caused to be successful,” – it is thus understood that the opening to “His storehouses of goodness” is through engaging in the study of Torah, specifically with the fear of Heaven.

This then, is the meaning of the statement in Midrash that the matter depends on you, as in the verse,<sup>354</sup> “*HaShem-ה' יהי* shall open for you-*Lecha-לך* His storehouses of goodness.” For, the matter of fear of Heaven – which is the opening to His storehouses of goodness - is given into the hands of man, as our sages, of blessed memory, taught,<sup>355</sup> “Everything is in the hands of Heaven, except for the fear of Heaven.”

On this, Rashi comments, “This was given into the hands of man. Two paths are placed before him, and it is upon him to choose the fear of Heaven for himself.” Moreover, Torah and scriptures are filled with this matter, such as the verse,<sup>356</sup> “See, I have placed before you today the life and the good, and the death and the evil... and you shall choose life.”

Now, although it is true that this is a matter of free choice, nevertheless, when a person indeed chooses goodness and life, he is granted assistance from Above. This is as our sages, of blessed memory, taught regarding the verse,<sup>357</sup> “If one

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<sup>354</sup> Deuteronomy 28:12

<sup>355</sup> Talmud Bavli, Brachot 33b *ibid.* and Rashi there.

<sup>356</sup> Deuteronomy 30:15-19

<sup>357</sup> Proverbs 3:34



is drawn to the scoffers, he will scoff, but if [if he is drawn] to the humble, he will find favor.” They stated,<sup>358</sup> “One who comes to purify himself is given assistance from Above.”

This is similar to the meaning of the above-mentioned verse, “And you shall choose life.” That is, as Rashi states, “I am instructing you to choose the portion of life. This is analogous to a father who tells his son, ‘Choose a good portion from my estate,’ and then sets him in front of the best portion and tells him, ‘Choose this.’”

This is like what the Alter Rebbe explained,<sup>359</sup> “The words, ‘and you shall choose life-*uBacharta Bachayim*- ובהרת בחיים’ come to teach us sound advice, and this itself is the assistance given to a person who comes to purify himself.” The intended meaning is that the very letters of the words “and you shall choose life-*uBacharta Bachayim*- ובהרת בחיים,” as written in Torah, assist a person who gazes into them, meaning, a person who cherishes the letters of Torah.

This then, is the meaning of the words, “the matter depends on you.” Namely, it is given over into the hands of man to awaken the quality of fear of Heaven in himself, and through this, he opens the Supernal treasury and storehouse, bringing about the bestowal of abundant goodness.

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<sup>358</sup> Talmud Bavli, Shabbat 104a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3, The Letters of Creation II, The Explanation of The Motion of Mercy – ה"ו.

<sup>359</sup> Cited in his name in the discourse entitled “*v’Khol Banayich*” 5689 *ibid.*, Ch. 2 (Sefer HaMaamarim Kuntreisim *ibid.* 17b; 5679 p. 114).

3.

To further explain, the verse states,<sup>360</sup> “Each ladle ten ten-*Asarah Asarah*-עשרה עשרה of the sacred shekels.” The repetition of the words, “ten ten-*Asarah Asarah*-עשרה עשרה,” is a reference to the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) and the Ten Utterances of Creation (*Asarah Ma'amarot*-עשרה מאמרת).<sup>361</sup> The objective in our service of *HaShem*-יהו"ה, blessed is He, is to draw forth the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) into the Ten Utterances of Creation (*Asarah Ma'amarot*-עשרה מאמרת), and through them, into the world as well.

About this, our sages, of blessed memory, stated,<sup>362</sup> “The world was created with Ten Utterances. What does this teach, for surely the world could have been created with a single utterance? Rather, this in order to... give good reward to the righteous who maintain the world that was created with Ten Utterances.”

The explanation is that the, “One Utterance,” refers to the *Sefirah* of *HaShem*'s-יהו"ה Kingship-*Malchut*, which includes all the *Sefirot* in it. Thus, this is the meaning of the words, “surely the world could have been created with a single utterance.” Now, at first glance, it seems necessary that all the particulars, beginning with, “Let there be light” until “Let Us

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<sup>360</sup> Numbers 7:86; Also see Sefer HaMaamarim 5659 p. 146 and on; Discourse entitled “*Shalom Rav*” in Sefer HaMaamarim 5704 p. 75 and on.

<sup>361</sup> Zohar III 11b

<sup>362</sup> Mishnah Avot 5:1

make man” be included in the utterances of creation. If so, how could they all be created by a single utterance?

However, since the single utterance referred to here, is the *Sefirah* of *HaShem*'s יהו"ה Kingship-*Malchut*, within which all the other *Sefirot* are included, it therefore was possible to create the entire world with a single utterance. Even so, the world was created with Ten Utterances (*Asarah Ma'amarot*-עשרה מאמרות). This is because, as the *Sefirot* are included in the quality of *HaShem*'s יהו"ה Kingship-*Malchut*, they are in a state of concealment within it. Therefore, the world was created with Ten Utterances, as they are in a revealed state.

The explanation is as follows: All bestowal of influence is necessarily by way of ten aspects, specifically. An example of this is when a sage bestows intellect to his pupil. At first, there is the point (*Nekudah*) of the intellectual matter that he wishes to bestow, which is the matter of wisdom-*Chochmah*. He then must contemplate the point of the intellect, so that its particular details are brought forth, which is the matter of understanding-*Binah*.

He also must possess the matter of love and kindness-*Chessed*, since the bestowal of the influence is entirely out of love (*Ahavah*). However, if it comes from unrestrained love alone, the bestowal could be beyond the capacity of the pupil to receive, and he therefore would be incapable of receiving anything at all.

Because of this, the quality of might-*Gevurah* and restraint (*Tzimtzum*) is also necessary. That is, the teacher must measure the intellect that he wishes to transmit with the

capacity of the pupil to receive, and thereby determine what is possible and appropriate for him to receive. On the other hand, if there would only be might-*Gevurah* alone, the restraint (*Tzimtzum*) could be beyond its proper measure too. It therefore is necessary for the quality of beauty-*Tiferet*, which is a median quality between kindness-*Chessed* and might-*Gevurah*, to be.

Moreover, not only is it the median quality between kindness-*Chessed* and might-*Gevurah*, but in addition, included in it, are both the quality of kindness-*Chessed* and might-*Gevurah*. Thus, it is from the quality of beauty-*Tiferet* that the bestowal of influence will be exactly according to what the pupil is capable of receiving.

Now, since the intention of the bestower of influence (*Mashpia*) is for the recipient (*Mekabel*) to also become a bestower of influence (*Mashpia*), in order to bring this about, the qualities of victory-*Netzach* and splendor-*Hod* must also be present. This refers to the, “kidneys that council,”<sup>363</sup> as to how the influence should be brought forth to the recipient, in a manner in which he himself will subsequently be capable of becoming a bestower of influence (*Mashpia*) too. There also must be the quality of foundation-*Yesod*, which is the bond between the bestower of influence (*Mashpia*) and the recipient (*Mekabel*) of the influence and is also the aspect of the warmth that is necessary in the bestowal. Now, in addition to all this, within the bestower (*Mashpia*) himself, there also is the plane

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<sup>363</sup> Talmud Bavli, Brachot 61a; Tikkunei Zohar, Tikkun 48 (85a); Tanya, Iggeret HaKodesh, Epistle 15, p. 122b; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

of the recipient (*Mekabel*). This is the tenth *Sefirah* of the bestower, which is the *Sefirah* of kingship-*Malchut*.

Now, all these levels also exist in the recipient (*Mekabel*). However, as they are in the recipient (*Mekabel*) – and even as they are in the plane of the recipient as it is in the bestower of influence (*Mashpia*) (wherein all these aspects are also present) – they are in a state of concealment.

Thus, this is the meaning of the words, “surely the world could have been created with a single utterance.” That is, due to the aspect of *HaShem*’s יהו"ה *Sefirah* of Kingship-*Malchut*, which includes all the other *Sefirot* in it, it would have been possible to create the world. However, because the manner in which the *Sefirot* are included in the *Sefirah* of Kingship-*Malchut*, is that they are concealed, if the world would have been brought into existence from the aspect of Kingship-*Malchut* alone, the revelation of Godliness in the world would not be possible.

The world was therefore created with Ten Utterances, as the *Sefirot* are in a state of revelation, so that, through it, the revelation of Godliness would be possible in the world. This is the meaning of the continuation of the teaching, “In order to give good reward to the righteous who sustain the world that was created with Ten Utterances.” That is, the term, the righteous-*Tzaddikim* here, is a reference to all the Jewish people, as it states,<sup>364</sup> “Your nation are all righteous-*Tzaddikim*.”

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<sup>364</sup> Isaiah 60:21

They are the ones who sustain the world that was created with Ten Utterances, as the Ten *Sefirot* are in their revealed state. For, through their service of *HaShem*-יהו"ה, blessed is He, in drawing forth the Ten Commandments (*Aseret HaDibrot*-עשרת הדברות) into the Ten Utterances of Creation (*Asarah Ma'amarot*-עשרה מאמרות), and thereby, even into the world, this affects a revelation of the Ten *Sefirot* within the world. In other words, this affects a revelation of *HaShem's*-יהו"ה Godliness within the world, which is the general matter explained above, that through engaging in Torah study and fulfilling the commandments-*mitzvot* with fear of Heaven, we affect peace between the Holy One, blessed is He, and His world.

About this the verse states,<sup>365</sup> “These are the offspring-*Toldot*-תולדות of the heavens and the earth when they were created.” Regarding this, Midrash explains,<sup>366</sup> “The word offspring-*Toldot*-תולדות is fully spelled out here,<sup>367</sup> indicating that the world was created in a perfected and completed state.” In other words, there was illumination and revelation of *HaShem's*-יהו"ה Godliness in the world. This is as stated,<sup>368</sup> “I have come to My garden, My sister, My bride,” about which

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<sup>365</sup> Genesis 2:4; Also see Sefer HaMaamarim 5704 *ibid.* p. 74

<sup>366</sup> Midrash Shemot Rabba 30:3

<sup>367</sup> That is, all the words “offspring-*Toldot*-תולדות” in the Torah are spelled missing a *Vav*-ו, as in “*Toldot*-תולדת,” except for two. The aforementioned verse is one, and is indicative of the perfect state the world was in when it was initially created. The second is the verse (Ruth 4:18), “These are the offspring-*Toldot*-תולדות of Peretz,” from whom Moshiach will come and return the world to its perfected state, as will be explained shortly. (See Midrash Shemot Rabba 30:3 *ibid.*)

<sup>368</sup> Song of Songs 5:1

our sages, of blessed memory, explained,<sup>369</sup> “‘My garden-*Gani*-גני’ means ‘My wedding canopy-*Genuni*-גנוני,’ to the primary place where I was at first. For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, was in the lower worlds.”<sup>370</sup>

However, because of the sin of the tree of knowledge and the sins that followed afterwards, the Indwelling Presence of *HaShem*-יהו"ה was withdrawn and ascended Above, so to speak, until it ascended high above, to the seventh firmament. Subsequently, the righteous-*Tzaddikim* came and drew the Indwelling Presence of *HaShem*-יהו"ה down. Avraham drew down the *Shechinah* from the seventh firmament to the sixth firmament, and so it continued until Moshe, who was the seventh from Avraham, came - and “all sevens are beloved.”<sup>371</sup> He drew down the *Shechinah*, from the first firmament to the earth below, as it states about the giving of the Torah,<sup>372</sup> “*HaShem*-יהו"ה descended upon Mount Sinai.”

Now, it is through the general service of *HaShem*-יהו"ה, blessed is He, of fulfilling *HaShem*'s-יהו"ה Torah and its commandments-*mitzvot*, that in the coming future there likewise will be the word “offspring-*Toldot*-תולדות” fully spelled out, as it states,<sup>373</sup> “These are the offspring-*Toldot*-תולדות of Peretz.” This is because, upon the arrival of

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<sup>369</sup> Midrash Bereishit Rabba 19:7; Shir HaShirim Rabba to Song of Songs 5:1

<sup>370</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1; Also see the discourses of the Rebbe entitled “*Bati Legani* – I have come to My garden.”

<sup>371</sup> Midrash Vayikra Rabba 29:11

<sup>372</sup> Exodus 19:20

<sup>373</sup> Ruth 4:18

Moshiach, who is a descendent of Peretz, there will be a revelation of *HaShem* 's-יהו"ה Godliness in the world, just as there was at the beginning of creation, when “the world was created in a completed and perfected state.”

This then, is the meaning of, “the righteous-*Tzaddikim* sustain the world that was created with Ten Utterances.” For, it is through the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim* (which includes all the Jewish people) throughout the entire period of serving *HaShem*-יהו"ה, blessed is He, in a manner of refinements (*Birurim*) in general, and particularly throughout the times of exile,<sup>374</sup> that we affect that in the coming future there will come to be a revelation of *HaShem* 's-יהו"ה Godliness in the world, just as the world was in its initial state of creation, when it was in a state of completion and perfection, with Ten Utterances, meaning that there will be a revelation of all of ten *Sefirot*.

#### 4.

However, for the occupation of Torah study to bring about a revelation of *HaShem* 's-יהו"ה Godliness in the world, it is necessary for a person to engage in the study of Torah specifically in a way of sublimation (*Bittul*) to *HaShem*-יהו"ה and with fear (*Yirah*) of Him. The explanation is as follows: It indeed is true that the study of Torah must be in a way of comprehension and understanding, meaning that a person must

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<sup>374</sup> See Tanya, Ch. 37



grasp it in his intellect, since this is the primary aspect of the commandment to study Torah.<sup>375</sup> Similarly, when a person fulfills *HaShem*'s-יהו"ה commandments-*mitzvot*, he must invest himself in carrying out the particulars of *HaShem*'s-יהו"ה Supernal will, blessed is He.

For, as known, the difference between will-*Ratzon* and wisdom-*Chochmah*, is that in regard to wisdom-*Chochmah*, even if a detail is lacking in the wisdom, nonetheless, it still is wisdom-*Chochmah*. However, such is not the case regarding will-*Ratzon*. That is, even if a single detail of the will-*Ratzon* is missing, it no longer constitutes the will-*Ratzon* at all. Because of this, when a person fulfills the commandments-*mitzvot*, which are the will of *HaShem*-יהו"ה, he must specifically invest himself into fulfilling them with precision, exactly according to the details of *HaShem*'s-יהו"ה Supernal will-*Ratzon*.

Nevertheless, the general approach to the study of Torah and the fulfillment of the commandments-*mitzvot*, must specifically be out of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, and in a way of sublimation (*Bittul*) to Him, even when one is actively engaged in studying Torah and fulfilling the commandments-*mitzvot* themselves.

This may be better understood by prefacing with a well-known matter regarding ego (*Yeshut*) (which is the opposite of sublimation and nullification to *HaShem*-יהו"ה – *Bittul*), in that ego is the root of all bad character traits.<sup>376</sup> That is, whoever

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<sup>375</sup> See Magen Avraham to Shulchan Aruch, Orach Chayim 50; Se'if Katan 2; Hilchot Talmud Torah of the Alter Rebbe, Ch. 2.

<sup>376</sup> See Sefer HaMaamarim 5655 p. 20 and on, and elsewhere.

considers himself to be important and is honorable in his own eyes, will always be preoccupied with himself. This can come to such a point, that as a result of his strong ego and sense of self, the way that he relates to others and everything having to do with them, is in a manner of diminishing their being.

This is like the well-known story<sup>377</sup> of a certain important person who complained to his honorable holiness, the Tzemach Tzedek, that: “In the study hall they trample over me, and whatever I tell them, they do the opposite.” The Tzemach Tzedek answered: “If someone spreads himself all over the study hall, wherever anyone treads, they will be treading on him,” and concluded, “It is written,<sup>378</sup> ‘Let the wicked one forsake his way and the iniquitous man, his thoughts.’”

That is, just as the wicked one must forsake his way, since without repenting (*Teshuvah*) it is impossible for him to approach the holy— and as stated by the Alter Rebbe,<sup>379</sup> it is not possible for the wicked to begin serving *HaShem*-יהוה, blessed is He, without first repenting over their past and breaking the extraneous husks (*Kelipot*) that are a separating veil and an iron curtain that separates them – so likewise, ‘the iniquitous man-*Ish Aven*-איש און’ must leave his thoughts.

The term ‘iniquitous-*Aven*-און’ is of the same root as the word, ‘*On*-און’ (with the vowel *Cholem*) which is a term of ‘strength’ as in the verse,<sup>380</sup> ‘Because of His great might-*MeRov*

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<sup>377</sup> See the discourse entitled “*V’Khol Banayich*” 5689 *ibid.* Ch. 5 (Sefer HaMaamarim Kuntreisim Vol. 1, 19a; 5689 p. 119).

<sup>378</sup> Isaiah 55:7

<sup>379</sup> Tanya Ch. 17

<sup>380</sup> Isaiah 40:26

*Oneem*-מְרוֹב אֲוִיִּים.’ In other words, the term, ‘man of iniquity-*Ish Aven*-אִישׁ אֲוֶן-’ means a person with a very strong sense of self. Such a person must leave his thoughts, which come from his sense of self and ego – that ‘I say’ and ‘I want!’”

The same applies to Torah study. That is, when a person’s study of Torah lacks (*Yirah*) fear of *HaShem*-יְהוָה and sublimation and nullification (*Bittul*) to Him, but only comes out of his ego and sense of self, in that he thinks,<sup>381</sup> “My strength and the might of my hand accomplished all this wealth for me,” that is, he thinks he understands Torah and comes up with novel insights through the strength of his own intellect and wisdom - it then becomes possible for him to come to a state in which his motivation in studying Torah is for the sole purpose of fueling his ego or to be victorious in debating others. This, in turn, can lead to an even further descent, to the point that in his Torah insights, he may actually come to permit the forbidden, may the Merciful One save us. About such a person the verse states,<sup>382</sup> “But to the wicked, God said, ‘To what purpose do you recount My decrees and bear My covenant upon your lips?’” (This accords with what the Alter Rebbe explains in *Laws of Torah Study*.)<sup>383</sup>

It is self-understood that with such an approach, he certainly does not bring about peace between the Holy One, blessed is He, and His world. Rather, the contrary is true, he causes the opposite of peace, as our sages, of blessed memory,

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<sup>381</sup> Deuteronomy 8:17

<sup>382</sup> Psalms 50:16

<sup>383</sup> *Hilchot Talmud Torah* 4; *Mishneh Torah*, *Hilchot Talmud Torah*, Ch. 4.

stated,<sup>384</sup> “Whosoever has arrogance within him, he and I cannot dwell together in this world.” They similarly stated,<sup>385</sup> “Whosoever walks even four cubits with a straight posture,<sup>386</sup> it is as if he pushes away the feet of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה.

Therefore, when a person engages in the study of Torah, his approach should be one of (*Yirah*) fear of *HaShem*-יהו"ה, blessed is He, specifically in a way of sublimation (*Bittul*) to Him. Through this, he draws forth revelations of *HaShem*'s-יהו"ה Godliness into the world, which is the matter of peace-*Shalom*-שלום between the Holy One, blessed is He, and His world.

## 5.

This then, is the meaning of the verse,<sup>387</sup> “All your children shall be learned of *HaShem*-יהו"ה,” and as Targum translates, “All your children will be learned *in the Torah* of *HaShem*-יהו"ה.” That is, Targum comes to explain that the study of Torah must be (not in a manner of ego, God forbid, but rather) in a manner of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. In other words, whoever studies Torah must do so with the knowledge that Torah is the will and wisdom of *HaShem*-יהו"ה, blessed is He, which is the very

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<sup>384</sup> Talmud Bavli, Sotah 5a

<sup>385</sup> Talmud Bavli, Brachot 43b

<sup>386</sup> Which is a sign of haughtiness

<sup>387</sup> Isaiah 54:13

meaning of, “All your children will be learned in the Torah of *HaShem*-יהו"ה.” Through this the world is sustained.

This accords with the teaching of our sages, of blessed memory, who stated,<sup>388</sup> “What is the meaning of the words:<sup>389</sup> ‘And there was evening and there was morning, **the sixth day-*HaShishi***-הששי? What is the meaning of the additional letter *Hey*-ה?<sup>390</sup> It teaches that the Holy One, blessed is He, set a condition with the Act of Creation, and said: ‘If Israel will accept the Torah [on the sixth day of the month of Sivan, when the Torah was given] you will exist etc.’” This is also similar to the teaching,<sup>391</sup> “The Holy One, blessed is He, gazed into the Torah and created the world. When mankind toils in the study of Torah, they sustain the existence of the world.”

We may add that these two matters of “gazing into the Torah” and “toiling in the study of Torah” correspond to the two manners of Torah study; that of the Written Torah (*Torah SheBikhtav*) and that of the Oral Torah (*Torah SheBaal Peh*). In regard to the Written Torah (*Torah SheBikhtav*), even an unlearned person who does not know the meaning of what it says, fulfills his obligation of Torah study. Therefore, in regard to this aspect of Torah, “gazing into the Torah” is sufficient. However, such is not the case, in regard to the Oral Torah (*Torah SheBaal Peh*) which must be understood and

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<sup>388</sup> Talmud Bavli, Shabbat 88a

<sup>389</sup> Genesis 1:31

<sup>390</sup> Which does not accompany the other days of the week?

<sup>391</sup> Zohar II 161a-b

comprehended in order to be considered to be Torah study.<sup>392</sup> For this, there must specifically be the aspect of, “toiling in Torah.”

Now, the world is sustained both by the study of the Written Torah (*Torah SheBikhtav*) and the Oral Torah (*Torah SheBaal Peh*), which are the groom (*Chatan*) and bride (*Kalah*) of Torah. That is, the groom (*Chatan*) is the Written Torah (*Torah SheBikhtav*), and the bride (*Kalah*) is the Oral Torah (*Torah SheBaal Peh*). This is like the verse,<sup>393</sup> “Listen, my child, to the discipline of your father and do not forsake the teachings of your mother.” The “discipline of your father” refers to the Written Torah (*Torah SheBikhtav*) and “the teachings of your mother” refers to the Oral Torah (*Torah SheBaal Peh*),<sup>394</sup> and through both, the existence of the world is sustained.

The same applies to each and every person, and is the reason for the custom that, on the Shabbat before the groom is to be wed, he is called up to the Torah. That is, it is through Torah that the groom and bride sustain the world, so that there is a revelation of *HaShem*-יהו"ה, the Unlimited One, blessed is He, in giving birth to children who will be engaged in the study of Torah, and bringing about “a generation of the upright who will be blessed.”<sup>395</sup>

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<sup>392</sup> See Magen Avraham to Shulchan Aruch, Orach Chayim 50; Se'if Katan 2; Hilchot Talmud Torah of the Alter Rebbe, Ch. 2.

<sup>393</sup> Proverbs 1:8

<sup>394</sup> See Midrash Mishlei to Proverbs 1:8

<sup>395</sup> Psalms 112:2

This then, is the meaning of the verse,<sup>396</sup> “All your children shall be learned of *HaShem*-יהו"ה, and your children's peace will be abundant.” In other words, when the study of Torah is in a manner of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He – which is the meaning of the words “learned of *HaShem*-יהו"ה” – then the continuation of the verse will come to be, that “your children's peace will be abundant,” with the explanation, “Do not read it as ‘your children-*Banayich*-בניך,’ but rather as, ‘your builders-*Bonayich*-בוניך,’” in that they will build the world and increase peace-*Shalom*-שלום in the world!

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<sup>396</sup> Isaiah 54:13





## Discourse 6

### “*Amar Rabbi Oshiya* *Rabbi Oshiya Said*”<sup>397</sup>

Delivered on 19 Kislev, 5714

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

#### 1.

Rabbi Oshiya said:<sup>398</sup> “What is the meaning of the verse,<sup>399</sup> ‘The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel?’ The Holy One, blessed is He, performed a charitable deed<sup>400</sup> toward Israel, in that He scattered them (*Pizran*-פזרן) amongst the nations.” In other words, Rabbi Oshiya is expounding upon this verse by employing the method of, “do not read it as ‘open cities-*Peerzono*-פרזונו,’ but rather as, ‘*Peezrono*-פזרונו’ (which is of the same root as the word,

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<sup>397</sup> See the beginning of the Sichah of Shabbat Parshat Vayeishev (Torat Menachem, Vol. 18, p. 269) that this discourse is based upon the discourse entitled “*Amar Rabbi Oshiya*” of the 19<sup>th</sup> of Kislev 5689, which was stated at the time of the wedding. (Printed in Kuntres Drushei Chatunah 5689 – Sefer HaMaamarim Kuntreisim Vol. 1 32b and on; Sefer HaMaamarim 5689 p. 160 and on); Prior to this it was founded upon the discourses of the Mittler Rebbe in Torat Chayim, Beshalach 322a and on (221d and on in the new print); Shaarei Teshuvah Vol. 2 p. 7d and on; Ohr HaTorah of the Tzemach Tzedek, Beshalach p. 670 and on; The Rebbe Maharash in 5627 and 5629 – Sefer HaMaamarim 5626 p. 285 and on; 5629 p. 59 and on; And said with various changes from generation to generation according to the circumstances and the times.

<sup>398</sup> Talmud Bavli, Pesachim 87b

<sup>399</sup> Judges 5:11

<sup>400</sup> The word for “righteous deeds-*Tzidkat*-צדקת” and the word for “charitable deed-*Tzedakah*-צדקה” are likewise of the same root.

‘scattering-*Pizur*-פיזור’).” He thus interpreted the verse as reading, “His righteousness (*Tzidkot*-צדקת) in the scattering (*Peerzono*-פרזונו) of Israel,” that the fact that the Holy One, blessed is He, “scattered-*Peezer*-פיזור” the Jewish people amongst the nations, was an act of “charity-*Tzedakah*-צדקה” towards Israel.

The reason is explained by Rashi,<sup>401</sup> “So that they cannot be destroyed, as they could have been had they all been exiled in one place.” In other words, because the Jewish people were scattered and dispersed in many lands, and are not under the dominion of any single nation, therefore, since each nation knows that it cannot destroy all the Jewish people, God forbid, that knowledge, in and of itself, prevents them from destroying the segment of Jewish people that is under their dominion. This is as explained in the continuation of the Talmud there.<sup>402</sup>

The same principle also applies to spiritual decrees. That is, when a particular country enacts decrees against the study of Torah or the fulfillment of the commandments-*mitzvot*, and at the same time, there are Jews in other countries who are not impacted by these decrees, then, in addition to the fact that

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<sup>401</sup> Rashi to Talmud Bavli, Pesachim 87b *ibid*.

<sup>402</sup> See Talmud Bavli, Pesachim 87b *ibid*. – That is, Rabbi Oshiya responded to a certain apostate regarding his words of praise for the nations of the world, in that the apostate said, “You have been under our dominion for a number of years and we have done nothing to you.” To this Rabbi Oshiya responded that this is only, “because you do not know how to accomplish such a thing, to destroy them all, since they are not all with you (in your kingdom). And if you were to destroy only those who are with you, you will be called a severed kingdom (for murdering part of its own population).” The apostate responded, “We grapple with this problem when we lay down, and we grapple with this problem when we rise up.” (That is, we are always occupied in this thought. See Rashi there.)

this allows for the constant study of Torah and the fulfillment of its commandments-*mitzvot* in perpetuity (through those Jews who reside in other lands), but beyond this, the fulfillment of Torah and *mitzvot* by Jews of other lands strengthens and empowers those Jews who find themselves in the country where these decrees have been enacted. That is, they are awakened and strengthened to fulfill Torah and its commandments-*mitzvot* with even greater tenacity.

The explanation is that, “Israel, the Torah and the Holy One, blessed is He, are all one.”<sup>403</sup> Therefore, just as the Holy One, blessed is He, is present in all places and at all times, (since He transcends time, and therefore also transcends the definition of being eternal within time), so likewise, this is also true of the souls of the Jewish people. That is, even as they have descended below, they nevertheless are eternal and cannot be extinguished, God forbid.

Now, since the bond between the Jewish people and the Holy One, blessed is He, is through Torah, the Jewish people demonstrate their awareness that Torah and its commandments are also eternal and applicable at all times and in all places. Because of this, no matter what country they are in, and no matter what era they are in, even in times of negative decrees, they still must study Torah and fulfill its commandments, no different than in a time that,<sup>404</sup> “each man sits under his grapevine and under his fig tree.”

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<sup>403</sup> See Zohar III 73a

<sup>404</sup> Kings I 5:5; Micah 4:4

In fact, the opposite is true - they must do so with even greater strength and commitment. For, the opposition of the negative decrees, awakens the hidden powers of the Jewish people, which until then, were unnecessary and were therefore not actively apparent. However, because in a time of opposition, the revealed powers alone do not suffice, it therefore is necessary to awaken and reveal the hidden powers, which are much greater and stronger than the revealed ones. It follows that the effects of fulfilling Torah and *mitzvot* with these additional, novel powers, are much greater in strength and power.

This then, is the meaning of,<sup>405</sup> “His righteousness (*Tzidkot*-צדקת) in the scattering (*Peerzono*-פרזונו) of Israel” – that the scattering (*Pizur*-פיזור) of the Jewish people amongst the nations is an act of charity (*Tzedakah*-צדקה). For, it is through this that Torah and *mitzvot* can be fulfilled constantly and in perpetuity. Moreover, the scattering of the Jewish people amongst the nations during exile, brings about hindrances and obstacles to the fulfillment of Torah and *mitzvot*, which causes the fulfillment of Torah and *mitzvot* to be done with even greater strength and commitment.

It is about this that the beginning of the verse states, “Louder than the sound of the archers among the water drawers, there they will recount the righteous deeds of *HaShem*-יהוה, [His righteousness in the scattering of Israel].” Regarding the words “Louder than the sound of the archers-*MiKol*

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<sup>405</sup> Judges 5:11

*Mechatzetzeem*-מקול מהצצים” the Zohar states,<sup>406</sup> “This refers to the Voice of Yaakov-*Kol Yaakov*-קול יעקב,”<sup>407</sup> and “the Voice of Yaakov-*Kol Yaakov*-קול יעקב” refers to Torah study.

Moreover, since<sup>408</sup> “study is greater, as study leads to action,” this also includes the fulfillment of the commandments-*mitzvot*. In other words, through the Jewish people being scattered amongst the nations (which is the explanation of the verse, “His righteousness (*Tzidkot*-צדקת) in the scattering (*Peerzono*-פרוזנו) of Israel”), there is a level of superiority that is added to the fulfillment of Torah and *mitzvot* (which is the meaning of “Louder than the sound of the archers (*MiKol Mechatzetzeem*-מקול מהצצים”). Namely, that Torah and *mitzvot* are fulfilled constantly and in perpetuity, and with much greater strength of commitment, this being the strength of self-sacrifice (*Mesirat Nefesh*).

## 2.

Now, regarding this matter (that in a time of negative decrees against Torah and *mitzvot*, Torah and *mitzvot* come to be fulfilled with much greater strength and commitment), we find that this is how it was in the times that preceded the miracle of Chanukah, at which point the decrees of the Greeks, which were spiritual decrees, were in effect. This is as stated in

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<sup>406</sup> Zohar I 32a

<sup>407</sup> Genesis 27:22

<sup>408</sup> Talmud Bavli, Kiddushin 40b; Bava Kamma 17a

Midrash,<sup>409</sup> “They told them: Inscribe on the horn of an ox that you have no portion in the God of Israel.” What enabled them to demand of the Jewish people to “inscribe that you have no portion in the God of Israel,” is the fact that this was their intention in the first place. That is, from the onset, they intended to cause the Jewish people to forget (not only Torah in general, but specifically to forget) that it is<sup>410</sup> “**Your** Torah” thus specifically causing them to turn away from “the decrees that are **Your will.**”

The precision regarding the wording here is well known.<sup>411</sup> Namely, they did not care if the Jewish people studied Torah as an intellectual pursuit. Rather, their objective was specifically to cause the Jewish people to forget that it is “**Your** Torah.” This refers to studying Torah because it is the Torah of the Holy One, blessed is He, in which case, it makes no difference whatsoever if there are things in Torah that are not understandable to one’s intellect.

On the contrary, the opposite is true - the proper order and approach to Torah is that first there must be the aspect of “We will do,”<sup>412</sup> and only afterwards, one toils to come to the aspect of “We will listen,” (referring to the matter of understanding and comprehension). Thus, the decree of the

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<sup>409</sup> See Talmud Yerushalmi, Chagigah 2:2; Megilat Ta’anit Ch. 2; Midrash Bereishit Rabba 2:4, and elsewhere.

<sup>410</sup> See the liturgy of the “*Al HaNisim*” recited on Chanukah.

<sup>411</sup> See Sefer HaMaamarim 5698 p. 173; 5701 p. 59 and on (cited in HaYom Yom of 2 Tevet); Discourse entitled “*Tanu Rabanan, Mitzvat Ner Chanukah*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 164); Likkutei Sichot Vol. 3, p. 815 and on.

<sup>412</sup> Exodus 24:7; Talmud Bavli, Shabbat 88a

Greeks was made with this in mind, to “cause them to forget **Your** Torah.” That is, they wanted the Torah study of the Jewish people to be in accordance to human intellect, solely as an intellectual pursuit.

The same is true of the actions brought about as a result of Torah study, (in that “study is greater, since it leads to action”). The objective of the Greeks was to cause the Jewish people to turn away specifically from those commandments-*mitzvot* that are called, “the decrees (*Chukei*-חוקי) of Your will,” referring to *mitzvot* for which there is no intellectual reason. In other words, just as their decree against Torah was in order to cause the Jewish people to forget that Torah is the Torah of the Holy One, blessed is He, (“**Your** Torah”), whereas they permitted the study of Torah as an intellectual pursuit, this was also the case in regard to the commandments-*mitzvot*. The decree was specifically for the purpose of causing them to turn away from, “the **decrees** of Your will.”

Then, after these introductory steps of attempting to cause them “to forget **Your** Torah and to turn them away from the decrees of **Your** will,” they ultimately came to demand of the Jewish people, “Inscribe that you have no portion in the God of Israel,” Heaven forbid. We thus find that during the time that these decrees were in force, which preceded the miracle of Chanukah, the primary service of *HaShem*-יהוה of the Jewish people was in a manner that transcended reason and intellect, which is precisely the matter of “**Your** Torah, and the decrees of **Your** will,” specifically.

This was similarly the case during the time that preceded the miracle of Purim, when the decrees of Haman were in force. Although his decrees were physical and were directed against the body of the Jewish people, namely,<sup>413</sup> “to destroy, to slay, and to exterminate all the Jews,” nevertheless, the decree was specifically because they were Jews (as expressed in the verse, “to destroy, to slay, and to exterminate all the **Jews-Yehudim-יהודים**.”)

It should be pointed out that all the children of Israel are called by the term Jews-Yehudim-יהודים (including those who are not from the tribe of Yehudah). This is because they all deny idolatry, and “whoever denies idolatry is called a Jew-Yehudi-יהודי”<sup>414</sup> (and automatically acknowledges and accepts the truth of all Torah).<sup>415</sup> This is something that transcends reason and intellect, as stated by the Alter Rebbe (whose joyous occasion we are celebrating) in Torah Ohr,<sup>416</sup> that even little children know that there is a God, even though they have no grasp or comprehension of how and what that is.

Rather, it is due to the revelation of the Luminary Himself, meaning the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends the aspect of light-*Ohr*-אור, and who utterly transcends all relation to the matter of the *Tzimtzum* (in that it

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<sup>413</sup> Esther 3:13

<sup>414</sup> Talmud Bavli, Megilah 13a

<sup>415</sup> Talmud Bavli, Kiddushin 40a

<sup>416</sup> Torah Ohr, Vayera 14b



had absolutely no impact on His Being whatsoever).<sup>417</sup> Because of this, the Name of Heaven is frequently upon the mouths of all Jews, in a manner that transcends reason and intellect.

This is why Haman decreed his edicts upon all Jews-*Yehudim*-יהודים. That is, he was specifically opposed to this very same matter that transcends intellect and reason, and since this matter is found in all Jews equally, his edicts were therefore decreed upon all Jews equally,<sup>418</sup> “from young to old, children and women.”

Additionally, even the salvation of the Jewish people was through conducting themselves in a manner that transcended reason and intellect (the very opposite of intellect), which is the matter of self-sacrifice (*Mesirat Nefesh*). This is certainly true of Chanukah, when they battled in their war against the Greeks, which was in a manner in which,<sup>419</sup> “You delivered the mighty into the hands of the weak, the many into the hands of the few etc.” This conduct, (of the weak and the few waging war against the mighty and the many,) has no place in the intellect, but is rather a matter of self-sacrifice (*Mesirat Nefesh*).

The same is true of Purim, in that the beginning of the nullification of the decree occurred when Mordechai gathered the school-children, specifically, and learned Torah with them,

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<sup>417</sup> See Sefer HaMaamarim 5648 p. 161 and on; Discourse entitled “*Bati LeGani* – I have come to My garden” 5729, Ch. 7 (Torat Menachem, Sefer HaMaamarim Shvat, p. 323-324), and elsewhere.

<sup>418</sup> Esther 3:13

<sup>419</sup> See the Liturgy of the “*Al HaNisim*” recited on Chanukah.

until their voices ascended on High like the sound of goats bleating, and then the Holy One, blessed is He, took the edict that was decreed against them and tore it up.<sup>420</sup> (The result was that, subsequently, the decree was nullified below as well.)

In continuation of this, there also was the conduct of the Jewish people below, as souls within bodies (meaning that they themselves were unaware that the decree had been rescinded Above), in a manner that they had self-sacrifice to the point of death, for an entire year. However, it never occurred to them (even in the least among them) to consider doing otherwise, Heaven forbid.<sup>421</sup> It was specifically through these above-mentioned matters that transcend reason and intellect, that the decree was nullified, in a manner of, “it was overturned to its very opposite-*v'Nahapoch Hoo*-וְנִהְפָּךְ הוּא.”<sup>422</sup>

The general explanation is that Chanukah and Purim are two holidays that were added specifically during the time of exile. For, even at the time of the miracle of Chanukah, which occurred in the period of the second Holy Temple, still and all, at that time, the Jewish people were in a state of exile.<sup>423</sup> How much more is this the case regarding the miracle of Purim, in that even after the miracle,<sup>424</sup> “we still were the servants of Achashverosh.” Therefore, since the general service of *HaShem*-יְהוָה, blessed is He, during exile, is specifically in a

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<sup>420</sup> Midrash Esther Rabba 9:4

<sup>421</sup> Torah Ohr, Megilat Esther 97a and elsewhere.

<sup>422</sup> Esther 9:1

<sup>423</sup> In that they were under the dominion of foreign powers, first the Greeks and then the Romans.

<sup>424</sup> Talmud Bavli, Megilah 14a

manner of self-sacrifice (*Mesirat Nefesh*),<sup>425</sup> therefore, the opposition of the opposing side of evil is also specifically in regard to matters that transcend intellect (rather than matters that relate to intellect). Nevertheless, it is specifically the opposition that awakens the inner, hidden powers of the soul, through which the service of *HaShem*-יהו"ה, blessed is He, is carried out with even greater strength and commitment (as mentioned in chapter one).

### 3.

Based on this, we should explain the statement in *Yalkut*<sup>426</sup> about the verse,<sup>427</sup> “The voice is the voice of Yaakov-*HaKol Kol Yaakov*-עקב קול הקול” (which is the meaning of, “Louder than the sound of the archers-*MiKol Mechatzetzeeim*-מקול מהצציים,” as stated in the above-mentioned *Zohar*, “this refers to the voice of Yaakov”). It states in *Yalkut*, “Amongst the philosophers of the nations of the world, none arose like Bilaam, the son of Be’or, and like Avnimos HaGardi.<sup>428</sup> All the nations of the world gathered to Avnimos HaGardi and asked to him, “Tell us whether or not we can assimilate this nation.” He said to them, “Go and check their Synagogues and Study Halls. If you find children chirping with their voices, then you

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<sup>425</sup> See *Sefer HaMaamarim* 5648 p. 186 and on; 5709 p. 118 and on, and elsewhere.

<sup>426</sup> *Yalkut Shimoni*, Toldot, Remez 115

<sup>427</sup> *Genesis* 27:22

<sup>428</sup> This likely is a reference to Eudemus of Rhodes, one of Aristotle’s most important pupils.

cannot overcome them, for they were promised this by their father who said, ‘The voice is the voice of Yaakov.’ As long as the voice of Yaakov is heard in the Synagogues and Study Halls, the ‘hands of Esav are not dominant.’”

However, this must be understood. Why did he advise them to go and check the Synagogues? Seemingly, there is no relation between the “chirping voices of the children,” which refers to the Torah study of the school-children, and the Synagogues, which is specifically a place of prayer. Therefore, it seems that if someone wanted to clarify whether the, “children are chirping with their voices,” he should check the schools and centers of Torah education, where the children study Torah, rather than the Synagogues.

Based on what we explained before (in chapter two), the study of Torah by itself is insufficient. That is, even the Greeks allowed for the study of Torah, provided that it was restricted to the limitations of the intellect. In other words, their intention was to overturn the path of the Jewish people, Heaven forbid, by reversing the order of things, that is, by starting with “We will listen-*Nishma*-נִשְׁמָע” (meaning to understand and comprehend), and only afterwards to come to, “We will do-*Na’aseh*-נַעֲשֶׂה,” in accordance to the degree of one’s understanding.

This is why Avnimos HaGardi said to check the Synagogues and Study Halls. It was to observe whether or not their study of Torah (“in the Study Halls”) was bound to and unified with prayer (“in the Synagogues”). This is to say that just as we pray before the Holy One, blessed is He, and we

specifically pray and plead to Him - in that we recognize that it only is in His hands, blessed is He, to satisfy all our lackings,<sup>429</sup> as it states,<sup>430</sup> “You shall serve *HaShem*-יהו"ה your God and He shall bless your bread and your water, and I shall remove illness from your midst,” - so is it, that we must be moved in the same manner in regard to our study of Torah.

That is, our Torah study must specifically be because the Torah is the wisdom and will of *HaShem*-יהו"ה, the Holy One, blessed is He. Therefore, it should be no wonder to us if we do not understand a matter of Torah. On the contrary, the wonder is in the very opposite, that is, how is it at all possible to think that a matter of Torah – which is the will and wisdom of *HaShem*-יהו"ה, the Holy One, blessed is He – could possibly be understood by a created being, who is of utterly no comparison to the Creator, *HaShem*-יהו"ה, blessed is He.

On the contrary, the only reason it is at all possible, is because the Holy One, blessed is He, desired that these matters be grasped in all of one's thoughts. The Torah therefore descended from Above in a manner of gradations of levels (as the Alter Rebbe explains in Tanya),<sup>431</sup> to make it possible for every Jew to be capable of having a grasp in Torah. It automatically follows, that even if a Jew does not yet understand certain matters of Torah, this is not at all wondrous to him, nor does it obstruct him from his studying of Torah, God forbid.

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<sup>429</sup> Also see Sefer HaMitzvot of the Tzemach Tzedek 115a

<sup>430</sup> Exodus 23:25

<sup>431</sup> Tanya Ch. 4 (8b)

This then, is what Avnimos HaGardi meant in stating that it is specifically when the “voice of Yaakov” is heard in the Synagogues and Study Halls – which are called a small Holy Temple, being that Godliness is revealed in them (for here, we are not referring to the study of Torah alone, but rather, that the study is imbued with the Godliness of Torah, in that it is the will and wisdom of the Holy One, blessed is He) – that specifically then it can be determined that, “the hands of Esav are not dominant,” and that “you (the nations of the world) cannot overcome them.”

#### 4.

An additional point may be added regarding Avnimos HaGardi’s statement to the nations of the world, “You cannot overcome them... as long as the voice of Yaakov is heard in the Synagogues and Study Halls.” (That is, to nullify the dominion of the “hands of Esav,” Torah study alone is insufficient, being that it accords to the limitations of the intellect. Rather, Torah study must specifically be bound and unified to prayer, which is the matter of adhering to the Holy One, blessed is He, in a manner that transcends intellect and reason.) Avnimos HaGardi answered in response to the question of the nations of the world, “How can we assimilate this nation?” The term used here for “assimilate” is “*Lehizdaveg*-להזדווג,” which specifically means through intermarriage-*Zivug*-זיווג and is not a term of war or conquest, and the like. In other words, the necessity of the “voice of Yaakov,” specifically in a manner that transcends

reason and intellect (in the Synagogues and Study Halls), is primarily so that the nations of the world will be incapable of overcoming the Jewish people by way of assimilation through intermarriage, which is much harsher, graver and more serious than physical war.

To further explain, there is a difference between physical decrees and spiritual decrees. In regard to physical decrees, one must fear a decree that comes in a warlike manner. However, such is not the case regarding spiritual decrees, meaning that if they come in a warlike manner, we do not need to be so fearful of them. Rather, in regard to spiritual decrees, the overriding concern (is not when they come in a warlike manner, in which case, it is openly obvious and apparent that the opposing side of evil stands in opposition to battle against Godliness, but on the contrary, the concern) is that the nations of the world desire the assimilation of the Jewish people through intermarriage. In other words, the opposing side of evil presents itself as desiring friendship with the Jew, to bond and unify with him, so much so, that there is room to be concerned that they can possibly overcome him in this way, Heaven forbid.

This is similar to the known explanation of our sages, of blessed memory, who said,<sup>432</sup> “Such is the craft of the evil inclination: Today it tells him ‘Do this,’ and tomorrow it tells him ‘Do that,’ until ultimately, it tells him, ‘go and worship idols.’” That is, at first the evil inclination’s effect on a Jew,

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<sup>432</sup> Talmud Bavli, Shabbat 105b

who is a servant of *HaShem*-יהו"ה, blessed is He, is by way of consensus. In other words, the evil inclination tells him that it too agrees with the good inclination and its occupation in matters of Holiness, and thus tells him, "do this." Now that he sees that the evil inclination is in agreement, he becomes open to the possibility of allowing it to instill ulterior motives into his thoughts, such as the desire for honor, and the like. This illness thus degenerates from level to level, until finally, from the original consensus of the evil inclination to "do this" as it relates to Holiness, it can ultimately come to tell him, "go and worship idols."

The same principle may be applied to what the nations of the world said to Avnimos HaGardi, that "they desire is to assimilate this nation" by way of intermarriage. That is, they wanted to overcome them (not through war, but) specifically through friendship and assimilation.

The remedy that renders them incapable of overcoming the Jewish people through assimilation and intermarriage, is to not conduct ourselves according to the limitations of intellect, but rather to specifically conduct ourselves in a manner that transcends reason and intellect. This is because when a person conducts himself solely according to his intellect, it is quite possible that, at times, he will be incapable of discerning whether a move toward closeness (intermingling and friendship) is the proper decision devoid of any ulterior motives, or whether the underlying intent is that, after all is said and done, the effect will be spiritual destruction, until finally,



the evil inclination tells him, “go and worship idols,” Heaven forbid.

However, if a person conducts himself in a manner that transcends reason and intellect, in that he is moved to self-sacrifice (*Mesirat Nefesh*) [similar to how the Jewish people conducted themselves during the period that preceded the miracle of Chanukah, and how they conducted themselves for an entire year between the time that Haman instituted his decree and the miracle of Purim], then this movement of self-sacrifice (*Mesirat Nefesh*) comes from the singular-*Yechidah* essence of his soul.<sup>433</sup> Moreover, Just as it is not possible for the aspect of the singular-*Yechidah* essence of the soul to be deceived within itself, so too, it is not possible for it to be deceived by what is external to it.

Therefore, we observe in very righteous *Tzaddikim*, such as his honorable holiness, the Rebbe Rashab, whose soul is in Eden, that he instructed the need to employ self-sacrifice (*Mesirat Nefesh*) regarding a certain decree of the kingdom. When they asked him about this and said that according to reason and intellect, this particular decree did not appear to be so bitter and terrible to require self-sacrifice (*Mesirat Nefesh*) and that Shulchan Aruch (the Code of Torah Law) does not require self-sacrifice in such a case, he responded that for him, it is axiomatic and this is what he relies on.<sup>434</sup> In other words,

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<sup>433</sup> See Likkutei Torah, Teitzei 38c; Sefer HaMaamarim 5648 p. 186 and on; 5709 p. 118 and on, and elsewhere.

<sup>434</sup> See Sefer HaSichot 5685 p. 91

it is a matter that transcends intellect, even the intellect of the prince and leader of the generation.

(This is because the intellect was not yet able to grasp exactly what the danger in this matter was.) Rather, for a Jew who acts with self-sacrifice (that is, a *Mesirat Nefesh* Jew), during which time the singular-*Yechidah* essence of his soul (which penetrates his entire body) is revealed - from this perspective, he gave clear instruction on the matter, regardless of whether it was intellectually graspable or not.

We thus find that, to stand up against such matters, in which the nations begin by coming to intermingle with our nation, the matter of self-sacrifice (*Mesirat Nefesh*) which transcends reason and intellect is necessary. More generally, the matter of, “We will do-*Na’aseh*-נעשה,” must precede the matter of, “We will hear-*Nishma*-נשמע,” and we must fulfill *HaShem*’s-ה"ה commandments-*mitzvot* like a servant serving his master. That is, the servant does not fulfill his duty because it accords with his own understanding, but because this is the command of his master.

## 5.

Now, when the “voice of Yaakov” is present (which Zohar states,<sup>435</sup> “‘Louder than the sound of the archers-*MiKol Mechatzetzeem*-מחצצים-מקול’ refers to ‘the Voice of Yaakov-*Kol Yaakov*-יעקב-קול,’”)) in the Synagogues and Study Halls,

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<sup>435</sup> Zohar I 32a

meaning that the study of Torah is not just in accordance to intellect, but is also bound and unified to that which transcends reason and intellect (as explained in chapter three), then that which is, “Louder than the sound of the archers among the water-drawers,” is also present, as explained in Tanna d’Bei Eliyahu.<sup>436</sup> Namely, it states there that, “Louder than the sound of the archers-*Mechatzetzeem*-מהצצים,” refers to those who call the impure impure and the pure pure...in reference to the laws of Shabbat, the laws of the Chagigah offering and the laws of the misuse of consecrated property (*Me’ilot*). The term “water-drawers-*Mashaabim*-משאבים” is of the same meaning as, “drawing forth-*She’ivah*-שאובה,” meaning that they study and draw forth words of Torah. That is, after studying and understanding, they then draw forth-*Sho’avim*-שואבים words of Torah (to quench the thirst) of others.<sup>437</sup>

The explanation of, “those who call the impure impure and the pure pure,” is that it refers to Torah study as it relates to practical Torah law (*Halachah*). This is indicated by the continuation there in reference to, “the laws of Shabbat, the laws of the Chagigah offering and laws on the misuse of consecrated properties (*Me’ilot*),” thus pointing specifically to Torah laws-*Halachot*.

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<sup>436</sup> Tanna d’Bei Eliyahu Rabba, Ch. 10

<sup>437</sup> See Kli Yakar to Judges 5:11, cited in the discourse entitled “*MiKol Mechatzetzeem*” in Ohr HaTorah Beshalach p. 685.

Now,<sup>438</sup> about Torah Law-*Halachah*, Tractate Sanhedrin states<sup>439</sup> that the uniquely superior quality of David (unlike all other qualities enumerated about David, which Shaul also said about his son Yehonatan), is that “Torah Law-*Halachah* is according to him in all places,” as the verse states about David,<sup>440</sup> “*HaShem*-יהו"ה is with him.” In other words, the fact that “Torah Law-*Halachah* is according to him in all places,” is not because of intellect, understanding and comprehension, but because “*HaShem*-יהו"ה is with him.” That is, it is a matter of Heavenly assistance (*Siyata d'Shemaya*) from *HaShem*-יהו"ה Above.

Moreover, even in this itself, he specifically receives assistance from the Name of the Essential Self, *HaShem*-יהו"ה, which utterly transcends His title God-*Elohi*”*m*-אלהי"ם, since God-*Elohi*”*m*-אלהי"ם is merely His title in relation to the existence and creation of the world.<sup>441</sup>

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<sup>438</sup> See Sefer HaMaamarim 5627 p. 279 and on, p. 290 and on; *Hemshech* 5666 p. 422; Sefer HaMaamarim 5679 p. 452 and on; 5688 p. 132 and on; Torat Menachem, Sefer HaMaamarim Nissan, p. 119 and on.

<sup>439</sup> Talmud Bavli, Sanhedrin 93b

<sup>440</sup> Samuel I 16:18

<sup>441</sup> The term “title-*Kinuy*-כנוי-86” and “the natural order-*HaTeva*-הטבע-86” are equal to the numerical value of *HaShem*’s-יהו"ה primary title God-*Elohi*”*m*-אלהי"ם-86, which relates to His act of creation and all novel beings therein. To further clarify, the Name of *HaShem*’s-יהו"ה Essential Self, blessed is He, is singular preexistent intrinsic and essential, just as He is singular preexistent intrinsic and essential, as it states (Pirke d’Rabbi Eliezer Ch. 3), “Prior to the creation of the world, there was Him and His Name alone.” In contrast, His primary title, God-*Elohi*”*m*-אלהי"ם-86, is novel in its existence, and was newly brought forth into being together with the act of creation to which it relates, and it is for this reason that this title is utilized throughout the account of creation (*Ma’aseh Bereishit*) in Genesis. We thus find that the title God-*Elohi*”*m*-אלהי"ם is part and parcel of the existence of the worlds, and is thus shared with the creations. It is for this reason that you will find the generic title “*Elo*”*him*-אלהי"ם” used as a shared term in many places throughout the Scriptures. We clearly find the term *Elo*”*him*-אלהי"ם shared with judges and

Because of this, we find that in the title God-*Elohi*"m-אלהי"ם, and even in the matter of "The Living God-*Elohi*"m *Chayim*-חיים"ם," which is its loftiest level, it is possible for there to be the matter of<sup>442</sup> "both these and these are the words of The Living God-*Elu v'Elu Divrei Elohi*"m *Chayim*-אלו ואלו חיים"ם," specifying the title God-*Elohi*"m-אלהי"ם, and even The Living God-*Elohi*"m *Chayim*-חיים"ם, which refers to the *Sefirah* of understanding-*Binah*.<sup>443</sup>

As this relates to Torah study, it refers to study that is solely in a manner of comprehension and understanding. Therefore, from this approach, it is possible that "both these and

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magistrates. For example, it states (Ex. 22:27), "You shall not curse a judge-*Elo*"him-אלהי"ם," and similarly (Ps. 82:1), "In the midst of the judges-*Elo*"him-אלהי"ם, He shall judge." There are a great many verses like these, using the term *Elo*"him-אלהי"ם in relation to judges and magistrates, which demonstrates that it is a plural and shared term and relates to His actions, and not to His Essential Self, blessed is He. It is likewise utilized in relation to the angelic beings and the hosts of the heavens. For instance, the verse in Job (38:7), "And all the *Elo*"him-אלהי"ם shouted," is quite clearly referring to the angelic beings and heavenly bodies. Similarly, when our father Yaakov fought with the angel, it states (Gen. 32:31), "For I have seen *Elo*"him-אלהי"ם face to face," clearly referring to an angelic being. In contrast, about *HaShem*-יהו"ה Himself, blessed is He, it states (Isaiah 42:8), "I am *HaShem*-יהו"ה, that is My Name," and similarly (Ex. 15:3), "*HaShem*-יהו"ה is His Name." His name *HaShem*-יהו"ה is not a matter of action. Rather, it is His unique proper name that applies to Him alone and identifies Him as the eternal, intrinsic, preexistent Being, as He is, in and of Himself, independent of a world and totally self-sufficient, blessed is He and blessed is His name. It would therefore be utterly silly to think that nature or the term *Elo*"him-אלהי"ם, which is only His title in His role as the God of nature, preceded *HaShem*-יהו"ה. This is obvious, because for nature to exist it must be preceded by intrinsic Being, since it is limited and has no independent existence of its own. It is therefore clear that the singular name *HaShem*-יהו"ה does not identify any action, but simply identifies the reality of His intrinsic essential and unlimited Being, blessed is He, upon which all other beings are utterly dependent for their very existence. For further elucidation, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol 1. The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKinuy*).

<sup>442</sup> Talmud Bavli, Eruvin 13b

<sup>443</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 8.

these are the words of The Living God-*Divrei Elohi*”*m Chayim*-  
דברי אלהי”ם חיים,” that is, that the Torah law (*Halachah*) is  
unclear, in that it cannot be stated that the impure is impure and  
that the pure is pure.

Rather, for Torah law (*Halachah*) to be clarified in a  
way that, “the impure is impure and the pure is pure,” it must  
be in a manner that “*HaShem*-יהו”ה is with him,” specifically  
referring to His Name *HaShem*-יהו”ה, which utterly transcends  
His title God-*Elohi*”*m*-אלהי”ם. This means that the approach to  
Torah study must be in a manner of self-sacrifice (*Mesirat  
Nefesh*), which transcends understanding and comprehension.  
Through this, one comes to the state that, “the law is according  
to him,” since he has attained the level of the Ultimate Truth  
(*Emet L’Amito*) of Torah. (This is similar to the words of our  
sages, of blessed memory,<sup>444</sup> “A judge who judges a true  
judgment to its Ultimate Truth-*Emet L’Amito*.”)<sup>445</sup>

It is about this that the verse states, “Louder than the  
sound of the archers-*MiKol Mechatzetzeem*-מקול מחצצים.” That  
is, it is explained that the term “archers-*Mechatzetzeem*-מחצצים”  
is of the same root as the word, “partition-*Mechitzah*-מחיצה.”  
This refers to the “partition-*Mechitzah*-מחיצה” between the  
impure and the pure, meaning, the “partition-*Mechitzah*-מחיצה”  
that exists between matters of the side of holiness and matters  
of the opposing side of evil that sense themselves as existing  
independently.

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<sup>444</sup> Talmud Bavli, Shabbat 10a

<sup>445</sup> See Sefer HaMaamarim 5627 *ibid.* p. 282, p. 291; *Hemshech* 5666 p. 431.

Furthermore, this is also why, “the laws of Shabbat, the laws of the Chagigah offering and the laws of misuse of consecrated properties (*Me'ilot*) are mentioned here. For, in each of them, there is this matter of “separation-*Mechitzah*-מחיצה,” (that is, “Louder than the sound of the archers-*MiKol Mechatzetzeem*-מחצצים”).<sup>446</sup> In regard to the laws of Shabbat, there is a “partition-*Mechitzah*-מחיצה” between the

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<sup>446</sup> That is, each of these matters are indicative of the separation and difference between *HaShem*'s יהו"ה essential Name, and His title God-*Elohi*"m-אלהי"ם, which is the difference between the sanctified and Holy (*Kodesh*) and the mundane (*Chol*) as it states (Samuel I 2:2), “There is none Holy-*Kadosh*-קדוש as *HaShem*-יהו"ה.” Shabbat is likewise called (Ex. 31:14-15 and elsewhere) “holy-*Kodesh*-קדוש to *HaShem*-יהו"ה,” and it is sanctified as it relates to His Name *HaShem*-יהו"ה, blessed is He. In contrast, the six mundane (*Chol*) days of creation relate to and are brought forth with His title God-*Elohi*"m-אלהי"ם, which is part of and relates to the act of creation, as previously discussed. Similarly, regarding sacrificial offerings and consecrated property the Torah expressly states (Ex. 22:19), “Whosoever sacrifices to *Elo*"him-אלהי"ם, except to *HaShem*-יהו"ה alone, shall be obliterated.” In other words, “Let it not enter into your mind that My name is God-*Elo*"him-אלהי"ם, for that is a shared term that may also be applied to others in accordance to their actions and does not refer to the essential truth of My Being, as it is. For, if you were to apply this name to Me, you would be including Me within the category of novel creation. It would therefore be as if you were saying that My name is dependent upon My being the God and Creator of nature, which is untrue.” Rather, the name God-*Elo*"him-אלהי"ם is only a title-כינוי-*Kinuy*-86, and a title is always secondary to the name that identifies the bearer of that title and is dependent upon Him, for a title by itself is nothing at all. Rather, *HaShem*-יהו"ה, blessed is He, is not dependent upon the novelty of creation, in any way, shape or form. Instead, His name *HaShem*-יהו"ה attests to His essential identity as the eternal, intrinsic, limitless Being who preexisted the introduction of the title God-*Elo*"him-אלהי"ם, which only relates to novel creation. In other words, in and of Himself, He does not need the name God-*Elo*"him-אלהי"ם at all, because He is perfect, in and of Himself, and does not need a world to be the God of. In other words, He is self-sufficient in His name *HaShem*-יהו"ה and does not need the title God-*Elo*"him-אלהי"ם, at all. For further elucidation see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and Vol. 2, section on Shabbat and the separation (*Havdalah*) between the Holy (*Kodesh*) and the mundane (*Chol*).

public domain (*Reshut HaRabim*-the domain of the many) and the private domain (*Reshut HaYachid*-the domain of the single).

This is to say that the “public domain” (*Reshut HaRabim*) refers to a place in which there is room “to err and think that there could possibly be two domains and dominions.”<sup>447</sup> In contrast, the private domain (*Reshut HaYachid*-יהוה היחיד) refers to the domain of *HaShem*-יהוה, blessed is He,<sup>448</sup> the Singular One of the world (*Yechido Shel Olam*-יחידו של עולם).<sup>449</sup>

The same applies to the *Chagigah* offering, which is sanctified-*Kodshim*-קדשים, as well as the laws of *Me'ilah*, which deals with laws of the misuse of property that has been consecrated and sanctified to the holy-*Kodshim*-קדשים. These

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<sup>447</sup> See Pirke d'Rabbi Eliezer 12; Rashi to Genesis 2:18; Likkutei HaSha”S of the Arizal, Mesechet Shabbat; Ohr HaTorah Bereishit Vol. 3, 620b; *Hemshech “Mayim Rabim”* 5636 Ch. 3.

<sup>448</sup> In regard to the laws of carrying on Shabbat, there are two primary domains, the private domain-*Reshut HaYachid*, and the public domain-*Reshut HaRabim*. The Arizal explains (and see Tanya Ch. 33) that the public domain-*Reshut HaRabim* indicates the multiplicity of the separate worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* which are brought forth into being with the title God-*Elohi”m*-אלהים, which is a shared term and in the plural form, thus concealing the Singular Intrinsic and Essential Name of *HaShem*-יהוה Himself, blessed is He. There is thus room for error to think that it is a separate domain unto itself, as *HaShem*-יהוה responded to Moshe (Berishit Rabba 8:8), “Write it and let those who wish to err, err.” In contrast, in the world of Emanation-*Atzilut*, the true reality of the Oneness of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה, blessed is He, is openly revealed and it is thus called the private domain-*Reshut HaYachid*. This is further indicated by the fact that the minimum requirements of a private domain-*Reshut HaYachid*, is that has a minimum area of four handbreadths, and is surrounded by walls with a minimum height of ten handbreadths. These correspond to the four letters of the Singular Name *HaShem*-יהוה, blessed is He, which when spelled out as the Name of *Ma”H*-מ”ה-45, (י”ד ה”א ו”א ו”י ה”א) consists of ten letters which are the vitality of the world of Emanation-*Atzilut*. See the Sicha of Motzei Shabbat Parshat Bo, 10 Shvat 5737 toward the end. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem is One*, Vol. 1 and Vol. 2.

<sup>449</sup> Talmud Yerushalmi, Megilah 1:9; Rashi to Genesis 11:1; Tanya, Ch. 33



matters are brought about through making a separation and partition (*Mechitzah*-מחיצה) between the holy-*Kodesh*-קודש and the mundane-*Chol*-חול, so that that whatever is sanctified and holy-*Kodesh*-קודש will not be used for mundane-*Chol*-חול matters.

To further explain, there could be a condition in which a separating partition (*Mechitzah*-מחיצה) is lacking. That is, it is possible for a person to lack the clear recognition to know and differentiate that one matter is clearly Holy-*Kodesh*-קודש, whereas another matter is clearly mundane-*Chol*-חול.<sup>450</sup> In other words, his study of Torah is such, that he is not yet at the level to make a clear halachic ruling and say about the impure that it is impure and about the pure that it is pure.

The reason is because his Torah study is only according to the limitations of intellect (albeit holy intellect, but nevertheless, only intellect). Thus, it is possible for him to be in a state in which, “these and these are the words of the Living God-*Divrei Elohi”m Chayim*-דברי אלהי”ם חיים.”

About this the verse states, “Louder than the sound of the archers-*Mechatzetzem*-מחצצים among the water-drawers-*Mashabim*-משאבים.” That is, in order for his study of Torah to be absolute clear to him, with no doubt whatsoever as to where the boundaries (*Mechitzot*-מחיצות) are, there must be the matter of, “the water drawers-*Mashabim*-משאבים.” That is, he must draw (*Sho’ev*-שואב) the waters of Torah directly from the

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<sup>450</sup> See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, *The Gate of His Title (Shaar HaKinuy)*, and Vol. 2, section on *Shabbat* and the separation (*Havdalah*) between the Holy (*Kodesh*) and the mundane (*Chol*).

wellspring and fountain itself.<sup>451</sup> In other words, his study of Torah must (not be according to intellect alone, but must be) because of the reality that Torah is the will and wisdom of *HaShem*-יהו"ה, the Holy One, blessed is He. Through this, he comes to be directed to the Ultimate Truth (*Emet L'Amito*) of Torah, and to declare, as a matter of Torah Law, that the impure is impure and the pure is pure.

## 6.

However, we still must understand the connection and relationship between “the voice of the archers-*Mechatzetzeem*-מחצצים” and the “water-drawers-*Mashabim*-משאבים” to the conclusion of the verse, “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel” (about which our sages, of blessed memory, expounded, “The Holy One, blessed is He, did an act of charity for Israel when He scattered them (*Pizran*-פזרן) amongst the nations”). That is, this seems to indicate that the aspects of the “the voice of the archers-*Mechatzetzeem*-מחצצים” and the “water-drawers-*Mashabim*-משאבים,” are specifically when the Jewish people are scattered amongst the nations.

Additionally, we must understand why the verse specifies, “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel.” For, seemingly, if the purpose of this verse is to teach us that the Holy One, blessed is He, did an act of charity toward Israel by scattering them-*Pizran*-פזרן amongst the

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<sup>451</sup> Zohar I 32a ibid.

nations, then it should have been written “*Pizrono*-פזרונו” (which is of the root פזר, and means, “scattered-*Pizur*-פיזור”), rather than, “open cities-*Pirzono*-פרזונו.” This demonstrates that the primary meaning of the verse is, “open cities-*Pizrono*-פזרונו in Israel,” and that it only was necessary for there to first be a “scattering-*Pizron*-פיזרון of the Jewish people amongst the nations,” in order to bring this about.

## 7.

This may be understood by first explaining the teaching of our sages, of blessed memory, in Tractate Brachot,<sup>452</sup> about the verse,<sup>453</sup> “Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*), the might (*Gevurah*), the beauty (*Tiferet*) the victory (*Netzach*) and the majesty (*Hod*) etc.” They stated, “The words ‘Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*)’ refers to the act of creation (*Ma'aseh Bereishit*). The word, ‘the might (*Gevurah*),’ refers to the exodus from Egypt... It was taught in a Baraita in the name of Rabbi Akiva... ‘The beauty’ (*Tiferet*) refers to the giving of the Torah, ‘the victory’ (*Netzach*) refers to Jerusalem, and ‘the majesty’ (*Hod*) refers to the Holy Temple.”

The explanation is that, as known,<sup>454</sup> this verse enumerates all the particular *Sefirot*. It begins with ‘greatness-*Gedulah*,’ which refers to the *Sefirah* of kindness-*Chessed*, and

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<sup>452</sup> Talmud Bavli, Brachot 58a

<sup>453</sup> Chronicles I 29:11

<sup>454</sup> See Siddur of the Arizal to this verse.

continues through the remaining *Sefirot*, until ‘the majesty-*Hod*,’ all of which are the primary *Sefirot*.<sup>455</sup> (The continuation then states, “for everything in the heavens and the earth,” which refers to the *Sefirah* of foundation-*Yesod*.<sup>456</sup> The verse then states, “Yours, *HaShem*-יהו"ה, is the kingdom-*Mamlachah*-ממלכה,” which refers to the *Sefirah* of kingship-*Malchut*.)

Now, our sages, of blessed memory, explained that the words, “Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*-גדולה),” refers to the act of creation (*Ma’aseh Bereishit*). That is, the act of creation (*Ma’aseh Bereishit*) indicates the greatness of *HaShem*-יהו"ה, blessed is He, as it states,<sup>457</sup> “How great (*Gadlu*-גדלו) are Your works *HaShem*-יהו"ה.”

Now, in addition to the great abundance of creations (whether in the category of the inanimate (*Domem*), which is comprised of a great multiplicity of many creations of different kinds, as well as the many kinds of creatures in the category of the vegetative (*Tzome’ach*) and the animal (*Chay*) and even in the category of the speaking human being (*Medaber*) – for, as our sages, of blessed memory taught,<sup>458</sup> “The Supreme King, King of kings, the Holy One, blessed is He, stamped all people with the seal of Adam, the first man, but not one of them is

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<sup>455</sup> See Siddur Im Divrei Elokim Chayim, Shaar Lag Ba’Omer 304a; Ohr HaTorah Na”Ch Vol. 2, p. 952.

<sup>456</sup> The words “even everything-*Ki Kol*-כי כל-80” have the same numerical value as foundation-*Yesod*-יסוד-80, and it is the attribute of foundation-*Yesod* that unites the heavens (the emotive *Sefirot*) with the earth (the *Sefirah* of kingship-*Malchut*). See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 and elsewhere.

<sup>457</sup> Psalms 92:6

<sup>458</sup> Talmud Bavli, Sanhedrin 37a

similar to the other,” and,<sup>459</sup> “all of them differ from each other in their thoughts, and their faces are different from each other in appearance” - about which it states,<sup>460</sup> “How abundant are Your works *HaShem*-יהו"ה.”

However, there also is the matter of,<sup>461</sup> “How great (*Gadlu*-גדלו) are Your works *HaShem*-יהו"ה,”<sup>462</sup> which generally refers to the heavenly bodies and hosts, which are great, wondrous and individually sustained in their existence,<sup>463</sup> as well as to the abundance of their multitudes, all of which is far beyond any comparison to the hosts of earth.

Our sages, of blessed memory, then continued and explained that “the might-*Gevurah*” refers to the Exodus from Egypt, as it states,<sup>464</sup> “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt etc.” In other words, the Exodus from Egypt was brought about through the plagues that the Holy One, blessed is He, wrought upon the Egyptians, the greatest and most wondrous miracles, such as,<sup>465</sup> “*HaShem*-יהו"ה shall distinguish between the livestock of Israel and the livestock of Egypt, and nothing that belongs to the children of Israel will die.” (This is why the matter of recalling the Exodus

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<sup>459</sup> Talmud Bavli, Sanhedrin 38a; Talmud Yerushalmi, Brachot 9:1

<sup>460</sup> Psalms 104:24

<sup>461</sup> Psalms 92:6

<sup>462</sup> See Torah Ohr Va'era 56b

<sup>463</sup> Talmud Yerushalmi, Brachot 1:1; See Sefer Halkkarim, Maamar 4 30, and elsewhere; Also see Sefer HaMaamarim 5711 p. 142 and elsewhere.

<sup>464</sup> Exodus 14:31

<sup>465</sup> Exodus 9:4; See Rashi to Deuteronomy 28:59

from Egypt is connected to many matters in Torah and *mitzvot*.)<sup>466</sup>

Thus, it is about these two matters that it states, “Yours, *HaShem*-יהו"ה is the greatness (*Gedulah*) and the might (*Gevurah*).” That is, although the act of creation (*Ma'aseh Bereishit*) and the Exodus from Egypt are the greatest and most awesomely wondrous things, nevertheless, they are “**Yours**, *HaShem*-יהו"ה.” They thus are of You and utterly nullified before You. In other words, even the Divine qualities of kindness-*Chessed* and might-*Gevurah* are as nothing before *HaShem*-יהו"ה, blessed is He, because the entire existence of the emotive qualities (*Midot*) is just for the creation and the worlds. This is as stated,<sup>467</sup> “Remember Your mercies *HaShem*-יהו"ה, and Your kindnesses, for they are of the world.” However, relative to *HaShem*-יהו"ה Himself, blessed is He, they literally are like nothing.

Our sages, of blessed memory, then continued and explained, “The word ‘the beauty-*Tiferet*’ refers to the giving of the Torah.” For, the quality of beauty-*Tiferet* is the inclusion and union of opposites. This applies to the world in general, which includes the two opposites of spiritual and physical, and applies to the creatures individually, each of which include a soul and a body. The bond between these opposites, that is, “the peace of the earthly entourage and the peace of the heavenly

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<sup>466</sup> See the Sicha talk that follows this discourse, Ch. 38 and on (Torat Menachem, Vol. 18, p. 262 and on).

<sup>467</sup> Psalms 25:6 – The word “*Mei'Olam*-מעולם” is generally translated as “eternal,” however, it can also mean “of the world.”

entourage,”<sup>468</sup> which is the matter of beauty-*Tiferet*, came about when the Torah was given, in that Torah was given, “to create peace in the world.”<sup>469</sup> Nevertheless, even about this quality, the verse states, it is “Yours, *HaShem*-יהוה,” in that the quality of beauty-*Tiferet* (“the giving of the Torah”) is utterly nullified before You. This is because it states in Midrash about the Torah<sup>470</sup> that it only is the excess and overflow of the Upper Wisdom of *HaShem*-יהוה, blessed is He, and thus is utterly nullified before Him.

The teaching continues, “‘the victory’ (*Netzach*) refers to Jerusalem and ‘the majesty’ (*Hod*) refers to the Holy Temple.” This refers to the rebuilding of Jerusalem and the Holy Temple in the coming future, which will not be followed by any further destruction, but will be established forever.<sup>471</sup> This is why it is specifically called, “Victory-*Netzach*-נצח.”<sup>472</sup>

Now, in regard to the order of the *Sefirot*, it is known that victory-*Netzach* and majesty-*Hod* are branches of kindness-*Chessed* and might-*Gevurah*, respectively.<sup>473</sup> This being so, we must understand why they stated that “Yours, *HaShem*-יהוה is the greatness (*Gedulah*),” refers to the act of creation (*Ma’aseh Bereishit*), whereas “victory-*Netzach*” refers to Jerusalem and “majesty-*Hod*” refers to the Holy Temple.

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<sup>468</sup> See Talmud Bavli, Sanhedrin 99b

<sup>469</sup> Mishneh Torah, Hilchot Chanukah, 4:14; Proverbs 3:17

<sup>470</sup> Midrash Bereishit Rabba 17:5

<sup>471</sup> Zohar I 28a; Zohar III 221a

<sup>472</sup> The term “Conquest or Victory-*Netzach*-נצח” also means “eternity-*Nitzchiyut*-נצחיות.”

<sup>473</sup> See Tikkunei Zohar, Tikkun 22 (68b), and elsewhere.

At first glance, how is it possible that the act of creation is primarily connected to the quality of kindness-*Chessed*, as it states,<sup>474</sup> “The world is built on kindness-*Chessed*,” and yet, the rebuilding of Jerusalem and the Holy Temple in the coming future, which are the ultimate culmination of creation [when the prophecy,<sup>475</sup> “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken,” will be fulfilled, at which time, the true culmination of creation will come about, in that the whole world will be a dwelling place for *HaShem*-יהו"ה, blessed is He,]<sup>476</sup> are only associated with victory-*Netzach* and majesty-*Hod*, which are only branches of kindness-*Chessed* and might-*Gevurah*?

## 8.

This may be understood through the analogy of the quality of victory-*Netzach* as it is in man below. (That is, man-*Adam*-אדם is called by this name because,<sup>477</sup> “I am likened-*Adameh*-אדמה to the Supernal.”) Now, it only is applicable for the quality of victory-*Netzach* to be aroused if there is opposition. Because he cannot countenance this opposition, he therefore rises against it with full force, in order to be victorious over it.

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<sup>474</sup> Psalms 89:3

<sup>475</sup> Isaiah 40:5

<sup>476</sup> See *Hemshech* 5666 p. 353 and elsewhere.

<sup>477</sup> Isaiah 14:14; See *Sefer Asarah Ma'amarot*, Maamar “*Em Kol Char*”, Vol. 2, Ch. 33; *Shnei Luchot HaBrit* 3a, 20b, and elsewhere.



To further clarify, the effect of the quality of victory-*Netzach* is such, that it even is awakened in the circumstance that the pleasure and intellect of the matter has already subsided in him. [That is, it is possible that it began as the result of the pleasure and intellect of the matter, but that over the course of time, or after many proofs that established the truth of it, his intellectual pleasure in it has already subsided.] Moreover, it even is possible that his heartfelt emotions into the matter have subsided. Rather, the quality of victory-*Netzach* is awakened in him solely because he cannot countenance any opposition on this particular matter.

Now, even though there is no longer anything intellectual or emotional about it, and on the contrary, it only is the quality of conquest and victory-*Netzach* as it branches out from kindness-*Chessed*, nonetheless, the very fact that there is opposition to it, awakens the very innermost powers of his soul that utterly transcend intellect, and even transcend the power of pleasure (since, as stated before, he no longer delights in the matter). In other words, the quality of conquest and victory-*Netzach* takes hold of his very essence, and as a result, he acts with much greater force, until he nullifies all concealment and hiddenness.

This is analogous to the waters of a river that flow at their regular pace and then become stopped up. At first, the stoppage impedes the flow of water. However, specifically because of the stoppage of the river, its waters accumulate in much greater abundance, until because of their great strength and pressure, they break through and burst out of the stoppage.

When this happens, the flow of the waters is renewed with much greater vigor and turmoil than how they originally were before the stoppage.

In the soul of man below, this is compared to the fact that opposition awakens the power of conquest and victory-*Netzach* in him, which takes hold of his very essence, the result of which, is that the matter becomes strengthened in him with much greater force and strength, to such an extent that nothing else is relevant to him, and he is willing to expend all of his strength and fortune – both what he himself has amassed, as well as the wealth and treasures that his ancestors amassed as his inheritance, which until now, he had no intention of ever touching. Even so, when it comes to achieving victory, he is willing to expend it all for the war effort, to the point that he will even place his own life and soul into jeopardy.

All this is because the matter of victory-*Netzach* touches the innermost essence of his soul. Therefore, even when the matter seems to be comparatively minor,<sup>478</sup> that according to

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<sup>478</sup> For example, although it might seem comparatively minor, if a translation of Torah would conflate and substitute the Name *HaShem* יהוה with the generic term “God-*Elohi*” מ-אלהים, it would no longer be the Torah of *HaShem* יהוה. On the contrary, regarding even the equation of the Name *Eheye*”ה-יה to the Singular Preexistent Essential Name of *HaShem* יהוה, blessed is He, the wondrous Rishon, Rabbi Yosef Gikatilla, states as follows in *Ginat Egoz*, translated as *HaShem Is One*, “Now, after all these explanations, I must make you aware that I have seen a number of commentators, who shall remain nameless, who misunderstood and took the words of our sages out of context, thus blundering dreadfully in this matter. They were not discerning in their understanding and apparently thought there is no difference between Preexistent Being and novel being. These commentators should have feared to “approach the darkness” (Ex. 20:17) and pronounce such verdicts on how these verses and matters are to be understood. About the question of our teacher Moshe, peace be upon him (Ex. 3:13), “They will tell me ‘What is His name?’” they explained that the Holy One, blessed is He, responded to Moshe as follows: “Perhaps

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it will arise in your mind that I have a fixed name. This is not the case. Rather, all my names are derived according to my actions.” This is how they interpreted the words, “I will be that I will be-*Ehe*” *yeh Asher Ehe*” *yeh*-אהי”ה אשר אהי”ה.” Their words are extremely problematic and unacceptable, to say the least, for they lump together and equate His Singular Preexistent Name together with all His other novel titles. They therefore thought that all His names, including *HaShem*-היהוה, are novel and are only derived according to His actions, thus making no distinction or separation between the holy and the mundane. If their words were justified, why then did *HaShem* answer Moshe with the name *Ehe*” *yeh*-אהי”ה? The name *Ehe*” *yeh*-אהי”ה is not indicative of any action whatsoever, but is solely a terminology of “being-*Havayah*”-היהוה.” This name is not derived according to any action. Moreover, the name *HaShem*-היהוה **certainly** is not indicative of any action whatsoever, but solely indicates His Preexistent Intrinsic Being. If so, how can these commentators resolve the fact that these two names do not indicate action at all, but only “Being?” What actions could they possibly ascribe to these names? Yet, in their minds, they equate and place the singular, preexistent, intrinsic and essential name of the Holy One, blessed is He, in the same category as tangible action. I find no room in my mind to judge these commentators favorably and exonerate them. Even if I were to judge them favorably, I would not be able to extract them from their destruction, for at the very least, their words destroy the very foundations of faith and the truth of His Singularity. Yet, these commentators, “Put the man and the snake in the same basket,” (Ketubot 77a; This is a Talmudic expression, used to describe a destructive conjoining of two things) since their intention was to destroy. Even if their intention was not to destroy, they nevertheless trampled the truth due to their abject ignorance and abhorrent impudence. Therefore, “One must distance oneself from even an innocuous bull a distance of fifty cubits... because the Satan dances between his horns.” (Brachot 33a. In other words, even a bull that is generally passive, is dangerous and should be avoided. The same principle applies here.) It is beyond me to understand how these commentators, who have no eyes with which to see, deign to dispute and distort the Divine intention and the words of the Living God, and dare to turn the holy into the mundane. It is certain that their path is not properly instructed or disciplined. Let us therefore return to the discussion at hand and continue to explain these matters properly. Know that the name *Ehe*” *yeh*-אהי”ה is a name that indicates the truth of His intrinsic being, blessed is He. Nevertheless, it does not do so to the same extent as His singular name *HaShem*-היהוה. For the name *HaShem*-היהוה indicates His Preexistent Intrinsic Singular Being as He is, one and alone, and it is not shared with any other being whatsoever. Rather, it is unique and exclusive to His Singular Preexistent Intrinsic Being alone. In contrast, the name *Ehe*” *yeh*-אהי”ה which is the name *Ye*” *ho*-יהוה-21, indicates both the truth of His Being, as well as the existence of all non-intrinsic novel beings that are brought forth into existence from the true reality of His Being. Therefore, the name *Ehe*” *yeh*-אהי”ה-21 is not exclusive to Him, blessed is He, as it indicates both His being, as well as the being of all other beings. Therefore, these two names are not equal.” Now, if this is the case with the error of conflating the name *Yeh*” *o*-יהוה” or *Eheye*” *h*-אהי”ה with the Singular Preexistent Intrinsic and Essential Name of *HaShem*-היהוה, blessed is He,

reason and intellect it does not seem worthwhile to waste all his strength and wealth over it, nevertheless, he is prepared to give it all up for the sake of victory, since it touches the inner point of his soul and the very essence of his being.

The same matter applies to man's service of *HaShem*-יהו"ה, blessed is He, in these times of "the footsteps of Moshiach."<sup>479</sup> That is, even though our service of *HaShem*-יהו"ה, blessed is He, is not the result of intellect nor heartfelt feelings, and is certainly not the result of the pleasure of it, but is solely the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship, nevertheless, on the other hand, there is a great superiority in this, which is the quality of conquest and victory-*Netzach*.

That is, the fact that he neither understands, nor has heartfelt feelings or pleasure in it, makes no difference to him. Rather, he serves *HaShem*-יהו"ה blessed is He, solely because this is the will of the Creator, blessed is He. Moreover, this itself is strengthened to an even greater degree, due to the opposition and decrees in the time of exile, through which he is awakened to overcome them with even greater force and vigor,

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than how much more so is this certainly the case with the conflation and equation of the novel created generic shared title "God-*Elohi*"מ-אלהים," with the Name of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He. Rather, the truth of the matter is as expressly stated (Ex. 15:3), "*HaShem*-יהו"ה is His Name," and similarly (Isaiah 42:8), "I am *HaShem*-יהו"ה, that is My Name." For further elucidation, 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 HaKimuy*).

<sup>479</sup> See Sefer HaMaamarim 5648 p. 186 and on; 5709 p. 118 and on, and elsewhere.

in a manner that,<sup>480</sup> “The Victorious One of Israel-*Netzach Yisroel* does not lie and does not relent,” to the point that it becomes impossible for this matter to be affected by any changes whatsoever, since his service of *HaShem*-יהוה, blessed is He, transcends the powers of the soul that undergo change.

This is also the substance of what the Alter Rebbe,<sup>481</sup> whose joyous occasion we are celebrating today, said in the name of the Baal Shem Tov, on the verse,<sup>482</sup> “Thus to have beheld You in the Sanctuary,” that it is understood to mean, “If only (*Halevai*) I would have beheld You in the Sanctuary,” meaning to say, “If only it was so, that in the Sanctuary (*Kodesh*), when the Holy Temple was still standing, I would have beheld You with the same great yearning, vitality and vigor as the study of Torah and the fulfillment of the commandment-*mitzvot* is during the time of exile, when we are like, “a parched and thirsty land with no water.”<sup>483</sup> In other words, it is specifically because he has nothing (that is, he has no Godly sensitivity and feeling, nor any relation to it at all), that he is awakened with much greater yearning and thirst, in a way of<sup>484</sup> “My soul thirsts for You, my flesh longs for You.”

It is for this reason that specifically in these last generations the matter of self-sacrifice for *HaShem*-יהוה, blessed is He, is more pronounced than it was in previous generations. This is because, in the earlier generations, matters

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<sup>480</sup> Samuel I 15:29

<sup>481</sup> Likkutei Torah, Drushim L’Shmini Atzeret 92b

<sup>482</sup> Psalms 63:3

<sup>483</sup> Psalms 63:2

<sup>484</sup> Psalms 63:2 *ibid.*

of Godly intellect and Godly sensitivity of the heart, were more revealed. However, since ultimately, they only are the powers of the soul, rather than the essence of the soul, they cover and conceal the essence of the soul.

Such is not the case, however, in these latter generations, in which the revelations of Godly intellect and Godly sensitivity in the heart have become concealed. It therefore is much easier for the essence of the soul to be revealed in a way that has actual, tangible effect in one's thought, speech, and actions, so that one's service of *HaShem*-יהו"ה, blessed is He, is in a way of self-sacrifice (*Mesirat Nefesh*).

We thus can understand how this relates to the way that beneficence is drawn from Above (although with a thousand degrees of separation) which is awakened in response to man's service of *HaShem*-יהו"ה, blessed is He, below. That is, if a person's service of *HaShem*-יהו"ה here below, is connected to his pleasure in it, or to his intellect or the emotions of his heart, the drawing forth of beneficence from *HaShem*-יהו"ה Above, blessed is He, will be in like manner. [This is because all influence and bestowal of beneficence from Above to below, is justly done, measure for measure (*Midah k'Neged Midah*).<sup>485</sup> That is, the awakening Above is commensurate to the awakening below and the capacity of the vessels of the recipient to receive.] In other words, what is drawn forth is within the

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<sup>485</sup> Talmud Bavli, Sanhedrin 90a; Sotah 8b and on.

parameters of the chaining down of the worlds (*Hishtalshelut*) and is therefore measured and limited.

However, when a person below is moved to make a stand, in a manner of conquest and victory (*Nitzachon*), which transcends the limitations of his chaining down (*Hishtalshelut*), and is moved to the point that for this, he is willing to expend all his powers and matters, up to and including self-sacrifice (*Mesirat Nefesh*), it awakens a movement of conquest and victory (*Nitzachon*) Above. This brings about a drawing forth from He who transcends the chaining down of the worlds (*Hishtalshelut*), blessed is He, in a manner that He expends and gives him His most precious treasures, which until now, were hidden and concealed.

## 9.

Now, the explanation of the treasury from Above that is drawn forth and revealed through man's service of *HaShem*-יהו"ה, blessed is He, in a way of conquest and victory (*Nitzachon*), is as our sages, of blessed memory, stated,<sup>486</sup> "The Holy One, blessed is He, has nothing in His treasury other than a treasure of fear of Heaven, as it states,<sup>487</sup> 'Fear of *HaShem*-יהו"ה is His treasure.'" They similarly stated,<sup>488</sup> "The Holy One, blessed is He, only has fear of Heaven in His world, as it states,<sup>489</sup> 'And now, Israel, what does *HaShem*-יהו"ה your God

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<sup>486</sup> Talmud Bavli, Brachot 33b

<sup>487</sup> Isaiah 33:6

<sup>488</sup> Talmud Bavli, Shabbat 31b

<sup>489</sup> Deuteronomy 10:12

ask of you, but only to fear *HaShem*-יהו"ה your God,' and as it states,<sup>490</sup> 'And unto man He said: Behold (*Hein*-הן) the fear of *HaShem*-יהו"ה, that is wisdom,' and in the Greek language *Hein* means one or only."<sup>491</sup> Rashi explains stating, "Fear of *HaShem*-יהו"ה is singular-*Yechidah* in the world."

In more detail, the two above-mentioned verses relating to man's fear of *HaShem*-יהו"ה, blessed is He, ("And now, Israel, what does *HaShem*-יהו"ה your God ask of you, but only to fear *HaShem*-יהו"ה," and, "Behold, the fear of *HaShem*-יהו"ה, that is wisdom,") are the two levels of fear of *HaShem*-יהו"ה, blessed is He, these being the lower fear of *HaShem*-יהו"ה (*Yirah Tata'ah*) and the upper fear of *HaShem*-יהו"ה (*Yirah Ila'ah*).

The verse, "And now, Israel, what does *HaShem*-יהו"ה your God ask of you, but only to fear *HaShem*-יהו"ה," refers to the lower fear of *HaShem*-יהו"ה (*Yirah Tata'ah*),<sup>492</sup> about which it is applicable to use the term "**but only** to fear *HaShem-Ki Im l'Yirah et HaShem*-יהו"ה את ליראה **כי אם**." That is, in this case, fear "is a minor matter."<sup>493</sup>

In contrast, the verse that states, "Behold, the fear of *HaShem*-יהו"ה, that is wisdom," refers to the upper fear of *HaShem*-יהו"ה (*Yirah Ila'ah*) which transcends wisdom-*Chochmah*. In other words, it is of the aspect of the Singular-*Yechidah* essence of the soul (as in the specific wording of Rashi, "Fear of *HaShem*-יהו"ה is Singular-*Yechidah*"). That is,

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<sup>490</sup> Job 28:28

<sup>491</sup> In which case, the verse means, "Only the fear of *HaShem*-יהו"ה is wisdom."

<sup>492</sup> Tanya Ch. 42 (60b)

<sup>493</sup> Talmud Bavli, Brachot 33b



it is the aspect of the crown-*Keter*, which even transcends the wisdom-*Chochmah* of the soul.

With this in mind, we must understand why they stated that “The Holy One, blessed is He, has fear of Heaven **alone-Bilvad-בלבד** in His world” At first glance, since this teaching was said (not only about the lower fear of *HaShem-יהו"ה* (*Yirah Tata'ah*), but also) about the upper fear of *HaShem-יהו"ה* (*Yirah Ila'ah*), how then is it applicable to use the term “alone-Bilvad-בלבד” which is similar to the term “But only-*Ki Im-כי אם*,” which only applies to the lower fear of *HaShem-יהו"ה* (*Yirah Tata'ah*), which is “a minor matter”?

However, the explanation is that this itself hints at the fact that when man below awakens himself, at the very least to “the minor matter” of the lower fear of *HaShem-יהו"ה* (*Yirah Tata'ah*), which is the manner of serving *HaShem-יהו"ה*, blessed is He, with the acceptance of His yoke and with self-sacrifice (*Mesirat Nefesh*), this then awakens that even the upper fear of *HaShem-יהו"ה* (*Yirah Ila'ah*) should be drawn and gifted to him from Above, from the treasury of the fear of Heaven. It is in this regard that we request,<sup>494</sup> “*HaShem-יהו"ה* shall open His storehouse of goodness for you.”

The above also explains the teaching of our sages that “victory-*Netzach*” refers to Jerusalem. For, in regard to the meaning of the name Jerusalem-*Yerushalayim-ירושלים*, Tosefot states<sup>495</sup> that it is a composite of two words “fear-*Yirah-יראה*”

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<sup>494</sup> Deuteronomy 28:12

<sup>495</sup> Talmud Bavli, Taanit 16a (section entitled “*Har*”); Midrash Bereishit Rabba 56:10

and “perfection-*Shalem*-שלם.” In other words, the name Jerusalem-*Yerushalayim*-ירושלים means perfect fear of *HaShem*-יהו"ה, blessed is He,<sup>496</sup> which is the treasury of fear of Heaven.

Thus, this is the meaning of the teaching that “victory-*Netzach*” refers to Jerusalem-*Yerushalayim*-ירושלים. For, it is through serving *HaShem*-יהו"ה, blessed is He, in a way of conquest and victory (*Nitzachon*), that there is a drawing forth and revelation from the treasury Above, which is the matter of Jerusalem-*Yerushalayim*-ירושלים, meaning, the perfect fear of *HaShem*-יהו"ה, blessed is He.

## 10.

Additionally, it should be stated that all this also applies to the drawing forth of revelations in Torah. For, although it is said (in wonderment),<sup>497</sup> “Did the later generations become worthy?” Nevertheless, from generation to generation, there has been a progression and growth of revelations of Torah in general. The same applies to the revelation of the inner teachings of the Torah in these latter generations. [As the Arizal stated, specifically in these latter generations it is permissible – and is a *mitzvah* – to reveal this wisdom, unlike earlier generations, in which the wisdom of the received knowledge of Kabbalah was hidden and concealed, even from most Torah

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<sup>496</sup> See Likkutei Torah, Drushei Rosh HaShanah 60b; Shir HaShirim 6c and elsewhere.

<sup>497</sup> Talmud Bavli, Yevamot 39b and Rashi there.

scholars,<sup>498</sup> and was only revealed to singularly special individuals.]<sup>499</sup>

For, although, at first, the inner teachings of Torah were revealed in letters of expression, but in a style that was not yet applicable to be grasped by the natural human intellect, nonetheless, specifically in these latter generations – beginning with the revelation of the teachings of Chabad Chasidut by the hand of the one whose joyous occasion we are now celebrating – there came to be a revelation of the inner teachings of Torah in a manner that a person is capable of understanding (and therefore must understand) even with human intellect and even with the natural intellect. This is to such an extent that the primary service of *HaShem*-יהו"ה, blessed is He, should be such, that even one's body and animalistic soul should be penetrated and imbued (not only with the revealed aspects of Torah, but also) with the inner teachings of Torah.

Now, at first glance, this is not understood. For, if it is the case that there has come to be a much greater appreciation of the level and value of Torah, even in the revealed parts of Torah, and how much more so in the inner teachings of Torah, why then must such a precious treasure be expended?

The explanation is as stated, “victory-*Netzach* refers to Jerusalem-*Yerushalayim*.” This is to say that in order to bring about the rebuilding of Jerusalem-*Yerushalayim*-ירושלים –

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<sup>498</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, end of the section entitled “The Gate explaining how all of nature-*Teva*-טבע is sustained on the foundation of כ"ו-26.” Also see at greater length in Rabbi Avraham Abulafia's introductions to *Imrei Shefer*, and elsewhere.

<sup>499</sup> See Tanya, *Iggeret HaKodesh* Epistle 26 (142b)

perfect fear-*Yirah Shalem*-יראה שלם – [even though one begins serving *HaShem*-יהו"ה, blessed is He, with the lower fear (*Yirah Tata'ah*), nonetheless, through doing so, there will be a drawing forth and revelation of the upper fear of *HaShem*-יהו"ה as well, (as explained in chapter nine)] - it is necessary for man below to awaken the matter of conquest and victory (*Nitzachon*) in himself. (For, through this, there is an awakening of the matter of conquest and victory (*Nitzachon*) in the “Supernal Man, Who is upon the throne.”)

In other words, if man below is in a state and standing that he takes nothing at all into consideration, not even intellect of the side of holiness, and not even the soul of the side of holiness – in that self-sacrifice-*Mesirat Nefesh* specifically means the sacrifice of the *Nefesh*-soul, meaning that he is willing to sacrifice not only his body, but even his soul, out of the desire to relate, in some way, to that part of Torah which is the inner aspect of the revealed part of Torah, this has an affect Above, for the treasuries of the Supernal King, blessed is He, to be expended, drawn forth and revealed below. That is, this affects a revelation below (not only of the revealed parts of Torah, but even) its inner aspects.

Now, since, in these latter generations, the revelation of the inner aspects of Torah is preparatory to the coming of Moshiach,<sup>500</sup> nonetheless, although it is only preparatory, the preparation must be akin to and a foretaste of the fulfillment of our hope when Moshiach arrives. It therefore is an obligation

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<sup>500</sup> See Likkutei Sichot, Vol. 15, p. 282 and elsewhere.

and *mitzvah* of our generation, to study and disseminate the inner teachings of Torah in a manner that the study not only takes hold of the intellect of the Godly soul, but that the intellect of the Godly soul must also explain it to the intellect of the natural soul, to the point that it even penetrates the intellect of the animalistic soul. This is a prerequisite to coming to the state and standing of the coming future, at which point the prophecy,<sup>501</sup> “It will happen on that day – the word of *HaShem* of Hosts- *HaShem Tzva’ot* יהו"ה צבאו"ת – that I will eliminate the names of the idols from the land and they will no longer be mentioned; I will also remove the false prophets and the spirit of impurity will be removed from the land.”

## 11.

This then, is the meaning of the charity that the Holy One, blessed is He, did for the Jewish people in scattering them amongst the nations. For, since *HaShem's* יהו"ה Supernal intention is for the light of the Oneness of *HaShem* יהו"ה, blessed is He, to reach all places, even the land of Assyria and the land of Egypt (as the verse states,<sup>502</sup> “those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come, and they will prostrate to *HaShem* יהו"ה on the mountain in Jerusalem-*Yerushalayim*”), without even a single corner of the earth being left out, the Holy One, blessed is He, therefore scattered the Jewish people amongst the nations. This

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<sup>501</sup> Zachariah 13:2

<sup>502</sup> Isaiah 27:13

is so that they will refine and gather up all the sparks of chaos-*Tohu* that were scattered in all those places.

However, even though, for those sparks of chaos-*Tohu*, this indeed is a matter of charity (*Tzedakah*), nonetheless, it is not sufficient cause for the scattering and expenditure of the souls of the Jewish people, especially if they themselves are not in need of this. Thus, our sages, of blessed memory, explained that the scattering of the Jewish people amongst the nations is a charity (*Tzedakah*) for the Jewish people, as they explained on the verse,<sup>503</sup> “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel.”

That is, the ultimate Supernal intent of *HaShem*-יהו"ה is the matter of,<sup>504</sup> “The righteous deeds for **His open cities** (*Peerzono*-פרזונו) in Israel,” wherein the verse specifies “His open cities-*Peerzono*-פרזונו. The meaning of this word is similar to the verse,<sup>505</sup> “*Yerushalayim* will be settled without walls-*Prazot*-פרזות.” In other words, it no longer will be encompassed by a wall, as it now is, which is an aspect of measure and limitation. Rather, it will specifically be “without walls-*Prazot*-פרזות,” thus transcending measure and limitation.

The same will likewise be true of the Jewish people. They will come to a level that transcends measure and limitation, as indicated by the words, “for His Open cities (*Peerzono*-פרזונו) **in Israel.**” However, in order to come to this, it was specifically necessary for the Jewish people to be

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<sup>503</sup> Judges 5:11

<sup>504</sup> Judges 5:11

<sup>505</sup> Zachariah 2:8

scattered amongst the nations, so that their service of *HaShem*-יהו"ה, blessed is He, would come to be out of a movement that transcends measure and limitation. It is through this that they affect a drawing forth and bestowal of beneficence from the aspect Above that transcends measure and limitation (as explained in chapter eight).

It is about this that the first half of the verse states, “Louder than the sound of the archers-*Mechatzetzeem*-מחצצים among the water drawers-*Mashabim*-משאבים.” This refers to serving *HaShem*-יהו"ה, blessed is He, through the study of Torah (“the voice of Yaakov”) in a manner that touches one’s soul. That is, he studies Torah (not because of the intellect within it, but rather) because it is the Torah of *HaShem*-יהו"ה, blessed is He. Because it is “**Your** Torah,” and is the will and wisdom of the Holy One, blessed is He. Only then is it within his capacity to, “say of the impure that it is impure, and that the pure is pure,” and to affix proper boundaries and partitions (*Mechitzot*-מחיצות) relating to, “the laws of Shabbat, the laws of the Chagigah offering and the laws of misuse of consecrated properties (*Me'ilah*),” (as explained in chapter five).

For, through this we come to the fulfillment of the prophecy for which we hope, namely, “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel,” in a manner that, “*Yerushalayim* will be settled without walls-*Prazot*-פרזות.” In other words, all bestowals of beneficence will then be in a manner that transcends measure and limitation, not only in regard to spiritual beneficence, such as revelations in Torah without measure or limitations, but even in regard to the

physical bestowal of beneficence, in fulfillment of the verse,<sup>506</sup> “*HaShem*-יהו"ה shall open His storehouse of goodness for you.” However, this must be preceded by opening the treasury of fear of Heaven, through which there will be an abundance of goodness in the physical needs, children, health, and abundant sustenance, for all Israel!

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<sup>506</sup> Deuteronomy 28:12



## Discourse 7

### “*Tanu Rabbanan: Mitzvat Ner Chanukah - The Sages taught: The Mitzvah of kindling the Chanukah lights*”

Delivered on Shabbat Parshat Miketz,  
Chanukah, Shabbat Mevarchim Tevet, 5714  
By the grace of *HaShem*, blessed is He,

#### 1.

The Sages taught:<sup>507</sup> The *mitzvah* of kindling the Chanukah lights...the Academy of Shammai say that on the first day a person kindles eight lights and from then on, he gradually decreases (day by day). The Academy of Hillel say that on the first day a person kindles one light and from then on, he gradually increases and adds (day by day). The reason for the view of the Academy of Shammai is because the lights of Chanukah correspond to the bulls of the festival [of Sukkot],<sup>508</sup> and the reason for the view of the Academy of Hillel is because of the principle that one ascends in matters of holiness, and does not descend.”

Now, from the above, it appears that the Academy of Hillel agrees with the Academy of Shammai that the Chanukah

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<sup>507</sup> Talmud Bavli, Shabbat 21b

<sup>508</sup> In which the number of bulls sacrificed decreased day by day. See Parashat Pinchas (and Rashi there).



other matters, it is considered to be one festival with the Holiday of Sukkot. It is for this reason that the Torah calls it “the eighth day,”<sup>513</sup> in that it is eighth from the first day of the Holiday of Sukkot.

We likewise find that the three festivals of pilgrimage (*Regalim*) generally correspond to the three patriarchs (Avraham, Yitzchak and Yaakov).<sup>514</sup> However, when it comes to Sukkot, which corresponds to Yaakov, and Shemini Atzeret, which corresponds to Yosef, we do not count Yosef as a patriarch, since,<sup>515</sup> “One may only call three people patriarchs-*Avot*-אבות,” and Yosef is included in Yaakov, in that the primary aspect of Yaakov is Yosef.<sup>516</sup>

There is an additional relationship between Chanukah and the holiday of Sukkot, in that “the *mitzvah* of kindling the

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reside in the Sukkah. The *Kof*-ק stands for the sacrificial offering-*Korban*-קרבן, in that the number of sacrifices offered on the eighth day, is not a continuation of the offerings of Sukkot, but is part of a new calculation. The *Shin*-ש stands for song-*Shirah*-שירה, in that the Psalms sung by the Levites were not a continuation of those recited on Sukkot. The *Beit*-ב stands for blessing-*Brachah*-ברכה, in that the blessings of the holiday, recited in the *Amidah* and grace after meals (*Birkhat HaMazon*), are phrased differently than on Sukkot. (See Tosefot *ibid.*) It is in these aspects that Shemini Atzeret differs from Sukkot, and yet, as the Talmud continues and explains, in regard to other matters, they are considered to be one holiday, for example, if a person failed to bring the offerings of Sukkot at their appointed time, that is, on Sukkot, they may be recompensed on Shemini Atzeret. Similarly, as will soon be pointed out, the festival of Shemini Atzeret is called by the Torah “the eighth day,” in that it is eighth from the first day of Sukkot.

<sup>513</sup> Leviticus 23:36, 23:39; Numbers 29:35; Nehemiah 8:18; Chronicles II 7:9

<sup>514</sup> Zohar III 257b; Tur Orach Chayim 417

<sup>515</sup> Talmud Bavli, Brachot 16b

<sup>516</sup> This is indicated by the verse (Genesis 37:2), “These are the offspring of Yaakov: Yosef.” Additionally, Yosef is the aspect of foundation-*Yesod* of the world of Emanation, which receives directly from beauty-*Tiferet*, which is the quality of Yaakov, and it is thus Yosef who is the primary recipient of Yaakov, and who then bestows beneficence to the other brothers. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.)

Chanukah lights is after the sun sets,”<sup>517</sup> which is similar to the *mitzvah* of the Sukkah, “whose shade must exceed its sunlight, and if its sunlight exceeds its shade, it is invalid.”<sup>518</sup> The same is true of the Chanukah lights, that as long as the sun has not yet set, the time for the *mitzvah* has not yet arrived. In other words, it is because of this relationship between Chanukah and Sukkot that Chanukah was established for eight days and the *mitzvah* is specifically after the setting of the sun, and were it not for this relationship, Chanukah would have been established in a different manner.

For, at first glance, the reason that Chanukah was established for eight days is not readily understood. That is, the miracle of Chanukah, is that they found a single cruse of oil that had the seal of the high priest, and only had enough oil to kindle the lights for a single day, and yet, a miracle occurred and they kindled the lights for eight days.<sup>519</sup> This being so, since the miracle only happened on seven of the days, the holiday should only have been established for seven days. That is, there indeed was adequate oil to kindle the lights on the first day. Therefore, the question remains as to why Chanukah was established for eight days.<sup>520</sup>

What they answered,<sup>521</sup> is that even on the first night, the miracle was already recognizable, either because they divided the oil in the cruse into eight parts, or because after they

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<sup>517</sup> Talmud Bavli, Shabbat 21b

<sup>518</sup> Talmud Bavli, Sukkah 2a

<sup>519</sup> Talmud Bavli, Shabbat 21a *ibid.*

<sup>520</sup> See Beit Yosef to Orach Chayim 670.

<sup>521</sup> See Beit Yosef *ibid.*

poured the oil from the cruse, they saw that the cruse remained as full as it had been, or alternately, in the morning they found that the Menorah was still full of oil etc.

Nevertheless, none of this adequately answers the question, since ultimately, on the first day there was no need for a miracle to happen, and thus, the miracle only happened on the seven subsequent days. This being so, even if in actuality, the miracle happened in such a manner that it was already recognizable on the first night, nevertheless, since the miracle was only needed on the seven subsequent days, it is not understood why they established the holiday of Chanukah for eight days.

There likewise is a question regarding the matter that, “the *mitzvah* of kindling the Chanukah lights is after the sun sets,” specifically. At first glance, this too is not understood, since the candelabrum of the Holy Temple was kindled while it was still daylight, during the period of time called, *Plag HaMinchah*,<sup>522</sup> which is a significant period of time before sunset.<sup>523</sup> Why then is the *mitzvah* of kindling the Chanukah lights specifically after sunset?

This question is further exacerbated by the fact the reason that the kindling of the Chanukah lights was established, is because of the kindling of the lights of the Menorah in the Holy Temple. That is, all the oil was rendered impure, and they were unable to kindle the lights of the Menorah in the Holy

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<sup>522</sup> 1 and ¼ halachic hours (*Sha'ot Zmaniyot*) before sunset.

<sup>523</sup> See the discourse entitled “*Tanu Rabbanan, Mitzvat Ner Chanukah*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 162, note 11).

Temple, and because of the miracle of finding the cruse of oil and the miracle of the kindling of the lights of the Menorah in the Holy Temple, they established that we kindle the lights of Chanukah.

Now, since “everything that the Sages instituted, was instituted to be similar to Torah,”<sup>524</sup> the matter is understood to an even lesser degree. That is, why did they establish that the *mitzvah* of kindling the Chanukah lights is specifically after sunset, which is different from how it was done with the kindling of the lights of the Holy Temple?

Rather, the explanation of the matter, is that it is because the lights of Chanukah and the Sukkah are one matter. That is, just as the Sukkah requires that its shade be greater than its sunlight, so likewise, the *mitzvah* of kindling the Chanukah lights is specifically after sunset.

## 2.

To further explain:<sup>525</sup> It states in Midrash,<sup>526</sup> “Regarding the verse,<sup>527</sup> ‘Beautiful as the moon, radiant as the sun,’ the words ‘Beautiful as the moon’ refer to the exile in Media (*Maday*), in which Esther was compared to the moon. That is, just as the birth of the moon takes thirty days, so

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<sup>524</sup> Talmud Bavli, Pesachim 30b

<sup>525</sup> See the discourse entitled “*Mishetishka*” 5654 (Sefer HaMaamarim 5654 p. 98 and on); Discourse entitled “*V’Atah b’Rachamecha*” 5686 (Sefer HaMaamarim 5686 p. 163 and on).

<sup>526</sup> Midrash Shemot Rabba 15:6

<sup>527</sup> Song of Songs 6:10

likewise, Esther stated,<sup>528</sup> ‘Now, I have not been summoned to come to the king for these [past] thirty days.’ Thus, the words ‘Beautiful as the moon’ refer to the exile in Media (*Maday*).

The words ‘Radiant as the sun’ refer to the kingdom of Greece, in that the ‘Sandreas Em Helios’ was named for the sun.<sup>529</sup> Just as in the season of Tammuz (*Tekufat Tammuz*),<sup>530</sup> no one can stand before the sun and everyone flees from it, so likewise, with the kingdom of Greece, everyone fled from them. However, with faith in the Holy One, blessed is He, Matityahu and his sons stood up to them and the Greek troops fled and were killed.”

Now, based on this, the matter of the sun-*Chamah*-חמה refers to the heated passion-*Chamimut*-חמימות of the opposing side of evil, similar to what is explained<sup>531</sup> about the verse,<sup>532</sup> “*Cham*-חם was the father of Canaan.” Likewise, due to his harsh decrees etc., Antiochus is compared to the sun-*Chamah*-חמה. Thus, it is in this regard that they stated that, “the *mitzvah* of kindling the Chanukah lights is after the sun-*Chamah*-חמה sets,” meaning that it is necessary to cause the sun-*Chamah*-חמה of the opposing side of evil to set.

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<sup>528</sup> Esther 4:11

<sup>529</sup> The commentaries to the Midrash *ibid.* explain that the “Sandreas Em Helios” refers to the outdoor court in Athens, Greece, which “was named for the sun.” Of note is that the supreme court of ancient Athens was called “Heliaia” which relates to “Helios” and refers to the sun.

