

THE
TEACHINGS
OF
THE REBBE

A Translation and adaptation
into English of

Sefer HaMa'amarim 5715

By

Our Master and Teacher
The Holy and Godly Tzaddik

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The Lubavitcher Rebbe

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Other books by the authors:

גנת אגוז באנגלית – HaShem Is One
צוואת הריב"ש באנגלית – The Way of the Baal Shem Tov
ספר שער היחוד באנגלית – Gate of Unity-English translation
שער היחוד המבואר – Gate of Unity with full commentary
פתח השער לאמרי בינה – The Gateway to Understanding
קונטרס עקרי הדת – Universal Principles of Faith
קונטרס ההתפעלות באנגלית – On Divine Inspiration
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Acknowledgements

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

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

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

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

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

Warning

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

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

In addition, it should be noted that the ineffable name of *HaShem* **is not to be pronounced** whatsoever. This is as stated in the prophecy of Amos,⁴ “He shall say: ‘Silence-שׁוֹמֵט, for we

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

must not (orally) make mention with the Name *HaShem!*”⁵ Rather, one must toil only to **know** *HaShem* and thereby know His Name, as stated,⁶ “For he has loved Me, therefore I shall deliver him; I will set him on high, because he knows My Name.” The verse specifies, “because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warn us, that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁷ It is thus of critical importance that we alert you to this.

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

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

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

⁶ Psalms 91:14

⁷ Exodus 20:6

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

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully realize the time,⁹ “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages¹⁰ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The earth shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

The Translators

⁸ Talmud Bavli, Brachot 13b

⁹ Mishneh Torah, Melachim u’Milchamot 12:5

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

Forward

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

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

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

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

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

knowledge of *HaShem*, blessed is He. In describing the times of Moshiach, Rambam¹² writes at the conclusion of his magnum opus, Mishneh Torah,¹³ “The occupation of the entire world will be solely to know *HaShem*. Therefore, the Jews will be great sages¹⁴ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it states,¹⁵ ‘The world will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’” Moreover, Rambam clearly indicates that the acquisition of knowledge of *HaShem* is the most essential and primary aspect of the Messianic era, while all other aspects are entirely secondary to it.

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

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

¹² Maimonides

¹³ Mishneh Torah, Melachim u’Milchamot 12:5

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

¹⁵ Isaiah 11:9

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

known letter that is confirmed to have been written by his holy hand. In it,¹⁷ he describes his ascent through the various levels of the Garden of Eden, until he arrived at the palace of Moshiach himself. He asked Moshiach, “Master, when will you come?” To which Moshiach responded, “By this shall you know; It shall be at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out; that is, what I have taught you and you grasped, so that they too will be able to effect unifications and ascents like you. In that time all the husks of evil (*Kleepot*) 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

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

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

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

For, in order to derive the greatest possible benefit from the holy teachings of the Rebbe, it is important and quite helpful to, at least, possess a level of familiarity with the foundational underpinnings of Torah and to have a basic understanding of the terms and order of the matters referred to in these teachings. That is, the Rebbe assumes that the student possesses some basic foundational knowledge and familiarity with the concepts and terms being discussed.¹⁸ We have thus made the following works available to the English-reading public, so that everyone can derive the greatest possible benefit from them.

First and foremost, *HaShem* has graced us with the translation of *Ginat Egoz*, under the title “HaShem is One,” by the great Rishon, Rabbi Yosef Gikatilla,¹⁹ of righteous memory. Born in Medinaceli, in Old Castille, Spain, in the year 1248, not long after the passing of the Rambam, Rabbi Yosef was the

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

¹⁹ Pronounced Jikatiya

ultimate master of the knowledge of *HaShem*. The most famous of all Kabbalists, Rabbi Yitzchak Luria, the Holy Ari, dubbed his work, *Shaarei Orah*-The Gates of Enlightenment, “The foundational key to all the teachings of Kabbalah.”²⁰ If the Holy Ari regarded his *Shaarei Orah* as the foundational key to the received knowledge of Kabbalah, Rabbi Yosef himself writes that his *Ginat Egoz* (which he wrote first, at age twenty-six) is the foundation of all foundations.

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

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

²¹ Nachmanides

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

²³ Discourse entitled “*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,²⁴ “In former generations, young men were not admitted to hear the Chassidic discourses being delivered by the Rebbe of their generation. They first had to be familiar with the order of the chaining down of the worlds (*Seder Hishtalshelut*), at least to know all its stations. This is what the Mittler Rebbe’s book *Shaar HaYichud* is entirely about – it explains the nature of Chassidic contemplation (*Hitbonenut*), and the matters upon which one should contemplate.”

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

In another entry,²⁶ the Rebbe refers to the following teaching, relayed by Rabbi Shmuel of Lubavitch, the fourth Chabad Rebbe, to his son and successor, Rabbi Shalom DovBer

²⁴ Sefer HaSichot 5691, p. 162-163

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

²⁶ HaYom Yom, 7 Tammuz

of Lubavitch,²⁷ “The teachings of Chassidus must be studied in an orderly fashion. This means that the first thing to know is the order of the chaining down of the worlds (*Seder 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.²⁸ Nevertheless, it is clear from his words that the importance of these foundations is in no way diminished today, only that they no longer are prerequisites that might inhibit a person from beginning to study the words of the Living God, as conveyed in these teachings.

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

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

²⁸ Sefer HaSichot 5691 *ibid.* p. 163

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

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

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

³⁰ 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.³¹ We thus urge you, dear reader, to avail yourself of these foundational texts, which will surely open the gateways of knowledge and understanding to you and will greatly assist you in your path to attaining true closeness to *HaShem*, blessed is He.

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

³¹ 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,³² “The earth will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.”

3 Tammuz, 5782

ג' תמוז תשפ"ב, תהא שנת פדיה בשלום

The Translators

³² Isaiah 11:9

Discourse 1

“Listen Israel, HaShem our God, HaShem is One -
Shema Yisroel, HaShem Elohei”nu, HaShem Echad”

Delivered on the 2nd day of Rosh HaShanah, 5715

By the grace of HaShem, blessed is He,

The verse states,³³ “Listen Israel, HaShem-יהוה our God, HaShem is One-HaShem Echad-אחד יהוה.” Now, this verse is recited in the verses of Kingship (*Malchiyot*) during the Musaf prayer of Rosh HaShanah. The substance of their recital (both the blessings in general, and particularly the verses of Kingship) is as our sages, of blessed memory, stated,³⁴ “Recite verses of Kingship before Me, so that you will crown Me as King over you.”

However,³⁵ in regard to the verse “Listen Israel-Shema Yisroel-שמע ישראל,” there are differing opinions in Talmud³⁶ as to whether or not this verse relates to Kingship (*Malchiyot*). However, the final conclusion is that indeed this verse is also a matter of Kingship and therefore is included in the verses of Kingship (*Malchiyot*). Moreover, it is the tenth and concluding verse of Kingship (*Malchiyot*), meaning that it is the primary and essential verse of Kingship (*Malchiyot*). We therefore must

³³ Deuteronomy 6:4

³⁴ Talmud Bavli, Rosh HaShanah 16a, 34b

³⁵ See *Hemshech* “V’Kachah” 5637, end of Ch. 80 (Sefer HaMaamarim 5637 Vol. 2, p. 595).

³⁶ Talmud Bavli, Rosh HaShanah 32b

understand why specifically about this verse there was disagreement as to whether it should be included in the verses of Kingship (*Malchiyot*) and that they concluded that indeed it is the most essential verse.

In addition, we must understand³⁷ why the verse states, “*HaShem* is One-*HaShem Echad*-אחד יהוה,” rather than, “*HaShem* is Singular-*HaShem Yachid*-יחיד יהוה.” For, as known,³⁸ the term “Singular-*Yachid*-יחיד” has a loftier meaning than the meaning conveyed by the term “One-*Echad*-אחד.” For, in the term “Singular-*Yachid*-יחיד” there is no room to consider any kind of division or separation, which is not so of the term “One-*Echad*-אחד,” in which there indeed is room to reason that there may be some kind of division, but that He nonetheless is “One-*Echad*-אחד.” In other words, the term “One-*Echad*-אחד” indicates a drawing forth of *HaShem*’s-הוה Oneness to separate beings. This being so, that the term “Singular-*Yachid*-יחיד” is loftier than the term “One-*Echad*-אחד,” why then does the verse specifically state, “*HaShem* is One-*HaShem Echad*-אחד יהוה?”

We must also understand the meaning of the statement in Talmud, that when reciting the *Shema*,³⁹ “Whosoever lengthens the One-*Echad*-אחד shall be rewarded with length of days and years,” and that this specifically refers to lengthening

³⁷ See the discourse entitled “*Shema Yisroel*” 5671 (Sefer HaMaamarim 5671, p. 166 and on); Also see the discourse “*Shema Yisroel*” 5720 (Sefer HaMaamarim 5720 p. 3 and on).

³⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

³⁹ Talmud Bavli, Brachot 13b

the letter *Dalet*-דל"ת of the word *One-Echad*-אהד. That is, we must understand this matter of lengthening of the *One-Echad*-אהד, specifically lengthening the letter *Daleth*-דל"ת.

2.

Now, to understand this, we must preface with an explanation of the statement in *Zohar*⁴⁰ that *HaShem's*-יהו"ה ultimate Supernal intention in creation is, “to make Himself known.” In other words, *HaShem's*-יהו"ה ultimate Supernal intent is for there to be knowledge (*Yediyah*) of His Godliness. That is, even though it is not readily understood how it could be applicable for created beings to have knowledge (*Yediyah*) into *HaShem's*-יהו"ה Upper Existence,⁴¹ nevertheless, the *Zohar* states that *HaShem's*-יהו"ה ultimate Supernal intent in creation is “to make Himself known.”

The explanation is that the general matter of knowledge of *HaShem's*-יהו"ה Godliness on the part of the creatures, is only in relation to the *Sefirah* of kingship-*Malchut*, rather than the other *Sefirot*. This is because the *Sefirah* of kingship-*Malchut* is only an aspect of the spreading forth and expression of radiance, and because of this, the existence of created beings is brought about specifically through the *Sefirah* of Kingship-*Malchut*. For, from the perspective of the other *Sefirot*, there is

⁴⁰ *Zohar* II 42b

⁴¹ See *Maamarei Admor HaZaken*, *Parshiyot* Vol. 2, p. 739; *Torat Chayim*, *Vayakhel* 602b and on (p. 404a and on in the new edition); Also see the *Petach HaShaar* to *Imrei Binah* of the *Mittler Rebbe*, translated as *The Gateway to Understanding*.

no room for the existence of created beings. Rather, this is only possible specifically from the perspective of the *Sefirah* of Kingship-*Malchut*.

The same principle applies to the chaining down of the worlds (*Hishtalshelut*) in general. That is, the entire chaining down of the worlds (*Hishtalshelut*) is brought about from the aspect of the Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He. That is, even the worlds of Emanation, Creation, Formation and Action (*Atzilut*, *Briyah*, *Yetzirah*, *Asiyah*) are from the aspect of Kingship-*Malchut* of *HaShem*-יהו"ה, the Unlimited One, blessed is He. This is because Kingship-*Malchut* of the Unlimited One (*Ein Sof*) becomes the Crown-*Keter* and Ancient One-*Atik* of Primordial Man (*Adam Kadmon*). Then Kingship-*Malchut* of Primordial Man (*Adam Kadmon*) becomes the Crown-*Keter* of the world of Emanation-*Atzilut*,⁴² and then through the Ten *Sefirot* of the world of Emanation-*Atzilut*, Kingship-*Malchut* of the world of Emanation-*Atzilut* becomes the Crown-*Keter* and Ancient One-*Atik* of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*).⁴³

Now, since the existence of the worlds is specifically brought about through the *Sefirah* of Kingship-*Malchut*, therefore, since it relates to created beings, the matter of knowledge (*Yediyah*) is applicable to this *Sefirah*. This is why the *Sefirah* of *HaShem*'s יהו"ה Kingship-*Malchut* is called the

⁴² See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 2; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7.

⁴³ See Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 2.

Indwelling Presence of *HaShem*-יהו"ה, blessed is He – the *Shechinah*-שכינה, for this aspect dwells (*Shochenet*-שוכנת) and manifests within the lower worlds.⁴⁴ It is also why the place where there is knowledge of *HaShem* 's-יהו"ה Godliness is in the Garden of Eden (*Gan Eden*), in which there is a revelation of the aspect of Kingship-*Malchut* of the world of Creation-*Briyah*⁴⁵ or Kingship-*Malchut* of the world of Formation-*Yetzirah*.⁴⁶

Now, in regard to the *Sefirah* of Kingship-*Malchut* itself, it is specifically through a garment (*Levush*) that novel existence can be brought forth. This is as stated,⁴⁷ “*HaShem*-יהו"ה has reigned, He has donned grandeur.” In other words, even though the *Sefirah* of Kingship-*Malchut* has some relation to the existence of worlds – and this is the difference between it and the other *Sefirot*, that is, the other *Sefirot* have no relation to the existence of worlds, whereas only the *Sefirah* of Kingship-*Malchut* relates to worlds (as mentioned above) – nevertheless, it is specifically through a garment that the existence of created beings comes about from the *Sefirah* of Kingship-*Malchut*.

The reason is because in the *Sefirah* of Kingship-*Malchut* itself, there are two levels; there is the inner aspect (*Pnimityut*) of Kingship-*Malchut* and the external aspect (*Chitzonyut*) of Kingship-*Malchut*. This applies to all levels of the *Sefirah* of Kingship-*Malchut*, even the aspect of Kingship-

⁴⁴ See Tanya Ch. 41 (57b) and Ch. 52, and elsewhere.

⁴⁵ In the upper Garden of Eden

⁴⁶ In the lower Garden of Eden

⁴⁷ Psalms 93:1

Malchut of the Unlimited One, blessed is He. That is, even *Malchut* of the Unlimited One has an inner aspect (*Pnimiyyut*) and an external aspect (*Chitzoniyyut*).

This may be better understood by observing the power of kingship as it is in the soul of man below. Here too, there are two aspects. The first is the aspect of exaltedness over another, which in a king, is the matter of exaltedness over the nation. The second is the aspect of the king's exaltedness, in and of himself. That is, the rulership and exaltedness of the king relative to his nation, is an aspect of the king that relates to the nation, to the extent that they are of sufficient consequence to him to rule over them. In contrast, his exaltedness, as it is in and of himself, is an aspect of the king that altogether does not relate to the nation, even to ruling over them. This is because he is altogether elevated and removed from them. This is similar to the essence of the soul, which is exalted and transcends the manifest powers of the soul. It is from this angle that there is an essential exaltedness in the aspect of kingship (*Malchut*).

This may likewise be understood about the *Sefirah* of Kingship-*Malchut* as it is above. That is, the inner aspect (*Pnimiyyut*) of *HaShem*'s יהו"ה Kingship-*Malchut* is completely removed, transcendent and exalted, about which we recite,⁴⁸ "The King who is exalted alone." Therefore, it is specifically by way of a garment (*Levush*) that the existence of worlds can

⁴⁸ In the "Yotzer" blessing of the *Shema* recital.

come about from the *Sefirah* of *HaShem*'s יהו"ה Kingship-*Malchut*.

Now, the garment (*Levush*) is the matter of restraint-*Tzimtzum*, up to and including the first restraint-*Tzimtzum*, which is in a manner of complete withdrawal (*Siluk*). Specifically through this the coming into being of worlds is possible. Moreover, the matter of the garment (*Levush*) even precedes the restraint of the *Tzimtzum*, this being the matter of *HaShem*'s יהו"ה Primordial Thought (*Machshavah HaKedoomah*), "I will be King,"⁴⁹ in that thought (*Machshavah*) is a garment (*Levush*). This is like the letters of thought, which garb, hide and conceal the light and illumination. This is why the letters of thought are specifically in the *Sefirah* of understanding-*Binah*, because understanding-*Binah* conceals the essential point of wisdom-*Chochmah*. This then, explains why specifically through the garment (*Levush*) - which is the matter of *HaShem*'s יהו"ה Primordial Thought (*Machshavah HaKedoomah*), "I will be king," and is the matter of the restraint-*Tzimtzum* - that the matter of the coming into being of worlds from the *Sefirah* of *HaShem*'s יהו"ה Kingship-*Malchut* is actualized.

⁴⁹ See Likkutei Torah, Naso 21d; Nitzavim 51b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

3.

Now, although the coming into being of novel creation is by means of the Primordial Thought (*Machshavah HaKedoomah*) and the restraint of the *Tzimtzum* – especially the first restraint-*Tzimtzum*, which was in a manner of withdrawal (*Siluk*) – nevertheless, even subsequent to the restraint-*Tzimtzum*, there are two aspects to this drawing forth. That is, there is the general thought (*Machshavah Klallit*) and the particular thought (*Machshavah Pratit*). The general thought (*Machshavah Klallit*) includes the entire order of the chaining down of the worlds (*Seder Hishtalshelut*) as one. The particular thought (*Machshavah Pratit*) is the drawing forth of the particulars of each of world, such as the worlds of Emanation-*Atzilut*, Creation-*Briyah* etc., until the world of Action-*Asiyah*.

Now, these two thoughts are not separate from each other. (That is, they are not separate thoughts). Rather, the general thought (*Machshavah Klallit*) includes all the details of the particular thought (*Machshavah Pratit*). It is only that as the particulars are included in the general thought (*Machshava Klallit*), they are included and subsumed in it, in that, as of yet, they are unspecified. In contrast, in the particular thought (*Machshavah Pratit*), all the particular matters come with all their details. However, even the general thought (*Machshavah Klallit*) contains all the details hidden within it.

This may be understood by what we observe in man below when he is roused with the desire to build a house.⁵⁰ The arousal itself is of a general desire, the source of which is his inner pleasure for a house, which awakens him with the general desire to build a house. The order is that, at first, it comes forth as a general thought (*Machshavah Klallit*). That is, at this point, he has yet to think about all the particulars of the house, such as its various rooms and all its other specifications. Subsequently, it then comes into particular thought (*Machshavah Pratit*), in which he thinks about all the particulars of the building. It is specifically when all the particulars are completed that his original inner pleasure and intention is completed to perfection. However, if any detail is missing, he will not yet be pleased by it.

This demonstrates that the general desire also contains all the particulars. For, since the general desire comes from the inner pleasure and intention, and the inner pleasure and intention is fulfilled specifically through the particulars, we therefore must say that the general desire already contained an estimation of all of the particulars that he subsequently will tell the contractor on how to construct the building, only that as they are in the general desire, they still are concealed.

The same is true above in Godliness, that all the particulars exist and are included in the general thought (*Machshavah Klallit*), and even higher, in the Primordial Thought (*Machshavah HaKedoomah*) that, “I will be King.”

⁵⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 16.

This explains the matter of the estimation He made within Himself, in potential, for everything that will subsequently come out in actuality,⁵¹ only that it is included there in general, and is still in a state of hiddenness.

4.

Based on the above, we now may understand the statement in Zohar that *HaShem's* יהו"ה Supernal intent in creating the worlds is, "to make Himself known." For although, in and of itself, the matter of knowledge (*Yediyah*) only applies to the *Sefirah* of *HaShem's* יהו"ה Kingship-*Malchut*, nevertheless, since even in the loftiest levels all the particulars are included, therefore, even in the loftiest levels, there also is this matter of knowledge (*Yediyah*).

This is similar to the statement in *Pardes Rimonim*⁵² regarding the ten *Sefirot*. Namely, that in His wisdom, the Holy One, blessed is He, estimated that the revelation of His Godliness in the worlds should be through the ten *Sefirot*, and that the revelation of the limitless light of *HaShem* יהו"ה, the Unlimited One, blessed is He, in the worlds, will be by way of concealment and distance. He thus estimated in His blessed wisdom, that through the distance of the ten *Sefirot*, there would be revelation within the worlds, such as through the emanation

⁵¹ See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

⁵² See *Pardes Rimonim*, *Shaar 2* (*Shaar Ta'am HaAtzilut*) Ch. 6; *Shaar 4* (*Shaar Atzmut v'Kelim*) Ch. 10; *Hemshech 5672* Vol. 1, p. 81 and on.

of the *Sefirah* of wisdom-*Chochmah*, which was specifically emanated in this particular manner. For, through this, there is concealment and distance in such measure, specifically for there to be knowledge (*Yediyah*) below.

The same applies to the emanation of the *Sefirah* of understanding-*Binah* and all the other *Sefirot*. The reason is because, even in the *Sefirah* of wisdom-*Chochmah*, there already is an estimation of all matters as they will be below. This is because ultimately, *HaShem* 's-יהו"ה Supernal intent is specifically for the lower world. Therefore, even in wisdom-*Chochmah* of the world of Emanation-*Atzilut* there already is an estimation of all matters as they will be below.

The same may be understood regarding the matter of knowledge of *HaShem* 's-יהו"ה Godliness. That is, even though, in and of itself, knowledge is only in the *Sefirah* of Kingship, and even higher, all the way to the arousal of the desire, nonetheless, since this matter itself is even included in the loftier levels, therefore, the knowledge also reaches the loftier levels,⁵³ to the point that it is possible to have knowledge of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

⁵³ There are individuals who recall that the Rebbe also stated: That is, through his knowledge of the utter lack of comparison between the *Sefirah* of Kingship-*Malchut* in relation to the levels in which it is included Above.

5.

Now, to understand this in greater detail, we must preface by explaining the teaching in Tikkunei Zohar,⁵⁴ “He and His life force are one, He and His organs are one.” This is similar to the fact that prior to the restraint of the *Tzimtzum* there is the matter of “He and His Name.”⁵⁵ That is, “He” refers to His Essential Being, and “His Name” refers to His light and illumination.⁵⁶ So likewise, after the restraint of the *Tzimtzum*, there also is the matter of “He and His life force.” That is, “He” refers to His Essential Being, as He is after the restraint of the *Tzimtzum*, whereas “His life force” refers to the source of the lights and illuminations, since the lights (*Orot*) are something external to His Essential Being, blessed is He. “His organs” refers to the lights (*Orot*) as they manifest within vessels (*Keilim*).

Now, the service of *HaShem*-יהו"ה, blessed is He, from below to Above in a manner of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) that is due to the lights (*Orot*), only reaches the aspect of the lights and revelations (*Orot v'Giluyim*). That is, even though it has reach in a manner of elevation after elevation to no end, nevertheless, this is only in

⁵⁴ Introduction to Tikkunei Zohar 3b

⁵⁵ 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*); Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11 *ibid.* – “Before the creation of the world there was Him and His Name alone.”

⁵⁶ See Torah Ohr, Vayera 14a; Likkutei Torah, VaEtchanan 2c; Also see *Shaar HaYichud* of the Mittler Rebbe *ibid.*

the aspect of lights and revelations (*Orot v'Giluyim*), rather than His Essential Being. In contrast, the service of *HaShem*-יהו"ה, blessed is He, and the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) that is due to the “organs,” – meaning that it is due to the lights (*Orot*) as they manifest within vessels (*Keilim*) and is due to the vessels (*Keilim*) themselves – indeed reaches His Essential Being, literally.

This may be better understood from what we observe below in the bestowal of intellect from a sage to his pupil. Namely, he desires to bestow influence. This is particularly so if he already has taught the pupil before, in which case his desire to teach him is further increased by the fact that, “his spirit is imparted within him.”⁵⁷ Now, this desire to bestow influence is due to the influence itself, and nothing more. Moreover, it can be said that this also is similar to how he bestowed influence to the student at first. For, since the desire to bestow influence to him is because, “his spirit is imparted within him,” therefore his desire to bestow influence accords to how he bestowed influence in the first place. All this is from the angle of the bestower of influence himself.

However, because the student, “wizens his teacher,”⁵⁸ the teacher reaches even higher, and in this itself, there are two manners; the first is when the student prepares himself to be a fitting receptacle to receive the influence of his teacher. In other words, by the student making himself receptive to the teachings, he makes something that was not a receptacle into a receptacle,

⁵⁷ See Zohar II 99b; Etz Chayim Shaar 39, Drush 7 & 8.

⁵⁸ See Talmud Bavli, Chagigah 14a

which is something of a novelty, and he thus causes the teacher to be roused to draw forth new bestowal of influence. However, though it is a novel bestowal, it nonetheless is only from the aspect of the lights and revelations (*Orot v'Giluyim*), and nothing more. However, the second manner is when the student asks questions on the teachings, and because of the difficulties and concealments of the questions, the teacher must reach deeper into himself to discover a new depth of intellect that resolves the questions, thus reaching even higher.

In other words, the first manner is in a way of direct light (*Ohr Yashar*), whereas the second manner is in a way of rebounding light (*Ohr Chozer*) that entirely transcends the direct light (*Ohr Yashar*). Thus, it is through this that the student reaches the source of the rebounding light (*Ohr Chozer*), literally to the very essence. The same is true above, that service of *HaShem*-יהו"ה, blessed is He, from the angle of the vessels (*Keilim*) reaches even higher.

This may also be understood as it relates to our service of *HaShem*-יהו"ה, blessed is He. That is, the service of *HaShem*-יהו"ה of the Godly soul, as it is, in and of itself, only reaches the aspect of lights and revelations (*Orot v'Giluyim*) and nothing more. That is, even though in the service of *HaShem*-יהו"ה, blessed is He, of the Godly soul, as it is, in and of itself, there also is caused to be additional light, nevertheless, it is only in the lights and revelations alone (*Orot v'Giluyim*).

However, when the Godly soul contemplates matters that relate to the animalistic soul and explains them to the animalistic soul, even though, in and of itself, the animalistic

soul is as indicated by the verse,⁵⁹ “The spirit of the animal descends down,” nevertheless, the effect of the Godly soul upon the animalistic soul is that not only will it not be in a state of descent, but it comes to be in a state of ascent. This is a novelty, in that something that was not a receptacle is transformed into a receptacle.

Therefore, because of this novelty, a new drawing forth from Above is likewise awakened. In other words, since he has transformed his animalistic soul to be receptive, it is not just affected to be a receptacle for the light, but he even elicits the drawing forth of new light and illumination. Nevertheless, even this drawing forth of new illumination is only from the aspect of lights and revelations (*Orot v'Giluyim*), and nothing more.

However, when the Godly soul causes the animalistic soul to be transformed (*It'hapcha*) or harnessed (*Itkafia*), meaning that even before anything is explained to the animalistic soul and it does not yet understand, he compels it to accept the yoke of *HaShem's*-יהו"ה, Kingship, blessed is He, then even though the animalistic soul conceals and hides, he nevertheless transforms it from one extreme to the other. Through doing so, he reaches the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends all illuminations and revelations (*Orot v'Giluyim*). The reason is because *HaShem's*-יהו"ה Supernal intent is specifically for the lower beings. Therefore, it is specifically through serving *HaShem*-יהו"ה, blessed is He, with

⁵⁹ Ecclesiastes 3:21

our animalistic soul, that we reach the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He.

With the above in mind we can understand the statement in Zohar that *HaShem* 's-יהו"ה Supernal intent in creation is “to make Himself known.” In other words, even though the existence of the worlds is because, “He desires kindness,”⁶⁰ and,⁶¹ “It is the nature of the good to bestow goodness,” nevertheless, there indeed is a Supernal intent, which is “to make Himself known.”

That is, even though, in and of itself, the matter of knowledge (*Yediyah*) only applies specifically in the *Sefirah* of *HaShem* 's-יהו"ה Kingship-*Malchut*,⁶² and even in loftier levels, knowledge (*Yediyah*) is only applicable up to the aspect of the arousal of His will, blessed is He, as stated by his honorable holiness, my father-in-law, the Rebbe, in the name of the Shnei Luchot HaBrit,⁶³ nonetheless,⁶⁴ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

This matter of a “dwelling place” may be compared to how a person dwells, in that his essential self and being dwells in his dwelling place. In the same way, *HaShem* 's-יהו"ה Supernal intent for “a dwelling place for Himself in the lower

⁶⁰ Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 *ibid*.

⁶¹ See Emek HaMelech, Shaar 1 (Shaar Sha'ashuey HaMelech) Ch. 1; Tanya Shaar HaYichud veHaEmunah Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza'ee, Kuntreisim p. 5.

⁶² See *Hemshech* 5666 p. 5 and on; Sefer HaMaamarim 5702 p. 30 and on.

⁶³ Shnei Luchot HaBrit 4a-b

⁶⁴ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

worlds” is for His Singular Preexistent Intrinsic and Essential Being to be revealed below.⁶⁵ Thus, through this, even the matter of, “making Himself known” reaches even higher, meaning that the knowledge of *HaShem*-יהו"ה, blessed is He, reaches higher, until it even reaches the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This is similar to the statement in Tanya,⁶⁶ that no thought can grasp Him, except as He is grasped and manifest in Torah and *mitzvot* etc.

6.

Based on the above, we may understand why the verse states,⁶⁷ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.” That is, there are opinions in Talmud that this verse should not be included in the verses of Kingship (*Malchiyot*) on Rosh HaShanah. However, the final conclusion is that it indeed is included the verses of Kingship (*Malchiyot*) and that, on the contrary, it is the essential and primary verse.

The explanation⁶⁸ is that the matter of Kingship-*Malchut* is like the teaching,⁶⁹ “There is no king without a nation,” specifying “a nation” which consists of separate beings

⁶⁵ See *Hemshech* 5666 p. 3 and elsewhere.

⁶⁶ See Tanya, end of Ch. 4.

⁶⁷ Deuteronomy 6:4

⁶⁸ See *Hemshech* “*V'Kachah*” *ibid*; See the discourse entitled “*Shema Yisroel*” 5720 and the discourse entitled “*Tiku*” 5721 (*Sefer HaMaamarim* 5720, p. 3 and on; 5721 p. 6 and on).

⁶⁹ Rabbeinu Bachaye to Genesis 38:30, beginning of Balak, and elsewhere; Also see Tanya Shaar HaYichud veHaEmunah Ch. 7 (81b).

who are, nonetheless, sublimated and nullified to the King, *HaShem*-יהו"ה, blessed is He. This is the aspect of the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the Lower Unity (*Yichuda Tata'a*). Now, because the verse, "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה," is the matter of the Upper Unity (*Yichuda Ila'a*) of *HaShem*-יהו"ה, blessed is He, therefore there is the opinion that this verse should not be included in the verses of Kingship (*Malchiyot*) on Rosh HaShanah. They nevertheless concluded that it should be included in the verses of Kingship (*Malchiyot*). The reason is because even the Upper Unity (*Yichuda Ila'a*) is for the lower beings, for as explained above, everything is specifically for the lower beings. This explains the matter from Above to below.

The same is likewise true from below to Above. For, since *HaShem*'s-יהו"ה Supernal intent in the sublimation and nullification of the tangible sense of self (*Yesh*) is that through and by means of doing so, a person ultimately comes to essential nullification to *HaShem*-יהו"ה, blessed is He, and complete nullification of sense of independent existence (*Bittul B'Metziyut*), therefore this verse is also included in the verses of Kingship (*Malchiyot*). Beyond this, this verse is the concluding and essential verse of the verses of Kingship (*Malchiyot*). This is because the service of *HaShem*-יהו"ה, blessed is He, of the Lower Unity (*Yichuda Tata'a*) is entirely impossible without a radiance of *HaShem*'s-יהו"ה Upper Unity

(*Yichuda Ila'a*) blessed is He, as explained at length in Kuntras Etz HaChayim.⁷⁰

This is also why the verse states “One-*Echad*-אחד” and not “Singular-*Yachid*-יחיד,” and we specifically lengthen the word “One-*Echad*-אחד.” For, although the word “Singular-*Yachid*-יחיד” is loftier than the word “One-*Echad*-אחד,” since “Singular-*Yachid*-יחיד” refers to His Essential Oneness, blessed is He, whereas “One-*Echad*-אחד” indicates the drawing forth of His Oneness, blessed is He, to separate beings, nonetheless, we must specifically lengthen the word “One-*Echad*-אחד,” since *HaShem*’s-יהו"ה ultimate Supernal intent is for His Oneness, blessed is He, to be drawn below. This itself is the meaning of, “lengthening,” that the Oneness of *HaShem*-יהו"ה, blessed is He, should be drawn forth all the way down below.

This is also indicated by the two meanings of the word “Listen-*Shma*-שמע.” That is, the word “Listen-*Shma*-שמע” is a composite of, “*Sham Ayin*-ע-שם-there are seventy there,”⁷¹ in which the term, “*Sham*-שם-340” is numerically equal to *HaShem*’s-יהו"ה name *Ba''N*-ב"ן-52 (י"ד ה"ה ו"ו ה"ה) coupled with the RaPa”Ch-רפ"ח-288 sparks that fell from the world of Chaos-*Tohu* (thus equalling 340). Additionally, the word “Listen-*Shma*-שמע” means “to summon” and “gather.”⁷² In other words, the separate sparks must be gathered, so that the Oneness of *HaShem*-יהו"ה, blessed is He, will be revealed and drawn forth in them. This is because *HaShem*’s-יהו"ה Supernal

⁷⁰ Kuntres Etz HaChayim, Ch. 7

⁷¹ Zohar III 236b (Ra'aya Mehemna)

⁷² See Samuel I 15:4, 23:8

intent is specifically for His Oneness to be drawn forth below, which is the essential and primary matter of His Kingship-*Malchut*.

An example for this⁷³ may be drawn from a king below,⁷⁴ about which it states,⁷⁵ “The heart of kings is unfathomable.” That is, when a request is desired of him, all matters are of no consequence in relation to him. However, if something novel is brought before him, such as a talking bird, specifically through this, the interest of the king is aroused. That is, although the speech of a parrot cannot at all be compared to the speech of a human being, in that a human being speaks with knowledge and intelligence, whereas a speaking bird is only capable of repeating what it was taught, and even then, it’s articulation is unlike the articulation of a human being, nonetheless, since it is a novelty, it is specifically through this that the interest of the king is awakened.

It similarly is understood that in regard to *HaShem’s*-יהו"ה Supernal Kingship, blessed is He, it states,⁷⁶ “By whom was He crowned king? By the souls of the righteous-*Tzaddikim*.” This is because they are found here below and by their hand *HaShem’s*-יהו"ה Supernal intent in creation is fulfilled to its ultimate perfection. This is as stated in Tanya,⁷⁷

⁷³ See *Hemshech* “*V’Kachah*” *ibid.* p. 128 and on.

⁷⁴ See *Likkutei Amarim* of the Rav, the *Maggid* of *Mezhritch* 5a; *Ohr HaTorah* of the Rav, the *Maggid* of *Mezhritch*, 83a, 86d, 98a; *Likkutei Torah Bamidbar* 20a, *Shlach* 48d; *Maamarei Admor HaZaken* 5562 Vol. 1, p. 194; Vol. 2, p. 435; 5565 Vol. 2 p. 888.

⁷⁵ *Proverbs* 25:3

⁷⁶ *Midrash Bereishit Rabba* 8:7 and elsewhere.

⁷⁷ *Tanya*, Ch. 36

that *HaShem* 's-יהו"ה Supernal intent in creation is not for the upper worlds, but specifically for this world. Therefore, His Supernal intent is for the souls below, rather than for angels. For, although angels also have love and fear of *HaShem*-יהו"ה, blessed is He, and knowledge of His Godliness, and moreover, the service of the souls of the Jewish people here below cannot compare to the service of the angelic beings – for, aside for the fact that the service of *HaShem*-יהו"ה of the souls of the Jewish people comes through great toil, and even after great toil, it still cannot be compared to the service of the angelic beings – still and all, since the angels are not in a place where there is evil, their service of *HaShem*-יהו"ה is not a novelty. That is, even though the angels are in the world of Creation-*Briyah* or the world of Formation-*Yetzirah*, in which evil already has some presence,⁷⁸ nevertheless, it cannot at all be compared and is altogether different than how evil is here below. This being the case, there is nothing novel about the service of *HaShem*-יהו"ה of the angelic beings.

Only the service of *HaShem*-יהו"ה, blessed is He, of the souls of the Jewish people below, who specifically are in a place where there is evil, and who even have an evil inclination that seduces and entices them, is service that is certainly a novelty. This is the reason why our service of *HaShem*-יהו"ה, blessed is He, here below, reaches the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends all limitations, and it is from Him that abundant

⁷⁸ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L'Drush; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

spiritual and physical goodness is drawn forth. May we be inscribed and sealed for goodness, for a good and sweet new year, with openly apparent and revealed goodness to each and every one!

Discourse 2

*“The eighth day shall be restricted for you -
BaYom HaShemini Atzeret Tihyeh Lachem”*

Delivered on the day of Simchat Torah, 5715

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

The verse states,⁷⁹ “The eighth day shall be restricted for you.” The Midrash⁸⁰ states that, “this is analogous to a king who made a seven-day feast to which he invited all the inhabitants of the land. When the seven days were concluded, he said to his beloved friend, let you and I make do with whatever you find.” The same is likewise so of the matter of Sukkot and Shemini Atzeret. That is, during the festival of Sukkot, we offer seventy sacrificial bulls, corresponding to the seventy nations of the world, whereas on Shemini Atzeret we only offer one bull and one ram.⁸¹ About this the verse states,⁸² “They will be yours alone, strangers will not share them with you.”

Now, this must be better understood. For, the sacrificial offering of the seventy bulls on the festival of Sukkot was a lofty matter. Namely, it was the matter of serving *HaShem*-יהוה, blessed is He, through refinements (*Birurim*), in that the spark of goodness in the offerings was refined and elevated to

⁷⁹ Numbers 29:35

⁸⁰ Midrash Bamidbar Rabba 21:24

⁸¹ Numbers 29:36

⁸² Proverbs 5:17; See Midrash Shemot Rabba 15:23

holiness. That is, the refinement (*Birur*) was not only of optional and permissible matters, but of the opposing side of evil, and yet, they were refined (*Birur*) in such a way that they were elevated to holiness, in that the sacrificial offerings took place on the altar in the Holy Temple and those who brought and offered them were Jews. Therefore, since the seventy bulls sacrificed to *HaShem*-יהו"ה, blessed is He, on the festival of Sukkot was a lofty matter, we must understand what exactly is the special superiority of Shemini Atzeret, on which a single bull and a single ram, corresponding to the Jewish people alone, were sacrificed.

2.

Now, to understand this, we must preface with an explanation⁸³ of the verse,⁸⁴ “For *HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” in the plural, indicating two knowledges (*De'ot*-דעות); the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). The lower knowledge (*Da'at Tachton*), which is knowledge from the perspective of the recipients and created beings, is that below is something (*Yesh*) and above is nothing (*Ayin*). The upper knowledge (*Da'at Elyon*), which is knowledge from the perspective of the Bestower and Creator, is that Above is something (*Yesh*) and below is nothing (*Ayin*).

⁸³ Also see the discourse entitled “*BaYom HaShmini Atzeret*” 5676 (*Hemshech* 5672 Vol. 2 p. 1,168).

⁸⁴ Samuel I 2:3; See Torah Ohr 68a; Likkutei Torah Re'eh 23d; Shmini Atzeret 83a; Shir HaShirim 47b and elsewhere.

Now, in regard to the meaning of “nothing” (*Ayin*) as it relates to these two knowledges, even though both are called by the same term (“nothing-*Ayin*-אין”), they nonetheless are radically different in meaning from each other. For, the meaning of the term “nothing” (*Ayin*) as it relates to the perspective of the upper knowledge (*Da’at Elyon*), is that the nothing is truly and utterly nothing. This is because, from the perspective of the upper knowledge (*Da’at Elyon*), the “nothing” (*Ayin*) is actually “nothing” (*Ayin*) relative to the True Something (*Yesh HaAmeete*), *HaShem*-יהוה, blessed is He. Thus, in relation to the True Something (*Yesh HaAmeete*), the very matter of bestowing influence to another who is utterly of no comparison to Him, is but a mere glimmer, which relative to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהוה, as He is, in and of Himself, blessed is He, is truly nothing.

However, from the perspective of the lower knowledge (*Da’at Tachton*), the meaning of the term “nothing” (*Ayin*) is not that He actually and truly is nothing, God forbid to think so. For, since the created being is a tangible “something” (*Yesh*), it certainly cannot be said that the Source of it’s being is “nothing” (*Ayin*). That is, if the created being has existence, it goes without saying that its Source certainly has existence. Thus, although the created being calls its Source “nothing” (*Ayin*), what is meant is only that its Source is altogether not of the same category of existence as the created being.

To further clarify, the difference between the matter of “cause and effect” (*Ila v’Alul*) versus the matter of “nothing and

something” (*Ayin v’Yesh*) is well known. Namely, when it comes to cause and effect, in which the cause brings about the effect, (like the intellect, which brings about the emotions), the way the effect comes into being from the cause is through a revelation of the cause. This is similar to the relationship between the intellect and the emotions, in which the birth of the emotions comes about specifically through a revelation of the intellect. That is, it is specifically when the intellect is revealed within comprehension and understanding that the emotions are born. This is as stated in Tikkunei Zohar,⁸⁵ “Understanding-*Binah* is the heart, for through it, the heart understands.” In other words, the intellect is revealed to the point that it also becomes felt in the heart, and it is specifically then that heartfelt emotions are born.

However, the coming into being of “something” (*Yesh*) from “nothing” (*Ayin*) specifically is **not** through the revelation of the “nothing” (*Ayin*). For, if the “nothing” (*Ayin*) would be revealed in the “something” (*Yesh*), the existence of the “something” would be utterly nullified. Rather, it is specifically brought forth into being through the concealment of the “nothing” (*Ayin*). In other words, aside for the fact that the “nothing” (*Ayin*) is concealed in the “something” (*Yesh*), in that it is not at all felt in it, it also is so that, in and of itself, the “nothing” (*Ayin*) is concealed in a state of elevation (thus making it possible for the tangible “something-*Yesh*” to exist). Because of this, there also is the concealment of the “nothing”

⁸⁵ Introduction to Tikkunei Zohar 17a

(*Ayin*) relative to the “something” (*Yesh*), in that it is concealed in the “something” (*Yesh*).

Now, since the manner in which the “something” (*Yesh*) is brought forth into existence from the “nothing” (*Ayin*) is specifically through concealment and hiddenness, since the existence of the “nothing” (*Ayin*) is an entirely different category of being than the tangible “something” (*Yesh*), therefore the “something” (*Yesh*) calls it by the term “nothing” (*Ayin*). This is an additional meaning of the term “nothing” (*Ayin*); that it is “nothing” (*Ayin*) in the sense that it is ungraspable. In other words, since the “nothing” (*Ayin*) is concealed from the “something” (*Yesh*) and the “something” (*Yesh*) has no grasp of Him at all, therefore the “something” (*Yesh*) calls Him by the term “nothing” (*Ayin*), in that He altogether is not found within the realm of one’s grasp and understanding.

This then, explains the difference in meaning between the term “nothing” (*Ayin*) as it applies from the perspective of the upper knowledge (*Da’at Elyon*), versus the meaning of “nothing” (*Ayin*) as it applies from the perspective of the lower knowledge (*Da’at Tachton*). That is, when it comes to the upper knowledge (*Da’at Elyon*), the meaning of the term “nothing” (*Ayin*) is that it truly is nothing. In contrast, in the lower knowledge (*Da’at Tachton*), the meaning of “nothing” (*Ayin*) is (not that it truly is nothing, but rather,) that He is not of the same category of existence as the existence of the created being, or that He is ungraspable.

In addition, the “nothing” (*Ayin*) of the upper knowledge (*Da’at Elyon*) and the “nothing” (*Ayin*) of the lower knowledge (*Da’at Tachton*) are two different aspects of “nothing” (*Ayin*). In other words, it is not that there is one aspect of “nothing” (*Ayin*) within which there are two knowledges. That is, it is not that the “nothing” (*Ayin*) is one and the same “nothing” (*Ayin*) and that the only difference between them is that the knowledge of the Bestower and Creator, is that it truly is nothing, whereas the knowledge of the recipient creatures, is (that it has existence, but) not at all of the same category of existence, or that it is “nothing” (*Ayin*) in the sense that it is ungraspable. Rather, they are two radically different aspects of “nothing” (*Ayin*). In other words, the “nothing” (*Ayin*), (which is the intermediary between the True Something, *HaShem*-יהוה, blessed is He, and the created something) divides into two. That is, there is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), and there is the “nothing” (*Ayin*) from the perspective of the created “something” (*Yesh HaNivra*).

Now, although, at times, it is explained that there are three levels; “Something,” “nothing” and “something” (*Yesh, Ayin, Yesh*), however, in truth, this is only in general. More particularly speaking, there are four levels. This is because the “nothing” (*Ayin*) divides into two, the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) from the perspective of the created something

(*Yesh HaNivra*).⁸⁶ The difference between these two aspects of “nothing” (*Ayin*) is vast, so much so, that it sometimes is explained⁸⁷ that the difference between the “nothing” (*Ayin*) of these two aspects – the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*) – is brought about through the first restraint-*Tzimtzum*, which is in a way of complete withdrawal (*Siluk*). What is understood from this, is that the distance between these two aspects of “nothing” (*Ayin*) is so great, that there utterly is no comparison between them.

3.

Nevertheless, from the fact that the verse states, “For *HaShem*-יהו"ה is a God of knowledges,” in the plural, it is understood that the Bestower Himself, blessed is He, has both knowledges. That is, He has both the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). That is, although we explained above that the two knowledges are knowledge from the perspective of the Bestower and knowledge from the perspective of the recipient, that was only in general. However, more particularly, in reality, *HaShem*-יהו"ה has both the upper knowledge (*Da'at Elyon*) and the lower

⁸⁶ See *Torat Chayim*, *Vayigash* Ch. 7 (91d); *Beshalach*, Discourse entitled “*Tipol Aleihem*” (p. 266a and on, p. 186d and on in the new edition); *Shaarei Or*, *Shaar HaPurim* 62b and on; *Hemshech* 5666 p. 220 and on, and elsewhere.

⁸⁷ See *Hemshech* 5672 *ibid.* p. 1,149 – based on what is explained in *Likkutei Torah* in the discourse entitled “*Libavteene*” [*Likkutei Torah*, *Shir HaShirim* 30a and on]; Also see the discourse entitled “*BaYom HaShmini Atzeret*” 5694 Ch. 19 (*Sefer HaMaamarim* 5711 p. 83).

knowledge (*Da'at Tachton*). In other words, in *HaShem* 's-ה"ה Godliness itself, both aspects of “nothing” (*Ayin*); the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), as well as the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) are there.

This is why the entire chaining down of the worlds (*Seder HaHishtalshelut*) is divided into lights (*Orot*) and vessels (*Keilim*). That is, the lights (*Orot*) are the aspect of “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), whereas the vessels (*Keilim*) are the aspect of “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*).

To further clarify, the difference between lights (*Orot*) and vessels (*Keilim*) is that lights (*Orot*) are in a state of adhesion (*Dveikut*) to their Source and this adhesion is readily recognized in them. In contrast, the adhesion (*Dveikut*) of the vessels (*Keilim*) to their source is not recognizable, meaning that they are specifically brought into existence in a way that their adhesion (*Dveikut*) to their source is unrecognizable. Because of this, the lights (*Orot*) are the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), meaning that they are truly and utterly nothing.

Now, this matter (of the nullification (*Bittul*) and nothingness of the light) may be explained in several manners. The first manner is that since the light is in a state of adhesion to its Source and its Source is felt within it, therefore, because it senses its Source, it becomes utterly nullified to its Source, to the point that it has utterly no significance in relation to it. This

may be compared to a minor sage when he is in the presence of a sage of vastly greater wisdom than himself. His sense of self becomes utterly nullified to the point of insignificance, similar to the dictum,⁸⁸ “Of what benefit is a candle flame in broad daylight.” The same is true above in Godliness, as it states about the Supernal Crown (*Keter Elyon*),⁸⁹ “Though it is a pure and brilliant light, before the Cause of all causes it is dark.”

Additionally, this nullification (*Bittul*) is specifically in the light (*Ohr*) rather than the vessels (*Keilim*). For, since the vessels (*Keilim*) are brought into existence in a manner that their adhesion to their Source is unrecognizable, therefore their Source is not felt within them, and their state of being is therefore not “close” to their Source. Only the lights (*Ohr*) are in a state of recognizable adhesion to their source and therefore their Source is felt within them. Thus, because they sense their Source, they are completely nullified to it, to the point that relative to their Source, they are completely insignificant and take up no space.

Nevertheless, this nullification (*Bittul*) is not the complete nullification of their existence (*Bittul b’Metziyut*). That is, it does not reach the very essence of the existence of the light (*Ohr*). For, their nullification (*Bittul*) and insignificance is because they sense their Source. That is, this is comparable to a minor sage in the presence of a vastly greater sage, in which his nullification (*Bittul*) and sense of utter insignificance is only when in the presence of the great sage. However, as he is, in

⁸⁸ Talmud Bavli, Chullin 60b

⁸⁹ See Tikkunei Zohar, Tikkun 70 (135b).

and of himself, he indeed retains his sense of self-existence. In the same manner, this may be understood as it applies above in Godliness, that the Supernal Crown (*Keter Elyon*) is “dark before the Cause of all causes,” wherein it is nullified (*Bittul*) in relation to the Cause of all causes, *HaShem-יהו"ה*, blessed is He. This is to say that since it is in the presence of *HaShem-יהו"ה*, blessed is He, the Cause of all causes, therefore, in relation to Him, it is dark. However, in and of itself, it remains in its state of being.

However, there is an even loftier nullification (*Bittul*) in the light. This is the second manner of explaining the nullification (*Bittul*) of the light (*Ohr*), in which the nullification (*Bittul*) indeed reaches the very essence of its existence. That is, even though this kind of nullification (*Bittul*) is also because of its adhesion (*Dveikut*) to its source, nevertheless, it is in a manner that the nullification (*Bittul*) reaches and touches the very essence of its existence.

The explanation is that the adhesion (*Dveikut*) of the light (*Ohr*) to its Source is recognizable and its entire existence is solely its adhesion to the Luminary. This is similar to the light of the sun. When the sun sets, or if there are clouds covering over it, its light becomes null and void. That is, the entire existence of the light is solely in its adhesion to the luminary, to the extent that the sense of this adhesion affects it to be utterly and completely nullified of its existence (*Bittul b'Metziyut*) to its source, being that its entire existence is due solely to the Luminary. In other words, even though the light exists, nevertheless, its existence is in a state of utter

nullification, since its very existence is entirely dependent on the Luminary (*Ma'or*), without which, it has no existence at all. This nullification (*Bittul*) is reflected in the words,⁹⁰ “There is nothing without You,” meaning that without *HaShem*-יהו"ה, blessed is He, there utterly is no existence whatsoever.

Nevertheless, even in this nullification (*Bittul*), though it reaches the essence of its existence, in that but for the Luminary, it utterly has no existence at all and its entire existence is solely due to the Luminary, nonetheless, it still has some element of existence to it, only that its existence is due to the Luminary. In other words, this nullification (*Bittul*) is only that were it not for the Luminary (*Ma'or*) it would have no existence at all. However, because of the presence of the Luminary, it indeed has a certain existence.

However, there is an even loftier nullification of the light (*Ohr*). This is the third manner of nullification (*Bittul*) of the light (*Ohr*). Now, this nullification (*Bittul*) is also because of its adhesion (*Dveikut*) to the Luminary. However, the nullification (*Bittul*) is in such a manner that even with the presence the Luminary (*Ma'or*) there is no existence of light (*Ohr*) at all, but only the Luminary exists.

This is similar to what his honorable holiness, the Alter Rebbe, explains in *Shaar HaYichud veHaEmunah*,⁹¹ regarding the matter of the nullification (*Bittul*) of the creation to *HaShem*-יהו"ה, blessed is He. He states that, “If permission would be granted to the eye to see and perceive the vitality and

⁹⁰ In the morning Shabbat liturgy – “אין זולתך”

⁹¹ Tanya, *Shaar HaYichud veHaEmunah*, Ch. 3

spirituality within every creature, flowing to it from what issues from the mouth and breath of *HaShem*-יהו"ה,⁹² then the physicality, materiality and actuality of the creature would not be apparent to us at all. It literally would be nullified out of existence relative to the vitality and spirituality within it, since without this spirituality it would revert to actual nothingness and nonexistence... It is only the spirituality that flows to it from the breath of *HaShem*'s-יהו"ה mouth, so to speak, that continuously brings it out from nothingness and nonexistence to somethingness, thus giving it being. If this is the case, then there is truly nothing besides Him!"

The same is likewise true of the light (*Ohr*), that since it is in a state of recognizable adhesion (*Dveikut*) to its Source, it senses that it has no existence whatsoever, and that the totality of its existence is solely the existence of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This nullification (*Bittul*) is reflected in the words,⁹³ "There is nothing but You." In other words, the second nullification (*Bittul*) mentioned above, which is reflected in the words,⁹⁴ "There is nothing without You," only indicates that without the Luminary, there is no existence, but that with and because of the Luminary, there indeed is some element of existence. In contrast, the nullification (*Bittul*) indicated by the words, "There is nothing but You," is that even with the Luminary, there is no existence of light (*Ohr*) at all,

⁹² Deuteronomy 8:3

⁹³ In the morning Shabbat liturgy – "אפס בלתך"

⁹⁴ In the morning Shabbat liturgy – "איך זולתך"

but only the Luminary exists, meaning that the very existence of the light (*Ohr*) is the Luminary Himself, blessed is He.

Now, all three manners of the nullification (*Bittul*) of the light mentioned above, are only from the angle of the light (*Ohr*). However, there is an even loftier manner in which the light (*Ohr*) is nullified. This is a fourth manner, which is how the Luminary knows the light. That is, the Luminary knows and views the light from a completely different perspective. This nullification, from the perspective of the Luminary (*Ma'or*) is also found in the light (*Ohr*), for since the light is in a state of recognizable adhesion (*Dveikut*) to its Source, therefore, the way that the Luminary knows the light is reflected in the light itself.

Now, this fourth manner of nullification (*Bittul*) of the light (*Ohr*) is totally beyond comparison to the three manners of nullification (*Bittul*) mentioned before. That is, just as there is utterly no comparison between the Luminary (*Ma'or*) relative to the light (*Ohr*), so likewise, there is utterly no comparison between the nullification (*Bittul*) from the perspective of the Luminary (*Ma'or*) relative to the nullification (*Bittul*) from the perspective of the light (*Ohr*). Nevertheless, since as explained above, the light is in a state of adhesion (*Dveikus*) to its Source, the nullification (*Bittul*) from the perspective of the Luminary (*Ma'or*) is also found in the light (*Ohr*).

From all the above it is understood that the light (*Ohr*), which is in a state of adhesion (*Dveikut*) to its Source, is the aspect of “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) and is completely nothing,

literally. However, such is not the case in regard to the vessels (*Keilim*), which are brought into being specifically through adhesion (*Dveikut*) that is not recognizable. That is, the vessels (*Keilim*) come into being solely through a “glimmer of a glimmer,” and as known, a “glimmer of a glimmer” is a glimmer that is separated from its source.⁹⁵ Because of this, the vessels (*Keilim*) are the aspect of “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*), which is not a true nothing. Rather, they are only called, “nothing” (*Ayin*) insofar as they are of an entirely different category of being than the created something, and are called “nothing” (*Ayin*) in that they are not grasped.

4.

Now, these two knowledges - the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*) - as they relate to the worlds, are the general difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). The world of Emanation-*Atzilut* is pure Godliness, literally. That is, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, radiates and illuminates within it as it is in a state of adhesion (*Dveikut*) to its Source. Thus, regarding the world of Emanation-*Atzilut* it states,⁹⁶ “He and His life force are one, He and His organs are

⁹⁵ See *Hemshech* 5666 p. 222; *Sefer HaMaamarim* 5669 p. 161 and on; *Ohr HaTorah, Shir HaShirim* Vol. 3, p. 950, and elsewhere.

⁹⁶ Introduction to *Tikkunei Zohar* 3b

one.” From this it is understood that in the world of Emanation-*Atzilut*, it truly is nothing. That is, since the aspect of “He” is sensed in “His life force” and even in “His organs,” therefore, the world of Emanation-*Atzilut* in its entirety, including its vessels (*Keilim*), is in state of total nullification of its very existence to *HaShem*-יהו"ה, blessed is He, (*Bittul b'Metziyut*).

In contrast, it states about the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*),⁹⁷ “It is not so that He and His life force are one and He and His organs are one.” Thus, they are not in a state of complete nullification of their very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, in a manner that is recognizable. That is, although they too have a certain sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, nonetheless, it only is sublimation and nullification (*Bittul*) from the perspective of the lower knowledge (*Da'at Tachton*). This is because they are brought into being through concealment and hiddenness, since their existence is from the aspect of *HaShem*'s-יהו"ה Kingship-*Malchut*, which covers and conceals.

Now, in addition, both these knowledges are present in the world of Emanation-*Atzilut* too. For, though the term Emanation-*Atzilut*-אצילות is of the root “close to Him-*Etzlo-*אצלו,” indicating proximity,⁹⁸ nonetheless, it is also called a world-*Olam*-עולם. (That is, the world of Emanation-*Atzilut* is one of the four worlds – Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*.) The term “world-

⁹⁷ Introduction to Tikkunei Zohar 3b *ibid*.

⁹⁸ See Pardes Rimonim Shaar 16 (Shaar ABY”A) Ch. 1

Olam-עולם” is of the root *elem-עלם*, which means, “concealment-*He’elem-העלם*,” indicating hiddenness.⁹⁹ Thus, the world of Emanation-*Atzilut* also has a “nothing” (*Ayin*) from the perspective of the lower knowledge (*Da’at Tachton*) of the created something (*Yesh HaNivra*).

The explanation is that the world of Emanation-*Atzilut* is the intermediary between that which transcends it and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which are below it. Now, of necessity, every intermediary must possess something of the upper and something of the lower. The same is true of the world of Emanation-*Atzilut*. It possesses something of that which transcends the world of Emanation-*Atzilut*, as well as something of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Thus, the aspect of Emanation of Emanation (*Atzilut* of *Atzilut*) – that is, the aspect of wisdom-*Chochmah* of Emanation-*Atzilut* – is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*). This is because the *Sefirah* of wisdom-*Chochmah* is the aspect of lights (*Orot*) without vessels (*Keilim*).¹⁰⁰ In contrast, the aspects of understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut* of the world of Emanation-*Atzilut* – which are the aspects of Creation,

⁹⁹ See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 355 (to the teaching of our sages, of blessed memory, in Talmud Bavli, Pesachim 50a); Also see Kohelet Rabba 3:11 (cited in Likkutei Torah Bamidbar 5c); Tikkunei Zohar, Tikkun 42 (82a); Sefer HaBahir 10; Siddur HaArizal, Musaf of Rosh HaShanah (*Hayom Harat Olam*), and elsewhere.

¹⁰⁰ See Sefer HaMaamarim 5678 p. 366; Also see Ohr HaTorah, Va’era p. 150.

Formation, and Action (*Briyah, Yetzirah, and Asiyah*) of the world of Emanation-*Atzilut* – are not truly nothing, and therefore are only the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*).

On an even loftier level, these two knowledges are the aspects of that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself. For, in relation to that which transcends the world of Emanation-*Atzilut*, the general world of Emanation-*Atzilut* is itself the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*). This is because, in and of itself, the world of Emanation-*Atzilut* is limited to ten *Sefirot*, as it states,¹⁰¹ “Ten and not nine, ten and not eleven.” Moreover, in addition to the limitation of the *Sefirot*, there also are limitations due to the chambers of the world of Emanation-*Atzilut*, which are in a state of actual limitation. For, although it is a different kind of limitation than the limitations of the created beings, nonetheless, it already is actual limitation. Therefore, it is the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*). However, higher than the world of Emanation-*Atzilut* is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*).

In the same way, these two knowledges exist even higher, in the line-*Kav* itself, these being the inner aspect (*Pnimityut*) of the line-*Kav* and the external aspect (*Chitzoniyut*) of the line-*Kav*. That is, the externality (*Chitzoniyut*) of the

¹⁰¹ Sefer Yetzirah 1:4

line-*Kav* is the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*). For, since the line-*Kav* comes into the category of division and automatically comes to manifest within the worlds, each according to its capacity, it therefore is the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*).

The reason is because the line-*Kav* is brought about by the restraint-*Tzimtzum*, which is in a manner of withdrawal (*Siluk*). Thus, even though subsequent to the restraint of the *Tzimtzum* it returns and illuminates, nevertheless, even what returns and illuminates, is also by means of the restraint-*Tzimtzum*, and because of this, it comes into a state of division and as an automatic consequence, manifests within the worlds. However, all this relates to the externality (*Chitzoniyut*) of the line-*Kav*.

However, the inner aspect (*Pnimiyut*) of the line-*Kav* does not come forth into division and manifestation, and therefore is the aspect of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*). This is because the inner aspect (*Pnimiyut*) of the line-*Kav* is not brought about by the restraint of the *Tzimtzum*, but is the light (*Ohr*) of *HaShem*-יהוה, blessed is He, that precedes the restraint of the *Tzimtzum*.

With this in mind, we can understand why it sometimes is explained that the line-*Kav* is rooted in Kingship-*Malchut* of the Unlimited One, blessed is He, while at other times it is explained that the root of the line-*Kav* is in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One, blessed is He. To

further explain, the externality of the line-*Kav* is rooted in the aspect of Kingship-*Malchut* of the Unlimited One, blessed is He, and therefore comes forth by way of the restraint of the *Tzimtzum*. This is because the general matter of Kingship-*Malchut* is to conceal. Thus, since the externality of the line-*Kav* is rooted in Kingship-*Malchut* of the Unlimited One, it therefore comes forth by way of the restraint-*Tzimtzum*, which causes it to come into the realm of division and manifestation.

In contrast, the inner aspect (*Pnimitiyut*) of the line-*Kav* is rooted in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One, blessed is He, and is unrelated to the restraint of the *Tzimtzum*, but is related to the light (*Ohr*) that precedes the restraint of the *Tzimtzum*. In other words, this is similar to the matter of the middle line of the *Sefirot*; that beauty-*Tiferet* ascends and is directly connected to the crown-*Keter*.¹⁰² For, although all the lines are rooted in the crown-*Keter*, nevertheless, they are rooted in the externality of the crown-*Keter*. In contrast, the superiority of the middle line – that beauty-*Tiferet* ascends to the crown-*Keter* – is that it ascends to the innerness (*Pnimitiyut*) of the crown-*Keter*.¹⁰³ The same is likewise true of the inner aspect (*Pnimitiyut*) of the line-*Kav*. It is rooted in the Hidden Beauty (*Tiferet HaNe'elam*) of the Unlimited One, blessed is He,¹⁰⁴ that reaches the inner aspect of the Ancient One-*Atik* of the general worlds (*Klallut*),

¹⁰² See Likkutei Torah, Masei 96b

¹⁰³ See Torat Chayim, Noach 65b; *Hemshech* 5672 Vol. 1 p. 220 and on; Sefer HaMaamarim 5683 p. 107 and on.

¹⁰⁴ See Ohr HaTorah (*Yahal Ohr*) to Psalms p. 189 and on; Sefer HaMaamarim 5698 p. 122.

referring to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He.

5.

Now, in general, these two knowledges – the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*) – are in the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), though more particularly, they are rooted even higher. Nevertheless, the difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), is that about the world of Emanation-*Atzilut* it states,¹⁰⁵ “Evil shall not dwell with You.” In contrast, in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) there already are the beginnings of evil, to the point that the world of Action-*Asiyah* is mostly evil.¹⁰⁶ This is brought about because of the difference between the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) from the perspective of the created something (*Yesh Hanivra*).

The same is likewise true of these two aspects of “nothing” (*Ayin*) as they are in their roots. That is, in each of

¹⁰⁵ Psalms 5:5; Likkutei Torah, Bamidbar 3c; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 53-54.

¹⁰⁶ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), 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 *ibid*.

the various levels, whichever they may be, when it comes to the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) (as it is on that particular level), there is room for the existence of an opposing side. However, this is not so of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), in which there utterly is no room whatsoever for the external forces.

This matter may be understood as it relates to our service of *HaShem*-יהו"ה, blessed is He, as follows: From the angle of the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*), service of *HaShem*-יהו"ה, blessed is He, is the service of refinement (*Avodat HaBirurim*). For, since there is room for the existence of the opposite of good, the matter of refinement and clarification (*Birurim*) is necessary. In contrast, from the angle of the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), service of *HaShem*-יהו"ה, blessed is He, is solely and entirely within holiness (*Kedushah*) itself.

Now, with all the above in mind, we may understand the verse,¹⁰⁷ “The eighth day shall be restricted for you,” about which the Midrash states that,¹⁰⁸ “this is analogous to a king who made a seven-day feast to which he invited all the inhabitants of the land. When the seven days were concluded, he said to his beloved friend, let you and I make do with whatever you find.” That is, even though the sacrificial offerings of the seventy bulls was indeed a lofty matter, in that it is service of *HaShem*-יהו"ה, blessed is He, through

¹⁰⁷ Numbers 29:35

¹⁰⁸ Midrash Bamidbar Rabba 21:24

refinements (*Birurim*), nevertheless, this kind of service of *HaShem*-יהו"ה, blessed is He, only reaches the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*), which even in its loftiest levels, allows for the existence of the opposite of good.

However, on Shemini Atzeret, we offer a single bull and a single ram, corresponding to the Jewish people only. This is because this service of *HaShem*-יהו"ה, blessed is He, reaches the aspect of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), blessed is He, in which there is absolutely no room whatsoever for the external forces and there only is room for the souls of the Jewish people alone, as it states,¹⁰⁹ “They will be yours alone, strangers will not share them with you.” In other words, service of *HaShem*-יהו"ה, blessed is He, that stems from the aspect of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) is not the service of refinement (*Avodat HaBirurim*), but is the service of *HaShem*-יהו"ה, blessed is He, within holiness (*Kedushah*) itself, with an essential sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

This is similar to the service of *HaShem*-יהו"ה, blessed is He, of the faithful servant (*Eved Ne'eman*), which is with complete and total sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה. That is, the faithful servant (*Eved Ne'eman*) has a sense of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the highest level, in the same manner

¹⁰⁹ Proverbs 5:17; See Midrash Shemot Rabba 15:23

that his Master knows him. In other words, just as we explained before about the fourth manner of nullification (*Bittul*) of the light (*Ohr*) - that in the light (*Ohr*) itself there is a sense of how the Luminary (*Ma'or*) knows the light – this is likewise so of the sublimation and nullification (*Bittul*) of the faithful servant (*Eved Ne'eman*) of *HaShem*-יהו"ה, blessed is He. This kind of service of *HaShem*-יהו"ה, blessed is He, reaches the aspect of the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), and even higher, it reaches the place where only the souls of the Jewish people alone exist with *HaShem*-יהו"ה Himself, blessed is He, as it states, “They will be yours alone, strangers will not share them with you!”

Discourse 3

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

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5715
By the grace of *HaShem*, blessed is He,

The verse states,¹¹⁰ “In the beginning God created the heavens and the earth.” Rashi comments on this stating,¹¹¹ “Rabbi Yitzchak said: The Torah should have begun with the verse,¹¹² ‘This month shall be for you the first of the months,’ which was the first commandment given to Israel. Why then did it begin with the account of creation? Because of what is expressed in the verse,¹¹³ ‘He declared the strength of His deeds to His people, in order to give them the heritage of the nations.’ For, should the nations of the world say to Israel, ‘You are robbers, in that you conquered the lands of the seven nations,’ the Jewish people will respond, ‘The whole earth belongs to the Holy One, blessed is He; He created it and gave it to whomever He found fitting in His eyes.’”

¹¹⁰ Genesis 1:1

¹¹¹ Rashi to Genesis 1:1

¹¹² Exodus 12:2

¹¹³ Psalms 111:6

Now, this must be better understood. For, although it is true that to respond to the argument of the nations of the world who will say, “you are robbers,” it is necessary to respond with the account of creation, nevertheless, it is not understood why this must be stated in Torah itself. For, the term Torah-תורה means “instruction-*Hora’ah*-הוראה,”¹¹⁴ and is a book of instruction and laws for the Jewish people. This being so, how is it relevant or necessary for Torah to respond to the claims of the nations of the world?¹¹⁵

Furthermore, in response to the complaint of the nations of the world, it would have been adequate to simply state that the whole earth belongs to the Holy One, blessed is He. Essentially, this answer is like saying, “According to the law, I am not answerable to you.”¹¹⁶ This being so, why is the additional statement, “He gave it to whomever He found fitting in His eyes” necessary?

2.

Now, to understand this,¹¹⁷ we must preface with what was explained in the preceding discourse¹¹⁸ about the verse,¹¹⁹ “For *HaShem*-יהו"ה is a God of knowledges (*De’ot*-דעות),” in the

¹¹⁴ See Radak commentary to Psalm 19:8; Sefer HaShorashim of the Radak, section on the root “ירה.”

¹¹⁵ See “*Bereishit Bara*” 5676 (*Hemshech* 5672 Vol. 2 p. 1,175 and on).

¹¹⁶ See Talmud Bavli, Ketubot 92b and elsewhere.

¹¹⁷ See “*Bereishit Bara*” 5676 *ibid.* (*Hemshech* 5672 Vol. 2 p. 1,175 and on); 5716 (Sefer HaMaamarim 5716 p. 41 and on).

¹¹⁸ The discourse entitled “*BaYom HaShmini*” of this year 5715, Discourse 2.

¹¹⁹ Samuel I 2:3

plural, indicating that there are two knowledges (*De'ot*-דעות),¹²⁰ the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).¹²¹ The upper knowledge (*Da'at Elyon*) is knowledge from the perspective of the Creator and Bestower of influence, that in reality, everything is brought forth from something (*Yesh*) to nothing (*Ayin*). (That is, Above is “something” (*Yesh*), whereas below is “nothing” (*Ayin*)). On the other hand, the lower knowledge (*Da'at Tachton*), which is knowledge from the perspective of the recipient creatures, is that everything is brought forth “something” (*Yesh*) from “nothing” (*Ayin*). (That is, Above is called “nothing” (*Ayin*) and below is called “something” (*Yesh*)).

However, this is only in general. More particularly, the Bestower of influencer Himself, blessed is He, possesses both knowledges, as demonstrated by the language of the verse, “For *HaShem*-יהו"ה is a God of knowledges (*De'ot*-דעות),” in the plural. That is, in *HaShem*'s-יהו"ה Godliness itself, both knowledges are present and are two aspects of “nothingness” (*Ayin*). That is, there is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) and there is the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*).

In the worlds in general, these two aspects are the difference between the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*,

¹²⁰ See Tikkunei Zohar, beginning of Tikkun 69

¹²¹ See Torah Ohr 68a; Likkutei Torah Re'eh 23d; Shmini Atzeret 83a; Shir HaShirim 47b and elsewhere.

Asiyah). Similarly, this is the difference between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself. Moreover, this is likewise the difference between the inner aspect (*Pnimiyut*) of the line-*Kav* and the external aspect (*Chitzoniyut*) of the line-*Kav*. In other words, the difference between the inner aspect (*Pnimiyut*) of the line-*Kav* compared to the external aspect (*Chitzoniyut*) of the line-*Kav*, is like the difference between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself, and like the difference between the world of Emanation-*Atzilut* relative to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), in that from the perspective of the True Something, they all are considered to be the aspect of “nothing” (*Ayin*).¹²²

Now, based on what was explained, that in general, these two knowledges (*De'ot*-דעות) are from the perspectives of the Bestower of Influence (*Mashpia*) and the recipient (*Mekabel*) of the influence, and that more particularly, both knowledges are present in the Bestower of Influence (*Mashpia*) Himself, blessed is He, we therefore must say that the same applies to the recipient (*Mekabel*), referring to man. That is, he too possesses both knowledges (*De'ot*); the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). This being so, it likewise applies to *HaShem's*-יהו"ה ultimate Supernal intent for which man was created, which is to serve

¹²² See *Hemshech* 5672 *ibid.* p. 1,155 and on; Also see the previous discourse (Discourse 2 of this year 5715) at length.

Him, blessed is He, as our sages, of blessed memory, stated,¹²³ “I was only created to serve my Owner.” That is, in this itself there are two forms of serving *HaShem*-יהו"ה, blessed is He; with the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and with the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He, which come from these two knowledges (*De'ot*-דעות), the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).

3.

Now, to understand why the service of unifying *HaShem*-יהו"ה, blessed is He, (whether in regard to His upper unity (*Yichuda Ila'ah*) or His lower unity (*Yichuda Tata'ah*), comes about specifically because of the aspect of knowledge-*Da'at*-דעת (in that the unification of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, comes from the perspective of the upper knowledge (*Da'at Elyon*) and the unification of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, comes from the perspective of the lower knowledge (*Da'at Tachton*)), we must preface with an explanation of the matter of knowledge-*Da'at*-דעת.

Now, although the aspect of knowledge-*Da'at*-דעת is considered to be part and parcel of the three brains (*Mochin*), in that it is one of the three primary brains (*Mochin*) (and is the

¹²³ Mishnah and Baraita at the end of Tractate Kiddushin (See *Osef Kitvei HaYad* of the Talmud Bavli – Jerusalem 5724); Also see Melechet Shlomo to Mishnah Kiddushin there.

third one), nevertheless, it is not intellect (*Sechel*), (that is, it is not the intellectual point itself) nor is it the understanding and comprehension of the point. This is because the intellectual point is the matter of the insight of wisdom-*Chochmah*. On the other hand, the manner in which the intellect (*Sechel*) comes into understanding and comprehension with all its particulars, is the matter of comprehension and understanding-*Binah*. However, knowledge-*Da'at*, is neither the intellect point, nor the comprehension and understanding of the point. Rather, knowledge-*Da'at* is the matter of connecting and bonding (*Hitkashrut*), as in the verse,¹²⁴ “Adam knew-*Yada*-עָדָה Eve etc.” That is, the faculty of knowledge-*Da'at*-עָדָה is the focus of the mind that bonds the insight of wisdom-*Chochmah* and the comprehension of *Binah*, and likewise brings about a bond between the mind (*Mochin*) and the emotions (*Midot*). In other words, the general bond between the upper and the lower is brought about specifically through the faculty of knowledge-*Da'at*.¹²⁵

Nevertheless, since the matter of bonding (*Hitkashroot*) is brought about through intellectual recognition and sensitivity, the faculty of knowledge-*Da'at* is therefore included as part and parcel of the faculties of the mind (in that it is one of its three brains – *Mochin*). In other words, once the intellectual point and insight (of wisdom-*Chochmah*) comes into the comprehension (of understanding-*Binah*), then in

¹²⁴ Genesis 4:1

¹²⁵ See Tanya Ch. 3; Also see Listen Israel, a translation of Rabbi Hillel of Paritch's (second) explanation to Shaar HaYichud of the Mittler Rebbe, translated and elucidated under the title The Gate of Unity.

addition to comprehending and understanding it, one comes to recognize the absolute truth of it. It becomes true for him to the point that he has an actual feel for it (which subsequently causes him to feel it in the heartfelt emotions of his heart). This brings about a bond and connection, which is the matter of knowledge-*Da'at*. Thus, knowledge-*Da'at* is included as part and parcel of the mind (*Mochin*).

Now, just as in man below, the matter of bonding and connecting is brought about through the faculty of knowledge-*Da'at*, this is so of the general totality of the chaining down of the worlds (*Hishtalshelut*) and is likewise so of Godliness, in that the bond between the Upper and the lower is brought about through knowledge-*Da'at*. This is because several reasons are given concerning *HaShem's* יהו"ה Supernal intent for the general matter of the chaining down of the worlds (*Hishtalshelut*) and creation in general. This is as explained by his honorable holiness, my father-in-law, the Rebbe, in his continuum of discourses (*Hemshech*) on the subject of Rosh HaShanah,¹²⁶ that one of the reasons given for the creation is that,¹²⁷ “It is the nature of the good to bestow goodness.” Other reasons are,¹²⁸ “to reveal the perfection of His powers,” and,¹²⁹ “to make Himself known.”

¹²⁶ See the discourse entitled “*Shokav Amudei Sheish*” 5702 (Sefer HaMaamarim 5702, p. 32 and on), which was printed as a pamphlet in the month of Tishrei of the year that this discourse was said, 5715.

¹²⁷ See Emek HaMelech, Shaar 1 (Shaar Sha'ashuey HaMelech) Ch. 1; Tanya Shaar HaYichud veHaEmunah Ch. 4; Also see the note of the Rebbe to Maamarei Admor HaEmtza'ee, Kuntreisim p. 5. (Also see the previous discourse of this year, 5715, Discourse 2.)

¹²⁸ See Etz Chayim, beginning of Shaar 1 (Drush Iggulim v'Yosher).

¹²⁹ See Zohar II 42b

However, the reason of all reasons is the matter of compassion (*Rachamim*),¹³⁰ which refers to compassion (*Rachamim*) that comes from a sense of feeling and sensitivity (*Hergesh*). For, as known, there are two manners of how compassion (*Rachamim*) is brought forth. The first is that compassion (*Rachamim*) comes about because of a person's exaltedness, in that it is the nature of the exalted to be drawn to the lowly. The second manner is that compassion (*Rachamim*) comes about as a result of closeness and sensitivity, meaning that since he feels empathy and sensitivity to his fellow, he therefore has compassion for him.

This matter, that compassion (*Rachamim*) is the reason of all the reasons for the chaining down of the worlds (*Hishtalshelut*), (including the reason, "to make Himself known," as well as the reason, "to reveal the perfection of His powers," and that, "it is the nature of the good to bestow goodness,") refers to compassion (*Rachamim*) due to feeling and sensitivity (*Hergesh*). This then, is what is meant by the fact that the general totality of the chaining down of the worlds (*Hishtalshelut*) is brought about through knowledge-*Da'at*. For, knowledge-*Da'at* is the matter of feeling and sensitivity (*Hergesh*), and because of it, a bond and connection is brought about between the Upper and the lower, which is the general matter of the entire chaining down of the worlds (*Hishtalshelut*).

¹³⁰ Also see *Hemshech* 5672 *ibid.* p. 1,118 and on.

Now, just as the general matter of the chaining down of the worlds (*Hishtalshelut*) is brought about through knowledge-*Da'at*, this is likewise so of our service of *HaShem*-יהו"ה, blessed is He. That is, the general matter of serving *HaShem*-יהו"ה, blessed is He, is the result of knowledge-*Da'at*. For, when the Torah was given, the Jewish people were given the general matter of service of *HaShem*-יהו"ה, blessed is He, for all time.

Now, the exodus from Egypt was preparatory to the giving of the Torah, as it states,¹³¹ “When you take the people out of Egypt, you shall serve God on this mountain.” The matter of the exodus from Egypt, (which was preparatory to the giving of the Torah), was specifically because of knowledge-*Da'at*-דעת. This is as stated,¹³² “And *HaShem*-יהו"ה said, ‘I have surely seen the affliction of My nation who are in Egypt and have heard their cry because of its taskmasters, for I **know**-*Yada'ati*-ידעתי its sufferings,” about which Rashi comments,¹³³ “The meaning here is the same as the meaning in the verse,¹³⁴ ‘And God saw the children of Israel and God **knew**-*VaYeida Elohi*”מ-אלהי"ם-וידע,’ meaning, I have set My heart to contemplate and know their sorrows,” which is the matter of feeling and sensitivity (*Hergesh*). In other words, because of this knowledge-*Da'at*, the exodus from Egypt took place, and as an extension of it, the Torah and the general matter of service

¹³¹ Exodus 3:12

¹³² Exodus 3:7

¹³³ Rashi to Exodus 3:7

¹³⁴ Exodus 2:25

of *HaShem*-יהו"ה, blessed is He, was given. That is, it all was brought about because of knowledge-*Da'at*-דעת.

More particularly, the matter of service of *HaShem*-יהו"ה, blessed is He, is to unify the worlds with *HaShem*'s-יהו"ה Godliness, which is the matter of unifying the Name *HaShem*-יהו"ה with His title God-*Elohi*"m-אלהי"ם. This is to say that the intent is to bond and unify His title God-*Elohi*"m-אלהי"ם, which is the source for the worlds, with His Name *HaShem*-יהו"ה, which transcends the worlds.¹³⁵ This union (*Yichud*) is in two manners, namely, the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. These two manners of union are reflected in the two manners of inter-weaving (*Shiluv*) the Name *HaShem*-יהו"ה with His title Lord-*Adona*"y-אדני"י (יאהדונה"י) or the inter-weaving (*Shiluv*) of His title Lord-*Adona*"y-אדני"י with His Name *HaShem*-יהו"ה (אידיהנוי"ה). [This is because His titles Lord-*Adona*"y-אדני"י and God-*Elohi*"m-אלהי"ם are related to one another, in that both correspond to the *Sefirah* of *HaShem*'s-יהו"ה kingship-*Malchut*, only that His title Lord-*Adona*"y-אדני"י refers to the *Sefirah* of Kingship-*Malchut* as it is in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) whereas His title God-*Elohi*"m-אלהי"ם refers to the *Sefirah* of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*.]

¹³⁵ See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and *The Gate of His Title (Shaar HaKinuy)*, and *The Gate of His Sanctuary (Shaar HaHeichal)*.

The difference between these two aspects may be understood based upon what is explained in Tanya.¹³⁶ Namely, the letter that comes first in any combination of letters (*Tziruf*) is the dominant letter. Therefore, when the Name *HaShem*-יהו"ה is inter-woven (*Shiluv*) into His title Lord-*Adona*"ג-אדנ"י (as in יהו"ה), then the first letter of the combination (*Tziruf*) is the letter *Aleph*-א of the title Lord-*Adona*"ג-אדנ"י, indicating a dominance of the title Lord-*Adona*"ג-אדנ"י (and God-*Elohi*"מ-אלהי"ם) over the Name *HaShem*-יהו"ה, which is the matter of the lower unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, blessed is He. In contrast, when the title Lord-*Adona*"ג-אדנ"י is inter-woven (*Shiluv*) into the Name *HaShem*-יהו"ה (as in יהו"ה), in which case, the first letter is the *Yod*-י of the Name *HaShem*-יהו"ה, then there is a dominance of the Name *HaShem*-יהו"ה over the title Lord-*Adona*"ג-אדנ"י (and God-*Elohi*"מ-אלהי"ם), which is the matter of the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He.

Now, since the substance of the service of *HaShem*-יהו"ה, blessed is He, is the matter of weaving (*Shiluv*) and bonding, and all bonding is affected through knowledge-*Da'at*, it therefore follows that the entire service of *HaShem*-יהו"ה, blessed is He, is specifically brought about by the aspect of knowledge-*Da'at*, only that within this itself, there are two ways and levels of knowledge-*Da'at*, that is, there is the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*).

¹³⁶ Tanya, Shaar HaYichud veHaEmunah, Ch. 12.

In other words, from the perspective of the lower knowledge (*Da'at Tachton*) – that is, the recognition of the Godliness that manifests within the worlds and how *HaShem*-יהו"ה, blessed is He, both fills all worlds (*Memaleh Kol Almin*) and surrounds all worlds (*Sovev Kol Almin*), which also includes the aspect of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev*) as it is drawn forth to fill all worlds (*Memaleh*) – there is caused to be the service of *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*). In contrast, from the perspective of the upper knowledge (*Da'at Elyon*) – namely, the recognition of *HaShem*'s-יהו"ה Godliness that entirely transcends and is wondrously beyond the worlds, and how “it all is as nothing before Him”¹³⁷ – there is caused to be service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila'ah*).

4.

The explanation is that *HaShem*'s-יהו"ה title Lord-*Adona*”ג'דונו is the aspect of His Supernal speech. That is, it is analogous to person’s speech, which is more separate from him than his thought. For, the difference between thought (*Machshavah*) and speech (*Dibur*) is that thought (*Machshavah*) is a garment that is unified to the soul, whereas speech (*Dibur*) is a garment that is separate from it.

¹³⁷ Zohar I 11b

Now, in truth, thought (*Machshavah*) is also (not the essence of the soul, nor is it even of the powers of the soul, but is) only a garment of the soul. Moreover, even the garment of thought (*Machshavah*) is like a separate thing that garbs. [For, there is a different kind of garment (*Levush*) that is not separate from that which is garbed, but is rather a radiance of that which is garbed, only that since it is only a radiance and not the essence, it therefore is in the category of a garment (*Levush*). An example is “a snail, whose garment is from him and of him.”¹³⁸ The same is true of the general matter of the Supernal garments (*Levushim*), which are brought about by the Supernal light and illumination, since “everything is from You.”¹³⁹ In contrast, the garment of thought (*Machshavah*) is unlike this, but is rather like something separate that garbs.] Nevertheless, the superiority of the garment of thought (*Machshavah*), over and above speech, is that it is unified with the soul. Therefore, even the garment of thought (*Machshavah*) garbs (and automatically conceals, since every garment conceals) the powers of the soul, as they are before coming into being defined powers.

For example, we observe this in a wise person (*Chacham*). That is, his intellect is not always revealed and does not illuminate at all times. In other words, there are times that his mind is empty of intellectual revelation and illumination, and beyond this, there even are times that the source of his intellect is not felt in him, to the degree that if he

¹³⁸ Midrash Bereishit Rabba 21:5

¹³⁹ Chronicles I 29:14

is asked a question, or if he himself has a question, he does not feel capable of conceptualizing the matter within himself. This is because, at such times, even the source of his intellect is not revealed and does not illuminate within him.

On the other hand, his thought (*Machshavah*) is constant, in that the letters of his thought are constant and never cease. For, even when he does not sense his own existence, in truth, the letters of thought constantly exist in him, in that he cannot turn off his thoughts. [We therefore find that sometimes a person finds himself mulling about something solely because he had thought about it before. Therefore, though at this moment, he has no interest in contemplating it, we nonetheless find that, in truth, the letters of these thoughts indeed exist in him.] This is because the garment of thought (*Machshavah*) is unified with the soul. Therefore, thought (*Machshavah*) garbs the power of intellect (*Ko'ach HaSechel*) even before it manifests as actual intellect.

More particularly, the verse states,¹⁴⁰ “Wisdom-*Chochmah* is found from nothing-*Ayin*.” Now, there are three levels in this. The first is the aspect of the “nothing-*Ayin*-אין,” which is the power to conceptualize (*Ko'ach HaMaskeel*) all matters of intellect, (for all matters of intellect come from the power of conceptualization – *Ko'ach HaMaskeel*). This is a *Heyulie*-ability, which is not at all the existence of intellect itself, nor is it felt at all, in and of itself. (That is, only when intellect comes forth from the power of conceptualization

¹⁴⁰ Job 28:12

(*Koach HaMaskeel*) do we sense that the intellect has a source from where it comes out. However, the power of conceptualization (*Ko'ach HaMaskeel*) itself, including the intellect (*Sechel*) as it is included in the power of conceptualization (*Ko'ach HaMaskeel*), is completely unfelt.) It rather is in a state of complete concealment and is therefore called, “nothing-*Ayin*-יָאֵין.” We thus find that the revelation of intellect (*Sechel*) from the power of conceptualization (*Ko'ach HaMaskeel*) is similar to the coming into being of “something” (*Yesh*) from “nothing” (*Ayin*).

The second level is the aspect of wisdom-*Chochmah*, (as the verse states, “**wisdom-*Chochmah*** is found from nothing”). This refers to the light of the intellect that is drawn into revelation from the power of conceptualization (*Ko'ach HaMaskeel*) to become the source for particular intellectual matters and details, of which it is their cause. That is, this cause already possesses a defined existence of intellect, in that one senses that it is the cause of the conceptualization of all intellectual matters. Thus, since there already is a drawing forth of the general cause of intellect, as well as the cause for the particular intellectual matters that stem from it, therefore, the revelation of intellect from this cause is (not in a manner of “something from nothing (*Yesh MeAyin*),” but is rather) in a manner of cause and effect (*Ilah v'Alul*).

The third level is wisdom-*Chochmah* that is found (as the verse states, “**wisdom-*Chochmah* is found**”). That is, on this level, when he actually conceptualizes a particular

intellectual matter, the intellect is “found” in a state of actual existence.

These three levels are the aspects of the crown of wisdom (*Keter* of *Chochmah*) the wisdom of wisdom (*Chochmah* of *Chochmah*) and the understanding of wisdom (*Binah* of *Chochmah*). The crown of wisdom (*Keter* of *Chochmah*) is like the power of conceptualization (*Ko'ach HaMaskeel*) in a state of complete concealment. The wisdom of wisdom (*Chochmah* of *Chochmah*) is like the cause as it already is being drawn forth and the understanding of wisdom (*Binah* of *Chochmah*) is when it comes to actually exist as a particular intellectual matter.

Now, the garment of thought (*Machshavah*) does not only garb the aspect of understanding of wisdom (*Binah* of *Chochmah*), nor does it just garb the aspect of wisdom of wisdom (*Chochmah* of *Chochmah*), but it also garbs the aspect of crown of wisdom (*Keter* of *Chochmah*), which is the power of conceptualization (*Ko'ach HaMaskeel*). We thus find that the garment of thought (*Machshavah*) garbs the power of the intellect (*Ko'ach HaSechel*) as it is even prior to coming out into a state of actual intellectual existence, when it still is just the power of conceptualization itself (*Ko'ach HaMaskeel*), in which there is not yet even a sense of the intellectual cause, in that he does not even sense that he will be capable of understanding the matter. All this is because the garment of thought (*Machshavah*) is still a spiritual garment. [For, the letters (*Otiyot*) of thought are still spiritual letters, and similarly, the five sources from which the letters of thought emerge, are

spiritual sources.] Because of this, thought (*Machshavah*) is a garment that is unified with the soul.

However, in regard to the garment of speech (*Dibur*), since the letters of speech come out in the form of physical expression, therefore the garment of speech (*Dibur*) is a separate garment. It therefore only garbs the powers of the soul as they already are in a state of existence, as defined powers, specifically. Moreover, even in this itself, it only garbs them when they come forth in a manner of constriction-*Tzimtzum*. However, when the powers are illuminated in their full strength, speech (*Dibur*) becomes entirely inapplicable. An example is the intellect (*Sechel*). When there is a strong flow of intellectual illumination in a person, it becomes altogether impossible for him to speak about it. The same principle applies to the emotions (*Midot*). That is, when the emotions radiate in their full strength, a person becomes incapable of expressing them in speech. Only afterwards, when the light of the intellect or the emotions recedes, does it become possible to express it in speech. Now, although at times, we find that a person speaks even while engaging in the inner aspect of intellect, this is not actually the substance of speech, but is rather speech as it is entirely sublimated and included in the intellect, for which reason, at such times, he can speak without any prior preparation whatsoever, so much so, that he has no awareness of himself when he speaks.

The same is likewise true above in Godliness, that the aspect of thought (*Machshavah*) even garbs the light (*Ohr*) as it is prior to coming forth as a defined existence, that is, light

(*Ohr*) that does not manifest within vessels (*Keilim*). This refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds. Thus, the existence that is brought forth through the aspect of this thought (*Machshavah*), is the existence of, "the concealed worlds that are not revealed."¹⁴¹ In contrast, the aspect of speech (*Dibur*) garbs the light of *HaShem*-יהו"ה, blessed is He, as it comes forth in a way of constriction (*Tzimtzum*) to manifest within vessels (*Keilim*). Thus, the existence brought forth through this aspect of speech (*Dibur*) is in the aspect of a tangible "something" (*Yesh*) in a way of separateness.

This then, is the matter of the two knowledges, the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*), from which the two manners of unification; that of the upper unity (*Yichuda Ila'ah*) and that of the lower unity (*Yichuda Tata'ah*), come about. That is, the aspect of the lower knowledge (*Da'at Tachton*) is like speech (*Dibur*), which garbs the light and illumination specifically as it is in a state of constriction, and is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), as well as the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*) as it is within the worlds (*Memaleh*). It is from this aspect that there is an interweaving (*Shiluv*) of the Name *HaShem*-יהו"ה within His title Lord-*Adona'y*-אדני"ה (אידיהנוי"ה) (and His title God-*Elohi'm*-אלהי"ם). In other words, this is the drawing forth of *HaShem*-יהו"ה, blessed is He, within His title

¹⁴¹ Introduction to Tikkunei Zohar 17a; Also see Tanya, Shaar HaYichud veHaEmunah Ch. 11.

of Lordship-*Adona*”ג-אדני (and His title God-*Elohi*”מ-אלהים) in a manner that is from Above to below, and is the matter of the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהוה, blessed is He, and the sublimation of one’s tangible sense of self (*Bittul HaYesh*) to *HaShem*-יהוה, blessed is He.

In contrast, the aspect of the upper knowledge (*Da’at Elyon*) is like thought (*Machshavah*) which garbs the essence of the light. The substance of this, as it relates to our service of *HaShem*-יהוה, blessed is He, is the contemplation of *HaShem*’s-יהוה Godliness that wondrously transcends worlds altogether, and how “it all is as nothing before Him.”¹⁴² It is from this aspect that there is caused to be an interweaving (*Shiluv*) of His title Lord-*Adona*”ג-אדני (and His title God-*Elohi*”מ-אלהים) in His Name *HaShem*-יהוה (יאהדונה), which is in a manner of ascent from below to Above, and is the upper unity (*Yichuda Ila’ah*) of *HaShem*-יהוה, blessed is He, which is the complete nullification of one’s very existence (*Bittul b’Metziyut*) to *HaShem*-יהוה, blessed is He.

5.

Now, these two knowledges, the upper knowledge (*Da’at Elyon*) and the lower knowledge (*Da’at Tachton*) - which are the two manners of unity, the upper unity (*Yichuda Ila’ah*) and the lower unity (*Yichuda Tata’ah*) - were also present during the exodus from Egypt (which, as discussed

¹⁴² Zohar I 11b

before, was brought about because of the aspect of knowledge-*Da'at*), as well as at the giving of the Torah.

To further explain,¹⁴³ it states in Zohar on the Torah portion Veyeitzei,¹⁴⁴ that when the Jewish people left Egypt, they ate matzah, which was bread from the earth, and that through this, the aspect of knowledge-*Da'at* was drawn to them, so that they should know *HaShem*-יהו"ה, blessed is He. For, as known, knowledge-*Da'at* is brought about through bread (*Lechem*-לחם), as in the teaching,¹⁴⁵ “A baby does not know how to call ‘father-*Abba*’ until he has had a taste of grain,” (and as known, during the exodus from Egypt, the Jewish people were compared to an infant.)¹⁴⁶

Now, this bread was specifically bread of the earth, which comes about through the process of refinement (*Birurim*), as indicated by the teaching,¹⁴⁷ “[In categorizing the primary forms of labor] the Tanna cited the sequence of preparing bread, such as plowing, sowing etc.” This refers to serving *HaShem*-יהו"ה, blessed is He, through the process of refinements (*Birurim*), which is in a manner of ascent from below to above. This likewise is the general intent of the counting of the Omer, which comes as a continuation to the exodus from Egypt. That is, the Omer offering was of barley,¹⁴⁸

¹⁴³ See *Hemshech* 5672 *ibid.* p. 1,134 and on.

¹⁴⁴ Zohar I 157b

¹⁴⁵ Talmud Bavli, Brachot 40a

¹⁴⁶ See Jeremiah 2:2; Also see the Mittler Rebbe's introduction to *Shaar HaEmunah*, translated as *Essential Faith*.

¹⁴⁷ See Talmud Bavli, Shabbat 74b

¹⁴⁸ Mishnah Sota 14a

which is animal fodder, and indicates the labor of refining the animalistic soul.¹⁴⁹

Now, the general matter of refinement (*Birurim*) specifically relates to the aspect of the vessels (*Keilim*). In contrast, in regard to the aspect of the lights (*Orot*), the matters of refinement (*Birur*) and unification (*Yichud*) are inapplicable, since light (*Ohr*) is essentially unified to its source. Rather, only in the aspect of the vessels (*Keilim*), which are in a state of seemingly independent existence, is it applicable for there to be the matters of refinement (*Birur*) and unification (*Yichud*). However because, in and of themselves, they are in a state of seemingly independent existence, therefore even after being refined (*Birur*) and unified (*Yichud*), they nevertheless retain their state of existence, in that their nullification to *HaShem*'s-יהו"ה Godliness is solely the nullification of their tangible sense of self (*Bittul HaYesh*). Moreover, their sublimation, nullification and unity, is solely to the aspect of the light (*Ohr*) that relates to vessels (*Keilim*), meaning that which becomes manifest within the vessels (*Keilim*). In general, all this is the aspect of serving *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*), in a manner of ascent from below to Above.

However, since this form of serving *HaShem*-יהו"ה, blessed is He, is not *HaShem*'s-יהו"ה ultimate Supernal intent in His creation, He therefore also gave the children of Israel bread from heaven, referring to the general matter of the giving of the

¹⁴⁹ See Likkutei Torah, Emor 35d, 36a and on, and elsewhere.

Torah, which was from Above to below, as indicated by the specific description, “the **giving** of the Torah-*Matan Torah*-מתן תורה,” indicating that Torah is a “gift-*Matanah*” from Above to below. As a result of this, nullification of one’s existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, is brought about, which is the matter of service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila’ah*) - the aspect of essential unity with *HaShem*-יהו"ה, blessed is He. Moreover, this aspect not only reaches the light (*Ohr*) that relates to vessels (*Keilim*), as it manifests within the vessels (*Keilim*), but also reaches the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that entirely transcends manifestation within vessels (*Keilim*). Moreover, it even reaches the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that has utterly no relation to vessels (*Keilim*) whatsoever.

6.

However, in regard to service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila’ah*), which comes as a result of the upper knowledge (*Da’at Elyon*), though it reaches the aspect of light (*Ohr*) that altogether does not relate to vessels (*Keilim*), nevertheless, this only is the externality (*Chitzoniyut*) of the light (*Ohr*).

However, there is a third and higher level of knowledge-*Da’at*, as in the teaching,¹⁵⁰ “The ultimate knowledge is that we

¹⁵⁰ See *Bechinot Olam*, Section 8, Ch. 2; *Ikkarim*, *Maamar* 2, Ch. 30; *Shnei Luchot HaBrit* 191b; *Keter Shem Tov* 3.

cannot know You,” meaning that a person must come to a recognition of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One Himself, *HaShem*-יהו"ה, blessed is He, who is altogether unknowable through grasp and comprehension.

To clarify, in regard to the previous two levels of knowledge-*Da'at*, these being the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*), both come about through understanding and comprehension, as previously discussed. The only difference between them is that one's knowledge-*Da'at* is either brought about through positive comprehension, that is, the grasp and comprehension of *HaShem's*-יהו"ה light that fills all worlds (*Memaleh Kol Almin*) and transcends all worlds (*Sovev Kol Almin*), this being the aspect of the lower knowledge (*Da'at Tachton*), or is knowledge-*Da'at* that is brought about by comprehension through negation, that is, that “everything is as nothing before Him,” this being the matter of the upper knowledge (*Da'at Elyon*). However, the ultimate knowledge-*Da'at*, (indicated in the teaching, “The ultimate knowledge is that we cannot know You,”) is the recognition in the essence of one's soul of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who is totally unknowable and beyond grasp (not even in a way of negation).

The analogy for this is the sensitivity of the heart, in that the heart even senses what it does not know, as stated in the

verse,¹⁵¹ “The heart knows the bitterness of one’s soul.” In other words, even though he may not understand it, nor does he know why it is, he nevertheless senses it, since it relates to the very essence of his soul. In our service of *HaShem*-יהו"ה, blessed is He, this is like the matter of the essential bond of the soul to *HaShem*-יהו"ה, blessed is He, which comes from the essence of the soul itself, rather than from contemplation, not even from contemplating the wondrous exaltedness of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

To further explain, the lower knowledge (*Da'at Tachton*), which is in a manner of positive grasp and comprehension, is due to the aspects of the *Nefesh*, *Ru'ach* and *Neshamah* levels of one’s soul. In contrast, the upper knowledge (*Da'at Elyon*) is loftier than the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul. For, the service of *HaShem*-יהו"ה, blessed is He, brought about through the upper knowledge (*Da'at*) is in a manner of the desires of the heart, which come about because of the encompassing aspect of the soul, which is called *Chayah*. Nonetheless, even this is brought about through comprehension and contemplation (*Hitbonenut*), only that the contemplation is (not into the levels of *HaShem's*-יהו"ה-s Godliness that manifest within the worlds, but is rather) into *HaShem's*-יהו"ה-s Godliness which transcends the worlds.

However, the third and highest level of knowledge-*Da'at*, is due to the encompassing aspect of one’s soul, which

¹⁵¹ Proverbs 14:10

is called the singular-*Yechidah* essence, that does not come about through contemplation (*Hitbonenut*) at all. Rather, this is the essential self of the soul, which in and of itself, is bound to the Essential Self of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He. Because of this, one can even have recognition and a sense of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One Himself, *HaShem*-יהו"ה, blessed is He. However, this is not at all in a way of grasp and comprehension, but rather is in a manner that *HaShem*'s-יהו"ה Godliness relates to and touches the very essence of his soul, and thus is in a way of an essence grasping an essence, as indicated by the words,¹⁵² "She hugs and adheres to You." The service of *HaShem*-יהו"ה, blessed is He, of this aspect of one's soul, not only reaches (the externality (*Chitzoniyut*) of the light (*Ohr*), but also) the inner aspect (*Pnimityut*) of the light (*Ohr*). Beyond this, it even reaches the inner aspect (*Pnimityut*) of the Ancient One-*Atik* of the general worlds (*Klallut*), which refers to the Singular Preexistent Intrinsic and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (as mentioned in the previous discourse).

7.

This then, explains the verse,¹⁵³ "In the beginning God created the heavens and the earth," about which Rashi

¹⁵² In the *Hosha'anut* liturgy for the third day.

¹⁵³ Genesis 1:1

commented,¹⁵⁴ “Rabbi Yitzchak said: The Torah should have started with the verse,¹⁵⁵ ‘This month shall be for you the first of the months,’ which was the first commandment given to Israel. Why then did it start with the account of creation?” The Akeida¹⁵⁶ explains that there are two manners by which to perceive the wondrousness of *HaShem* יהו"ה-ה Godliness in the conduct of His world. The first is through how He conducts the world according to the natural order, which comes from the level of His Godliness that manifests within the worlds and is the matter of the lower knowledge (*Da'at Tachton*). The second is through the conduct of the miraculous, which comes from the level of His Godliness that transcends the worlds and is the matter of the upper knowledge (*Da'at Elyon*).

The general difference between them is like the difference between the month of Tishrei and the month of Nissan. The month of Tishrei is when the world was created, and therefore relates to the natural conduct of the world. In contrast, the month of Nissan is the month of redemption, and therefore relates to the miraculous conduct of the world.

This then, explains Rashi's comment that the Torah should have started with the verse, “This month shall be for you the first of the months.” For, since the substance of Torah is service of *HaShem* יהו"ה-ה, blessed is He, of the upper unity (*Yichuda Ila'ah*) of *HaShem* יהו"ה-ה, blessed is He, (as explained

¹⁵⁴ Rashi to Genesis 1:1

¹⁵⁵ Exodus 12:2

¹⁵⁶ Akeida, Shaar 38; Also see Ohr HaTorah, Bereishit 18b and on; Sefer HaMaamarim 5654 p. 131 and on; *Hemshech* 5666 p. 156; Sefer HaMaamarim 5678 p. 225; Likkutei Sichot Vol. 17 p. 152 and on.

in chapter five), this being so, the Torah should have started with the words, “This month shall be for you the first of the months,” which is the matter of the miraculous conduct that comes from the level of *HaShem*’s-יהו"ה Godliness that transcends the worlds. This being so, why does Torah begin with the account of creation, which only is the matter of the natural conduct of the world which comes from the level of *HaShem*’s-יהו"ה Godliness that manifests within the worlds?

Rashi answers, “Because of what is expressed in the verse,¹⁵⁷ ‘He declared the strength of His deeds to His people, in order to give them the heritage of the nations.’” This refers to the general service of *HaShem*-יהו"ה, blessed is He, through the work of refinements (*Birurim*), which is from the aspect of the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, blessed is He. It also relates to Torah, since, to fulfill the requisite work of refinements (*Birurim*) within the lower unity (*Yichuda Tata’ah*), strength must be granted from the upper unity (*Yichuda Ila’ah*).¹⁵⁸ Moreover, the ultimate intention in serving *HaShem*-יהו"ה, blessed is He, through the work of refinements (*Birurim*) in the lower unity (*Yichuda Tata’ah*), is to subsequently come to serve *HaShem*-יהו"ה, blessed is He, in the upper unity (*Yichuda Ila’ah*). This being so, there certainly must be a granting of strength from the upper unity (*Yichuda Ila’ah*) to the lower unity (*Yichuda Tata’ah*) for it to be possible to come to the upper unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He, from His lower unity (*Yichuda Tata’ah*).

¹⁵⁷ Psalms 111:6

¹⁵⁸ See Kuntres Etz HaChayim, Ch. 7 and on.

This then, is why Torah begins with the account of creation, which is the matter of instruction (*Hora'ah*) and the granting of strength from Torah (the upper unity – *Yichuda Ila'ah*) for service of *HaShem*-יהו"ה, blessed is He, of the lower unity (*Yichuda Tata'ah*). For, through this it is possible to come to service of *HaShem*-יהו"ה, blessed is He, of the upper unity (*Yichuda Ila'ah*) and the upper knowledge (*Da'at Elyon*), through toil in the lower unity (*Yichuda Tata'ah*), so that one may even come to the third and highest level of knowledge-*Da'at*.

Now, in regard to Rashi's conclusion that, "The entire earth belongs to the Holy One, blessed is He; He created it and gave it to whomever He found fitting (*Yashar*-ישר) in His eyes," his wording is specific in stating, "*Yashar*-ישר" which also means, "upright," as in the verse,¹⁵⁹ "The upright (*Yashar*-ישר) shall behold His face," referring to the third and highest level of knowledge-*Da'at*. That is, compared to this level of knowledge-*Da'at*, both the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*) are entirely and completely equal. That is, through Torah giving strength and empowerment to serve *HaShem*-יהו"ה, blessed is He, in the matter of His lower unity (*Yichuda Tata'ah*), it becomes possible to subsequently come to serve Him in the manner of His upper unity (*Yichuda Ila'ah*), which is the level of the encompassing *Chayah* of the soul, and subsequently, one can even come to serve *HaShem*-יהו"ה, blessed is He, from the level

¹⁵⁹ Psalms 11:7

of the encompassing singular-*Yechidah* level of the soul, which is in a state of constantly “hugging and adhering to You!”

Discourse 4

“*Patach Rabbi Yossi v’Amar - Rabbi Yossi began and said*”

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kisle, 5715
By the grace of *HaShem*, blessed is He,

Rabbi Yossi began and said,¹⁶⁰ “The verse states,¹⁶¹ ‘The advantage of land is in everything; even a king is indebted to the field.’ Now, the king (*Melech*-מלך) referred to here is the Supernal King who is unified to the field (*Sadeh*-שדה) to which He is bound.” The Zohar continues and concludes about the life of Sarah, stating,¹⁶² “Sarah merited Supernal life.” We therefore must understand the relationship between these two matters and their juxtaposition to each other.

Additionally, we must understand the above verse, “The advantage of land (*Eretz*-ארץ) is in everything; even a king is indebted to the field (*Sadeh*-שדה).” That is, the verse begins by speaking of the matter of “land” (*Eretz*-ארץ) and concludes by speaking of the matter a “field” (*Sadeh*-שדה). Now, the verse

¹⁶⁰ Zohar I 122a; On the notes of the copy of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added a note citing to “5680” [to the discourse entitled “*Vayihyu Chayei Sarah*” 5680, printed in Sefer HaMaamarim 5680, p. 140 and on; Also see Biurei HaZohar of the Mittler Rebbe (Hosafot) to Chayei Sarah 129c and on; The discourse by the same title 5630 (Sefer HaMaamarim 5630 p. 19 and on), 5730 (Torat Menachem Sefer HaMaamarim Cheshvan p. 270 and on)].

¹⁶¹ Ecclesiastes 5:8

¹⁶² Zohar I 122b

should either have begun like it ends, by speaking about a “field” (*Sadeh*-שדה), or it should have ended as it began, by speaking about “land” (*Eretz*-ארץ). We therefore must understand why the verse begins with “land” (*Eretz*-ארץ) and concludes with “field” (*Sadeh*-שדה).

2.

This may be understood by prefacing about the matters of “land” (*Eretz*-ארץ) and “field” (*Sadeh*-שדה), both of which refer to the *Sefirah* of Kingship-*Malchut*, since the *Sefirah* of Kingship-*Malchut* corresponds to the foundational element of earth (*Afar*-עפר). To clarify, as known, of the four foundational elements (*Yesodot*); fire, water, air and earth, the element of earth (*Afar*-עפר) corresponds to the *Sefirah* of Kingship-*Malchut*. This is because the four foundational elements correspond to, and chain down from the four letters of the Name *HaShem*-יהו"ה,¹⁶³ wherein the element of earth (*Afar*-עפר) corresponds to the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, which, as known, is the *Sefirah* of Kingship-*Malchut*. This is why “land” (*Eretz*-ארץ), that is, the foundational element “earth” (*Afar*-עפר), refers to the *Sefirah* of Kingship-*Malchut*.

Now, as known, the *Sefirah* of Kingship-*Malchut* is the aspect of speech (*Dibur*). Thus, just as the matter of kingship as it is in man below is through speech (*Dibur*), as it states,¹⁶⁴

¹⁶³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation); Also see *Etz Chayim*, Shaar 42 (Shaar Drushei ABY" A), Ch. 1; *Me'orei Ohr* 4:24; *Likkutei Torah Bamidbar* 5b.

¹⁶⁴ *Ecclesiastes* 8:4

“The word of the king rules,” so likewise, this is so of the Supernal Man upon the throne, *HaShem*-יהו"ה, blessed is He - that the *Sefirah* of Kingship-*Malchut* is the matter of His Supernal Speech.

The explanation is that when it comes to the speech of man below, speech (*Dibur*) is specifically the matter of revelation to another. This is the difference between speech (*Dibur*) and all of the other powers of the soul, in that all the other powers of the soul are to oneself. For example, it goes without saying that the power of intellect is to oneself, in that a person can conceptualize to himself without any need for another person altogether. However, this is also true of the emotions, for which one indeed needs another.

An example is the quality of kindness-*Chessed*, in that there must another upon whom to bestow the kindness. The same principle applies to the emotion of sternness-*Gevurah*, in that there must be another who is the recipient of the sternness. Nevertheless, the actual emotions themselves are feelings within oneself and are not external to him. For example, with the emotion of kindness-*Chessed*, he himself is in an emotional state that moves him to be loving and compassionate. The same is true of the emotion of sternness-*Gevurah*. He himself is in an emotional state that moves him to be stern and judgmental. That is, in order to actualize the effect of the emotion, another person is necessary. However, the actualization is something in addition to the heartfelt emotion itself, and brings about a connection between him and the “other.”

It is specifically in this respect that intellect and emotions are different from each other. That is, to engage one's mind in intellect (*Sechel*) another person is not at all necessary. In contrast, in order to actualize and reveal the emotions (*Midot*), the emotions must be connected to another. Nevertheless, the emotions themselves, are heartfelt feelings within oneself.

However, speech (*Dibur*), which is only an external garment (*Levush*) of the soul, is entirely for the other. To further clarify, even in regard to the matter of garments (*Levushim*), the garment of speech (*Dibur*) is different from the garment of thought (*Machshavah*). For, in thought (*Machshavah*), even though it too is only a garment (*Levush*) of the soul, nevertheless, one's thoughts are solely to himself, rather than to his fellow. That is, even if a person thinks long and deep within himself, his fellow will have no knowledge of his thoughts at all. This is because thought is the revelation of that which is concealed within himself, as it relates to himself. In contrast, speech is revelation to his fellow, since to himself, he altogether has no need to speak. We thus see that the entire matter of speech is solely in relation to another. This is because speech (*Dibur*) is the matter of separation. That is, whenever a person speaks, the words come out and become separate from him in consecutive order, one word after the other etc.

From the above, we may understand how it is above in the *Sefirah* of Kingship-*Malchut*, the substance of which is revelation drawn forth from *HaShem*-יהוה, blessed is He, to bring the worlds and creatures into existence as limited beings,

in that they are like separate entities. That is, above in *HaShem's* יהו"ה Godliness, something separate is the matter of limitation. For, above in Godliness, any limitation, whatever it may be, is like “another” relative to His Godliness. For, the Holy One, blessed is He, is truly and utterly Unlimited and it therefore is entirely inapplicable for there to be any grasp or comprehension of Him whatsoever.

This is because grasp and comprehension only applies specifically to the existence of limited beings, in that every created being is limited and has the six directions of three-dimensional space, that is, the four horizontal directions; front, back, right and left, and the two vertical directions, up and down. This is true whether we are discussing the six physical directions or whether we are discussing the six spiritual directions.¹⁶⁵ Moreover, the comprehension of anything is through the grasp of its measure and dimensions.

However, when it comes to *HaShem's* יהו"ה Godliness, which is not at all in the category of created existence, comprehension of Him it is not at all applicable, because since *HaShem* יהו"ה, blessed is He, is utterly unlimited, He therefore is utterly beyond grasp and comprehension. Thus, relative to His Godliness, any matter of limitation is like “another” in relation to Him. This then, is the matter of the *Sefirah* of Kingship-*Malchut*, which is in such a manner that it brings about the matter of limitation.

¹⁶⁵ See the Opening Gate of Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One.

Now, the worlds possess the matter of limitation. For example, this world is limited to the six physical directions, in actuality. However, this is also true of loftier levels, as our sages, of blessed memory, stated,¹⁶⁶ “Between the earth and the firmament (*Rakia*) there is a walking distance of five-hundred years, and between each firmament there is a walking distance of five-hundred years, and the thickness of each firmament is a walking distance of five-hundred years. The feet of the *Chayot* angels are commensurate to the distance of them all, the shins of the *Chayot* angels are commensurate to the distance of them all etc.” Thus, from the fact that they especially made a comparison between the *Chayot* angels and physical distances, it is understood that they too possess an element of limitation, similar to the limitations of this physical world.

The same is likewise true of souls (*Neshamot*). For, although souls (*Neshamot*) are higher than worlds (*Olamot*), nevertheless, from the fact that,¹⁶⁷ “You placed it within me,” to the point that, “You created it, You formed it, and You blew it into me,” we see that even souls (*Neshamot*) come to be in a state of limitation. This is even so of loftier levels of the soul, such as the part of the soul that is bound to *HaShem*-יהו"ה Above. For example, the grasp of *HaShem*'s-יהו"ה Godliness of souls in the garden of Eden is also limited, for since the garden of Eden is in the spiritual worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), it therefore is in a state of limitation, in that the verse states about the worlds of Creation,

¹⁶⁶ Talmud Bavli, Chagigah 13a

¹⁶⁷ See the liturgy of the “*Elohai Neshamah*” prayer of the morning blessings.

Formation and Action (*Briyah, Yetzirah, Asiyah*),¹⁶⁸ “From there it divided and became four headwaters.” This refers to the division of the four camps of the Indwelling Presence of *HaShem* יהו"ה, the *Shechinah*, which are the camp of the angel Michael, the camp of the angel Gavriel etc.¹⁶⁹ In general, the grasp of the souls in the garden of Eden is of the general light and illumination that comes after the veil (*Parsa*) and is in a state of limitation. This being the case, the matter of grasp and comprehension is therefore applicable in the garden of Eden.

However, this is not so of the world of Emanation-*Atzilut*, which precedes the veil (*Parsa*) and is limitless. In regard to this light and illumination, grasp and comprehension is entirely inapplicable, for it states about the world of Emanation-*Atzilut*,¹⁷⁰ “He is wise but not with a knowable wisdom,” and even about understanding-*Binah* of the world of Emanation-*Atzilut* it states, “He is understanding, but not with a knowable understanding.” For, since the comprehension of the world of Emanation-*Atzilut* is not of the same category of being as created novel being, the grasp and comprehension of it is unknowable to us. Rather, all that we can grasp and know of it, is its existence. However, we have no direct grasp of that which transcends novel created existence.

In contrast, the souls in the garden of Eden have an actual grasp and comprehension of *HaShem* 's יהו"ה Godliness, specifically **because** it is limited there, in that the revelations of

¹⁶⁸ Genesis 2:10

¹⁶⁹ See Zohar I 26b; Tikkunei Zohar, Tikkun 55 (88a) and elsewhere.

¹⁷⁰ Introduction to Tikkunei Zohar 17b

the garden of Eden are brought about through the *Sefirah* of Kingship-*Malchut*, which is like the matter of speech (*Dibur*) and is specifically for another.

3.

Now, in truth, even in man's speech below, his speech (*Dibur*) is not completely separate from him. This is because, in and of itself, one's speech reveals his intellect and emotions. Therefore, since his intellect and emotions are his own powers, which become revealed through his speech, it must be said that one's speech is not truly separate from him. For, if it was truly separate, it would be impossible for his intellect and emotions to be revealed through it.

Moreover, we observe that speech brings about a connection between the speaker and the listener, so that if he speaks words of love, this brings about closeness between the speaker and the listener. This is especially so when the speech is in matters of intellect. That is, through speaking matters of intellect with his fellow, the intellect of his fellow is brought closer to his own intellect, so much so, that the intellect of the listener becomes aligned and similar to the intellect of the speaker. This being so, it is understood that the purpose of speech is not to bring about a separation or "another," but on the contrary, its purpose is to bring about a bond of closeness, so that ultimately, there should not be "another."

From this we understand that this is all the more so when it comes to *HaShem's* יהו"ה Supernal speech. This is to say that

the Supernal speech, and even the fact that the existence of novel beings is brought about through the power of His Supernal speech, does not affect them to actually be separate from Him. For, in reality, there is nothing outside of *HaShem*-יהו"ה, blessed is He.¹⁷¹ On the contrary, the matter of the speech is to affect sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and to reveal His unity and singularity, in that,¹⁷² “There is nothing besides Him.” However, because created beings sense themselves as separate existent beings, therefore they come into being specifically through the *Sefirah* of Kingship-*Malchut*, which is for “another.” Nevertheless, as explained, this not true separation.

From this it is understood that the matter of speech (*Dibur*) is even found in the world of Emanation-*Atzilut* itself. That is, even the *Sefirah* of Kingship-*Malchut*, as it is in the world of Emanation-*Atzilut*, is called, “speech” (*Dibur*), as it states,¹⁷³ “His speech is in them when they run and return.” Similarly, even in the levels of *HaShem*'s-יהו"ה Godliness that transcend the world of Emanation-*Atzilut*, there is a matter of speech (*Dibur*). This is as stated,¹⁷⁴ “My speech is like fire,” which refers to the line-*Kav*, only that it is called “**My** speech-*Dvaray*-דברי,” indicating that it is specifically the speech of *HaShem*-יהו"ה, blessed is He, but is nonetheless a matter of speech (*Dibur*). This is because, in truth, His speech is not

¹⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Also see Tanya Ch. 21.

¹⁷² Deuteronomy 4:35

¹⁷³ Sefer Yetzirah 1:6

¹⁷⁴ Jeremiah 23:29

separate from Him, blessed is He, and it thus is applicable for this matter to also exist above in *HaShem*'s-יהו"ה Godliness.

Nevertheless, since speech (*Dibur*) is for the “other,” therefore the sublimation and unification of the *Sefirah* of Kingship-*Malchut* is not similar to the sublimation and unification of the other *Sefirot*. For, in the other *Sefirot*, their unification to *HaShem*'s-יהו"ה Godliness is an essential unification, which is not so of the *Sefirah* of Kingship-*Malchut*, since it specifically is for the “other.” Nevertheless, it too is unified with *HaShem*'s-יהו"ה Godliness.

Because of this, the verse separates the sublimation and nullification of the *Sefirah* of Kingship-*Malchut* from all the other *Sefirot*. That is, the verse states,¹⁷⁵ “Yours, *HaShem*-יהו"ה, is the greatness (*Gedulah*), the might (*Gevurah*), the splendor (*Tiferet*), the victory (*Netzach*) and the glory (*Hod*), for everything (*Ki Kol*-כי כל) in the heavens and the earth [is Yours],” referring to the *Sefirah* of foundation-*Yesod*-יסוד.¹⁷⁶ That is, they all are sublimated and nullified (*Bittul*) in that they are “Yours, *HaShem*-יהו"ה.” The verse then says, as a statement unto itself,¹⁷⁷ “Yours, *HaShem*-יהו"ה, is the kingdom (*HaMamlachah*) and the sovereignty over every leader,” in reference to the sublimation and nullification (*Bittul*) of the

¹⁷⁵ Chronicles I 29:11

¹⁷⁶ The numerical value of “even everything-*Ki Kol*-כי כל-80” is the same as “foundation-*Yesod*-יסוד-80,” to which it refers. See Zohar I 31a; Zohar III (Ra'aya Mehemna) 257a; Pardes Rimonim, Shaar 14 (Shaar HaShaarim), Ch. 6; Likkutei Torah, Eikev 15b; Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 36.

¹⁷⁷ That is, there is a pause (*Etnachta*) in the cantillation indicating a separation of the matters.

Sefirah of Kingship-*Malchut*, in that it is “Yours, *HaShem*-יהו”ה.”