<sup>530</sup> Also see Talmud Bavli, Avoda Zarah 3a-b; Regarding the divisions of the months and seasons see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, The Letters of Creation, section entitled, “The twelve letters ה"ו ז"ח correspond to the Twelve Months.”

<sup>531</sup> See Likkutei Torah, Matot 84a and the citations there.

<sup>532</sup> Genesis 9:18

## 3.

Now, to understand this, we must first explain the verse,<sup>533</sup> “For *HaShem God* יהו"ה אלהי"ם is a sun and a shield.” The meaning of the word “shield-*Magen*-מגן” here, is a protective sheath for the sun that makes it possible for the creatures to withstand its light.<sup>534</sup> That is, in reference to the sun-*Shemesh*-שמש, there are two matters; the first is the essential self of the sun-*Shemesh*-שמש, and the second, is the cycle-*Galgal*-גלגל of the sun in its orbit, which acts like a shield and sheath for the sun, and it is this second matter that is called by the term, “sun-*Chamah*-חמה.” This is what is meant when it states that the nations of the world worship the sun (*Chamah*-חמה). It means that they worship the sun (*Chamah*-חמה) in its revolution, which is the cycle-*Galgal*-גלגל of the sun in its orbit, and is its shield and sheath.

This is as elucidated in *Shnei Luchot HaBrit*,<sup>535</sup> in explaining the teaching,<sup>536</sup> “The Jewish people calculate according to the moon (*Levanah*-לבנה), whereas the idolatrous nations calculate according to the sun (*Chamah*-חמה).” At first glance, is not the sun (*Chamah*-חמה) superior to the moon?

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<sup>533</sup> Psalms 84:12

<sup>534</sup> See Tanya, Shaar HaYichud VeHaEmunah Ch. 4; Also see Talmud Bavli, Nedarim 8b; Zohar III 17a, that “In the future the Holy One, blessed is He, will remove the sun from its sheath, the righteous will be healed by it and the wicked will be punished by it.”

<sup>535</sup> See *Shnei Luchot HaBrit* 197b (Torah SheBikhtav, Bo, Torah Ohr and elsewhere.)

<sup>536</sup> Talmud Bavli, Sukkah 29b



Rather, what is meant, is not that they calculate according to the sun itself, as it is, but only according to its revolution and orbit.

Through this, he also answers the question about the statement of our sages, of blessed memory,<sup>537</sup> “The face of Moshe was like the face of the sun (*Chamah-חמה*).” That is, at first glance, the superiority indicated here, is not understood, since it also states,<sup>538</sup> “The heels of Adam, the first man, darkened the cycle of the sun (*Chamah-חמה*).” This being so, how much more was this the case in regard to Adam’s face.

What then is so great in stating that, “The face of Moshe was like the face of the sun (*Chamah-חמה*)”? However, about this, he answers by explaining that there is a difference between the “cycle of the sun-*Galgal Chamah-חמה גלגל*” and the “sun-*Chamah-חמה*” itself. Thus, about Adam, it states that, “his heels darkened the **cycle** of the sun (*Galgal Chamah-חמה גלגל*),” whereas about Moshe it states that “his face was like the face of the sun (*Chamah-חמה*)” **itself**. Similarly, it is in this regard that Yehoshua, the student of Moshe said,<sup>539</sup> “Sun, stand still at Gibeon,” and he caused the sun to stand in its orbit.

This then, is the meaning of the verse, “For *HaShem God-יהוה* is a sun and a shield.” That is, just as the sheath shields the sun, so likewise, His title *God-Elohi”m-אלהי”ם* shields His Name *HaShem-יהוה*, blessed is He.<sup>540</sup> As known, His Name *HaShem-יהוה* is the source of the lights

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<sup>537</sup> Talmud Bavli, Bava Batra 75a

<sup>538</sup> Midrash Vayikra Rabba 2:2; Zohar I 266b; Zohar III 306b; Derech Chayim 25a; Sefer HaMaamarim 5662 p. 299 and elsewhere.

<sup>539</sup> Joshua 10:12

<sup>540</sup> See Tanya, Shaar HaYichud VeHaEmunah Ch. 4.

(*Orot*), whereas His title God-*Elohi*”מ-אלהים is the source of the vessels (*Keilim*), and as known, the matter of the vessels (*Keilim*) is that they conceal the light (*Ohr*) that is manifest within them.

Now, although it is true that the vessels (*Keilim*) reveal the lights (*Orot*),<sup>541</sup> and this being so, their substance is that of revelation (*Giluy*), nonetheless, from the very fact that they reveal the lights (*Orot*) it is understood that they cover over and conceal the **essential** light. For, if this was not so, there would be no revelation of light through them, since the essential light is not in the category of that which can be revealed (*Giluy*). Thus, the way they reveal the lights (*Orot*) is through concealing the essence of the light (*Etzem HaOhr*).

Moreover, from the aspect of the externality of the vessels (*Chitzoniyut HaKeilim*), veils (*Parsa’ot*) are made, which bring about even greater concealment and hiddenness than the vessels (*Keilim*). For, although the vessels (*Keilim*) also conceal, nevertheless, their reason for being, is to reveal (*Giluy*), only that the revelations are brought about through concealing the essence of the light (*Etzem HaOhr*). However, when it comes to the veils (*Parsa’ot*), whose sole purpose is to hide and conceal, this is not the case.

An example is the veil (*Parsa*) between the world of Emanation-*Atzilut* and the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which brings about the

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<sup>541</sup> For example, the letters of thought, speech or the written word are on the one hand constricting vessels, and yet, their purpose is to reveal the light and illumination of the intellect.

concealment of the world of Emanation-*Atzilut*, to the point that there is caused to be a sense of tangible independent existence in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

Nevertheless, just as the intention in the vessels (*Keilim*) is to reveal (*Giluy*), only that the revelation (*Giluy*) is brought about through concealment (*He'elem*), the same is true of the veils (*Parsa'ot*), in that their purpose is to bring about revelation below. For, without the veil (*Parsa*) it would be impossible for the light of the world of Emanation-*Atzilut* to illuminate and be received below, in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

It is only because the light (*Ohr*) that transcends the veil (*Parsa*) manifests within the veil (*Parsa*), that it then illuminates and is received in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Even so, it is understood that the vessels (*Keilim*) and veils (*Parsa'ot*) conceal. This is because they are rooted in the title God-*Elohi''m*-אלהי"ם, which is the matter of concealment (*He'elem*).

Now, although the purpose of the concealment brought about by the vessels (*Keilim*) and veils (*Parsa'ot*) is to reveal (*Giluy*), nonetheless, since it is a matter of concealment, it can come about that, with the chaining down of one thing from another, the concealment can come to be to such a degree, that there are those who prostrate themselves to the sun (*Chamah-חמה*).

As explained before, what is meant here is the cycle of the sun (*Galgal Chamah-גלגל חמה*), which is the shield and

sheath of the sun, the substance of which is the matter of concealment. In other words, they think that the concealment itself is primary. Thus, it is about this that the verse states,<sup>542</sup> “Lest you raise your eyes to the heavens and you see the sun, the moon and the stars – the entire legion of heaven – and be drawn astray to bow to them and worship them, which *HaShem*-יהו"ה your God, has apportioned to all the peoples under the entire heaven.”

In other words, *HaShem*-יהו"ה, blessed is He, gave them room to err, because they are rooted in His title God-*Elohi*"m-אלהי"ם, as known regarding the difference between the souls of the Jewish people and the souls of the nations of the world. That is, the souls of the Jewish people are rooted in His Essential Name *HaShem*-יהו"ה, as it states,<sup>543</sup> “You are children of *HaShem*-יהו"ה your God.” In contrast, the nations of the world are rooted in His title God-*Elohi*"m-אלהי"ם,<sup>544</sup> and in this itself, they are rooted in the forty-eight (*Cham*-ח"ם-48) final permutations (*Tzirufim*) of the title God-*Elohi*"m-אלהי"ם.<sup>545</sup>

That is, they are not rooted in the permutations that begin with the letters “these-*Eileh*-אל"ה,” which at least bring one to the aspect indicated by the verse,<sup>546</sup> “Raise your eyes on high and see Who created these-*Eileh*-אל"ה.” Rather, they are rooted in the forty-eight (*Cham*-ח"ם-48) final permutations

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<sup>542</sup> Deuteronomy 4:19

<sup>543</sup> Deuteronomy 14:1

<sup>544</sup> See Siddur Im Divrei Elokim Chayim, Shaar HaChanukah 271b and on, and elsewhere.

<sup>545</sup> See Sefer HaLikkutim of the Arizal, beginning of Parshat Bo.

<sup>546</sup> Isaiah 40:26; See Likkutei Torah, Pekudei 4c and on, and elsewhere.

(*Tzirufim*) that begin with the letters *Yam*-ים, which conceal and cover over “these-*Eileh*-האל.”<sup>547</sup> They therefore have no sense that the intention of the concealment is for the purpose of revelation, but rather, they only sense the concealment and hiddenness itself.

As a result, they err and state, “*HaShem*-היהו has left the earth in the hands of the stars and constellations, and it is they who supervise over the creatures.” That is, this is why the nations of the world state,<sup>548</sup> “High above all nations is *HaShem*-היהו, above the heavens is His glory.” In other words, they claim that for *HaShem*'s-היהו providence to extend to the earth would be very degrading to Him, blessed is He, and they therefore argue that He left the earth in the hands of the stars and constellations. They therefore serve them, in order to receive the bestowal of influence from them.

However, in truth, their error is recognizable by their argument itself, since it is an either-or argument. That is, if on the one hand, His level is comparable to the level to the heavens, then He also is comparable to the level of earth. That is, even

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<sup>547</sup> As is known from Sefer Yetzirah 4:12, two letters of the *Aleph-Beit* form two constructs (such as א"ב and ב"א) and three letters form six constructs, and so on. Thus, five letters form one-hundred and twenty constructs. It is explained that the title God-*Elohi*"m-אלהים 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 permutations of the title God-*Elohi*"m-אלהים, which begin with one of the three letters of “these-*Eileh*-האל,” indicate revelation. In contrast, the final forty-eight permutations, which begin with the letters, “who-*Mi*-מי” or sea-*Yam*-ים indicate greater concealment. The external husks of evil specifically derive their influence from the final forty-eight (מ"ח) permutations of the title God-*Elohi*"m-אלהים, which are known as “the land of the children of *Cham*-חם-48.” (See Igrot Kodesh of the Rebbe, Vol. 2, p. 177.)

<sup>548</sup> Psalms 113:4

though the earth is only like a mustard seed in comparison to the heavens,<sup>549</sup> nevertheless, there is some level of comparison between them, since the heavens bestow influence and beneficence to the earth. This being so, just as it would be degrading for Him to relate to the earth, so likewise, it would be degrading for Him to relate to heavens. For, relative to the Utterly Unlimited One, *HaShem*-יהו"ה, blessed is He, all limitations are equally degrading.<sup>550</sup>

On the other hand, since they admit that, “**above** the heavens is His glory,” meaning that He even must degrade Himself to relate to the heavens, so likewise, His providence also extends to the earth and He supervises over its every detail. This is especially so of,<sup>551</sup> “the children of Israel, His intimate people,” amongst whom His particular providence and supervision is openly and clearly apparent. For, “the Jewish people are like one lamb amongst seventy wolves, and yet they are protected.”<sup>552</sup>

However, because of the concealment and hiddenness caused by the sheath, the nations err and state,<sup>553</sup> “*HaShem*-יהו"ה does not see us; *HaShem*-יהו"ה has forsaken the earth.” They therefore worship the sun (*Chamah*-חמה), and from this, they are roused with heated passions (*Chamimut*-חמימות) of lust

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<sup>549</sup> See Shnei Luchot HaBrit 48a; 52b

<sup>550</sup> See Likkutei Torah, Shir HaShirim 36b

<sup>551</sup> Psalms 148:14; Also see Sefer HaMaamarim, Kuntreisim Vol. 2, p. 279a (compiled in HaYom Yom for the 28<sup>th</sup> of Cheshvan).

<sup>552</sup> See Pesikta Rabbati 9:2; Midrash Tanchuma Toldot 5; Esther Rabba 10:1

<sup>553</sup> Ezekiel 8:12; 9:9

for the extraneous husks of evil (*Kelipah*). This is hinted in the verse,<sup>554</sup> “*Cham-חם* was the father of Canaan.”<sup>555</sup>

#### 4.

Now, this matter of prostrating to the sun, stars and constellations, can also be found in a person’s spiritual condition, which affects his service of *HaShem-יהוה*, blessed is He, in that he invests himself into preoccupation with matters of livelihood. That is, he puts his head into it, which, as explained above, is a spiritual form of prostration. For, just as physical prostration involves bowing and lowering one’s physical head, so too, bowing and lowering one’s spiritual head comes about through occupying one’s mind and intellect in matters of livelihood, which is a form of spiritual prostration.

Thus, investing one’s mind and self into matters of livelihood, is comparable to prostrating to the sun. This is because the nations who prostrate to the sun, do so because they think that beneficence comes to them from the sun, stars and constellations. They therefore believe that it is befitting to relegate honor to them and to serve them.

To clarify, in reality, beneficence actually comes from the Holy One, blessed is He, who bestows His beneficence

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<sup>554</sup> Genesis 9:18

<sup>555</sup> The land of Canaan, which was populated by the seven nations, the Canaanites, the Hittites, the Emorites, the Prizites, the Jebusites, the Hivites, and the Girgashites, refers to the seven negative emotional qualities of the extraneous husks of evil (*Kelipah*). (See Likkutei Torah, Matot.)

through the sun, stars and constellations. However, they are merely His instruments, like an axe in the hand of the woodsman. This being so, in actuality, it is unbecoming to relegate any honor to them at all, (as it states,<sup>556</sup> “Can an axe glorify over the one who chops with it? Can a saw be greater than the one who wields it?”) Nevertheless, the nations of the world prostrate to the sun because they think that beneficence comes from the sun, stars and constellations.

The same is likewise so of a person who invests himself into preoccupation with matters of livelihood, in that he invests his mind and intellect into it. This is because he thinks that beneficence comes from engaging in matters of livelihood. However, in reality, it is *HaShem*-יהו"ה, blessed is He, who “sustains the whole world in His goodness, with grace, kindness, and compassion,”<sup>557</sup> and one’s occupation in earning a livelihood is merely a receptacle for the blessings of *HaShem*-יהו"ה. This being so, it is unnecessary to invest his whole intellect into it and become overly preoccupied by it. Thus, spiritually speaking, being preoccupied with earning a livelihood, is no different than the matter of prostrating to the sun, the ultimate result of which, is that he descends lower and lower, until he is pulled into the physical lusts and pleasures of this world.

The remedy for this, is to come to be “broken-hearted and humbled,”<sup>558</sup> through making an honest accounting of the

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<sup>556</sup> Isaiah 10:15

<sup>557</sup> See the liturgy of the first blessing of the Grace after meals (*Birchat HaMazon*).

<sup>558</sup> See Psalms 51:19



true state and standing of his soul. If he does so, he will come to say to himself, “Who do I think I am? I, who am so distant from *HaShem*-יהו"ה and despicable in His eyes, having invested myself in desires that are foreign to Godliness, thus distancing myself from *HaShem*-יהו"ה, blessed is He!”

When he realizes this, he cannot possibly think that he has any virtues that entitle him to everything he wants. For, if he indeed was serving the Holy One, blessed is He, as he was commanded, perhaps he could consider himself worthy of such beneficence. However, since he knows in himself, that he is not as he should be, how then can he possibly consider himself to be worthy and entitled?

To further explain, for a person to truly be a receptacle for the blessings of *HaShem*-יהו"ה, blessed is He, he must be like an empty vessel, as our sages, of blessed memory, stated,<sup>559</sup> “An empty vessel holds, but a full vessel does not hold.” In other words, even though it is true that, in and of themselves, the souls of the Jewish people are receptacles for *HaShem*'s-יהו"ה blessings, as it states,<sup>560</sup> “I will raise the cup of salvations,” – that is, the Ingathering of Israel (*Knesset Yisroel*), which is the source of the souls of the Jewish people,<sup>561</sup> is the “cup” and

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<sup>559</sup> Talmud Bavli, Brachot 40a; See Sefer HaMaamarim 5634 p. 302; Discourse entitled “*Atem Nitavim* - You are standing this day, all of you, before *HaShem*-יהו"ה,” 5711, Ch. 5 (Sefer HaMaamarim 5711, p. 137, translated in English in The Teachings of The Rebbe, 5711, Discourse 16), and elsewhere.

<sup>560</sup> Psalms 116:13

<sup>561</sup> The term “the Ingathering of Israel (*Knesset Yisroel*)” refers to the aspect of *HaShem*'s-יהו"ה *Sefirah* of kingship-*Malchut* and the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*. It is the source of the souls of the Jewish people and is the aspect of the receptacle for all of *HaShem*'s-יהו"ה blessings. (See

receptacle to receive the salvations of *HaShem*-יהו"ה, blessed is He, which are His Supernal kindnesses etc., – nevertheless, one must toil within himself to affect his soul to be in the aspect of an empty vessel.

That is, even a person who is essentially humble must nevertheless work on himself to be like an empty vessel, which is the matter of the absence of lust (*Ta'avah*) for matters of this world. In other words, though it is true that to maintain his health, so that he can serve *HaShem*-יהו"ה, a person needs certain things, such as food, drink and other needs,<sup>562</sup> nevertheless, lusting for these things provides no added benefit to the health of his body. One must therefore toil within himself not to lust (*Ta'avah*) for matters of this world. He then will be in the aspect of an empty vessel that is ready to receive the blessings of *HaShem*-יהו"ה, blessed is He.

Additionally, he must strengthen his faith in *HaShem*-יהו"ה, blessed is He, with the realization that it is *HaShem*-יהו"ה who sustains and bestows sustenance to all, and that He is capable of providing for the needs of his livelihood, even if he is not overly worried and preoccupied with his occupation. For, *HaShem*-יהו"ה, blessed is He, is capable of providing his livelihood in a different manner.

In other words, even though, with his own intellect, he cannot see how it can possibly be for his livelihood to be obtained in a different manner, he nevertheless must strengthen

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Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1, The Divine quality of Kingship-*Malchut*.)

<sup>562</sup> See Mishneh Torah, Hilchot De'ot, Ch. 3.

his faith in *HaShem*-יהו"ה, blessed is He, with the realization that this indeed is the reality. The fact that he does not understand this intellectually, should not weaken his faith in *HaShem*-יהו"ה, blessed is He, in any way. Thus, strengthening of one's faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, is sound advice in combating preoccupation and worry over matters of livelihood, which, on a spiritual level is tantamount to prostrating to the sun.

This then, is the meaning of the statement in Midrash that, "Matityahu and his sons, stood up to them with faith in the Holy One, blessed is He, and the Greek troops fled and were all killed." For, Antiochus was waging a spiritual war against the Jews, in that he wanted "to cause them to forget **Your** Torah and to veer from **Your** commandments."<sup>563</sup> In other words, his desire was not to enslave their bodies, but rather, to enslave their souls. (That is, he did not touch the Jewish body, but only the Jewish soul.)

This is why they told the Jewish people,<sup>564</sup> "Inscribe on the horn of an ox that you have no portion in the God of Israel," may the Merciful One save us. This was the spiritual war of Antiochus, who prostrated to the sun-*Chamah*-חמה, meaning, the enflaming and overpowering heat-*Chom*-חום of the lusts of the natural soul for matters of this physical world.

However, the victory of the war was brought about through Matityahu and his sons, who "stood up to them with

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<sup>563</sup> See the liturgy of the "*Al HaNissim*" prayer recited on Chanukah.

<sup>564</sup> See Talmud Yerushalmi, Chagigah 2:2; Megilat Ta'anit Ch. 2; Midrash Bereishit Rabba 2:4, and elsewhere.

their faith in the Holy One, blessed is He.” This is as explained before, that the remedy for keeping oneself from preoccupation with matters of livelihood – which spiritually, is tantamount to prostrating to the sun – is through strengthening one’s faith in *HaShem*-יהו"ה, blessed is He.

5.

About this, the verse states,<sup>565</sup> “The lips of the wise spread knowledge, but not so the heart of fools.” Regarding this, Midrash states,<sup>566</sup> “The words, ‘The lips of the wise,’ refer to Israel... the words, ‘but not so the heart of fools,’ refer to those who deny reality and say that, ‘the world is like a *tumtum*.’<sup>567</sup> The Holy One, blessed is He, therefore tells the wicked: ‘I created the world with the words ‘And it was so-*Vayehiy Khein*-ויהי כן,’ but you say, ‘it is not so-*Lo Khein*-לא כן,’ etc.” That is, they separate the world from *HaShem*-יהו"ה, blessed is He.

The explanation is that the word, ‘fools-*Kseeleem*-כסילים’ refers to the wisdom-*Chochmah* of the opposing side, in that even the other side (*Sitra Achera*) possesses wisdom. This is the inner meaning of the matter that the Greeks caused all the

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<sup>565</sup> Proverbs 15:7

<sup>566</sup> Midrash Tehillim 1:5

<sup>567</sup> There are various versions of the text of Midrash here, but the commentaries seem to agree that it refers to people who say that, “The world is comparable to a *tumtum*.” *Tumtum*-טומטום is a *halachic* classification of a person whose gender cannot be determined. They thus say that, “just as the gender of a *tumtum* is unknown, so too, who created the world is in doubt.” They thus deny the true reality of *HaShem*’s-יהו"ה Singularity and Dominion. (See *Biur Re'em* and other commentaries to Midrash Tehillim 1:5 *ibid*.)

oil to become impure. That is, even in the opposing side there is oil (*Shemen*-שמן), which is the aspect of wisdom-*Chochmah*. However, in the opposing side, this “wisdom” is called “folly-*Sichlut*-סכלות,”<sup>568</sup> as Zohar states<sup>569</sup> about the verse,<sup>570</sup> “I perceived that wisdom excels folly-*Seechlout*-סכלות, as light excels darkness,” that “folly-*Seechlout*-סכלות” refers to wisdom of the opposing side. This is why the evil inclination is called,<sup>571</sup> “An old and foolish (*Kseel*-כסיל) king.” It is the angle of wisdom of the opposing side (*Sitra Achera*) that causes separation from *HaShem*-יהו"ה, blessed is He.

To further explain, the difference between the wisdom-*Chochmah* of holiness and the wisdom of the opposing side, is that wisdom-*Chochmah* of the side of holiness causes sublimation and nullification to *HaShem*-יהו"ה, blessed is He, whereas wisdom of the opposing side causes increased ego and separateness from *HaShem*-יהו"ה. This is because wisdom of the side of holiness explains how *HaShem*-יהו"ה, blessed is He, brings the worlds into existence out of nothing, and that even after they are brought into existence, *HaShem's*-יהו"ה intangible Godliness must be manifest within the tangible, created being, in order give it existence and vitality. Thus, since the very existence of tangible, created beings, is the intangible Godliness

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<sup>568</sup> That is, the root word “intellect-*Sechel*-שכל” spelled with a *Sin*-ש, refers to the wisdom and intellect of the side of holiness. On the other hand, the word “fool-*Sechel*-סכל” spelled with a *Samech*-ס, refers to the wisdom of the opposing side of evil.

<sup>569</sup> Zohar III 47a

<sup>570</sup> Ecclesiastes 2:13

<sup>571</sup> Ecclesiastes 4:13; Also see Midrash Kohelet Rabba there; Zohar III 179a, and the commentary of Rabbi Moshe Zacuto there.

within them, therefore, the wisdom-*Chochmah* of holiness brings about sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Moreover, this sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is brought about not only in one's intellect, but even in one's emotions. This is true even though emotions are tangibly felt. For, as known, the difference between intellect and emotions is that the motion of intellect is in a way of sublimation and nullification (*Bittul*), in that, in order to understand, a person must nullify his own understanding and invest himself into understanding the subject. In contrast, the emotions are moved in a way of tangible sensation. Nevertheless, the wisdom-*Chochmah* of holiness even causes one's emotions to be sublimated and nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

In contrast, the wisdom of the opposing side only deals with the existence of tangible creatures once they already exist. That is, it explains the particulars of tangible, existent beings (*Yesh*), as they are. Thus, since it is entirely involved with the tangible (*Yesh*), it therefore causes increased awareness of one's tangible existence (*Yeshut*), not only his emotions, but also his intellect. That is, in addition to the fact that, in and of themselves, the emotions are moved in a way of sensory motion, the wisdom of the opposing side adds to one's sense of self in them, to the extent that his emotional qualities themselves become evil.

This is why we find that many of the great sages of the nations of world were corrupt in their personal lives, in that they

possessed the very worst character traits in great measure.<sup>572</sup> Thus, their wisdom was of absolutely no assistance to them, because the wisdom of the opposing side causes an increased sense of self. Therefore, since the wisdom of the opposing side causes an increased sense of self, and thereby increases the division between people, the verse therefore states, “but not so the heart of fools (*Kseeleem*-כסילים).” That is, as a result of the wisdom of the opposing side (fools-*Kseeleem*-כסילים) a person can degenerate to such a degree, that he can come to say that, “the world is like a *tumtum*,” Heaven forbid.

However, such is not the case with the wisdom of the side of holiness, which explains how all tangible existence (*Yesh*) comes from the intangible Godliness of *HaShem*-יהו"ה, as mentioned above. This wisdom thus brings one to sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and brings unity between people. About this the verse states,<sup>573</sup> “The lips of the wise spread-*Yizaroo*-יזרו knowledge.” Rashi explains that the word “*Yizaroo*-יזרו” is of the root “crown-*Zeir*-זר,”<sup>574</sup> meaning a “diadem-*Neizer*-נזר” and “tiara-*Atarah*-עטרה,” and that the verse therefore means that they “crown wisdom.” The word crown-*Keter* refers to that which is transcendent (*Makif*).<sup>575</sup> In the soul, it refers to the power of

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<sup>572</sup> That is, the degree of their wisdom actually increased their arrogance and other negative character traits beyond their natural measure, and beyond that of their lesser peers.

<sup>573</sup> Proverbs 15:7

<sup>574</sup> Exodus 25:11

<sup>575</sup> That is, the crown is above the head.

faith (*Emunah*), since in the soul, faith is the aspect of the crown-*Keter*.<sup>576</sup>

In other words, even if a person does not intellectually understand something, he nevertheless must have faith (*Emunah*). That is, his lack of intellectual understanding should not cause any weakening of his faith (*Emunah*) whatsoever. This itself can be understood intellectually, since “there is no thought that can grasp Him.”<sup>577</sup> This fact that, “no thought can grasp Him,” even includes the Supernal thought of Primordial Man (*Adam Kadmon*), as stated in Zohar,<sup>578</sup> “Thought (*Machshavah*) and the Jubilee (*Yovla*) never separate.” The word, “thought” (*Machshavah*) here, refers to wisdom-*Chochmah*, particularly the Supernal Wisdom (*Chochmah Ila’ah*), which is the Primordial Thought of Adam Kadmon. However, since even the Primordial Thought of Adam Kadmon cannot grasp *HaShem*-יהוה, blessed is He, it then is no wonder to him at all, that he, with his puny human intellect, is incapable of understanding.

This then, is what is meant that Matityahu and his sons stood up to the Greeks with their **faith** in the Holy One, blessed is He. That is, they did so by strengthening their faith in *HaShem*-יהוה, blessed is He, and it is specifically through this that they were victorious and vanquished Antiochus, who served the sun-*Chamah*-המה. This is as explained above about the remedy for spiritual prostration to the sun, which is the

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<sup>576</sup> In other words, faith is higher than intellect.

<sup>577</sup> Introduction to Tikkunei Zohar 17a

<sup>578</sup> Zohar I 123a



matter of division (*Pirud*), in that, by doing so, they separate the world from *HaShem*-יהו"ה, blessed is He. The solution for this is specifically through strengthening one's faith in *HaShem*-יהו"ה, blessed is He.

6.

This then, explains why the *mitzvah* of kindling the Chanukah lights is specifically after the sun sets. For, the substance of the Chanukah lights is the matter of strengthening faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He. It therefore causes the “setting of the sun” of the opposing side of evil, which is the matter of division and separation from *HaShem*-יהו"ה, blessed is He.

For this same reason, it is required that the shade of the Sukkah must exceed its sunlight. This too indicates the matter of the “setting of the sun” of the opposing side. Nevertheless, the shade covering (*Schach*) of the Sukkah must be sparse enough for the stars to be seen through it. This is because the stars are of the eighth firmament,<sup>579</sup> which indicates the aspect that transcends the chaining down of the worlds.<sup>580</sup> In one's soul, this corresponds to the matter of faith (*Emunah*), which causes the “setting of the sun” of the opposing side of evil.

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<sup>579</sup> See Zohar II 162b and the commentaries of the Zohar there; Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah Ch. 3.

<sup>580</sup> See the discourse entitled “*Sukkah Shechamata* - A Sukkah whose sunlight is greater than its shade” from earlier this year 5714, Discourse 2.

Because of this, both the holiday of Sukkot and Chanukah are celebrated for eight days, for, as known,<sup>581</sup> the number eight indicates the aspect that transcends the chaining down of the worlds (*Hishtalshelut*). Thus, it is specifically through this aspect that *HaShem*'s יהו"ה Supernal Intent in creation, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is fulfilled.<sup>582</sup> This refers to the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*). This is accomplished specifically through our service of *HaShem* יהו"ה during exile.

This is also why the candelabrum of the Holy Temple only had seven lights, whereas the lights of Chanukah have eight lights. That is, the Chanukah lights are akin to the coming future, at which time<sup>583</sup> “the harp that will be played in the days of Moshiach will have eight strings.” In other words, through our service of *HaShem* יהו"ה, blessed is He, during exile, with the strengthening of our faith (*Emunah*), we will merit the coming of our righteous redeemer Moshiach, who is one and singular amongst, “the seven shepherds and eight princes amongst men.”<sup>584</sup> Then, *HaShem*'s יהו"ה Supernal Intent will be fulfilled, and there will be a dwelling place for the Holy One, blessed is He, in the lower worlds, in the most literal sense!

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<sup>581</sup> See Shaalot uTeshuvot HaRashba 1:9

<sup>582</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

<sup>583</sup> Talmud Bavli, Arakhin 13b

<sup>584</sup> Micah 5:4; Talmud Bavli Sukkah 52b

## Discourse 8

“*Vayedaber Elohi*” *m el Moshe*,  
*Vayomer Eilav Ani HaShem*-יהו"ה –  
*God spoke to Moshe and said to him:*  
*I am HaShem*-יהו"ה”

Delivered on Shabbat Parshat Va'era,  
Shabbat Mevarchim Shvat, 5714  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>585</sup> “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה. I appeared to Avraham, to Yitzchak, and to Yaakov as *E”l Shadday*-א"ל שדי"י, but with My Name *HaShem*-יהו"ה, I did not make Myself known through them... Therefore, say to the Children of Israel: ‘I am *HaShem*-יהו"ה.’”<sup>586</sup> Now, this seems to indicate that the revelation of Godliness to our forefathers was only through *HaShem*’s-יהו"ה title *E”l Shadday*-א"ל שדי"י, but that there was not yet a revelation of His Name *HaShem*-יהו"ה, and that specifically upon the exodus from Egypt, which was preparatory to the giving of the Torah, His Name *HaShem*-יהו"ה was revealed.

However, this must be understood,<sup>586</sup> since we indeed find the Name *HaShem*-יהו"ה used in the Torah in reference to

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<sup>585</sup> Exodus 6:2-6

<sup>586</sup> See Ohr HaTorah, Va’era p. 119; Vol. 7 p. 2,551 and on, and elsewhere.

our forefathers.<sup>587</sup> Moreover, even afterwards, when the Jewish people were still in the Egyptian exile, the Name *HaShem*-יהו"ה, was also revealed, as it states,<sup>588</sup> “And they will say to me, ‘What is His Name?’ – what shall I say to them? God answered Moshe, ‘I shall be as I shall be-*Eheye*”*h Asher Eheye*”*h*-אהי"ה אשר אהי"ה.’ And He said, ‘So shall you say to the children of Israel, ‘I shall be-*Eheye*”*h*-אהי"ה has sent me to you.’ God further said to Moshe, ‘So shall you say to the children of Israel: ‘*HaShem*-יהו"ה, the God of your forefathers, the God of Avraham, the God of Yitzchak and the God of Yaakov has dispatched me to you. This is My Name forever, and this is My remembrance from generation to generation.’” We even find that when Moshe came before Pharaoh, he did so in the Name of *HaShem*-יהו"ה.<sup>589</sup> This being so, what was newly introduced at the exodus from Egypt, that it was specifically then that there was a revelation of the Name *HaShem*-יהו"ה? We also must understand the essential matter of the relationship between the Name *HaShem*-יהו"ה and the exodus from Egypt, specifically.

However, the explanation is that the revelation of the Name *HaShem*-יהו"ה occurred at the giving of the Torah, for it was then that *HaShem*’s-יהו"ה Supernal Intent in creation came to fruition. This is as our sages, of blessed memory, taught<sup>590</sup>

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<sup>587</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Name (Shaar HaShem)*.

<sup>588</sup> Exodus 3:13-15

<sup>589</sup> Exodus 5:1 – “Afterwards, Moshe and Aharon came and said to Pharaoh, ‘So said *HaShem*-יהו"ה, the God of Israel, ‘Send out My people that they may celebrate Me in the Wilderness.’”

<sup>590</sup> Talmud Bavli, Shabbat 88a

about the words,<sup>591</sup> “**The sixth day-*Yom HaShishi***” יום הששי, in the account of creation. They said, “What does this additional *Hey-ה* come to add? It teaches that the Holy One, blessed is He, made a condition with the act of creation, and said, ‘If Israel accepts the Torah [which will be given on the sixth day of Sivan] you will exist etc.’” Now, because the exodus from Egypt was preparatory to the giving of the Torah, as stated,<sup>592</sup> “When you take the people out of Egypt, you shall serve God on this mountain,” it therefore was applicable that upon leaving Egypt, there was also a revelation of the Name *HaShem-ה* יהו”ה.

With this in mind, we can also understand why there were hints to the future redemption in the exodus from Egypt. For, as known, of the five terms for redemption that Torah states,<sup>593</sup> four of them, “I shall take you out-*v’Hotzeiti*” וְהוֹצֵאתִי, “I shall rescue you-*v’Heetzalti*” וְהִצַּלְתִּי, “I shall redeem you-*v’Ga’alti*” וְגִאלְתִּי, and “I shall take you-*v’Lakachti*” וְלִקַּחְתִּי, refer to the exodus from Egypt.<sup>594</sup> However, the fifth one,<sup>595</sup> “I shall bring you-*v’Heiveiti*” וְהִבֵּאתִי” relates to the future redemption.<sup>596</sup> This is why there is a difference of opinion between Rabbi Tarfon and the sages in regard to the fifth cup of the Passover Seder.<sup>597</sup> The reason is because the exodus from Egypt was preparatory to the giving of the Torah (as mentioned

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<sup>591</sup> Genesis 1:31

<sup>592</sup> Exodus 3:12

<sup>593</sup> Exodus 6:6-7

<sup>594</sup> Talmud Yerushalmi, Pesachim 10:1

<sup>595</sup> Exodus 6:8

<sup>596</sup> Orchot Chayim Vol. 1, Hilchot Pesach, Section 13, citing the Ra’avad.

<sup>597</sup> Talmud Bavli, Pesachim 118a – See the Rif version, and elsewhere; Also see Likkutei Sichot, Vol. 27, p. 48.

above), and *HaShem* 's-יהו"ה Supernal intent in creation, blessed is He, came to fruition at the giving of the Torah. However, since the true and complete fruition of His Supernal intent in creation will specifically happen in the coming future, therefore, Torah hints to this in the exodus from Egypt.

## 2.

The explanation is that, as known, *HaShem* 's-יהו"ה ultimate Supernal Intent in the creation and chaining down of the worlds (*Hishtalshelut*) is that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”<sup>598</sup> However, this must be better understood.<sup>599</sup> For, is not the Holy One, blessed is He, found in all places, as it states,<sup>600</sup> “Do I not fill the heavens and the earth?” What then is meant that His Supernal Intent is that “He desires a dwelling place for Himself in the lower worlds”?

The explanation is that the words “Do I not fill the heavens and the earth,” refer to *HaShem* 's-יהו"ה light that relates to the worlds and manifests within (*Memaleh*) them. However, the essence of the light, is the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds (*Sovev*). This is understood from the teaching of our sages, of blessed memory that,<sup>601</sup> “Just as

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<sup>598</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

<sup>599</sup> See Sefer HaMaamarim 5654 p. 119 and on; 5677 p. 125 and on; Ohr HaTorah Shemot p. 80 and on; Discourse entitled “*Kodesh Yisroel laHaShem*” 5614 (Maamarei Admor HaTzemach Tzedek, 5614 p. 20 and on).

<sup>600</sup> Jeremiah 23:24

<sup>601</sup> Midrash Tehillim 103:1; Talmud Bavli, Brachot 10:1

the soul fills the body, so does the Holy One, blessed is He, fill the worlds.” In other words, just as the soul fills the body in a manner that it enlivens each limb and organ with its particular vitality according to its capacity, but nevertheless, this only is the vitality of the soul as it relates to the body and is not the essence of the soul, so too, when it states that, “The Holy One, blessed is He, fills the world,” this only refers to the light and illumination that relates to the worlds, and is merely the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*).<sup>602</sup>

However, *HaShem's*-יהו"ה Supernal Intent for “a dwelling place for Himself in the lower worlds,” is that through our fulfillment of Torah and *mitzvot*, in a manner of self-restraint (*Itkafia*), there also is caused to be a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds (*Sovev*). This accords with the teaching,<sup>603</sup> “through the restraint (*Itkafia*) of the other side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.”

His honorable holiness, my father-in-law, the Rebbe, explained in the discourse of the date of his passing,<sup>604</sup> that this refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) and exists in all worlds equally. Nevertheless, this explanation still requires further understanding, for is it not so that the transcendent light of

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<sup>602</sup> See Likkutei Torah, Emor 31a, and elsewhere.

<sup>603</sup> Tanya Ch. 27 & Likkutei Torah, Parshat Pekudei cite Zohar II 128b, Zohar II 67b, Zohar II 184a; Torah Ohr Vayakhel 89d; Likkutei Torah Chukat 65c

<sup>604</sup> The discourse entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 1 (Sefer HaMaamarim 5710, p. 111), as well as the discourse by the same title 5711, translated in The Teachings of The Rebbe – 5711, Discourse 1.

*HaShem*-יהו"ה, blessed is He, (*Sovev*) is always equally found in all places? Is this not the meaning of the verse, "Do I not fill the heavens and the earth," which specifies that it is "I-*Ani*-אני" [that is, My Essential Self] who fills them? This being so, what exactly is newly introduced by the matter of making a "dwelling place for Himself in the lower worlds"?

However, the explanation is that the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) and is equally present in all places, is concealed. After all, being that this light **transcends** all worlds, therefore, in and of itself, it cannot be revealed in the worlds, and is thus concealed. However, by fulfilling Torah and *mitzvot*, in a manner of self-restraint (*Itkafia*), we draw forth the light and illumination of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), to come to be revealed.

In other words, by fulfilling Torah and *mitzvot*, not only do we draw forth the light of *HaShem*-יהו"ה, blessed is He, that relates to the worlds and fills them (*Memaleh*), but we even draw forth the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*). Moreover, the drawing forth is such, that the transcendent light (is not concealed, but) is revealed.

To explain, the light (*Ohr*) drawn forth by fulfilling Torah and *mitzvot*, is *HaShem*'s-יהו"ה Essential light, blessed is He, which altogether has no relation to worlds and even transcends the Godly light that illuminated the Holy Temple. For, in the Holy Temple, there also was an illumination of *HaShem*'s-יהו"ה Godly vitality that transcends the vitality of the



worlds, as stated,<sup>605</sup> “Behold, the heavens and the heavens of the heavens cannot contain You, surely this Temple that I have built.” However, the vitality manifest in the Holy Temple was also a light and illumination that related to worlds, only that within this light, it was the essence of the light that illuminated in the Holy Temple.

This may be better understood through an analogy of the vitality of a human being.<sup>606</sup> In a human being, the primary seat where his life force dwells, is in the brain of his head. That is, aside for the fact that in one’s head, there is a greater illumination and manifestation of the hidden powers of his soul, compared to the powers that manifest in his other limbs and organs; but beyond this, even the vitality and powers that indeed manifest in the rest of the body, their primary power is nonetheless in the head.

For, as we readily observe, when the powers of the soul manifest in the body, they take on physicality according to the capacity of each limb and organ. This demonstrates that these powers are not drawn forth directly from the essence of the soul. Rather, there is an initial drawing forth of general vitality that relates to the body as a whole, which takes on physicality according to the capacity of the body as a whole. It subsequently divides into particulars, to physically manifest according to the capacity of each limb and organ. Thus, the superiority of the vitality of the head is that it is the general, primary and essential vitality that relates to the body.

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<sup>605</sup> Kings I 8:27; See *Hemshech* 5666 p. 535

<sup>606</sup> See Tanya, Ch. 51

The same was likewise true of the Holy Temple, wherein there was an illumination of the primary, essential vitality that relates to the world. Then, from it, there were subsequent drawings forth of vitality to each particular creature in the world. This is why the windows of the Holy Temple were narrowed in their interior and broad in their exterior (unlike all other windows),<sup>607</sup> because through the windows of the Holy Temple, vitality was drawn from the Holy Temple to the rest of the world.

Nevertheless, even the vitality that was manifest in the Holy Temple, was vitality that related to worlds, that is, the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh*). Therefore, there was division in it, according to the capacities of the worlds. However, like the head, specifically the Holy Temple was the primary aspect of the vitality, as opposed to the rest of the world. This is similar to the vitality that manifests in the body, but whose primary aspect is in the head, whereas in the rest of the body, there only is a lesser radiance of vitality.

Now, the novelty introduced upon the giving of the Torah, is that there was a drawing forth and revelation of the light of *HaShem*-יהוה, blessed is He, that transcends all worlds (*Sovev*). This light (*Ohr*) is utterly beyond all worlds, and for this reason itself, it is equally present in all worlds. In a human

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<sup>607</sup> See Kings I 6:4; Talmud Bavli, Menachot 86b (and Rashi there) – That is, contrary to ordinary window frames which are wider on the inside of the building, in order to maximize the amount of light that is diffused in the room, the windows of the Temple became narrower on the inside. Regarding this, the sages taught, “narrow within, and broad without, as I do not require illumination.” That is, the light of the Holy Temple illuminated outward to the world, rather than vice-versa.

being, this may be compared to the vitality of the essential self of one's soul, which does not manifest in the body, and in relation to which, to him, there is no difference between his head and his other limbs and organs. The revelation of this transcendent light (*Sovev*) was drawn forth specifically at the giving of the Torah.

Although it is true, that prior to the giving of the Torah, at the splitting of the sea, there also was a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds, as our sages, of blessed memory stated,<sup>608</sup> "At the splitting of the sea, even a maidservant saw more than the greatest of prophets," nevertheless, the splitting of the sea was only a general, temporary revelation.

In contrast, the revelation of *HaShem*'s-יהו"ה light that transcends the worlds, which was drawn forth when the Torah was given, was in an inner pervading manner. Therefore, it even affected them against destructive forces, as our sages, of blessed memory, taught,<sup>609</sup> "When the Torah was given there were no deaf people amongst them etc." Moreover, this was not a temporary matter, but is a constant, in that that even after the giving of the Torah, through fulfilling Torah and *mitzvot*, we draw forth the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), so that it is revealed and manifest in an inner manner.

This matter is *HaShem*'s-יהו"ה ultimate Supernal Intent, blessed is He, in creating the worlds to be, "a dwelling place for

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<sup>608</sup> See Mechilta Beshalach 15:2

<sup>609</sup> Midrash Vayikra Rabba 18:4; Bamidbar Rabba 13:8

Him, blessed is He, in the lower worlds.” About this the verse states,<sup>610</sup> “I made the earth and I created-*Barati*”-י בראת man upon it.” That is, the reason “I made the earth,” is for man, and the ultimate intent in man’s creation is for, “I created-*Barati*”-י בראת” which has the numerical value of six-hundred and thirteen (תרי”ג-613).<sup>611</sup> That is, *HaShem*’s-יהו”ה intention in bringing the worlds into existence, is so that through our fulfillment of the six-hundred and thirteen (תרי”ג-613) commandments, we draw the light of *HaShem*-יהו”ה, blessed is He, that transcends the worlds (*Sovev*) into revelation.

### 3.

Now, although the *mitzvot* are specifically fulfilled with physical things, nevertheless, through them a revelation and illumination of the light of *HaShem*-יהו”ה, blessed is He, that transcends the worlds (*Sovev*) is drawn forth. This may be understood through the verse,<sup>612</sup> “Light is sown for the righteous-*Tzaddik*”-צדיק.” That is, the Holy One, blessed is He, sows His transcendent light (*Sovev*) in the act of charity-*Tzedakah*”-צדקה, which actually refers to all the *mitzvot*, since they all are called by the term “*Tzedakah*”-צדקה.”<sup>613</sup>

Now, when a seed is sown in the earth, though the seed itself has no smell or flavor, nonetheless, when it rots in the

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<sup>610</sup> Isaiah 45:12

<sup>611</sup> See Mikdash Melech to Zohar I 205b

<sup>612</sup> Psalms 97:11

<sup>613</sup> See Torah Ohr Mikeitz 42c; Likkutei Torah Re’eh 23c; Shir HaShirim 38a and elsewhere.

earth, all that is secondary to it is nullified, until what remains is its refined, spiritual aspect. It is specifically then that the power of growth is awakened in the earth. The same is true of the matter of *mitzvot*. That is, although they specifically are fulfilled with physical things, nevertheless, through fulfilling the *mitzvot* in a manner of sublimation and nullification to *HaShem*-יהו"ה, blessed is He, and by accepting His yoke, the *mitzvot* awaken and draw forth the revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).

Now, in regard to sowing and planting, there is no comparison between the crops of the field and the produce of the trees.<sup>614</sup> That is, the crops of the field grow and become ready for consumption at a much faster pace, such that some crops take only fifty-two days to complete their growth.<sup>615</sup> In contrast, the produce of the trees take much longer to grow, so much so, that some trees can take seventy years to produce edible fruits, as it states,<sup>616</sup> “One who is righteous flourishes like a date palm,” about which our sages, of blessed memory, stated,<sup>617</sup> “They are compared to a date palm, which takes seventy years to produce fruit.”

The same is likewise true of Torah and *mitzvot*. There is a difference between the study of Torah and the performance of

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<sup>614</sup> See Likkutei Torah, Bechukotai 49d; Ohr HaTorah, Chanukah 306b and on and elsewhere; Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allergories 118 (Also see 66, 70, 116, 121, 130, 145, 147)

<sup>615</sup> See Talmud Bavli, Bechorot 8a (and Tosefot entitled “*b’Ilan*” there).

<sup>616</sup> Psalms 92:13

<sup>617</sup> See Zohar III 16a; 24a

*mitzvot*, and Torah is loftier than the *mitzvot*. For, as known,<sup>618</sup> Torah is of the letter *Vav*-ו of *HaShem*'s יהו"ה Name, whereas the *mitzvot* are of its final letter *Hey*-ה. This is why, in Torah study, it can take much time for a person to come to understand a matter in Torah, which is not the case in fulfilling the *mitzvot*. Moreover, Torah study requires a great deal of toil, which is not the case in fulfilling the *mitzvot*. This is comparable to the fact that the labor required for a tree to yield its produce is far greater than the labor required for the crops of the field.

Now, in a similar manner, just as in sowing a physical field, although it is true that all sowing is done in the land, nevertheless, not all places are equal. That is, there is land that is better suited to growing wheat etc. The same is true when it comes to fulfilling the commandments. That is, even though the commandments-*mitzvot* are fulfilled with the physical body, nevertheless, within the body itself, the *mitzvah* of donning *Tefillin* is specifically upon the head and upper arm, and the same principle applies to the other *mitzvot*. This is because it is specifically these limbs that cause the growth and drawing forth of the light and illumination that relates to that particular *mitzvah*.

Similarly, just as sowing and planting is specifically done in the earth, upon which everyone tramples,<sup>619</sup> so likewise, this is comparable to the requirement to be sublimated and nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. Moreover,

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<sup>618</sup> Zohar III 122b; 123b (Ra'aya Mehemna); Likkutei Torah Masei 96c; Ohr HaTorah Teitzei 990 and on.

<sup>619</sup> See Talmud Bavli, Eruvin 54a

before sowing, the earth must be plowed, thus making the soil loose and absorbent,<sup>620</sup> which likewise indicates the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

In the same manner, the Holy One, blessed is He, sowed the *mitzvot* in the bodies of the Jewish people, which, in and of themselves, are sublimated and nullified to Godliness. Additionally, it is necessary that the commandments be fulfilled in a manner of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, by accepting His yoke, (like the example of plowing). It is specifically in this manner that we draw forth a revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).

#### 4.

Now, it is in this regard that our sages, of blessed memory, stated,<sup>621</sup> “A person is obligated to recite one-hundred blessings every day.” They learned this from the verse,<sup>622</sup> “And now, Israel, what-*Mah*-מה does *HaShem*-יהו"ה, your God, ask of you,” about which they stated, “Do not read ‘what-*Mah*-מה,’ but rather read, ‘one-hundred-*Me’ah*-מאה.” However, at first glance, the connection between, “what-*Mah*-מה” and “one-hundred-*Me’ah*-מאה,” is not understood. If the intention of the verse was to refer to the “one-hundred-*Me’ah*-מאה” blessings,

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<sup>620</sup> See Talmud Bavli, Brachot 40a

<sup>621</sup> Talmud Bavli, Menachot 43b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1.

<sup>622</sup> Deuteronomy 10:12

why then does it state “what-*Mah*-מה,” and not “one-hundred-*Me’ah*-מאה”?

This may be understood by prefacing with the general matter of the wording of the blessings we recite, “Blessed are You *HaShem-Baruch Atah HaShem*-יהו"ה אתה ברוך.” The simple meaning of the word “*Baruch*-ברוך” is “Blessed,” meaning that we bless *HaShem*-יהו"ה. However, this is not understood, for, what need does He have for our blessings? Now, it is true that the word “*Baruch*-ברוך” has an additional meaning, which is, “to draw down,”<sup>623</sup> and that the meaning of “*Baruch Atah HaShem*-יהו"ה אתה ברוך” is that we draw down a revelation of the Name *HaShem*-יהו"ה below. Nevertheless, the simple meaning, that we are blessing *HaShem*-יהו"ה, still remains. We therefore must understand this, and we also must understand the relationship between the two meanings of the word, “*Brachah*-ברכה.”

The explanation is as follows: The verse states,<sup>624</sup> “*HaShem*-יהו"ה passed before him and proclaimed: ‘*HaShem*-יהו"ה, *HaShem*-יהו"ה.’” That is, there are two names *HaShem*-יהו"ה. There is the Upper Name *HaShem*-יהו"ה, and there is the lower Name *HaShem*-יהו"ה. The difference between them is as follows: Although the lower Name *HaShem*-יהו"ה relates to the lights (*Orot*) that transcend the vessels (*Keilim*), nevertheless, it refers to light (*Ohr*) that has some relation to vessels (*Keilim*). In general, this refers to the light (*Ohr*) that follows the restraint of the *Tzimtzum*. In other words, this Name *HaShem*-יהו"ה is

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<sup>623</sup> See Mishnah Kilayim 7:1; Torah Ohr, Mikeitz 37c and elsewhere.

<sup>624</sup> Exodus 34:6



the essence of the light that relates to worlds (similar to the light that illuminated the Holy Temple).

In contrast, the Upper Name *HaShem*-יהו"ה is the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends vessels and worlds altogether. In general, this refers to the light of *HaShem*-יהו"ה Himself,<sup>625</sup> blessed is He, that precedes the restraint of the *Tzimtzum*. It thus is similar to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*).<sup>626</sup>

This then, explains the two meanings of the wording of the blessings, “*Baruch Atah HaShem*-יהו"ה.” The simple meaning is that we are blessing *HaShem*-יהו"ה. That is, it is in order to draw down additional illumination to the lower Name *HaShem*-יהו"ה, by drawing additional illumination to it from the Upper Name *HaShem*-יהו"ה. The second explanation is that we are drawing the Name *HaShem*-יהו"ה down below. Now, in order to draw the Name *HaShem*-יהו"ה below, there must be an ascent and sublimation of the creatures to Above. Through this, we draw forth the lower Name *HaShem*-יהו"ה, and we also draw forth the Upper Name *HaShem*-יהו"ה into the lower Name *HaShem*-יהו"ה, so that it too is drawn forth below.

It is about this that our sages, of blessed memory, stated, “Do not read ‘what-*Mah*-מה’ but rather ‘one-hundred-*Me’ah*-מאה.” That is, “one-hundred-*Me’ah*-מאה” refers to the crown-*Keter*. In other words, the drawing forth affected by the one-

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<sup>625</sup> See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see the discourse entitled “*Shiviti*” 5720.

<sup>626</sup> See *Hemshech* 5666 p. 597 and elsewhere.

hundred blessings is a drawing forth of the Upper Name *HaShem*-יהו"ה, which utterly transcends the worlds. This drawing forth is accomplished through the aspect of “what-*Mah*-מ"ה,” which refers to the matter of sublimation and nullification to *HaShem*-יהו"ה.<sup>627</sup> This is indicated by the continuation of the verse,<sup>628</sup> “And now, Israel, what-*Mah*-מה does *HaShem*-יהו"ה your God, ask of you, but only to fear *HaShem*-יהו"ה your God etc.” In other words, it is specifically through fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, and sublimation to Him, that we draw forth the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*). This is similar to what we explained before regarding the verse,<sup>629</sup> “Light is sown for the righteous-*Tzaddik*-צדיק.” Namely, that it is through the rotting of the seed that is sown, that the light is drawn forth.

## 5.

Now, this matter, that the exodus from Egypt was preparatory to the giving of the Torah, and that at the giving of the Torah there was a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), initially began at the splitting of the sea. For, it was at the splitting of the sea that it was stated,<sup>630</sup> “This is my God and I will build

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<sup>627</sup> As in the verse stated by Moshe (Exodus 16:7), “And what-*Mah*-מה are we that you should grumble against us.”

<sup>628</sup> Deuteronomy 10:12

<sup>629</sup> Psalms 97:11

<sup>630</sup> Exodus 15:2

Him a sanctuary.” The verse specifies “This-Zeh-זה,” which is similar to the prophetic level of Moshe, over and above all other prophets. That is, Moshe prophesied with the term “This-Zeh-זה,”<sup>631</sup> which indicates revelation, for this was *HaShem*’s-יהו”ה Supernal Intent in creating the worlds, that there should be “a dwelling place for Him, blessed is He, in the lower worlds.”

Nevertheless, the ultimate fulfillment of this intent will specifically happen in the coming future. It is about this that the verse states,<sup>632</sup> “And they will say on that day, ‘Behold, this-Zeh-זה is our God; we hoped to Him that He would save us; This-Zeh-זה is *HaShem*-יהו”ה to Whom we hoped, let us exult and be glad in His salvation.” That is, currently, the term “This-Zeh-זה” is only said once, whereas in the coming future, the term “This-Zeh-זה” will be said twice.<sup>633</sup>

The explanation<sup>634</sup> is that even though, through our fulfilling Torah and *Mitzvot*, there currently is also a drawing forth of the light of *HaShem*-יהו”ה, blessed is He, that transcends all worlds (*Sovev*), nevertheless, what currently comes forth into actual revelation (“This-Zeh-זה”) is only the light of *HaShem*-יהו”ה, blessed is He, that relates to worlds (*Memaleh*). Because of this, currently, the term “This-Zeh-זה” is only said once. However, about the coming future it states, “This-Zeh-זה” twice, as there will be a drawing forth and revelation of an even loftier light of *HaShem*-יהו”ה, blessed is He. It is about this that the verse states, “Behold, this-Zeh-זה is our God-

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<sup>631</sup> See Sifri and Rashi to beginning of Parshat Matot.

<sup>632</sup> Isaiah 25:9

<sup>633</sup> Midrash Shemot Rabba 23

<sup>634</sup> See Sefer HaMaamarim 5654 p. 154

*Elohei*”*nu*-אלהיני”... This-*Zeh*-זה is *HaShem*-יהו”ה.” That is, in relation to the first, “This-*Zeh*-זה,” it states “our God-*Elohei*”*nu*-אלהיני,” whereas in relation to the second, “This-*Zeh*-זה,” it says “*HaShem*-יהו”ה.” For, although even the first drawing forth is from the Name *HaShem*-יהו”ה, nevertheless, relative to the loftier Name *HaShem*-יהו”ה, it is considered to be like His title, “God-*Elohi*”*m*-אלהי”ם.”<sup>635</sup>

About this our sages, of blessed memory, stated,<sup>636</sup> “The coming world is not like this world. In this world, I am written with the letters *Yod-Hey-Vav-Hey*-וה”א and ו”ו (יהו”ה) but pronounced with the letters *Aleph-Dalet-Nun-Yod*-ת”ל (אדני) (that is, I am not pronounced as I am written). However, in the coming world, it all will be as one, and I will be read with the letters *Yod-Hey-Vav-Hey*-וה”א and ו”ו (יהו”ה) and written with the letters *Yod-Hey-Vav-Hey*--וה”א (יהו”ה).”

In other words, currently, the name *HaShem*-יהו”ה as it is written, is concealed. For, although in the Holy Temple it was pronounced as written,<sup>637</sup> there nevertheless was still a distinction between the way He is called and the way He is written, only that there, in the Holy Temple, He was called as He is written. In contrast, in the coming future it all will be as one, and there will be no distinction between these levels at all. In other words, the Name *HaShem*-יהו”ה that transcends the

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<sup>635</sup> See Likkutei Torah, Shir HaShirim 65c and on.

<sup>636</sup> Talmud Bavli, Pesachim 50a

<sup>637</sup> See Talmud Bavli, Kiddushin 71a

worlds will be revealed here below,<sup>638</sup> which is the ultimate fulfillment of the intent for which “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

Now, although this drawing forth will specifically happen in the future, nevertheless, this actually is drawn down now, when we fulfill the *mitzvot*. Only that currently it is concealed, whereas in the coming future, what is drawn down now will be revealed. In other words, even now we draw forth the Upper Name *HaShem*-יהו"ה, which is the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds. About this the verse states,<sup>639</sup> “I made the earth and I created man upon it,” that is, “I created-*Barati*”-בראת” has the numerical value of six-hundred and thirteen (613-ג"ג-613).

That is, *HaShem*'s-יהו"ה ultimate Supernal Intent in creating the worlds, was to give us His Torah. For, even though the culmination of His intent will specifically happen in the coming future, nevertheless, His Supernal Intent in creating the world was to give us the Torah. This is because, at the giving of the Torah, the drawing forth began, whereby through fulfilling Torah and *mitzvot*, a “dwelling place for the Holy One, blessed is He, in the lower worlds,” is actualized, only that it will be revealed in the coming future. Because of this, the future redemption is hinted at in the exodus from Egypt, since the exodus from Egypt was preparatory to the giving of the Torah, and in actuality, it already was all drawn forth at the

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<sup>638</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>639</sup> Isaiah 45:12

giving of the Torah, only that its revelation will be in the coming future.

This then, is the meaning of the verse,<sup>640</sup> “God spoke to Moshe and said to him, ‘I am *HaShem*-יהו"ה. I appeared to Avraham, to Yitzchak and to Yaakov as *E"l Shadday*-א"ל שד"י, but with My Name *HaShem*-יהו"ה, I did not make Myself known through them...” That is, although the Torah does indeed make mention of the Name *HaShem*-יהו"ה in reference to our forefathers, nevertheless, this only was the lower Name *HaShem*-יהו"ה, which relative to the revelation of the Upper Name *HaShem*-יהו"ה of the coming future, is considered to be like His title, “God-*Elohi*”m-אלהי"ם.”

In contrast, in the exodus from Egypt, which was preparatory to the giving of the Torah, there was a revelation of the Upper Name *HaShem*-יהו"ה, and although it was still concealed, there already was a hint to the coming redemption, that is, to *HaShem's*-יהו"ה ultimate Supernal Intent to have a “dwelling place in the lower worlds.” In other words,<sup>641</sup> “Through the restraint (*Itkafia*) of the other side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds.” Namely, there is a drawing forth of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) and is equal in all worlds. The revelation of this matter will occur in the coming future, may it be speedily in our days!

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<sup>640</sup> Exodus 6:2-6

<sup>641</sup> 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.

## Discourse 9

“*Bati LeGani* –  
*I have come to My garden*”<sup>642</sup>

Delivered on 10 Shvat, 5714

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

1.

The verse states,<sup>643</sup> “I have come to My garden My sister, My bride.” About this Midrash states<sup>644</sup> that the word, “to My garden-*Gani*-גני,” means, “to My wedding canopy-*Genuni*-גנוני,” to the place of My primary dwelling at first. For, the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, was in the lowest of worlds. Subsequently, due to the sin of the tree of the knowledge of good and evil, which is the root of all subsequent sins, there was a change to the place of “My primary dwelling,” in that the Indwelling Presence of *HaShem*-יהו"ה - the *Shechinah* - withdrew from the earth to the first firmament etc., until because of the sins of the generations that followed, it ascended above to the seventh firmament.

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<sup>642</sup> This discourse is primarily founded upon the fourth chapter of the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 (Sefer HaMaamarim 5710, p. 116 and on).

<sup>643</sup> Song of Songs 5:1

<sup>644</sup> Midrash Rabba, Shir HaShirim 5:1

Then, through their service of יהו"ה-*HaShem*, blessed is He, beginning with our forefather, Avraham, peace be upon him, six righteous-*Tzaddikim* drew down *HaShem's*-יהו"ה-*Indwelling Presence* from Above to below, until our teacher Moshe, who was the seventh - and “all sevens are beloved,”<sup>645</sup> actualized the most essential and primary matter of all – that of the drawing down the Indwelling Presence of יהו"ה-*HaShem*, blessed is He, from the first firmament to earth, which is *HaShem's*-יהו"ה-*ultimate Supernal Intent*.

About this drawing down, the verse states,<sup>646</sup> “And they shall make a sanctuary for Me and I will dwell within them (*V'Shachanti B'Tocham*-*בתוכם*),” through which,<sup>647</sup> “The righteous shall inherit the earth and dwell (*v'Yishkhenu*-*וישכנו*) forever upon it.” In other words, through their service of יהו"ה-*HaShem*, blessed is He, the righteous-*Tzaddikim* (draw down) and bring about the dwelling<sup>648</sup> of,<sup>649</sup> “He who dwells forever-*Shochen Ad*-*עד* שוכן,” יהו"ה-*HaShem*, blessed is He. (This is why they inherit the earth.) This brings about the actualization of, “I will dwell within **them** (*V'Shachanti B'Tocham*-*בתוכם*),” meaning, within each and every Jew.<sup>650</sup>

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<sup>645</sup> Midrash Vayikra Rabba 29:11

<sup>646</sup> Exodus 25:8

<sup>647</sup> Psalms 37:29

<sup>648</sup> See Matnat Kehunah and commentary of the Maharz"u to Bamidbar Rabba 13:2, and Maharz"u to Bereishit Rabba 19:7.

<sup>649</sup> See Isaiah 57:15 and the liturgy of the Shabbat prayers.

<sup>650</sup> See Reishit Chochmah, Shaar HaAhavah, Ch. 6; Alshich to Exodus 25:8; Shnei Luchot HaBrit 69a, 201a, Chelek Torah SheB'Chtav, Terumah 325b, 326b; Likkutei Torah Naso 20b, and elsewhere.



This is accomplished through our service of *HaShem*-יהו"ה, blessed is He, of restraining (*Itkafia*) the opposing side of evil. For,<sup>651</sup> "Through the restraint (*Itkafia*) of the other side (*Sitra Achara*), the glory of the Holy One, blessed is He, is elevated in all worlds." His honorable holiness, my father-in-law the Rebbe, explains this in the discourse<sup>652</sup> dated for the day of his passing – the day of his *Yahrtzeit* – that this refers to the level of *HaShem*'s-יהו"ה light that is equal in all worlds, and that this is what is meant by the matter of drawing forth the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikkar Shechinah*, in the lower worlds.

Likewise, this is the substance of the Tabernacle (*Mishkan*-משכן) and the Holy Temple, and the service of *HaShem*-יהו"ה, blessed is He, that took place within them. The primary service of *HaShem*-יהו"ה there, was the offering of sacrifices, and primarily the incense (*Ketoret*), through which the opposing side is restrained. This also is why the Tabernacle (*Mishkan*-משכן) was made specifically of acacia wood – *Atzei Shittim*-עצי שטים.

This is because service of *HaShem*-יהו"ה, blessed is He, in a way of restraining the opposing side (*Sitra Achara*), is only possible if room is first given for an opposing side to exist. This comes about through the spirit of folly – *Ru'ach Shtut*-רוח שטות, as our sages, of blessed memory, stated,<sup>653</sup> "A person does not

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<sup>651</sup> 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.

<sup>652</sup> The discourse entitled "*Bati LeGani* – I have come to My garden" 5710, Ch. 1 (Sefer HaMaamarim 5710 ibid. p. 111-112).

<sup>653</sup> Talmud Bavli, Sotah 3a

transgress unless a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him.”

As his honorable holiness, my father-in-law, the Rebbe, explains in the above-mentioned discourse (in chapter three), this is due to the strength of one's lust, and more primarily (not because of the desire itself, but) because of the pleasure and heated passion he has for physical matters (even in permissible things). The result is that his vitality and enthusiasm, which in reality is meant for matters of *HaShem's* יהו"ה Godliness, is removed to matters of the world.

He thus descends lower and lower, until it can be that a spirit of folly (*Ru'ach Shtut*-רוח שטות) brings him to actual sin, Heaven forbid! This is because it covers over the truth, so that he does not feel that by doing this, he separates himself from *HaShem's* יהו"ה Oneness, blessed is He. That is, it seems to him that his Jewishness remains completely intact etc.

Because of this, the way to rectify the spirit of folly (*Ru'ach Shtut*-רוח שטות) is in like manner to it, which is the matter of the acacia wood-*Atzei Shitim*-עצי שטים of the Tabernacle (*Mishkan*-משכן). That is, they represent the folly of holiness (*Shtut d'Kedushah*-שטות דקדושה), which rectifies the folly of the other side (*Sitra Acherá*).<sup>654</sup>

We should add that, as understood from the above, this matter not only applies to special individuals or at special times.<sup>655</sup> Rather, this is a complete obligation that relates to the

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<sup>654</sup> See the discourses entitled “*Bati LeGani* – I have come to My garden” of the years 5711-5713 at length, translated in *The Teachings of The Rebbe*, 5711-5713.

<sup>655</sup> See the discourses entitled “*Bati LeGani* – I have come to My garden” 5710, Ch. 5 (*Sefer HaMaamarim* 5710 *ibid.* p. 118).

service of *HaShem*-יהו"ה, blessed is He, of every Jew in general. For, it is specifically through folly of holiness (*Shtut d'Kedushah*) that we rectify the spirit of folly (*Ru'ach Shtut*-רוח שטות) which gives room for the possibility of transgression.

We should also add that this matter even applies to the righteous-*Tzaddikim*. For, when our sages, of blessed memory, stated, "A man does not transgress unless a spirit of folly (*Ru'ach Shtut*-רוח שטות) enters him," this applies to any and all sins, even those referring to the righteous-*Tzaddikim* in the verse,<sup>656</sup> "For there is no man so righteous-*Tzaddik* on earth who does only good and never sins." In other words, this too is because a spirit of folly enters him.

Thus, the righteous-*Tzaddik* must also act with folly of holiness (*Shtut d'Kedusha*) in his service of *HaShem*-יהו"ה, blessed is He. [This is so, not just because "all Jews are guarantors for each other,"<sup>657</sup> which is why<sup>658</sup> even the perfectly righteous (*Tzaddikim Gemurim*) recite the confession; "We have trespassed, we have betrayed etc.,"<sup>659</sup> (which is ordered according to the letters of the *Aleph-Beit*), but it applies to the *Tzaddik*, in and of himself.] In other words, the folly of holiness is for the purpose of rectifying the spirit of folly (*Ru'ach Shtut*),

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<sup>656</sup> Ecclesiastes 7:20

<sup>657</sup> Talmud Bavli, Shevuot 39a

<sup>658</sup> See Ta'amei HaMitzvot of Rabbi Chayim Vital, Kedoshim; Maamarei Admor HaZaken, Parshiyot, Vol. 2 p. 591 and on; Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ahavat Yisroel (Derech Mitzvotecha 28a-b); Likkutei Sichot Vol. 25 p. 16-17; Vol. 27 p. 105.

<sup>659</sup> See the liturgy of the confession, "We have trespassed-*Ashamnu*-אשמונו, we have betrayed-*Bagadnu*-בגדנו, We have stolen-*Gazalnu*-גזלנו, etc.," which is ordered according to the letters of the *Aleph-Beit*.

through which “sin” comes, each *Tzaddik* according to his level (as in the verse, “There is no man so righteous etc.”).

## 2.

Now, the strength that the opposing side has to build up the spirit of folly, to the point that the animalistic soul can cover over the Godly soul, is a quality that is particular to all of creation, namely, that the worlds-Olamot-עולמות cover over and conceal מעלימים Godliness.<sup>660</sup> This is like the well-known teaching that,<sup>661</sup> “In the worlds (particularly the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*), the sense of independent existence is taken for granted, whereas *HaShem*’s-יהו"ה Godliness is considered to be a novelty.” However, all this is in order to make it possible for us to serve *HaShem*-יהו"ה, blessed is He, by restraining the opposing side, as explained before.

This is similar to the explanation in Tanya,<sup>662</sup> that “in regard to the holiness of the Godly soul, the Holy One, blessed is He, has given it (the opposing side) the permission and ability to raise itself against it (the Godly soul) in order that man be roused to overpower it,” and vanquish it. Thus, through this, the possibility for the general matter of service of *HaShem*-יהו"ה, blessed is He, is brought about.

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<sup>660</sup> See the aforementioned discourse entitled “*Bati LeGani*” Ch. 4 (Sefer HaMaamarim *ibid.* p. 116), the chapter corresponding to this year.

<sup>661</sup> *Hemshech* 5672 Vol. 2, p. 933 and on; Sefer HaMaamarim 5689 p. 44.

<sup>662</sup> See Tanya, end of Ch. 29

In other words, because the Holy One, blessed is He, is the Essence of Goodness,<sup>663</sup> it is His desire to bestow the ultimate goodness – in a manner that there will be no, “bread of shame,”<sup>664</sup> - but rather, in a manner that is earned through serving Him, blessed is He, specifically in a way of toil and effort. This is like the teaching,<sup>665</sup> “The reward is commensurate to the toil.”

Thus, in order make room for service of *HaShem*-יהו"ה to exist, and in a manner of toil, it was necessary for all of creation to be brought forth in a manner that it conceals and hides *HaShem*'s-יהו"ה Godliness, to the point that we are told,<sup>666</sup> “See, I have placed before you today the life and the good,” and also the opposite thereof etc. For, only then is a person’s service of *HaShem*-יהו"ה, blessed is He, specifically because he chooses to do so, as the Torah continues,<sup>667</sup> “and you shall **choose** life.”

Now, all the above only explains the reason that the concealment of Godliness is necessary. However, we still must understand how this concealment is possible. For, the Godly soul indeed is a true existence, whereas the existence of the animalistic soul and the whole world is only for the purpose of bringing about the matter of service of *HaShem*-יהו"ה, blessed is He, and toil in a manner of, “the reward is commensurate to the toil.” This being so, how is it possible that the animalistic

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<sup>663</sup> See Maamarei Admor HaEmtza'ee, Kuntreisim p. 5 and the notes of the Rebbe there.

<sup>664</sup> See Talmud Yerushalmi Orla 1:3; Maggid Meisharim, Bereishit (14<sup>th</sup> of Tevet); Likkutei Torah, Tzav 7d; Likkutei Sichot Vol. 15, p. 95.

<sup>665</sup> Mishnah Avot 5:21

<sup>666</sup> Deuteronomy 30:15

<sup>667</sup> Deuteronomy 30:19

soul has the power to conceal and cover over the Godly soul? More particularly, how is it that the spirit of folly can cover over the truth, to the point that it is possible for a person to actually transgress and sin?

3.

This may be understood by prefacing with something that we find about a person's general existence as he performs his service of *HaShem*-יהו"ה, blessed is He, and refines his refinements. Namely, he requires things to refine, such as things within the three categories; inanimate (*Domem*), vegetative (*Tzome'ach*) and animal (*Chay*), since they are integral to sustaining his life and existence.

In other words, it is not like how the inanimate, vegetative and animal (*Domem*, *Tzome'ach*, *Chay*) depend on man to refine them, in that through man's service of *HaShem*-יהו"ה, blessed is He, they too come to reach their ultimate purpose. [For, as known,<sup>668</sup> the purpose of the inanimate (*Domem*) is to be elevated and included in the vegetative (*Tzome'ach*), the purpose of the vegetative (*Tzome'ach*) is to be elevated and included in the animal (*Chay*), the purpose of the animal (*Chay*), is to be elevated and included in the human (*Medaber*-speaker), and the purpose of the human (*Medaber*-speaker) is to serve *HaShem*-יהו"ה, blessed is He, and by doing so, he uplifts all of creation.] That is, when we say that the

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<sup>668</sup> See *Ikkarim*, Maamar 3, Ch. 1; *Kuntres U'Maayon*, Maamar 1, Ch. 3; *Sefer HaSichot*, *Torat Shalom* p. 243.

inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*) depend on man, this only is in reference to their ultimate purpose and elevation. However, the sustainment of their life and existence is not dependent on man.

In contrast, man's need for the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*), is not only because by serving *HaShem*-יהו"ה through them, he fulfills his service of *HaShem*-יהו"ה and purpose for being. Man also needs them because they are integral to sustaining his very life and being.

Moreover, man's need for them is not only for his body. [That is, one could say that through consuming them, the soul adheres to the body, similar to the nature of fire, which is to ascend, and only by its adhesion to the wick, does it remain below. In the soul, this is because, in and of itself, the soul desires to ascend and adhere to its Source and Root Above (as explained in Tanya).<sup>669</sup> Therefore, to adhere to the physical body below, it needs the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*), just as it needs the physical body itself.] Rather, even the soul (*Neshamah*) itself requires the Godly spark that manifests within them.

To explain, the verse states,<sup>670</sup> “not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” The Baal Shem Tov,<sup>671</sup> citing the Arizal,<sup>672</sup> explains that the philosophers had an (unresolved) question about the source of the soul's vitality, because reason

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<sup>669</sup> Tanya, Ch. 19 (24a and on).

<sup>670</sup> Deuteronomy 8:3

<sup>671</sup> Keter Shem Tov 194

<sup>672</sup> Likkutei Torah of the Arizal to Deuteronomy 8:3

does not dictate that the vitality of the soul, which is spiritual, should come from physical bread and food, yet, at the same time, it is undeniable that the soul cannot be sustained without food. For, if this was actually the case, (that the vitality of the soul is not from physical bread and food), why is it, that if a person goes without food for a number of days, he will die of hunger? Why is it, that if he does not eat, his soul will depart?

The Arizal answered that the philosophers did not know the answer to this question, because on the matter of the Source and manner of creation, they were fools, for as our sages, of blessed memory, stated,<sup>673</sup> “With ten utterances the world was created.” The explanation is that all things are brought into existence with the ten utterances themselves, which are their inner vitality, and this inner vitality within them, is what nourishes the soul.<sup>674</sup>

He continues there and states, “About this the verse states,<sup>675</sup> ‘Hungry as well as thirsty, their soul grew faint within them.’” That is, the verse comes to explain the reason for the hunger and thirst. (For, according to the above, why should the soul become hungry or thirsty for physical food and drink?) The reason is because, “their soul grew faint within them,” meaning that the spark of Godliness in the food and drink (“their soul”), is in a state of concealment (“is faint within them”), and it is man’s responsibility to reveal the spark of

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<sup>673</sup> Mishnah Avot 5:1

<sup>674</sup> See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1; Also see *Tanya*, *Shaar HaYichud VeHaEmunah*.

<sup>675</sup> Psalms 107:5



Godliness, since that which relates to him in the food is the spark of Godliness in it.

The Alter Rebbe explains this further in *Torah Ohr*,<sup>676</sup> and states that even though man likewise chains down from the utterance, “Let us make man,”<sup>677</sup> still and all, man requires that which, “emanates from the mouth of *HaShem*-יהו"ה,” which is in the bread. This is because the “emanation of the mouth of *HaShem*-יהו"ה” in the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*), is loftier than the “emanation of the mouth of *HaShem*-יהו"ה” in the soul and body of man, as he explains there at length. We thus find that man’s need of the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*) (is not just to fulfill his ultimate purpose and elevation, but) is even to sustain his very life and being, not only his physical being, but also his spiritual being.

This can be understood based on the known matter that the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*. For, the order of the chaining down of the worlds (*Seder HaHishtalshelut*) is in a manner of building in order to demolish, and demolishing in order to build. That is, the world of chaos-*Tohu* was demolished for the purpose of constructing the world of rectification-*Tikkun*.<sup>678</sup> It thus is understood that the building that was demolished preceded the building that was built in its place. To clarify, this precedence is not in time, but

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<sup>676</sup> *Torah Ohr* 65d; *Likkutei Torah Tzav* 13b and elsewhere.

<sup>677</sup> *Genesis* 1:26

<sup>678</sup> See *Maamarei Admor HaZaken* 5563 Vol. 2 p. 728; *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 2 p. 582 and on; *Sefer HaMaamarim* 5663 p. 53 and on; 5700 p. 65, and elsewhere.

is rather in a manner of cause and effect. That is, it is not possible for a building to replace that which was demolished, if not for the building that preceded it and was then demolished.<sup>679</sup>

Moreover, the precedence of the world of chaos-*Tohu* over the world of rectification-*Tikkun* is not just in a way of cause and effect, but is also a precedence in superiority. This is because in the world of chaos-*Tohu*, the lights (*Orot*) are abundant, whereas in the world of rectification (*Tikkun*) they are few.<sup>680</sup> The explanation is that not only are the lights (*Orot*) of the world of chaos-*Tohu* abundant in quantity (in a physical manner), but they also are abundant in quality (in a spiritual manner). In other words, the light of the world of chaos-*Tohu* is an entirely different quality of light and illumination, that is far superior.

Therefore, the same is true of matters that are rooted in the world of chaos-*Tohu*. They too are in a manner that they precede first. For example, the peel (*Kelipah*) precedes the fruit and this precedence is not just physically, but also spiritually, in that the vitality of the peel (*Kelipah*) precedes the vitality of the fruit, just as chaos-*Tohu* precedes rectification-*Tikkun*.

It is for this reason that man needs the inanimate, vegetative and animal (*Domem, Tzome'ach, Chay*). That is, he needs them not only for their physicality, but also for the spirituality within them – that is, the Godly spark within them.

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<sup>679</sup> See the citations in the prior note.

<sup>680</sup> See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2, and elsewhere.

This is because they are rooted in the world of chaos-*Tohu* which precedes the world of rectification-*Tikkun*.

Now, with the above in mind, we can understand how it is possible for the animalistic soul to cover over and conceal the Godly soul. It is because the root of the animalistic soul is loftier than the root of the Godly soul. This accords with what his honorable holiness, the Mittler Rebbe,<sup>681</sup> explained, that the root of the animalistic soul is from the aspect of chaos-*Tohu*, which preceded rectification-*Tikkun*.

This is also the meaning of the statement about the evil inclination (*Yetzer Hara*) that, “his arguments came first.”<sup>682</sup> For, the evil inclination is rooted in the world that precedes the world that the good inclination (*Yetzer Tov*) is rooted in. As a result, there can subsequently be a spirit (which in reality is nothing but) folly, that covers over the truth – at least as the truth is perceived in the chaining down of the worlds (*Seder HaHishtalshelut*) and as it is drawn in the soul of man. This is because it is rooted in the world of chaos-*Tohu* that preceded the world of rectification-*Tikkun*.

#### 4.

Now, based on this, the opposite view must be taken into consideration and understood. That is, at first glance, since the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*, in both level and superiority, would it not then be, that

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<sup>681</sup> Torat Chayim, Noach 60c and on

<sup>682</sup> See Zohar I 179a and on

the spirit of folly (*Ru'ach Shtut*) would be capable of completely covering over the truth and there would be nothing it could not cover over?

However, in reality, we observe that when it comes to a test of faith in *HaShem*-יהו"ה, blessed is He, even the lowest and simplest of Jews – including a person who has spent most of his days engaged in all kinds of severe sins and transgressions – nevertheless, if he finds himself in such a situation, in which he realizes, that if he does this act, he will be cutting himself off from *HaShem*-יהו"ה, blessed is He, then there utterly is no room for the spirit of folly to even attempt to conceal this truth from him.

Rather, he stands up to the test, to such an extent that the power of his faith compels him to take a stand (not only in regard to his faith itself, but) even in matters relating to his thought, speech, and action. That is, he stands up to the test with self-sacrifice of his soul, and will give up his life rather than do even the slightest act that goes against his faith in “*HaShem* is One-*HaShem Echad*-אהד יהו"ה,” even though, in his heart, he does not believe in the act at all [and would just be doing it to save his life]. The same is true of anything that diverges from the true reality of *HaShem's*-יהו"ה Singularity, blessed is He. He will stand strong with self-sacrifice, even if (he can save his life) by professing something with his mouth that does not equate to what he believes in his heart (as explained in Tanya).<sup>683</sup>

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<sup>683</sup> See Tanya, Ch. 19 (25b)

We similarly find an even greater wonder; that even amongst the Jewish masses - who are ignorant in Torah or are weak minded, we nevertheless observe that there are a number of Torah prohibitions that they are in fear of transgressing. This has nothing to do with their understanding and comprehension, [since they have no relation to understanding and comprehension. On the contrary, they relate much more to physicality and coarseness - certainly much more than an intermediate-*Beinoni*, in whom the evil inclination has gained strength over time, through having used it abundantly in eating, drinking, and other mundane pursuits of this physical world (as explained in Tanya).]<sup>684</sup> Rather, this is because they have natural fear of sin, and because of this, they fear certain forbidden matters, particularly matters for which a person is culpable of becoming cut off spiritually (*Karet*) or of receiving death at the hand of the earthly court.

Rather, the explanation is that the precedence of the world of chaos-*Tohu* over the world of rectification-*Tikkun* is only within the chaining down of the worlds (*Seder HaHishtalshelut*). For, both the world of chaos-*Tohu* and the world of rectification-*Tikkun* are called by the term, “world-*Olam* עולם,” and both are novel in their existence. Thus, within the order of their novel existence and the chaining down of the worlds, the world of chaos-*Tohu* preceded the world of rectification-*Tikkun*. However, higher than the chaining down of the worlds (*Seder HaHishtalshelut*), such is not the case.

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<sup>684</sup> See Tanya, Ch. 13 (18b)

That is, in relation to *HaShem*-יהו"ה, as He transcends the chaining down of the worlds, not only are they equal, but on the contrary, rectification-*Tikkun* is primary, because in relation to His Essential Self, there utterly is no room for a spirit of folly (*Ru'ach Shtut*) to exist!

5.

This may be understood with an introductory explanation of the verse,<sup>685</sup> “For *HaShem*’s-יהו"ה portion is His people; Yaakov is the rope of His inheritance.” Two matters are conveyed in this verse. The first is conveyed by the words “Yaakov is the rope (*Chevel*-חבל) of His inheritance,” and the second, loftier matter, is conveyed in the words, “*HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people.”

His honorable holiness, my father-in-law, the Rebbe, explained in the discourse,<sup>686</sup> that the words, “Yaakov is the rope (*Chevel*-חבל) of His inheritance,” teach that the soul of a Jew is like a rope that binds him to *HaShem*’s-יהו"ה.<sup>687</sup> Like a rope that has one end bound above and the other end bound below, so it is, that the soul (which is called a rope-*Chevel*-חבל) binds the Jew below to his source and root in *HaShem*-יהו"ה Above. He continues and explains that the soul itself (which is the rope-*Chevel*-חבל) is braided with six-hundred and thirteen

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<sup>685</sup> Deuteronomy 32:9

<sup>686</sup> The discourse entitled “*Bati Legani*” 5710, Ch. 4 (Sefer HaMaamarim 5710 p. 116 and on).

<sup>687</sup> See Tanya, Iggeret HaTeshuvah Ch. 5-6

strands, meaning that it includes six-hundred and thirteen powers.<sup>688</sup>

The reason is as our sages, of blessed memory, stated,<sup>689</sup> “Each and every person has an obligation to say: The world was created for me.” The term “world-*Olam*-עולם” is of the root “concealment-*He’elem*-העלם.”<sup>690</sup> That is, every person has an obligation to say that “the concealment (*He’elem*-העלם) and first restraint-*Tzimtzum* was created for me,” - in order to refine and purify him.

Now, since man was created in the form of two-hundred and forty-eight limbs and organs and three-hundred and sixty-five veins and sinews, which equal six-hundred and thirteen in number – for which reason, all the levels of the chaining down of the worlds (which were created for him) are of like number – so likewise, the soul also possesses six-hundred and thirteen powers. [It should be noted that the novelty of this discourse, is the statement that because the form of his body numbers six-hundred and thirteen, therefore his soul also possesses six-hundred and thirteen powers.]<sup>691</sup>

The discourse then continues to explain that the six hundred and thirteen *mitzvot* depend on these six hundred and thirteen powers. In other words, this is an additional explanation to the verse, “Yaakov is the rope (*Chevel*-חבל) of His

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<sup>688</sup> See Tanya, Ch. 51

<sup>689</sup> Mishnah Sanhedrin 4:5

<sup>690</sup> Likkutei Torah, Shlach 37d and elsewhere

<sup>691</sup> This is explained at greater length at the beginning of the Sicha-talk of Shabbat Parshat Beshalach (Torat Menachem, Vol. 11 p. 51 and on).

inheritance,” namely, that the rope refers to the *mitzvot*, which are the six-hundred and thirteen commandments.

Now, these two matters are interdependent. For, since man, for whom the world was created (beginning with the restraint of the first *Tzimtzum*), possesses a form that is six-hundred and thirteen in number, therefore, it likewise is the case that the *mitzvot*, which are the paths, channels and drawings forth, through which he can rectify the world (beginning with the restraint of the first *Tzimtzum*, and everything that follows it), also number six-hundred and thirteen.

Now, in regard to the rope (*Chevel*-חבל) of the *mitzvot* that is braided with six-hundred and thirteen strands - each specific commandment-*mitzvah* is a particular strand. If a Jew transgresses any particular sin, may the Merciful One save us, then that particular strand alone is severed and ceases (even though that strand also possesses the essence of this particular). Nevertheless, his general bond, as a whole, remains intact.

However, this is not so of matters in which one becomes culpable of being cut off spiritually (*Karet*) or death by the hands of the earthly court etc., because these matters effect the general bond of his soul to its source and root in *HaShem*-יהו"ה Above. Therefore, even the masses - that is, those who are ignorant in Torah or weak minded - fear and tremble when it comes to transgressing such sins. This is not because they understand and comprehend, but only because of their natural fear of sin (as discussed in chapter four). For, they sense that the matter relates to their general bond with the Source of their



vitality Above in *HaShem*-יהו"ה, blessed is He (as explained in the discourse).

Nevertheless, when it comes to the general matter of the creation of the world-*Olam*-עולם (which is of the root “concealment-*He'elem*-העלם,” beginning with the restraint of the first *Tzimtzum*) and includes the entire order of the chaining down of the worlds (*Seder HaHishtalshelut*), in which the world of chaos-*Tohu* preceded the world of rectification-*Tikkun* (as explained in chapter four), it is possible that the spirit of folly (*Ru'ach Shtut*) (due to the animalistic soul that is rooted in the world of chaos-*Tohu*) can cover over the truth, even in regard to sins that are punishable by spiritual severance from Above or death by the earthly court.

That is, even under such circumstances, it can appear to a person that he retains his Jewishness and continues to be bound to the Source of his vitality in *HaShem*-יהו"ה. He thus,<sup>692</sup> “blesses himself in his heart, saying, ‘Peace will be with me, though I walk as my heart sees fit in order to quench the craving and thirst,’” That is, he thinks he will benefit from the sin, in that through it, more vitality will be drawn to him.<sup>693</sup> However, all this is only within the chaining down of the worlds (*Seder HaHishtalshelut*), which is the general matter indicated by the verse, “Yaakov is the rope (*Chevel*-הבל) of His inheritance.”

However, there is another, loftier matter than this, about which the verse states, “For *HaShem*'s-יהו"ה portion (*Chelek*-חלק) is His people.” This matter transcends the chaining down

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<sup>692</sup> Deuteronomy 29:18

<sup>693</sup> See Kuntres U'Maayon Maamar 10, Ch. 1

of the worlds (*Hishtalshelut*). For, in general, the Name *HaShem*-יהו"ה – which means, “He Was and Is and Will Be as One-*Hayah v’Hoveh v’Yihiyeh*-יהו"ה ויהי"ה והו"ה ויהי"ה”<sup>694</sup> – transcends the chaining down of the worlds (*Hishtalshelut*).

The explanation is that, “the portion of *HaShem-Chelek HaShem*-יהו"ה-הלק,” means that it is part (*Chelek*-הלק) of His Essential Self, and in regard to His Essence, if a person takes hold of part of Him, he takes hold of all of Him (as taught by the Baal Shem Tov).<sup>695</sup> Thus, since “the portion (*Chelek*-הלק) of *HaShem*-יהו"ה is His people,” in that the soul of a Jew is literally “part (*Chelek*-הלק) of God from on high,”<sup>696</sup> he therefore is one with the Essential Self of *HaShem*-יהו"ה, blessed is He.

This is true to such an extent that the Holy Rav, the Maggid of Mezheritch, explains the words of the Midrash as follows:<sup>697</sup> The Midrash states,<sup>698</sup> “It says in the verse,<sup>699</sup> ‘You shall be holy,’ Can one be holy like Me? (*Yachol Kamoni*). The verse therefore continues, ‘For I, *HaShem*-יהו"ה your God, am holy,’ – that is, My holiness is higher than your holiness.”

The Maggid explains that His holiness Above [indicated by the words, “My holiness,” is the aspect of “I am holy

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<sup>694</sup> Zohar III 257b (Ra’aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonom, Shaar 1 (Shaar Eser v’Lo Teisha) Ch. 9; Tanya Shaar HaYichud v’HaEmunah Ch. 7 (82a)

<sup>695</sup> *Hemshech* 5666 p. 522; Also see Sefer HaSichot 5701 p. 32, note 19.

<sup>696</sup> Tanya, Ch. 2; Job 31:2

<sup>697</sup> Ohr HaTorah of the Holy Maggid, Rabbi Dovber of Mezhritch 39b

<sup>698</sup> Midrash Vayikra Rabba 24:9

<sup>699</sup> Leviticus 19:2

(*Kadosh Ani*-קדוש אני)<sup>700</sup> and is higher (and loftier) than “your holiness” which is the matter of “you shall be holy (*Kedoshim Tihyu*-תהיו קדושים).”<sup>701</sup> This may be understood through the story of the people of a land who made three crowns for their king... In the same manner, *HaShem*-יהו"ה placed one crown upon his own head (“I am holy (*Kadosh Ani*-קדוש אני)”), and He placed two crowns upon the heads of the children of Israel<sup>702</sup> (“You shall be holy-*Kedoshim Tihyu*-תהיו קדושים”).] However, all this is dependent on “your holiness.”

This seems to indicate that the Rav, the Maggid of Mezheritch, explains the words of Midrash, “*Yachol Kamoni*-יכול כמוני” not as a question, “Can one be holy like Me?” But as a positive instruction, “He can be holy like Me,”<sup>703</sup> and he brings proof from the continuation of the verse, “For I, *HaShem*-יהו"ה your God, am holy.” That is, “My Holiness is higher than your holiness.” That is, because the essential self of the Jewish soul is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He, which is the matter of, “*HaShem*'s-יהו"ה's portion (*Chelek*-חלק) is His people,” he therefore can be, “holy like Me.”

Moreover, this matter applies to every single Jew, as the verse explicitly states, “For *HaShem*'s-יהו"ה's portion (*Chelek*-חלק) is His people,” – specifying “His people-*Amo*-עמו.” The term “His people-*Amo*-עמו” here is understood to indicate their

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<sup>700</sup> That is, in the singular form.

<sup>701</sup> That is, in the plural form.

<sup>702</sup> Midrash Vayikra Rabba 24:8

<sup>703</sup> See Me'or Eynayim, Kedoshim p. 93

lofty status, as Midrash states,<sup>704</sup> “The word ‘His people-*Amo-עמו*’ is similar to saying, ‘with Him-*Eemo-עמו*.’”<sup>705</sup>

However, the word “people-*Am-עם*” is also related to, “dimmed coals-*Gechalim Omemot-עוממות*,”<sup>706</sup> in that “a king without a nation (*Am-עם*) is not a king.”<sup>707</sup> This is because the subjects of the king are separate, unrelated and distant from the level of the king.<sup>708</sup> In other words, just as in the matter of, “the rope of His inheritance,” the verse specifies, “Yaakov-*יעקב*,” indicating that the bond brought about by the rope of the Jewish soul, applies even to its lowest levels, which is the aspect of the “heels-*Akavayim-עקביים*” (as explained in the discourse), it likewise is so in regard to, “the portion of *HaShem-יהוה*,” in which the verse specifies, “His people-*Amo-עמו*,” which even includes those who are like separate entities. In other words, regardless of their state and standing, they nevertheless are “a portion of *HaShem-יהוה*,” that is, part of His Essential Being, and are therefore one with Him, blessed is He.

Now, because of this matter of “*HaShem*’s-*יהוה*’s portion is His people,” meaning that each and every Jew transcends the order of the chaining down of the worlds (*Seder Hishtalshehut*)

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<sup>704</sup> Midrash Shemot Rabba 31

<sup>705</sup> See Likkutei Torah, Bamidbar 6b; Ohr HaTorah Shemot p. 89-90.

<sup>706</sup> Midrash Eicha Rabba 4:1; Talmud Bavli, Pesachim 27a, and elsewhere; Also see Sefer HaShoroshim Radak; Ezekiel 31:8; Also see Tanya, Shaar HaYichud v’HaEmunah, Ch. 7; Sefer HaMaamarim 5660 p. 6, and elsewhere.

<sup>707</sup> See Etz Yosef to Midrash Bamidbar Rabba citing Yalkut Shimoni who cites Pirke d’Rabbi Eliezer; Also see the beginning of Rabbi Eliezer of Worms (Rokeach) commentary to Sefer Yetzirah citing Pirke d’Rabbi Eliezer; Also see Rabbeinu Bachaye to Genesis 38:30, and elsewhere; Also see Tanya, Shaar HaYichud v’HaEmunah, Ch. 7.

<sup>708</sup> See Tanya, Shaar HaYichud v’HaEmunah, Ch. 7 *ibid*.

and is one with *HaShem* 's-יהו"ה Essential Being, blessed is He, it therefore is utterly impossible for the spirit of folly of the animalistic soul to cover over the truth.

This is because the power to cover over and conceal, that the animalistic soul has, is only because it is rooted in the world of chaos-*Tohu*, which preceded the world of rectification-*Tikkun*. However, this precedence of chaos-*Tohu* over rectification-*Tikkun* is only within the chaining down of the worlds (*Seder Hishtalshelut*). However, higher than the chaining down of the worlds (*Seder Hishtalshelut*) this is not applicable. That is, although in regard to this, the verse states,<sup>709</sup> “Was not Esav the brother of Yaakov?” the verse nonetheless continues, “but I loved Yaakov” specifically, for, “*HaShem*’s-יהו"ה portion is His people.”

The explanation of this, as it applies to serving *HaShem*-יהו"ה, blessed is He, is that the spirit of folly can only cover and conceal matters in a person, that relate to the chaining down of the world and the powers of his soul. This generally includes serving *HaShem*-יהו"ה, blessed is He, in a way that accords to the parameters of reason and intellect, in a way of give and take, questions and answers.

However, this is not so of the aspect that transcends the chaining down of the worlds, that is, service of *HaShem*-יהו"ה, blessed is He, that stems from the essential self of the soul, in other words, from the aspect of its singular essence-*Yechidah*. The essential self of the soul is called singular-*Yechidah*

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<sup>709</sup> Malachi 1:2

(יחידה)<sup>710</sup> because it receives from the Singular One-*Yachid* (יחיד),<sup>711</sup> which refers to the matter of, “the one created spark that receives from the one spark of the Creator,”<sup>712</sup> [in a manner that they are not two separate entities, but become one]. On this level of the soul, concealment and hiddenness is utterly inapplicable.

As explained at length by his honorable holiness, the Tzemach Tzeddek,<sup>713</sup> the birthright of Esav only relates to the matter of the intangible nothing (*Ayin*) that refines the tangible something (*Yesh*). That is, since the intangible nothing (*Ayin*) is drawn forth for the purpose of refining the tangible something (*Yesh*), it must be said that the tangible something (*Yesh*) preceded the intangible nothing (*Ayin*), since it is only once there is an existence of tangible something (*Yesh*) that the intangible nothing (*Ayin*) can come and refine it. However, the intangible nothing (*Ayin*) of the True Something (*Yesh HaAmeete*) most certainly precedes the created something (*Yesh HaNivra*). Because of this, Yaakov took (not only the blessing (*Brachah*), as it states,<sup>714</sup> “now he took my blessing,” but also) the birthright (as the verse states, “He took my

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<sup>710</sup> The suffix letter *Hey*-ה makes the term feminine, indicating that it is the recipient of the Singular Essence of *HaShem*-יהוה, blessed is He, which is called *Yachid*-יחיד, in the masculine, as He is the Singular Preexistent Intrinsic and Essential Being who bestows existence to all that is.

<sup>711</sup> Likkutei Torah, Re'eh 25a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11; Sefer HaMaamarim 5696 p. 57.

<sup>712</sup> Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1, cited in Likkutei Torah Re'eh 27a; Also see the note of the Rebbe to Sefer HaMaamarim 5710 p. 115. Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5713, translated in The Teachings of The Rebbe 5713, Discourse 9.

<sup>713</sup> Ohr HaTorah, Vayishlach 231b and on

<sup>714</sup> Genesis 27:36

birthright”), so that it is specifically Yaakov who is the firstborn.

Now, these two aspects also exist within man himself. The intangible nothing (*Ayin*) that refines the tangible something (*Yesh*), is the matter of the illumination of the light of wisdom-*Chochmah* which manifests within the limbs and organs of the body, beginning with the brain in the head, which is the matter of intellect. This generally refers to all service of *HaShem*-יהוה, blessed is He, that accords to the dictates of reason and intellect.

This aspect precedes and transcends the level of the tangible something (*Yesh*), and it is because of this aspect, that a spirit of folly (*Ru'ach Shtut*) is possible. However, this is not so of the essence of the wisdom-*Chochmah* **itself**, which is comparable to the intangible nothing (*Ayin*) of the True Something (*Yesh HaAmeete*), in which case, it is utterly inapplicable for the spirit of folly to cover and conceal.

This is similar to the explanation in Tanya,<sup>715</sup> that it is only in the aspects that spread forth **from** wisdom-*Chochmah* that the matter of exile and the garment of sackcloth of the extraneous husks (*Kelipah*), through which the folly to sin enters, is possible. However, in regard to the essence of wisdom-*Chochmah* itself, all the extraneous husks (*Kelipot*) are utterly and completely nullified and melt away like wax before *HaShem*-יהוה, blessed is He.<sup>716</sup>

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<sup>715</sup> Tanya Ch. 19 (25a)

<sup>716</sup> See Psalms 97:5

This aspect comes to be revealed within every Jew, (even a person whose state and standing is such, that he is called by the lesser meaning of the term, “His people-*Amo*-עמו,” indicating that he is like a separate entity, nonetheless) if he is put into a situation that his faith in *HaShem*-יהו"ה, blessed is He, is tested, he stands up to the test. That is, this is something that relates to that which transcends the chaining down of the worlds (*Hishtalshelut*) and bonds him to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. When it comes to this, the precedence of the world of chaos-*Tohu* is utterly nullified, and it thus is impossible for the spirit of folly to cover over and conceal. He therefore stands up to the test with self-sacrifice.

Moreover, when this power of faith in *HaShem*-יהו"ה, blessed is He, is awakened and revealed in a Jew, meaning that the essence of wisdom-*Chochmah* becomes revealed, and by its radiance, it also spreads and illuminates the rest of his body, then it also affects all his particulars, which are like the individual strands of the rope. This is because all the particulars of a Jew are of the essence, and thus come to be illuminated by the essence of his soul. [This is the meaning of his honorable holiness, my father-in-law, the Rebbe's parenthetical statement in the discourse, that “within the particular, is the whole essence of the particular.”] He thus stands up to the test of faith in *HaShem*-יהו"ה, blessed is He, even in a case that the faith of his heart would not be with him, if he did an act or professed something with his mouth [to save his life].



## 6.

Now, in explanation of the specific wording, “For *HaShem*’s יהו"ה portion (*Chelek*-חלק) is His people,” we may add that the verse specifically uses the term “portion-*Chelek*-חלק,” which is a term of “apportioning-*Chalukah*-חלוקה,” rather than a term of “giving-*Netinah*-נתנה.” The difference between, “apportioning-*Chalukah*-חלוקה” and “giving-*Netinah*-נתנה,” is as follows:

It states in Tractate Berachot,<sup>717</sup> “One who sees a sage of Israel recites the blessing: ‘Blessed are You *HaShem*-יהו"ה... Who has **apportioned** (*Chalak*-חלק) His wisdom to those who fear Him,” and “One who sees a king of Israel recites the blessing, ‘Blessed are You *HaShem*-יהו"ה... Who has **apportioned** (*Chalak*-חלק) His glory to those who fear Him.’” In contrast, upon seeing a sage of the nations of the world, one recites, “Blessed are You *HaShem*-יהו"ה... Who has **given** (*Natan*-נתן) of His wisdom to flesh and blood,” and if he sees a king of the nations of the world, he recites, “Blessed are You *HaShem*-יהו"ה... ‘Who has **given** (*Natan*-נתן) of His glory to flesh and blood.’” The reason is stated in Magen Avraham,<sup>718</sup> that “the Jewish people are a portion (*Chelek*-חלק) of *HaShem*-

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<sup>717</sup> Talmud Bavli, Brachot 58a

<sup>718</sup> Shulchan Aruch, Orach Chayim 224:4 (Also see the Turei Zahav there, section 1, “Whenever the term ‘apportioned-*Chalak*-חלק’ is used, you must know from Whom it is apportioned. In other words, there is a relationship between the one to whom it is apportioned and the One from Whom it is apportioned. In contrast, in regard to the nations of the world, who do not have such a relationship with the Giver, it is like a gift (*Matanah*-מתנה) which, once given, is no longer the responsibility of the Giver. That is, once the gift is given, it no longer is connected to the Giver.”)

יהו"ה and are in a state of adhesion (*Dveikut*) to Him. Therefore, the term ‘apportioned-*Chalak*-חלק’ is used. However, in regard to the nations of the world, who see themselves as separate entities, the word ‘gift-*Matanah*-מתנה,’ is used.”

Based on this, we can explain that the verse specifies, “For *HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people,” specifically using the term “portion-*Chelek*-חלק,” which indicates that each and every Jew (even those who are in the state indicated by the term, “His people-*Amo*-עמו”) have adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He. Moreover, since the Jewish people are a “portion of *HaShem*-יהו"ה,” therefore, even those matters that are given to them in a way of a gift, are not given in a way of separation (*Pirud*), but in a way of adhesion (*Dveikut*).

This is further explained by his honorable holiness, the Rebbe Maharash,<sup>719</sup> (based on the teachings of the Tzemach Tzedek),<sup>720</sup> regarding matters in which there is superiority to the aspect of a gift-*Matanah*-מתנה. That is, although there is a difference between a gift-*Matanah*-מתנה and an inheritance-*Yerushah*-ירושה, in that a gift-*Matanah*-מתנה has an end (similar to the matter of separation-*Pirud*), whereas an inheritance-*Yerushah*-ירושה has no end,<sup>721</sup> nevertheless, when a person gives a gift to someone who is fit to inherit, then even the gift-*Matanah*-מתנה is in such a way that it too has no end.<sup>722</sup>

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<sup>719</sup> Sefer HaMaamarim 5627 p. 154 and on; Sefer HaMaamarim 5634 p. 278 and on.

<sup>720</sup> Ohr HaTorah, Tisah p. 1,969 and on.

<sup>721</sup> Talmud Bavli, Bava Batra 129a-b; 133a

<sup>722</sup> Talmud Bavli, Bava Batra 133a *ibid*.

More particularly, this may be understood in regard to the Torah itself, in that we find that it too is called a “gift-*Matanah*-מתנה.”<sup>723</sup> That is, when it comes to the revealed aspects of Torah, these being *Pshat*-פשט, *Remez*-רמז and *Drush*-דרוש, that form the acronym פ”ר, which is the root of the word, “separation-*Pirud*-פירוד,”<sup>724</sup> a person indeed can remain in a state of separation (as explained in the Zohar).<sup>725</sup> This is similar to the teaching of our sages, of blessed memory,<sup>726</sup> “Woe to so-and-so, who has studied Torah... see how destructive are his deeds and how ugly are his ways,” (since his study lacks the fear of Heaven). This is so much so, that for an unmeritorious person, his Torah study becomes the opposite of an elixir of life for him. That is, it is similar to a gift-*Matanah*-מתנה that has an end.

However, since the mysteries-*Sod* and inner teachings of Torah are the aspect of the Tree of Life,<sup>727</sup> which transcends the matter of refinement (*Birurim*),<sup>728</sup> and within which the coverings and concealments of the spirit of folly are entirely inapplicable, then even his study of *Pshat*, *Remez*, and *Drush* will be elevated to be in a manner of bonding and adhering to *HaShem*-יהו"ה, blessed is He. In such a case, even the gifts-*Matanah*-מתנה of the revealed parts of Torah, are in such a

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<sup>723</sup> Talmud Bavli, Brachot 5a and elsewhere.

<sup>724</sup> See Rabbi Moshe Zacuto (Ramaz) to Zohar I 4b

<sup>725</sup> See Zohar III 275b (Ra'ayah Mehemna); Also see Igrot Kodesh, Vol. 9 p. 233, letter dated 11 Menachem Av 5714.

<sup>726</sup> Talmud Bavli, Yoma 86b

<sup>727</sup> Zohar III 124b (*Ra'ayah Mehemnah*); Tanya, Egeret HaKodesh, Epistle 26; Kuntras Etz HaChayim Ch.11 and on.

<sup>728</sup> Which relate to the Tree of the Knowledge of good and evil

manner that they have no end, since it is a gift to a person who is fit to inherit. This is because his connection to the inner aspects of Torah is in a manner of an inheritance, in which there is no end.

Moreover, in this, there also is the superiority of the aspect of a gift-*Matanah*-מתנה, (for, we find that when the term “gift-*Matanah*-מתנה” is used in reference to Torah, it indicates superiority), in that the gift is not commensurate to the labor and toil of the person receiving the gift. Rather, it is given to him as a gift-*Matanah*-מתנה from Above.

What this refers to is that through the study of Torah, “It is I (the Essential Being of *HaShem*-יהוה Himself, blessed is He) that you are taking,”<sup>729</sup> since,<sup>730</sup> “I have placed Myself into My writings.” In other words, *HaShem*-יהוה, blessed is He, invested the very Essence of His Being into the Torah.

The Midrash<sup>731</sup> makes a similar statement in explaining the verse,<sup>732</sup> “And let them take a portion for Me,” that, “This is analogous to a king who had an only daughter. Another king married her and wanted to take her back to his land. The king said to him: ‘The daughter I have given you is my only child and I cannot bear to be separated from her, but since she is your wife, I cannot tell you not to take her. However, do me this favor; wherever you go, provide a small room for me to live with you, for I cannot leave my daughter.’ So likewise, the

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<sup>729</sup> Midrash Shemot Rabba 33:6; Tanya Ch. 47 (67a).

<sup>730</sup> Talmud Bavli, Shabbat 105a (Ein Yaakov version), and elsewhere; Also see Likkutei Torah, Shelach 48d and on.

<sup>731</sup> Midrash Shemot Rabba 33:1

<sup>732</sup> Exodus 25:2

Holy One, blessed is He, said to the Jewish people: ‘I have given you the Torah, but I cannot bear to be separated from her. On the other hand, I cannot tell you not to take her. However, wherever you go, make a house for me to dwell in.’”

In other words, the giving of the Torah is in such a way that it also bears the existence and superiority of the One who bestows the inheritance. It thus has both elements of superiority - the superiority of an inheritance-*Yerushah*-ירושה that has no end, and the superiority of a gift-*Matanah*-מתנה that transcends what a person is capable of attaining through his own toil and effort. (This is in addition to the fact that the gift-*Matanah*-מתנה is also in a way that there is no end, since the study of the inner teachings of the Torah is also included in it.)

## 7.

This then, is the meaning of the verse,<sup>733</sup> “For *HaShem*’s-יהו"ה portion is His people; Yaakov is the rope of His inheritance.” That is, even when because of the aspect of “Yaakov is the rope of His inheritance,” there is the matter of the spirit of folly that covers over and conceals, to the point that it is possible for the rope that bonds to be severed, due to sins, may the Merciful One save us, nevertheless, even then, there still is the matter of “*HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people,” which is a bond due to one’s very essence, in which concealment and hiddenness is entirely inapplicable.

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<sup>733</sup> Deuteronomy 32:9

Moreover, due to this matter of “*HaShem*’s-יהו"ה portion (*Chelek*-חלק) is His people,” there ultimately is even a rectification of, “the rope (*Chevel*-חבל) of His inheritance.” That is, even the particular strands of his soul that were severed, return and become bonded, thus effecting a bond between the Jew below and the root of his vitality Above in *HaShem*-יהו"ה.

This is similar to the explanation of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,<sup>734</sup> on the verse,<sup>735</sup> “Your iniquities have separated between you and your God.” He explains that the wording here indicates that the separation brought about through sin is solely, “between you,” specifically. However, from the vantage of, “your God,” even sin does not separate. He adds that, as stated in *Iggeret HaTeshuvah*, in reality, nothing actually divides or separates except for “your iniquities,” since they are in opposition to *HaShem*’s-יהו"ה Supernal will. In other words, this only relates to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and aspects that are not openly revealed and illuminated. This is not the case however, when it comes to the Essential Being of the Light of *HaShem*-יהו"ה Himself, blessed is He.