The question regarding the separation in the verse between the *Sefirah* of kingship-*Malchut* and the other *Sefirot* is well known.¹⁷⁸ Namely, at first glance, the verse should have included the matter of kingship (*Malchut*) in the preceding section, along with the other *Sefirot*. Why then does it introduce the *Sefirah* of kingship-*Malchut* independently? However, the explanation is because, as explained above, the sublimation and nullification (*Bittul*) of the *Sefirah* of Kingship-*Malchut* is different than the sublimation and nullification (*Bittul*) of the other *Sefirot*, in that kingship-*Malchut* is for the “other” but nevertheless is sublimated and nullified to *HaShem*-יהו”ה, blessed is He. Therefore, all the higher *Sefirot* are revealed through it.

4.

This then, is the meaning of the verse, “The advantage of land (*Eretz*-ארץ) is in everything.” That is, as explained before, “land” (*Eretz*-ארץ) refers to the *Sefirah* of Kingship-*Malchut*. The verse thus states, “The advantage of land (*Eretz*-ארץ) is in everything (*Kol*-כל).” The word “everything-*Kol*-כל” has the numerical value of fifty, referring to the matter of the fifty gates of understanding (*Nun Shaarei Binah*)¹⁷⁹ and the

¹⁷⁸ See Likkutei Torah *ibid.* p. 71 and on; Sefer HaMaamarim 5662 p. 237 and on, and elsewhere.

¹⁷⁹ See Pardes Rimonim *ibid.*; Likkutei Torah Matot 85b

aspect of understanding-*Binah* is the comprehension of the reality that, “You are He before the creation of world and You are He after the creation of the world,” literally equally, without any change whatsoever.

Now, the **gates** of understanding (*Shaarei Binah*) refer to the matter of drawing understanding (*Binah*) into the emotions (*Midot*). In other words, this grasp should illuminate and even be felt in the emotions (*Midot*), until the *Sefirah* of foundation-*Yesod*, which is indicated in the words, “for everything-*Ki Kol-כי כל* in the heavens and the earth [is Yours],”¹⁸⁰ so that there is a revelation of the fifty gates of understanding (*Nun Shaarei Binah*) in it. Then, through the *Sefirah* of foundation-*Yesod*, this is drawn to the *Sefirah* of Kingship-*Malchut* as well. This is because the matter of the *Sefirah* of foundation-*Yesod* is as indicated by the explanation of the above verse,¹⁸¹ “Who unifies and is one in the heavens and the earth.” This is to say that through the *Sefirah* of foundation-*Yesod* there is a drawing forth and revelation of the fifty gates of understanding (*Nun Shaarei Binah*) even in the *Sefirah* of Kingship-*Malchut*, which is called earth (*Eretz-ארץ*).

Now, the order is that there first is a matter of ascent. About this the verse states,¹⁸² “The eyes of all (*Kol-כל*-50) look to You with hope,” wherein the words, “the eyes of all (*Einei Kol-עיני כל*)” also refer to the fifty gates of understanding (*Nun*

¹⁸⁰ See the previous note that the numerical value of “even everything-*Ki Kol-כי כל*-80” is the same as “foundation-*Yesod-יסוד*-80” and refers to it.

¹⁸¹ See Zohar I 31a *ibid.*; Zohar III (Ra’aya Mehemna) 257a *ibid.*; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

¹⁸² Psalms 145:15

Shaarei Binah). This refers to the ascent of the *Sefirah* of Kingship-*Malchut*, by means of the *Sefirah* of foundation-*Yesod*, to the aspect of understanding-*Binah*. Subsequent to this there is a drawing forth from understanding-*Binah*, through the *Sefirah* of foundation-*Yesod* to the *Sefirah* of Kingship-*Malchut*. This comes from the aspect indicated by the words, “for everything-*Ki Kol* כִּי כֹל in the heavens and the earth [is Yours],” through which the continuation of the verse, “Yours, *HaShem* יהוה is the kingdom” is actualized.

However, the words of the verse, “The advantage of land (*Eretz* אֶרֶץ) is in everything,” mean that there is additional superiority and advantage to the *Sefirah* of Kingship-*Malchut* over and above all the other *Sefirot*, this being the expansiveness of the *Sefirah* of Kingship-*Malchut*. This is similar to the quality of speech (*Dibur*) in man below, that speech has expansiveness that is not found in the emotions (*Midot*). For, in the emotions (*Midot*), it is not possible to simultaneously have an emotion of kindness (*Chessed*) and an emotion of sternness (*Gevurah*), being that they are diametric opposites that do not allow room for the existence of their opposite.

Now, although there is kindness-*Chessed* within sternness-*Gevurah* and sternness-*Gevurah* within kindness-*Chessed*, nonetheless, the sternness-*Gevurah* of kindness-*Chessed* is actually part and parcel of the *Sefirah* of kindness-*Chessed*, and the kindness-*Chessed* of sternness-*Gevurah* is actually part and parcel of the *Sefirah* of sternness-*Gevurah*. However, the qualities of kindness-*Chessed* and sternness-

Gevurah as they are, in and of themselves, do not unite with each other. On the contrary, they are diametric opposites.

However, the quality of speech (*Dibur*) can bear both qualities. This is to say that in the very same speech (*Dibur*), in which a person speaks words of love, he can also speak words of judgment and sternness (*Gevurah*). It must therefore be said that there is a quality of superiority to speech (*Dibur*), over and above the emotions (*Midot*), and because of this superiority, it can bear both opposites. This superiority is the expansiveness of speech, in that it comes with an abundance of letters (*Otiyot*), and because of this abundance, it can bear two opposites.

An example is a person who is capable of great intellect. Because of this, he can explain the very same matter from a position of love (and provide reasons for it) or explain it (and provide reasons) for judgment and sternness. The same is true of speech. Because of its expansiveness it can bear two opposites.

This is similar to the superiority of the world of Rectification-*Tikkun* over and above the world of Chaos-*Tohu*. That is, in the world of Chaos-*Tohu* there was a shattering of the vessels (*Shevirat HaKeilim*), as indicated by the verses about the kings of Edom, which state,¹⁸³ “He reigned and he died etc.” The reason is because in the world of Chaos-*Tohu*,

¹⁸³ Genesis 36:31 and on; See Likkutei Torah of the Arizal to the verse; Also see Etz Chayim, Shaar HaKlallim Ch. 1; Shaar 8 (Shaar Drushei Nekudot), Ch. 4; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20.

there were few vessels.¹⁸⁴ As known, what is meant that there were few vessels, is not only that they were few in number, but also that the vessels themselves were small, meaning that they did not have this aspect of expansiveness. Because of this, they were incapable of withstanding the qualities of kindness-*Chessed* and sternness-*Gevurah* simultaneously. However, in the world of Rectification-*Tikkun*, in which the vessels are abundant, meaning that they are both larger and more expansive, therefore, because of their expansiveness, the qualities of kindness-*Chessed* and sternness-*Gevurah* can coexist.

This is also true of speech (*Dibur*), which has the aspect of expansiveness, referring to the matter of the abundant letters (*Otiyot*) of speech (*Dibur*). That is, this itself is the difference between the letters (*Otiyot*) of thought (*Machshavah*) and the letters (*Otiyot*) of speech (*Dibur*). The letters of thought are not abundant. This is because within thought itself, there are a number of levels.¹⁸⁵ In thought of thought (*Machshavah SheB'Machshavah*), which is analytical thought (*Machshavah Iyunit*), the letters (*Otiyot*) of one's thought are not even felt. However, in speech of thought (*Dibur SheB'Machshavah*) he already is thinking about the matter in letters (*Otiyot*), in which the letters (*Otiyot*) are already felt, but are not abundant. On the other hand, action of thought (*Ma'aseh SheB'Machshavah*) is

¹⁸⁴ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2, Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe *ibid*.

¹⁸⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38-44; Also see The Knowledge of HaShem, sections 1:81-84

when he thinks about how to speak, at which point there already are an abundance of letters.

Even so, this does not at all compare to the abundance of the letters of speech (*Dibur*), for even the aspect of thought of speech (*Machshavah SheB'Dibur*) has a much greater abundance of letters (*Otiyot*) than action of thought (*Ma'aseh SheB'Machshavah*). This certainly is so of speech of speech (*Dibur SheB'Dibur*) and even more so when it comes to action of speech (*Ma'aseh SheB'Dibur*). That is, there is a far greater abundance of letters, which is the expansiveness of speech, the result of which is that speech can bear two opposites simultaneously.

Now, the root of this expansiveness is the intellect (*Mochin*), which is similar to the distinction between the worlds of Chaos-*Tohu* and Rectification-*Tikkun*. That is, in the world of Chaos-*Tohu*, the emotional qualities (*Midot*) were primary, whereas the intellectual qualities (*Mochin*) were disconnected from the emotions (*Midot*). In contrast, in the world of Rectification-*Tikkun*, the intellectual qualities (*Mochin*) are primary. This is to say that even the emotive qualities (*Midot*) of the world of Rectification-*Tikkun* are specifically in accordance to its intellectual qualities (*Mochin*). Thus, because of the intellectual qualities (*Mochin*), the matter of abundance is brought about.

The same is true of speech (*Dibur*). Its expansiveness comes about because understanding-*Binah* is drawn into the speech (*Dibur*).

This then, is the meaning of the verse, “The advantage of land (*Eretz-ארץ*) is in everything,” – that is, there is a superiority to the *Sefirah* of Kingship-*Malchut* over and above all the other *Sefirot*. In other words, in addition to the drawing forth of *Zeir Anpin* to Kingship-*Malchut*, about which the verse states,¹⁸⁶ “All the rivers flow into the sea,” there is an additional superiority to Kingship-*Malchut*, on account of its expansiveness.

5.

The verse continues and states, “Even a king is indebted to the field.” This comes to express something in addition to what the verse already stated that, “The advantage of land (*Eretz-ארץ*) is in everything.” That is, the beginning of the verse, “The advantage of land (*Eretz-ארץ*) is in everything,” refers to the externality (*Chitzoniyut*) of the aspect of Kingship-*Malchut*. On the other hand, the end of the verse, “Even a king is indebted to the field,” refers to the inner aspect (*Pnimityut*) of Kingship-*Malchut*. For, as known,¹⁸⁷ the term “land-*Eretz-ארץ*” refers to the externality (*Chitzoniyut*) of Kingship-*Malchut*, whereas the term “field-*Sadeh-שדה*” refers to the innerness (*Pnimityut*) of Kingship-*Malchut*.

¹⁸⁶ Ecclesiastes 1:7; Zohar I 235a; Ohr HaTorah Na”Ch p. 1,105; Maamarei Admor HaZaken 5568 Vol. 1 p. 215 and on; *Hemshech “V’Hechereem”* 5631 p. 39 and on (Sefer HaMaamarim 5631 p. 305 and on), and elsewhere.

¹⁸⁷ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Section on “*Eretz-ארץ*” and section on “*Sadeh-שדה*.”

The explanation is that the difference between “land-*Eretz-ארץ*” and “field-*Sadeh-שדה*,” is that the word “land-*Eretz-ארץ*” is a general, all-inclusive term, that also includes barren land, like a desert, which is unfit for planting. Moreover, whatever plants do grow there, have not been sown and are not choice and desirable plants (as stated in *Iggeret HaKodesh*).¹⁸⁸ In contrast, a field-*Sadeh-שדה* is land that has been worked through plowing and sowing.

The same is true of the distinction between “land-*Eretz-ארץ*” and “field-*Sadeh-שדה*,” as they are Supernally in Godliness. That is, the term “land-*Eretz-ארץ*” refers to the aspect of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, about which it states, “The advantage of land (*Eretz-ארץ*) is in everything.”

The term, “field-*Sadeh-שדה*,” on the other hand, refers to the aspect of Kingship-*Malchut* as it is in the worlds of Creation, Formation and Action (*Briyah, Yeztirah, Asiyah*). This is because it is specifically in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) that there is the work of plowing and sowing. Thus, the work (*Avodah*) causes a greater superiority in Kingship-*Malchut* of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), over and above the aspect of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*.

About this the Midrash states,¹⁸⁹ “The word ‘King-*Melech-מלך*’ refers to the Holy One, blessed is He; The word

¹⁸⁸ See *Iggeret HaKodesh* Epistle 20 (132b).

¹⁸⁹ See *Kohelet Rabba* to Ecclesiastes 5:8

‘field-*Sadeh*-שדה’ refers to Zion, as it states,¹⁹⁰ ‘Zion will be plowed like a field.’ The word ‘indebted-*Ne’evad*-נעבד’ also means ‘worked,’ as in the verse,¹⁹¹ ‘*HaShem*-יהו"ה God took the man and placed him in the garden of Eden, to work it (*L’Avdah*-לעבדה) and to guard it.” That is, the words, “to work it (*L’Avdah*-לעבדה) and to guard it (*L’Shamrah*-לשמרה),” refer to fulfilling *HaShem*’s-יהו"ה commandments-*mitzvot*.¹⁹²

That is, fulfilling the *mitzvot* involves the work of plowing and sowing. Plowing is what softens the soil,¹⁹³ which in our service of *HaShem*-יהו"ה, blessed is He, refers to sublimating and nullifying (*Bittul*) the body to make it a proper receptacle for Godliness. This is as our sages, of blessed memory, stated,¹⁹⁴ “One should not stand to pray except from a serious state of mind.” The same applies to the *mitzvot*, which are called “sowing,”¹⁹⁵ in that the foundation of fulfilling the *mitzvot* is to accept the yoke of *HaShem*’s-יהו"ה kingship upon oneself.¹⁹⁶

Now, through serving *HaShem*-יהו"ה, blessed is He, in a manner of “plowing” and “sowing” we come to the aspect of, “You are He who is One, but not in enumeration,”¹⁹⁷ that is, to *HaShem*-יהו"ה Himself, blessed is He, who transcends the *Sefirot*. In other words, from the angle of Kingship-*Malchut* as

¹⁹⁰ Jeremiah 26:18 and elsewhere

¹⁹¹ Genesis 2:15

¹⁹² See Targum Yonatan to Genesis 2:15; Zohar I 27a; Zohar II 165b; Tikkunei Zohar, Tikkun 21 (61a); Tikkun 55 (88b).

¹⁹³ See Talmud Bavli, Mo’ed Katan 2b; Likkutei Torah HaAzinu 74b

¹⁹⁴ Talmud Bavli, Brachot 30b

¹⁹⁵ See Likkutei Torah, Netzavim 50d, 52c and on.

¹⁹⁶ See Tanya Ch. 41.

¹⁹⁷ Introduction to Tikkunei Zohar 17a.

it is in the world of Emanation-*Atzilut*, even though there is the superiority indicated by the words, “The advantage of land (*Eretz*-אֶרֶץ) is in everything,” meaning that there is an advantage to Kingship-*Malchut* over and above the other *Sefirot*, nevertheless, even the advantage is only as it relates to the *Sefirot*. However, through the work of the “field-*Sadeh*-שדה,” we reach the aspect of “You are He who is One, but not in enumeration,” that is, to *HaShem*-יהו"ה Himself, blessed is He, who entirely transcends the *Sefirot*. It is about this that the Zohar continues and states that the word, ‘field-*Sadeh*-שדה’ refers to the field of the verse,¹⁹⁸ “See, the fragrance of my son is like the fragrance of the field-*Sadeh*-שדה that *HaShem*-יהו"ה has blessed,” referring to the garden of Eden (*Gan Eden*). This is because it is in the garden of Eden that the work indicated by the words, “to work it (*L'Avdah*-לעבדה) and to guard it (*L'Shamrah*-לשמרה)” takes place.

Thus, the Zohar states that through this, “The Supernal King bonds to the field (*Sadeh*-שדה).” That is, the “Supernal King” refers to the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends the *Sefirot*. This is also the meaning of the Midrash that, “The word ‘king-*Melech*-מלך’ refers to the Holy One, blessed is He.” For, the title, “The Holy One, blessed is He,” (*Kudsha Brich Hoo*-קודשא בריך הוא) refers to the *Sefirah* of beauty-*Tiferet*,¹⁹⁹ and the *Sefirah* of beauty-*Tiferet* directly

¹⁹⁸ Genesis 27:27

¹⁹⁹ Which corresponds to the lower name *HaShem*-יהו"ה, and is the primary *Sefirah* of the world of Emanation-*Atzilut*. See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 5 (*Tiferet*).

reaches the crown-*Keter*.²⁰⁰ Now, although it is true that all the *Sefirot* are rooted in the crown-*Keter*, this is only in regard to the externality of the crown-*Keter*. However, the superiority of the *Sefirah* of beauty-*Tiferet* is that it ascends to the inner aspect (*Pnimiyut*) of the crown-*Keter*,²⁰¹ and this matter is specifically drawn forth through the work (*Avodah*) of serving *HaShem*-יהו"ה, blessed is He.

Now, the explanation is that the difference between these two aspects, is like the difference between the study of Torah and prayer.²⁰² That is, prayer does not elicit a drawing down of novel light and illumination. Although in prayer we say, "May it be Your will," indicating that we are asking for a change in *HaShem*'s-יהו"ה Supernal will, nevertheless, it does not truly elicit a new will in actuality. For example, in the blessings in which we ask of He "who heals the sick," and He "who blesses the years," the matter of healing is that the person was healthy before, only that his vitality subsequently became concealed. This being so, the drawing down of health affected through prayer is not actually novel, since it is vitality that already relates to the body. And though it is true that healing cannot be compared to eating, in that eating draws vitality from the general vitality of the world to be drawn in a particular manner and revelation, whereas the effect of healing is a drawing of vitality from an aspect that transcends actual

²⁰⁰ See Likkutei Torah, Masei 96b

²⁰¹ The upper name of *HaShem*-יהו"ה, blessed is He.

²⁰² See Ohr HaTorah Vayikra p. 254 and on; Sefer HaMaamarim 5627 p. 292 and on; 5679 p. 130 and on; 5687 p. 91; Also see Likkutei Sichot Vol. 10 p. 38 and on.

manifestation, nevertheless, this is not truly a novel drawing forth of vitality, since, as said above, the vitality was already present in the body previously, except that it became withdrawn and hidden. This being so, it is an issuance of vitality that already had a previous connection to the body.

The same is true of our supplications for a good year from He “who blesses the years,” wherein the issuance of such blessing is that one may sow a single seed, but reap great abundance in return, so much so, that it is possible for wheat kernels to grow to the size of the kidneys of a large ox (as stated in Tractate Ketubot).²⁰³ Nonetheless, this is not a novel issuance of illumination of Godliness.

Additionally, the drawings down of Godliness affected through prayer specifically come about through ascent. This is similar to what was explained before about the aspect of Kingship-*Malchut* as it is in the world of Emanation-*Atzilut*, about which it states, “The advantage of land (*Eretz-אֶרֶץ*) is in everything.” That is, the drawing down (*Hamshachah*) comes about through the ascent (*Ha’ala’ah*). That is, there first must be the ascent (*Ha’ala’ah*) of,²⁰⁴ “The eyes of all (*Kol-כָּל*) look in hope to You,” after which there can be the drawing down of,²⁰⁵ “for everything (*Kol-כָּל*) in the heavens and the earth [is Yours].”

The same is true of the matter of prayer in general, that at first there must be an ascent (*Ha’ala’ah*) followed by a

²⁰³ Talmud Bavli, Ketubot 11b

²⁰⁴ Psalms 145:15

²⁰⁵ Chronicles I 29:11

drawing down (*Hamshachah*). The ascent takes place during the verses of song (*Psukei d'Zimrah*), the blessings of the *Shema* recital, and particularly during the *Shema* recital itself, with the recitation of the words, “Listen Israel, *HaShem*-יהוה our God, *HaShem* is One-*HaShem Echad*-יהוה אחד.”²⁰⁶ This is the primary matter of the ascent (*Ha'ala'ah*) of prayer, through which the worlds are unified with *HaShem* 's-יהוה Godliness.

Subsequent to this, during the *Amidah* prayer, there is a drawing down (*Hamshachah*) of Godliness. In other words, the drawing down (*Hamshachah*) is brought about through the ascent (*Ha'ala'ah*) that preceded it. This is the drawing down of the light of *HaShem*-יהוה, blessed is He, that transcends all worlds (*Sovev Kol Almi*), that is rooted in the great encompassing circle (*Iggul HaGadol*). However, the drawing down of the great encompassing circle (*Iggul HaGadol*) is not actually novel, since,²⁰⁷ “at first the limitless light (*Ohr Ein Sof*) of *HaShem*-יהוה, blessed is He, filled the empty space,” but was subsequently withdrawn and concealed through the restraint of the *Tzimtzum*. This being so, the drawing down is not actually novel. However, all this relates to that which is drawn down through prayer.

In contrast, that which is drawn down from Above to below through the study of Torah (is not through ascent-*Ha'ala'ah*). Moreover, what is drawn down is actual novel

²⁰⁶ Deuteronomy 6:4; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah, translated as *The Gateway to Understanding*.

²⁰⁷ See *Etz Chayim*, Shaar 1 (*Drush Iggulim V'Yosher*) Anaf 2; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 11-13.

light and illumination that entirely transcends the chaining down of the worlds (*Hishtalshelut*). The same is true of the matter indicated in the second half of the verse, “Even a King is indebted to the field.” That is, through our work below in the service of *HaShem*-יהו"ה, blessed is He, we reach the aspect of, “You are He who is One, but not in enumeration,” that is, *HaShem*-יהו"ה Himself, blessed is He, who is entirely beyond the chaining down of the worlds (*Hishtalshelut*).

This then, is the difference between the two levels; “The advantage of land (*Eretz*-ארץ) is in everything,” and, “Even a King is indebted to the field (*Sadeh*-שדה).” For, the superiority indicated by the words, “The advantage of land (*Eretz*-ארץ) is in everything,” is in the spiritual “land-*Eretz*-ארץ,” that is, the garden of Eden (*Gan Eden*). This is so because the garden of Eden is much loftier than this world, as our sages, of blessed memory, stated,²⁰⁸ “One hour of tranquility in the coming world is more precious than all the life of this world.”

This accords with the teaching²⁰⁹ of our sages, of blessed memory, on the verse,²¹⁰ “For with *Ya"he*-יה"ה did *HaShem*-יהו"ה form worlds.” That is, “With the letter *Yod*-י the coming world was created and with the letter *Hey*-ה this world was created.” To clarify, the statement that this world was created with the letter *Hey*-ה, refers to the lower and final *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He and blessed is His Name. When it states that the coming world was created with

²⁰⁸ Mishnah Avot 4:17

²⁰⁹ Talmud Bavli, Menachot 29b

²¹⁰ Isaiah 26:4

the letter *Yod*-י, this refers to the *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He, as it illuminates within the first *Hey*-ה of His Name.²¹¹ This being so, the coming world is far superior to this world.

Generally, the difference between them is like the difference between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*).²¹² The concealed world (*Alma d'Itkasiya*) is likened to the fish of the sea, which quickly die when taken out of the sea.²¹³ This is because fish are completely submerged and sublimated to the source of their vitality.

However, notwithstanding all the above, our sages, of blessed memory, also stated,²¹⁴ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” That is, although there is the aspect of “the advantage of land (*Eretz*-ארץ) is in everything” nonetheless, in regard to the coming world, it is a drawing down of illumination that already relates to the chaining down of the worlds (*Hishtalshelut*) and is therefore constricted. It then is constricted even further as it is drawn down into the *Sefirah* of Kingship-*Malchut*. This is indicated by the verse,²¹⁵ “To make His mighty deeds (*Gvurotav*) known to the children of man and the glorious splendor of His Kingdom (*Malchuto*).”

²¹¹ See Likkutei Torah, Beshalach 1a and on; *Hemshech* 5672 Vol. 3 p. 1,254.

²¹² See Likkutei Torah, Tzav 14b; Shaar HaEmunah of the Mittler Rebbe, Ch. 52; Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 349; Sefer HaMaamarim 5636 Vol. 2 p. 476.

²¹³ See Talmud Bavli, Brachot 61b; Avoda Zarah 3b.

²¹⁴ Mishnah Avot 4:17

²¹⁵ Psalms 145:12

That is, for there to be Kingship-*Malchut*, there must be a restraint and constriction (*Tzimtzum*) of His might-*Gevurot*. It is about this that they stated that service of *HaShem*-יהו"ה, blessed is He, in this world, "is more precious than all-*Kol*-כל the life of the coming world," meaning that it is greater than the aforementioned revelation of the aspect of "all-*Kol*-כל" of the coming world. This is as stated,²¹⁶ "Serve *HaShem*-יהו"ה your God with joy and gladness of heart, from the abundance of everything-*MeRov Kol*-מרב כל," referring to all aspects of "all-*Kol*-כל."

This is because the garden of Eden is divided into two general aspects; the lower garden of Eden (*Gan Eden HaTachton*) and the upper garden of Eden (*Gan Eden HaElyon*). However, more particularly, there are many levels of the garden of Eden to no end, and it is about this that it states, "from the abundance of everything-*MeRov Kol*-מרב כל," that is, from the many levels of revelation of the aspect of "all-*Kol*-כל."

However, the fulfillment of the *mitzvot* in serving "HaShem-יהו"ה your God with joy and gladness of heart" is loftier than this, because for there to be joy, there must be "gladness of heart (*Tuv Levav*)," referring to the matter of the "desires of the heart (*Re'uta d'Leeba*)." This is because pleasure depends on desire. That is, specifically when one desires something, he will have delight and pleasure in it.²¹⁷ Thus, it is this kind of service of *HaShem*-יהו"ה, blessed is He,

²¹⁶ Deuteronomy 28:47

²¹⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 23.

with the desires of the heart (*Re'uta d'Leeba*), which transcends all the powers of the soul, that we reach the aspect of, “You are He who is One, but not in enumeration,” that is, *HaShem-יהו"ה* Himself, blessed is He, who utterly and completely transcends the chaining down of the worlds (*Hishtalshelut*).

6.

Now, after the Zohar explains the verse, “Even a king is indebted to the field,” as it is in Holiness (*Kedushah*), the Zohar then continues with an explanation of the matter of a “field-*Sadeh-שדה*” as it is in the opposing side of evil. That is, there is a “field-*Sadeh-שדה*” on the side of Holiness (*Kedushah*), about which the verse states,²¹⁸ “See, the fragrance of my son is like the fragrance of a field-*Sadeh-שדה* that *HaShem-יהו"ה* has blessed.” However, there also is a “field-*Sadeh-שדה*” of the opposing side of evil, about which the verse states,²¹⁹ “Flesh in the field-*Sadeh-שדה* torn by beasts, you shall not eat.”²²⁰ The question about the precise wording of this verse is well known.²²¹ That is, at first glance, the verse should have stated, “Flesh torn by beasts in the field, you shall not eat.”²²² Why then does it state, “Flesh in the field torn by beasts-*BaSadeh Treifah-טריפה בשדה* you shall not eat”?

²¹⁸ Genesis 27:27

²¹⁹ Exodus 22:30

²²⁰ ובשר בשדה טריפה לא תאכלו

²²¹ See Zohar II 121b; See Ohr HaTorah Toldot 144a

²²² ובשר טריפה בשדה לא תאכלו

However, the explanation is that the term, “torn by beasts-*Treifah*-טריפה” refers back to the word, “in the field-*BaSadeh*-בשדה,” indicating that the field itself is torn by beasts, referring to the “field-*Sadeh*-שדה” of the opposing side of evil, which is torn by beasts and is thus separate from Godliness. This refers to the matter of the three completely impure husks of evil, for which there is no refinement (*Birur*). It is about them that it states, “You shall not eat.”

However, regarding matters that a person can indeed refine, on the contrary, through their refinement (*Birur*) he can reach even higher, to the One about whom it states, “You are He who is One, but not in enumeration,” as explained before.

This then, explains²²³ the verse,²²⁴ “The years of Sarah’s life,” about which the Zohar states,²²⁵ “When Sarah came, she descended²²⁶ and ascended, as it states,²²⁷ ‘And Avram ascended from Egypt, he and his wife and all that he had. And Avram was heavily laden with livestock, silver and gold.’” This refers to the refinement (*Birurim*) of the sparks of Godliness. For, as known,²²⁸ through Sarah’s service of *HaShem*-ה'יה, blessed is He, she rectified the sin of the tree of the knowledge of good and evil, when “Chava adhered to the snake and he contaminated her,”²²⁹ at which time contamination

²²³ See the discourse entitled “*Vayihyu Chayei Sarah*” 5679 (Sefer HaMaamarim 5679 p. 87 and on); Also see the discourse by the same title 5712, translated in The Teachings of The Rebbe – 5712, Discourse 4.

²²⁴ Genesis 23:1

²²⁵ Zohar I 121b and on.

²²⁶ From the Holy Land of Eretz Yisroel to Egypt.

²²⁷ Genesis 12:10; 13:1-2

²²⁸ See Zohar *ibid*.

²²⁹ See Talmud Bavli, Shabbat 146a; Also see Zohar *ibid*.

descended upon the whole world. However, Sarah rectified this, and through her service of *HaShem*-יהו"ה, blessed is He, she merited Supernal life (*Chayin Ila'in*). The matter of Supernal life refers to the life of He who transcends the entire chaining down of the worlds (*Hishtalshelut*). This is what is drawn down through the work of serving *HaShem*-יהו"ה, blessed is He, by fulfilling His *mitzvot* specifically in this world, as it states regarding the *mitzvot*,²³⁰ “You shall keep My statutes and My judgments, for if a man does them he will live through them, I am *HaShem*-יהו"ה.”

In other words, even though the name Sarah-שרה is of the same root as the term, “rulership-*Serarah*-שררה,”²³¹ which refers to the *Sefirah* of kingship-*Malchut*,²³² and as it states about the *Sefirah* of Kingship-*Malchut*,²³³ “She has nothing of her own,” – which is why David was meant to be a miscarriage,²³⁴ and his life and vitality came only from what he received as a gift from Adam, the first man,²³⁵ – nevertheless, through her service of *HaShem*-יהו"ה, blessed is He, and the refinements (*Birurim*) she brought about, she merited Supernal life (*Chayin Ila'in*).

²³⁰ Leviticus 18:5

²³¹ See Rashi to Genesis 11:29

²³² Kohelet Yaakov, section on Sarah-שרה.

²³³ See Zohar I 181a; 249b; Vol. 2 218b

²³⁴ See Talmud Bavli 96b-97b; Zohar III 216a; Megale Amukot VaYeitzei (39b); Siddur Im Divrei Elokim Chayim 194a and elsewhere.

²³⁵ See Yalkut Shimoni Bereishit, Remez 41; Zohar I 168a, 55a, 91b, and elsewhere. (Adam was meant to have lived for precisely one-thousand years, but gifted seventy years of his life to David, and thus lived only nine-hundred and thirty years.)

Because of this the verse states,²³⁶ “And Sarah’s lifetime was one hundred years, twenty years, and seven years.” The “one-hundred years” refers to the aspect of the crown-*Keter*,²³⁷ which transcends the chaining down of the worlds (*Hishtalshelut*) and about which it says, “You are He who is One, but not in enumeration.” Nevertheless, since the aspect of the crown-*Keter* is the intermediary between the Emanator and the Emanated,²³⁸ meaning that it is the source of the world of Emanation-*Atzilut*, therefore, within itself it possesses the root of the *Sefirot*. However, as they are in the crown-*Keter*, the *Sefirot* are in a state of completion, meaning that each of the ten *Sefirot* includes ten, thus equaling, “one-hundred years.”

The twenty-years refer to the beginning of the chaining down of the worlds (*Hishtalshelut*), the beginning of which (*Reishit*) is in wisdom-*Chochmah*. Now, as known, wisdom-*Chochmah* and understanding-*Binah* are “two lovers who never separate.”²³⁹ Moreover, there is perfection in wisdom-*Chochmah* and understanding-*Binah* too, in that, at the very least they each include ten, thus totaling twenty.

The seven years refer to the seven emotive *Sefirot* (the *Midot*), which are the primary aspect of the chaining down of the worlds (*Hishtalshelut*).

²³⁶ Genesis 23:1

²³⁷ See the discourse *Chayei Sarah* 5712, translated in *The Teachings of The Rebbe – 5712*, Discourse 4.

²³⁸ See *Etz Chayim*, Shaar 42 (Shaar Drushei ABY”A) Ch. 1; *Likkutei Torah Bamidbar* 12a; *Maamarei Admor HaZaken*, *Inyanim* p. 191; *Siddur Im Divrei Elokim Chayim* 102d, 232d, 306b; *Sefer HaMaamarim* 5700 p. 40

²³⁹ *Zohar* III 4a and elsewhere.

Now, all the above is in the world of Emanation-*Atzilut*. However, when the verse repeats itself, by stating, “The years of Sarah’s life,” this refers to drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*). About this statement it states,²⁴⁰ “They (her years) were all equal in goodness.” For, it is specifically through this aspect that we reach even higher, to *HaShem*-יהו"ה Himself, blessed is He, about whom it states, “You are He who is One, but not in enumeration.” For, it is specifically through serving *HaShem*-יהו"ה, blessed is He, with the work of refining (*Birurim*) the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), that *HaShem*'s-יהו"ה Supernal intent in creation is fulfilled and completed, in bringing about a “dwelling place for the Holy One, blessed is He, in the lower worlds.”²⁴¹

²⁴⁰ Rashi on Genesis 23:1

²⁴¹ See Midrash Tanchumah 4; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

Discourse 5

“*Patach Eliyahu v’Amar - Eliyahu began and said*”

Delivered on the 19th of Kislev, 5715²⁴²
By the grace of *HaShem*, blessed is He,

The Zohar states,²⁴³ “Eliyahu began and said: Master of the worlds, You are He who is One, but not in enumeration. You are He who is lofty above all the lofty, the concealed above all the concealed, no thought can grasp You at all. You are He who brought out ten fixtures, that we call the ten *Sefirot*, by which to conduct hidden worlds that are not revealed and revealed worlds etc.”

Now, in his discourse by the same title, which was said on the 19th of Kislev (5702),²⁴⁴ his honorable holiness, my father-in-law, the Rebbe, explains that the above statement of Eliyahu enumerates all the levels from the limitless light of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He, until the ten *Sefirot* of the world of Emanation-*Atzilut*. The words, “You are He who is One, but not in enumeration,” refer to the limitless light of the Singular

²⁴² This discourse was edited by the Rebbe and reprinted as a pamphlet for the 19th of Kislev, 5751.

²⁴³ Introduction to Tikkunei Zohar 17a

²⁴⁴ This discourse was initially printed as a pamphlet (116) and publicized in honor of the 19th of Kislev of this year, 5715, and was subsequently printed in Sefer HaMaamarim 5702 p. 77 and on.

Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. Now, in the *Sefirah* of crown-*Keter*, this is the aspect of *HaShem*'s-יהו"ה Godliness in the inner aspect (*Pnimityut*) of the crown-*Keter*, which is called, "the Ancient One-*Atik*." About this aspect of *HaShem*'s-יהו"ה Godliness it says, "but not in enumeration," meaning, that He is not counted together with the matters that follow after. This is because everything that is counted after this, (even the matter of, "lofty above all the lofty" (*Ila'ah al kol ila'in*)), is utterly of no comparison to *HaShem*-יהו"ה Himself, blessed is He, who is referred to with the words, "You are He who is One." He therefore is not counted with them and thus is "One, but not in enumeration."

The continuing words, "You are He who is lofty above all the lofty" (*Ila'ah al kol ila'in*) refer to the externality of the crown-*Keter*, which is called, "The Long Patient One-*Arich Anpin*." The words, "the concealed above all the concealed" (*Stima al kol stimin*), refer to wisdom-*Chochmah* of the Long Patient One-*Arich Anpin*. The words, "No thought can grasp You at all," refer to the inner aspect (*Pnimityut*) of wisdom-*Chochmah*. And the words, "You are He who brought out ten fixtures," refer to the ten *Sefirot* of the world of Emanation-*Atzilut*.

He explains there, that the reason that in the world of Emanation-*Atzilut* the *Sefirot* are enumerated ("ten fixtures") is because the world of Emanation-*Atzilut* is part of the chaining down of the worlds (*Hishtalshelut*) (and thus is limited) and in

the chaining down of the worlds, the matter of enumeration (*Mispar*) applies.

From this we understand that the matters enumerated here are divided into three general categories. The words, “You are He who is One,” refer to the aspect of the Ancient One-*Atik-קַטְיָה* who is completely “removed-*Ne’etak-נִעְתָק*” and beyond the chaining down of the worlds. The words, “You are He who is lofty above all the lofty” (*Ila’ah al kol ila’in*) refer to the aspect that transcends the chaining down of the worlds (*Hishtalshelut*), but nevertheless relates to the chaining down of the worlds (*Hishtalshelut*). The words, “You are He who brought out ten fixtures,” - the ten *Sefirot* - refer to the chaining down of the worlds (*Hishtalshelut*).²⁴⁵

The discourse then continues and explains²⁴⁶ that through serving *HaShem-יהו"ה*, blessed is He, with self-sacrifice (*Mesirat Nefesh*), we draw down the aspect indicated by the words, “You are He who is One,” into the ten *Sefirot*. Through this we draw a revelation of He who transcends the natural order-*HaTeva*, into the natural order-*HaTeva*.²⁴⁷

²⁴⁵ Note: With the above in mind, the words of this section of the Zohar, “Eliyahu began and said (*Patach Eliyahu*)” are made even sweeter and more delightful. That is, the word “You-*Ant-אַנְתָּ*” is mentioned three times here (“**You** are He who is One,” “**You** are He who is lofty,” and “**You** are He who brought forth ten fixtures”).

²⁴⁶ At its conclusion (see pg. 82 there).

²⁴⁷ Note: To further illuminate based on the discourse entitled “*Padah b’Shalom*” of the 19th of Kislev 5798 (Sefer HaMaamarim 5698 p. 162, p. 171), that the superiority and praise of the redemption indicated by the words “*Padah b’Shalom Nafshi*-He redeemed my soul with peace,” is that the primary matter of redemption with peace, is the manner of the redemption, in that the miracle was manifest within the natural order. It is with this in mind that the relationship between this matter (of the revelation of He who transcends the natural order being drawn within the natural

2.

Now, based on the Zohar's continuation of, "Eliyahu began and said," wherein it states, "You are He who brought out ten fixtures, that we call the ten *Sefirot*, by which to conduct hidden worlds that are not revealed and revealed worlds," the reason for the emanation of the ten *Sefirot* is for *HaShem*-יהו"ה, blessed is He, to conduct the worlds through them. It thus is understood that those levels that are higher than the ten *Sefirot*, transcend relation to conducting the worlds.

This being so, even the level indicated by the words, "You are He who is lofty above all the lofty" (*Ila'ah al kol ila'in*) transcends the natural order (*HaTeva*). However, the above-mentioned discourse states that revelation that transcends the natural order must be drawn from *HaShem*-יהו"ה Himself, blessed is He, who is indicated by the words, "You are He who is One." Therefore, we must better understand this.

Additionally, even in regard to the conduct of the world that accords to the natural order-*HaTeva*, what this means is that it is the limitless light of *HaShem*-יהו"ה Himself, blessed is He, that conducts the world in this particular manner. For, as it states, "**You are He** who brought forth ten fixtures, that we call the ten *Sefirot*, by which to conduct hidden worlds that are not revealed and revealed worlds." This being so, why is it necessary that **we** draw forth revelation that transcends the natural order-*HaTeva* into the natural order-*HaTeva*?

order) is connected to the 19th of Kislev [the day commemorating the redemption of the Alter Rebbe and the exonerated of the revelation of the teachings of Chassidut].

Moreover, though it is true that the conduct of the worlds by the limitless light of *HaShem*-יהו"ה, blessed is He, is through its manifestation in the vessels (*Keilim*) of the ten *Sefirot* – [since, the conduct of the world is from the light that is manifest within the worlds, and in order for the light to manifest within the worlds, it must (first) manifest within vessels (*Keilim*)] – nevertheless, even after the light manifests within the vessels (*Keilim*) and the worlds, it still is entirely bound to the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, who is utterly unlimited.

For, as explained in the continuum of discourses (*Hemshech*) from the year 5666,²⁴⁸ the fact that there is constancy to the natural order – (even though the natural order comes about from the Godly vitality that manifests within the creatures and is a limited vitality) – is because the root of the vitality that manifests within the creatures is from the light of the line-*Kav*, which itself is rooted in the limitless light of *HaShem*-יהו"ה Himself, blessed is He, that precedes the restraint of the *Tzimtzum*.²⁴⁹ Furthermore, it explains that the perfection of the natural order-*HaTeva* comes about through the revelation of He who transcends the natural order, within the natural order.

²⁴⁸ See the end of the discourse entitled “*HaChodesh*” 5666, p. 163.

²⁴⁹ Also see the discourse entitled “*Kiyemei Tzeitcha MeiEretz Mitzrayim*” 5712, Ch. 4 (Torat Menachem, Sefer HaMaamarim Nissan, p. 164-166; Sefer HaMaamarim 5712 p. 265-267 [translated into English in The Teachings of The Rebbe – 5712, Discourse 14]) that the revelation of the Unlimited One (the eternity) that comes forth from the light of the line-*Kav* even within the limitation (of the natural order), has a superiority even in relation to the light that illuminated before to the restraint of the *Tzimtzum*. [Also see the previous discourse of this year, “*Patach Rabbi Yossi v’Amar*,” 5715, Discourse 4, Ch. 5.]

Now, at first glance, it could possibly be said that since the Holy One, blessed is He, conducts the world according to the natural order, it remains balanced in its consistency. [That is, every single day the sun rises in the east and sets in the west, and the same rule applies to all other matters of the natural order.] This is why it is not openly recognizable and apparent that the Holy One, blessed is He, is the One who conducts the world, and therefore, there is room to err and think that the world conducts itself.²⁵⁰ However, through the miracles that the Holy One, blessed is He, occasionally performs, in which He abrogates and changes the conduct of the natural order, He proves that, in reality, the natural order itself is conducted solely by the Holy One, blessed is He.²⁵¹

However, according to this, the perfection of the natural order-*HaTeva* is that it should be openly recognized and revealed that the natural order is itself part and parcel of *HaShem*'s-יהו"ה Godliness. However, the above-mentioned discourse states that through our serving *HaShem*-יהו"ה, blessed is He, (with self-sacrifice-*Mesirat Nefesh*), this is what draws forth revelation of He who transcends the natural order, into the natural order.

²⁵⁰ Note: See at further length in Sefer HaMaamarim 5689 p. 41 and on, p. 205 and on, p. 228 [In the new edition, see p. 48 and on, p. 287 and on, p. 314], and elsewhere. Also of note is that it states there that this is the meaning of the word for "natural order-*Teva*-טבע," as it is of the same root mentioned in the verse (Exodus 15:4), "They were **sunken** in the sea of reeds-*Tub 'u b' Yam Soof*-טבעו בים סוף," as will be explained in chapter six.

²⁵¹ See Torah Ohr, Mikeitz 42b; Sefer HaMaamarim 5657 p. 59

3.

Now, it is explained in various teachings,²⁵² that the root of the natural order-*HaTeva*-הטבע-86 is from *HaShem*'s-יהו"ה title God-*Elohi*"*m*-אלהי"ם-86 (as indicated by their numerical equivalency),²⁵³ whereas the root of miracles is from His Essential Name *HaShem*-יהו"ה, blessed is He.²⁵⁴ It is further explained that the Name *HaShem*-יהו"ה is the upper knowledge (*Da'at Elyon*) of the true reality of *HaShem*-יהו"ה, blessed is He. That is, that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*). This is to say that relative to *HaShem*-יהו"ה, blessed is He, all novel existence is utterly nothing and zero and “it all is as nothing before Him.”²⁵⁵

On the other hand, His title God-*Elohi*"*m*-אלהי"ם is the lower knowledge (*Da'at Tachton*), that is, that the creation is “something from nothing” (*Yesh MeAyin*), meaning that created beings sense themselves as being an existent “something” (*Yesh*). [In contrast, they call *HaShem*'s-יהו"ה Godly power that brings them into existence “nothing” (*Ayin*), in that it is “nothing” (*Ayin*) in the sense that it is not grasped.] [We may

²⁵² 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*), Also see Vol. 2 (The Letters of Creation); See *Sefer HaMaamarim* 5678 p. 86 and on; The discourse entitled “*Padah b'Shalom*” 5698 *ibid.* (*Sefer HaMaamarim* 5698 p. 162 and on); *Siddur im Divrei Elokim Chayim* p. 44b; *Pirush HaMilot* of the Mittler Rebbe, Ch. 139, and elsewhere.

²⁵³ See Ginat Egoz of Rabbi Yosef Gikatilla *ibid.*; *Pardes Rimmonim*, *Shaar* 12 (*Shaar HaNetivot*) Ch. 2 and elsewhere. Also see the citations in *Torat Menachem*, *Sefer HaMaamarim Tammuz*, p. 67, note 22.

²⁵⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, Vol. 1, The Gate of The Name (*Shaar HaShem*).

²⁵⁵ See *Zohar* I 11b; Also see *Tanya* Ch. 3

say that this is similar to what is explained elsewhere,²⁵⁶ that the existence drawn forth into being through *HaShem*'s יהו"ה title God-*Elohi*"מ-אלהי"ם, is that which comes forth by way of manifestation (*Hitlabshut*) (as hinted in the verse,²⁵⁷ "In the beginning God-*Elohi*"מ-אלהי"ם created-*Bara*-ברא"), indicating that this title is the primary source of novel created existence.²⁵⁸ Thus, all entities that are brought into being through this title have some relation and significance relative to it. Therefore, the sublimation and nullification (*Bittul*) of novel created beings relative to His title God-*Elohi*"מ-אלהי"ם, is only sublimation of the "something" (*Yesh*), which is from the perspective of the lower knowledge (*Da'at Tachton*), that below is "something" (*Yesh*) [and above is nothing].

In contrast, as existence is brought forth from His Essential Name *HaShem*-יהו"ה, blessed is He and blessed is His Name, it is brought about automatically, (as indicated in the verse,²⁵⁹ "Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created.) In other words, this indicates that *HaShem*-יהו"ה, blessed is He and blessed is His Name, is wondrously beyond the matter of novel existence. Thus, the novel entities that He brings into being, take up no space and are utterly insignificant relative to His Intrinsic Being, blessed is He, meaning, that their very existence is utterly nullified (*Bittul b'Metziyut*) relative to Him, blessed is

²⁵⁶ See Sefer HaMaamarim Elul, p. 284 & p. 286.

²⁵⁷ Genesis 1:1

²⁵⁸ See Ginat Egoz ibid. Vol. 1, The Gate of The Title (*Shaar HaKinuy*).

²⁵⁹ Psalms 148:5

He. This is the perspective of the upper knowledge (*Da'at Elyon*), that [above is “something” and] below is “nothing”].

Those teachings further explain,²⁶⁰ that just as this is so of His Name and His titles - that His Essential Name *HaShem*-יהו"ה is the upper knowledge (*Da'at Elyon*), whereas His primary title *God-Elohi''m*-אלהי"ם is the lower knowledge (*Da'at Tachton*) - the same is so of miracles (which are drawn from His Name *HaShem*-יהו"ה) and the natural order-*HaTeva* (which is drawn from His title *God-Elohi''m*-אלהי"ם). That is, the conduct of the natural order is the aspect of the lower knowledge (*Da'at Tachton*), whereas miracles, which transcend the natural order, are the aspect of the upper knowledge (*Da'at Elyon*).

[We may also say that the difference between miracles and the natural order is not only because of their roots, that the root of miracles is from His Essential Name *HaShem*-יהו"ה, whereas the root of the natural order-*HaTeva* is from His title *God-Elohi''m*-אלהי"ם, but is also due to the matter of miracles and the natural order, in and of themselves. To further explain, the conduct of the natural order means that the Holy One, blessed is He, conducts each and every creature according to what it is. Thus, according to this conduct the creatures have significance and take up space, indicating that below is

²⁶⁰ 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)*, Also see Vol. 2 (*The Letters of Creation*); See *Sefer HaMaamarim* 5678 p. 86 and on; The discourse entitled “*Padah b'Shalom*” 5698 *ibid.* (*Sefer HaMaamarim* 5698 p. 162 and on); *Siddur im Divrei Elokim Chayim* p. 44b; *Pirush HaMilot of the Mittler Rebbe*, Ch. 139, and elsewhere.

“something” (*Yesh*). In contrast, the conduct of the miraculous means that the Holy One, blessed is He, conducts the world according to His will, rather than according to the makeup and natural qualities of the creatures. This is because, in the conduct of the miraculous, the creatures are inconsequential and take up no space, indicating that below is “nothing” (*Ayin*).

Thus, through miracles that are drawn into the world, in which that which is above the natural order is drawn into the natural order, a bond between the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*) comes about,²⁶¹ “to become One within One,” in that the upper knowledge is even revealed in the lower knowledge.

4.

Now, the above-mentioned teachings²⁶² further explain that both knowledges (*De'ot*) are true, in that both are rooted in the limitless light of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. That is, both aspects are present in the limitless light of *HaShem*-יהו"ה, as indicated by the teaching²⁶³ that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, “is high above to no end and far below without limit,” and the lower knowledge (*Da'at Tachton*) and upper knowledge (*Da'at Elyon*) are rooted in these two aspects of His light. Thus, from

²⁶¹ Zohar II 134a

²⁶² Sefer HaMaamarim 5678 *ibid.* p. 88; 5698 p. 166

²⁶³ See Tikkunei Zohar, Tikkun 57 (Also see Tikkun 19, 40b); Zohar Chadash Yitro 34c.

the perspective of the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, as it is **revealed everywhere**, even “far below without limit,” “before Him everything is as nothing,” this being the perspective of the upper knowledge (*Da'at Elyon*) that below is “nothing” (*Ayin*). On the other hand, from the perspective of the **concealment** of the limitless light of *HaShem*-יהו"ה, which is hidden and transcendent “high above to no end,” the created beings are in a state of tangible existence of “something” (*Yesh*), this being the perspective of the lower knowledge (*Da'at Tachton*), that below is “something” (*Yesh*).

However, this must be understood, because since the root of the lower knowledge (*Da'at Tachton*) is also in the limitless light of *HaShem*-יהו"ה itself, it would seem that the perfection of the lower knowledge should be that what is below is something. (Not that the created beings are actually something, in and of themselves, but) because the limitless light of *HaShem*-יהו"ה is hidden “high above to no end. However, these teachings explain that the perfection of the lower knowledge comes about specifically when the upper knowledge is revealed in the lower knowledge.

On the other hand, from the fact that these teachings state that since it is rooted in the essence of the limitless light of *HaShem*-יהו"ה, therefore the lower knowledge is also true, then at first glance, it would seem that since the matter of “High above to no end,” (which is the root of the lower knowledge) constitutes the **concealment** of *HaShem*'s-יהו"ה limitless light, therefore the sense that below is “something” (as it is perceived

by the perspective of lower knowledge) is **not** because of the limitless light, but on the contrary, it is because the limitless light is concealed and unfelt within it. Nonetheless, they stated that the knowledge that below is “something” (as it is in the lower knowledge) is a true knowledge.

5.

The explanation is that in the above-mentioned teachings,²⁶⁴ there are several interpretations of the term “*Teva*-טבע.” It states in the responsa of Chacham Zvi²⁶⁵ that the term “*Teva*-טבע” was introduced by the later sages to indicate that, in reality, **everything** (including nature-*Teva*-טבע) is miraculous, since it all is from *HaShem*-יהו"ה, blessed is He, only that constant and continuous miracles are called nature-*Teva*-טבע.

Others²⁶⁶ say that the term “*Teva*-טבע” is of the meaning “*coin*-*Matbey*'a-מטבע.” For, it states in Mishnah,²⁶⁷ “When a person mints (*Tove* 'a-טובע) many coins (*Matbe* 'ot-מטבעות) with the same impression, they all are identical to each other. However, the Holy One, blessed is He, stamped (*Tava*-טבע) all

²⁶⁴ Sefer HaMaamarim 5678 *ibid.* p. 88 and on; 5698 *ibid.* p. 167 and on. In Sefer HaMaamarim 5678 *ibid.* it provides three explanations that will be mentioned, and connects them with the explanation that the term “the natural order-*Teva*-טבע” I of the same root as “sunken-*Tvijah*-טביעה” as will be discussed in chapter six. In Sefer HaMaamarim 5698 *ibid.*, five explanations are given. (Also see the subsequent notes.)

²⁶⁵ Shaalot U'Teshuvot Chacham Zvi, Siman 18.

²⁶⁶ See Sefer HaMaamarim 5678 *ibid.*

²⁶⁷ Mishnah Sanhedrin 4:5 (Talmud Bavli, Sanhedrin 37a).

people with the impression of Adam, the first man, but they all are different from each other.”²⁶⁸

Tanya²⁶⁹ states that “*Teva*-טבע is a borrowed term that applies to anything that does not accord to reason and knowledge.”

Now, the above-mentioned teachings state that these three interpretations of *Teva*-טבע refer to three matters. According to Chacham Zvi, that *Teva*-טבע refers to continuous miracles, the term “*Teva*-טבע” refers to *HaShem*’s יהוה constant conduct of His world.

According to the interpretation that “*Teva*-טבע” is of the same meaning as “coin-*Matbey*’a-מטבע,” in that “the Holy One, blessed is He, stamped (*Tava*-טבע) all people with the impression of Adam, the first man,” Rambam explains²⁷⁰ that the impression of Adam, the first man, refers to the form (*Tzurah*) of the human species, by which a human is human, and what is meant by, “the form (*Tzurah*) of the human species” (primarily) refers to the form of the soul within him.²⁷¹ According to this, the term “*Teva*-טבע” refers to the Godly vitality in the world, this being the soul of the world. The relationship between this and the simple meaning of the term

²⁶⁸ There is yet another meaning of the root טבע, that is related to the word coin-*matbei*’a-מטבע. This is the word ring-*taba*’at-טבעת, as in the verse, “and it was stamped with the signet ring (*taba*’at-טבעת) of the king.” (Esther 3:12).

²⁶⁹ Tanya, Ch. 19 (24b)

²⁷⁰ In his commentary to the Mishnah in Sanhedrin 4:5 *ibid*.

²⁷¹ See Sefer HaMaamarim 5678 and 5698 *ibid*. Also note Rambam’s words in Mishneh Torah, Hilchot Yesodei HaTorah, 4:8, as well as the beginning of his Moreh HaNevuchim. Also see later in this discourse, chapter seven.

“*Teva-טבע*,” is that the form and nature of every creature is according to the manner of Godly vitality vested in it.

According to the interpretation that “*Teva-טבע*” is a borrowed term that applies to anything outside the realm of reason and knowledge, the term “*Teva-טבע*” refers to *HaShem*’s יהו"ה Godly power that brings every creature into existence from nothing to something. This is because the coming into being of something from nothing, is beyond intellect. That is, the fact that *HaShem*’s יהו"ה Godly vitality **enlivens** the creatures may be understood according intellect.²⁷² However, the matter of *Teva-טבע* (according to the interpretation that “*Teva-טבע*” refers to everything that does not accord to reason and knowledge) refers to the coming into being of novel created beings, because the creation of something out of nothing is beyond intellect.

6.

It further is explained in the above-mentioned teachings, that the two interpretations (or matters) of the term “*Teva-טבע*,” - that it refers to the Godly vitality that enlivens the creatures and that it refers to the Godly power that brings the creatures into being from nothing to something - also relate to the interpretation that the term “*Teva-טבע*” is of the meaning “sunken-*Tviah-טביעה*,” as in the verse,²⁷³ “He tossed Pharaoh’s chariots and his army in the sea, his choicest officers were

²⁷² See *Hemshech* 5666 p. 284.

²⁷³ Exodus 15:4

sunken-*Tuvoo*-טובעו in the Red Sea.”²⁷⁴ For, just as “sinking-*Tviyah*-טביעה” is understood simply, that when something is sunken in water, the waters cover and conceal that which is sunken in them, so it is with *HaShem*’s יהו"ה Godly vitality that manifests within the creatures to enliven them, that the creatures cover and conceal the Godly vitality invested in them.

The same is true of *HaShem*’s יהו"ה Godly power that brings the creatures into being from nothing to something. That is, the aspect of “*Teva*-טבע” within them, is **also** of the meaning “sunken-*Tviyah*-טביעה.” For, since they come into being in a concealed and hidden manner, in that the Godly power that brings the creatures into being is concealed and hidden in them, therefore the term “*Teva*-טבע,” from the meaning “sunken-*Tviyah*-טביעה” and concealed, applies to them.

Now, it should be stated why the term *Teva*-טבע, from the meaning sunken-*Teviyah*-טביעה, is explained in these teachings in the style of being a novelty [in that **we can say** that this **also** is from the meaning sunken-*Teviyah*-טביעה].²⁷⁵ This is because amongst the differences between the vitality of the creatures and the coming into being of the creatures, is that the Godly vitality that enlivens the creatures is revealed in them. That is, it is apparent that they are alive and the concealment is only in the fact that the vitality in them is not felt to be Godly

²⁷⁴ See Sefer HaMaamarim 5678 *ibid.* p. 89; 5698 *ibid.* – The aspect of the concealment (indicated by the term “sunken-*Tuvoo*-טובעו”) of the vitality and of the power of the Creator, are two independent explanations. That is, there is the concealment of the vitality, which is the third explanation there, and the concealment of the power of the Creator, which is the fifth explanation.

²⁷⁵ See the language in the discourse of the discourse in Sefer HaMaamarim 5678 *ibid.*

vitality.²⁷⁶ On the other hand, their coming into being (in that they are created something from nothing) is not felt in them. Moreover, not only is it not felt that their coming into being is from *HaShem* 's-יהו"ה Godliness, but more so, even the very fact that (at every moment) they are coming into being, is not felt in them.

The reason for this difference is because the Godly vitality (*Chayoot*) **manifests within** the creatures through garments that conceal it.²⁷⁷ [Thus, since it manifests within the creatures, it is therefore felt in them, only that because of the concealing garments, they do not sense that it is Godly vitality and life force.] In contrast, the Godly power that brings the novel beings into existence is transcendent and separate from the creatures and therefore does not manifest within them.²⁷⁸ [As a result, novel created beings do not sense that they are being brought into existence out of nothing.]

With the above in mind, we may explain that the matter of “*Teva*-טבע” as a term meaning “sunken-*Tviyah*-טביעה,” primarily refers to the “vitality” that manifests **within** the creatures. For, the term “sunken-*Tviyah*-טביעה” indicates that what is sunken, is found within the waters, the result of which is that the waters cover and conceal it. In the analogue, this refers to *HaShem* 's-יהו"ה Godly vitality that manifests within the creatures, the result of which, is that they cover and conceal it. However, when it comes to the matter of their being brought

²⁷⁶ See Sefer HaMaamarin 5657 page 51 and on.

²⁷⁷ See *Hemshech* 5672 Vol. 2 Ch. 396 (p. 816 and on).

²⁷⁸ See *Hemshech* 5672 *ibid*.

into being out of nothing, this is not so, because the Godly power of *HaShem*-יהו"ה that brings novel creatures into being does not manifest within them, but is separate and transcends them. Thus, the matter of “*Teva*-טבע,” meaning “sunken-*Tviyah*-טביעה,” as it relates to the Godly power that brings them into being, (primarily) applies to the matter of its concealment, (rather than to **how** it is concealed).²⁷⁹

7.

Now, it is explained elsewhere²⁸⁰ that there are two aspects of form (*Tzurah*); true form (*Tzurah*) which is the soul, and the substance of the body, which is also called “form” (*Tzurah*) and is the form of the physical substance (*Tzurat HaChomer*). These two are related to each other, in that the form (*Tzurah*) of the body is the vessel for the soul. Accordingly, although the primary matter of, “the impression of Adam, the first man,” (that is, the form of the human species) is the form of the soul (as mentioned above in chapter five,

²⁷⁹ Note: To further elucidate from the discourse in Sefer HaMaamarim 5698 *ibid.*, that when it comes to the third explanation that discusses the concealment of the Godly **vitality** that is within the creatures, it states, “nature-*Teva*-טבע is a term that means sunken-*Tviyah*-טביעה.” In contrast, when it comes to the fifth explanation, which discusses the concealment involved in the existence of the created beings as they are brought forth into being from nothing, it states, “The meaning of nature-*Teva*-טבע is concealment and hiddenness,” and does not use the term “sunken-*Tviyah*-טביעה” about this aspect.

²⁸⁰ Sefer HaMaamarim 5663 p. 115; 5708 p. 59; Also see the beginning of Moreh HaNevuchum (The Guide for the Perplexed), cited in Sefer HaMaamarim 5663 and 5708 *ibid.*

citing the above-mentioned teachings), it nevertheless is also related to the form (*Tzurah*) of the human body.²⁸¹

With this in mind, we may also understand this as it relates to the matter of “nature-*Teva*-טבע.” That is, the primary matter of “nature-*Teva*-טבע” (according to the interpretation that “nature-*Teva*-טבע” is of the same meaning as the statement, “The Holy One, blessed is He, stamped (*Tava*-טבע) all people with the impression of Adam, the first man”) is that it is the Godly vitality of the world, which is the soul of the world, and that this also relates to the form of the creatures, meaning, the form of their physical substance (*Tzurat HaChomer*). In other words, the physical form of the creatures is the vessel for the soul and vitality that manifests within them.