The explanation is that, in addition to the fact that the separation caused by sin is from man’s side (“between you”), the separation is only “between you and your God-*Elohei*”*chem*-אלהיכ"ם.” The term “your God-*Elohei*”*chem*-אלהיכ"ם” means the source of your strength and vitality, and

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<sup>734</sup> Sefer HaMaamarim 5671 p. 74

<sup>735</sup> Isaiah 59:2

primarily refers to the aspect of *HaShem* 's-יהו"ה light that fills all worlds (*Memale Kol Almin*). It sometimes also refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), (since the sins transgress *HaShem* 's-יהו"ה, Supernal will, blessed is He).

However, this is only in regard to matters that are not revealed in open illumination, but are concealed. In contrast, when it comes to the Singular Preexistent Intrinsic and Essential Being of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, there utterly is nothing whatsoever that can cover over and conceal. Moreover, from the perspective of His Essential Self, blessed is He, (before Whom concealment and hiddenness is utterly inapplicable), concealment is utterly nullified, even below.

This is similar to what we find about the exodus from Egypt, as written,<sup>736</sup> “I shall go through the land of Egypt on this night, and I shall strike every firstborn in the land of Egypt, from man to beast; and against all the gods of Egypt I shall mete out punishment – I am *HaShem*-יהו"ה.” Our sages, of blessed memory, expounded upon this saying,<sup>737</sup> “I and not an angel... I and not a *seraph*... I and not an emissary... I am He, and no other.” That is, the Holy One, blessed is He, in His glory, redeemed them Himself.<sup>738</sup>

In other words, in order to bring about the exodus of the children of Israel from the power of the extraneous husks

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<sup>736</sup> Exodus 12:12

<sup>737</sup> Liturgy of the Haggadah for Pesach, section entitled “*VaYotzi'einu*.”

<sup>738</sup> Zohar I 117b; Likkutei Torah Tzav 12c, 16a; Torat Chayim Bereishit 27b; Siddur Im Divrei Elokim Chayim 299a, and elsewhere.

(*Kelipot*), in that they were entrenched in the forty-nine gates of impurity,<sup>739</sup> may the Merciful One save us, it was necessary for there to specifically be a drawing forth of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. For, He is capable of drawing forth even in a place of darkness, such as the external husks (*Kelipot*) of Egypt, and in a manner that they utterly derive no sustenance whatsoever from it, God forbid.

(In other words, this is unlike drawing forth revelations (*Giluyim*), in which the opposing side of evil can possibly derive sustenance.) On the contrary, this caused the complete shattering of the external husk (*Kelipah*), together with the exodus and redemption of the Jewish people from Egypt. About this it states that for the Egyptians it was an affliction, but for the Jewish people it was healing.<sup>740</sup>

The same applies to the spiritual exodus from Egypt (which is the inner theme of every particular in a person's service of *HaShem*-יהו"ה, blessed is He).<sup>741</sup> That is, even if there is a strong impulse from the spirit of folly to transgress, thereby causing the aspect of,<sup>742</sup> "Your iniquities have separated between you," to the point that the rope that bonds him to the source of his vitality Above is severed, nevertheless, even the most unworthy Jew retains the bond of the essence of his soul to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He (a bond of essence to essence).

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<sup>739</sup> See Zohar Chadash Yitro and elsewhere.

<sup>740</sup> See Isaiah 19:22; Zohar II 36a

<sup>741</sup> See Tanya, Ch. 47; Torah Ohr, Shemot 49d; Va'era 57b and on; Yitro 71c-d, and elsewhere.

<sup>742</sup> Isaiah 59:2



Because of this, in reality, it is inapplicable for there to be any true separation or cessation caused through the sin, whatever sin it may be. Moreover, this matter (that the sin does not cause separation) is in such a way that it is inapplicable for the external husks of evil (*Kelipot*) to derive any benefit from it, Heaven forbid. Quite the contrary, because of this essential bond, he utterly nullifies the spirit of folly completely, (similar to how, for the Egyptians, there was affliction), and “in a single hour or moment he (can) return”<sup>743</sup> to *HaShem*-יהו"ה, blessed is He, and be propelled from the depths of the abyss to the depths of the heights (such that, for the Jewish people, it is healing).

This then, is what his honorable holiness, the Rebbe Rashab, whose soul is in Eden, meant in *Kuntras HaAvodah*.<sup>744</sup> Namely, that when it comes to a test in matters of faith in *HaShem*-יהו"ה, blessed is He, at which point there is a revelation of the singular-*Yechidah* essence of his soul, then not only will a Jew stand up to the test itself, but beyond this, the revelation of the singular-*Yechidah* essence of his soul will cause a complete change in him, in all his matters.

## 8.

Now, beyond what was stated above, that when it comes to a test in a matter of faith in *HaShem*-יהו"ה, blessed is He, the spirit of folly is nullified; a person must also serve *HaShem*-יהו"ה, blessed is He, in such a manner that there is no room for

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<sup>743</sup> Zohar I 129a

<sup>744</sup> *Kuntras HaAvodah* Ch. 5

the spirit of folly in the first place. To further elucidate, it was explained at length in the discourse,<sup>745</sup> that the reason there is a spirit of folly is because of lack of knowledge of *HaShem*-יהו"ה, blessed is He. This is because most souls of our generation (and many of souls of earlier generations) are (not in the aspect indicated by the words, "the seed of man," but are rather) the aspect of, "the seed of animal," who do not have knowledge of *HaShem*-יהו"ה.<sup>746</sup> In other words, the lacking is (not merely in knowledge-*Da'at*, but) in recognition and sensitivity to Godliness (to the point of actually seeing Godliness), and because of this, they are overpowered by the spirit of folly (*Ru'ach Shtut*).

The remedy for this, is to draw forth the aspect of knowledge of *HaShem*-יהו"ה, blessed is He, through our teacher Moshe, the first redeemer<sup>747</sup> and shepherd of the children of Israel, and from him there is assistance for this. This accords with the explanation in Tanya,<sup>748</sup> that Moshe is the last of the seven shepherds, and includes them all. This is why specifically he is called, "The shepherd of faith" (*Ra'aya Mehemna*).

For, it is our teacher Moshe who draws knowledge of *HaShem*-יהו"ה to all the souls of the Jewish people, including those who are in the category of, "the seed of animal." About

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<sup>745</sup> See the discourse entitled "*Bati LeGani*" of the past year 5713, Ch. 7 (Torat Menachem, Sefer HaMaamarim Shvat p. 292; Sefer HaMaamarim 5713 p. 85 and on, translated in The Teachings of The Rebbe – 5713).

<sup>746</sup> See Torah Ohr, Mishpatim 74c and on.

<sup>747</sup> See Midrash Shemot Rabba 2:4; Zohar I 253a; Shaar HaPesukim of the Arizal, Vayechi 49:10; Torah Ohr, Mishpatim 75b.

<sup>748</sup> Tanya, Ch. 42

this<sup>749</sup> the verse states,<sup>750</sup> “I shall provide grass (*Eisev*-עשב) in your field for your cattle, and you will eat and be satisfied.” The term “grass-*Eisev*-עשב” refers to the matter of knowledge of *HaShem*-יהו"ה, blessed is He, as indicated by the fact that the term “grass-*Eisev*-עשב” consists of the Name of Seventy-Two-ב"ע"ב (י"ד ה"י ו"י ה"י) with the inclusion of the letter *Sin*-ש in the middle of the word (indicating the three emotive qualities; kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*, the existence of which is sustained by knowledge-*Da'at*).<sup>751</sup> This is drawn forth “in your field for your **cattle**,” referring to those souls that are in the category of, “the seed of animal” (*Zera Beheima*). About this the verse states,<sup>752</sup> “Dwell in the land and nourish faith.” That is, our teacher Moshe, the shepherd of faith, shepherds and nourishes the faith of the Jewish people, so that it does not remain transcendent and dissonant. For, if faith only remains transcendent, it is then possible that, “even a thief while standing on the threshold, calls out to the Merciful One for assistance.”<sup>753</sup> Rather, the faith is drawn in an inner manner, in which case, it becomes impossible for a person to transgress and sin, since it is the opposite of *HaShem*'s-יהו"ה, Supernal will, blessed is He.

The same applies to the offshoot of Moshe in each generation,<sup>754</sup> that is, the Rebbes and princes of the generations,

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<sup>749</sup> See Torah Ohr Mishpatim ibid.

<sup>750</sup> Deuteronomy 11:15

<sup>751</sup> See Biurei HaZohar of the Tzemach Tzedek, Vol. 1 p. 7.

<sup>752</sup> Psalms 37:3

<sup>753</sup> Talmud Bavli, Brachot 63a (Ein Yaakov version).

<sup>754</sup> Tikkunei Zohar, Tikkun 69 (112a, 114a)

all the way to his honorable holiness, my father-in-law, the Rebbe, whose *Hilulah* we are celebrating today. He toiled on behalf of each and every Jew, including those whose state and standing is that they see themselves as separate, that is, those who are in the category indicated by the term, “His people-*Amo*-עמו,” meaning “dimness-*Omemut*-עוממות,” in that they have become distant and entrenched in the lusts, pleasures and passions of the physical world.

Moreover, he even toiled on behalf of those in whom the rope of their souls has become cut off through sins that are punishable by spiritual severance (*Karet*) or death by the hands of the earthly court. This is the very essence of a Rebbe, in that he is an intermediary who connects<sup>755</sup> the Jewish people to *HaShem*-יהו"ה, blessed is He, as our teacher, Moshe stated,<sup>756</sup> “I stood between *HaShem*-יהו"ה and you.” Moreover, he affects that the aspect of the singular-*Yechidah* essence can be revealed in them and actualize its effects, beginning with the matter of tests, by explaining that in matters such as these, a person must stand up to the test. Subsequently, over time, he affects a bond of the rope of their soul, even in regard to its particular strands.

How much more is it so, that he affects those who are in the aspect indicated by the word, “His people-*Amo*-עמו,” as a term of elevation (as mentioned in chapter five), so that they

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<sup>755</sup> See Sefer HaSichot, Torat Shalom p. 158; Discourse entitled “*Bati LeGani* – I have come to My garden” 5712, Ch. 5, translated in The Teachings of The Rebbe 5712 (Sefer HaMaamarim Shvat p. 283; Sefer HaMaamarim 5712 p. 212, and elsewhere).

<sup>756</sup> Deuteronomy 5:5

never come to a state that the spirit of folly can cover over the truth.

Similarly, he bequeathed the matter of “the rope of His inheritance” to the generation that follows him; granting us the merit to continue his works, and instructing us to do so, and we, in turn, shall follow in his ways.<sup>757</sup> For, he has cleared the path and guided us on how to actualize all the above. We shall do so with great success, in a manner that transcends the natural order, but within the natural order, and we shall fulfill *HaShem*’s יהו"ה ultimate Supernal intent in creating the worlds, to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.”<sup>758</sup> May all this be accomplished with kindness and mercy,<sup>759</sup> with wondrous success, below ten-handbreadths!

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<sup>757</sup> See Tanya, Iggeret HaKodesh, Epistle 27 (146a).

<sup>758</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

<sup>759</sup> See Sichat Simchat Torah 5693 (Igrot Kodesh Vol. 3, p. 353; Torat Menachem – Reshimat HaYoman p. 242; HaYom Yom 20 Cheshvan).



## Discourse 10

### “*V’Eleh HaMishpatim* – These are the ordinances”

Delivered on Shabbat Parshat Mishpatim,  
Shabbat Mevarchim Adar I, 5714  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>760</sup> “And these are the ordinances that you shall place before them.” The verses then continue to explain,<sup>761</sup> “If you acquire a Hebrew servant,” and,<sup>762</sup> “If a man sells his daughter as a maidservant,” and,<sup>763</sup> “If a man shall strike his slave or maidservant with the rod etc.” That is, this portion of Torah discusses the three categories of slaves, these being the indentured Hebrew servant (*Eved Ivri*), the Hebrew maidservant (*Amah HaIvriyah*) and the Canaanite slave (*Eved Cana’ani*).

Now, since everything that exists in the revealed parts of Torah also exists in the concealed parts of Torah, meaning that it exists above in the chaining down of the worlds (*Seder HaHishtalshelut*), it automatically follows that this also applies to one’s spiritual service of *HaShem*-יהוה, blessed is He, in his

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<sup>760</sup> Exodus 21:1

<sup>761</sup> Exodus 21:2

<sup>762</sup> Exodus 21:7

<sup>763</sup> Exodus 21:20

soul. This is to say that even regarding commandments that are tied to specific times – such as commandments that relate to a Hebrew servant (*Eved Ivri*), which only apply when the Jubilee (*Yovel*) year is in force<sup>764</sup> – we must say that these commandments too, continue to exist spiritually, with all their details. This is because Torah is eternal<sup>765</sup> and is in effect at all times and in all places. We therefore must say about all commandments that depend on the times and therefore are not physically constant, that even when they are not in force, they continue to exist spiritually, because spiritually, they indeed are constant.

His honorable holiness, the Alter Rebbe, whose soul is in Eden, explained the different categories;<sup>766</sup> the Hebrew servant (*Eved Ivri*), the Hebrew maidservant (*Amah HaIvriyah*) and the Canaanite slave (*Eved Cana'ani*), as they exist spiritually in one's service of *HaShem*-יהו"ה, blessed is He, and in his soul. The general explanation is based on what our sages, of blessed memory, stated,<sup>767</sup> “The soul is called by five names (in ascending order): *Nefesh*-נפש, *Ru'ach*-רוח, *Neshamah*-נשמה, *Chayah*-חיה, and *Yechidah*-יחידה.”

In general, these five names correspond to the four worlds: Emanation-*Atzilut*, Creation-*Briyah*, Formation-

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<sup>764</sup> Talmud Bavli, Gittin 65a; Mishneh Torah, Hilchot Avadim 1:10

<sup>765</sup> Tanya Ch. 17 and elsewhere.

<sup>766</sup> Printed with glosses in Ohr HaTorah, Mishpatim p. 1,227 and on; Also see Torat Chayim, Mishpatim 71b and on (293a and on in the new print); Derech Chayim, Shaar HaTefilah, Ch. 66 and on; Ohr HaTorah ibid. p. 1,139 and on; Sefer HaMitzvot of the Tzemach Tzedek 83b and on; Also see the discourse entitled “*V'Eleh HaMishpatim*” 5738 Ch. 4 and on (Torat Menachem, Sefer HaMaamarim Adar p. 9 and on); Discourse by the same title, 5741 (p. 24 and on there).

<sup>767</sup> Midrash Bereishit Rabba 14:9; Dvarim Rabba 2:37



*Yetzirah*, and Action-*Asiyah*.<sup>768</sup> Generally, *Chayah*-חיה and *Yechidah*-יחידה are counted as one level. Thus, in Zohar they are jointly called, “The soul of the soul-*Neshamah L’Neshamah*.”<sup>769</sup> This level corresponds to the world of Emanation-*Atzilut*.

The three levels; *Neshamah*, *Ru’ach* and *Nefesh* correspond to the three worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*). However, because the worlds inter-include each other, even a person whose soul is only on the level of *Nefesh* of the world of Action-*Asiyah*, nevertheless, includes all the other levels within his soul. This is what the sages meant when they said, “The soul is called by five names.” That is, this applies to each and every soul.

Now, corresponding to these four levels of the soul, there are four levels of servants; the Canaanite slave (*Eved Cana’ani*), the Hebrew servant (*Eved Ivri*), the Hebrew maidservant (*Amah HaIvriyah*) and the daughter (*Bat*). About this fourth level the verse states,<sup>770</sup> “If a man will sell his daughter,” which refers to the princess, that is, the daughter of the King (*Barta d’Malka*).<sup>771</sup> The level of the daughter (*Bat*), which is called, “the daughter of the King (*Barta d’Malka*),” corresponds to *Chayah* and *Yechidah* of the world of Emanation-*Atzilut*.

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<sup>768</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1; Also see the beginning of Shaar HaGilgulim and elsewhere.

<sup>769</sup> Zohar I 79b; Sefer HaMaamarim 5688 p. 121.

<sup>770</sup> Exodus 21:7

<sup>771</sup> Zohar II (Mishpatim) 94b

The three levels; the Canaanite slave (*Eved Cana'ani*), the Hebrew servant (*Eved Ivri*) and the Hebrew maidservant (*Amah HaIvriyah*), correspond to the levels of *Nefesh*, *Ru'ach* and *Neshamah* of the soul. The Canaanite slave (*Eved Cana'ani*) corresponds to *Nefesh* of the world of Action-*Asiyah*. The Hebrew servant (*Eved Ivri*) corresponds to *Ru'ach* of the world of Formation-*Yetzirah* and the Hebrew maidservant (*Amah HaIvriyah*) corresponds to *Neshamah* of the world of Creation-*Briyah*.

Now, just as the souls are divided in like manner to the divisions between the worlds, this also is so of the angels, since they are the intermediaries through which beneficence is drawn down and bestowed below. That is, the angels also have the above distinctions resulting from the differences between the worlds. Thus, the angel *Sandal'fon* (סנדלפון) is the aspect of the Canaanite slave (*Eved Cana'ani*) in the world of Action-*Asiyah*, the angel *Metat'ron* (מתטרון) is in the world of Formation-*Yetzirah*, and there likewise are angels in the world of Creation-*Briyah*.

Now, because the ultimate Supernal intent in the descent of the soul is for the purpose of serving it's Maker, *HaShem*-יהוה, blessed is He, as our sages, of blessed memory, stated,<sup>772</sup> "I was only created to serve my Maker," which is the ultimate and loftiest level of ascent, for which reason there was the descent in the first place; and because this ascent is by way of the three pillars that support the world, these being the study of

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<sup>772</sup> Mishnah and Baraita at end of Tractate Kiddushin (from manuscript version of the Talmud, Jerusalem 5724) and elsewhere.

Torah, prayer, and acts of lovingkindness,<sup>773</sup> it therefore is also the case that these three manners of serving *HaShem*-יהו"ה, blessed is He, also have the above-mentioned divisions.

## 2.

To explain in greater detail, the matter of the Canaanite slave (*Eved Cana'ani*) may be understood from what we empirically observe; that a Canaanite slave would prefer to be free of his servitude.<sup>774</sup> That is, he neither desires to accept the yoke of his master, nor does he desire to serve him. Rather, his desire is such, that he would prefer to be free of his master's yoke, which is the very opposite of accepting his master's yoke.

Instead, he only serves him because he fears the rod, as in the verse,<sup>775</sup> "When a man strikes his slave, male or female, with a rod." For, even if the master has never actually hit him, nevertheless, the very existence of the rod by which he can be smitten, affects him to serve his master. In other words, even though his fear of the rod may be in a transcendent and encompassing way (*Makif*), in that his master has never hit him, it nevertheless affects him to serve his master. Ultimately, his entire service is just out of fear of the rod, and he has neither pleasure nor desire in it, nor does he have any intellectual or emotional feelings in his heart for his work. It rather is only out of fear of the rod.

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<sup>773</sup> Mishnah Avot 1:2

<sup>774</sup> Talmud Bavli, Gittin 13a

<sup>775</sup> Exodus 21:20

With the above in mind, we may understand the spiritual level called, “the Canaanite slave (*Eved Cana’ani*).” That is, this is a person who, in essence, has no pleasure or desire in serving *HaShem*-יהו"ה, blessed is He, and the only reason he serves Him is out of fear of the rod. Spiritually, this corresponds to the awakening to repentance (*Teshuvah*) brought about by the supernal heralds.<sup>776</sup>

Now, on this level,<sup>777</sup> it is possible that out of fear of the rod, a person serves *HaShem*-יהו"ה, blessed is He, his entire life, without ever transgressing any sins all his days, nor will he ever. This is the level of the intermediate person (*Beinoni*).<sup>778</sup> That is, not only does he guard his powers of speech and action, but even his power of thought. This is because a person who willfully ruminates about sin in his thoughts, is called wicked (*Rasha*), and cannot be called an intermediate (*Beinoni*).<sup>779</sup> This being so, of necessity, the intermediate (*Beinoni*) is even cautious of his thoughts, never allowing himself to sink into lustful thinking, not even for permissible matters, as stated in Tanya<sup>780</sup> that “sanctifying yourself in that which is permissible to you”<sup>781</sup> is a positive Torah commandment (according to the view of Sefer Chareidim).<sup>782</sup>

This being so, an intermediate person (*Beinoni*) is not sunken into lustful thoughts, and certainly does not willfully

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<sup>776</sup> See Likkutei Torah Bamidbar 6c; Teitzei 36d.

<sup>777</sup> See Ohr HaTorah *ibid.* p. 1,128 and on.

<sup>778</sup> Tanya Ch. 12

<sup>779</sup> See Tanya end of Ch. 12.

<sup>780</sup> Tanya Ch. 27 and Ch. 30

<sup>781</sup> Talmud Bavli, Yevamot 20a; Sifrei to Re’eh 14:21

<sup>782</sup> Sefer Chareidim, Chelek Mitzvot Aseh Min HaTorah

ruminate on forbidden matters. Nevertheless, all this is only because he fears the rod, and nothing more. However, in and of himself, he is capable of transgression and sin, and because of this, he is called a Canaanite slave (*Eved Cana'ani*), in that, from his own perspective, he would prefer to be free of the yoke.

However, this level (the intermediate-*Beinoni*), is the loftiest level of the spiritual aspect called, “the Canaanite slave.” This is similar to what Rabban Gamliel said,<sup>783</sup> “My slave Tavi was not like all the other slaves, he was virtuous.” However, there also is the aspect of the Canaanite slave who indeed is like other slaves.

This refers to the wicked (*Rasha*), who is below the level of the intermediate (*Beinoni*). Moreover, in this itself, there are a number of levels. The highest level is a wicked person who has goodness (*Rasha v'Tov Lo*) and whose state and standing is such, that he only transgresses occasionally, at long intervals, and even then, only in minor matters. In other words, his fear of the rod does not affect him enough to desist from sin altogether, like an intermediate person (*Beinoni*). It only affects his powers of speech and action, but not his power of thought. That is, there are times that he will ruminate and contemplate sin etc.

Now, there also are people on a lower level than this, who will occasionally sin in speech and action too. However, because of fear of the rod, the spiritual substance of which is

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<sup>783</sup> Talmud Bavli, Brachot 16b

thoughts of repentance brought about by the supernal heralds (as mentioned before) or by auspicious times,<sup>784</sup> they are roused to repent and indeed fully repent. About this the verse states,<sup>785</sup> “Your iniquity has gone away and your sin shall be atoned for.” (Nevertheless, such a person is still called wicked (*Rasha*), in that he still is fully capable of falling to sin.)

Now, there is yet a lower level. This is a person who is awakened to have thoughts of repentance, but they do not affect him enough to fully repent in actuality. This is because the goodness in his soul is in the minority. Therefore, even the spiritual fear of the rod does not affect him enough to truly and fully repent. Nevertheless, since he does indeed possess some goodness, even though it is in the minority, nonetheless, it a recognizable minority. Therefore, at the very least, he comes to regret his ways. About this our sages, of blessed memory, said,<sup>786</sup> “The wicked are full of regrets.”

Now, there is an even lower level than this, which is that the “spiritual rod” has utterly no effect on him whatsoever. The only thing that may affect him is fear of the physical rod, that is, physical afflictions that befall him. In such a person, the measure of goodness in him is so small that it is unrecognizable. This is why the only thing that affects him is fear of the physical rod, which is the matter of physical afflictions. This is similar to what we find about Menasheh, that it was due solely to his

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<sup>784</sup> Such as the ten days of repentance, from Rosh HaShanah through Yom Kippur

<sup>785</sup> See Isaiah 6:7

<sup>786</sup> See Tanya Ch. 11; See Reishit Chochmah, Shaar HaYira Ch. 3; Shevet Musar Ch. 25.

afflictions that he repented and returned to *HaShem*-יהו"ה with all his heart.<sup>787</sup>

Now, the lowest level, are those who are never roused to repent at all. In such a person, his portion of goodness has withdrawn from within him and only hovers over him in an encompassing, transcendent manner, from above. About such people our sages, of blessed memory, said that,<sup>788</sup> “The Indwelling Presence of *HaShem*-יהו"ה dwells in any place where there are ten [adult male Jews].”<sup>789</sup>

Now, all these levels within the wicked who possesses goodness (*Rasha v'Tov Lo*), including its loftiest level, and even the aspect of the intermediate (*Beinoni*) (which is similar to Rabban Gamliel's statement,<sup>790</sup> “My slave Tavi was not like all the other slaves, he was virtuous”), are included in the level of the Canaanite slave (*Eved Cana'ani*). For, in all these levels, a person serves *HaShem*-יהו"ה, blessed is He, not out of his own volition, but out of fear of the rod. Thus, it all is the aspect of *Nefesh* of the world of Action-*Asiyah*. In other words, the manifestation of the Godly soul within the animalistic soul is not the aspect of *ChaBa''D*<sup>791</sup> of the Godly soul, nor is it even the aspect of *ChaGa''T*<sup>792</sup> of the Godly soul, but is rather only

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<sup>787</sup> See Sanhedrin 101b

<sup>788</sup> Sanhedrin 39a

<sup>789</sup> See Tanya Ch. 11 *ibid*.

<sup>790</sup> Talmud Bavli, Brachot 16b

<sup>791</sup> An acronym for the intellectual *Sefirot* of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*.

<sup>792</sup> An acronym for the heartfelt emotional *Sefirot* of kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*.

the aspect of *NeHi"Y*<sup>793</sup> of the Godly soul. In other words, there only is a manifestation of that which relates to action, and this itself is in a way of force, which is the matter of Action-*Asiyah*.<sup>794</sup>

As this relates to serving *HaShem*-יהו"ה, blessed is He, in prayer, this refers to the section of the prayers from, "I am thankful – *Modeh Ani*" and "Submit to *HaShem* – *Hodu LaHaShem*-יהו"ה," until the blessing, "Blessed is He who spoke – *Baruch She'Amar*." The verses of song (*Pesukei D'Zimra*) that follow, are the matter of contemplating and relating the praises of the All-Present One, *HaShem*-יהו"ה, blessed is He, whereas the verses from, "Submit to *HaShem* – *Hodu LaHaShem*-יהו"ה" until "Blessed is He who spoke – *Baruch She'amar*," are only the aspect of acknowledgement and submission to *HaShem*-יהו"ה, blessed is He, which is the aspect of *NeHi"Y*.

### 3.

Now, the spiritual level called, "the Hebrew servant (*Eved Ivri*)" is that one's service of *HaShem*-יהו"ה, blessed is He, is not just in a manner of submission by force, like the Canaanite slave (*Eved Cana'ani*). For, it states about the Hebrew servant (*Eved Ivri*),<sup>795</sup> "you shall not work him with

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<sup>793</sup> An acronym for the gut emotional *Sefirot* that relate to action, which are victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*.

<sup>794</sup> See Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 761 and on; Sefer HaMaamarim 5678 p. 121, p. 124 and on, and elsewhere.

<sup>795</sup> Leviticus 25:39



slave labor,” and,<sup>796</sup> “you shall not subjugate him through hard labor.” In other words, for such a person, there is no need to subjugate him by force. This is because the service of the Hebrew servant (*Eved Ivri*) is not just in a way of submission and force. He also has sensitivity in his heart. However, the sensitivity is not because he has undergone a profound and complete transformation of being.

This may be better understood by what we empirically observe in the service of the Hebrew servant (*Eved Ivri*). Namely, he is the one who goes out to acquire provisions for the household and brings them in. That is, since it is unbefitting of the master or the members of his household to do this themselves, nor is it befitting of the Hebrew maidservant (*Amah HaIvriyah*) to do, it therefore is part of the duties of the Hebrew servant (*Eved Ivri*). Nevertheless, even after having acquired and brought the provisions home, they still are unfit for consumption. That is, they first must be cooked and roasted, which is the function of the Hebrew maidservant (*Amah HaIvriyah*). In other words, from the work of the Hebrew servant (*Eved Ivri*) the provisions are still unfit for actual consumption. That is, no fundamental change of being has been affected by his work, because all he has done is bring it from the outside to the inside.

The same may likewise be understood about the spiritual level called, “the Hebrew servant (*Eved Ivri*).” That is, although such a person indeed has sensitivity to holiness in

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<sup>796</sup> Leviticus 25:46

his heart, nonetheless, he has not yet affected any transformation in himself. In other words, his sensitivity to holiness is such, that his emotive qualities, according to their natural tendencies, are used for holy purposes, whether their expression is restrained or expansive. In other words, he brings them from the outside to the inside. However, no transformation has taken place in them, in that the very being and nature of his emotions remains entirely unchanged. That is, if his natural emotional tendency is in a manner of constriction and restraint, then it remains in a state of constriction and restraint. Likewise, if his natural tendency is to be expansive and expressive, then even now, he remains expansive and expressive. The only difference is that now his natural emotive qualities are awakened by matters of holiness.

The reason is because his service of *HaShem*-יהו"ה, blessed is He, is not in the aspect of *ChaBa"D*. That is, it is specifically through the intellectual *Sefirot* of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* that the emotions are caused to undergo a transformation of their state and being. However, since his service of *HaShem*-יהו"ה, blessed is He, is solely with his emotive qualities of *ChaGa"T*, they therefore do not undergo any transformation of their being.

In other words, his service of *HaShem*-יהו"ה, blessed is He, is in a manner that he awakens and reveals the natural love and fear of *HaShem*-יהו"ה that every Jew possesses. For, although they are a natural love and fear of *HaShem*-יהו"ה, blessed is He, it nevertheless requires effort and toil to awaken

them, since by nature, a person loves his physical body more.<sup>797</sup> However, because these emotions are not actually brought about through toil, being that they are natural to him, and his toil is only to remove whatever concealments cover over them, therefore, they remain in their natural state, whether they are in a state of constriction or expansiveness, and an essential transformation of their nature is not possible. Thus this level is the aspect of *Ru'ach* of the world of Formation-*Yetzirah*, which is service of *HaShem*-יהו"ה, blessed is He, with the emotive qualities of *ChaGa"t*.

In the service of prayer to *HaShem*-יהו"ה, this corresponds to the blessing, "Blessed is He who spoke – *Baruch She'Amar*," and the verses of song (*Pesukei d'Zimrah*), the substance of which is the arousal of the emotions (*Midot*), in that they are not a matter of intellect (*Mochin*). Although it indeed is true that even to awaken the emotions (*Midot*) contemplation (*Hitbonenut*) is necessary – and it is impossible to arouse them without contemplation (*Hitbonenut*) – nevertheless, this cannot be considered to be intellectual service of *HaShem*-יהו"ה, blessed is He. Rather, the matter of intellect here is only to arouse the emotions.

This may be understood by the difference between superficial study (*Girsa*) and in-depth study (*Iyun*).<sup>798</sup> Even when a subject is studied superficially (*Girsa*) there nevertheless must be understanding and comprehension,

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<sup>797</sup> See Tanya Ch. 16

<sup>798</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

because without this, it cannot be called “study” at all.<sup>799</sup> We therefore must say that even in superficial study (*Girsa*), there must be an element of understanding and comprehension.

However, when it comes to in-depth study (*Iyun*), a person invests himself so fully into grasping the subject that he essentially becomes one with it, to the point that it is incorporated into his very being. This does not apply to surface study (*Girsa*), because although he has a degree of grasp and understanding of the matter, nonetheless, he only understands it superficially, and no more. That is, he does not give himself over to fully invest himself into the subject, to understand and grasp it to the point that it becomes part and parcel of his being. Rather, he remains in his previous state of being, only that he understands the matter intellectually.

The same is true of the contemplations (*Hitbonenut*) that take place during the verses of song (*Psukei d’Zimrah*). That is, they are not in a manner that he becomes essentially bound to the subject, to the point that his entire being becomes aligned with the intellect he comprehends, to such a degree that, in line with the contemplation of the matter, new emotions are automatically born in him.

Rather, his contemplations are only similar to what our sages, of blessed memory, stated,<sup>800</sup> “Man must always arrange praise before his Master,” in which the term “arrange-*Yesader-רדס*,” indicates putting the praises in their proper order and nothing more. In other words, this is similar to surface study

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<sup>799</sup> Hilchot Talmud Torah of the Alter Rebbe, end of Ch. 2.

<sup>800</sup> Talmud Bavli, Brachot 34a

(*Girsa*), in which case, whatever emotions there are, are not the automatic result of the intellect. Rather, the intellect only acts as the catalyst for awakening emotions that already preexisted, thus there is no transformation to the essential nature of the emotions. It is in this manner that a person on the level of the Hebrew servant (*Eved Ivri*) serves *HaShem*-יהו"ה, blessed is He.

In contrast, the service of *HaShem*-יהו"ה, blessed is He, of the Hebrew maidservant (*Amah HaIvriyah*) is such, that it also causes a transformation of being. That is, not only is one's service of *HaShem*-יהו"ה, blessed is He, not just by way of force, but in a way that there is sensitivity of the heart, but beyond this, he undergoes a transformation of being. In other words, his conduct is not simply such that, if he has a natural disposition toward extroversion, he then serves *HaShem*-יהו"ה, blessed is He, with extroversion, or if he has a natural disposition toward introversion, he then serves *HaShem*-יהו"ה, blessed is He, with introversion, all of which is a matter of fear of Heaven. Rather, in this case, even though his natural disposition may be one of introversion, he nonetheless is capable of serving *HaShem*-יהו"ה, blessed is He, with extroversion, since his service of *HaShem*-יהו"ה, blessed is He, affects an essential transformation of being in him.

This is similar to the matter of a physical Hebrew maidservant (*Amah HaIvriyah*), who cooks and roasts the food, through which it becomes fitting for consumption. In other words, a transformation of state of being takes place. This is because the flavor of the food is not its physical part, but is rather the spiritual part within it. The effect of cooking it is that

it breaks down and causes a diminishment of the physicality of the food, so that the flavor, which is its spiritual part, can be sensed to a greater degree. The same is likewise the case when it comes to the spiritual toil on the level of the Hebrew maidservant (*Amah Halvriyah*), that the service of *HaShem*-יהו"ה, blessed is He, is in such a manner that it affects a transformation in one's being. This is because his toil is in the intellectual *Sefirot* of wisdom, understanding and knowledge (*Chochmah, Binah, Da'at*), which is the aspect of the *Neshamah* of the world of Creation-*Briyah*. In other words, his being comes to be affected and transformed commensurate to his grasp of *HaShem*'s-יהו"ה Godliness, and since it is the intellect that actualizes and causes the emotions, there thus is caused to be a transformation to the being of his emotions.

In the service of *HaShem*-יהו"ה, blessed is He, of prayer, this corresponds to the blessings of the *Shema* and the *Shema* recital itself. This involves contemplating (*Hitbonenut*) the service of *HaShem*-יהו"ה of the angelic beings and their utter sublimation to *HaShem*-יהו"ה, as well as the service of souls who are granted eternal love (*Ahavat Olam*) and abundant love (*Ahavah Rabbah*) of *HaShem*-יהו"ה, blessed is He. All this refers to serving *HaShem*-יהו"ה, blessed is He, with the intellect itself (*Avodat HaMochin*), through which a transformation of being takes place.

#### 4.

Now, just as in prayer there are these various levels of service of *HaShem*-יהו"ה, blessed is He, so likewise, in the study of Torah there also are these levels.<sup>801</sup> That is, there are three approaches in the study of Torah: There is Torah study not for the sake of the Name *HaShem*-יהו"ה, there is simple Torah study, and there is Torah study for the sake of the Name *HaShem*-יהו"ה. These three manners correspond to the three levels; the Canaanite slave (*Eved Cana'ani*), the Hebrew servant (*Eved Ivri*), and the Hebrew maidservant (*Amah HaIvriyah*).

More particularly, in the study of Torah not for the sake of the Name *HaShem*-יהו"ה, blessed is He, there are a number of levels. The loftiest level is the study of Torah in order to know "the deeds that they should do."<sup>802</sup> This kind of study is called Torah study not for the sake of the Name *HaShem*-יהו"ה, since he studies it not for the Torah itself, but only to know the deed that he must do.<sup>803</sup> Although study in order to know what to do is still a matter of holiness, nevertheless, this is considered to be Torah study that is not for the sake of the Name *HaShem*-יהו"ה, since it is not for the Torah itself. Moreover, even though by doing so, he fulfills the commandment to study Torah (*Talmud Torah*), nevertheless, in this itself, the commandment

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<sup>801</sup> See *Derech Chayim* of the Mittler Rebbe *ibid.* Ch. 74 and on.

<sup>802</sup> Exodus 18:20

<sup>803</sup> See *Likkutei Sichot* Vol. 17, p. 402 and on; Vol. 23, p. 147.

to study Torah is merely preparatory to fulfilling all the other commandments etc.

However, there is a lower level than this. On this level, a person learns Torah because he finds it intellectually stimulating, as the verse states about Torah,<sup>804</sup> “For it is your wisdom and understanding in the eyes of the nations.” This is why even the body and animalistic soul are capable of appreciating the intellect of Torah. Therefore, since such a person has a natural proclivity and love for intellectual matters, he therefore studies Torah to satisfy the lust of his intellectual soul.

Nevertheless, when it comes to these levels of Torah study, although they are not for the sake of the Name *HaShem*-יהוה, blessed is He, they nevertheless still are for matters that are related to Torah itself, whether it is study for the sake of knowing what to do, or whether it is study for the sake of the intellectual stimulation that Torah provides. This is because even the intellectual stimulation of Torah is part of Torah.

However, there is an even lower level than this. This is when one studies Torah as his source of income. In other words, he uses the Torah as, “a spade to dig with,”<sup>805</sup> which is an entirely alien motive altogether. Nevertheless, in truth, even this has an element of a *mitzvah* in it, in that, ultimately, a person must sustain himself and the members of his household, which is a *mitzvah*, only that in the Mishnah<sup>806</sup> it states that it is

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<sup>804</sup> Deuteronomy 4:6

<sup>805</sup> Hilchot Talmud Torah of the Alter Rebbe 4:3

<sup>806</sup> Mishnah Avot 4:5



forbidden to use Torah study, “as a spade to dig with,” and he does the very opposite. Nevertheless, the essential matter of sustaining his family is a *mitzvah*, except that he does so in a forbidden manner.

Now, there is an even lower level than this. This is when a person studies Torah in order to fuel his ego, in order to be called a wise and learned sage and Rav.<sup>807</sup> There is an even lower level, in which one studies Torah solely to able to argue and be victorious in debate.<sup>808</sup> Moreover, there is an even lower level, in which one studies Torah and then does the very opposite, about which the verse states,<sup>809</sup> “But to the wicked God said: ‘To what purpose do you recount My decrees and bear My covenant upon your lips?’”

All these levels mentioned above, including the loftiest one, which is study of Torah in order to know what to do, are levels of Torah study that are not for the sake of the Name *HaShem*-יהו"ה. That is, they all are included in the category of Torah study that is not for the sake of the Name *HaShem*-יהו"ה, and thus are all in the category of the Canaanite slave (*Eved Cana'ani*). That is, just as the matter of the Canaanite slave was explained before in relation to serving *HaShem*-יהו"ה through prayer, in which one's entire service is solely out of fear of the rod, and in reality, he has no sensitivity to Godliness at all, so likewise is the matter of the Canaanite slave as it relates to Torah study. That is, he studies Torah for some ulterior motive,

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<sup>807</sup> See Tosefot entitled “*HaOseh*”, Talmud Bavli, Brachot 17a; Tosefot entitled “*v'Kan*” Pesachim 50b.

<sup>808</sup> See Tosefot *ibid*.

<sup>809</sup> Psalms 50:16

meaning, for something that is extraneous to Torah itself, which is not for the sake of the Name *HaShem*-יהו"ה.

However, there is a loftier level than this, in which one studies Torah for the sake of the Name *HaShem*-יהו"ה, in order to bond his soul to *HaShem*-יהו"ה, blessed is He. That is, he desires to bond the concealed and revealed aspects of his soul with the concealed and revealed aspects of the Holy One, blessed is He, through the concealed and revealed aspects of Torah. For, as known,<sup>810</sup> the Torah binds the souls of the Jewish people with the Holy One, blessed is He. In this, the Torah is the aspect of the groom, and the souls of the Jewish people are the aspect of the bride.<sup>811</sup> This is to say that Torah bestows influence to the souls of the Jewish people. This level is the aspect of the Hebrew servant (*Eved Ivri*).

To further clarify, just as it was explained before that the matter of the Hebrew servant (*Eved Ivri*) is that the emotional sensitivities of his heart are into matters of holiness, only that he remains in his state of being and undergoes no transformation, the same applies to his study of Torah. That is, his study of Torah does not affect a transformational change in him, except that he desires to bind his soul to *HaShem*-יהו"ה, blessed is He. Therefore, compared to the true matter of Torah study for the sake of the Name *HaShem*-יהו"ה, this type of study is considered to be simply study (albeit, it is not study that is *not* for the sake of the Name *HaShem*-יהו"ה).

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<sup>810</sup> See Zohar III 73a; Likkutei Torah Netzavim 46a

<sup>811</sup> See Likkutei Torah, Zot HaBracha 93d and on.

However, the true matter of Torah study for the sake of the Name *HaShem*-יהו"ה, blessed is He, is when He studies Torah for the sake of Torah itself. In this kind of study, the Torah is the aspect of the bride, and the souls of the Jewish people are the aspect of the groom. That is, the souls of the Jewish people bestow influence to the Torah. This is similar to the statement about King David, that he would bond the Torah to the Holy One, blessed is He, Above.<sup>812</sup> This kind of Torah study is in a manner of transformational change of being, and is the aspect of the Hebrew maidservant (*Amah HaIvriyah*).

The explanation is that our sages, of blessed memory, stated,<sup>813</sup> "There are twelve hours in the day. During the first three, the Holy One, blessed is He, sits and engages in Torah study. During the second three, He sits and judges the entire world. During the third three, He sits and sustains the entire world etc." However, a question is asked<sup>814</sup> on this teaching. Namely, certainly, *HaShem*'s-יהו"ה Supernal judgment and justice accords with His Torah. This being so, during the second set of three hours, in which He judges the whole world, the Holy One, blessed is He, is also engaged in the study of Torah. This being the case, what then is the novelty of the first three hours during which He specifically, "sits and engages in the study of Torah"?

The explanation is that certainly when He sits and judges the world, the judgment accords to Torah, however, this

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<sup>812</sup> See Zohar III 222b; Likkutei Torah Shlach 51a

<sup>813</sup> Talmud Bavli, Avodah Zarah 3b

<sup>814</sup> See Sefer HaMaamarim 5629 p. 404, and elsewhere.

is as Torah is already drawn forth. In other words, when it comes to Torah study, which corresponds to the intellectual *Sefirot* of wisdom, understanding and knowledge (*Chochmah, Binah, Da'at*) there already is an aspect of drawing forth in it, which are the emotional leanings within it. It is about this that it states, “He sits and judges,” in that the judgment is the aspect of the leanings of the emotional qualities of kindness, might and beauty (*Chesed, Gevurah, Tiferet*). That is, there is an emotional leaning toward kindness-*Chessed* and mercy-*Rachamim*, or the opposite thereof. This is subsequently followed by the three hours in which, “He sits and sustains the whole world,” which refers to the bestowal of actual beneficence, and is the aspect of *NeHi”Y*.<sup>815</sup>

In contrast, during the first three hours, when the Holy One, blessed is He, sits and engages in the study of Torah, it is the matter of drawing forth Torah itself, as it is drawn forth from Him, blessed is He. Although it is true that amongst the ancient Chassidim, the first three hours of the day were apportioned for prayer, in that they would prepare themselves for prayer and lengthen in their prayers,<sup>816</sup> nonetheless, this in no way contradicts what we are explaining here, that this period of time is when Torah itself is drawn forth. For, through the prayers of the ancient Chassidim – in that prayer is the matter of binding one’s soul to its Source, and the Source of the soul is the Singular Preexistent Intrinsic and Essential Being of *HaShem-*

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<sup>815</sup> An acronym for the gut emotional *Sefirot* that relate to action, which are victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*.

<sup>816</sup> Talmud Bavli, Brachot 32b; Hilchot Talmud Torah 4:5

יהו"ה Himself, blessed is He, who even transcends the root of Torah – they affected novel illuminations to be drawn forth in Torah.

That is, although the Torah may have already been drawn forth with a leaning that is not one of kindness-*Chessed* etc., they nevertheless affected a novel drawing forth within Torah, which automatically affected the three hours in which He sits and judges the world and the three hours in which He sits and sustains the world, so that they too are drawn forth in an entirely different manner.

About this, our sages, of blessed memory, stated,<sup>817</sup> “The Holy One, blessed is He, makes a decree, and the righteous-*Tzaddik* nullifies it.” This is because he affects a novelty within the order of the chaining down of the worlds (*Seder HaHishtalshelut*) – (that is, he makes a new chaining down of the worlds – *Seder Hishtalshelut*) – which is the matter of drawing forth novelty and actualizing a transformational change of being. This aspect is the level of the Hebrew maidservant (*Amah Halvriyah*).

## 5.

Now, just as all the above was explained in regard to the two pillars of prayer and Torah study, it likewise applies to the third pillar, which are acts of lovingkindness, and generally includes all the commandments-*mitzvot* in them. This is why

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<sup>817</sup> Talmud Bavli, Mo'ed Katan 16b

all the commandments are simply called, “charity-*Tzedakah*-צדקה,” since it is the most primary commandment.<sup>818</sup> That is, in the fulfillment of the commandments-*mitzvot*, there likewise are three levels, as mentioned above; the Canaanite slave (*Eved Cana’ani*), the Hebrew servant (*Eved Ivri*), the Hebrew maidservant (*Amah HaIvriyah*).

To further explain, in the fulfillment of the commandments-*mitzvot*, there also is a manner of fulfilling them that is not for the sake of the Name *HaShem*-יהו"ה, blessed is He. This is as stated by his honorable holiness, the Alter Rebbe, in Tanya,<sup>819</sup> that “even if one engages in them not for any ulterior motive, God forbid, but rather, in a manner conveyed by the verse,<sup>820</sup> ‘Their fear of Me was like the commandments of men done by rote,’ meaning that a person serves *HaShem*-יהו"ה out of a habit acquired in his youth, in that his father and teacher trained him to serve *HaShem*-יהו"ה.” That is, at first he began serving *HaShem*-יהו"ה out of fear of the whip, but in the course of time, the habit became second nature to him,<sup>821</sup> to the point that he performs them mechanically, “like the commandments of men done by rote.”

There is yet another manner that the commandments-*mitzvot* are fulfilled *not* for the sake of the Name *HaShem*-יהו"ה. This is when a person fulfills them for self-aggrandizement and to take pride in them. This is a much lower level. This is similar to what we find about fasts of abstention, that when one fasts

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<sup>818</sup> See Tanya, Ch. 37 (48b).

<sup>819</sup> See Tanya, Ch. 39 (53b).

<sup>820</sup> Isaiah 29:13

<sup>821</sup> Shvilei Emunah 54:2; Shu"t HaRama m'Pano 36; Tanya Ch. 14.

and takes pride in doing so, it would have been better had he not fasted at all etc.<sup>822</sup> Generally, fulfilling the commandments in a manner that is not for the sake of the Name *HaShem*-יהו"ה, blessed is He, is considered to be the level of the Canaanite slave (*Eved Cana'ani*).

Now, the level of the Hebrew servant (*Eved Ivri*) is that a person fulfills the commandments in order to draw vitality to his soul. That is, through fulfilling the two-hundred and forty-eight positive commandments, he draws vitality to his two-hundred and forty-eight limbs and organs. Similarly, through desisting from the three-hundred and sixty-five negative commandments, he draws vitality to his three-hundred and sixty-five veins and sinews.<sup>823</sup> In general, through fulfilling the commandments-*mitzvot*, vitality is drawn to man, as it states,<sup>824</sup> "You shall observe My decrees and My laws, which a man shall carry out and by which he shall live – I am *HaShem*-יהו"ה." Nevertheless, on this level, it is in a manner that he remains in his current state of being, only that he desires to draw Godly vitality to his soul.

However, the level of the Hebrew maidservant (*Amah HaIvriyah*) is higher than this. On this level, fulfilling the commandments, causes the Supernal commandments to be fulfilled Above. For there are two matters regarding the fulfillment of the Supernal commandments Above. The first is

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<sup>822</sup> See Talmud Yerushalmi, Chagigah 2:2; Shaalot uTeshuvot Tashbatz 112; Beit Yosef to Tur Orach Chayim 565; Shulchan Aruch, Orach Chayim 656:6

<sup>823</sup> See Zohar I 170b

<sup>824</sup> Leviticus 18:5

as stated,<sup>825</sup> “He relates **His** words to Yaakov, **His** statutes and **His** judgments to Israel.” Commenting on this, our sages, of blessed memory, said,<sup>826</sup> “That which He Himself does, He commands His children to do.” In other words, first the commandments-*mitzvot* are fulfilled Above, in that the Holy One, blessed is He, dons *Tefillin*,<sup>827</sup> prays,<sup>828</sup> visits the sick and comforts mourners etc,<sup>829</sup> and then, that which He does, He commands His children to do.

The second matter is that through us fulfilling the commandments below, we affect the fulfillment of the commandments Above. About this the verse states,<sup>830</sup> “If you will follow My decrees and observe My commandments and you do them-*V’Asitem Otam*-ועשיתם אתם,” about which it states,<sup>831</sup> “The addition of the word, ‘and you do-*V’Asitem*-ועשיתם’ (which may be read as, “and you make-ועשיתם”) coupled with the word, ‘them-*Otam*-אתם,’ which may be read as, ‘yourselves-*Atem*-אתם,’ comes to teach that the Holy One, blessed is He says: ‘I consider it as if you *yourselves* have made-עשיתם אתם and rectified Me.’” This is because the two-hundred and forty-eight positive commandments are called “the two-hundred and forty-eight organs and limbs of The King.”<sup>832</sup>

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<sup>825</sup> Psalms 147:19

<sup>826</sup> Midrash Shemot Rabba (Mishpatim) 30:9

<sup>827</sup> Talmud Bavli, Brachot 6b

<sup>828</sup> Talmud Bavli, Brachot 7b

<sup>829</sup> Talmud Bavli, Sotah 14a

<sup>830</sup> Leviticus 26:3

<sup>831</sup> Zohar III 113a; Midrash Vayikra Rabba 35:6; Likkutei Torah, Bechukotai

<sup>832</sup> See Tikkuntei Zohar, Tikkun 30 (74a)



Thus, our fulfilling them causes the sustainment of the commandments Above. Therefore *HaShem*-יהו"ה considers it, "as if you *yourselves have made*-אתם עשיתם and rectified Me." This is similar to the explanation of the Baal Shem Tov<sup>833</sup> on the verse,<sup>834</sup> "*HaShem*-יהו"ה is your shadow." That is, just as a shadow (*Tzeil*-צל) is dependent on the person, so too, the verse, "*HaShem*-יהו"ה is your shadow," may be understood in the same manner. That is, by us fulfilling *HaShem*'s-יהו"ה's commandments - "and you do them-*V'Asitem Otam*- ועשיתם אתם," we bring about "and you *yourselves have made*-*V'Asitem Atem*-אתם-ועשיתם אתם," in that "I consider it as if you *yourselves have made*-אתם עשיתם and rectified Me." This aspect of the fulfillment of the commandments is the level of the Hebrew maidservant (*Amah HaIvriyah*), which is the matter of drawing forth novel illumination and transformation of being.

## 6.

Now, the aspect of the daughter (*Bat*) – that is the princess, the daughter of The King – is the aspect of the *Chayah* and *Yechidah* levels of the soul, of the world of Emanation-*Atzilut*. That is, the levels mentioned before; the Canaanite slave (*Eved Cana'ani*), the Hebrew servant (*Eved Ivri*) and the Hebrew maidservant (*Amah HaIvriyah*), are the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* of the worlds of Action, Formation and Creation (*Asiyah*, *Yetzirah* and *Briyah*)

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<sup>833</sup> Kedushat Levi, Beshalach (39c, 40b); Keter Shem Tov, Hosafot p. 8

<sup>834</sup> Psalms 121:5

respectively. In other words, they all are in the general category of servants.

However, the world of Emanation-*Atzilut*, is the aspect of a child. About this we recite,<sup>835</sup> “Whether we are as Your children, or whether we are as Your servants.” That is, the words “whether we are as Your children-*Banim*-בָּנִים” refers to the aspect of the world of Emanation-*Atzilut*, whereas the words, “whether we are as Your servants-*Avadim*-עֲבָדִים” refers to the aspects of Creation, Formation and Action (*Briyah*, *Yetzirah* and *Asiyah*).

The explanation is as follows: In all the levels mentioned above, a person senses himself as a tangible independent being. This goes without saying regarding the level of the Canaanite slave (*Eved Cana'ani*), in which he serves *HaShem*-יהו"ה, blessed is He, by compulsion, out of fear of the rod. This also is so of the level of Hebrew servant (*Eved Ivri*), in which he has sensitivity to Godliness in his heart, but nevertheless sees himself as an independent being. This is why he undergoes no transformation of being, because he remains in a state of awareness of self and sees himself as an independent being. Moreover, this even applies to the level of the Hebrew maidservant (*Amah HaIvriyah*) which indeed is in a manner of transformation of being, but even then, he still remains in a state of awareness of self and independent being, in that there is one who understands, grasps and comprehends etc.

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<sup>835</sup> Liturgy of the *HaYom Harat Olam* section of the *Musaf* prayer of Rosh HaShanah.

In contrast, the level of the daughter (*Bat*) is the aspect of total and complete nullification of independent existence (*Bittul b'Metziyut*), wherein one becomes like a singular point. In the service of *HaShem*-יהו"ה, blessed is He, through prayer, this is the nullification of self and sublimation to *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer,<sup>836</sup> particularly in the parts of the *Amidah* prayer that involve prostration.<sup>837</sup> This nullification of self and sublimation to *HaShem*-יהו"ה, blessed is He, is from the aspects of the *Chayah* and *Yechidah* of the soul, which are the inner aspects of the soul.

However, it is our teacher Moshe who accomplishes the illumination of this aspect in the souls of the Jewish people, for it is he who draws forth the aspect of the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, into the souls of the Jewish people.<sup>838</sup> This is as explained regarding the verse,<sup>839</sup> "I shall provide grass in your field for your cattle." That is, the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, is that *HaShem*-יהו"ה Above is the true reality and the true something (*Yesh*), whereas whatever is below is nothing (*Ayin*). Thus, when the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה is drawn below, even the one below senses the upper knowledge (*Da'at Elyon*) - that whatever is below is truly nothing (*Ayin*). This causes nullification of awareness of self

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<sup>836</sup> There are some individuals who recalled that the Rebbe further specified that this is particularly so in the "Bestow peace-*Seem Shalom*-שים שלום" blessing at the end of the *Amidah* prayer.

<sup>837</sup> See Tanya Ch. 42

<sup>838</sup> See Tanya, Ch. 42 *ibid.*; Torah Ohr, Mishpatim 75b.

<sup>839</sup> Deuteronomy 11:15; See Torah Ohr, Mishpatim 75b *ibid.*

and complete nullification of one's existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

Thus, it is in this regard that Moshe was told,<sup>840</sup> “And these are the ordinances that **you** shall place *before them-Lifneihem*-לפניהם: If you acquire a Hebrew servant etc.” That is, this verse refers to Moshe himself, since it is he who draws forth the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, into the souls of the Jewish people. Through this, he affects a revelation to their innerness-*Lifneihem*-לפניהם, which is the meaning of the word, “before them-*Lifneihem*-לפניהם.” This is possible through the continuation of the verse, “If you acquire a Hebrew servant (*Eved Ivri*).” For as explained in Torah Ohr,<sup>841</sup> the term “Hebrew-*Ivri*-עברי” is of the same terminology as the verse,<sup>842</sup> “Your forefathers dwelt on the other side-*Ever*-עבר of the river,” and is a reference to the root of the soul. It is Moshe who draws forth and reveals the root of the soul, bringing it out from concealment to revelation, through which a nullification of sense of independent being (*Bittul b'Metziyut*) and sublimation to *HaShem*-יהו"ה, blessed is He, is brought about.

Thus, it is in this regard that the verse states, “And these are the ordinances that you shall place before them: If you acquire a Hebrew servant etc.” The words “these are the ordinances” refer to the levels of the Canaanite slave (*Eved Cana'ani*), the Hebrew servant (*Eved Ivri*) and the Hebrew

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<sup>840</sup> Exodus 21:1

<sup>841</sup> Torah Ohr, Mishpatim ibid. 75d.

<sup>842</sup> Joshua 24:2

maidservant (*Amah HaIvriyah*), the particulars of which were explained above. However, since the primary Supernal intent and ultimate objective in serving *HaShem*-יהו"ה, blessed is He, is to come to the state of nullification of sense of independent being (*Bittul b'Metziyut*) and complete sublimation to *HaShem*-יהו"ה, blessed is He, the verse therefore states, "that you shall place to their innerness-*Lifneihem*-לפניהם: If you acquire a Hebrew servant etc." This refers to the drawing forth of the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, and the revelation of the aspects of the *Chayah* and singular-*Yechidah* essence of the soul, because it is this aspect that illuminates all the other levels, so much so, that it even illuminates within the aspect of the Canaanite slave (*Eved Cana'ani*), and it is specifically then, that the service of *HaShem*-יהו"ה, blessed is He, of the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul, will be as they should be!<sup>843</sup>

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<sup>843</sup> For further elucidation of each of these levels of the soul that are revealed in the service of *HaShem*-יהו"ה, blessed is He, see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.



# Discourse 11

## “*Vayakhel Moshe* – Moshe assembled”

Delivered on Shabbat Parshat Vayakhel,  
Shabbat Mevarchim Adar II, 5714  
By the grace of *HaShem*, blessed is He,

### 1.

The<sup>844</sup> Torah states,<sup>845</sup> “Moshe assembled the entire assembly of the children of Israel and said to them: ‘These are the things that *HaShem*-יהו"ה commanded, to do them: On six days, work-*Melachah*-מלאכה may be done, but the seventh day shall be holy for you, a day of complete rest for *HaShem*-יהו"ה; whosoever does work on it shall be put to death. You shall not kindle fire in any of your dwellings on the Shabbat day” The next verse continues,<sup>846</sup> “Moshe said to the entire assembly of the children of Israel saying: ‘This is the word that *HaShem*-יהו"ה has commanded,” and continues to elucidate the commandments regarding the construction and operation of the Tabernacle (*Mishkan*).

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<sup>844</sup> On the copy of the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added a handwritten note: “Gathered from Torat Chayim.”

<sup>845</sup> Exodus 35:1-3

<sup>846</sup> Exodus 35:4

Now, the questions regarding the precision of the wording in these verses are well known.<sup>847</sup> Firstly, why does the verse state, “Moshe assembled the entire assembly?” which seems to indicate that this is a general matter and general commandment, for which reason it was necessary to assemble the entire Jewish people. That is, we do not find this matter of assembling all the people, in regard to any other commandments. For example, later in Torah, where it deals with the fine details of the construction of the Tabernacle (*Mishkan*), we do not find that Torah states that Moshe assembled them. Rather, it is only here that he assembled them. Thus, it is understood that this is a general and encompassing matter, and we therefore must understand what it means.

Additionally, we must understand the words “These are the things that *HaShem*-יהו"ה commanded.” That is, the word “things-*Dvarim*-דברים” is in the plural form, but the verse then continues and concludes, “On six days, work (*Melachah*) may be done, but the seventh day shall be holy etc.,” which is only one thing.

Furthermore, we must understand<sup>848</sup> the meaning of the words, “These are the things that *HaShem*-יהו"ה commanded, to do them.” At first glance, would it not have been sufficient to simply state, “These are the things that *HaShem*-יהו"ה commanded?” Why then was it necessary to add the words, “to do them-*La'asot Otam*-אתם לעשות”? In addition, we must

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<sup>847</sup> See Alshich to this Torah portion, cited in Ohr HaTorah, Vayakhel, p. 2,116.

<sup>848</sup> See the second discourse entitled “*Vayakhel*” in Torat Chayim, p. 619b (414b in the newer edition).



understand the precision of the Torah here, in using the double term, “a complete day of rest-*Shabbat Shabbaton* שבת שבתון.”

Now, the Ramban<sup>849</sup> explained that the words “These are the things that *HaShem*-יהו"ה commanded, to do them,” refer to the construction of the Tabernacle (*Mishkan*) and all its vessels, as well as the service of *HaShem*-יהו"ה that took place therein. The reason that Torah prefaced with the *mitzvah* of Shabbat, is to teach us that, “on six days, work (*Melachah*) may be done,” but not on the seventh day, which is sanctified to *HaShem*-יהו"ה. (In other words, even though the work of constructing the Tabernacle (*Mishkan*) is itself holy, and one might think that it therefore would be permissible to work on its construction on Shabbat, the Torah is informing us that this is not so.)

However, the Ramban’s explanation does not answer why the seemingly extraneous words, “to do them-*La’asot Otam* לעשות אתם” are included in the verse, nor does he give a reason for the doubled expression, “a complete day of rest-*Shabbat Shabbaton* שבת שבתון.” Moreover, we need to understand his explanation that the words, “These are the things that *HaShem*-יהו"ה commanded, to do them,” refer to the construction of the Tabernacle (*Mishkan*), since, at first glance, the details of the construction of the Tabernacle (*Mishkan*) are only specified in later verses, and are introduced with the statement,<sup>850</sup> “Moshe said to the entire assembly of the Children of Israel saying.” This being the case, why does he explain that

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<sup>849</sup> Ramban to Exodus 35:2

<sup>850</sup> Exodus 35:4

the words “These are the things-*Eileh HaDvarim*-אלה הדברים” refer to the construction of the Tabernacle (*Mishkan*)?

Now, the Talmud<sup>851</sup> indeed states that the words, “These are the things-*Eileh HaDvarim*-אלה הדברים,” refer to the thirty-nine forms of labor (*Melachah*), and that what is defined as labor-*Melachah*-מלאכה is<sup>852</sup> “that which was a significant labor in the construction of the Tabernacle (*Mishkan*).” Therefore this fits with the Ramban’s explanation that the words, “These are the things-*Eileh HaDvarim*-אלה הדברים,” refer to the construction of the Tabernacle (*Mishkan*).

Nevertheless, this still is not fully understood, for, according to this, we find that these two parts of Torah were stated in reverse order. That is, the Torah should have started with the commandments about the construction of the Tabernacle (*Mishkan*), (that is, the part introduced by the words, “Moshe said to the entire assembly of the Children of Israel saying,”) and only afterwards state that these acts of labor (*Melachah*) are forbidden on Shabbat. Why then does it first state the forms of labor (*Melachah*) that are forbidden on Shabbat, and only afterwards tell us what the forms of labor (*Melachah*) in the construction of the Tabernacle (*Mishkan*) are?

Moreover, we also need to understand this very matter itself - that what is defined as labor-*Melachah*-מלאכה is, “that which was a significant labor in the construction of the

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<sup>851</sup> Talmud Bavli, Shabbat 97b (and Rashi there).

<sup>852</sup> Talmud Bavli, Shabbat 96b

Tabernacle (*Mishkan*).” At first glance, what is the relationship between the two matters?

2.

Now, all this may be understood by prefacing with the general matter of the thirty-nine forms of labor-*Melachah*-מלאכה.<sup>853</sup> Labor is necessary to satisfy man’s needs. This is to say that because man needs certain things, he therefore must perform certain labors to acquire them. Now, since the needs of man are generally divided into three categories; food, clothing, and housing,<sup>854</sup> therefore the thirty-nine forms of labor-*Melachah*-מלאכה, whose purpose is to satisfy and perfect the deficiencies of man, are likewise divided into these three categories.<sup>855</sup> That is, “the Tanna cited the sequence of preparing bread,”<sup>856</sup> in deriving forms of labor-*Melachah*-מלאכה such as plowing and sowing etc., which are forms of labor (*Melachah*) relating to food. Similarly, spinning and weaving etc., are forms of labor (*Melachah*) relating to clothing, and building and demolishing etc., are forms of labor relating to housing.

The explanation is that food becomes internalized in a person, thus bonding the soul to the body. In other words,

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<sup>853</sup> See Torat Chayim ibid. p. 626b and on (418c and on in the newer edition); Also see Maamarei Admor HaZaken 5563 Vol. 1, p. 237 and on, and with the glosses in Ohr HaTorah, Vayakhel p. 2,133 and on.

<sup>854</sup> See Likkutei Torah, Zot HaBracha 98d and on; Siddur Im Divrei Elokim Chayim 19d and on.

<sup>855</sup> Also see Ohr HaTorah VaEtchanan p. 307; Shir HaShirim p. 465.

<sup>856</sup> Talmud Bavli, Shabbat 74b

although it certainly cannot be said that the vitality of soul is from the food, nevertheless, since light (*Ohr*) cannot illuminate or be without a vessel (*Kli*),<sup>857</sup> in the same way, the soul cannot bring about its effects<sup>858</sup> without the body. Thus, the food strengthens the body, so that it can be the vessel and vehicle for the soul. Through eating, the soul bonds to the body, and additional vitality is then drawn to the soul, since the soul brings about its effects specifically through the body. All this comes about through the consumption of food, which becomes internalized in person and becomes part and parcel of his flesh and blood.

In contrast, not only are garments not internalized in a person's body, but they are external to him, that is, they hover over and encompass him. Now, although a person's garments are external to him, and only hover over and encompass him, they nevertheless protect him by shielding him from heat or rain etc. They also beautify him, as our sages, of blessed memory, taught,<sup>859</sup> "Rabbi Yochanan would refer to his clothing as 'My glory.'"

However, a house is completely external to a person and encompasses him in a much more distant way than his clothing. Nevertheless, the house provides him with shelter, in that a house provides, "protection and refuge from the storm and

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<sup>857</sup> In that there must be somewhere for the light to be revealed

<sup>858</sup> Such as sight, hearing, smelling, tasting, touching, moving, and all the other bodily functions, including the intellect of the brain and the emotions of the heart.

<sup>859</sup> Talmud Bavli, Shabbat 113a

rain.”<sup>860</sup> Additionally, a house also beautifies a person, as it states,<sup>861</sup> “The beauty of man is to dwell in a house.”

Now, although food is inner (*Pnimityut*), whereas one’s garments and house encompass (*Makifim*) him, nevertheless, the garments and house have an element of superiority to them, over and above food. For, although the matter of food is that it becomes internalized within man and causes a bond between the soul and the body, nevertheless, that which is revealed by way of food is only the revealed powers of the soul, which generally are the *Nefesh*, *Ru’ach* and *Neshamah* levels of the soul. That is, the food is the vessel (*Kli*) for these aspects of the soul. However, since they transcend vessels (*Keilim*), the transcendent encompassing lights (*Makifim*) of the soul (*Chaya* and *Yechidah*) are not revealed by way of food.

Nevertheless, the garment, which encompasses (*Makif*) a person, indeed can reach the encompassing aspects of the soul (*Makifim*). This is what the sages meant when they said that garments beautify a person. This is because the matter of beauty is something that encompasses (*Makif*) a person. That is, the revelation and bond of the soul to the body, brought about by strengthening the body through the consumption of food, is an internal matter (*Pnimi*). In contrast, beauty is an encompassing (*Makif*) matter. Nonetheless, even in the beauty affected by the garment, the beauty is brought out in the person himself. That is, it is an encompassing aspect (*Makif*) that

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<sup>860</sup> Isaiah 4:6

<sup>861</sup> Isaiah 44:13

relates to the inner aspect (*Pnimi*). It thus is in the aspect of the encompassing light of the *Chaya* level of the soul.

In contrast, the beauty and splendor brought about by the house – “The beauty of a man is to dwell in a house” – is not a beautification of the person himself. Thus, this encompassing aspect (*Makif*) does not relate to the inner aspect (*Pnimi*), and is the revelation of the encompassing light of the *Yechidah* level of the soul. This is analogous to how it is physically. Namely, although a garment encompasses (*Makif*) a person, it nevertheless encompasses him in close proximity to his body. Moreover, clothing is tailored according to the measurements of one’s body. In contrast, a house encompasses (*Makif*) him from a distance and is not at all commensurate to the measurement of his body. For, a house contains many things besides the person himself.

Now, this matter, that there is a superior quality to garments, over and above food, and a superior quality to a house, over and above garments, is also empirically observable. For, although it is true that man needs food more than he needs garments or a house, in that food is necessary to sustain his body, and similarly, when comparing garments to a house, garments are more necessary than a house, nonetheless, food does not last long, comes and goes each day, and is relatively inexpensive. Garments, on the other hand, are more expensive and last much longer. This certainly is the case regarding a house, which is much more expensive and lasts much longer. This is because food is internal (*Pnimi*), which is the lowest of these levels, whereas garments and a house are encompassing

(*Makifim*), that is, they are on a higher level. Therefore, they are more expensive and last much longer.

More particularly, the garments represent the close encompassing light (*Makif HaKarov*), whereas the house represents the distant encompassing light (*Makif HaRachok*). That is, in general, the distant encompassing light (the house) is the aspect of the four-cubits of a person,<sup>862</sup> within which his essential self is revealed.<sup>863</sup>

### 3.

Now, like everything else that exists below, the reason that man requires food, clothing, and housing, is rooted Above in Godliness. Thus, due to man's root in the "Supernal Man," it also applies to the matter of his food, clothing, and housing below. This refers to the matter of the ten *Sefirot*, in that they too have these three aspects; food, clothing, and housing. That is, the matter of the lights (*Orot*) and vessels (*Keilim*) of the ten *Sefirot* are the aspect of food. Similarly, there also is the aspect of clothing, as in the teaching,<sup>864</sup> "He made garments for them." Likewise, there also is the aspect of the house, which refers to the matter of the Supernal dwellings and chambers (*Heichalot*), and like the teaching of our sages, of blessed memory,<sup>865</sup> "Since

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<sup>862</sup> Also see Imrei Binah of the Mittler Rebbe, Shaar HaKriyat Shma, Ch. 42-43; Torat Chayim, Beshalach 254b and on (p. 179d and on in the newer edition).

<sup>863</sup> That is, when a person is in the comfort of his own home, he feels at ease to be himself. (See Shulchan Aruch, Orach Chayim 1:1)

<sup>864</sup> Introduction to Tikkunei Zohar 17a

<sup>865</sup> Talmud Bavli, Brachot 8a

the day that the Holy Temple was destroyed, the Holy One, blessed is He, dwells only within the four cubits of Torah law (*Halachah*).” As mentioned before, the four-cubits is the matter of the house, wherein one’s essential self is revealed.

To explain this in greater detail; that the matter of the lights (*Orot*) and vessels (*Keilim*) is the aspect of food, may be understood as follows: The reason that there is a drawing forth of lights (*Orot*) within vessels (*Keilim*) is because the vessels have some aspect, due to which, they draw forth the light within them, and this aspect is called by the term “food-*Mazon*-מזון.” For, just as the effect of food is that it bonds the soul with the body, through which additional vitality is also caused to be drawn to the soul, as previously explained, so likewise, this is the case with this aspect of the vessels (*Keilim*) which affect the drawing forth of the light (*Ohr*) and are called food (*Mazon*), in that they affect a bond between the lights (*Orot*) and vessels (*Keilim*), through which it also affects additional bestowal of illumination within the lights (*Orot*). However, this drawing forth is in the lights (*Orot*) as they are drawn forth to manifest within the vessels (*Keilim*), which is an inner matter and aspect (*Pnimi*).

The matter of clothing, on the other hand, which is the aspect of the Supernal Garment called *Chashmal*,<sup>866</sup> is made from the externality of the Supernal *Sefirah* of understanding-*Binah*, and garbs *Zeir Anpin* and *Nukvah* until below their feet.

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<sup>866</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 13; Torah Ohr Lech Lecha 12d, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 45-46.



Thus, this aspect reaches the encompassing light (*Makif*). Nevertheless, this encompassing light (*Makif*) is the close encompassing light (*Makif HaKarov*) which relates to the inner light (*Pnimi*). This is to say that this is the encompassing light (*Makif*) that is connected and relates to the vessels (*Keilim*).

In contrast, the dwellings and chambers (*Heichalot*), which are the aspect of the house, reach the distant encompassing light (*Makif HaRachok*), which is generally called by the term, “the distant encompassing light (*Makif HaRachok*).” More particularly, this refers to the encompassing light (*Makif*) that has no relation whatsoever to vessels (*Keilim*). For, in general, the encompassing lights (*Makifim*) are the aspect of the crown-*Keter*. In the crown-*Keter*, however, there are two aspects; the aspect of *Atik Yomin* and the aspect of *Arich Anpin*. Now, in regard to the aspect of *Arich Anpin*, even though it is encompassing (*Makif*), it nevertheless still relates to vessels (*Keilim*). In contrast, the aspect of *Atik*-עתיק, is “removed-*Ne’etak*-נעתק” and transcends the vessels, and even transcends the encompassing light (*Makif*) that relates to the vessels (which is the aspect of *Arich Anpin*).

Now, just as there are these divisions of food, clothing, and a house, in the aspect of the vessels (*Keilim*), meaning, in the aspect of the lights (*Orot*) as they are manifest in and relate to the vessels (*Keilim*), so likewise, this is the case in the lights (*Orot*) themselves. They too possess these three aforementioned aspects. That is, there is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*); there is the light of *HaShem*-יהו"ה, blessed is He, that surrounds

all worlds (*Sovev Kol Almin*); and there is the aspect that transcends both these aspects and entirely transcends any relation to worlds altogether.<sup>867</sup>

To further explain the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) – the term “fills-*Memaleh*-ממלא” itself indicates that the matter is revealed in an inner pervading manner, in that it is manifest within. For, this is the meaning of the word “fills-*Memaleh*-ממלא.” In contrast, the matter of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), indicates that it is not manifest within them, but nevertheless has some relation to them. For, this is the meaning of the term “surrounds all worlds-*Sovev Kol Almin*-סובב כל עלמין.” That is, at the very least, it surrounds the worlds, meaning that even though it itself transcends being manifested within them, it nevertheless has some relation to them, in that, at the very least, it surrounds them.<sup>868</sup> In other words, in and of itself, it is applicable for this light to become manifest within them, and it is only because of the limitations of the vessels that it remains transcendent and above them. Nevertheless, in and of itself, this light does relate to becoming manifest within vessels in an inner manner (*Pnimityut*).

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<sup>867</sup> See Siddur Im Divrei Elokim Chayim ibid. 20a; Ohr HaTorah VaEtchanan, p. 307; Shir HaShirim p. 465.

<sup>868</sup> See Torah Ohr, Megillat Esther 98b

This clarifies the teaching that,<sup>869</sup> “the inner aspect (*Pnimi*) of the upper level (*Elyon*) becomes the encompassing aspect (*Makif*) of the lower level (*Tachton*).” In other words, in and of itself, even the upper level (*Elyon*) is in the aspect of an inner light (*Pnimi*). Only that, as it is bound with the lower level (*Tachton*), since the lower level is lower than the upper level, it therefore cannot contain the upper level. Therefore, relative to the lower level, it is in the aspect of an encompassing light (*Makif*). However, in and of itself, it is in the aspect of an inner pervading light (*Pnimi*).

Now, all the above applies to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*). However, when it comes to the aspect that even transcends the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), which, in general, is the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, His Singular Essence does not at all relate to revelation and manifestation. This is not because of the limitations of the vessels or worlds, but because, in and of Himself, He has no relation to being manifested, not even in an encompassing or surrounding manner (*Makif*). The same is true of the level below this, which is His light and illumination that is the aspect of the revelation of His Essential Being to Himself. That is, the light and illumination that is an aspect of revelation to Himself, has utterly no relation to anyone other than Himself. Moreover,

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<sup>869</sup> See Etz Chayim, Shaar 40 (Shaar Pnimitiyut v'Chitzoniyut), and particularly Drush 5 there; Tanya Kuntres Acharon 157a; Likkutei Torah Shlach 41d; Sefer HaMaamarim 5704 p. 116.

this is not because of the other, in that the other is incapable of receiving this illumination, but rather because, in and of Himself, He has no relation to “another” altogether, neither in an inner manner (*Pnimitiyut*) nor in an encompassing manner (*Makif*).

#### 4.

Now, the three aforementioned levels are ordered according to their levels within the chaining down of the worlds (*Seder Hishtalshelut*). However, through the service of *HaShem*-יהוה, blessed is He, of refinement (*Birurim*), an influx of additional light and illumination within each of these three aforementioned aspects is caused to be. This then, is the matter of the thirty-nine forms of labor (*Melachah*), through which refinement (*Birur*) is affected in the three categories; food, clothing, and housing.

That is, “the Tanna cited the sequence of preparing bread,”<sup>870</sup> in deriving forms of labor (*Melachah*) such as plowing and sowing etc., which are the forms of labor that relate to the refinement (*Birur*) of food. For example, the purpose of plowing is that,<sup>871</sup> “plowing is to loosen the earth,” meaning that it breaks down and weakens the physical. Similarly, sowing refers to the matter of the decomposition of the seed, meaning that everything that is superfluous to the seed rots away, until all that remains is the aspect of the ascent of the

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<sup>870</sup> Talmud Bavli, Shabbat 74b

<sup>871</sup> Talmud Bavli, Moed Katan 2b

feminine waters (*Ha'ala'at Mayim Nukvin*) which awaken the power of growth. All this refers to the process of refinements (*Birurim*) required in the preparation of food.

Similarly, spinning and weaving etc., are forms of labor (*Melachah*) that relate to clothing. For, the general matter of clothing is that they refine and separate. That is, clothing separates one person from another, and even separate the person from himself, in that he is not the same after being dressed, as he was before being dressed. That is, the matter of clothing, is that through it, the level and stature of the person is recognized and revealed,<sup>872</sup> which is a matter of refinement and separation. The same is likewise so when it comes to refinement (*Birur*) that applies to the matter of housing. That is, the house creates a separation between the exterior and the interior, the interior being the four-cubits that relate to the person who dwells within it.

Thus, it is through the thirty-nine forms of labor (*Melachah*), which is the refinement (*Birur*) of each of the three aspects of food, clothing, and housing, that additional light and illumination is caused to be drawn forth in each of the three aforementioned aspects. The addition is that they become perfected, in that *HaShem's* יהו"ה's Supernal Intent that, "the Holy One, blessed is He, desired a dwelling place for Himself

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<sup>872</sup> A clear example of this are the various kinds of uniforms, crests, coats of arm, insignia, honorary patches and medals, found on military uniforms, all of which indicate rank, authority and level of accomplishment, thus separating one level from another.

in the lower worlds,”<sup>873</sup> is fulfilled through them. This matter is drawn forth throughout the whole world, particularly in the place of the Tabernacle (*Mishkan*) and Holy Temple, as it states,<sup>874</sup> “They shall make a sanctuary for Me, and I will dwell within them.”

## 5.

Now, the ability to serve *HaShem*-יהוה, blessed is He, by affecting refinements (*Birurim*) in all three above-mentioned aspects of the world, is by means of the thirty-nine forms of labor (*Melachah*) that took place in the construction of the Tabernacle (*Mishkan*). That is, because these matters exist spiritually, this empowers the possibility for these refinements to occur in the world too.<sup>875</sup> The same is also true of the Tabernacle (*Mishkan*) itself. That is, the ability to perform the thirty-nine forms of labor (*Melachah*) that took place in the lower Tabernacle (*Mishkan*) is drawn from the upper Tabernacle (*Mishkan*).

To clarify, the lower Tabernacle (*Mishkan*), has a superiority that the upper Tabernacle (*Mishkan*) does not have. This is as stated,<sup>876</sup> “Behold, the heavens and the heavens of the heavens cannot contain You etc.” The words “the heavens and the heavens of the heavens” refer to the upper Tabernacle

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<sup>873</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

<sup>874</sup> Exodus 25:8

<sup>875</sup> See Torat Chayim, Vayakhel ibid. 640b (427b and on).

<sup>876</sup> Kings I 8:27

(*Mishkan*), about which it states that they, “cannot contain You.” Nevertheless, this aspect (about which it states that, “the heavens and the heavens of the heavens cannot contain You,”) indeed is drawn forth in the lower Tabernacle (*Mishkan*). Thus, when the Holy One, blessed is He, showed Moshe the Tabernacle (*Mishkan*) on the Mountain,<sup>877</sup> He specifically instructed to construct the Tabernacle (*Mishkan*) below. That is, in and of itself, the Tabernacle (*Mishkan*) on the Mountain is insufficient, and it specifically is necessary for there to be a Tabernacle (*Mishkan*) below.

Nevertheless, the empowerment to construct the lower Tabernacle (*Mishkan*) specifically comes from the upper Tabernacle (*Mishkan*). This is why The Holy One, blessed is He, showed Moshe the Tabernacle (*Mishkan*) on the Mountain first, and only after this it became possible to build the lower Tabernacle (*Mishkan*).

This then, explains the verse about the construction of the Tabernacle (*Mishkan*),<sup>878</sup> “Moshe said to the entire assembly of the Children of Israel saying: ‘This is the word that *HaShem*-יהוה has commanded etc.’” That is, the commandment had to specifically be given by the hand of Moshe, since it is specifically He who beheld the upper Tabernacle (*Mishkan*). Thus, it was specifically by his hand that the children of Israel were empowered to construct the lower Tabernacle (*Mishkan*).

Now, just as in the matter of the Tabernacle (*Mishkan*), the empowerment to build the lower Tabernacle (*Mishkan*)

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<sup>877</sup> Exodus 26:30

<sup>878</sup> Exodus 35:4

comes from the upper Tabernacle (*Mishkan*), so likewise, this is how it is regarding the refinement of the world at large. The empowerment to do so specifically comes from the Tabernacle (*Mishkan*). This is what is meant by the verse,<sup>879</sup> “They shall make a Sanctuary for Me, and I will dwell within them,” in which the verse specifies, “within them-*B’Tocham*-בתוכם,” meaning, “within each and every Jew.”<sup>880</sup> This is to say that through, “they shall make a Sanctuary for Me,” there comes to be, “I will dwell within them,” meaning, “within each and every Jew,” which empowers the refinement of the entire world.

With the above in mind, we can understand why that which is defined as labor (*Melachah*) is specifically<sup>881</sup> “that which was a labor in the construction of the Tabernacle (*Mishkan*).” For, since labor refers to serving *HaShem*-יהו"ה, blessed is He, by way of refinements (*Birurim*), as explained before, and the empowerment to do this is from the Tabernacle (*Mishkan*), therefore, “that which was a labor in the construction of the Tabernacle (*Mishkan*) is what constitutes labor,” since a person has the power to refine this. In contrast, he does not have the power to refine (*Birur*) “that which was not a labor in the construction of the Tabernacle (*Mishkan*),” and it therefore is not defined as labor (*Melachah*). That is, it is not the work that he needs to be engaged in. For, if it indeed was the work he needs to be engaged in, he would then be granted the empowerment to do so.

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<sup>879</sup> Exodus 25:8

<sup>880</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1; Also see Shnei Luchot HaBrit 69a, 201a, 325b, 326b.

<sup>881</sup> Talmud Bavli, Shabbat 96b



With the above in mind, we can also understand why all forms of service of *HaShem*-יהו"ה, blessed is He, are tied to the place of the Holy Temple, and specifically to the place of the Altar. This refers to the matter of bringing offerings and sacrifices outside of the Holy Temple. That is, even if a person performs the service of the offering exactly as prescribed by Torah law (*Halacha*), nevertheless, since the offering took place outside the Holy Temple, it is invalid. This is because the general empowerment to serve *HaShem*-יהו"ה, blessed is He, through refinements (*Birurim*), comes specifically from the Tabernacle (*Mishkan*), because the upper Holy Temple is in alignment with the lower Holy Temple.<sup>882</sup> Thus, all service and work is specifically tied to the place of the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*).

## 6.

This then, is the meaning of the verse,<sup>883</sup> “Moshe assembled the entire assembly of the Children of Israel etc.” That happened on the day after Yom Kippur,<sup>884</sup> when the Jewish people received atonement and forgiveness for the sin of the golden calf.<sup>885</sup> The explanation is as follows: When the world was created, it “was created in a state of completion.”<sup>886</sup>

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<sup>882</sup> See Talmud Yerushalmi, Brachot 4:5 and elsewhere.

<sup>883</sup> Exodus 35:1-2

<sup>884</sup> See Rashi to Exodus 35:1

<sup>885</sup> See Rashi to Exodus 33:11

<sup>886</sup> See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefeh To'ar commentary there).

However, “when the snake came upon Chava, it instilled contamination into her,”<sup>887</sup> referring to the sin of the tree of the knowledge of good and evil. However, when the Torah was given, their contamination ceased.<sup>888</sup> Then, when they sinned with the golden calf, the contamination returned.<sup>889</sup>

However, on the day after Yom Kippur, when the sin of the golden calf had already been forgiven and the world returned to its original state and standing, in that “the world was created in a state of completion,” at that point, it became possible for them to serve *HaShem*-יהו"ה, blessed is He, in an essential manner, that is, according to how the world is in a state of completion. It was specifically then that Moshe assembled the Jewish people and told them of the general matter of service of *HaShem*-יהו"ה, blessed is He, and stated, “These are the things that *HaShem*-יהו"ה commanded, to do them.”

The words, “These are the things-*Eileh HaDvarim*-אלה הדברים” refer to the thirty-nine forms of labor (*Melachah*). (The word “these-*Eileh*-אלה” has the numerical value of thirty-six. The word “things-*Dvarim*-דברים” in the plural, indicates two things, and with the addition of the prefix, “the things-*HaDvarim*-הדברים” it equals three, thus totaling thirty-nine.)<sup>890</sup>

As explained before, the intention of the thirty-nine forms of labor (*Melachah*) is the matter of refinement (*Birurim*) and rectification (*Tikkun*). This is the meaning of the words, “To do them-*La'asot Otam*-לעשות אתם,” in which the term “To

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<sup>887</sup> Talmud Bavli, Shabbat 146a; Zohar I 52b

<sup>888</sup> Talmud Bavli, Shabbat 146a ibid; Zohar I 52b ibid.

<sup>889</sup> See Zohar ibid.

<sup>890</sup> Talmud Bavli, Shabbat 97b and Rashi there.

do-*La'asot* לעשות<sup>891</sup> means “to rectify-*Letaken* לתקן.”<sup>892</sup> The power to do this is granted from Above, as the verse says, “that *HaShem* יהו"ה commanded etc.” Moreover, the empowerment is granted through Moshe, who beheld the Tabernacle (*Mishkan*) on the Mountain. Thus, this is why it states, “Moshe assembled.”

The verse then continues, “On six days, work may be done.” That is, the general matter of serving *HaShem* יהו"ה, blessed is He, by way of refinements (*Birurim*), is during the time period of the six-thousand years.<sup>893</sup> The service of *HaShem* יהו"ה, blessed is He, that takes place during this time is in preparation for the seventh day, “a day of complete rest-*Shabbat Shabbaton*.” This is as stated,<sup>894</sup> “One who toils on the eve of Shabbat will eat on Shabbat,” as an automatic result. That is, it is through the toil of serving *HaShem* יהו"ה, blessed is He, in a way of refinement (*Birurim*) during the course of the six-thousand years, that we merit “the day that is entirely Shabbat and tranquil for everlasting life.”<sup>895</sup>

However, more particularly, there are two levels in this. There is “Shabbat” and there is “Shabbaton.”<sup>896</sup> Shabbat, refers to the aspect that still relates to serving *HaShem* יהו"ה, blessed is He, through refinements (*Birurim*). On the other hand,

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<sup>891</sup> Genesis 2:3

<sup>892</sup> See Midrash Bereishit Rabba 11:6 and Rashi there.

<sup>893</sup> See Talmud Bavli, Rosh HaShanah 31a – “Rav Ketina said: The world will exist for six-thousand years, and for one thousand it will be destroyed, as stated (Isaiah 2:11): ‘*HaShem* יהו"ה **alone** will be exalted on that day.’”

<sup>894</sup> Talmud Bavli, Avoda Zarah 3a

<sup>895</sup> See Talmud Bavli, end of Tamid 33b

<sup>896</sup> See Torat Chayim ibid. 436c and on.

Shabbaton is an aspect that entirely transcends the matter of refinements (*Birurim*).

This is similar to what is explained about the coming world (*Olam HaBa*), that at first, there will be the level about which the sages stated,<sup>897</sup> “The Holy One, blessed is He, is destined to make a feast for the righteous-*Tzaddikim*.” There then will subsequently be an even loftier revelation, about which the sages stated,<sup>898</sup> “There is no eating and drinking in the coming world (*Olam Haba*). The same holds true of these two aspects; “Shabbat” and “Shabbaton.”

Nevertheless, service of *HaShem*-יהו"ה, blessed is He, during the six-thousand years, affects both levels, since it is specifically by serving *HaShem*-יהו"ה, blessed is He, in a way of refinements (*Birurim*), that the revelation of these two levels, “Shabbat” and “Shabbaton,” will come about. This then, is why the verse states, “On six days, work may be done, but the seventh day shall be holy for you, a day of complete rest (*Shabbat Shabbaton*) for *HaShem*-יהו"ה etc.” For, it is through serving *HaShem*-יהו"ה, blessed is He, in a way of refinements (*Birurim*) that we merit the two levels, “Shabbat” and “Shabbaton.” This will come about on, “the day that is entirely Shabbat and tranquil for everlasting life!”

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<sup>897</sup> See Talmud Bavli, Pesachim 119b; Bava Batra 75a; Midrash Vayikra Rabba 13c and elsewhere.

<sup>898</sup> Talmud Bavli, Brachot 17a

## Discourse 12

### “*Megillah Nikreit* – The Megillah is read”

Delivered on Shabbat Parshat Tzav,  
Shushan Purim, 5714  
By the grace of *HaShem*, blessed is He,

#### 1.

The<sup>899</sup> Mishnah states,<sup>900</sup> “The Megillah is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, or on the fifteenth (of the month of Adar). Cities that have been surrounded by a wall since the days of Yehoshua bin Nun, read the Megillah on the fifteenth, whereas villages and larger towns read it on the fourteenth. However, the villages may advance their reading to the day of assembly.”<sup>901</sup>

In other words, the Megillah reading is generally divided into two primary times, these being the fourteenth and fifteenth. The remaining times that it may be read are the times

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<sup>899</sup> On the copy of the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added a handwritten note: “The discourse by this title from the Rebbe Maharash, whose soul is in Eden,” – (It appears that the reference is to the discourse by this same title from the year 5629, *Sefer HaMaamarim* 5629 p. 83 and on) – “and the discourse entitled ‘*Le’umat HaMisgeret*’ 5665” – (*Sefer HaMaamarim* 5665, p. 148 and on; p. 158 and on.)

<sup>900</sup> Mishnah Megillah 1:1; Talmud Bavli, Megillah 2a

<sup>901</sup> That is, the Sages instituted that the smaller villages may advance their readings to the day of assembly, meaning, Monday or Thursday, when the Rabbinical courts are in session and the Torah is publicly read. The villagers would therefore come to the larger towns on those days. (See Rashi to Megillah 2a *ibid.*)

that are applicable to villages, who may advance their day of reading to the day of assembly, whether it is for the benefit of the villages, or whether it is for the benefit of the larger towns.<sup>902</sup>

We must therefore understand the reason for these divisions of the times on which the Megillah is to be read. For, about Purim the verse states,<sup>903</sup> “The Jews confirmed and undertook upon themselves,” about which our sages, of blessed memory, stated,<sup>904</sup> “They confirmed that which they already undertook.”<sup>905</sup> In other words, the substance of Purim is akin to the giving of the Torah, and beyond that, Purim is the conclusion and fulfillment of the matter of the giving of the Torah.

For, at the giving of the Torah, the children of Israel received the Torah in a way of coercion, whereas on Purim they accepted it willingly and with self-sacrifice. In doing so, they affected an obligation upon Torah and *mitzvot* as having been willingly accepted for all generations.<sup>906</sup> This being so, we do not understand the reason for the divisions of the times on Purim. For, about the giving of the Torah, it states,<sup>907</sup> “And

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<sup>902</sup> That is, since the villagers supplied the towns with food and water, the Sages allowed the villages to advance their reading of the Megillah to the day of assembly, so that they would be free to supply provisions to the larger towns. (See Talmud Bavli Megillah 2a *ibid.*)

<sup>903</sup> Esther 9:27

<sup>904</sup> Talmud Bavli, Shabbat 88a

<sup>905</sup> That is, they willingly confirmed and undertook upon themselves that which they undertook through coercion at Mt. Sinai. (See Talmud Bavli, Shabbat 88a *ibid.*)

<sup>906</sup> That is, by doing so, they removed any claim that the Jewish people could possibly have that, at Sinai, the Torah was accepted under duress, and is therefore not binding. (See Talmud Bavli, Shabbat 88a *ibid.*)

<sup>907</sup> Exodus 19:2

Israel encamped (*VaYichan*-ויחן) there, opposite the mountain,” wherein the term “encamped-*VaYichan*-ויחן” is in the singular form, about which it states in *Mechilta*,<sup>908</sup> that when the children of Israel left Egypt, they traveled in a state of division and they camped in a state of division, but here at Mount Sinai, they were equal and of one heart. The Midrash concludes that it was then that the Holy One, blessed is He, said: “The time has arrived for Me to give the Torah to My children.”

In other words, the matter of the giving of the Torah is specifically a matter of unity and the absence of division. For, although it is true that even at the giving of the Torah, Moshe had his designated place and Aharon had his designated place etc.,<sup>909</sup> nevertheless, there was no division of times, since the matter of the giving of the Torah is specifically a matter of oneness. It thus is understood that when it comes to Purim, which is the culmination and sustainment of the giving of the Torah, it certainly is not applicable for there to be any matter of division. This being so, we must understand why there are divisions of times between the cities and the villages on Purim.

## 2.

This may be understood with an introductory preface regarding the spiritual difference between a city and a village in man’s service of *HaShem*-יהוה, blessed is He. Now, *HaShem*’s-

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<sup>908</sup> See *Mechilta* to Exodus 19:2; Also see *Pirke d’Rabbi Eliezer* Ch. 41; *Midrash Vayikra Rabba* 9:9; *Tanchuma Yitro* 9; *Yalkut Shimoni Yitro*, Remez 247, 273, and elsewhere.

<sup>909</sup> *Mechilta*, *Yalkut Shimoni* (*Yitro Remez* 285) and *Rashi* to Exodus 19:24.

יהו"ה ultimate Supernal intent in creating man is for man to serve Him, as in the teaching,<sup>910</sup> “I was only created to serve my Maker.” Therefore, in man’s service of *HaShem*-יהו"ה, blessed is He, there also is a difference between a city-dweller and a villager. This is as taught by our sages, of blessed memory,<sup>911</sup> “Everything that Ezekiel saw, Isaiah saw, only that a villager who sees the King is not like a city-dweller who sees the King.” In other words, spiritually, in one’s service of *HaShem*-יהו"ה, blessed is He, there is a difference between a city-dweller and a villager.

The difference may be understood from this teaching itself, in that it makes a distinction between Isaiah and Ezekiel. For, in the book of Isaiah it states,<sup>912</sup> “I saw the Lord-*Adona*”*י-אדנא* sitting upon a high and lofty throne-*Keeseh*-כִּסֵּא.”<sup>913</sup> The throne-*Keeseh*-כִּסֵּא refers to the world of Creation-*Briyah*,<sup>914</sup> which the Zohar calls “Throne-*Kursaya*-כּוּרְסֵיָא,” within which there is an illumination of the *Sefirah* of understanding-*Binah*.

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<sup>910</sup> See the Mishnah and Baraita at the end of Tractate Kiddushin according to the manuscript editions (Osef Kitvei Yad – Talmud Bavli, Yerushalayim 5724); Also see Melech Shlomo to the Mishnah in Kiddushin there.

<sup>911</sup> Talmud Bavli, Chagigah 13b – That is, in regard to the fact that Ezekiel’s description of the Supernal Chariot is far more detailed than Isaiah’s, the Talmud provides the above explanation, that Ezekiel is compared to a villager who saw the King, and is far more excited in describing the splendor that he beheld, whereas Isaiah is compared to a person who dwells in the capital city and is accustomed to the splendor. Therefore, his focus is primarily on his encounter with the King, and he only gives a brief description of the splendor.

<sup>912</sup> Isaiah 6:1

<sup>913</sup> See Likkutei Torah, Bracha 97a and on.

<sup>914</sup> See Pardes Rimonim, Shaar 16 (Shaar ABY”A) Ch. 3; Etz Chayim, Shaar 46 (Shaar Kees’e HaKavod) Ch. 1, Ch. 5; Shaar 47 (Shaar Seder ABY”A) Ch. 5.



This accords with the teaching,<sup>915</sup> “The supernal mother (*Imma Ila’ah*)<sup>916</sup> dwells in the throne (*Kursaya*).”

The *Sefirah* of understanding-*Binah* is the matter of comprehension. That is, just as in man below, the powers of the soul called, wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da’at*, are the matter of intellectual comprehension, so likewise, this is how it is Above in Godliness, that Above, the *Sefirah* of understanding-*Binah* is the comprehension of Godliness. This then, is the meaning of the teaching that Isaiah’s prophecy was that he beheld the Chariot (*Merkavah*) of the world of Creation-*Briyah*, which is the world of the *Seraphim* angels. In contrast, Ezekiel’s prophecy was in the place of the *Ophanim* angels, which is lower.

Now, the world of Creation-*Briyah*, within which the supernal mother (*Imma Ila’ah*) dwells, and whose substance is that of comprehension, is similar to comprehension as it is in man below, in that it manifests in an inner manner (*Pnimitiyut*). That is, when a person understands something with complete comprehension, his mind then encompasses it and he grasps it with his intellect. In other words, although at first, he only understood the matter superficially, in which case, it transcended and encompassed his intellect, that was only before he came to fully grasp it. However, once he finally grasps it,

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<sup>915</sup> Tikkunei Zohar, Tikkun 6 (23a); Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 3; Tanya Ch. 39 (52a).

<sup>916</sup> That is, the *Sefirah* of understanding-*Binah* which is called the supernal mother (*Imma Ila’ah*) dwells in the throne-*Kursaya*, which is the world of Creation-*Briyah*, as opposed to wisdom-*Chochmah* which is called the supernal father (*Abba Ila’ah*) and dwells within the world of Emanation-*Atzilut*. (See commentaries to Zohar and Etz Chayim *ibid.* and elsewhere.)

then his intellect encompasses the matter and grasps it in an inner manner (*Pnimiyut*).<sup>917</sup>

Thus, since comprehension is an inner (*Pnimiyut*) matter, so likewise is it Above in the world of Creation-*Briyah*, wherein there is an illumination of the wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of the Unlimited One, *HaShem*-יהוה, blessed is He. That is, the illumination and revelation in the world of Creation-*Briyah*, is likewise in an inner manner (*Pnimiyut*). Now, because it is grasped in an inner manner (*Pnimiyut*), it comes to be revealed in a systematic and orderly fashion, meaning, in the order of the Ten *Sefirot*, as they are divided into the three aspects and categories of *ChaBa*"D, *ChaGa*"T, and *NeHi*"Y.

### 3.

The explanation of the matter in a more particular manner is as follows: The comprehension of the *Seraphim* angels in the world of Creation-*Briyah*, is not only of their vitality itself, but also of the Cause and Source of their vitality. That is, they not only grasp their vitality, as it is in the world of Creation-*Briyah*, but they also grasp their Cause as He is in the world of Emanation-*Atzilut*, in a state of elevated separation from them. For, it states about the world of Emanation-*Atzilut*,<sup>918</sup> "He and His life force and organs are one."

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<sup>917</sup> See Tanya Ch. 5; Sefer HaMaamarim 5665 p. 332; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1-3.

<sup>918</sup> Introduction to Tikkunei Zohar 3b

In other words, even though the Source of their vitality is in a state of elevated separation from them – since even their vitality, as it is in the world of Creation-*Briyah*, is in a state of elevated separation from them, and this being so, it certainly is the case that the Source of their vitality in the world of Emanation-*Atzilut* is in a state of elevated separation from them – nevertheless, since they have comprehension of Godliness, and as explained before, comprehension is an inner manner (*Pnimityut*), therefore, even the light and vitality that is elevated and separated from them, illuminates within them in an inner manner (*Pnimityut*). In other words, in an inner way, they sense that He is elevated and removed from them.

About this the verse states,<sup>919</sup> “The *Seraphim* were standing above Him,” meaning above their vitality, in the sense that even the Source and Cause of their vitality is felt in them in an inner manner (*Pnimityut*). Now, since this is so, that although He is elevated and separated from them, they nonetheless sense His elevated separation, they therefore recite<sup>920</sup> “Holy, Holy, Holy is *HaShem* of hosts-*HaShem Tzva’ot*-צבאות-יהוה.” In general, this refers to the light of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), since the light and illumination is felt within their grasp and comprehension in an inner manner (*Pnimityut*).

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<sup>919</sup> Isaiah 6:2 – The simple meaning of the verse is: “The *Seraphim* were standing above, in His service.” Nevertheless, the phrasing is such that it is indicative that the *Seraphim* are “above” in the sense that their vitality is grasped in them in an inner manner (*Pnimityut*). (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, p. 237-238.)

<sup>920</sup> Isaiah 6:3; Also see *Sefer HaMaamarim* 5635 Vol. 2 p. 392.

Now, the ultimate intent of grasp and comprehension is to arouse the emotions. For, if a person has no arousal of emotions, it clearly indicates that he does not truly grasp and comprehend. True grasp and comprehension is felt in the emotions, for the emotions are the ultimate culmination of the comprehension. This is as stated,<sup>921</sup> “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה,” and then continues, “And you shall love *HaShem*-יהו"ה your God etc.”

The word “Listen-*Shma*-שמע” is a term that means, “comprehend.”<sup>922</sup> However, comprehension alone is insufficient, but must also bring a person to arousal of love of *HaShem*-יהו"ה. Thus, the grasp and comprehension of the *Seraphim* angels affects an arousal of emotions in them, in that they are in a state of passionate love that burns like flames of fire. This is why these angels are called the “flaming ones” – *Seraphim*-שרפים – by virtue of the fact that they are aflame in their comprehension of Godliness.<sup>923</sup>

Now, just as comprehension, indicated by the word, “Listen-*Shema*-שמע,” is insufficient in and of itself, but the arousal of the emotions, indicated by the words, “and you shall love *HaShem*-יהו"ה your God” is also necessary, so likewise, the arousal of the emotions alone is also insufficient. Rather, there

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<sup>921</sup> Deuteronomy 6:4-5

<sup>922</sup> See the *Petach HaShaar* (Opening Gateway) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*; Also see Rabbi Hillel Paritcher's *Likkutei Biurim* to *Shaar HaYichud* Ch. 1 (*Biur* 2), translated as *Listen Israel*, and elsewhere.

<sup>923</sup> See *Likkutei Torah*, *Naso* 28d; Also see *Pinchas* 77d.

also must be the actual fulfillment of Torah and *mitzvot*. About this the verses continue,<sup>924</sup> “And you shall bind them as a sign upon your arm etc.,” which refers to all the commandments, as our sages, of blessed memory, stated that,<sup>925</sup> “The entire Torah is compared to the *Tefillin*.”

In other words, the intellectual *Sefirot* of *ChaBa”D* (comprehension) are not sufficient in and of themselves, nor are the emotional *Sefirot* of *ChaGa”T* (emotional arousal). Rather, *HaShem*’s-יהוה”ה ultimate intent is for Godliness to be drawn forth even in the aspect of *NeHi”Y* (the gut emotions that compel one to act).

The same is likewise true of the supernal angelic beings. That is, their comprehension and emotional arousal are not sufficient in and of itself, but specifically the (gut emotions of) *NeHi”Y* must also be drawn forth. Now, although it is not applicable for there to be actualization at the hand of the angelic beings, nevertheless, they too possess the aspect of *NeHi”Y*. This refers to their recitation of their songs, which is adhesion (*Dveikut*) in actuality, brought about by their arousal of love of *HaShem*-יהוה”ה, blessed is He. In other words, their arousal of love with flaming passion is the matter of “running” (*Ratzo*), whereas their recitation of song is the matter of “returning” (*Shov*), which is the aspect of *NeHi”Y*.

This is the meaning of their words,<sup>926</sup> “Holy, Holy, Holy is *HaShem* of hosts-*HaShem Tzva’ot*-צבאות”ה יהוה; The whole

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<sup>924</sup> Deuteronomy 6:8

<sup>925</sup> Talmud Bavli, Kiddushin 35a

<sup>926</sup> Isaiah 6:3

earth is full of His glory.” That is, the words, “Holy, Holy, Holy-*Kadosh Kadosh Kadosh* קדוש קדוש קדוש” are the aspect of “running” (*Ratzo*), whereas the words, “The whole earth is full of His glory,” is the aspect of “returning” (*Shov*). The general explanation is that the comprehension of the *Seraphim* angels is in the light and illumination of *HaShem*-יהוה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), which is an inner pervading light (*Pnimi*) that manifests within all three aspects, *ChaBa”D*, *ChaGa”T*, and *NeHi”Y*, until it is drawn forth below, which is the meaning of the words, “The whole earth is full of His glory.”

#### 4.

However, the service of *HaShem*-יהוה, blessed is He, of the *Ophanim* angels, is with great noise and commotion.<sup>927</sup> This commotion is due to the concealment and their lack of comprehension. To clarify, it is not that they have no comprehension at all, but rather, that they lack sensitivity to the inner aspect of the comprehension. As a result, they are in a state of noise and commotion.

This is similar to how it is in man below when he comprehends something wondrous, in which case he senses it in the inner essence of his soul. Nonetheless, if he hears a wondrous thing, but does not grasp it, even so, it has an effect on him. However, it is not an inner effect of truly having a feel

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<sup>927</sup> See the liturgy of the blessings of the *Shema* recital.

for it. Rather, the effect is (astonishment) and his being is nullified, which is the matter of the commotion.

This is similarly the case with the *Ophanim* angels about whom it states,<sup>928</sup> “And the *Ophanim*...with great commotion, rise toward the *Seraphim*.” That is, they hear the song of the *Seraphim* as they recite, “Holy, Holy, Holy, is *HaShem* of hosts-*HaShem Tzva’ot* צבאות-יהוה,” – in which the three aspects of “Holy-*Kadosh* קדוש” correspond to the first three letters of the Name *HaShem*-יהוה. These first three letters are in a state of holiness and transcendence.

The term “Hosts-*Tzva’ot* צבאות” is understood according to the teaching of our sages, of blessed memory,<sup>929</sup> “He is a letter (*Ot*-אות) amongst His hosts,” meaning that the vitality of the creatures comes solely from the final *Hey*-ה of His Name *HaShem*-יהוה, which is “the most ethereal of the letters, in that it is barely sensory,”<sup>930</sup> (or like the version that states “it has nothing to it”). In contrast, the first three letters of the Name *HaShem*-יהוה are transcendent and removed from them.<sup>931</sup>

Thus, since the *Ophanim* angels hear the song of the *Seraphim*, which is the aspect of Godliness that transcends and is removed from the worlds, but they themselves cannot grasp

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<sup>928</sup> See the liturgy of the blessings of the *Shema* recital.

<sup>929</sup> Talmud Bavli, Chagigah 16a

<sup>930</sup> See the liturgy of the Piut Akdamot for Shavuot; Midrash Bereishit Rabba 12:10; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4, The Gate of The Vowels; Tanya, Iggeret HaKodesh, Epistle 4 (94b); Likkutei Torah, Ha’azinu 74d; Ohr HaTorah, Chayei Sarah 121b; Sefer HaMaamarim 5635 Vol. 2 p. 388.

<sup>931</sup> See Likkutei Torah *ibid.*, and elsewhere.

the transcendent elevation, the effect is that they become nullified of their sense of independent existence and thus are in a state of great commotion.

Now, in truth, the sublimation and nullification to *HaShem*-יהו"ה, blessed is He, and the great commotion of the *Ophanim* angels in their service of *HaShem*-יהו"ה, reaches an even higher level than the service of *HaShem*-יהו"ה of the *Seraphim* angels, which is a matter of comprehension. That is, the service of *HaShem*-יהו"ה of the *Seraphim* angels through comprehension, is in the light of *HaShem*-יהו"ה, blessed is He, that fills the worlds (*Memaleh Kol Almin*), as mentioned above. In contrast, the service of *HaShem*-יהו"ה, blessed is He, of the *Ophanim* angels, is with great commotion as a result of their lack of comprehension of the light and illumination. It therefore is the light of *HaShem*-יהו"ה, blessed is He, that is elevated, transcendent, surrounds all worlds (*Sovev Kol Almin*) and is removed from them.

We therefore find an element of superiority in the *Ophanim* angels, over and above the *Seraphim* angels. This is similar to the teaching of our sages, of blessed memory,<sup>932</sup> that the *Seraphim* angels only mention *HaShem*-יהו"ה after three words, whereas the *Ophanim* angels mention *HaShem*-יהו"ה after two words.<sup>933</sup> This is because the service of *HaShem*-יהו"ה

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<sup>932</sup> Talmud Bavli, Chullin 91b

<sup>933</sup> That is, the *Seraphim* angels recite (Isaiah 6:3) "Holy, Holy, Holy is *HaShem Tzva'ot*-יהו"ה" (קדוש קדוש קדוש יהו"ה צבאות), thus only mentioning the Name *HaShem*-יהו"ה in their song after three words. In contrast, the *Ophanim* angels recite (Ezekiel 3:13) "Blessed is the glory of *HaShem*-יהו"ה from His place," (ברוך כבוד יהו"ה) thus mentioning the Name *HaShem*-יהו"ה in their song after only two words. (See Chullin 91a-b *ibid*.)



of the *Ophanim* angels results from the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

It is also why the term, “Holy-*Kadosh*-קדוש,” recited by the *Seraphim* angels includes the letter *Vav*-ו in it, indicating the light of *HaShem*-יהו"ה, blessed is He, that is drawn down to fill all worlds (*Memaleh Kol Almin*). That is, although He is holy-*Kadosh*-קדוש, exalted and removed, it nevertheless is spelled with a *Vav*-ו, indicating that it is drawn down, meaning that it is felt in the comprehension of the *Seraphim* angels. This is unlike the word “Holy-*Kodesh*-קדש (without the *Vav*-ו), which is, “something unto itself,”<sup>934</sup> indicating complete separateness and transcendence.

In contrast, the *Ophanim* angels recite,<sup>935</sup> “Blessed is the glory of *HaShem*-יהו"ה from His place.” The verse specifically states, “from His place-*Meemikomo*-ממקומו,” since (as stated by Rambam) the word, “place-*Makom*-מקום” signifies spiritual elevation and superiority.<sup>936</sup> This then, is the meaning of, “Blessed is the glory of *HaShem*-יהו"ה from His place,” – referring to the Name *HaShem*-יהו"ה, blessed is He, in His elevated state, in that He is entirely removed and transcends the entire chaining down of the worlds (*Seder HaHishtalshelut*).

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<sup>934</sup> Zohar III 94b; Also see Shaar HaYichud Ch. 26.