To further explain, the verse states,²⁸² “Whatever *HaShem*-יהו"ה desired He did.” (That is, novel creation is brought into being from the aspect of *HaShem*'s-יהו"ה desire and will.) Now, a different verse states,²⁸³ “By the word of *HaShem*-יהו"ה the heavens were made, and by the breath of His mouth, all their hosts.” (That is, novel creation is brought into being from the aspect of *HaShem*'s-יהו"ה speech.)

The explanation²⁸⁴ is that the coming into being of the physical substance (*Chomer*) of everything, is from the aspect of His speech (*Dibur*), which is why our sages, of blessed

²⁸¹ See Sefer HaMaamarim 5663 and 5708 *ibid*.

²⁸² Psalms 135:6

²⁸³ Psalms 33:6

²⁸⁴ Torah Ohr, Mikeitz 41d, 42d; Sefer HaMaamarim 5629 p. 13 and on; Kuntres Etz HaChayim; Sefer HaMaamarim 5663 and 5708 *ibid*., and elsewhere.

memory, stated,²⁸⁵ “With ten utterances the world was created.” That is, with the utterance,²⁸⁶ “Let there be light-*Yehiy Ohr*- יהי אור,” the light (*Ohr*) was brought into being and with the utterance,²⁸⁷ “Let there be a firmament-*Yehiy Rakia*-יהי רקיע,” the firmament (*Rakia*) was brought into being, and the same applies to all the creatures.²⁸⁸ In contrast, the coming into being of the form (*Tzurah*) of everything, comes from the aspect of *HaShem*’s-יהו"ה desire and will. That is, the form of each creature is not explicitly elucidated in the ten utterances of creation. Thus, the fact that each creature has its form, [both its physical form and its particular nature and qualities] is from the aspect of *HaShem*’s-יהו"ה will, blessed is He, and the fact that yet another verse states,²⁸⁹ “You have made them all with wisdom,” is because His desire (*Ratzon*) is drawn down through the aspect of His wisdom-*Chochmah*.

Now, the reason that the coming into being of novel existence is through these two aspects; speech (*Dibur*) and desire (*Ratzon*), is because *HaShem*’s-יהו"ה ultimate Supernal intent in creating His world, is that the world (as it is, in and of itself) should be in a state of tangible “somethingness” (*Yesh*), and that (specifically) through man’s service of *HaShem*-יהו"ה, blessed is He, there will a drawing forth of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, until

²⁸⁵ Mishnah Avot 5:1

²⁸⁶ Genesis 1:3

²⁸⁷ Genesis 1:6

²⁸⁸ See Ginat Egoz of Rabbi Yosef Gikatilla translated as *HaShem Is One*, Vol.

1, The Gate of His Title (*Shaar HaKinuy*).

²⁸⁹ Psalms 104:21

ultimately, the entire world will become a dwelling place for the Holy One, blessed is He. Thus, the two aspects of the world – that on the one hand, it is a tangible “something” (*Yesh*) in and of itself, but even so, sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, can be drawn into it – is brought about because the existence of the world is both from the aspect of *HaShem*'s-יהו"ה will and desire (*Ratzon*), as well as from the aspect of His speech (*Dibur*).

This is because if all novel existence (including the physical substance (*Chomer*) of the creatures) would solely be from the aspect of His desire (*Ratzon*), the world would be utterly nullified of its existence. Thus, for the world to be in a state of the tangible existence of “something” (*Yesh*), it is brought about through the creation of the world “by the word of *HaShem*-יהו"ה.” On the other hand, if all novel existence (including the form (*Tzurah*) of the creatures) was solely from the aspect of His speech (*Dibur*), then the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, within the world, would be inapplicable.

However, because the coming into being of the form (*Tzurah*) of the creatures is from the aspect of *HaShem*'s-יהו"ה will, as it is drawn into the aspect of His speech [in that the fact that the form of the creatures is **physical** form, is because His will is drawn down into His speech], through this, it becomes possible that (through our service of *HaShem*-יהו"ה) even the “something” that came into being from His speech, can become sublimated and nullified to Him.

8.

Now, it should be said that the reason the sublimation and nullification (*Bittul*) of the creatures to *HaShem*-יהו"ה, blessed is He, is drawn from the aspect of His will and desire (*Ratzon*), whereas the tangible “somethingness” (*Yeshut*) of the creatures is from the aspect of His speech (*Dibur*), is because His will (*Ratzon*) has no separate existence, but is merely the revelation of His Essential Self, blessed is He. (This is similar to desire (*Ratzon*) as it is in the human soul, which just is the leaning of the soul toward something that draws the soul out.) Therefore, the matter of the coming into being from His will (is not merely that the creatures come into being, but) that through this, His will is fulfilled.²⁹⁰ On the other hand, speech is a separate garment. That is, in addition to the fact that speech is a separate existence by the very fact that it is directed to another, in this, it is separate from the speaker himself, so much so, that one’s speech actually exists outside of him. Therefore,²⁹¹ what comes about from *HaShem*’s-יהו"ה speech is the existence of a “something.”

9.

Now, based on what we explained before (in chapter seven), that the form of the creatures (that is, the form of their

²⁹⁰ See the discourse entitled, “Shuvah Yisroel” 5737 (1), Ch. 2 (Toras Menachem, Sefer HaMaamarim Tishrei p.90)

²⁹¹ See Sefer HaMaamarim, 5629 *ibid.* p.15

physical substance – *Tzurat HaChomer*) is the vessel for the Godly vitality within them (their souls), we can say that the vitality and soul of the creatures is the aspect of *HaShem* 's-יהו"ה Supernal will, blessed is He. From this it is understood that the fact that the Godly vitality manifests within each creature and enlivens it according to what it is, indicates that the creatures have some significance relative to Him (as mentioned above in chapter three). However, this is [not because the creatures have any actual significance in and of themselves, relative to Him, being that the matter of their coming into being, is that through them, His will is fulfilled²⁹² (as mentioned in chapter eight), but rather is] because it arose in His Supernal will, blessed is He, that the creatures should be of some consequence. He therefore manifests within the creatures and enlivens each creature according to what it is.

Thus, with the above in mind, the difference between natural conduct and miraculous conduct is understood; that the natural conduct is in accordance to the lower knowledge (*Da'at Tachton*), whereas the miraculous conduct is in accordance to the upper knowledge (*Da'at Elyon*) (as mentioned above in regard to the aforementioned teachings.) This is to say that *HaShem* 's-יהו"ה desire for the natural conduct, is for the world to be conducted in such a manner that it has tangible existence – that below is “something” (*Yesh*). In contrast, His desire for the miraculous conduct, is for the world to be conducted in such

²⁹² meaning that their existence is entirely secondary to His will.

a manner that the world is inconsequential and considered to be as nothing – that below is “nothing” (*Ayin*).

10.

It should be said that this applies to the matter of the lower knowledge (*Da'at Tachton*) in general, in that it includes two matters. The first is that the knowledge that below is “something” is because relative to this level, the “lower” exists in and of itself (and its sublimation is merely the sublimation of the “something” to the “nothing” (*Bitul HaYesh*)). The second, is that the knowledge that below is “something” is in order to reveal the matter that *HaShem*-יהו"ה is hidden, “High above to no end.”

Now, of the differences between these two manners, is that according to the first manner, in which “below” exists in and of itself, in essence, the upper knowledge and the lower knowledge are diametric opposites, in that the perspective of lower knowledge (*Da'at Tachton*) is that below is something and the perspective of upper knowledge (*Da'at Elyon*) is that below is nothing.

However, according to the second manner, that below is “something” in order to reveal the matter that *HaShem*-יהו"ה is “high above to no end,” the two knowledges are opposites in form only, but are one matter in essence. That is, both knowledges reveal matters in the limitless light of *HaShem*-יהו"ה, blessed is He, except that the upper knowledge reveals

that He is below without limit and the lower knowledge reveals that He is above to no end.

11.

This explains how it is that the lower knowledge (*Da'at Tachton*) is true, but that even so, there must be a bond between the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*) (as discussed in chapter four). This is because the true matter of the lower knowledge, is that its (inner) purpose is to reveal that *HaShem*-יהו"ה, blessed is He, is “above without end,” and this matter in the lower knowledge becomes revealed through its bonding with the upper knowledge.

In the same manner, this applies to the conduct of the natural order (*HaTeva*-הטבע), that even though the conduct of the natural order is because, “**You** are He who brought out ten fixtures, which we call the ten *Sefirot*, through which to conduct hidden worlds and revealed worlds,” nonetheless, the perfection of the conduct of the natural order is when the revelation of that which is above the natural order is drawn into it, for it is specifically through this, that it is revealed that the matter of, “to conduct hidden worlds and revealed worlds,” is rooted in the aspect of “**You.**”

12.

Now, in regard to the explanation (in chapter ten), that when it is felt in both the upper knowledge (*Da'at Elyon*) and

the lower knowledge (*Da'at Tachton*), that their purpose is to reveal matters of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, (that "He is above to no end and below without limit") and that both matters are one, this is only in general. However, more particularly, even (as they are in the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He),²⁹³ they also are two matters. With this in mind, it is understood that for there to be a bond between the lower knowledge (*Da'at Tachton*) and the upper knowledge (*Da'at Elyon*), and through this, a bond between the natural order (*HaTeva*) and that which transcends the natural order, there must be a revelation of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, who is higher than both.

We may thus say that this is the meaning of the statement in the discourse,²⁹⁴ that the drawing forth of the revelation of that which transcends the natural order into the natural order, comes about through drawing forth the aspect of "You are He who is One." This is so, even though the revelation of that which transcends the natural order is also drawn from the aspect of "You are He who is lofty above all the lofty." This is because the matter of that which transcends nature, as it stems from the aspect of "You are He who is lofty above all the lofty," which transcends the chaining down of the

²⁹³ That is, it is only in the aspect of the ability (*Yecholet*) of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, that they are one matter. This is not the case regarding these two matters as they are in the limitless light (*Ohr Ein Sof*) of the Unlimited One.

²⁹⁴ The discourse of the year 5702, towards the end (Sefer HaMaamarim 5702 p. 82).

worlds (*Hishtalshelut*), is not actually drawn into the natural order-*HaTeva* (that is, the chaining down of the worlds – *Hishtalshelut*). Rather, the drawing forth of revelation of that which transcends the natural order, into the natural order, specifically comes through drawing forth the aspect of the Singular Preexistent Intrinsic and Essential **Self** of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He, as indicated by the words, "You are He who is One."

This also is why there must be a bond between nature-*HaTeva*-הטבע and that which transcends nature. For, both these matters are rooted in the limitless **light** (*Ohr*) of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and through the bonding of these two matters, the Essential Self of *HaShem*-יהו"ה, blessed is He, is drawn forth. That is, through this, it is possible (even from the perspective of the world), that through our service of *HaShem*-יהו"ה, blessed is He, there will be a drawing forth and revelation in the world of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה **Himself**, blessed is He, thus fulfilling *HaShem*'s-יהו"ה Supernal intent in creating His world (nature-*HaTeva*-הטבע), in that "The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."²⁹⁵

²⁹⁵ See Midrash Tanchumah Bechukotai 3; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 6

“*Baruch SheAsah Nissim* -

Blessed are You, HaShem, who performed miracles”

Delivered on Shabbat Parshat Veyeishev,

Shabbat Mevarchim Tevet, 5715²⁹⁶

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

We recite,²⁹⁷ “Blessed are You *HaShem*-יהוה our God, King of the world, who performed miracles for our fathers in those days, in our times.” In his discourse by this title,²⁹⁸ his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains that the word “miracles-*Nissim*-נסים” here, is plural, indicating that (in addition to being many miracles) there (also) are several kinds of miracles.

Now, this must be better understood. For, the matter of many (indicating division – *Hitchalkut*), applies within the chaining down of the worlds (*Hishtalshelut*). However, as explained in the previous discourse, entitled “Eliyahu began and said-*Patach Eliyahu*,”²⁹⁹ since miracles are rooted higher than the chaining down of the worlds (*Hishtalshelut*), whereas

²⁹⁶ This discourse was edited by the Rebbe and reprinted as a pamphlet for the holiday of Chanukah, 5751. This discourse is a direct continuation of the discourse that precedes it, entitled “*Patach Eliyahu*” from the 19th of Kislev of this year, 5715 (Discourse 5).

²⁹⁷ In the blessing of the miracles that is recited on Chanukah and on Purim.

²⁹⁸ Of the 19th of Kislev 5664 (Sefer HaMaamarim 5664) p. 129 and on.

²⁹⁹ See the prior discourse entitled “*Patach Eliyahu*” from the 19th of Kislev of this year, 5715 (Discourse 5), Ch. 1-2.

the natural conduct of the world is rooted in the chaining down of the worlds (*Hishtalshelut*), we must understand what is meant by the matter of “many,” in relation to miracles-*Nissim*-נסים, indicating a division into several levels of miracles.

We also must understand what the Rebbe Rashab explains toward the end of the above discourse, about the words, “who performed miracles for our fathers-*Nissim LaAvoteinu*-לאבותינו.” He explains that, “our fathers-*Avoteinu*-אבותינו,” here refers to the aspects of wisdom-*Chochmah* and understanding-*Binah*,³⁰⁰ and that besides meaning “miracle,” the word, “*Neis*-נס,” also indicates “elevation,” as in the verse,³⁰¹ “I will uplift My banner-*Arim Nissi*-נסים ארים to the peoples.” He therefore explains that the words, “miracles for our fathers-*Nissim LaAvoteinu*-נסים לאבותינו,” refer to the elevation and ascent of the aspects of wisdom-*Chochmah* and understanding-*Binah*. However, to understand what exactly is meant by the ascent and elevation of wisdom-*Chochmah* and understanding-*Binah*, further explanation is required. Additionally, we must understand the relationship between the ascent and elevation of wisdom-*Chochmah* and understanding-*Binah* and actual, literal miracles (*Nissim*).

³⁰⁰ Also see Tanya, Ch. 3, and elsewhere.

³⁰¹ Isaiah 49:22

2.

Now, the main point that explains this, is that in their root, these two conducts (that of the natural order and that of the miraculous), come about from the union (*Yichud*) of wisdom-*Chochmah* and understanding-*Binah*, in which there are two matters.³⁰² The first is the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*. This union is perpetual³⁰³ for the purpose of sustaining the existence of the worlds in perpetuity and is the root of the natural conduct of the world.³⁰⁴ That is, since the purpose of this union (*Zivug*) is to (sustain) the worlds, therefore, the conduct that is drawn to the worlds from it, is that the Holy One, blessed is He, conducts the creatures of the world according to what they are, each creature according to its particular qualities, makeup and nature.

In contrast, the root of miraculous conduct [by which the Holy One, blessed is He, conducts the world according to His will, rather than the qualities and makeup of the natural

³⁰² Note: In regards to the two types of unifications of wisdom-*Chochmah* and understanding-*Binah* (the outer union (*Zivug Chitzoni*) and the inner union (*Zivug Pnimi*), see the Siddur of the Arizal, the intentions (*Kavanot*) of the *Shema* recital, and Pri Etz Chayim, Shaar HaKriyat Shma, Ch. 6 and Ch. 11, and elsewhere. These are cited and explained in Likkutei Torah, Shir HaShirim 22c (and see 20c there); Sefer HaMaamarim 5657 p. 276; Sefer HaMaamarim 5654 p. 133; 5678 p. 90, and elsewhere.

³⁰³ In contrast, the inner union (*Zivug Pnimi*) is brought about specifically through toil in the service of *HaShem*-יהוה, blessed is He, as elucidated in the sources in the prior note. (Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26 and Ch. 34-35 and the notes there.)

³⁰⁴ Sefer HaMaamarim 5657 p. 276; Sefer HaMaamarim 5654 p. 133; 5678 p. 90, and elsewhere.

order], comes from the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*.³⁰⁵

This then, is the connection between the words, “who performed miracles for our fathers-*Nissim LaAvoteinu*- נסים לאבותינו,” according to the explanation that it refers to the elevation and ascent of wisdom-*Chochmah* and understanding-*Binah* and the matter of miracles as they are simply understood (meaning a change in the natural order). For, the conduct that is drawn to the world from wisdom-*Chochmah* and understanding-*Binah* as they are, in and of themselves (in their external union – *Zivug Chitzoni*), is the conduct of the natural order of the world. In contrast, miracles (which abrogate and change the natural order) come about through the elevation and ascent of wisdom-*Chochmah* and understanding-*Binah*, when their union is an inner union (*Zivug Pnimi*).

3.

Now, to understand (the relationship between miracles and the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*) in greater detail, we must preface with the explanation (of the previous discourse, entitled “Eliyahu began and said – *Patach Eliyahu*”).³⁰⁶ It was explained there that the conduct of the natural order, [in that the Holy One, blessed is He, conducts each creature according to what it is,

³⁰⁵ See Sefer HaMaamarim 5657 *ibid.*, and Sefer HaMaamarim 5654 *ibid.*, and elsewhere.

³⁰⁶ See the prior discourse entitled “*Patach Eliyahu*” from the 19th of Kislev of this year, 5715 (Discourse 5), Ch. 3.

indicates that according to this mode of conduct, the creatures are of consequence and takes up space]. This is the aspect of the lower knowledge (*Da'at Tachton*), that below is called “something” (*Yesh*) (and Above is called “nothing-*Ayin*”).

In contrast, miraculous conduct, [in which the Holy One, blessed is He, conducts the world according to His will, rather than according to the qualities and nature of the creatures, indicates that according to this mode of conduct, the creatures are of no consequence and take up no space]. This is the aspect of the upper knowledge (*Da'at Elyon*), in other words, that (Above is “something-*Yesh*” and) below is “nothing” (*Ayin*).

Now, as these two knowledges manifest in the *Sefirot*, they are the *Sefirah* of wisdom-*Chochmah* and the *Sefirah* of understanding-*Binah*, respectively.³⁰⁷ That is, in wisdom-*Chochmah* it is felt that the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, is the “True Something (*Yesh HaAmeetee*)” and that “before Him everything is as nothing.”³⁰⁸ This is the upper knowledge (*Da'at Elyon*), that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*). In contrast, in the comprehension and grasp of understanding-*Binah*, the comprehension itself is an aspect of the existence of a “something” (*Yesh*). This is the lower knowledge (*Da'at Tachton*). For, although, even in understanding-*Binah*, there is

³⁰⁷ Note: See *Hemshech* 5672 Vol. 1, Ch. 43 (p. 72), Ch. 279 (p. 566), Ch. 282 (p. 570); Also see Ch. 245 (p. 495) that when it states in various places that the aspect of the upper knowledge (*Da'at Elyon*) of wisdom-*Chochmah*, is also drawn forth into understanding-*Binah*, this is specifically referring to the **inner** aspect (*Pnimiyyut*) of understanding-*Binah* (as will soon be explained).

³⁰⁸ See Tanya Ch. 35 and the note there.

the comprehension and grasp that “before Him everything is as nothing,” nevertheless, it is not actually felt in it.³⁰⁹ For, since comprehension and grasp (including the grasp that “before Him everything is as nothing”) is a state of existent tangible grasp, therefore, the very existence (of grasp and comprehension itself) is the opposite of the feeling that “everything is as nothing.”³¹⁰

Now, with respect to the fact that understanding-*Binah* is the aspect of the lower knowledge (*Da’at Tachton*), namely, that above is “nothing” (*Ayin*) and below is “something” (*Yesh*), this also relates to the **manner** that wisdom-*Chochmah* is drawn to understanding-*Binah*. For, wisdom-*Chochmah* is “nothing” (*Ayin*) and understanding-*Binah* is “something” (*Yesh*) and the coming into being of understanding-*Binah* from wisdom-*Chochmah*, is similar to how the existence of a tangible “something” (*Yesh*) is brought about from “nothing” (*Ayin*).³¹¹ That is, it is like the coming into being of “something” (*Yesh*)

³⁰⁹ Note: See *Hemshech* 5672 Ch. 279 and Ch. 282, that the aspect of understanding-*Binah* is solely the submission and acknowledgement to the true reality of the Upper Knowledge (*Da’at Elyon*).

³¹⁰ Note: To further illuminate based upon the aforementioned *Hemshech*, Ch. 191 (p. 389), when it comes to the comprehension and grasp, it is impossible to grasp how everything in the chaining down of the worlds is not true existence. Moreover, there it is speaking even of the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*.

³¹¹ Note: See *Sefer HaMaamarim* 5679 p. 506 (and similarly, *Sefer HaMaamarim* 5678 *ibid.*), that the reason that the union of father-*Abba* (wisdom-*Chochmah*) and mother-*Imma* (understanding-*Binah*) are constant (as mentioned before in chapter two) is because wisdom-*Chochmah* and understanding-*Binah* are the aspects of the “nothing” (*Ayin*) and “something” (*Yesh*) at the beginning of the chaining down of the worlds (*Hishtalshelut*). Thus, it is through the coming forth into being of the “something” (*Yesh*) of understanding-*Binah* from the “nothing” (*Ayin*) of wisdom-*Chochmah*, that novelty is drawn forth into creation, from “nothing” (*Ayin*) to “something” (*Yesh*).

from “nothing” (*Ayin*), in which the “nothing” (*Ayin*) is hidden from the “something” (*Yesh*). Moreover, it is called “nothing” (*Ayin*) for this very reason, specifically because the “something” (*Yesh*) does not grasp it. [Furthermore, the fact that the “something” (*Yesh*) does not grasp the “nothing” (*Ayin*), is not just because of the limitations of the “something” (in that it utterly is of no comparison to the “nothing,” and thus is incapable of grasping it), but is also because of the “nothing” (*Ayin*) itself, in that (the “nothing-*Ayin*”) is hidden from the “something” (*Yesh*). For, as known,³¹² the “something” (*Yesh*) comes into being from the “nothing” (*Ayin*) through the concealment of the Godly power (called “nothing-*Ayin*) from the creatures. The same is true of the existence of understanding-*Binah* as it is brought forth from wisdom-*Chochmah*. That is, the reason understanding-*Binah* is “something” (*Yesh*) is because the “nothing” (*Ayin*) of wisdom-*Chochmah* is hidden from it.

Now, although it is true that understanding-*Binah* comprehends the point of wisdom-*Chochmah*, meaning that it grasps the point of the intellect, nevertheless, primarily, wisdom-*Chochmah* is **vision** that transcends intellect and is not drawn into understanding-*Binah* at all. Additionally, the **intellect** of wisdom-*Chochmah* (which **is** drawn forth into understanding-*Binah*) is (primarily) the aspect of self-evident truths that the soul accepts as axiomatic, and the intellect that

³¹² See *Hemshech*5666 p. 221 and elsewhere.

comes out from this, is only its externality (*Chitzoniyut*).³¹³ In other words, that which is grasped within the understanding-*Binah* is solely the **intellect** of the intellectual point (which is its externality-*Chitzoniyut*). In contrast, the self-evident axiom of the point (which is its innerness (*Pnimityut*) and essence) is an aspect of “nothingness” (*Ayin*) relative to the understanding-*Binah*, in that it is not grasped.

With the above in mind, we may give an additional explanation in regard to the fact that the upper knowledge (*Da’at Elyon*) is specifically in wisdom-*Chochmah*, which is not so of understanding-*Binah* (even though understanding-*Binah*, which is the lower knowledge (*Da’at Tachton*), does grasp matters of wisdom-*Chochmah*). For, the reason that wisdom-*Chochmah* is the upper knowledge (*Da’at Elyon*) – that below is “nothing” (which is the feeling that “before Him, everything is as nothing”) – is (not because of the **intellect** of the matter, since in and of itself, intellect is the existence of “something,” and is the opposite of the feeling that “before Him, everything is as nothing.” Rather,) it is because of the inner essence of wisdom-*Chochmah* (such as the **vision** of wisdom-*Chochmah*) which transcends intellect. Thus, since that which is drawn forth into understanding-*Binah* is merely the **intellect** of the wisdom-*Chochmah*, therefore understanding-*Binah* is the lower knowledge (*Da’at Tachton*).

³¹³ Note: In Sefer HaMaamarim 5689 *ibid.*, it states, “The intellectual aspect (of wisdom-*Chochmah*) itself is in a manner of self-evident axioms (*Hanachah*), and is not in a manner of comprehension and grasp (*Hasagah*).”

Now, when we stated that only the intellect of wisdom-*Chochmah* is drawn into understanding-*Binah*, [and therefore understanding-*Binah* is the lower knowledge (*Da'at Tachton*)], this is only in regard to the externality (*Chitzoniyut*) of understanding-*Binah*. However, in regard to the inner aspect (*Pnimiyut*) of understanding-*Binah*, there indeed is (also) an illumination of the essence of wisdom-*Chochmah*, and through this, the understanding-*Binah* also comes to be in a state of upper knowledge (*Da'at Elyon*). For, the feeling that “before Him, everything is as nothing” of wisdom-*Chochmah*, also illuminates within the understanding-*Binah*.³¹⁴

With this in mind we can now explain why miracles are drawn specifically from the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*. This is because the conduct of the miraculous is drawn from the aspect of the upper knowledge (*Da'at Elyon*). Thus, since in the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* (in which wisdom-*Chochmah* is drawn to the inner aspect (*Pnimiyut*) of understanding-*Binah*), therefore, even the understanding-*Binah* comes to feel the upper knowledge (*Da'at Elyon*), that below is “nothing” (*Ayin*) and that “before Him, everything is as nothing.” Therefore, the conduct that is drawn forth from the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* is the conduct of the miraculous.

³¹⁴ See *Hemshech* 5672 Ch. 245 cited earlier.

4.

However, this must be further understood. For, according to what was stated above, the primary superiority of the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* (the root of the miraculous conduct), over and above the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah* (the root the natural conduct), is primarily in understanding-*Binah*. This is to say that in the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*, the feeling that “before Him, everything is as nothing” **also** illuminates within understanding-*Binah*. However, when we recite, “Blessed are You *HaShem*-יהו"ה our God, King of the world, who performed miracles for our fathers-*Nissim LaAvoteinu*-לאבותינו,” in reference to (actual) miracles, in which the word, “our fathers-*Avoteinu*-אבותינו,” refers **both** to wisdom-*Chochmah* and understanding-*Binah*, it is understood that for actual miracles to occur, there also must be an elevation and ascent within wisdom-*Chochmah* itself, [not just within understanding-*Binah*].

We may therefore say that there are two matters in the superiority of the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*, over the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*. The first is the matter of revelation, that in the externality (*Chitzoniyut*) of understanding-*Binah*, the wisdom-*Chochmah* is concealed and is “nothing” (*Ayin*), in that it is not grasped. In contrast, in regard to the inner aspect (*Pnimityut*) of

understanding-*Binah*, it indeed is revealed (as mentioned in chapter three). An additional superiority of the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*, is that the wisdom-*Chochmah* (that is drawn forth in this kind of union) is from the **inner** aspect (*Pnimityut*) of wisdom-*Chochmah*, which is a much loftier level than the aspect of wisdom-*Chochmah* called “nothing” (*Ayin*).

The explanation³¹⁵ is that the aspect of wisdom-*Chochmah* called “nothing” (*Ayin*), is that aspect of wisdom-*Chochmah* that comes to be the source for understanding-*Binah*. For, since the understanding-*Binah* comes into being through the **concealment** of the wisdom-*Chochmah* from the understanding-*Binah*, it therefore is called, “nothing” (*Ayin*), (in that it is not grasped). However, in and of itself, wisdom-*Chochmah* is also an aspect of “something” (*Yesh*). Thus, that aspect of wisdom-*Chochmah* that comes to be the source of understanding-*Binah*, (and this certainly applies to the understanding-*Binah* itself), is “nothing” (*Ayin*) relative to the **essence** of wisdom-*Chochmah* itself. That is, it is “nothing” (*Ayin*) in that, relative to the essence of wisdom-*Chochmah*, it is entirely inconsequential and considered as nothing.

This being so, that aspect of wisdom-*Chochmah* that comes to be the source of understanding-*Binah*, is similar to the **lower** knowledge (*Da’at Tachton*), that above is “nothing” (*Ayin*) and below is “something” (*Yesh*). In contrast, the

³¹⁵ See Siddur Im Divrei Elokim Chayim, discourse entitled “*Mizmor LeToday*” (44c); Pirush HaMilot of the Mittler Rebbe, Ch. 141 (93c); Sefer HaMaamarim 5678 *ibid*.

essence of wisdom-*Chochmah*, which transcends being a source for understanding-*Binah*, is similar to the perspective of the upper knowledge (*Da'at Elyon*), that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*).

[It may also be said that even in the aspect of wisdom-*Chochmah* that **transcends** being the source of understanding-*Binah*, there are two levels. That is, there is the essence (*Etzem*) of wisdom-*Chochmah* and there is the radiance (*Ha'arah*) of wisdom-*Chochmah*. For, this aspect of wisdom-*Chochmah*, (that is, the feeling that the source of understanding-*Binah* is “nothing” (*Ayin*), in that it is considered to be entirely inconsequential and as nothing) is only a glimmer and radiance (*Ha'arah*) from wisdom-*Chochmah*, but is not its essence (*Etzem*),³¹⁶ only that since it is a radiance, it adheres to its source within the essence of wisdom-*Chochmah*, and because of this, it feels that all matters that are not of the essence of wisdom-*Chochmah*,³¹⁷ are utterly inconsequential and considered to be

³¹⁶ Note: That is, the very fact that we speak of the matter of a source for understanding-*Binah* (that “the source for the understanding-*Binah* is nothing, zero, and entirely inconsequential”) is indicative of the fact that it is only a glimmer of radiance (*Ha'arah*). For, wisdom-*Chochmah*, at its essence, has literally no relation to anything other than wisdom-*Chochmah* (such as being a source for the understanding-*Binah*), not even in a manner in which it is considered inconsequential.

³¹⁷ Note: Including even the glimmer and radiance itself. This is similar to what was stated before regarding the matter of the feeling that “below is nothing (*Ayin*).” That is, in the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), (which is the light that is in a state of adhesion to its Source in the Luminary), the matter of the feeling that “below is nothing (*Ayin*)” is not only in regard to the existence of the worlds, that they are nothing. Rather, the feeling is that even the light that is in a state of adhesion, which transcends being a source for the worlds, also is entirely inconsequential and considered as nothing before the Luminary, *HaShem* יהוה Himself, blessed is He. (See *Hemshech* 5666 p. 222.)

as nothing. Nonetheless, that part of the radiance of wisdom-*Chochmah* that becomes the source for understanding-*Binah* is a separated radiance (*Ha'arah Nivdelet*), for which reason it is the source of understanding-*Binah* and is comparable to the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*). In contrast, that part of the radiance of wisdom-*Chochmah* that adheres to the essence of wisdom-*Chochmah* - wherein there is a feeling that the radiance is nothing and is entirely inconsequential relative to the essence of the wisdom-*Chochmah* - is comparable to the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*).]

Thus, amongst the differences between the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* and the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*, is that in the external union (*Zivug Chitzoni*), the drawing forth is from the external aspect (*Chitzoniyut*) of wisdom-*Chochmah*. That is, it is drawn forth from wisdom-*Chochmah* as wisdom-*Chochmah* comes to be the source of understanding-*Binah*. (Moreover, even this external aspect of wisdom-*Chochmah* is itself concealed from the understanding-*Binah*, and is thus called “nothing” (*Ayin*) in relation to it, in that it is not grasped.)

In contrast, in the inner union (*Zivug Pnimi*), the drawing forth is from the **inner** aspect (*Pnimiyyut*) of wisdom-*Chochmah*, and additionally, it becomes **revealed** in the understanding-*Binah*. Therefore, since relative to the inner aspect (*Pnimiyyut*) of wisdom-*Chochmah*, the source of the understanding-*Binah* (and certainly the understanding-*Binah*

itself) are both considered to be entirely inconsequential, therefore, through the revelation of the inner aspect (*Pnimitiyut*) of wisdom-*Chochmah* within understanding-*Binah*, the understanding-*Binah* comes to be included in the wisdom-*Chochmah*.

5.

Now, according to what was explained above, that the essence (*Etzem*) of wisdom-*Chochmah* is “something” (*Yesh*), whereas the radiance and glimmer (*Ha'arah*) of wisdom-*Chochmah* is “nothing” (*Ayin*) and is entirely inconsequential and considered to be as nothing relative to the essence (*Etzem*) of wisdom-*Chochmah*, these two aspects are the “something” (*Yesh*) and the “nothing” (*Ayin*) within wisdom-*Chochmah* itself.

However, in general, the “somethingness” (*Yesh*) of wisdom-*Chochmah* comes about because the limitless light of the Unlimited One - the True Something (*Yesh HaAmeete*) - *HaShem*-יהוה, blessed is He, dwells within wisdom-*Chochmah*. On the other hand, the “nothingness” of wisdom-*Chochmah* is that wisdom-*Chochmah* in general (including the essence of wisdom-*Chochmah*), is nullified to the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, in that it is felt in it that Above is “something” (*Yesh*) and below is “nothing” (*Ayin*). It therefore is the “nothing” (*Ayin*) of the “True Something (*Yesh HaAmeete*).” In contrast, the aspect of wisdom-*Chochmah* that comes to be the source of

understanding-*Binah*, is the “nothing” (*Ayin*) of the created something (*Yesh HaNivra*).

Now, according to this, the fact that the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah* is the lower knowledge (*Da’at Tachton*), is also because of the wisdom-*Chochmah*. That is, what was explained above (in chapter three) that the upper knowledge (*Da’at Elyon*) is in wisdom-*Chochmah*, (whereas, since only the intellect of wisdom-*Chochmah* is drawn to understanding-*Binah*, therefore the lower knowledge (*Da’at Tachton*) is specifically in understanding-*Binah*), is only in general.

However, more particularly, since (in the external union (*Zivug Chitzoni*), wisdom-*Chochmah* is the nothing of the created something (*Yesh HaNivra*), therefore the matter of the lower knowledge (*Da’at Tachton*) of the external union (*Zivug Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*, is also from the angle of wisdom-*Chochmah* itself. However, the essential matter of the upper knowledge (*Da’at Elyon*) is in the inner union (*Zivug Pnimi*) of wisdom-*Chochmah* and understanding-*Binah*, in which wisdom-*Chochmah* is the nothing of the “True Something” (*Yesh HaAmeete*) and understanding-*Binah* is also included in the wisdom-*Chochmah*.

Now according to this, we can explain the meaning of the words, “Blessed are You *HaShem*-יהוה our God, King of the world, who performed miracles for our *fathers* (in the plural), that the elevation and ascent (from which miracles are drawn) also takes place in wisdom-*Chochmah*. This is because,

in and of itself, (as it is in the external union-*Zivug Chitzoni*) wisdom-*Chochmah* is the source of understanding-*Binah*. That is, it is the nothing of the created something (*Yesh HaNivra*), whereas miracles are drawn from the **essence** of wisdom-*Chochmah*, which is higher than being the source of understanding-*Binah*. That is, it is the nothing of the “True Something (*Yesh HaAmeete*).”

6.

Now, according to what was explained above (in chapter four) that the aspect of wisdom-*Chochmah* that becomes the source of understanding-*Binah*, is nothing (*Ayin*) relative to the **essence** (*Etzem*) of wisdom-*Chochmah*, (in that it is considered to be utterly inconsequential and as nothing relative to it), it must be said that the elevation and ascent of that aspect of wisdom-*Chochmah* that becomes the source for understanding-*Binah*, is included in the ascent and elevation of the understanding-*Binah*.³¹⁸ Thus, the words, “Blessed are You, *HaShem*-יהו"ה our God, King of the world, who performed miracles for our *fathers-Avotainu* (in the plural), means that the purpose of the elevation and ascent that comes about through miracles and takes place in both the intellect of understanding-*Binah* and in the intellect of wisdom-*Chochmah*, is that through

³¹⁸ Note: To further elucidate, the aspects called the lower father-*Abba* and mother-*Imma* are both included in the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, and the first *Hey*-ה generally is in understanding-*Binah*. Thus, even wisdom-*Chochmah* (as it relates to understanding-*Binah*) is included in the understanding-*Binah*. (See *Hemshech* 5672 Vol. 1 Ch. 137, and elsewhere.)

miracles (*Nissim*), there also is caused to be elevation and ascent in the **essence** (*Etzem*) of wisdom-*Chochmah*, as it transcends being the source of understanding-*Binah*.

This may be understood by prefacing with the explanation (of the previous discourse, entitled “Eliyahu began and said – *Patach Eliyahu*”)³¹⁹ that both (the upper knowledge – *Da’at Elyon*, and the lower knowledge – *Da’at Tachton*) are true. This is because both are rooted in the Essential Self of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He. That is, the fact that the limitless light of the Unlimited One is (revealed) “far below without limit,” is the root of the upper knowledge (*Da’at Elyon*) that below is “nothing” (*Ayin*). On the other hand, the fact that the limitless light of the Unlimited One is (concealed) “high above to no end,” is the root of the lower knowledge (*Da’at Tachton*), that below is “something” (*Yesh*).

Now, it was explained there,³²⁰ that the fact that the lower knowledge (*Da’at Tachton*) is true, since it has a root in the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהוה, blessed is He, is because the perception and knowledge of the lower, that it is “something” (*Yesh*) (is **not** because in relation to this level the lower has any actual independent existence of “somethingness” (*Yesh*), in and of itself, but rather) is only to bring about the revelation that the limitless light of the Unlimited One is “high above to no end.” This is why the perfection of the lower knowledge (*Da’at*

³¹⁹ See the previous discourse, chapter four.

³²⁰ See the previous discourse, chapters ten and eleven.

Tachton) is through the illumination of the upper knowledge (*Da'at Elyon*) within it. For, externally, it appears as if the perception of the lower knowledge, that below is “something” (*Yesh*), is because it has some kind of independent existence, in and of itself. However, through its bond with the upper knowledge (*Da'at Elyon*), it is revealed that the matter (and inner aspect) of the lower knowledge is to reveal that the limitless light of the Unlimited One, blessed is He, “is high above to no end.”

This may also be applied in relation to the matter of the lower knowledge (*Da'at Tachton*), as it relates to the conduct of the natural order. That is, the fact that the Holy One, blessed is He, conducts each creature according to what it is, (according to its composition and characteristics), which indicates that the creatures have consequence and take up space, (is not because the creatures are actually of consequence and take up space in relation to *HaShem*-יהו"ה, blessed is He, but rather,) because this is what arose in His Supernal will, blessed is He, that the creatures should be of consequence and take up space.

Thus, the difference between the natural conduct and the miraculous conduct is that, when it comes to the natural conduct, *HaShem* 's-יהו"ה Supernal will is to conduct the world in a manner that the world is of consequence and has existence. In contrast, His Supernal will for the miraculous is to conduct the world in a manner that the world is of no consequence and is “as nothing.” This is why the perfection of the natural conduct comes about through the revelation into it of that which transcends the natural order. For, it is specifically through this

that the inner aspect (*Pnimiyut*) of the natural conduct is revealed, which is that it thus arose in His Supernal will, blessed is He.

Now, it should also be said that the same applies to the upper knowledge (*Da'at Elyon*), in that it too has two manners. For, externally it appears that below is “nothing” (*Ayin*) because, *in and of itself*, it is “nothing” (*Ayin*) and entirely inconsequential. However, in its inner aspect, the reason that below is “nothing” is in order to reveal that the limitless light of the Unlimited One is “far below without end.” Thus, through the upper knowledge (*Da'at Elyon*) being drawn into the lower knowledge (*Da'at Tachton*) and bonding with it, there is a revelation of its inner aspect (*Pnimiyut*).

The same applies to miracles and the natural order. That is, through miracles being drawn into the (natural order) of the world,³²¹ their inner aspect (*Pnimiyut*) is revealed. Namely, that the fact that in the conduct that transcends the natural order, the creatures are inconsequential and take up no space, is because this is what arose in *HaShem* 's-ה"ה Supernal will, blessed is He.

This then, is the meaning of the words, “Blessed are You, *HaShem* our God, King of the world, who performed miracles for our *fathers*,” in the plural, meaning that the

³²¹ See Sefer HaMaamarim 5678 p. 89; Sefer HaMaamarim 5698 p. 189, where it states that the elevation of the natural order through the occurrence of miracles also applies to miracles that are not manifest within nature. For, the nullification and overpowering of the natural order that occurs with such miracles is “only in that thing with which the miracle occurred, whereas the rest of the world remains sustained in its state of being.”

elevation and ascent that comes about through the performance of miracles,³²² is both in understanding-*Binah* (the root of the natural order), as well as in wisdom-*Chochmah* (the root of that which transcends the natural order), being that neither of these aspects have any independent existence, in and of themselves, but both exist solely to reveal that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is “high above to no end, and far below without limit.”

7.

Now, in order for a bonding of these two matters to be possible, that within nature there will be a revelation of that which transcends nature, this comes about because the natural order itself possesses something of the matter of nullification to *HaShem*-יהו"ה, blessed is He. That is, in the natural order [since the Holy One, blessed is He, conducts each creature according to what it is, the emphasis is that the world exists, which indicates that according to this mode of conduct, the creatures are of consequence and take up space], there should be a revelation of that which transcends the natural order [within which the emphasis is that the world is nullified to *HaShem*-יהו"ה, blessed is He. For since the Holy One, blessed is He, conducts the world according to His will and not according to

³²² Note: The term “performance-*Asiyat*” עשיית-” is similar to the words of the blessing, “Who performed miracles-*SheAsah Nissim*” ששעה נסים-” meaning that the miracles are drawn forth and actualized in the world (as in the previous note), and it is through the bond of the miracle (*Neis*-נס) and the natural order (the world), there is caused to be an elevation of them both.

the composition and nature of the creatures, this indicates that according to this mode of conduct, the creatures are of no consequence and take up no space]. This bond comes about because the natural order itself possesses something of the matter of nullification to *HaShem*-יהו"ה, blessed is He.

To further clarify, this is like what was explained (in the previous discourse, entitled “Eliyahu began and said – *Patach Eliyahu*”).³²³ It was explained there that the fact that the form (*Tzurah*) of all creatures was not explicitly stated in the ten utterances of creation, but comes from His will, indicates the nullification of the world to *HaShem*-יהו"ה, blessed is He, in that the essential matter of their coming into being from His will (is not that the creatures come into being, but) that through this, His will is fulfilled. Thus, through the coming into being of the form (*Tzurah*) of every creature (including its physical form and) natural characteristics, this emphasizes that the (inner) matter of the natural order, is that through it, the will of the Holy One, blessed is He, is fulfilled.

Now, it was explained (in the previous discourse, entitled “Eliyahu began and said – *Patach Eliyahu*”),³²⁴ that according to the interpretation that the word, “*Teva*-טבע” (nature) is of the same meaning as the word, “*coin-Matbe’a*-**גטבע**,” in that³²⁵ “the Holy One, blessed is He, stamped (*Tava*-טבע) all people with the impression of Adam, the first man,” the term, “*Teva*-טבע” refers to the vitality of the world. In contrast,

³²³ See the previous discourse, chapter seven and on.

³²⁴ See the previous discourse, chapter five.

³²⁵ Mishnah Sanhedrin 4:5 (37a)

according to the interpretation³²⁶ that the word “*Teva*-טבע is a borrowed term that applies to anything that is not within the realm of reason and knowledge,” the term “*Teva*-טבע” refers to the coming into being of the world from “nothing” to “something.” This is because the coming into being of something from nothing transcends intellect (which is not so of the matter of the vitality of the world).

It must therefore be said that the nullification (*Bittul*) of the natural order involves two matters; the nullification (*Bittul*) that relates to the vitality of the world is revealed in the nullification of the form (*Tzurah*) of the creatures. This is because the form of the creatures is the receptacle for the vitality and soul within them (as explained in the previous discourse entitled “Eliyahu began and said – *Patach Eliyahu*”).³²⁷ On the other hand, the nullification (*Bittul*) that relates to the coming into being of the world, is revealed by the fact that it is impossible for the intellect to comprehend how something comes into being out of nothing.³²⁸ That is, the fact that the intellect is incapable of conceiving something coming

³²⁶ Tanya, Ch. 19 (24b)

³²⁷ See the previous discourse, chapter seven and on.

³²⁸ Note: To further elucidate based on what it states in Shaarei Orah, Shaar HaPurim 83a, “Wondrous wisdom is observed in the study of the human organs etc. that even all the learned medical doctors are astonished by it etc., since it is Godly wisdom. The same applies the makeup of animals (*Chay*) and plant-life (*Tzome'ach*) etc. including ‘the earth and everything within it.’ That is, there is Godly wisdom within it, through which everything is actualized.” It may thus be stated that the nature and characteristics of all creatures are according to wisdom-*Chochmah*. However, it is Godly wisdom and therefore “even all the learned medical doctors are astonished by it.” In contrast, the coming into being of the creatures from nothing to something is not at all within the parameters of the intellect to comprehend (and therefore, about this, it is utterly inapplicable to state that, “the scientists are astonished by it”).

into being out nothing, indicates that from the perspective of the limitations that define the world, there is no possibility for the world to exist. Thus, the very fact that it indeed exists, is only because the Holy One, blessed is He, wills it.

This then, explains that there are two kinds of miracles. The first kind causes change in the form and characteristics of the creature. (An example is the splitting of the Red Sea, in which the waters stood upright like a wall.)³²⁹ The second kind causes a change in their essential existence, in that the physical substance (*Chomer*) of the creatures is transformed. (An example is the transformation of the water into blood,³³⁰ or the transformation of the staff into a snake.³³¹) That is, it is through the nullification of the form (*Tzurah*) of the creatures (in that their form exists from His will – *Ratzon*), that they are like receptacles for miracles that transform their form and nature. Similarly, it is through the essential nullification of their very existence (in that there is no room within intellect for them to come into existence), that they are like receptacles for miracles that transform their essential existence.

8.

Now, it should be said, that in the same way, the opposite is also true. That in order for that which transcends the nature of the world to be drawn into the natural order, this

³²⁹ Exodus 15:8

³³⁰ Exodus 7:20

³³¹ Exodus 7:8

comes about because that which transcends the natural order possesses something similar to the natural order. This is why the blessing states, “Blessed are You *HaShem*-יהו"ה our God, King of the world, who performed miracles-*Nissim*,” in the plural, meaning many **kinds** of miracles, in that we can say that one of the reasons that there are many miracles, even though the matter of multiplicity (and division) applies specifically to the chaining down of the worlds (*Hishtalshelut*), whereas the root of that which transcends nature, transcends the chaining down of the worlds, is so that through this, it will become possible for there to be a drawing down of that which transcends nature, into the nature of the world.

Now, about the matter of many kinds of miracles, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained in his discourse, that in general, miracles are divided into two general categories.³³² That is, there are miracles that transcend the natural order and there are miracles that are en clothed within the natural order.

More particularly, even in miracles that themselves are en clothed within the natural order, there are two kinds. In the first kind, the manner of the natural garments is such, that it is openly recognizable that they are merely garments for the miracles invested in them. Examples are the miracles of Chanukah and Purim. (In the same manner, this also applies to the miraculous redemptions that took place on the 19th of Kislev

³³² In regards to the different types of miracles, also see *Torat Menachem*, *Sefer HaMaamarim Nissan* p. 162; *Tammuz* p. 67; *Sefer HaMaamarim 5712* p. 262 (translated in *The Teachings of The Rebbe – 5712, Discourse 14*).

and the 12th of Tammuz). That is, even though the miracles were vested in the ways of nature, nonetheless, the fact that they were miraculous was openly recognizable in them, (so much so, that it was recognized throughout the world). However, in the second kind, the garments of nature hide and conceal the miracle vested in them, so much so, that they sometimes totally hide and conceal, in that they are not even recognized as being miraculous, as our sages said,³³³ “the one for whom the miracle occurred, does not recognize it as a miracle.”

Now, in addition, there also are two kinds of miracles that transcend nature. The first kind are miracles that transcend the natural order, but there is room to err and think that they are natural. An example is the descent of the manna from heaven during the forty years in the desert. Even though this miracle was not vested within the natural order [as Rambam wrote,³³⁴ that the forty-year sojourn of the children of Israel in the desert and the fact that they were sustained there by the manna, are some of the greatest of wonders. For by nature, “a desert is not a place for sowing seeds and there is no water etc.³³⁵ It thus is not possible for bread to be there (neither bread from the earth, nor bread from the heavens). This is all the more so, in that no waste-matter was produced from the manna,³³⁶ even more so, whoever took less had no lackings,³³⁷ all of which is impossible

³³³ Talmud Bavli, Niddah 31a

³³⁴ Moreh Nevichim (Guide for the Perplexed) volume 3 chapter 50; Also see Sefer HaMaamarim 5678 P.222

³³⁵ Chukat 20:5

³³⁶ Talmud Bavli, Yoma 75b

³³⁷ Exodus 16:18

according to the nature of the world]. Nevertheless, because this miracle occurred consistently for a duration of forty years, there was room for them to err and think that it was natural. On the other hand, there are miracles in which the miraculous is so obvious, that it is impossible to err that they are natural. An example is the miracle of the splitting of the Red Sea.

9.

Now, the discourse continues that, at their root, the difference between the two general kinds of miracles, (those that transcend the natural order and those that manifest within the natural order) can be explained in two ways. That is, the root of miracles that transcend the natural order is from the Name *HaShem*-יהו"ה, whereas miracles that manifest within the natural order are from His title *Shada"y*-י"דש,³³⁸ which means,³³⁹ “My Godliness is adequate-*SheDay*-י"דש for all creatures.”

[Now, the difference between the two manners of miracles that manifest **within** nature, is that the title *Shada"y*-י"דש is in the *Sefirah* of foundation-*Yesod*,³⁴⁰ which is drawn down by way of the *Sefirah* of kingship-*Malchut*. However, in

³³⁸ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*); Also see Ohr HaTorah (Yahal Ohr), to Psalms p. 155, citing the Ramban and Bachaye to Parshat Va'era; *Hemshech* 5672 Vol. 1 Ch. 144, and elsewhere.

³³⁹ Midrash Bereishit Rabba 46:3, cited in *Hemshech* 5672 *ibid.*; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*) *ibid.*

³⁴⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, gate 2, which associates the title *Shaddai*-י"דש" with the *Sefirah* of *Yesod*.

this there are two manners. They can be drawn down by means of the *Sefirah* of kingship-*Malchut* either by way of passing through it (*Ma'avir*) or by way of investment in it (*Hitlabshut*). These two manners are the root of these two kinds of miracles.]³⁴¹ According to this explanation, the difference between these two kinds of miracles is (also) in their root.

The second explanation is that miracles that manifest within the natural order are from the aspect of “I-Ani-אני”³⁴² as it manifests within the “nothingness-*Ayin*-אין” of the *Sefirah* of kingship-*Malchut*.³⁴³ (This accords to the explanation elsewhere,³⁴⁴ that the root of miracles that manifest within the natural order, is from the Name *HaShem*-יהוה as it manifests within His title Lord-*Adona*”גדנ”י-י.”³⁴⁵)

Now, based on what we explained above (in chapter eight) that the various kinds of miracles are also present in that which transcends the chaining down of the worlds (*Hishtalshelut*) – (that in order that they will be drawn within the chaining down of the worlds, there also is abundance that transcends the chaining down of the worlds) – we may state that the source of the four kinds of miracles³⁴⁶ is in the four letters of the Name *HaShem*-יהוה. That is, miracles that are drawn

³⁴¹ See Ohr HaTorah, Yahal Ohr ibid.

³⁴² See Shaarei Orah of Rabbi Yosef Gikatilla, gate 1, which associates the term I-Ani-אני, with the *Sefirah* of *Malchut*.

³⁴³ See Sefer HaMaamarim 5678 p. 90.

³⁴⁴ See Ohr HaTorah, Yahal Ohr ibid.

³⁴⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, gate 1, which associates the title Lord-*Adona*”גדנ”י-י.” with the *Sefirah* of *Malchut*.

³⁴⁶ That is, the two kinds of miracles within the natural order and the two kinds of miracles that transcend the natural order.

from the letters *Vav-Hey*-וה"י of the name *HaShem*-יהו"ה, which relate to the worlds (as stated,³⁴⁷ “The letters *Vav-Hey*-וה"י are called ‘revealed’”), are miracles that manifest within the natural order.

This is indicated in the letters *Vav-Hey*-וה"י themselves. That is, the form of the letter *Vav*-ו is a single line drawn from above to below, indicating that even as it is drawn down, it remains bound Above. On the other hand, the form of the letter *Hey*-ה has length and width (in which only the area (*Shetach*-שטח) of the recipient is recognizable). The same applies to miracles that are drawn from the letters *Vav-Hey*-וה"י. That is, in miracles that are drawn from the letter *Vav*-ו of the name *HaShem*-יהו"ה, even once they are drawn down to vest within nature, nonetheless, the fact that they are miraculous is openly recognizable in them.³⁴⁸ In contrast, in miracles that are drawn from the final letter *Hey*-ה of the name *HaShem*-יהו"ה, once they are drawn down to vest within nature, all that is openly recognizable in them, is the nature within which they are vested³⁴⁹ (that is, the area (*Shetach*-שטח) of the recipient).

In contrast, miracles that are drawn from the letters *Yod-Hey*-יה"י of the name *HaShem*-יהו"ה, which transcend relation to worlds (as stated,³⁵⁰ “The letters *Yod-Hey*-יה"י are called

³⁴⁷ Deuteronomy 29:28 Tikkunei Zohar, Tikkun 10; Likkutei Torah, Pekudei 3b and on; Re’eh 29a, and elsewhere; Also see the introduction to Tanya and chapter 44; Iggeret HaTeshuvah Ch. 4.

³⁴⁸ Such as the miracles of Chanukah and Purim.

³⁴⁹ In that the one for whom the miracle occurred, does not recognize it as a miracle.

³⁵⁰ Deuteronomy 29:28 Tikkunei Zohar, Tikkun 10; Likkutei Torah, Pekudei 3b and on; Re’eh 29a, and elsewhere; Also see the introduction to Tanya and chapter 44; Iggeret HaTeshuvah Ch. 4.

‘concealed’”), transcend manifestation within nature. Here too, there are two kinds. The first letter *Hey*-ה of the name *HaShem*-יהו"ה has length and width. Because of this, grasp is applicable here. Therefore, in the level of miracles that come from it, there is room for nature. That is, although the miracles themselves do not vest within nature, nevertheless, relative to this level, nature is not negated and there is room to err and think that they are natural occurrences.³⁵¹ In contrast, in miracles that are drawn from the letter *Yod*-י of the name *HaShem*-יהו"ה, which is only an ungraspable point, there is no room for nature. Therefore, in such miracles, it is inapplicable to err in thinking that they are natural occurrences.³⁵²

10.

The discourse explains (at its conclusion) that when we recite the blessing, “Blessed are You *HaShem*-יהו"ה our God, King of the world, who performed miracles for our fathers, in those days and in our times,” it is a request for miracles to happen in our times too.

Now, according to what the Alter Rebbe (whose joyous occasion and redemption of the 19th of Kislev we are celebrating today) states in *Tanya*³⁵³ about the supplication (in the Amidah prayer), “Pardon us,” that since (after making this request) we recite the blessing, “Blessed are You *HaShem*-יהו"ה,

³⁵¹ As in the example of the years in the desert, in which the manna consistently came down from heaven for the forty years.

³⁵² As in the case of the splitting of the Red Sea.

³⁵³ *Tanya*, Iggeret HaTeshuvah, Ch. 11.

the Gracious One, Who abundantly pardons,” it is certain, without a doubt, that He pardons.³⁵⁴ Based on this, it is understood that this also is true of our supplication that the Holy One, blessed is He, should perform miracles in our time too. That is, since we recite a **blessing** (*Brachah*), and say, “Blessed are You *HaShem*-יהו"ה our God, King of the world, who performed miracles for our fathers, in those days and in our times,” there is no doubt whatsoever that in our times and in the immediate future, the Holy One, blessed is He, will perform miracles (*Nissim*-נסים), in the plural, indicating all four kinds of miracles mentioned above, including the miracles of the verse,³⁵⁵ “As in the days when you left the land of Egypt-*Mitzrayim*-מצרים, I will show you wonders,” referring to the miracles that will come about with the coming of our righteous Moshiach. That is, even such miracles will be “in our times,” in the immediate future, in the most literal sense, with the coming of our righteous Moshiach, may it be speedily in our days, in actuality!

³⁵⁴ As explained there, the general halachic rule regarding blessings is that when there is doubt, one should err on the side of leniency and not recite a blessing (*Safek Brachot LeHakel*-ספק ברכות להקל), for fear of invoking the Name *HaShem*-יהו"ה in vain. Thus, here there is certainly no doubt whatsoever.

³⁵⁵ Micah 7:15

Discourse 7

*“Vayomer HaShem el Moshe, Re’eh Netaticha
Elohim L’Pharaoh -
HaShem said to Moshe, ‘See, I have made you a God
over Pharaoh”*”

Delivered on Shabbat Parshat Va’era,
Shabbat Mevarchim Shvat, 5715
By the grace of *HaShem*, blessed is He,

The verse states,³⁵⁶ “*HaShem*-יהויה said to Moshe, ‘See, I have made you a God-*Elohim*-אלהים over Pharaoh, and your brother Aharon shall be your prophet.”” Rashi comments on the words, “I have made you a God-*Elohim*-אלהים over Pharaoh,” that it means, “A judge and chastiser, to chastise him with plagues and afflictions.” Now, this must be better understood,³⁵⁷ for what novelty is there in Moshe chastising Pharaoh with plagues and afflictions? Moreover, from the fact that the verse states, “See, I have **made** you a God-*Elohim*-אלהים over Pharaoh,” it is understood this is something novel and wondrous. We therefore must better understand the novelty and wondrousness of this matter.

³⁵⁶ Exodus 7:1

³⁵⁷ See the discourse entitled “*Vayomer HaShem... Re’eh Netaticha*” 5677 (Sefer HaMaamarim 5677 p. 129 and on); Discourse by the same title 5631 (Sefer HaMaamarim 5631 p. 137 and on); Ohr HaTorah Re’eh p. 230 and on; Discourse entitled “*Vayomer... HaChodesh*” of Shabbat Parshat Shmini 5722 (Sefer HaMaamarim 5722 p. 189 and on).

We also must understand the statement in Midrash,³⁵⁸ “The Holy One, blessed is He, said to Moshe, ‘Although I have called you a God-*Elohim*-אלהים to Pharaoh, I am your God-*Elohecha Anochi*-אלהיך אנכי and am over you.” This seems to indicate that the words, “I have made you a God-*Elohim*-אלהים over Pharaoh” have some similarity to the Godliness indicated by the words, “I am your God-*Elohecha Anochi*-אלהיך אנכי,” and it therefore was necessary to continue and state, “and I am over you.”

In other words, the words “and I am over you,” are there to clarify that the matter of, “I am your God-*Elohecha Anochi*-אלהיך אנכי,” certainly is not the same as the matter of, “I have made you a God-*Elohim*-אלהים to Pharaoh.” For, the matter of Moshe being “God-*Elohim*-אלהים to Pharaoh,” was for the purpose of “chastising him with plagues and afflictions,” which is not so of the matter of, “I am your God-*Elohecha Anochi*-אלהיך אנכי,” in which it is inapplicable to say that this is a matter of chastisement. Certainly, about someone on the spiritual level of Moshe, it is simple to understand that chastising him was entirely inapplicable.

Nevertheless, from the fact that it states, “Although I have called you a God-*Elohim*-אלהים to Pharaoh, I am your God-*Elohecha Anochi*-אלהיך אנכי, and I am over you” it is understood that the matter of Moshe being “a God-*Elohim*-אלהים to Pharaoh” has some measure of similarity to *HaShem*'s-יהו"ה Godliness, but that nonetheless, “I am over you.” We

³⁵⁸ Petichta d'Ruth Rabba 1; Midrash Ruth 1:3

therefore must understand how it means that the Godliness of Moshe has a measure of comparison to *HaShem*'s-יהו"ה Godliness and that nonetheless, "I am over you."