<sup>935</sup> Ezekiel 3:13

<sup>936</sup> Moreh Nevuchim Vol. 1 Ch. 8; Mishneh Torah, Hilchot Yesodei HaTorah, 2:6; Likkutei Torah, Vayikra, Hosafot 54b; Sefer HaChakirah 74b. (That is, when terms of spatial relationship (*Makom*-מקום) are used in reference to non-physical matters, they signify superiority of level. For example, if there are two Torah scholars, but the wisdom and understanding of one is greater than the other, we may speak of one as being higher than the other, or similarly, we may say that the cause is higher than its effect.)

In other words, this matter is much loftier than the matter of the *Seraphim* who recite, “Holy-Kadosh-קדוש,” which refers to the Name *HaShem*-יהו"ה as He relates to the chaining down of the worlds (*Seder Hishtalshelut*) and is a state of holiness-Kadosh-קדוש that includes the letter *Vav*-ו, rather than the level of holiness indicated by the word, “Holy-Kodesh-קדש (without the letter *Vav*-ו), which is, “something unto itself.”<sup>937</sup>

The explanation is that it is similar to man’s service of *HaShem*-יהו"ה, blessed is He, below. That is, service of *HaShem*-יהו"ה, blessed is He, that accords to the parameters of grasp and comprehension is in a state of limitation. In contrast, service of *HaShem*-יהו"ה, blessed is He, that does not accord to grasp and comprehension, is unlimited, and can therefore reach a much loftier level. This is the difference between the love indicated by the words,<sup>938</sup> “You shall love *HaShem*-יהו"ה your God...with all your soul (*Bechol Nafshecha*),” and the love indicated by the words, “with all your being (*Bechol Me’odecha*).”

The service of *HaShem*-יהו"ה indicated by the words “With all your soul (*Bechol Nafshecha*),” accords with the parameters of reason and intellect. That is, it is service about which it states, “Listen Israel-*Shema Yisroel*-שמע ישראל,” followed by, “and you shall love *HaShem*-יהו"ה your God,” indicating that through comprehension one is brought to love *HaShem*-יהו"ה, blessed is He. Therefore, the resultant love of

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<sup>937</sup> Zohar III 94b; Also see Likkutei Torah, Ha’azinu 77b.

<sup>938</sup> Deuteronomy 6:5

*HaShem*-יהו"ה, blessed is He, is limited to the parameters of intellect.

This is even true of the aspect indicated by the words, “with all your soul (*Bechol Nafshecha*),” which the sages said means,<sup>939</sup> “Even if He takes your soul,” and refers to self-sacrifice (*Mesirat Nefesh*) for the sake of the Name *HaShem*-יהו"ה, blessed is He. In other words, even the self-sacrifice (*Mesirat Nefesh*) that results from this, is limited. For, since his self-sacrifice (*Mesirat Nefesh*) is the result of his grasp and comprehension, it is self-sacrifice (*Mesirat Nefesh*) in which he has a sense of independent existence, separate and apart from *HaShem*-יהו"ה, blessed is He, in that it is *he* who is sacrificing himself. It thus is limited.

However, such is not the case regarding the love of *HaShem*-יהו"ה, blessed is He, indicated by the words, “with all your being (*Bechol Me'odecha*),” which our sages said means,<sup>940</sup> “With every measure that He metes out to you,” which is entirely beyond limitation. For, since this has nothing to do with grasp or comprehension, it therefore is completely unlimited.

The same is true above in Godliness, in regard to the *Ophanim* angels. Since their service of *HaShem*-יהו"ה, blessed is He, is not out of grasp and comprehension, therefore their “great commotion-*Ra'ash Gadol*-רעש גדול” reaches the aspect

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<sup>939</sup> Talmud Bavli, Brachot 54a (in the Mishnah); Sifri and Rashi to Deuteronomy 6:5.

<sup>940</sup> See Brachot 54a *ibid*, and Sifri and Rashi to Deuteronomy 6:5.

of,<sup>941</sup> “Great is *HaShem-Gadol HaShem*-יהו"ה and much praised.”

5.

Now, it is the same way in the soul of man. In man's service of *HaShem*-יהו"ה, blessed is He, there likewise are these two forms of service. That is, there is the service of *HaShem*-יהו"ה like the *Seraphim* angels, in a way of grasp and comprehension, and there is the service of *HaShem*-יהו"ה like the *Ophanim* angels, in a way of submission and nullification.

To further explain, the very foundation and beginning of service of *HaShem*-יהו"ה, blessed is He, is to serve Him in a way of submission and nullification. This is why, immediately upon waking in the morning, we initiate our daily service of *HaShem*-יהו"ה, blessed is He, with the words, “I submit before You-*Modeh Ani Lefanecha*-אני לפניך,” and we then begin our morning prayers with the words, “Submit to *HaShem-Hodu LaHaShem*-הודו ליהו"ה.” This is the primary foundation of service of *HaShem*-יהו"ה, blessed is He, and though this submission is below reason and intellect, nonetheless, there also is submission above reason and intellect. That is, the general foundation and culmination of service of *HaShem*-יהו"ה, blessed is He, is the matter of submission, sublimation and nullification to Him.

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<sup>941</sup> Psalms 48:2; See Sefer HaMaamarim 5635 Vol. 2, p. 393.

More particularly, initially one begins his service of *HaShem*-יהו"ה, blessed is He, through submission that is below reason and intellect. This is why we start the day with the words, "I submit before You-*Modeh Ani Lefanecha*-אני מודה לך לפניך" immediately upon waking up, and we begin our prayers with the words, "Submit to *HaShem-Hodu LaHaShem*-הודו ליהו"ה."

This is below reason and intellect, since it is submission that precedes the section of the prayers called, "Verses of Praise (*Psukei d'Zimra*)" and more particularly, it precedes the blessings of the *Shema* recital. This being so, at this stage, the submission is below reason and intellect. This is so, even though there certainly is some measure of comprehension here. That is, the very fact that he submits to *HaShem*-יהו"ה, blessed is He, and is sublimated and nullified to Him, is because he has some element of comprehension.

This is similar to what was explained about the commotion of the *Ophanim* angels. That is, although the commotion is out of lack of grasp and comprehension, nevertheless, the commotion is caused because they<sup>942</sup> "rise toward the *Seraphim*," and hear their song. The same is true of man's service of *HaShem*-יהו"ה, blessed is He, below. The submission and nullification to *HaShem*-יהו"ה, blessed is He, is the result of some element of grasp and comprehension. Nevertheless, the primary aspect is the matter of submission. This is analogous to a fetus in the fetal position, with its head

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<sup>942</sup> See the liturgy of the blessings of the *Shema* recital.

between its knees.<sup>943</sup> That is, even though the fetus has a head and it has the entire form of the body, nevertheless, its head is between its knees. That is, all that is sensed in a revealed way is the aspect of the lower (gut emotions) of *NeHi"Y*.

This then, is the difference between serving *HaShem*-יהו"ה, blessed is He, in a way of submission, which is the service of the *Ophanim* angels, and serving *HaShem*-יהו"ה, blessed is He, in a way of comprehension, which is the service of the *Seraphim* angels.<sup>944</sup> The *Seraphim* angels also possesses the full stature of all three aspects of *ChaBa"D*, *ChaGa"t*, and *NeHi"Y* (as mentioned in chapter three), except that their primary aspect is the matter of grasp and comprehension. That is, even their aspects of *ChaGa"t* and *NeHi"Y* are illuminated by the comprehension, and because of the comprehension, the order of the form of *ChaBa"D* and *ChaGa"t* are dominantly revealed.

However, such is not the case, when it comes to service of *HaShem*-יהו"ה, blessed is He, in a manner of submission. For, although it too possesses the entire stature of *ChaBa"D*, *ChaGa"t* and *NeHi"Y*, nevertheless, the primary matter here is that of submission to *HaShem*-יהו"ה, blessed is He, whereas all other matters are concealed. This is what is meant by the analogy of the fetus, "whose head is between its knees."

All the above discusses service of *HaShem*-יהו"ה, blessed is He, that is in a way of submission below reason and

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<sup>943</sup> Talmud Bavli, Nidah 30b

<sup>944</sup> See Maamarei Admor HaZaken 5562 Vol. 1, p. 48 and on; Ohr HaTorah, Terumah, p. 1,467 and on; p. 1,471 and on; Discourse entitled "*Lehavin Inyan d'Tlat Killin Go Tlat*" 5723 (Sefer HaMaamarim 5723 p. 133 and on.)

intellect, in the recitation of the words, “I submit before You-*Modeh Ani Lefanecha*-לפניך-אני מודה,” and “Submit to *HaShem-Hodu LaHaShem*-להודו ליהויה.” This is then followed by the verses of praise (*Pesukei d’Zimrah*), which is service of *HaShem*-יהויה, blessed is He, in a way of comprehension.

This is analogous to an infant once he has come out from his mother’s womb. He has a head, torso and feet in a revealed manner. That is, it is recognizable in him that his torso is above his feet and that his head is above his torso. The same applies to the order of service of *HaShem*-יהויה, blessed is He, in a manner of grasp and comprehension. It goes from below to above, beginning with the songs of praise (*Pesukei d’Zimrah*), followed by the blessings of the *Shema* recital (*Birchat Kriyat Shma*), followed by the recital of *Shema* itself.

This is then followed by service of *HaShem*-יהויה, blessed is He, in a manner of submission that transcends reason and intellect, which is the matter of, “You shall love *HaShem*-יהויה your God...with all your being (*Bechol Me’odecha*).” This is more particularly so in the *Amidah* prayer, in which one is in a state of nullification of his sense of independent existence (*Bittul b’Metziyut*) from *HaShem*-יהויה, blessed is He, “like a servant before his Master,”<sup>945</sup> who has no sense of independent being at all.

Rather, he only is a conduit for the word of *HaShem*-יהויה to be drawn forth, as in the verse said immediately before commencing the *Amidah* prayer,<sup>946</sup> “Lord-*Adona*”-י-אדוני, open

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<sup>945</sup> Talmud Bavli, Shabbat 10a

<sup>946</sup> Psalms 51:17

my lips and my mouth will declare Your praise.” This is more particularly so in the section of the *Amidah* in which we bow and say, “We submit to You-*Modim* לך-מודים אנהנו, which is the matter of complete and utter nullification of one’s sense of independent existence apart from *HaShem*-יהו"ה, blessed is He, and is service of *HaShem*-יהו"ה in a way of submission that transcends reason and intellect.

Now the primary aspect and ultimate culmination of service of *HaShem*-יהו"ה, blessed is He, is to serve Him in a way of submission. For since, in this manner, our service of Him is not the result of our grasp and comprehension, it therefore is unlimited and never ceases. In other words, by its very nature, serving *HaShem*-יהו"ה, blessed is He, in a way of intellectual comprehension, is limited. However, when it comes to a state of submission, in which one’s very existence is nullified to the true reality of *HaShem*-יהו"ה, the Singular Unlimited Intrinsic Being, blessed is He, it is unlimited and never ceases.

The same is true Above regarding the difference between the service of *HaShem*-יהו"ה of the *Seraphim* angels, and the service of *HaShem*-יהו"ה of the *Ophanim* angels. That is, the *Seraphim* angels recite “Holy, Holy, Holy” three times. The reason is because there are twelve hours in the day. Thus, every four hours they recite, “Holy-*Kadosh*-קדוש.”<sup>947</sup> In other words, their recitation of “Holy-*Kadosh*-קדוש” is only sufficient for four hours. This is because their service of *HaShem*-יהו"ה, blessed is He, is in a way of comprehension. They therefore

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<sup>947</sup> Tanna d’Bei Eliyahu Rabba, Ch. 6, 17, 31; Tanna d’Bei Eliyahu Zuta Ch. 12.



have a sense of independent existence and their service of him is limited. Thus, cessation is applicable to their service. In contrast, the service of יהו"ה-*HaShem* of the *Ophanim* angels is in a way of sublimation and nullification (*Bittul*) to יהו"ה-*HaShem*, blessed is He, and is thus in an unlimited manner.

## 6.

Now, these two forms of service of יהו"ה-*HaShem*, blessed is He, whether with comprehension or whether with submission, are divided in their times. The general difference between them is like the difference between Shabbat and the six mundane days of the week. Regarding the six mundane days of the week, the verse states,<sup>948</sup> “On six days, work shall be done,” wherein the word “shall be done-*Tei’aseh*” is in the form of a command,<sup>949</sup> and refers to serving יהו"ה-*HaShem*, blessed is He, by way of refinements (*Birurim*), which is comparable to the matter of submission. For, since the work of refinement (*Birurim*) requires that the one doing the refining, must garb himself in the garments of the one being refined, it thus is connected to the world, only that he is refining it. This is similar to the matter of submission to יהו"ה-*HaShem*, blessed is He, in which he has neither grasp nor comprehends, nor does it illuminate within him in a revealed way, and his approach is solely that of submission to יהו"ה-*HaShem*, blessed is He.

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<sup>948</sup> Exodus 35:2

<sup>949</sup> See Mechilta cited in Drashot Rabbi Yehushua Ibn Shuaib, Parshat Vayeishev; Discourse entitled “*Vayakhel Moshe*” 5712 Ch. 3 (Sefer HaMaamarim 5712, p. 242, translated in The Teachings of The Rebbe – 5712, Discourse 11.)

Nevertheless, it is the toil of refinement (*Birurim*) during the six mundane days of the week that brings about the automatic result of,<sup>950</sup> “One who toils on the eve of Shabbat will eat on Shabbat.” For, Shabbat is the matter of pleasure and delight (*Oneg*-ענג), as it states,<sup>951</sup> “They all will be satiated and delighted (*Yit’angu*-יתענגו) from Your goodness.” That is, the pleasure and delight (*Oneg*-ענג) are caused by the grasp and comprehension of the revelation of light and illumination.

Now, the reason there is an empowerment in the service of *HaShem*-יהו"ה, blessed is He, of refinement (*Birurim*) in general, and more particularly, that through the refinement one “will eat on Shabbat” as an automatic result, is because there is a radiance of Shabbat in the six mundane days of the week too, which is the matter of prayer.<sup>952</sup>

That is, even though the *Amidah* prayer of the six mundane days of the week includes the twelve middle blessings in it, which are requests and supplications for physical matters,<sup>953</sup> nevertheless, each blessing begins with the words, “Blessed are You *HaShem-Baruch Atah HaShem*-ברוך אתה יהו"ה,” meaning that the beginning of each blessing is the matter of drawing down *HaShem*’s-יהו"ה light and illumination.<sup>954</sup> Even so, what takes place during the six mundane days of the

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<sup>950</sup> Talmud Bavli, Avoda Zara 3a

<sup>951</sup> In the liturgy of the Shabbat *Amidah* prayer, in the “*Yismechu b’Malchutcha*” section.

<sup>952</sup> See Torah Ohr, Vayakhel 88a

<sup>953</sup> Unlike the *Amidah* prayers of Shabbat.

<sup>954</sup> See Likkutei Torah, Shir HaShirim 32c; The term “Blessed-*Baruch*”-ברוך is of the root “*Berech*-ברך” which also means “to draw down” or “kneel” (See Mishnah Kilayim 7:1 and elsewhere).

week is only a glimmer of the radiance of Shabbat. This is why during the six mundane days of the week we recite the twelve middle blessings of the *Amidah* prayer, because they come forth with an abundance of letters (*Otiyot*) in a systematic and orderly fashion etc.

However, through this, we subsequently arrive at the aspect of Shabbat, particularly in the *Amidah* prayer of Shabbat. The twelve middle blessings regarding physical matters are not present in the *Amidah* prayer of Shabbat. Instead, there is only a single blessing in the middle of the *Amidah* prayer of *Shabbat*, the substance of which is pleasure and delight (*Oneg*), and this pleasure is the result of the revelation of light and illumination.

## 7.

With the above in mind we can understand the difference between the giving of the Torah, and Purim, as well as the differentiation in the times for reading the Megillah on Purim. For, due to the divisions between the two above-mentioned forms of service of *HaShem*-יהו"ה, blessed is He, in which each form of service has its specific time, it thus is necessary for there to be a division between the various times.

Now, in regard to the giving of the Torah, it was bestowed from Above, meaning that the revelation was from Above to below. This is the meaning of the teaching,<sup>955</sup> "He turned the mountain over them like a tub." About the giving of

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<sup>955</sup> Talmud Bavli, Shabbat 88a

the Torah, Torah Ohr explains,<sup>956</sup> that this refers to a revelation of abundant love (*Ahavah Rabba*) from Above, and therefore, there was no division of times in this. In other words, even though, in the order of service of *HaShem*-יהו"ה from below, it is necessary for there to be the divisions of times, nevertheless, since the revelation at the giving of the Torah was from Above to below, there was no division of times.

In contrast, in regard to Purim, at which time “the Jewish people confirmed and undertook”<sup>957</sup> “that which they already undertook,”<sup>958</sup> and they did so willingly and in a way of self-sacrifice (*Mesirat Nefesh*), from which point the service of *HaShem*-יהו"ה, blessed is He, was renewed from below to Above for all generations. Thus, since it is service of *HaShem*-יהו"ה from below to Above, there therefore are differentiations and distinctions of times, between the villages and the cities.

The explanation is that the village refers to the matter of submission to *HaShem*-יהו"ה, blessed is He. That is, the villager is connected to the world, only that he submits to *HaShem*-יהו"ה, blessed is He. On the other hand, the city, refers to the matter of comprehension of Godliness, meaning that the city-dweller grasps revelations of light and illumination and is in a state of elevated separation from the world. This is what is meant by “walled cities.” For, the matter of a wall-*Chomah*-חומה, is as our sages, of blessed memory, stated,<sup>959</sup> “The words,<sup>960</sup> ‘I am a

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<sup>956</sup> Torah Ohr, Megillat Esther 98d

<sup>957</sup> Esther 9:27

<sup>958</sup> Talmud Bavli, Shabbat 88a

<sup>959</sup> Talmud Bavli, Pesachim 87a

<sup>960</sup> Song of Songs 8:10

wall-*Ani Chomah*-חומה-אני' is a reference to Torah." That is, the Torah is like a wall (*Chomah*-חומה) that separates and elevates a person from the world.

Thus, there is a division and difference between the times for reading the Megillah in the village and the times for reading it in the city, as stated,<sup>961</sup> "The Megillah is read on the eleventh, on the twelfth, on the thirteenth, on the fourteenth, or on the fifteenth." The first day that it may be read is on the eleventh (א"י-11), which is the numerical value of the letters *Vav-Hey*-וה-11, the last two letters of the Name *HaShem*-יהו"ה.<sup>962</sup> Subsequently, there is a greater ascension to the twelfth, and thirteenth etc., until cities that are surrounded by a wall, which read on the fifteenth (the numerical value of the first two letters of the Name *HaShem*'s-יהו"ה).<sup>963</sup> This is because they are surrounded by "a wall" which refers to Torah.

That is, the Torah is like a wall that separates and elevates a person from the world. Moreover, the Torah affects him in such a way, that even while he is in the world, he is nevertheless removed and elevated from the world. This is the meaning of the specific wording in the Mishnah, "Cities that have been surrounded by a wall since the days of Yehoshua bin Nun." For, Yehoshua was the first student to receive, as it

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<sup>961</sup> Mishnah Megillah 1:1; Talmud Bavli, Megillah 2a

<sup>962</sup> See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation).

<sup>963</sup> That is, the first two letters of the Name *HaShem*-יהו"ה, blessed is He, are the letters *Yod-Hey*-י"ה, which have a numerical value of fifteen, and are indicative of the illuminations of the intellectual *Sefirot* of wisdom-*Chochmah* and understanding-*Binah*.

states,<sup>964</sup> “Moshe received the Torah from Sinai and transmitted it to Yehoshua.”

To further clarify, the matter of Moshe, is that his state of being is such, that “the face of Moshe was like the face of the sun,”<sup>965</sup> which refers to the matter of<sup>966</sup> the Name *HaShem*-יהו"ה which is compared to the sun. That is, the Name *HaShem*-יהו"ה utterly transcends the world. In contrast, Yehoshua, is called, “the head of the conquerors,”<sup>967</sup> meaning that it was he who brought the Jewish people (into the land of Israel) to serve *HaShem*-יהו"ה, blessed is He, with the thirty-nine forms of labor and through being engaged in mundane matters.<sup>968</sup>

Now, although he was the “head of the conquerors,” it nevertheless states about him that,<sup>969</sup> “he would not depart from within the tent” (of Moshe). That is, he did not depart from, “the face of Moshe which is like the face of the sun,” which refers to the sun of *HaShem*-יהו"ה, blessed is He, who utterly transcends the world. This is to say that, “the wall,” which is Torah, affects a person, that even while he is in the world, he is in a state of elevated separation from the world.

Thus, when it comes to cities that are walled from the days of Yehoshua Bin Nun, which is the matter of perfection

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<sup>964</sup> Mishnah Avot 1:1

<sup>965</sup> Talmud Bavli, Bava Batra 75a; Also see the discourse entitled “*Na'ar Yisroel v'Ohaveihu*” 5716.

<sup>966</sup> Psalms 84:12; See Tanya, Shaar HaYichud v'HaEmunah Ch. 4; Ohr HaTorah (Yahal Ohr) to Psalms 84:12.

<sup>967</sup> Petichta to Esther Rabba 10

<sup>968</sup> That is, before they actually entered the land of Israel, the thirty-nine forms of labor (*Melachah*) were not applicable as they were once they enter the land under the leadership of Yehoshua.

<sup>969</sup> Exodus 33:11

and completion in the service of *HaShem*-יהו"ה, blessed is He, the Megillah is read on the fifteenth. For, then “the moon comes to be in a state of completion,”<sup>970</sup> which is the matter of “*HaShem*-יהו"ה will be perfect, and His throne will be perfect,”<sup>971</sup> which will be drawn forth below with the complete redemption, may it occur speedily in our days, below ten handbreadths!

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<sup>970</sup> See Zohar II 215a; Zohar I 150a, 225b; Midrash Shemot Rabba 15:26 – Also of note is that the Yehoshua in relation to Moshe is compared to the moon (Talmud Bavli, Bava Batra 75a ibid; Sifri Bamidbar 140:2 and elsewhere.)

<sup>971</sup> The verse (Exodus 17:16 and Rashi) states, “כי יד על כס יה”-Because the hand is upon the throne-*Keis*-כס of *Ya”h*-יה”ה, *HaShem*-יהו"ה is at war with Amalek for all generations.” That is, the hand of the Holy One, blessed be He, is raised to swear by His throne, that He will have war and enmity against Amalek for all eternity. The verse utilizes the shortened term for throne-*Keis*-כס instead of the complete term throne-*Kees’e*-כסא. Similarly, the Name *Ya”h*-יה”ה is only the half of the Name *HaShem*-יהו"ה. The reason is that Holy One, blessed be He, swears that His Name will not be perfect nor His throne perfect until the name of Amalek be entirely blotted out. When his name will blotted out, then *HaShem*’s-יהו"ה Name will be perfect and complete and His throne will be perfect and complete.





## Discourse 13

“*HaChodesh HaZeh Lechem Rosh Chadashim* –  
This month shall be for you the beginning of the  
months”

Delivered on Shabbat Parshat Tazria, Parshat HaChodesh,  
Shabbat Mevarchim & Erev Rosh Chodesh Nissan, 5714  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>972</sup> “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” Simply understood, the substance of this commandment is that, from this point forward, the month of Nissan will be the “beginning of the months,” and “the first of the months of the year.” That is, originally the month of Tishrei was the first of the months. Therefore, the commandment comes to tell us that from this point forward, the month of Nissan will be first. This is as stated in Targum Yonatan on the verse,<sup>973</sup> “All the men of Israel gathered before King Solomon at the feast (*Chag-אפ*), in the month of Eitanim, that is, the seventh month,” which Targum Yonatan translates as, “in the month that the ancients called the first month, and is now the seventh month.”

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<sup>972</sup> Exodus 12:2

<sup>973</sup> Kings I 8:2 (See Rashi and Targum Yonatan there).

Now, this must be better understood.<sup>974</sup> For, since the month of Tishrei was originally the first of the months, and even now, Tishrei is the head of the year (*Rosh HaShanah*), why was there a commandment that Nissan must be counted as the first of the months? The Midrash explains and says,<sup>975</sup> “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established new months of redemption.” From this it is understood that the reason why Nissan is first, relates to the fact that it is the month of redemption (*Ge’ulah*). That is, because it is a month of redemption (*Ge’ulah*), it therefore is the first of the months.

However, this itself must be better understood. Why is it that *HaShem*-יהו"ה specifically chose the month of Nissan to be the month of redemption (*Ge’ulah*), which is why He established it as the first of the months? For, if originally, the month of Tishrei was the first of the months, and even now, is the Head of the year (*Rosh HaShanah*), why then was the month of Nissan, specifically chosen to be established as the month of redemption and the first of the months? This is further perplexing when we consider that, even now, Tishrei has a superiority over Nissan, in that it is the seventh month, and “all sevens are beloved.”<sup>976</sup> This being so, the redemption could also have happened in the month of Tishrei. Why then, did

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<sup>974</sup> See the discourse entitled “*HaChodesh*” 5677 (Sefer HaMaamarim p. 134 and on); See the discourse “*HaChodesh*” in Ohr HaTorah, Bo p. 268, and 5719 (Sefer HaMaamarim 5719 p. 155 and on), and elsewhere.

<sup>975</sup> Midrash Shemot Rabba 15:11

<sup>976</sup> Midrash Vayikra Rabba 29:11

*HaShem*-יהו"ה specifically establish the month of Nissan as the month of the redemption and the first of the months?

2.

This may be better understood by prefacing with the general matter of redemption (*Ge'ulah*), whether it is the redemption from the exile in Egypt, or the redemption from any other exiles, up to and including the redemption from this final exile, about which it states,<sup>977</sup> “As in the days when you left the land of Egypt, I will show you wonders.” For, the general matter of redemption (*Ge'ulah*) is related and connected to the giving of the Torah. This is as stated,<sup>978</sup> “When you take the people out of Egypt, you will serve God on this mountain.” Regarding this it states in Midrash,<sup>979</sup> “The Holy One, blessed is He, said to Moshe: As to your question, ‘What merit do the Children of Israel have that they should go out from Egypt?’ – Know that it is by merit of being destined to receive the Torah on this mountain by your hand, that they are going out from there.” Similarly, at the giving of the Torah itself it is written,<sup>980</sup> “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt, from the house of bondage.” That is, the very first words that *HaShem*-יהו"ה uttered in the Ten Commandments when the Torah was given, speak of the exodus from Egypt. In other words, the exodus from Egypt and the giving of the Torah are

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<sup>977</sup> Micah 7:15

<sup>978</sup> Exodus 3:12

<sup>979</sup> Midrash Shemot Rabba 3:4; Also see Rashi to Exodus 3:12

<sup>980</sup> Exodus 20:2

related and integral to each other. This is because, as explained above, the exodus from Egypt was by merit of the Torah being given, the first utterance of which was, “I am *HaShem*-יהו”ה your God, who took you out of the land of Egypt etc.”

Now, the Jewish people were given Torah and *mitzvot* at the giving of the Torah, in order to bring about the general service of *HaShem*-יהו”ה, blessed is He, through fulfilling both the positive and negative commandments. However, in and of itself, serving *HaShem*-יהו”ה by fulfilling the commandments, is not enough. Rather, one’s service of *HaShem*-יהו”ה must also be with joy, as it states,<sup>981</sup> “Serve *HaShem*-יהו”ה with joy.” That is, joy is a very great and important principle in serving *HaShem*-יהו”ה, blessed is He. Thus, lack of joy is met with great punishment, as it states,<sup>982</sup> “Because you did not serve *HaShem*-יהו”ה your God with joy and goodness of heart, when everything was abundant.” This is because joy (*Simchah*) is a very great and important principle in the service of *HaShem*-יהו”ה, blessed is He.

The importance of joy in serving *HaShem*-יהו”ה, blessed is He, is emphasized in the verse,<sup>983</sup> “How beautiful are you, and how pleasant are you, befitting the pleasures of love.” About this Midrash states<sup>984</sup> that the words “How beautiful are

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<sup>981</sup> Psalms 100:2

<sup>982</sup> Deuteronomy 28:47; Also see the commentary of the Arizal to the verse in Shaar Ruach HaKodesh 10:2; Beginning of Shaar HaMitzvot; Reishit Chochmah, Shaar 2 (Shaar HaAhavah) Ch. 10; Shnei Luchot HaBrit, Asarah Maamarot, Maamar 3-4 (49a); Chelek Torah SheBiChav, Tavo (386a); Tanya, Ch. 26 (33a), and elsewhere.

<sup>983</sup> Song of Songs 7:7

<sup>984</sup> Midrash Shir HaShirim Rabba to Song of Songs 7:7

you” refer to the positive commandments, and the words “How pleasant are you” refer to the negative commandments, but that all this is insufficient, for *HaShem*-יהו"ה, blessed is He, must also be served with joy (*Simchah*).

This is the meaning of the conclusion of the verse, “**befitting** the pleasures of love (*Ahavah b'Ta'anugim*),” which specifically relates to serving *HaShem*-יהו"ה with joy (*Simchah*). For, “the pleasures of love” (*Ahavah b'Ta'anugim*), meaning, the love of the Holy One, blessed is He, for the Jewish people, is given from Above to below, and in the Jewish people, it is the matter of serving *HaShem*-יהו"ה with joy (*Simchah*), that is, joy in doing His *mitzvot*, which is the receptacle for receiving the “pleasures of love” (*Ahavah b'Ta'anugim*) from *HaShem*-יהו"ה Above.

This then, is the meaning of the verse, “How beautiful are you, and how pleasant are you, befitting the pleasures of love.” That is, in addition to fulfilling both the positive and negative commandments, our service of *HaShem*-יהו"ה, blessed is He, must be with joy, (which is the receptacle for the “pleasures of love” (*Ahavah b'Ta'anugim*)). For, the matter of joy is a very great and important principle in serving *HaShem*-יהו"ה, blessed is He.

Although it also is written,<sup>985</sup> “Serve *HaShem*-יהו"ה with fear,” and fear and joy are two opposites, in that fear elicits constricted expression, whereas joy elicits expansive expression, nevertheless, the same verse concludes with the

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<sup>985</sup> Psalms 2:11

words, “and rejoice with trembling.” Regarding this, our sages, of blessed memory, stated,<sup>986</sup> “What is the meaning of ‘rejoice with trembling’? Where there is rejoicing, there should be trembling.” That is, the fear must be concealed, whereas the joy must specifically be revealed.

### 3.

The explanation is that, in truth, fear of *HaShem*-יהו"ה, blessed is He, is imperative to serving Him, for it is the very foundation of service of *HaShem*-יהו"ה, blessed is He. The term “service-*Avodah*” עבודת is of the same root as “the service of a servant-*Avodat Eved*” עבד-עבודת.” Thus, the foundation of service (*Avodah*) of *HaShem*-יהו"ה, blessed is He, is fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, and without fear of *HaShem*-יהו"ה and subjugation and nullification (*Bittul*) to Him, it is the not at all the service of a servant. That is, even if He serves *HaShem*-יהו"ה, blessed is He, with love, if he lacks fear and nullification to *HaShem*-יהו"ה, blessed is He, it is not at all the service of a servant to his master. On the contrary, he only is serving himself. Rather, the foundation and beginning of service of *HaShem*-יהו"ה, blessed is He, is fear of Him, and sublimation and nullification to Him, specifically.<sup>987</sup>

Because of this, we observe that some of those who serve *HaShem*-יהו"ה, blessed is He, with only love and lack of fear (*Yirah*), subsequently fall into frivolity and love of things

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<sup>986</sup> Talmud Bavli, Brachot 30b

<sup>987</sup> See Tanya, Ch. 41; Kuntres HaAvodah Ch. 2, and elsewhere.

that are alien to holiness etc. This is known as the matter of the external husk of the Philistines (*Kelipat HaPlishtim*-קליפת הפלשתים), which is of the same root as,<sup>988</sup> “An open thoroughfare-*Mavoy HaMephulash*-מבוי המפולש.” The reason is because they lack fear (*Yirah*) of *HaShem*-יהו"ה, which is the foundation of service of *HaShem*-יהו"ה, blessed is He. This being so, their service is not at all service of *HaShem*-יהו"ה, blessed is He, and it then is possible for them to be beset by love of things that are alien to holiness.

In other words, the foundation of the service of *HaShem*-יהו"ה, blessed is He, is sublimation and nullification (*Bittul*) to Him, and the acceptance of the Yoke of His Kingship, in which cases one's service of Him is the service of a servant. This is like the teaching of our sages, of blessed memory,<sup>989</sup> “This is analogous to a king who came to the land... The king said: First let them accept my kingship, and then I will issue my edicts.” The same applies when it comes to the spiritual service of *HaShem*-יהו"ה, blessed is He, that it first is imperative to accept the yoke of the Kingship of Heaven, and only then is it possible to properly serve *HaShem*-יהו"ה, blessed is He, by fulfilling His commandments.

Now, just as this is so in our general service of *HaShem*-יהו"ה, blessed is He, so is it, in our particular service of *HaShem*-יהו"ה, blessed is He, each and every day. That is, the service of *HaShem*-יהו"ה, blessed is He, each day, begins with the

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<sup>988</sup> See Talmud Bavli, Shabbat 117a-b; Mishnah Eiruvim 9; Torah Ohr, Beshalach 61c and on; Torat Chayim, Toldot 143c and on; Derech Chayim translated as The Path of Life, Ch. 6.

<sup>989</sup> Mechilta to Exodus 20:3

acceptance of the yoke of the Kingship of Heaven, with the recitation of “I submit before You-*Modeh Ani Lefanecha*- מודה אני לפניך,” upon waking up, and with the recitation of, “Submit to *HaShem-Hodu LaHaShem*- יהוה ליהוה,” when we begin our morning prayers. This is because fear of *HaShem*- יהוה, blessed is He, and the acceptance of His yoke, is the very foundation of serving Him.

Even so, the matter of fear (*Yirah*) of *HaShem*- יהוה, blessed is He, is only the foundation of serving Him, whereas the service itself must specifically be done with joy (*Simchah*). This is because fear (*Yirah*) and joy (*Simchah*) are two opposites. This being so, this matter, that service of *HaShem*- יהוה requires fear (*Yirah*), is in a manner in which fear of Him is the foundation of service of Him.

However, the service itself must be in such a way that the fear (*Yirah*) is concealed, and specifically the joy (*Simchah*) is revealed. For, the general matter of service of *HaShem*- יהוה, blessed is He, in fulfilling His *mitzvot*, is that through them, Godly light and illumination is drawn forth. This accords with the teaching,<sup>990</sup> “The two-hundred and forty-eight positive commandments are the two-hundred and forty-eight limbs and organs of the King.” That is, just as the limbs and organs draw vitality to them, so likewise, through performing the *mitzvot*, revelation of Godliness is drawn forth. It therefore is necessary for the *mitzvot* be fulfilled with joy (*Simchah*), because all revelation is brought about specifically through joy (*Simchah*).

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<sup>990</sup> See Tikkunei Zohar, Tikkun 30; Zohar II 118a



This is why joy (*Simchah*) must be infused into all three pillars upon which the world stands, these being Torah, prayer, and acts of lovingkindness.<sup>991</sup> This is similar to the teaching of our sages, of blessed memory,<sup>992</sup> “One may not stand to pray from sorrow, nor from laziness, nor from laughter, nor from conversation, nor from frivolity, nor from purposeless matters, but rather, one must do so from a state of joy of the *mitzvah*.” The same is stated there about the study of Torah and matters of Torah law (*Halachah*). The same is true of acts of lovingkindness (which include all the commandments in general), as written,<sup>993</sup> “You shall surely give him, and let your heart not feel bad when you give him.” In other words, one must specifically give with joy (*Simchah*). The reason is because the substance of fulfilling the *mitzvot*, in all three pillars, is to affect the drawing forth of revelations of Godliness in the world. It therefore necessary that the *mitzvot* be fulfilled specifically with joy, since all revelation comes about through joy (*Simchah*).

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<sup>991</sup> Mishnah Avot 1:2

<sup>992</sup> Talmud Bavli, Brachot

<sup>993</sup> Deuteronomy 15:10

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The explanation is as follows:<sup>994</sup> It states in Zohar<sup>995</sup> that the general totality of the matter of *mitzvot* is, “In order to repair the mystery of His Name.” “The mystery of His Name (*Raza D'Shmei*-יהוה דשמיה-יהוה)” refers to the Name *HaShem*-יהוה, blessed is He, which transcends all His other names and titles. For, there are seven names that are forbidden to erase.<sup>996</sup> These names are in the vessels of the Ten *Sefirot*, and are the aspect of the vitality that is in the vessels themselves, as opposed to the light (*Ohr*) that is manifest within them. This is the meaning of the teaching,<sup>997</sup> “If You were to withdraw from them, all these names would remain as a body without a soul.” At first glance, how could they remain at all? The reason is because, aside for the light and illumination that manifests within them, the vessels (*Keilim*) also possess a unique vitality as a result of their root.<sup>998</sup>

However, this itself is the difference between the Name *HaShem*-יהוה and all His other names and titles. For, all the other names and titles are the aspect of the vitality of the vessels

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<sup>994</sup> See the discourse entitled “*HaChodesh*” 5634; 5679 (Sefer HaMaamarim 5634 p. 110 and on; 5679 p. 197 and on) and elsewhere.

<sup>995</sup> See Torah Ohr, Shemot 49d; Yitro 67d; Ohr HaTorah Shemot 105, and elsewhere; Also see Zohar II 161b and elsewhere; Also see the Introduction to Imrei Being of the Mittler Rebbe, translated as The Gateway to Understanding.

<sup>996</sup> Talmud Bavli, Shevuot 35a; Also see Mishneh Torah, Hilchot Yesodei HaTorah 6:1-2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1.

<sup>997</sup> Introduction to Tikkunei Zohar 17b

<sup>998</sup> See Sidder Im Divrei Elokim Chayim 162d and on; Ohr HaTorah *ibid.* p. 106; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 30.

themselves, whereas the Name *HaShem*-יהו"ה is the light and illumination that manifests within the vessels.<sup>999</sup> That is, the Name *HaShem*-יהו"ה is the Name of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name (*Shem HaEzem*).<sup>1000</sup> Thus, it is unlike all His other names and titles, which do not reveal the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Rather, the other names are merely His titles, which are like something in addition to the Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He.

The analogy can be drawn from all the colors of the spectrum (except for the color white),<sup>1001</sup> all of which are not essential to the thing itself, but are something in addition to it. That is, the colors do not reveal the thing itself, since its essential self cannot at all be described by its color. Rather, its color is something in addition and is incidental to its essential self.<sup>1002</sup> The same is true of the vessels (*Keilim*), in that they too are like something additional and incidental.

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<sup>999</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*). Torah Ohr, Noach 10b; Torat Chayim ibid. 64b and on; Ohr HaTorah, Shemot ibid. and elsewhere.

<sup>1000</sup> Moreh Nevuchim, Vol. 1, Ch. 61 and on; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 19; Kesef Mishneh to Hilchot Avodah Zarah, 2:7.

<sup>1001</sup> See Torah Ohr, end of Vayeitzei; Likkutei Torah, Acharei 28c and on; Ateret Rosh, Shaar Yom HaKippurim Ch. 5, and elsewhere.

<sup>1002</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, The Letters of Creation, Part 2, section entitled "The Gate explaining the true meaning of the name 'sphere-*Galgal*-גלגל' and what it is," and section entitled "The incidental noun – *Ezem Mikri*-עצם מקרי."

Although it certainly is inapplicable to say that they actually are something additional, since the vessels (*Keilim*) are actual Godliness, nonetheless, since their root is in *HaShem*'s-יהו"ה power to limit (*Ko 'ach HaGvul*), they therefore come forth in a limited manner and are like something incidental to the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, for the Essential Self of *HaShem*-יהו"ה, blessed is He, is utterly without limit (*Bli Gvul*). This being so, limitation (*Gvul*) is like something incidental and additional to Him, blessed is He.

In contrast, His Name *HaShem*-יהו"ה is His light, which is utterly without limit (*Bli Gvul*). In other words, it is the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, as He essentially is, without end and utterly without limit (*Bli Gvul*). In other words, it is the revelation of His Singular Preexistent Intrinsic and Essential Being (*Etzem*), blessed is He, and this is why it is called the, "Name of the Essential Self (*Shem HaEtzem*)."

This then, is what is meant by, "The mystery of His Name (*Raza D'Shmei*-רזא דשמיה)," which refers to the light of His Name *HaShem*-יהו"ה. It is called, "mystery-*Raz*-רז-207," in that it shares the same numerical value as "light-*Ohr*-אור-207." For, although light (*Ohr*-אור) is revelation, nevertheless, because it manifests within the vessels, it is called, "mystery-*Raz*-רז," since the vessels are incapable of receiving the light (*Ohr*-אור) as it essentially is. Thus, relative to the vessels (*Keilim*), it is called, "mystery-*Raz*-רז."

However, the matter of the *mitzvot*, is “In order to repair the mystery of His Name (*Raza D’Shmei*-רזא דשמיה).” In other words, their purpose is to refine and purify the vessels (*Keilim*) so that they can be capable of receiving the light (*Ohr*-אור) as it essentially is. For, even in regard to the vessels (*Keilim*) of the world of Emanation-*Atzilut*, about which it states,<sup>1003</sup> “He and His life force and His organs are one,” it nevertheless is applicable that there be this matter of refinement and clarification. This is as stated in *Etz Chayim*,<sup>1004</sup> that the inner pervading light (*Ohr Pnimi*) polishes the inside half of the vessel (*Keili*) and the encompassing light (*Ohr Makif*) polishes the outside half of the vessel (*Keili*).

This then, is the meaning of the teaching, “In order to repair the mystery of His Name (*Raza D’Shmei*-רזא דשמיה).” That is, through fulfilling *HaShem*’s-יהו"ה commandments, we refine and polish the vessels (*Keilim*) so that they can receive the light (*Ohr*-אור) as it essentially is. Moreover, through this, there is illumination of the light of *HaShem*-יהו"ה, blessed is He, as He is, even in the vessels of the world of Creation-*Briyah*, and even below that, until it actually is revealed in this world.

Now, an additional explanation of, “the mystery of His Name (*Raza D’Shmei*-רזא דשמיה),” is that it refers to the essence of the light (*Etzem HaOhr*-עצם האור) of *HaShem*-יהו"ה Himself, blessed is He, that transcends vessels (*Keilim*) altogether. For, in regard to the light (*Ohr*-אור) that is manifest within vessels (*Keilim*), this light is also included in the seven unerasable

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<sup>1003</sup> Introduction to Tikkunei Zohar 3b

<sup>1004</sup> *Etz Chayim*, end of Shaar 2

names, which are not His Essential Names, but are analogous to something that is additional and incidental. Moreover, although the light (*Ohr*-אור) is without limit (*Bli Gvul*), nevertheless, since it has some relationship to manifestation within vessels (*Keilim*), in this itself, it is unlike His Essential Self, blessed is He, and is therefore considered to be additional and incidental. However, the “mystery of His Name (*Raza D'Shmei*-רזא דשמיה-יהוה),” refers to His light and illumination that has utterly no relation to manifestation whatsoever. This light, is the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, as He is, in and of Himself, literally!

The difference between these two levels of light, is that the light (*Ohr*-אור) that manifests within vessels (*Keilim*), is rooted in the lower Name *HaShem*-יהוה, whereas the light (*Ohr*-אור) that is utterly unrelated to manifestation, is the Upper Name *HaShem*-יהוה, blessed is He. This distinction is the root of the two explanations of “the mystery of His Name (*Raza D'Shmei*-רזא דשמיה-יהוה)” and the distinction between them. That is, the first explanation is that “the mystery of His Name (*Raza D'Shmei*-רזא דשמיה-יהוה)” refers to the light (*Ohr*) of *HaShem*-יהוה, blessed is He, that manifests within vessels (*Keilim*) and is rooted in the lower Name *HaShem*-יהוה. The second explanation is that “the mystery of His Name (*Raza D'Shmei*-רזא דשמיה-יהוה),” refers to the light (*Ohr*) of *HaShem*-יהוה, blessed is He, that utterly transcends manifestation, and is the Upper Name *HaShem*-יהוה, blessed is He.

In general, the difference is like the difference between light (*Ohr*) that spreads forth (*Heetpashtut HaOhr*) and the essential self of the light (*Etzem HaOhr*). In regard to the light that spreads forth (*Heetpashtut HaOhr*), which is the general light that follows the restraint of the *Tzimtzum*, manifestation within vessels (*Keilim*) is applicable. In contrast, the essential self of the light (*Etzem HaOhr*) is the light of *HaShem*-יהו"ה, blessed is He, as it is before to the restraint of the *Tzimtzum*. That is, it is the essential light and illumination of *HaShem*-יהו"ה, blessed is He, as He is to Himself.

In this, the matter of manifestation is altogether inapplicable. Thus, what is meant by the teaching of the Zohar that fulfilling the *mitzvot* “repairs the mystery of His Name,” is that fulfilling the *mitzvot*, even brings about an illumination within the vessels (*Keilim*) of the essential light (*Etzem HaOhr*) that precedes the restraint of the *Tzimtzum*.<sup>1005</sup> In other words, even the light of *HaShem*-יהו"ה, blessed is He, as He is to Himself, should come to illuminate within the vessels (*Keilim*) of the world of Emanation-*Atzilut*, and even lower, all the way to this world below, in the most literal sense!

With the above in mind, we can understand the imperative for having joy (*Simchah*) in our service of *HaShem*-יהו"ה, blessed is He, in order “to repair the mystery of His Name (*Raza d'Shmei*-רזא דשמיה-יהו"ה).” For, even according to the

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<sup>1005</sup> That is, through the the *mitzvot*-מצוות there comes to be a revelation of the Master of the World-*Adon Olam*-אדון עולם-207, and the light-*Ohr*-אור-207 of the Unlimited One-*Ein Sof*-אין סוף-207, *HaShem*-יהו"ה Himself, blessed is He, within the worlds. (See Siddur Tefilah of the ShaLa”H, Shaar HaShamayim; Sefer HaMaamarim 5703, discourse entitled “*Adon Olam*.”)

explanation that “the mystery of His Name (*Raza d’Shmei*- רזא דשמיה)” refers to the light (*Ohr*-אור) that manifests within vessels (*Keilim*), and the “repair of the mystery of His Name” means that the light (*Ohr*) of *HaShem*-יהו"ה should illuminate as it is, nevertheless, since the vessels (*Keilim*) are in a state of limitation, and it is necessary to nullify their limitations, this is only possible specifically through joy (*Simchah*).

This is particularly so according to the explanation that “the mystery of His Name (*Raza d’Shmei*-רזא דשמיה)” refers to the light of *HaShem*-יהו"ה that utterly transcends manifestation in vessels (*Keilim*). In this case, the need for joy (*Simcha*) is understood to an even greater degree. For, according to this, not only is it necessary to nullify the limitations of the vessels (*Keilim*), but the limitations of the entire chaining down of the worlds (*Seder HaHishtalshelut*) must be nullified, beginning with the very first restraint of the *Tzimtzum*. This matter can only be accomplished specifically through joy (*Simchah*), because joy breaks boundaries.<sup>1006</sup> Thus, through fulfilling the *mitzvot* with joy (*Simchah*) we affect a “repair of the mystery of His Name,” so that there comes to be an illumination of the essential light (*Etzem HaOhr*) of *HaShem*-יהו"ה, Himself within the vessels of the world of Emanation-*Atzilut*, and even lower, all the way to this world below, in the most literal sense!

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<sup>1006</sup> See *Sefer HaMaamarim* 5657 p. 223 and on.



5.

Now, actually, the way to attain joy of the *mitzvah*, is through the contemplation (*Hitbonenut*) of this very matter itself, that is, through contemplating the superior quality of fulfilling the *mitzvot* with joy (*Simchah*).<sup>1007</sup> About this the verse states,<sup>1008</sup> “Serve *HaShem*-יהו"ה your God with joy and goodness of heart, with an abundance of everything.” The word “everything-*Kol*-כל” in this verse, can be understood from the verse,<sup>1009</sup> “For everything-*Kol*-כל in the heavens and earth [is Yours].”

The heavens and earth refer to the upper Garden of Eden (*Gan Eden HaElyon*) and the lower Garden of Eden (*Gan Eden HaTachton*). That is, “heaven-*Shamayim*-שמים” is the upper Garden of Eden (*Gan Eden HaElyon*), and “earth-*Aretz*-ארץ” is the lower Garden of Eden (*Gan Eden HaTachton*). For, just as the heavens are physically above the earth, so likewise, the upper Garden of Eden (*Gan Eden HaElyon*) is above the lower Garden of Eden (*Gan Eden HaTachton*).

Now, within the Garden of Eden (*Gan Eden*), there is an illumination of revealed Godliness, and through the Garden of Eden (*Gan Eden*), there also is an illumination of Godliness within the world. Nevertheless, the revelation that illuminates both the lower Garden of Eden (*Gan Eden HaTachton*) and the upper Garden of Eden (*Gan Eden HaElyon*), is just a radiance

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<sup>1007</sup> See Torah Ohr, Va'era 57b and on; Ohr HaTorah, Bo p. 265 and on.

<sup>1008</sup> See Deuteronomy 28:47

<sup>1009</sup> Chronicles I 29:11

(*Ha'arah*), which is the matter of a “name-*Shem*-שם.” That is, it is similar to the name of person as it is associated with and called upon a certain object,<sup>1010</sup> wherein it is not the essence of the person himself, but is solely his radiance. The same is true Above in regard to the matter of a “name-*Shem*-שם,” that it only is a radiance (*Ha'arah*).

However, in truth, the Name *HaShem*-יהו"ה, which is the Name of His Essential Self, blessed is He, is also elevated and removed, in that what illuminates in the Garden of Eden (*Gan Eden*) is a mere glimmer of a glimmer of His Name. This is as stated,<sup>1011</sup> “Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is above earth and heaven.” In other words, even the Name *HaShem*-יהו"ה is exalted and elevated, and that which illuminates in the Garden of Eden (*Gan Eden*) is merely drawn forth from His glory, which itself is drawn from His Name. That is, it is only a glimmer of a glimmer.

To further clarify, the aspect of His name (*Shem*-שם) is the aspect of His kingship-*Malchut*, as it states,<sup>1012</sup> “His Name was then proclaimed King” over them. Now, there are two levels in kingship-*Malchut*. That is, the general matter of kingship-*Malchut* is exaltedness and elevated rulership. However, in elevated rulership there are two levels. There is *HaShem* 's-יהו"ה elevated rulership, in and of Himself, and there is His elevated rulership over a nation. Generally, the

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<sup>1010</sup> Such as saying, (Genesis 44:14) “the house of Yosef,” and the like.

<sup>1011</sup> Psalms 148:13

<sup>1012</sup> See the liturgy of the “*Adon Olam*” prayer; Also see Be'er HaGolah, Be'er

difference between these two levels, is the difference between the aspect of *HaShem*'s יהו"ה Kingship-*Malchut*, as He is before the restraint of the *Tzimtzum*, in that He is elevated and exalted, in and of Himself, blessed is He, and the aspect of *HaShem*'s-ה יהו"ה Kingship-*Malchut*, as it is after the restraint of the *Tzimtzum*, which is the matter of His exaltedness and elevated rulership over worlds.

More particularly, these two levels are even present in the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*. That is, there is the aspect of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, which is a matter of exaltedness and elevated rulership, in and of Himself, and there is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, as it becomes the aspect of the crown-*Keter* and the Ancient One-*Atik* of the world of Creation-*Briyah*, which is a matter of exaltedness and elevated rulership over worlds.

Thus, it is about this that the verse states,<sup>1013</sup> “Let them praise the Name *HaShem*-יהו"ה, for His Name alone is exalted; His glory is above earth and heaven.” For, His Name (*Shem*-שם) is the aspect of His Kingship (*Malchut*-מלכות), as explained before. Thus, in regard to the aspect of His Kingship-*Malchut* and elevated exaltedness, as He is, in and of Himself, the verse states, “for His Name alone is exalted.” Thus, the light that illuminates the Garden of Eden (*Gan Eden*) is merely a glimmer of a glimmer, meaning, it is His elevated exaltedness over worlds.

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<sup>1013</sup> Psalms 148:13

All the above relates to the revelation of the Garden of Eden (*Gan Eden*), (which is the aspect of “everything-*Kol*-כל”). However, fulfilling the *mitzvot* with joy (*Simchah*) is loftier than this. This is why the verse specifies,<sup>1014</sup> “Serve *HaShem*-יהו"ה your God with joy and goodness of heart, with an **abundance of everything** (*Rov Kol*-רוב כל).” That is, this is loftier than the Garden of Eden (*Gan Eden*), since through fulfilling the *mitzvot*, the essence of the light (*Etzem HaOhr*) of *HaShem*-יהו"ה, blessed is He, is drawn forth, as explained above.

Loftier than this, there actually is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, as stated,<sup>1015</sup> “And all Israel will rejoice in **You**, those who sanctify Your Name.” The words, “those who sanctify Your Name,” mean that they draw forth additional sanctity to the Name *HaShem*-יהו"ה, as known regarding the matter of, “You are holy **and** Your Name is holy.”<sup>1016</sup> In other words, although “Your Name” is also holy, nevertheless, it cannot at all be compared to the elevation and exaltedness indicated by the words, “You are holy.” Thus, what is meant by, “those who sanctify Your Name,” is that they draw forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into the aspect of the light (*Ohr*), in the most literal sense! This is accomplished through fulfilling His *mitzvot* with joy (*Simchah*), which is the meaning

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<sup>1014</sup> See Deuteronomy 28:47

<sup>1015</sup> Liturgy of the holiday *Amidah* prayer.

<sup>1016</sup> See the liturgy of the “*Atah Kadosh*” blessing of the *Amidah* prayer.

of the words immediately preceding this, “And all Israel will rejoice in You-בך.”

Thus, it is through contemplating (*Hitbonenut*) the superior quality of fulfilling the *mitzvot* with joy (*Simchah*), that one comes to actual joy of the *mitzvah*, through which he draws forth the essential light of *HaShem*-יהו"ה, blessed is He, to the point that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, illuminates below.

## 6.

However, in order to nullify the limitations of the vessels (*Keilim*) and the limitations of the entire chaining down of the worlds (*Seder HaHishtalshelut*), and thus literally draw forth the essential light of *HaShem*-יהו"ה, blessed is He, and His Singular Preexistent Intrinsic and Essential Being into vessels (*Keilim*), and even further down, into this physical world, contemplation and joy in the mind alone is insufficient. Rather, the joy (*Simchah*) must be revealed in the heart. For, as long as one's service of *HaShem*-יהו"ה, blessed is He, is just in his mind and not in his heart, it does relate to matters of actuality, and therefore, has no effect on matters of actuality Above. Joy only relates to action when it is revealed in the heart, at which point the limitations are nullified and removed, thus bringing about a drawing forth below.

For, the order of creation, in which “God made man upright,”<sup>1017</sup> is in a manner that the contemplations (*Hitbonenut*) of the mind are felt and have an automatic effect of the arousal of the heart. However, because of the three ministers of Pharaoh, these being the chief cupbearer, the chief baker, and the chief butcher - corresponding to the three aspects; the trachea, the esophagus, and the arteries,<sup>1018</sup> which correspond to the lusts of eating, drinking and other lusts of the physical world,<sup>1019</sup> - the aspect of the “strait of the throat” (*Meitzar HaGaron*) is caused to be,<sup>1020</sup> as in the verse,<sup>1021</sup> “My throat is parched.” That is, the intellect is not drawn from the mind to the heart, because physical pleasures obstruct and hinder pleasure in Godliness. Thus, even though he contemplates matters of Godliness in his mind, it is not felt in his heart.

The solution for this is to bond oneself to Torah. For it states about the voice of Torah,<sup>1022</sup> “A great voice, that will never be repeated (*Lo Yasaf*-לֹא יִסַּף),” which Targum translates as, “A great voice that never ends (*Lo Pasak*-לֹא פִסַּק),” meaning that it never ceases, which is the very opposite of the “strait of the throat” (*Meitzar HaGaron*). For, the “strait of the throat” (*Meitzar HaGaron*) is rooted in the matter of the restraints

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<sup>1017</sup> See Ecclesiastes 7:29

<sup>1018</sup> See Maggid Dvarav L’Yaakov of the Maggid of Mezhrich, 30.

<sup>1019</sup> See Torah Ohr, Va’era ibid. 57c

<sup>1020</sup> The term “strait-*Meitzar*-מֵיִצָר” shares the same root as “Egypt-*Mitzrayim*-מִצְרַיִם,” which are the external husks being described. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32, and the notes there.)

<sup>1021</sup> Psalms 69:4

<sup>1022</sup> Deuteronomy 5:19

(*Tzimtzumim*), and there thus is cessation between the mind and the heart. However, such is not the case with the voice of Torah, which is rooted in the essential light (*Etzem HaOhr*) of *HaShem*-יהוה, blessed is He, which transcends the restraint of *Tzimtzum*. Thus, cessation is not applicable here, and therefore the light of the grasp and comprehension is drawn down to illuminate the sensitivities of one's heart as well.

With the above in mind, we may understand the relationship between the giving of the Torah and the exodus from Egypt. That is, since it is Torah that removes the limitations and affects the exodus from exile, this then, is the meaning of what the Holy One, blessed is He, responded to Moshe,<sup>1023</sup> “When you take the people out of Egypt, you will serve God on this mountain,” meaning,<sup>1024</sup> “It is by merit of their destiny to receive the Torah on this mountain, by your hand, that they are being taken out of Egypt.”

## 7.

This then, is the meaning of the verse,<sup>1025</sup> “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” That is, although the head and beginning of the year (*Rosh HaShanah*) is in the month of Tishrei, nevertheless, the month of Nissan is the head of the months and is the month of the redemption (*Ge'ulah*). The

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<sup>1023</sup> Exodus 3:12

<sup>1024</sup> Midrash Shemot Rabba 3:4; Also see Rashi to Exodus 3:12

<sup>1025</sup> Exodus 12:2

reason is because the beginning of the year (*Rosh HaShanah*) and the month of the redemption as the first of the months, are two uniquely different matters. For, the light that is drawn forth on Rosh HaShanah is the aspect of the light of *HaShem*-יהוה, blessed is He, that relates to worlds, and this matter takes place in the month of Tishrei.<sup>1026</sup>

However Nissan; the month of the redemption and the first of the months of the year, which is the matter of the exodus from Egypt, came about for the giving of the Torah, which is the aspect of the,<sup>1027</sup> “Great voice that never ends,” the root of which is higher than the restraint of the *Tzimtzum*. This matter occurs during the month of Nissan. This is the meaning of the teaching in the Midrash,<sup>1028</sup> “When the Holy One, blessed is He, chose His world, He established heads of months and years. When He chose Yaakov and his children, He established new months of redemption.” That is, the Midrash comes to explain that the matter of the beginning of the year (*Rosh HaShanah*), and the matter of “the first of the months of the year” (Nissan) are two uniquely different matters.

The words, “When the Holy One, blessed is He, chose His world,” refers to His choosing the world of rectification-*Tikkun*. This accords with the teaching of our sages, of blessed memory,<sup>1029</sup> “The Holy One, blessed is He, built worlds and destroyed them, saying ‘This one pleases Me, those did not

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<sup>1026</sup> Since man, who was the culmination of the creation of the world, was created on the first day of Tishrei (Rosh HaShanah).

<sup>1027</sup> Deuteronomy 5:19

<sup>1028</sup> Midrash Shemot Rabba 15:11

<sup>1029</sup> Midrash Bereishit Rabba 3:7



please Me.” Thus, “when the Holy One, blessed is He, chose His world,” referring to His choice in the world of rectification-*Tikkun*, “He established heads of months and years,” referring to the matter of drawing forth additional illuminations of light into the worlds. Nevertheless, this still was only illumination that relate to worlds. However, “when He chose Yaakov and his children,” referring to the matter of giving the Torah, “He established new months of redemption,” which is the matter of drawing forth light and illumination that transcends the worlds.

Now, in regard to the matter of the month of the redemption, Rabbi Eliezer and Rabbi Yehoshua disagree.<sup>1030</sup> Rabbi Eliezer’s view is that the Jewish people are destined to be redeemed in Tishrei. His reason is that Tishrei is superior to Nissan, because it is the seventh month and, “all sevens are beloved.”<sup>1031</sup> Rabbi Yehoshua’s view is that the Jewish people are destined to be redeemed in Nissan. The Midrashic view<sup>1032</sup> accords with the view of Rabbi Yehoshua, that the Jewish people are destined to be redeemed in the month of Nissan, just as they were redeemed from Egypt in the month of Nissan, to which everyone agrees.

Now, regarding the question, why did *HaShem*-יהוה specifically choose Nissan to redeem them from Egypt and establish it as the month of redemption (*Ge’ulah*), rather than

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<sup>1030</sup> Talmud Bavli, Rosh HaShanah 11a

<sup>1031</sup> Midrash Vayikra Rabba 29:11

<sup>1032</sup> Midrash Shemot Rabba 15:11

the month of Tishrei, there are four reasons, one above the other (in ascending order), as follows:<sup>1033</sup>

The first reason is that in the matter of the *Sefirot*, the month of Nissan is the quality of kindness-*Chessed*, whereas the month of Tishrei is the quality of sternness and might-*Gevurah*. That is, the month of Tishrei is the month of judgment, and although “we are meritorious in judgment,”<sup>1034</sup> it nevertheless is a month of judgment. Therefore, *HaShem*-יהו"ה specifically established Nissan as the month of redemption (*Ge'ulah*), since redemption (*Ge'ulah*) is related to kindness-*Chessed*, rather than judgment-*Din*.

The second reason for the superiority of Nissan over Tishrei, is that the superiority of Tishrei over Nissan is that it is the seventh month, “and all sevens are beloved.” However, in truth, the whole superiority of the seventh is only because it is seventh from the first. This being so, of the two, the first is primary. An example is our forefathers. That is, although it is true that Moshe was the seventh generation from Avraham and “all sevens are beloved,” nevertheless, his superiority in being the seventh, was only because he was seventh from the first - and therefore the first is primary. This is why the Holy One, blessed is He, told Moshe,<sup>1035</sup> “Do not stand in the place of great ones.” That is, do not compare yourself to Avraham. This is

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<sup>1033</sup> See Ohr HaTorah, Bo p. 271 and on; Discourse entitled “*HaChodesh*” 5677; 5700 (Sefer HaMaamarim 5677 p. 332 and on; 5700 p. 28 and on).

<sup>1034</sup> See Midrash Tehillim 118:2

<sup>1035</sup> Midrash Bereishit Rabba 55:6 and elsewhere; Also see the discourse entitled “*Bati Legani*” 5711, translated in The Teachings of The Rebbe – 5711, Discourse 1.

because the superiority of our forefather Avraham, was as our sages, of blessed memory, taught,<sup>1036</sup> “Until the time of Avraham, the world was in a state of thick darkness, but when Avraham came, it began to be illuminated.”

In other words, even though there were a number of very righteous *Tzaddikim* before Avraham, nevertheless, their righteousness was solely in and of themselves, in that they did nothing to influence the world around them (as explained at length by his honorable holiness, my father-in-law, the Rebbe, in his discourse entitled “*HaChodesh HaZeh*” of the year 5700.)<sup>1037</sup> This is the second reason why redemption takes place specifically in Nissan, since the superiority of the first is primary.

The third reason for the superiority of Nissan over Tishrei, is as explained in several places<sup>1038</sup> concerning the three levels indicated by the words, “my daughter-*Beetee*-בתי,” “my sister-*Achoti*-אחתי,” “my mother-*Eeme*-אמי.”<sup>1039</sup> That is, in reference to the exodus from Egypt, the Jewish people are called, “My daughter-*Bat*-בתי,” and “then she is not moved from her love until she is called, ‘My sister-*Achoti*-אחתי.’<sup>1040</sup> This is as stated,<sup>1041</sup> ‘Open for Me, My sister (*Achoti*-אחתי), My beloved,’” in reference to the giving of the Torah in the month

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<sup>1036</sup> Midrash Bereishit Rabba 2:3; Shemot Rabba 15:26

<sup>1037</sup> Sefer HaMaamarim 5700, p. 29 and on.

<sup>1038</sup> See Ohr HaTorah, Bo p. 258, p. 263; Vol. 8, p. 2,916 and on; Naso p. 273; Shmini Atzeret p. 1,773 and on; Discourse entitled “*HaChodesh*” 5654 (Sefer HaMaamarim 5654 p. 138 and on); Discourse entitled “*HaChodesh*” 5677; 5700 (Sefer HaMaamarim 5677 p. 332 and on; 5700 p. 28 and on).

<sup>1039</sup> See Torah Ohr, Mikeitz 36c and on, and elsewhere.

<sup>1040</sup> Midrash Shemot Rabba end of Pekudei; Shir HaShirim Rabba 3.

<sup>1041</sup> Song of Songs 5:2

of Sivan. The Midrash continues, “and then she is not moved from her love, until she is called, ‘My mother-*Eemee*-אמי,’ as it states,<sup>1042</sup> ‘Go out and see, O daughters of Zion, the king Shlomo, wearing the crown that his mother crowned him with on his wedding day, on the day of the joy of his heart’” in reference to the month of Tishrei.<sup>1043</sup> Now, although the aspect of “my mother-*Eemee*-אמי” is higher than the aspect of “My daughter-*Bat*-בת,” nevertheless, the primary superiority is specifically in the aspect of the “daughter-*Bat*-בת,” which refers to the matter of accepting the yoke of *HaShem*’s-יהו"ה Kingship, blessed is He, as known in regard to the explanations of the verse,<sup>1044</sup> “An accomplished wife is the crown of her husband.”

The fourth and highest reason for the superiority of the month of Nissan over and above Tishrei, is that as known, the twelve months of the year correspond to the twelve permutations of the Name *HaShem*-יהו"ה. That is, in each month there is an illumination of a different permutation of the Name *HaShem*-יהו"ה. Now in the month of Nissan, the letters of the Name *HaShem*-יהו"ה are in their proper, straightforward order.<sup>1045</sup> This is the reason for Nissan’s superiority over all other months. For, although the other months also each have a permutation of the Name *HaShem*-יהו"ה, the very fact that the

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<sup>1042</sup> Song of Songs 3:11

<sup>1043</sup> The name Shlomo-שלמה here means, “Perfection is His,” from the root *Shalem*-שלם which means wholeness and perfection, and is a euphemism for the Holy One, bless is He. The verse is therefore a reference to the fact that on Rosh HaShanah the Jewish people (“His Mother) crown *HaShem*-יהו"ה as King and accept the yoke of His Kingship upon them.

<sup>1044</sup> Proverbs 12:3; Ohr HaTorah Bo ibid. p. 273.

<sup>1045</sup> Mishnat Chassidim, beginning of Mesechet Nissan; Also see Likkutei Sichot, Vol. 22, p. 243.

letters of their permutations are out of order, indicates the matter of concealment. Thus, all the other months are not the month of redemption (*Ge'ulah*). It is only in the month of Nissan, that the Name *HaShem*-יהו"ה illuminates in its proper, straightforward order and is the actual Name *HaShem*-יהו"ה and ultimate revelation. Nissan is therefore the month of redemption (*Ge'ulah*), as it says, "in Nissan they were redeemed and in Nissan they are destined to be redeemed,"<sup>1046</sup> speedily in our days!

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<sup>1046</sup> Talmud Bavli, Rosh HaShanah 11a



## Discourse 14

“*V’Nachah Alav Ru’ach HaShem* –  
The spirit of *HaShem*-יהו"ה will rest upon him”

Delivered on the final day of Pesach, 5714<sup>1047</sup>

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

### 1.

The verse states,<sup>1048</sup> “The spirit of *HaShem*-יהו"ה will rest upon him – a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of *HaShem*-יהו"ה. He will be imbued with a spirit of fear of *HaShem*-יהו"ה; and will not need to judge by what his eyes see nor decide by what his ears hear. He will judge the destitute with righteousness, and rebuke with fairness the humble of the earth.” That is to say, it is because all these matters will “rest upon him” (such as “the spirit of *HaShem*-יהו"ה – a spirit of

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<sup>1047</sup> The original discourse was edited by the Rebbe, and was published and given out as a pamphlet for the final day of Pesach 5748. (In regards to this discourse, the Rebbe noted in a handwritten note, that it is based on earlier discourses by the prior Rebbe’s of Chabad, noting manuscripts from 5627, the discourse entitled “*Vayolech*” 5666; *Imrei Binah*, Shaar HaKriyat Shma Ch. 11; *Parshat Bo* 5680; The discourse entitled “*Tzidkat Pirzono*” in *Torat Chayim Shemot*, and elsewhere. Also see the talk of Shabbat *Parshat Kedoshim* 5714, Ch. 18 – *Torat Menachem* Vol. 11, p. 253 and on.)

<sup>1048</sup> Isaiah 11:2-4 – The *Haftorah* that is read on the final day of Pesach.

wisdom and understanding, a spirit of counsel and strength etc.”), that his judgment will thereby be righteous judgment.<sup>1049</sup>

However, this must better understood. For, at first glance, the relationship between “righteous judgment” and “wisdom and understanding” seems to indicate that the judgment will accord to the dictates of intellect. However, because it states about Moshiach that,<sup>1050</sup> “He will be imbued (*V’Haricho*-והריחו) with a spirit of fear of *HaShem*-יהויה,” based upon which it is learned that<sup>1051</sup> “He will smell and judge (*Morach V’da’in*-מורח ודאין),” then of what relevance is the spirit of wisdom and understanding to this manner of judgment (which is based upon “scent-*Rei’ach*-רייח”)?

The general explanation is that “the spirit of *HaShem*-יהויה” refers the general drawing forth of Godliness. In contrast, the “spirit of wisdom and understanding” refers to particulars that are drawn forth from the general matter of “the spirit of *HaShem*-יהויה.”<sup>1052</sup> This then, is the relationship between “the spirit of wisdom and understanding,” and the continuation, “he will judge the destitute with righteousness.” For, the wisdom and understanding, which are drawn forth from the general matter of “the spirit of *HaShem*-יהויה,” are of a much loftier order, and thus relate (not only to judgment that accords to intellect, but also) to judgment that accords to “scent-*Rei’ach*-

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<sup>1049</sup> See the commentators to Isaiah *ibid.*; Also see Zohar I 103b where it states, “All of these matters are destined to rest upon King Moshiach, **in order** that he will judge the world, as is written, ‘He will judge the destitute with righteousness etc.’”

<sup>1050</sup> Isaiah 11:3 *ibid.*

<sup>1051</sup> Talmud Bavli, Sanhedrin 93b

<sup>1052</sup> See Rashi entitled “*V’Nachah*-ינחה” to Sanhedrin 93b *ibid.* Also see the discourse entitled “*V’Nachah*” 5687 (Sefer HaMaamarim 5687 p. 163).



מריח,” in that “He will smell and judge (*Morach V'da'in*- מורה ודאין).”

## 2.

This may be understood by prefacing with an explanation of what our sages, of blessed memory, taught,<sup>1053</sup> “The Unlimited light (*Ohr Ein Sof*) is high above to no end and far below without conclusion.” The question regarding the precise wording here is well known.<sup>1054</sup> That is, the very matters of “above” and “below” (even spiritually speaking)<sup>1055</sup> are limitations (*Gvul*). How then is it applicable to say about the Unlimited One, blessed is He (*Ein Sof*) (who is utterly without limit – *Bli Gvul*), that He is “above” and “below”?

At first glance, one might think that it could be said that the matter of “above” and “below” refer to the worlds (rather than to the Unlimited One – *Ein Sof*, blessed is He). That is, it could be said that the words “The Unlimited light (*Ohr Ein Sof*) is high above to no end and below with no conclusion” mean that He is found (and spreads forth) in all levels of all worlds, “high above to no end, and far below with no conclusion.” However, according to this, they should have said,<sup>1056</sup> “There is

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<sup>1053</sup> See Tikkunei Zohar, end of Tikkun 57 (Also see, Tikkun 19, 40b); Zohar Chadash Yitro 34c; Sefer HaArachim Chabad Vol. 4, Section on “*Ohr Ein Sof*” (4), Section 7:6, and section 68.

<sup>1054</sup> See the discourse entitled “*Lehavin Inyan SheAmar Raboteinu Zichronam Li'vracha*” of the Tzemach Tzedek, Ohr HaTorah, Inyanim p. 110 and on; Also see *Hemshech* 5666 p. 165, and elsewhere.

<sup>1055</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 2:6

<sup>1056</sup> See the language of Tikkunei Zohar, Tikkun 57 (91b).

no place devoid of Him,” (or other similar expressions), rather than, “above” and “below,”<sup>1057</sup> which separates it into two distinct matters.

Now, the Rebbe Maharash explains<sup>1058</sup> that to understand this matter (that “The Unlimited light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion,”) we must first understand the matters of the world of Emanation-*Atzilut*, and the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.<sup>1059</sup> That is, the difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) is as stated in Tikkunei Zohar, in the discourse known as “Eliyahu opened to speak” (*Patach Eliyahu*).<sup>1060</sup> It stated there, “You have made a number of bodies for them that are called ‘bodies’ (*Gufin*) relative to the garments (*Levushin*) that cover them.” That is, the ten *Sefirot* of the world of Emanation-*Atzilut* are compared to “bodies” (*Gufin*), relative to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) (including the

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<sup>1057</sup> See *Hemshech* 5666 *ibid*.

<sup>1058</sup> In the discourse, “*Lehavin inyan ShOhr Ein Sof Baruch Hoo l’Maalah etc.*” 5627 – Sefer HaMaamarim 5627 p. 424 and on; (Also see this discourse in *Ohr HaTorah*, Inyanim p. 142); Also see the discourse entitled “*Adona’y sefatay tiftach*” 5626 (Sefer HaMaamarim 5626 p. 319 and on); and 5627 (Sefer HaMaamarim 5627 p. 436 and on).

<sup>1059</sup> Also see the beginning of the discourse entitled “*Lehavin HaInyan SheAmru Raboteinu Zichronam LiVracha*” of the Tzemach Tzedek (printed in *Ohr HaTorah*, Inyanim p. 110 and on), although there is a distinction there in that it states, “We must preface with an explanation of two matters” [the matter of bodies versus garments, (Emanation-*Atzilut* versus Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*), and “the reason that the Kabbalists called it by the term “light-*Ohr*” – also see later in this discourse, in chapter four.]

<sup>1060</sup> Introduction to Tikkunei Zohar 17a

ten *Sefirot* of those worlds),<sup>1061</sup> which are like garments for the ten *Sefirot* of the world of Emanation-*Atzilut*, within which the *Sefirot* of Emanation-*Atzilut* are garbed and concealed.

The Alter Rebbe explains in his discourse entitled, “Eliyahu opened to speak” (*Patach Eliyahu*),<sup>1062</sup> that the difference between “bodies” (*Gufin*) and “garments” (*Levushin*), (or the world of Emanation-*Atzilut*, and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), may be understood in a way of, “from my flesh I behold God,”<sup>1063</sup> that is, by the difference between the body and its garments, as they are in man. That is, in regard to the body of man, even though it only is the garment for the soul (as in the verse,<sup>1064</sup> “You clothed me with skin and flesh”), nevertheless, it is unified with his soul. However, this is not so of man’s garments, which are separate from him (and also are separate from his body).

Now, this matter of “body” and “garments” is also found in the spiritual powers that are drawn from the soul. For, the intellect and emotions are the “body” of man’s soul, whereas his thoughts, speech and action (*Machshavah, Dibur, Ma’aseh*) are the garments of his soul. That is, the soul itself also transcends intellect and emotions, which are only like garments for the soul. This is to say that the soul affects its particular effects (such as thinking thoughts or expressing love

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<sup>1061</sup> Ohr HaTorah, Inyanim ibid. p. 110.

<sup>1062</sup> Torah Ohr, Vayera; Also see the notes of the Rebbe Rashab, whose soul is in Eden, to this discourse (Kehot 5741).

<sup>1063</sup> Job 19:26

<sup>1064</sup> Job 10:11

etc.) through manifesting within them. Nevertheless, his intellect and emotions are unified with his soul, whereas his thought, speech and action (*Machshavah, Dibur, Ma'aseh*) are like separate garments.

The explanation (that intellect and emotions are unified with the soul, whereas thought, speech, and action are separate), is like the difference between a garment that is unified and a garment that is separate, in that a garment that is separate can be removed. In contrast, a garment that is unified (like the body), cannot be removed. It is in this sense that thought, speech, and action are separate garments, whereas intellect and emotions are unified garments. For, speech and action can certainly be removed, as in the verse,<sup>1065</sup> “There is a time to speak and a time to be silent.” Similarly, even when it comes to thought, which is constant, one can nonetheless exchange one thought for another without great effort or toil. However, this is not possible with the intellect and the emotions, since they are unified with the soul. Thus, to alter them requires great effort and toil.<sup>1066</sup> Moreover, there are matters of intellect and emotions that are impossible to change (even through toil), since they are tied to the nature of one’s soul.<sup>1067</sup>

This then, is what is meant that the ten *Sefirot* of the world of Emanation-*Atzilut* are called “bodies” (*Gufin*), whereas the worlds of Creation, Formation and Action (*Briyah*,

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<sup>1065</sup> See Ecclesiastes 3:7 – The order is reversed in a number of places in Chassidut.

<sup>1066</sup> See Ohr HaTorah, Inyanim ibid. p. 143; Sefer HaMaamarim 5627 p. 424, p. 438.

<sup>1067</sup> See at length in *Hemshech* 5672 Vol. 1, Ch. 105 (p. 203).

*Yetzirah, Asiyah*) are called “garments” (*Levushim*). For, the three worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are similar to thought, speech and action (*Machshavah, Dibur, Asiyah*). [The world of Creation-*Briyah* corresponds to thought (*Machshavah*), the world of Formation-*Yetzirah* corresponds to speech (*Dibur*) and the world of Action-*Asiyah* corresponds to action (*Ma’aseh*).] That is, they are like separate garments.

This is not the case, however, with the ten *Sefirot* of the world of Emanation-*Atzilut*. For, although they are of utterly no comparison whatsoever relative to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, they nevertheless are unified with the limitless light of the Unlimited One, blessed is He, that manifests within them. This is the meaning of the teaching,<sup>1068</sup> “He and His organs are one.” It is for this reason that they are called “bodies” (*Gufin*), in that they are similar to the body. This is to say that although the body is of no comparison to the soul, it nevertheless is unified with the soul.

### 3.

A deeper explanation of the matter (that the ten *Sefirot* of the world of Emanation-*Atzilut* are called “bodies” (*Gufin*), whereas the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are called “garments” (*Levushim*), may be understood by prefacing with an explanation of the difference

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<sup>1068</sup> Introduction to Tikkunei Zohar 3b; Also see Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 2 and elsewhere.

between a garment that is unified and a garment that is separate. That is, the difference between them is not just whether they can be removed or not. Rather, the primary difference is in their very substance. That is, the meaning of a garment that is unified, is that it is not something unto itself. For, if it does possess an element in which it is an independent matter unto itself, then although there may be various reasons why it cannot be removed, nevertheless, by the very fact that it possesses an element of independence unto itself, it is separate. The explanation of the garment that is unified, however, is that its entire substance is to be a garment and vessel for that which is manifest within it.<sup>1069</sup>

This is the primary difference between the body of man and his garments. His garments (*Levushim*) are an independent existence unto themselves. They thus cover over and conceal the body that is garbed within them. However, such is not the case, in regard to the body (*Guf*), the entire being of which is solely to be a garment and vessel for the soul that is manifest within it. It therefore does not conceal the vitality of the soul that manifests within it, in that it is through the body that it is recognizable that he is alive.<sup>1070</sup>

Similarly, it is for this reason that the limbs of the body automatically submit to the will of the soul. That is, when it

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<sup>1069</sup> See *Hemshech* 5672 *ibid.* Ch. 104 (p. 201), where it is explained that the fact that the body is a “unified garment” is (not only because it is not possible to remove or exchange it, but rather) due to the fact that the entire matter of the body is that it is the vehicle through which the light of the soul is revealed.

<sup>1070</sup> That is, “even if there is no movement, it is nevertheless and apparent in the body that it is alive... since it is a unified garment.” (See *Hemshech* 5672 *ibid.* Ch. 105 p. 202.)

arises in the will of the soul that the limbs of the body should move, the will does not need to “command” the limbs of the body to submit to its will and fulfill it. Rather, they do so automatically.<sup>1071</sup> For, since the entire matter of the body is to be the vessel for the soul (as mentioned above), therefore, the effect of (the will of) the soul on the body is automatic.<sup>1072</sup>

This is similarly the case in regard to the difference between intellect and emotions on the one hand, and thought, speech and action, on the other hand. That is, the primary difference between them is that thought, speech, and action, have an independent existence unto themselves (and the manifestation of intellect and emotions within them is additional and incidental to them). They thus cover and conceal the intellect and emotions that manifest within them. This is not the case with the intellect and emotions themselves, whose existence is that they are the vessels of the soul that manifests within them. The revelation of the soul that acts through them is thus felt within them. (That is, the soul conceptualizes through the power of intellect, and it bestows kindness through the power of kindness etc.)<sup>1073</sup>

With the above in mind we can now come to a deeper understanding of why the ten *Sefirot* of the world of Emanation-*Atzilut* are called “bodies” (*Gufin*), whereas the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are called “garments” (*Levushim*). For, the worlds of Creation,

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<sup>1071</sup> Tanya, Ch. 23

<sup>1072</sup> See Torah Ohr, Vayera; Ohr HaTorah, Inyanim p. 113.

<sup>1073</sup> See *Hemshech* 5672 *ibid.* Vol. 1, Ch. 105 (p. 203).

Formation and Action (*Briyah, Yetzirah, Asiyah*) (including the vessels of these worlds), are an aspect of tangible seemingly separate existence (*Yesh*). In contrast, the ten *Sefirot* of the world of Emanation-*Atzilut* (including its vessels), are Godliness.

#### 4.

Now, the aforementioned difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), that is, that the world of Emanation-*Atzilut* is Godliness, whereas the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are separate, is also due to the root of their being. For, the existence of the world of Emanation-*Atzilut* is from the aspect of light-*Ohr*-אור, whereas the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are from the aspect of potential-*Ko'ach*-כה.

The explanation is as follows:<sup>1074</sup> As known, in the works of Jewish philosophy, the drawing forth of Godliness is referred to as “the bestowal of influence-*Shefa*-שפע.” (The term “influence-*Shefa*-שפע” applies both to physicality, such as in the verse,<sup>1075</sup> “an influence of waters covers you-*Shifaaat Mayim*-שפעת מים תכסך,” as well as to spirituality, such as the bestowal of intellectual influence.) In contrast, in works of Kabbalah, the term “light-*Ohr*-אור” is used instead.

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<sup>1074</sup> See *Ohr HaTorah Inyanim* 110a and on.

<sup>1075</sup> Job 22:11, 38:34



Now, the reason that the Jewish philosophers called the drawing forth of Godliness, “influence-*Shefa*-שפע,” is because the term “influence-*Shefa*-שפע” does not describe what is drawn forth. They therefore called the drawing forth of Godliness by the term “influence-*Shefa*-שפע,” so as not to ascribe any form or limitation to *HaShem*-יהו"ה, blessed is He.

Now, one of the reasons that the Kabbalists called the drawing forth of Godliness “light-*Ohr*-אור,” even though “light-*Ohr*-אור” is descriptive, is because for light to exist it must always adhere to its source,<sup>1076</sup> and if anything obstructs between it and its source it utterly ceases to be. (This is not so of “influence-*Shefa*-שפע,” which can remain in existence after being separated from its source. An example is the influence of the flow (*Shefa*-שפע) of the waters, that continue to exist after coming out of their source in the spring and even continue to exist after being entirely separated from the flow of the spring. The same is true of the bestowal of intellectual influence (*Shefa*-שפע) from a teacher to his pupil. That is, once the intellectual influence has been transmitted from the teacher to the pupil, in that the pupil understands it himself, the influence of this intellect continues in the pupil, separate and apart from the teacher.) Therefore, to indicate that what is drawn forth always adheres to *HaShem*-יהו"ה, blessed is He, the Kabbalists called the drawing forth of Godliness, “light-*Ohr*-אור.”

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<sup>1076</sup> This is as stated in *Ohr HaTorah* *ibid.* p. 111. In various places it states that the reason for calling it by the title “light-*Ohr*-אור” is because light is merely an illumination (*He'arah*-הארה), as will soon be further explained in chapter five.

However, according to this, we must understand the verse,<sup>1077</sup> “You made the heavens and earth with Your great strength (*B’Kochacha HaGadol*-בכחך הגדול).” That is, even a strength or potential (*Ko’ach*-כח) can be sustained for a period of time, separate from its source. An example is the power (*Ko’ach*-כח) manifest in a thrown object. That is, the power (*Ko’ach*-כח) that is drawn to the stone and carries it through the air, is separate from the power of the hand, once it leaves the hand. However, if the Godly vitality that brings all creatures into being and vitalizes them is always in a state of adhesion to its Source, blessed is He, why then, does the verse use the term, “with Your great strength (*Kochacha HaGadol*-בכחך הגדול)”?

The explanation is that for the creations (“the heavens and earth”) to be in a state of tangible existence (*Yesh*) as separate entities, it was necessary for there to be a restraint and constriction (*Tzimtzum*) of the Godly light that brings them into existence, so that it should be in a way of a “power-*Ko’ach*-כח” that is separate from its source. However, in reality, even the “power-*Ko’ach*-כח” that brings the creatures into existence is in a state of constant adhesion to its Source. [For, in reality, the creatures are not actually independent beings unto themselves at all, and are in a constant state of renewed existence by the Godly power (*Ko’ach*-כח) that brings them into being,<sup>1078</sup> and certainly the Godly power that brings them into being is in a state of constant adhesion to its Source in *HaShem*-יהו"ה,

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<sup>1077</sup> Jeremiah 32:17

<sup>1078</sup> Tanya, Shaar HaYichud VeHaEmunah, Ch. 1 and on.

blessed is He.]<sup>1079</sup> Nevertheless, relative to the creatures, to them this power appears to be separate from its Source.<sup>1080</sup> Because of this, they sense themselves as being tangible, separate and independent beings.

We thus find that the difference between the world of Emanation-*Atzilut*, and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) (is that the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) experience themselves as being tangible, separate beings, whereas the world of Emanation-*Atzilut* is the world of Godly unity). This is due to the root (*Shoresh-שׁרשׁ*) that brings them into existence. That is, the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is from the aspect of “power-*Ko’ach*-כֹּחַ,” whereas the existence of the world of Emanation-*Atzilut* is from the aspect of “light-*Ohr*-אור.”

## 5.

Now, as known,<sup>1081</sup> the world of Emanation-*Atzilut* is in a state of sublimation and nullification to the upper unity of

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<sup>1079</sup> See at length in *Hemshech* 5672 Vol. 2, Ch. 331 (p. 680) and on.

<sup>1080</sup> See Tanya, Ch. 21 (27a) [cited in Ohr HaTorah *ibid.* p. 117] that “it seems to them (to the creations) that the light and vitality... is as if it is something separate.”

<sup>1081</sup> See at length in “*Shoresh Mitzvat HaTefilah*” of the Tzemach Tzeddek, Ch. 22 and Ch. 31 (*Derech Mitzvotcha* 127a, 132b). Note that although it is explained in various places that the “upper knowledge” (*Da’at Elyon*) transcends the world of Emanation-*Atzilut*, and that the world of Emanation-*Atzilut* itself (and particularly the vessels of the world of Emanation-*Atzilut*) are the “lower knowledge” (*Da’at Tachton*) – Those places are discussing the matter particularly (*Pratiyut*). In general (*Klalut*), however, the general revelation of the world of Emanation-*Atzilut* is called

*HaShem*-יהו"ה (*Yichuda Ila'ah*), in which "all are considered as nothing before Him."<sup>1082</sup> That is, the nullification (*Bittul*) of the emanated to the Emanator is not just that they do not exist as independent beings (as in the case of creatures of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) which perceive themselves as separate beings). Rather, their existence is literally inconsequential relative to the Emanator, in that "they are considered as nothing before Him."

This may be better understood by prefacing with the well-known explanation about the difference between "light-*Ohr*" and "influence-*Shefa*."<sup>1083</sup> That is, in "influence-*Shefa*" there is a tangible existence of something, and therefore, the bestowal of influence (*Shefa*) affects change in the bestower (*Mashpia*-משפיע) of the influence. However, such is not the case in regard to "light-*Ohr*," which is a mere glimmer and illumination (*Ha'arah*-הארה) from its source and therefore is utterly not comparable to its Luminary (*Ma'or*-מאור). Thus, the light (*Ohr*) affects no change in the Luminary.

Thus, one of the reasons the Kabbalists called the drawing forth of Godliness "light-*Ohr*," is to emphasize that although *HaShem*-יהו"ה, blessed is He, brings the worlds into existence and imbues them with vitality, this does not cause any

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the "upper knowledge" (*Da'at Elyon*), and the general sublimation and nullification (*Bittul*) of the world of Emanation-*Atzilut* to *HaShem*-יהו"ה, blessed is He, is the aspect of sublimation and nullification in which all else is considered as nothing. (See *Hemshech* 5666 p. 224; *Hemshech* 5672 Vol. 1 Ch. 292 (p. 591-592).)

<sup>1082</sup> Zohar I 11b

<sup>1083</sup> See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 9.

change in Him whatsoever. For, the vitality of all the worlds is nothing but a mere glimmer and radiance (*Ha'arah*-הארה), which is utterly of no comparison to Him, whatsoever, blessed is He. This matter (that light is of no comparison to its Luminary), is also sensed in the light itself. For, since the light is in a state of adhesion to its Source, and its Source is felt within it, thus, the very fact that it is of utterly no comparison and inconsequential relative to its Source is also felt in the light and illumination.<sup>1084</sup>

With the above in mind, we can understand that the sublimation and nullification of the emanated to the Emanator is (not only that they do not exist independently unto themselves, but also) that they are utterly nothing and inconsequential relative to Him, blessed is He. For, since the existence of the world of Emanation-*Atzilut* is from the aspect of “light-*Ohr*-אור,” (as explained in chapter four), and because light is in a state of adhesion to the Luminary, the light itself senses that it is inconsequential; therefore, even in the emanated there is an illumination and revelation of the upper knowledge (*Da'at Elyon*) that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, is the True Something (*Yesh HaAmeete*) and relative to Him everything is as nothing.<sup>1085</sup>

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<sup>1084</sup> See *Hemshech* 5672 Vol. 2 p. 1,155 and on; *Hemshech* of *Rosh HaShanah* 5694 (5711), Ch. 25 and on (Sefer HaMaamarim 5711 p. 115 and on).

<sup>1085</sup> See *Hemshech* 5672 Vol. 2, Ch. 386 (p. 794-795).

## 6.

This then, is the meaning of the teaching,<sup>1086</sup> “The Unlimited light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion.” The words “above” and “below” refer to the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). The root (*Shoresh-ש*) of the existence of these worlds is from the two matters; The “light-*Ohr*” and “power-*Ko’ach*” of the Unlimited One, *HaShem*, blessed is He, which are like the aspects of “above” and “below.”

The matter of the “power-*Ko’ach*” of the Unlimited One, *HaShem*, blessed is He, is the matter of descending below. That is, the Unlimited One, *HaShem*, blessed is He, has the power to spread forth and descend below and come to be in the state of a seemingly separate power, thus giving existence to tangible beings who perceive themselves as separate entities.<sup>1087</sup> The aspect of the “light-*Ohr*” of the Unlimited One, *HaShem*, blessed is He, (which, as explained above, is the sense that everything is as nothing before Him) is the matter of elevation and ascent to “above.”

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<sup>1086</sup> See Tikkunei Zohar, end of Tikkun 57 (Also see, Tikkun 19, 40b); Zohar Chadash Yitro 34c; Sefer HaArachim Chabad Vol. 4, Section on “*Ohr Ein Sof*” (4), Section 7:6, and section 68.

<sup>1087</sup> See Ohr Hatorah *ibid.* p. 118 and on, and p. 144; Sefer HaMaamarim 5627 p. 425 and on; In *Hemshech “Bati LeGani”* (Sefer HaMaamarim 5710 p. 135) it states that the matter of “far below without cessation” is that even as He is drawn forth to below to enliven the creations, He undergoes no change through this.

This then, is the meaning of the teaching,<sup>1088</sup> “The Unlimited light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion.”<sup>1089</sup> That is, the superiority, elevation and perfection of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is in two matters:

The first matter is that He is drawn forth to below to give existence and enliven the creatures in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. And in this itself, it should be clarified that it specifies “far below without cessation,” meaning that He is drawn forth not only to the worlds of Creation-*Briyah* and Formation-*Yetzirah*, but also to the world of Action-*Asiyah*. Moreover, in the world of Action-*Asiyah* itself, He is drawn forth to this lowest physical world. The second matter is that even in the upper worlds, such as the world of Emanation-*Atzilut* and higher, they are utterly of no comparison to Him, and considered to be as nothing relative to *HaShem*-יהו"ה, blessed is He.

## 7.

We should add that the explanation that “above” corresponds to the world of Emanation-*Atzilut* and “below” corresponds to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is in general. However, more

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<sup>1088</sup> See Tikkunei Zohar, end of Tikkun 57 (Also see, Tikkun 19, 40b); Zohar Chadash Yitro 34c; Sefer HaArachim Chabad Vol. 4, Section on “*Ohr Ein Sof*” (4), Section 7:6, and section 68.

<sup>1089</sup> See Ohr Hatorah *ibid.* p. 118 and on, and p. 144; Sefer HaMaamarim 5627 p. 425 and on;

particularly, the matters of “above” and “below” also apply in the world of Emanation-*Atzilut*, as well as in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. This is to say that even in the world of Emanation-*Atzilut* and the worlds that transcend the world of Emanation-*Atzilut*, there also is a matter of “below.” Similarly, the opposite is likewise true, that in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) there is a matter of “above.”

The explanation is that the true reality of the matter of having no comparison to Him, (meaning, that all worlds are of utterly no comparison to *HaShem*-יהו"ה, blessed is He), is that the world of Emanation-*Atzilut* (as well as the worlds that transcend the world of Emanation-*Atzilut*) and the world of Action-*Asiyah*, are literally equal before Him.

Now, this matter (that all worlds are equally nothing before Him) is specifically in relation to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. For, in regard to the levels that follow the restraint of the *Tzimtzum*, since all the levels chain down (*Hishtalshelut*) from cause to effect, it must be said that the cause is higher than the effect. Similarly, in regard to the light of the line-*Kav*, the worlds indeed have some measure of comparison. For, since the existence of the worlds from the line-*Kav* is through the revelation of the line-*Kav* (since every act is brought about by a revelation of the Actor), it must be said



that they possess some element of comparison relative to the line-*Kav*.<sup>1090</sup>

However, in relation to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, this is not so. For, since from the perspective of the revelation of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, there is no room for the possibility of worlds to exist, for which reason the withdrawal (*Siluk*) of the light was necessary, through which a void and empty space came about, within which worlds can endure,<sup>1091</sup> therefore, relative to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, the worlds are of utterly no comparison whatsoever,<sup>1092</sup> so much so, that the world of Emanation-*Atzilut* and the world of Action-*Asiyah* are equally insignificant.<sup>1093</sup>

Now, since the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), nevertheless radiates

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<sup>1090</sup> See *Hemshech* 5672 Vol. 1, Ch. 164 (p. 330).

<sup>1091</sup> *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2; Also see the beginning of *Otzrot Chayim* and *Mevo She'arim*.

<sup>1092</sup> See *Hemshech* 5672 *ibid.* Vol. 1, Ch. 164 (p. 330).

<sup>1093</sup> See *Ohr HaTorah Inyanim* *ibid.* p. 119 and on and the notes to the discourse entitled "*Patach Eliyahu*" p. 38 and on, that according to the view of Rabbi Moshe Cordovero (the Ramak) who was not aware of the matter of the *Tzimtzum*, although it is true that even according to his view there is a far greater lack of comparison between the crown-*Keter* and the Unlimited One than there is between the world of Action-*Asiyah* and the crown-*Keter*, nevertheless, according to his view, the distance of comparison between the world of Action-*Asiyah* and the Unlimited One, blessed is He, would be greater. The true explanation of the matter of "no comparison," however, is that both the world of Emanation-*Atzilut* and the world of Action-*Asiyah*, are literally equal relative to the Unlimited One, *HaShem*-יהו"ה, blessed is He, which is a matter that can only be realized through an understanding of the matter of the restraint of the *Tzimtzum*. (Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 9-14.)

within the worlds in a transcendent and encompassing manner (*Makif*), therefore, at the very least, it is a revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the *Tzimtzum*.<sup>1094</sup> Therefore, through the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*), they too sense (at least in a transcendent manner) that they are utterly of no comparison to Him whatsoever.

This then, explains how even in the world of Emanation-*Atzilut* itself, and even above the world of Emanation-*Atzilut*, there are aspects of “above” and “below.” That is, the very fact that they are ordered in a way of gradation from cause to effect (meaning, they have a relativity to each other), is the aspect of “below” that is within them. On the other hand, the fact that (through the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds – *Sovev*) they sense that they are of utterly no comparison to Him and are as nothing before Him, this is the aspect of “above” within them.

The same is true in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). They too have the matter of “above.” For, the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), surrounds and encompasses all worlds, including the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Thus, (because of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds – *Sovev*, which they too relate to in a

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<sup>1094</sup> See the discourse entitled “*HaYoshevet BaGanim*” 5713, Ch. 3, (Torat Menachem, Sefer HaMaamarim Tevet p. 231 and on; Translate in The Teachings of The Rebbe – 5713, Discourse 8).

transcendent and concealed manner), the created beings also have the “running” (*Ratzo*) desire to cleave to *HaShem*-יהו"ה, blessed is He, in nullification and sublimation (*Bittul*) of their very existence to Him, blessed is He. This is the aspect of “above” that is within them.

With the above in mind we can understand the doubled terminology of “high above (*Ma'alah ma'alah*-מעלה מעלה)” and “far below (*Matah matah*-מטה מטה).” For, the matters of “above” and “below” in the worlds are in two aspects;

The first aspect is that the world of Emanation-*Atzilut* is “above” (*Ma'alah*-מעלה) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are “below” (*Matah*-מטה). The second aspect is that the nullification and sublimation to *HaShem*-יהו"ה, blessed is He, and the “running” desire to adhere to Him (“above”) is present in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). Moreover, even in the world of Emanation-*Atzilut* and in the worlds that are higher than the world of Emanation-*Atzilut*, there is an element of sense of existence (“below”).

## 8.

Now, as known, the light of the line-*Kav* also has a root (*Shoresh*-שרש) in the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. For, (in general) there are two levels in the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. That is, there is the light of *HaShem*-יהו"ה, blessed is He, that precedes the arousal of His

desire to emanate and create, and thus utterly transcends any relation to worlds at all, and there is the light of *HaShem*-יהו"ה, blessed is He, that follows His desire to emanate and create, through which it comes to have some relation to worlds.

Now, these two levels are the roots of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), after the restraint of the *Tzimtzum*. That is, the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) is rooted in the light of *HaShem*-יהו"ה that precedes the arousal of His desire. In contrast, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), (that is, the light of the line-*Kav*) is rooted in the light of the arousal of His desire, blessed is He. This then, is the meaning of the teaching,<sup>1095</sup> "The Unlimited light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion." That is, both these matters ("high above" and "far below") are present in the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, Himself.

## 9.

Now, as known, (prior to its revelation) the light-*Ohr*-אור was literally included in the Essential Being of the Luminary Himself, *HaShem*-יהו"ה, blessed is He. However, as

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<sup>1095</sup> See Tikkunei Zohar, end of Tikkun 57 (Also see, Tikkun 19, 40b); Zohar Chadash Yitro 34c; Sefer HaArachim Chabad Vol. 4, Section on "*Ohr Ein Sof*" (4), Section 7:6, and section 68.

it is included in the Luminary, blessed is He, it is not light at all, but is rather only His ability to illuminate. With this in mind, it must be said that the two above-mentioned levels of the light (*Ohr*) as they are revealed (prior to the restraint of the *Tzimtzum*), also have a root in the light (*Ohr*) of the Essential Self of *HaShem*-יהו"ה, the Luminary Himself, blessed is He.

The essential point here, is that when we say that the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He, has the ability to illuminate, this is not meant to describe Him in any way whatsoever, God forbid, (that He is a source of light or any such thing). Rather, it just points out the reality that *HaShem*-יהו"ה, blessed is He, is all-capable (*Kol Yachol*). From this we understand that just as (the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He), can chose to illuminate, He can also chose not to illuminate. (That is, He is all-capable and can do whatever He wants, without limit.) Moreover, (His ability to illuminate, and His ability not to illuminate), are one and the same matter.<sup>1096</sup>

Thus, since the light that is included in His Singular Preexistent Intrinsic and Essential Being, blessed is He, includes His ability to illuminate, as well as His ability not to illuminate, therefore, even as His light is drawn into revelation, it also possesses the two matters of concealment (*He'elem*) and revelation (*Gilyu*). That is, there are the two aspects; how His light utterly transcends relation to worlds, and how His light

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<sup>1096</sup> See *Hemshech* 5666 p. 188; *Hemshech* "Rosh HaShanah" 5695, Ch. 34 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 346a).

relates to worlds. These are the roots of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), and the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*), as they are after the restraint of the *Tzimtzum*. From these two aspects the matters of “above” and “below” come about in the worlds.

## 10.

This then, is the meaning of the verse,<sup>1097</sup> “The spirit of *HaShem*-יהו"ה will rest upon him etc.” For, as known, the novelty that will be introduced by Moshiach is that, through him, there will be a union of these two matters, “above” and “below.” The initial bond of “above” with “below” happened at the splitting of the sea, except that at that time, it was temporary. That is, it was preparatory to the giving of the Torah, at which time,<sup>1098</sup> “The upper ones descended below, and the lower ones ascended above.”

However, the true bond between “above” and “below” will occur in the days of Moshiach. This is as stated in Midrash Tehillim, on the verse,<sup>1099</sup> “If only it would be that out of Zion would come Israel’s salvation. When *HaShem*-יהו"ה will return his people from captivity, Yaakov will be gladdened, Israel will rejoice.” It states there, “There are two places in the book of Psalms where it states, ‘If only it would be that out of Zion

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<sup>1097</sup> Isaiah 11:2-4 – The *Haftorah* that is read on the final day of Pesach.

<sup>1098</sup> Midrash Tanchuma Va’era 15; Shemot Rabba 12:3

<sup>1099</sup> Psalms 14:7

would come Israel's salvation (*Mi Yiten MiTziyon*-מִי יִתֵּן מִצִּיּוֹן etc.) One is in the first book of Psalms,<sup>1100</sup> and the other is in the second book of Psalms.<sup>1101</sup> One was stated by the Teacher (*HaShem*-ה'יְהוָה, blessed is He,) and the other was stated by the pupil (our teacher, Moshe, peace be upon him). The Teacher said,<sup>1102</sup> 'If only they had it in their hearts to fear Me and keep all My commandments all the days, so that it should good for them and their children forever.' The student said,<sup>1103</sup> 'If only all the people of *HaShem*-ה'יְהוָה were prophets, that *HaShem*-ה'יְהוָה would bestow His spirit upon them.' As of yet, neither the words of the Teacher, nor the words of the student, have been fulfilled in this world. However, in the coming world, both matters will be fulfilled. How do we know that the words of the Teacher will be fulfilled? This is as stated,<sup>1104</sup> 'I will give you a new heart.' How do we know that the words of the student will be fulfilled? This is as stated,<sup>1105</sup> 'And it shall be that afterwards, I will pour My spirit upon all flesh, and your sons and daughters will prophesy; your elders will dream prophetic dreams and your young men will see visions.'"

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<sup>1100</sup> Psalms 14:7 *ibid*.

<sup>1101</sup> Psalms 53:7 – It is noteworthy that there is a custom to recite the chapter of Psalms that corresponds to the years of one's life. (See the letter of the Rebbe printed at the end of *Tehillim Ohel Yosef Yitzchak*, p. 214; Also see *Igrot Kodesh*, Vol. 1, p. 31; Vol. 18. p. 53; *Maamarei Admor HaZaken, HaKetzarim* p. 341; *Sefer HaMaamarim* 11 Nissan Vol. 1, p. 1 and on). On the 11<sup>th</sup> of Nissan of this year – 5714 (the year in which this discourse was said), this Psalm (53) began to be recited correspond to the years of the Rebbe's age.

<sup>1102</sup> Deuteronomy 5:25

<sup>1103</sup> Numbers 11:29

<sup>1104</sup> Ezekiel 36:26

<sup>1105</sup> Joel 3:1

That is, the fact that the physical heart of man will “fear Me and keep all My commandments all the days,” is because the “lower” will become bonded with the “upper,” whereas, the fact that, “I will pour out My spirit upon all flesh,” is because the “upper” will become bonded with the “lower.” This matter, that in the coming future the “upper” will bond with and “lower” [in that the lower will ascend above and the upper will descend below], is because at that time, both (the upper and the lower) will be as they come forth from the unlimited capability of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, in that He is all-capable (*Kol Yachol*).

That is, since He is all-capable (*Kol Yachol*), therefore, just as He is capable of illuminating, He also is capable of not illuminating. Thus, since His ability to illuminate and His ability to not illuminate are in reality, one and the same matter (as explained in chapter nine), therefore, the aspects of “above” and “below” will also become bonded and unified as one (when their First Source will be revealed within them, as they are in the essential ability of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He).

This then, is the meaning of the verse,<sup>1106</sup> “The spirit of *HaShem*-יהו"ה will rest upon him etc.” This spirit refers to the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as it is included in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, the Luminary Himself, blessed is He.

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<sup>1106</sup> Isaiah 11:2-4 – The *Haftorah* that is read on the final day of Pesach.



That is, it is the unlimited ability of *HaShem*-יהו"ה Himself, blessed is He, in that He is all-capable (*Kol Yachol*).

Now, through this revelation of the spirit of *HaShem*-יהו"ה that will happen with the coming of Moshiach, there also will come to be a unity in the particular matters. This is the meaning of the continuation of the verse, “A spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of *HaShem*-יהו"ה.” That is, though wisdom and understanding (*Chochmah* and *Binah*) are two opposite matters, nonetheless they will be unified as one, [which is why the verse includes them in a single “spirit-*Ru'ach*-רוח,” as it states, “A spirit of wisdom and understanding”]. For, it will be recognized in the wisdom and understanding of Moshiach, that they are drawn from their root in “the spirit of *HaShem-Ru'ach HaShem*-יהו"ה-רוח,” (as indicated by the word, “**The spirit-*Ru'ach*-רוח** of wisdom and understanding”) and therefore, they will be unified as one.<sup>1107</sup> [This same principle applies to “the spirit of counsel and strength” and “a spirit of knowledge and fear of *HaShem*-יהו"ה.” Although they are opposites, they will be unified as one.]<sup>1108</sup>

This also explains the relationship between the “spirit of wisdom and understanding” and the continuing verse, “He will judge the destitute with righteousness.” That is, although the judgment of Moshiach will be rendered through scent (*Rei'ach*-ריח), wherein “scent” (*Rei'ach*-ריח) is encompassing and

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<sup>1107</sup> See Likkutei Dibburim Vol. 2, p. 315b

<sup>1108</sup> Likkutei Dibburim Vol. 2 *ibid.* p. 316a and on.

transcendent (*Makif*),<sup>1109</sup> the reason is because, in Moshiach, the encompassing aspect (*Makif*) [the “scent-*Rei’ach*-ריח”] and the inner aspect (*Pnimi*) [the wisdom-*Chochmah* and understanding-*Binah*], will be unified as one.

This also explains the continuing verse,<sup>1110</sup> “The wolf will live with the sheep and the leopard will lie down with the kid etc.” That is, this union of “above” and “below” will not only be in Moshiach himself. Rather, through Moshiach there also will be (something like) this in the world at large, to the point that even “The wolf will live with the sheep etc.,” and this matter will even be present in the inanimate, as indicated by the continuation,<sup>1111</sup> “The earth will be filled with the knowledge of *HaShem*-יהוה as the water covers the ocean floor.” That is, even the physical earth (which is inanimate - *Domem*) will be filled with the knowledge of *HaShem*-יהוה, blessed is He, with the coming of our righteous Moshiach, speedily, in the most literal sense!

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<sup>1109</sup> Likkutei Torah, Masei 89d, 90d and on, and elsewhere.

<sup>1110</sup> Isaiah 11:6

<sup>1111</sup> Isaiah 11:9; Also see the discourse entitled “*V’Nachah Alav Ruach HaShem*” 5725 (Torat Menachem, Sefer HaMaamarim Nissan p. 188).

## Discourse 15

### “*Al Shloshah Dvarim HaOlam Omed* – The world stands upon three things”

Delivered on Shabbat Parshat Kedoshim,  
Shabbat Mevarchim Iyyar, 5714<sup>1112</sup>  
By the grace of *HaShem*, blessed is He,

#### 1.

The Mishnah states,<sup>1113</sup> “The world stands upon three things: Torah, Prayer (*Avodah*), and acts of lovingkindness (*Gmilut Chassadim*).” In his discourse by this title,<sup>1114</sup> his honorable holiness, my father-in-law, the Rebbe cites the explanation of the Alter Rebbe, that the words, “The world-*Olam* העולם stands upon three things,” may be understood as “The concealment-*He’elem* העלם stands upon three things.”<sup>1115</sup> In the discourse, he explains the relationship between the explanation of the Alter Rebbe (“The concealment-*He’elem* העלם stands etc.”) and the simple meaning (“The world-*Olam*-

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<sup>1112</sup> The original discourse was edited by the Rebbe, and was published and given out as a pamphlet of the 21<sup>st</sup> of Elul, 5750. (This discourse is a direct continuation (“*Hemshech*”) of the previous discourse.)

<sup>1113</sup> Mishnah Avot 1:2

<sup>1114</sup> Discourse entitled “*Al Shloshah Dvarim*” 5710, Sefer HaMaamarim 5710 p. 160 and on.

<sup>1115</sup> The discourse specifically cites the words of the Mishnah as well (including the words “upon three things”). The relevance will be clarified shortly.

עולם stands etc.”), by explaining that the world-*Olam*-עולם is itself a matter of concealment-*He'elem*-העלם.<sup>1116</sup>

In the discourse, he adds that the world (*Olam*-עולם) conceals (*He'elem*-העלם) because its creation was brought about through the concealment of the light (*Ohr*). This is as stated in *Etz Chayim*,<sup>1117</sup> that when the Unlimited light (*Ohr Ein Sof*) of *HaShem*-יהו"ה, blessed is He, filled all of existence, there was no space for the worlds to stand, and that to make space for them, a withdrawal of the light (*Ohr*) was necessary.