Another matter to understand is the statement in Midrash,³⁵⁹ "Why is the Holy One, blessed is He, called,³⁶⁰ 'The King of glory (*Melech HaKavod*-מֶלֶךְ הַכְבוֹד)'? Because He apportions glory (*Kavod*-כְבוֹד) to those who fear Him. How so? With a king of flesh and blood, anyone other than him is forbidden to ride upon his horse or to sit upon his throne. However, the Holy One, blessed is He, caused Shlomo to sit upon His throne, as it states,³⁶¹ 'Shlomo sat upon the throne of *HaShem*-יהו"ה as king.' Moreover, He caused Eliyahu to ride upon His horse. What is the horse of the Holy One, blessed is He? The whirlwind and tempest, as it states,³⁶² '*HaShem*-יהו"ה, His way is in a whirlwind and a tempest,' and it is written,³⁶³ 'And Eliyahu ascended to heaven in the whirlwind.' Furthermore, with a king of flesh and blood, no one else may be called by his title (king). However, the Holy One, blessed is He, called Moshe by His title (God), as it states, 'See, I have made you a God-*Elohim*-אֱלֹהִים over Pharaoh.'" We therefore must understand what it means that Moshe was called by the title of the Holy One, blessed is He.

³⁵⁹ Shemot Rabba 8:1

³⁶⁰ Psalms 24:10

³⁶¹ Chronicles I 29:23

³⁶² Nahum 1:3

³⁶³ Kings II 2:11

2.

Now, all this may be understood by prefacing with the matter of Moshe's soul, which is a soul of the world of Emanation-*Atzilut*.³⁶⁴ The world of Emanation-*Atzilut* אצילות, is as its name implies; close proximity and nearness-*Etzel* אצל to *HaShem* יהו"ה, the Emanator, blessed is He.³⁶⁵ For, since the world of Emanation-*Atzilut* אצילות emanates-*HaAtzalah* האצלה and issues from the Emanator, *HaShem* יהו"ה, blessed is He, it therefore is in a state of close proximity and nearness-*Etzel* אצל to Him.

To further explain, the meaning of term, Emanation-*Atzilut*, is the same as its meaning in the verse,³⁶⁶ “and I will emanate-*v'Atzalti* ואצלתי some of the spirit that is upon you and place it upon them.” This refers to the issuance and bestowal of Moshe's spirit upon the elders. Now, that which was emanated upon the elders was not the actual spirit of Moshe itself. For, Moshe was loftier than physical influences, as explained about the verse,³⁶⁷ “From where do I have meat to

³⁶⁴ See Likkutei Torah, Nitzavim 49b and elsewhere.

³⁶⁵ See Pardes Rimonim, Shaar 16 (Shaar ABY”A), Ch. 1.

³⁶⁶ Numbers 11:17

³⁶⁷ Numbers 11:13; See Likkutei Torah, Be'ha'alotcha 31c, 33b; Va'Etchanan 12a; Sefer HaMaamarim 5660 p. 112; Sefer HaMaamarim 5686 p. 45; Also see Sefer HaLikkutim to the letter Beit, p. 641; Also see the discourse entitled “*LeHavin Inyan HaNedarim*” Sefer HaMaamarim 5714, translated in The Teachings of The Rebbe 5714, Discourse 21. (That is, Moshe is the aspect of wisdom-*Chochmah* חכמה, which is the ultimate state of nullification “the power of what-Ko'ach Ma”חמה 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.)

give to this entire people?” That is, the influence that Moshe bestowed was that of Torah.

Moreover, even in his worldly influence, his influence was in the manifestation of spiritual food, such as the Manna,³⁶⁸ which is “the bread of wisdom” (*Mezona d’Chochmeta*),³⁶⁹ and gives spiritual sustenance, so much so, that it became absorbed in their organs and produced no waste-product.³⁷⁰ All this being so, that the bestowal of physical influence was lower than Moshe’s level (which is why he said, “From where do I have meat?”) nonetheless, since Moshe was the leader of the generation, and all matters of influence must specifically come through the leader of the generation,³⁷¹ therefore, even physical influences that were below Moshe’s level needed to be influenced specifically by his hand. However, since Moshe was higher than this, He therefore emanated from his spirit upon the elders, so that such influence should come through them. Even so, all their influence specifically came from the spirit of Moshe.

The same applies to the world of Emanation-*Atzilut*, which is the issuance of radiance from the limitless light of *HaShem*-יהו"ה, the Emanator, blessed is He, only that it is in a manner of being drawn down and coming forth into Emanation-*Atzilut*. Now, the world of Emanation-*Atzilut* is only a glimmer and emanation of *HaShem*’s-יהו"ה radiance, blessed is He, as indicated by the statement that it is like “a flame from which

³⁶⁸ See Talmud Bavli, Taanit 9a

³⁶⁹ Zohar II 62a

³⁷⁰ See Talmud Bavli, Yoma 75b

³⁷¹ See Sefer HaMaamarim 5660 *ibid.*, and elsewhere.

many flames are lit, in which nothing will be lacking in the first flame,”³⁷² thus indicating that it’s light is only a radiance, in that the difference between light (*Ohr*-אור) and influence (*Shefa*-שפע) is well known.³⁷³ That is, in the matter of influence (*Shefa*-שפע), a lacking is caused in the source of the influence. An example is “torrential waters,” (*Shifat Mayim*-מיים-שפעת),³⁷⁴ in which the waters flow forth and become lessened in their place of origin. However, with light, such is not the case. For the bestowal of light (*Ohr*-אור) is not in a manner that the essential thing itself is bestowed, nor is it an essential bestowal, but is only a glimmer of radiance.

The same is understood about to the emanation of the world of Emanation-*Atzilut*, that it is like a flame kindled by another flame and is only a glimmer of radiance. However, though it only is a glimmer of radiance, nonetheless, its radiance reveals the Essence. For, this is the very matter of the world of Emanation-*Atzilut*, that through it, the Hidden Essence of *HaShem*-יהו"ה, the Emanator, blessed is He, who transcends the world of Emanation-*Atzilut*, is revealed.

To further explain, the world of Emanation-*Atzilut* is the intermediary and medium through which Godly knowledge amongst created beings is made possible. Were it not for the emanation of the world of Emanation-*Atzilut*, Godly knowledge

³⁷² Midrash Bamidbar Rabba 15:19; Rashi to Numbers 11:17; Sifri Bamidbar 93; Also see Likkutei Sichot Vol. 8 p. 75 and on, where this is further explained.

³⁷³ See Maamarei Admor HaZaken 5562 p. 42, p. 261; Vol. 2. P. 422 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 9 & 19, and the notes there; *Hemshech* 5666 p. 173 and on, and elsewhere.

³⁷⁴ Job 22:11

amongst created beings would be inapplicable, for they would be incapable of any grasp of Godliness whatsoever. This is because the Essential Self of *HaShem*-יהו"ה, the Unlimited One, as He is, in and of Himself, is utterly concealed. Even the aspect of the crown-*Keter*, which is the intermediary between the Emanator and the emanated is concealed, for about it, the verse states,³⁷⁵ "He sets darkness as His hiding place." Thus, for there to be Godly knowledge below, *HaShem*-יהו"ה emanated the ten *Sefirot* of the world of Emanation-*Atzilut*.

The primary *Sefirah* of the *Sefirot* of the world of Emanation-*Atzilut*, is the *Sefirah* of wisdom-*Chochmah*. For although it states,³⁷⁶ "You are He who is wise, but not with a knowable wisdom," nevertheless, through the emanation of wisdom-*Chochmah* of the world of Emanation-*Atzilut*, knowledge of *HaShem* 's-יהו"ה Godliness is brought about, even below. In other words, through emanation, we can come to know matters of the world of Emanation-*Atzilut*, and through this, we can even come to know matters that transcend the world of Emanation-*Atzilut*.

This is the purpose for which the world of Emanation-*Atzilut* was emanated, in that through it, there is a revelation of that which is concealed (*Giluy HaHe'elem*). This is because, in a concealed manner, included in that which transcends the world of Emanation-*Atzilut*, there also is the world of Emanation-*Atzilut*. Moreover, even as the world of Emanation-

³⁷⁵ Psalms 18:12; See Likkutei Torah, Shir HaShirim 4d and on; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13.

³⁷⁶ Introduction to Tikkunei Zohar 17b

Atzilut is drawn forth into revelation, it still is in a state of total adhesion to He who transcends the world of Emanation-*Atzilut*. This is why it can reveal the Concealed who transcends it, since it is in a state of adhesion to Him, blessed is He.

3.

Now, this matter, that the world of Emanation-*Atzilut* is in a state of adhesion to its Source, does not contradict the meaning of the word “emanation-*Ha’atzalah*-האצלה,” indicating separation and removal. That is, in reality, the world of Emanation-*Atzilut* indeed is in a state of adhesion to its Source. However, it is called, “Emanation-*Atzilut*-אצילות,” not because it actually is separate (since in reality, it is in a state of adhesion), but because it comes by way of a separation. That is, it comes about through the restraint of the *Tzimtzum*, even though in reality, it is in a state of adhesion (*Dveikut*).

This may be understood from the matter of the line-*Kav*, since the line-*Kav* adheres to its Source. That is, even though it is drawn down by way of the restraint of the *Tzimtzum*, and moreover, it is drawn forth specifically through the first restraint-*Tzimtzum*, which is different than the restraints within the chaining down of the world, since it is the aspect of complete withdrawal (*Siluk*),³⁷⁷ nevertheless, the line-*Kav*

³⁷⁷ See the beginning of both *Otzrot Chayim* and *Mevo She’arim*; *Likkutei Torah*, *Hosafot* to *Vayikra* 51c, and elsewhere. Also see the discourse entitled “*Atem Nitzavim*” 5711, translated in *The Teachings of The Rebbe – 5711*, Discourse 16; “*Padah b’Shalom*” 5712, translated in *The Teachings of The Rebbe – 5712*, Discourse 5, and elsewhere.

adheres to its Source. In other words, it is only the **manner** in which it is drawn forth that is through the restraint of the *Tzimtzum*, however it nevertheless adheres to its Source. The same is understood about the world of Emanation-*Atzilut*. That is, although it is called, “Emanation-*Atzilut*-אצילות,” in that it is drawn forth by means of separation, it nevertheless is in a state of adhesion, in that it is in proximity and nearness-*Etzel*-אצל to *HaShem*-יהוה, the Emanator, blessed is He.

Now, the explanation of the matter is that, as known, there are four levels: The Something (*Yesh*) and the nothing (*Ayin*) - and the nothing (*Ayin*) and the something (*Yesh*).³⁷⁸ Regarding this it is explained that, in truth, there only are three levels, these being the Something (*Yesh*), the nothing (*Ayin*) and the something (*yesh*), only that there are two aspects of “nothing” (*Ayin*): The “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) and the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*).

The precise matter to understand here, is that the second “nothing” (*Ayin*), meaning, the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*), is not just a glimmer and radiance of the first “nothing” (*Ayin*), which is the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*). Rather, they both are drawn from the Essential Self of *HaShem*-יהוה, blessed is He, and both

³⁷⁸ See the preceding discourses of this year, where this has been explained at great length.

adhere to His Essential Self, only that the “nothing” (*Ayin*) itself is divided in two.³⁷⁹

In other words, the “nothing” (*Ayin*) itself, as it comes forth from the Essential Self of *HaShem*-יהו"ה, blessed is He, divides in two. For, from the perspective of the “nothing” (*Ayin*) itself, it possesses the fact that it is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), meaning that it **truly** is nothing, and it also possesses the fact that it is “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*), which is not a true “nothing” (*Ayin*), but is only called “nothing” because of (various matters, but generally because) it is not grasped. Thus, even the aspect of the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is brought forth from the Essential Self of *HaShem*-יהו"ה, blessed is He, and this is what is meant by the fact that the “nothing” (*Ayin*) itself is divided into two.

Now, in regard to this matter that the “nothing” (*Ayin*) is divided in two, the actual division of the two aspects of “nothing” (*Ayin*) is brought about through the restraint of the *Tzimtzum*. In other words, it is the restraint of the *Tzimtzum* that brings about the division in the manner of their revelation (*Giluy*), as discussed before, as well as in the manner of their adhesion (*Dveikut*).³⁸⁰ For, the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*) is in a state of recognizable adhesion (*Dveikut*) to its Source, whereas

³⁷⁹ See Listen Israel, a translation of Reb Hillel of Paritch’s commentary (2) to Shaar HaYichud of the Mittler Rebbe, Ch. 1.

³⁸⁰ See Discourse 2 of this year, 5715, entitled “*Bayom HaShmini*.”

the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is in a state of adhesion (*Dveikut*) to its Source that is unrecognized. However, it is only the actual division that is brought about by the restraint of the *Tzimtzum*. For, in reality, the “nothing” (*Ayin*) **itself** is divided in two, and therefore, even the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is truly and actually in a state of adhesion to the Essential Self of *HaShem*-יהוה, blessed is He.

This may be better understood, by way of the well-known³⁸¹ analogy given regarding the restraint of the first *Tzimtzum*. It is compared to a teacher and his pupil who cannot at all compare to the greatness of his teacher. Therefore, in order for the teacher to bestow his intellect to his pupil, he must first restrain himself and withdraw his own intellect from his mind. He then will be able of finding intellect within himself that applies to the capability of the student to grasp.

Now, in reality, the restraint (*Tzimtzum*) does not introduces novel intellect that applies to the pupil, because even before the restraint (*Tzimtzum*) the teacher already possessed the intellect that applies to the pupil, only that before the restraint, this intellect was included in the intellect of the teacher himself. The only effect of the restraint (*Tzimtzum*) was the division (*Havdalah*) between that which is inner (*Pnimitiyut*) and that which is outer (*Chitzoniyut*), meaning, between the intellect of the teacher, as it is, in and of himself, and the

³⁸¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-14.

intellect that applies to the pupil, so that the intellect that applies to the pupil should not be subsumed in the intellect of the teacher.

We thus see that even the intellect that applies to the student is from teacher himself, only that its actual revelation comes about by means of the restraint of the *Tzimtzum*. The same may be understood about the statement above, that even the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) comes about because of the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, and adheres to Him, only that it is revealed through the restraint of the *Tzimtzum*.

This then, is the meaning of what we explained before that the line-*Kav* adheres to its Source. For, although it is drawn forth by means of the restraint of the *Tzimtzum*, and specifically from the restraint of the first *Tzimtzum*, which is in a manner of withdrawal (*Siluk*), nevertheless, since its drawing forth is rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, it therefore adheres to its Source, except that it is drawn forth by way of the restraint of the *Tzimtzum*.

Now, just as this so in the effect of *Tzimtzum* on the line-*Kav*, we may likewise understand this as it relates to the world of Emanation-*Atzilut*. That is, even though it is brought about through the restraint of the *Tzimtzum*, and as explained,³⁸² the restraint of the *Tzimtzum* is for the purpose of Emanation-*Atzilut*, it nevertheless is in a state of adhesion.

³⁸² See Etz Chayim, Shaar 1 (Drushei Iggulim v'Yosher) Anaf 2

To further clarify, in regard to the matter of the two aspects of “nothing” (*Ayin*) – the “nothing” (*Ayin*) from the perspective of the True Something (*Yesh HaAmeete*), and the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) – there are several explanations. The first explanation is that both are aspects **within** the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, corresponding to the essence of His light (*Etzem HaOhr*) and the spreading forth of His light (*Hitpashtoot HaOhr*). The second is that the two aspects of “nothing” (*Ayin*) correspond to the light (*Ohr*) that preceded the restraint of the *Tzimtzum* and the line-*Kav*. The third is that the two aspects of “nothing” (*Ayin*) correspond to the light (*Ohr*) that precedes the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself.

Thus, just as according to the explanation that the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is the aspect of the line-*Kav*, and that although the restraint of the *Tzimtzum* affects it to be separate, nevertheless, even after the restraint of the *Tzimtzum*, it still adheres to its Source (as discussed before), this is likewise so according to the explanation that the “nothing” (*Ayin*) from the perspective of the created something (*Yesh HaNivra*) is the world of Emanation-*Atzilut*. For, although the world of Emanation-*Atzilut* comes about through the restraint of the *Tzimtzum*, it nonetheless is rooted in the Essential Self of *HaShem*-יהו"ה, blessed is He, and is therefore in a state of adhesion (*Dveikut*) to His Essential Self. This is the meaning

of the term Emanation-*Atzilut*-אצילות, which is of the root “nearness-*Etzel*-אצל,” indicating proximity and adhesion.

With all the above in mind, it is understood that the world of Emanation-*Atzilut* is a state of Godliness. Therefore, the souls of the world of Emanation-*Atzilut* also are literally in a state of Godliness. This then, explains why *HaShem*-יהו"ה called Moshe (whose soul was of the world of Emanation-*Atzilut*) by the title, “God-*Elohim*-אלהים,” as it states, “I have made you a God-*Elohim*-אלהים.”

4.

However, this still must be better understood. For, according to the above explanation, that Moshe was called “God-*Elohim*-אלהים” because his soul was of the world of Emanation-*Atzilut*, the verse, “See **I have made you** (*Netaticha*-נתתיך) a God-*Elohim*-אלהים,” is not understood. We therefore must understand what is meant by, “I have made you (*Netaticha*-נתתיך).” For, based on the above explanation, he should be called by the title “God-*Elohim*-אלהים,” in and of himself, being that his soul (of the world of Emanation-*Atzilut* and) is actually Godly?

We also must understand why it is applicable to call the souls of the world of Emanation-*Atzilut* by the title “God-*Elohi*”m-אלהים.” For, this title is one of the seven unerasable names³⁸³ by which *HaShem*-יהו"ה is called. Regarding this,

³⁸³ See Talmud Bavli, Shevuot 35a; Hilchot Yesodei HaTorah 6:2

Torah Ohr explains³⁸⁴ that the seven unerasable names refer to the lights (*Orot*) of Emanation-*Atzilut* as they manifest within the vessels (*Keilim*) of Emanation-*Atzilut*. However, about the matter of souls, Iggeret HaKodesh states³⁸⁵ that they already emerged and separated from the vessels (*Keilim*), (which is why it is not in their power to bring about the existence of something from nothing). This being so, it is understood that they are not bound to the lights (*Orot*) that manifest in the vessels (*Keilim*), and certainly not to the light of the line-*Kav* within the vessels (*Keilim*). Now, if this so, how then can they possibly be called by the title “God-*Elohi*”מ-אלהי”m”?

Now, according to the Baal Shem Tov’s explanation, this makes sense, since he explains that the seven unerasable names are in the vessels (*Keilim*) themselves, and therefore, though the souls are lower than the vessels (*Keilim*), as stated above, that they already emerged from the vessels (*Keilim*), it nonetheless is applicable to use the title “God-*Elohi*”מ-אלהי”m” in relation to the souls of Emanation-*Atzilut* too.

The reason is because even the vessels (*Keilim*) of the world of Emanation-*Atzilut* are in a state in which their adhesion (*Dveikut*) to *HaShem*-יהו"ה is unrecognizable, but are nevertheless called by the title “God-*Elohi*”מ-אלהי”m.” This being so, it must be said that the fact that their adhesion (*Dveikut*) is not recognized, does not represent a lacking in them. For, since the substance and manner of their emanation is such that their adhesion to their Source should not be

³⁸⁴ Torah Ohr, Yitro 68d

³⁸⁵ Tanya, Iggeret HaKodesh, Epistle 20 (130a)

recognized, it therefore is not a lacking in them, and therefore, they are called by the title “God-*Elohi*”*m*-אלהי”*m*.”

The same may likewise be said in regard to the souls of the world of Emanation-*Atzulut*. That is, even after having emerged from the vessels (*Keilim*), nevertheless, since the substance and manner by which they were emanated was in such a manner, it therefore is applicable for them to also be called by the title “God-*Elohi*”*m*-אלהי”*m*.”

However, according to the explanation of the Alter Rebbe, that the seven unerasable names specifically refer to the lights (*Orot*) that manifest **within** the vessels (*Keilim*), it is understood according to his explanation, that these unerasable names only apply specifically to that which is in a state of adhesion (*Dveikut*) that **is** recognizable. This being so, how is the title “God-*Elohi*”*m*-אלהי”*m*” applicable in relation to souls?

The explanation is that the first question answers the second question. That is, in and of himself, it is not applicable to call Moshe by the title “God-*Elohi*”*m*-אלהי”*m*.” For, (as mentioned above) though he was a soul of the world of Emanation-*Atzilut*, nevertheless, since the souls of the world of Emanation-*Atzilut* already emerged from the vessels (*Keilim*), how is it applicable to call them by *HaShem*’s-יהו”ה titles? It is in regard to this that the Holy One, blessed is He, told Moshe, “See I have **made** you (*Netaticha*-נתתוך) a God-*Elohim*-אלהים,” which is from the aspect of the lights (*Orot*).

The explanation is that (every morning) we recite,³⁸⁶ “My God, the soul that you have placed within me, is pure.” This is to be understood according to the statement in Tanna d’Vei Eliyahu Rabba,³⁸⁷ that every single Jew is capable of saying, “When will my deeds reach the deeds of my forefathers, Avraham, Yitzchak and Yaakov,” all of whom were souls of the world of Emanation-*Atzilut*. However, through the descent of the soul below and its fulfillment of *HaShem*’s-יהוה Torah and *mitzvot* below, the matter of “becoming included in the body of the King,”³⁸⁸ comes about.

Now, the matter of “becoming included in the body of the King” is not just in regard to the vessels (*Keilim*), but also in regard to the lights (*Orot*) that manifest within the vessels (*Keilim*).³⁸⁹ Moreover, this matter applies to all souls - certainly to the souls of the world of Emanation-*Atzilut* and the soul of Moshe. That is, there also is a drawing forth of the aspect of the lights (*Orot*) in them and it is about this that it states, “See I have made you (*Netaticha*-נתתיך) a God-*Elohim*-אלהים.”

However, since this so of every Jew, if so, what novelty was introduced when Moshe was told, “See I have made you (*Netaticha*-נתתיך) a God-*Elohim*-אלהים”? The explanation is that for this to be openly revealed in this world, especially since it took place before the Torah was given, it must be said that this matter was unique, and because of this, *HaShem*-יהוה told

³⁸⁶ In the morning blessing of “*Eloh”ai Neshamah*”

³⁸⁷ Tanna d’Bei Eliyahu Rabba, Ch. 25

³⁸⁸ Zohar I 217b; See Likkutei Torah, Bamidbar 2a and on.

³⁸⁹ See Torah Ohr, Yitro 71a; Ohr HaTorah, Re’eh p. 119; Likkutei Torah Bamidbar 2a and on.

him, “See I have made you (*Netaticha*-נתתיך) a God-*Elohim*-אלהים.”

5.

Now, although *HaShem*-יהו"ה told Moshe, “See I have made you (*Netaticha*-נתתיך) a God-*Elohim*-אלהים to Pharaoh,” He nevertheless also told him, “I am your God-*Elohecha* *Anochi*-אנייך אלהיך and I am over you.”

The explanation is as explained above, that Moshe is called “God-*Elohi*”מ-אלהי” in regard to the level of the world of Emanation-*Atzilut*. However, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is beyond the world of Emanation-*Atzilut*. For, as great as the distance of comparison between the world of Action-*Asiyah* and the world of Emanation-*Atzilut* is, the distance of comparison between the world of Emanation-*Atzilut* and *HaShem*-יהו"ה, the Emanator, blessed is He, is by far greater, literally to no end.³⁹⁰ Thus in relation to Him,³⁹¹ “The world of Emanation-*Atzilut* and the world of Action-*Asiyah* are equally insignificant.”

This then, is the meaning of, “I am over you.” That is, relative to *HaShem*-יהו"ה, the Emanator, blessed is He, even Primordial Man (*Adam Kadmon*), which is much loftier than the world of Emanation-*Atzilut*, and is the loftiest level of “man-*Adam*”אדם,” is called, “the Man of Creation” (*Adam d'Briyah*)

³⁹⁰ See Pelach HaRimon, Shaar 3, Ch. 1; Hagahot to

³⁹¹ See Likkutei Torah, Tazria 21a

of the general worlds,³⁹² in that it utterly cannot compare to *HaShem*-יהו"ה, the Emanator, blessed is He, similar to how the world of Creation-*Briyah* is incomparable to the world of Emanation-*Atzilut*. This then, is the meaning of *HaShem*'s-יהו"ה statement to Moshe, "I am your God-*Elohecha Anochi*-אלהיך אנכי and I am over you."

This likewise is the meaning of the verse,³⁹³ "Give thanks to the God of the gods-*Eloh*"*ei HaElohim*-אלהי האלהים, for His kindness endures forever." Now, at first glance, this verse is not understood, being that even the idolatrous nations of the world call Him³⁹⁴ "The God of the gods-*Eloh*"*a d'Elohaya*-אלהי האלהים." This being so, how is it appropriate for the Jewish people to express such praise? However, the explanation is that the title, "God-*Elohi*"*m*-אלהי"ם," refers to the world of Emanation-*Atzilut*, whereas the title, "the **God** of the gods-*Eloh*"*ei HaElohim*-אלהי האלהים" refers to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who transcends the world of Emanation-*Atzilut*.

However, we must understand this further. For, as known, the matter of Emanation-*Atzilut* also exists in its root, this being the world of Emanation-*Atzilut* of the general worlds. This being so, just as it was explained that the vessels (*Keilim*) are Godliness, so that though they are in a state of adhesion (*Dveikut*) that is not recognizable, they nevertheless are called

³⁹² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 and 18.

³⁹³ Psalms 136:2; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of The Sanctuary (*Shaar HaHeichal*).

³⁹⁴ See Talmud Bavli, Menachot 110a

by the title “God-*Elohi*”מ-אלהי” on account of their root in the impression-*Reshimu* – for since the impression-*Reshimu* is a hidden power, the vessels (*Keilim*) likewise are drawn forth in a manner that their state of adhesion (*Dveikut*) to *HaShem*-יהו"ה is unrecognizable, to the extent that it is not an actual lacking in them (as discussed before) – thus, it is the same regarding the matter of the world of Emanation-*Atzilut*.

In other words, although it is true that as great as the distance of comparison is between the world of Action-*Asiyah* and the world of Emanation-*Atzilut*, the distance of comparison between the world of Emanation-*Atzilut* and *HaShem*-יהו"ה, the Emanator, blessed is He, is far greater to no end, to the point that, relative to Him,³⁹⁵ “The world of Emanation-*Atzilut* and the world of Action-*Asiyah* are equally insignificant,” there nevertheless is a matter of Emanation-*Atzilut* as it is in its root, in the world of Emanation-*Atzilut* of the general worlds. This being so, we must understand the meaning of the words “I am over you.”

However, the explanation is that, as known, there is an aspect similar to the Ancient One-*Atik*, that transcends the aspect of the skull-*Gulgulta* of Primordial Man (*Adam Kadmon*),³⁹⁶ which is the beginning of the line-*Kav*.³⁹⁷ In other words, there is the aspect of the line-*Kav* as it manifests within Primordial Man (*Adam Kadmon*), which is the aspect of the line-*Kav* as it manifests within the chaining down of the worlds

³⁹⁵ See Likkutei Torah, Tazria 21a

³⁹⁶ See Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim) Ch. 6; Zohar HaRakia to Zohar I 15a

³⁹⁷ See Likkutei Torah, Masei 95b

(*Hishtalshelut*), and there is the aspect of the Ancient One-*Atik* which transcends the skull-*Gulgalta* of Primordial Man (*Adam Kadmon*), which is the beginning of the line-*Kav*.

Now, the line-*Kav* possesses the four letters of the Name *HaShem*-יהוה.³⁹⁸ The way it manifests within Primordial Man (*Adam Kadmon*) this is the aspect of the (first) letter *Hey*-ה of the line-*Kav*. This being so, it must be said that the beginning of the line-*Kav* is the letter *Yod*-י of the Name *HaShem*-יהוה, blessed is He. This also fits with what we explained here, since the letter *Yod*-י is the aspect of wisdom-*Chochmah*, which is of the world of Emanation-*Atzilut* and is the level of Moshe. This then, is the aspect of the Ancient One-*Atik* that transcends the skull-*Gulgalta* of Primordial Man (*Adam Kadmon*) and is the beginning of the line-*Kav*, which is the world of Emanation-*Atzilut* of the general worlds.³⁹⁹

Now, just as in the **particular** world of Emanation-*Atzilut*, there is the line-*Kav* and there also is the surrounding light (*Sovev*) which transcends the line-*Kav*, so likewise, this is so of the **general** world of Emanation-*Atzilut* – that is, there is the surrounding light (*Sovev*), which even transcends the world of Emanation-*Atzilut* of the general worlds, this being the Great Circle (*Iggul HaGadol*) that precedes the restraint of the *Tzimtzum*. It is in reference to the Great Circle (*Iggul HaGadol*) that it states, “I am above you.”

Now, the same is also true of the world of Emanation-*Atzilut* of the general worlds, as it is before the restraint of the

³⁹⁸ See *Sefer HaMaamarim* 5652 p. 97 and elsewhere.

³⁹⁹ See *Ohr HaTorah*, *Inyanim* p. 96 and on.

Tzimtzum, this being the world of Emanation-*Atzilut* as it is in the root of its root. That is, in this there also is the aspect of the surrounding light (*Sovev*) which even transcends the Emanation-*Atzilut* of the general worlds and precedes the restraint of the *Tzimtzum*. This is the aspect of the general surrounding light (*Sovev HaKlalli*). That is, the Emanation-*Atzilut* of the general worlds is the aspect of the spreading forth of the light (*Hitpashtoot HaOhr*) of *HaShem*-יהו"ה, blessed is He, whereas the general surrounding light (*Sovev HaKlalli*) is the essence of the light (*Etzem HaOhr*).

About this aspect it states, "I am over you." That is, the intent here is not in reference to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He. For, about the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He, it is utterly unnecessary to state, "I am over you," since it is quite simple to understand that relative to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He, all lights and revelations, even as they are before the restraint of the *Tzimtzum*, and even as they are within the essence of the light (*Etzem HaOhr*), are utterly and completely incomparable to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, as He is, in and of Himself, blessed is He.

Rather, when it states "I am over you," what is meant is the light (*Ohr*), in that even in the matter of the light (*Ohr*) and revelation (*Gilyu*), "I am higher than you." In other words, even though "I have made you a God-*Elohi*"מ-אלהי"ם," on account

of the aspect of Emanation-*Atzilut*, and even as it is in its root in Emanation-*Atzilut* of the general worlds, and even as it is in the root of its root in Emanation-*Atzilut* of the general worlds, as they are before the restraint of the *Tzimtzum*, nevertheless, “I am your God-*Elohe*” *cha Anochi*-אלהיך אנכי and I am over you,” even in regard to the aspect of light (*Ohr*) and revelation (*Gilyu*), since all this is merely the aspect of the spreading forth of light (*Hitpashtoot HaOhr*), whereas “I am over you” refers to the **essence** of the light (*Etzem HaOhr*).

6.

With the above in mind, we may understand Rashi’s explanation of the verse,⁴⁰⁰ “*HaShem*-יהוה said to Moshe, ‘See, I have made you a God-*Elohim*-אלהים over Pharaoh,’” which he explains means, “A judge and a castigator, to smite him with plagues and afflictions.” This is similar to what was stated to Iyov,⁴⁰¹ in regards to how wondrously beyond fathom the conduct of the Holy One, blessed is He, is. He was told, “Do you have power like God? Can you produce a thunder clap like Him? Adorn yourself, if you will, with majesty and exaltedness; don glory and majesty. Spew forth the furies of your anger; see every haughty one and lower him. See every haughty one and humble him; crush the wicked in their places...”

⁴⁰⁰ Exodus 7:1

⁴⁰¹ Job 40:9 and on

However, at first glance,⁴⁰² what is so wondrous about, “See every haughty one and humble him; crush the wicked in their places,” that it would specifically require “power like God”?

The explanation is that the extraneous husks of evil (*Kelipot*) are rooted in the world of Chaos-*Tohu*, which preceded the world of Rectification-*Tikkun*. This precedence is not solely in the order of the chaining down of things, but is rather also a precedence in level. Because of this, even the arguments of the animalistic soul precede those of the Godly soul.⁴⁰³ In other words, even as they exist below, the extraneous husks of evil (*Kelipot*) are very strong as a result of the sparks of Holiness within them. These sparks are rooted in the world of Chaos-*Tohu*. Thus, even as they are within the extraneous husks of evil (*Kelipot*), because of their root, they retain their strength, and as a result, they are called “haughty-*Ge'eh*-גאג.”

Thus, for us to refine (*Birur*) them, the refinement (*Birur*) is through extracting the Holiness from them little by little. Then, when they will no longer have any sparks of Holiness left in them,⁴⁰⁴ “He directs His eyes towards them and turns them into a pile of bones,” which is the order of their refinement (*Birur*).

However, there is yet another manner by which they are refined. That is, even as they still possess sparks of Holiness within them and are in a state of strength, He nevertheless, “sees

⁴⁰² Also see Likkutei Sichot, Vol. 16 p. 74 and on.

⁴⁰³ See Zohar I 179a and on.

⁴⁰⁴ Talmud Bavli, Shabbat 34a

every haughty one and lowers him.” For us to accomplish this, specifically requires the granting of strength from the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, who transcends the world of Chaos-*Tohu*. About this the verse states,⁴⁰⁵ “Have you power like God?” For, even the service of refinement (*Birurim*) requires that we be granted strength. This is like the teaching of our sages, of blessed memory,⁴⁰⁶ “A fetus does not leave the womb until it is given an oath-*Mashbi'in Oto*”⁴⁰⁷ which is of the same root as the term “satisfaction-*Sova*”⁴⁰⁷ and it is this aspect that grants strength to accomplish the matter of refinements (*Birurim*).⁴⁰⁸

However, in order to chastise the extraneous husks and “smite them with plagues and afflictions,” even as they are in their full strength, about which it states, “See every haughty one and lower him,” strength must be granted by the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, which is the meaning of, “Have you power like God?”

Now, in the exodus from Egypt-*Mitzrayim*, they only refined two-hundred and two (*Rav*-רב-202) sparks, as it

⁴⁰⁵ Job 40:9

⁴⁰⁶ Talmud Bavli, Nidah 30b

⁴⁰⁷ See Ha'arot v'Kitzurim L'Tanya p. 57 and on; Sefer HaMaamarim 5698 p. 235 and on. (That is, upon perfection of the service of *HaShem*-יהו"ה, blessed is He, after the administration of the oath-*Shvu'ah*”⁴⁰⁷ שבועה, and drawing forth all seven-*Sheva*”⁴⁰⁷ שבע supernal attributes, a person comes to the aspect of satisfaction-*Sova*”⁴⁰⁷ שבוע.)

⁴⁰⁸ It was further explained in the discourse how this power also transcends the world of Chaos-*Tohu*, and the difference between them, but the explanation was lost.

states,⁴⁰⁹ “Also a mixed multitude (*Erev Rav* ערב ר"ב) went up with them.” Nevertheless, because of the sparks of Holiness that remained, the extraneous husk (*Kelipah*) of Egypt (*Mitzrayim* מצרים) was still strong, about which it states,⁴¹⁰ “No slave could escape from there.” However even so, there still was the matter indicated by the verse, “See every haughty one and lower him,” meaning that even when the extraneous husk (*Kelipah*) of Egypt (*Mitzrayim* מצרים) was in its strength (of arrogance), so much so, that “no slave could escape from there,” nonetheless, six-hundred thousand Jews left Egypt, and more so, they left with “an upraised arm!”⁴¹¹

This matter was specifically accomplished by Moshe, since *HaShem* יהו"ה granted him the power to “castigate Pharaoh and to smite him with plagues and afflictions.” This power came from the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He. It is about this that the verse states, “*HaShem* יהו"ה said to Moshe, ‘See, I have made you a God-*Elohim* אלהים over Pharaoh,’” in that it was the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He, who granted him the strength, and through this strength Moshe became “a God-*Elohi*” מ-אלהים to Pharaoh,” to “castigate and smite him with plagues and afflictions,” even as Pharaoh was in his strength.

⁴⁰⁹ Exodus 12:38; Also see *Kanfei Yonah* Vol. 3, Siman 56, cited in *Megaleh Amukot*, Ophan 58; *Torah Ohr Bo* 60c; *Sefer HaMaamarim* 5689 p. 287.

⁴¹⁰ *Mechilta* 18:11; *Rashi* to Exodus 18:9

⁴¹¹ Exodus 14:8

This also explains the statement in Midrash,⁴¹² “Why is the Holy One, blessed is He, called,⁴¹³ ‘The King of glory (*Melech HaKavod*-מֶלֶךְ הַכְּבוֹד)’? Because he apportions glory (*Kavod*-כְּבוֹד) to those who fear Him.” This was said in reference to the fact that *HaShem*-יהו"ה, blessed is He, called Moshe by His title *God-Elohi*”*m*. The word, “those who fear Him,” refers to the matter of the upper fear (*Yirah Ila’ah*) of *HaShem*-יהו"ה, blessed is He, which is the aspect of wisdom-*Chochmah* and is the aspect of Emanation-*Atzilut*. Thus, “those who fear Him,” refers to the souls of the world of Emanation-*Atzilut*, to whom *HaShem*-יהו"ה, blessed is He, apportions glory. That is, He grants them the strength to castigate and smite the extraneous husks of evil (*Kelipot*) with plagues and afflictions, even when the husks are in their strength.

About this Rabbi Shimon Bar Yochai said,⁴¹⁴ “A person is permitted to provoke the wicked.” Rabbi Shimon Bar Yochai could say this because he was a spark of the soul of our teacher Moshe.⁴¹⁵ Thus, because of the spark of Moshe within him, Rabbi Shimon Bar Yochai said that it is permitted to provoke the wicked, even “when the hour is smiling upon them” and they are successful.

⁴¹² Shemot Rabba 8:1

⁴¹³ Psalms 24:10

⁴¹⁴ Talmud Bavli, Brachot 7b; Megillah 6b

⁴¹⁵ See Zohar I 14b and the note there; Maamarei Admor HaZaken, Parshiyot Vol. 2 p. 587.

7.

The same is true in each and every generation, for there is a “spreading forth” (*Itpashtuta*-אתפשטותא) of Moshe in each and every generation,⁴¹⁶ even presently in our generation. It is about this that the verse states, “See, I have made you a God-*Elohi*”m-אלהי”ם to Pharaoh.” In other words, the leader of the generation, who is the Moshe of the generation, is given the power to break the extraneous husks of evil (*Kelipot*) and extract the Jewish people from exile. This is especially so on the day of his passing, which is a day of ascent, in that he ascends higher and higher, in ascent after ascent. Moreover, besides his own ascents, he also is granted the power from *HaShem*-יהו”ה Above, blessed is He, to shatter and smite the extraneous husks of evil (*Kelipot*) with plagues and afflictions, and extricate the Jewish people from the exile. Moreover, he draws this power to all those who are associated and connected to him, so that they too are unmoved by all the concealments (of the exile) and can shatter the extraneous husks (*Kelipot*) with plagues and afflictions and go out of exile to the complete and true redemption!

⁴¹⁶ Tikkunei Zohar, Tikkun 69 (112a, 114a)

Discourse 8

“*Bati LeGani - I have come to My garden*”

Delivered on the 10th of Shvat, 5715
By the grace of *HaShem*, blessed is He,

1.

The⁴¹⁷ verse states,⁴¹⁸ “I have come to My garden My sister, My bride.” About this Midrash states⁴¹⁹ 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, blessed is He, the *Ikar Shechinah*, was in the lowest of worlds.⁴²⁰ Only afterwards, because of the sin of the tree of the knowledge of good and evil, which was the root cause of all subsequent sins, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was withdrawn from below to Above.

⁴¹⁷ On the copy of the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe added citations to the various teachings of the previous Rebbes of Chabad mentioned in the discourse, which were included in the final printed text. This discourse is primarily founded upon the fifth chapter of the discourse entitled “*Bati LeGani – I have come to My garden*” 5710 (Sefer HaMaamarim 5710 p. 117 and on).

⁴¹⁸ Song of Songs 5:1

⁴¹⁹ Midrash Rabba, Shir HaShirim 5:1

⁴²⁰ See the discourse entitled “*Bati LeGani – I have come to My garden*” 5710, Ch. 1-4 (Sefer HaMaamarim p. 111 and on); Also see the discourse entitled “*Bati LeGani – I have come to My garden*” of the preceding years 5711 through 5714, translated in The Teachings of The Rebbe.

After this, righteous-*Tzaddikim* arose and through their service of *HaShem*-יהו"ה, blessed is He, they 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”⁴²¹ – drew down the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from the first (and lowest of the seven firmaments) to earth, thus returning it to the lower worlds.

This is likewise the service of all the righteous-*Tzaddikim*, in that they draw down and bring about the dwelling⁴²² of the aspect of⁴²³ “He who dwells forever, who is exalted and holy,” to be revealed below. This comes about through their service of *HaShem*-יהו"ה, blessed is He, of restraining the opposing side of evil, through which they cause⁴²⁴ “the glory of the Holy One, blessed is He, to be elevated in all worlds.” [To clarify, the meaning of the term “elevated” (*Istalek*-אסתלק) here is that His presence is openly revealed here below, only that it is in a manner of exaltedness, which is called by the term “elevated” (*Istalek*-אסתלק).]⁴²⁵ In other words, they cause an illumination and revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends (*Sovev*) and is equally present in all worlds.

⁴²¹ Midrash Vayikra Rabba 29:11 - משכינים

⁴²² See Maharzu commentary to Midrash Bereishit Rabba 19:7; Matnot Kehunah and Maharzu to Midrash Bamidbar Rabba 13:2.

⁴²³ See the liturgy of the morning Shabbat prayers – שוכן עד מרום וקדוש – and Shir HaShirim Rabba *ibid.* Also see Isaiah 57:15 – “He who dwells forever and Whose Name is holy.”

⁴²⁴ 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.

⁴²⁵ See Torah Ohr, Vayakhel 89d

Now, in general, the matter of drawing down the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah* (שכינה), is the matter of the Tabernacle (*Mishkan*-משכן) and the Holy Temple. This is as stated,⁴²⁶ “They shall make a sanctuary (*Mikdash*) for Me, and I will dwell (*V'Shachanti*-ושכנתי) within them.” It is why the primary mode of serving *HaShem*-יהו"ה, blessed is He, in the Holy Temple was the service of the sacrificial offerings, which possesses two motions, the motion of ascent and the motion of drawing down. For, about the sacrificial offerings it is written,⁴²⁷ “A fire-offering, a satisfying aroma to *HaShem*-יהו"ה,” which is a matter of ascent from below to Above. In our service of *HaShem*-יהו"ה, blessed is He, this refers to the matter of offering and bringing one’s strengths and talents close to *HaShem*-יהו"ה, blessed is He.⁴²⁸ Through doing so, one brings about a “satisfying aroma (*Rei'ach Nicho'ach*-ריח ניחוח) to *HaShem*-יהו"ה,” in that,⁴²⁹ “It brings satisfaction of spirit (*Nachat Ru'ach*-נחת רוח) before Me that I spoke and My will was done.” That is, the term “satisfaction-*Nachat*-נחת” is of the same root as in the phrase⁴³⁰ “descending a level-*Nachot Darga*-נחות דרגא,”⁴³¹ thus indicating the matter of drawing down from Above to below.

The same applies to serving *HaShem*-יהו"ה, blessed is He. That is, through the toil of restraining the opposing side of

⁴²⁶ Exodus 25:8

⁴²⁷ Leviticus 1:9; Numbers 28:8

⁴²⁸ See Sefer HaBahir, Siman 46 (109)

⁴²⁹ Torat Kohanim and Rashi to Leviticus *ibid.*, and Sifrei and Rashi to Numbers *ibid.*

⁴³⁰ Talmud Bavli, Yavmot 63a

⁴³¹ See Likkutei Torah Pinchas 76a; Teitzei 35c

evil, which is a matter of ascent, we affect a drawing down of the light of *HaShem*-יהו"ה, blessed is He, that is equally present in all worlds.

Now, in order for this kind of service of *HaShem*-יהו"ה, blessed is He, to be applicable, the opposite of holiness, which covers over the truth of *HaShem*-יהו"ה, must necessarily be. Because of this, a person could err and think that even when he transgresses the will of *HaShem*-יהו"ה, blessed is He, he nevertheless retains his Jewishness.⁴³² This is because a spirit of folly (*Ru'ach Shtut*-שטות-רוח) has entered him, the result of which is that he could possibly transgress and sin.⁴³³

Thus, when we remove and nullify the spirit of folly, which is the matter of restraining (*Itkafia*) and thus subduing the opposing side of evil, followed by the matter of transformation (*It'hapcha*), meaning that the folly of the opposite of holiness is transformed into holiness, with this the Tabernacle (*Mishkan*-משכן) is built. This is because the Tabernacle was built of acacia wood (*Atzei Shittim*-עצי שטים) and the term "*Shittim*-שטים" is of the same root as "folly-*Shtut*-שטות." It is within the Tabernacle (*Mishkan*-משכן) that the sacrificial offerings (*Korbanot*-קרבנות) were brought in service of *HaShem*-יהו"ה, blessed is He, which is the matter of bringing one's strengths close (*Kiruv*-קירוב) to *HaShem*-יהו"ה, blessed is He, in a manner of ascent from below to Above. This affects a

⁴³² See Tanya, Ch. 14

⁴³³ See Talmud Bavli, Sota 3a; Tanya Ch. 24

drawing forth from Above to below, as expressed in the verse,⁴³⁴ “I shall dwell (וּשְׁכַנְתִּי-*v'Shachanti*) within them.”

The same applies even after the destruction of the Holy Temple, for all these matters are still present spiritually. This means that through serving *HaShem*-יהו"ה, blessed is He, by restraining the opposite of holiness in oneself, the matter of the sacrificial offerings is spiritually affected in him. About this the verse states,⁴³⁵ “When a man brings an offering **from you** (*Mikhem*-מִכֶּם).” That is, the primary aspect of bringing sacrificial offerings is that they must specifically be “from you (*Mikhem*-מִכֶּם).” This applies to all its particular levels,⁴³⁶ “From the animals, from the cattle or from the sheep,” as these matters exist in one’s personal service of *HaShem*-יהו"ה, blessed is He. Through doing so, we bring about the matter of “I shall dwell (וּשְׁכַנְתִּי-*v'Shachanti*) within them” in actuality.⁴³⁷

2.

Now, to conquer (and overcome) the folly of the opposite of holiness, one’s service of *HaShem*-יהו"ה, blessed is He, must be in a manner of holy folly. This accords with what his honorable holiness, my father-in-law, the Rebbe, whose day of passing is commemorated today, explained in his

⁴³⁴ Exodus 25:8

⁴³⁵ Leviticus 1:2

⁴³⁶ See Kuntres HaTefilah Ch. 8 (p. 20); Sefer HaSichot, Torat Shalom p. 10, and elsewhere.

⁴³⁷ In regards to all that was stated thus far, see the discourses entitled “*Bati LeGani* – I have come to My garden” of the preceding years 5711-5714, translated in The Teachings of The Rebbe.

discourse,⁴³⁸ that just as there are proclivities and leanings that are lower than knowledge (*Da'at*) and are called, “the folly of the external husks of *Kelipah*,” so likewise, there are proclivities and leanings that transcend knowledge (*Da'at*) and are called “holy folly.”

For, as previously explained,⁴³⁹ the term “*Shitah*-שטה” also means “turning away” or “deviating” (as Rashi explains).⁴⁴⁰ Thus, this also explains the meaning of the term “folly-*Shtut*-שטות,” that it is a turning away and deviation from the matter of knowledge (*Da'at*), whether it is a turning to below knowledge or a turning to above knowledge. Only that a turning to below is the folly (*Shtut*-שטות) of the opposite of holiness, whereas a turning to Above is holy folly. In other words, even in matters of holiness that are below reason and intellect, their root cause is because in the essence of one’s soul they transcend reason and intellect and at their source they are an aspect of Godly sight, in the most literal sense.

The discourse then continues and explains that we indeed find the matter of holy folly (*Shtut d’Kedushah*) in Torah, as our sages, of blessed memory, stated,⁴⁴¹ “They said of Rabbi Yehudah bar Rabbi Ela’i that he would take a myrtle branch and dance before the bride etc. Rav Shmuel bar Rav Yitzchak would dance with three (meaning that he would dance juggling three branches). Rabbi Zeira said: ‘The old man is

⁴³⁸ See the discourse entitled “*Bati LeGani* – I have come to My garden” 5710 *ibid.*, Ch. 5 (which relates to this discourse).

⁴³⁹ In chapter 3 of the aforementioned discourse.

⁴⁴⁰ Numbers 5:12

⁴⁴¹ Talmud Bavli, Ketuvot 17a

humiliating us (that is, his behavior is unbecoming of a Torah scholar and through this he demeans the honor of Torah and of Torah scholars).” In other words, Rabbi Zeira, who was one of the leading Amora’im, was of the opinion that according to reason and intellect of the side of holiness, there is no justification for such conduct. However, the Talmud concludes by stating, “When (Rav Shmuel bar Rav Yitzchak) passed away, a pillar of fire demarcated between him and everyone else. Moreover, it is an established principle that a pillar of fire only demarcates for one or two people in a generation. The same Rabbi Zeira, (who had previously said, ‘The old man is humiliating us’) then said, ‘His branch (*Shotitei*-שוטיתיה) was effective for the old man.’ Some say that he said, ‘His folly (*Shtutei*-שטותיה) was effective for the old man,” and others say that he said, ‘His method (*Shitatei*-שיטתיה) was effective for the old man,”” (as the above discourse elucidates the particulars of each of these terms). That is, his “method-*Shitatei*-שיטתיה” and custom was that he would take a “branch-*Shot*-שוט” of myrtle and dance with it, which is a conduct of holy “folly-*Shtut*-שטות.” Moreover, as stated there, this “was effective for him,” in that through this he attained such a level that a pillar of light and illumination separated between him and the entire nation, which is the aspect of revelation of light and illumination in a manner of open revelation, literally.

The discourse then continues to explain the relationship between this and the matter of dancing at a wedding. At first glance, although it is understood that to battle and transform the folly of the opposite of holiness, there must be holy folly, we

nevertheless must understand the connection between the conduct of holy folly and dancing at a wedding. This is especially so since he did not just conduct himself in this way at that particular wedding or at that particular time and place. On the contrary, this was his method (*Shitato*-שיטתו) and custom, that on the occasion of a wedding he would conduct himself in a way of holy folly (*Shtut d'Kedushah*-שטות דקדושה). To answer this, the discourse explains that the matter of marriage is very lofty (as will soon be explained) and therefore the conduct of dancing (*Rikud*) etc., is necessary.

To further explain, the difference between dancing (*Rikud*) and walking (*Halichah*) should be understood as the Alter Rebbe explains it in *Likkutei Torah*.⁴⁴² That is, although it is true that walking (*Halichah*) refers to the matter of ascending from level to level and from world to world, nevertheless, the ascent of walking is in a way of order and gradation. In contrast, dancing (*Rikud*) indicates a manner of serving *HaShem*-יהו"ה, blessed is He, in which a person becomes completely uprooted (and uplifted) from his previous level, thus skipping to an entirely different state and standing that is not at all in a way of order and gradation.

About this the verse states,⁴⁴³ “The mountains danced (*Rakdu*-רקדו) like rams.” In other words, the matter of dancing (*Rikud*) indicates great ascent that is not at all in a manner of order and gradation, “like rams,” who lack intellect, in that the root of this aspect transcends intellect. That is, the conduct

⁴⁴² Note: Tzav 16d

⁴⁴³ Psalms 114:4

indicated by dancing (*Rikud*) in a way of folly, is the matter of ascent that is completely and incomparably beyond reason and intellect and because of the greatness of marriage, this matter relates to it.

Now, as he continues to elucidate in the discourse, our sages, of blessed memory, stated about marriage,⁴⁴⁴ “If a man (*Ish*-ש) and woman (*Ishah*-שה) are meritorious,⁴⁴⁵ the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, dwells with them.” For, the man-*Ish*-ש is fire-*Aish*-ש with the letter *Yod*-י of the Name *HaShem*-יהוה and the woman-*Ishah*-שה is fire-*Aish*-ש with the letter *Hey*-ה of the Name *HaShem*-יהוה.⁴⁴⁶ Thus, if they are meritorious, together they are *Yod-Hey*-יהי. In other words, the Indwelling of the Presence of *HaShem*-יהוה is a very lofty level, being that the letters *Yod-Hey*-יהי are the loftier part of the Name *HaShem*-יהוה.⁴⁴⁷ Moreover, specifically the letters *Yod-Hey*-יהי come to be bestowed to the man-*Ish*-ש and woman-*Ishah*-שה.

⁴⁴⁴ Talmud Bavli, Sotah 17a

⁴⁴⁵ Meritorious through following the straight path of Torah and *mitzvot* and by being faithful to one another (See Rashi to Sotah 17a *ibid.*).

⁴⁴⁶ See Rashi to Sotah 17a *ibid.*

⁴⁴⁷ As explained regarding the verse (Exodus 3:15), “This is My Name (*Shmi*-שמי) forever, this is My remembrance (*Zichri*-זכרי) for all generations,” the word “My Name” (*Shmi*-שמי) corresponds to the letters *Yod-Hey*-יהי, which is like the whole of the Name *HaShem*-יהוה. For, when *Yod-Hey*-יהי is spelled as spoken, as such, יי"ד-ה"א-26, it equals numerical value of the full Name *HaShem*-יהוה-26. In contrast, the word “My remembrance” (*Zichri*-זכרי) corresponds to the letters *Vav-Hey*-והי. (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 how the Torah is sustained by the true reality of the Singular Name *HaShem*-יהוה, blessed is He.” Also see *Shaarei Orah* of Rabbi Yosef Gikatilla, Shaar 2; *Avodat HaKodesh* of Rabbi Meir ibn Gabbai 3:14:5 and elsewhere.

However, the primary aspect and root of the matter is from a much loftier level than this (as will be explained), the result of which is that the matter of marriage becomes an everlasting edifice (*Binyan Adei Ad*). (This accords with what his honorable holiness, my father-in-law, the Rebbe, adds in his discourse that, “It comes to be revealed as an everlasting edifice (*Binyan Adei Ad*) etc.”) That is, it is an eternal matter that transcends time and space.

This may be better understood according to the Mittler Rebbe’s explanation in the Siddur⁴⁴⁸ about the marriage blessing,⁴⁴⁹ “Grant abundant joy to these loving friends, as You bestowed joy to the one who You formed in the Garden of Eden from before (*MiKedem*-מקדם).” He explains that the word “from before-*MiKedem*-מקדם” refers to the aspect of Primordial Man-*Adam Kadmon* (אדם קדמון), which precedes (*Kedem*-קדם) the chaining down of the worlds.⁴⁵⁰ It is from this aspect that the joy of marriage is caused, not only in the manner indicated by the words, “He gladdens the groom **and** the bride” (משמח חתן וכלה) which indicates that the bride is secondary to the groom, but beyond this, the higher rejoicing indicated at the conclusion of the marriage blessings, “Who gladdens the groom **with** the bride” (משמח חתן עם הכלה), indicating that the primary joy is from the bride and that it is from the bride that the groom comes to also be in a state of joy. This is similar to the statement

⁴⁴⁸ Note: Siddur Im Divrei Elokim Chayim, Drushim L’Chatunah (134a, 136b).

⁴⁴⁹ Talmud Bavli, Ketubot 8a

⁴⁵⁰ See Maamarei Admor HaEmtza’ee, Drushei Chatunah Vol. 2, p. 430 and on.

about the coming future,⁴⁵¹ “For *HaShem*-יהו"ה has created something new in the land – that the woman shall encompass the man.” (Similarly, in the rejoicing of the wedding ceremony, the bride circles around the groom under the wedding canopy.)⁴⁵²

Now, this matter is drawn from a level that transcends the entire chaining down of the worlds (and is called “preceding-*MiKedem*-מקדם), since in the chaining down of the worlds (*Hishtalshelut*) the male is above and the female is below. Thus, for the matter of marital joy to be in a manner that not only are the groom and bride equal in stature,⁴⁵³ (as indicated by the words, “the voice of the groom and the voice of the bride” (קול חתן וקול כלה) in which they are equal) - but beyond this, that the bride should be loftier than the groom, to the point that the joy is drawn to the groom from her, meaning that he comes into the aspect of being a recipient - this specifically is possible through drawing from the aspect of “preceding-*MiKedem*-מקדם,” that is, from the aspect that transcends the entire chaining down of the worlds (*Hishtalshelut*).

About this the discourse adds, “It comes into revelation in an everlasting edifice (*Binyan Adei Ad*) etc.” For, since the source of this matter is a level that transcends creation and is above the chaining down of the worlds (*Seder Hishtalshelut*),

⁴⁵¹ Jeremiah 31:21

⁴⁵² See Likkutei Torah, Shir HaShirim 48b; Maamarei Admor HaEmtza'ee ibid. p. 636 and on.

⁴⁵³ See Likkutei Torah, Shir HaShirim ibid. and Maamarei Admor HaEmtza'ee ibid.

therefore a matter that transcends the creation and the chaining down of the worlds (*Seder Hishtalshelut*) is also drawn into the chaining down of the worlds, this being the matter of the “everlasting edifice” (*Binyan Adei Ad*). For, as known,⁴⁵⁴ the power of the Unlimited One, *HaShem*-יהוה, blessed is He, within the worlds in a manner of manifesting the power of the Actor within the acted upon, is specifically revealed in the matter of giving birth to offspring. Moreover, this is the ultimate purpose of marriage, to bring about an everlasting edifice, until “one’s offspring shall be mighty in the land, a generation of the upright who shall be blessed.”⁴⁵⁵

Now, based on what was said, that the matter of marriage is that something that is above the chaining down of the worlds is drawn down, it is understood that for this to happen there must be a kind of conduct that transcends reason and intellect. This is like the kind of conduct of Rabbi Yehudah bar Rabbi Ila’i and Rav Shmuel bar Rav Yitzchak who would dance at wedding celebrations and is a matter that transcends reason and intellect, through which the drawing down of that which transcends the chaining down of the worlds is affected. For in this way they caused a matter that transcends the chaining down of the worlds (*Seder Hishtalshelut*) to be drawn down below.

Furthermore, this also explains how this matter was effective for him to such an extent that “a pillar of fire

⁴⁵⁴ Likkutei Torah, Shir HaShirim 39d and on; Discourse entitled “*Samach T’Samach*” 5657 (Sefer HaMaamarim 5657 p. 179), and elsewhere.

⁴⁵⁵ Psalms 112:2

demarcated between him and everyone else in the whole world,” in that in the world below there was an open revelation of the demarcation between him and the rest of the world, since his conduct was such that there was a separation and difference from the regular conduct of the world.

3.

Let us now understand the relationship between serving *HaShem*-יהו"ה with holy folly and the general matter of making a dwelling place for Him in the lower worlds. At first glance, it is true that one must serve *HaShem*-יהו"ה with holy folly because through it, it becomes possible to battle and nullify the opposing folly. Nonetheless, since the general matter of the world and the battle that takes place in it (whether from the angle of the opposing folly, which covers over and conceals the reality of *HaShem*-יהו"ה, or whether from the angle of the holy folly, which conquers and nullifies it) is only to arrive at the ultimate purpose of creation, of making a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds, it is understood that one must connect the matter of holy folly, that is, folly that transcends reason and intellect, to the general matter of making a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds.

About this, his honorable holiness, my father-in-law, the Rebbe, continued in his discourse, “The explanation of the matter is that no thought at all can grasp the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. For since He

is beyond the category of comprehension, it therefore is altogether impossible for Him to be grasped within comprehension etc. Rather, the way to reach His Essential Self, blessed is He, is through nullifying one's desire, which transcends reason and intellect, to *HaShem*-יהו"ה, blessed is He. This is why this aspect and level is called "folly," in that it is beyond reason and intellect.

Now, his precise wording, that the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, not only transcends comprehension, but is even beyond the **category** of comprehension, must be explained. For, the meaning of "comprehension-*Hasagah*-השגה" is that one understands and grasps the matter. However, there is a manner in which though one is incapable of understanding and grasping the matter, nonetheless he has some measure of relationship to it, to the degree that he knows what should be eliminated from it.

The explanation is that regarding the general matter of adjectives, Rambam explains at length in his book *Moreh Nevuchim*⁴⁵⁶ that there are two kinds of adjectives. That is, there are positive adjectives (which describe what something is) and negative adjectives (which describe what it is not-*Shlilah*).

An example is the adjective, "wise-*Chacham*-חכם." Since it is a positive description, whoever bears this adjective possesses all the particulars that relate to the matter of wisdom (*Chochmah*). The same is true of the adjective "kind-*Chasdan*-חסדן" and the like. However, relative to *HaShem*-יהו"ה Above,

⁴⁵⁶ *Moreh Nevuchim*, 1:52-58

blessed is He, positive adjectives are inapplicable. Rather, only negative adjectives (which describe what He is not-*Shlilah*) apply. In the language of Chassidut, this is known as knowledge through negation (*Yediyat HaShlilah*). That is, when we use adjectives in reference to *HaShem*-יהו"ה, blessed is He, such as stating that He is “wise-*Chacham*-חכם,” “kind-*Chasdan*-חסדן,” “living-*Chay*-חי,” “capable-*Yachol*-יכול” and the like, we only do so to negate matters that are the opposite of wisdom-*Chochmah* from Him. The same applies to all other adjectives by which we may call Him.