We may say that through this additional comment, the matter of the world's concealment (*He'elem*-העלם) is further emphasized and highlighted. For, its concealment is not like something in addition to the world. Rather, the very **creation** of the world (*Olam*-עולם) is through the concealment (*He'elem*-העלם) of the light (*Ohr*). Moreover, in regard to the revelation (*Giluy*) of the worlds, there was not even space for their existence (that is, beyond the fact that they did not exist in actuality, even the possibility of their existence did not exist).

The discourse<sup>1118</sup> continues and explains that the reason for the concealment (*He'elem*-העלם) is for the purpose of revelation (*Giluy*). That is, by removing the concealment, the inner light hidden in the concealment is revealed. Thus, this is the meaning of the teaching, “The world stands upon three things.” That is, through our service of *HaShem*-יהו"ה, blessed is He, in Torah, prayer, and acts of lovingkindness, we remove

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<sup>1116</sup> Also see *Likkutei Torah*, Shlach 37d; *Maamarei Admor HaEmtza'ee*, *Dvarim* Vol. 1 p. 303; Vol. 3 p. 1,059; *Likkutei Sichot* Vol. 34 p. 112 note 63.

<sup>1117</sup> *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*) Anaf 2.

<sup>1118</sup> See Ch. 2, *Sefer HaMaamarim* 5710 *ibid.* p. 161-162.

the concealment (*He'elem*-העלם) and the inner light becomes revealed.

Now, it can be said that when it states in the discourse that the intention of the concealment (*He'elem*-העלם) is for the purpose of revelation (*Giluy*), it comes to explain the Mishnah, which states, “The **world-Olam-עולם** stands upon three things.” That is, although it is through Torah, prayer, and acts of lovingkindness, that revelations of Godliness are drawn forth, nevertheless, the Mishnah specifies, “The world-Olam-העולם (meaning, “The concealment-*He'elem*-העלם”) stands upon three things. For, since the inner matter of anything is its intention, the intention of the concealment (*He'elem*-העלם) is for revelation. It thus specifies and states, “The **world-Olam-עולם** (“concealment-*He'elem*-העלם”) stands upon three things,” to indicate that the inner matter of the world-Olam-עולם (that is, the concealment-*He'elem*-העלם) is for Godliness to be drawn forth and revealed within it.

With the above in mind we can explain why the Mishnah specifies “The world stands upon **three things**.” This indicates that for there to be the existence of the worlds (and the revelation of Godliness in them), not only are Torah and *mitzvot* necessary generally, but there also is the matter of “three things.” For, the purpose of the world’s existence is that the revelation of Godliness that is drawn into it through Torah and *mitzvot* should not just be like something in addition to it. Rather, it should be revealed that the inner intention for the world-Olam-עולם (the concealment-*He'elem*-העלם) is for Godliness to be revealed. This matter is brought about in Torah

and *mitzvot* through their division into “three things” (categories),<sup>1119</sup> “Torah, prayer (*Avodah*) and acts of lovingkindness (*Gmilut Chassadim*).”

## 2.

This may be better understood by prefacing with what was previously stated (in the preceding discourse),<sup>1120</sup> in explanation of the teaching of our sages, of blessed memory,<sup>1121</sup> “The Unlimited light (*Ohr Ein Sof*) is high above to no end and far below without conclusion.” It was explained that (generally) the terms “above” and “below” refer to the world of Emanation-*Atzilut* (above) and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) (below).

The explanation of this teaching, that “The Unlimited light (*Ohr Ein Sof*) is high above to no end and far below without conclusion,” is that the elevation and perfection of the Unlimited light of *HaShem*-יהוה, blessed is He, is in two matters. One matter is its descent and drawing forth below to give existence and vitality to the creatures of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), and

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<sup>1119</sup> It is with the above in mind that we may explain the relevance of why the original discourse cites the full wording of the Mishnah, including the words “The world stands **upon three things**,” (even though it seems to be coming to explain the term “world-*Olam*-עולם”). For, the “three things” is itself the explanation upon which “the world-*Olam*-עולם” and “concealment-*He'elem*-העלם” stand.

<sup>1120</sup> See the discourse entitled “*V’Nachah Alav* – The spirit of *HaShem*-יהוה will rest upon him,” of the final day of Pesach of this year 5714, Discourse 14.

<sup>1121</sup> See Tikkunei Zohar, end of Tikkun 57 (Also see, Tikkun 19, 40b); Zohar Chadash Yitro 34c; Sefer HaArachim Chabad Vol. 4, Section on “*Ohr Ein Sof*” (4), Section 7:6, and section 68.

in this itself, it specifies, “far below without conclusion” (*Matah matah*-מטה מטה) in order to clarify that He even is drawn forth and enlivens the creatures of this lowest, physical world,<sup>1122</sup> to such an extent that He even is drawn forth to enliven the extraneous husks (*Kelipot*).

The second is the matter of His exaltedness. That is, even in regard to the supernal worlds, such as the world of Emanation-*Atzilut* and the worlds “high above” (*L'ma'alah ma'alah*-מעלה מעלה) that transcend the world of Emanation-*Atzilut* – nonetheless, their existence is from a mere glimmer that is utterly incomparable to *HaShem*-יהו"ה Himself, blessed is He.

These two matters (generally) correspond to 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*). The light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), is the matter of descent and drawing down to below, to enliven the creatures, each according to its capacity. The light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), is the matter of His utter wondrousness and exalted transcendence, in that all worlds (including the light that is manifest within them) are of utterly no comparison and are like nothing relative to *HaShem*-יהו"ה, blessed is He.

Thus, it is from these two aspects of the Unlimited light of *HaShem*-יהו"ה, blessed is He, that the two aspects, “above”

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<sup>1122</sup> Tanya Ch. 36.

and “below” are brought into actuality in the worlds. That is, the aspects of “above” and “below” are present in all the worlds. For, the existence of the worlds (including the existence of the world of Emanation-*Atzilut*, as well as the worlds that transcends the world of Emanation-*Atzilut*), is the aspect of “below” that is in them. The matter of “running” (*Ratzo*) to *HaShem*-יהו"ה, blessed is He, that is within them, meaning, the desire to leave their existence (which is present in all the worlds, including the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*), is the aspect of “above” within them.<sup>1123</sup>

These two aspects in the worlds, come about from the two above-mentioned matters in the Unlimited light of *HaShem*-יהו"ה, blessed is He. That is, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) and is in a motion of descent and drawing down below, causes the aspect of “below,” (that is, the existence) of the worlds. The aspect of “above” in the worlds (which is the aspect of “running” (*Ratzo*) to *HaShem*-יהו"ה in order to transcend their existence and cleave to Him, blessed is He), is brought about by the revelation of the exaltedness of the Unlimited light of *HaShem*-יהו"ה, blessed is

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<sup>1123</sup> See the previous discourse entitled “*V’Nachah Alav* – The spirit of *HaShem*-יהו"ה will rest upon him,” of this year 5714, Discourse 14, Ch. 7, where it is explained that this is the reason for the doubled terminology of “high above (*Ma’alah ma’alah*-מעלה מעלה)” and “far below (*Matah matah*-מטה מטה).” For, the matters of “above” and “below” in the worlds are in two aspects. The first is that the world of Emanation-*Atzilut* is “above” (*Ma’alah*-מעלה), and the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) are “below” (*Matah*-מטה). The second is that the nullification and sublimation to *HaShem*-יהו"ה, blessed is He, and the “running” desire to adhere to Him (“above”) is present in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) and there is an element of sense of existence (“below”) even in the world of Emanation-*Atzilut* and the worlds that are higher than the world of Emanation-*Atzilut*.



He, (the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds – *Sovev Kol Almin*).

3.

Now, as known,<sup>1124</sup> when it states<sup>1125</sup> that the world was created for man, the intention is not just in regard to the creation of the worlds (including the world of Emanation-*Atzilut* and the limitless worlds that transcend the world of Emanation-*Atzilut*), but also includes all revelations, even the loftiest revelations.

With this in mind, it can be said that the intention in these two matters of the Unlimited light of *HaShem*-יהו"ה, blessed is He, namely, the matter of the descent and drawing down of the light of *HaShem*-יהו"ה that fills all worlds (*Memale*), and the matter of the ascent and exaltedness of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev*), including the roots of both of these matters as they are in the Unlimited light of *HaShem*-יהו"ה, blessed is He, as they are before restraint of the *Tzimtzum*, [that is, the arousal of His desire (*Ratzon*), which is the root of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) and the light of *HaShem*-יהו"ה that precedes and transcends the arousal of His desire, which is the root of the light of *HaShem*-יהו"ה, that transcends all worlds

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<sup>1124</sup> See Torat Menachem, Sefer HaMaamarim Av p. 199 and on.

<sup>1125</sup> See Talmud Bavli, Sanhedrin 38a; Chiddushei Agadot of the Maharsha to Rosh HaShanah 27a.

(Sovev)],<sup>1126</sup> is all so that there should be (a similarity to) these two matters in man's service of *HaShem*-יהוה below.

In general, these two aspects are the two paths of Torah study and prayer.<sup>1127</sup> Prayer is the matter of ascent from below to above. That is, through one's contemplation (*Hitbonenut*) during prayer, he leaves his state of being, to the point of being entirely divested of physicality.<sup>1128</sup> In contrast, Torah is a matter of drawing down from above to below. For, the matter of Torah study (is not that a person nullifies his intellect, but on the contrary) Torah is drawn down to manifest in a person's intellect, which is a drawing down from above to below.

Moreover, the drawing down of Torah (into a person's intellect) even happens when he finds himself in a state that is the opposite of purity.<sup>1129</sup> That is, this is similar to the matter of, "The Unlimited light (*Ohr Ein Sof*) is...far below without conclusion," in that His light is drawn down not only to enliven the creatures of this physical world, but even the extraneous husks (*Kelipot*). Thus, just as it is in the matter of "far below without conclusion," that even as His light is drawn down to enliven the creatures, including the extraneous husks (*Kelipot*),

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<sup>1126</sup> See the previous discourse entitled "*V'Nachah Alav* – The spirit of *HaShem*-יהוה will rest upon him," of the final day of Pesach of this year 5714, Discourse 14, Ch. 8. (Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.)

<sup>1127</sup> In regards to these two matters of Torah study and prayer, as well as their relationship to the two aspects of "high above to no end" and "far below without conclusion," also see *Ohr HaTorah*, *Inyanim* p. 120 and on; *Sefer HaMaamarim* 5626 p. 283; 5627 p. 452; 5658 p. 73.

<sup>1128</sup> See *Shulchan Aruch* and *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim*, *Hilchot Tefilah* 98:1; *Hilchot Talmud Torah* of the Alter Rebbe 4:5

<sup>1129</sup> Of note is *Likkutei Torah* 43b and on, that there is a difference between Torah and prayer in this regard.

nonetheless, His light undergoes no change, so likewise, this is how it is with the drawing down of Torah. That is, even as it is drawn down into a person's intellect, and even if he is in a state that is the opposite of purity, it nevertheless is the word of *HaShem*-יהו"ה, blessed is He.<sup>1130</sup>

#### 4.

Now, as explained (in chapter two), this matter, that “the Unlimited light (*Ohr Ein Sof*) is high above to no end,” is also present in the lower worlds. That is, the creatures of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and even the creatures of this lowest world, all have illumination of the exaltedness of the Unlimited light of *HaShem*-יהו"ה within them, in that all worlds are utterly incomparable to *HaShem*-יהו"ה, blessed is He, and are as nothing before Him. This causes them to have a “running” (*Ratzo*) desire to cleave to His Godliness, in that they desire to go out of the parameters of their existence.

The same is likewise true of the ascent of prayer (which is similar to the matter of “high above to no end”). That is, even as man is “far below with no conclusion,” nonetheless, he can ascend through prayer (meaning, that he comes to be in a state

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<sup>1130</sup> It is noteworthy that the teaching (Talmud Bavli, Brachot 22a) “the words of Torah do not contract impurity,” is derived from the verse (Jeremiah 23:29), “‘Is not My word like fire?’ – says *HaShem*-יהו"ה.” It may be said that the explanation of “Is not My word like fire” is that since it is “**My** word” (meaning, the word of the Holy One, blessed is He), it therefore is “like fire” which does not contract ritual impurity.

of “running” (*Ratzo*) to *HaShem*-יהו"ה and yearning to ascend) “high above to no end.” This is as known regarding the verse,<sup>1131</sup> “A ladder (*Sulam*-סלם) was set earthward and its top reached heavenward,” about which the Zohar states,<sup>1132</sup> “The word, ‘A ladder (*Sulam*-סלם)’ refers to prayer.” That is, even if a person is on the lowest level (“earthward”),<sup>1133</sup> he is able to ascend the “ladder” (*Sulam*-סלם) of prayer and reach “heavenward.”

Nevertheless, because he is in a lowly state, to arouse the “running” (*Ratzo*) and yearning to ascend above, he must contemplate (not only matters of *HaShem*'s-יהו"ה greatness, blessed is He, as elucidated in the words of the prayers, but also) this matter itself - that he himself is in a lowly state.

Now, he must contemplate his state as it relates to his thought, speech and actions (*Machshavah, Dibur, Ma'aseh*). That is, at times he stumbles (and falls) even in his actions. This is certainly so of his speech, and even more so of his thoughts. Moreover, he also must contemplate the state of his intellect (*Sechel*) and emotions (*Midot*).

For although man's primary service of *HaShem*-יהו"ה, blessed is He, is to desist from evil (*Sur Me'ra*) and do good (*Aseh Tov*) in actuality, meaning, in his thought, speech and action (*Machshavah, Dibur, Ma'aseh*), this (that the primary matter is in the actualization), relates to *HaShem*'s-יהו"ה

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<sup>1131</sup> Genesis 28:12

<sup>1132</sup> Zohar I 266b; Zohar III 306b; Also see Tikkunei Zohar, Tikkun 45 (83a).

<sup>1133</sup> The term “earthward-*Artzah*-ארצה” with the additional suffix letter *Hey*-ה, refers to the lowest level of the earth-*Aretz*-ארץ. (See Sefer HaMaamarim, Kunreisim Vol. 2, p. 319a.)

Supernal intent. However, in regard to the state of man himself,<sup>1134</sup> since his intellect and emotions (*Sechel* and *Midot*) are unified with his soul, whereas his thoughts, speech and actions (*Machshavah*, *Dibur*, *Ma'aseh*) are merely the garments (*Levushim*) of his soul, (as was explained at length in the previous discourse),<sup>1135</sup> therefore, the form of his intellect and emotions (*Sechel* and *Midot*) – (whether they are involved in holiness or the opposite) – are of greater relevance than his thought, speech and action (*Machshavah*, *Dibur*, *Ma'aseh*).

Moreover, if he contemplates the state of his essential soul, it is possible that even though his thoughts, speech and actions (*Machshavah*, *Dibur*, *Ma'aseh*), as well as his intellect (*Sechel*) and emotions (*Midot*), are all engaged in matters of holiness, nonetheless, it could be that the essence of his soul is lodged in the depths of the external husks (*Kelipot*), as known about Rabbi Yochanan ben Zachai's (deathbed) statement,<sup>1136</sup> "I do not know on which path they are leading me."

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<sup>1134</sup> This is similar to what is explained in Tanya, Ch. 37 (49a and on), about the difference between Torah and *mitzvot*. That is, the **ultimate** intent for which man was created (to "make a dwelling place for the Holy One, blessed is He, in the lower worlds") is through the *mitzvot*. However, in regard to the **soul of man**, it is through the study of Torah that he draws down an even loftier light and illumination.

<sup>1135</sup> See the previous discourse entitled "*V'Nachah Alav* – The spirit of *HaShem*-יהוה will rest upon him," of the final day of Pesach of this year 5714, Discourse 14, Ch. 2-3.

<sup>1136</sup> Talmud Bavli, Brachot 28b; Also see the discourse entitled "*VeHeinif Yado* – And He shall waive His hand over the river" 5711, translated in The Teachings of The Rebbe – 5711, Discourse 7, Ch. 3. That is, "Rabbi Yochanan said this even though (Sukkah 28a), "he did not neglect either the smallest minutiae of Torah, nor the greatest matters in Torah etc." This is because the revealed powers of the soul are not indicative of the essence of the soul. In other words, it is entirely possible that a person's revealed powers are as they should be, whereas his essence can be entirely sunken in the depths of the external husks of evil (*Kelipot*). Proof of this, is the case of Yochanan the High Priest (*Kohen Gadol*), who served as High Priest for

Thus, if a person contemplates all this and appreciates the lowly state that he is in, he comes to be awakened with the desire to a “run” (*Ratzo*) to *HaShem*-יהו"ה, to ascend above and leave the limitations of his state of being.

5.

Now, as explained before (in the previous discourse)<sup>1137</sup> these two matters of the Unlimited light of *HaShem*-יהו"ה, blessed is He, (high above to no end, and far below without conclusion”), as they are in their first root, (in the light of *HaShem*-יהו"ה, blessed is He, as it is included in the Singular Preexistent Intrinsic and Essential Being of He who is all-capable-*Kol Yachol*), can equally be illuminated or not be illuminated. And since it is so, that in the aspect of His unlimited ability (to either illuminate or not illuminate) they are one matter, therefore, even as they are drawn into revelation, through which they become matters of “high above” and “far below,” they nevertheless are inter-included with each other.

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eighty years, but ultimately became a heretical Sadducee. The fact that he served as High Priest for eighty years demonstrates that, during that time, he was a righteous *Tzaddik*, since, as known, if a High Priest who was not as he should be, entered the Holy of Holies on Yom Kippur, he would not live out the year (Yoma 8b). Nevertheless, because his essence was in the depths of the external husks of evil (*Kelipah*), over time, this was drawn out, even into the revealed powers of his soul, to the point that, ultimately, he became a heretical Sadducee. This demonstrates that the revealed powers of the soul are not indicative of the essence of the soul. Thus, due to the great his humility, Rabbi Yochanan ben Zachai, was fearful about the essence of his soul.”

<sup>1137</sup> See the previous discourse entitled “*V’Nachah Alav* – The spirit of *HaShem*-יהו"ה will rest upon him,” of the final day of Pesach of this year 5714, Discourse 14, Ch. 9-10.

The same is likewise true that Torah and prayer are inter-included with each other. That is, even though Torah is a drawing down from above to below, it nevertheless also has the matter of ascent from below to above. The same is true of prayer. Even though it is an ascent from below to above, it nevertheless also has the matter of descent from above to below.

This may be better understood through the teaching of our sages, of blessed memory,<sup>1138</sup> “There are twelve hours in the day. During the first three hours, the Holy One, blessed is He, sits and engages in the study of Torah.” The question on this is well known.<sup>1139</sup> Namely, our sages, of blessed memory, also stated,<sup>1140</sup> “Whoever sits and studies Torah, the Holy One, blessed is He, reads and studies opposite him.” Thus, since there are Jews studying Torah throughout the day, (in that one person studies during one hour and another during a different hour) we thus find that the Holy One, blessed is He, engages in the study of Torah all day long. Nevertheless, they (specifically) stated, “During the first three hours, the Holy One, blessed is He, sits and engages in the study of Torah.”

The essential point that explains this,<sup>1141</sup> is that when it states, “Whoever sits and studies Torah, the Holy One, blessed

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<sup>1138</sup> Talmud Bavli, Avoda Zarah 3b

<sup>1139</sup> Sefer HaMaamarim 5629 p. 279; 5627 p. 436; 5658 p. 68; Also see the discourse entitled “*Adona*”y *Sefatai Tiftach* – Lord, open my lips, and my mouth will declare Your praises” – 5712, translated in The Teachings of The Rebbe – 5712, Discourse 13, Ch. 3 and elsewhere.

<sup>1140</sup> Tana D’Vei Eliyahu Rabba, Ch. 18; Yalkut Shimoni Eicha, Remez 1,034.

<sup>1141</sup> See Ohr HaTorah Inyanim *ibid.* p. 121 and on; Sefer HaMaamarim 5626 p. 283; 5627 p. 429 and on; 5658 p. 73 and on; Also see the discourse entitled “*Adona*”y *Sefatai Tiftach* – Lord, open my lips, and my mouth will declare Your

is He, reads and studies opposite him,” it refers to a drawing down from Above that is elicited by an arousal from below (by our study of Torah). Therefore, that which is drawn down is commensurate to the arousal from below. This is why they specifically said, “the Holy One, blessed is He, reads and studies **opposite him**,” meaning, that when “the Holy One, blessed is He, reads and studies,” it is “**opposite him**,” that is, it is commensurate to his study.

In contrast, when they said that “During the first three hours, the Holy One, blessed is He, sits and engages in Torah study,” it refers to a drawing down from a place that the arousal from below does not reach, that is, from *HaShem*-יהו"ה Himself. Through this, man is empowered with the ability to engage in the study of Torah, and through engaging in Torah study, “the Holy One, blessed is He, reads and studies opposite him.”

About this the verse states,<sup>1142</sup> “May my teaching drop like the rain (*Matar*-מטר), may my utterance flow like the dew (*Tal*-טל).” The difference between dew (*Tal*-טל) and rain (*Matar*-מטר) is that rain is dependent on man’s service of *HaShem*-יהו"ה, blessed is He. (This is as stated,<sup>1143</sup> “It will be that if you listen to My commandments...then (and specifically then)<sup>1144</sup> I shall provide rain for your land etc.”) In contrast,

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praises” – 5712, translated in The Teachings of The Rebbe – 5712, Discourse 13, Ch. 3 and elsewhere.

<sup>1142</sup> Deuteronomy 32:2

<sup>1143</sup> Deuteronomy 11:13-14

<sup>1144</sup> For, as the verses continue and state (Deut. 11:16-17), “Beware of yourselves, lest your heart be seduced and you turn astray and serve gods of others... Then the wrath of *HaShem*-יהו"ה will blaze against you; He will restrain the heaven so there will be no rain...”



dew (*Tal*-טל) does not depend on man's service of *HaShem*-יהו"ה, blessed is He, (As our sages, of blessed memory, stated,<sup>1145</sup> "The dew (*Tal*-טל) is never withheld.")

The same is true spiritually. "Rain" (*Matar*-מטר) refers to drawings down that are elicited through an arousal from below, whereas "dew" (*Tal*-טל) refers to a drawing down from *HaShem*-יהו"ה Above, in and of itself. The reason that Torah is compared both to "rain" (*Matar*-מטר) and "dew" (*Tal*-טל), is because Torah possesses both matters.<sup>1146</sup> That is, there is the level of Torah that is drawn through man's involvement in the study of Torah, as indicated by the words, "May my teaching drop like the rain (*Matar*-מטר)," and there is the level of Torah that is drawn from Above (in a manner of arousal from *HaShem*-יהו"ה Above, in and of Himself), indicated by the words, "May my utterance flow like the dew (*Tal*-טל)."

This then, is the relationship between the fact that it is specifically in "the first three hours" that "the Holy One, blessed is He, sits and engages in Torah study," and the study of Torah the rest of the day. For, the root of rain-*Geshem*-גשם (which is also called *Matar*-מטר) is in the seven lower *Sefirot* of the Ancient One-*Atik*, [as known regarding the meaning of the

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<sup>1145</sup> Talmud Bavli, Taanit 3a

<sup>1146</sup> See Sefer HaMaamarim 5627 p. 429 and on; *Hemshech "V'Kachah"* 5637, Ch. 67 [Sefer HaMaamarim 5637, Vol. 2, p. 555 and on]; Sefer HaMaamarim 5660 p. 98 and on. In regards to these two matters of "dew-*Tal*-טל" and "rain-*Matar*-מטר" as they are found in Torah, also see Likkutei Torah, Ha'azinu 75d and on. Note, however, that there in the Likkutei Torah it states that the "dew-*Tal*-טל" of Torah refers to the fact that "the Holy One, blessed is He, reads and studies opposite him."

verse,<sup>1147</sup> “The light of the sun will be “*Shivatayim*-שבועתים as strong, like the light of the seven days.”

The word “*Shivatayim*-שבועתים” indicates seven times seven, which is forty-nine, and that this will be increased sevenfold, which totals three-hundred and forty-three,<sup>1148</sup> and is the numerical value of “rain-*Geshem*-גשם-343.” From this, it is understood that the matter of “rain-*Geshem*-גשם” is related to the seven days, which are the seven lower *Sefirot* of the Ancient One-*Atik*.] In contrast, the root of the “dew-*Tal*-טל” is in the upper three *Sefirot* of the Ancient One-*Atik*. This then, explains why “The Holy One, blessed is He, sits and engages in Torah study” (in the manner of the “dew-*Tal*-טל” of Torah), specifically “during the first three hours.” For, the “first three hours” refer to the first three *Sefirot* of the Ancient One-*Atik*.

## 6.

Now, just as dew-*Tal*-טל (as understood from its simple meaning) descends and is drawn down below, so likewise, the dew-*Tal*-טל of Torah, is drawn down and revealed below in the Torah that a person studies. This is to say, that in addition to the fact that “the Holy One, blessed is He, sits and engages in the study of Torah,” (which is the aspect of the dew-*Tal*-טל of Torah), and that this empowers man to engage in Torah study, through which, “the Holy One, blessed is He, reads and studies opposite him,” - in addition to this, the matter of the dew-*Tal*-

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<sup>1147</sup> Isaiah 30:26

<sup>1148</sup> See Rashi’s comment to this verse in Talmud Bavli, Pesachim 68a.

טל of Torah itself is also drawn down and revealed below in the Torah that he studies.

To further clarify, in the drawing down of Torah above, within the Torah that man studies, there are two matters. The first is Torah as it is in the seven lower *Sefirot* of the Ancient One-*Atik*, which is the “rain” (*Matar*-מטר) of Torah. The drawing down of this aspect comes about through man’s involvement in Torah study. For, since the seven lower *Sefirot* of the Ancient One-*Atik* manifest within the aspect of *Arich Anpin*,<sup>1149</sup> which is the root of the chaining down of the worlds (*Hishtalshelut*), therefore, man’s engagement in Torah study is an arousal from below, which awakens and elicits this aspect from Above. This is to say that man’s involvement in Torah study is only like a receptacle within which a revelation of the dew-*Tal*-טל of Torah is drawn down.

Now, it may be said that, when we say that man’s Torah study is the receptacle for the dew-*Tal*-טל of Torah, this primarily refers to engaging in studying the inner aspects of Torah. For, since the inner aspects of Torah (even as it is drawn down below) is the Tree of Life, that transcends the matter of refinement (*Birurim*),<sup>1150</sup> it therefore is like a receptacle for the very essence of Torah, which transcends relationship to the chaining down of the worlds (*Hishtalshelut*) (and is the aspect of three upper *Sefirot* of *Atik* that do not manifest within *Arich*), this being the dew-*Tal*-טל of Torah.

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<sup>1149</sup> See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25, and *Likkutei Biurim* of Rabbi Hillel of Paritch there, Chapter 1, Explanation 2, translated as *Listen Israel*, and the notes there.

<sup>1150</sup> See *Tanya*, *Iggeret HaKodesh*, Epistle 26.

With the above in mind, we can explain the relationship between two versions of a teaching of our sages, of blessed memory,<sup>1151</sup> “Whoever uses the light of Torah, the light of Torah will revive him.” That is, the text of the Talmud reads, “The light of Torah (*Ohr Torah*-אור תורה),” whereas the version in Yalkut Shimoni reads, “The dew of Torah (*Tal Torah*-טל תורה).” We may say that the words “the light of Torah (*Ohr Torah*-אור תורה)” refers to the inner aspects of the Torah, and that the study of the inner aspects of the Torah is the receptacle for “the dew of Torah (*Tal Torah*-טל תורה).”<sup>1152</sup>

## 7.

The same is likewise true of prayer. For, although prayer is generally a matter of ascent from below to Above, it nevertheless also possesses the matter of drawing down from Above to below. To further explain,<sup>1153</sup> the opening words of the *Amidah* prayer [and the *Amidah* is the primary part of prayer] is the verse,<sup>1154</sup> “Lord-*Adona*” אֲדֹנָי־יְיָ, open my lips and my mouth will declare Your praise.” This verse (is not merely

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<sup>1151</sup> Talmud Bavli, Ketubot 111b – The verse states (Isaiah 26:19), “For Your dew-*Tal*-טל is as the dew of light; May You topple the lifeless to the ground.” Rabbi Elazar explains, “Anyone who uses the light of Torah, the light of Torah will revive him; and anyone who does not use the light of Torah, the light of Torah will not revive him.”

<sup>1152</sup> Also see Sefer HaMaamarim 5660 p. 104, where it is explained that the two levels of “the light of Torah (*Ohr Torah*-אור תורה)” and “the dew of Torah (*Tal Torah*-טל תורה),” respectively, refer to the “secrets” (*Razin*) of the Torah, and the “secrets of the secrets” (*Razin d’Razin*).

<sup>1153</sup> See *Ohr HaTorah Inyanim* ibid. p. 122; Sefer HaMaamarim 5626 p. 284 and on; 5627 p. 431 and on; p. 442 and on; Sefer HaMaamarim 5658 p. 74 and on.

<sup>1154</sup> Psalms 51:17

an introduction to the *Amidah* prayer, but is) the beginning of the prayer itself. This is as stated in the Talmud,<sup>1155</sup> that the inclusion of this verse “is considered to be an extension of the prayer.”

Now, Targum translates the words “Lord-*Adona*”*יְיָ אֲדוֹנָי*, open my lips” as “open my lips **in Torah**.” That is, our request in this very beginning verse of the *Amidah* prayer, is that the prayer (“that my mouth will declare Your praise”) should be like the Torah (“Lord-*Adona*”*יְיָ אֲדוֹנָי*, open my lips in Torah”). That is, just as the Torah that a person studies, are the words of *HaShem*-יהוה, blessed is He, and are called,<sup>1156</sup> “**My** words that **I** have placed in your mouth,” whereas man is simply<sup>1157</sup> “like a person who repeats after the reader,” so likewise, prayer should be in a manner that “my mouth will declare **Your praise**.” In other words, one’s prayer should (not be **his** prayer, but should) be in a way that he becomes a conduit through which there is a drawing down of “**Your** praise,” meaning the prayer of the Holy One, blessed is He, (in that the term “declare-*Yagid*”*יגיד*” means “to draw down-*Hamshachah*-המשכה”).<sup>1158</sup>

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<sup>1155</sup> Talmud Bavli, Brachot 4b

<sup>1156</sup> Isaiah 59:21

<sup>1157</sup> See Torah Ohr, Yitro 66c and on; Likkutei Torah, Shir HaShirim 44b; See the discourse entitled “*Bachodesh HaShlishi*” 5729 Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 299) and note 11 there; Also see the discourse entitled “*B’Sha’ah SheHeekdeemoo* – At the time when Israel gave precedence to ‘We will do’ over ‘We will listen’” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 17 (Ch. 5 and on).

<sup>1158</sup> See Pri Etz Chayim, Shaar HaAmidah, Ch. 1; Likkutei Torah, Shir HaShirim 2c, and elsewhere.

To explain in greater detail, this may be understood by the statement in Talmud,<sup>1159</sup> that when the prophet Eliyahu told Rabbi that the prayers of Rabbi Chiyya and his sons are [as effective as]<sup>1160</sup> and comparable to the prayers of our forefathers, he summoned them to the pulpit to pray on behalf of the congregation. Rabbi Chiyya recited the words, “Who makes the wind blow,” and the wind blew. He then recited, “Who makes the rain fall,” and the rain fell. When he was about to say the words “Who revives the dead,” the world trembled. About this incident, the Alshich wrote<sup>1161</sup> that our request at the beginning of the *Amidah* prayer, when reciting, “Lord-*Adona*”*י-י*178, open my lips and my mouth will declare Your praise,” is that our prayers should be like the prayers of Rabbi Chiyya and his sons.

However, this is not understood. For, how is it applicable to say that our prayers should be as the prayers of Rabbi Chiyya and his sons? [This question is further compounded by the statement in Talmud, that the prayers of Rabbi Chiyya and his sons were comparable to our forefathers.] Moreover, we must understand yet another matter. Namely, Rabbi Chiyya and his sons certainly prayed every day, but nonetheless, the drawing down that was affected by their prayers (that the wind blew, the rain fell and the world trembled), occurred specifically when Rebbi summoned them to pray at the pulpit.

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<sup>1159</sup> Talmud Bavli, Bava Metziya 85b

<sup>1160</sup> See Rashi to Bava Metziya 85b *ibid.*

<sup>1161</sup> See Alshich to this verse of Psalms 51:17

That is, it was specifically when they prayed at the pulpit as emissaries praying on behalf of the congregation, that their prayers became imbued with the power of the congregation, for about the prayers of the community (the congregation), it states,<sup>1162</sup> “Behold, God is mighty, He despises no one.” On the other hand, even though the congregation prays every single day, the efficacy, that through his prayer “the wind blew etc.,” was specifically because of the greatness of Rabbi Chiyya and his sons, who are likened to our forefathers. Even so, for the prayers of Rabbi Chiyya and his sons to be effective, that “the wind blew etc.,” they had to specifically pray from the pulpit as emissaries of the congregation.

Now, at first glance, it would seem possible to explain this, based on the well-known matter,<sup>1163</sup> that from the very fact that each blessing of the *Amidah* prayer concludes with the words, “Blessed are You, *HaShem*-יהוה,” it must be said that, without a doubt, the Holy One, blessed is He, fulfills the request of the individual, only that with the prayers of the individual, the beneficence may only be drawn to his soul above, or even if it is drawn down (below, it only) is drawn down spiritually.<sup>1164</sup> However, the superiority of congregational

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<sup>1162</sup> Job 36:5; Talmud Bavli, Brachot 8a

<sup>1163</sup> Ohr HaTorah Inyanim ibid. p. 122; Also see Tanya, Iggeret HaTeshuvah, Ch. 11 (100a) and the next note.

<sup>1164</sup> It can be said that when it states in Tanya, Iggeret HaTeshuvah ibid. that there is no doubt whatsoever in this, this is because the entire matter of pardon of sins and iniquities (which is the subject matter of Iggeret HaTeshuvah there) is a spiritual matter.

prayer (which always is desirable and accepted),<sup>1165</sup> is that the beneficence is also drawn down physically.

Now, regarding congregational prayer, there are various levels. Thus, commensurate to the greatness of the request, a greater level of prayer is needed – which is particularly so if the members of the congregation are not proper receptacles for its fulfillment. In such a case, it also is necessary that the one who prays at the pulpit as the emissary and representative of the congregation, be an elder (or the greatest individual in the congregation), so that his prayer will be accepted.<sup>1166</sup>

Thus, with the above in mind, it seems possible to explain this as it relates to Rabbi Chiyya and his sons. That is, the reason their prayers were effective when they prayed as emissaries of the congregation, to the point that “the wind blew and the rain fell” (physically), is (primarily) because of the superiority of the congregational prayers of the community. It is only that even in regard to congregational prayers, (particularly if the congregation are not fitting receptacles), the emissary of the congregation must be someone whose prayers will be heard and accepted.

However, this explanation is insufficient. For, the fact that the sages stated that Rabbi Chiyya and his sons were comparable to our forefathers, seems to indicate that their prayers were effective in causing “the wind to blow and the rain to fall” because of **their** greatness and superiority. (That is, **their** prayers were listened to like the prayers of our

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<sup>1165</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim 52:1

<sup>1166</sup> See Shulchan Aruch of the Alter Rebbe, Orach Chayim 53:9



forefathers.) However, even so, “the wind blew and the rain fell” specifically when they prayed at the pulpit as emissaries of the congregation.

The explanation is that the drawing down affected by prayer manifests physically [to the point that such drawings down bring about changes in the creatures, such as healing the sick or blessing the years. This is unlike what is drawn down through Torah study and keeping the *mitzvot*, the effects of which (primarily) remain above],<sup>1167</sup> Whereas, the supplications of a person who prays, is for all his needs to be drawn down physically.

[However, even here, there are various levels. For, in addition to the distinction between the prayers of an individual versus the prayers of the community, there also are distinctions between the people who pray (such as the distinction between an individual congregant and the one who prays at the podium as the emissary of the congregation), in that the prayers of some are heard more than the prayers of others.]

Now, since the drawings down elicited by the supplication, “Who makes the wind blow,” and “Who makes the rain fall,” were not the personal needs of Rabbi Chiyya and his sons, therefore, (when they prayed individually) their prayers only drew those matters forth spiritually, (similar to the drawings forth affected by Torah and *mitzvot*). However, when Rebbi summoned them to pray at the pulpit on behalf of the congregation, they became the emissaries of the Jewish people

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<sup>1167</sup> See Tanya, Kuntres Acharon, section entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*” (125a).

as a whole, and the request for wind and rain thus became included in the requests and supplications for their own needs, [in addition to the fact that through their prayers as emissaries of the congregation of all Israel, their prayers received the added superiority of the strength of the prayer of the community]. Therefore, through their prayers, they also drew these matters to manifest physically.

[Now, beyond the fact that they were emissaries of the congregation and therefore the request for wind and rain became part and parcel of their personal requests] there is an additional reason that their prayers were effective. Namely, because it was **Rebbi**, the Prince of the Torah (*Sar HaTorah*), who summoned and appointed them to pray at the pulpit as emissaries of the congregation. Thus, through Rebbi appointing them, their prayers also came to possess the matter of Torah.

To further explain, in the drawings that are elicited through the lower beings' service of *HaShem*-יהו"ה in prayer, the state and standing of the person below is of significance. That is, for there be a drawing forth of beneficence to the one below, he must (at least) be (somewhat) of a receptacle for the drawing forth of beneficence.<sup>1168</sup> In contrast, since it is something that is above, the drawing forth of beneficence elicited through Torah can be drawn down far below, even when the lower is not (at all) a receptacle for the beneficence.<sup>1169</sup> Thus, the prayers of Rabbi Chiyya and his sons

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<sup>1168</sup> See Sefer HaMaamarim 5679 p. 136.

<sup>1169</sup> See Sefer HaMaamarim 5679 *ibid*. Also see Likkutei Torah, Re'eh 28b.

were effective in eliciting the drawing down of beneficence to the world (even though the world was not a fitting receptacle for it), because their prayers (also) possessed the matter of Torah in them (through **Rebbi** appointing them to pray at the pulpit as emissaries of the congregation).

Now, the reason this was affected specifically through the prayers of Rabbi Chiyya and his sons (rather than Rebbi himself), is because in order to bring **changes** in the physical, there must be a drawing forth of the Unlimited light of *HaShem*-יהו"ה, blessed is He, who totally transcends the chaining down of the worlds (*Hishtalshelut*). Such a drawing forth of light is specifically elicited by the ascension of the feminine waters (*Ha'ala'at Mayim Nukvin*) in prayer,<sup>1170</sup> and in this respect, Rabbi Chiyya and his sons were greater than Rebbi.

For, the superiority of prayer - which is the aspect of the ascension of the feminine waters (*Ha'ala'at Mayim Nukvin*) that elicits a drawing forth of the Unlimited light of *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) - is sublimation and nullification to *HaShem*-יהו"ה, blessed is He, in prayer. That is, the one who prays is "like a servant before his Master."<sup>1171</sup>

Moreover, in the case of Rabbi Chiyya and his sons, they were like our forefathers, who were a chariot and vehicle

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<sup>1170</sup> See Tanya, Kuntres Acharon, section entitled "*Lehavin Mah SheKatuv b'Pri Etz Chayim*" (125a).

<sup>1171</sup> Talmud Bavli, Shabbat 10a; Mishneh Torah, Hilehot Tefilah 5:4; Tur and Shulchan Aruch (and the Alter Rebbe's Shulchan Aruch) 63:6 (7).

(*Merkavah*) for Godliness,<sup>1172</sup> and to be a chariot (*Merkavah*) for Godliness is to be in the ultimate state of sublimation to *HaShem*-יהוה, blessed is He. Thus, the prayers of Rabbi Chiyya and his sons were a more superior ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*), and therefore could draw down a much loftier light and illumination, so much so, that their prayers elicited actual changes in the creatures, to the point of even resurrecting the dead (*Tchiyat HaMeitim*).

Nonetheless, for the drawing forth to be elicited and effected in the world (even though the world is not a fitting receptacle for it), this came about because their prayer (also) possessed the matter of Torah, which is a drawing down from Above.

This then, explains the words of the Alshich, that our request at the commencement of the *Amidah* prayer, when reciting, “Lord-*Adona*”<sup>י-י</sup> אדוני, open my lips and my mouth will declare Your praise,” is that our prayers should be like the prayers of Rabbi Chiyya and his sons. For, the superiority of the prayers of Rabbi Chiyya and his sons was in two matters: The first was the superiority of (their) prayers, in and of themselves, in that the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) affected by their prayers was far superior to the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) affected by average prayer. Secondly, their prayer also possessed the element of Torah.

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<sup>1172</sup> Midrash Bereishit Rabba 47:6, 82:6; Tanya Ch. 23 (28b), Ch. 34; Maamarei Admor HaEmtza'ee, Dvarim Vol. 1, p. 215, and elsewhere.

The same is so of the request in the verse, “Lord-*Adona*”*y*-”וַיִּפְתָּח, open my lips and my mouth will declare Your praise.” There are two requests here. The request in the words “and my mouth will declare Your praise,” is that our prayers should be,<sup>1173</sup> “like a person who repeats after the reader,” meaning that it is as if we are repeating the prayer of the Holy One, blessed is He, and the prayer of the Holy One, blessed is He, is certainly no less effective than prayer of Rabbi Chiyya and his sons.<sup>1174</sup> The second request is that the words, “Lord-*Adona*”*y*-”וַיִּפְתָּח, open my lips,” means, “in Torah,” meaning that our prayers should also possess the superiority of Torah, which is a drawing down from Above to below.

## 8.

Now, it is through the inter-inclusion of Torah and prayer, [in that Torah is a drawing down from Above to below, and is the matter of, “The Unlimited light (*Ohr Ein Sof*) is...far below without conclusion,” but also possesses the matter of ascent from below to Above, and similarly prayer, which generally is an ascent from below to Above and is the matter of, “the Unlimited light (*Ohr Ein Sof*) is high above to no end,” also possesses the matter of drawing down from Above to below], that there is a revelation that both these matters [that “The Unlimited light (*Ohr Ein Sof*) is high above to no end,” and “far below without conclusion”] are entirely one in their root.

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<sup>1173</sup> See the earlier citations.

<sup>1174</sup> Sefer HaMaamarim 5626 p. 285; Sefer HaMaamarim 5627 p. 443.

This accords with the explanation (in chapter five), that these two matters are inter-included because in the unlimited ability of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, the ability to illuminate and the ability not to illuminate are entirely one matter. It is only that, currently, the revelation of these two matters, as they are within the unlimited ability of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is that it is revealed that they are inter-included with each other.

However, this is only preparatory to the fact that, in the coming future, these two matters will bond and unify. For then, they will be illuminated by their first root, as they are in the unlimited ability of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, wherein the ability to illuminate and the ability not to illuminate are utterly one.

## 9.

This then, is the meaning of the teaching that the words, “The world-*Olam*-עולם stands upon three things,” is to be understood as, “The concealment-*He'elem*-העלם stands upon three things.” That is, it is through the division of Torah and *mitzvot* into three categories, which generally are the two paths of drawing down (*Hamshachah*) and ascending up

(*Ha'ala'ah*),<sup>1175</sup> and that even after they are divided into two modes, they nevertheless are inter-included with each other, thereby revealing that the inner intent of the world-*Olam* – עולם – and concealment-*He'elem* – העלם – is to bring about revelation of Godliness. Therefore, the revelation of Godliness that is drawn forth in the world through serving *HaShem*-יהו"ה in these three manners; Torah, prayer (*Avodah*) and acts of lovingkindness (*Gmilut Chassadim*), (each of which includes them all), is not like something that is superimposed upon the world. Rather, this is the very matter, “upon which the world stands.”

Now, currently, this drawing forth is brought about through our service of *HaShem*-יהו"ה, blessed is He, in these three things, only that it presently is concealed, whereas in the coming future, it will be revealed. This accords with the explanation (in the previous discourse),<sup>1176</sup> that through Moshiach, the matters of “above” and “below” will be unified and this will also be drawn to the world at large, to the point that,<sup>1177</sup> “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the water covers the ocean floor.” That is, even the physical earth (which is inanimate (*Domem*) and is the aspect of “far below”), will “be filled with the knowledge of *HaShem*-יהו"ה,” (which is the aspect of “high above”), with the

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<sup>1175</sup> For, both Torah and acts of lovingkindness (*Gmilut Chassadim*) are drawings forth from above to below. The difference between them is solely in the manner of the drawing forth. (See Likkutei Torah, Shlach 49b; Likkutei Torah Emor 33a, and elsewhere.)

<sup>1176</sup> See the previous discourse entitled “*V'Nachah Alav* – The spirit of *HaShem*-יהו"ה will rest upon him,” of the final day of Pesach of this year 5714, Discourse 14, Ch. 10.

<sup>1177</sup> Isaiah 11:9

coming of our righteous Moshiach, may it happen speedily, and in the most literal sense!



## Discourse 16

### “*Se’u et Rosh* – Take a Headcount”

Delivered on Shabbat Parshat Bamidbar,  
Shabbat Mevarchim Sivan, 5714  
By the grace of *HaShem*, blessed is He,

#### 1.

The Torah states,<sup>1178</sup> “*HaShem*-יהוה spoke to Moshe in the Sinai Desert, in the Tent of Meeting, on the first day of the second month, in the second year after their exodus from the land of Egypt, saying: Take a headcount of the entire assembly of the children of Israel according to their families, according to their fathers’ household, by the number of the names, every male according to the count of their skull. From twenty years of age and up – everyone who goes out to the legion in Israel – you shall count them according to their legions, you and Aharon. And with you shall be one man from each tribe; a man who is a leader of his fathers’ household.”

Now, the questions regarding the specific wording here are well known,<sup>1179</sup> both in regard to the general matter, as well

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<sup>1178</sup> Numbers 1:1-4

<sup>1179</sup> See the discourse entitled “*Se’u et Rosh*” 5678 (Sefer HaMaamarim 5678 p. 312 and on); Maamarei Admor HaZaken 5566 p. 190 and on; 5670 p. 95 and on; Maamarei Admor HaEmtza’ee, Bamidbar Vol. 1, p. 25 and on; Ohr HaTorah Bamidbar p. 29; Discourse entitled “*Lehavin Mah SheB’Mispar Bnei Yisroel*” 5634

as the particular details. In regard to the particular details, we must understand why the verse specified, “by the number of the names.” Seemingly, all that is relevant is the number of the Jewish people. Therefore, of what relevance is the matter of names? There is yet another question about the words, “by the number of the names.” That is, since these words were said in continuation of, “the entire assembly of the children of Israel,” and the intention here is specifically the names of the Jewish people, then seemingly, the verse should have instead stated, “by the number of **their** names (*Shmotam*-שמותם).” Why then does it state, “by the number of **the** names (*Shemot*-שמות),” which is ambiguous?

We must also understand why the word that Torah uses for “census” is the term “*Se’u*-שאו.” At first glance, it should have used a term that relates to counting, such as, “you shall count-*Tifkedu*-תפקדו,” which is actually used in the continuing verse. Why then does Torah use the term “*Se’u*-שאו” which does not indicate “counting,” but is a term meaning, “uplift” or “elevate.” Additionally, it is not understood why the verse uses the expression “count the head-*Se’u et Rosh*-שאו את ראש,” when it could have simply stated, “count the entire assembly-*Se’u et Kol Adat*-שאו את כל עדת.” Why then does the verse use the seemingly superfluous word, “head-*Rosh*-ראש”?

Additionally, we must understand why this census had to be taken by Moshe and Aharon. For, in the first census, taken when the Jewish people left Egypt, Moshe alone took the

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(Sefer HaMaamarim 5634 p. 208 and on); Also see the discourse entitled “*Se’u et Rosh*” 5740.

census. Why then was it necessary for this census to also be taken by Aharon? That is, that the census should be taken by Moshe makes sense, since the drawing forth of all Godliness is specifically by the hand of Moshe,<sup>1180</sup> (whether the Moshe of that generation, or the offshoot of Moshe in every generation).<sup>1181</sup> However, why did this the count also have to be done by the hand of Aharon?

Moreover, we also must understand why it was necessary for this census be taken by the heads of the tribes, as stated, “And with you shall be one man from each tribe; a man who is a leader of his fathers’ household.” For, although the language here indicates that the tribal heads are secondary and subservient to Moshe and Aharon, it nevertheless was necessary that the census be taken by their hand as well. We must understand the reason for this.

Furthermore, the entire matter must be understood as a whole. That is, why is the census so important? For, taking a census is an external matter that does not indicate the importance of the things being counted, since each individual is counted equally. What then is the great importance of this count, so much so, that it was written in Torah and we are commanded to read it in the Torah reading every year. The question is further compounded by the fact that, in the days of King David, there were far more Jews than six-hundred thousand. Similarly, later in the days of the Holy Temple, and particularly in the time of the second Holy Temple, the number

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<sup>1180</sup> See Sefer HaMaamarim 5660 p. 112 and on, and elsewhere.

<sup>1181</sup> See Tikkunei Zohar, Tikkun 69 (112a, 114a)

of Jews far exceeded the number of those who left Egypt.<sup>1182</sup> This being so, why are we commanded to read this specific count and census each and every year?

2.

The explanation is as the Zohar states,<sup>1183</sup> that this count is related to the matter of the banners (*Degalim*). Thus, immediately following the matter of the census, the Torah discusses the matter of the four encampments by their banners.<sup>1184</sup> Now, in regard to the banners (*Degalim*), the Zohar explains that they correspond to the four camps of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, which are the four *Chayot* angels of the Supernal Chariot (*Merkavah*). That is, just as there are four camps Above, so likewise, there are four banners (*Degalim*) of the encampment of the Jewish people below. Moreover, they are aligned with each other, both in order and number. That is, just as in the *Chayot* angels of the Supernal chariot (*Merkavah*), the number of troops to the east were one-hundred and eighty-six thousand according to their legions, and to the south they were one-hundred and fifty-one thousand according to their legions,<sup>1185</sup> so likewise, this was the

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<sup>1182</sup> See Midrash Eichah Rabba 1:2, 2:4

<sup>1183</sup> See Zohar II 254a; Bamidbar 118b; Biurei HaZohar of the Mittler Rebbe to Zohar Bamidbar (85a and on).

<sup>1184</sup> Numbers 2:2 and on

<sup>1185</sup> See Zohar III 154a, 151a; Also see the note of The Rebbe to Sefer HaMaamarim 5700 p. 40.

number of the children of Israel in their encampments below according to their banners (*Degalim*).<sup>1186</sup>

Additionally, just as the number is precise Above and there can be no addition nor subtraction from it, so it is below. That is, for the drawings forth that are affected by the matter of the Supernal Chariot (*Merkavah*) to occur, in that the *Chayot* angels carry the throne<sup>1187</sup> and are carried by it,<sup>1188</sup> and also carry the Man<sup>1189</sup> who is upon the throne,<sup>1190</sup> this precise number is specifically necessary. The same is true below. The drawings forth affected by the encampments of the children of Israel according to their banners (*Degalim*), which is similar to the drawings forth affected by the Supernal Chariot (*Merkavah*), was specifically and precisely according to this exact number. That is, the number was specifically six-hundred thousand, and this number was exact and with precision.

Now, the reason for the number six-hundred thousand, is because the root of the souls of the Jewish people is the six directions of *Zeir Anpin* of the world of Emanation-*Atzilut*, which are the six emotive qualities (*Midot*). Additionally, in *Zeir Anpin* there are five kindnesses (*Hey Chassadim*) that affect growth.<sup>1191</sup> That is, the five kindnesses affect the development, growth and inter-inclusion of the emotive

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<sup>1186</sup> Numbers 2:9, 2:16

<sup>1187</sup> See Midrash Shemot Rabba 23; Rabbeinu Bachaye to Exodus 25:10

<sup>1188</sup> See the section of the Liturgy of the “*Keter*” *Kedusha* recited in the Musaf of Rosh HaShanah, entitled “*v’Chayot*”; Also see Rabbeinu Bachaye *ibid*.

<sup>1189</sup> See Ezekiel 1:26

<sup>1190</sup> See Torah Ohr, Yitro 71a

<sup>1191</sup> See Torah Ohr *ibid*. 68c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated in English as *The Gate of Unity*, Ch. 30.

qualities (*Midot*), to the point that each emotive quality also includes ten *Sefirot*, and those ten include ten and so on. Thus, through the inter-inclusions of the *Sefirot*, that the ten include ten etc., to the fifth power, the total number is six-hundred thousand.

This then, is why the verse specifies, “by the number of the names (*Shemot*-שמות),” in that it is referring to the names (*Shemot*-שמות) as they are Above. That is, it is referring to the number of *HaShem*’s-יהו”ה Names of Being-*Havayah*-הו”ה that are present in *Zeir Anpin*,<sup>1192</sup> which primarily are kindnesses (*Chassadim*).<sup>1193</sup> Thus, the number of *HaShem*’s-יהו”ה Names of Being-*Havayah*-הו”ה are six-hundred thousand, and corresponding to them, the number of the souls of the Jewish people are likewise six-hundred thousand. This is why at the very beginning of the matter of the census, Torah states, “*HaShem*-יהו”ה spoke,” since calculation (*Cheshbon*-חשבון) of the Jewish people corresponds to the calculation (*Cheshbon*-חשבון) of *HaShem*’s-יהו”ה Names of Being-*Havayah*-הו”ה, above in Godliness. Thus, the words, “by the number of the names (*Shemot*-שמות),” refers to the number of *HaShem*’s-יהו”ה Names of Being-*Havayah*-הו”ה, Above in the world of Emanation-*Atzilut*.

Now, the reason the Jewish people subsequently multiplied to a number far greater than six-hundred thousand, is as follows: The number, as it is in the worlds of Creation,

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<sup>1192</sup> See Torah Ohr, Mikeitz 41c, 43c; Bo 60a and elsewhere.

<sup>1193</sup> See Torah Ohr, Vayera 15b; Likkutei Torah Re’eh 31a; Shir HaShirim 47c and elsewhere.

Formation and Action (*Briyah, Yetzirah, Asiyah*) is different than the number in the world of Emanation-*Atzilut*. For, as known, the further it is drawn down, the greater the number.<sup>1194</sup> The same is so in regard to the souls of the Jewish people. That is, the number six-hundred thousand refers to the root souls.<sup>1195</sup> However, each root soul divides into many particular sparks, which are particular, individual souls. Thus, in the time of the exodus from Egypt and the giving of the Torah, which was a general time,<sup>1196</sup> the souls were as they are in their general roots. However, in regard to the times that followed, which are particular times, many particular souls are added, the number of which far exceeds six-hundred thousand.

### 3.

However, we still must understand Moshe's blessing,<sup>1197</sup> "May *HaShem*-יהוה, the God of your forefathers, add to you a thousand times more than you are, and bless you as He spoke to you." For, it cannot be said that the intention here is just the addition of sparks spreading forth, and nothing more. This is because the wondrousness of the blessing indicates that it is to be understood not as merely an increase in the particulars, but also in the roots. This is especially so in this

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<sup>1194</sup> See Biurei HaZohar of the Mittler Rebbe, Chayei Sarah 131c and on; Torat Chayim 126d, and elsewhere.

<sup>1195</sup> See Tanya, Ch. 37 (48a).

<sup>1196</sup> In that it is the general birth of the Jewish people, and the general giving of the Torah for all generations as a whole.

<sup>1197</sup> Deuteronomy 1:11

case, since the blessings of the Holy One, blessed is He, are in a manner that “the addition is greater than the principal.”<sup>1198</sup> We therefore must say that the addition is also in the roots. We therefore must understand how addition is applicable in the roots, even though, based upon what was previously stated, the number of root souls is precise and exact, in that there are specifically six-hundred thousand.

This may be understood by explaining the verse,<sup>1199</sup> “And it shall be that the number of the children of Israel will be like the sand of the sea, which can neither be measured nor counted.” The Talmud asks a question.<sup>1200</sup> The first part of the verse states that they have a “number-*Mispar*-מספר,” whereas the second part concludes, “which can neither be measured nor counted (*Lo Yisaper*-לא יספר).” The answer the Talmud provides is that when the Jewish people fulfill the will (*Ratzon*) of the All-Present One, blessed is He, they “can neither be measured nor counted.”

To further explain, the matter of will (*Ratzon*) as it is above in Godliness (“the will of the All-Present One”), corresponds to the *Sefirah* of crown-*Keter*. For, the *Sefirah* of the crown-*Keter* is the source of Emanation-*Atzilut*, as well as the source of the entire chaining down of the worlds (*Seder HaHishtalshelut*), which comes forth in a manner of gradation and division. The reason is because the aspect of the crown-*Keter* also has the aspect of divisions into lines. Although there

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<sup>1198</sup> Midrash Bereishit Rabba 61:4

<sup>1199</sup> Hosea 2:1

<sup>1200</sup> Talmud Bavli, Yoma 22b



really is no comparison, an example for this may be gleaned from man's desires here below, which have divisions. That is, there is a desire that leans toward kindness-*Chessed*, a desire that leans toward judgment-*Din* and a desire that leans towards mercy-*Rachamim*. That is, desire is the source of all the inner powers and it itself possesses the divisions of the various powers.

The same is so above in Godliness, in the *Sefirah* of the crown-*Keter* which is the source of the chaining down of the worlds (*Hishtalshelut*). It too possesses the measures of the chaining down of the worlds (*Hishtalshelut*). In other words, the *Sefirah* of crown-*Keter* gives measure to the entire chaining down of the worlds (*Hishtalshelut*). This is why it is called<sup>1201</sup> “measurement (*Mishchata*-משחטא)” and is also called “The flame of darkness (*Botzina d'Kardinoota*-בוצינא דקרדינוטא).”<sup>1202</sup>

Now, since the crown-*Keter* itself possesses the matter of measure, therefore, when it comes forth in the chaining down (*Hishtalshelut*) it affects the matter of measure in actuality. An example is the fact that in the world of Emanation-*Atzilut*, there are specifically ten *Sefirot*, as it states,<sup>1203</sup> “Ten and not nine, ten and not eleven.” Likewise, as it comes forth in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*)

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<sup>1201</sup> See Zohar I 15a, 18b; Zohar II 48b, 233a (and Biurei HaZohar of the Mittler Rebbe (57d) to the Zohar there); Tikkunei Zohar, Tikkun 5, and elsewhere.

<sup>1202</sup> That is, the fact that a desire is precise and with measure is due to the aspect of might-*Gevurah* of the Ancient One-*Atik Yomin*, which corresponds to the pleasure (*Ta'anug*) which manifests within the precise measure of the intellectual *Sefirot* of *Arich Anpin*, which corresponds to the desire (*Ratzon*). (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24-26.)

<sup>1203</sup> Sefer Yetzirah 1:4

an even greater measure is brought about, as mentioned before. Thus, it is from this aspect that the calculation and number of the souls of the Jewish people are specifically six-hundred thousand.

Now, all the above is just in regard to the externality of the crown-*Keter*, which is the aspect of the “measuring rod” (*Kav HaMidah*). However, such is not the case, in regard to the inner aspect of the crown-*Keter*, which is without limit. For, the crown-*Keter* is an intermediary between the Emanator, blessed is He, and the emanated and the general totality of the chaining down of the worlds (*Hishtalshelut*).<sup>1204</sup>

Now, because it is an intermediary, it therefore possesses both levels within it. There is the externality of the crown-*Keter*, which is the measuring rod (*Kav Hamidah*) that gives measure to the chaining down of the worlds (*Hishtalshelut*) and there is the inner aspect of the crown-*Keter*, which is unlimited (*Ein Sof*). It is for this very reason that at times the *Sefirah* of crown-*Keter* is counted with the *Sefirot* and at times it is not counted with them.<sup>1205</sup> That is, there is a distinction between the externality (*Chitzoniyut*) of the crown-*Keter*, and the inner aspect (*Pnimiyut*) of the crown-*Keter*.<sup>1206</sup>

Thus, when it comes to the inner aspect (*Pnimiyut*) of the crown-*Keter*, which transcends the “measuring rod” (*Kav HaMidah*) and is unlimited (*Ein Sof*), therefore, even as it is drawn from there into the chaining down of the worlds

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<sup>1204</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1 and elsewhere.

<sup>1205</sup> See Etz Chayim, Shaar 23 (Shaar Mochin d’Tzelem), Ch. 8.

<sup>1206</sup> See Likkutei Torah Shlach 49c.

(*Hishtalshelut*) and below, it is not in a manner of measure and limitation. About this aspect the verse states, “that can neither be measured nor counted.”

This then, is what our sages, of blessed memory, meant when they said,<sup>1207</sup> “when the Jewish people fulfill the will (*Ratzon*) of the All-Present One, blessed is He, they ‘can neither be measured nor counted.’” The will (*Ratzon*) of the All-Present One, blessed is He, refers to His desire (*Ratzon*) for Torah and *mitzvot*. The difference between His desire to create the world and His desire for Torah and *mitzvot*, is that His desire to create the world is limited, as in the teaching,<sup>1208</sup> He said to His world: ‘Enough-*Dai*-’7.”

In contrast, His desire for Torah and *mitzvot* is without limit (*Bli Gvul*). For, about Torah the verse states,<sup>1209</sup> “Its measure is longer than the earth and wider than the sea.” The same is true of the *mitzvot*, particularly the *mitzvah* to give charity (*Tzedakah*) which is inclusive of all the commandments,<sup>1210</sup> and about which it states,<sup>1211</sup> “Your commandment is exceedingly broad.” Thus, when it comes to His desire for Torah and *mitzvot*, (which is the matter of “the Jewish people fulfill the will (*Ratzon*) of the All-Present One, blessed is He,”) and is without limit (*Bli Gvul*), the Jewish people are in a state that they “can neither be measured nor counted.”

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<sup>1207</sup> Talmud Bavli, Yoma 22b

<sup>1208</sup> Talmud Bavli, Chagigah 12a

<sup>1209</sup> Job 11:9

<sup>1210</sup> See Torah Ohr, Mikeitz 38c, 42c, and elsewhere.

<sup>1211</sup> Psalms 119:96

#### 4.

Now, these two drawings forth, (that is, the drawing forth from the externality (*Chitzoniyut*) of the crown-*Keter*) which is limited, and the drawing forth from the innerness (*Pnimityut*) of the crown-*Keter*, which is unlimited), differ from each other. This is because the drawing forth with measure is constant, in that diminishment, and certainly withdrawal is inapplicable in this. However, in regard to a state of limitless drawing forth, diminishment and withdrawal is applicable.

This may be better understood by what we observe in man below, who has limited powers. For example, his feet give him the power of mobility, his hands give him the power to touch and manipulate, he has the power of hearing in his ears and the power of sight in his eyes, all of which are external powers. He also possesses inner powers, such as the power of intellect in his head and the power of emotions in his heart. Nonetheless, all these powers are limited, remain constant, do not change and are ordered in gradation of levels. For, even in regard to additions in them, as indicated by the verse,<sup>1212</sup> “Days shall speak and many years teach wisdom,” nevertheless, it is in a way of order and gradation, since the addition is brought about over the passage of time. In other words, there is a perpetual, limited drawing forth, and diminishment or withdrawal is not applicable to it.

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<sup>1212</sup> Job 32:7

However, there is another kind of additional drawing forth of light, illumination and revelation within the powers of the soul. This comes about from the innerness (*Pnimityut*) of the soul. An example is that in a time of rejoicing [such as the wedding of his child], a kind person will be roused to much greater kindness and generosity, incomparably greater and beyond his natural norm. On such occasions, even a person who is miserly by nature will behave like a man of kindness. Similarly, in a time of rejoicing there are also additions to the power of one's intellect, to conceptualize loftier matters than usual etc. The drawing forth of this additional illumination that surpasses the normal order of gradation, is due to the innerness (*Pnimityut*) of his soul. Moreover, this drawing forth only occurs at the time of rejoicing, after which it passes and leaves him, meaning that it gradually dissipates and withdraws.

The same is understood about how it is above, in the drawing forth of Godliness to the worlds. That is, in regard to the drawing forth that accords to order and gradation, about which it states,<sup>1213</sup> "In six days *HaShem*-יהוה made the heavens and the earth," referring to the drawings forth of *Zeir Anpin*,<sup>1214</sup> the drawing forth is constant. In contrast, in regard to the drawings forth of Shabbat and biblical festivals, that is, the pleasure (*Ta'anug*) of Shabbat and the joy (*Simchah*) of the festivals (that are called "appointed times for rejoicing"),<sup>1215</sup>

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<sup>1213</sup> Exodus 20:11

<sup>1214</sup> That is, the stature (*Partzuf*) of the six emotive attributes of the world of Emanation-*Atzilut*, which are called "the six days."

<sup>1215</sup> See the liturgy of the *Amidah* prayer of the festivals.

they are the matter of drawing forth additional illumination from the statures of father-*Abba* and mother-*Imma*.<sup>1216</sup>

Now, it is true that, subsequently, these drawings forth also illuminate. For, as it states about Shabbat,<sup>1217</sup> “All the days are blessed from Shabbat.” This is also in regard to the “appointed times for rejoicing,” in that their illumination is also drawn forth in the periods of time between the festivals, so that their prostrations in the Holy Temple also effected the days that followed until the next festival.<sup>1218</sup> Nevertheless, there are changes and differences in this, since the primary drawing forth is on Shabbat and festivals, whereas what follows afterwards is only a glimmer of it, and sometimes there is not even a glimmer.

The same is true regarding the matter of the drawings forth in the worlds brought about through the *Sefirah* of kingship-*Malchut*. For, in the *Sefirah* of kingship-*Malchut* there are two manners and states. There is the manner of the *Sefirah* of kingship-*Malchut* in the state of a “root” (*Shoresh*), and there is the manner of the *Sefirah* of kingship-*Malchut* in the state of an “addition” (*Tosefet*).<sup>1219</sup> The *Sefirah* of kingship-*Malchut* as a “root” (*Shoresh*), refers to its descent to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to give them actual existence. However, the drawing forth and

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<sup>1216</sup> That is, the statures (*Partzufim*) of wisdom-*Chochmah* and understanding-*Binah* of the world of Emanation-*Atzilut*. See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 26.

<sup>1217</sup> Zohar II 63b, 88a

<sup>1218</sup> See Likkutei Torah, *Zot HaBrachah* 98b

<sup>1219</sup> See *Etz Chayim*, Shaar Mi'ut HaYarei'ach (Shaar 36), Ch. 2; Likkutei Torah Tzav 11b; *Biurei HaZohar* of the Mittler Rebbe, Balak 100c and on; *Biurei HaZohar* of the Tzemach Tzedek, p. 496 and on, p. 502 and on.

bestowal of Godly influence in the worlds, is through the *Sefirah* of kingship-*Malchut* as an “addition” (*Tosefet*). This refers to a drawing forth of the nine *Sefirot* of *Zeir Anpin* into kingship-*Malchut*, which occurs when the *Sefirah* of kingship-*Malchut* ascends to *Zeir Anpin*.

This is the matter of the construction of kingship-*Malchut* that occurs on Rosh HaShanah, which primarily is for the purpose of drawing down a bestowal of Godly influence in the worlds. This is as we recite,<sup>1220</sup> “Reign over the entire world with Your glory, and be uplifted over all the earth with Your honor, and appear in the splendor of Your majestic might over all who dwell in the inhabited world of Your earth, so that all that has been made will know that You have made it, and it will be understood by all that was formed, that You have formed it etc.” This is brought about through the nine *Sefirot* of *Zeir Anpin*, for which reason the construction of kingship-*Malchut* that occurs on Rosh HaShanah is through the nine blasts of the *Shofar*, and the nine blessings.

However, this drawing forth is in a manner of “addition” (*Tosefet*), in that it is not always the same and it is applicable for it to undergo diminishment and withdrawal. However, in actuality, there is an advantage to this. That is, since the drawing forth is from the inner aspect (*Pnimityut*) of the crown-*Keter*, which is unlimited and drawn down far below, it therefore is applicable for the external forces of evil to derive some vitality from it, God forbid. Thus, there is an advantage

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<sup>1220</sup> Liturgy of the *Amidah* of Rosh HaShanah

to its withdrawal, in that the external forces of evil cannot derive any vitality from it. In other words, the diminishment is caused because of the lack of serving *HaShem*-יהו"ה, blessed is He, at which point it becomes applicable that the external forces of evil will derive some vitality from it, God forbid. It therefore is entirely withdrawn.

5.

The explanation as it relates to man's service of *HaShem*-יהו"ה, blessed is He, is as follows: Just as it is necessary to draw forth additional illumination of the light of *HaShem*-יהו"ה, blessed is He, in order to uplift and elevate the *Sefirah* of kingship-*Malchut* when it descends to be the root (*Shoresh*) of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), this is likewise so of man's service of *HaShem*-יהו"ה, blessed is He. That is, it likewise is necessary to draw additional light and illumination in the soul, because of its general descent into the body and animalistic soul. This is especially so at night, when the coarseness of the animalistic soul dominates. For, just as during sleep, the inner powers of the soul are concealed and only the external powers are revealed, this is likewise so spiritually, in that during sleep the powers of one's Godly soul are concealed, and when he arises from sleep, he must reveal the powers of the Godly soul and make them dominant.

Now, this is accomplished by serving *HaShem*-יהו"ה, blessed is He, with the recital, upon waking, of the words, "I



submit before You-*Modeh Ani Lefanecha* לפניך-מודה אני,” followed by serving *HaShem*-יהו"ה in prayer, culminating with the *Amidah* prayer. For, the beginning of serving *HaShem*-יהו"ה, blessed is He, through prayer, is with the aspect of submission (*Hoda'ah*). We then serve *HaShem*-יהו"ה, blessed is He, by continuing to the verses of praise (*Psukei d'Zimrah*), which is the matter of arousing our emotions to *HaShem*-יהו"ה, blessed is He. In other words, these are not emotions brought about by intellect, but are rather the arousal of the emotions, in and of themselves. For, even though the arousal is brought about by contemplation (*Hitbonenut*), in that he contemplates the words of the verses of praise (*Psukei d'Zimrah*), nevertheless, since the contemplation (*Hitbonenut*) in the verses of praise (*Psukei d'Zimrah*) relates to the matter of the creation of something out of nothing, which is something that a created being is incapable of grasping with true comprehension, therefore, the arousal of the emotions in the verses of praise (*Psukei d'Zimrah*) is not brought about from comprehension, but is an arousal of the emotions as they are. (That is, although contemplation (*Hitbonenut*) is indeed required, since all arousal of the emotions is specifically brought about through comprehension, nevertheless, in this case, the intellect only rouses the emotions, but the emotions are not equal to the emotions that accord to intellect.)<sup>1221</sup>

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<sup>1221</sup> For further elucidation, see the distinction between “natural love and fear” and “intellectual love and fear” of *HaShem*-יהו"ה, blessed is He, as explained at length by the Mittler Rebbe in *Kuntres HaHitpaalut*, translated as *Divine Inspiration*.

However, the ultimate and primary service of *HaShem*-יהו"ה, blessed is He, in prayer, is the matter of grasping and comprehending, and the emotions that are roused are emotions that come about from the grasp and comprehension of Godliness. This service of *HaShem*-יהו"ה, blessed is He, is done during the blessings of the *Shema* recital, and the *Shema* recital itself. However, because of the dominance of coarseness during sleep, it is not possible to attain this immediately, at the beginning of one's prayers. Rather, one must start with the "external engraving" in the verses of praise (*Psukey d'Zimrah*), through which he awakens and reveals the emotions of the Godly soul. Through this, he then can properly arrive at the blessings of the *Shema* recital and the *Shema* itself, until [in the *Amidah* prayer] he finally ascends to the world of Emanation-*Atzilut*, which is the ultimate elevation.

Now, all this describes the order of ascent from below to above, through which it only is possible to attain a measured and limited level. However, through affecting a drawing down from Above to below, we attain a level that transcends measure and limitation.

An example by which to understand this, can be gleaned from an object that one must lift to one above, which can happen in one of two ways. Either the one below elevates the object, in which case he can only lift it to the maximum height that his hand reaches, or the one above, bends himself down, to reach the object and lift it up. In this second case, the one above can lift it to where he is.

The same is likewise true in our service of *HaShem*-יהו"ה, blessed is He. For, the service of prayer is a matter of ascent from below to above. Thus, it only is possible to reach a measured and limited level. However, the drawing forth from Above to below empowers his service of *HaShem*-יהו"ה, blessed is He. For, although in and of itself, his service is limited, nonetheless, through the drawing down affected from *HaShem*-יהו"ה Above, he can reach a level in his service of *HaShem*-יהו"ה, blessed is He, that transcends limitation.

About this the verse states, “count the head-*Se'u et Rosh*-שאו את ראש-” specifically using the term “*Se'u*-שאו” which means “uplift.” That is, it refers to an “uplifting” and elevation that transcends limitation. For, although the discussion here is on the matter of “counting,” which is a matter of measure, nonetheless, the drawing down from Above empowers the enumeration to reach its ultimate state, which is a state that is beyond count, in that they, “can neither be measured nor counted.”

## 6.

Now, this drawing forth from Above is brought about by Aharon, who is called, “The agent of the bride” (*Shoshvina d'Matronita*). For, as known, Moshe is called “the agent of the King” (*Shoshvina d'Malka*) and Aharon is called “the agent of the bride” (*Shoshvina d'Matronita*).<sup>1222</sup> However, the meaning

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<sup>1222</sup> 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.

of “the agent of the bride” (*Shoshvina d’Matronita*), is not that he is the emissary of the bride, but rather, that he is the emissary of the Groom to bring the bride. This refers to the pull from Above, through which the matter of ascent and elevation becomes possible, as indicated by the words, “uplift the head-*Se’u et Rosh*-שאו את ראש,” meaning to transcend limitation.

This explains why the census had to be taken (not only by Moshe, but also) by Aharon. For, the matter indicated by the words “uplift the head-*Se’u et Rosh*-שאו את ראש,” to affect the count to be in a manner that they “can neither be measured nor counted,” is specifically accomplished through Aharon, “the agent of the bride” (*Shoshvina d’Matronita*). This itself was the service of *HaShem*-יהו"ה of Aharon, as indicated by the verse,<sup>1223</sup> “When you elevate the flames.”

Now, this requires further explanation. For, at first glance, since the verse states,<sup>1224</sup> “Man’s soul is the flame of *HaShem*-יהו"ה,” and the nature of a flame is to ascend,<sup>1225</sup> indicating that, in and of itself, the soul is in a state of ascent, this being so, what was the necessity of Aharon’s service in “elevating the flames”?

However, the explanation is that the flame refers to love of *HaShem*-יהו"ה, blessed is He, of which there are two levels, “worldly love” (*Ahavat Olam*) and “abundant love” (*Ahavah Rabba*).<sup>1226</sup> “Worldly love” (*Ahavat Olam*) is love of *HaShem*-

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<sup>1223</sup> Numbers 8:2 – “בהעלותך את הנרות” – The word “kindle-*Beha'alotcha*” of this verse also means “elevate” and is a term of ascent.

<sup>1224</sup> Proverbs 20:27

<sup>1225</sup> See Tanya, Ch. 19

<sup>1226</sup> See Tanya, Ch. 43; Torah Ohr, Vayechi 47a

יהו"ה, blessed is He, that comes through the contemplation (*Hitbonenut*) of matters such as,<sup>1227</sup> “How great are Your works יהו"ה-*HaShem*, Your thoughts are very deep,” and,<sup>1228</sup> “How abundant are Your works יהו"ה-*HaShem*, You made them all with wisdom, the earth is full of Your possessions.” This is called “worldly love” (*Ahavat Olam*) because it comes from and is connected to worldly matters. Therefore, it is a limited kind of love (*Ahavah*).

Moreover, even when one contemplates the matter of,<sup>1229</sup> “Blessed is The Name of His glorious kingdom forever and ever,” and how all of existence is solely from His Name and radiance alone, through which he automatically is roused with a “running” desire (to leave his independent existence and) cleave to יהו"ה-*HaShem*, blessed is He, still and all, his love is not called “abundant love” (*Ahavah Rabbah*), but is still “worldly love” (*Ahavat Olam*). For, since it begins with the matter of the world, in that he contemplates that the world is but a glimmer of יהו"ה-*HaShem*'s Godliness, it therefore is still entirely bound to matters of the world, which are limited.

There is yet another manner in this; that is, the love is that יהו"ה-*HaShem* should be revealed, which is the meaning of continuing verse,<sup>1230</sup> “And you shall love יהו"ה-*HaShem* your God,” meaning,<sup>1231</sup> “that The Name of Heaven should be made beloved by your hand.” Nonetheless, all this is still love of

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<sup>1227</sup> Psalms 92:6

<sup>1228</sup> Psalms 104:24

<sup>1229</sup> In the *Shema* recital – “ברוך שם כבוד מלכותו לעולם ועד”

<sup>1230</sup> The continuation of the *Shema* (Deuteronomy 6:5).

<sup>1231</sup> Talmud Bavli, Yoma 86a; See Torah Ohr, Toldot 17c; Tezaveh 82b

*HaShem*-יהו"ה called "worldly love" (*Ahavat Olam*). In contrast, the love called "abundant love" (*Ahavah Rabah*) is love of *HaShem*-יהו"ה, blessed is He, that transcends limitation.

This then, is the matter of the service of *HaShem*-יהו"ה, blessed is He, of Aharon in "elevating the flames." For although, in and of itself, the soul is naturally in a state of ascension, nevertheless, this is ascension within limitation. However, the ascension affected by Aharon, "the agent of the bride" (*Shoshvina d'Matronita*) by "elevating the flames," is that he affects the Jewish people to come to have "abundant love" (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He. In other words, because of the pull from Above, the love of *HaShem*-יהו"ה, blessed is He, is without limitation (*Bli Gvul*).

However, since the level of Aharon is in the world of Emanation-*Atzilut*, whereas the souls of the Jewish people are in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), therefore, the drawing forth from the world of Emanation-*Atzilut* to the worlds of Creation, Formation and Action (*Briyah, Yetzirah Asiyah*) must come specifically through the tribal leaders (*Nesiyim*). This is the meaning of the words,<sup>1232</sup> "And with you shall be one man from each tribe; a man who is a leader of his fathers' household."

This is explained in Torah Ohr, on the Torah portion of "*Vayeichi*,"<sup>1233</sup> that the tribes (*Shevatim*) are the lights of the world of Emanation-*Atzilut* that descended to the world of Creation-*Briyah* etc. In other words, even as they are in the

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<sup>1232</sup> Numbers 1:4

<sup>1233</sup> Torah Ohr 103a and on

world of Creation-*Briyah*, they still maintain their level in the world of Emanation-*Atzilut*. Thus since, on the one hand, they are in the world of Creation-*Briyah*, but on the other hand, as they are in the world of Creation-*Briyah*, they still maintain their level as they are in the world of Emanation-*Atzilut*, therefore they are the ones who bond the world of Emanation-*Atzilut* with the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This is the meaning of the verse,<sup>1234</sup> “For there the tribes ascended, the tribes of *Ya”H-ה”י*”, a testimony for Israel to give thanks to The Name *HaShem-ה”ה*.” The words “the tribes of *Ya”H-ה”י*” indicate that they are on the level of the world of Emanation-*Atzilut*. Nevertheless, since they are in the world of Creation-*Briyah*, they only are “a **testimony** for Israel to give thanks to The Name *HaShem-ה”ה*.”

This then, is the meaning of the words, “And with you shall be one man from each tribe; a man who is a leader of his fathers’ household.” For, although the pull is affected by Aharon, “the agent of the bride” (*Shoshvina d’Matronita*), nevertheless, for there to be a bond of this level with the souls of the Jewish people who are in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), it must specifically be accomplished by the tribal leaders (*Nesiyim*). For, since on the one hand, they are in Creation-*Briyah*, and on the other hand, as they are in Creation-*Briyah*, they are completely sublimated and nullified to Moshe and Aharon,

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<sup>1234</sup> Psalms 122:4

(which is the meaning of the words, “And **with** you shall be one man from each tribe”), meaning that they are on the level of Emanation-*Atzilut*, it thus is specifically through the elevation they affect (in that the wording for the matter of the census uses the term “uplift-*Se’u*-שארו,” also was accomplished through them), in that they brought the pull from the aspect of Aharon to the souls of the Jewish people, as they are in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

## 7.

However, all this was still not sufficient, and it was also necessary that all this be written in the Torah and be read in the Torah reading each and every year. This is because all the above happened in the generation that left Egypt and took place shortly after the Torah was given. However, it is concealed from the generations that followed. Nevertheless, by reading this Torah portion each and every year, we reveal it from its concealment, thus drawing it forth into revelation.

This may be better understood through the statement in Sefer Yetzirah on the matter of the “ten *Sefirot* without being” (*Eser Sefirot Bli Mah*). It states there,<sup>1235</sup> “The first is the spirit of the Living God (*Ru’ach Elohi’im Chayim*)...the second is spirit from spirit (*Ruach M’Ruach*)...the third is water (*Mayim*) from the air (*Ru’ach*)...The fourth is fire (*Aish*) from the water...” That is, although it is true, that as the four

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<sup>1235</sup> Sefer Yetzirah 1:9 and on.



foundational elements (*Yesodot*) are in their revealed state, the element of wind (*Ru'ach*) is not considered to be the first foundational element,<sup>1236</sup> nevertheless, as it is in its root, it is specifically the foundation of wind (*Ru'ach*) that is the first foundational element that is higher than the others.

Because of this, we observe that even in regard to the four elements (*Yesodot*) as they are in their revealed state, the existence of fire (*Aish*) is specifically sustained through the wind (*Ru'ach*), which also is called “air-*Avir*-אוויר.” The same is true of water (*Mayim*). That is, water (*Mayim*) is uplifted higher specifically by the wind (*Ru'ach*), as we observe that the blowing of the wind (*Ru'ach*) causes the waves of the sea to rise.<sup>1237</sup>

Now, just as this is so in regard to the development and growth of fire and water, it likewise is so of their scattering and separation. For, the scattering and separation of fire (*Aish*) into many sparks, as well as the scattering and separation of water (*Mayim*), comes specifically from the wind (*Ru'ach*). The reason is because, in their root, the spirit (*Ru'ach*) is the first foundational element.

The comparison to this may thus be understood Above, as Sefer Yetzirah states,<sup>1238</sup> “Ten *Sefirot* without being (*Bli Mah*)...they are like a flame that is bound to a [live] coal.” As known, the flame within the coal refers to the ten *Sefirot* as they are hidden and concealed in the Unlimited light of *HaShem*-

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<sup>1236</sup> See Midrash Shemot Rabba 23:13; Bamidbar Rabba 14:12; Mishneh Torah, Hilchot Yesodei HaTorah 3:10.

<sup>1237</sup> See Siddur Im Divrei Elokim Chayim, 133d

<sup>1238</sup> Sefer Yetzirah 1:7

יהו"ה, the Emanator, blessed is He.<sup>1239</sup> Their coming forth and revelation, is brought about through the spirit (*Ru'ach*), about which it states, "The first is the spirit of the Living God (*Ru'ach Elohi'm Chayim*)," in order that the light of His kindness (*Chessed*) be revealed - and in a state of division.

This then, is what is meant that through reading the Torah we reveal that which is concealed and draw it forth into revelation. For, it states about the words of Torah,<sup>1240</sup> "they are life to those who find them (*L'Motzeihem-למצאיהם*)," about which our sages, of blessed memory, stated,<sup>1241</sup> "Do not read 'to those who find them (*L'Motzeihem-למצאיהם*),' but read, 'to those who express them (*L'Motzi'eihem-למציאיהם*)' with their mouth." This refers to the spirit and breath (*Ru'ach*) of the speech of Torah. Therefore, by reading the Torah in each generation, every single year, we cause all the above-mentioned matters to be drawn forth from concealment into revelation.

## 8.

With the above in mind, we can also understand why it was necessary to counted each tribe independently. That is, it was necessary for the Torah to state all the particulars for each and every tribe, with the repetition of the words,<sup>1242</sup> "according to their families, according to their fathers' household, by

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<sup>1239</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10 and Ch. 19.

<sup>1240</sup> Proverbs 4:22

<sup>1241</sup> Talmud Bavli, Eruvin 54a

<sup>1242</sup> See Numbers 1:20,22,24,26,28,30,32,34,36,38,42,44

number of the names, from twenty years of age and up, everyone who goes out to the legion.” At first glance, it would seem to be adequate to state the particulars of one tribe, such as with the tribe of Reuven or the tribe of Shimon, and then simply state that the same applied to all the other tribes. However, with the above explanation this may now be understood. The reason that the matter of this census is written in Torah, is so that by reading it in our Torah reading, we draw down beneficence and revelation, and it therefore is necessary to bring this about in each tribe individually.

This is similar to how it is in man below. Each of his powers has a particular root in the soul, and therefore one power does not interfere with the influence of another power. Thus, even if a person closes his eyes, he still hears with his ears, or if he stops up his ears, he still sees with his eyes. It likewise is necessary for each particular power to be repaired individually. That is, the general drawing forth of the soul is inadequate in repairing its particular powers, but there must be particular drawings forth to each power independently. For example, if one’s vision is repaired, it does not repair his hearing. The same applies to all the other powers and senses.

The same is likewise so when it comes to the matter of writing and reading the Torah, that in order to affect the drawing forth that is accomplished through the tribal leaders (*Nesiyim*), it is necessary for the reading and drawing forth to occur with each particular tribe individually. That is, the drawing forth to Reuven-ראובן, which is the matter of “vision-*Re’iyah*-ראיה” (the name Reuven-ראובן is a composite of the words “See-*Re’u*-ראו”

and “a son-*Ben*-בן”),<sup>1243</sup> and the drawing forth to Shimon-שמעון, which is the matter of “hearing-*Shmiyah*-שמיעה,”<sup>1244</sup> does not directly benefit the remaining tribes. It therefore was necessary for each tribe to be counted independently and for Torah to mention all the particulars of the census of each tribe independently.

Now, just as the matter of the spirit (*Ru'ach*) is in a way of drawing down from Above to below, likewise, the matter of spirit (*Ru'ach*) is in a way of ascent from below to Above, and it therefore was necessary for all the particulars of each tribe to be enumerated independently. We also find this in regard to the matter of the sacrificial offerings of the tribal leaders (*Nesiyim*); that Torah repeats and enumerates all the particulars of each tribal leader (*Nasi*) independently.

The explanation is that the sacrificial offerings (*Korbanot*) are a matter of ascent (*Ha'ala'ah*). For, as known,<sup>1245</sup> “The mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*).” The sacrificial offerings also possess a matter of spirit (*Ru'ach*-רוח), in that Torah calls them,<sup>1246</sup> “a satisfying aroma (*Rei'ach*-ריח) to *HaShem*-יהוה,” about which our sages, of blessed memory, stated,<sup>1247</sup> “It gives Me satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) that I spoke and My will was done.” In other words, these two matters,

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<sup>1243</sup> Midrash Bereishit Rabba 71:3; Genesis 29:32

<sup>1244</sup> Midrash Bereishit Rabba 71:3 *ibid.*; Also see Torah Ohr, Vayechi.

<sup>1245</sup> See Zohar II 239a; Zohar III 26b

<sup>1246</sup> Leviticus 1:9; Numbers 28:8

<sup>1247</sup> Torat Kohanim and Rashi to Leviticus 1:9 *ibid.* Sifri and Rashi to Numbers 28:8 *ibid.*

“aroma” (*Rei’ach*-ריח) and “spirit” (*Ru’ach*-רוח) are one,<sup>1248</sup> only that from the perspective of the Bestower of influence from Above to below, it is “spirit” (*Ru’ach*-רוח), whereas from the perspective of the recipient from below to Above, it is “aroma” (*Rei’ach*-ריח).

Now, the sacrifices (*Korbanot*-קרבנות) that were offered by each tribal leader (*Nassi*), were offered on behalf of his entire tribe. In other words, the closeness (*Hakravah*-הקרבה) to *HaShem*-יהו"ה, blessed is He, that was affected in the Jewish people, was brought about specifically by their tribal leaders (*Nesiyim*). Although the offerings of each tribal leader (*Nesiyim*) were the same, nevertheless, the Torah repeats and specifies the particulars of all the sacrificial offerings, even though, at first glance, it could have been adequate to write all the particulars of the sacrificial offerings of the tribal leader of the tribe of Yehudah, and simply state that the same applies to the offerings of all the other tribal leaders.<sup>1249</sup>

However, since the writing and reading of Torah is to affect a revelation of the matter, it therefore is necessary that the act and its affect be specified for each tribe individually. This is because each tribe serves *HaShem*-יהו"ה, blessed is He, in a form unique to it that differs from the other tribes.<sup>1250</sup> We find this in the Midrash,<sup>1251</sup> that they expounded different

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<sup>1248</sup> See Ohr HaTorah, Toldot 149a

<sup>1249</sup> See Torah Ohr, Bereishit 8b; Ohr HaTorah Naso p. 254; Pinchas p. 1,116 and on; Likkutei Sichot Vol. 8, p. 14 and on.

<sup>1250</sup> See Likkutei Sichot, Vol. 32 p. 21.

<sup>1251</sup> Midrash Bamidbar Rabba 13:14 and on.

teachings about the sacrificial offerings of each tribal leader.<sup>1252</sup> This is because each particular tribal leader (*Nasi*) had a unique service of *HaShem*-יהוה, blessed is He, according to his position and level, and it therefore is necessary to actualize the revelation in each particular that is brought forth through Torah.

9.

This then, is the meaning of the words, “Take a headcount of the entire assembly of the children of Israel... to the count of their skulls (*Ligulgelotam*-לגלגלותם).” The words, “Take a headcount-*Se’u et Rosh*-שאז את ראש” is a term that means to “uplift” high Above beyond limitation, as explained before. This is why the verse concludes, “to the count of their skulls-*Ligulgelotam*-לגלגלותם.” For, as explained in Likkutei Torah,<sup>1253</sup> the “skull-*Gulgulet*-גלגלת” refers to the Crown-*Keter*,<sup>1254</sup> and as we have explained here, it refers to the inner aspect (*Pnimityut*) of the crown-*Keter*. That is, it is through this that the “uplifting (*Se’u*-שאז) of the head” is brought about, in a manner that transcends count, to the aspect in which they “can neither be measured nor counted.” This drawing forth is affected by Moshe and Aharon, and also by the tribal leaders

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<sup>1252</sup> That is, even though on the superficial level it appears to be repetitive and superfluous, this is not truly the case upon deeper examination.

<sup>1253</sup> See Likkutei Torah, Bamidbar 1a, 4d and on.

<sup>1254</sup> See Zohar Terumah (Sifra d’Tzinyuta) 177b; Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 6; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3, The Gate explaining the true meaning of the name “sphere-*Gagal*-גלגל, and what it is; Avodat HaLevi, Drushim L’Pesach; Likkutei Buirim of Rabbi Hillel of Paritch to Shaar HaYichud Ch. 1, translated as Listen Israel.

(*Nesiyim*), (as it states, “And with you shall be one man from each tribe”).

Thus, the meaning of the specific wording, “Uplift the head-*Se’u et Rosh*-שאו את ראש,” is that the word “head-*Rosh*-ראש” refers to the tribal leaders (*Nesiyim*), who are the aspect of the “head-*Rosh*-ראש” and essential point of Jewishness at the core of every Jew. It is through uplifting this “head-*Rosh*-ראש” that we come to reach He who transcends all limitation, as will be revealed with the coming of our righteous Moshiach, speedily in our days, at which point the count of the Jewish people will be in a manner that they “can neither be measured nor counted in their abundance!”





## Discourse 17

*“B’Sha’ah SheHeekdeemoo Yisroel Na’aseh L’Nishma -  
When Israel gave precedence to ‘We will do’ over  
‘We will hear’”*

Delivered on the first night of Shavuot, 5714

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

### 1.

Talmud states,<sup>1255</sup> “When Israel gave precedence to, ‘We will do,’ over, ‘We will hear,’<sup>1256</sup> six-hundred-thousand ministering angels came and tied two crowns for each member of the Jewish people, one corresponding to, ‘We will do,’ and one corresponding to, ‘We will hear.’” Midrash Tehillim adds that,<sup>1257</sup> “there were three times that the angels contested the decision of the Holy One, blessed is He.” The first, was His decision to create man, the second was His decision to give us His Torah (which relates to our subject here), and the third was His decision to command us to construct the Tabernacle (*Mishkan*) for Him.

That is, when the Holy One, blessed is He, decided to give the Torah to the Jewish people, the angels protested and

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<sup>1255</sup> Talmud Bavli, Shabbat 88a

<sup>1256</sup> Exodus 24:7

<sup>1257</sup> Midrash Tehillim 8:2

argued,<sup>1258</sup> “Place Your majesty upon the heavens.” However, because the Jewish people said “We will do and we will hear,” thus giving precedence to “We will do” (*Na’aseh*) over “we will hear” (*Nishma*), they removed the argument of the angels, so much so, that it was the angels themselves who tied the two crowns upon them and acknowledged that the Torah should be given below on earth, as it states,<sup>1259</sup> “*HaShem*-יהוה, our Lord, how mighty is Your Name throughout the earth!”

We therefore must understand the matter of giving precedence to “We will do” (*Na’aseh*) over “we will hear” (*Nishma*), and why specifically through this, the argument of the angels, “Place Your majesty upon the heavens,” was removed. An additional matter to understand about the precedence of “We will do” (*Na’aseh*) over “we will hear” (*Nishma*), is that only one of the crowns that were tied to them corresponded to “We will do” (*Na’aseh*), whereas the other one corresponded to “We will hear” (*Nishma*). This seems to indicate that the precedence that they accorded to “We will do” (*Na’aseh*) also affected additional drawing forth to the matter of “we will hear” (*Nishma*). We must therefore understand how it is, that their giving precedence to “We will do” (*Na’aseh*) caused an elevation to their “we will hear” (*Nishma*).

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<sup>1258</sup> Psalms 8:2

<sup>1259</sup> Psalms 8:10; Talmud Bavli, Shabbat 89a

2.

This may be better understood by prefacing<sup>1260</sup> with an explanation of the argument of the angels in stating,<sup>1261</sup> “Put Your majesty upon the heavens.” At first glance, this is not understood. Being that souls are higher than angels, what does their argument, “Place Your majesty upon the heavens” mean?

Now,<sup>1262</sup> we find that the prophets could hear the song of the angels, as it states,<sup>1263</sup> “When I saw, I fell on my face and I heard a voice speaking.” It is similarly written,<sup>1264</sup> “And the *Ophanim* and the holy *Chayot*, with a mighty commotion, rise to face the *Seraphim*, and offer praise saying:<sup>1265</sup> ‘Blessed is the glory of *HaShem*-יהוה from His place,’” - this is the song of the angels.

Now, it is true that the matter of song is found amongst souls as well, as it states,<sup>1266</sup> “They advance from strength to strength,” in that they ascend constantly. This is particularly so on Shabbat and the New Moon (Rosh Chodesh), as it states,<sup>1267</sup> “It shall be, that on every New Moon and every Shabbat, all

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<sup>1260</sup> See the discourse entitled “*Kol SheMa’asav Merubin*” 5654 (Sefer HaMaamarim 5654 p. 253 and on), which is based upon the discourse by the same title, Sefer HaMaamarim 5633 Vol. 1, p. 269 and on, and with glosses 5653 (Sefer HaMaamarim 5653 p. 218 and on); Also see the discourse entitled “*B’Sha’ah SheAlah Moshe LaMarom*” 5721 (Sefer HaMaamarim 5721 p. 186 and on).

<sup>1261</sup> Psalms 8:2

<sup>1262</sup> See Likkutei Torah, Zot HaBrachah 98a; Siddur Im Divrei Elokim Chayim 275d.

<sup>1263</sup> Ezekiel 1:28

<sup>1264</sup> In the liturgy of the blessings of the *Shema* recital

<sup>1265</sup> Ezekiel 3:12

<sup>1266</sup> Psalms 84:8

<sup>1267</sup> Isaiah 66:23

mankind will come to prostrate before Me, says *HaShem*-יהו"ה.” On these days, the souls ascend from the lower Garden of Eden (*Gan Eden HaTachton*) to the upper Garden of Eden (*Gan Eden HaElyon*), and afterwards, on the mundane days of the week, they descend from the upper Garden of Eden (*Gan Eden HaElyon*) to the lower Garden of Eden (*Gan Eden HaTachton*). Moreover, all ascent is specifically through song, as our sages, of blessed memory, stated,<sup>1268</sup> “All masters of song go out with song and are pulled with song.” We thus find that souls also possess the matter of song (*Shir*-שיר).

Nevertheless, in the books of the prophets, we only find the song of the angels mentioned, and not the song of the souls. The reason is because the ears of the prophets could only hear the song of the angels, but not the song of the souls, which are higher and more lofty and therefore cannot be grasped by the sense of hearing of the prophets.

The reason is because the bodies of the angels are a composite of the two ethereal foundational elements; fire (*Aish*-אש) and wind (*Ru'ach*-רוח), as it states,<sup>1269</sup> “He makes the winds (*Ruchot*-רוחות) His messengers, the flaming fire (*Aish*-אש) His attendants.” Thus Ramban writes that the bodies of the angels come from the ethereal, spiritual foundational elements (*Yesodot*). We therefore find angels of the quality of kindness-*Chessed*, such as the camp of Michael, whose bodies are of the

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<sup>1268</sup> Talmud Bavli, Shabbat 51b – The text literally reads “All [animals] that have a chain (*Sheir*-שיר) may go out with a chain [on Shabbat], and may be pulled by the chain (*Sheir*-שיר).” The word “chain-*Sheir*-שיר” can also be read “song-*Shir*-שיר” and thus also bears the additional meaning explained above.

<sup>1269</sup> Psalms 104:4

spiritual and ethereal element of wind (*Ru'ach*-רוח). We similarly find angels of the quality of might-*Gevurah*, such as the camp of Gavriel, whose bodies are of the spiritual and ethereal element of fire (*Aish*-אש).

Now, since they have bodies that, at the very least, are composed of these two ethereal elements, they therefore are within the limitations of space. We thus find that there is an angel whose position takes up one third of the world,<sup>1270</sup> and there similarly<sup>1271</sup> is a great angel whose span is a walking distance of five hundred years. Likewise, since space and time were created as one,<sup>1272</sup> therefore, just as they are within the limitations of space, they also are within the limitations of time. This is why the angels only recite the word, “Holy-*Kadosh*-קדוש” three times each day, each time lasting for a third of the day,<sup>1273</sup> after which it ceases and is subsumed.<sup>1274</sup> Thus, since the angels are within the limitations of space and time, their song can be grasped by the sense of hearing of the prophets.

We also find that angels are grasped with the sense of vision. This is as stated in *Zohar*<sup>1275</sup> on the verse,<sup>1276</sup> “He lifted his eyes and saw: And behold, three men<sup>1277</sup> were standing over

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<sup>1270</sup> See Midrash Bereishit Rabba 68:12; Talmud Bavli, Chullin 91b

<sup>1271</sup> Talmud Bavli, Chagigah 13a

<sup>1272</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3.

<sup>1273</sup> See *Tanna d’Bei Eliyahu Rabba*, Ch. 6, Ch. 17, Ch. 31; *Tanna d’Bei Eliyahu Zuta*, Ch. 12.

<sup>1274</sup> See *Likkutei Torah*, *Shir HaShirim* 29b

<sup>1275</sup> *Zohar* I 98b and on.

<sup>1276</sup> Genesis 18:2

<sup>1277</sup> The three men referred to in this verse are the three angels sent to Avraham, one to announce the birth of Yitzchak, one to overthrow Sodom, and one to cure Avraham.

him.” For, since the angels have bodies composed of two foundational elements (*Yesodot*), it therefore is applicable for them to be grasped in the vision of those who have a refined power of vision.

However, this is not so of souls (*Neshamot*) as they are divested of bodies, even bodies composed of the two spiritual and ethereal elements. Therefore souls are not within the limitations of space, and it follows automatically that they are not within the limitations of time. About this the verse states,<sup>1278</sup> “And holy ones (*Kedoshim*) praise You daily for all eternity (*Selah*-סלה).” That is,<sup>1279</sup> “Wherever it states the words, ‘*Netzach*-נצח,’ ‘*Selah*-סלה’ or ‘*Va’ed*-ועד,’ it always indicates that it is eternal and unceasing.” That is, the song recited by the souls every day is with constancy. Therefore, since the song of the souls transcends the song of the angels, it cannot be grasped by the sense of hearing of the prophets.

We likewise find this in the order of the prayers, which are in ascent from below to Above. That is, in the blessing of “*Yotzer*,” preceding the recital of *Shema*, we say, “And the *Ophanim* and the holy *Chayot*, with a mighty commotion, rise to face the *Seraphim*, and offer praise etc.,” referring to the song of the angels. Only afterwards, during the *Amidah* prayer, do we recite, “And holy ones (*Kedoshim*) praise You daily for all eternity (*Selah*-סלה),” referring to the song of the souls (*Neshamot*).

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<sup>1278</sup> In the *Amidah* liturgy

<sup>1279</sup> Talmud Bavli, Eruvin 54a

Now, since souls are higher and loftier than angels, and certainly, the angels must know that souls are superior to them, it therefore is not understood what exactly their argument was, in stating,<sup>1280</sup> “Put Your majesty upon the heavens.”

3.

Now, the question in regard to the argument of the angels is further compounded by the difference between angels and souls, as they are in their root. The root of the angels is in *HaShem*'s יהו"ה title God-*Elohi*"m-אלהי"ם.<sup>1281</sup> Because of this, angels are also called by the shared term, God-*Elohi*"m-אלהי"ם, as in the verse,<sup>1282</sup> “The sons of God-*Bnei Elohi*"m-בני אלהי"ם came to stand before *HaShem*-יהו"ה.” Similarly, the verse states,<sup>1283</sup> “Praise the God of the gods (*Elohei HaElohi*"m-אלהי האלהי"ם).”<sup>1284</sup> In contrast, the root of Jewish souls is His proper Name *HaShem*-יהו"ה,<sup>1285</sup> as it states,<sup>1286</sup> “For *HaShem*'s-יהו"ה portion is His people.”

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<sup>1280</sup> Psalms 8:2

<sup>1281</sup> See Tanya, Iggeret HaTeshuvah Ch. 4 (94a); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and The Gate of The Sanctuary (*Shaar HaHeichal*).

<sup>1282</sup> Job 1:6; See Metzudat David and Metzudat Tziyon there.

<sup>1283</sup> Psalms 136:2; See Rabbi Avraham Ibn Ezra and Metzudat David there.

<sup>1284</sup> See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and The Gate of The Sanctuary (*Shaar HaHeichal*).

<sup>1285</sup> See Tanya, Iggeret HaTeshuvah Ch. 4 *ibid*.

<sup>1286</sup> Deuteronomy 32:9

Now, it is known that *HaShem*'s יהו"ה title God-*Elohi*"m-אלהי"ם is His quality of judgment (*Din*),<sup>1287</sup> restraint (*Tzimtzum*), and limitation (*Hagbalah*). In contrast, His Name *HaShem*-יהו"ה, blessed is He, indicates that He is and He was and He will be as One (*Hoveh v'Hayah v'Yihiyeh*- והי"ה יהו"ה ויהי"ה)<sup>1288</sup> and that He utterly transcends all limitation. Moreover, as known, His Name *HaShem*-יהו"ה is the source of the lights (*Orot*), which transcend limitation, whereas His title God-*Elohi*"m-אלהי"ם is the source of the vessels (*Keilim*), which are within limitation (*Hagbalah*).

Thus, because of the different roots of souls and angels, in that His proper Name *HaShem*-יהו"ה is the root of the souls and His title God-*Elohi*"m-אלהי"ם is the root of the angels, they therefore differ in how they are drawn forth below. That is, the angels are limited to time and space, whereas souls are not, as explained before.

Now, based upon what is stated elsewhere,<sup>1289</sup> that the souls are also rooted in the vessels (*Keilim*), it is known<sup>1290</sup> that in the vessels (*Keilim*) themselves, there is a difference between the inner aspect of the vessels (*Pnimiyut HaKeilim*) and the

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<sup>1287</sup> See Midrash Bereishit Rabba 33:3; Zohar III 39b, 65a; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKimuy*).

<sup>1288</sup> Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim, Shaar 1 (*Shaar Eser v'Lo Teisha*), Ch. 9; Tanya, Shaar HaYichud v'HaEmunah Ch. 7 (82a).

<sup>1289</sup> See Torah Ohr Yitro 69d; Likkutei Torah Balak 73b, and elsewhere.

<sup>1290</sup> See Etz Chayim, Shaar 28 (*Shaar Halbburim*), Ch. 1; Shaar 40 (*Shaar Pnimiyut v'Chitzoniyut*) Drush 10; Pri Etz Chayim, Introduction to Shaar HaShabbat, Ch. 5; Shaar HaShabbat Ch 10; Likkutei Torah Re'eh 26c and on; Drushim L'Yom HaKippurim 70c and elsewhere.



outer aspect of the vessels (*Chitzoniyut HaKeilim*). By way of analogy, this may be understood by what we find in the physical world, that there is a difference between vessels that are simple tools (*Keilim Peshutim*), and vessels that are receptacles (*Keilim Mekablim*).

When it comes to vessels that are simple tools (*Keilim Peshutim*), in and of themselves they are neither receptacles nor are they for themselves. Rather, it is only that through them, the acts of the hand are drawn forth to a secondary thing. An example is a knife, the sole purpose of which is to cut and partition things. In other words, it exists entirely for the purpose of something else. For example, if there is something that cannot be received or used as is, except if it is specifically cut up into smaller components, then the use of a knife becomes necessary, since it cuts and partitions things.

Now, there also are vessels that are receptacles (*Keilim Mekablim*), in that they *themselves* receive whatever is placed within them. An example is a cup, which itself receives the fluid placed within it.

Now, in vessels that are receptacles (*Keilim Mekablim*), there also is a difference between the inner part of the vessel (*Pnimiyut HaKeli*) and the outer part of the vessel (*Chitzoniyut HaKeli*). The inner part of the vessel (*Pnimiyut HaKeli*) receives what is placed within it, as is. Moreover, it is in immediate spatial proximity to whatever is placed within it and connects with it. However, the outer part of the vessel (*Chitzoniyut HaKeli*), is for the purpose of the person who drinks from it, so that he can take hold of it with his hand. That

is, the outer part of the vessel is also for the purpose of *something else*.

This may be better understood from the matter of intellect (*Sechel*). That is, the vessel (*Keli*) of the intellect (*Sechel*) is the brain (*Mo'ach*), which has an inner aspect (*Pnimiyyut*) and outer aspect (*Chitzoniyut*). An example of the outer aspect of the vessel of the brain, is when a teacher conceptualizes an intellectual concept, and through this there is a bestowal of intellect to his student. However, the order is that when the teacher receives intellect in the vessel of his brain, from this intellect he bestows to the student, but even then, he only bestows the externality of the intellect.

In other words, in addition to the fact that he does not bestow the very essence of the intellect, which entirely transcends the ability to bestow, but beyond this, even what is applicable to being bestowed, is only bestowed externally. That is, the bestowal is only a glimmer of what is revealed through the externality of the vessel of his brain. Therefore, only if the student is himself of similar intellectual level to the teacher, will the teacher be able to bestow his intellect to him. However, if the student is not of similar intellectual level, whatever is bestowed will be of no use to him, as in the common Yiddish saying,<sup>1291</sup> “A head, you cannot give to someone.” This is because what is bestowed is only the external glimmer alone.

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<sup>1291</sup> See Sefer HaMitzvot of the Tzemach Tzedek 3a; Biurei HaZohar of the Tzemach Tzedek Vol. 2, p. 613 and on; Sefer HaMaamarim 5657 p. 267 and on; 5659 p. 3, and elsewhere.

However, this is not the case with the inner vessel of the brain, from which the seminal drop is bestowed. This bestowal comes from the spiritual moisture (*Lachluchit*) of the brain.<sup>1292</sup> This is an essential bestowal, through which (the bestower of the influence) gives birth to someone similar to himself. That is, not only does he bestow the radiance of illumination in its totality to the recipient, (rather than an external glimmer), but beyond this, he even bestows the essence to him.<sup>1293</sup> It therefore is possible for<sup>1294</sup> “the power of the son to be greater than the power of the father.”

The simple explanation is that, even that which did not come forth into the revealed powers of the father, is nevertheless drawn forth and revealed in the son. Nevertheless, this too was bestowed from father to son, as in the precise wording of the teaching,<sup>1295</sup> which may also be read as, “The greatness of the power of the son, is from the power of the father.” That is, the very reason for “the greatness of the power of the son” is specifically because it “is from the power of the father.” In other words, even though in the father, this matter was not drawn forth in his revealed powers, but remained concealed, nevertheless, it indeed exists in the essence of the father. Thus, since the bestowal of the seminal drop is a

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<sup>1292</sup> See at length (and the citations) in Listen Israel, a guide to Hitbonenut contemplation, a translation of Rabbi Hillel of Partich’s second explanation to Shaar HaYichud of the Mittler Rebbe, Ch. 1 (commonly known as the Key to Chassidus or Kuntres HaHitbonenut – a Tract on Contemplative Meditation) translated as The Gate of Unity.

<sup>1293</sup> See Sefer HaMaamarim 5657 p. 269 and on.

<sup>1294</sup> See Talmud Bavli, Shevuot 48a – “יפה כח הבן מכה האב”; Also see Likkutei Sichot Vol. 23 p. 222, and elsewhere.

<sup>1295</sup> The words, “*Yafeh Koach HaBen MiKo’ach Ha’Av*” – “יפה כח הבן מכה האב.”

bestowal of the essence, therefore everything that is found in the essence is bestowed.

All this refers to the bestowal of the seminal drop, which is specifically from the inner aspect of the vessel of the brain. That is, this bestowal is from the spiritual moisture (*Lachluchit*) in the brain. In other words, this is because it is spiritual and is the inner aspect of the vessel (*Pnimiyut HaKeli*), and in regard to the inner aspect of the vessel (*Pnimiyut HaKeli*), not only is the externality and glimmer present, but the essence of the intellect is also present, and even more, the essence of the soul is present.

We may understand the difference between angels and souls in the same manner. That is, angels are rooted in the externality of the vessels (*Chitzoniyut HaKeilim*) which are entirely for the purpose of something else. This is why an angel is called an “emissary-*Shaliach*-שליח,” because the purpose of an “emissary-*Shaliach*-שליח” is for another, other than himself, and the matter of “another” is the matter of limitation. Therefore, the way they are drawn forth, is also in a limited way, in that they are limited to space and time, as explained before.

In contrast, the souls are rooted in the innerness of the vessels (*Pnimiyut HaKeilim*), and the innerness of the vessels are unified with the essence of the light and illumination (*Etzem HaOhr*), and even higher, with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Therefore, the way they are drawn forth, is not limited to space and time.

Thus, based on this difference between angels and souls as they are in their root, the argument of the angels in stating,<sup>1296</sup> “Place Your majesty upon the heavens,” is even less understood, since even the angels are aware of the superiority of souls over angels.<sup>1297</sup> This being so, how does their argument, “Place Your majesty upon the heavens” have any bearing?

#### 4.

However, the explanation is that everything stated above about the soul, is specifically about the essence of the soul. Now, in regard to the essence of the soul, the angels would never have argued that the Torah should be given to them instead, since they knew that the souls of the Jewish people are loftier than them. However, they argued that the Torah should be given to them because they knew that Torah will be given to the soul as it is connected the body. They therefore argued that they too have a soul and body, and in regard to the body, their body is higher (and more ethereal). It is about this that the Holy One, blessed is He, answered them, that even in regard to the body, the body of man is superior to the bodies of angels.

This may be better understood based on the third argument of the angels, which was against the construction of the Tabernacle (*Mishkan*). The verse states about the sojourn

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<sup>1296</sup> Psalms 8:2

<sup>1297</sup> For whom they are emissaries.

of the children of Israel in the desert,<sup>1298</sup> “For until now, you have not come to the resting place (*Menuchah*) or the inheritance (*Nachalah*) that *HaShem*-יהוה your God is giving you.” The term “resting place-*Menuchah*-מנוחה” is a reference to the Tabernacle (*Mishkan*) of Shiloh.<sup>1299</sup> Thus, this verse indicates the superiority of the Tabernacle of Shiloh, over and above the Tabernacle (*Mishkan*) in the desert.

Now, the Tabernacle (*Mishkan*) of Shiloh had the same measurements and dimensions as the Tabernacle (*Mishkan*) in the desert. The only difference was that the Tabernacle (*Mishkan*) in the desert was constructed of vegetative substances (*Tzome'ach*), whereas the Tabernacle (*Mishkan*) of Shiloh was constructed of inanimate substances (*Domem*). That is, even the walls of the Tabernacle (*Mishkan*) of Shiloh were constructed of stones. This being so, it would seem that the opposite should be true, that the Tabernacle (*Mishkan*) of the desert has a superiority, over and above the Tabernacle (*Mishkan*) of Shiloh. Yet, we find that it is specifically about the Tabernacle (*Mishkan*) of Shiloh, that was built of stone, that it states, “to the resting place-*El HaMenuchah*-אל המנוחה,” and finally, “to the inheritance-*El HaNachalah*-אל הנחלה” as well, that is, to the Holy Temple in Jerusalem.

The same principle may be applied to the matter of angels and souls, since both possess the matter of the Tabernacle (*Mishkan*) and the Holy Temple (*Mikdash*), as the

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<sup>1298</sup> Deuteronomy 12:9

<sup>1299</sup> See Sifri and Rashi to Deuteronomy 12:9. (The term “resting place-*Menuchah*-מנוחה” refers to the Tabernacle (*Mishkan*) at Shiloh, whereas the term “inheritance-*Nachalah*-נחלה” refers to the Holy Temple in Jerusalem.)

verse states,<sup>1300</sup> “They shall make a sanctuary for Me and I will dwell within them,” about which our sages, of blessed memory, stated,<sup>1301</sup> “The verse does not say ‘within it-*B’Tocho*-בתוכו’ but rather, ‘within them-*B’Tocham*-בתוכם,’ meaning, within each and every Jew.” That is, every single Jew is a Sanctuary for *HaShem*-יהו"ה, blessed is He. Similarly, about the angels, our sages of blessed memory, said,<sup>1302</sup> “In regard to the Tabernacle below, the verse states,<sup>1303</sup> ‘Standing acacia wood,’ and in regard to the *Seraphim* angels Above, the verse states,<sup>1304</sup> ‘The *Seraphim* were standing above, at His service.’”

Now, the difference between angels and souls is that the angels are in the category of the vegetative (*Tzome'ach*), as stated,<sup>1305</sup> “Then all the trees of the forest will sing with joy before *HaShem*-יהו"ה,” which is a reference to angelic beings. Similarly, we find that angels are called, “animals-*Chayot*-חיות” and “beasts-*Behemot*-בהמות,” as written in Ezekiel’s prophetic vision of the Chariot (*Merkavah*),<sup>1306</sup> “A lion’s face to the right... an ox’s face to the left...” In contrast, souls are from “the face of the man.”

For, as known<sup>1307</sup> the formation of man’s body was different than the formation of the bodies of all other creatures, in that the souls and bodies of all other creatures were created

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<sup>1300</sup> Exodus 25:8

<sup>1301</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1; Shnei Luchot HaBrit (Shalah) 69a, 201a, 325b, 326b.

<sup>1302</sup> Midrash Shemot Rabba 33:4; 35:6

<sup>1303</sup> Exodus 26:15

<sup>1304</sup> Isaiah 6:2

<sup>1305</sup> Psalms 96:12

<sup>1306</sup> Ezekiel 1:10

<sup>1307</sup> See Torah Ohr Bereishit 3d and on.

simultaneously, as the verse states,<sup>1308</sup> “God-*Elohi*”*m*-אלהי”מ said, ‘Let the earth sprout vegetation,’” and,<sup>1309</sup> “God-*Elohi*”*m*-אלהי”מ said, ‘Let the earth bring forth living creatures.’” In contrast, about the formation of man, the Torah states,<sup>1310</sup> “And *HaShem*-יהו”ה God formed the man of the dust from the ground,” about which the verse in Psalms states,<sup>1311</sup> “Your eyes saw my unformed mass (*Galmi*-גלמי).” Only afterwards does the verse continue,<sup>1312</sup> “and He blew into his nostrils the breath of life and man became a living soul.”

This being so, it appears as if the body of man is below the level of all other bodies. For, all other bodies were created together with their souls, and immediately upon their creation they began growing from immaturity (*Katnut*) to maturity (*Gadlut*). That is, they are in the category of the vegetative (*Tzome’ach*). The body of man, on the other hand, was created on the level of the inanimate (*Domem*) [as an unformed mass]. Thus, at first glance, it appears to be an inferior body.

However, all this is only as it is revealed and according to intellect (*Sechel*). However, in truth, specifically the body of man is superior. This is similar to the Tabernacle (*Mishkan*) of Shiloh, which was made of inanimate stones but was nonetheless specifically called, “the resting place-*HaMenuchah*-המנוחה.”

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<sup>1308</sup> Genesis 1:11

<sup>1309</sup> Genesis 1:24

<sup>1310</sup> Genesis 2:7

<sup>1311</sup> Psalms 139:16

<sup>1312</sup> Genesis 2:7 *ibid.*



The reason for this difference, that the body of man was not formed together with the soul, like all other bodies, is as follows: It is explained about the four categories; the inanimate (*Domem*), the vegetative (*Tzome'ach*), the animal (*Chai*) and the speaker (*Medaber*), that they correspond to the four letters of the Name *HaShem*-יהו"ה in ascending order.<sup>1313</sup> Now, since the two levels; the vegetative (*Tzome'ach*) and the animated (*Chai*) are juxtaposed to each other – like the letters *Vav*-ו and *Hey*-ה of the Name *HaShem*-יהו"ה which are juxtaposed to each other – therefore, in regard to all creatures other than man, their body, which is in the category of the vegetative (*Tzome'ach*), could be created simultaneously with their soul, which is the aspect of the animate (*Chai*) in them.

However, this is not so of human souls, which are the aspect of the speaker (*Medaber*), and in their root Above in *HaShem*'s-יהו"ה Godliness correspond to the *Yod*-י, including the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה. Thus, even if man's body would have been created together with his soul, and would therefore be in the category of the vegetative (*Tzome'ach*), nonetheless his body would still be distant from his soul, since his soul is in the category of the speaker (*Medaber*). As this corresponds to the Name *HaShem*-יהו"ה, this is the fact that the first letter *Hey*-ה of the Name *HaShem*-יהו"ה separates between the letter *Vav*-ו and the letter *Yod*-י. Because of this, the body of man was not created together with the soul.

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<sup>1313</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 1.

However, in truth, this only explains why man's body is not in the category of the vegetative (*Tzome'ach*), like other creatures. However, the reason man's body is specifically in the category of the inanimate (*Domem*) is simply because man is the central creature through whom the entire chaining down of the worlds (*Hishtalshelut*) must be affected. This being so, he must be of the lowest level. This is analogous to lifting up a building. If it is lifted from its middle, its lower half remains below. It therefore is necessary to lift it specifically from its base, and then the building and everything within it is uplifted, including its base.

The same is likewise true of the creation of man. Being that man is the central creature through whom the entire chaining down of the worlds (*Hishtalshelut*) must be affected, therefore his body must specifically be of the lowest level, which is the category of the inanimate (*Domem*). Through man's toil in serving *HaShem*-יהו"ה, blessed is He, with his body, he affects the entire chaining down of the worlds (*Hishtalshelut*).

Now, the reason man's body, which is of the inanimate level (*Domem*), has the power to affect the entire chaining down of the worlds (*Hishtalshelut*), all of which are above it, is because its root is actually higher than the vegetative (*Tzome'ach*) and animate (*Chai*). This accords to the teaching,<sup>1314</sup> "Their end is implanted in their beginning, and their beginning in their end."

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<sup>1314</sup> Sefer Yetzirah 1:7

5.

This may be understood from the four categories; inanimate, vegetative, animate, speaker (*Domem, Tzome'ach, Chai, Medaber*), as they are in man himself. The letters (*Otiyot*) of man, are the aspect of inanimate (*Domem*), his emotions (*Midot*) are the aspect of vegetative (*Tzome'ach*), and his intellect is the aspect of animate (*Chai*). Now, the relationship between the emotions (*Midot*) and the intellect (*Sechel*) is in a manner of cause and effect. That is, when he contemplates something in his intellect (*Sechel*), the automatic result is that emotions (*Midot*) are born.

However, as the letters (*Otiyot*) are when they become garments (*Levushim*) and vessels (*Keilim*) for the emotions, and as they are when they become garments (*Levushim*) and vessels (*Keilim*) for the intellect (*Sechel*), they do not come from the emotions (*Midot*) or the intellect (*Sechel*) in a way of cause and effect.

For, in regard to the relationship between the emotions (*Midot*) and the intellect (*Sechel*), which is in a way of cause and effect, we observe that the emotions (*Midot*) align with and are commensurate to the intellect (*Sechel*). For example, if a person contemplates something that relates to love of *HaShem*-יהו"ה, blessed is He, the emotion of love of *HaShem*-יהו"ה, blessed is He, will be born in him. On the other hand, if he wants to awaken the emotion of fear of *HaShem*-יהו"ה, blessed is He, he must contemplate something different that relates to

fear of *HaShem*-יהו"ה, blessed is He. We thus find that the emotions (*Midot*) are aligned with and commensurate to their cause, which is the intellect (*Sechel*).

However, this is not so of the letters (*Otiyot*) as they are when they become garments (*Levushim*) or vessels (*Keilim*) for the emotions (*Midot*) or the intellect (*Sechel*). In other words, the very same letters (*Otiyot*) that became the garments and vessels for this particular emotion or intellect, can become garments and vessels for different emotions or intellects. And although it states in *Zohar*<sup>1315</sup> that there are letters (*Otiyot*) of kindness-*Chessed* and letters (*Otiyot*) of judgment-*Din*, nevertheless, the very same letters (*Otiyot*) can bear various emotional qualities.

That is, changes only take place in the combinations and permutations (*Tzirufim*) of the letters, but not in the letters (*Otiyot*) themselves. We thus see that the letters (*Otiyot*) of the emotions (*Midot*) and even the letters (*Otiyot*) of the intellect (*Sechel*), do not come from them in a way of cause and effect. That is, the letters (*Otiyot*) do not actually come from the intellect (*Sechel*), but are rather from a much loftier root. For, as known,<sup>1316</sup> the letters are rooted in that which precedes intellect (*Kadmoot HaSechel*), and even higher than this, they are rooted in the very essence of the human soul, which is called the speaker (*Medaber*).<sup>1317</sup>

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<sup>1315</sup> See *Zohar* I 16b and the *Mikdash Melech* there.

<sup>1316</sup> See *Tanya*, *Iggeret HaKodesh*, Epistle 5; See *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 38 and on.

<sup>1317</sup> See *Etz Chayim*, *Shaar 5* (*Shaar TaNT" A*), Ch. 3; See *Shaar HaYichud* translated as *The Gate of Unity* *ibid.*; See *Maamarei Admor HaZaken*, *Parshiyot*

Now, just as this is so of the four categories; inanimate, vegetative, animal and speaker (*Domem*, *Tzome'ach*, *Chai*, *Medaber*), as they are in man himself, that the letters (*Otiyot*) – which are the aspect of inanimate (*Domem*) – have a higher root than the emotions and intellect (*Midot v' Sechel*) – which are the aspects of vegetative and animate (*Tzome'ach v' Chai*) – it likewise is so in regard to these four categories in general. That is, in general, the root of the inanimate (*Domem*) is higher than the root of the vegetative (*Tzome'ach*) and the animal (*Chai*).

This then, explains the difference between the body of man and the bodies of all other creatures. For, the bodies of all other creatures are related to their soul. Therefore, the contemplation (*Hitbonenut*) of soul has an automatic effect on the body (similar to how the emotions (*Midot*) come from the intellect (*Sechel*) in an automatic way of cause and effect.) About this the verse states,<sup>1318</sup> “and the hosts of the heavens prostrate to You,” in that they revolve toward the west, since,<sup>1319</sup> “the *Shechinah*, the Divine Presence of *HaShem*-יהו"ה, is in the west.” That is, they prostrate with their bodies because of the song their souls recite.

This is what Yehoshua meant when he said,<sup>1320</sup> “Sun, be still (*Dom*-דום) at Gibeon,” about which Midrash Tanchuma states,<sup>1321</sup> “The word ‘be still’ (*Dom*-דום) means that he told it

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HaTorah, Vol. 2, p. 639 & p. 730; Also see Maamarei Admor HaEmtza'ee, Bamidbar Vol. 1, p. 309.

<sup>1318</sup> Nehemia 9:6

<sup>1319</sup> Talmud Bavli, Bava Batra 25a

<sup>1320</sup> Joshua 10:12

<sup>1321</sup> Midrash Tanchuma Acharai 9

to be ‘silent’ (*Dom*-דום) from reciting its song.” The teachings of Chassidus further explain<sup>1322</sup> that he did not need to tell it to “stand” with the word “*Amod*-עמוד” which, at first glance, seems more appropriate, because by telling it to be silent (*Dom*-דום) from reciting its song, the movement of the sun (in its orbit) automatically stopped. This is because its body is related to its soul, and the song of its soul causes the body of the sun to revolve (in its orbit). Thus, when he told it to be silent (*Dom*-דום) and the song of its soul ceased, the movement of its body (in its orbit) automatically ceased.

However, in man, even when he contemplates with his soul, it does not affect his body, since the connection of his body to his soul is not in a way of cause and effect. Nevertheless, in his root, man is higher than all other creatures, since it states about him, “their end is implanted in their beginning, and their beginning in their end.” Therefore, it is specifically through man’s service of *HaShem*-יהו"ה, blessed is He, with his body, in “working it and guarding it,”<sup>1323</sup> that he has an effect on the entire chaining down of the worlds (*Hishtalshelut*).

## 6.

Now, that which must be affected in the entire chaining down of the worlds (*Hishtalshelut*), is as stated,<sup>1324</sup> “that God

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<sup>1322</sup> See Siddur Im Divrei Elokim Chayim, 142a and on; Sefer HaMitzvot of the Tzemach Tzedek 5a; Ohr HaTorah Bamidbar (Shavuot) p. 109 and on; Na”Ch Vol. 2, p. 738 and on, and elsewhere.

<sup>1323</sup> Genesis 2:15

<sup>1324</sup> Genesis 2:3

created to do (*La'asot*-לעשות),” meaning,<sup>1325</sup> “to repair (*Letaken*-לתקן).” This refers to the sublimation and nullification of the tangible created something (*Yesh*) to the intangible Godliness (*Ayin*), which is the matter of the inclusion of the vessels (*Keilim*) in the lights (*Orot*). For, the vessels are the aspect of a tangible something (*Yesh*). This is true even of the vessels (*Keilim*) of the world of Emanation-*Atzilut*, about which it states,<sup>1326</sup> “He and His organs are one,” in that, they too, are an aspect of tangible somethingness (*Yesh*).

This is why this teaching is divided into two distinct statements, “He and His life force are one,” and “He and His organs are one,” rather than stating, “He and His life force and organs are one.” This is because the unity of the vessels (*Keilim*) with *HaShem*-יהו"ה, blessed is He, is different than the unity of the lights (*Orot*) with *HaShem*-יהו"ה, blessed is He.<sup>1327</sup> For, the vessels (*Keilim*) are the aspect of a tangible something (*Yesh*), whereas the lights (*Orot*) are the aspect of an intangible nothing (*Ayin*).

That is, even as the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, comes into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) (about which *Iggeret HaKodesh*<sup>1328</sup> states that “the light of the line (*Kav*) pierces the veil (*Parsa*) together with them,<sup>1329</sup> and radiates within them” in the worlds

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<sup>1325</sup> See Midrash Bereishit Rabba 11:6 and Rashi there.

<sup>1326</sup> Introduction to Tikkunei Zohar 3b

<sup>1327</sup> See Sefer HaMaamarim 5629 p. 204, p. 378, and elsewhere.

<sup>1328</sup> Tanya, *Iggeret HaKodesh*, Epistle 20

<sup>1329</sup> With the thirty vessels of the ten *Sefirot* of the *Sefirah* of kingship-*Malchut* of the world of Emanation-*Atzilut*.

of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), it nevertheless continues to be intangible (*Ayin*) and the matter of sublimating and nullifying the tangible something (*Yesh*) to the intangible Godliness (*Ayin*), is in order to unite the lights (*Orot*) to vessels (*Keilim*).

Now, it is possible to unify the lights (*Orot*) to the vessels (*Keilim*) specifically when the lights (*Orot*) and vessels (*Keilim*) are relative to each other. However, since in the world of chaos-*Tohu*, the lights (*Orot*) are beyond relation and comparison to the vessels (*Keilim*), this comes to be expressed in one of two possible ways. Either the vessel remains as it is, or the light (*Ohr*) causes the shattering (*Shevirah*) of the vessel (*Keli*). However, as the verse states,<sup>1330</sup> “He did not create [the world] for chaos (*Tohu*),” but rather, *HaShem* יהו"ה-ה' Supernal Intent is indicated in the continuation of the verse, “He fashioned it to be settled,” meaning that the lights (*Orot*) should be settled in the vessels (*Keilim*).

This specifically takes place in the world of repair-*Tikkun*, which is the meaning of “to repair (*Letaken*-לְתַקֵּן).” For, in the world of repair-*Tikkun*, the lights (*Orot*) are of relative comparison to the vessels (*Keilim*). It therefore is in the world of repair-*Tikkun*, that the union of the lights (*Orot*) within their vessels (*Keilim*) can be, which is the matter of sublimating and nullifying the tangible something (*Yesh*) to the intangible Godliness (*Ayin*).

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<sup>1330</sup> Isaiah 45:18



Now, all this is accomplished through man's service of *HaShem*-יהו"ה, blessed is He, in "working it and guarding it,"<sup>1331</sup> that is, by serving *HaShem*-יהו"ה, blessed is He, specifically with his body, which has a much higher root, as explained above. In other words, it is through man's service of *HaShem*-יהו"ה, blessed is He, with his body, in refining and clarifying its concealment and hiddenness, that he has an effect on the entire chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of *HaShem*'s-יהו"ה response to the angels, that man's superiority is not just because of his soul, but also because of his body. For since, unlike all other creatures, man's body is of the inanimate level (*Domem*), there are two elements of superiority in this. Firstly, that the entire chaining down of the worlds can only be uplifted through this lowest level and secondly, that even in its root it is loftier, and therefore, the entire chaining down of the worlds is brought about specifically through refining and clarifying the concealment of the body.

This also explains the verse,<sup>1332</sup> "And Sarah said, 'God has made laughter for me,'" about which our sages, of blessed memory, stated,<sup>1333</sup> "Sarah made an increase to the light of the Luminaries (*Me'orot*)."<sup>1334</sup> Shnei Luchot HaBrit states<sup>1334</sup> that these "Luminaries" (*Me'orot*) refer to the "two great

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<sup>1331</sup> Genesis 2:15

<sup>1332</sup> Genesis 21:6

<sup>1333</sup> Midrash Bereishit Rabba 53:8; See Ohr HaTorah, Bereishit 36a and on.

<sup>1334</sup> Shnei Luchot HaBrit 375a-b; Also see Ohr HaTorah ibid. p. 37a; Ohr HaTorah, VaEtchanan p. 279 and on.

luminaries,”<sup>1335</sup> which are the matters of<sup>1336</sup> “study is greater” and “action is greater.” In the coming future, it will be realized that “action is greater,” and even as it is now, although the Talmud concludes that “study is greater,” they specifically came to this conclusion,<sup>1337</sup> “because study [of the Torah] leads to action [of the mitzvot].” In other words, the primary superiority is specifically in the action.

Moreover, the action even affects the study, as we clearly observe, that when a question relating to the practical application of Torah law (*Halachah*) arises, it is specifically then that one’s intellect is awakened to delve into the matter to its depth, and to the depth of its depth. Whereas, if the question is not a matter of practical Torah law (*Halachah*) as it relates to action, his intellect would not be roused to such a degree.<sup>1338</sup> Thus, since it even affects the level of study, we see that “action is greater.”

This then, is the meaning of the verse, “God-*Elohi*”מ-אלהי” has made laughter for me,” in which the Torah specifically uses *HaShem*’s-יהו”ה title God-*Elohi*”מ-אלהי”מ, which is the matter of concealment and hiddenness. That is, the refinement of the concealment and hiddenness, causes “laughter” and delight Above. Moreover, it also has an effect on the study of Torah, which is what our sages, of blessed memory, meant when they said that “Sarah made an increase in the light of the Luminaries (*Me’orot*-מאורות),” in which the

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<sup>1335</sup> Genesis 1:16

<sup>1336</sup> Talmud Bavli, Kiddushin 40b

<sup>1337</sup> See Talmud Bavli, Kiddushin 40b *ibid.*

<sup>1338</sup> See *Hemshech* 5666 p. 390 and on, p. 420.

word Luminaries (*Me'orot*) is in the plural form. This is to say that she caused the matter of laughter and delight to be present in the aspect of “study is greater” too.

This also is so in regard to the superiority of the body. That is, it is specifically through the refinement and clarification of the concealment of the human body, which is on the inanimate level (*Domem*), that additional illuminations are caused Above.

## 7.

This then, is the meaning of the teaching,<sup>1339</sup> “When Israel accorded precedence to the declaration, ‘We will do,’ over the declaration, ‘We will hear’ etc.” That is, this took place before the Torah was given. It was specifically then that they revealed the superiority of action, and that action (“We will do”) even effects study (“We will hear”). Through this they countered and removed the argument of the angels, who said,<sup>1340</sup> “Place Your majesty upon the heavens.” Moreover, not only did they remove their argument, but through this, the angels themselves descended and tied two crowns for them, including one crown corresponding to “We will hear” (*Nishma*), and through this, they specifically received the Torah below, even though it contains all Supernal matters within it.

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<sup>1339</sup> Talmud Bavli, Shabbat 88a

<sup>1340</sup> Psalms 8:2

However, the primary revelation will happen with the coming of Moshiach. Nevertheless, as it states in Tanya,<sup>1341</sup> a glimmer of this has already been experienced before, at the giving of the Torah, even though the primary revelation will be in the era of Moshiach, and afterwards, in the seventh millennium. In other words, the revelation of this will be in the coming future, however even now - from the time that the Torah was given and even during exile, we affect very Supernal matters through fulfilling Torah and *mitzvot*, only that it presently is concealed. However, it will be revealed with the coming of our righteous Moshiach, may this be speedily in our days. For, in that time, that which is “far below” will be elevated “High Above!”

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<sup>1341</sup> Tanya, Ch. 36

## Discourse 18

“*Vayedaber Elohi*”*m... Anochi HaShem Elohei*”*cha -*  
*God spoke... I am HaShem-יהו"ה your God*”

Delivered on the second day of Shavuot, 5714

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

### 1.

The verse states,<sup>1342</sup> “*God-Elohi*”*m-אלהי"ם* spoke all these statements, saying: I am *HaShem-יהו"ה* your God, who took you out of the land of Egypt, from the house of bondage.” That is, *HaShem-יהו"ה* gave us His Torah with His title *God-Elohi*”*m-אלהי"ם*, which is a term of strength and might (*Gevurah*).<sup>1343</sup> This is as stated in Tur,<sup>1344</sup> in explaining the intentions of the titles by which *HaShem-יהו"ה*, blessed is He, is called; that the title *God-Elohi*”*m-אלהי"ם* is a term of strength and might (*Gevurah*). This is what our sages, of blessed memory, meant when they said,<sup>1345</sup> “The two utterances, ‘I am *HaShem-יהו"ה* your God’ and ‘You shall have no other gods,’ we heard directly from the mouth of the Almighty (*HaGevurah*).”

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<sup>1342</sup> Exodus 20:1

<sup>1343</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Title (Shaar HaKimuy)*.

<sup>1344</sup> Tur, Orach Chayim 5

<sup>1345</sup> Talmud Bavli, Makkot 24a

Now, we must understand how it could be that all the revelations of the giving of the Torah in general – and particularly the utterances “I am *HaShem*-יהו"ה your God,” and “You shall have no other gods,” which include all of Torah<sup>1346</sup> (as stated in Tanya)<sup>1347</sup> – were given with might-*Gevurah*.<sup>1348</sup>

Additionally, we must understand the statement in Yalkut<sup>1349</sup> on the verse,<sup>1350</sup> “I am *HaShem*-יהו"ה your God-*Eloheicha*-אלהיך,” that every single Jew thought, “this is speaking directly to me,” in that the verse specifically states, “I am *HaShem*-יהו"ה your God- *Eloheicha*-אלהיך,” in which the word “your God-*Eloheicha*-אלהיך” is in the singular form.

We also must understand<sup>1351</sup> why the Torah was given with great commotion, with thunder and lightning etc.<sup>1352</sup> For, are not most of the utterances and commandments simple matters, that would be proper to fulfill even without being commanded to do so? For example, our sages, of blessed memory, stated,<sup>1353</sup> “Even if the Torah had not been given, we would have learned modesty from the cat and not to steal from the ant.” That is, if even animals have these qualities, in

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<sup>1346</sup> See Shnei Luchot HaBrit, Yitro 315b and elsewhere.

<sup>1347</sup> Tanya, Ch. 20

<sup>1348</sup> See the discourse entitled “*Vayedaber Elokim... Anochi*” 5679 (Sefer HaMaamarim 5679 p. 215) and elsewhere.

<sup>1349</sup> Yalkut Shimoni Yitro, Remez 286

<sup>1350</sup> Exodus 20:1

<sup>1351</sup> See the discourse entitled “*V'khol HaAm Ro'im*” 5662 (Sefer HaMaamarim 5662 p. 264 and on); 5678 (Sefer HaMaamarim 5678 p. 164 and on); Discourse by the same title and the continuing discourses that followed it 5706 (Sefer HaMaamarim 5706 p. 94 and on); Discourse entitled “*Kodesh Yisroel*” 5718 (Sefer HaMaamarim 5718, p. 281 and on).

<sup>1352</sup> Exodus 20:15; Mekhilta d'Rabbi Yishmael 20:15; Also see Likkutei Torah, Bamidbar 12c.

<sup>1353</sup> Talmud Bavli, Eruvin 100b

themselves, how much more is it so, that a human being, who possesses intellect, should be careful about such matters by his own choice, and at the very least, learn them from the conduct of the animals, as the verse states,<sup>1354</sup> “Who teaches us from the beasts of the earth and makes us wise from the birds of the sky?”

Now, in regard to these commandments generally, though they are simple matters, the reason they were commanded was to increase the reward for their fulfillment. This accords to the words of our sages, of blessed memory, in Tractate Makkot,<sup>1355</sup> “The Holy One, blessed is He, desired to merit the Jewish people; He therefore increased Torah and *mitzvot* for them,” referring to their quantity. Moreover, as our sages, of blessed memory, stated,<sup>1356</sup> “One who is commanded and fulfills, is greater than one who is not commanded and fulfills.”<sup>1357</sup> In other words, it is not merely an abundance in quantity, but is also abundance in quality, indicating that the reward for fulfilling matters that are commanded is of an entirely different category.

However, although this answers why these simple matters were commanded, it nevertheless does not explain the great commotion that accompanied it. For, after all, these are simple matters, that would have been appropriate to do even

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<sup>1354</sup> Job 35:11

<sup>1355</sup> Talmud Bavli, Makkot 23b

<sup>1356</sup> Talmud Bavli, Kiddushin 31a

<sup>1357</sup> One who is commanded will be careful and cautious to fulfill the word of the Commander with much greater precision, lest he transgress it, than one who is not commanded. (See Tosefot to Kiddushin 31a *ibid.*)

without being commanded to do so. If so, why the great commotion?

2.

To understand this, we must preface with a general explanation of what was newly introduced upon the giving of the Torah. For, at first glance, since our forefather Avraham (and his children after him) fulfilled the entire Torah before it was given,<sup>1358</sup> then what exactly was newly introduced at the giving of the Torah?

The explanation, however, is as stated in Midrash<sup>1359</sup> on the verse,<sup>1360</sup> “Your oils are good for fragrance, Your Name is flowing oil.” They stated, “All the *mitzvot* that the forefathers did in Your presence were like fragrances. However, our *mitzvot* are like the end of the verse, ‘Your Name is like flowing oil,’ that can be poured from vessel to vessel.” In other words, the deeds of the forefathers were only like fragrances (*Reichot-*ריחות) in that a fragrance is only spiritual and not tangible.

The explanation is that, since our forefathers’ served *HaShem*-יהו"ה, blessed is He, by their own strength, therefore, their service of *HaShem*-יהו"ה, blessed is He, could only reach their own spiritual root and source. This is because, in and of himself, a created being is only capable of reaching his own spiritual root and source, and no more.

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<sup>1358</sup> Talmud Bavli, Yoma 28b

<sup>1359</sup> Midrash Shir HaShirim Rabba 1:3

<sup>1360</sup> Song of Songs 1:3



This is similar to the Talmudic statement,<sup>1361</sup> “The Spring of Eitam,<sup>1362</sup> was twenty-three cubits higher than the ground of the Temple courtyard. As we learned in Mishnah, all the entrances of the Holy Temple, were twenty cubits high and ten cubits wide... and the dimensions of the ritual bath (*Mikvah*) were one cubit long, one cubit wide, and three cubits high.” Thus, “since water cannot ascend to a place on the mountain that is higher than the place of their flow,”<sup>1363</sup> it must be said that the Spring of Eitam (from where the water flowed) was at least twenty-three cubits higher than the ground of the Temple courtyard.

The same is likewise true of the service of *HaShem*-יהו"ה of our forefathers. Although they fulfilled the entire Torah before it was given and their service of *HaShem*-יהו"ה, blessed is He, was in a way of “running” (*Ratzo*) and “returning” (*Shov*), as it states,<sup>1364</sup> “Then Avram journeyed, traveling and settling toward the south,” and they served *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) by overcoming many tests and challenges, nevertheless, after all is said and done, since their service of *HaShem*-יהו"ה, blessed is He, was by their own strength, they could only reach their own spiritual root and source.

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<sup>1361</sup> Talmud Bavli, Yoma 31a (with Rashi); Also see Maamarei Admor HaEmtza'ee, Bamidbar Vol. 3 p. 1,033; Sefer HaMaamarim 5689 p. 362.

<sup>1362</sup> The spring from which water was supplied to the Holy Temple.

<sup>1363</sup> See Rashi there.

<sup>1364</sup> Genesis 12:9 and Rashi there.

3.

This may be better understood from the descent of the soul into the body, which is for the purpose of ascent.<sup>1365</sup> That is, even though the descent of the soul into the body is not for itself – since, in and of itself, the soul is not in need rectification, but rather, its descent is only for the purpose of rectifying the animalistic soul<sup>1366</sup> – nevertheless, though it itself does not require repair, through its descent it can achieve an ascent. In other words, through the soul refining and rectifying the animalistic soul, it too ascends to a loftier level, higher than its spiritual root and source.

To further explain, about the descent of the soul into the body, the Torah uses the term, “blowing,” as it states,<sup>1367</sup> “and He blew the breath of life into his nostrils.” This refers to the soul of Adam, the first man, which was a general soul that included all souls. Now, the same is true of each particular soul, as we recite daily,<sup>1368</sup> “You blew it into **me**.” Now, the matter of this “blowing” is stated in Zohar,<sup>1369</sup> “He who blows, blows from within himself,” meaning, “from his inwardness and

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<sup>1365</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation), Section entitled, “The twelve letters ה״י ז״ה ט״י ל״ב correspond to the twelve tribes of Israel.”

<sup>1366</sup> See Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1, cited in Tanya Ch. 37.

<sup>1367</sup> Genesis 2:7

<sup>1368</sup> In the morning blessing of “*Elohai, Neshamah*.”

<sup>1369</sup> Cited from Zohar in Tanya, Ch. 2; Also see Igrot Kodesh Vol. 20 p. 131. (As the Rebbe notes there, this text is not found in our editions of Zohar, but is mentioned in numerous early works of Kabbalah, such as Emek HaMelech 127c; Introduction to Shefa Tal; Ramban to Genesis 2:7; Bachaye to Exodus 20:7, and there are those who also cite Sefer HaKaneh of Rabbi Nechunya ben HaKaneh as a source.)

innermost being.”<sup>1370</sup> This is unlike speech, wherein the breath of the chest that manifests in it, is only an external vapor and glimmer.<sup>1371</sup> This is even so in relation to the letters of thought, which also have a “breath,” since thought is sometimes called, “the unheard voice.”<sup>1372</sup> Nevertheless, the “breath” of thought is also only the externality of the “breath.” In contrast, “blowing” (*Nefichah*-נפיקה) comes from the inner breath.

The general principle is as follows: With every revelation that is of relative comparison to the order of things and is in a way of gradation (like speech), the external vapor of the breath is sufficient. However, this is not so of revelation that is not of relative comparison. Rather, for this, the innerness of the breath is specifically necessary. Therefore, since the descent of the soul into the body is a matter in which there is no relative comparison between it and the body, it necessarily requires the innerness of the breath, specifically.

For example, this may be understood by the revelation of the intellect (*Sechel*). That is, when the revelation is from the power of conceptualization (*Ko'ach HaMaskeel*), which is the source of intellect, great toil is not necessary to bring it out. In other words, even though it is true that every intellectual revelation comes about specifically through toil, nevertheless, qualitatively normal and regular toil is sufficient here.

The reason is because the revelation of intellect from the power of conceptualization (*Ko'ach HaMaskeel*) comes in a

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<sup>1370</sup> See Tanya Ch. 2 *ibid*.

<sup>1371</sup> Also see Ohr HaTorah Vayechi, Vol. 6 p. 1,116a; Sefer HaMaamarim 5652 p. 14.

<sup>1372</sup> Zohar I 50b

manner of order and gradation. That is, even though the power of conceptualization (*Ko'ach HaMaskeel*) is itself entirely removed from the form of the intellect – and proof of this is the fact that since all kinds of intellect come from it, it must be said that it itself is removed from and transcends the form of the intellect – nonetheless, since it itself is drawn forth from the soul to be the source of the intellect, and indeed, is the source of intellect, therefore, the revelation of intellect that comes from it is in a way of order and gradation. It therefore is sufficient for the toil to be a qualitatively normal and regular toil, which, in the example, is called “the externality of the breath.”

The reason is because in the power of conceptualization (*Ko'ach HaMaskeel*) the intellect is in a state of concealment, but nevertheless exists. For example, we observe this from how a flame can be brought out from a lit coal. That is, although in the coal the fire is concealed, nonetheless, since it exists, it therefore does not require great effort to bring out its flame, in that even a small breath of wind will bring it out. However, to bring fire out of a flintstone, blowing is inadequate. This is because the fire concealed in the flint has no existence of fire, but is only the **ability** to bring out fire. This is why blowing is ineffective and a flint must be forcefully struck to bring out fire.

The same is likewise true when it comes to the revelation of the intellect from the power of intellect as it is in the essential *Heyulie*-ability of the soul. For example, when one learns a subject and is faced with questions, concealments, and hiddenness, in which his power of conceptualization (*Ko'ach HaMaskeel*) alone is incapable of removing the questions, then

he must reach the power of intellect as it is in the essential *Heyulie*-ability of his soul. However, to do this, great toil and effort is specifically necessary, that is, specifically toil in a manner of “rebounding light” (*Ohr Chozer*).

Through this he will reach the power of intellect as it is in the essential *Heyulie*-ability of his soul, which will illuminate in him in a way that not only removes the questions etc., but places him in an entirely different paradigm (and gives him an entirely different perspective) in regard to the intellect that he is engaged in. This is because the revelation of the power of intellect as it is in the essential *Heyulie*-ability of the soul, is a revelation that is entirely beyond comparison, and therefore great toil is necessary.

Now, just as this is so of the power of intellect (*Ko'ach HaSechel*), which is the highest of all the soul powers, this also is so of all of the powers of the soul, even the power of mobility in the legs, which is the lowest power of the soul. That is, the revelation from its source does not come forth by way of toil. Nevertheless, the revelation that comes from the power of the essential *Heyulie*-ability of the soul, necessarily and specifically comes forth by way of toil and inner strength.

For example, this may be observed in the matter of jumping. Although jumping is related to the power of mobility in the legs, it specifically requires force and strength. This is because jumping does not come gradually, like walking, but specifically comes through a revelation of one's inner and essential strength.

This itself is the primary difference between a strong person and a weak person. That is, primarily, the difference between them is not just in their revealed powers - that the strong one is strong in the revealed powers of his soul. Rather, he who is truly strong is capable of revealing his hidden and essential powers. About this the verse states,<sup>1373</sup> “Even the weak will say, ‘I am mighty.’” Now at first glance, this verse makes no sense, for if he is weak, how then can he say “I am mighty”? However, the meaning of this verse is that even though in the revealed powers of his soul he is weak, nonetheless, when necessary, such as when the matter touches the core of his being, he will say “I am mighty,” and will be able to reveal the concealed and essential powers of his soul.

The same is understood in regard to the descent of the soul and its manifestation in the body. That is, since it is a drawing forth that is not of relational comparison, it therefore is necessary for there to specifically be the matter of “blowing” (*Nefichah*-נפִיחָה). The explanation is that the entire chaining down of the worlds (*Seder HaHishtalshelut*) is in a manner of order and gradation, which is the matter of cause and effect. Even when it comes to creation of something out of nothing, though it is in a manner that is not of relational comparison, nevertheless, this too is in a way of gradation.

This is as explained<sup>1374</sup> regarding the matter of,<sup>1375</sup> “There is none who can compare to You,” in which it specifies

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<sup>1373</sup> Joel 4:10

<sup>1374</sup> See Ohr HaTorah, Siddur p. 349 and on; Also see *Hemshech* 5666 p. 436 and on.

<sup>1375</sup> Liturgy of the Shabbat morning prayers.

“You.” That is, specifically the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He, is utterly beyond all comparison. However, in relation to the intangible Godliness (*Ayin*) through which existence is brought forth, it is not in a manner that is entirely beyond relational comparison. For, the intangible Godliness (*Ayin*) through which existence is brought forth has some comparative closeness and relation of comparison to the tangible creation (*Yesh*), and the tangible creation (*Yesh*) is of consequence and takes up some space relative to the intangible Godliness (*Ayin*) from which it is brought into being.

Proof for this is the very fact that it is brought forth into creation through the intangible Godliness (*Ayin*). Moreover, the existence of the tangible creation (*Yesh*) is not in a manner that the intangible Godliness (*Ayin*) itself becomes the tangible creation (*Yesh*). Rather, the intangible Godliness (*Ayin*) brings the tangible creation (*Yesh*) into novel existence. Beyond this, even the vitality manifest in the tangible creation (*Yesh*) is not actually the intangible Godliness (*Ayin*),<sup>1376</sup> but rather, the intangible Godliness (*Ayin*) brings forth the tangible creation (*Yesh*) along with the vitality within it.

In other words, if the coming into being of tangible creation (*Yesh*) was in a manner in which the intangible Godliness (*Ayin*) or even the vitality manifest in the creature became tangible (*Yesh*), then it would be an existence brought forth in a manner of no relational comparison. However, since

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<sup>1376</sup> See Biurei HaZohar of the Mittler Rebbe, Pinchas 115a and on; See *Hemshech* 5666 *ibid*.

the coming into being of the tangible creation (*Yesh*) is in a manner in which the intangible Godliness (*Ayin*) brings the tangible creation (*Yesh*) into novel existence, along with the vitality that is in it, then it is in a way of order and gradation.<sup>1377</sup>

However, in regard to the descent of the soul and its manifestation in the body, this is a matter in which there is no comparison between them whatsoever. For, about the soul the verse states,<sup>1378</sup> “And man became a living being,” which Targum translates as,<sup>1379</sup> “a speaking spirit,” that is, a speaking human being (*Medaber*), which is the highest of the four categories; inanimate, vegetative, animate and speaker (*Domem, Tzome’ach, Chay, Medaber*). In contrast, the body of man is of the lowest of the four categories; inanimate, vegetative, animate and speaker (*Domem, Tzome’ach, Chay, Medaber*).

To further explain, the body of man was formed differently than the bodies of all other creatures. That is, the bodies of all the other creatures were created together with their souls, as the verse states,<sup>1380</sup> “God-*Elohi*” מ-אלהים said, ‘Let the earth sprout vegetation,’” and,<sup>1381</sup> “God-*Elohi*” מ-אלהים said, ‘Let the earth bring forth living creatures.’” In contrast, about the formation of man, Torah states,<sup>1382</sup> “And *HaShem*-יהוה God formed the man of dust from the ground,” about

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<sup>1377</sup> That is, there is a cause and an effect, and a relation of order and gradation between them.

<sup>1378</sup> Genesis 2:7

<sup>1379</sup> Targum Onkelus to Genesis 2:7

<sup>1380</sup> Genesis 1:11

<sup>1381</sup> Genesis 1:24

<sup>1382</sup> Genesis 2:7



which it states,<sup>1383</sup> “Your eyes saw my unshaped form (*Galmi-galmi*”). Only afterwards does the verse continue,<sup>1384</sup> “and He blew into his nostrils the soul of life.” In other words, the body of man is on the level of the inanimate (*Domem*) (as explained at length in the preceding discourse).<sup>1385</sup>

Similarly, spirituality speaking, the soul of a Jew is of the highest and most lofty level, as it states,<sup>1386</sup> “Israel arose in thought,” referring to *HaShem*’s יהו"ה Supernal thought, and in this itself, they “arose” and ascended to the most elevated state. However, from the angle of his body, since man was given free choice, he therefore is capable of becoming lower than all other creatures, so much so, that “even a gnat preceded you in creation.”<sup>1387</sup>

This being so, the descent of the soul into the body is of no relational comparison to it whatsoever, and is not in a way of order and gradation. It thus was necessary to bring it about specifically through “blowing” (*Nefichah*-נפיקה) from the innerness of the breath (*Pnimityut HaHevel*). This refers to the revelation of *HaShem*’s יהו"ה will and desire for the soul to descend and manifest in the body. Although it is true that all of creation comes from *HaShem*’s יהו"ה will, blessed is He, as it states,<sup>1388</sup> “Everything that *HaShem*-יהו"ה desired, He did,”

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<sup>1383</sup> Psalms 139:16

<sup>1384</sup> Genesis 2:7 *ibid.*

<sup>1385</sup> See at length in the discourse that immediately precedes this discourse, entitled “*B’Sha’ah SheHeekdeemoo* - When Israel accorded precedence to ‘We will do’ over ‘We will hear’” 5714, Discourse 17.

<sup>1386</sup> Midrash Bereishit Rabba 1:4 and elsewhere.

<sup>1387</sup> Talmud Bavli, Sanhedrin 38a

<sup>1388</sup> Psalms 135:6

referring to all of novel existence, nevertheless, when it comes to all other creatures, this only is as they are in their root, even though, in actuality and revelation, they are brought forth by the word of *HaShem*-יהו"ה, blessed is He, as it states,<sup>1389</sup> "By the word of *HaShem*-יהו"ה, the heavens were made." In contrast, in regard to the descent of the soul and its manifestation in the body, it also is revealed to man that this is *HaShem*'s-יהו"ה will, blessed is He, which is the matter of the "inner breath" (*Pnimityut HaHevel*).

This then, explains that the descent of the soul into the body is descent for the purpose of ascent. For, as the soul is, in and of itself, it can only reach its root and source, and no more. However, through descending into the body, wherein the strength of the "inner breath" (*Pnimityut HaHevel*) is present, through this, it can come to ascend to a loftier state than its root and source.

Through this, we may understand the novelty introduced with the giving of the Torah, over and above the deeds of our forefathers in their service of *HaShem*-יהו"ה, blessed is He. For, the service of *HaShem*-יהו"ה, blessed is He, of our forefathers was by their own strength. Therefore, they only were able to reach their own root. In contrast, at the giving of the Torah, strength was given from Above, so that the ascent could be even loftier than the individual root and source.

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<sup>1389</sup> Psalms 33:6

#### 4.

Nevertheless, we must understand this further. For, is it not so that our forefathers also had the matter of the descent of the soul into the body and that, this too came specifically from the “inner breath” (*Pnimitiyut HaHevel*)? If so, they too must have this matter of ascent to higher than their individual roots. What then was newly introduced by the giving of the Torah? However, the explanation is that, in regard to what was previously explained about the descent of the soul into the body - that the descent for the purpose of ascent - the ascent brought about through the descent is in two matters: The first is brought about through the refinement and clarification (*Birur*) of the concealments and hiddenness of the animalistic soul. The second is specifically through the physical fulfillment of Torah and *mitzvot*. However, our forefathers lacked both these aspects.

The explanation of the matter is as follows: When it comes to the service of *HaShem*-יהו"ה, blessed is He, of the soul as it is, in and of itself, it is limited. More particularly, there are a number of levels in this. There is service of *HaShem*-יהו"ה, blessed is He, that stems from love (*Ahavah*) of Him that accords to reason and intellect. Then there is service of *HaShem*-יהו"ה, blessed is He, that stems from abundant love (*Ahavah Rabba*) of Him that transcends intellect and reason. In other words, even though to rouse it, contemplation (*Hitbonenut*) is necessary, nonetheless, the contemplation (*Hitbonenut*) does not bring about love of *HaShem*-יהו"ה,

blessed is He. Rather, it only reveals the love of *HaShem*-יהו"ה, blessed is He, from its concealment, or alternately, it awakens and strengthens the love of *HaShem*-יהו"ה, blessed is He.

That is, in regard to an intermediate person (*Beinoni*), the contemplation (*Hitbonenut*) serves to awaken and reveal the abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, out of the concealment of the animalistic soul. In the righteous (*Tzaddikim*), the contemplation (*Hitbonenut*) is solely to awaken and strengthen their love of *HaShem*-יהו"ה, blessed is He. Nevertheless, in both cases, it is not in a way that the contemplation (*Hitbonenut*) itself is what brings about love of *HaShem*-יהו"ה, blessed is He. There also as a loftier level than this, which is the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, which utterly transcends reason and intellect.

However, all the above levels are within limitation. This goes without saying about love of *HaShem*-יהו"ה, blessed is He, that accords to the parameters of reason and intellect. For, in such a case, he feels that,<sup>1390</sup> “closeness to God is good for **me**,” (that is, it has to do with what is good for **him**). Thus, even when the intellect gives rise to this emotion, it is palpably felt that it is about what is good for **him**. This being so, he remains entirely within the parameters of his own sense of existence.

Similarly, about the level of abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, which transcends

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<sup>1390</sup> Psalms 73:28

reason and intellect, even though, as said above, the contemplation (*Hitbonenut*) is not what brings about the love of *HaShem*-יהו"ה, blessed is He, but is there to awaken and strengthen the love of *HaShem*-יהו"ה, blessed is He, and even though his contemplation (*Hitbonenut*) is into the wondrousness of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as He transcends all worlds, in which case there is no sense that this is good for **him**, nevertheless, since he derives pleasure from it, in and of itself, this does not cause him to leave the limitations of his sense of self-existence.

That is, since the Godly soul is essentially Godly in the essence of its being, therefore, even when it comes to the abundant love (*Ahavah Rabba*) of *HaShem*-יהו"ה, blessed is He, (wherein his experience is not that it is good **for him**, but rather, his experience is of the goodness of *HaShem*'s-יהו"ה Godliness), he nevertheless derives pleasure from it, and this pleasure is **his** pleasure.

Beyond this, even if his contemplation (*Hitbonenut*) is about his great distance from *HaShem*-יהו"ה, still and all, this does not cause him to become nullified of his sense of self and independent existence. The reason is because the distance is solely because of his animalistic soul, whereas his Godly soul is essentially Godly in the very essence of its being. Thus, even in contemplation (*Hitbonenut*) that stems from the realization of one's distance from Godliness, nevertheless, the Godly soul itself experiences the delight and pleasure of closeness to *HaShem*-יהו"ה, blessed is He, and therefore does not become nullified of its sense of self and independent existence.

Rather, the true ascent to the soul is brought about specifically through its descent into the body. This comes about through the Godly soul affecting the animalistic soul to awaken with tremendous strength and “running” (*Ratzo*) desire for Godliness, specifically because of its distance. For, since the distance of the animalistic soul is its own sense of distance, the animalistic soul itself is thereby caused to be nullified of its sense of self and independent existence in the very essence of its being. Thus, it is through the Godly soul affecting this nullification in the animalistic soul, that the Godly soul is also caused to be nullified of its sense of self and independent existence, and is then elevated to a much loftier state.

In other words, in regard to the service of *HaShem*-יהו"ה, blessed is He, of the soul, as it is, in and of itself, it remains with its sense of independent existence and therefore can only reach the aspect of revelations of Godliness. However, by the Godly soul illuminating the concealments and hiddenness of the animalistic soul to the point that the animalistic soul becomes nullified of its sense of self and independent existence, then the Godly soul too is caused to become nullified of its sense of self and independent existence, and it then reaches the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is loftier than revelation.

Based on the above, it is understood that the deeds of our forefathers were only the aspect of a “fragrance” that did not reach the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. In other words, even though they were tested with a number of

tests which they withstood, nevertheless, they did not have the same nullification of sense of independent existence brought about by refining the animalistic soul.

The reason is because they did not have the concealment and hiddenness of the animalistic soul, since<sup>1391</sup> “the forefathers themselves are the Supernal Chariot (*Merkavah*),” and “all of their limbs were holy and detached from mundane matters of this world.”<sup>1392</sup> That is, the descent of their souls to this world was not in order to clarify and refine the animalistic soul, but was rather to illuminate the world with Godly light. For, as known, there are souls whose purpose in descending into this world is to illuminate the world with Godly light, and there are souls whose purpose in descending into this world is to refine and clarify the body and animalistic soul.

This is similar to the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, in which there are two kinds of light and illumination. That is, there is the light (*Ohr*) for the purpose of revealing the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, and there is the light (*Ohr*) for the purpose of illuminating the worlds. The same is true of souls. There are souls whose purpose is to illuminate Godly light (similar to the light (*Ohr*) that is for the purpose of revealing the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He). Examples of such souls are the souls of our forefathers, Avraham, Yitzchak and Yaakov, and the soul of Chanoch.

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<sup>1391</sup> Midrash Bereishit Rabba 47:6; 82:6

<sup>1392</sup> See Tanya Ch. 23 and Ch. 34.

Then there are souls whose purpose is to refine and clarify their bodies and animalistic souls (similar to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that is for the purpose of illuminating the worlds).

Thus, since for our forefathers there was no refinement of the animalistic soul, they therefore did not come to the state of nullification of independent existence that arises from this kind of service of *HaShem*-יהו"ה, blessed is He. This is why they only reached the aspect of revelations (*Giluyim*), about which our sages, of blessed memory, stated, "All the *mitzvot* that our forefathers fulfilled in Your presence were like fragrances." However, through the refinement and clarification of the concealment and hiddenness of the animalistic soul, we affect a nullification of our very existence to *HaShem*-יהו"ה, blessed is He, and it is specifically through this that we awaken the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends revelation.

## 5.

Now, as stated above, the matter of refining and clarifying (*Birur*) the concealment of the animalistic soul, is in order to awaken the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. However, for there to be a receptacle that can accept the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, there must specifically be the physical fulfillment of Torah and



*mitzvot* (the second matter mentioned in chapter four). This accords to the principle that the higher something is, the further down it can descend.<sup>1393</sup>

This is like the difference between seeing and hearing. That is, though hearing is lower than seeing and can only grasp the spiritual, seeing, which is loftier, can even grasp the physical. The same applies to the physical fulfillment of Torah and *mitzvot*. Torah and *mitzvot* are specifically the receptacles through which we can receive the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Now, our forefathers lacked this because they only fulfilled their service of *HaShem*-יהו"ה, blessed is He, spiritually. Proof of this is from the *mitzvah* of *Tefillin*, which Torah states is a sign for the exodus from Egypt.<sup>1394</sup> However, since our forefathers lived before the bondage in Egypt, they therefore could not fulfill the *mitzvah* of *Tefillin* physically. In other words, aside for the fact that they did not have the nullification of sense of independent existence that results from the refinement of the animalistic soul, through which there is an awakening of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, they also did not have the receptacle through which to receive the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, which is the matter of fulfilling Torah and *mitzvot* physically.

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<sup>1393</sup> See Sefer HaMaamarim 5708 p. 115.

<sup>1394</sup> Exodus 13:16 – “And it shall be a sign upon your arm, and an ornament between your eyes, for with a strong hand *HaShem*-יהו"ה removed us from Egypt.”

From the above, we may understand what our sages, of blessed memory said,<sup>1395</sup> that when the angels pleaded that Torah be given to them and said,<sup>1396</sup> “Place Your majesty upon the heavens,” they were answered, “Did you go down to Egypt...? Do you have an evil inclination within you...?” Now, at first glance, this response is not understood, because surely, when the angels pleaded that Torah be given to them, they were referring to Torah as it is spiritually. For example, they desired the four aspects of the mind (*Mochin*) drawn forth through the *mitzvah* of *Tefillin*, and they desired the thirty-two pathways of wisdom that are drawn forth in the *Tzitzit*. The same applies to all the other commandments. This being so, what is the meaning of the response that they have no relation to matters of Torah and *mitzvot* as they are physically?

However, the explanation is that the entire matter of giving the Torah was to draw forth Godliness that transcends the chaining down of the worlds (*Hishtalshelut*). That is, the thirty-two pathways of wisdom that began to be revealed at the giving of the Torah were not the thirty-two pathways as they are within wisdom-*Chochmah* or as they are within kingship-*Malchut*, but were specifically as they utterly transcend the chaining down of the worlds (*Hishtalshelut*).

Now, since there cannot be a revelation from beyond the chaining down of the worlds (*Hishtalshelut*) except specifically by refining and clarifying the animalistic soul through the physical fulfillment of Torah and *mitzvot*, therefore, they were

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<sup>1395</sup> Talmud Bavli, Shabbat 88b; Midrash Tehilim 8:2

<sup>1396</sup> Psalms 8:2

answered, “Do you have a father and mother? Is there an evil inclination within you?” In other words, since they neither have the refinement and clarification of the animalistic soul, nor do they have the physical Torah and the physical *mitzvot*, therefore, since the purpose of Torah is to draw *HaShem*-ה' יהו"ה, who transcends the chaining down of the worlds forth, the Torah was not given to them.

Instead, it was given to the souls of the Jewish people, here below, specifically in the physical world. For, the Jewish people indeed have the matter of refining and clarifying their animalistic souls, through which they awakening the Singular Preexistent Intrinsic and Essential Being, *HaShem*-ה' יהו"ה Himself, blessed is He. This is because they can fulfill Torah and *mitzvot* physically, through which they take hold of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-ה' יהו"ה Himself, blessed is He.

Now, since in physicality there is an admixture of good and evil, therefore, for physicality to be a receptacle for the Singular Preexistent Intrinsic and Essential Being, *HaShem*-ה' יהו"ה Himself, blessed is He, the evil must first be separated from the good, as the verse states,<sup>1397</sup> “A refining pot is for silver and a crucible is for gold, but *HaShem*-ה' יהו"ה tests hearts.” This is what our sages, of blessed memory meant when they taught<sup>1398</sup> that when the Torah was given, the contamination of impurity (*Zuhama*) ceased from the Jewish people and they attained the state of purity that preceded the sin of the Tree of

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<sup>1397</sup> Proverbs 17:3; 27:21

<sup>1398</sup> Talmud Bavli, Shabbat 146a

the knowledge of good and evil. The preparation for this occurred during their exodus from Egypt, for, as known,<sup>1399</sup> Egypt is called “the refining pot of iron” which separates the bad from the good. This is why part of the response to the angels was, “Did you go down to Egypt?” In other words, they also lacked the refinement and clarification (*Birur*) that took place in Egypt.

This is also why at the giving of the Torah, *HaShem*-יהו"ה said,<sup>1400</sup> “I am *HaShem*-יהו"ה your God, who took you out of the land of Egypt, out of the house of bondage.” He did not say, “I am *HaShem*-יהו"ה your God, who created the heavens and the earth,” even though the creation of the world is a far greater wonder.<sup>1401</sup> This is because the creation of the heavens and earth, is a matter of order and gradation (as explained in chapter three) and is therefore only a glimmer from *HaShem*'s-יהו"ה Godliness. Moreover, even this glimmer is not felt in an inner way (*Pnimityut*). This is why it is called “the creation of something from nothing” (*Briyah Yesh MeAyin*).

The meaning of this “nothing” (*Ayin*) that the something comes from, is that it is solely from a mere glimmer of *HaShem*'s-יהו"ה Godliness. Moreover, it is “nothing” (*Ayin*) in that it is ungraspable. However, this is not so of the exodus from Egypt, which was preparatory to the giving of the Torah. That is, the exodus from Egypt was not a mere glimmer, but was the revelation of the Singular Preexistent Intrinsic and

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<sup>1399</sup> Deuteronomy 4:20

<sup>1400</sup> Exodus 20:2

<sup>1401</sup> See Siddur Im Divrei Elokim Chayim 284b; Maamarei Admor HaEmtza'ee, Vayikra Vol. 1, p. 402; Sefer HaMaamarim 5634 p. 168.

Essential Being, *HaShem*-יהו"ה Himself, blessed is He, and was specifically felt in an inner manner (*Pnimitiyut*).

This is why our sages, of blessed memory, stated,<sup>1402</sup> “All the *mitzvot* that our forefathers did in Your presence were like fragrances.” For, although they served *HaShem*-יהו"ה, blessed is He, with tests and self-sacrifice etc., nevertheless, since they did not have the refinement and clarification of the animalistic soul, and also did not have the physical fulfillment of Torah and *mitzvot* (that were not applicable before the exodus from Egypt), therefore, with all their tremendous service of *HaShem*-יהו"ה, blessed is He, they could only reach their root and source alone. That is, they could only reach the root of created beings, which is only a mere glimmer of *HaShem*'s-יהו"ה Godliness, blessed is He.

Moreover, although it is true that the souls of our forefathers were of the world of Emanation-*Atzilut*, nevertheless, they descended by way of the world of Creation-*Briyah*. This is indicated by the verse,<sup>1403</sup> “And an angel of *HaShem*-יהו"ה called to him from heaven and said, “Avraham / Avraham,” in which there is a pause in the cantillation between the two times that Avraham is mentioned.<sup>1404</sup> This indicates that Avraham's level in the world of Creation-*Briyah* was not the same as Avraham's level in the world of Emanation-*Atzilut*.<sup>1405</sup>

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<sup>1402</sup> Midrash Shir HaShirim Rabba 1:3

<sup>1403</sup> Genesis 22:11

<sup>1404</sup> Zohar III (Idra Rabba) 138a

<sup>1405</sup> See Torah Ohr, Mishpatim 76c

Additionally, even as the forefathers were the Supernal Chariot (*Merkavah*), meaning that they were the Chariot (*Merkavah*) for *Zeir Anpin* of the world of Emanation-*Atzilut*, nevertheless, *Zeir Anpin* of the world of Emanation-*Atzilut* is the source of the existence of the worlds, as it states,<sup>1406</sup> “Remember Your mercies, *יהו"ה*-*HaShem*, and Your kindnesses, for they are of the world.” In other words, even though the forefathers were indeed the Supernal Chariot (*Merkavah*), this only is for the aspect of the root and source for the existence of the worlds. In contrast, the novelty introduced at the giving of the Torah, is that there was a revelation of the Singular Preexistent Intrinsic and Essential Being of *יהו"ה* Himself, blessed is He.

## 6.

Nevertheless, we still must understand the precise wording of our sages, of blessed memory, when they stated, “All the *mitzvot* that our forefathers did in Your presence were like fragrances,” in which they specified, “fragrances-*Reichot*-ריחות.” (As known, all matters of Torah are with precision.) That is, from their use of this term, it is understood that our forefather’s service of *יהו"ה*-*HaShem*, blessed is He, also reached the aspect of *יהו"ה*-*HaShem*’s Godliness that transcends the chaining down of the worlds (*Hishtalshelut*). For, as we

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<sup>1406</sup> Psalms 25:6 – The word “*Mei’Olam*-מעולם” is generally translated as “eternal,” however, it can also mean “of the world.”; Also see Likkutei Torah Masei 93a and elsewhere.

observe, fragrance (*Rei'ach*-רייח) is something that the soul, and not the body, derives pleasure from.<sup>1407</sup> Similarly, if a person faints, we specifically revive his soul through strong scent (*Rei'ach*-רייח). The matter of fainting is that one's revealed vitality withdraws and becomes included in his soul. Thus, the fact that the revival of the soul is specifically through scent (*Rei'ach*-רייח) is because scent reaches the state of the soul that transcends manifestation. What we understand from this, as it relates to the service of *HaShem*-יהו"ה of our forefathers, about which our sages, of blessed memory, said that "they were like fragrances (*Reichot*-ריחות)," is that their service of *HaShem*-יהו"ה, blessed is He, also reached higher than the chaining down of the worlds (*Hishtalshelut*). This being so, what exactly was the novelty introduced with the giving of the Torah.

The explanation is that even in the aspect that transcends the chaining down of the worlds (*Hishtalshelut*), there is a difference between the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and His radiance, which is the revelation (*Giluy*) of His Essential Being. We find that in regard to an essence (*Etzem*), even as it is on a lower level, nonetheless, being that it is an essence, it is loftier than the radiance of a higher level.

To further explain, as known, prophecy is in the *Sefirot* of victory-*Netzach* and majesty-*Hod*.<sup>1408</sup> For example, the prophecy of Isaiah was from the *Sefirot* of victory-*Netzach* and

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<sup>1407</sup> Talmud Bavli, Brachot 43b

<sup>1408</sup> See Shaar HaYichudim Ch. 1 (Cited in Likkutei Torah, Rosh HaShanah 57c); Likkutei Sichot Vol. 6, p. 251 and on, and elsewhere.

majesty-*Hod* of the world of Creation-*Briyah*, whereas the prophecy of Ezekiel was from the *Sefirot* of victory-*Netzach* and majesty-*Hod* of the world of Formation-*Yetzirah*. Even the prophecy of our teacher Moshe, which was from the aspect of foundation-*Yesod* of father-*Abba*, was only as it manifests within the *Sefirot* of victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod* of *Zeir Anpin*, and even then, only from its external aspect. This is as stated,<sup>1409</sup> “You will see My back, but My face may not be seen.”

Now, at first glance, this is cause for wonder, since we find that Rabbi Shimon bar Yochai, Rabbi Yitzchak Luria (the Arizal), the Baal Shem Tov and the leaders of the Jewish people who succeeded him, all spoke about Supernal statures (*Partzufim*) that transcend the aspect of the foundation-*Yesod* of father-*Abba*, and even transcend the stature of Primordial Man (*Adam Kadmon*).

However, the explanation<sup>1410</sup> is that Rabbi Shimon bar Yochai’s comprehension and the Arizal’s comprehension of the world of Emanation-*Atzilut* was only in a way of knowing its existence (*Yediyat HaMetziyut*). That is, though their grasp was Divinely inspired through the Holy Spirit (*Ru’ach HaKodesh*), as were all their words and matters, nonetheless, Divine inspiration of the Holy Spirit (*Ru’ach HaKodesh*) is only in the world of Formation-*Yetzirah*. Examples of this are the “four who entered into The Orchard (*Pardes*)”<sup>1411</sup> and the visions of

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<sup>1409</sup> Exodus 33:23

<sup>1410</sup> See Tanya, *Iggeret HaKodesh*, Epistle 19.

<sup>1411</sup> Talmud Bavli, Chagigah 14b



Rabbi Yishmael, the High Priest,<sup>1412</sup> all of which were in the chambers (*Heichalot*) of the world of Formation-*Yetzirah*. Thus, their grasp of higher levels was only in a way of knowing their existence (*Yediyat HaMetziyut*).

However, in prophecy (*Nevuah*), which is the grasp of the essential thing itself, this is not the case, as explained by Rabbi Chaim Vital in Shaarei Kedushah,<sup>1413</sup> that on the same level that the prophecy is experienced, those very same lights become engraved and visualized in the thought of the prophets. Thus the level of prophecy (*Nevuah*) is much higher than the level of wisdom (*Chochmah*). For, although there is an element of superiority to wisdom (*Chochmah*) over prophecy, about which it states that,<sup>1414</sup> “a sage (*Chacham*) is greater than a prophet (*Navi*),” because the comprehension is into much loftier levels, nonetheless, the superiority of the prophets is far greater, since the essence (*Etzem*) on the lower level – (that is, the comprehension of the essential being of the matter that occurs in prophecy and is in lower levels) – is loftier than the radiance (*Ha'arah*) that comes from a loftier level – (that is, it is loftier than the Sage’s intellectual comprehension of loftier levels).

This is the very reason why since the destruction of the Holy Temple, when prophecy was withdrawn,<sup>1415</sup> we yearn for prophecy to return. This is because the essence (*Etzem*) of a

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<sup>1412</sup> See Talmud Bavli, Brachot 7a

<sup>1413</sup> Shaarei Kedushah (Gates of Holiness), Section 3, Shaar 5

<sup>1414</sup> Talmud Bavli, Bava Batra 12a; Also see Maamarei Admor HaZaken, Haktzarim, p. 355; Likkutei Torah Vayikra 5d and elsewhere.

<sup>1415</sup> See Tosefta Sota 13:4; Talmud Yerushalmi Sota 1:13; Midrash Shir HaShirim Rabba 8:9 (3); Also see Likkutei Sichot Vol. 20, p. 97.

lower level is much loftier than a radiance (*Ha'arah*) of a higher level. Beyond this, the aspect of the essence (*Etzem*), even as it is in a lower level, nevertheless is the essence (*Etzem*), which is loftier. Through this, we may better understand the superiority of prophecy (*Nevuah*) over wisdom (*Chochmah*), since the revelation of the essence experienced in prophecy, also possesses the essence (*Etzem*) from which the sage (*Chacham*) receives illumination of radiance.

Now, with the above in mind we can understand the novelty that was introduced at the giving of the Torah, over and above the deeds of our forefathers, which were the aspect of “fragrances.” That is, though it is true that the “fragrance” also reaches higher than the chaining down of the worlds (*Hishtalshelut*), nevertheless, it only is a radiance (*Ha'arah*). Moreover, even then, the radiance is such that it is exalted and transcendent. Thus, the novelty introduced at the giving of the Torah, was that not only a mere radiance was drawn down, but rather, there was a drawing forth of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He.

Moreover, it was in a revealed manner and was grasped in an inner way (*Pnimiyyut*). For, although “no thought at all can grasp Him,”<sup>1416</sup> the exception to this, is when He is grasped as He manifests within Torah and *mitzvot*, for “He then is indeed grasped.”<sup>1417</sup> This is as stated in Tanya, Iggeret HaKodesh in

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<sup>1416</sup> See introduction to Tikkunei Zohar 17a (Maamar Patach Eliyahu).

<sup>1417</sup> See Tanya Ch. 4.

Kuntres Acharon,<sup>1418</sup> that when a Jew fulfills a particular *mitzvah*, such as the *mitzvah* of Etrog, when he takes hold of the Etrog and shakes it according to its prescribed Torah laws, by doing so, he has taken hold of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

7.

This then, is the meaning of the words,<sup>1419</sup> “God-*Elohi*”מ-אלהי"ם spoke all these utterances, saying: I am *HaShem*-יהו"ה your God.” That is, at the giving of the Torah, when there was a revelation of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, there was a drawing forth and engraving of the Name *HaShem*-יהו"ה, blessed is He, in the soul of each and every Jew. Moreover, this drawing forth was in an inner way (*Pnimityut*-פנימיות), as it states,<sup>1420</sup> “Face to face (*Panim b'Panim*-פנים בפנים) did *HaShem*-יהו"ה speak with you on the mountain.” About this Yalkut states that every single Jew thought, “This is speaking to me,” as it states, “I am *HaShem*-יהו"ה **your** God-*Eloheicha*-אלהי"ך,” in the singular form. That is, each and every Jew sensed the Name *HaShem*-יהו"ה, blessed is He, illuminating in his soul in a revealed manner.

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<sup>1418</sup> See Tanya, Kuntres Acharon p. 156a and on.

<sup>1419</sup> Exodus 20:1

<sup>1420</sup> Deuteronomy 5:4

This is similar to the well-known teaching of the Baal Shem Tov<sup>1421</sup> on the verse,<sup>1422</sup> “*HaShem*-יהו"ה is your shadow (*Tzilcha*-צלך).” That is, just as a person’s shadow (*Tzeil*-צל) does exactly what he does, so likewise, “*HaShem*-יהו"ה is your shadow (*Tzilcha*-צלך),” meaning that whatever a person does, *HaShem*-יהו"ה does, so to speak. In other words, it all is entirely dependent on man’s efforts in his service of *HaShem*-יהו"ה, blessed is He. Moreover, since the shadow (*Tzeil*-צל) of a Jew is the Name *HaShem*-יהו"ה (“*HaShem*-יהו"ה is your shadow”) it must be said that the Jew himself, who causes the shadow, also possesses the Name *HaShem*-יהו"ה, this being the matter of the Name *HaShem*-יהו"ה in his very soul.

This is revealed through serving *HaShem*-יהו"ה, blessed is He, with the four letters of His Name *HaShem*-יהו"ה as they are in his soul. The letter *Yod*-י is the aspect of the essential nullification of the soul to *HaShem*-יהו"ה, blessed is He, which utterly transcends reason and intellect. The letter *Hey*-ה is the aspect of contemplation (*Hitbonenut*) and grasp of *HaShem*’s-יהו"ה Godliness. The last letters *Vav*-ו and *Hey*-ה are *HaShem*’s-יהו"ה Torah and *mitzvot*. Thus, through serving Him in these four aspects, “*HaShem*-יהו"ה is your shade” becomes actualized.

Now, the revelation of the Name *HaShem*-יהו"ה, blessed is He, is a drawing forth that utterly transcends the chaining down of the worlds (*Hishtalshelut*). Thus, since a drawing forth that transcends the chaining down of the worlds (*Hishtalshelut*) and is manifest in an inner manner (*Pnimityut*), is a matter that

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<sup>1421</sup> See Keter Shem Tov, Hosafot 78.

<sup>1422</sup> Psalms 121:5

is of no relational comparison and gradation, it therefore was necessary that the revelation of the giving of the Torah (in which the Name *HaShem*-יהו"ה was in an inner manner) was specifically with His title *God-Elohi*"מ-אלהי"ם, which is a term of strength and might (*Gevurah*). For, revelations that are not in a manner of gradual ascent from level to level can only come specifically through strength and might (*Gevurah*) (as explained in chapter three).

This then, is the meaning of the words, "God-Elohi"מ-אלהי"ם spoke all these utterances, saying: I am *HaShem*-יהו"ה your God." That is, through the fact that "God-Elohi"מ-אלהי"ם spoke," indicating that this drawing forth was with strength and might (*Gevurah*), through this, "I am *HaShem*-יהו"ה your God" came to be, that *HaShem*-יהו"ה, blessed is He, who utterly transcends the chaining down of the worlds (*Hishtalshelut*), was drawn down in an inner way, to be **your** strength and **your** vitality!



## Discourse 19

### “*Vayikach Korach - Korach Took*”

Delivered on Shabbat Parshat Korach,  
Shabbat Mevarchim Tammuz, 5714  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>1423</sup> “Korach son of Yitzhar, son of Kehot, son of Levi took himself, with Datan and Aviram, sons of Eliav, and On, son of Pelet, the offspring of Reuven. They stood before Moshe with two hundred and fifty men from the Children of Israel, leaders of the assembly, those summoned for meeting, men of renown. They gathered together against Moshe and against Aharon and said to them: ‘It is too much for you! For the entire assembly, all of them are holy and *HaShem*-יהוה is amongst them; why do you exalt yourselves over the congregation of *HaShem*-יהוה?’”

Now, it states in Midrash<sup>1424</sup> that the reason this Torah portion is juxtaposed to the chapter that discusses the *mitzvah* of *Tzitzit* at the conclusion of the Torah Portion of Shlach, is because Korach’s argument against Moshe was about this very matter. That is, Korach said to Moshe, “In the case of a prayer

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<sup>1423</sup> Numbers 16:1-3

<sup>1424</sup> Midrash Bamidbar Rabba 18:3 and elsewhere.

shawl (*Tallit*) that is made entirely of blue (*Techeilet*), what is the rule about it being exempt from having the *Tzitzit* tassels?” Moshe responded, “It is required to have the *Tzitzit* tassels.” Korach answered, “A prayer shawl that is entirely made of blue cannot exempt itself, but four strands (of blue) will exempt it?” He then asked, “In the case of a house that is filled with Torah scrolls, what is the rule about it being exempt from having a *Mezuzah*?” Moshe responded, “Such a house is required to have a *Mezuzah*.” Korach answered, “The entire Torah, which has two-hundred and seventy-five Portions (*Parshiyot*) in it, does not exempt the house, but the one Torah Portion in the *Mezuzah* does exempt it?”

Now, the simple explanation of the relationship between this and the argument over Aharon’s priesthood, is that Korach argued that it is not necessary for there to be a specific Torah Portion or specific strands of *Tzitzit*, and in the same way, “the entire assembly, all of them are holy,” and it therefore is not necessary for Aharon to specifically be the *Kohen*-priest.

However, we must better understand these two questions regarding a prayer shawl (*Talit*) that is entirely made of blue (*Techeilet*) and a house that is filled with Torah scrolls. Would it not have been sufficient to only ask one of these questions? What did Korach add to his first argument about a prayer shawl (*Talit*) that is entirely made of blue (*Techeilet*), by asking his second question about a house full of Torah scrolls?

Additionally, we must understand why he attempted to prove that a prayer shawl (*Tallit*) made entirely of blue (*Techeilet*) should be entirely exempt from the *mitzvah* of



*Tzitzit*. For, it seems that if his argument would be valid, it would only exempt the prayer shawl (*Tallit*) from the blue strand (*Techeilet*) of the *tzitzit*, but not that it would be entirely exempt, even from the white strands. Based on this, the problem is further compounded, since through this question he was attempting to prove that Aharon's priesthood was invalid. However, the verse states about Aharon,<sup>1425</sup> "Like the precious oil upon the head descends upon the beard, the beard of Aharon, descending down over his raiment," thus indicating the descent and drawing down of influence, which is the matter of kindness-*Chessed* and corresponds to the color white (*Lavan*). This being so, how then could Korach possibly think that the blue (*Techeilet*), which is the matter of might-*Gevurah*, that<sup>1426</sup> "consumes and expires,"<sup>1427</sup> could be exchanged with the matter of the color white (*Lavan*)?

## 2.

All the above may be better understood through prefacing that the general needs of man are divided into three

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<sup>1425</sup> Psalms 133:2

<sup>1426</sup> See Zohar I 50b and on; Zohar III 175a and elsewhere.

<sup>1427</sup> As explained (in Zohar *ibid.*), there are two elements that may be observed in a flame. There is the part of the flame that is black or blue, and is the lower aspect of the flame that adheres below, to the wick, which "consumes and expires-*Acheel* v'*Shatzee* ושצ"י אכיל" (which is related to the term for "blue-*Techeilet*-תכלה," both being of the root "expiry-*Kilayon*-כליון" as will be mentioned later in the discourse). Then there is the white light and illumination of the flame, which is above it, and is thus the loftier element.

categories; food, clothing and housing.<sup>1428</sup> These three categories divide into two levels; the inner light and illumination (*Ohr Pnimi*), and the encompassing light and illumination (*Ohr Makif*). These two matters correspond to 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 and surrounds all worlds (*Sovev Kol Almin*). That is, food correspond to the inner light and illumination (*Ohr Pnimi*), which is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), and clothing and housing are the aspect of the encompassing light and illumination (*Ohr Makif*), which is the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*).

The explanation of the matter is as follows: The difference between the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*) and the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*), is that the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) manifests in the worlds in a revealed manner. An example for this is the bestowal of intellect from a teacher to his student. This bestowal comes in a way of manifestation (*Hitlabshut*) from the angle of the teacher, as well as manifestation (*Hitlabshut*) from the angle of the light or influence itself, as well as the manifestation (*Hitlabshut*) from the angle of the recipient.

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<sup>1428</sup> See Likkutei Torah, Zot HaBracha 98d and on; Siddur Im Divrei Elokim Chayim 19d and on; This was discussed at length in the prior discourse of this year, 5714, entitled "*Vayakhel Moshe – Moshe assembled*," Discourse 11, Ch. 2 and on.

To clarify, when the teacher desires to bestow intellect to a recipient, he first must conceal its inner aspect, which is beyond the capacity of the student to receive, and instead give over what the student can relate to, which is the externality of the intellect. Moreover, in this itself, to know how to bestow the teachings to him, the teacher must garb himself in the sensibilities of the student and give over the teachings tailored to his receptacles.

This is the matter of the “kidneys that give council” (*Klayot Yo’atzot*).<sup>1429</sup> In other words, aside for originating the externality of the intellect as it applies to being bestowed from within himself, even when the external intellect has already been formulated in his intellect, he also must use the “kidneys that give council” (*Klayot Yo’atzot*) as to how to bestow the influence, so that it will be best grasped by the sensibilities of the recipient.

This is why we find differences between one teacher and another. That is, there are teachers who are effective and teachers who are not as effective.<sup>1430</sup> Moreover, it can be that the effective teacher is on a lower level of grasp and comprehension than the ineffective teacher, even though what is of primary importance in bestowing the teachings is the grasp and comprehension of the teacher, since, if the teacher has no

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<sup>1429</sup> Talmud Bavli, Brachot 61a; That is, the *Sefirot* of victory-*Netzach* and majesty-*Hod*, which are also called “the righteous scales” (*Me’oznei Tzedek*), and are the aspect of the determinations as to how the influence should be bestowed. See Introduction to Tikkunei Zohar 17a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, 26, 35 and 36.

<sup>1430</sup> See *Hemshech* 5672 Vol. 1, p. 98; Sefer HaMaamarim 5683 p. 90; 5708 p. 80, and elsewhere.

comprehension of the subject matter, he will be incapable of conveying it to another.

However, though his own level and grasp is on a lower level than the other teacher, for example a teacher of small children who is incapable of teaching Mishnah and Talmud, nevertheless, he is especially effective in teaching what he indeed knows. This is because he possesses the matter of the “kidneys that give council” (*Klayot Yo’atzot*), and is thus able to bestow his influence to the student tailored to the sensibility and capacity of the student.

Now, in addition to the manifestation (*Hitlabshut*) of the matter as it is in the bestower of the influence, there also is the manifestation (*Hitlabshut*) of the influence as it is, in and of itself, in that there are influences of intellect that can cause confusion, thus “shattering” the receptacles of the recipient, whereas there are other influences of intellect that not only do not confuse him, but bring him illumination, even before he fully grasps them. This is because (even before the student fully grasps) the general intellect relates and applies to him. This is the matter of the manifestation (*Hitlabshut*) of the influence itself.

It then is followed by the manifestation (*Hitlabshut*) of the influence as it is in the recipient himself, meaning that he grasps, comprehends and understand the intellect in his mind, in that the intellect is encompassed and within the receptacle of the student’s mind.

Now, just as this is so in the case of a teacher and student, it likewise is so in regard to the powers of the soul as

they come out one from the other in a way of cause and effect, such as the emotions (*Midot*) which are drawn from intellect (*Sechel*). That is, the emotions (*Midot*) do not come out of the inner intellect (*Pnimityut HaSechel*) itself, because as long as one's mind is fully engaged and occupied in the inner aspect of the intellect (*Pnimityut HaSechel*) it does not relate to emotions (*Midot*) at all, since only the externality of the intellect (*Chitzoniyut HaSechel*) relates to emotions (*Midot*).

Rather, for the emotions (*Midot*) to come forth from the intellect (*Sechel*), the intellect itself must first have some relationship to emotions - which is the matter of feeling and sensitivity. In serving *HaShem*-יהו"ה, blessed is He, with the Godly soul, this is the sensitivity to *HaShem*'s-יהו"ה goodness, blessed is He. To clarify, here we are not referring to the feeling that,<sup>1431</sup> "closeness to God is good for me," but rather to the feeling that *HaShem*-יהו"ה is (essentially) good. The feeling that "closeness to God is good for me," only comes after to this, in that he comes to be "one who loves" *HaShem*-יהו"ה, blessed is He, and experiences this emotion in all its forms and details.

Now, this is similar to the analogy of the bestowal of intellect from teacher to student. For, just as in this bestowal, the inner essence of the intellect itself remains utterly transcendent of the bestowal, and it is only in the externality of the intellect that the "kidneys (must) give council" (*Klayot Yo'atzot*), including other aspects of manifestation (*Hitlabshut*), so it is in the relationship between the intellect (*Sechel*) and the

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<sup>1431</sup> Psalms 73:28

emotions (*Midot*). That is, the inner intellect (*Pnimiyut HaSechel*) entirely transcends the emotions (*Midot*), and it is only in the externality of the intellect (*Chitzoniyut HaSechel*) that there must be a sense and feeling similar to the “kidneys that give council” (*Klayot Yo’atzot*) - meaning that the intellect (*Sechel*) manifests according to the emotions (*Midot*).

Moreover, just as in the bestowal of intellect, the “kidneys that give council” are sufficient (meaning that the intellect becomes en clothed according to the form the recipient) and there subsequently must be an illumination of influence into the emotions, followed by the grasp in the vessel of the recipient - it is the same way in the relationship between the intellect (*Sechel*) and emotions (*Midot*) after the intellect has become garbed according to the emotions, which is the matter of the sensitivity and feeling. There subsequently comes to be the sense and feeling that “closeness to God is good for me,” similar to the illumination of intellect in the recipient student. The emotions themselves are only actualized as actual emotions (*Midot*) later.

Now, just as this so in regard to drawing forth the emotions (*Midot*) from the intellect (*Sechel*), it likewise is so in regard to the drawing forth of the intellect (*Sechel*) from that which transcends intellect, as they are drawn forth in a manner of cause and effect. That is, here too, there is the garbing and manifestation (*Hitlabshut*) in all the aforementioned matters.

However, all the above is in regard to the inner light and illumination (*Ohr Pnimi*) as it is grasped in the recipient and this is the very reason that it must be manifest and garbed

according to the recipient. However, this is not so when the teacher wants to bestow influence in a way that the recipient cannot grasp. An example of this is revealing a desire (*Ratzon*) for which there is no logical reason. The automatic result is that it will not be grasped by the recipient. For, since the desire is beyond reasoned explanation, therefore it cannot be grasped in the mind of the recipient. Thus, since it is not grasped, it does not constrict to manifest according to the capacity of the recipient. Rather, the entire matter of desire (*Ratzon*) is that he wants the actions of the student to accord to his desire.

### 3.

Now, from these analogies we may understand how it is Above in Godliness, that the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale*), which is the inner light (*Ohr Pnimi*) that is grasped within the worlds, manifests within them. Because of this, since this light illuminates within each world according to its degree of elevation, there are various divisions of worlds. Besides this, even in regard to its very graspability, in that it manifests within the vessels (*Keilim*), this too is a matter of manifestation (*Hitlabshut*). For, the essential light of *HaShem*-יהו"ה, blessed is He, which is the light that reveals His Singular Preexistent Intrinsic and Essential Being, has no relation to vessels (*Keilim*) whatsoever. That which relates to vessels (*Keilim*) is only the externality of the light (*Chitzoniyut HaOhr*). Moreover, even the externality of the light (*Chitzoniyut HaOhr*) itself, initially illuminates within vessels

(*Keilim*), and is then further diminished to be grasped within the vessels (*Keilim*) and be tailored according to the manner of the vessels (*Keilim*).

To further explain, there are three levels in the vessels:<sup>1432</sup> There is the inner aspect of the vessel, the middle aspect of the vessel and the outer aspect of the vessel. Thus, when we say that the light is grasped in the vessel and comes to be according to the state of being of the vessel, this also applies to the middle and outer aspects of the vessel. This is similar to the bestowal of intellect, which first illuminates in the recipient and is then grasped within him. The same is true of the illumination of *HaShem*'s-יהו"ה light and illumination within the vessels (*Keilim*). It first illuminates within them and is subsequently grasped by them. However, all this is only in regard to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).

Such is not the case in regard to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), which is the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He. This light is not grasped within the worlds and therefore does not manifest within them. Rather, in regard to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*), there is no manifestation

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<sup>1432</sup> See Etz Chayim, Shaar 20 (Shaar HaMochin) Ch. 5; Likkutei Torah Shlach 41d; Pirush HaMilot of the Mittler Rebbe 32b, 75a; For further elucidation, also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, and the notes there (as well as the explanations of Rabbi Hillel of Paritch to that chapter).



(*Hitlavshut*) within vessels (*Keilim*), and it instead surrounds, transcends, and encompasses all worlds equally.<sup>1433</sup>

Now, as they are in their roots, the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*), and the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev*) are the matters of the light of the line-*Kav* and the great circle-*Iggul HaGadol*, respectively.<sup>1434</sup>

To further explain, the light of the line-*Kav* is analogous to a person who wants to draw water from a river into small vessels. Now, to do so, a pipe that causes the water to divide is necessary. However, this is only a general division for larger vessels. For there to be particular divisions, in order to draw the water into smaller vessels, additional pipes are necessary that further divide the waters to smaller, particular vessels. The same is true of the light of the line-*Kav*, which is like a large pipe that causes the general divisions within the light (*Ohr*).

An example is the world of *Akudim*, wherein all ten lights are “bound-*Akudim*” together within a single vessel.<sup>1435</sup> A higher example is the aspect of Adam Kadmon (Primordial Man), which is the general desire for the totality of the chaining down of the worlds (*Histhalshelut*), as a whole.<sup>1436</sup> Although this desire gazes to the end of all generations, they nonetheless

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<sup>1433</sup> See Tanya, Ch. 48.

<sup>1434</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-17 and the notes there.

<sup>1435</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

<sup>1436</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18-19 and the notes there.

are all included there in a single glance,<sup>1437</sup> and there are additional pipes through which particular divisions become possible. This is as stated in Pardes Rimonim,<sup>1438</sup> that from the crown-*Keter*, three pipes (*Tzinorot*) are drawn forth, to wisdom-*Chochmah*, understanding-*Binah* and beauty-*Tiferet*, and similarly there are more particular pipes (*Tzinorot*) to all the particular *Sefirot*. However, all this is in regard the light of the line-*Kav*, which is the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He.

However, in regard to the Great Circle (*Iggul HaGadol*) there are no divisions of worlds, but rather, He surrounds, transcends, and encompasses them all equally. This is similar to a person's desire (*Ratzon*) which equals all the particular powers of the soul. It is from these two matters; the Great Circle (*Iggul HaGadol*) and the Line (*Kav*), that the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*) and the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), are drawn.

Based on the above,<sup>1439</sup> we may understand the verse,<sup>1440</sup> "I (*Ani*-אני) fill the heavens and the earth." For, elsewhere it states,<sup>1441</sup> "The whole earth is full of His glory (*Kvodo*-כבודו)," which Targum translates as, "The ray of His

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<sup>1437</sup> See Talmud Bavli, Rosh HaShanah 18a (and the Chiddushei Aggadot there, as well as Rosh HaShanah liturgy for the Zichronot blessing); Also see Likkutei Torah Shir HaShirim 18d, and Shaar HaYichud of the Mittler Rebbe Ch. 13 & 16.

<sup>1438</sup> Pardes Rimonim, Shaar 7 (Shaar Seder HaTzinorot), Ch. 2.

<sup>1439</sup> See Likkutei Torah, Korach 52c and on; VaEtchanan 9a and on; Re'eh 33a and on.

<sup>1440</sup> Jeremiah 23:24

<sup>1441</sup> Isaiah 6:3

glory (*Ziv Yikareih*-יהו"ה זיו יקר),” indicating that it is only a mere glimmer of His radiance. However, the first verse states, “I fill-*Ani Maleh*-אני מלא,” indicating the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. Additionally, the first verse states, “the heavens **and** the earth,” whereas the second verse only states, “The whole earth is full of His glory.”

However, based on the above explanation, it is understood that the verse, “I (*Ani*-אני) fill the heavens and the earth,” refers to the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*), referring to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, who is the very essence of the light and illumination, (as indicated by the word “I-*Ani*”). For, in this essential light of *HaShem*-יהו"ה, blessed is He, there are no divisions of worlds, and He therefore is equally present in the heavens and the earth.

In contrast, when it states, “The whole earth is full of His glory,” this refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*). In this light of *HaShem*-יהו"ה, blessed is He, there are divisions of heavens and earth, and the illumination that is present in the earth is merely a glimmer of the ray of His radiance, which is the meaning of the words, “The ray of His glory (*Ziv Yikareih*-יהו"ה זיו יקר).”

For, as known, in the light of the line-*Kav* there are divisions. That is, the essence of the Line-*Kav* transcends the world of Emanation-*Atzilut*, and there is only a radiance of the Line-*Kav* in the world of Emanation-*Atzilut*. Thus, when it

states that the Line-*Kav* penetrates the veil (*Parsa*) with the thirty vessels of kingship-*Malchut* of the world of Emanation-*Atzilut* and its radiance illuminates within the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) it is only a glimmer, and a glimmer of a glimmer, and a glimmer of a glimmer of a glimmer.<sup>1442</sup> Thus, about this the verse states, “The whole earth is full of His glory,” meaning, “The ray of His glory (*Ziv Yikareih*-יה יקר־יה),” in that it is a mere ray and glimmer of His radiance, blessed is He.

#### 4.

Now, even though the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*) is loftier than the light of *HaShem*-יהו"ה, that fills all worlds (*Memaleh*), since the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh*) is proportional to the worlds, whereas the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev*) transcends and encompasses them all equally, nevertheless, even the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, is specifically drawn forth through the inner light (*Ohr Pnimi*).

This is as stated in *Etz Chayim*,<sup>1443</sup> that the line-*Kav* is drawn forth, “circles and is drawn forth, and re-encircles and is drawn forth etc.”<sup>1444</sup> In other words, even the schema of the

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<sup>1442</sup> See Tanya, *Iggeret HaKodesh*, Epistle 20 (131b) and elsewhere.

<sup>1443</sup> *Etz Chayim*, Shaar 1 (*Drush Iggulim v'Yosher*) Anaf 2

<sup>1444</sup> This is the schema of the *Sefirot* known as circles-*Iggulim*, and is explained at greater length in Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 16-17.

circles-*Iggulim* (except for the Great Circle – *Iggul HaGadol*) is specifically drawn forth through the Line-*Kav*. However, this must be better understood, for, since the circles-*Iggulim* are loftier than the Line-*Kav*, why then are they drawn forth specifically through the Line-*Kav*?

The explanation is that, in truth, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, is actually not a glimmer and radiance of the transcendent encompassing light (*Ohr Makif*), but is rather a “brother” to the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He. That is, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, was also present before the restraint of the *Tzimtzum*, except that it was in a state of concealment.

This may be better understood from the aforementioned analogy of a teacher and his student – that is, the bestower of influence and the recipient of influence. When the teacher must conceal the inner light of his intellect and produce intellect as it applies to the student, this is not in a manner in which the externality of the intellect is brought forth into existence through the concealment and restraint (*Tzimtzum*). For, even before this, the teacher already possessed the externality of the intellect (*Chitzoniyut HaShechel*), only that it was concealed. Rather, through the concealment of the inner aspect, the external aspect came to be revealed.

The same is likewise true Above. This is to say that the restraint of the *Tzimtzum* did not bring about the existence of the light of the Line-*Kav*. Rather, the light of the Line-*Kav* was already present before the restraint of the *Tzimtzum*, except that

is was concealed, and through the restraint of the *Tzimtzum* it became revealed. Thus, since even prior to the restraint of the *Tzimtzum* there is the limitless light of *HaShem*-יהו"ה, blessed is He, as well as the limited light and illumination, it therefore follows that the inner light (*Ohr Pnimi*) is like a “brother” to the transcendent encompassing light (*Ohr Makif*).

Now, in addition to the fact that the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה is not just a glimmer and radiance of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה – in truth, the inner light (*Ohr Pnimi*) is actually loftier than the transcendent light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He. For, since *HaShem*'s-יהו"ה Supernal intent is for the light of *HaShem*-יהו"ה, blessed is He, to be openly manifest and revealed, we therefore find that with respect to *HaShem*'s-יהו"ה Supernal intent, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, is actually deeper and loftier. Therefore, even the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, is drawn forth specifically by means of the inner light (*Ohr Pnimi*).

Thus, since from the perspective of *HaShem*'s-יהו"ה Supernal intent, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, is loftier, and this is why the schema of circles-*Iggulim* is drawn forth by means of the Line-*Kav*, which is slightly drawn out and then re-encircles. In other words, it is specifically the inner light (*Ohr Pnimi*) that reveals the superiority of the encompassing transcendent light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He.

These two aspects are the matter of Yaval-יבל and his brother Yuval-יובל, as the verse states,<sup>1445</sup> “Yaval-יבל was the first of those who dwell in tents and breed cattle; his brother’s name was Yuval-יובל; he was the first of all those who handle the harp and flute.” Now, the tent (*Ohel*-אהל) refers to that which is transcendent and encompassing (*Makif*) and therefore Yaval-יבל is the head of the encompassing and transcendent lights (*Makifim*). In contrast, his brother Yuval-יובל was “the first of all those who handle the harp and flute,” which refers to song. Now, song is the matter of thirst, yearning and an ascent to a loftier level. Moreover, in song there also is the matter of drawing down below, which is the meaning of the teaching,<sup>1446</sup> “All masters of song go up with song and are drawn with song.”

These two matters, ascent (*Aliyah*) and drawing down (*Hamshachah*) specifically relate to the inner light (*Ohr Pnimi*), which has divisions of levels. For, in the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהוה, blessed is He, in which there are no divisions of levels, neither ascent (*Aliyah*) nor drawing down to below (*Hamshachah*) is applicable. Rather, it is specifically the inner light (*Ohr Pnimi*) of *HaShem*-יהוה, blessed is He, that has divisions of levels.

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<sup>1445</sup> Genesis 4:20-21

<sup>1446</sup> See Talmud Bavli, Shabbat 51b – The text literally reads “All [animals] that have a chain (*Sheir*-שיר) may go out with a chain [on Shabbat], and may be pulled by the chain (*Sheir*-שיר).” The word “chain-*Sheir*-שיר” can also be read “song-*Shir*-שיר” and thus also bears the additional meaning explained above. (This matter was also discussed in Discourse 3 and Discourse 17 of this year, 5714.) Also see Likkutei Torah, Zot HaBrachah 98a; Siddur Im Divrei Elokim Chayim 275d, and elsewhere.

Now, even though Yuval-יובל is “the first of all who handle harp and flute,” referring to the matter of the inner light (*Ohr Pnimi*), he nevertheless is the brother of Yaval-יבל, referring to the head of the transcendent encompassing lights (*Makifim*) of *HaShem*-יהו"ה, blessed is He. This is as mentioned before, that the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה is the “brother” of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה,<sup>1447</sup> and beyond this, is even loftier. It is specifically because of this that the inner light (*Ohr Pnimi*) reveals the superiority of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He.

Now, even though the inner light (*Ohr Pnimi*) is loftier than the transcendent encompassing light (*Ohr Makif*), nevertheless, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), is but a mere ray and glimmer. This is as stated,<sup>1448</sup> “The whole earth is full of His glory (*Kvodo*-כבודו),” meaning, “The ray of His glory (*Ziv Yikareih*-זיו יקר"ה).”

The explanation is that the loftiness of the inner light (*Ohr Pnimi*) is specifically as it is in its root. That is, as it is in its root before the restraint of the *Tzimtzum*, it is a “brother” to the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, and is even superior to it. However, as it is drawn down through the restraint of the *Tzimtzum*, it is but a mere ray and glimmer. In other words, even though the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, is also drawn through the restraint of the

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<sup>1447</sup> See Likkutei Torah, Korach 52d.

<sup>1448</sup> Isaiah 6:3



*Tzimtzum*, nevertheless, the effect of the restraint of the *Tzimtzum* on the transcendent encompassing light (*Ohr Makif*) cannot be compared to its effect on the inner light (*Ohr Pnimi*).

To further clarify, the effect of the restraint of the *Tzimtzum* on the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, is that at first it was openly revealed, and then, as a result of the restraint of the *Tzimtzum*, it was concealed. In other words, the restraint of the *Tzimtzum* did not cause any actual measure or limitation in it, but only “touched” it by concealing it. Beyond this, when for whatever reason, there is a revelation of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, it illuminates as it essentially is and is only “touched” by the restraint of the *Tzimtzum*. This is why the transcendent light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev*) is sometimes referred to as the light of *HaShem*-יהו"ה as it is included in His Singular Preexistent Intrinsic and Essential Being, blessed is He (*Ohr HaKalul b'Atzmuto*). This is because the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds (*Sovev*) is a revelation of the Great Circle (*Iggul HaGadol*), and it is revealed as it essentially is, meaning, that it is not at all in a state of departure from His Singular Preexistent Intrinsic and Essential Being, blessed is He. Rather, it is only “touched” by the restraint of the *Tzimtzum*, and nothing more.

In contrast, the effect of the restraint of the *Tzimtzum* on the light of *HaShem*-יהו"ה that fills all worlds, is that it comes to be manifest and enclothed (*Hitlabshut*) within the worlds. This being so, the restraint of the *Tzimtzum* affects a change in the

light and it comes forth to be manifest and garbed in a variety of divisions. Because of this it is merely a ray and a glimmer, and nothing more. However, this is only because it is drawn forth by way of the restraint of the *Tzimtzum*. However, as it is in its root, it is the “brother” of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, and is even loftier, as mentioned before. Thus, it is specifically the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה that reveals the loftiness and superiority of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He.

5.

Now, the same is true of Torah and *mitzvot*. That is, the matter of Torah is that of grasp and comprehension, which is an inner matter (*Pnimiyyut*), as stated,<sup>1449</sup> “Your Torah is in my innards.” This is why there are divisions in Torah. That is, it comes into a way of division, according to the manner and sensibilities of the one who is comprehending it, so that a person who has better receptacles for comprehending, will grasp more. Moreover, besides the differences resulting from the receptacle of the person comprehending it, there also are divisions in the manner that Torah is revealed, such as the distinction between the light of Torah (*Ohr Torah*-אור תורה), and the dew of Torah (*Tal Torah*-טל תורה).<sup>1450</sup>

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<sup>1449</sup> Psalms 40:9

<sup>1450</sup> The distinction between these two aspects of the light of Torah (*Ohr Torah*-אור תורה) and the dew of Torah (*Tal Torah*-טל תורה) was explained at greater length

For example, it is possible for a person to have good vessels of comprehension and to comprehend much Torah, but nevertheless, if his study is not for the sake of the Name *HaShem*-יהו"ה, then for him, the light of Torah (*Ohr Torah*-אור תורה) is constricted. The opposite is also true; there could be a person whose vessels of comprehension are small and does not comprehend Torah to such a great degree, but nonetheless, since he studies Torah for the sake of the Name *HaShem*-יהו"ה, blessed is He, therefore the light of Torah (*Ohr Torah*-אור תורה) is in a state of completion and perfection for him. All this is because Torah is the inner aspect (*Pnimiyut*) and therefore has divisions.

In contrast, the *mitzvot*, which are *HaShem*'s-יהו"ה's Supernal will (*Ratzon*), blessed is He, and are the aspect of the transcendent encompassing light (*Makif*), have no divisions in their fulfillment. That is, whether it is the greatest of the great, such as our teacher Moshe, or the simplest Jew, their *mitzvot* are all equal. In other words, even though in the intentions that one must have when fulfilling the *mitzvot* – in that “the *mitzvot* require intent”<sup>1451</sup> – there certainly are divisions between one person and another, so much so that they could be totally distance from each other, nonetheless, the difference here is only in the intent of the mind when fulfilling the *mitzvot*. However, in the primary aspect of the *mitzvot*, which is to fulfill them in actuality, there is no difference between the mitzvah of

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in a previous discourse of this year, 5714, entitled “*Al Shloshah Dvarim* – The world stands upon three things,” Discourse 15.

<sup>1451</sup> Talmud Bavli, Eruvin 95a

the greatest of the great, such as our teacher Moshe, and the *mitzvah* of smallest of the small. In this all Jews are equal.

All this also applies to serving *HaShem*-יהו"ה, blessed is He, about which it says,<sup>1452</sup> "There is no service like the service of love." That is, when it comes to the love about which it states,<sup>1453</sup> "You shall love *HaShem*-יהו"ה your God with all your heart and with all your soul," this refers to levels of love that come about through grasp and comprehension, which accord to the measure and limitations of a person's vessels. Therefore, there are various divisions in it.

However, such is not so of the love indicated by the words, "You shall love *HaShem*-יהו"ה your God...with all your being," which refers to the aspect of abundant love (*Ahavah Rabba*) for *HaShem*-יהו"ה, blessed is He, a love that utterly transcends reason and intellect. This level of service of *HaShem*-יהו"ה, blessed is He, comes from the aspect of the transcendent encompassing lights (*Makif*) of the soul, and therefore, in this there are no divisions.

This is similar to what we observe about the revelations of the transcendent encompassing lights (*Makif*) on Rosh HaShanah and Yom Kippur, that as a result of serving *HaShem*-יהו"ה, blessed is He, from the aspect of the transcendent encompassing lights (*Makif*) of the soul, all Jews are equal. This is as stated,<sup>1454</sup> "You are standing today, all of you, before *HaShem*-יהו"ה your God; your leaders, your tribes, your elders,

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<sup>1452</sup> See Zohar II 55b; Zohar III 267a; Likkutei Torah Shlach 42c and elsewhere.

<sup>1453</sup> Deuteronomy 6:5

<sup>1454</sup> Deuteronomy 29:9-10

your officers... from your wood-cutters to your water-drawers.”

6.

Now, with the above in mind, we can understand Korach’s argument, namely, that a prayer shawl (*Talit*) that is made entirely of blue (*Techeilet*) should be exempt from bearing the tassels (*Tzitzit*). The explanation is that the prayer shawl (*Talit*) refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). The term “blue-*Techeilet*-תכלת” is of the same root as “consumes and expires-*Acheel* ו'שציי-*Shatzee*,” and is the aspect of the judgments-*Gevurot*. The reference to a prayer shawl (*Talit*) that is made entirely of blue (*Techeilet*), is that even the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds, is drawn forth by way of the restraint of the *Tzimtzum* and was “touched” by the restraint of the *Tzimtzum*, as previously explained.

Now, it is about this that Korach argued, in that he had no desire for the inner light (*Ohr Pnimi*). For, although there is also a superiority to the matter of drawing forth (*Hamshachah*), Korach argued that drawing forth the transcendent surrounding light (*Sovev*) of *HaShem*-יהו"ה, blessed is He, should be adequate, in that it too was “touched” by the restraint of the *Tzimtzum*. He therefore argued that a prayer shawl (*Tallit*) made entirely of blue should be exempt from the tassels

(*Tzitzit*), in that the tassels (*Tzitzit*) refer to the inner light (*Ohr Pnimi*), that is, they refer to the short straight line (*Kav*).

Moreover, Korach argued that even if we say that a drawing forth by way of the restraint of *Tzimtzum* is insufficient, and there must also specifically be a drawing forth of the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, he nevertheless argued that the revelation of the inner light (*Ohr Pnimi*) as it is subsequent to the restraint of the *Tzimtzum* is unnecessary. Instead, he argued that a revelation of the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, as it is concealed and included in His Essential Being before the restraint of the *Tzimtzum* should be adequate (As previously explained, even before the restraint of the *Tzimtzum*, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, was present, but concealed.)

This explains his second argument, that a house full of Torah scrolls should be exempt from the *mitzvah* of *Mezuzah*. That is, the matter of a house full of Torah scrolls indicates the inner light (*Ohr Pnimi*) as it exists concealed within the house. Moshe responded that the drawing forth alone is inadequate, nor is the aspect of the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, as it is concealed in His Essential Self adequate. Rather, the inner light (*Ohr Pnimi*) of *HaShem*-יהו"ה, blessed is He, must specifically be drawn forth in a way of manifestation (*Hitlabshut*) and revelation.

Now, the explanation is that the encompassing light (*Ohr Makif*) is loftier than the inner light (*Ohr Pnimi*). This is true of both the close encompassing light (*Ohr Makif*) that has

some relation to the inner light (*Ohr Pnimi*), as well as the distant encompassing light (*Makif HaRachok*) that has utterly no relation to the inner light (*Ohr Pnimi*). This is the meaning of a house filled with Torah scrolls. The house refers to the distant encompassing light (*Makif HaRachok*). In the soul of a Jew, this refers to the singular *Yechidah* essence of his soul, which even transcends the aspect of the *Mazal* of his soul. This is because the *Mazal* of the soul is the close encompassing aspect of the *Chayah* level of the soul, which indeed has relation to the inner lights of the soul.

To clarify, the verse states,<sup>1455</sup> “And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great dread fell upon them, so that they fled to hide themselves.” Our sages, of blessed memory, explained,<sup>1456</sup> “Even though they did not see, their *Mazal* saw.” That is, with Daniel, the fear penetrated him in an inner way. Therefore, his grasp caused him to fear. They, however, did not see. Only their *Mazal* saw, being that the *Mazal* is the transcendent encompassing (*Makif*) aspect of the soul. Therefore, “a great dread fell upon them,” and “his knees knocked against each other.”<sup>1457</sup> This “great dread” is the matter of the encompassing concealed aspect (*Makif*). Nevertheless, even this great dread was connected to the matter of fear, except that the reason and cause of the fear remained concealed for them. This is because the encompassing (*Makif*) aspect of the *Mazal* of the soul has

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<sup>1455</sup> Daniel 10:7

<sup>1456</sup> Talmud Bavli, Megillah 3a

<sup>1457</sup> Daniel 5:6

relation to the inner (*Pnimi*) aspects of the soul, being that it is the close encompassing light (*Makif HaKarov*) of the soul. However, the singular *Yechidah* essence of the soul is even loftier than the *Mazal* of the soul, and is the matter of the distant encompassing light (*Makif HaRachok*) of the soul, that is unrelated to the inner (*Pnimi*) lights of the soul.

The same is so of *mitzvot*. That is, even though the *mitzvot*-commandments are the aspect of the encompassing light (as previously explained), nevertheless, they are the aspect of the close encompassing light (*Makif*) that relates to the inner lights (*Pnimi*). This is why *mitzvot* require intent (*Kavanah*) in their fulfillment.<sup>1458</sup> However, some *mitzvot* are of the aspect of the distant encompassing light (*Makif HaRachok*). An example is the *mitzvah* of forgotten produce (*Shichechah*), the fulfillment of which is specifically not out of any reason or intellect at all. It thus is a matter of the distant encompassing light (*Makif HaRachok*).

In the same manner, Above in Godliness, there also is the aspect of the distant encompassing light (*Makif HaRachok*), this being the aspect of the Great Circle (*Iggul HaGadol*). Now, although there is a general superiority to the encompassing light (*Ohr Makif*), particularly the distant encompassing light (*Makif HaRachok*), nevertheless, the inner light (*Ohr Pnimi*) is specifically necessary. Moreover, for there only to be the inner light (*Ohr Pnimi*) as it is included in the transcendent light (*Ohr*

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<sup>1458</sup> Talmud Bavli, Eruvin 95a



*Makif*) is insufficient. It rather is necessary that the inner light (*Ohr Pnimi*) be revealed, as it is.

This then, was Moshe's explanation to Korach - that the superiority of the inner light (*Ohr Pnimi*) is not just that it is a "brother" to the transcendent encompassing light (*Ohr Makif*), for if that was its only superiority, it would be adequate for there to only be a revelation of the inner light (*Ohr Pnimi*) as it is included in the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*. Rather, he explained that the superiority of the inner light (*Ohr Pnimi*) is that it is the chief aspect of *HaShem's*-יהו"ה Supernal intent, since His Supernal intent is for it to specifically be manifest below (*Hitlabshut*). Thus, in this respect, the inner light (*Ohr Pnimi*) is superior to the transcendent encompassing light (*Ohr Makif*). Moreover, it is specifically the inner light (*Ohr Pnimi*) that reveals the superior loftiness of the transcendent encompassing light (*Ohr Makif*).

This may be better understood through a teaching of our sages, of blessed memory,<sup>1459</sup> "It can take forty years for a person to grasp the depth of his teacher's intent." However, after forty years, he does indeed come to grasp the depth of his teacher's intent, meaning, the inner depth of his wisdom. Moreover, this does not mean that his teacher must repeat the teaching over again after forty years. Rather, by having taught him the intellect forty years earlier, after forty years he comes to finally grasp the full depth of his teacher's intent. This is to

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<sup>1459</sup> Talmud Bavli, Avodah Zarah 5b

say that after toiling and dwelling on the aspect of the intellect that does relate to him – which is the matter of the inner light (*Ohr Pnimi*) – after the passage of forty years, he finally comes to grasp the depth of his teacher’s intent – which is the aspect of the transcendent encompassing light (*Ohr Makif*).

To further explain, the inner light (*Ohr Pnimi*) as it is revealed, is similar to the letters (*Otiyot*) of the impression (*Reshimu*), which were “untouched” by the restraint of the *Tzimtzum*.<sup>1460</sup> Thus, the letters (*Otiyot*) of the impression (*Reshimu*) are loftier than the transcendent encompassing light (*Ohr Makif*), since, at the very least, the transcendent encompassing light (*Ohr Makif*) was “touched” by the restraint of the *Tzimtzum*, as explained above. In contrast, the letters (*Otiyot*) of the impression (*Reshimu*) were completely untouched by the restraint of the *Tzimtzum*. Therefore, it is specifically the letters (*Otiyot*) of the impression (*Reshimu*) – which are the letters (*Otiyot*) of the recipient – that reveal the transcendent encompassing light (*Ohr Makif*).