Now, although knowledge through negation (*Yediyat HaShlilah*) is not direct knowledge of the thing itself (and thus differs from positive knowledge – *Yediyat HaChiyuv*) since it only is in a manner of eliminating characteristics that are found in other things, nonetheless, Rambam writes that through many negative adjectives, that is, through much knowledge by way of elimination, in which the matter is stripped of several characteristics, we can advance and come closer to grasping the matter as it is, in and of itself.

It is explained⁴⁵⁷ that this applies not only to grasping physical things, but even spiritual matters. From this it is understood that even though knowledge through negation (*Yediyat HaShlilah*) is not direct grasp and understanding of the thing itself (as is positive knowledge – *Yediyat HaChiyuv*), it nevertheless falls into the definition of grasp, through which a

⁴⁵⁷ See the discourse entitled “*Karov HaShem*” 5668 (Sefer HaMaamarim 5668 p. 210 and on.)

person eliminates many matters (from the object of his contemplation).

Now, according to the teachings of Chassidut,⁴⁵⁸ the matter of positive adjectives applies to Godliness too, except that it only applies to the aspect of how *HaShem*-יהוה, blessed is He, fills all worlds (*Memaleh Kol Almin*). In other words, this refers to the aspect of the vessels (*Keilim*) that manifest within the world.

To further clarify, as known, the position of the Rambam is that,⁴⁵⁹ “He is the knowledge, He is the knower and He is the known,” through which he resolves that the knowledge of the Holy One, blessed is He, affects no change in Him, since “His knowledge is not of something outside of Himself,” but rather, “He is the intellect, He is the one who conceptualizes and He is the concept itself.”⁴⁶⁰

However, there are those who disagree with Rambam. Maharal of Prague explains at length⁴⁶¹ that it cannot be said about the Holy One, blessed is He, that “He is the intellect, He is the one who conceptualizes and He is the concept itself, and that it all is one,” because like everything else in creation, intellect is too a novel creation, whereas the Holy One, blessed is He, is utterly beyond the definition of intellect.

⁴⁵⁸ Note: For this section, see the teaching called “*Gimel Shitor*” (Ohr HaTorah, Inyanim p. 258 and on), [the discourse entitled “*Ki Karov*” 5668.]

⁴⁵⁹ Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Hilchot Teshuvah 5:5; Also see the end of his Shemoneh Prakim; (See however, Moreh HaNevuchim 1:61.)

⁴⁶⁰ Also see Chayei HaNefesh of Rabbi Avraham Abulafia, Section 1, Sod 10 & 11.

⁴⁶¹ See the introduction of the Maharal to his work *Gevurot HaShem*. (See however Moreh HaNevuchim 1:52-53, 1:57-58, 1:61.)

Now, the Tzemach Tzedek explained,⁴⁶² that although it is true that the Alter Rebbe openly stated that the words of Maharal are correct, in that intellect (*Sechel*) too is a novel creation and is not the Essential Self of *HaShem*-יהו"ה, blessed is He, nevertheless, it also cannot be said that intellect is a creation like all other novel creations. For, if that were the case, it would be the same as saying that *HaShem*-יהו"ה, blessed is He, knows in a manner that is outside of Himself.⁴⁶³ Rather, once intellect is created, it is not something separate from Him, but is in a manner that "He and His life force are One and He and His organs are One,"⁴⁶⁴ as explained in the note in Tanya⁴⁶⁵ that once there is the matter of restraints (*Tzimtzumim*) and the chaining down of the worlds (*Hishtalshelut*), there is a place and level in which "He is the Knowledge, He is the Knower and He is the Known."

⁴⁶² Note: See Shoresh Mitzvat HaTefilah, Ch. 28 and on.

⁴⁶³ Which would bring to the very error that the Rambam is negating, as he states, "Were He to live as life is usually conceived, or know with a knowledge that is external to Him, there would be many gods - Him, His life, and His knowledge. However this is not so. Rather, He is one from all sides and angles, in every manner of unity." (See Hilchot Yesodei HaTorah *ibid.*)

⁴⁶⁴ See Introduction to Tikkunei Zohar 3b

⁴⁶⁵ Tanya, Ch. 2; Shaar HaYichud v'HaEmunah Ch. 9 (That is, "The Kabbalists agreed with him (the Rambam, that the terms "He is the Knowledge, the Knower, and the Known" may be applied) as stated in Pardes Rimonim (Shaar Mahut v'HaHanhagah Ch. 13) of Rabbi Moshe Cordovero and even according to the Kabbalah of the Arizal, the words of the Rambam stand in good stead. It is to be understood according to the mystery of the manifestation (*Hitlabshoot*) of the limitless light of the Unlimited One, blessed is He, by means of numerous restraints (*Tzimtzumim*) within the vessels of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* of the world of Emanation-*Atzilut* etc.") [Also of significant note is Sefer HaSichot, Kayitz 5700 p. 41-42, regarding the depth of the view, knowledge, and position of the Rambam.]

The same principle applies to all adjectives we say of Him during prayer, because our intention is to His Singular Preexistent Intrinsic and Essential Being, blessed is He, as He manifests in these matters, not in a manner that they are something separate from Him. We thus find that even in Godliness there indeed is a matter of positive adjectives in reference to Him, such as the statement, “He is the Knowledge, He is the Knower and He is the Known,” only that these terms only apply after various restraints (*Tzimtzumim*) as He manifests within the aspect of the vessels (*Keilim*).

However, the matter of negative adjectives (*Shlilah*), generally refer to the light of *HaShem* יהוה"ה, blessed is He, that transcends and surrounds all worlds. That is, even though we do not grasp the matter directly (as we do with positive knowledge – *Yediyat HaChiyuv*), nevertheless, by means of knowledge through negation (*Yediyat HaShlilah*), at the very least, it falls into the category of grasp and comprehension.

However, when is it that either positive or negative adjectives apply? Only in reference to the matter of “Filling all worlds” (*Memaleh Kol Almin*) and the matter of “Encompassing all worlds” (*Sovev Kol Almin*). However, on the level that transcends both, that is, on the level of *HaShem*’s- יהוה"ה Essential Self, blessed is He, it even is beyond the **category** of grasp and comprehension (as his honorable holiness, my father-in-law, the Rebbe, stated in his discourse). That is, not only is positive knowledge inapplicable, but even negative knowledge is negated and is inapplicable.

Now, in truth, these three categories exist even in the aspect of the lights, as explained elsewhere at length.⁴⁶⁶ However, generally speaking, positive adjectives, that is, positive knowledge, applies to the aspect of the vessels. On the other hand, negative knowledge applies to the lights and revelation, in that though it is not in a manner of grasp, it nonetheless is related to the category of grasp. However, in the aspect of *HaShem*'s יהו"ה Essential Self, which is beyond lights and vessels, it is in a way of absolute negation, in that adjectives altogether do not apply, neither positive adjectives nor negative adjectives.⁴⁶⁷

Accordingly, it is understood about the matter of making a dwelling place for Him in the lower worlds, that since what is meant is for His Essential Self (**for Him**) - which is beyond the category of grasp and comprehension – to dwell in the lower worlds, therefore our service of Him must also be in a way that is beyond the category of grasp, this being the matter of holy folly (which nullifies and overturns the folly of the opposing side). Moreover, from this it is understood that since this is not a level of understanding and comprehension, it therefore can be demanded of every single person.

⁴⁶⁶ See the discourse entitled, “*Ki Karov HaShem*” 5668 *ibid.* (Sefer HaMaamarim 5668 p.210 and on.

⁴⁶⁷ The Rebbe further elucidates about this in the beginning of the *Sicha* of Shabbat Parashat BeShalach, 13th of Shvat (Torat Menachem volume 13, p.254 and on. Also see *Ginat Egoz* of Rabbu Yosef Gikatilla, translated under the title *HaShem is One*, volume one, *The Gate of Intrinsic Being* (Shaar HaHavayah).

4.

It could be said that this is the inner meaning of the Baal Shem Tov's teaching⁴⁶⁸ on the verse,⁴⁶⁹ "I have set *HaShem*-יהו" before me always," that the word, "I have set-*Shiviti*-שוית," is of the same root as the word, "equanimity-*Hishtavut*-השתוות." That is, being that "*HaShem*-יהו" is before me always," all one's matters should be in a state of equanimity-*Hishtavut*-השתוות.

Now, we must understand this. For, it makes sense that in connection to physical matters of good and bad, since *HaShem*-יהו" is before him always, there is room for a person to be in a state of equanimity. However, when discussing equanimity in all matters and levels, and moreover, that the equanimity must be constant without change, it is not understood how it could be demanded of a created being to remain in a state of no change, and that all matters of creation and the chaining down of the worlds (*Hishtalshelut*) should be equal to him.

However, the explanation is that the matter of equanimity (*Hishtavut*-השתוות) only applies to a creature who is within the chaining down of the worlds (*Hishtalshelut*). However, since our service of *HaShem*-יהו"ה, blessed is He, is to make the lower worlds a dwelling place for *HaShem*-יהו"ה, blessed is He, that is, to make it a dwelling place for His

⁴⁶⁸ Note: Keter Shem Tov 220; Beginning of Tzavaat HaRivash [translated as The Way of The Baal Shem Tov].

⁴⁶⁹ Psalms 16:8

Essential Self which transcends the category of grasp and comprehension and is beyond change, therefore the vessel for this must be similar. Thus, the matter of “יהו"ה-*HaShem* is before me” can literally bring about equanimity (*Hishtavut*-השתווה) in all matters, in a way of constancy, without any change at all.

With the above in mind, we may also understand what the Alter Rebbe related about the Baal Shem Tov that he heard from the Maggid of Mezhrich. That is, that the Baal Shem Tov was accustomed to travel from city to city and from village to village and ask the Jews he met about their health, livelihood and children and the like - (and as his honorable holiness, my father-in-law the Rebbe added: this was so, whether they were men or women, elders or youngsters and likewise, scholars or simple folk). His did this to awaken “the praises of Israel” within them (as in the verse,⁴⁷⁰ “And You, the Holy One, are enthroned upon the praises of Israel”). That is, his intention was for them to praise the Holy One, blessed is He, by saying “*Baruch HaShem*-blessed is *HaShem*-יהו"ה ברוך,” and “Praise the One Above,” and the like.

The explanation is as known regarding the matter of, “The Name of Heaven is common in all mouths.”⁴⁷¹ Namely, that what they meant in saying this was not in reference to matters of lights and revelations, but rather to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה,

⁴⁷⁰ Psalms 22:4

⁴⁷¹ See Torah Ohr, Vayera 14b; Maamarei Admor HaZaken 5565 Vol. 1, p. 12; Sefer HaMaamarim p. 23 and on.

blessed is He. This is because the matter of lights and revelations cannot be “common in all mouths,” since revelation is something that applies to each person according to his measure. Rather, only in the matter of the Essential Self of the Luminary Himself, who is equally beyond all creatures and before whom all creatures great and the small are equal,⁴⁷² is it possible for it to be that “the Name of Heaven is common in all mouths.”

This then, was the motivation of this practice of the Baal Shem Tov. His intention was to activate the matter indicated by the verse,⁴⁷³ “And You, the Holy One, are enthroned upon the praises of Israel.” This is to say that be they simple folk or Torah scholars, the “praises of Israel,” in that they praise and glorify the Name of Heaven, affects a drawing down of *HaShem* יהו"ה's Godliness below. [This is also the meaning of the word “praises-*Tehilot*-תהלות” in the above verse, which is of the same root as in the verse,⁴⁷⁴ “When His flame would shine-*bHilo Neuro* בהלו נרו,” which is the matter of drawing down.]⁴⁷⁵ Moreover, this drawing down is not merely of the aspect of vessels (*Keilim*), lights (*Orot*) or revelations (*Gilyim*), but is the drawing down of *HaShem* יהו"ה's Essential Self, blessed is He and blessed is His Name, who utterly transcends the category of grasp and comprehension.

⁴⁷² Paraphrased from the liturgy of the Piyut “*v'Khol Ma'aminim*” of the Rosh HaShanah and Yom Kippur prayers.

⁴⁷³ Psalms 22:4

⁴⁷⁴ Job 29:3

⁴⁷⁵ See Pri Etz Chayim, Shaar HaAmidah 2:2

5.

The discourse continues that this is also why a prophet is called a “lunatic” (*Meshuga*-משוגע), as in the verse,⁴⁷⁶ “Why did this lunatic-*Meshuga*-משוגע come to you?” This is because during prophetic revelation a prophet must be divested of physicality.⁴⁷⁷ (As Zohar explains,⁴⁷⁸ the manifestation of the spirit of prophecy comes about through the divestment of the physical.) This is to say that there must be a divestment of the intellect (*Sechel*) and emotions (*Midot*). This is also why during prophecy the prophet would shed his garments (*Levushim*), as it states about Shaul,⁴⁷⁹ “He too shed his garments and prophesied,” (and as Radak wrote,⁴⁸⁰ upon receiving prophecy the senses and faculties of the prophet become nullified and dormant.) This is the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that transcends reason and intellect and is called by the term, “folly-*Shtut*-שטות.”

However, we must further understand the matter of prophecy. That is, although there must be a nullification (*Bittul*) of the senses and soul powers of intellect (*Sechel*) and emotions (*Midot*), to the point that even the actual garments of the prophet were literally shed, nevertheless, the matter of speech (*Dibur*) remains. This is because the matter of prophecy

⁴⁷⁶ Kings II 9:11

⁴⁷⁷ See Ohar HaTorah, Sukkot p. 1,715 and on.

⁴⁷⁸ See Zohar II 116b; Tanya Kuntres Acharon, section entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” (156a).

⁴⁷⁹ Samuel I 19:24

⁴⁸⁰ Radak commentary to Kings II 9:11 *ibid.* and Samuel I 19:24 *ibid.*

is specifically revelation below through the physical voice and speech, as stated,⁴⁸¹ “The spirit of *HaShem*-יהו"ה spoke within me and His word is upon my tongue.”

This could be explained based on the teaching of the Maggid of Mezhritch⁴⁸² on the words of our sages, of blessed memory,⁴⁸³ “If the righteous wished it, they could create a world, for as the verse states,⁴⁸⁴ ‘By the word of *HaShem*-יהו"ה the heavens were made,’ and it likewise is written,⁴⁸⁵ ‘and He blew into his nostrils the soul of life (*Nishmat Chayim*- נשמת חיים),’ which Targum translates as, ‘a speaking spirit (*Ru'ach Memalela*- ממהלל-רוח).’ Now, since *HaShem*-יהו"ה is limitless, it is entirely inapplicable to speak of parts in relation to Him. Therefore, it is entirely inapplicable to state that the Limitless One, *HaShem*-יהו"ה, blessed is He, only blew the power of speech into Adam’s nostrils. This being so, the totality of everything was included in the power of speech that was blown into him.

Based on this, ‘if the righteous wished it, they could create a world.’ This is because the speech of the righteous (*Tzaddik*) is pure and clean, without any separating partitions (since it is only⁴⁸⁶ ‘your iniquities that have separated between you and your God’). However, the speech of the righteous (*Tzaddik*) adheres to its Source in *HaShem*-יהו"ה and is bonded

⁴⁸¹ Samuel II 23:2

⁴⁸² Note: Ohr Torah, Vayechi 21c

⁴⁸³ Talmud Bavli, Sanhedrin 65b

⁴⁸⁴ Psalms 33:6

⁴⁸⁵ Genesis 2:7

⁴⁸⁶ Isaiah 59:2; See Sanhedrin 65b *ibid.*; Tanya, Iggeret HaTeshuvah Ch. 5.

to Him. It therefore is literally like the speech of *HaShem*-יהו"ה Himself, blessed is He, through which the heavens were made etc.”

From this it is understood that it is possible for the speech of the righteous to be so bonded to its source and root in *HaShem*-יהו"ה that through his speech a world can be created – something which is exclusively within the power of the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He, to do. This is as stated in Iggeret HaKodesh,⁴⁸⁷ that “the existence of the Emanator, *HaShem*-יהו"ה, blessed is He, is from His Essential Self and is not an effect of a cause that preceded Him, heaven forbid to think so. Therefore, He alone has the power and ability to create something from absolute nothingness etc.,”⁴⁸⁸ and this power is drawn forth and revealed through the matter of speech (*Dibur*).

The discourse then continues by discussing the matter of the shedding of garments during prophecy, that garments (*Levushim*) came about because of the sin of the tree of the knowledge of good and evil. However, before the sin it states,⁴⁸⁹ “They both were naked, the man and his wife, and they were not ashamed.” Then, through the sin of the tree of knowledge, the matter of garments was introduced. Now, as known,⁴⁹⁰ the primary aspect of sin is sensation intermingled

⁴⁸⁷ Tanya, Iggeret HaKodesh, Epistle 20 (130b)

⁴⁸⁸ See Ginat Egoz, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁴⁸⁹ Genesis 2:25

⁴⁹⁰ See Maamarei Admor HaZaken, Et'halech Liozhna p. 55 and on; Sefer HaMaamarim 5677 p. 89 and on.

with good and evil. Thus after the sin the verse states,⁴⁹¹ “They realized that they were naked,” indicating a novel introduction in them of a sense composed of both good and evil, which likewise is the matter of garments.

This is explained further by his honorable holiness, the Rebbe Maharash.⁴⁹² That is, at first glance it is not understood why Adam, the first man, was granted additional wisdom through sinning with the tree of knowledge, as stated,⁴⁹³ “your eyes will be opened and you will be like God, knowing good from evil,” and it then states,⁴⁹⁴ “Then the eyes of both were opened etc.,” (and, as Rashi comments,⁴⁹⁵ “here the Torah speaks in reference to wisdom-*Chochmah*”). According to this, it seems as if the sinner is rewarded for his sin.⁴⁹⁶

However, what is meant is not that he was granted wisdom that he did not already have. For, if we were to say that previous to the sin he had no wisdom, how then could the Holy One, blessed is He, command him not to eat from the tree? Is it not so that a person who is devoid of wisdom is incapable of fulfilling cautionary instructions?

However, the opposite is true. That is, when he was first created, he possessed perfect and complete wisdom, that is, he had the intellectual perception and Godly knowledge of Godly wisdom. In contrast, he had no knowledge whatsoever of

⁴⁹¹ Genesis 3:7

⁴⁹² Note: *Hemshech Mayim Rabim* 5636, Ch. 117.

⁴⁹³ Genesis 3:5

⁴⁹⁴ Genesis 3:7

⁴⁹⁵ Rashi to Genesis 3:7

⁴⁹⁶ See Moreh HaNevuchim 1:2

matters that the masses popularly accept as being knowledge, such as things that relate to the physical senses and faculties. [About this the verse states, “they were not ashamed.” In other words, he had no relationship to such matters at all, but rather, since his intellect and grasp was solely into true wisdom, which is Godly wisdom, he therefore was in a state of absolute equanimity (*Hishtavut*) about such matters.]

However, after the sin, he fell from his previous level and came to the lesser level of knowing what the masses generally accept as being knowledge, such as knowledge of what is popularly considered to be good or bad etc., which acts as a garment that covers over and conceals the true knowledge of Godly wisdom. As a result, the matter of garments became necessary for them, (as the verse states,⁴⁹⁷ “And *HaShem*-יהו"ה God, made garments of skin for Adam and He clothed them,”) the purpose of which was to cover and conceal matters of the opposing side of evil, since without these garments their shame would be revealed and cause them to veer from the straight path of righteousness.

It thus is understood that for the Godly revelation of prophecy to be, a person must come to the state indicated by the verse about Shaul,⁴⁹⁸ “He too shed his garments and he too prophesied before Shmuel etc.,” meaning that to achieve prophecy, the need for garments (*Levushim*) must be nullified, akin to Adam’s state and standing before the sin.

⁴⁹⁷ Genesis 3:21

⁴⁹⁸ Samuel I 19:24

6.

The discourse continues and explains that the ultimate intent in serving *HaShem*-יהו"ה, blessed is He, is to transform darkness into light, so that the darkness itself illuminates. That is, one must transform the folly of the opposite of holiness and turn it into holy folly (*Shtut d'Kedushah*). (To clarify, the nullification of the folly of the opposite of holiness through holy folly is not merely in a manner of subjugating it, but is in a manner that completely nullifies it. Moreover, its nullification must be to such an extent that the darkness itself illuminates.)

The explanation is as follows: In the general battle against the opposition, there are various approaches. That is, when a person first begins serving *HaShem*-יהו"ה, blessed is He, the manner of his service is in restraining himself (*Itkafia*). In such a case, because the side of goodness in him is overpowering, the evil in him becomes subjugated to it, and thus his conduct accords to the goodness in him. Nevertheless, the evil remains in him as it is, only that it has no control over the three garments (*Levushim*) of his soul, these being his thoughts, speech and actions. In general, this is the state and level of the intermediate person (*Beinoni*), that is, a person who is neither wicked nor righteous, as explained in Tanya at great length.⁴⁹⁹

However, there is a much loftier level, which is the matter of self-transformation (*It'hapcha*), in which case, not

⁴⁹⁹ See Tanya, Ch. 12

only does the impulse for evil not have control over the three garments - thought, speech, and action – of his soul, in that it essentially remains in its original full strength, but rather, the goodness in him is so strong and overpowering that it battles against the evil in him and weakens it. In other words, though there still is evil in him, it becomes diminished and insignificant in proportion to the goodness in him. Nevertheless, even here, his evil is only nullified because the goodness in him is proportionally much greater and stronger and overpowers it.

However, there is an even loftier manner of self-transformation (*It'hapcha*). In this case not only is the evil in him nullified because it is an unnoticeable minority relative to the abundant goodness in him, but the evil itself is transformed into goodness.

These two modes of serving *HaShem*-יהו"ה through self-transformation (*It'hapcha*) may be understood as follows: We observe that when a person who, because of his negative spiritual condition, has the heat of strong and fiery passions into lusts that are the opposite of holiness, comes to serve *HaShem*-יהו"ה, blessed is He, through self-restraint (*It'kafia*), he nonetheless is still aroused by the lusts and passions of the alien fire as it is in its full strength, except that it no longer controls his thoughts, speech and actions, because immediately upon noticing it, he pushes it away and nullifies it, as explained in Tanya. However, when he becomes stronger and labors in his service of *HaShem*-יהו"ה with the toil of his soul and the toil of his flesh, then because of the strength of his goodness, he causes a transformation (*It'hapcha*) within himself, in that he loses all

passion for the alien fire and becomes cold to all these matters. Nevertheless, this is not yet the self-transformation (*It'hapcha*) of actually overturning his natural inclinations, until his natural inclination itself becomes transformed to goodness. Rather, it only is that his natural inclinations become weakened and nullified in proportion to the abundant goodness in him, (whether it is nullified to a proportion of one-sixtieth, one-thousandth, or one in ten-thousand, as explained in Tanya).⁵⁰⁰

However, there is an even loftier level of serving *HaShem*-יהו"ה, blessed is He. This is when his service of *HaShem*-יהו"ה becomes so greatly strengthened that his natural passions become consumed in the fires of holiness. We find a similar statement about the coming future, that instead of the lusts of man-*Ish*-איש and woman-*Ishah*-אשה, the fire-*Aish*-אש of the man-*Ish*-איש (*Aish Yod*-אש י') and the fire-*Aish*-אש of the woman-*Ishah*-אשה (*Aish Hey*-אש ה') will be transformed into holy fire.⁵⁰¹ That is, the fire of passion itself will be transformed into holy fire, similar to the verse,⁵⁰² “Night shall illuminate like day,” meaning that the darkness itself will become light.

This is also the meaning of the verse in this week’s Torah portion,⁵⁰³ “They came to Marah, but they could not drink the waters of Marah because they were bitter; therefore, they named it, ‘*Marah*-מר-ה-bitter.’ The people complained to Moshe, saying, ‘What shall we drink?’ He cried out to *HaShem*-יהו"ה and *HaShem*-יהו"ה showed him a tree; he threw it

⁵⁰⁰ See Tanya, Ch. 10

⁵⁰¹ See Tikkunei Zohar, Tikkun 22 (68a)

⁵⁰² Psalms 139:12

⁵⁰³ Exodus 15:23-25

into the water and the water became sweet.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explained⁵⁰⁴ that Zohar⁵⁰⁵ states that this “tree” refers to Torah, as the verse in Proverbs states about Torah,⁵⁰⁶ “It is a tree of life for those who hold on to it.” However, Midrash states⁵⁰⁷ that it was a bitter tree. [More particularly, there are various views regarding this, including the view that it was an Oleander Tree (*Hardufni*), which is poisonous.⁵⁰⁸ However, they generally state that it was a bitter tree.] Nevertheless, it was specifically through this bitter tree that the waters were transformed from bitter waters to sweet waters. This also the meaning of the matter that, “the prosecutor becoming the defender,”⁵⁰⁹ or in the language of the Midrash,⁵¹⁰ “The same thing that smites (a scalpel) also brings healing.”

His honorable holiness, my father-in-law, the Rebbe, concludes this chapter of his discourse with an explanation about serving *HaShem*-יהוה, blessed is He, by transforming that which is below knowledge (*Da'at*) until it itself becomes higher than knowledge (*Da'at*). That is, there are many ways by which a person conducts himself and things that he does (not because he understands and comprehends them, but only) because “this

⁵⁰⁴ Note: *Hemshech* 5672 p. 203 and on (in the print of the manuscript). [In the printed edition it is Vol. 3, p. 1,315].

⁵⁰⁵ Zohar II 60b

⁵⁰⁶ Proverbs 3:18

⁵⁰⁷ Midrash Shemot Rabba 23:3; 50:3

⁵⁰⁸ See Matnat Kehunah commentary to Shemot Rabba 23:3 and 50:3 *ibid*. Also see Mishnah Chullin 3:5 and elsewhere.

⁵⁰⁹ See Zohar II 60b *ibid*.

⁵¹⁰ Midrash Shemot Rabba 26:2; Vayikra Rabba 18:5; Mekhilta d'Rabbi Yishmael 14:24 and elsewhere.

is what the world does” (meaning popular views and norms that are accepted without thought, merely because “everyone” thinks or does this).

Examples are times for meals and the times for sleep, which, according to popular worldly view should be fixed and established. Thus, even at times when he is pressed by urgent business matters, his times for eating and sleeping generally remain fixed and unmoved. (In other words, even if he has various distractions, he does not postpone his times for eating and sleeping and as a general rule, they are rarely changed.)

However, when it comes to having fixed times for the study of Torah and for prayer, they often are pushed off and have no fixed time. (That is, even the slightest distraction will cause him to either modify his established times for Torah study and prayer or to diminish his occupation in them.) In some instances, these times will become completely pushed off, heaven save us.

Now, a person must make a calculation and consideration of this matter in his soul and ask himself if there is any wisdom in such conduct. For, after all, who knows how much time is apportioned to him in this world and when it will conclude? As Midrash Rabba puts it,⁵¹¹ “The verse states,⁵¹² ‘There is no authority over the day of death.’ That is, no man has the authority to say, ‘Wait until I finish taking care of my accounts and instruct my household. When I am finished, I then will come.’” This being so, how can a person invest his whole

⁵¹¹ Midrash Dvarim Rabba 9:3

⁵¹² Ecclesiastes 8:8

soul into matters that are meaningless, matters that literally have no ultimate value in them whatsoever. How is it that such matters are so entrenched and affixed in him, but matters of Torah and *mitzvot*, which are the most primary and important matters of all, are entirely secondary to him and are either pushed off, changed, minimized or totally abrogated?!

This is why a person must control his spirit and cause himself to take advantage of the power he has in matters that are the opposite of holiness and to use this power for the side holiness. That is, to use the same power and strength in connection to times for Torah study and the times for prayer, including all other matters that relate to fulfilling the *mitzvot* in a way of beautifying them.

7.

Now, through perfecting one's service of יהו"ה-*HaShem*, blessed is He, in a manner of self-transformation (*It'hapcha*), in which the folly of the opposing side is transformed to holy folly (*Shtut d'Kedusha*), that instead of conducting himself with folly that is below reason and intellect, he conducts himself with holy folly that transcends reason and intellect, he brings about the matter of the "acacia wood-*Atzei Shittim*-עצי שטים" of holiness, and thereby builds a Tabernacle (*Mishkan*) and Sanctuary (*Mikdash*) for the Holy One, blessed is He. That is, through serving יהו"ה-*HaShem*, blessed is He, in this way, he actualizes a dwelling place for יהו"ה-*HaShem*, blessed is He, in the lower worlds. For, "through the restraint (*Itkafia*) and

transformation (*It'hapcha*) of the opposing side (*Sitra Achara*), (which should not be done in a manner of merely weakening and nullifying the opposing side, but should be in a manner of actually transforming it to holiness) the glory of the Holy One, blessed is He, is elevated in all worlds.”⁵¹³ That is, there is an illumination and revelation of the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds, in that *HaShem*-יהו"ה is present in all worlds equally. Through doing so, there is a drawing down and revelation in this lowly world, through the heads and leaders of the Jewish people who bind their generation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, as our teacher Moshe stated,⁵¹⁴ “I stand between *HaShem*-יהו"ה and you...to tell you the word of *HaShem*-יהו"ה,”⁵¹⁵ as a medium that bonds,⁵¹⁶ and through this bond we actualize a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds!

⁵¹³ 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

⁵¹⁴ Deuteronomy 5:5

⁵¹⁵ See Sefer HaSichot, Torat Shalom p. 158.

⁵¹⁶ See Sefer HaMaamarim 5659 p. 190 and on.

Discourse 9

*“Zeh Yitnu... Machatzit HaShekel -
This shall they give... a half shekel”*

Delivered on Shabbat Parshat Mishpatim,
Parshat Shekalim, Shabbat Mevarchim Adar, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵¹⁷ “This shall they give – everyone who passes through the census – a half *shekel* of the sacred *shekel*, the *shekel* is twenty *geras*, half a *shekel* as a portion to *HaShem*-יהויה.” Since we only must give a half *shekel* and not a full *shekel*, we need to understand why the Torah states the amount of a full *shekel*, that “the *shekel* is twenty *geras*.” This being so, the Torah should have simply stated to give ten *geras*. Furthermore, since in matters of holiness, a half is not an element of superiority, but on the contrary, indicates the opposite, we therefore must understand why the commandment is specifically to give a half *shekel*.

Now, although we find that the measurements of the Holy Ark also included half an *ammah*,⁵¹⁸ this is to teach us that even a Jew who is bound to Torah, that is, a Torah scholar who invests himself in the study of Torah, must nevertheless know

⁵¹⁷ Exodus 30:13

⁵¹⁸ Exodus 25:10; 37:1

that he is only a half.⁵¹⁹ However, this only relates to how a person should feel about himself, but regarding matters that one must give to *HaShem*-יהו"ה, blessed is He, the verse states,⁵²⁰ "All the fatty parts are *HaShem*'s-יהו"ה" and as Rambam explains,⁵²¹ "Everything given for the sake of the Name of God who is good, should be of the best and highest quality." Thus, the law regarding holy consecrations and gifts to *HaShem*-יהו"ה, blessed is He, is that we do not give from a half or a part, but specifically from the whole and perfect.⁵²² This being so, we must understand the matter of a half *shekel*, in which we must specifically give a half.

There is an additional matter that is not understood. Namely, the *mitzvah* of the half *shekel* rectifies the sin of the golden calf, as stated,⁵²³ "It shall be an atonement for your souls." Now, since the sin of the golden calf was a general communal sin, we must say that the *mitzvah* of the half *shekel* is also general. However, though it is general, it does not need to be whole, but must specifically be half. Now, we cannot say that the reason Torah specifies half a *shekel* is because it does not want to mention a lesser and inferior coinage (the *gera*) by stating "ten *gera*," but a superior coinage (the *shekel*) and therefore it states, "This shall they give... a half *shekel*." This is because the Torah could have stated that they should give a

⁵¹⁹ Rabbeinu Bachaye and Baal HaTurim to Exodus 25:10; See Likkutei Sichot Vol. 26 p. 253, note 43.

⁵²⁰ Leviticus 3:16

⁵²¹ Mishneh Torah, Hilchot Issurei Mizbe'ach 7:11

⁵²² See Likkutei Sichot, Vol. 31 p. 132

⁵²³ Exodus 30:15:16

beka (as we find elsewhere in the Torah),⁵²⁴ which is worth half a *shekel* in a single coin. Thus, from the fact that Torah specifically states “a half *shekel*,” it is understood that this general matter of rectifying the sin of the golden calf, comes about specifically through the matter of a half.

The general explanation is that the Jewish people give a half *shekel* and through doing so, the second half is given from Above. This is why the verse is repetitive and states, “A half *shekel* of the sacred *shekel*... half a *shekel* as a portion to *HaShem*-יהוה,” (in which “half *shekel*” is said twice).

2.

Now, this may be understood by prefacing with the statement in Etz Chayim,⁵²⁵ that there are four levels in the general totality of the chaining down of the worlds (*Hishtalshelut*). These are the lights (*Orot*), vessels (*Keilim*), garments (*Levushim*) and chambers (*Heichalot*). These four levels correspond to the four letters of the Name *HaShem*-יהוה and also correspond to the four worlds, Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah Asiyah*).

Now, since the four levels, lights, vessels, garments and chambers (*Orot, Keilim, Levushim, Heichalot*) correspond to

⁵²⁴ Genesis 24:22; Exodus 38:26 (Also see the Sicha that follows this discourse, *Torat Menachem*, Vol. 13 p. 278.)

⁵²⁵ Etz Chayim, Shaar 42 (Shaar Drushei ABY”A) Ch. 1-2; Also see Maamarei Admor HaZaken 5563 p. 248 and on (and with the glosses in *Ohr HaTorah, Shir HaShirim* Vol. 3, p. 973); 5564 p. 78 (and with the glosses in *Ohr HaTorah VaYakhel* p. 2,134); *Ohr HaTorah, Chayei Sarah* 108b.

the four worlds, Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) this comes to teach and inform us that through understanding the matter of the four worlds, we may understand the matter of the four levels. That is, though the three levels; vessels, garments and chambers (*Keilim, Levushim, Heichalot*) are one general matter, this being the matter of the vessels (*Keilim*) that reveal the light (*Ohr*) so that it should be revealed and bring about its effects, nevertheless, upon examining them more particularly, the difference between them is similar to the difference between the three worlds Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

The explanation is that the relationship between the lights (*Orot*) and vessels (*Keilim*) is like the relationship between the world of Emanation-*Atzilut* and the world of Creation-*Briyah*, as understood from the statement above that the four levels correspond to the four worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah* and *Asiyah*), respectively. Thus, since the world of Emanation-*Atzilut* is the aspect of intangible “nothingness” (*Ayin*), whereas the world of Creation-*Briyah* is the aspect of tangible “somethingness” (*Yesh*),⁵²⁶ this likewise is the relationship between the lights (*Orot*) and vessels (*Keilim*). That is, the lights (*Orot*) are an aspect of intangible “nothingness” (*Ayin*) whereas, relative to the lights (*Orot*), the vessels are an aspect of tangible “somethingness” (*Yesh*).⁵²⁷

⁵²⁶ See Torah Ohr, Mishpatim 76b; Likkutei Torah, Masei 95a and elsewhere.

⁵²⁷ See Torah Ohr, Bereishit 4b and elsewhere.

Now, although, in comparison to each other, the two are as distant from each other as the comparative distance between intangible “nothingness” (*Ayin*) and tangible “somethingness” (*Yesh*), nonetheless, since the lights (*Orot*) were emanated in a manner that they should become settled in the vessels (*Keilim*), therefore the vessels (*Keilim*) were also emanated in a manner that they would be capable of withstanding the lights (*Orot*), so that they should receive and unify with the light. Thus, because of these two matters, a union is brought about between the lights (*Orot*) and vessels (*Keilim*), even though, in their essence, they are not comparable to each other.

This then, is the meaning of the teaching,⁵²⁸ “He and His life force are one, He and His organs are one.” That is, even though the Zohar distinguishes between them and states that they “are one” twice, indicating that the unity of the vessels (*Keilim*) with *HaShem*-יהו"ה, blessed is He, is dissimilar to the unity of the lights (*Orot*) with *HaShem*-יהו"ה, blessed is He, nevertheless, since the lights (*Orot*) settle within the vessels (*Keilim*) and the vessels (*Keilim*) receive the lights (*Orot*), this brings about the unity of “He and His organs are one,” which is the matter of the unity of the lights (*Orot*) with the vessels (*Keilim*).

This may be better understood from how this exists in man below. Since “man was created in the image of God,”⁵²⁹ meaning that man below has the likeness of the Supernal Man upon the throne, therefore, through understanding these matters

⁵²⁸ Introduction to Tikkunei Zohar 3b

⁵²⁹ See Genesis 1:27

as they are below in man, we may come to understand the matter of lights (*Orot*) and vessels (*Keilim*) as they are in Godliness Above.

Now, as known, what the Kabbalists called lights (*Orot*) and vessels (*Keilim*) in relation to Godliness above, corresponds to form (*Tzurah*) and substance (*Chomer*) in man below. That is, even though form and substance are very distant from each other, nevertheless, they unify and bond, so that the form (*Tzurah*) is specifically revealed according to the substance (*Chomer*) and it is through the manifestation of the form (*Tzurah*) in the substance (*Chomer*), that the substance (*Chomer*) becomes refined.

The organs of the body, which are the vessels (*Keilim*) for the faculties of the soul, are an example of this. For example, the substance (*Chomer*) of the eye is the vessel (*Klee*) for the form (*Tzurah*) of the light of vision that manifests within it. However, even though the substance (*Chomer*) of the eye is physical (meaning that though compared to other organs the eye is refined and is like the spiritual of the physical, it nevertheless is physical), nonetheless, the form of sight is specifically revealed according to the substance of the eye. That is, the substance (*Chomer*) of the eye is refined, in that it is translucent (a transparent lens) and according to the composition of the white and black of the eye, so will be the revelation of the form (*Tzurah*) of vision. In other words, the revelation of the form (*Tzurah*) is specifically according to the manner of the substance (*Chomer*).

Beyond this, the same applies to the spiritual matter of the eye, this being the matter of a good and positive eye and its opposite. In other words, this too depends on the composition of the substance (*Chomer*) of the physical eye, because the substance (*Chomer*) of the eye has both blood and water. If it is composed of an overabundance of blood, which is the aspect of redness, then its sight will be in a manner that is the opposite of a good and positive eye. In contrast, if the waters are more abundant, its vision will be in a way of a good and positive eye.

The same applies to the form of the intellect (*Sechel*) which manifests in the substance (*Chomer*) of the brain. It too is specifically according to the condition of its substance (*Chomer*). An example is the brain of wisdom-*Chochmah* which is cold and moist, whereas the brain of understanding-*Binah* is hot and dry. In other words, since the nature of water is to adhere (this being the aspect of the kindnesses-*Chassadim*), therefore the substance (*Chomer*) of the brain that is cold and moist, is where the point of the intellect manifests.

In contrast, since the nature of fire is to separate (this being the aspect of the judgements-*Gevurot*, as known that judgments arise from the conclusion of understanding-*Binah*), it is in the substance (*Chomer*) of the brain that is hot and dry, within which is the part of the intellect that divides things into their particulars.⁵³⁰ The same applies to the aspect of

⁵³⁰ See Zohar I 151a; Zohar III 10b, 11a, 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 and elsewhere.

knowledge-*Da'at*. It too is according to the composition of the substance (*Chomer*) of the brain.

Similarly, the leanings to either the kindnesses (*Chassadim*) or the judgments (*Gevurot*) also depends on the composition of the substance (*Chomer*) of the brain. For, even though the Zohar and the teachings of Chassidut⁵³¹ explain that one's leanings and proclivities toward either kindnesses (*Chassadim*) or judgments (*Gevurot*) are due to the essence of his soul, like the academy of Shammai who leaned toward stringency and the academy of Hillel who leaned toward leniency, because the souls of the academy of Shammai were rooted in the judgements (*Gevurot*) and the souls of the academy of Hillel were rooted in the kindnesses (*Chassadim*),⁵³² this matter only applies to the general construct of the substance (*Chomer*) and form (*Tzurah*), in that the general construct of the substance (*Chomer*) accords to the manner of the form (*Tzurah*). However, when it comes to the particular ways that the form (*Tzurah*) is revealed, they accord to the nature and composition of the substance (*Chomer*). Moreover, all this is because of the union of the substance (*Chomer*) and the form (*Tzurah*), due to which the revelation of the light of the form (*Tzurah*) of the soul powers (such as seeing, hearing, smelling and tasting etc.) is according to the substance (*Chomer*) of the vessels.

⁵³¹ See Hakdamat HaMelaket to Tanya 4a

⁵³² Zohar III 245a; Taamei HaMitzvot of Rabbi Chayim Vital, Parshat Teitzei (23:19); Shaar HaGilgulim, end of introduction 36; Ramaz (Rabbi Moshe Zacuto) to Zohar 141b; Tanya Iggeret HaKodesh, Epistle 13 (119a), and elsewhere.

Thus, the same is understood Above about the Supernal Man regarding the aspects of lights (*Orot*) and vessels (*Keilim*). That is, even though they are not at all comparable to each other, nevertheless, the revelation of the light (*Ohr*) is specifically according to the manner of the vessel (*Klee*). Moreover, the vessel (*Klee*) is unified to the light (*Ohr*) to the point that the entire matter of the vessel (*Klee*) is to reveal the light (*Ohr*) according to its substance. This is to a greater extent than the analogy of light that illuminates through glass, in which the color of the light accords to the color of the glass. For, in that analogy, the light itself never acquires the property of the color and only appears to possess that color. In contrast, in regard to the matter of lights (*Orot*) and vessels (*Kelim*) as they are Above in Godliness, the vessel (*Klee*) has an actual effect on the light (*Ohr*) so that it is revealed specifically according to the manner of the vessel (*Klee*). For, in and of themselves, the lights (*Orot*) are simple [essences] – and even according to the view that the lights (*Orot*) are not simple [essences], nonetheless, in comparison to the vessels (*Kelim*) all opinions agree that the lights (*Orot*) are simple [essences]⁵³³ and that through the vessels (*Keilim*) the lights (*Orot*) are given form according to the vessel (*Klee*), because the lights (*Orot*) are unified to the vessels (*Keilim*) and the entire purpose of the vessels (*Keilim*) is to reveal the light (*Ohr*), in that the light (*Ohr*) should be revealed according to the matter of the vessels (*Keilim*).

⁵³³ See Sefer HaArachim – Chabad, Vol. 4, section entitled “Orot d’Sefirot” – “Pshitutam” and “Tziyuram.”

3.

However, the matter of the garments (*Levushim*) is that they hide and conceal the light (*Ohr*). In other words, even though the vessels (*Keilim*) also conceal the light (*Ohr*), nevertheless, there is an aspect of the light (*Ohr*) that the vessels (*Keilim*) indeed reveal, which is the external aspect of the light (*Ohr*) to which they are unified.

To further clarify, it was explained above that the lights (*Orot*) and vessels (*Keilim*) are the aspects of the intangible “nothing” (*Ayin*) and the tangible “something” (*Yesh*). The vessels (*Keilim*) conceal the light (*Ohr*) as it is in a state of intangible “nothingness” (*Ayin*) and reveal the aspect of the light (*Ohr*) as it is in a state of tangible “somethingness.” Nevertheless, in relation to the aspect of the light (*Ohr*) that is revealed through the vessels (*Keilim*), the vessels (*Keilim*) are unified with this aspect of the light (*Ohr*) and therefore reveal light (*Ohr*). In contrast, the garments (*Levushim*) are in a state of division and separation from the light (*Ohr*) and cover over it.

Now, this too is understood from how it is in man. For, just as the matter of the vessels (*Keilim*) was previously explained based on how they are in man, so likewise, the matter of garments (*Levushim*) may also be understood from the garments of man. The garments of man indeed have some relation to him. This is why the garments of his head are different than the garments of his body or of his feet. Moreover, the difference is not just in their measurements (being that the

garments must fit according to the measurement of that which is enclothed within them), but also in their coarseness or softness. That is, the coarseness or softness of the garments is according to the coarseness or softness of the organs that they enclothe. This is why there is a difference between the garments of the head, body and feet. Nevertheless, it is simple to understand that the garments are completely separate and distinct from the person himself.

Now, just as this is so when it comes to physical garments, it likewise is so when it comes to spiritual garments, these being thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*), in that they too are separate. It goes without saying that this is so when it comes to speech (*Dibur*) and action (*Ma'aseh*). However, this is also the case regarding the letters of thought (*Machshavah*), even the loftiest levels of thought (*Machshavah*). For there are three levels of thought; thought of thought (*Machshavah She'bMachshavah*), speech of thought (*Dibur She'bMachshavah*) and action of thought (*Ma'aseh She'bMachshavah*).⁵³⁴

Thought of thought (*Machshavah She'bMachshavah*) refers to the letters that come with the flash of intellectual insight, in which the letters are not at all felt, except that it must be said that there are letters there. Even though this is the loftiest level of thought and its letters are unfelt, nonetheless, even these letters are separate from the intellect. Proof of this is the fact that the same intellect can be expressed in different

⁵³⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 41, and the notes there.

letters, which is the very matter of a garment, as it states,⁵³⁵ “You will exchange them like a garment.” This demonstrates that they are separate from the intellect.

Now, even when the intellect is exchanged with different letters, due to which there is a diminishment of the light and illumination, since as known, it is in the letters that come forth with the flash of insight that the light is palpably felt, and then, when the intellect is enclothed in alternate letters the light and illumination is no longer felt, whereas what is felt is primarily the grasp and comprehension, nevertheless, the very fact that the intellect can be expressed and garbed in alternate letters, demonstrates that the letters are separate from the intellect.

This may be understood through an additional explanation. It is explained in several places that the reason the letters are already present immediately upon having a flash of insight is because the root of the letters is from the pre-intellect (*Kadmoot HaSechel*) or from the essential self of the soul, which are loftier than the intellect.⁵³⁶ Therefore, since they already are present in the root of the intellect, therefore immediately upon the revelation of the intellect, the letters are present.

On the other hand, even though it must be said that immediately upon having a flash of insight the letters are already present, this is not a result of the intellect itself, but

⁵³⁵ Psalms 102:27

⁵³⁶ See Tanya, Iggeret HaKodesh Ch. 5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 38 through 42, and the notes there.

because their root is higher than the intellect. This is why this particular flash of insight comes forth in this particular person with these particular letters, whereas in a different person they will come forth in different letters.

An example is the fact that we observe that Tosefot, Rabbeinu Asher (the Rosh), and Rabbeinu Nissim (the Ran) can all say the same thing, but each one expresses it in different letters. This is because the letters are not a result of the flash of insight itself, but come from the soul, and therefore the letters are different. From this it is understood that since the letters do not originate in the intellect itself, (but from the human soul, which is the speaking soul) they are separate and removed from the intellect.

Now, all this is in regard to the aspect of thought of thought (*Machshavah SheB'Machshavah*). Therefore, it is certainly so in regard to speech of thought (*Dibur SheB'Machshavah*) and action of thought (*Ma'aseh SheB'Machshavah*), in which the speaker orders the letters of his speech according to the recipient, in which case the letters are obviously separate from the intellect.

This then, is the difference between vessels (*Keilim*) and garments (*Levushim*). That is, the vessels (*Keilim*) are unified with the light (*Ohr*) and the revelation of the light of the form (*Tzurah*) is specifically according to the manner of the substance (*Chomer*) of the vessel. This is not the case, however, when it comes to the garments (*Levushim*) which are separate, and wherein the revelation of the intellect is not according to the manner of the garment. For, it is possible for the intellect,

in and of itself, to come to be revealed in various different manners, and the division of the letters is not due to the intellect, but rather, there are differences in the letters themselves on account of their root in the essence of the soul.

Another difference between vessels (*Keilim*) and garments (*Levushim*), is that the vessels (*Keilim*) have vitality in them on account of the light (*Ohr*) that is manifest within them. In contrast, the garments (*Levushim*) do not possess vitality in them, even when there is light (*Ohr*) manifest within them. An example is the organs of the body or the organs of the soul, which are the powers of the soul. Due to the manifestation of the radiance of the soul within them, they possess vitality.

For example, the brain possess vitality within it due to the manifestation of intellect within it. This is as stated in chapter fifty-one of Tanya,⁵³⁷ that it is “the brains in the head that first receive the power and vitality that is appropriate to them according to their composition and character, which are the faculties of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da’at* etc.” We thus see that the brain is vitalized by the light and intellect that is manifest within it.

In contrast, when it comes to the garments (*Levushim*), there is no vitality in the letters through the manifestation of intellect within them. That is, even when a person speaks passionately regarding a particular matter, speaking words that come from the heart, where it is apparent that there is vitality in

⁵³⁷ See Tanya, Ch. 51 p. 71b

the letters (in that the letters too are more alive), nevertheless, this is not the vitality of the letters themselves (meaning that it is not their own life), but only that something that is alive is found in them. The letters themselves, however, have no vitality. However, this is not the case when it comes to the vessels (*Keilim*), which themselves are alive due to the light (*Ohr*) within them. This is all because the vessels (*Keilim*) are unified, whereas the garments (*Levushim*) are separate.

Now, the reason that the vessels (*Keilim*) are unified whereas the garments (*Levushim*) are separate, is not because of their level. That is, it is not because the garments (*Levushim*) are lower and therefore are unable to unify with the light (*Ohr*). For, the opposite is true, the letters of thought are the physicality of the spirituality of the soul, whereas the refined spirituality of the substance of the organs of the body that is capable of receiving the form of the soul, is the spiritual of the physical, and as known, the physical of the spiritual is much loftier than the spiritual of the physical. Yet, even so, the letters are separate, whereas the substance (*Chomer*) is unified to the form (*Tzurah*). What this demonstrates is that the difference between the vessels (*Keilim*) and the garments (*Levushim*) is not due to their level, but it rather is this way because of their essential being, in that the vessels (*Keilim*) are unified to the soul, whereas the garments (*Levushim*) are separate.

From the above, the matter is understood as it applies Above in Godliness, that the vessels (*Keilim*) are unified with the light (*Ohr*) and reveal it, whereas the garments (*Levushim*) are separate from the light (*Ohr*) and cover over it.

4.

However, we still must understand this better. For, according to what was explained above regarding the difference between the vessels (*Keilim*) and the garments (*Levushim*), it arises that the matter of vessels (*Keilim*) is specifically in the world of Emanation-*Atzilut*, wherein “He and His life force are one, He and His organs are one.” In contrast, in the world of Creation-*Briyah*, about which it states,⁵³⁸ “He and His life force are not one, He and His organs are not one,” the matter of vessels (*Keilim*) is not applicable. For, the matter of vessels (*Keilim*) is that of union, and since in the world of Creation-*Briyah* there is no matter of union (*Yichud*), it therefore is not applicable for vessels (*Keilim*) to be there, but only garments (*Levushim*). In other words, when it states, “You have made garments for them, from which souls issue forth to man,” this does not only specifically refer to the world of Formation-*Yetzirah*, but also to the world of Creation-*Briyah*. However, based on what we explained before, that the four matters of lights, vessels, garments and chambers (*Orot, Keilim, Levushim, Heichalot*) correspond to the four worlds of Emanation, Creation, Formation and Action (*Atzilut, Briyah, Yetzirah, Asiyah*) it is understood that the vessels (*Keilim*) are in the world of Creation-*Briyah*.

⁵³⁸ Introduction to Tikkunei Zohar 17a

The explanation of the matter is that when it comes to the garments (*Levushim*) themselves, there are two manners. The first manner in the garments (*Levushim*) is like the enclothing (*Hitlabshoot*) of the various statures (*Partzufim*) within one another. That is, even though this is a matter of garments (*Levushim*) rather than vessels (*Keilim*), nevertheless, this enclothing (*Hitlabshoot*) is in such a manner that the dominion and conduct is according to the upper aspect. In other words, even though the upper aspect undergoes change and comes forth according to the manner of the lower aspect, nevertheless, the upper aspect is dominant.

This may be compared to what we observe in man below in regard to the manifestation of the desire within the intellect, similar to the verse,⁵³⁹ “a bribe blinds.” For, the desire (*Ratzon*) itself is simple and is not manifest and grasped, which itself is the difference between the desire (*Ratzon*) and the intellect (*Sechel*). This is to say that intellect (*Sechel*) comes forth in a way of manifestation and grasp, whereas desire does not come forth in a way of manifestation (*Hitlabshoot*), but is rather actualized specifically by way of decree, as it states,⁵⁴⁰ “There is no reason for desire.” Additionally, intellect divides into various particulars and details, whereas, as known, there are no details in the desire.

Now, when desire (*Ratzon*) becomes enclothed in intellect (*Sechel*) we then see that the desire has reason. This

⁵³⁹ Exodus 23:8; Deuteronomy 16:19

⁵⁴⁰ Yonat Ilem Ch. 2; Maamarei Admor HaEmtza'ee, Bamidbar Vol. 3 p. 1,054; Vol. 4 p. 1,504; Dvarim Vol. 1 p. 21; Discourse entitled “*Mah Rav Tuvcha*” 5692 Ch. 2 (Sefer HaMaamarim 5692 p. 307 and on).

being so, the desire (*Ratzon*) undergoes change according to the intellect (*Sechel*), in that it comes to be en clothed and grasped, and necessarily also comes to have particulars in it. For, if there were no details, the intellect would be incapable of garbing it.

Now, although desire (*Ratzon*) undergoes change according to the intellect (*Sechel*), nevertheless, the desire (*Ratzon*) is dominant. For, when desire (*Ratzon*) becomes en clothed in intellect (*Sechel*) it is in a manner that even when he does not know the reason, he nevertheless is compelled to fulfill it, since that is the desire. In other words, when desire (*Ratzon*) manifests within intellect (*Sechel*) to give a reason for the desire, at which point he understands the reason for it as well, it is not that its entire matter was transformed and became intellectual. Rather, it remains as a desire (*Ratzon*), in that even if he does not know the reason, he nevertheless is compelled to fulfill the desire.

This itself explains the teaching of our sages, of blessed memory,⁵⁴¹ “Do not sit and weigh the *mitzvot* of the Torah, since the most minor of the minor and the most major of the major are equal.” This is because the *mitzvot* are the Supernal will and desire (*Ratzon*) of *HaShem*-יהוה, blessed is He, as in the teaching,⁵⁴² “It gives Me satisfaction of spirit that I commanded and My desire was actualized.” Thus, since there is no division of particulars in the desire (*Ratzon*), therefore within the desire itself, there is no difference between the most

⁵⁴¹ See Midrash Dvarim Rabba 6:2 and elsewhere

⁵⁴² Torat Kohanim and Rashi to Leviticus 1:9; Sifri and Rashi to Numbers 28:8

seemingly insignificant *mitzvah* and the most seemingly major *mitzvah*.

However, the study of Torah is a matter of comprehension and is the explanation and expression of the *mitzvot*. Thus, when it comes comprehension there are distinctions and divisions of particulars and differences between what is minor and what is major. Therefore, when the desire (*Ratzon*) for the *mitzvot* becomes encloded in the intellect (*Sechel*) of Torah, though according to the comprehension of Torah there indeed are distinctions between the minor and the major, nevertheless, as known, “the most minor of the minor and the most major of the major are equal,” since the desire (*Ratzon*), wherein there are no divisions of particulars, is dominant.

It is similar Above in Godliness, as we find that the exodus from Egypt came about through the aspects of “the father-*Abba* and mother-*Imma* encloding the arms of *Arich Anpin*.”⁵⁴³ In other words, even though this is a matter of a garment-*Levush*-לבוש (as indicated by the term “encloding-*Hilbeeshoo*-הלבישו”) and not a matter of the vessels (*Keilim*), nevertheless, it is in a manner in which the upper aspect is dominant. For, according to the conduct of father-*Abba* and mother-*Imma*, in and of themselves, the matter of redemption would not have been possible at all. In fact, the contrary is true,

⁵⁴³ See Pri Etz Chayim, Shaar Chag HaMatzot Ch. 7; Etz Chayim Shaar 14 (Shaar Abba v’Imma) Ch. 1; Shaar 15 (Shaar Holadat Abba v’Imma) Ch. 6; Shaar 29 (Shaar HaNesirah) Ch. 6; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 25.

as it states,⁵⁴⁴ “The Egyptians embittered the lives of our fathers (*Avoteinu*) in Egypt, as written,⁵⁴⁵ ‘They embittered their lives.’” That is, the term “our fathers-*Avoteinu*-אבותינו” here, refers to the intellectual minds of the father-*Abba* and mother-*Imma* (*Chochmah* and *Binah*) and it is in this aspect that there was the matter of embitterment etc.

However, the redemption specifically came from the aspect of the crown-*Keter* (*Arich Anpin*). Nevertheless, it was necessary for the matter to come forth and become en clothed in father-*Abba* and mother-*Imma*. This is because, regarding the aspect of crown-*Keter* as it is, in and of itself, it is in a manner in which⁵⁴⁶ “darkness and light are the same.” Thus, in order for there to be a differentiation between,⁵⁴⁷ “*HaShem*-יהוה” will strike Egypt, striking them and providing healing for Israel,” it was necessary for the crown-*Keter* to specifically come to be en clothed within the father-*Abba* and mother-*Imma* (meaning, in the chaining down of the worlds – *Hishtalshelut*). Nevertheless, this en clothing (*Hitlabshut*) was in such a manner that the dominant aspect was the crown-*Keter*. This is because the matter of redemption could not possibly come from the aspects of the father-*Abba* and mother-*Imma*, but specifically only from the aspect of crown-*Keter*.

The same is likewise true regarding the manner in which the intellect (*Sechel*) manifests and becomes garbed in the emotions (*Midot*). That is, even though the intellect undergoes

⁵⁴⁴ Liturgy of the Passover Haggadah

⁵⁴⁵ Exodus 1:14

⁵⁴⁶ Psalms 139:12; See Siddur Im Divrei Elokim Chayim 293c and on.

⁵⁴⁷ Isaiah 19:22; Zohar II 36a

change according to the manner of the emotions, nevertheless, the intellect is dominant. In other words, the emotions are emotions of intellect, rather than natural emotions, and each emotion is roused according to the manner of the intellect. That is, when a person understands intellectually that he must bestow kindness, the emotional quality of kindness (*Chessed*) becomes aroused in him, and when he intellectually understands the opposite, the quality of judgment (*Gevurah*) becomes aroused in him. We thus see that the intellect is dominant.

All the above relates to the first manner of garments (*Levushim*), in which the upper aspect dominates and conducts the lower aspect. Now, even though this is dissimilar to the matter of the vessels (*Keilim*), for when it comes to the vessels (*Keilim*), even though the revelation of the form (*Tzurah*) is also in accordance to the substance (*Chomer*) (as previously explained), nevertheless, the actual thing itself is the form (*Tzurah*).

For example, in the manifestation of the intellect (*Sechel*) within the brain, it exists as intellect, only that it accords to the manner of the substance (*Chomer*). However, when it comes to the enclothing (*Hitlabshut*) of the statures (*Partzufim*) one within the other, this is not so. In this case, the existence that is apparent is that of the garment, as in the aforementioned analogies, but even so, the enclothing (*Hitlabshut*) is in a way that the upper aspect still dominates. In this particular aspect – the upper aspect remains dominant – and indeed is similar to the matter of the vessels (*Keilim*). However, there is a second manner of garments (*Levushim*), in which not

only are they not unified to the light (*Ohr*), but also are not sublimated to it, and thus the garments (*Levush*) dominate.

With the above in mind we may understand that the matter of the vessels (*Keilim*) is in the world of Creation-*Briyah*. For, even though about the world of Creation-*Briyah* it states that “He and His life force are not one,” and they are in a state of separation, nevertheless, it is this loftier manner of the aspect of garments (*Levushim*) that possesses a similarity to the matter of vessels (*Keilim*).

In other words, when it comes to the creatures of the world of Creation-*Briyah*, even though they have a sense of separate existence, they nevertheless are completely nullified to the Godly vitality and the primary and dominant aspect is the Godly vitality. Thus, it is according to the manner of the Godly vitality that the creation is conducted. This may be compared to the fish of the sea. Immediately upon leaving the sea, they begin to die.⁵⁴⁸ We thus see that even though have a certain existence outside the waters, nevertheless, it is felt in them that the primary aspect of their existence is their source and that they are nullified and sublimated to their source.

5.