The same is likewise so in regard to the general order of the bestowal of intellect from teacher to student. That is, at first the study must be in a simple orderly fashion of one teaching followed by another teaching etc. Only afterwards can the student ascend further, in a manner that is not at all gradual.

This is also true when it comes to serving *HaShem*-יהו"ה, blessed is He. That is, it is specifically through the precursor of love of *HaShem*-יהו"ה, blessed is He, that accords to reason and

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<sup>1460</sup> See *Ohr HaTorah*, Bereishit Vol. 6, 1,068b and elsewhere.

intellect, that is, the levels of love indicated by the verse, “You shall love *HaShem*-יהו"ה your God, with all your heart and with all your soul,” that one can then to come to the love of *HaShem*-יהו"ה, blessed is He, indicated by the words, “with all your being.”

This also applies to Torah study, in that grasping and comprehending alone, is inadequate. Rather, Torah study must be with fear of *HaShem*-יהו"ה, blessed is He, specifically with the acceptance of the yoke of His kingship. This is why a prayer shawl (*Tallit*) that is entirely made of blue (*Techeilet*) is not exempt from having tassels (*Tzitzit*), because the tassels (*Tzitzit*) are the matter of fear of *HaShem*-יהו"ה, blessed is He, as the verse states,<sup>1461</sup> “That you may see it and remember etc.” This also is the matter of the blue (*Techeilet*-תכלת) of the *Tzitzit*. For, as explained above, the term “blue-*Techeilet*-תכלת” is of the same root as “consumes and expires-*Acheel v' Shatzee*-אכיל וישצי,” and is the aspect of judgments-*Gevurot* and fear of *HaShem*-יהו"ה, blessed is He.

Similarly, a house that is full of Torah scrolls is not exempt from the *mitzvah* of *Mezuzah*. This is because the *Mezuzah* contains two Torah portions (*Parshiyot*) in it, the Torah portion of “*Shema Yisroel*-Listen Israel,”<sup>1462</sup> and the Torah portion of,<sup>1463</sup> “*V'Hayah Im Shamo'a*-It shall be that if you listen.” The substance of these two portions is the acceptance of the yoke of the Kingship of Heaven and the

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<sup>1461</sup> Numbers 15:39; Also see Talmud Bavli, Menachot 43b, and Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, 21.

<sup>1462</sup> Deuteronomy 6:4-9

<sup>1463</sup> Deuteronomy 11:13-21

acceptance of the yoke of *HaShem*'s-יהו"ה commandments.<sup>1464</sup> This is as our sages, of blessed memory, stated,<sup>1465</sup> "First accept My Kingship and afterwards accept My decrees."

In other words, it is specifically through fear of *HaShem*-יהו"ה, blessed is He, and the acceptance of the yoke of His kingship, that the study of Torah is as it should be. This is as stated,<sup>1466</sup> "Fear of *HaShem*-יהו"ה, that is his treasure."<sup>1467</sup> Regarding this, our sages, of blessed memory, said,<sup>1468</sup> "This is analogous to a person who told his emissary, 'Bring a *kor* of wheat to store up in the attic for me.' The emissary went and brought it up for him. He asked him, 'Did you mix a *kav* of *Chomton* preservative into it?' He responded that he did not. He then said to him, 'It would have been better had you not brought it up.'" For, it is specifically through the fear of *HaShem*-יהו"ה, blessed is He, and the acceptance of His yoke, that Torah is preserved and sustained. In other words, when one has "fear of *HaShem*-יהו"ה, that is his treasure," then he has both the matter of Torah, as well as the matter of fear of *HaShem*-יהו"ה, blessed is He.

From all this it is understood that it is specifically through the inner light (*Ohr Pnimi*) that we can come to the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He. Therefore, even in the coming future, when there will be a revelation of the unlimited light of *HaShem*-יהו"ה,

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<sup>1464</sup> Talmud Bavli, Brachot 13a

<sup>1465</sup> Mechilta Yitro 20c and elsewhere.

<sup>1466</sup> Isaiah 33:6

<sup>1467</sup> See Talmud Bavli, Brachot 33b

<sup>1468</sup> Talmud Bavli, Shabbat 31a

blessed is He, which transcends and surrounds all worlds (*Sovev Kol Almin*), nonetheless, the drawing forth will specifically be through the *Line-Kav*. This is why even in the coming future there still will be the aspects of *Zeir Anpin* and kingship-*Malchut*. That is, even though in the coming future there will be a revelation of the root of the *Sefirah* of kingship-*Malchut*, as it states,<sup>1469</sup> “An accomplished woman is the crown of her Husband,” nevertheless, the bestowal of influence will specifically be through (“her husband”) *Zeir Anpin*.

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<sup>1469</sup> Proverbs 12:4



## Discourse 20

*“L’Ma’an Yeichaltzun Yedidecha -  
So that Your loved ones may be rescued”*

Delivered on the 12<sup>th</sup> of Tammuz, 5714<sup>1470</sup>

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

### 1.

The verse states,<sup>1471</sup> “So that Your loved ones may be rescued – save with Your right hand and answer me.” Targum explains this verse to mean, “Because of the merit of Yitzchak, let Your loved ones break forth etc.” That is, he explains that the term, “Your loved ones-*Yedidecha*-ידידיך,” refers to the Jewish people who are called “beloved-*Yedidim*-ידידים.” This is as expounded by our sages, of blessed memory, in Tractate Menachot,<sup>1472</sup> “A beloved one (*Yedid*-ידיד) shall come... and will build the beloved (*Yedid*-ידיד)... and the beloved ones (*Yedidim*-ידידים) will be atoned through it.” The words, “and will build the beloved (*Yedid*-ידיד)” is a reference to the Holy Temple, and “the beloved ones (*Yedidim*-ידידים) will be atoned through it,” refers to the Jewish people.

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<sup>1470</sup> The Rebbe made various handwritten corrections to the copy of the transcript of this discourse that is in the library of Agudat Chassidei Chabad, and also made a note at the beginning of the discourse citing to “5680,” (referring to the discourse by this same title 5680, printed in Sefer HaMaamarim 5680 p. 114 and on.)

<sup>1471</sup> Psalms 60:7

<sup>1472</sup> Talmud Bavli, Menachot 53a and on.

In other words, the request of this verse is that the Jewish people, who are “Your beloved ones” (*Yedidecha*-ידידך), should be rescued in the merit of Yitzchak, who also is called “beloved” (*Yedid*-ידיד). This is as stated in the circumcision ceremony,<sup>1473</sup> “Blessed are *HaShem*-ה' יהו, who made the beloved one (*Yedid*-ידיד) holy from the womb etc.,” which Rashi<sup>1474</sup> explains refers to Yitzchak, about whom the verse states,<sup>1475</sup> “Take your son, your only one, whom you love – Yitzchak.” The Psalm then continues,<sup>1476</sup> “I would divide Shechem.” The Targum explains this to mean, “I would divide the spoils with the sons of Yosef who live in Shechem.”

We must therefore understand the continuum of the matters in these verses. For, the verse that immediately precedes the verse, “So that Your loved ones may be rescued,” states,<sup>1477</sup> “You have given those who fear You a banner to be raised (*Neis LeHitnoseis*-נס להתנוסס) for the sake of truth, always!” The Targum explains this verse as meaning, “You have given those who fear You miracles (*Nisa*-נסא)... because of the Truth of Avraham.” In other words, the Holy One, blessed is He, should show miracles (*Nissim*-נסיים) in the merit of our forefather Avraham. The next verse then continues, “So that Your loved ones may be rescued.” This matter will specifically be in the merit of Yitzchak.

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<sup>1473</sup> See the liturgy of the blessings of the circumcision – Talmud Bavli, Shabbat 137b.

<sup>1474</sup> See Talmud Bavli, Shabbat 137b *ibid*.

<sup>1475</sup> Genesis 22:2

<sup>1476</sup> Psalms 60:8

<sup>1477</sup> Psalms 60:6



Now, the difference between the matter of miracles (*Nissim*-נִסִּים) and the matter of rescue (*Yeichaltzun*-יְחַלְצוּן) is understood simply. That is, in and of themselves, miracles do not indicate that there is any opposition or travail from which to be rescued. Rather, it is similar to what our sages, of blessed memory, stated,<sup>1478</sup> “Ten miracles were wrought for our ancestors in the Holy Temple.” That is, these miracles were not matters of war or any other tribulation in which a miracle is needed to be saved from constraint and ordeal. About such miracles the verse states that they are in the merit of our forefather Avraham. It then states an even loftier matter – that even in a time of trial and tribulation, “Your loved ones may be rescued,” in the merit of Yitzchak.

## 2.

Now, to understand this, we must first explain why the verse emphasizes the superiority of “being beloved-*Yedidut*-יְדִידוּת,”<sup>1479</sup> and that because the Jewish people are called “beloved-*Yedidim*-יְדִידִים,” therefore, “Your loved ones (*Yedidecha*-יְדִידֶיךָ) may be rescued.” In other words, the matter of “being beloved-*Yedidut*-יְדִידוּת” indicates the intensity of the love, as in the verse,<sup>1480</sup> “As water reflects the face to the face, so man’s heart is reflected back to him by another man.” From this, we will also understand the matter of “being beloved”

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<sup>1478</sup> Mishnah Avot 5:4

<sup>1479</sup> See the discourse by the same title 5680 (Sefer HaMaamarim 5680 p. 114 and on.)

<sup>1480</sup> Proverbs 27:19; See Tanya Ch. 46

(*Yedidut*-ידידות) as it relates to and is present in man's service of his Maker, *HaShem*-יהו"ה, blessed is He.

To further explain, in man's service of *HaShem*-יהו"ה, blessed is He, which primarily is the matter of loving Him, as it states,<sup>1481</sup> "there is no labor like the labor of love," there are two general categories of love (*Ahavah*). That is, there is love of *HaShem*-יהו"ה, blessed is He, that is comparable to water, and love of *HaShem*-יהו"ה that is comparable to flames of fire. The difference is as follows: In regard to the love of *HaShem*-יהו"ה, blessed is He, that is like water, even though the nature of water is to bond with what is separate from it,<sup>1482</sup> meaning that one's love of *HaShem*-יהו"ה, blessed is He, is by way of closeness and adhesion to Him, nevertheless, it is compared to water, indicating that it lacks the flames of passion of love of *HaShem*-יהו"ה, blessed is He, that is compared to fire.

The general difference is<sup>1483</sup> that when one's love of *HaShem*-יהו"ה, blessed is He, is according to the dictates of reason and intellect, it brings about closeness and adhesion (like the nature of water that brings adhesion and closeness in separate things). Nonetheless, this love neither possesses nor causes the true arousal of passionate love. That is, since this love of *HaShem*-יהו"ה, blessed is He, is the result of intellect, it therefore is measured and limited according to the limitations

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<sup>1481</sup> See Zohar II 55b; Zohar III 267a; Likkutei Torah Shlach 42c; Kuntres HaAvodah Ch. 1, Ch. 3 and on; Sefer HaArachim Chabad, Vol. 1, Section on "Ahavat HaShem," Ch. 5, Ch. 9 and elsewhere.

<sup>1482</sup> As we find that two drops of water naturally attract and merge with each other.

<sup>1483</sup> See Torat Chayim Toldot 149b, 150c and on; Sefer HaMaamarim 5655 p. 199 and on; 5701 p. 126 and on, and elsewhere.

of one's intellect. It therefore is inapplicable to say that there truly is intense love of *HaShem*-יהו"ה in this, or that this love of *HaShem*-יהו"ה, blessed is He, is unlimited. On the contrary, it is a measured and limited love of *HaShem*-יהו"ה, blessed is He.

In contrast, the love of *HaShem*-יהו"ה, blessed is He, that is like flames of fire, is love of *HaShem*-יהו"ה that is truly not within the parameters of reason and intellect. Since it is not tied to intellect, it therefore is unlimited, and its effect is like fire, which destroys anything and everything that limits or contains it, breaking forth and ascending Above. This love of *HaShem*-יהו"ה, blessed is He, (like flames of fire) ascends above all else, similar to the superiority of gold over silver, and is the aspect of strength and might-*Gevurah* etc.<sup>1484</sup>

To clarify, it is sometimes explained<sup>1485</sup> that love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is brought about as a result of a sense of closeness to Him, whereas fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, is brought about as a result of sense of distance from Him. As we observe in man's service of *HaShem*-יהו"ה, blessed is He, when a person contemplates the aspect of *HaShem*'s-יהו"ה Godliness that manifests within the worlds, and he contemplates this with his reason and intellect until he comprehends it intellectually, his grasp is then similar to the matter of delighting in the ray of the Indwelling Presence

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<sup>1484</sup> See Tanya Ch. 50

<sup>1485</sup> See Sefer HaMaamarim 5655 p. 149 and on; 5668 p. 49 and on; 5684 p. 254 and on.

of *HaShem*-יהו"ה, blessed is He, the *Shechinah*,<sup>1486</sup> and is like food and sustenance for his soul.

This is similar to the explanation in various places<sup>1487</sup> about the angels; that their grasp and comprehension of their Maker, *HaShem*-יהו"ה, blessed is He, is their food and sustenance. In other words, through their grasp of the Godly vitality that brings them into existence and enlivens them, as well as the Godly vitality in the world at large, until they can relate to it in their comprehension, this very grasp and comprehension itself sustains them like food and vitalizes them.

The same is true of the Godly soul. The “food” that sustains and vitalizes it is its grasp and comprehension of *HaShem*’s-יהו"ה Godliness. That is, through this contemplation (*Hitbonenut*) and comprehension, he is drawn to *HaShem*’s-יהו"ה Godliness, just as one is drawn to love his own life. This is as stated,<sup>1488</sup> “To love *HaShem*-יהו"ה your God, to hearken to His voice and adhere to Him, for He is your life etc.”

This then, is the matter of love of *HaShem*-יהו"ה, blessed is He, that is compared to water. It is compared to water because it brings about the adhesion of the soul of the one who serves *HaShem*-יהו"ה, blessed is He, and bonds him to *HaShem*’s-יהו"ה Godly vitality. However, this is a measured and limited love of *HaShem*-יהו"ה, blessed is He, since it comes about through understanding and comprehending in the vessels of his intellect.

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<sup>1486</sup> See Talmud Bavli, Brachot 17a; Likkutei Torah, Drushim L’Shabbat Shuvah 66a.

<sup>1487</sup> See Likkutei Torah, Tzav, and elsewhere.

<sup>1488</sup> Deuteronomy 30:20

The same is true of the fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, that stems specifically from one's sense of distance from *HaShem*-יהו"ה, blessed is He. An example of this may be understood from an earthly king of flesh and blood. That is, even though we may see the king, or at the very least, know of his existence, it specifically is in a way of distance. Thus, the king is not seen unclothed, nor may one make use of his scepter or any of his other articles.<sup>1489</sup> Thus, it is specifically because of distance from the king that the matter of fear of him is brought about.

This is likewise so of man's service of his Maker, *HaShem*-יהו"ה, blessed is He, with fear (*Yirah*) of Him. That is, when a person contemplates his vast distance from *HaShem*'s-יהו"ה Godliness, and that even *HaShem*'s-יהו"ה Godly vitality which gives existence to the worlds, is only from the aspect of His splendor (*Hod*-הוד), as written,<sup>1490</sup> "His splendor (*Hodo*-הודו) is above earth and heaven," and that moreover, even His splendor (*Hodo*-הודו) is in a state of exalted transcendence, this realization arouses fear (*Yirah*) of *HaShem*-יהו"ה in him.<sup>1491</sup>

However, both these matters, (love of *HaShem*-יהו"ה, blessed is He, that results from a sense of closeness, and fear of *HaShem*-יהו"ה, blessed is He, that results from a sense of distance), are brought about through contemplating (*Hitbonenut*) Godly matters that are within the realm of grasp and comprehension.

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<sup>1489</sup> Talmud Bavli, Sanhedrin 22a

<sup>1490</sup> Psalms 148:13; See Torah Ohr, Vayeitzei 22a and elsewhere.

<sup>1491</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

However, when one's contemplation (*Hitbonenut*) is into the inner aspect of *HaShem*'s-יהו"ה Godliness,<sup>1492</sup> meaning that he contemplates the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He, through which one comes to be aroused with the inner love of *HaShem*-יהו"ה, blessed is He, and the inner fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, then the order is reversed. That is, in such a case, one's love of *HaShem*-יהו"ה, blessed is He, is brought about because of distance, and one's fear of *HaShem*-יהו"ה is brought about because of closeness.

For example, if one contemplates how, in reality, "His Name alone is exalted,"<sup>1493</sup> and that it only is "His splendor that is above the earth and heavens," meaning that he contemplates the awesome wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and even more so, if he contemplates the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, he then comes to realize and feel that he is in<sup>1494</sup> "a parched and thirsty land with no water," which arouses a great thirst and yearning in him. This is the arousal of love of *HaShem*-יהו"ה, blessed is He, indicated by the words,<sup>1495</sup> "You shall love *HaShem*-יהו"ה your God... with all your being," meaning without limitation. In other words, this love of *HaShem*-יהו"ה, blessed is He, transcends one's understanding and

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<sup>1492</sup> See Likkutei Torah VaEtchanan 4d and on; Sefer HaMaamarim 5668 and 5684 *ibid*.

<sup>1493</sup> Psalms 148:13 *ibid*.

<sup>1494</sup> Psalms 63:2

<sup>1495</sup> Deuteronomy 6:5

comprehension. (Rather, his understanding and comprehension is only there to remove extraneous matters that conceal and obstruct this love.)

For, in such a case, his contemplation (*Hitbonenut*) is into the awesome wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and how He utterly transcends all worlds. This is especially so if he contemplates the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who utterly has no relation to worlds altogether (not even in a way of being wondrously beyond them). That is, this is the contemplation of the true reality that all existence is solely the existence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, for He alone is the only true being whose existence is intrinsic to Him, and thus, only His existence is true existence.<sup>1496</sup>

As a result of such contemplation, he is roused with great thirst and passionate love, like flames of fire, such as the love reflected in the verse,<sup>1497</sup> “Who do I have in the heavens? And aside for You I desire nothing upon earth,” which is similar to the statement,<sup>1498</sup> “I want nothing but You alone.”

Similarly, the fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, is the result of closeness to Him. That is, when he

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<sup>1496</sup> See Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

<sup>1497</sup> Psalms 73:25

<sup>1498</sup> See Derech Mitzvotcha 138a; HaYom Yom 18 Kislev

contemplates the reality of the verse,<sup>1499</sup> “Can a man hide in secret places so that I will not see him? – the word of *HaShem*-יהו"ה! Do I not fill the heavens and the earth? – the word of *HaShem*-יהו"ה!” That is, he contemplates that *HaShem*-יהו"ה, blessed is He, is present in the heavens and the earth **equally**, in the most literal sense!

This is because the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is equally present “in the highest heights to no end and in the lowest depths without limit.”<sup>1500</sup> This contemplation rouses a great fear of *HaShem*-יהו"ה in him, much greater than the capacity of his limited vessels to contain.<sup>1501</sup>

Now, this love of *HaShem*-יהו"ה, blessed is He, is like flames of fire, transcends understanding and comprehension and is not measured nor limited (since it comes about through the contemplation of the wondrousness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends all worlds. This love comes about through the contemplation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He). This is (not just regular love of *HaShem*-יהו"ה, but is rather) **intense** love of *HaShem*-יהו"ה, blessed is He.

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<sup>1499</sup> Jeremiah 23:24

<sup>1500</sup> Tikkunei Zohar, Tikkun 57; See the prior discourse of this year 5714 entitled “*V'Nachah Alav* – The spirit of *HaShem*-יהו"ה will rest upon him,” Discourse 14, and the continuing discourses, where this is explained at length.

<sup>1501</sup> See Mishneh Torah, Hilchot Yesodei HaTorah 2:2 *ibid*; Also see Shulchan Aruch, Orach Chayim 1:1.



It is about such love of *HaShem*-יהו"ה, blessed is He, to which the matter of "being beloved-*Yedidut*-ידידות" refers. This aspect is the superior level of Yitzchak, who is called "beloved-*Yedid*-ידיד" (as explained in chapter one). That is, Yitzchak had such passionate love of *HaShem*-יהו"ה, blessed is He, like the flames of fire, which is a loftier love than love of *HaShem*-יהו"ה, blessed is He, that is compared to water. Rather, love of *HaShem*-יהו"ה, blessed is He, that is compared to water, was the quality and conduct of Avraham, about whom it states,<sup>1502</sup> "Remember the father who was drawn after You like water."

### 3.

This then, is the meaning of the statement about Yitzchak,<sup>1503</sup> "Who made the beloved one (*Yedid*-ידיד) holy from the womb." As Rashi explains,<sup>1504</sup> even before his birth he was sanctified for this *mitzvah* and covenant, as it states,<sup>1505</sup> "Nonetheless, your wife Sarah will bear a son for you and you shall call his name Yitzchak; and I will fulfill My covenant with him as an everlasting covenant etc.," referring to the covenant and *mitzvah* of circumcision (*Milah*).

To further explain, even when we consider the greatness of Avraham's service of *HaShem*-יהו"ה, blessed is He, and the matter of His love of *HaShem*-יהו"ה in a way of "running"

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<sup>1502</sup> See the liturgy of the prayer for rain in the *Musaf* prayer of Shmini Atzeret.

<sup>1503</sup> See the liturgy of the blessings of the circumcision – Talmud Bavli, Shabbat 137b.

<sup>1504</sup> See Rashi to Genesis 17:19

<sup>1505</sup> Genesis 17:19

(*Ratzo*) and “returning” (*Shov*), as indicated by the verse,<sup>1506</sup> “Then Avram journeyed, traveling and settling toward the south,”<sup>1507</sup> nevertheless, it only was the aspect of love of *HaShem*-יהוה, blessed is He, that is comparable to water, which is a substance that can be contained in a vessel.<sup>1508</sup>

That is, even though Avraham’s service of *HaShem*-יהוה, blessed is He, was to such a degree that he was the Supernal chariot (*Merkavah*), as our sages, of blessed memory stated,<sup>1509</sup> “The forefathers are themselves the Supernal chariot (*Merkavah*),” and as explained in Tanya,<sup>1510</sup> “all their limbs were holy and detached from mundane matters of this world and they were the vehicle and chariot (*Merkavah*) for the Holy One, blessed is He,” which is like the service of *HaShem*-יהוה, blessed is He, of the world of Emanation-*Atzilut*,<sup>1511</sup> nevertheless, even in the world of Emanation-*Atzilut*, there are vessels (*Keilim*). It follows that even in the world of Emanation, there is a matter of measure and limitation, such as the statement in Sefer Yetzirah about the Sefirot, that there are,<sup>1512</sup> “ten and not nine, ten and not eleven.”

It therefore was necessary for there to be this matter of, “Who made the beloved one (*Yedid*-ידיד) holy from the womb,” referring to Yitzchak’s superiority even over Avraham. This is

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<sup>1506</sup> Genesis 12:9 and Rashi there; Also see Torah Ohr Va’era 56c, Yitro 78a and elsewhere.

<sup>1507</sup> South refers to the Divine quality of Kindness (*Chesed*) and love (*Ahavah*).

<sup>1508</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, section on the elements of fire, air, and water.

<sup>1509</sup> Midrash Bereishit Rabba 47:6; 82:6

<sup>1510</sup> See Tanya Ch. 23 and Ch. 34.

<sup>1511</sup> See Torah Ohr, Vayeitzei 24a and elsewhere.

<sup>1512</sup> Sefer Yetzirah 1:4

similar to the elevated superiority of the crown-*Keter* of the world of Emanation-*Atzilut* over and above wisdom-*Chochmah* of the world of Emanation-*Atzilut*.

Moreover, this is generally so in regard to Avraham himself, in that his service of *HaShem*-יהו"ה was given additional elevation by being given the *mitzvah* of the circumcision (*Milah*) specifically so that Yitzchak could be born from a seminal drop that was sanctified and holy.<sup>1513</sup> That is,<sup>1514</sup> although even prior to circumcision (*Milah*), Avraham had attained the level of holiness indicated by the term “holy-*Kodesh*-שקדש,” which “is something separate unto itself,”<sup>1515</sup> (and is not just the level of holiness indicated by the term “holy-*Kadosh*-שקדוש”), and as previously mentioned, his service of *HaShem*-יהו"ה, blessed is He, was to such a degree that he was the aspect of the Supernal chariot (*Merkavah*), which generally refers to the world of Emanation-*Atzilut*, and in the *Sefirot*, this is the matter of the *Sefirah* of wisdom-*Chochmah*, which is the aspect of “holy-*Kodesh*-שקדש” (and “is something separate unto itself”),<sup>1516</sup> nevertheless, all this was insufficient for Yitzchak to be born from a seminal drop that is sanctified and holy, and Avraham was therefore given the *mitzvah* of circumcision (*Milah*).

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<sup>1513</sup> See Midrash Bereishit Rabba 46:2

<sup>1514</sup> See Ohr HaTorah Lech Lecha Vol. 4 p. 710a.

<sup>1515</sup> Zohar III 94b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

<sup>1516</sup> Zohar II 42b and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

This is because the substance of the *mitzvah* of circumcision (*Milah*) is to remove the foreskin (which must then be followed by *Priyah*, so that not only the coarse foreskin, but even the fine membrane is removed). It was specifically through this that Avraham was then able to ascend to a higher level, as indicated by the verse,<sup>1517</sup> “Walk before me and be perfect-*v’Heyeh Tamim*—וְהָיִיָה תָמִים.”

In other words, even after all the levels of Godly revelations that Avraham attained before being circumcised (*Milah*), he did not yet have the matter of perfection (*Tmimut*—תְּמִימוּת). This is because ultimate completion and perfection comes from revelation that transcends the world of Emanation-*Atzilut*, this being the aspect of the crown-*Keter*, and for this to be revealed, the foreskin must first be removed.

To further explain, it is possible for the aspect and level of the world of Emanation-*Atzilut* to spread forth and manifest even in a place where the opposing side of evil is present.<sup>1518</sup> Moreover, this matter is not restricted to the glowing husk, called *Kelipat Nogah*, but even applies to the three completely impure husks of evil (*Shalosh Kelipot HaTmei’ot*). Proof of this, is that, as known,<sup>1519</sup> the light of the line-*Kav*, which illuminates within the ten *Sefirot* of kingship-*Malchut* of the world of Emanation-*Atzilut*, penetrates the veil (*Parsa*) together with them, and illuminates in them as they descend to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*,

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<sup>1517</sup> Genesis 17:1

<sup>1518</sup> See Likkutei Torah, Tazria 21a and on.

<sup>1519</sup> See Tanya, Iggeret HaKodesh, Epistle 20.

*Asiyah*) to such an extent that the externality of the vessels of kingship-*Malchut* of the world of Emanation-*Atzilut* manifest within the world of Action-*Asiyah*, which is “mostly evil,”<sup>1520</sup> and within which “the extraneous husks (*Kelipot*) are dominant.”<sup>1521</sup>

The example for this can be understood from the soul of man, which is present in all of the limbs and organs of his body and enlivens them all, including those organs that carry the excrement. That is, the excrement within them does not hinder the vitality of the soul from being drawn and revealed in these organs. [What is meant here is not that the vitality is manifest in the excrement, but that the excrement does not hinder the vitality from being drawn and revealed in the organ that carries it.]

Similarly, although there are countless degrees of separation between this example and how it actually is, it is this way Above in Godliness. That is, from the externality of the vessels of kingship-*Malchut* of the world of Emanation-*Atzilut*, there is a drawing forth even to the world of Action-*Asiyah*, in a way of inner radiance, in order to vitalize the world of Action-*Asiyah* with inner light and illumination. This is so even though the glowing husk, called *Kelipat Nogah*, and even the three completely impure husks (*Shalosh Kelipot HaTmei'ot*), are also

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<sup>1520</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur HaOlamot), Hakdama L'Drush; Also see Shaar 47 (Shaar Seder ABY" A), Ch. 4; Shaar 48 (Shaar HaKelipot), Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54.

<sup>1521</sup> See Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 4; Tanya Ch. 6 (10b and on), and Ch. 24 (30a); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54.

present there. (That is, the husks-*Kelipot* are comparable to the excrement in the organ that carries it. Still and all, the vitality of the soul is revealed in the organ.)

However, all the above is only in regard to the revelations of the world of Emanation-*Atzilut*, and even in regard to the revelations of the aspect of Primordial Man-*Adam Kadmon*. However, this only applies to the externality of Primordial Man-*Adam Kadmon*, which is solely revealed in a transcendent encompassing (*Makif*) manner. However, when a drawing forth of revelation of the inner light and illumination from the inner aspect of Primordial Man-*Adam Kadmon* is necessary – meaning, from the inner aspect of the desire (*Pnimityut HaRatzon*) and the inner aspect of the pleasure (*Pnimityut HaTa'anug*) – such revelation cannot be drawn to a place of filth and excrement, where the three impure husks (*Shalosh Kelipot HaTmei'ot*) are, or even where the glowing husk, called *Kelipat Nogah* is, because they obstruct this kind of revelation.

Thus, for such revelation to be, the matter of the *mitzvah* of circumcision (*Milah*) must be, including both *Milah* and *Priyah*. That is, the coarse foreskin (*Milah*), as well as the fine membrane (*Priyah*) must be removed, and through this a revelation of the inner aspect of Primordial Man-*Adam Kadmon* is possible. This refers to the revelation of the inner aspect of *HaShem's* יהו"ה desire (*Pnimityut HaRatzon*), by way of comparison between the power of pleasure (*Ta'anug*) and the power of desire (*Ratzon*).

Thus, this is why Avraham was commanded to circumcise himself, so that Yitzchak would be born of a seminal drop that is entirely holy. For, the matter of Yitzchak-צחק is as stated,<sup>1522</sup> “God has made laughter-*Tzchok*-צחק for me,” referring to the matter of the Supernal pleasure and delight (*Ta’anug*), which is the inner aspect (*Pnimityut*). However, as a preface to this the verse states,<sup>1523</sup> “Walk before me and be perfect-*v’Heyeh Tamim*-והייה תמים,” in regards to the necessity to remove the blemish of the foreskin, through which it then is possible for there to be a revelation of the inner aspect of Primordial Man-*Adam Kadmon*.

As it relates to man’s service of *HaShem*-יהוה, blessed is He, this is the matter of the service of refinement (*Birurim*). That is, a person must entirely extinguish and nullify his coarse lusts, which are comparable to the coarse foreskin. Moreover, even in regard to the fine membrane and husk (*Kelipah*), he must change and restrain it, this being service of *HaShem*-יהוה, blessed is He, through the matter of self-restraint (*Itkafia*).

Until the coming of Moshiach this is the general mode of conduct in our service of *HaShem*-יהוה, blessed is He, (as explained at length in *Iggeret HaKodesh*).<sup>1524</sup> Through this there can then be a revelation of the inner aspect of Primordial Man-*Adam Kadmon*, the substance of which – as it relates to our service of *HaShem*-יהוה, blessed is He – is that the service of Him will be in the loftiest possible manner that there can be,

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<sup>1522</sup> Genesis 21:6

<sup>1523</sup> Genesis 17:1

<sup>1524</sup> See Tanya, *Iggeret HaKodesh*, Epistle 4.

in a way of innerness (*Pnimityut*). That is, it will be similar to the superiority about which it states, “Who made the beloved one (*Yedid*-ידיד) holy from the womb,” compared to the level of holiness that preceded it, about which it states, “Walk before me and be perfect-*v’Heyeh Tamim* וְהָיִיתָ תָּמִים.” However, for this to happen all undesirable matters must first be eradicated through the act of circumcision (*Milah*).

This also explains the statement in *Tikkunei Zohar*,<sup>1525</sup> that in the verse,<sup>1526</sup> “Who will ascend to heaven for us-*Mi Ya’aleh Lanu HaShamaymah*-מי יעלה לנו השמימה,” the first letter of each word forms the word, “circumcision-*Milah*-מילה,” and the final letter of each word forms the Name *HaShem*-יהוה. That is, circumcision-*Milah*-מילה reaches higher than the lower Name *HaShem*-יהוה. This is further proof that through circumcision-*Milah*-מילה, the revelation of light and illumination that transcends the world of Emanation-*Atzilut* is drawn forth. This is because the lower Name *HaShem*-יהוה is (generally) in the world of Emanation-*Atzilut*. It is explained in books of the received knowledge of Kabbalah and Chassidut,<sup>1527</sup> that the four letters of the Name *HaShem*-יהוה constitute the four levels of the world of Emanation-*Atzilut*, beginning with the first letter *Yod*-יוד, which is the matter of the *Sefirah* of wisdom-*Chochmah*, until the final letter *Hey*-הי, ה

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<sup>1525</sup> See Introduction to *Tikkunei Zohar* 2b; Tikkun 70 (131a); Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), section entitled “The Five that are drawn from the Ten”; Also see *Torah Ohr* and *Ohr HaTorah*, end of *Lech Lecha*.

<sup>1526</sup> Deuteronomy 30:12

<sup>1527</sup> See *Shaarei Kedushah* of Rabbi Chayim Vital, Section 3, Shaar 1; *Tanya*, *Iggeret HaTeshuvah*, Ch. 4.



which is the matter of the *Sefirah* of kingship-*Malchut*. However, through the *mitzvah* of circumcision-*Milah*-מילה there is a drawing forth and revelation of a light that is even loftier than the lower Name *HaShem*-יהו"ה. (This is why the Name *HaShem*-יהו"ה is in the final letters of the verse's words, whereas the word circumcision-*Milah*-מילה is in the first letters of its words.) That is, there is a drawing forth of light and illumination that transcends the world of Emanation-*Atzilut*, which is the aspect of the crown-*Keter*, and is the (above-mentioned) matter of "Walk before me and be perfect-*v'Heyeh Tamim*-והי"ה תמים."

From the above, we may also understand man's service of *HaShem*-יהו"ה, blessed is He, in the matter of love of *HaShem*-יהו"ה, blessed is He. Namely, the preparation and receptacle for drawing forth revelation and illumination that transcends the world of Emanation-*Atzilut*, is specifically through love of *HaShem*-יהו"ה like flames of fire, in a way of ascent from below to above. Moreover, this must be with intense desire and yearning, in a manner that is entirely beyond measure and limitation. This is the matter of intense love of *HaShem*-יהו"ה, blessed is He (and is much loftier than the love of *HaShem*-יהו"ה, blessed is He, that is compared to water). It is about this kind of love of *HaShem*-יהו"ה, blessed is He, that the superior title, "beloved-*Yedid*-ידיד," is used.

This matter (that is, service of *HaShem*-יהו"ה, blessed is He, through which a revelation of illumination that transcends the world of Emanation-*Atzilut* is drawn forth) is also hinted at in the words, "and be perfect-*v'Heyeh Tamim*-והי"ה תמים," in

which the term, “and be-*v’Heyeh*-והי” is specifically used. This is because the term, “and be-*v’Heyeh*-והי” has the same four letters as the Name *HaShem*-יהוה, except that here, the letters *Vav-Hey*-וה precede the letters *Yod-Hey*-יה. This is similar to the explanation about the teaching of our sages, of blessed memory that,<sup>1528</sup> “the term ‘*V’Hayah*-והי’ always denotes joy.” The explanation is that there is an advantage to the letters *Vav-Hey*-וה coming before the letters *Yod-Hey*-יה.

To further elucidate, Tanya<sup>1529</sup> explains about the Name *HaShem*-יהוה, that the letters *Yod-Hey*-יה refer to wisdom-*Chochmah* and understanding-*Binah*, which is the matter of service of *HaShem*-יהוה, blessed is He, that accords to intellect, in a manner of contemplation (*Hitbonenut*), understanding and comprehension. The letters *Vav-Hey*-וה refer to service of *HaShem*-יהוה, blessed is He, in a manner of actualization, with the actual study of Torah (the letter *Vav*-ו) and the actual fulfillment of the *mitzvot* (the letter *Hey*-ה).

As it currently is, until the coming future, the order of service is that there first must be understanding and comprehension (the letters *Yod-Hey*-יה), after which we come to study Torah and fulfill the *mitzvot* (the letters *Vav-Hey*-וה). However, in the coming future, the superiority of action (*Ma’aseh*), over understanding and comprehension, will be

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<sup>1528</sup> Midrash Bereishit Rabba 42:3; Lekach Tov, VaEtchanan 6:10; Ohr Torah of the Rav, the Maggid of Mezhrich, Tavo; Likkutei Torah Re’eh 30d; Ohr HaTorah Na”Ch p. 764.

<sup>1529</sup> Tanya, Iggeret HaTeshuvah, Ch. 4 *ibid*.

revealed, as it states,<sup>1530</sup> “action is greater,” meaning that the letters *Vav-Hey*-ו"ה will precede the letters *Yod-Hey*-י"ה. In other words, our service of *HaShem*-יהו"ה, blessed is He, will be in a manner that goes beyond the measure and limitations of intellect. This is the matter of “perfection-*Temimut*-תמימות” (in the verse, “and be perfect-*v’Heyeh Tamim*-והי"ה תמים”), from which the matter of joy (*Simcha*) is brought about (since “the term ‘*V’Hayah*-והי"ה’ always denotes joy”). For at that point we reach and attain the level of *HaShem*’s-יהו"ה Godliness that transcends the world of Emanation-*Atzilut*, in which the letters *Vav-Hey*-ו"ה precede the letters *Yod-Hey*-י"ה.

#### 4.

Now, the superior level of Yitzchak, who is called “beloved-*Yedid*-ידיד” because of the intensity of his love for *HaShem*-יהו"ה, blessed is He, like flames of fire, as opposed to love of *HaShem*-יהו"ה that is compared to water, like the love of Avraham, is also connected to the general mode of the service of *HaShem*-יהו"ה, blessed is He, of Yitzchak, as compared to the service of *HaShem*-יהו"ה, blessed is He, of Avraham.

Avraham’s service of *HaShem*-יהו"ה was in acts of charity, lovingkindness and hospitality to guests. This is service of *HaShem*-יהו"ה, blessed is He, in a way of drawing from Above to below (similar to love of *HaShem*-יהו"ה, blessed

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<sup>1530</sup> See Talmud Bavli, Kiddushin 40b; Sefer HaMaamarim 5567 p. 309 and on; Ohr HaTorah, VaEtchanan p. 247 and on, 277 and on, 302 and on; Biurei HaZohar of the Tzemach Tzedek p. 479 and on, and elsewhere.

is He, that comes forth like water.) However, since it is drawn from Above, it could be that what is drawn forth is not commensurate to the state of the one below, and it therefore may not have any effect on him altogether.

In contrast, Yitzchak served *HaShem*-יהו"ה, blessed is He, by digging wells, meaning that he removed the concealment and hiddenness, thus revealing the spring of living waters in a way of ascent, from below to Above (similar to love of *HaShem*-יהו"ה, blessed is He, like flames of fire.) When there is the matter of ascent from below to Above, in this there are no limitations of the one below. On the contrary, it affects him to come to be in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, until he becomes a vessel for the One Above.

This is also the meaning of the statement in *Zohar*,<sup>1531</sup> that in the verse,<sup>1532</sup> “God called the light day and the darkness He called night, the word ‘the light’ (*Ohr*-אור) refers to Avraham and the word ‘the darkness’ (*Choshech*-חשך) refers to Yitzchak. However, at first glance, this is not understood. What superiority is there in the matter of darkness (*Choshech*) that the *Zohar* would state that, ‘the darkness’ (*Choshech*-חשך), refers to Yitzchak?

However, the explanation is that there are two manners of refinement and clarification. The first is in a way of drawing forth from Above to below, which is the matter of drawing light and illumination (*Ohr*-אור). The second is in a way of ascent

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<sup>1531</sup> *Zohar* 141b-142a

<sup>1532</sup> *Genesis* 1:5

from below to Above, in which both the service of *HaShem*-יהו"ה, blessed is He, as well as the drawing forth itself, are from below to Above.

To further explain, as known, there are two manners of ascent. There is the ascent of the lights (*Orot*) and there is the ascent of the vessels (*Keilim*).<sup>1533</sup> The ascent of the lights is similar to the ascents that occur on the eve of the new moon (*Rosh Chodesh*) or the ascent of Rosh HaShanah before the Shofar is blown. These are matters in which the lights (*Orot*) ascend to their source, whereas the vessels (*Keilim*) remain on their level, in the same state and standing that they previously were in. We therefore find that this is only a matter of light (*Ohr*-אור) from the perspective of the lights (*Orot*), whereas from the perspective of the vessels (*Keilim*), it is not at all a matter of light (*Ohr*-אור), but is rather a matter of darkness (*Choshech*-חשך). This, however, is not *HaShem*'s-יהו"ה ultimate Supernal intent.

Therefore, there is a further manner of ascent and this indeed is *HaShem*'s-יהו"ה ultimate Supernal intent. This is the ascent of the vessels (*Keilim*)<sup>1534</sup> and refers to when the vessel itself has been refined and clarified until it ascends to the Upper level. This is the matter of drawing forth in a way that is from below to Above. That is, it is the refinement and ascent of the one below who ascends Above, and light is drawn forth in Him.

The difference between these two manners of ascent is also the general difference between the revelation of the giving

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<sup>1533</sup> Also see Sefer HaMaamarim 5660 p. 2.

<sup>1534</sup> See Tanya, Kuntres Acharon p. 157b

of the Torah and the revelations of the coming future.<sup>1535</sup> For, although in both cases there is the revelation of the Holy One, blessed is He, Himself, in His full glory, to every single Jew, there nevertheless is a difference between them. That is, when the Torah was given, the revelation was from Above to below, as it states,<sup>1536</sup> “*HaShem*-יהו"ה descended upon Mount Sinai,” without the ones below being properly prepared. That is, the revelation was not relative to the state and standing of those below.

In contrast, the revelations of the coming future will be in a way of manifest inner light and illumination (*Ohr Pnimi*) which will be permanently established within them. This is because the ones below will become refined and clarified until they will be capable of receiving the revelation of *HaShem*'s-יהו"ה light and illumination, as stated,<sup>1537</sup> “The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” This is to say that here below, in this lowest world, the revelation of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, will be possible.

This then, is the reason that in the coming future, we will say specifically to Yitzchak (who is called “beloved-*Yedid*-ידיד”),<sup>1538</sup> “for you are our father.” This is because the

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<sup>1535</sup> See Siddur Im Divrei Elokim Chayim 238c and on; Sefer HaMaamarim 5678 p. 73 and on; 5698 p. 148 and on, and elsewhere.

<sup>1536</sup> Exodus 19:20

<sup>1537</sup> Isaiah 40:5

<sup>1538</sup> Isaiah 63:16; See Talmud Bavli, Shabbat 89b; Torah Ohr Toldot 17c and elsewhere.

superiority of the coming future is in the matter of the ascent of the vessels (*Keilim*). That is, the vessel will become refined to the point that it will be capable of receiving the light and illumination of *HaShem*-יהו"ה in an inner manner.

This is specifically accomplished through the toil of refinement (*Birurim*) in our service of *HaShem*-יהו"ה, blessed is He, which is the general mode of Yitzchak's service. Moreover, he is called Yitzchak<sup>1539</sup> because "God has made laughter-*Tzchok*-צחוק for me," referring to the revelation of *HaShem*'s-יהו"ה Supernal pleasure Above, which is brought about by the challenge of opposition, which is the very matter of toil in the service of refinement (*Birurim*).<sup>1540</sup>

## 5.

Now, just as love of *HaShem*-יהו"ה, blessed is He, like flames of fire that transcends reason and intellect, is superior to serving Him with love drawn forth like water, that accords to the limitations of reason and intellect, so likewise, there is a difference between the Godliness that is drawn forth through them, as explained above.

To further elucidate, in the general totality of the creation of the worlds, there are the two matters; 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*). Loftier than this, there

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<sup>1539</sup> Genesis 21:6

<sup>1540</sup> See Sefer HaMaamarim 5678 and 5698 *ibid*.

are the two aspects of the line-*Kav* and impression-*Reshimu*.<sup>1541</sup> In general, these are indicated by the teaching (in Tikkunei Zohar),<sup>1542</sup> “The limitless light (*Ohr Ein Sof*) is high above to no end, and far below without conclusion.”

Similarly, we observe two motions in man below; the power of revelation (*Giluy*) and the power of restraint (*Tzimtzum*). An example is the power of intellect, which has the power to reveal matters of intellect that, in and of themselves, may be limitless. However, if he were to reveal this intellect without limitation, since grasp and comprehension of the limitless is inapplicable, it would not come out in a way of grasp and comprehension.

Moreover, even if he would restrain the power of intellect to the degree that grasp and comprehension could possibly be applicable, nevertheless, since, as of yet, it is not true limitation and there is not yet a true grasp of it, it could come out in a way that leads to confusion and a crooked way of understanding it.

Additionally, even if care is taken to avoid this by adding to the limitation, nevertheless, as long as the limitation is not to its proper degree, he will be unable to properly determine and decide between the various views and reasonings on the matter. For, when it comes to intellect, opposing views and

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<sup>1541</sup> See the previous discourse, and also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-15.

<sup>1542</sup> See Tikkunei Zohar, end of Tikkun 57 (Also see, Tikkun 19, 40b); Zohar Chadash Yitro 34c; Sefer HaArachim Chabad Vol. 4, Section on “*Ohr Ein Sof*” (4), Section 7:6, and section 68; Also see the previous discourse entitled “*Al Shloshah Dvarim* – The world stands upon three things,” of this year 5714 – Discourse 15, and the discourses that follow it.



lines of reasoning are also possible, such as a reasoning that leans toward merit or a reasoning that leans toward stricture and demerit. That is, there could be a leaning to the right or a leaning to the left.

Thus, if he is unable to limit his reasoning for merit, in a manner that limits how far it goes, he then will be incapable of contemplating a reason for stricture and demerit. The opposite is also true. If he is unable to limit his reasoning for stricture and demerit, he will be incapable of contemplating a reason for merit. Ultimately, he will never be capable of coming to a determination and decision between these two lines of reasoning, to conclude that the proper and true intellect is specifically in a certain manner.

Rather, for the intellect to come out in a way of comprehension and grasp, in which he treads upon the straightforward path and comes to the true median and measured decision, the power to restrain the intellect is imperative. Moreover, the very fact that he has the power to restrain the intellect, proves that the power to restrain is greater and loftier than the power to reveal, and is rooted deeper in the soul.

The same is true of all the powers of the soul generally. That is, the soul can reveal its powers and can conceal its powers, and since it can conceal the powers that emerge from its power to reveal, it is understood that the power to conceal is rooted in a deeper and loftier root in his soul than the power to reveal.

The same is understood as it relates to how it is Above in Godliness regarding the two motions indicated by the teaching, “The limitless light (*Ohr Ein Sof*) is high above to no end and far below without conclusion.” For, in regard to the motion of “far below without conclusion,” meaning that there should be a revelation of *HaShem's* יהו"ה Godliness all the way to the lowest place, there is not yet a true recognition of the true strength and power of *HaShem's* יהו"ה Godliness to the same degree that the motion of “high above to no end” is recognized. For, the latter is the ability to even limit and restrain the revelation “far below without conclusion.”

The same is true of the line-*Kav* and impression-*Reshimu*. The matter of the line-*Kav* is the illumination of light until it is revealed far below. In contrast, the impression-*Reshimu* is the power to conceal. However, the root of the impression-*Reshimu* is loftier than the root of the line-*Kav*. For, the line-*Kav* is drawn forth from the Great Circle (*Iggul HaGadol*) which is the limitless light of the Unlimited One that was “touched” and affected by the restraint of the *Tzimtzum*. In contrast, the impression-*Reshimu* is an impression of the entire light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, and even precedes the light that was untouched and unaffected by the restraint of the *Tzimtzum*.<sup>1543</sup>

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<sup>1543</sup> See Sefer HaMaamarim 5680 *ibid.* p. 118 which cites to Torah Ohr and Hosafot there, the discourse entitled “*Hein Am Echad*” (Torah Ohr Noach 10d; Ohr HaTorah *ibid.* Vol. 6, 1,068b; Also see the discourse entitled “*Gan Na'ul*” 5640 (*Hemshech* “*Matzah Zu*” Ch. 6 p. 9 and on; Sefer HaMaamarim 5640 Vol. 1 p. 127 and on); Also see the notes to the discourse entitled “*Vaye'vek*” in Torah Ohr (Ohr

[Regarding the statement elsewhere,<sup>1544</sup> that the stature of the Upright Man (*Adam HaYashar*) is rooted in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that was untouched and unaffected by the restraint of the *Tzimtzum*, this only applies to the inner aspect of the line-*Kav* that is rooted in the aspect of the hidden beauty-*Tiferet HaNe'elam* of the Unlimited One (*Ein Sof*),<sup>1545</sup> which is a much loftier matter than the line-*Kav*. However, the line-*Kav* itself, as it descends “far below without conclusion,” is rooted in the aspect of kingship-*Malchut* of the Unlimited One (*Ein Sof*), and comes forth in a manner in which it was indeed affected by the restraint of the *Tzimtzum*. Therefore, the root of the impression-*Reshimu*, is loftier.]

Now, the impression-*Reshimu*, is the root of the existence of the vessels (*Keilim*). For, the existence of the vessels (*Keilim*) is in such a manner that the Source that brings them into being is concealed within them. This is because they are rooted in the impression-*Reshimu*, which is the power of concealment.

Now, *HaShem's*-יהו"ה ultimate Supernal intent is specifically for the existence of the vessels (*Keilim*). This is the meaning of the teaching,<sup>1546</sup> “The Holy One, blessed is He,

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HaTorah Vayishlach Vol. 5 p. 876a) and the discourse “*Kan Tzipor*” 5615 (Ohr HaTorah Teitzei p. 924 and on).

<sup>1544</sup> Cited to the notes of Rabbi Moshe Zacuto (Ramaz) to Oztrot Chayim in Sefer HaMaamarim 5680 *ibid*.

<sup>1545</sup> See Ohr HaTorah (*Yahal Ohr*) Tehillim p. 190; Sefer HaMaamarim 5698 p. 122.

<sup>1546</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

desired a dwelling place for Himself in the lower worlds.” (Also in regard to this, the root of the impression-*Reshimu* is loftier than the root of the line-*Kav*.) However, for *HaShem*’s-יהו"ה ultimate Supernal intent to be revealed in the vessels (*Keilim*), this is brought about by the nullification and sublimation of the vessel to the light (*Ohr*), so that it becomes a vessel and vehicle for the light, until it becomes one with the light (*Ohr*).

This then, is the reason that the manner of our service of *HaShem*-יהו"ה, blessed is He, must be from below to Above. That is, in order to refine and clarify the lower, one must engage and toil with the lower, which is the general matter of serving *HaShem*-יהו"ה, blessed is He, through refinements (*Birurim*). At the very same time, specifically this form of serving *HaShem*’s-יהו"ה, blessed is He, is itself *HaShem*’s-יהו"ה ultimate Supernal intent, for through it, the lower comes to be a vessel to receive the Upper, and to unify with Him, blessed is He, in an inner way, in the manner of inner light and illumination (*Ohr Pnimi*).

This then, is the meaning of the words,<sup>1547</sup> “Who made the beloved one (*Yedid*-ידיד) holy from the womb.” That is, it states in the books of the received knowledge of Kabbalah,<sup>1548</sup> that “the womb” refers to the aspect of foundation-*Yesod* of

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<sup>1547</sup> See the liturgy of the blessings of the circumcision – Talmud Bavli, Shabbat 137b.

<sup>1548</sup> See Sefer HaMaamarim *ibid.* p. 119 which cites to Ya’ir Netiv [to Me’orei Ohr] 2:18, citing to Tikkunei Zohar.

understanding-*Binah*.<sup>1549</sup> To further explain, the general difference between wisdom-*Chochmah* and understanding-*Binah* is that wisdom-*Chochmah* is the aspect of light that transcends vessels (*Keilim*).

However, this is not so of understanding-*Binah*, within which there is the beginning of the matter of vessels (*Keilim*), only that the vessels (*Keilim*) are in a manner that they are bound to the lights (*Orot*). This is why the Name of the *Sefirah* of understanding-*Binah* is the Name *HaShem*-יהו"ה pronounced with the vowels of His title God-*Elohi*"מ-אלהי"ם,<sup>1550</sup> which indicates the union of the lights (*Orot*) and vessels (*Keilim*) in a single name.<sup>1551</sup>

In other words, the vessels (*Keilim*) are completely sublimated and nullified to the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, and are unified with Him, which is why His title God-*Elohi*"מ-אלהי"ם is only hinted at in the vowelization, which is hidden and concealed, whereas what is apparent and openly revealed are only the letters of the Name *HaShem*-יהו"ה, blessed is He and blessed is His Name.

This then, is also the superiority of Yitzchak's service of *HaShem*-יהו"ה, blessed is He. That is, service of *HaShem*-יהו"ה, blessed is He, begins in the matter of the vessels (*Keilim*), meaning matters that limit, conceal and hide. However, the toil

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<sup>1549</sup> The stature of understanding-*Binah* of the world of Emanation-*Atzilut* is called "mother-*Imma*," and thus, the foundation-*Yesod* of understanding-*Binah* is "the womb" of the mother-*Imma*.

<sup>1550</sup> See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 8; Also see Pardes Rimonim, Shaar 20 (Shaar HaSheimot) Ch. 4.

<sup>1551</sup> See Ohr HaTorah VaEtchanan p. 123.

is to reveal the Name *HaShem*-יהו"ה in them, and through doing so, *HaShem*'s-יהו"ה ultimate Supernal intent, that “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” is fulfilled. Because of this the level of Yitzchak is so greatly superior and elevated, and this is why he is called “beloved-*Yedid*-ידיד,” which is a level of superiority that is even higher than Avraham.

## 6.

With the above in mind, it is understood that Yitzchak’s service of *HaShem*-יהו"ה of refining and clarifying the vessels (*Keilim*) and refining the coarseness of sense of self in the world, affects the conduct of *HaShem*-יהו"ה, blessed is He, Above, “measure for measure,”<sup>1552</sup> and brings about the fulfillment of the verse,<sup>1553</sup> “So that Your loved ones may be rescued.”

That is, it is in the merit of Avraham, whose service of *HaShem*-יהו"ה, blessed is He, was in a way of drawing forth from Above to below, that miracles are actualized. For, a miracle is a matter that transcends the natural order and comes from Above without taking the state and standing of the one below into consideration, even if the one below has not prepared himself to receive the light and revelation.

However, there is an even loftier matter, indicated by the verse, “So that Your loved ones may be rescued.” This is

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<sup>1552</sup> Talmud Bavli, Sanhedrin 90a; Sotah 8b and on.

<sup>1553</sup> Psalms 60:7

when there is an exodus and departure from the state and standing of trouble and distress, which is due to the concealment and hiddenness, the root of which is the measure and limitation of the vessels (*Keilim*).

This matter is brought about specifically in the merit of Yitzchak, whose service of *HaShem*-יהו"ה, blessed is He, was in a manner of ascent from below to Above. This is the matter of digging of wells and removing the concealments and hiddenness that cover over the wellsprings and living waters, until the waters ascend on their own from below to Above. That is, this is the matter of refining the lower so that he will be capable of receiving the light and revelation that is drawn from *HaShem*-יהו"ה Above, blessed is He.

The same is true of the heads and leaders of the Jewish people. That is, even though, in and of themselves (on behalf of their generation), they draw forth revelations of *HaShem*'s-יהו"ה Godliness into the world from Above to below, nevertheless, when it is necessary to affect the matter of, "So that Your loved ones may be rescued," – referring to the Jewish people ("the loved ones (*Yedidim*-ידידים) who achieve atonement through it") – to extricate them from trouble and distress, this is specifically accomplished in the merit of Yitzchak.

That is, it was specifically Yitzchak who was engaged in refining and clarifying all the concealments and hiddenness, and through his self-sacrifice (*Mesirat Nefesh*) he affected a shattering and nullification of all matters that limit, conceal and hide *HaShem*-יהו"ה, blessed is He. This brings about the initial

actualization of, “Your loved ones may be rescued,” in that they leave the state of trouble and distress, after which even the matter of,<sup>1554</sup> “I would divide Shechem,” meaning, “I would divide the spoils with the sons of Yosef who live in Shechem,” comes about.

Now, just as the vitality is drawn down from the head to all the limbs and organs of the stature of man, until it even reaches “far below,”<sup>1555</sup> so likewise, it is through the self-sacrifice (*Mesirat Nefesh*) of the leaders of the Jewish people that additional strength and vitality is drawn forth to all who are connected to them and to all the Jewish people in general. This empowers the Jewish people with additional strength and power in their toil in serving *HaShem*-יהו"ה, blessed is He, by affecting the world at large, so that one makes himself, and thereby the world at large, “a dwelling place for the Holy One, blessed is He, in the lower worlds!”

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<sup>1554</sup> Psalms 60:8

<sup>1555</sup> See Tanya Ch. 51 and elsewhere.



# Discourse 21

## “*Lehavin Inyan HaNedarim - To understand the matter of vows of abstinence*”

Delivered on Shabbat Parshat Matot,  
Shabbat Mevarchim Menachem-Av, 5714  
By the grace of *HaShem*, blessed is He,

### 1.

Let us understand the matter of vows of abstinence (*Nedarim*).<sup>1556</sup> Now, at first glance, the general matter of vows of abstinence (*Nedarim*) is that one takes a vow to forbid himself and abstain from something that is permissible. However, this does not seem to correlate with the statement in the Jerusalem Talmud,<sup>1557</sup> “Is what the Torah forbade you not enough, that you wish to forbid other things upon yourself?”

We also must understand the particulars of vows of abstinence (*Nedarim*), such as the fact that the vow must specifically be stated orally and the substance of the vow must be something to which he is associated and is not already forbidden by Torah.<sup>1558</sup> For example, if he says, “This thing shall be forbidden to me like the flesh of an animal that has been

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<sup>1556</sup> See the discourse entitled “*Vayedaber... Ish Ki Yidor Neder LaHaShem*” 5679 (Sefer HaMaamarim 5679 p. 537 and on); Also see the Sichah talk that followed the discourse, ch. 2 (Torat Menachem, Vol. 12 p. 138 and on).

<sup>1557</sup> Talmud Yerushalmi, Nedarim 9:1

<sup>1558</sup> Talmud Bavli, Nedarim 13a-14a

improperly slaughtered (*Neveilah*),” which is an association to something that already is forbidden by Torah, it is as if he has said nothing and his vow is neither binding nor effective. Rather, it only is effective when he associates the vow with something that is forbidden by means of a vow. For example, if he says, “This thing shall be to me like a sacrificial offering (*Korban*),” then the vow indeed is binding and effective, since the oral designation of an animal to be a sacrificial offering (*Korban*) consecrates and prohibits it to any ordinary person.

However, we must understand how it is that the power of speech can forbid something that is permissible. Even though this is likewise so regarding the oral designation of sacrificial offerings, nevertheless, in truth, a vow of abstinence is different than designating a sacrificial offering. For, in the designation of sacrificial offerings, the speech affects a matter of ascent in animal, in that before its designation as a sacrificial offering it was unconsecrated and mundane (*Chullin*), whereas now it is consecrated for holiness (*Hekdesh*). In contrast, with vows of abstinence (*Nedarim*) the opposite is true, in that it is a matter of descent rather than ascent. For before, this thing was within the permissible and could be used in service of the Creator, *HaShem*-יהוה, blessed is He, in a manner of refinements (*Birurim*). However, as a result of the vow it became forbidden. It thus is a matter of descent, which is the opposite of the ascent in the consecration of sacrificial offerings.

Moreover, we must understand how it is that a Sage (*Chacham*) can absolve the vow, and that in this too, the

absolution of the vow comes about through the speech of the Sage (*Chacham*). That is, we must understand how it is that the speech of the Sage is superior to the speech of the vow, to the extent that the speech of the Sage can permit what the speech of the vow forbade.

## 2.

Now, to understand this, we must preface with an explanation of the root of the two matters; forbidden (*Issur*-אסור) and permitted (*Heter*-היתר).<sup>1559</sup> For, the matter of the forbidden (*Issur*-אסור), is that this thing is imprisoned (*Asur*-אסור)<sup>1560</sup> and bound up in the hands of the external forces. On the other hand, the permitted (*Heter*-היתר)<sup>1561</sup> means that it is not imprisoned (*Asur*-אסור) in the hands of the external forces, as explained at length in Tanya. Nevertheless, from the very fact that we say that, that which is permitted (*Heter*-היתר) is not bound up and imprisoned (*Asur*-אסור) in the hands of the external forces, it is understood that even that which is permitted (*Heter*-היתר) has some relation to the external forces, and is of like kind, except that it is not bound up and imprisoned (*Asur*-אסור) in their hands. For, if it had no relation whatsoever

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<sup>1559</sup> See the discourse entitled “*Vayedaber... Ish Ki Yidor Neder LaHaShem*” 5630 (Sefer HaMaamarim 5630 p. 216 and on).

<sup>1560</sup> In addition to meaning “forbidden,” the term “*Asur*-אסור” also means “captive” or “imprisoned” as utilized in Song of Songs 7:6 and elsewhere, such as the liturgy of the morning blessing, “Blessed are You, *HaShem*-יהוה, our God, King of the universe, Who releases the imprisoned-*HaMateer Asurim*-המתיר אסורים.”

<sup>1561</sup> That is, the term “*Heter*-היתר” also means “released,” as elucidated in the previous note regarding the blessing “Who releases the imprisoned-*HaMateer Asurim*-המתיר אסורים.”

to them, it would be entirely inapplicable to say about it that it is released (*Heter*-היתר) and not bound up and imprisoned (*Asur*-אסור).

Now, it is understood from the root of the matter of the forbidden (*Issur*-אסור) and the permitted (*Heter*-היתר), that the root of the forbidden (*Issur*-אסור) is from the three entirely impure husks (*Shalosh Kelipot HaTmei'ot*), whereas the root of the permitted (*Heter*-היתר) is from the external husk of *Kelipat Nogah*, as explained there in Tanya. However, the external husk of *Kelipat Nogah* has some relation to the three entirely impure husks (*Shalosh Kelipot HaTmei'ot*) and is the intermediary between the worlds of holiness and the three entirely impure husks of evil (*Shalosh Kelipot HaTmei'ot*).

To further explain, there is a constant bestowal of Godly power and vitality that is bestowed within all matters of the world, particularly matters that are permitted (*Heter*-היתר), in order to bring them into existence. That is, their very existence, in its entirety, is solely the Godly vitality - the power of the Actor within the acted upon. It is only that in matters of holiness (*Kedushah*) this is revealed, in that it is openly apparent that their existence is the Godly vitality, whereas in the extraneous husks (*Kelipot*), this is concealed, in that their vitality is not recognized in them, and they are in a state of separation.

Now, since these are two opposing extremes, it is necessary for there to be an intermediary between them. This intermediary is the external husk of *Kelipat Nogah*. For when it comes to the external husk of *Kelipat Nogah*, the Godly

vitality is not openly recognized in it in a revealed manner, but nevertheless, it is not in a state of separation, and due to this it is the intermediary between holiness (*Kedushah*) and the three entirely impure husks of evil (*Shalosh Kelipot HaTmei'ot*). What is understood from this, however, is that even the permitted (*Heter*-היתר), the root of which is in the external husk of *Kelipat Nogah*, is in the category of relating to the external forces, only that it is not bound up and imprisoned (*Asur*-אסור) in their hands.

### 3.

The explanation of this matter is as follows: The verse states,<sup>1562</sup> “God made one thing opposite the other.” That is, just as it is the case that on the side of holiness (*Kedushah*) there are four worlds; Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*), likewise in the opposing side there also are four worlds; Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*).<sup>1563</sup> However, because the extraneous husks (*Kelipot*) are not just opposed to holiness (*Kedushah*), but are opposites of holiness (*Kedushah*), therefore, the order is reversed in them. For, in the order of holiness (*Kedushah*), the loftier the level, the greater the abundance. In contrast, in the extraneous husks (*Kelipot*), the opposite is true - the lower the level, the greater the abundance.

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<sup>1562</sup> Ecclesiastes 7:14

<sup>1563</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54; Also see *Hemshech* 5672 Vol. 1, p. 432 and on.

To further elucidate, in the order of the four worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) of the side of holiness (*Kedushah*), there is an illumination of the light and radiance of the line-*Kav* in the world of Emanation-*Atzilut*. In contrast, in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) there is a cessation and the light and radiance of the line-*Kav* does not illuminate. Nevertheless, since the world of Creation-*Briyah* is the first world and is still in close proximity to the world of Emanation-*Atzilut*, there is a radiance of a radiance of light from the line-*Kav* (that is, a glimmer of the light of the world of Emanation-*Atzilut*). However, in the world of Formation-*Yetzirah*, the light and illumination is further diminished.

For as well known, although the general worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) (including the world of Creation-*Briyah*) are in the aspect of garments (*Levushin*), as in the teaching,<sup>1564</sup> “You have made garments for them,” nonetheless, there are distinctions in the garments (*Levushin*) themselves. An example, is the difference between the garments of the mundane days of the week and Shabbat garments, which are holy garments. This is likewise the difference between the world of Creation-*Briyah* and the world of Formation-*Yetzirah*.

The world of Creation-*Briyah* is the aspect of a holy garment (*Levush Kodesh*), for, in regard to the holy (*Kodesh-*

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<sup>1564</sup> Introduction to Tikkunei Zohar 17a

שדק) Zohar states,<sup>1565</sup> “Holy-*Kodesh*-שדק is a thing unto itself.” In the *Sefirot* this corresponds to wisdom-*Chochmah* and in the worlds, this corresponds to the world of Emanation-*Atzilut*.<sup>1566</sup> Therefore, the world of Creation-*Briyah* is the aspect of a holy garment (*Levush Kodesh*), since in the world of Creation-*Briyah* there is a glimmer of illumination from the light of the world of Emanation-*Atzilut*. In contrast, there is a greater diminishment in the world of Formation-*Yetzirah* and an even greater diminishment in the world of Action-*Asiyah*, in which the illumination is completely diminished and weakened.

Now, just as there is a difference in the quality of the lights and illuminations, there also is a difference in the quantity of lights and illuminations. That is, the loftier and more elevated it is, the greater quantity and number of lights and illuminations. For, in the world of Emanation-*Atzilut*, all ten *Sefirot* illuminate, since the Supernal Father-*Abba Ila'ah*, referring to the *Sefirah* of wisdom-*Chochmah*, together with all the other *Sefirot*, “dwells in the world of Emanation.”<sup>1567</sup>

However, the *Sefirah* of wisdom-*Chochmah*, does not dwell and directly illuminate within the world of Creation-*Briyah*. Rather, the world of Creation-*Briyah* is the seat of the *Sefirah* of understanding-*Binah*, along with all of the *Sefirot*

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<sup>1565</sup> Zohar III 94b

<sup>1566</sup> Thus, the world of Creation-*Briyah*, which generally corresponds to the *Sefirah* of understanding-*Binah*, and is the garment of thought (*Machshavah*), is the garment of holiness-*Kodesh*-שדק, meaning, the garment for the world of Emanation-*Atzilut*, wherein there is an illumination of the light of the world of Emanation-*Atzilut*.

<sup>1567</sup> See Rabbi Moshe Zacuto (Ramaz) to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

below it.<sup>1568</sup> However, the *Sefirah* of understanding-*Binah* does not dwell and directly illuminate in the world of Formation-*Yetzirah*. Rather, only the six emotive *Sefirot* of *Zeir Anpin* illuminate there.<sup>1569</sup> Moreover, the six emotive *Sefirot* of *Zeir Anpin* do not directly illuminate the world of Action-*Asiyah*, but there only is an illumination of the aspect of the cycle-*Ophan*.<sup>1570</sup>

Now, the same is true of the four letters of the Name *HaShem*-יהוה, blessed is He and blessed is His Name. That is, in the world of Emanation-*Atzilut*, there is an illumination of the letter *Yod*-י together with the remaining letters of His Name. In the world of Creation-*Briyah*, there is an illumination of the first *Hey*-ה and the remaining letters of His Name, in the world of Formation-*Yetzirah*, the letter *Vav*-ו illuminates and in the world of Action-*Asiyah* the final letter *Hey*-ה illuminates.<sup>1571</sup>

However, in the opposing side of evil the order is reversed. This is because in the world of Emanation-*Atzilut* of the opposing side of evil, there only are the seven lower *Sefirot* alone that are called “the seven earlier kings.”<sup>1572</sup> However, in the world of Creation-*Briyah* of the opposing side of evil, the

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<sup>1568</sup> See Tikkunei Zohar, Tikkun 6 (23a).

<sup>1569</sup> See Tikkunei Zohar *ibid.* Tikkun 6 (23a).

<sup>1570</sup> See Tikkunei Zohar *ibid.* Tikkun 6 (23a).

<sup>1571</sup> See Etz Chayim, Shaar 3 (Seder Atzilut of Rabbi Chayim Vital) Ch. 1; Shaarei Kedushah of Rabbi Chayim Vital, Section 3, Shaar 1, and elsewhere.

<sup>1572</sup> That is, the seven kings of the world of chaos-*Tohu* about whom it states (Genesis 36:31), “These are the kings who reigned in the land of Edom, before any king reigned over the sons of Israel.” Regarding each these seven kings of chaos-*Tohu*, the verse (Genesis 36 *ibid.*) states, “He reigned... and he died.” (For further elucidation, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes and additional citations there.)



additional aspects of wisdom-*Chochmah* and understanding-*Binah*, which are the aspects of the nations of Amon and Mo'av, are also there.<sup>1573</sup> In the world of Formation-*Yetzirah* of the opposing side of evil, there is the addition of the crown-*Keter* of the opposing side too, about which it states,<sup>1574</sup> “You are the head of gold.” Finally, in the world of Action-*Asiyah* of the opposing side of evil, there even is the aspect of *Atik* (pleasure) of the extraneous husks of *Kelipah*, which is the matter of an even greater strength and force of the extraneous husks of *Kelipah*. It is called “removed-*Atik*,” indicating that due to the great strength and force of the extraneous *Kelipah* within it, it even is removed from the extraneous husks of *Kelipah*.<sup>1575</sup>

Now, the reason that in the side of holiness (*Kedushah*), the higher the level, the greater abundance, whereas in the external husks of *Kelipah* the opposite is true, is because the primary and foundational aspect of holiness (*Kedushah*) is the matter of nothingness (*Ayin*) and sublimation (*Bittul*) before *HaShem*-יהו"ה, blessed is He. Therefore, since the closer something is to *HaShem*'s-יהו"ה Godliness, the greater is its state of nothingness (*Ayin*) and sublimation (*Bittul*) before Him,<sup>1576</sup> therefore, there is a greater illumination of the lights of holiness (*Kedushah*). This is because the very matter of

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<sup>1573</sup> See Likkutei Torah of the Arizal, Parshat Vayera (discourse entitled, “*Inyan Amon uMo'av*” as well as Parshat Devarim there; Also see Torah Ohr Lech Lecha 11d; Likkutei Torah Chukat 66c; Maamarei Admor HaEmtza'ee Bamidbar Vol. 4 p. 1,481; Dvarim Vol. 1 p. 10.

<sup>1574</sup> Daniel 2:38; See Likkutei Torah Beha'alotcha 35d

<sup>1575</sup> See *Hemshech* 5672 Vol. 1, p. 432 and on.

<sup>1576</sup> See Tanya, Iggeret HaKodesh, Epistle 2.

holiness (*Kedushah*) is the matter of sublimation and nullification (*Bittul*) to יהו"ה-*HaShem*, blessed is He.

Thus, for this very same reason the opposite is true of the extraneous husks of *Kelipah*. This is because the very matter of the extraneous husks of *Kelipah* is the sense of self (*Yeshut*). Thus, since the lower the *Kelipah* is, the greater the sense of self (*Yeshut*), therefore the greater the descent, the more abundance and number of external husks, since their very substance is sense of self (*Yeshut*).

That is, in the world of Emanation-*Atzilut* of the opposing side of evil, which, at least, is in proximity to holiness (*Kedushah*), the sense of self (*Yeshut*) is not so great, and is not so openly apparent. This is like the aspect of Re'umah-*ראומה*,<sup>1577</sup> which is a composite of two words "See what-*Re'u Mah*-*מ"ה*,"<sup>1578</sup> indicating that there indeed is a state of sublimation and nullification (*Bittul*), as indicated by the word "what-*Mah*-*מ"ה*,"<sup>1579</sup> except that it is in a way of, "See what-*Re'u Mah*-*מה*," meaning that one senses himself, in that he is self-aware of his sublimation (*Bittul*). Therefore, in the world of Emanation-*Atzilut* of the opposing side of evil, there only are the seven lower *Sefirot* of the opposing side, and nothing more.

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<sup>1577</sup> See Genesis 22:24; Re'umah-*ראומה* was the concubine of Nachor, the brother of Avraham, and refers to the external husk of *Kelipat Nogah*. (See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 53-54 and the notes there.)

<sup>1578</sup> See *Likkutei Torah*, Tazria 23d; Behar 43a; Shaar HaYichud *ibid.* Ch. 53-54; *Sefer HaMaamarim* 5679 p. 92; p. 559, and elsewhere.

<sup>1579</sup> See Exodus 16:8 where Moshe states, "For what are we-*v'Nachmu Mah*-*מה*," indicating his utter sublimation and nullification (*Bittul*) to יהו"ה-*HaShem*, blessed is He.

For, when it comes to the extraneous husks of *Kelipah*, seven is their lowest number and there cannot be less than this.

This is as known<sup>1580</sup> in regard to the seventy sacrificial bulls<sup>1581</sup> offered on the holiday of Sukkot, that on the first day they would begin by sacrificing thirteen bulls, and then on each consecutive day the number would decrease by one, until on the final day, seven bulls would be sacrificed. Now, at first glance, why did they not decrease further, to six bulls, then five bulls and so on? The reason is because seven is the lowest number of the external husks of *Kelipah*, and they cannot be less than this. That is, in order to perform the service of *HaShem*-יהו"ה, blessed is He, of refining (*Birurim*) the extraneous husks of *Kelipah*, they must number seven and if there would be a decrease below this number, it would no longer be the service of refining (*Birurim*) the opposing side of evil, but would be the beginning of serving *HaShem*-יהו"ה, blessed is He, on the side of holiness (*Kedushah*). Thus, when it comes to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) of the opposing side of evil, the lower the descent, the greater the sense of self (*Yeshut*) and the greater the number.

#### 4.

Now, in the four worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) as they

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<sup>1580</sup> See Talmud Bavli, Sukkah 55b

<sup>1581</sup> These seventy sacrificial offerings correspond to the seventy nations and were given on their behalf. (See Talmud Bavli, Sukkah 55b *ibid.*)

are in the side of holiness (*Kedushah*), the world of Emanation-*Atzilut* is the intermediary between the limitless light of the Unlimited One, *HaShem*-יהו"ה blessed is He, and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). In the same manner, in the four worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) as they are in the opposing side of evil, the world of Emanation-*Atzilut* of the opposing side is the intermediary between holiness (*Kedushah*), and the external husks of unholiness (*Kelipah*). In other words, the aspect of Emanation-*Atzilut* of the opposing side, which is the aspect of “See what-*Re’u Mah*-ראה מה,” is the aspect of the glowing husk, called *Kelipat Nogah*, and this husk is the intermediary between holiness (*Kedushah*) and the external husks of unholiness (*Kelipah*), as explained before.

Now, in regard to the matter of an intermediary, as known, an intermediary must be inclusive of both the upper level and the lower level. The same is true of the husk, called *Kelipat Nogah*, which is the aspect of Emanation-*Atzilut* of the opposing side of evil, and is an intermediary between holiness (*Kedushah*) and the external husks of unholiness (*Kelipah*). That is, it possesses an element of holiness (*Kedushah*), as well as elements of the three completely impure husks of evil (*Shalosh Kelipot HaTmei’ot*).

Additionally, as known regarding any intermediary, these two aspects – that of the upper level and that of the lower level – (are not in a state of separateness from each other, because if that was so, it would be impossible for it to be an intermediary. Rather, they) are one matter. This itself is the

novelty an intermediary, in that its two aspects, the upper and the lower, are included in one matter. It is specifically this characteristic that makes it possible to be an intermediary. The same is true of the glowing husk called *Kelipat Nogah*, which is the intermediary between the holy (*Kedushah*) and the unholy husks (*Kelipah*). Both of these are matters within it.

In other words, in permissible matters (*Heter*), two things are present in the pleasure of the physical thing itself; the holy (*Kedushah*), and the unholy husks (*Kelipah*), and it is specifically because of this that it is an intermediary. That is, if a person uses the pleasure of the physical thing for the sake of the Name of Heaven, he elevates it to holiness (*Kedushah*), through which additional vitality of holiness (*Kedushah*) is added to him. An example of this is the statement,<sup>1582</sup> “Until I had eaten ox meat, my mind was not sharp,” and similarly,<sup>1583</sup> “As long as I have not drunk a quarter-*log* of wine, my mind is not clear.” We also find this about fragrance, which is a loftier matter than the consumption of food, as it states,<sup>1584</sup> “Wine and good scents make me wise.” From this it is understood that there also is an element holiness in the pleasure in the physical thing.

However, the converse is also true, that there also is an element of the external husks (*Kelipot*) in the pleasure of physical things. That is, when a person does not use them for the sake of the Name of Heaven, but just to fulfill the lusts of

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<sup>1582</sup> See Talmud Bavli, Bava Kamma 71b-72a

<sup>1583</sup> See Eruvin 64a

<sup>1584</sup> Talmud Bavli, Yoma 76b

his soul, he then degrades and lowers the physical thing into the external husks of evil (*Kelipot*), which causes a lowering and degradation of the person himself too.

Thus, we find these two matters; holiness (*Kedushah*) and the opposite of holiness, in a single matter. This is similar to the teaching of our sages, of blessed memory,<sup>1585</sup> about “three people who have eaten together at one table,” that their consumption could either be described as a table “full of filthy vomit,” or “as if they have eaten at the table of the All-Present One (*HaMakom*).”

However, regarding what we explained that if the pleasure in the physical thing is for the sake of the Name of Heaven, it refines and elevates it, and that through doing so, additional elevation is given to the vitality of the side of holiness (*Kedushah*) – in this manner there is additional light and illumination, and not merely the renewal of that which was already newly brought into being. This is the meaning of the verse,<sup>1586</sup> “that you should know that not by bread alone does man live, but by everything that emanates from the mouth of *HaShem*-יהוה does man live.”

About this it is explained<sup>1587</sup> that the words, “everything that emanates from the mouth of *HaShem*-יהוה,” refer to the Godly spark in the food, which is rooted in the world of chaos-*Tohu*, and that through this man lives. Nevertheless, this verse

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<sup>1585</sup> Mishnah Avot 3:3

<sup>1586</sup> Deuteronomy 8:3

<sup>1587</sup> See Likkutei Torah of the Arizal, Eikev 8:3; Shnei Luchot HaBrit 74a; Torah Ohr 9d, 65d; Likkutei Torah Tzav 13b, Matot 81b, Eikev 14a and on, and elsewhere.

is still not fully understood. For, at first glance, the verse could have stated, “that you should know that not by bread does man live, but by everything that emanates from the mouth of *HaShem*-יהו"ה does man live.” That is, we must understand why the verse specifies, “that not by bread **alone** (*Levado*-לבדו) does man live”?

The explanation is that there are two types of vitality. That is, there is the vitality of the bread itself and there is the vitality of that which “emanates from the mouth of *HaShem*-יהו"ה,” which is the Godly refined spark. The difference between them is that the vitality of the bread itself is the aspect of the renewal of that which already was brought forth into being. In contrast, the vitality of that which “emanates from the mouth of *HaShem*-יהו"ה,” which is the refined spark rooted in the world of chaos-*Tohu*, is an aspect of additional light and illumination, meaning, that there it is a new issuance and drawing forth of Godliness.

This may be better understood by the general difference between the sacrificial offerings (*Korbanot*) and the incense (*Ketoret*). The sacrificial offerings are the aspect of bread (*Lechem*-לחם), as it states,<sup>1588</sup> “My offering, My bread (*Lachmi*-לחמי) for My fires,” in which there is no novel issuance and drawing forth of Godliness. The incense (*Ketoret*), on the other hand, is the matter of fragrance (*Rei'ach*-ריח), through which a novel drawing forth and issuance of Godliness is elicited.

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<sup>1588</sup> Numbers 28:2

To clarify, although the sacrificial offerings not only possess (the matter of bread (*Lechem*-לֶחֶם) as in, “My offering, My bread (*Lachmi*-לֶחֶמִי),” but also possess) the matter of fragrance, as it states,<sup>1589</sup> “My satisfying aroma (*Rei’ach Nichochi*-רִיחַ נִיחֹחִי), indicating that this is not merely the renewal of that which already was brought forth into being, but rather, that this too has novel additional light and illumination, nevertheless, this is not truly a drawing forth and revelation of light and illumination that is actually novel. Rather, it only is the revelation of that which was concealed (*Giluy HaHe’elem*).

However, in the case of the sacrificial offerings, it is an actual revelation of the concealed (*Giluy HaHe’elem*), meaning that it is not merely a revelation **from** the concealed, wherein the concealed remains concealed and only a mere glimmer is revealed, since that is only the renewal of that which was already brought forth into being. However, in the case of sacrificial offerings (*Korbanot*), there is an aspect of additional light and illumination, in that there is a revelation of that which is concealed (*Giluy HaHe’elem*).

Nevertheless, since it is the issuance and drawing forth of light and illumination that actually is novel, the incense (*Ketoret*) is loftier than this. This matter is brought about because of the refined Godly spark that is rooted in the world of chaos-*Tohu*, which precedes the world of rectification-*Tikkun*. The worlds of chaos-*Tohu* and rectification-*Tikkun* are like the aspects of the circles-*Iggulim* and the straight line-

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<sup>1589</sup> Numbers 28:2 *ibid*.



*Yosher*, which correspond to the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) and the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*). That which is drawn from the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*), is an issuance of light and illumination that is actually novel.

Now, just as it is on the side of holiness (*Kedushah*), that the use of the physical thing does not merely affect the renewal of that which already was brought into being, but it also elicits a new drawing forth of novel light and illumination, so likewise, this is how it is in the opposing side of evil. In other words, if a person uses the physical thing, such as food, just to satisfy the lusts of his soul, through which he degrades the food and causes it to descend and add additional vitality to the external husks of evil (*Kelipot*), this is not merely a renewal of that which already was brought into being, but rather, it causes additional vitality be drawn to them.<sup>1590</sup>

Now, with all of the above in mind, we may understand the matter of the permissible (*Heter*-היתר) and that it is in the category of relating to the external forces of evil, except that it is not bound up and imprisoned (*Asur*-אסור) in the hands of the external forces. That is, even though it is permissible (*Heter*-היתר) and can indeed be elevated to holiness (*Kedushah*), nevertheless, the thing itself possesses an element of the external husks of *Kelipah*, as explained above. Therefore, it too

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<sup>1590</sup> Redactors note: There are those who recalled that the Rebbe stated, "a novel issuance and drawing forth."

is in the same category as the external husks, except that it is not bound up and imprisoned (*Asur*-אסור) in their hands.

5.

Now, with the above in mind we can understand the matter of vows of abstinence (*Nedarim*) in which a person prohibits himself from the permissible, and how it nevertheless does not contradict the statement in Talmud Yerushalmi,<sup>1591</sup> “Is what the Torah forbade you not enough, that you wish to forbid other things upon yourself?” The explanation is that even though the service of *HaShem*-יהו"ה, blessed is He, through the process of refinement (*Birurim*) is a service that is mandated by Torah, and moreover, through serving *HaShem*-יהו"ה, blessed is He, by refining the permissible one elevates them to holiness (*Kedushah*), nevertheless, to do this, one must engage with the thing being refined. Moreover, even though it is so that “he who wrestles with a filthy person is bound to become soiled himself,”<sup>1592</sup> nevertheless, the only way to serve *HaShem*-יהו"ה, blessed is He, through the service of refinement (*Birurim*) is by being engaged with the thing being refined. This being so, he inevitably must be engaged with the permissible, which, as explained above, is of the same category as the forbidden, except that it is not bound and imprisoned (*Asur*-אסור) in the hands of the external forces.

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<sup>1591</sup> Talmud Yerushalmi, Nedarim 9:1

<sup>1592</sup> See Tanya, Ch. 28.

However, there is a way to serve *HaShem*-יהו"ה, blessed is He, that is loftier than serving Him through refinements (*Birurim*). This is serving *HaShem*-יהו"ה, blessed is He, through vows of abstinence (*Nedarim*). To further explain, our sages, of blessed memory, stated,<sup>1593</sup> “Vows (*Nedarim*-נדריים) are a (protective) fence to abstinence (*Prishoot*-פרישות),” and as Midrash Shmuel explains,<sup>1594</sup> “Abstinence (*Prishoot*-פרישות) is the path of Piety (*Chassidut*-חסידות),”<sup>1595</sup> and as known, the level of the Pious-*Chassid* is loftier than the level of the Righteous-*Tzaddik*.<sup>1596</sup> For, when it comes to the adjectives, “Righteous-*Tzaddik*-צדיק,” “Intermediate-*Beinoni*-בינוני,” and “wicked-*Rasha*-רשע,” it is explained in Tanya<sup>1597</sup> and various other places<sup>1598</sup> that when it states, “he who has a majority of merits is called righteous-*Tzaddik*,” it is only using the word righteous-*Tzaddik* as a borrowed term.

Based on this, it is understood that these three categories; “Righteous-*Tzaddik*-צדיק,” “Intermediate-*Beinoni*-בינוני,” and “wicked-*Rasha*-רשע,” correspond to the three worlds; Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) respectively.<sup>1599</sup> That is, the world of Creation-*Briyah* is primarily good and only has a minority of evil.<sup>1600</sup> This is

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<sup>1593</sup> Mishnah Avot 3:13

<sup>1594</sup> Midrash Shmuel to Avot 3:13 *ibid*.

<sup>1595</sup> In that one goes beyond the letter of the law

<sup>1596</sup> See Metzoref LaKesef v’Kur LaZahav of Rabbi Avraham Abulafia; Also see Shaarei Kedushah of Rabbi Chayim Vital, Section 1, Shaar 3.

<sup>1597</sup> See Tanya, Ch. 1

<sup>1598</sup> Talmud Bavli, Rosh HaShanah 16b; Rambam Hilchot Teshuvah Ch. 3.

<sup>1599</sup> See Ohr HaTorah, Mishpatim p. 1,127 and on; p. 1,140 and on.

<sup>1600</sup> See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah l’Drush; Also see Etz Chayim, Shaar 47 (Shaar Seder ABY”A) Ch. 4; Shaar 48 (Shaar

because the world of Creation-*Briyah* is only the beginning of sense of self (*Yeshut*). In contrast, the world of Formation-*Yetzirah* is half good and half evil, whereas the world of Action-*Asiyah* is primarily evil.<sup>1601</sup> This being so, the level of the Pious-*Chassid* is loftier than the level of the Righteous-*Tzaddik*,<sup>1602</sup> because the righteous-*Tzaddik* is in the world of Creation-*Briyah*, whereas the Pious-*Chassid* is in the world of Emanation-*Atzilut*.

Moreover, even as these terms are categorized according to the teachings of Chassidut,<sup>1603</sup> that the level of the “Righteous-*Tzaddik*-צדיק” is a state of ultimate goodness, nevertheless, the “Pious-*Chassid*-חסיד” is a still loftier level.<sup>1604</sup> In other words, though they both are in the state of ultimate goodness, still and all, the Pious-*Chassid*-חסיד is loftier than the Righteous-*Tzaddik*-צדיק.

The distinction between them may be understood by the difference between the two levels of self-sacrifice (*Mesirat Nefesh*) to *HaShem*-יהו"ה, blessed is He, in the *Shema* recital. There is the self-sacrifice (*Mesirat Nefesh*) of the recitation of the words,<sup>1605</sup> “*HaShem* is One-*HaShem Echad*-אהד יהו"ה,” and there is the self-sacrifice (*Mesirat Nefesh*) of the continuing

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HaKelipot) Ch. 3; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54.

<sup>1601</sup> See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54, and Etz Chayim in the prior note.

<sup>1602</sup> See *Hemshech* 5672 Vol. 2, p. 772 and on; Sefer HaSichot Torat Shalom p. 178.

<sup>1603</sup> See Tanya, Ch. 1 and elsewhere.

<sup>1604</sup> See Metzoref LaKesef v'Kur LaZahav of Rabbi Avraham Abulafia *ibid*.

<sup>1605</sup> Deuteronomy 6:4

verse,<sup>1606</sup> “You shall love *HaShem*-יהו"ה your God... with all your soul.” These correspond to the two aspects<sup>1607</sup> of the Upper Indwelling Presence (*Shechinah*) of *HaShem*-יהו"ה, blessed is He, and the Lower Indwelling Presence (*Shechinah*) of *HaShem*-יהו"ה, blessed is He, which are called, “The Upper Bride (*Kallah Ila'ah*-כלה עילאה)” and “The Lower Bride (*Kallah Tata'ah*).” Now, although they both are called by the term “Bride-*Kallah*-כלה,” the root of which is, “expiry-*Kilyon*-כליין,” as in “the expiry of the soul-*Klot HaNefesh*-כלות הנפש” to *HaShem*-יהו"ה, blessed is He, nevertheless, there is a difference between them.

For, “The Upper Expiry (*Kallah Ila'ah*-כלה עילאה),” refers to the expiry of the soul (*Klot HaNefesh*) in a way that it is entirely and completely nullified of its very existence. This comes about through contemplating (*Hitbonenut*) how the entire chaining down of the worlds (*Hishtalshelut*) is only subsequent to the restraint of the *Tzimtzum*, and that in reality, the restraint of the *Tzimtzum* only conceals from the perspective of created beings. That is, relative to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, the restraint of the *Tzimtzum* causes no concealment at all. This being so, from the perspective of *HaShem*-יהו"ה Himself, blessed is He, even now, after the restraint of the *Tzimtzum*, it is no different than before the restraint of the *Tzimtzum* – and there is utterly no existence whatsoever other than His Singular Preexistent Intrinsic and Essential Self, blessed is He.

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<sup>1606</sup> Deuteronomy 6:5

<sup>1607</sup> See Likkutei Torah *ibid.* 1b

Although, even prior to the restraint of the *Tzimtzum* “He estimated within Himself, in potential, all that He destined to be brought forth in actuality,”<sup>1608</sup> nevertheless, there is absolutely no actual existence of worlds there, and it is nothing but an estimation. This is clearly indicated by the precision of the words, “He estimated (*Shee’er*-שיער) within Himself all that He **destined** (*Ateed*-עתיד) to be brought forth in actuality.” Thus, in reality, even now, He is One and alone, just as He was One and alone before the restraint of the *Tzimtzum*. That is, from His perspective there is no existence of worlds, and only the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, exists. Through such contemplation (*Hitbonenut*) one comes to be in a state of expiry of the soul (*Klot HaNefesh*) to *HaShem*-יהו"ה, blessed is He, in a manner that he is utterly and completely nullified of his existence (*Bittul b’Metziyut*).

In contrast, “The Lower Expiry (*Kallah Tata’ah*)” is just the sublimation of one’s tangible sense of self (*Bittul HaYesh*) to *HaShem*-יהו"ה.<sup>1609</sup> This comes about through the contemplation (*Hitbonenut*) of matters indicated by the verses,<sup>1610</sup> “How abundant are Your works, *HaShem*-יהו"ה,” and,<sup>1611</sup> “How great are Your works, *HaShem*-יהו"ה,” and the contemplation of how *HaShem*’s-יהו"ה Godly force within them

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<sup>1608</sup> See Mikdash Melech to Zohar I 15a; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity Ch. 10 and on; Sefer HaMaamarim 5709 p. 38 (2) and on.

<sup>1609</sup> In a manner in which “there is one who is sublimated.”

<sup>1610</sup> Psalms 104:24

<sup>1611</sup> Psalms 92:6

constantly brings them into being and that they all are entirely sublimated to *HaShem*-יהו"ה, blessed is He. Through such contemplation (*Hitbonenut*), one comes to be in a state of expiry and sublimation to *HaShem*-יהו"ה, blessed is He. However, it is only the sublimation of one's tangible sense of self (*Bittul HaYesh*).

This then, is the difference between the Righteous-*Tzaddik*-צדיק and the Pious-*Chassid*-חסיד. That is, although they both are in a state of ultimate goodness, nevertheless, the level of the Righteous-*Tzaddik*-צדיק (which corresponds to the world of Creation-*Briyah*) is just the sublimation of one's tangible sense of self (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He. In contrast, the level of the Pious-*Chassid*-חסיד (which corresponds to the world of Emanation-*Atzilut*) is the absolute nullification of his very existence (*Bittul b'Metziyut*).

About this the verse states,<sup>1612</sup> "About Levi he said: Your *Tumim* and Your *Urim* befit Your pious one (*Ish Chassidechah*-איש חסידך)." The words, "Your *Tumim* and Your *Urim*" refer to Aharon, and the verse calls him, "Your pious one (*Ish Chassidechah*-איש חסידך)." That is, he was granted this additional quality of Piety-*Chassidut*-חסידות, meaning that he was granted this additional level of love of *HaShem*-יהו"ה, blessed is He, which is loftier than the love of *HaShem*-יהו"ה that preceded it. For, as known,<sup>1613</sup> this is the distinction between Avraham's love of *HaShem*-יהו"ה and Aharon's love

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<sup>1612</sup> Deuteronomy 33:8

<sup>1613</sup> See Torah Ohr, Tetzaveh 82a and on; Likkutei Torah BeHa'alotcha 30a, 32b; Ohr HaTorah, BeHa'alotcha p. 349 and on.

of *HaShem*-יהו"ה and is the difference between “worldly love” (*Ahavat Olam*), and “abundant love” (*Ahavah Rabba*).<sup>1614</sup>

To clarify, “worldly love” (*Ahavat Olam*) is love of *HaShem*-יהו"ה, blessed is He, that results from the contemplation (*Hitbonenut*) of matters such as,<sup>1615</sup> “How great are Your works,” and,<sup>1616</sup> “How abundant are Your works,” and how it is that all creatures are sublimated to *HaShem*'s-יהו"ה Godly power that brings them into being and enlivens and sustains them constantly, at each and every moment. The resultant love is just the sublimation of the tangible sense of self (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

The reason is because his contemplation (*Hitbonenut*) is into tangible creations, such as “How abundant are Your works etc.,” only that he contemplates and realizes that tangible creations (*Yesh*) are sublimated to *HaShem*-יהו"ה, blessed is He. Thus, the sublimation to *HaShem*-יהו"ה, blessed is He, that results from this, is just the sublimation of the tangible (*Bittul HaYesh*) to the intangible Godliness of *HaShem*-יהו"ה, blessed is He.

In contrast, love of *HaShem*-יהו"ה, blessed is He, that is called “abundant love” (*Ahavah Rabba*) results from contemplation (*Hitbonenut*) of *HaShem*'s-יהו"ה Godliness as He utterly transcends worlds altogether, and how it is that before the restraint of the *Tzimtzum*, the existence of worlds is utterly inapplicable. Thus, the result of such love of *HaShem*-יהו"ה,

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<sup>1614</sup> Also see the previous discourse of this year 5714, entitled “*Se’u et Rosh – Take a census*,” Discourse 16, Ch. 6.

<sup>1615</sup> Psalms 92:6

<sup>1616</sup> Psalms 104:24



blessed is He, is the complete nullification of the existence of worlds altogether (*Bittul b'Metziyut*). The reason is because this realization is not brought about through contemplating the existence of tangible created beings (*Yesh*), since, in the first place, the existence of tangible created beings is entirely inapplicable.

Now, this aspect is the matter of vows of abstinence (*Nedarim*), about which our sages, of blessed memory stated,<sup>1617</sup> “Vows (*Nedarim*-נדרים) are a (protective) fence to abstinence (*Prishoot*-פרישות),” meaning even abstaining from the permissible (*Heter*-היתר), about which it is explained that,<sup>1618</sup> “Abstinence (*Prishoot*-פרישות) is the path of Piety (*Chassidut*-חסידות).” That is, the matter of Piety-*Chassidut*-חסידות is loftier than serving *HaShem*-יהו"ה, blessed is He, through refining (*Birurim*) that which Torah permits.

This is also understood from the statement in Talmud,<sup>1619</sup> “The early Pious ones (*Chassidim HaRishonim*) would spend one hour in preparation for prayer, one hour engaged in prayer, and wait one hour after prayer etc.” The Talmud questions this and states, “If they would spend nine hours per day engaged in prayer (since there are three prayers per day), how then was their Torah knowledge preserved and how was their work accomplished?” The Talmud provides the answer, “Rather, it is specifically **because** they were Pious-*Chassidim*-חסידים that their Torah was preserved and their work

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<sup>1617</sup> Mishnah Avot 3:13

<sup>1618</sup> Midrash Shmuel to Avot 3:13 *ibid*.

<sup>1619</sup> Talmud Bavli, Brachot 32b

was blessed,” (meaning that the blessings from *HaShem*-יהו"ה were the automatic result of their service of Him, blessed is He). From this we understand that the matter of Piety-*Chassidut*-<sup>1620</sup>הסיידות is higher than serving *HaShem*-יהו"ה, blessed is He, as required by Torah.

This then, is the superiority of serving *HaShem*-יהו"ה, blessed is He, through vows of abstinence (*Nedarim*), which transcends serving Him through refining (*Birurim*) the permissible. That is, he does not engage himself in refining the world through sublimating the tangible (*Bittul HaYesh*) to *HaShem*'s-יהו"ה Godliness, but is rather in a state of separation and abstinence from the world and entirely transcends it. However, by rejecting and separating himself from the permissible, he elevates the physical to a much loftier level that entirely transcends the world. Through this, he too is brought to a much loftier level.

## 6.

However, there is a matter that is even loftier than vows of abstention (*Nedarim*). This is the level of the Sage (*Chacham*-חכם) who absolves the vow. The explanation is that, although through vows of abstention (*Nedarim*) a person transcends being engaged in worldly matters, nonetheless, he still has some relation to the world, only that he separates himself from the physical thing and rejects it. In other words,

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<sup>1620</sup> That is, going beyond the letter of the law

his service of *HaShem*-יהו"ה, blessed is He, is in a manner of ascent, from below to Above. That is, he first was engaged in serving *HaShem*-יהו"ה, blessed is He, through refining (*Birurim*) the permissible, and he then ascended to the higher level of serving *HaShem*-יהו"ה, blessed is He, by separating himself and rejecting the physical. Nevertheless, he still has some relation to the physical, only that he rejects it.

However, the level of the Sage (*Chacham*-חכם) who absolves the vow, is an even loftier level and is from Above to below. That is, he has utterly no relation to the world whatsoever and therefore the physical does not stand in opposition to him at all. Therefore, He can affect the physical and transform it to complete goodness.

An example may be gleaned from food that is consumed on Shabbat.<sup>1621</sup> That is, there is no comparison between the consumption of food on Shabbat and the consumption of food during the mundane days of the week. For, during the mundane days of the week, the food that one eats causes him to become coarser and more physical and he must work on himself not to desire the delight of the food, but that his consumption should solely be for the sake of the Name of Heaven. In contrast, about Shabbat the verse states,<sup>1622</sup> “And you shall call Shabbat a pleasure (*Oneg*-ענג),” and it is a *mitzvah* to delight on Shabbat

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<sup>1621</sup> See Torah Ohr, Chayei Sarah; Likkutei Torah Balak 72a; Sefer HaMaamarim 5663 p. 60 and on.

<sup>1622</sup> Isaiah 58:13

with food and drink,<sup>1623</sup> and as stated by Rambam,<sup>1624</sup> “One must prepare a particularly sumptuous dish and a pleasantly flavored beverage,” [meaning that the food should not be simple and mundane, but should be special and particularly sumptuous. The same applies to beverage. It should not be just a simple beverage, but should specifically be special and pleasantly flavored]. In other words, the very thing that one must avoid and abstain from during the mundane days of the week, becomes a *mitzvah* and a matter of holiness (*Kedushah*) on Shabbat.

The reason is because, on Shabbat, there is a general elevation of the world at large. For, as known,<sup>1625</sup> on Friday evening, at the commencement of Shabbat upon nightfall, two flames of Supernal fire strike *Nogah*, through which an ascent is affected in the entire world. Because of this even the physical itself is transformed into holiness (*Kedushah*), like the teaching,<sup>1626</sup> “Who amongst you are of those who transform darkness into light?”

The same is likewise true of the Sage (*Chacham*) who absolves the vow of abstention (*Neder*). For, the matter of vows of abstention (*Nedarim*) is the matter of separating from matters of the world, and is service of *HaShem*-יהו"ה, blessed is He, in ascent from below to Above, which, at the very least, has some

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<sup>1623</sup> Talmud Bavli, Shabbat 118b; Shulchan Aruch of the Alter Rebbe 242 and elsewhere.

<sup>1624</sup> Mishneh Torah, Hilchot Shabbat 30:7

<sup>1625</sup> Zohar II 203b; Pri Etz Chayim, Shaar HaShabbat, Ch. 3; Hosafot to Torah Ohr, Tisa 113a-b; Sefer HaMitzvot of the Tzemach Tzedek 90a; Sefer HaMaamarim 5663 p. 61.

<sup>1626</sup> Zohar I 4a

relation to the world. However, the Sage (*Chacham*) can absolve the vow, because the aspect of wisdom-*Chochmah* entirely transcends the world.

We find this in Moshe, who was in the aspect of wisdom-*Chochmah*, and said,<sup>1627</sup> “From where do I have meat to give to this entire people?” That is, his intention in this was not in reference to meat as it is before being refined (*Birur*), for if that was the case, he could have responded that they would be given refined meat. Rather, what is meant is that Moshe entirely transcended the matter of meat, including meat that has been refined (*Birur*). [In other words, the aspect of meat that follows refinement (*Birur*) is the matter of love of *HaShem*-יהו"ה, blessed is He, in a manner of ascent, like flames of fiery passion. However, in comparison to the sublimation and nullification (*Bittul*) of the aspect of wisdom-*Chochmah*, even this kind of love of *HaShem*-יהו"ה, blessed is He, is distracting and concealing etc.]

In other words, because the aspect of wisdom-*Chochmah* entirely transcends the matter of the world, therefore on this level even the matter of separation and abstinence (*Prishoot*) is not applicable. For, since the sage (*Chacham*) altogether transcends the world, it therefore is entirely inapplicable for physicality to stand in opposition to him, that

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<sup>1627</sup> Numbers 11:13 – That is, Moshe is the aspect of wisdom-*Chochmah*-הכמה, which is the ultimate state of nullification “the power of what-*Ko'ach Ma"eh*” כח מ"ה and sublimation (*Bittul*) to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and he therefore entirely transcended relation to the matter of meat altogether. (See Sefer HaMaamarim 5686 p. 45; Also see Sefer HaLikkutim to the letter Beit, p. 641.)

he would have the need to abstain from it. On the contrary, because he has attained this level, the vow is annulled, in that he transforms the physical itself into the Godly. That is, it is not in a way of refinement and clarification (*Birur*), but is rather in a manner that the darkness itself is transformed into light.

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We thus find that there are three general modes of service of *HaShem*-יהו"ה, blessed is He. There is service of *HaShem*-יהו"ה, blessed is He, through refining and clarifying (*Birurim*) that which Torah permits. About such service the Jerusalem Talmud states,<sup>1628</sup> "Is what the Torah forbade you not enough, that you wish to forbid other things upon yourself?" The reason is because the intention in this mode of service of *HaShem*-יהו"ה, blessed is He, is to refine and clarify matters of the world and therefore the matter of abstention (*Preeshoot*) is inapplicable here.

However, a loftier level is service of *HaShem*-יהו"ה, blessed is He, through vows of abstention (*Nedarim*), which is the matter of abstaining and separating (*Preeshoot*) oneself from matters of the world. This mode of service of *HaShem*-יהו"ה, blessed is He, is much loftier than serving *HaShem*-יהו"ה through the refinement (*Birurim*) of worldly matters, to such an extent that serving *HaShem*-יהו"ה, blessed is He, through

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<sup>1628</sup> Talmud Yerushalmi, Nedarim 9:1

refinement (*Birurim*) is actually distracting and disruptive to his service in the manner vows of abstention (*Nedarim*).

This is similar to what we find about Rav Zeira,<sup>1629</sup> that he fasted one-hundred fasts to forget the Babylonian Talmud, so that he could study the Jerusalem Talmud. That is, even though the Babylonian Talmud relates to serving *HaShem*-יהו"ה, blessed is He, through refinements (*Birurim*) and is the matter of refining and clarifying (*Birurim*) what Torah permits, nevertheless, to attain the level of the Jerusalem Talmud, which transcends the matter of refinements (*Birurim*), he had to forget about the Babylonian Talmud.

However, all the above relates to serving *HaShem*-יהו"ה, blessed is He, from below to Above. However, loftier than these two aspects, is the matter of the Sage (*Chacham*-חכם) who annuls the vow. This mode of serving *HaShem*-יהו"ה is from Above to below and causes the transformation of darkness to light.

Now, the explanation of these three levels as they relate to the Supernal *Sefirot* is as follows: The verse states,<sup>1630</sup> “Six days (*Sheshet Yamim*-ששת ימים) *HaShem*-יהו"ה made the heavens and the earth, the sea and all that is in them etc.” The Zohar<sup>1631</sup> asks, “Should it not have instead said, ‘**In** six days (*B'Sheshet Yamim*-בששת ימים) *HaShem*-יהו"ה made etc.’ Why then does the verse state, ‘Six days (*Sheshet Yamim*-ששת ימים) *HaShem*-יהו"ה made the heavens and the earth’?” The Zohar

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<sup>1629</sup> Talmud Bavli, Bava Metziya 85a

<sup>1630</sup> Exodus 20:11

<sup>1631</sup> Zohar III 94b

answers, “Each day performs its particular service,” meaning that the worlds are brought into being through the six emotive qualities of *Zeir Anpin*. In other words, the actualization of the existence of the worlds is from the *Sefirah* of kingship-*Malchut* as it is drawn from *Zeir Anpin*.

The same is so of the matter of refinements (*Birurim*). Namely, it is accomplished through the *Sefirah* of kingship-*Malchut*. For, since<sup>1632</sup> “her feet go down unto death,” therefore, through the *Sefirah* of kingship-*Malchut* refinement (*Birur*) is affected by way of actual manifestation within the worlds. However, this power of kingship-*Malchut* to affect refinements (*Birurim*) is drawn to it from *Zeir Anpin*. For, since *Zeir Anpin* is the source for the worlds, as mentioned above, it therefore is from *Zeir Anpin* that the empowerment to serve *HaShem*-יהו"ה, blessed is He, through refinements (*Birurim*) is drawn forth in a manner of manifestation (*Hitlabshoot*).

However, in regard to the *Sefirah* of understanding-*Binah*, which transcends and is the source of the emotive *Sefirot* of *Zeir Anpin*, as it states,<sup>1633</sup> “The mother of the children rejoices,”<sup>1634</sup> the matter of manifestation in order to affect refinements (*Birurim*) is not applicable, except in a transcendent manner (*Makif*). However, as also known about understanding-*Binah*, “from understanding-*Binah* judgments

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<sup>1632</sup> Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 to Proverbs 5:5 (p. 564 and on), and elsewhere.

<sup>1633</sup> Psalms 113:9

<sup>1634</sup> That is, the stature of the *Sefirah* of understanding-*Binah* is called the mother-*Imma* that births the six emotions, but transcends them.



arise,”<sup>1635</sup> meaning, at its conclusion, which refers to the matter of anger towards all that stands in opposition etc.

This may be understood in one’s service of *HaShem*-יהוה, blessed is He. Namely, when he contemplates the greatness of *HaShem*-יהוה, blessed is He, and comes to be roused with passion like fiery flames, he then comes to be in a state of judgment and stricture towards those are not in this state. This is similar to what our sages, of blessed memory, stated,<sup>1636</sup> “From the perspiration of the *Chayot* angels, a river of fire emerges and comes upon the heads of the wicked.” In other words, from the strength of the passion of the Holy *Chayot* angels, with flames of fire, anger is caused on everything that stands in opposition. This is their perspiration and secretion, which is the river of fire that emerges and comes upon the heads of the wicked in purgatory. Thus, it is from the *Sefirah* of understanding-*Binah*, from which judgments arise at its conclusion, that the matter of vows of abstinence (*Nedarim*) comes about, which is the separation, abstinence (*Preeshoot*) and rejection of worldly matters. This is like the teaching,<sup>1637</sup> “Whoever makes a vow, it is as if he has vowed by the life of the King,” referring to the aspect of understanding-*Binah*.

However, the *Sefirah* of wisdom-*Chochmah* transcends the *Sefirah* of understanding-*Binah*. In other words, the *Sefirah*

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<sup>1635</sup> See Zohar I 151a; Zohar III 10b and on, 65a; Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 8; Shaar 14 (Shaar Abba v’Imma) Ch. 2; Biurei HaZohar of the Mittler Rebbe 145d; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 21 and elsewhere.

<sup>1636</sup> Talmud Bavli, Chagigah 13b

<sup>1637</sup> Zohar III 255a

of wisdom-*Chochmah* is not even in a state of surrounding and encompassing (*Makif*) the worlds. It is in respect to this that wisdom-*Chochmah* is called wondrous-*Peke*-פלא, as it states,<sup>1638</sup> “I will teach you-*A’Alephcha*-אאלפך wisdom-*Chochmah*,” in that it is wondrously and completely beyond (*Mufla*-מופלא) the worlds. Thus, from the aspect of wisdom-*Chochmah*, the matter of separation and abstinence (*Preeshoot*), which is the matter of the vows (*Nedarim*), is entirely inapplicable. Rather, wisdom-*Chochmah* causes the transformation of darkness into light.

Although it is true that understanding-*Binah* is also called wondrous-*Pele*-פלא, as it states,<sup>1639</sup> “learn-*Aleph*-אלף understanding-*Binah*,” nonetheless, the wondrousness of understanding-*Binah* is not that it is entirely wondrous, but only that it is an aspect that is encompassing and transcendent (*Makif*). Moreover, even though wisdom-*Chochmah* itself is drawn forth into understanding-*Binah*, nevertheless, the issuance of wisdom-*Chochmah* that is drawn into understanding-*Binah* is not the essential wisdom-*Chochmah*, but is only that which relates to comprehension and understanding-*Binah*. Therefore, it is specifically from the aspect of understanding-*Binah* that the matter of abstention (*Preeshoot*) comes to be. However, it is from the aspect of wisdom-*Chochmah*, and specifically the inner essence of wisdom-*Chochmah*, that a transformation of darkness to light and illumination is brought about.