Now, all the above was stated specifically about the world of Creation-*Briyah*. However, in the world of Formation-*Yetzirah* the matter of the garments (*Levushim*) is in a different

⁵⁴⁸ Talmud Bavli, Avodah Zarah 3b

manner, in that the garment dominates. In other words, the creature does not feel sublimated and nullified to its source. An example is that the angel Metatron (who is in the world of Formation-*Yetzirah*) was smitten with sixty lashes of fire,⁵⁴⁹ because of having done something that gave him the appearance of being an independent being. This is what is meant when it states that there is an admixture of good and evil in the world of Formation-*Yetzirah*.⁵⁵⁰ For, although there is no actual evil there, God forbid that one should think so, nevertheless, through the abundant chaining down of things it is possible for it to appear that there is evil. This then, is what is meant by our statement that the garments (*Levushim*) of the world of Formation-*Yetzirah* are in a manner that the conduct accords to the garment (*Levush*).

As this relates to the matter of the letters (*Otiyot*), this is the difference between the letters of speech (*Dibur*) and the letters of thought (*Machshavah*). For, in regard to the letters of thought (*Machshavah*), even though they too are separate, as explained before, nonetheless, when a person thinks about something, his mind must be bonded (and preoccupied) with the intellectual matter itself. In contrast, in regard to speech, it is possible for a person to say the opposite of what he thinks. This is because speech (*Dibur*) is completely separate, and therefore,

⁵⁴⁹ Talmud Bavli, Chagigah 15a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3, (The Letters of Creation, Part 2), The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgai*; Also see the discourse entitled “*Kvod Malchutcha*” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 1, and the citations there.

⁵⁵⁰ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), introduction to the Drush; Shaar 47 (Shaar Seder ABY”A) Ch. 4; Shaar 48 (Shaar HaKelipot) Ch. 3

the letters (*Otiyot*) of his speech cover over the light (*Ohr*) of his thoughts and intellect. For although it is true that through the letters of speech (*Dibur*), “after the passage of forty years a person can come to realize the inner depth of the intention of his teacher,”⁵⁵¹ nevertheless, the letters (*Otiyot*) of speech themselves are completely separate and cover over the light (*Ohr*) of the intellect.

However, even the letters of speech are not complete concealment, since the purpose of letters (*Otiyot*) is to reveal. Nonetheless, this is only so if the letters (*Otiyot*) are arranged in their proper order. However, if the letters (*Otiyot*) are not arranged in their proper order, which is the matter of the partitions (*Parsa 'ot*), which completely conceal, this is not so. This may be compared to the garment of the foot, which is the shoe, since the shoe completely separates one's feet from the earth.

This then, is the difference between all other garments (*Levushim*) and the shoe (*Na'al*). That is, all other garments, (*Levushim*) other than the shoe, are fine and therefore can be penetrated by moisture. That is, they only separate solid matter, rather than liquid. However, the shoe, which is made of animal hide, is so coarse that it creates complete separation, so that even moisture does not penetrate it. This is the matter of the chambers-*Heichalot* of the world of Action-*Asiyah* (the place where created beings are situated, which even includes the angelic beings, since they too receive their light and vitality

⁵⁵¹ See Talmud Bavli, Avodah Zarah 5b

specifically through the chambers-*Heichalot*). That is, they are brought into being through the medium of partitions (*Parsa 'ot*), which cause complete separation and concealment.

This matter may be compared to the matter of analogies (*Mashal*), which are completely separate from the analogue. For, in regard to the letters of speech (*Dibur*), though they too are garments (*Levush*) of the second type, in that the garment (*Levush*) dominates, nevertheless, they are not completely separate to the extent that they actually are separate matters. In contrast, analogies (*Mashalim*) are actually completely separate from the analogue and are foreign to the intellectual matter. The same is true of the chambers-*Heichalot* of the world of Action-*Asiyah*.

Now, everything we have stated above relates to the chaining down of the worlds (*Seder Hishtalshelut*) as it is considered in and of itself. For, when it comes to all levels of the chaining down of the worlds (*Seder Hishtalshelut*), even the lowest of levels, in and of themselves they cannot be in a state of opposition to Godliness. However, because of an even lower level, the matter of sin is in a state of opposition to Godliness. This is comparable to a riddle (*Chidah*) as opposed to an analogy, in that a riddle completely conceals.

To explain, there is a difference between an analogy (*Mashal*) and a riddle (*Chidah*).⁵⁵² That is, even though an analogy (*Mashal*) is the introduction of something foreign to the analogue, nonetheless its purpose is to reveal. An example

⁵⁵² See *Hemshech* 5672 Vol. 2 p. 973, and elsewhere.

of this may be understood from the teacher/student relationship. When a teacher wishes to bestow an intellectual matter to his student, but due to the limited capacity of the student's grasp or due to the depth of the concept, it is impossible for him to bestow it directly, as it is, it becomes necessary for him to give over the intellect through the use of analogies. This being so, even though the analogy is foreign to the intellect, nevertheless, its purpose is to reveal.

In contrast, the matter of a riddle (*Chidah*) is that the intention is to conceal. As known, This is the purpose of a riddle (*Chidah*). Thus, because of the level of riddle (*Chidah*) the matter of sin becomes possible.

This then, is the general difference between an analogy (*Mashal*) and a riddle (*Chidah*). The analogy is similar to the state of things as they were before to the sin of Adam, the first man, whereas the riddle is how things are after the sin. In other words, even though before the sin there was actual physicality, in the literal sense, nevertheless, Godliness was revealed, only that it was revealed through the physical. This is similar to an analogy (*Mashal*) which is foreign to the analogue but reveals it. In contrast, after the sin, the state of things became comparable to a riddle (*Chidah*), which is a matter of complete concealment.

6.

Now, just as there are a number of different manners of manifestation and enclothing (*Hitlabshut*) in the levels of the

chaining down of the worlds (*Seder Hishtalshelut*), this is likewise the case regarding the descent of the soul to become en clothed in the body and animalistic soul. This en clothement of the soul could be in a number of different ways. However, (since the Godly soul is not in need of rectification) and the intent of its descent and manifestation in the body is to refine and rectify the animalistic soul,⁵⁵³ the way it becomes en clothed must be in a manner that is similar to the en clothement of the lights (Orot) in the vessels (Keilim) or at the very least, like the en clothement of the various statures (*Partzufim*) one within the other. For in both these cases, the Godly soul dominates, whereas the animalistic soul receives its vitality from the Godly soul and thus becomes refined by it. Therefore, contemplation (*Hitbonenut*) into matters such as these is necessary, in order to explain it to the animalistic soul, so that it too will grasp it.

However, it also is possible that the en clothement is in a way that the animalistic soul is dominant, which is the matter that was introduced by the sin of the tree of the knowledge of good and evil. That is, just as the sin caused complete concealment in the chaining down of the worlds (*Seder Hishtalshelut*), so likewise, after the sin it became possible for the animalistic soul to become dominant.

It is to this end that the *mitzvah* of the half *shekel* was given, for through it rectification is brought about, so that the state and standing of things becomes as they were at the beginning of creation, when “the world was created in a state of

⁵⁵³ Etz Chayim, Shaar 26 (Shaar HaTzelem) Chap. 1, cited in Tanya, Chap. 37 (48b).

wholeness.”⁵⁵⁴ For, when Adam, the first man sinned, contamination descended into the world. However, when the Jewish people received the Torah at Mount Sinai, the contamination ceased.⁵⁵⁵ Then, when they subsequently sinned with the sin of the golden calf, the contamination returned.⁵⁵⁶ Thus, it is to this end that the *mitzvah* of the half *shekel* was given, the substance of which is to be⁵⁵⁷ “an atonement for your souls,” through which the world is returned to its state and standing as it was at the time of creation, when “the world was created in a state of wholeness.” In other words, it is in order to bring about a bond between the physical and the spiritual, between the animalistic soul and the Godly soul.

This then, is why we serve *HaShem*-יהו"ה, blessed is He, by giving a half *shekel* – ten *gera* – referring to the matter of the ten soul powers of the animalistic soul. Through doing so, we are then granted the other half *shekel* from Above, referring to the ten soul powers of the Godly soul.⁵⁵⁸ About this the verse states,⁵⁵⁹ “And *HaShem*-יהו"ה God formed-*Vayitzer*-וייצר the man,” in which two *Yod's*-י-10 are used in the word, “formed-*Vayitzer*-וייצר,” referring to the ten powers of the Godly soul and the ten powers of the animalistic soul.

⁵⁵⁴ See Midrash Bereishit Rabba 14:7; 12:6; 13:3 (and Yefei To'ar commentary there); Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Ch. 1-4.

⁵⁵⁵ See Talmud Bavli, Shabbat 145b and on; Zohar I 52b; Zohar II 193b

⁵⁵⁶ See Zohar *ibid*.

⁵⁵⁷ Exodus 30:15:16

⁵⁵⁸ See the end of the discourse entitled “*Zeh Yitnu*” 5675 (*Hemshech* 5672 *ibid.* p. 874).

⁵⁵⁹ Genesis 2:7; See Talmud Bavli, Brachot 61a and elsewhere.

The toil in serving *HaShem*-יהו"ה, blessed is He, is for the purpose of affecting a bond between them. The order of this in man's service of *HaShem*-יהו"ה, blessed is He, is to only give a half *shekel*, referring to the matter of rectifying the ten powers of the animalistic soul. Through doing so, he is granted a revelation of the ten powers of the Godly soul from Above, so that they illuminate within the animalistic soul, to the point that they become bonded and unified as one, like the union between the light (*Ohr*) and the vessel (*Klee*). Through this *HaShem*'s-יהו"ה Supernal intent in creation is perfected and completed, in that "The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds."⁵⁶⁰

⁵⁶⁰ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 10

*“Reishit Goyim Amalek, v’Acharito Adei Oveid -
Amalek is the head of the nations, but its end will be
eternal destruction”*

Delivered on Purim, 5715

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

1.

The verse states,⁵⁶¹ “Amalek is the head of the nations, but its end will be eternal destruction.” The simple explanation of this verse is that Amalek is unlike all other nations, about whom it states,⁵⁶² “For then I will transform the nations to a pure language, so that they all will proclaim the Name of *HaShem*-יהו"ה, to serve Him with united resolve.” However, this is not so of Amalek, but on the contrary, “its end will be eternal destruction.” The Torah explains that the reason is because “Amalek is the head of the nations.” In other words, at the time of the exodus from Egypt, when all nations were in fear of the children of Israel and all the inhabitant of earth heard of the open miracles that *HaShem*-יהו"ה, blessed is He, had wrought on their behalf, as it states,⁵⁶³ “Then the chieftains of Edom were thrown into panic, the mighty ones of Moav were

⁵⁶¹ Numbers 24:20

⁵⁶² Zephaniah 3:9

⁵⁶³ Exodus 15:15

gripped with trembling, all the residents of Canaan melted in fear,” (wherein Canaan generally refers to all seven nations that dwelt in the land of Israel in those days, which was previously called the land of Canaan), it was Amalek who was “at the head of the nations,” in that they went at the head and were the first to wage war against Israel. Moreover, they went beyond this, as the verse states,⁵⁶⁴ “Amalek **came** and battled with Israel,” meaning that even though the Jewish people were not near the border of Amalek, the Amalekites traveled to the border of the Israelite encampment to wage war against them.

Through doing so, they caused the opposite of fear amongst the other nations, as Midrash states,⁵⁶⁵ “This is analogous to a boiling hot pool that no one could enter. A certain ruffian came and leapt into it. Although he himself was scalded, by doing so, it appeared to be cooler to others . In the same way, when the children of Israel left Egypt, the fear of them fell upon all the nations. However, when Amalek came and waged war against them, even though he himself was scalded at their hands, he made Israel appear to be lukewarm in the eyes of the nations of the world.”

Thus, since Amalek is “the head of the nations,” meaning that they are the head and root of the opposition to Israel that exists amongst all the nations, therefore, “its end will be eternal destruction.” This is to say that even though regarding the other nations of the world, there indeed is a matter of refinement (*Birurim*), to the extent that they can come to

⁵⁶⁴ Exodus 17:8

⁵⁶⁵ Midrash Tanchuma Teitzei 9; Rashi to Deuteronomy 25:18

serve *HaShem*-יהו"ה, blessed is He, with "united resolve," nonetheless, the end of Amalek is eternal destruction.

Now, since Torah is eternal⁵⁶⁶ and applies at all times and in all places - and moreover, all matters that exist physically come about through the chaining down of spiritual matters - it is understood that in our spiritual service of *HaShem*-יהו"ה, blessed is He, the above-mentioned matter also applies at all times and in all places. The general explanation is that Amalek is the matter of audacity (*Chutzpah*) and arrogance (*Ga'avah*) and is the matter of the "head of the nations," meaning that it is the beginning and root of all seven negative qualities and characteristics traits. Thus, since it is "the head of the nations," therefore, "its end will be eternal destruction."

2.

This may be understood through the general matter of man's service of *HaShem*-יהו"ה, blessed is He, which follows the manner and order of the levels in the soul of man.⁵⁶⁷ That is, there generally are five levels; *Nefesh*, *Ru'ach*, *Neshamah*, *Chayah* and *Yechidah*.⁵⁶⁸ However, the primary service of *HaShem*-יהו"ה, blessed is He, that one must constantly be

⁵⁶⁶ See Tanya, Ch. 17.

⁵⁶⁷ See the discourse entitled "*Zachor*" and "*V'Hayah Ka'asher Yarim*" 5680 (printed with additions and notes from the Rebbe – some of which are included here – in the pamphlet of 5730 [Also see Sefer HaMaamarim 5730, p. 213 and on; p. 218 and on], and subsequently printed in Sefer HaMaamarim 5680 p. 278 and on; p. 287 and on).

⁵⁶⁸ See Midrash Bereishit Rabba 14; Dvarim Rabba 2; Zohar II 158b, and elsewhere. Also see Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah, 4:8.

engaged in, is with the inner, manifest powers of the soul. These are the *Nefesh*, *Ru'ach* and *Neshamah*. In general, the order of serving *HaShem*-יהוה, blessed is He, with the *Nefesh*, *Ru'ach* and the *Neshamah*, is that the seat of the *Neshamah* is the brain, the seat of the *Ru'ach* is the heart and the seat of the *Nefesh* is the liver.⁵⁶⁹

The explanation is that the *Neshamah* in the brain (*Mo'ach*) refers to the general matter of intellect (*Sechel*) and more particularly, it refers to the aspect of understanding-*Binah*, the substance of which is to understand and comprehend. That is, understanding-*Binah* means that one is engaged in understanding and comprehending the intellectual matter in its entirety, by breaking it down into its particulars. Understanding-*Binah* is also the root of the ability to explain it and relate it to matters that are external to the intellect itself, such as giving advice about other matters based on this intellectual matter, or explaining it through analogies and the like, all of which are not part and parcel of the intellectual matter itself. (This is not so when it comes to breaking it down into its particulars, which is part and parcel of the intellectual matter itself.)⁵⁷⁰

Now, in regard to the Godly soul, as it is, in and of itself, since its entire intellectual involvement is to understand and

⁵⁶⁹ See Etz Chayim, Shaar 20 (Shaar HaMochin) Ch. 5; Ibn Ezra to Exodus 23:25; Also see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 27 and on, and the notes there.

⁵⁷⁰ The difference between the two is the difference between *Binah* and *Tevunah* (which is included in *Binah*, and arises from *Binah*), as elucidated in Shaar HaYichud of the Mittler Rebbe, Ch. 1-3.

grasp Godliness and matters of Godliness, unrelated to the comprehension of other matters, therefore the understanding-*Binah* of the Godly soul is to explain and clarify Godliness, even through the use of matters that are external to the essential comprehension itself. Additionally, it breaks down the comprehension and understanding of the intellectual matter into all its particulars.

An example is when a person explains to himself the matter of how *HaShem*-יהו"ה, blessed is He, brings about the existence of something from nothing - something that is beyond all comparative grasp. For, although the power of the Actor manifests within the acted upon, thus bringing him into being, sustaining his existence and enlivening him, and he therefore has some measure of relationship and comparison to it, nevertheless, relative to the aspect of Godliness that is higher than this, this being the light of *HaShem*-יהו"ה, blessed is He, that transcends all worlds (*Sovev Kol Almin*), there is utterly no comparison whatsoever.

The same is true of the worlds in general. That is, just as there is utterly no comparison between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) relative to the world of Emanation-*Atzilut*, since in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) it is possible to have a sense of independent existence, to the extent that there could be an actual ego and sense of self (*Yeshut*), whereas in the world Emanation-*Atzilut*, "He and His

life force are one,”⁵⁷¹ which is a matter that is entirely beyond comparison, therefore, relative to the world of Emanation-*Atzilut*, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), are utterly inconsequential and considered as nothing. However, the same is true of the relationship between the world of Emanation-*Atzilut* and that which transcends the world of Emanation-*Atzilut*. Moreover, the same is true of the general world (including the worlds that transcend the world of Emanation-*Atzilut*), relative to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Now, a person can explain this matter to himself through various matters that are external to the essential intellect of it. For example, there is the explanation that,⁵⁷² “Just as the soul fills the body, so likewise, the Holy One, blessed is He, fills the world.” Now, this is not a dissection of the particulars of the Godly concept itself. Rather, he only explains the matter of how the Holy One, blessed is He, fills the worlds to himself, and he understands this through understanding how the soul fills the body. Similarly, he can explain the matter of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*) to himself, through understanding that the soul too possesses an aspect that transcends and encompasses the body.⁵⁷³ In other words, the explanation of the

⁵⁷¹ Introduction to Tikkunei Zohar 3b

⁵⁷² Midrash Vayikra Rabba 14:8; Midrash Tehillim 103:1; Also see Talmud Bavli, Brachot 10a.

⁵⁷³ See Sefer HaMaamarim 5660 p. 55 and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 3-4.

Godly intellect comes about through drawing analogies from matters that are external to it.

In addition, there is an even loftier matter in the matter of understanding-*Binah*. This is the matter of understanding and grasping the particulars of the Godly concept itself. This is to say that though one begins by understanding through examples that are external to the Godly matter, nonetheless, through this, it then becomes possible for him to grasp and understand the particulars of the Godly matter itself (not through something external to it), until he finally grasps the depth of the matter that is being comprehended (*Omek HaMoosag*),⁵⁷⁴ which is its essential point and the primary aspect of the intellect.

In other words, even though the matter of understanding-*Binah* is grasp by way of matters that are external to the essential intellect, as well as the explanation of the particulars of the matter itself, nevertheless, through this he can approach the understanding and grasp of the inner aspect of the matter, as it transcends the garments of comprehension.

Now, the root of the comprehension and understanding of *Binah*, which is the *Neshamah* level of the soul, is from the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*. However, for understanding-*Binah* to exist in this world, meaning that the matter of the understanding and comprehension should exist in the *Neshamah* of the soul here below, it must manifest in the aspect of Kingship-*Malchut* of

⁵⁷⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

the world of Emanation. Then, from Kingship-*Malchut* of the world of Emanation-*Atzilut*, it must manifest in the aspect of understanding-*Binah* and kingship-*Malchut* of the world of Creation-*Briyah*, through which the actualization of comprehension is drawn to the souls in the Garden of Eden. This matter is expressed in the teaching,⁵⁷⁵ “The souls sit [in the Garden of Eden] and delight in the radiance of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*,” which specifically refers to grasping the inner aspect. This is then drawn down further to the world of Formation-*Yetzirah*, as well as the world of Action-*Asiyah*.

However, according to this, the grasp of the souls (in their understanding and comprehension of *Binah*, which is the aspect of the *Neshamah*) is in a manner that the souls in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) can only grasp up to the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut*, which is the root and source of the comprehension and understanding below. Moreover, even the loftiest souls (*Neshamot*) of the world of Emanation-*Atzilut*, can only grasp up to the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*. Nonetheless, as known, there were lofty souls, such as Rabbi Shimon bar Yochai, the Arizal and the heads of the Jewish people that followed them, who spoke of very lofty matters, matters that are much loftier than the aspect of understanding-*Binah* of the world of Emanation-*Atzilut* and even loftier than

⁵⁷⁵ Talmud Bavli, Bracho 17a; See Tanya, Ch. 39.

the worlds that transcend the world of Emanation-*Atzilut*, to the point that they even discussed matters that precede and transcend the restraint of the *Tzimtzum*.

Now, although it is explained⁵⁷⁶ that their grasp of these matters was only the grasp of their existence (*Hasagat HaMetziyut*), rather than grasp of their essential being (*Hasagat HaMahut*) as they actually are, nevertheless, since grasp of existence (*Hasagat HaMetziyut*) is also called, “grasp-*Hasagah*-השגה,” it is not understood how it could be possible for the *Neshamah*, whose grasp, at most, is of the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*, to be able to grasp much loftier levels (even in a way that is solely the grasp of existence – *Hasagat HaMetziyut*) and to ponder and speak of matters such as these.

Even more astonishing is the fact that one is required to comprehend and understand to the point of making Supernal unifications and intentions, not only in relation to the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, blessed is He, but even in relation to His upper unity (*Yichuda Ila’ah*), blessed is He. Moreover, this matter is demanded of every single Jew, not just souls of the world of Emanation-*Atzilut* and not just souls of the worlds of Creation-*Briyah* and Formation-*Yetzirah*, but even souls of the world of Action-*Asiyah*. This is as stated in

⁵⁷⁶ See Tanya, Iggeret HaKodesh Epistle 19; Maamarei Admor HaZaken 5563 Vol. 1, p. 278 and on; Sefer HaMitzvot of the Tzemach Tzedek 172b and on, and elsewhere.

the introduction to Imrei Binah,⁵⁷⁷ that whosoever does not toil in this (meaning, to have the intention of making unifications – *Yichudim* – and bringing this into one’s actual service of *HaShem*-יהו"ה, blessed is He), is in the category of “a rebellious Jew who sins against his soul,” may the Merciful One save us.

However, at first glance this is not understood. How is it possible for the soul to reach such a state such as this, to have grasp and understanding such as this, to the point that it is drawn to matters of Godly unifications (*Yichudim*)?

Now, the answer cannot be that this is accomplished through the matter of self-sacrifice (*Mesirat Nefesh*) for the sake of the Name *HaShem*-יהו"ה, blessed is He, which is demanded of every single Jew. This is because the matter of self-sacrifice (*Mesirat Nefesh*) transcends reason and intellect. Thus, since it transcends reason and intellect, it has no connection to the matter of understanding-*Binah* as it above in Godliness. It thus follows automatically that it is no wonder that the aspect of understanding-*Binah*, as it is in the Godly soul of a Jew, can reach the point of self-sacrifice, since this is a matter that Above in Godliness, is not within the chaining down of the worlds (*Hishtalshelut*) and is also not according to the chaining down (*Hishtalshelut*) of man’s soul powers below.

However, such is not the case regarding the matter of the Supernal unifications (*Yichudim*) and the intentions in them. For, since this is indeed connected to comprehension and

⁵⁷⁷ See the Mittler Rebbe’s introduction to Imrei Binah in the name of his father, the Alter Rebbe, translated into English along with the Opening Gateway under the title The Gateway to Understanding.

understanding (at the very least, the grasp of the existence of these matters – *Hasagat HaMetziyut*), it is not understood how comprehension and understanding of matters that transcend the root of the comprehension and understanding, which is in the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*, is applicable to souls.

The explanation is that the essential self of the soul is rooted in the Singular Preexistent Intrinsic and Essential Self of the Unlimited One, *HaShem*-יהו"ה, blessed is He. Therefore, just as it is Above, that the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה, blessed is He, descended to chain down into matters that are beneath Him, even to the *Sefirah* of understanding-*Binah* of the world of Emanation-*Atzilut* and through the *Sefirah* of understanding-*Binah*, He is drawn even further down, until the world of Action-*Asiyah*, so likewise, this is so of the essential self of the soul, which is bound to the Singular Preexistent Intrinsic and Essential Self of *HaShem*-יהו"ה, blessed is He. This too is drawn down to come into the understanding and comprehension of the soul (*Neshamah*) below.

Thus, even through understanding and comprehension, the *Neshamah* relates to matters that utterly transcend understanding and comprehension, even matters that entirely transcend the chaining down of the worlds (*Hishtalshelut*) and even the Singular Preexistent Intrinsic and Essential Self of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

It therefore is demanded that through understanding and comprehension, one must come to Supernal Godly unifications

(*Yichudim*) and have the intentions that are appropriate to them. This is the very essence of our recital,⁵⁷⁸ “*Shema Yisroel HaShem Eloh*” *einu HaShem Echad*—Listen Israel, *HaShem* our God, *HaShem* is One - אלהי יהוה אחד - אלהי יהוה אחד.” For, the word “Listen-*Shma*-שמע” means understand and comprehend,⁵⁷⁹ and this understanding and comprehension reaches all the way to *HaShem* is One-*HaShem Echad*- יהוה אחד.⁵⁸⁰ This itself is the general service of *HaShem*-יהוה, blessed is He, with the *Neshamah* that is in the brain, which generally and primarily is the matter of understanding and comprehension.

3.

Now, the *Ru'ach* in the heart refers to the general matter of emotions (*Midot*). In the Godly soul, this is its unique power to be in a state of love and fear of *HaShem*-יהוה, blessed is He, as well as all the other emotive qualities and characteristics that branch out from love and fear of *HaShem*-יהוה, blessed is He. That is, just as the soul has the power to understand and grasp Godliness, including even the loftiest of levels, so likewise, it has the power to awaken and be roused with love and fear of *HaShem*-יהוה, blessed is He. This is as stated,⁵⁸¹ “To love

⁵⁷⁸ Deuteronomy 6:4

⁵⁷⁹ See Listen Israel, A Guide to Hitbonenut – a translation and explanation of Rabbi Hillel Paritcher’s commentary to Shaar HaYichud, Ch. 1 (Biur 2).

⁵⁸⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*.

⁵⁸¹ Deuteronomy 19:9, 30:6, 16:20

HaShem-יהו"ה your God," and,⁵⁸² "To fear *HaShem*-יהו"ה your God," which also include all the other emotive qualities that branch from them.

Now, this does not only refer to the fact that because of contemplation (*Hitbonenut*) and comprehension, one comes to love and fear *HaShem*-יהו"ה, blessed is He. Rather, what we are explaining here is that the arousal and awakening of the emotive qualities (*Midot*) is a power, in and of itself. Proof of this is from two matters. The first is that, in our general service of *HaShem*-יהו"ה, blessed is He, in the general matter of prayer, there are verses of praise (*Pesukei d'Zimra*). As our sages, of blessed memory, taught,⁵⁸³ "One should always arrange the praises of the Holy One, blessed is He, and then pray." That is, it is through arranging the praises of the Ever-Present One, *HaShem*-יהו"ה, blessed is He, that one comes to be awakened and roused with love and fear of Him. Now, the setting forth of the praises of the Ever-Present One, *HaShem*-יהו"ה, blessed is He, is not a matter of complete comprehension and grasp. Rather, a person is only able to set forth and relate what he knows based what relates to him.

This may be compared to a villager or even a city dweller who saw the king,⁵⁸⁴ and then relates the magnificent glory of his majesty. When doing so, he does not have to actually comprehend and understand. Rather, he relates what he saw. Moreover, even if he relates this much later, after the

⁵⁸² Deuteronomy 10:12

⁵⁸³ Talmud Bavli, Brachot 32a

⁵⁸⁴ See Talmud Bavli, Chagigah 13b

passage of time, it nevertheless causes an arousal of the same love and fear in him, even without fully comprehending and understanding it.

This demonstrates that there is unique power that awakens and arouses the emotions even when they are not drawn forth through intellectual contemplation (*Hitbonenut*). The intellect that relates to this, is only there to remove obstacles or to recall his love and fear of *HaShem*-יהו"ה, blessed is He.

The second matter is that even in regard to emotions (*Midot*) that are drawn from the intellect as an automatic byproduct of the contemplation (*Hitbonenut*), at first glance, being that intellect and emotions are entirely different and are even opposites, it is not understood how emotions (*Midot*) could be drawn from the intellect (*Sechel*). For, the nature of the mind is settled and brings about a drawing forth from Above to below, whereas the nature of the emotions is arousal, passion and ascent, with a running desire to ascend above. Thus, since it is not possible for there to be an automatic drawing forth of something from its opposite, it is not understood how the emotions (*Midot*) could possibly be automatically drawn forth as a result of the intellect (*Sechel*).

However, the explanation is that even the drawing forth of emotions (*Midot*) from the intellect (*Sechel*) is because, irrespective of this, the Godly soul has this power in and of itself (in a way that is unrelated to the power of understanding and comprehension of the Godly soul) to become aroused and awakened with love and fear of *HaShem*-יהו"ה, blessed is He.

Therefore, when the effects of the intellect (*Sechel*) are added to this – (that is, still and all, the intellect adds to this) – then it bonds to the awakening and arousal of the emotions (*Midot*) as they are a power in and of themselves.

This explains how even the intellectual emotions come about automatically through the power of the soul that is called *Ru'ach*, the substance of which is the arousal and excitement that resides in the heart, the place where the emotions (*Midot*) dwell.

4.

Now, in addition to the above, there is a third level of the soul, called *Nefesh*. This refers to the arousal and inspiration of the soul as it relates to actual tangible action, whether it is in the mode of doing good or whether it is in the mode of desisting from evil. This is likewise an independent power of the Godly soul itself. That is, the very nature of the Godly soul necessitates the actualization of matters that the Holy One, blessed is He, wants it to actualize. Moreover, the Godly soul itself is incapable of doing things that the Holy One, blessed is He, wants it to desist from doing.

In other words, just as we explained before that the aspect of *Ru'ach* is not merely a result and effect of the intellect of the *Neshamah* of the Godly soul, so likewise, the aspect of the *Nefesh* is not merely a result and effect the emotions of the *Ru'ach* of the Godly soul, nor is it drawn from the aspect of the

intellect of the *Neshamah* of the Godly soul, but is rather a power unto itself.

Although Tanya indeed explains⁵⁸⁵ that “love of *HaShem*-יהו"ה, blessed is He, is the root of all two-hundred and forty-eight positive commandments; that they are drawn from it and that without it they have no true existence, in that whoever fulfills them in truth, loves the Name *HaShem*-יהו"ה and desires to truly adhere to Him,” nevertheless, this arousal of love and fear of *HaShem*-יהו"ה, blessed is He, only relates to fulfilling the *mitzvot* in truth and with vitality. Nonetheless, the actual fulfillment of the *mitzvot* themselves can also take place without the arousal of love and fear of *HaShem*-יהו"ה from the aspect of the *Ru'ach* of the Godly soul. Rather, the power of the Godly soul called *Nefesh* is sufficient for this, since it relates to actualization in a way of tangible action.

5.

Now, regarding these three levels, since they are holy matters, they therefore are inter-included (*Hitkallelut*) with each other. That is, each one also includes the other two. In other words, the aspect of *Neshamah*, which is the matter of understanding and comprehension in the brain, also possesses the emotions of intellect, meaning that there are intellectual leanings toward either kindness (*Chessed*) or judgment (*Din*). Beyond this, there also is the arousal of intellectual excitement,

⁵⁸⁵ See Tanya, Ch. 4

and even beyond this, there are intellectual emotions (*Midot Sichliyim*). This is the matter of emotions, but only as they still are in the mind. However, this is not intellect of intellect, but only emotions of intellect. Additionally, because of the matter of inter-inclusion (*Hitkallelut*), there is the aspect of *Neshamah* even in the matter of actualization. This is the intellectual “therefore” (*Bechein*) that relates to actualization in a way of tangible action. Thus we find that the *Neshamah* also includes the aspects of *Ru’ach* and *Nefesh*.

This is also so of the *Ru’ach* aspect of the Godly soul, which primarily is the general matter of emotions. It too possesses the matter of understanding and comprehension, in that he knows intellectually that he must love and fear *HaShem*-יהו"ה, blessed is He, and this knowledge is drawn forth to be felt in the heart. Likewise, it also possesses the matter of actualization, since the arousal of love and fear of *HaShem*-יהו"ה, blessed is He, in his heart, compels him to be cautious of matters that are the opposite of goodness, which cause a person to become separated from *HaShem*-יהו"ה, blessed is He. He therefore will be compelled to do good, thus bonding himself to *HaShem*-יהו"ה, blessed is He.

Likewise, when it comes to the fulfillment of *HaShem*'s-יהו"ה will in actuality (which is the aspect of the *Nefesh*), this too includes love and fear of *HaShem*-יהו"ה, blessed is He, (which is the *Ru’ach*), as well as knowledge and grasp (which is the *Neshamah*). That is, it includes knowledge and grasp, in that he knows to willingly and lovingly accept the yoke of *HaShem*'s-יהו"ה Kingship upon himself, in the desire to

fulfill His will. Moreover, he accepts the yoke of Heaven upon himself with fear of *HaShem*-יהו"ה, blessed is He, so as not to rebel against Him, but to serve Him in every manner of service and servitude.

This then, explains the three general matters of the three powers of the soul; *Neshamah*, *Ru'ach* and *Nefesh*, which are the inner, manifest powers of the Godly soul that manifest in the animalistic soul and subsequently, in the body of man. It is through them that man must serve his Maker, in the service of *HaShem*-יהו"ה, blessed is He.

6.

However, "God has made one thing opposite the other."⁵⁸⁶ This is to say that the animalistic soul also possesses the three aspects of *Neshamah*, *Ru'ach* and *Nefesh*. For, although the primary aspect of the animalistic soul is emotional, it also has intellect and certainly has the matter of actualization through tangible action.

To clarify, the understanding and comprehension of the animalistic soul (which is the aspect of its *Neshamah*) has no relationship to understanding and comprehending lofty and spiritual matters, but is solely the understanding and comprehension of physical and material things. That is, it has no relationship whatsoever to understanding and grasping matters of Godliness. As a result, the Godly soul must toil

⁵⁸⁶ Ecclesiastes 7:14; See Tanya, Ch. 6

strenuously for the animalistic soul to also begin understanding and grasping matters of Godliness.

We observe this clearly in many people, that when a matter of the inner teachings of Torah is explained to them, they take no delight in it, to the extent that they have absolutely no understanding or grasp of it at all. This is because of the dominance of their animalistic soul, which in and of itself, has no relation to understanding and grasping matters that are not material, or at the very least, not physical. Therefore, matters discussed in the inner teachings of Torah, such as the grasp of Godliness, are not well received or accepted by them.

There also is a lower power. This is the aspect of the *Ru'ach* of the animalistic soul, which pulls the animalistic soul to love all matters of physicality and fear anything that distracts or uproots him from physicality. This is the general matter of the emotions of the animalistic soul, in that it's love and fear are directed toward physicality and materiality.

Now, just as on the side of holiness (*Kedushah*) there are intellectual emotions (*Midot Sichliyim*) and natural emotions (*Midot Tiviyim*), this likewise is so of the animalistic soul. That is, his emotions come from his understanding and comprehension of physical matters. It automatically follows that his emotions will be in line with his understanding and comprehension. As a result, if he does not delve his mind into a particular physical goodness, at the very least to understand and comprehend it, he will have no relation to it.

However, at times, it could be that he can become roused with excitement in his heart in such a manner that even

though he is not using his intellect or is not yet in the category of a person who has intellect, he nevertheless is pulled toward something because his heartfelt feelings are aroused. However, because his understanding and comprehension are entrenched in matters of physicality and materiality, to the point that he is sunken in them and his heart is drawn to them, his heart becomes completely blocked to spirituality.

This is as Talmud states, that because of⁵⁸⁷ “The wine of Phrygia and the water of Deyomset” they come to a state in which “their hearts became deaf.” Ultimately, it can come to the point that even his actions are affected by this, in that he only relates to the physical and material, whereas not only does he not understand and comprehend matters of Godliness and holiness, but he also has no sensitivity or arousal of emotions in such matters and does not even fulfill them in action.

However, since all matters of the *Nefesh*, *Ruach* and *Neshamah* of the animalistic soul are inner pervading powers, there is a solution to this, which is to increase the light and illumination of the Godly soul, beginning with the aspect of its *Neshamah*, which is the matter of understanding and comprehension. That is, he must delve with great concentration and depth into understanding and comprehending matters of Godliness and then, through the medium of his intellectual soul (*Nefesh HaSichlit*), he must explain them to his animalistic soul. This solution will extract him from the state he finds himself in, until he comes to its very opposite, of refining and elevating his

⁵⁸⁷ Talmud Bavli, Shabbat 147b; Also see the discourse entitled “*HaChodesh HaZeh*” 5626 where this is further explained.

physical matters. This is because power has been granted to the Godly soul to refine, purify and elevate them through toiling with them in the service of *HaShem*-יהו"ה, blessed is He.

About this the verse states,⁵⁸⁸ “You sealed the covenant with him, to give the land of the Canaanite, the Hittite, the Amorite and the Perizzite and the Jebusite and the Girgashite etc.” (Scripture enumerates these seven nations corresponding to the seven negative emotional qualities.) Torah then continues and concludes, “You affirmed Your word, for You are righteous.” Now, at first glance, it is not understood why the Torah found it necessary to state the superlative, “for You are righteous,” for even if this was not stated, it is simple to understand that the Holy One, blessed is He, must fulfill His words.

The explanation is that this verse comes as a continuation of the verses that precede it, which state,⁵⁸⁹ “You are He *HaShem*-יהו"ה alone, You made the heavens, the heavens of the heavens and all their legions, the earth and everything upon it, the seas and everything therein, and you enliven them all; and the heavenly legions bow down to You.” The next verse continues,⁵⁹⁰ “You are He *HaShem*-יהו"ה God, who chose Avram and brought him out of Ur of the Chaldees and established his name Avraham.” The next verse continues, “You found his heart faithful before You and You sealed a covenant with him etc.”

⁵⁸⁸ Nehemiah 9:8

⁵⁸⁹ Nehemiah 9:6

⁵⁹⁰ Nehemiah 9:7

Now, in these verses the entire order of creation and chaining down of the worlds (*Seder HaHishtalshelut*) is explained, culminating with action brought about through man's service of *HaShem*-יהו"ה, blessed is He.

To explain,⁵⁹¹ the verses begin with the words, "You are He *HaShem*-יהו"ה alone."⁵⁹² The word "You-*Atah*-אתה" refers to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This accords with the explanation in various places⁵⁹³ that it is specifically in reference to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, that the term "You-*Atah*-אתה," in the second person, is applicable, being that *HaShem*-יהו"ה is present everywhere and "there is no place devoid of Him."⁵⁹⁴ The word "He-*Hoo*-הוא," in the third person, refers to *HaShem*'s-יהו"ה-s concealed light and illumination, meaning His light and illumination, as it is unto Himself. The Name *HaShem*-יהו"ה refers to the chaining down of the worlds (*Seder HaHishtalshelut*) as it is before the restraint of the *Tzimtzum*. These matters (that is, "You are He *HaShem-Atah Hoo HaShem*") are "alone-*Levadecha*-לבדך," being that the worlds have no existence whatsoever, since all this precedes and transcends the restraint of the *Tzimtzum*.

The verse then continues, "You made the heavens, the heavens of the heavens," referring to the uppermost

⁵⁹¹ See the discourse entitled "*Ki Karov*" 5678 [Sefer HaMaamarim 5678 p. 423 and on].

⁵⁹² אתה הוא יהו"ה לבדך

⁵⁹³ See Sefer HaMaamarim 5678 *ibid.*; 5660 p. 43 and on; 5677 p. 117 and on.

⁵⁹⁴ Tikkunei Zohar, Tikkun 57 (91b)

encompassing lights, which are the aspects of the Upper Purity (*Tihiru Ila'ah*) and the Lower Purity (*Tihiru Tata'ah*) that transcend the world of Emanation-*Atzilut*, referring to the aspect of the encompassing lights (*Makifim*) as they are after the restraint of the *Tzimtzum*.⁵⁹⁵

The verse then continues, “the earth and everything that is upon it, the seas and everything therein,” referring to the matter of the chaining down of the worlds (*Hishtalshelut*), which divides into two general categories; the “sea-*Yam*-ים” and the “dry land-*Yabasha*-יבשה” (or “earth-*Aretz*-ארץ”), these being the concealed world (*Alma d'Itkasia*) and the revealed world (*Alma d'Itgalia*), referring to the *Sefirah* of understanding-*Binah* and the *Sefirah* of kingship-*Malchut*, respectively. As known, the meaning of the verse,⁵⁹⁶ “Blessed is *HaShem*-יהוה the God of Israel, from the world to the world,” refers to the Godly light that is drawn to the concealed world (*Alma d'Itkasia*) and the Godly light that is drawn to the revealed world (*Alma d'Itgalia*), which generally include the entire chaining down of the worlds (*Seder HaHishtalshelut*) from the beginning of all levels to the end of all levels.

The verse then continues, “You are He *HaShem*-יהוה God, who chose Avram.” This refers to contemplating (*Hitbonenut*) that the ultimate purpose of the chaining down of

⁵⁹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as the Gate of Unity, Ch. 10-14; Also note that “The Upper Purity-*Tihiru Ila'ah*-עילאה-346” has the same numerical value as “His Name-*Shmo*-שמו-346,” but it is in the language of Targum indicating the diminishment of the restraint of *Tzimtzum*. (See Yonat Eilem, Ch. 1).

⁵⁹⁶ Psalms 106:48; See Ohr HaTorah, (Yahal Ohr) to Psalms 106:48.

the worlds (*Seder HaHishtalshelut*) in its entirety (as clarified by the preceding verses) was to choose (*Bechirah*) Avraham, as the verse states,⁵⁹⁷ “Avraham was one.” This choosing of Avram (אברם) was before the additional letter *Hey*-ה was added to his name, because even then, he already recognized his Creator and withstood all the tests. Because of this service of *HaShem*-יהו"ה, blessed is He, he was “brought out of Ur of the Chaldees,” referring to the fact that he broke out of all the limitations and concealments of the opposing side and the chaining down of the worlds (*Hishtalshelut*).

The verse then states that *HaShem*-יהו"ה, blessed is He, “changed his name to Avraham” (אברהם), by adding the letter *Hey*-ה to his name, as it states,⁵⁹⁸ “Your name shall no longer be called Avram, your name will be Avraham, for I have made you the father of many nations.” This was in order to begin the service of refining (*Birurim*) all the nations, which are generally divided into seven nations. About this the verse continues,⁵⁹⁹ “You sealed the covenant with him to give the land of the Canaanite, the Hittite, the Amorite and the Perizzite and the Jebusite and the Girgashite – to give it to his offspring.” That is, all seven nations were given to him in order to bring about the general matter of their refinement (*Birurim*).

The verse then continues, “You affirmed Your word, for You are righteous,” which relates to the manner of refinement (*Birur*). For refinement (*Birur*) can be brought about by total

⁵⁹⁷ Ezekiel 33:24

⁵⁹⁸ Genesis 17:5

⁵⁹⁹ Nehemiah 9:8

nullification, as in the case of Amalek, about whom it states, “his end will be eternal destruction.” Thus, it is about this that the verse states that since “You are righteous,” and the matter of the righteous (*Tzaddik*) is as indicated by the verse,⁶⁰⁰ “Say of the righteous (*Tzaddik*) that he is good,” and,⁶⁰¹ “It is the nature of the good to bestow goodness” and uplift all the sparks of holiness found in the opposite of holiness.

This then, is the meaning of the words, “You sealed the covenant with him to give the land of the Canaanite, the Hittite, the Amorite and the Perizzite and the Jebusite and the Girgashite – to give it to his offspring; You affirmed (*VaTakem-ותקם*) Your word, for You are righteous.” That is, it is in order to “uplift (*VaTakem-ותקם*) Your word,” to elevate and uplift the sparks of holiness in all the seven nations. Thus, because of this covenant that was sealed, the Jewish people were given the strength and ability to refine (*Birurim*) that which is the opposite of goodness and holiness. This is brought about through the inner service of *HaShem-יהוה*, blessed is He, with the *Nefesh, Ru'ach* and *Neshamah* of the Godly soul, through the medium of the human intellect and the animalistic intellect that manifest in the natural soul and the animalistic soul.

⁶⁰⁰ Isaiah 3:10

⁶⁰¹ See Maamarei Admor HaEmtza'ee, Kuntreisim p. 5 and the notes of the Rebbe there.

7.

Now, everything stated above was in regard to the service of *HaShem*-יהו"ה, blessed is He, that stems from the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul. Generally, these are the inner pervading powers of the soul that manifest within the body and therefore have measure and limitation. However, there is a loftier form of serving *HaShem*-יהו"ה, blessed is He, that comes from a much deeper level of the Godly soul, which is the matter of the transcendent encompassing powers (*Makifim*), that are generally called *Chayah* and *Yechidah*.

The general difference may be understood by understanding the difference between comprehending something intellectually (which is the aspect of the *Neshamah*), compared to seeing and recognizing it.

To further explain, the matter of comprehension is that he knows the matter as a result of intellectual explanations. In other words, it is not that he knows it in and of himself, only that the intellect explains and necessitates that this is how it is. An example is when someone else relates something to him, but he did not see it himself. In such a case, even after he understands the matter intellectually, it is possible for a more clever person to come along and pose a number of questions about it, bringing various proofs that contradict it, by which various doubts are awakened in him about the truth of what he understood intellectually, to the point that because of the

questions, concealment, and hiddenness, he can arrive at the complete opposite of his original understanding.

However, there is an even loftier level. That is, after understanding and grasping the matter, he delves into it with great concentration and adhesion of the mind (*Da'at*), until he comes to see the truth of it, in a way that he himself knows and recognizes that this is how it is. An observable example is that a child knows to call his father⁶⁰² even before he comes to the age of intellect. Being that his recognition of his father is not the result of intellect, it is impossible to dispute it through intellectual questions.

The same can likewise be so of a person of great intellectual stature. That is, even though he initially came to the matter through intellectual understanding and comprehension, nevertheless, through the delving (*Ha'amakah*) of the intellect itself, he can come to the point of recognition, of knowing and recognizing that this is how it is. Through this recognition he can then come to an even loftier level, in which he comes to see the truth of it with the eyes of his intellect, as clearly as if he saw it with his physical eyes of flesh.

In such a case it is impossible to overturn his recognition of the truth by posing questions and contradictions stemming from intellectual understanding and comprehension, since he himself sees and perceives it as it is. Thus, since he sees the matter as it truly is, therefore, even if there is something that stands in opposition or hides and conceals the truth of it, he

⁶⁰² See Talmud Bavli, Brachot 40a; Likkutei Torah, Tzav 12b, and elsewhere.

nevertheless has the power to engage with it and nullify or clarify the concealment.

This then, is the matter of serving *HaShem*-יהו"ה, blessed is He, with the power of wisdom-*Chochmah* of the soul, which is called the *Chayah* level of the soul. This refers to the sight of wisdom-*Chochmah*. The nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, brought about through this aspect, is the nullification of the self (*Bittul Atzmi*). In other words, this nullification does not come from outside of himself, which only is the sublimation of the tangible "something" (*Bittul HaYesh*) brought about through the comprehension and understanding of the intellect, which only is the understanding of something that is outside of the self. Rather, this is a nullification of the self (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, which is the nullification of one's sense of independent existence (*Bittul b'Metziyut*).

However, even in the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that comes about through wisdom-*Chochmah* (which is the *Chayah* level of the soul), the existence of an opposition that must be nullified and refined still remains. This is similar to the explanation in *Imrei Binah*,⁶⁰³ that there is an aspect of intangible Godliness (*Ayin*) that is drawn forth in order to nullify the tangible "something" (*Yesh*). In other words, the intangible Godliness (*Ayin*) is engaged in nullifying something that is outside of itself. This itself demonstrates and compels us to say that in such a case, the tangible "something"

⁶⁰³ *Imrei Binah*, Shaar HaKriyat Shma, Ch. 58 (53d); Also see *Ohr HaTorah*, *Vayishlach* 231b and on.

(*Yesh*) has precedence and has some relativity to the intangible Godliness (*Ayin*).

However, an even loftier level is service of *HaShem*-יהו"ה, blessed is He, that stems from the *Yechidah* level of the soul, which “hugs and adheres to You.”⁶⁰⁴ From the perspective of this level of the soul, since there is no existence other than the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, there therefore is no existence that requires nullification to Him in the first place.

Thus, the general matter of service of *HaShem*-יהו"ה, blessed is He, that stems from the *Chayah* and *Yechidah* levels of the soul, is that through them we can even nullify matters that are impossible to nullify intellectually (as will be explained further).

8.

Now, due to the matter of “God has made the one opposite the other,”⁶⁰⁵ just as the opposite side possesses aspects that correspond to the levels of *Nefesh*, *Ru'ach*, and *Neshamah*, so likewise, the opposite side also possesses aspects corresponding to the *Chayah* and *Yechidah*. This is the matter of Amalek, which is the audacity and arrogance “that has no crown.”⁶⁰⁶ The explanation of the matter is that there are two forms of arrogance (as indicated by the repetitious words of the

⁶⁰⁴ See the *Hosha'anut* liturgy for the third day.

⁶⁰⁵ Ecclesiastes 7:14; See Tanya, Ch. 6

⁶⁰⁶ See Talmud Bavli, Sanhedrin 105a

verse,⁶⁰⁷ “exalted above arrogance-*Ga’oh Ga’ah*-גאה גאה”). These two are arrogance that comes with understanding and intellect, and baseless arrogance without reason.⁶⁰⁸

Arrogance that comes with understanding and intellect may be understood from the verse,⁶⁰⁹ “Thus says *HaShem*-יהוה, let not the wise man boast of his wisdom, let not the strong man boast of his strength, let not the rich man boast of his wealth.” That is, because of his wealth a person might think to himself,⁶¹⁰ “My strength and the power of my hand made all this wealth for me.” Moreover even if he realizes, comprehends and recognizes that it was granted to him from Above, he thinks that he deserves it and feels that he has the right to demand his sustenance by compulsion.⁶¹¹ This attitude brings about egotism and arrogance. However, since this form of arrogance comes about from intellect, it also is possible to combat and nullify it through intellect.

However, the other form of arrogance is called “an arrogant pauper” (as stated in the Talmud).⁶¹² That is, even though he knows that he is neither wealthy nor wise and has no justification for being arrogant, he nonetheless is arrogant. This form of arrogance is baseless and without reason, and since it neither comes from intellect nor has any relation to intellect, it

⁶⁰⁷ Exodus 15:1

⁶⁰⁸ See Shaarei Orah of the Mittler Rebbe, Shaar HaPurim 87b and on; Sefer HaMaamarim 5665 p. 213 and on.

⁶⁰⁹ Jeremiah 9:22

⁶¹⁰ Deuteronomy 8:17

⁶¹¹ See Talmud Bavli, Brachot 17b (on account of his virtue – Rashi).

⁶¹² Talmud Bavli, Pesachim 113b

therefore cannot be nullified through intellect. This is the general matter of Amalek.⁶¹³

In other words, even though when the Jewish people left Egypt they were like “a boiling hot pool that no one could enter,” and⁶¹⁴ “the chieftains of Edom were thrown into panic, the mighty ones of Moav were gripped with trembling, all the residents of Canaan melted in fear,” nevertheless,⁶¹⁵ “Amalek came and battled with Israel,” which is the matter of complete and baseless audacity and arrogance without reason.

Thus, the service of *HaShem*-יהו"ה, blessed is He, that stems from the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul, is insufficient in combatting this. That is, since they are the inner pervading powers of the soul, which are bound to comprehension and understanding and therefore are measured and limited, they can only affect matters that themselves are measured and limited. However, they are powerless in combatting matters that are without reason and limitation. Therefore, in order to battle Amalek, it is necessary to awaken and rouse the transcendent and encompassing powers of the Godly soul, which are its *Chayah* and *Yechidah*.

⁶¹³ See Torah Ohr Tetzaveh 83d; 85b; Shaarei Orah of the Mittler Rebbe and Sefer HaMaamarim 5665 *ibid*.

⁶¹⁴ Exodus 15:15

⁶¹⁵ Exodus 17:8

About this Moshe told Yehoshua,⁶¹⁶ “Choose people for us and go out and battle Amalek.” That is, to battle Amalek “the people of Moshe” are needed.⁶¹⁷ Now, the matter of Moshe is understood from the verse,⁶¹⁸ “She named him Moshe (משה) saying, ‘because I drew him (*Mesheetehoo*-משייתהו) from the water,’” referring to the waters of wisdom-*Chochmah*.⁶¹⁹ That is, in Moshe there was a manifestation (not only of the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul, but also) of the *Chayah* level. Therefore, it is specifically through “the people of Moshe,” that it is possible to “go out and battle Amalek,” since Moshe even drew forth the inner manifestation of the *Chayah* level of the soul (the transcendent encompassing powers of the soul).

However, this must be understood. At first glance, it is not understood why the *Chayah* and *Yechidah* levels of the soul are transcendent encompassing powers that do not come in an inner manifestation (*Hitlabshoot*), because even for the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul to come as inner powers that can manifest within the animalistic soul and the body, is solely and specifically in the power of He who performs wonders, *HaShem*-יהו"ה, blessed is He, who can bond

⁶¹⁶ Exodus 17:9

⁶¹⁷ See Torah Ohr ibid. 83b and on; Sefer HaMaamarim 5709 p. 41, 51, 66.

⁶¹⁸ Exodus 2:10

⁶¹⁹ See Likkutei Torah, Eikev 17a; Shir HaShirim 37c; Also see Likkutei Torah and Shaar HaPesukim of the Arizal to Exodus 2:10; Likkutei Sichot Vol. 6 p. 247.

the spiritual to the physical.⁶²⁰ That is, were it not for the power of He who performs wonders, *HaShem*-יהו"ה, blessed is He, even the aspects of *Nefesh*, *Ru'ach* and *Neshamah* would not manifest in an inner way (*Hitlabshoot*). This being so, He who performs wonders, *HaShem*-יהו"ה, blessed is He, certainly has the power to bond the body with the aspects of the *Chayah* and *Yechidah* of the soul, so that they too could come forth in a way of inner manifestation (*Hitlabshoot*).

However, the explanation is that the power of He who performs wonders, *HaShem*-יהו"ה, blessed is He, is only revealed in order to bind the spiritual to the physical. However, within spirituality itself, there are matters that can manifest where there is an admixture of good and evil, and there are matters that cannot manifest where there is an admixture of good and evil. The *Chayah* and *Yechidah* levels of the soul are powers that cannot come forth where there is an admixture of good and evil.

This is similar to what we find about the worlds, that there are Supernal matters that indeed can to come forth in the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*). For example, the aspect of the world of Emanation-*Atzilut* is drawn forth to manifest not only in the worlds of Creation-*Briyah* and Formation-*Yetzirah*, but even in the world of Action-*Asiyah*. This accords with the explanation in Iggeret HaKodesh, in epistle 20, entitled "He and His life force,"⁶²¹ that the illumination of the line-*Kav*, which radiates within the

⁶²⁰ See Rama (Rabbi Moshe Isserlis) to Orach Chayim 6:1

⁶²¹ See Tanya, Iggeret HaKodesh, Epistle 20 (131b)

vessels (*Keilim*) of the ten *Sefirot* of kingship-*Malchut* of the world of Emanation-*Atzilut*, penetrates the partition (*Parsa*) together with them etc., and a radiance of a radiance of a radiance manifests within all the creatures, forms and actions (including in the world of Action-*Asiyah*).

We likewise find this in the matter of prophecy, which is from the world of Emanation-*Atzilut*. This is to say that though the prophet himself is in the world of Action-*Asiyah*, the matter of prophecy, which is from the world of Emanation-*Atzilut*, is drawn within him. That is, the revelation of the world of Emanation-*Atzilut* can come and manifest in an inner manner, even where there is an admixture of good and evil.

However, there are far loftier revelations that cannot come forth where there is an admixture of good and evil. This is similar to what we find about the *mitzvah* of circumcision (*Milah*),⁶²² that in order for there to be a revelation of far loftier illuminations, through which the matter indicated by the verse,⁶²³ “Walk before me and be pure-*v’Heyeh Tamim- והיה ימים*,” is actualized, the foreskin must be removed. This is to say that it even was necessary to remove concealment and hiddenness such as this, though it did not detract from all the revelations of Godly illumination drawn to Avraham before he was circumcised.

The same is true of each and every Jewish soul. That is, there are powers of the soul that can manifest in an inner pervading manner even if the animalistic soul and body still

⁶²² See Likkutei Torah, Tazria 21a

⁶²³ Genesis 17:1

have an admixture of good and evil. In contrast, as long as the animalistic soul and body have an admixture of good and evil, the powers of the *Chayah* and *Yechidah* of the soul cannot manifest in an inner pervading manner.

Now, the verse states about Moshe,⁶²⁴ “She saw that he was good,” in that,⁶²⁵ “When he was born, the entire house became filled with light.” In other words, even Moshe’s body was entirely good and he had no admixture of evil in him at all. This is why the aspect of Moshe is the aspect of the *Chayah* (and *Yechidah*), since even the aspect of the *Chayah* of his soul could manifest within him in an inner manner (*Hitlabshoot*).⁶²⁶

He therefore had the ability to draw this power to each and every Jew, through the matter of “Choose people for us,” these being “the people of Moshe,” so that each and every Jew can choose (to reveal) the spark of Moshe within himself.⁶²⁷ Through doing so, it becomes possible for him to, “go out and battle Amalek,” that is, to battle and nullify audacity and arrogance “that has no crown,”⁶²⁸ which is baseless arrogance without reason.

⁶²⁴ Exodus 2:2

⁶²⁵ Talmud Bavli, Sota 12a

⁶²⁶ See Ramaz (Rabbi Moshe Zacuto) to Zohar II 40b; Likkutei Torah, Tzav 8c

⁶²⁷ See Tanya Ch. 42

⁶²⁸ See Talmud Bavli, Sanhedrin 105a

10.

This then, is the meaning of the verse,⁶²⁹ “Amalek is the head of the nations.” That is, the root of all the nations is Amalek, the matter of which is audacity and arrogance “that has no crown,” – that is, baseless arrogance without reason. In other words, were it not for baseless arrogance without reason, there would be no room for anything that does not accord to Torah, even from the perspective of the intellect.

However, because in fact, there is baseless and irrational arrogance, which is “the head of the nations,” therefore there is a root and source that gives room for the false understanding and comprehension of the intellect (*Sechel*) and subsequently, for emotions (*Midot*) that are the opposite of goodness, meaning, evil emotions, to be drawn forth. However, when a person toils in serving *HaShem*-יהו"ה, blessed is He, beginning with the aspect of “go out and battle Amalek,” and does so through the matter indicated by the words, “Choose people for us,” meaning that he chooses (and reveals) within himself that he is one of “the people of Moshe,” he then has the affect on Amalek of bringing about the conclusion of the verse, that “its end will be eternal destruction,” thus completely nullifying it. For, since this is a matter of baseless arrogance and audacity, completely devoid of reason, there is nothing within it that can possibly be refined.

⁶²⁹ Numbers 24:20

However, such is not the case regarding the seven nations, which are the seven negative character traits and emotions. About them the verse states,⁶³⁰ “You sealed the covenant with him to give the land of the Canaanite, the Hittite, the Amorite and the Perizzite and the Jebusite and the Girgashite – to give it to his offspring.” That is, he is granted strength from Above, and the Holy One, blessed is He, helps him refine them through serving *HaShem*-יהו"ה, blessed is He, the beginning and foundation of which is the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship. For, through this he also binds himself to the kind of service of *HaShem*-יהו"ה, blessed is He, that stems from the *Chayah* and *Yechidah* levels of the soul, which “hug and adhere to You.” For, since “the beginning is wedged to the end,”⁶³¹ it follows that service of *HaShem*-יהו"ה, blessed is He, that stems from the *Chayah* and *Yechidah* levels of the soul, is also bound up to service of *HaShem*-יהו"ה, blessed is He, in actual tangible action.

It is through this he refines the seven nations,⁶³² “in the Land that *HaShem*-יהו"ה your God, gives you as an inheritance to possess it.” That is, he thereby inherits the land of Canaan and transforms it into the holy land of Israel, followed by,⁶³³ “*HaShem*-יהו"ה your God grants you respite from your enemies all around.” This is followed by,⁶³⁴ “You shall wipe out the memory of Amalek,” after which he comes to an even loftier

⁶³⁰ Nehemiah 9:8

⁶³¹ Sefer Yetzirah 1:7

⁶³² Deuteronomy 25:19

⁶³³ Deuteronomy 25:19 *ibid.*

⁶³⁴ Deuteronomy 25:19 *ibid.*

level, indicated by the verse,⁶³⁵ “I shall surely erase the memory of Amalek.” In other words, even though the war against Amalek is *HaShem*’s יהו"ה war, as it states,⁶³⁶ “*HaShem-יהו"ה* maintains a war against Amalek from generation to generation,” meaning, “from the generation of this world, to the generation of Moshiach etc.,” (as stated in Targum),⁶³⁷ nevertheless, through our bond with Moshe, “the extension of whom exists in every generation,”⁶³⁸ who draws forth service of *HaShem-יהו"ה*, blessed is He, in a manner of self-sacrifice (*Mesirat Nefesh*) so that it is even drawn forth and actualized in those modes of serving *HaShem-יהו"ה*, blessed is He, that stem from the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul, then it is by his hand (through his leadership) that he actualizes the war of *HaShem-יהו"ה* against Amalek from generation to generation, culminating with the arrival of our righteous redeemer Moshiach, may it be speedily in our days!