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<sup>1638</sup> Job 33:33

<sup>1639</sup> See Talmud Bavli, Shabbat 104a

## 8.

With the above in mind we can understand how with his speech, a Sage (*Chacham*) can annul and permit that which became forbidden through the speech of the vow. For, the speech of the Sage (*Chacham*) is of a loftier order and level than the speech of the vow (*Neder*). Therefore, it is within the power of the Sage's speech to annul and permit what was forbidden by the speech of the vow (*Neder*).

This is similar to the difference between the speech of words of Torah and the speech of words of prayer. The speech of the words of prayer is from below to Above. That is, prayer commences with the recitation of the verse,<sup>1640</sup> "Submit to *HaShem*-יהו"ה, call out in His Name," which is just the aspect of submission to *HaShem*-יהו"ה, blessed is He. It then is followed by the ascension of the verses of praise (*Psukei d'Zimrah*), the blessings of the *Shema* recital and the recital of *Shema* itself, until one arrives at the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer. Nevertheless, even the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer, comes about through the toil and effort of ascending from below to Above. Because of this, even in the *Amidah* prayer itself, we still recite the blessing, "Pardon us (*Slach Lanu*-לנו סלה)," and then, upon completing the *Amidah*

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<sup>1640</sup> Chronicles I 16:1

prayer, we recite the confession, which is the matter of rejecting evil.

In contrast, words of Torah study are from Above to below. As a result, our sages, of blessed memory, stated,<sup>1641</sup> “Words of Torah do not contract impurity.” This is because when there is a drawing down from Above to below, the matter of an opposing force is entirely inapplicable.

This likewise is the difference between the speech of the vow (*Neder*), which is comparable to the speech of words of prayer, in comparison to the speech of the Sage (*Chacham*) who absolves and permits that which was forbidden by the vow of abstention (*Neder*) and is similar to the speech of words of Torah.

To further clarify, there are three general levels in the matter of speech (*Dibur*); The first level, is as it is drawn forth from the aspect of kingship-*Malchut*. It is from this aspect of speech that the matter of refinements and clarifications (*Birurim*) come about. This also is the root of the matter of sacrificial offerings (*Korbanot*) which specifically become sanctified to holiness (*Hekdesh*) through speech.

The second level of speech (*Dibur*) refers to speech that is drawn from the root of kingship-*Malchut*, which is the aspect of understanding-*Binah*. It is from this level of speech that the matter of vows of abstention (*Nedarim*) stem, whereby one causes something to become forbidden through speech. To further explain, even a vow of abstention (*Neder*) is related to

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<sup>1641</sup> Talmud Bavli, Brachot 22a

the sanctification of sacrificial offerings (*Korban*), in that they both are rendered effective through speech, and furthermore, the substance of the vow must be that which he is associated with and is not already forbidden by Torah.<sup>1642</sup>

That is, although the sanctification of the sacrificial offering is a matter of ascension, whereas the vow of abstention is a matter of rejection, separation and abstention, nevertheless, even vows of abstinence (*Nedarim*) possess a matter of ascension and elevation. For, it is through separating and abstaining from worldly matters and his rejection of them, that he actually elevates the physical even higher, to a loftier level, meaning, to a level that is higher than the world. Through this, he himself also attains a much greater level of elevation and ascension.

However, the third level of speech (*Dibur*) is as it is drawn from the essence of the soul. For, as known,<sup>1643</sup> the true root of speech (*Dibur*) is in wisdom-*Chochmah*, and even higher, in the very essence of the soul. Thus, it is from this aspect of speech (*Dibur*) that the Sage (*Chacham*) annuls the vow of abstention (*Neder*).

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<sup>1642</sup> Talmud Bavli, Nedarim 13a-14a

<sup>1643</sup> See the explanation to the discourse entitled “*Vayedaber... el Roshei HaMatot*” in Maamarei Admor HaZaken 5567 p. 299; Ohr HaTorah Matot p. 1,311; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 42.

This then, is the meaning of the verse at the beginning of the Torah portion regarding vows of abstinence (*Nedarim*),<sup>1644</sup> “Moshe spoke to the heads of the tribes of the Children of Israel, saying: This is the word that *HaShem*-יהו"ה commanded: If a man takes a vow etc.” The term used for tribes-*Matot*-מטות here refers to the twelve tribes (*Shevatim*-שבטים) of Israel. They are rooted in the six emotive attributes, which are doubled, and from which the twelve diagonal lines (*Yud Beit Gvulei Alachson*) come about.<sup>1645</sup>

However, there are two levels in this, as indicated by the two words for tribes, “*Shvatim*-שבטים” and “*Matot*-מטות.” The difference between them is as follows: The term “*Shevet*-שבט” also means a staff, but a soft and pliable one. In contrast, the term “*Mateh*-מטה” means a rod, but a hard (and stiff) one. These two aspects correspond to the feminine world (*Alma d’Nukvah*) (indicated by the term “*Shvatim*-שבטים”) and the masculine world (*Alma d’Dechura*) (indicated by the term “*Matot*-מטות”).

In other words, the usage of the term “*Matot*-מטות” in reference to the tribes (which is reflective of the masculine world-*Alma d’Dechura*), indicates that they are rooted in the masculine aspect, which is *Zeir Anpin*. The words, “The heads of the tribes-*Roshei HaMatot*-ראשי המטות” therefore refer to the aspect of the intellect (*Mochin*) of *Zeir Anpin*. However,

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<sup>1644</sup> Numbers 30:2

<sup>1645</sup> See Pardes Rimonim, Shaar 21 (Shaar Pratei HaSheimot) Ch. 6 and on; Ohr HaTorah Bereishit 15a and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and the notes there.

Moshe, refers to the aspect of intellect (*Mochin*) as it essentially is.

It is in this regard that the verse states, “Moshe spoke to the heads of the tribes.” That is, although, in and of themselves, their service of *HaShem*-יהו"ה, blessed is He, was in the category of the service of refinements and clarifications (*Birurim*), and similarly, may even have been in the category of service of *HaShem*-יהו"ה, blessed is He, through vows of abstention (*Nedarim*), which is the matter of separating and abstaining from worldly matters (*Preeshoot*), nevertheless, Moshe empowerment them to come to be in the state of a Sage (*Chacham*) who annuls the vow, as we learn from this verse of the Torah portion,<sup>1646</sup> that a single individual who is an expert can annul the vow. This matter is specifically within the power of Moshe.

To further explain, it is from Moshe that we learn<sup>1647</sup> that the Sanhedrin was composed of seventy-one individuals, as it states,<sup>1648</sup> “Gather Me seventy men of the Elders of Israel,” and Moshe presided over them, and is called<sup>1649</sup> “the most marvelous one (*Mufla*-מופלא) amongst the Sanhedrin.” Now, regarding the seventy men it states,<sup>1650</sup> “And I shall emanate some of the spirit that is upon you and place it upon them.” That is, Moshe is similar to the limitless light of the Unlimited One,

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<sup>1646</sup> See Talmud Bavli, Nedarim 78a; Bava Batra 120b and Rashi to Numbers 30:2 *ibid*.

<sup>1647</sup> Mishnah Sanhedrin 2:6; Mishneh Torah, Hilchot Sanhedrin 1:3

<sup>1648</sup> Numbers 11:16

<sup>1649</sup> See Ohr HaTorah, Chanukah 289b and on; *Hemshech* 5672 Vol. 3 p. 1,410 and on.

<sup>1650</sup> Numbers 11:17

*HaShem*-יהו"ה, the Emanator, blessed is He, who emanates a radiance of illumination from Himself, which is the world of Emanation-*Atzilut*. Thus, this is why Moshe is described as “the most marvelous one (*Mufla*-מופלא) amongst the Sanhedrin.” For, the term “the most marvelous one-*Mufla*-מופלא” is of the root “wondrous-*Pele*-פלא,” and the term “wondrous-*Pele*-פלא” refers both to the crown-*Keter* and to wisdom-*Chochmah*, and more particularly, to the aspect of wisdom-*Chochmah* of the crown-*Keter*, which is the inner aspect (*Pnimityut*) of the crown-*Keter*. It was therefore within his power to draw the aspect of wisdom-*Chochmah* to the heads of the tribes (*Matot*-מטות), thus empowering them to annul vows.

This also is the meaning of the continuation of the verse,<sup>1651</sup> “This (*Zeh*-זה) is the word that *HaShem*-יהו"ה commanded,” specifically using the term “This-*Zeh*-זה.” For, all other prophets prophesied with the term “Thus-*Koh*-כה,” whereas Moshe prophesied with superior clarity, as indicated by the term “This-*Zeh*-זה.”<sup>1652</sup> Thus, it is in this manner that the verse states, “This (*Zeh*-זה) is the word,” that through the aspect of “This-*Zeh*-זה,” which is the level of Moshe and is the aspect of wisdom-*Chochmah*, he also drew this forth to the heads of the tribes, so that they too came to be in the category of a Sage (*Chacham*) who can annul the vow, so that through this, they can bring about the transformation of darkness into light!

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<sup>1651</sup> Numbers 30:2

<sup>1652</sup> See Sifrei and Rashi to Numbers 30:2



## Discourse 22

“*Acharei HaShem Elo*” *heichem Teileichu* -  
*After HaShem-יהו"ה your God you shall go*”

Delivered on Shabbat Parshat Re'eh,  
Shabbat Mevarchim and Erev Rosh Chodesh Elul, 5714  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1653</sup> “After *HaShem-יהו"ה* your God you shall go and Him shall you fear; keep His commandments and listen to His voice; serve Him and adhere to Him.” Now, this verse includes the entire order of our service of *HaShem-יהו"ה*, blessed is He, beginning with the words, “After *HaShem-יהו"ה* your God you shall go,” until the conclusion of the verse, “and adhere to Him.”<sup>1654</sup>

However, this must be better understood. For, as well known,<sup>1655</sup> the general principle is that the beginning and foundation of service of *HaShem-יהו"ה*, blessed is He, is the matter of fear (*Yirah*) of Him, as in the teaching<sup>1656</sup> about fear (*Yirah*) of *HaShem-יהו"ה*, “This is the gate to ascension,”

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<sup>1653</sup> Deuteronomy 13:5

<sup>1654</sup> See the discourse entitled “*Acharei HaShem Elokeichem*” in Siddur Im Divrei Elokim Chayim 23d and on; and with the glosses in Ohr HaTorah Re'eh p. 686 and on; Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, 25a and on; Ohr HaTorah Vol. 6 p. 2,318 and on; Likkutei Torah Re'eh 19b and on.

<sup>1655</sup> See Tanya, Ch. 41; Kuntres HaAvodah Ch. 2 and elsewhere.

<sup>1656</sup> Zohar I 8a

indicating that fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, is the gateway and foundation of all service of *HaShem*-יהו"ה, blessed is He. This being so, the verse should have begun with the words, "Him shall you fear." Why then does it begin with, "After *HaShem*-יהו"ה your God you shall go"?

We also must better understand the words, "After *HaShem*-יהו"ה your God you shall go." For, in regard to the matter of "going-*Halichah*-הלכיכה," another verse states,<sup>1657</sup> "You shall go in His ways," referring to the way of Torah and *mitzvot*, as it states,<sup>1658</sup> "They shall keep the way of *HaShem*-יהו"ה, to do righteousness and justice," referring to Torah and *mitzvot*. However, there is a distinction between the matter of "going in His ways" and the matter of "after *HaShem*-יהו"ה your God you shall go." This being so, we must understand what is meant by, "After *HaShem*-יהו"ה your God you shall go."

Moreover, we must understand the conclusion of the verse, "and adhere to Him (*Tidbakun*-תדבקון)." That is, specifically this matter is the ultimate intent and conclusion of service of *HaShem*-יהו"ה, blessed is He, (as mentioned above). However, this particular word is stated differently than the other matters mentioned in the verse, in that the long letter *Nun*-ן is the suffix of the word, "adhere-*Tidbakun*-תדבקון," and we must understand the reason for this. For, at first glance, the verse should have either used the long *Nun*-ן as a suffix to all the other matters mentioned in the verse, or should have not used it at all, and simply use the letter *Vav*-ו to conclude the word (stating,

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<sup>1657</sup> Deuteronomy 28:9

<sup>1658</sup> Genesis 18:19

“and adhere to Him-*U’Vo Tidbaku*-(וְבוּ תִדְבְּקוּ-הִם) just like all the other matters mentioned in the verse.

However, what is particularly perplexing about the matter of “and adhere to Him (*Tidbakun*-(וְבוּ תִדְבְּקוּ-הִם),” is the comment in Sifrei on these words, that they mean, “Separate yourselves from the worship of foreign gods (*Avoda Zarah*) and adhere to the All-Present One” (*HaMakom*). However, does not the matter of separating from false gods come before all service of *HaShem*-יהו"ה, blessed is He? Why then did they explain this as the meaning of the words “and adhere to Him-*U’Vo Tidbakun*-(וְבוּ תִדְבְּקוּ-הִם),” which refer to the conclusion and culmination of service of *HaShem*-יהו"ה, blessed is He?

## 2.

The explanation is that the difference between “going in His ways” and “going after *HaShem*-יהו"ה,” is that “going in His ways” refers to the matter of eliciting drawings forth from Above to below. This is similar to a way or path, the purpose of which is to be tread upon in order to go from one place to another. The same is true of, “the way of *HaShem*-יהו"ה,” that is, through the study of *HaShem*'s-יהו"ה Torah and the fulfillment of His *mitzvot*, we draw *HaShem*'s-יהו"ה Godliness into the world, which is a matter of going (*Halichah*) from Above to below.

However, there is an additional form by which we serve *HaShem*-יהו"ה, blessed is He, which is the matter of ascent from below to Above. This mode of serving *HaShem*-יהו"ה, blessed

is He, is called “work” (*Avodah*). That is, the “way of *HaShem*-יהו"ה” which is the matter of drawing *HaShem*’s-יהו"ה Godliness from Above to below, is the way of Torah. In contrast, serving *HaShem*-יהו"ה, blessed is He, with work (*Avodah*), is the matter of the sacrificial offerings (*Korbanot*) and is the matter of ascent from below to above. This likewise applies to serving *HaShem*-יהו"ה, blessed is He, in our prayers, “which were established to correspond to the daily *Tamid* offerings.”<sup>1659</sup> This is because prayer (*Tefillah*) is also a matter of ascent from below to Above.

We clearly recognize this in the order of the prayers. That is, our daily prayers begin with the recitation of, “I submit before You-*Modeh Ani Lefanecha*-לפניך אני מודה,” and then later, with the words, “Submit to *HaShem-Hodu LaHaShem*-ה.הודו ליהו"ה.” That is, the prayers begin with submission (*Hoda’ah*) to *HaShem*-יהו"ה, blessed is He, even without comprehension or grasp. This is especially so of the submission (*Hoda’ah*) when saying the words, “I submit before You-*Modeh Ani Lefanecha*-לפניך אני מודה” immediately upon waking, even before ritually washing one’s hands (*Netilat Yadayim*) and saying the morning blessings. A Jew thus ascends and goes from below to Above, starting from the beginning of the prayer service (*Avodah*), until he arrives at sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the recital of *Shema* and the *Amidah* prayer, which are the ultimate culmination of service of *HaShem*-יהו"ה, blessed is He, through prayer (*Avodah*).

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<sup>1659</sup> Talmud Bavli, Brachot 26a-b

Now, the matter of ascension (*Ha'ala'ah*) has a superiority, over and above drawing down (*Hamshachah*) from Above to below.<sup>1660</sup>

That is, the drawings down of *HaShem's*-יהו"ה Godliness that are elicited from Above to below, are only the aspect of revelations (*Giluyim*) of His Godliness, and nothing more. In contrast, the matter of ascent from below to Above, is in such a manner that it brings about the inclusion of the lower in the upper, and is much loftier. This is explained in Likkutei Torah<sup>1661</sup> on the verse,<sup>1662</sup> “Return, Israel, **until-עד** *HaShem*-יהו"ה your God.” It explains that this refers to becoming nullified and included in the aspect of “*HaShem*-יהו"ה your God,” and that this inclusion (*Hitkallelut*) is much loftier than revelations (*Giluyim*) of *HaShem's*-יהו"ה Godliness. Now, this is also the meaning of, “After *HaShem*-יהו"ה your God you shall go.” That is, it refers travelling from below to Above, until one comes to be included (*Hitkallelut*) in the aspect of “*HaShem*-יהו"ה your God.”

### 3.

Now, since the matter of “After *HaShem*-יהו"ה your God you shall go,” which is stated at the beginning of the verse, is a matter of ascension, it is therefore understood that all other matters enumerated in the verse are also found in the ascension

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<sup>1660</sup> See Sefer HaMaamarim 5698 p. 148 and on, and elsewhere.

<sup>1661</sup> See Likkutei Torah, Drushei Shabbat Shuvah 67c

<sup>1662</sup> Hosea 14:2

of prayer. In other words, the very first ascension of prayer is the matter of “After *HaShem*-יהו"ה your God you shall go,” and one then goes and ascends from level to level until he reaches the level indicated by the words, “and adhere to Him.”

To explain further, the beginning of service of *HaShem*-יהו"ה, blessed is He, is indicated by the words, “After (*Acharei*-אחרי) *HaShem*-יהו"ה your God you shall go.” The word “after-*Acharei*” is of the same root as “backside-*Achorayim*-אחוריים,” like something that is cast backward, over one’s shoulders,<sup>1663</sup> indicating matters that either are not of the side of goodness, or even if they are permissible matters, nevertheless, are entirely secondary and inferior to the inner purpose, which is to fulfill *HaShem*’s-יהו"ה Supernal intent in actualizing “a dwelling place for the Holy One, blessed is He, in the lower worlds.”<sup>1664</sup> However, one begins his service of *HaShem*-יהו"ה in these matters of the “backside-*Achorayim*-אחוריים.” In other words, when it is “after-*Acharei*-אחרי *HaShem*-יהו"ה your God,” (through this, one comes to) “you shall go.”

To further clarify, the service of the sacrificial offerings (*Korbanot*) began with the daily service of removing the ashes (*Terumat HaDeshen*), wherein a portion was consumed in its place<sup>1665</sup> and the remainder was removed to the outside.<sup>1666</sup>

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<sup>1663</sup> See Tanya, Ch. 22 (27b)

<sup>1664</sup> See Midrash Tanchuma, Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36; and elsewhere.

<sup>1665</sup> Rashi entitled “*Trumat HaDeshen*” to Talmud Bavli, Pesachim 26a; Tosefot entitled “*Nivla'in*” to Talmud Bavli, Yoma 21a.

<sup>1666</sup> See Siddur Im Divrei Elokim Chayim 30c and on; Ohr HaTorah Beshalach p. 435 and on, p. 452 and on, p. 463.

Additionally, for this service of removing the ashes (*Terumat HaDeshen*), special garments were worn, whereas different garments were worn for the service of the sacrificial offerings (*Korbanot*). For, since in this service a portion of the ashes related to the outside, it therefore was necessary for special garments to be worn.

The same is likewise true of service of *HaShem*-יהו"ה, blessed is He, in prayer. That is, prayer begins with the midnight service of *Tikkun Chatzot* when one takes account of all the various matters that are not of the side of goodness and relate to the external. About this our sages, of blessed memory, stated,<sup>1667</sup> "One may only stand to pray from an approach of gravity," to which Rashi comments, "with submission and humility (*Hachna'ah*)." However, the sages also stated,<sup>1668</sup> "One may only stand to pray from a state of joy." About this, *Iggeret HaTeshuvah* explains<sup>1669</sup> that whoever is incapable of immediately turning their hearts from one extreme to the other, must start with gravity, submission, and humility in the midnight prayer of *Tikkun Chatzot*, when he takes account of everything that has transpired with him etc. Even though the accounting and self-reflection that takes place during the midnight prayer of *Tikkun Chatzot* is about everything he did the previous day, nevertheless, this is in preparation for prayer and is the beginning of serving *HaShem*-יהו"ה, blessed is He, in the current day. This is similar to the removal of the ashes

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<sup>1667</sup> Talmud Bavli, Brachot 30b

<sup>1668</sup> See Talmud Bavli, Brachot 30b

<sup>1669</sup> Tanya, *Iggeret HaTeshuva*, Ch. 10 (99b)

(*Terumat HaDeshen*), which was preparatory for serving *HaShem*-יהו"ה, blessed is He, on the current day with the sacrifices (*Korbanot*) that were offered on the altar.

Now, just as in the removal of the ashes (*Terumat HaDeshen*) there were two components; the portion that remained consumed in its place and the portion that was removed to the outside, this is likewise so regarding the toil in serving *HaShem*-יהו"ה, blessed is He, during the midnight prayer of *Tikkun Chatzot*. That is, through one's efforts in serving *HaShem*-יהו"ה during *Tikkun Chatzot*, some matters are affected to become included in holiness (*Kedushah*). In other words, even though, at first, these matters could not become included in holiness (*Kedushah*), since they were lacking the requisite matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, nonetheless, through one's efforts in serving *HaShem*-יהו"ה, blessed is He, during the midnight prayer of *Tikkun Chatzot*, he affects that they become included in holiness (*Kedushah*).

However, there also are matters that he currently cannot include in holiness (*Kedushah*) and he therefore must remove them from the four cubits of his personal space, so that they will not distract and confuse him in his service of *HaShem*-יהו"ה, blessed is He. This is as explained in *Iggeret HaTeshuvah*<sup>1670</sup> on the verse,<sup>1671</sup> "My sin is opposite me always," wherein the verse specifies "opposite me-*Negdi*-נגדי," meaning,<sup>1672</sup> "at a

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<sup>1670</sup> Tanya, *Iggeret HaTeshuva*, Ch. 11 (100b and on)

<sup>1671</sup> Psalms 51:5

<sup>1672</sup> See Rashi to Numbers 2:2; Tanya, *Iggeret HaTeshuva*, Ch. 11 *ibid*.



distance.” That is, in order that his sins will not distract and confuse him from his service of *HaShem*-יהו"ה, blessed is He, it is necessary to put them at a distance, until such time when he will be able to include them within holiness too.

Now, just as there is service of *HaShem*-יהו"ה, blessed is He, in the aspect of the “backside-*Achorayim*-אחוריים” regarding matters that actually are not of the side of goodness, so likewise, even in matters of goodness themselves, there also is service of *HaShem*-יהו"ה, blessed is He, in the aspect of the “backside-*Achorayim*-אחוריים.” This is because in everything that exists, there is an inner aspect (*Pnimityut*) and an outer aspect (*Chitzoniyut*), which is the aspect of the “backside-*Achorayim*-אחוריים.”

To further explain, service of *HaShem*-יהו"ה, blessed is He, in the aspect of the “backside” (*Achorayim*) of goodness itself, is when he contemplates that the entire chaining down of the worlds (*Hishtalshelut*) is all a matter of “backside” (*Achorayim*) and externality (*Chitzoniyut*). For, the totality of it all is only drawn into being from a mere glimmer of *HaShem*'s-יהו"ה Godliness, as it states,<sup>1673</sup> “Let them praise The Name *HaShem*-יהו"ה, for His Name alone is exalted; His splendor (*Hod*-הוד) is above earth and heaven.” That is, the entire chaining down of the worlds (*Hishtalshelut*) is just drawn from His Name and is but a mere glimmer of His Godliness. Moreover, even in this itself, it is just the aspect of “His

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<sup>1673</sup> Psalms 148:13

splendor,” and nothing more. That is, the entire chaining down of the worlds is merely a glimmer of a glimmer.

About this we recite,<sup>1674</sup> “*Baruch SheAmar*-Blessed is He who spoke and the world came into being; blessed is He, blessed is He who says and does, blessed is He who decrees and fulfills, blessed is He who creates the world, blessed is He who has compassion on the earth, blessed is He who has compassion on the creatures, blessed is He who recompenses good reward to those who fear Him, blessed is He who lives forever and exists eternally, blessed is He who redeems and saves, blessed is His Name.”

Now, from the words, “Blessed is He-*Baruch Hoo*- ברוך הוא” until the words, “Blessed is His Name-*Baruch Shemo*- ברוך שמו,” the word “Blessed-*Baruch*- ברוך” is mentioned ten times, corresponding to the Ten *Sefirot*,<sup>1675</sup> which include the entire chaining down of the worlds (*Hishtalshelut*). However, about all this we conclude, “Blessed is His Name-*Baruch Shemo*- ברוך שמו,” meaning that it all is just the aspect of a name and is merely a glimmer of illumination.

This is similarly so of the blessing, “*Yishtabach Shimcha*-May Your Name be praised”<sup>1676</sup> which comes at the end of the verses of praise (*Psukei d’Zimrah*) and concludes the blessing, “*Baruch SheAmar*-Blessed is He who spoke and the world came into being.” That is, after contemplating

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<sup>1674</sup> See the liturgy of the morning prayers, the beginning of the verses of song (*Psukei d’Zimrah*).

<sup>1675</sup> See Seder HaYom to *Baruch She’amar*.

<sup>1676</sup> See the liturgy of the morning prayers, the conclusion of the verses of song (*Psukei d’Zimrah*).

(*Hitbonenut*) the verses of song (*Psukei d'Zimrah*) and praising *HaShem's* יהו"ה greatness in the heavens and the earth, we conclude by saying “*Yishtabach Shimcha*-May Your Name be praised!” In other words, (the entire chaining down of the worlds) is only from His Name, and is just the aspect of the externality (*Chitzoniyut*) and backside (*Achorayim*) alone, as indicated by the words, “After (*Acharei*-אחרי) *HaShem*-יהו"ה your God you shall go.”

However, it is after the service indicated by the words, “After (*Acharei*-אחרי) *HaShem*-יהו"ה your God you shall go,” meaning, the beginning of service of *HaShem*-יהו"ה in the midnight prayer of *Tikkun Chatzot*, which involves the toil of self-reflection about matters that are entirely external and extraneous, and is then followed by serving *HaShem*-יהו"ה, blessed is He, in contemplating (*Hitbonenut*) how the entire the chaining down of the worlds (*Hishtalshelut*) is merely the aspect of the “backside” (*Achorayim*) and externality (*Chitzoniyut*), through which one comes to the aspect of “You shall go,” referring to the “running” (*Ratzo*) desire and love of *HaShem*-יהו"ה, blessed is He, that results from this.

In other words, since he comes to sense that the entire chaining down of the worlds (*Hishtalshelut*) is nothing but a mere glimmer of *HaShem's* יהו"ה Godliness, he is thereby aroused with a great and inner love for the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends all worlds.

This then, is the love (*Ahavah*) that one must come to in the recital of *Shema*, when he says, “You shall love *HaShem*-

יהו"ה your God etc.” This follows the first blessing that precedes the *Shema* recital, which discusses the love of *HaShem*-יהו"ה, blessed is He, of the angelic beings, and it also follows the second blessing that precedes the *Shema* recital, which relates to the love of *HaShem*-יהו"ה, blessed is He, of the souls. It also follows the first verse of the *Shema*,<sup>1677</sup> “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אהד יהו"ה אהד,” in which one gives up his soul to the Oneness of *HaShem*-אהד יהו"ה אהד with utter self-sacrifice (*Mesirat Nefesh*).<sup>1678</sup> Through this, he then comes to the state indicated by the continuation,<sup>1679</sup> “You shall love *HaShem*-יהו"ה your God with all your heart, with all your soul, and with all your being,” in a unlimited way (*Bli Gvul*). This is the meaning of “You shall go (*Teileichu*-תלכו),” which is the matter of serving *HaShem*-יהו"ה, blessed is He, with love, as indicated by the verse,<sup>1680</sup> “He went (*Haloch*-הלך) and traveled to the south.”<sup>1681</sup>

#### 4.

However, when one’s service is with love (*Ahavah*) of *HaShem*-יהו"ה, there still is “the one who loves,”<sup>1682</sup> and it thus

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<sup>1677</sup> Deuteronomy 6:4

<sup>1678</sup> See Zohar II 119a; Zohar III 33a; Shaalot uTeshuvot HaRashba Vol. 5, section 55; Pri Etz Chayim Shaar HaKriyat Shma Ch. 12; Bayit Chadash to Tur, Orach Chayim 61; Ohr HaTorah VaEtchanan Vol. 6 p. 2,244 and elsewhere.

<sup>1679</sup> Deuteronomy 6:5

<sup>1680</sup> Genesis 12:9; See Likkutei Torah Acharei 19d; Siddur Im Divrei Elokim Chayim ibid. 25a; Ohr HaTorah Acharei p. 691; Shaarei Teshuvah ibid. p. 32d; Ohr HaTorah ibid. Vol. 6 p. 2,320.

<sup>1681</sup> South refers to the quality of kindness and love.

<sup>1682</sup> See Torah Ohr, Hosafot 114d and elsewhere.

is imperative for there to also be the matter of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He. The verse therefore continues, "Him shall you fear." This refers to the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, that comes after love of *HaShem*-יהו"ה as a result of the innermost aspect of *HaShem*'s-יהו"ה Godliness which transcends all worlds. In other words, because he knows and senses that the entire chaining down of the worlds (*Hishtalshelut*) is only a mere glimmer of *HaShem*'s-יהו"ה Godliness, he therefore is roused with an awakening of love of *HaShem*'s-יהו"ה Godliness that utterly transcends the worlds.

However, because of the sense of the exalted wondrousness of *HaShem*'s-יהו"ה Godliness, he comes to a state of great fear (*Yirah*-יראה), as it states,<sup>1683</sup> "O' *HaShem*-יהו"ה, I have heard of Your renown; I was fearful (*Yareiti*-יראתי)." That is, because "I have heard of Your renown (*Shama'ati Shima'cha*-שמעתי שמעך)," which is the sense of the exalted wondrousness of *HaShem*-יהו"ה, therefore, "I was fearful (*Yareiti*-יראתי)."

This then, is the subject matter of the second portion of the *Shema* recital, which begins,<sup>1684</sup> "It shall be that if you diligently listen (*Shamo'a Tishme'u*-שמעו תשמעו) to My commandments... Guard yourselves, lest your heart be lured away etc." In other words, the fear of *HaShem*-יהו"ה, blessed is He, ("Guard yourselves etc.") results from the matter of listening ("It shall be that if you diligently listen-*Shamo'a*

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<sup>1683</sup> Habakkuk 3:2

<sup>1684</sup> Deuteronomy 11:13

*Tishme'u*-שמעו-שמע),<sup>1685</sup> which is the matter of sensing the exalted wondrousness of *HaShem*-יהו"ה, blessed is He. This is the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He, meaning that it is fear of *HaShem*-יהו"ה, blessed is He, that comes from *HaShem*'s-יהו"ה Godliness that utterly transcends all worlds.

About this the verse states, "Him shall you fear," specifying "Him-*Oto*-אותו."<sup>1686</sup> This shows that this is not the fear indicated by the verse,<sup>1687</sup> "Fear **from** *HaShem*-יהו"ה all the earth, be in dread of Him all inhabitants of the world." Rather, this is higher fear of *HaShem*-יהו"ה, blessed is He, about which it states,<sup>1688</sup> "Fear *HaShem*-יהו"ה, O' [you] His Holy Ones, for there is no lacking for those who fear Him."<sup>1689</sup>

## 5.

Now, even when service of *HaShem*-יהו"ה, blessed is He, is with love and fear of Him, this is still not adequate. For, since in his heart, man is in a state of emotional movement and the feelings of his heart have two modes of motion; love (*Ahavah*) and fear (*Yirah*), which are two opposites – meaning, that when he is in a state of love (*Ahavah*) of *HaShem*-יהו"ה,

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<sup>1685</sup> See Torah Ohr Vayechi 45b, 46a.

<sup>1686</sup> That is, in the third person, which is concealing, and thus indicative of the awesome wondrousness and exaltedness of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

<sup>1687</sup> Psalms 33:8

<sup>1688</sup> Psalms 34:10

<sup>1689</sup> See Likkutei Torah Acharei 21c; Bamidbar 13b; Kuntres HaAvodah Ch. 3, and elsewhere.

blessed is He, he is not in a state of fear (*Yirah*) of Him, and when He is in a state of fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, he is not in a state of love (*Ahavah*) of Him – it thus is understood that, ultimately, this is not true love and fear of *HaShem*-יהו"ה, blessed is He.<sup>1690</sup>

Rather, for his service of *HaShem*-יהו"ה, blessed is He, to be in truth, a third aspect, which transcends both these modes and includes both, must be present. This is explained in Torah Ohr on the Torah Portion of Vayechi,<sup>1691</sup> that the love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, like that of Reuven-רְאוּבֵן, and the fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, like that of Shimon-שִׁמְעוֹן, which are the aspects of “running” (*Ratzo*) and “returning” (*Shov*), are insufficient in and of themselves. Rather, there also must specifically be the service of *HaShem*-יהו"ה, blessed is He, of Levi-לֵוִי, who includes them both.

This then, is the meaning of the continuation of the verse, “listen to His voice,” referring to the voice (*Kol*-קוֹל) of Torah, which includes both lines and modes. It is about this that (immediately after the *Shema* recital) we recite, “True and certain, established and enduring, right and faithful, beloved and cherished, delightful and sweet, awesome and mighty, correct and acceptable, good and beautiful is **this word** (*HaDavar HaZeh*) that is upon us, for all eternity.” That is, “this word-*HaDavar HaZeh*-הַדָּבָר הַזֶּה” refers to speaking the words of Torah, in that specifically the speech of the words of

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<sup>1690</sup> See at length in Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

<sup>1691</sup> See Torah Ohr, Vayechi 45a and on.

Torah are, “True and certain, established and enduring, right and faithful, beloved and cherished, delightful and sweet, awesome and mighty, correct and acceptable, good and beautiful.”

The explanation is that one’s study of Torah must specifically be in a way of sublimation and nullification (*Bittul*) to *HaShem*-יהוה, blessed is He. For, just as in prayer, we recite,<sup>1692</sup> “Lord-*Adona*” יְיָ אֲדֹנָי, open my lips and my mouth will declare Your praise,” so likewise, about the study of Torah it states,<sup>1693</sup> “Whoever reads and studies Torah, the Holy One, blessed is He, reads and studies opposite him.” It similarly states,<sup>1694</sup> “Make your ears hear what You (*Atah*-אתה) bring out of your mouth.” The word “You-*Atah*-אתה” here, refers to the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Shechinah*.<sup>1695</sup> In other words, one’s study of Torah must be in a manner in which you “Make your ears hear what You (the Holy One, blessed is He), brings out of your mouth.” This is because the Torah is the speech of the Holy One, blessed is He, and the person studying it merely repeats the words of the Holy One, blessed is He. Therefore, when a person’s approach to the Torah study is in this manner, it is indeed, “True and certain, established and enduring, right and faithful, beloved and

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<sup>1692</sup> Psalms 51:17

<sup>1693</sup> Tanna d’Bei Eliyahu Rabba Ch. 18

<sup>1694</sup> Talmud Bavli, Brachot 13a

<sup>1695</sup> See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (Section 3), *The Vowels of Creation, The Gate of The Foundation*; Also see *Tanya Shaar HaYichud veHaEmunah*, Ch. 2.



cherished, delightful and sweet, awesome and mighty, correct and acceptable, good and beautiful.”

This then, is the meaning of the words, “listen to His voice.” That is, the voice is the voice of *HaShem*-יהו"ה, blessed is He, who sits and studies opposite you. Thus, the study of Torah should be in such a manner that you cause your ears to listen to the words of *HaShem*-יהו"ה, blessed is He, that are coming out of your mouth.

However, to come to this manner of Torah study, it must be prefaced by service of *HaShem*-יהו"ה, blessed is He, indicated by the words, “After *HaShem*-יהו"ה your God you shall go,” which is the matter of preparing for prayer. That is, it must be preceded by contemplating (*Hitbonenut*) that the entire chaining down of the worlds (*Hishtalshehut*) is but a mere glimmer of *HaShem*'s-יהו"ה reality, as well as the preparation that precedes this, in the midnight prayer of *Tikkun Chatzot*.

Through these preparations in the aspect of “After *HaShem*-יהו"ה your God,” one then comes to the matter of “You shall go,” which is the matter of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, of the first paragraph of the *Shema* recital. Subsequent to this he will come to the service of *HaShem*-יהו"ה, blessed is He, indicated by the words, “Him shall you fear,” in the second paragraph of the *Shema* recital.

This love (*Ahavah*) and fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, will then bring him to the continuation of the verse, “Keep His commandments.” This refers to the fulfillment of the *mitzvot*, which is the subject of the third paragraph of the *Shema* recital, that is, the paragraph about the

*Tzitzit*-fringes. For, the word *Tzitzit*-צִיצִית-600, with the eight strands and the five knots of the *Tzitzit*-fringes, equals the תר"ג-613 *mitzvot*-commandments. He then will arrive at the service of *HaShem*-יהו"ה, blessed is He, indicated by the continuing words, "listen to His voice," referring to studying Torah study in a manner that you, "Make your ears hear what You (*Atah*-אתה) bring out of your mouth," about which the continuation after the recitation of the *Shema* states, "True and certain, established and enduring, right and faithful, beloved and cherished, delightful and sweet, awesome and mighty, correct and acceptable, good and beautiful is **this word** (*HaDavar HaZeh*) that is upon us, for all eternity."

The verse then continues and states, "serve Him." What is meant here is not the service of a simple servant (*Eved Pashut*), since, after ascending to the above-mentioned levels, it is inapplicable that his service of *HaShem*-יהו"ה, blessed is He, would only be the service of a simple servant. Rather, what is meant is the service of a faithful servant (*Eved Ne'eman*), which means total and complete sublimation and nullification of his very being to *HaShem*-יהו"ה, blessed is He. This is the level of the *Amidah* prayer, at which point he is "like a servant standing before his Master,"<sup>1696</sup> with complete nullification of his being (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This is to say that all the levels that preceded this are only the aspect of the sublimation of his tangible being (*Bittul HaYesh*) to *HaShem*-יהו"ה and nothing more. They therefore do

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<sup>1696</sup> Talmud Bavli, Shabbat 10a

not reach the world of Emanation-*Atzilut*, but are only in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) wherein “He and His vitality and organs are *not* one.”<sup>1697</sup> It is specifically in the sublimation and nullification (*Bittul*) of the *Amidah* prayer, that one comes to a state of utter nullification of sense of independent existence entirely.

In other words, he is entirely and completely nullified of any independent being and has no existence whatsoever, except as a receptacle for *HaShem*'s יהו"ה Godliness, blessed is He. It is specifically through this kind of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that he reaches the aspect of the world of Emanation-*Atzilut*. About this the verse states, “serve Him (*Oto*-אותו),” specifically Him-*Oto*-אותו.<sup>1698</sup>

## 6.

However, as of yet the service of *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer is still not sufficient. This is because after the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the *Amidah* prayer, when one finishes his prayers and becomes involved in matters of physicality, meaning that he will have to be involved even in coarse matters, it is possible that he may fall from his level of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed

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<sup>1697</sup> See Torah Ohr, beginning of Vayera, and elsewhere.

<sup>1698</sup> As mentioned before, the word “Him-*Oto*-אותו” is in the third person, refers to the concealed Essence of The Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He.

is He. This is as our sages, of blessed memory, stated,<sup>1699</sup> “One who prays must direct his eyes downward and his heart upward.”

Now, the reason he must direct his eyes downward is because he must be wary of the lower. For it is quite possible that during prayer he is in the proper state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, but that afterwards, when he becomes engaged in matters of physicality, he may fall from his level of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Therefore, the matter of, “adhere to Him-*U'Vo Tidbakun*-וְיָבֹרְךָ תִּדְבַקְוּ” is necessary. This refers to adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, in a manner that they literally become one thing, similar to the verse,<sup>1700</sup> “Therefore a man shall... adhere (*Davak*-דָּבַק) to his wife and they shall become one flesh.” In such a case, there is no concern that he may fall from his level.

Now, the reason a fall is possible after prayer is because even during prayer, he was a being unto himself, only that he was a receptacle for *HaShem's*-יהו"ה light and illumination. However, if his sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is in such a manner that he is not just a receptacle to receive light and illumination, nor is he even like a limb or organ receiving vitality from the soul, but instead literally becomes one with *HaShem*-יהו"ה, blessed is He, in such

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<sup>1699</sup> Talmud Bavli, Yevamot 105b; See Likkutei Torah Acharei 24a; Sefer HaMitzvot of the Tzemach Tzedek 24a, and elsewhere.

<sup>1700</sup> Genesis 2:24

a case, it is entirely inapplicable for him to fall from his state of adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He.

In prayer, this is the service of the *Nefilat Apayim* prayer, which immediately follows the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה of the *Amidah* prayer itself. This may be understood from the explanation of the verse,<sup>1701</sup> “The man was astonished at her, reflecting silently to know whether *HaShem*-יהו"ה had made his journey successful or not.” It is explained that two manners of sublimation and nullification (*Bittul*) are reflected in this verse.

The first is in the word, “astonished-*Mishta'eh*-משתאה,” which is a term of “amazement-*Shimamon*-שממון.”<sup>1702</sup> The second is in the word “silently-*Macharish*-מחריש,” which is higher than the matter of astonishment. For, the sublimation and nullification (*Bittul*) indicated by the word, “astonishment-*Shimamon*-שממון,” only indicates the loss of self-awareness, but not that he becomes included in the object of his contemplation. In contrast, the sublimation and nullification (*Bittul*) indicated by the word, “silently-*Macharish*-מחריש,” is that he becomes included in it.

Now, there are various analogies that further explain this. The first is that it is like a person who hears a very deep intellectual matter that is beyond his capability to grasp. The effect is that he becomes totally confused and cannot understand what is happening with him, and in this manner he

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<sup>1701</sup> Genesis 24:21; Also see the discourse entitled “*V’Halsh Mishta’eh*” in Siddur Im Divrei Elokim Chayim 91c and on.

<sup>1702</sup> See Rashi to Genesis 24:21 *ibid.* at length.

loses of his sense of self-existence. Nevertheless, he does not become included in the object of his contemplation. However, afterwards, he comes to a state of sublimation and nullification in which he becomes included in the intellectual matter, such that he becomes completely taken by it. This second matter is indicated by the words, “reflecting silently to know (*Macharish LaDa'at* - מחריש לדעת-ת).”

There is yet another, more appropriate analogy. This is analogous to planting a seed in the earth, from which growth takes place. However, for growth to come about, the seed must first go through a process of decomposition, by which the seed undergoes a loss of its existence. Subsequently, it becomes absorbed and included in the power of growth of the earth, and it is specifically then, that the plant grows from a seedling to full maturity.

The same is likewise true in our service of *HaShem*-יהו"ה, blessed is He. That is, there first must be a loss and nullification of one's self-existence, until he has nothing in himself at all and is merely a receptacle for the bestowal he desires. Nonetheless, he has yet to be included and absorbed in the object of his desire. This aspect is the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer.

However, the nullification (*Bittul*) to *HaShem*-יהו"ה of the *Nefilat Apayim* prayer is loftier than this. This is because the manner of adhesion (*Dveikut*), inclusion and absorption to *HaShem*-יהו"ה, blessed is He, in the *Nefilat Apayim* prayer is to the point that he becomes one with *HaShem*'s-יהו"ה existence.

There therefore is no concern that he may fall from his level, since it is entirely inapplicable for him to separate from *HaShem*-יהו"ה, blessed is He, since he has become included and absorbed in Him to the point that this is his very existence.

Because of this, the *Zohar*<sup>1703</sup> states that the *Nefilat Apayim* prayer is very lofty and that through it, influence is drawn down below. Now, at first glance, this is not understood. Is it not so that even in the *Amidah* prayer one reaches a state of sublimation and nullification (*Bittul*) of his very existence to *HaShem*-יהו"ה, blessed is He, "like a servant before his Master?"<sup>1704</sup> Moreover, even in the *Amidah* prayer there are drawings forth to below, which is the matter of the eighteen blessings of the *Amidah* prayer that are likened to the eighteen vertebrae of spinal column<sup>1705</sup> through which vitality is drawn to the entire body, and in the same way, the eighteen blessings of the *Amidah* prayer draw vitality to the world. This being so, what exactly is the novelty of the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, attained in the *Nefilat Apayim* prayer?

The explanation is that the nullification (*Bittul*) to *HaShem*-יהו"ה of the *Amidah* prayer is in such a way that he merely becomes like receptacle, whereas the nullification (*Bittul*) to *HaShem*-יהו"ה of the *Nefilat Apayim* prayer, is in a way of adhesion (*Dveikut*), absorption and inclusion

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<sup>1703</sup> *Zohar* III 120b and on; 260a.

<sup>1704</sup> Talmud Bavli, Shabbat 10a

<sup>1705</sup> See Talmud Bavli, Brachot 26b; *Zohar* III 255b; *Likkutei Torah Balak* 70c and on; *Maamarei Admor HaEmtza'ee Balak* p. 1,525 and on; *Maamarei Admor HaEmtza'ee Kuntreisim, Kuntres Inyan Tefilah*, translated as *Praying with Passion*.

(*Hitkallelut*), as explained above. This is because the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *Shema* and the *Amidah*, are aspects of the potential to sacrifice of one's soul (*Mesirat Nefesh*) to *HaShem*-יהו"ה, which is natural to the Godly soul, in and of itself. However, this is unrelated to the body. In contrast, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *Nefilat Apayim* prayer, is the actual self-sacrifice of one's very being (*Mesirat Nefesh*) to *HaShem*-יהו"ה, blessed is He, and with the body itself.

This is similar to what is said about some *Tzaddikim* who were wondrously righteous, such as the Baal Shem Tov, about whom it was related<sup>1706</sup> that when he had an ascent of the soul, his soul became entirely divested of all physical life and bodily coarseness, like a person who has fainted. This is actual self-sacrifice of the soul (*Mesirat Nefesh*) that includes the body, in that the body becomes like an inanimate stone. The same is likewise so of the self-sacrifice of one's very being (*Mesirat Nefesh*) to *HaShem*-יהו"ה, blessed is He, in the *Nefilat Apayim* prayer.

Thus, it is specifically during the *Nefilat Apayim* prayer that *HaShem*'s-יהו"ה Godliness is drawn down even further, in a completely incomparable manner that is not in a way of gradation. In other words, even though in the *Amidah* prayer there also is the matter of drawing forth *HaShem*'s-יהו"ה Godliness, nevertheless, it is specifically in a way of gradation.

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<sup>1706</sup> Shaarei Teshuvah of the Mittler Rebbe 46d



For, it is the self-sacrifice of the soul (*Mesirat Nefesh*) and not of the body, and therefore, because of concern that he will fall from his level afterwards, it is not possible to draw this into physicality. Only in the *Nefilat Apayim* prayer does the self-sacrifice of his being (*Mesirat Nefesh*) also include his body. Thus, the drawing down of *HaShem's* יהו"ה Godliness comes all the way down, and not at all in a way of gradations.

About this the verse states, “adhere to Him-*U’Vo Tidbakun* ובו תדבקו” specifically with the inclusion of the long *Nun*-ן as a suffix. This is because the suffix *Nun*-ן descends below the line, indicating that *HaShem's* יהו"ה Godliness descends all the way down. In other words, this is because of his adhesion (*Dveikut*) to *HaShem*-יהו"ה, blessed is He, (in that he cleaves to Him) high Above, (in that the *Nefilat Apayim* even transcends the *Amidah* prayer, which is in the world of Emanation-*Atzilut*). This means that the aspect of “adhere to Him” is higher than the world of Emanation-*Atzilut*). Therefore, *HaShem's* יהו"ה Godliness is drawn all the way down.

This also explains Sifrei’s comments that the words, “adhere to Him,” mean, “Separate yourselves from the worship of foreign gods (*Avoda Zarah*) and adhere to the All-Present One” (*HaMakom*). This refers to the refinement of the three entirely impure husks of evil (*Shalosh Kelipot HaTmei’ot*). For, in all of the previously discussed states of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that precede the nullification (*Bittul*) indicated by the words, “adhere to Him,” the refinement and clarification of the three impure husks of evil (*Shalosh Kelipot HaTmei’ot*) is not

possible. It is specifically in the aspect indicated by the words, “adhere to Him,” – the ultimate culmination of *HaShem*’s יהו"ה Supernal intent in the service of Him – that there is a state of nullification (*Bittul*) to *HaShem* יהו"ה such as this, that *HaShem*’s יהו"ה Godliness descends all the way down.

7.

This then, is the meaning of the verse,<sup>1707</sup> “After *HaShem* יהו"ה your God you shall go,” which is the matter of serving *HaShem* יהו"ה, blessed is He, with love (*Ahavah*) of Him. For although service of *HaShem* יהו"ה, blessed is He, begins with fear (*Yirah*) of Him, and fear of *HaShem* יהו"ה is the foundation of serving Him, nonetheless, this is only so when considering the order of our service of *HaShem* יהו"ה, blessed is He, throughout the day in general, in that it must begin with fear (*Yirah*) of *HaShem* יהו"ה, blessed is He. However, this verse conveys the order of serving *HaShem* יהו"ה, blessed is He, within prayer itself, and the primary matter of prayer itself, is specifically the matter of love (*Ahavah*) of *HaShem* יהו"ה, blessed is He.

In contrast, fear (*Yirah*) of *HaShem* יהו"ה, blessed is He, does not relate specifically to prayer alone. For, although prayer is also an appropriate time to fear *HaShem* יהו"ה, nevertheless, fear (*Yirah*) of Him can also be present at other times, so much so, that it even is possible for a person to be in

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<sup>1707</sup> Deuteronomy 13:5

a natural state of fear (*Yirah Teeveet*) of *HaShem*-יהו"ה, blessed is He. To clarify, even though it is imperative that prayer should also include fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, and this is why the matter of fear (*Yirah*) is hinted at in this verse. "After *HaShem*-יהו"ה your God you shall go," and also is indicated in the verse,<sup>1708</sup> "His left hand is under my head," nevertheless, it only hints to this. For, although fear (*Yirah*) of *HaShem*-יהו"ה, blessed is He, is imperative to prayer, nonetheless, it is not the primary matter of prayer at all.

Rather, the primary matter of prayer is love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He. His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains this at great length in *Kuntres HaAvodah*.<sup>1709</sup> He explains there that prayer (*Tefillah*-תפלה) is the bonding of the soul to *HaShem*'s-יהו"ה Godliness, and that the word prayer-*Tefillah*-תפלה is related to the Mishnaic term,<sup>1710</sup> "One who **bonds** an earthenware vessel-*HaTofel Kli Cheres*-התופל כלי חרס," and that through prayer, the sparks of holiness are elevated. These two matters (the bonding of the soul to *HaShem*'s-יהו"ה Godliness and the elevation of the

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<sup>1708</sup> Song of Songs 2:6; See Siddur Im Divrei Elokim Chayim ibid. 23c and on; Ohr HaTorah ibid. p. 686 and on; Shaarei Teshuvah ibid. p. 22c and on.

<sup>1709</sup> *Kuntres HaAvodah* Ch. 1 and Ch. 3 and on.

<sup>1710</sup> Mishnah Kelim 3:5; See Torah Ohr Terumah 79d; Sefer HaMaamarim 5709 p. 79 and the notes of the Rebbe there (regarding the distinction between prayer-*Tefilah*-תפלה spelled with the letter *Tav*-ת as opposed to the word bonds-*Tofel*-תופל of this Mishnah which is normally spelled with the letter *Tet*-ט. The Rebbe notes that there are alternate versions of the text of the Mishnah (that are indeed with the letter *Tav*-ת), and also cites to Torah Ohr ibid. and to Tikkunei Zohar, Tikkun 47, as well as to Rashi to Genesis 30:8 (regarding the name Naftali-נפתלי which is related to both prayer-*Tefilah*-תפלה and the term fastened-*Pateel*-פתיל (Numbers 19:15) which is likewise a term that indicates bonding.)

sparks of holiness) are specifically accomplished through love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He.

This is why the verse begins with the words, "After *HaShem*-יהו"ה your God you shall go," referring to the matter of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, as previously explained. This is followed by the words, "Him shall you fear," referring to the upper fear (*Yirah Ila'ah*) of *HaShem*-יהו"ה, blessed is He. The verse continues, "Listen to His voice," referring to the matter of Torah study, and continues, "serve Him" referring to the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer. Finally, it concludes with, "adhere to Him (*Tidbakun*-תדבקון)," referring to the ultimate culmination of *HaShem*'s-יהו"ה Supernal intent in the service of Him, blessed is He, through which he becomes entirely one with *HaShem*-יהו"ה, blessed is He.

## 8.

Now, just as the general service of *HaShem*-יהו"ה, blessed is He, is divided into the three modes; Torah study, fulfilling the *mitzvot* and prayer, so likewise, the various times in the year also have these three divisions. The time for serving *HaShem*-יהו"ה, blessed is He, in prayer, is during the ten days of repentance, as stated,<sup>1711</sup> "Seek *HaShem*-יהו"ה when He can be found, call upon Him when He is near," referring to the ten days of repentance, including Rosh HaShanah and Yom Kippur.

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<sup>1711</sup> Isaiah 55:6

This is because, during the ten days of repentance “He can be found” by a person who prays individually (with the same efficacy as congregational prayer during the rest of the year).<sup>1712</sup>

Now, the preparation for the ten days of repentance takes place during the month of Elul. That is, just as the daily prayers must be preceded by the service of *HaShem*-יהו"ה, blessed is He, of the midnight prayer of *Tikkun Chatzot*, the approach of which is lowliness and humility, as indicated by verse “After *HaShem*-יהו"ה your God you shall go,” after which one comes to the matter of love of *HaShem*-יהו"ה; so it is with the ten days of repentance, when we pray for the entire coming year.

This too must be prefaced with the preparatory service of *HaShem*-יהו"ה, blessed is He, of the month of Elul. That is, Elul is set aside as a time to take stock of one’s soul. It is a time for self-reflection and taking account of the entire preceding year, similar to the reckoning done during the midnight prayer of *Tikkun Chatzot* of everything that transpired during the preceding day. This is the meaning of the verse,<sup>1713</sup> “His left arm is under my head,” through which one comes to the continuation of the verse, “and His right arm embraces me,” which is the matter of serving *HaShem*-יהו"ה, blessed is He, with love (*Ahavah*).

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<sup>1712</sup> Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b, 105a.

<sup>1713</sup> Song of Songs 2:6; See Siddur Im Divrei Elokim Chayim ibid. 23c and on; Ohr HaTorah ibid. p. 686 and on; Shaarei Teshuvah ibid. p. 22c and on.

This likewise relates to the service of *HaShem*-יהו"ה, blessed is He, during the month of Elul. For, the word Elul-אלול is an acrostic of the verse,<sup>1714</sup> "I am my Beloved's, and my Beloved is mine-*Ani LeDodi v'Dodi Li* לי-אני לדודי ודודי לי," referring to the matter of serving *HaShem*-יהו"ה, blessed is He, with love (*Ahavah*) in a way of ascent from below to Above.<sup>1715</sup> We thus find<sup>1716</sup> that during the month of Elul, one's service of *HaShem*-יהו"ה, blessed is He, is in a way of "After *HaShem*-יהו"ה your God you shall go."

Now, on the days that the *Selichot* (penitential) prayers are said, particularly on Rosh HaShanah itself, the service of *HaShem*-יהו"ה, blessed is He, is as indicated by the words, "Him shall you fear." For, it then is a time of fear of *HaShem*-יהו"ה, blessed is He,<sup>1717</sup> "for it (Rosh HaShanah) is awesome and terrifying," as described in the Rosh HaShanah prayers.

The continuation of the verse, "keep His commandments," refers to the *mitzvah* of sounding the *Shofar*, and the verse therefore continues, "and listen to His voice," referring to the voice of the *Shofar*. That is, just as it was explained before that the words, "listen to His voice" refer to the study of Torah and that it must be in a manner that he hears the voice of the Holy One, blessed is He, this is likewise so of

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<sup>1714</sup> Song of Songs 6:3; See Avudraham Seder Tefilat Rosh HaShanah; Pri Etz Chayim, Shaar Rosh HaShanah Ch. 1; Bayit Chadash (Ba"ch) to Tur, Orach Chayim 581.

<sup>1715</sup> In contradistinction to the verse (Song of Songs 2:16), "My Beloved is mine, and I am His-*Dodi Li v'Ani Lo* לי ואני לו," which is from Above to below.

<sup>1716</sup> See Ohr HaTorah *ibid.* p. 696.

<sup>1717</sup> Found in the Netaneh Tokef section of the Rosh HaShanah and Yom Kippur Musaf prayers.

the sounding of the *Shofar*, that is, one must listen to the voice of the Upper *Shofar*.

With this explanation his honorable holiness, the Tzemach Tzedek,<sup>1718</sup> answers a question that was posed by Rabbeinu Nissim<sup>1719</sup> about the difference between the blessing made over the *Shofar* and the blessing made over the *Megillah*. That is, when we read the *Megillah*, we recite, “Blessed are You *HaShem*-יהו"ה... Who commanded us concerning the reading of the *Megillah*.” The blessing we recite on the *Shofar* is, “Blessed are You *HaShem*-יהו"ה... who commanded us to hear the voice of the *Shofar*.” Now, at first glance, the form of the blessing should be the same for both, and thus the distinction between them is not understood.

His honorable holiness, the Tzemach Tzedek, answers this question according to the teachings of Chassidut, that in regard to the sounding of the *Shofar*, we must cause ourselves to hear the sound of the *Shofar* of the Holy One, blessed is He, about which it states,<sup>1720</sup> “The Lord *HaShem/Elohi*”m- אדני"י will blow the *Shofar*,” and by doing so, the fulfillment of,<sup>1721</sup> “It shall be on that day that a great *Shofar* will be blown” comes to be, which also refers to the Supernal sounding of the *Shofar*.

The continuation of the verse, “serve Him” refers to our general service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance, including Rosh HaShanah and Yom

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<sup>1718</sup> See Ohr HaTorah ibid.

<sup>1719</sup> See Rabbeinu Nissim (Ra"ן) to Talmud Bavli, Pesachim 7b

<sup>1720</sup> Zachariah 9:14

<sup>1721</sup> Isaiah 27:13

Kippur, and the words, “adhere to Him you,” refer to the service of *HaShem*-יהו"ה, blessed is He, of Yom Kippur in particular. For, as is stated,<sup>1722</sup> the closing prayer (*Ne'ilah*) of Yom Kippur is like the *Nefilat Apayim* prayer.

This is why at the conclusion of the *Ne'ilah* service we recite, “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אהד יהו"ה,” in which one must have in mind to sacrifice his very being (*Mesirat Nefesh*) to *HaShem*-יהו"ה, blessed is He, in actuality.<sup>1723</sup> This refers to the matter of serving *HaShem*-יהו"ה, blessed is He, in a way of adhesion (*Dveikut*), to the point that they become one. Through this, a drawing forth of *HaShem's*-יהו"ה Godliness is affected throughout the entire year, as indicated by the words, “adhere to Him (*Tidbakun*-תדבקוֹן)” with the long *Nun*-ן as a suffix, indicating that this is drawn forth in all ones matters throughout the entire year.

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<sup>1722</sup> Likkutei Torah, Teitzei 37d

<sup>1723</sup> See *Shnei Luchot HaBrit* (ShaLa”H) cited in the Machzor at the conclusion of the *Ne'ilah* prayer (prior to the recitation of the verse “*Shema Yisroel* – Listen Israel”).



## Discourse 23

*“Lecha Dodi, Likrat Kallah, Pnei Shabbat Nekabelah -  
Come, my Beloved, to meet the Bride; Let us welcome  
the countenance of Shabbat”*

Delivered on Shabbat Parshat Teitztei, 13 Elul, 5714<sup>1724</sup>

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

### 1.

In the Friday night liturgy, we recite, “Come my Beloved to meet the Bride; Let us welcome the countenance of Shabbat.” In his discourse entitled, “*Lecha Dodi*,” (printed in *Drushei Chatunah*)<sup>1725</sup> his honorable holiness, my father-in-law, the Rebbe, cites (Pirkei d’Rabbi Eliezer)<sup>1726</sup> that the groom is compared to a king and the bride is compared to a queen. The King refers to the Holy One, blessed is He, and the bride refers to the souls of the Jewish people. In the *Sefirot*, these are the aspects of *Zeir Anpin* and Kingship-*Malchut*. That is, the groom (*Chatan*) is the aspect of *Zeir Anpin*, and the bride (*Kallah*) is the aspect of *Malchut*. Thus, the meaning of “Come my Beloved to meet the Bride, let us welcome the countenance

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<sup>1724</sup> The original text of this discourse was edited by his honorable holiness, the Rebbe, and published in honor of the 14<sup>th</sup> of Kislev 5739.

<sup>1725</sup> Printed in *Sefer HaMaamarim Kuntreisim* Vol. 1 p. 20a and on; It was again printed in in pamphlet of its own in 5739; (Also see *Sefer HaMaamarim* 5689 p. 122 and on).

<sup>1726</sup> *Pirkei d’Rabbi Eliezer*, Ch. 16

of Shabbat,” is that it refers to the drawing forth from *Zeir Anpin* to Kingship-*Malchut*.

The order of this drawing forth is that there first must be an external drawing forth (from *Zeir Anpin* to Kingship-*Malchut*), which is only in an encompassing and transcendent manner (*Makif*). Subsequent to this, there is the drawing forth in an inner manner (*Pnimi*).

This is the order of every bestowal of influence from bestower (*Mashpia*) to recipient (*Mekabel*). That is, there first must be a drawing forth from the externality of the bestower (*Mashpia*) to the externality of the recipient (*Mekabel*). Through this he elevates the recipient (*Mekabel*) and brings him closer to the level of the bestower (*Mashpia*), after which the recipient can receive the inner aspect that is drawn forth from the bestower (*Mashpia*).

Now, he brings two analogies to explain this,<sup>1727</sup> [one from the bestowal of influence from a master teacher to his disciple, and the second from a father playing with his infant child]. Now, it could be said that his intention in giving these analogies is not just to give examples of **the order** of the drawing out of influence, (in that the external bestowal is preparatory to the inner bestowal), but (also) to explain the great superiority and elevation of these two modes of bestowal.

That is, even the external bestowal is a very lofty level, so much so, that it even has an aspect of elevation that is over and above the inner bestowal of influence. This is because the

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<sup>1727</sup> See the aforementioned discourse, Ch. 2.

external bestowal of influence, which is transcendent and encompassing (*Makif*), transcends the vessels of the recipient (which is not so of the inner bestowal, that indeed is well received in the vessels of the recipient.) Nevertheless, it only is a preparatory introduction to the inner bestowal, since it is specifically through the inner bestowal that we reach an even loftier level (which even transcends the encompassing and transcendent aspect (*Makif*)).

About this the verse states,<sup>1728</sup> “Over every honor (*Kavod*-כבוד) there is a canopy (*Chupah*),” indicating two aspects of honor (*Kavod*-כבוד) - the honor of the groom and the honor of the bride. On even loftier levels, this refers to the honor (*Kavod*) of the aspect of father-*Abba* (*Chochmah*) and the honor (*Kavod*) of the aspect of mother-*Imma* (*Binah*).<sup>1729</sup> Through the above, there is the unification of father-*Abba* and mother-*Imma*, and the unification of *Zeir Anpin* and *Nukva*. For although both (the honor-*Kavod* (and canopy-*Chupah*) of father-*Abba* and mother-*Imma*, and the honor-*Kavod* (and canopy-*Chupah*) of *Zeir Anpin* and *Nukva*) are transcendent encompassing aspects (*Makif*), nevertheless, as known,<sup>1730</sup> it is specifically with the unification of *Zeir Anpin* and *Nukva* (the inner unification) that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, is drawn forth.

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<sup>1728</sup> See Isaiah 4:5

<sup>1729</sup> See the discourse entitled “*Al Kol Kavod Chupah*” in Siddur Im Divrei Elokim Chayim and Likkutei Torah Shir HaShirim.

<sup>1730</sup> See the discourse entitled “*Samach T'Samach*” 5657 p. 90 and on (Sefer HaMaamarim 5657 p. 267) and elsewhere; Also see Likkutei Torah ibid. 40a.

2.

Now, the first analogy was of the bestowal of influence from a master teacher to his disciple. The order of this bestowal is as our sages, of blessed memory, stated,<sup>1731</sup> “Before Rabbah would begin teaching the sages, he would say some humorous words to cheer them up. He then sat with trepidation and began teaching.” These humorous words that preceded the study of Torah [which is the matter of “the mundane conversations of Torah scholars, which require study in and of themselves”]<sup>1732</sup> are only external (*Chitzoniyut*). Nonetheless, this was an introductory bestowal which preceded the inner bestowal (when he began teaching) for it was specifically through this that the hearts and minds of the students were opened and became receptive to the inner bestowal (*Pnimiyyut*).

Now, the source of this analogy is in *Torat Chayim* of the Mittler Rebbe,<sup>1733</sup> [except that in *Torat Chayim*, it is not brought in relation to the verse, “Come my Beloved – *Lecha Dodi*. In the discourse entitled “*Smuchim La’ad*” of the year 5680,<sup>1734</sup> (the discourse that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, said on his last birthday in this world<sup>1735</sup> (he stated, “It is possible that this is related”) implying a possible connection between the matter of humorous words

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<sup>1731</sup> Talmud Bavli, Pesachim 117a

<sup>1732</sup> Talmud Bavli, Sukkah 21b; Avodah Zarah 19b

<sup>1733</sup> See *Torat Chayim*, discourse entitled “*V’Eleh Toldot*” Ch. 6 (2d).

<sup>1734</sup> Ch. 1 (This was printed as an independent pamphlet by Kehot 5712, and is printed in *Sefer HaMaamarim* 5680 p. 148).

<sup>1735</sup> The 20<sup>th</sup> of Cheshvan.

and the matter of “Come my Beloved – *Lecha Dodi*.” However, in his discourse entitled “Come my Beloved – *Lecha Dodi*,” his honorable holiness, my father-in-law, the Rebbe, left out the words “It is possible,” and simply stated it as a matter of fact.]<sup>1736</sup>

In the (continuation of) *Torat Chayim* there,<sup>1737</sup> the Mittler Rebbe explains that the root of laughter (*Sechok*-שחוק) is simple pleasure (*Ta'anug Pashut*) which is not a composite pleasure at all. From this it is understood that the root of humorous words (simple pleasure – *Ta'anug Pashut*) which precede study, is loftier than the intellectual bestowal that follows them (being that intellectual pleasure is only composite pleasure – *Ta'anug Murkav*). Even so, it only is the external aspect (*Chitzoniyut*), and through it comes the inner bestowal (*Pnimiyyut*) in which we reach a loftier and more elevated level.

The explanation is that in regard to the simple pleasure (*Ta'anug Pashut*) itself, there are two levels,<sup>1738</sup> simple

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<sup>1736</sup> In this vein, there is a well-known story that in one of the discourses that his honorable holiness, the Rebbe Rashab, whose soul is in Eden, recited privately (in *Yechidut*) to his son, his honorable holiness, my father-in-law the Rebbe, he stated a matter (giving an analogy from the power of depiction (*Ko'ach HaTziyur*) that the soul possesses) as a possibility. Subsequently, his honorable holiness, my father-in-law the Rebbe was visiting his father-in-law the Rav and Chassid, Rabbi Avraham Schneerson in Kishinev (Chişinău), and was asked to repeat the words of the Living God (Chassidut), saying “Open the faucet, and it will start pouring.” He repeated the aforementioned discourse, including the aforementioned matter, and stated it simply, as a matter of fact. Upon his return to Lubavitch, he recounted the entire occurrence to his father. His father, his honorable holiness the Rebbe Rashab, whose soul is in Eden, asked him, “From where do you get this? I only stated it as a possibility?” To this he responded: “That which for you is only a possibility, for me becomes something that is certain!”

<sup>1737</sup> Ch. 12 (5c)

<sup>1738</sup> See *Hemshech* 5666 p. 99 and on; See the discourse entitled “*Ki Tavo*” 5675 (*Hemshech* 5672 Vol. 2 [p. 1,123 and on]).

pleasure (*Ta'anug Pashut*) which is tangibly felt, and essential pleasure (*Ta'anug Atzmi*) which is not tangibly felt. Now, it is specifically through the inner bestowal (*Pnimiyut*), meaning that the student internalizes the matter, that the essential pleasure (*Ta'anug Atzmi*) that is not tangibly felt, is reached. About this our sages, of blessed memory, stated,<sup>1739</sup> "I have learned more from my students, than from them all."

### 3.

The second analogy is that of a small baby whose father wants to delight with, face to face. However, because the child is just a little baby, the father must bend down and lower his hands to lift the baby up, so that he can delight with him face to face, in a way of closeness. Lifting the child is just an external matter and is simply in preparation to the inner closeness (the delight) that follows. Now, the source of this analogy is Ohr Torah of the Rav, the holy Maggid of Mezhritch.<sup>1740</sup> However, there is an addition to the analogy there (that the discourse does not mention),<sup>1741</sup> that the baby "delights in his beard" (of the father).

It may be said that this hints to the drawing forth of the transcendent surrounding aspect (*Makif*) (that precedes the

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<sup>1739</sup> Talmud Bavli, Taanit 7a; Also see later in chapter seven of this discourse. (Rabbi Chaninah said: "I have learned much from my teachers, and even more from my friends, but I have learned more from my students than from all of them.")

<sup>1740</sup> Ohr Torah 85d [To the verse in Hoseah 11:3, "I have pampered Ephraim, taking them in My arms."

<sup>1741</sup> And similarly, in Likkutei Torah Pinchas 80b, in the discourse entitled, "*Smuchim La'ad*" *ibid*.

drawing forth of the inner manner (*Pnimiyyut*)<sup>1742</sup> and is from higher than the chaining down of the worlds (*Hishtalshelut*). This is because the “beard” (*Zakan*-זקן) refers to the thirteen fixtures of the beard (*Yud-Gimel Tikkunei Dikna*). That is, it refers to the thirteen qualities of mercy (*Shlosh Esreh Midot HaRachamim*) that transcend the chaining down of the worlds (*Hishtalshelut*). Nonetheless, the thirteen qualities of mercy already relate somewhat to the chaining down of the worlds, as in the verse,<sup>1743</sup> “Remember Your mercies *HaShem*-יהוה, and your kindnesses, for they are of the world (*Me’Olam*-מעולם).”<sup>1744</sup> [This is why they are called by the word, “qualities-*Midot*-מדות,” which is of the same root as “measurement-*Medidah*-מדידה.”]<sup>1745</sup> Additionally, as known about the matter of hairs (*Sa’arot*) of the beard, they are but a minor glimmer.

Nevertheless, through the inner bestowal (*Pnimi*) that follows (even though it is lower than the transcendent and encompassing aspect-*Makif*) there is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, who is loftier than the transcendent

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<sup>1742</sup> To clarify, when we are discussing the general delights of the father in his baby, this itself is part and parcel of the general matter of the inner closeness (*Kiruv Pnimi*) (as stated above, from the discourse entitled “*Lecha Dod*” of the year 5689). However, by comparison to the bestowals of teachings and inner influence that a son receives from his father, and the like, even this is just an external bond of closeness (*Kiruv Chitzoni*).

<sup>1743</sup> Psalms 25:6; Also see the discourse entitled “*Asher Bara*” 5689 Ch. 3 (in *Drushei Chatunah* ibid. 23a [Sefer HaMaamarim 5689 p. 232]).

<sup>1744</sup> The word “*Olam*-עולם” of this verse is normally translated as “eternal,” indicating their transcendence on the one hand. On the other, the term “*Me’Olam*-מעולם,” also means “of the world,” indicating that this aspect of the thirteen attributes of mercy, which are the thirteen fixtures of the beard of *Arich Anpin*, already descend, like a beard, and relate to the worlds.

<sup>1745</sup> Ohr HaTorah, Vayera 93b; *Hemshech* 5666 p. 285.

and encompassing aspect (*Makif*). (This is similar to what was said before, in chapter one, about the superiority of the unification of *Zeir Anpin* and *Nukvah* (the inner unification-*Yichud Pnimi*) over and above the unification of the father-*Abba* and mother-*Imma*, as explained in various places by his honorable holiness, the Tzemach Tzedek.<sup>1746</sup>

#### 4.

Now, it is the same way in the service of *HaShem*-יהו"ה, blessed is He, (as explained in the discourse).<sup>1747</sup> That is, every single day a Jew begins serving *HaShem*-יהו"ה, blessed is He, in prayer. This is as stated,<sup>1748</sup> “Withdraw from man who has breath in his nostrils, for with what (*BeMah*-במה) is he deemed worthy,” about which our sages, of blessed memory stated,<sup>1749</sup> “Do not read it as ‘with what-*BeMah*-במה,’ but read it as, “an altar-*Bamah*-במה.””

About this, his honorable holiness, the Alter Rebbe and his honorable holiness, the Rebbe Maharash, explained<sup>1750</sup> that before prayer, a person is considered to be like “an altar-*Bamah*-במה,” whereas prayer (*Tefilah*-תפלה) itself is a term of

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<sup>1746</sup> See the indexes (*Maftichot*) of the works of the Tzemach Tzedek.

<sup>1747</sup> Ch. 3 (of the discourse mentioned at the beginning of this discourse).

<sup>1748</sup> Isaiah 2:22

<sup>1749</sup> Talmud Bavli, Brachot 14a

<sup>1750</sup> Likkutei Torah Pinchas 79d; The beginning introduction to Likkutei Torah of the Rebbe Maharash [printed in Ohr HaTorah Bereishit (Vol. 6) p. 1,020a and on].



“bonding,” in that through prayer a Jew binds himself to *HaShem*’s-יהו"ה Godliness.<sup>1751</sup>

Now, the order of prayer is that at first, there must be a general, external coming close (*Kiruv Chitzonit*) [the substance of which is explained in the discourse].<sup>1752</sup> Afterwards, an inner closeness (*Kiruv Pnimi*) is brought about, in that he binds himself to *HaShem*-יהו"ה in such a way that he draws *HaShem*’s-יהו"ה Godliness into all his physical matters.

Now, this matter, [that by beginning the day with prayer it becomes possible for a person to bind all his physical matters to *HaShem*’s-יהו"ה Godliness, thus making them all vessels for His Godliness] may be further understood based on the holy Baal Shem Tov’s statement<sup>1753</sup> about the prohibition of greeting another person before prayer.<sup>1754</sup> He states that this is similar to the statement in the writings<sup>1755</sup> of the Arizal about the obligation to honor one’s eldest brother.<sup>1756</sup> That is, “the spirit of the father is impressed in wax,” in that the eldest son possesses a greater impression of the spirit of his father than his younger sons. Moreover, the younger sons receive from the spirit of the father through the eldest son.

Thus, because of the spirit of the father in the eldest brother, his younger siblings are obligated to honor him, just as

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<sup>1751</sup> As discussed at great length in the previous discourse of this year 5714 entitled, “*Acharei HaShem* – You shall follow after *HaShem*-יהו"ה, your God,” Discourse 22, and the preceding discourses.

<sup>1752</sup> Ch. 3 (of the discourse mentioned at the beginning of this discourse).

<sup>1753</sup> Keter Shem Tov (Kehot), Section 212.

<sup>1754</sup> Talmud Bavli, Brachot 14a *ibid.*; Tur and Shulchan Aruch (and the Alter Rebbe’s Shulchan Aruch) Orach Chayim 89:2 (89:3).

<sup>1755</sup> Shaar HaMitzvot, Yitro; Likkutei Torah Vayera; Zohar III 83a

<sup>1756</sup> Talmud Bavli, Ketuvot 103a

they are obligated to honor their parents. [This is why this obligation is specifically derived<sup>1757</sup> from the verse,<sup>1758</sup> “Honor your father and your mother,” to teach us that honoring one’s elder brother is included in the *mitzvah* of honoring one’s parents.]

The Baal Shem Tov explains that the same is true of a person’s thoughts, speech and actions throughout the day. That is, they all branch out and are drawn after his first thought of the day. The same is true of one’s speech [and his first thoughts and actions] upon awakening from his sleep. They all should be involved in serving *HaShem*-יהו"ה, blessed is He. Through this he draws holiness (*Kedushah*) into all his thoughts, speech, and actions throughout the rest of the day.

Thus, it is specifically when his inner closeness (*Kiruv Pnimi*) to *HaShem*-יהו"ה (during prayer) is in a way that he draws the light and illumination of *HaShem*’s-יהו"ה Godliness into all his physical matters - in that he dedicates them all to be receptacles for *HaShem*’s-יהו"ה Godliness - that he reaches an even loftier aspect, as known<sup>1759</sup> regarding the explanation of the verse,<sup>1760</sup> “Many crops come through the power of the ox.”

## 5.

The same is understood in regard to the matter of drawing forth *Zeir Anpin* to kingship-*Malchut* (known as the

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<sup>1757</sup> Talmud Bavli, Ketuvot 103a ibid.

<sup>1758</sup> Exodus 20:12

<sup>1759</sup> See Likkutei Torah, HaAzinu 75b and various other places.

<sup>1760</sup> Proverbs 14:4

unification of *Zeir Anpin* and *Nukvah*), that (as explained in chapter one) the order is that first there must be an external (*Chitzoni*) drawing forth, and then there is an inner (*Pnimi*) drawing forth. This is because (as explained in chapters two and three) even the external (*Chitzoni*) drawing forth is very lofty, since it is the drawing forth of the encompassing and transcendent (*Makif*) aspect, that transcends the chaining down of the worlds (*Hishtalshelut*) and vessels (*Keilim*). (This is why it is not absorbed in an inner manner in the *Sefirah* of kingship-*Malchut*, since it transcends the limitations of her vessels (*Keilim*.) Nevertheless, this drawing forth is only an aspect of externality (*Chitzoniyut*), which is nothing but a mere glimmer of illumination.

However, this is not so of the inner drawing forth (*Hamshachah Pnimit*), which indeed is received in an inner manner (*Pnimiyyut*) in the *Sefirah* of kingship-*Malchut*, through which we reach even higher (than the aspect of the transcendent and encompassing illumination (*Makif*)).

The explanation is that the root of kingship-*Malchut* is higher than the root of *Zeir Anpin*.<sup>1761</sup> This is because the root of *Zeir Anpin* is from the externality (*Chitzoniyut*) of the *Sefirah* of crown-*Keter*, whereas the root of kingship-*Malchut* is from the innerness (*Pnimiyyut*) of the *Sefirah* of crown-*Keter*. And although it also states that “*Zeir Anpin* is unified to and dependent on the Ancient One-*Atika*,”<sup>1762</sup> nonetheless, as known, what is meant by this is not the inner (*Pnimiyyut*) aspect

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<sup>1761</sup> See Sefer HaMaamarim 5659 p. 11.

<sup>1762</sup> Zohar III 292a

of the Ancient One-*Atik* (but only the externality (*Chitzoniyut*) of the Ancient One-*Atik*).

In contrast, the root of kingship-*Malchut* is in the inner (*Pnimityut*) aspect of the Ancient One-*Atik*, which is called, “The unknowable head (*Reisha d’Lo Ityada*).”<sup>1763</sup> Nevertheless, because of the descent of kingship-*Malchut*, its root is concealed and the root of kingship-*Malchut* is specifically revealed through *Zeir Anpin*.<sup>1764</sup> Specifically through this the *Sefirah* of kingship-*Malchut* is itself elevated higher than *Zeir Anpin*.

This then, is the order of the drawing forth. That is, there first must be a drawing forth from *Zeir Anpin* to kingship-*Malchut* in a manner that it is felt that *Zeir Anpin* is loftier than kingship-*Malchut* (since it is specifically through it that the root of kingship-*Malchut* is revealed). However, even so, since the drawing forth is due to (the superior element of) *Zeir Anpin*, it has a relation to the chaining down of the worlds (*Hishtalshelut*) [as explained (in chapter three) about “the thirteen fixtures of the beard (*Yud-Gimel Tikkunei Dikna*).”] It is specifically through the inner drawing forth (*Hamshachah Pnimit*), that it becomes well received in the *Sefirah* of kingship-*Malchut* in an inner manner, since this drawing forth is due to (the superior element of) kingship-*Malchut*, through which we reach the root of kingship-*Malchut* as it transcends the root of *Zeir Anpin*, to the extent that kingship-*Malchut* becomes the bestower of

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<sup>1763</sup> See the notes to Listen Israel, a translation of Likkutei Biurim of Rabbi Hillel of Paritch to Shaar HaYichud of the Mittler Rebbe, Ch. 1.

<sup>1764</sup> See at length in the discourse entitled “*Lechol Tichleh*” 5659 (Sefer HaMaamarim 5659 p. 97 and on).

influence (*Mashpia*) to *Zeir Anpin*, as explained about the verse,<sup>1765</sup> “An accomplished woman is the crown of her husband.”

## 6.

We may say that this also explains the citation (at the beginning of the discourse) about two opposite extremes in the matter of Shabbat. That is, Shabbat is called “the queen” because she is the *Sefirah* of kingship-*Malchut*, which is lower than all the other *Sefirot*, and receives from them, as in the teaching,<sup>1766</sup> “The moon has nothing of her own.” [This is also like the teaching of our sages, of blessed memory,<sup>1767</sup> (about Shabbat), that specifically “one who has toiled on the eve of Shabbat will eat on Shabbat.”] On the other hand, it also states,<sup>1768</sup> “All the days are blessed by Shabbat.” In other words, not only is Shabbat sanctified over and above all the other days of the week, but beyond this, she bestows influence to them.

However, the explanation is that the seven days of the week are the seven days of construction. That is, the six mundane days of the week correspond to *Zeir Anpin*, as it states,<sup>1769</sup> “Six days *HaShem*-יהוה made the heavens and the

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<sup>1765</sup> Proverbs 12:4

<sup>1766</sup> Zohar I 249b, and elsewhere.

<sup>1767</sup> Talmud Bavli, Avodah Zarah 249b and elsewhere.

<sup>1768</sup> Zohar II 63b; 88a

<sup>1769</sup> Exodus 20:11

earth,” about which Zohar states,<sup>1770</sup> “Each day performs its particular service.” The seventh day of Shabbat, is kingship-*Malchut* (as stated before). Therefore, in respect to the fact that kingship-*Malchut* descended below, and especially due to her descent to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) in that “her feet descend,”<sup>1771</sup> Shabbat (kingship-*Malchut*) receives from the six mundane days (*Zeir Anpin*), which refers to serving *HaShem*-יהוה, blessed is He, through refinements and clarifications (*Birurim*), (meaning, refining the animalistic soul and all one’s physical matters) during the six mundane days of the week.

However, **after** (and through) serving *HaShem*-יהוה by refining and clarifying (upon the arrival of Shabbat), kingship-*Malchut* ascends from the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and is elevated to its root and source. When this happens, she is elevated higher than *Zeir Anpin*, to the extent that she even bestows influence to all six days of the week (*Zeir Anpin*) and “from Shabbat all the days are blessed.”<sup>1772</sup>

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This then, is the meaning of, “Come my Beloved to meet the Bride; let us welcome the countenance of Shabbat.” This is the supplication of the souls of the Jewish people, that

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<sup>1770</sup> Zohar III 94b, and elsewhere.

<sup>1771</sup> Proverbs 5:5

<sup>1772</sup> Zohar II 63b; 88a

there should be a drawing forth of *Zeir Anpin* to kingship-*Malchut*. The beginning of this drawing forth is indicated by the words, “Come my beloved to meet the Bride,” indicating that this is only the initial aspect of going (*Halichah*).

However, through this we come to “welcome the countenance (*Pnei*-פני) of Shabbat,” which is the inner drawing forth (*Pnimityut*-פנימיות), meaning, “**the innerness-*Pnei***-פני of Shabbat.”<sup>1773</sup> There then is a revelation of the inner aspect of how kingship-*Malchut* is rooted in the Ancient One-*Atik*. This is why the word, “Let us greet-*Nekabelah*-נִקְבְּלוּהָ,” is in the plural form, for in such a time, even *Zeir Anpin* receives from (the root of) kingship-*Malchut*,<sup>1774</sup> as in the explanation of the verse,<sup>1775</sup> “An accomplished woman is the crown of her husband.”

Now, just as this is so Above in regard to *Zeir Anpin* and kingship-*Malchut*, it likewise is so in the relationship between every bestower (*Mashpia*) and recipient (*Mekabel*), that through the recipient (*Mekabel*) there comes to be an addition in the bestower (*Mashpia*), as explained before about the teaching,<sup>1776</sup> “I have learned more from my students, than from them all.” This is especially so in the case of a groom and bride below, that specifically through the inner drawing forth (*Hamshachah Pnimit*), there is the matter of,<sup>1777</sup> “An

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<sup>1773</sup> See the discourse entitled “*Smuchim La’ad*” *ibid.* (p. 6 [p. 151-2]).

<sup>1774</sup> See the above discourse *ibid.* Ch. 2

<sup>1775</sup> Proverbs 12:4

<sup>1776</sup> Talmud Bavli, Taanit 7a; (Rabbi Chaninah said: “I have learned much from my teachers, and even more from my friends, but I have learned more from my students than from all of them.”)

<sup>1777</sup> Proverbs 12:4

accomplished woman is the crown of her husband, ” and,<sup>1778</sup> “everything (*HaKol*-הכל) originates from the dust,” and through this there is a drawing forth of the strength of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהוה, blessed is He, in an upright generation that is blessed with children and grandchildren who are occupied in the study of Torah and the fulfillment of the *mitzvot*!

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<sup>1778</sup> Ecclesiastes 3:20



## Discourse 24

“*K’Tapu’ach baAtzei HaYa’ar -  
Like an apple tree among the trees of the forest*”

Delivered on Shabbat Parshat Netzavim, 27 Elul, 5714  
By the grace of *HaShem*, blessed is He,

### 1.

The verse states,<sup>1779</sup> “Like an apple tree amongst the trees of the forest, so is my beloved among the sons; I delighted and sat in his shade, and his fruit is sweet to my palate.” Now,<sup>1780</sup> this verse refers to the times of Rosh HaShanah, Yom Kippur, Sukkot and Shemini Atzeret.<sup>1781</sup>

The explanation is as follows: The verse states,<sup>1782</sup> “The day came (*HaYom*-היום) and the sons of God-*Elohi*”מ-אלהים came to stand up for *HaShem*-יהו”ה.” The word, “the day-*HaYom*-היום,” refers to Rosh HaShanah, as stated in Targum<sup>1783</sup> and Zohar.<sup>1784</sup> On that day the “sons of God-*Bnei Elohi*”מ-בני אלהים,” referring to the angels who constitute the Great Court, come before *HaShem*-יהו”ה, blessed is He.

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<sup>1779</sup> Song of Songs 2:3

<sup>1780</sup> See the discourse entitled “*K’Tapu’ach BaAtzei HaYa’ar*” in Ohr HaTorah, Shir HaShirim Vol. 1 p. 188 and on (printed as an individual pamphlet this year (5714) with notes and citations from The Rebbe); Also see the discourse by this title in Maamarei Admor HaZaken 5571 p. 280 and on (and the citations there p. 318).

<sup>1781</sup> See Zohar III 255b

<sup>1782</sup> Job 1:6; 2:1

<sup>1783</sup> Also see Rashi to Job 1:6 ibid.

<sup>1784</sup> Zohar II 32b; Zohar III 231a

They are called, “sons-*Banim*-בנים,” because they are like a son who values his father and is very exacting of his father’s honor. He therefore will be critical of anyone who disrespects the father. So likewise, the angels, who are called “sons-*Banim*-בנים,” are very exacting of the honor of the Holy One, blessed is He. As a result, the quality of judgment and accusation is extended upon whoever does not respect the Holy One, blessed is He. This is why they are called “sons of God-*Bnei Elohi*”מ-אלהי”ם.” That is, because they are “sons-*Banim*-בנים” who are exacting of the honor of the Holy One, blessed is He, they thereby awaken the quality of judgment upon whoever is not careful in honoring Him, blessed is He.

This then, is the meaning of the continuation of the verse, “to stand up for *HaShem*-יהו”ה,” referring to the unification of the Name *HaShem*-יהו”ה, blessed is He, which is actualized through the general service of Him, blessed is He. That is, the unification of the letters *Yod-Hey*-יה”י of His Name is accomplished through love and fear of *HaShem*-יהו”ה, blessed is He, and by desisting from transgressing His negative commandments, whereas the unification of the letters *Vav-Hey*-ה”ו of His Name is accomplished by fulfilling His positive commandments with the acceptance of His yoke.

However, if His Torah and *mitzvot* are not fulfilled, this brings about separation (*Pirud*), until it even is possible that,<sup>1785</sup> “because of your rebellious sins, your mother<sup>1786</sup> has been sent away.” At such times the angels demand that the Name of

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<sup>1785</sup> Isaiah 50:1

<sup>1786</sup> The Indwelling Presence of *HaShem*-יהו”ה (*Shechinah*).

*HaShem*-יהו"ה, blessed is He, be respected. This then, is the meaning of the words, "The sons of God-*Elohi*"*m*-אלהי"ם came to stand up for *HaShem*-יהו"ה."

However, about this the verse states, "Like an apple tree amongst the trees of the forest, so is my beloved amongst the sons (*Banim*-בנים)." That is, even on Rosh HaShanah, when the angels called, "sons-*Banim*-בנים," make their accusations, the love of the Holy One, blessed is He, for the Jewish people, who are called "my beloved-*Dodi*-דודי," is present, as it states,<sup>1787</sup> "This is My beloved (*Dodi*-דודי) and this is My friend (*Rei'ee*-רעי),"<sup>1787</sup> referring to the essential love of the Holy One, blessed is He, for the Jewish people.

## 2.

To understand this further, the verse that immediately precedes this, states,<sup>1788</sup> "Like a rose amongst the thistles, so is My darling amongst the daughters." In other words, through "My darling (*Ra'ayati*-רעייתי)" being "amongst the daughters (*Banot*-בנות)" "like a rose amongst the thistles," through this there subsequently will be the matter of, "so is my beloved (*Dodi*-דודי) amongst the sons (*Banim*-בנים)," (referring to the above-mentioned "sons of God-*Bnei Elohi*"*m*-בני אלהי"ם)" "like an apple tree amongst the trees of the forest."

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<sup>1787</sup> Song of Songs 5:16

<sup>1788</sup> Song of Songs 2:2

The explanation is that, “My darling-*Ra’ayati*-רעיתי,” refers to the Assembly of Israel, who are called,<sup>1789</sup> “My darling-*Ra’ayati*-רעיתי,” which also means “My sustenance-*Parnasati*-פרנסתי.”<sup>1790</sup> For, the Jewish people are called,<sup>1791</sup> “the sustainers (*Mepharnesim*-מפרנסים) of their Father in Heaven,” and sustenance (*Parnasah*-פרנסה) includes both food (*Mazon*) and clothing (*Levush*).<sup>1792</sup>

Now, the matter of food (*Mazon*)<sup>1793</sup> is that it bonds the soul to the body. For, since the soul is wholly spiritual, whereas the body is physical, therefore there must be an intermediary that binds them together, this being food (*Mazon*). This is because the food transforms to become one’s flesh and blood, thus causing a bond between the soul and the body. Moreover, even (in the soul itself) the food binds the soul to the brain and mind. Similarly, garments (*Levushim*) also sustain the soul in the body, by providing protection from heat and cold.

However, there is a difference between them, in that food becomes one’s flesh and blood, meaning that it becomes internalized in the body. Therefore, also the drawing forth that it elicits from the soul is an inner drawing forth (*Hamshachah Pnimit*). In contrast, a garment is worn externally and only encompasses (*Makif*) the body.

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<sup>1789</sup> Song of Songs 1:9

<sup>1790</sup> Midrash Shir HaShirim Rabba 1:9 (6) – The root “*Ro’eh*-רועה” also means to “shepherd” or “sustain,” as in (Psalms 37:3), “nourish-*Re’eh*-רעה faithfulness.”

<sup>1791</sup> Zohar III 7b

<sup>1792</sup> See Talmud Bavli, Ketuvot 68a

<sup>1793</sup> See the earlier discourses of this year, 5714, Discourse 11 and 19, where this was previously explained.

Now, the reason the garment (*Levush*) encompasses is because it essentially is very lofty. This is why it cannot manifest in the vessels an inner way (*Pnimityut*), but remains transcendent and encompassing (*Makif*). We thus observe that eating and drinking are not constant necessities, but rather, there are times that one eats and drinks and there are times that he does not. In contrast, the need for clothing (*Levush*) is constant, in that a person cannot be without clothing. The reason is because clothing (*Levush*) is actually loftier than food, and is therefore an encompassing matter.<sup>1794</sup>

The same is true of the soul, in that it has inner (*Pnimi*) and encompassing aspects (*Makif*). Thus, the soul is called by five names; *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*.<sup>1795</sup> The *Nefesh*, *Ru'ach* and *Neshamah* of the soul are its inner aspects (*Pnimityim*), whereas the *Chayah* and *Yechidah* of the soul are transcendent and encompassing aspects (*Makifim*).

The same is understood about the matter of “sustenance-*Parnasah*-פרנסה” (food and clothing) as it is Above in Godliness, through which the Jewish people are called,<sup>1796</sup> “My darling-*Ra'ayati*-רעייתי,” which also means “My sustenance-*Parnasati*-פרנסתי.”<sup>1797</sup> For, at first glance, what does the matter of “sustenance-*Parnasah*-פרנסה” have to do with how it is Above in Godliness? However, the explanation is that, as

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<sup>1794</sup> See Likkutei Torah, Zot HaBrachah 98d and on.

<sup>1795</sup> Midrash Bereishit Rabba 14:9; Dvarim Rabba 2:37

<sup>1796</sup> Song of Songs 1:9

<sup>1797</sup> Midrash Shir HaShirim Rabba 1:9 (6) – The root “*Ro'eh*-רועה” also means to “shepherd” or “sustain,” as in (Psalms 37:3), “nourish-*Re'eh*-רעה faithfulness.”

known, even Above in Godliness there is an aspect of a “body” (*Guf*-גוף), which refers to the matter of the Ten *Sefirot*. This accords with the teaching,<sup>1798</sup> “You made bodies (*Gufin*-גופין) for them.” In other words, even though, on the one hand, they are *Sefirot*, nonetheless, they utterly are of no comparison to the simple light of the Singular Preexistent Intrinsic Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and are merely bodies (*Gufim*-גופים) in comparison. Therefore, the drawing forth from the simple light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to the ten *Sefirot*, is specifically accomplished through “food” (*Mazon*).

Now, in this context “food” (*Mazon*) refers to the matter of Torah, for through Torah the simple light of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is drawn to the ten *Sefirot*. This is because Torah transcends the ten *Sefirot*, and is even loftier than the first *Sefirah*, which is the *Sefirah* of wisdom-*Chochmah*. For, although it states<sup>1799</sup> that “Torah came forth from wisdom-*Chochmah*,” nevertheless, it only “came forth” from wisdom-*Chochmah*. However, the essential root of Torah is loftier than wisdom-*Chochmah*.<sup>1800</sup> Therefore Torah is capable of drawing forth the simple light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to the ten *Sefirot*.

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<sup>1798</sup> See the introduction to Tikkunei Zohar 17a.

<sup>1799</sup> Zohar II 62a, 85a and elsewhere.

<sup>1800</sup> See Tanya, Iggeret HaKodesh, Epistle 1 (102b); Torah Ohr Lech Lecha 11c; Likkutei Torah Behar 43a; Bamidbar 7a; Maamarei Admor HaZaken, Nevi'im p. 234, p. 237, and elsewhere.

However, Torah, which is compared to food (*Mazon*), brings about an inner drawing forth (*Hamshachah Pnimit*). However, there also is the drawing forth of the transcendent and encompassing aspects (*Makifim*). This is brought about through fulfilling *HaShem's* יהו"ה commandments-*mitzvot*, which are compared to clothing (*Levush*), as it states,<sup>1801</sup> “His garment (*Levusho*) is righteousness (*Tzedakah*).”<sup>1802</sup> That is, since the *mitzvot* are the Supernal will of *HaShem*-יהו"ה, blessed is He, they therefore draw forth the transcendent encompassing aspect (*Makif*) of *HaShem's* יהו"ה Godliness.

Now, although, as explained above, the Torah transcends wisdom-*Chochmah*, which is why it can draw forth from the simple light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, nevertheless, the root of Torah, as it is in the crown-*Keter*, is in the seven lower *Sefirot* of *Arich Anpin*, which relate to wisdom-*Chochmah*. In contrast, the *mitzvot* are rooted in the upper three *Sefirot* of *Arich*, and therefore affect a drawing forth of the transcendent encompassing aspect (*Makif*).

Now, since these drawings forth are specifically brought about by the Jewish people when they study *HaShem's* יהו"ה Torah and fulfill His *mitzvot*, they therefore are called, “My darling-*Ra'ayati*-רעייתי,” meaning, “My sustenance-*Parnasati*-פרנסתי.”

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<sup>1801</sup> In the piyut “*Atah Hoo Elokeinu*” in the liturgy of the High Holidays.

<sup>1802</sup> All the commandments-*mitzvot* are called by the term “charity” or “righteousness” (*Tzedakah*-צדקה). See Torah Ohr Mikeitz 42c; Likkutei Torah Re'eh 23c; Shir HaShirim 38a and elsewhere. Also see the previous discourse of this year, 5714, Discourse 8, Ch. 3.

### 3.

About this the verse states, “Like a rose amongst the thistles, so is My darling (*Ra’ayati*-רעייתי) amongst the daughters (*Banot*-בנות).” The meaning of the word “daughters” here, is as follows: It was explained above about the “sons of God-*Bnei Elohi*” מ-בני אלהי, that because of the angels called “sons (*Banim*-בנים)” the matter of accusation (*Kitrug*) can possibly come from them. As a result, the extraneous forces could derive vitality from this and the animalistic soul too could derive the vitality to lust for physical and material things, until it could possibly lust not only for the permissible (*Heter*), but also for the forbidden (*Issur*).<sup>1803</sup> It then is called by the feminine term “daughters-*Banot*-בנות,” since, as a result of the lust, it takes on the aspect of being a recipient (*Mekabel*).

About this the verse states, “so is My darling (*Ra’ayati*-רעייתי) amongst the daughters (*Banot*-בנות).” That is, this refers to the manifestation of the Godly soul within the animalistic soul, which is a very great descent. However, the descent is for the purpose of ascent, and therefore the verse compares it to “a rose (*Shoshanah*-שושנה) amongst the thistles (*Chochim*-חוחים).” The thistles (*Chochim*-חוחים) are thorny and poke and prod the rose (*Shoshanah*-שושנה). Nevertheless, specifically through this, “It’s scent arises.”<sup>1804</sup>

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<sup>1803</sup> See at length in the prior discourse of this year 5714, entitled “*Lehavin Inyan HaNedarim* – To understand the matter of vows of abstinence,” Discourse 21.

<sup>1804</sup> Zohar II 189b and elsewhere.



The same is so of the Godly soul. That is, the matter of thistles (*Chochim*-חוחים) comes about through its manifestation in the animalistic soul. For, as known, the numerical value of the word, “thistle-*Cho’ach*-חוח,” is twenty-two,<sup>1805</sup> and refers to the matter of the twenty-two letters of the extraneous husks (*Kelipah*).<sup>1806</sup> However, specifically through this it is caused to ascend, meaning that it comes to the aspect of love of *HaShem*-יהו"ה, blessed is He, as indicated by the verse,<sup>1807</sup> “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me’odecha*).”

To further explain, the service of *HaShem*-יהו"ה, blessed is He, of the soul as it is, in and of itself, is comparable to the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim*. This service of *HaShem*-יהו"ה, blessed is He, is indicated by the words,<sup>1808</sup> “You shall love *HaShem*-יהו"ה your God... with all your soul (*Bechol Nafshecha*),” and although this means,<sup>1809</sup> “Even if He takes your soul,” it is not yet in the category of love indicated by the words, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me’odecha*).”

That is, this level of the soul is still connected to the Emanated. However, through the manifestation of the Godly soul in the animalistic soul, the soul comes to the love indicated by the words, “You shall love *HaShem*-יהו"ה your God... with

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<sup>1805</sup> See Sefer HaLikkutim of the Arizal, Eikev 8:8

<sup>1806</sup> As in the verse (Job 31:40), “Instead of wheat (*Chitah*-חטה-22), thistles (*Cho’ach*-חוח-22) emerge.”

<sup>1807</sup> Deuteronomy 6:5

<sup>1808</sup> Deuteronomy 6:5 *ibid*.

<sup>1809</sup> Talmud Bavli, Brachot 54a

all your being (*Bechol Me'odecha*),” which is the level of service of *HaShem*-יהו"ה, blessed is He, of the truly penitent (*Ba'alei Teshuvah*) and reaches higher than the Emanated.

Moreover, even though it was explained above about the term “My darling-*Ra'ayati*-רעיתי,” that it means “My sustenance-*Parnasati*-פרנסתי” and refers to Torah and *mitzvot*, which also is present in the aspect of the crown-*Keter* as it is the root of the Emanated, nonetheless, the aspect indicated by, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*),” reaches the aspect of the Ancient One-*Atik*, who transcends the root of the Emanated.

#### 4.

However, in order for the ascent to come from the descent – that although My darling (*Ra'ayati*-רעיתי) is amongst the daughters (*Banot*-בנות) like a rose (*Shoshanah*-שושנה) amongst the thistles (*Chochim*-חוחים), nevertheless, there should be an ascent in which one reaches the aspect of loving *HaShem*-יהו"ה, blessed is He, with “all your being (*Bechol Me'odecha*)” – strength for this is granted from Above. This is the matter of drawing forth the thirteen attributes of mercy (*Shlosh Esreh Midot HaRachamim*) that transcend the chaining down of the worlds (*Hishtalshelut*). Through this, he is given the power to not be affected by the animalistic soul. On the contrary, the ascent will even take place there.

About this the verse states,<sup>1810</sup> “Lavan (לבן) arose early in the morning, kissed his sons (*Banav*-בניו) and daughters (*Benotav*-בנותיו) and blessed them.” Lavan (לבן)<sup>1811</sup> refers to the Supernal Whiteness (*Loven HaElyon*-לובן העליון)<sup>1812</sup> that transcends the chaining down of the worlds (*Hishtalshelut*), and this aspect is also drawn far below to all the various statures, including “his sons (*Banav*-בניו)” - referring to the “sons of God-*Bnei Elohi*”מ-אלהי”ם,” as well as to “his daughters (*Bnotav*-בנותיו),” referring to the animalistic soul, as mentioned before. That is, even there, the aspect of the Supernal Whiteness (*Loven HaElyon*-לובן העליון) is drawn down, and it is this matter that brings about the ascent.

Now, this likewise is the order of our daily service of *HaShem*-יהו"ה, blessed is He. That is, prior to reciting the *Shema* recital and arriving at the love indicated by the words, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*),” we recite, “Our Father, Merciful Father, Who is Compassionate, have mercy upon us etc.” In other words, just as there is a drawing forth of the thirteen qualities of mercy (*Shlosh Esreh Midot HaRachamim*) after the service of *HaShem*-יהו"ה, blessed is He, of the *Shema* recital – namely, that the love of *HaShem*-יהו"ה, blessed is He, indicated by the words, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*),” affects a drawing forth of the thirteen attributes of mercy that we recite after concluding the

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<sup>1810</sup> Genesis 32:1; Also see Torah Ohr 23d and on; Ohr HaTorah Vayeitzei Vol. 5 p. 869b and on, and elsewhere.

<sup>1811</sup> The word “*Lavan*-לבן” means white.

<sup>1812</sup> See Pardes Rimonim, Shaar 8, Ch. 13 and elsewhere.

*Amidah* prayer – so likewise, there is a drawing forth of the thirteen qualities of mercy before the *Amidah* prayer. This refers to the arousal from Above, which causes service of *HaShem*-יהו"ה, blessed is He, in the first place.

This then, is our supplication in the blessing that precedes the *Shema*, “Our Father, Merciful Father, who is Compassionate, have mercy upon us etc.” That is, we absolutely have no knowledge of His great mercy that is upon us, and we therefore plead, “with Your abundant mercies (*Rachamecha HaRabim*), have compassion on us,” in which we specify, “**Your** mercies-*Rachamecha*-רחמיך.” In other words, through eliciting and drawing forth the thirteen qualities of mercy it becomes possible to have love of *HaShem*-יהו"ה, blessed is He, in a way of, “with all your being (*Bechol Me'odecha*).”

Now, although this a drawing forth from Above that precedes the arousal from below, and it brings about service of *HaShem*-יהו"ה, blessed is He, in the first place, nevertheless, even in this, preparation is needed. This preparation is the general humbling of one’s body and animalistic soul through the verses of song (*Psukei d’Zimra*) that precede the blessings of the *Shema* recital. For, the term, “verses of song (*Psukei d’Zimra*-פסוקי דזמרה)” is of the same root as,<sup>1813</sup> “pruning the mighty-*Lezamer Aritzim*-לזמר עריצים.”

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<sup>1813</sup> See Isaiah 25:5 and the commentaries there; Also see Likkutei Torah Bechukotai 47d; Nitzavim 51d.

In other words, through<sup>1814</sup> “The lofty praises of God-*E”ל-א* in their throats,” they are given a “double-edged sword in their hand,” which causes the general humbling of the body and animalistic soul. This brings about the drawing forth of the thirteen qualities of mercy, through which one comes to love *HaShem*-יהו"ה, blessed is He, “with all your being (*Bechol Me'odecha*).”

5.

Now, just as this is the order of our service of *HaShem*-יהו"ה, blessed is He, each and every day, so is it the general order of our service of *HaShem*-יהו"ה, blessed is He, throughout the year.

This then, is the meaning of the verse, “my beloved (*Dodi*-דודי) is amongst the sons (*Banim*-בנים),” referring to Rosh HaShanah, at which time “the sons of God-*Bnei Elohi”m*- בני אלהי"ם” come to prosecute. This is the meaning of “amongst the sons (*Banim*-בנים).” Nevertheless, “my **beloved** (*Dodi*-דודי) is amongst the sons (*Banim*-בנים),” in that there is the aspect of the Abundant Love (*Ahavah Rabbah*) indicated by the verse,<sup>1815</sup> “This is My beloved (*Dodi*-דודי), this is My friend (*Rei'ee*-רעי),” and as previously explained, the descent is for the purpose of ascent.

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<sup>1814</sup> Psalms 149:6 (which is recited in the verses of praise – *Psukei d’Zimrah*); Also see Likkutei Torah *ibid*.

<sup>1815</sup> Song of Songs 5:16

Now, just as in our daily service of *HaShem*-יהו"ה, blessed is He, the thirteen qualities of mercy and the humbling from below must be drawn forth before the recital of *Shema*, so likewise, during the month of Elul, before Rosh HaShanah, there is a radiance of the thirteen qualities of mercy, as well as service of *HaShem*-יהו"ה, blessed is He, from below to Above. This itself is the very matter of Elul-אלול, which is an acrostic of the verse,<sup>1816</sup> "I am my Beloved's, and my Beloved is mine-*Ani LeDodi v'Dodi Li*-אני לדודי ודודי לי," indicating that first there is the aspect of, "I am my Beloved's-*Ani LeDodi*-אני לדודי," and then comes, "my Beloved is mine-*Dodi Li*-דודי לי." Subsequently, through this, there is the revelation of *HaShem*'s-יהו"ה love on Rosh HaShanah itself, indicated by the verse,<sup>1817</sup> "This is My beloved (*Dodi*-דודי), this is My friend (*Rei'ee*-רעי)."

However, because this Supernal love of *HaShem*-יהו"ה, blessed is He, toward the Jewish people is very lofty and essential, and thus, only a glimmer of it can be drawn down, nevertheless, since it is very lofty, even this glimmer is enough to repair all blemishes and satisfy all lacking. Nonetheless, since it is only a glimmer, the verse continues, "In his shade (*Tzeelo*-צל) I delight and dwell (*Yashavti*-ישבתי)." This shade (*Tzeil*-צל) refers to the encompassing transcendent aspect (*Makif*), meaning that it is not merely a glimmer, but is the very essence of the transcendent encompassing light (*Makif*). This refers to the holiday of Sukkot, at which time there is a drawing

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<sup>1816</sup> Song of Songs 6:3; See Avudraham Seder Tefilat Rosh HaShanah; Pri Etz Chayim, Shaar Rosh HaShanah Ch. 1; Bayit Chadash (Ba"ch) to Tur, Orach Chayim 581.

<sup>1817</sup> Song of Songs 5:16

forth of the “seven clouds” (*Shiva Ananim*) that draw forth the transcendent encompassing aspects (*Makifim*).

Moreover, although it is the drawing forth of the transcendent, encompassing aspects (*Makifim*), it nevertheless comes forth in a settled manner (*Hityashvut*-התיישבות). This is the matter of the holiday of Sukkot, about which it states,<sup>1818</sup> “So that your generations will know that I caused the children of Israel to dwell (*Hoshavti*-הושבתי) in booths (*Sukkot*),” specifically using the term, “I caused to dwell-*Hoshavti*-הושבתי,” meaning in a settled manner – *Hityashvut*-התיישבות.

About this the verse states, “In his shade (*Tzeelo*-צל) I delight and dwell (*Yashavti*-ישבתי).” In other words, aside for the fact that it is, “in his shade (*Tzeelo*-צל) that I delight,” referring to the essence of the transcendent, encompassing aspect (*Makif*), but even more so, it is there that “I dwell-*Yashavti*-ישבתי,” meaning that this transcendent encompassing aspect (*Makif*) comes to manifest in a settled manner – *Hityashvoot*-התיישבות.

However, all the above only relates to the matter of the transcendent encompassing aspects (*Makifim*). The verse therefore continues, “his fruit is sweet to my palate.” This refers to the holiday of *Shemini Atzeret*, in that the term “*Atzeret*-עצרת” also means inner absorption (*Klitah*-קליטה),<sup>1819</sup> that is, it becomes internalized in an inner way (*Pnimityut*).

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<sup>1818</sup> Leviticus 23:43

<sup>1819</sup> See Ohr HaTorah, Shmini Atzeret p. 1,789; Likkutei Sichot Vol. 9 p. 229, and elsewhere.

Through this, a person can go in the path of service of *HaShem*-יהו"ה, blessed is He, throughout the year, as indicated by the verse,<sup>1820</sup> "Yaakov went on his way." That is, there then is the complete order of drawing down the thirteen attributes of mercy, as indicated in the matter of,<sup>1821</sup> "Lavan (לבן) arose early in the morning, kissed his sons (*Banav*-בניו) and daughters (*Bnotav*-בנותיו) and blessed them," which is immediately followed by the verse, "Yaakov went on his way."

In other words, the drawing forth of the thirteen qualities of mercy is to "his sons (*Banav*-בניו) and daughters (*Bnotav*-בנותיו)," in all the Supernal statures, until "Yaakov went on his way." This empowers service of *HaShem*-יהו"ה, blessed is He, that during the entire year it will be as it should be, with spiritual and physical beneficence and goodness that is clearly seen and openly revealed!

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<sup>1820</sup> Genesis 32:2

<sup>1821</sup> Genesis 32:1