⁶³⁵ Exodus 17:14

⁶³⁶ Exodus 17:16

⁶³⁷ See Targum Yonatan ben Uziel to Exodus 17:16

⁶³⁸ Tikkunei Zohar, Tikkun 69 (112a, 114a)

Discourse 11

*“HaChodesh HaZeh Lachem Rosh Chodashim -
This month shall be for you the beginning of the
months”*

Delivered on Shabbat Parshat Vayakhel-Pekudei,
Parshat HaChodesh, Shabbat Mavarchim Nissan, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶³⁹ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.” About this⁶⁴⁰ the Midrash states,⁶⁴¹ “This is the meaning of the verse,⁶⁴² ‘He made the moon for festivals, the sun knows its destination.’ There are many acts that Moshe wrote in Torah in a hidden manner, which David came and explained.” (The commentaries⁶⁴³ explain that this is to inform us that there is an inner dimension to Torah and that it necessarily is so.)

⁶³⁹ Exodus 12:2

⁶⁴⁰ See the discourse entitled “*HaChodesh HaZeh*” (the 1st), 5678 (Sefer HaMaamarim 5678 p. 147 and on); See the discourse by the same title 5635 (Sefer HaMaamarim 5635 Vol. 1 p. 60 and on); Also see the discourse entitled “*VaYehiy BaYom HaShmini*” 5720 (Sefer HaMaamarim 5720, p. 144 and on.)

⁶⁴¹ Midrash Shemot Rabba 15:22

⁶⁴² Psalms 104:19

⁶⁴³ See Asifat Amarim, citing Yefe To’ar HaAruch

The Midrash continues, “We find an example of this in the act of creation (*Ma’aseh Bereishit*), that when He created the heavens and the earth, He created the light. This is as stated,⁶⁴⁴ ‘In the beginning God created,’ and it then continues,⁶⁴⁵ ‘And God said, ‘Let there be light.’” David came and explained that it was after He created the light that He then created the heavens, as it states,⁶⁴⁶ ‘He covers Himself with light like a garment,’ and only afterwards the verse continues, ‘He stretches the heavens like a curtain.’ We thus see that the heavens were created after the creation of the light.”

The Midrash then continues, “Three creations preceded the creation of the world; water, air and fire.” (In other words, though they too are creations, nonetheless, their creation preceded the creation of the world.) It continues, “The fire became pregnant and gave birth to light etc.” At its conclusion, the Midrash returns to the initial verse, “He made the moon for festivals,” and explains, “He thus created the moon for the purpose of festivals, in that the Jewish people wax and wane, like the moon. However this is not bad for her, because through this, the festivals are calculated.”⁶⁴⁷ It is about the matter of, “He created the moon for the purpose of the festivals,” that David explained, “He made the moon for the festivals.” The Midrash continues and concludes, “They (the Jewish people) said to David, when we were still in Egypt we already accepted

⁶⁴⁴ Genesis 1:1

⁶⁴⁵ Genesis 1:2

⁶⁴⁶ Psalms 104:2

⁶⁴⁷ See *Matnat Kehunah* and *Maharzu* commentaries to *Midrash Shemot Rabba* 15:22 *ibid.*

the lunar month, as written,⁶⁴⁸ ‘This month shall be for you the beginning of the months.’”

Now, we must understand the statement in Midrash that many acts were stated in the Torah in a hidden manner and specifically David explained them. We also must understand the relevance of the three creations that preceded the creation of the world, to the matters that were hidden in Torah and explained by David. Now, it is true that the relationship between these matters may be understood on a superficial level. That is, since the Midrash is already discussing matters that are hidden in Torah and explained by David, the Midrash gives an example relating to the order of the creation, namely, that the light preceded the heavens. Since it already discusses this subject, it also discusses all three creations that preceded the creation of the world. Nevertheless, there certainly is also an inner relationship between them, and therefore we must understand the inner relationship between these matters.

We also must understand the conclusion of the Midrash, that the Jewish people wax and wane like the moon, but that this is not bad for her. From where does Midrash derive that this is a lacking in the first place, that it finds it necessary to say that this is not bad for her, being that as a result of this the festivals were established (which is a positive and good thing). Additionally, we must understand the Jewish people’s response to David, that “when we were still in Egypt we already accepted

⁶⁴⁸ Exodus 12:2

the lunar month,” meaning that this goodness already began when they still were in Egypt.

2.

Now, regarding the general matter that the words of Torah, as written by Moshe, conceal, whereas David came and explained them, it can be said that Moshe and David are two levels within wisdom-*Chochmah*; the upper wisdom (*Chochmah Ila'ah*) and the lower wisdom (*Chochmah Tata'ah*). The upper wisdom (*Chochmah Ila'ah*) is just a point (*Nekudah*) that, as of yet, is not revealed, whereas revelation is from the lower wisdom (*Chochmah Tata'ah*) which is drawn forth and revealed to the recipient of the wisdom-*Chochmah*, thus grasping and becoming unified to it.

That is, even though the point (*Nekudah*) possesses everything that subsequently comes out into revelation, which is the meaning of the words, “David explained them,” meaning that he did not innovate anything new or newly introduce anything, nevertheless, as they exist in the point (*Nekudah*), they are concealed, whereas revelation is specifically from the lower wisdom (*Chochmah Tata'ah*), which is the aspect of kingship-*Malchut*.

This then, is the meaning of the statement that the Torah was written by Moshe in a way that there are hidden matters in it. This is because Moshe is the aspect of the upper wisdom

(*Chochmah Ila'ah*)⁶⁴⁹ as it states,⁶⁵⁰ “She named him Moshe (משה) and said, ‘because I drew him (*Mesheeteehoo*-משייתהו) from the water,’” referring to the waters of the upper wisdom (*Chochmah Ila'ah*),⁶⁵¹ which is why they are concealed. David then came and explained them. This is because David is the *Sefirah* of kingship-*Malchut*, which is the lower wisdom (*Chochmah Tata'ah*) and it is specifically in this level that there is revelation.

This also is the meaning of what the commentators explained, that the fact that Moshe wrote the Torah in a way that there are hidden matters in it, indicates the necessity of the inner teachings of Torah, because for there to be revelation from the (upper wisdom-*Chochmah Ila'ah* of) the written Torah to the (lower wisdom – *Chochmah Tata'ah* of) the oral Torah, there necessarily must be inner teachings of Torah that even transcends the written Torah. For, as known,⁶⁵² that which is higher descends lower. Therefore, it is specifically because of the inner teachings of Torah that the revelation of the oral Torah is possible.⁶⁵³

About this the verse states,⁶⁵⁴ “Wisdoms (*Chochmot*-חכמות) sing outside.” That is, the verse specifies “wisdoms-

⁶⁴⁹ Torah Ohr, Shemot 50b

⁶⁵⁰ Exodus 2:10

⁶⁵¹ See Likkutei Torah, Eikev 17a; Shir HaShirim 37c; Also see Likkutei Torah and Shaar HaPesukim of the Arizal to Exodus 2:10; Likkutei Sichot Vol. 6 p. 247; Also see the previous discourse of this year, “*Reishit Goyim Amalek*” – Discourse 10.

⁶⁵² See Shaarei Orah of the Mittler Rebbe 58a, 65a; Ohr HaTorah Shir HaShirim Vol. 1 p. 260; Sefer HaMaamarim 5708 p. 195 and elsewhere.

⁶⁵³ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*)

⁶⁵⁴ Proverbs 1:20

Chochmot-חכמות,” in the plural, referring to two levels of wisdom-*Chochmah*-חכמה; the upper wisdom (*Chochmah Ila'ah*) and the lower wisdom (*Chochmah Tata'ah*). The word “sing-*Taronah*-תרנה” refers to the delights (*Sha'ashu'im*) of Torah, this being the inner aspect of Torah that even transcends the upper wisdom (*Chochmah Ila'ah*). It is specifically through this that revelation “outside (*BaChutz*-בחוץ)” becomes possible. This also applies from below to Above, that through drawing forth to the “outside” (*BaChutz*-בחוץ) we reach the aspect of “singing” (*Taronah*-תרנה).

3.

Now, to understand this, we must preface with an explanation of the words,⁶⁵⁵ “Who in His goodness makes the act of creation new every day constantly.” Avudraham⁶⁵⁶ explains that “His goodness” (*Tuvo*-טוב) refers to the light (*Ohr*-אור), about which it states,⁶⁵⁷ “God saw the light (*Ohr*-אור) that it was good (*Tov*-טוב).” However, this must be understood. For, when Torah states, “God saw the light that is was good,” it refers to the light that was created on the first day, about which our sages, of blessed memory, said,⁶⁵⁸ “The Holy One, blessed is He, saw that the world was unworthy of making use of it, so

⁶⁵⁵ Liturgy of the blessings of the *Shema* recital

⁶⁵⁶ Avudraham commentary to the blessings of the *Shema* recital

⁶⁵⁷ Genesis 1:4

⁶⁵⁸ See Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 3:6, 11:2, and elsewhere.

He hid it for the righteous.” (Elsewhere⁶⁵⁹ it states that He hid it within the Torah.) Beyond this, the Jerusalem Talmud states⁶⁶⁰ that he separated it for Himself, meaning that this is not light that illuminates for anyone other than Himself, but is entirely beyond the category of another. This being so, how can it be that with this light He makes the act of creation new every day?

We also must understand what novelty there is in the act of creation? That is, the world goes according to its regular order, in that today is like yesterday and tomorrow will be like today, without novelty. We therefore must understand what is meant by the words, “Who in His goodness makes the act of creation new (*Mechadesh*-שִׁמְחָדָשׁ) every day constantly,” wherein the word “makes new” (*Mechadesh*-שִׁמְחָדָשׁ) implies the novelty of something new (*Chadash*-שִׁחְדָּשׁ).

The explanation is as Zohar states on the Torah portion of the festivals,⁶⁶¹ (which begins with the first of the three pilgrimage festivals, which is Passover).⁶⁶² Zohar states, “Rabbi Yitzchak began and said, the verse states,⁶⁶³ ‘And God-*Elohi*” מִן־אֱלֹהִים called the light (*Ohr*-אוֹר) ‘day’ (*Yom*-יּוֹם) etc.’” He goes on to explain this light that was created on the first day and that it was hidden for the righteous-*Tzaddikim*. However, from the Zohar’s preface of this matter on the Torah portion of the festivals, it seems that an illumination of this light is

⁶⁵⁹ See Zohar Chadash 85a and on; Midrash Tanchuma 58:3

⁶⁶⁰ Talmud Yerushalmi, Brachot 8:5; See Midrash Tehillim 27:1

⁶⁶¹ Zohar III 93a; Also see Ohr HaTorah, Vayikra p. 326

⁶⁶² Mishnah Rosh HaShanah 1:2; Talmud Bavli, Rosh HaShanah 4a

⁶⁶³ Genesis 1:5

revealed on the festivals. About this light, the preceding section of Zohar states,⁶⁶⁴ “(This light) was not withheld from all the days, for the world is sustained and founded upon it.” Ramaz⁶⁶⁵ explains that this is why we recite, “Who in His goodness makes the act of creation new every day constantly.” (This accords with the explanation of Avudraham, that “His goodness (*Tuvo-טובר*)” refers to the light (*Ohr-אור*) that was created on the first day of creation.) That is, through the festivals, upon which this light illuminates, a small measure of it also radiates on all other days.

4.

The explanation is that in the general totality of creation, there is the chaining down of the worlds (*Seder Hishtalshelut*) and there is that which transcends the chaining down of the worlds, and their relationship to one another is similar to cause and effect, or intangible Godly “nothingness” (*Ayin*) and tangible “somethingness” (*Yesh*). For, even in the matter of cause and effect, the distance of comparison between the effect and its cause is vast, since all that is drawn from the cause to the effect is a mere external glimmer.

The general principle here is well known,⁶⁶⁶ that the externality (*Chitzoniyut*) of the upper becomes the innerness (*Pnimiyyut*) of the lower. More particularly, it only is a tenth of

⁶⁶⁴ Zohar III 88a

⁶⁶⁵ Rabbi Moshe Zacuto

⁶⁶⁶ See Etz Chayim, Shaar 14 (Shaar Abba v’Imma) Ch. 9 and elsewhere.

the upper that is drawn forth. This is similar to the bestowal of intellect from a teacher to his student, in that only a tenth is drawn from the teacher to the student. For even in the intellect that is bestowed to the student there is a chaining down (*Hishtalshelut*) of all the levels.

That is, the teacher must first have the intellectual point that he wishes to bestow. He then must break down the point to all its particular as he understands it himself. Then, to bestow the intellect, emotions must come into play. That is, he must have a sense within himself of whether to bestow the intellect with great abundance (*Chessed*) or to limit and restrain it (*Gevurah*) or to include both (beauty-*Tiferet*), so that the influence (*Chessed*) and the withholding of influence (*Gevurah*) are appropriately measured as a synthesis of the two. Only after this, the matter of bestowing intellect to the recipient becomes applicable.

Beyond this, even after the bestowal of intellect is applicable, in order for the student to be capable of receiving it, the matter of the “kidneys that give council” as to how to bestow the influence, which is the matter of victory-*Netzach* and submission-*Hod*,⁶⁶⁷ becomes necessary in the teacher. This also includes the matter of victory (*Nitzachon*) over himself, in that he must be victorious over anything within himself that may obstruct him from properly bestowing the influence. Additionally, there must be a bond between the teacher and the

⁶⁶⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and the notes there; Also see the discourse entitled “*V’Khol Banayich* – All your children will be learned of *HaShem*-ה'יהוה” 5714, translated in The Teachings of The Rebbe 5714, Discourse 5, Ch. 3.

student, which is the *Sefirah* of foundation-*Yesod*. (All this accords to the explanation in Iggeret HaKodesh.)⁶⁶⁸ Only after all this does the matter come forth in the actual bestowal of speech, which is the matter of kingship-*Malchut*. This being so, the actual bestowal from teacher to student is only a tenth.

Actually, it is even less than a tenth, for when we say that a tenth is bestowed, we are referring to its level, in that it is the tenth level. However, in regard to quantity, it actually is not even a tenth, because in the chaining down from level to level, there is a diminishment (*Tzimtzum*) between each level. Moreover, in addition to the lessening (*Tzimtzum*) of quantity, the lessening of quality is even greater. Thus, it is understood that even in the matter of cause and effect, there is no comparison between the cause and the effect.

This is also understood in regard to the intellectual (*Sechel*) and emotional (*Midot*) powers of the soul (which are also an example of cause and effect). That is, in the bestowal of intellect (*Sechel*) to the emotions (*Midot*) only the externality of the intellect is bestowed. This is because the intellect (*Sechel*) and the emotions (*Midot*) are generally distant and separate from each other. For, in regard to intellect (*Sechel*), what is relevant to one's intellect is to conceptualize the matter as it is in and of itself. In contrast, what is relevant to his emotions (*Midot*), is how it relates and applies to him. For example, in the intellect of his Godly soul, which is the matter of Godly grasp, his intellect (*Sechel*) grasps the (goodness of)

⁶⁶⁸ Tanya, Iggeret HaKodesh, Epistle 15

Godliness as it essentially is. In contrast, his emotions (*Midot*) grasp how Godliness is good for him.

However, more particularly, even within intellect (*Sechel*) itself, there are various levels, such as the essential intellect itself (*Etzem HaSechel*) and the emotions of the intellect (*Midot SheB'Sechel*). The essence of the intellect itself (*Etzem HaSechel*) takes place while he is fully engaged in the depth of grasping of the matter, at which point he has no sense of arousal at all, but is rather in a state of adhesion (*Dveikut*) of the intellect, in that he fully adheres to the essential intellect of what he is contemplating.

When it then is drawn into the emotions of his intellect (*Midot SheB'Sechel*), he loses the adhesion that he had to the essential intellect and a sense of arousal is caused in his intellect. (Nevertheless, this is an arousal of the intellect and cannot compare to the arousal that occurs afterwards as heartfelt feelings in his heart. This is because the arousal of the intellect still only relates to the subject itself, in that he becomes aroused about the Godliness itself - that it is essentially good.) It therefore is understood that the emotions (*Midot*), which are the effect, are very distant and cannot at all be compared to the intellect (*Sechel*), which is their cause.

The distance of comparison between cause and effect is better understood from yet another example. Our sages, of blessed memory, stated,⁶⁶⁹ “There is no vegetation below that does not have a constellation-*Mazal* above that hits it and tells

⁶⁶⁹ See Midrash Bereishit Rabba 10:6; Zohar I 251a (*Hashmatot*); Zohar II 171b; Moreh HaNevuchim Vol. 2, Ch. 10

it to grow.” Now, the comparative distance between the sweetness of an apple and the sweetness of a pleasant melody is self-understood. This certainly is so when comparing the distance between the sweetness of an apple and the sweetness and delight of matters of intellect. This being so, how much greater is the comparative distance between the sweetness of the apple (the effect) and the sweetness of the constellation-*Mazal* (the cause). The sweetness of the apple is utterly of no comparison to it whatsoever.

However, even though the cause and the effect cannot at all compare to each other, and in this particular case, the cause and the effect are similar to the matter of “something from nothing” (*Yesh m’Ayin*), nonetheless, there is a difference between “cause and effect” and “something from nothing” (*Yesh m’Ayin*). For, in cause and effect, a certain tangible something is drawn from the cause, which then becomes the existence of the effect. Thus, since a tangible something is drawn from the cause, even though it is external and is only a glimmer from it, nevertheless, since it indeed exists as a glimmer, it affects change in the cause.

An example of this is observable in the relationship between a teacher, who bestows the influence, and his student, who is the recipient of the influence. That is, actual intellect is drawn from the teacher, and therefore, the bestowal of intellect affects change in him too, so that there is a difference between how he is before bestowing the intellect, how he is while bestowing the intellect and how he is after having bestowed the

intellect. This is because something was actually drawn from him.

The same is likewise so of the influence that comes from the intellect to the emotions, in that there is a certain actual something that is drawn from the intellect to the emotions and therefore affects change in the intellect. For, as explained above, in order for there to be a drawing forth from the intellect to the emotions, a chaining down of several of levels must take place, meaning that the intellect must descend and come close to the emotion. This being so, since whatever moves something else must itself move, this affects a certain change in the intellect.⁶⁷⁰

This is because a certain something is drawn from the cause and this something then becomes the existence of the effect. This being so, the cause is recognizable in the effect itself. For example, in the relationship of a teacher and his student, as known, the talents and sensibilities of the teacher are recognizable in the intellect of the student. This is because there is a certain something from the teacher that is given over and found in the student.

This also relates to influence from the constellation-*Mazal*. That is, although the apple cannot at all be compared to it, nevertheless, the fact that the apple has an element of sweetness is specifically because the constellation-*Mazal* also has a certain matter of sweetness and delightfulness,⁶⁷¹ only that

⁶⁷⁰ Moreh HaNevuchim, Introduction 9 to Vol. 2

⁶⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part II), Section entitled, “The Gate explaining how the motion of the twenty-two-כ”ץ letters is Eleven-ש”ן of Eleven-ש”ן.”

it is utterly beyond comparison. This is because in the matter of cause and effect, the something that is drawn from the cause becomes the effect itself.

As a result, we observe that in the matter of cause and effect, the effect does not require continual bestowal of influence from the cause. For example, in the bestowal from teacher to student or from intellect to emotions, even after the withdrawal of the teacher's influence or after the withdrawal of influence from the intellect to the emotions, the emotions nonetheless remain intact. This is because within the effect itself there is something of the cause, which why it no longer requires the active bestowal of influence from the cause.

However, when it comes to the matter of how the tangible "something" comes into being from the intangible Godly "nothing" (*Yesh MeAyin*), it is not that any actual something is drawn from the Godly "nothing" (*Ayin*) for it to become a "something" (*Yesh*). Rather, the intangible Godly "nothing" (*Ayin*) brings the tangible "something" (*Yesh*) into being in a way of actual newness.

This is as stated in Biurei HaZohar to the Torah portion of Pinchas,⁶⁷² in explanation of the matters indicated by the terms Creator (*Bor'e*-בורא) and created (*Nivra*-נברא). That is, the Creator (*Bor'e*-בורא) brings the created (*Nivra*-נברא) into being, but not in a way that something of the Creator (*Bor'e*-בורא) comes into the created being (*Nivra*-נברא), (as it is with cause and effect). In other words, the intangible Godly

⁶⁷² See Biurei HaZohar of the Mittler Rebbe, p. 115a and on.

“nothing” (*Ayin*) is never revealed in the tangible “something” (*Yesh*).

On the contrary, the opposite is true. The intangible Godly “nothing” (*Ayin*) is concealed from the tangible “something” (*Yesh*), through which concealment is also caused in the tangible “something” (*Yesh*). Therefore, the tangible “something” (*Yesh*) requires constant bestowal from the intangible Godly “nothing” (*Ayin*), being that, in and of itself, it has no being by which to exist. About this the verse states,⁶⁷³ “Forever *HaShem*-יהו"ה Your speech stands in the heavens.” That is, if the influence from the Godly “nothing” (*Ayin*) would be withdrawn for even a moment, God forbid, all of creation would revert back to absolute nothingness just as it was before creation, literally.⁶⁷⁴

5.

Now, this example also applies to how it is above in Godliness in regard to the chaining down of the worlds (*Hishtalshelut*). For, the chaining down of the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, and *Asiyah*) – that is, from Creation-*Briyah* to Formation-*Yetzirah* and from Formation-*Yetzirah* to Action-*Asiyah* – is in a manner of cause and effect. For, although the world of Creation-*Briyah* is only in the category of possible existence (*Efshari HaMetziyut*), nevertheless, since the world of Creation-*Briyah* is not truly

⁶⁷³ Psalms 119:89

⁶⁷⁴ See Tanya, Shaar HaYichud VeHaEmunah Ch. 1

nothing, nor is it the complete absence of existence, it therefore is still within the general category of the tangible “somethingness” (*Yesh*). Therefore, the coming into being of the world of Formation-*Yetzirah* from the world of Creation-*Briyah* is in a way of cause and effect. In other words, even though the world of Creation-*Briyah* is called “darkness” (*Choshech*-חֹשֶׁךְ) and “nothing” (*Ayin*), whereas the world of Formation-*Yetzirah* is called “light” (*Ohr*-אֹר) and “something” (*Yesh*), nevertheless,⁶⁷⁵ the relationship between them is in a way of cause and effect.

Now, although as known, the world of Formation-*Yetzirah* is brought into being from the world of Creation-*Briyah* in a way that the *Sefirah* of kingship-*Malchut* of the world of Creation-*Briyah* becomes the crown-*Keter* of the world of Formation-*Yetzirah*,⁶⁷⁶ nevertheless, it is not in a way of “something from nothing” (*Yesh MeAyin*), but in a way of cause and effect (*Ilah v’Alul*). That is, relative to the lights of the *Nefesh* and *Ru’ach* levels of the world of Creation-*Briyah*, this is how the world of Formation-*Yetzirah* is.

In other words, the explanation in various places⁶⁷⁷ that the world of Formation-*Yetzirah* is brought about in a way of “something from nothing” (*Yesh MeAyin*), is specifically in relation to the light of the *Neshamah* of the world of Creation-*Briyah*.⁶⁷⁸ For, since the *Neshamah* of the world of Creation-

⁶⁷⁵ See Sefer HaMaamarim 5662 p. 357 and on, and elsewhere.

⁶⁷⁶ Etz Chayim, Shaar 46 (Shaar Kis’e HaKavod) Ch. 2; Shaar 6 (Shaar Akudim) Ch. 2.

⁶⁷⁷ Tanya, Iggeret HaKodesh, Epistle 20 (131b)

⁶⁷⁸ See Sefer HaMaamarim 5658 p. 147

Briyah is the aspect of Emanation-*Atzilut* of the world of Creation-*Briyah*, therefore in relation to it, the coming into being of the world of Formation-*Yetzirah* is in a way of “something from nothing” (*Yesh MeAyin*). However, in relation to the lights of the *Nefesh* and *Ru'ach* of the world of Creation-*Briyah*, the world of Formation-*Yetzirah* is brought about in a way of cause and effect (*Ilah v'Alul*).

An example of this are the creatures of the world of Creation-*Briyah* itself, which are brought into being from the aspect of its kingship-*Malchut*. That is, all creatures of the world of Creation-*Briyah* are brought into being from the union of *Zeir Anpin* and *Nukvah* of the world of Creation-*Briyah*, which is in a way of cause and effect (*Ilah v'Alul*). The same is true of the coming into being of the world of Formation-*Yetzirah*. For, although this is a much greater distance of relativity, it nevertheless is in a way of cause and effect (*Ilah v'Alul*). However, all this is true of the chaining down of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) themselves.

In contrast, when it comes to the coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) from the world of Emanation-*Atzilut*, it is in a way of “something from nothing” (*Yesh MeAyin*). For, it states about the world of Emanation-*Atzilut*,⁶⁷⁹ “He and His life force and organs are one,” whereas in regard to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*),

⁶⁷⁹ Introduction to Tikkunei Zohar 3b

even the world of Creation-*Briyah*, which only is in the category of possible existence (*Efshari HaMetziyut*) is nevertheless, still is in the general category of tangible “somethingness” (*Yesh*) (as stated before). This being so, it is utterly of no comparison to the world of Emanation-*Atzilut*. This is because the world of Emanation-*Atzilut* is actual Godliness, whereas the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are tangible created “somethings” (*Yesh*) and the existence of a tangible “something” (*Yesh*) from Godliness is in a way of “something from nothing” (*Yesh MeAyin*).

This may also be understood from how it is in the human soul, in that the relationship between thought (*Machshavah*) and speech (*Dibur*) is in a way of cause and effect (*Ila v'Alul*). That is, that which is concealed in thought becomes revealed in the letters of speech. However, the letters of thought themselves, as they are drawn from that which transcends letters, is in a way of “something from nothing” (*Yesh MeAyin*). This is because higher than the level of thought (*Machshavah*) there is no existence of letters at all.

The same is true in regard to the matter of worlds, in that the worlds of Creation-*Briyah* and Formation-*Yetzirah* are likened to the aspects of thought (*Machshavah*) and speech (*Dibur*). Thus, the coming forth of Formation-*Yetzirah* from Creation-*Briyah* is a revelation of that which is concealed, whereas the coming forth of the world of Creation-*Briyah* from the world of Emanation-*Atzilut*, it is in a way of “something” (*Yesh*) from the intangible Godly “nothing” (*Ayin*).

Now, just as this is so of the relationship between the world of Emanation-*Atzilut* and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it likewise is so of the relationship between the limitless light of the Unlimited One, *HaShem*-יהוה, the Emanator, blessed is He, and the world of Emanation-*Atzilut*. This too is in a way of “something” (*Yesh*) from the intangible Godly “nothing” (*Ayin*). For, in that which transcends the world of Emanation-*Atzilut* there is no existence of vessels (*Keilim*), whereas in the world of Emanation-*Atzilut* there is the existence of “vessels” (*Keilim*). This being so, the relationship between that which transcends the world of Emanation-*Atzilut* and the world of Emanation-*Atzilut* itself, is also in a way of “something” (*Yesh*) from the intangible Godly “nothing” (*Ayin*).

An example is the *Sefirah* of wisdom-*Chochmah*, which is the beginning of Emanation-*Atzilut*. (As known,⁶⁸⁰ when discussing worlds, wisdom-*Chochmah* is the world of Emanation-*Atzilut*.) However, the existence of wisdom-*Chochmah* comes from the crown-*Keter* in a way of “something from nothing” (*Yesh MeAyin*), as scripture states,⁶⁸¹ “Wisdom-*Chochmah* is found from nothing (*MeAyin*-מאין).” In other words, it is like a “find” in which one does not know or have any sense of where it came from.

Now, although it sometimes is explained that wisdom-*Chochmah* also exists in a way of cause and effect (*Ilah v'Alul*),

⁶⁸⁰ See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital), Ch. 1; Shaar 47 (Shaar Seder ABY”A), Ch. 2.

⁶⁸¹ Job 28:12

nonetheless this specifically refers to wisdom-*Chochmah* as it relates to the wisdom-*Chochmah* of the crown-*Keter*, which is called “the hidden wisdom” (*Chochmah Stima’ah*). In the soul of man this is like the power of conceptualization (*Ko’ach HaMaskeel*). Thus, the drawing forth of wisdom-*Chochmah* from the power of conceptualization (*Ko’ach HaMaskeel*) is in a way of cause and effect (*Ilah v’Alul*), in that the power of conceptualization (*Ko’ach HaMaskeel*) is felt within the wisdom-*Chochmah*.

This is to say that when a certain concept comes into one’s mind, he actually senses the power of conceptualization (*Ko’ach HaMaskeel*) from which the intellect came into his mind, and though he cannot grasp the essential being of the power of conceptualization itself, nonetheless, at the very least, he senses its existence. Moreover, he even senses that the power of conceptualization (*Ko’ach HaMaskeel*) relates to intellect, which is why specifically intellect comes from it, rather than anything else. From this, we can understand how it is above in Godliness regarding the coming into being of wisdom-*Chochmah* of the world of Emanation-*Atzilut* from wisdom-*Chochmah* of the crown-*Keter*, in a way of cause and effect (*Ilah v’Alul*).

The above is only in relation to wisdom-*Chochmah* of the crown-*Keter*. However, in relation to the crown-*Keter* of the crown-*Keter*, the existence of wisdom-*Chochmah* of the crown-*Keter* is itself brought forth in a manner of “something”

(*Yesh*) from “nothing” (*Ayin*).⁶⁸² In the powers of the soul, an example for this is that it is like the manner in which wisdom-*Chochmah* is drawn from the desire (*Ratzon*) to conceptualize. That is, desire (*Ratzon*) is neither the source of actual intellect, nor does it relate to it in any way, because with the very same power of desire (*Ratzon*) that he desires to conceptualize, he also can desire something else, such as the desire to do a kindness or the desire to rule and be king. Thus desire (*Ratzon*) is not the source of the intellect.

The same is understood above in Godliness, that in relation to the crown-*Keter* itself, the aspects of wisdom-*Chochmah* or kingship-*Malchut*, or the world of Emanation-*Atzilut* and the world of Action-*Asiyah*, are totally equal, since it altogether is not a source for the chaining down of the worlds (*Hishtalshelut*). This being so, it is understood that the coming into being of wisdom-*Chochmah* from the crown-*Keter*, is in a way of “something” (*Yesh*) from “nothing” (*Ayin*).

6.

With all of the above in mind, we may now understand the meaning of the words,⁶⁸³ “Who in His goodness makes the act of creation new every day constantly.” In other words, even though the world continues according to its regular conduct, nevertheless, since the existence of the worlds is brought about

⁶⁸² For all of the above, see at length in Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 1.

⁶⁸³ Liturgy of the blessings of the *Shema* recital

in a way of the creation of something from nothing (*Yesh MeAyin*) and in regard to the matter of something from nothing (*Yesh MeAyin*), it was explained above that the intangible Godly “nothing” (*Ayin*) must constantly bring the existence of the tangible created “something” anew, this being so, it is in a way of constant renewal, since, in and of itself, the tangible created “something” (*Yesh*) does not have the existence of the intangible Godly “nothing” (*Ayin*).

For, as we explained above, it is not that the intangible Godly “nothing” (*Ayin*) becomes a tangible created “something” (*Yesh*), but is rather in a way that the intangible Godly “nothing” (*Ayin*) brings the tangible created “something” (*Yesh*) into being from nothing. In other words, the tangible created “something” (*Yesh*) is continually newly brought into being from the intangible Godly “nothing” (*Ayin*) and this newness is constant.

Moreover, this renewal and novelty is brought about from the power of “His goodness” (*Tuvo*-טובו), referring to the light (*Ohr*-אור) that was created on the first day, which transcends the chaining down of the worlds (*Hishtalshelut*), as we explained above citing the explanation of Avudraham. In other words, from the perspective of the chaining down of the worlds (*Hishtalshelut*), there only is the matter of cause and effect (*Ilah v'Alul*), as we previously explained, in which case, the coming into being of something from nothing is not possible.

Rather, the power to newly introduce the existence of something from nothing is solely and specifically from the light

of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). For, although it is explained that the coming into being of novel existence is from the aspect of kingship-*Malchut*, this refers to the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the *Sefirah* of kingship-*Malchut*.

This then, is the meaning of the words, "Who in His goodness makes the act of creation new every day constantly," referring to the light (*Ohr*) that was created on the first day, which He separated unto Himself, in that it utterly transcends revelation to anyone other than Himself, and that it is specifically from this light (*Ohr*) that the power to newly bring existence of something from nothing comes about.

Now, in regard to the matter of *HaShem*'s-יהו"ה goodness (*Tov*-טוב), there are two levels, as our sages, of blessed memory, stated,⁶⁸⁴ "One verse states,⁶⁸⁵ 'יהו"ה-*HaShem* is good to all,' and another verse states,⁶⁸⁶ 'יהו"ה-*HaShem* is good to those who hope for Him.' This is analogous to a person who has an orchard. When he waters it, he waters all of it (including the weeds). When he hoes it, he only hoes around the good amongst them (the fruit trees)."⁶⁸⁷

⁶⁸⁴ Talmud Bavli, Sanhedrin 39b; See *Ohr HaTorah Vayera* 96a; Beshalach p. 416 and on; *Ohr HaTorah Tehillim (Yahal Ohr)* p. 681 and on.

⁶⁸⁵ Psalms 145:9

⁶⁸⁶ Lamentations 3:25

⁶⁸⁷ That is, when he waters it, he provides the water to all, both the good and the bad. However, when he hoes it, he only does so for the good. In the same manner, the Holy One, blessed is He, sustains both the good and the bad with His speech, and the whole earth is filled with His goodness, for it is all His. However, when it comes to guarding against calamity and bestowing reward, this is granted only to those who have hope and faith in *HaShem*, blessed is He. (See Rashi to Sanhedrin 39b *ibid.*)

The explanation of this matter Above in Godliness, is that, as known regarding the matter of the union of the father-*Abba* and mother-*Imma*, there are two manners of union (*Yichud*); inner union (*Yichud Pnimi*) and external union (*Yichud Chitzoni*). Now, the external union (*Yichud Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah* is constant for the purpose of sustaining the worlds.⁶⁸⁸ In other words, this union (*Yichud*) does not depend on the creatures or their service of *HaShem*-יהו"ה, blessed is He. It therefore is drawn to them all and it is about this that the verse states,⁶⁸⁹ “*HaShem*-יהו"ה is good to all.” In other words, the conduct of the natural order, which is its normative conduct, is draw from this union (*Yichud*).

However, the inner union (*Yichud Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* specifically depends on the service of *HaShem*-יהו"ה of the souls of the Jewish people. Thus, this union (*Yichud*) is brought about specifically for the needs of the Jewish people and it is from this union (*Yichud*) that the miraculous, which transcends the natural order, is drawn forth, specifically for the souls of the Jewish people. About this the verse states,⁶⁹⁰ “*HaShem*-יהו"ה is good to those who hope for Him.” Thus, those “who hope for Him” refers to the souls of the Jewish people, for they are the ones who draw this goodness that entirely transcends the worlds.

⁶⁸⁸ See Likkutei Torah, Nitzavim 47a; Shir HaShirim 22c; Sefer HaMitzvot of the Tzemach Tzedek 33b, and elsewhere.

⁶⁸⁹ Psalms 145:9

⁶⁹⁰ Lamentations 3:25

In other words, even though the external union (*Yichud Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah* is also higher than the chaining down of the worlds (*Hishtalshelut*), since as explained, the novel introduction of existence of something from nothing is solely within the ability of the Singular Preexistent Intrinsic and Essential Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, nevertheless, it is a drawing forth of His light as it already relates to worlds. In contrast, the souls of the Jewish people also draw the light that transcends the worlds and has utterly no relation to worlds at all.

Now, the fact that the souls of the Jewish people have the power to draw this light and illumination, may be understood based on the explanation above about the reason that the novel creation of the something (*Yesh*) is in a way of concealment. That is, the novel creation of something from nothing is not in a way that the intangible Godly “nothing” (*Ayin*) becomes a tangible created “something” (*Yesh*). On the contrary, the intangible Godly “nothing” (*Ayin*) just brings the tangible created “something” (*Yesh*) into being.

Therefore, the intangible Godly “nothing” (*Ayin*) is hidden from the tangible created “something” (*Yesh*). That is, aside for the fact that “He initially withdrew His great light to the side,”⁶⁹¹ referring to the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends worlds and was completely withdrawn in order give the worlds the possibility of existence,

⁶⁹¹ See Etz Chayim, Shaar 1 (Drush Iggulim vYosher) Anaf 2; Likkutei Torah Bechukotai 51b.

aside for this, even the light that indeed brings the created “something” (*Yesh*) into existence, is concealed from the tangible created “something” (*Yesh*), which is what is meant by the fact that the intangible Godly “nothing” (*Ayin*) does not become a tangible “something” (*Yesh*), but only brings the tangible “something” (*Yesh*) into being. This means that the intangible Godly “nothing” (*Ayin*) is hidden from the tangible created “something” (*Yesh*), due to which concealment is brought about in the created “something” (*Yesh*).

With the above in mind we can understand that being that the souls of the Jewish people differ from all other creations, since with all other creations, the Creator only brings them into being, whereas with the Jewish people the Godliness itself becomes the aspect of their *Neshamah* (as explained in *Biurei HaZohar*, mentioned above), it therefore is in the power of the souls of the Jewish people to draw the hidden light forth.

In other words, it is in their power to not only draw the light that was concealed within the tangible created “something” (*Yesh*), but also to draw the light of *HaShem*-יהוה, blessed is He, that was completely withdrawn. Thus, through the Jewish people revealing that which is hidden in them, they also bring about revelation in the concealment of the world at large.

This accords to the meaning of the verse,⁶⁹² “He even placed the hidden (*HaOlam*-העלם) in their hearts.” That is, even

⁶⁹² Ecclesiastes 3:11; See *Likkutei Torah Bamidbar* 5a and on; Also see *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, 1.

though the “world-*Olam*-עולם” is of the same root⁶⁹³ as hidden and concealed – *He’elem*-העלם – it nevertheless is in the power of the souls to bring about revelation.

Now, this drawing forth is accomplished through the three modes of serving *HaShem*-יהו"ה, blessed is He, upon which the world stands, namely, the study of Torah, service *HaShem*-יהו"ה (*Avodah*) and acts of loving-kindness (*Gemilut Chassadim*).⁶⁹⁴ These three correspond to the three garments of the soul; thought (*Machshavah*), speech (*Dibur*) and action (*Ma’aseh*).⁶⁹⁵ Service (*Avodah*) of *HaShem*-יהו"ה, blessed is He, refers to prayer, as our sages, of blessed memory, stated,⁶⁹⁶ “Which is the service (*Avodah*) of the heart? This is prayer.” That is, the primary service of *HaShem*-יהו"ה, blessed is He, in prayer, is in one’s thought (*Machshavah*) and intention (*Kavanah*). Even in regard to the speech and voice of prayer, its sole purpose is to rouse and awaken one’s intention, as we are taught,⁶⁹⁷ “The voice rouses the intention.”

Torah study is the aspect of speech (*Dibur*), as it states,⁶⁹⁸ “For they are life to whoever finds them (*L’Motzeihem*-למצאיהם),” about which our sages, of blessed

⁶⁹³ See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 355 [based on Talmud Bavli, Pesachim 50a]; See Kohelet Rabba 3:11 [cited in Likkutei Torah Bamidbar *ibid.*] Tikkunei Zohar, Tikkun 42 (82a).

⁶⁹⁴ Mishnah Avot 1:2

⁶⁹⁵ See Likkutei Torah, Acharei 25d and on.

⁶⁹⁶ Talmud Bavli, Taanit 2a

⁶⁹⁷ Reishit Chochmah, Shaar HaKedusha Ch. 15; Shnei Luchot HaBrit, Shaar HaOtiyot, Ot Kof-ק (82b); Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:5; 101:3.

⁶⁹⁸ Proverbs 4:22

memory, expounded,⁶⁹⁹ “They are life to whoever expresses them (*L’Motzi’eihem*-למוציאיהם)” with his mouth. Now, even though, as known, Torah study is loftier than prayer, it does not contradict the explanation here that Torah is in speech (*Dibur*) and prayer is in thought (*Machshavah*). For, the general principle is well known, that whatever is higher descends lower.⁷⁰⁰

This is like what we observe about the physical senses of seeing and hearing. The power of seeing is higher than the power of hearing. However, it specifically only sees and grasps the physical. On the other hand, the power of hearing is lower than the power of seeing, but can only hear the audible voice, which is spiritual relative to the physicality grasped by the power of seeing. The same is likewise true of Torah. Since Torah is loftier, it therefore specifically comes forth in speech, and as stated,⁷⁰¹ “Thinking it cannot compare to speaking it.” Beyond this, “the movement of one’s lips is an action (*Ma’aseh*).”⁷⁰² All this is because Torah is loftier than prayer.

The third mode of serving *HaShem*-יהו"ה, blessed is He, is doing acts of loving-kindness (*Gemilut Chassadim*). This refers to the act of fulfilling the *mitzvot* in general and to the general matter of action (*Ma’aseh*). In other words, this mode of serving *HaShem*-יהו"ה, blessed is He, is even loftier than the

⁶⁹⁹ Talmud Bavli, Eruvin 54a

⁷⁰⁰ See Shaarei Orah of the Mittler Rebbe 58a, 65a; Ohr HaTorah Shir HaShirim Vol. 1 p. 260; Sefer HaMaamarim 5708 p. 195 and elsewhere.

⁷⁰¹ Talmud Bavli, Brachot 20b

⁷⁰² Talmud Bavli, Sanhedrin 65a

study of Torah, which is why it specifically comes forth in action (*Ma'aseh*).

An analogy for this is that it is like a very deep concept that is so lofty that it cannot be expressed in the letters of speech, but only by way of a hint (*Remez*). For, in regard to letters (*Otiyot*), though they themselves are not the same as the intellect which they convey, nevertheless, at the very least they are vessels (*Keilim*) for the intellect (*Sechel*). However, this matter is so lofty that it cannot manifest in vessels (*Keilim*), but rather comes specifically by way of hint (*Remez*), which is not of the same category as a light (*Ohr*) within a vessel (*Klee*).

The same is likewise true of action (*Ma'aseh*) in fulfilling the *mitzvot*. That is, they draw forth a loftier light and illumination that even transcends the study of Torah. For, Torah is from wisdom-*Chochmah*, and therefore can manifest within speech (*Dibur*). In contrast, the action (*Ma'aseh*) of fulfilling the *mitzvot* is drawn from the aspect of the crown-*Keter* of the crown-*Keter*, meaning the desire (*Ratzon*) of the desire (*Ratzon*), and therefore specifically comes forth in action (*Ma'aseh*).

In other words, this is accomplished through the actual physical fulfillment of the *mitzvot* in action, with the acceptance of the yoke of *HaShem*'s יהו"ה Kingship. For, this itself is another meaning of the word, "*Ma'aseh*-מעשה," which is a term of compulsion by force, as in,⁷⁰³ "compelling (*Ma'asin*-מעשין) charity to be given by force." That is, it indicates being

⁷⁰³ See Mordechai to Bava Batra 8b; Beit Yosef to Tur Yor'e De'ah 248 (Section entitled "*Kol Adam*").

compelled by force. Thus, through the force of accepting the yoke of *HaShem*'s יהו"ה Kingship, we reach the aspect of the crown-*Keter* of the crown-*Keter* and we draw the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends worlds altogether.

7.

This then, is the meaning of the verse,⁷⁰⁴ “This month shall be for you the beginning of the months,” about which Midrash states, “He created the moon for the festivals, in that the Jewish people wax and wane like the moon, but this is not bad for her because through this the festivals are calculated.” For, the general matter of the lessening of the moon is that it is the matter of the descent of kingship-*Malchut* to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

Thus, even though the *Sefirah* of kingship-*Malchut* is in descent, nevertheless, “this is not bad for her.” In other words, in reality this is not truly a lessening or lacking whatsoever, because its descent is for the purpose of affecting refinements (*Birurim*), through which additional light and illumination is added to her. That is, it is the same as the matter of fulfilling the *mitzvot* in actuality with the acceptance of the yoke of *HaShem* 's יהו"ה Kingship, blessed is He, in which we reach the aspect of the crown-*Keter* of the crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*).

⁷⁰⁴ Exodus 12:2

This then, is the meaning of, “He created the moon for the festivals,” because on the Festivals the light that was created on the first day and transcends the chaining down of the worlds (*Hishtalshelut*) is drawn forth, and then, through the Festivals it also drawn into all the other days of the year.

Likewise, this also is the meaning of the teaching, “There are many acts that Moshe wrote in the Torah in a hidden manner, but David came and explained them.” In other words, true revelation is specifically through kingship-*Malchut*, which descends below to affect refinements (*Birurim*) for, as the verse states,⁷⁰⁵ “God-*Elohi*”מ-אלהי has made laughter for me.” That is, *HaShem*’s יהו"ה title “God-*Elohi*”מ-אלהי-86” has the same numerical value as “the natural order-*HaTeva*-הטבע-86.”⁷⁰⁶

Thus, it is through the service of *HaShem*-יהו"ה, blessed is He, in affecting refinements (*Birurim*) specifically in the physicality of the world, that the matter of “laughter” (*Tzchok*-צחוק) is brought about and actualized Above in Godliness. This is also the meaning of the teaching that “Sarah increased the light of the Luminaries.”⁷⁰⁷ For, the Luminaries are in the heavens (*Shamayim*-שמים), referring to *Zeir Anpin* of the world of Emanation-*Atzilut*. However, it is through kingship-*Malchut* that an addition of greater light and a loftier illumination is

⁷⁰⁵ Genesis 21:6

⁷⁰⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Also see *Pardes Rimmonim*, Shaar 12 (*Shaar HaNetivot*), Ch. 2; *Reishit Chochmah*, Shaar *HaTeshuvah* Ch. 6, Section entitled “*HaMargeel*” (121b); *Shnei Luchot HaBrit* 89a, 189a, 308b; *Tanya*, Shaar *HaYichud VeHaEmunah* Ch. 6, and elsewhere.

⁷⁰⁷ *Midrash Bereishit Rabba* 53:8; See *Ohr HaTorah*, *Bereishit* 36a and on.

caused, which is what is meant that specifically “David came” and “explained them.”

This is also the meaning of the teaching that, “the fire became pregnant and gave birth to light.” For, the nature of fire is to be in a state of ascension and not become intermingled with other things. About this the verse states,⁷⁰⁸ “*HaShem*-יהו"ה your God is a consuming fire,” referring to the light that is in a state of transcendence and separation (*Havdalah*) from the worlds. It therefore is like fire, which in order to be drawn into the worlds must be held down by a wick or by wood. Moreover, in this itself, although the fire that adheres to a wick is a more refined and pure flame, nevertheless, it is not a strong fire. Rather, it is specifically when fire takes hold of wood that it is stronger and greater.⁷⁰⁹

This is also understood as it relates to our service of *HaShem*-יהו"ה, blessed is He. That is, through the fulfillment of physical *mitzvot* and the toil of self-refinement (*Birurim*), even though it relates to physicality, nonetheless, specifically this brings about the aspect indicated by the verse,⁷¹⁰ “*HaShem*-יהו"ה is good to those who hope for Him,” similar to a woodfire.

(This is the meaning of “The fire became pregnant and gave birth to light.” That is, the fire (*Aish*-אש) itself is loftier than the light (*Ohr*-אור). This is because light (*Ohr*-אור) is comparable to a flame that is attached to a wick, which is more spiritual and refined and even though it too transcends the

⁷⁰⁸ Deuteronomy 4:24

⁷⁰⁹ See *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Ch. 26-28.

⁷¹⁰ Lamentations 3:25

chaining down of the worlds (*Hishtalshelut*), nevertheless, it is only the aspect of the external union (*Yichud Chitzoni*) of wisdom-*Chochmah* and understanding-*Binah*. In contrast, fire (*Aish*-אש) refers to the aspect of light that is attached to wood, through which the aspect of the inner union (*Yichud Pnimi*) of wisdom-*Chochmah* and understanding-*Binah* is brought forth, which is the aspect indicated by the verse “יהו"ה-*HaShem* is good to those who hope for Him.”)

This then, is the meaning of the teaching about the verse, “This month shall be for you the beginning of the months,” that, “He created the moon for the festivals etc.” That is, this refers to the superior characteristic of kingship-*Malchut* brought about through the service of *HaShem*-יהו"ה, blessed is He, of affecting refinements (*Birurim*). This matter was specifically explained by King David, the matter of whom is the *Sefirah* of kingship-*Malchut*.

The Midrash concludes that, “They (the Jewish people) said to David: ‘When we were still in Egypt we already accepted the lunar month,’ since the primary matter of serving *HaShem*-יהו"ה, blessed is He, through refinements (*Birurim*) took place in Egypt. This is explained regarding the verse,⁷¹¹ “Also a mixed multitude (*Erev Rav* ערב רב) went up with them,” referring to the two-hundred and two (*Rav* רב-202) sparks that were refined in Egypt from the two-hundred and eighty-eight (*Rapach* רפ"ח-288) sparks. We thus find that most of the refinements (*Birurim*) already took place in Egypt.

⁷¹¹ Exodus 12:38; See Kanfei Yonah Vol. 3, Section 56; Megaleh Amukot, Ophan 58.

Nevertheless, this matter was specifically explained by King David. This is because since it was followed by other exiles, the redemption from Egypt was not the complete redemption. However, through serving *HaShem*-יהו"ה, blessed is He, by affecting refinements (*Birurim*) specifically in this current exile, which is in a state of doubled and quadrupled darkness, there now will be the far greater revelation of the true and complete redemption.⁷¹² This is as stated,⁷¹³ “Like the days when you left the land of Egypt I will show you wonders,” (in that the redemption from Egypt was only **like** the days (*K'yemei*-כִּימֵי) of the coming redemption, which will be far superior)!⁷¹⁴

⁷¹² See Talmud Bavli, Pesachim 116b – Tosefot entitled “*Hachi Garsinan, V'Nomar*”

⁷¹³ Micah 7:15

⁷¹⁴ See *Hitva'aduyot* 5751 Vol. 3 p. 197, note 51; 5752 p. 103, note 78.

Discourse 12

“*V’Nigleh Kvod HaShem*-יהו"ה -
The glory of HaShem-יהו"ה will be revealed”

Delivered on Acharon Shel Pesach, 5715

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

1.

The verse states,⁷¹⁵ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken.” This is to say that amongst the novel matters that will be introduced in the coming future upon the arrival of Moshiach, there also will be the novelty that “the glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken.” The explanation⁷¹⁶ is that *HaShem*-יהו"ה, blessed is He, is and was and will be as one (*Hoveh v’Hayah v’Yihiyeh*-הו"ה והי"ה ויהי"ה)⁷¹⁷ in that He utterly transcends space and time. Thus, for there to be a revelation of the Name *HaShem*-יהו"ה, blessed is He, even if only in a way of understanding and comprehension, and certainly for it to be revealed in a way of recognition of His

⁷¹⁵ Isaiah 40:5

⁷¹⁶ See the discourse entitled “*Matzah Zu*” 5675 (*Hemshech* 5672 Vol. 2 p. 926 and on.

⁷¹⁷ 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)

truth, and more particularly, in a way of actual sight, great toil is necessary etc.

This then, is the novelty that will be introduced in the coming future. There will be a revelation of *HaShem*-יהו"ה, blessed is He, in a manner of seeing with our eyes of flesh (in that "all **flesh** together shall see"). Moreover, this will include the revelation of the aspect of "the glory of *HaShem*-יהו"ה," in which the term "glory-*Kavod*" כבוד" refers to the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, as well as the revelation of the aspect of "the mouth of *HaShem*-יהו"ה," which refers to the inner pervading light of *HaShem*-יהו"ה, blessed is He.⁷¹⁸

Additionally, the revelation will be in a manner that "all flesh together shall see," meaning that it will be revealed to everyone equally. This is as stated elsewhere,⁷¹⁹ "The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor," and,⁷²⁰ "They no longer will teach – each man his fellow, each man his brother – saying, 'Know *HaShem*-יהו"ה!' For all will know Me, from their smallest to their greatest," meaning everyone equally.

Now, as known, our service of *HaShem*-יהו"ה presently, in our times and particularly during exile, is preparatory to all matters that will take place in the coming future. That is, the preparation for the revelation of the Name *HaShem*-יהו"ה is as

⁷¹⁸ See the discourse entitled "Matzah Zu" 5675 (*Hemshech* 5672 Vol. 2 p. 630)

⁷¹⁹ Isaiah 11:9

⁷²⁰ Jeremiah 31:33

stated,⁷²¹ “You shall serve *HaShem*-יהו"ה your God-*Eloheichem*-אלהיכם.” In other words, your toil and service should be to the degree that the aspect of *HaShem*-יהו"ה (referring to He who is and was and will be as one - *Hoveh v'Hayah v'Yihyeh*-ויהי"ה ויהי"ה והי"ה) will be “your God-*Eloheichem*-אלהיכם,” as if he is **your** God-*Elohi'm*-אלהי"ם.⁷²² Through such preparation the Name *HaShem*-יהו"ה will be revealed in the coming future, about which the verse states, “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken.”

2.

Now, we must understand how there could possibly be a revelation in the world of the Name *HaShem*-יהו"ה, blessed is He, which transcends space and time. This would entail the revelation of the limitless light of *HaShem*-יהו"ה, blessed is He, and as known, the creation of novel existence is brought about through the restraint of the *Tzimtzum*, which conceals this light. In other words, because originally this light was revealed, the existence of novel beings was not possible and it only became possible specifically because of the restraint of the *Tzimtzum*, which is the matter of concealing the limitless light of *HaShem*-

⁷²¹ Exodus 23:25

⁷²² Torah Ohr Mishpatim 79a – “That is, the knowledge of *HaShem*-יהו"ה, blessed is He, should dwell and be established and affixed in one’s mind and thoughts, and be felt and grasped with the intellect to its ultimate truth, as though his eyes actually beheld a revelation of *HaShem*’s-יהו"ה Godliness, blessed is He, in the most literal sense.”

יהו"ה. Since this is so, how could the limitless light of *HaShem*-יהו"ה, blessed is He, possibly be revealed in the world?

Now, at first glance, it seems plausible to answer that this is similar to the explanation in *Etz Chayim*⁷²³ about the drawing forth of the line-*Kav* after the restraint of the *Tzimtzum*. That is, at first the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, filled the void and there thus was no place for the existence of worlds. He then withdrew His great light to the side and drew forth a short line-*Kav* etc. However, *Etz Chayim* poses a question here. Since the line-*Kav* was subsequently drawn into the worlds, this means that the worlds are capable of receiving the revelation of the light of the line-*Kav*. This being so, why then was it necessary to withdraw the light of the line-*Kav* in the first place? That is, all the other light could have been withdrawn and the light of the line-*Kav* could have remained in place, without having to be withdrawn.⁷²⁴

Etz Chayim continues and answers that if the light of the line-*Kav* would have remained, since it is a revelation of the original light (that is, the preexistent light of *HaShem*-יהו"ה, blessed is He), the existence of the worlds would still not be possible. Rather, it is only through the complete withdrawal of the light that the worlds were brought into being. However, once they were brought into being, it then became possible for

⁷²³ *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Anaf 3; Also see *Hemshech* 5666 p. 4; *Hemshech* 5672 Vol. 1 p. 28; *Sefer HaMaamarim* 5678 p. 283; 5684 p. 84 and elsewhere.

⁷²⁴ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-14.

the light of the line-*Kav* to return and be drawn into them without nullifying their existence.

Now, at first glance, it could be said that the same principle applies to the drawing forth of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, in the coming future. That is, once the worlds have already been brought into being, it even is possible for the limitless light of *HaShem*-יהו"ה, blessed is He, to be drawn into them.

However, in truth, these two matters cannot at all be compared to each. This is because the discussion in *Etz Chayim* is about the light of the line-*Kav* – which is a short line (*Kav Katzar*) – and refers to the **limited** light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. It therefore is applicable for it to be drawn into the worlds. In contrast, here we are discussing the **limitless** light of *HaShem*-יהו"ה, blessed is He, which filled the entire void and is the utterly limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He. Thus, in regard to this aspect, it is not understood how this light could possibly be drawn into the worlds, the entire existence of which is specifically brought about through the restraint of the *Tzimtzum*.

The question is further strengthened given that the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is the diametric opposite of the restraint of the *Tzimtzum*. For, as well known, the revelation of light and illumination Above in Godliness is not like the revelation of the light of the sun. This is because the sun must give out light, whereas this is not so of *HaShem's*-יהו"ה Godliness Above, in

which the revelation of light is solely and specifically by His will, blessed is He.

In other words, before the restraint of the *Tzimtzum*, *HaShem's* יהו"ה Supernal desire was specifically for the revelation of His light, so that His power to reveal (*Giluy*) should overpower His power to conceal (*He'elem*), in that the power of *HaShem's* יהו"ה limitlessness should overpower His power of limitation. This is because even before the restraint of the *Tzimtzum*, just as He possesses the power of limitlessness (*Blee Gvul*), He also possess the power of limitation (*Gvul*).⁷²⁵ Thus, the fact that the limitless light of *HaShem*-יהו"ה, blessed is He, filled the empty space, was because His Supernal will and desire was for His power to reveal (*Giluy*) to be dominant. Subsequently, because *HaShem*-יהו"ה, blessed is He, desired that His power to limit (*Gevul*) should dominate over His power of limitlessness (*Blee Gevul*), there was the restraint of the *Tzimtzum*.

Subsequently, even after the restraint of the *Tzimtzum*, when the light returned to illuminate etc., it is not in a way that His power to reveal dominates. For, besides the fact that the drawing forth of the line-*Kav* was only of a “short line” (*Kav Katzar*), indicating that it is a limited light (*Gvul*), in addition, this itself is specifically drawn forth through the restraint of the *Tzimtzum*. Thus, with the drawing forth of the line-*Kav*, the effect of the restraint of the *Tzimtzum* is also felt.

⁷²⁵ Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Vol. 1, Ch. 8; Also see Derech Emunah of Rabbi Meir Ibn Gabbai, Ch. 2.

This being so, that the matter of the restraint of the *Tzimtzum* and the matter of the revelation of the limitless light are two opposite motions, how then could there possibly be a bonding of these two diametric opposites with a revelation of the limitless light of the Unlimited One, blessed is He, within novel creation that is brought into being through the restraint of the *Tzimtzum*?

3.

Now, at first glance, it could be answered that the revelation of the limitless light of *HaShem*-יהו"ה, blessed is He, is possible because, in reality, the restraint of the *Tzimtzum* is not actually an opposite that stands in opposition in relation to *HaShem*-יהו"ה, blessed is He. This is because the restraint of the *Tzimtzum* only affected that aspect of the limitless light of the Unlimited One that relates to limitation (*Gvul*), but did not affect the limitless light of the Unlimited One that is utterly limitless (*Blee Gvul*).

In other words, the light and illumination of His limitlessness (*Blee Gvul*) was only concealed in its Source, but was not actually removed or restrained at all. Rather, the restraint of the *Tzimtzum* only affected the limited light (*Ohr HaGvul*) that can undergo change and thus was affected by the restraint of the *Tzimtzum*. Moreover, as stated above, in addition to the fact that the drawing forth of the line-*Kav* was only a short line (*Kav Katzar*), which is the light of limitation (*Ohr HaGvul*), this light was then further restrained through the

restraint of *Tzimtzum* and caused to be in a state of greater limitation (*Gvul*).

This is similar to the manner in which the world of Emanation-*Atzilut* is drawn forth in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). For, as known, there is a drawing forth of the light of the world of Emanation-*Atzilut* even in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This is because, the very existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is specifically from the power of the Godliness in the world of Emanation-*Atzilut*, only that in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) the light of the world of Emanation is restrained and constricted.

In other words, when we say that there is no limit to the spreading forth of the light of the world of Emanation-*Atzilut*, this is only in reference to how it specifically is in the world of Emanation-*Atzilut*, but not to how it is in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). All this is because the light of the world of Emanation-*Atzilut* is a restrained light and illumination and therefore becomes restrained and constricted (to a greater extent) in the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*).

The same is true of the light of the line-*Kav*, which is *HaShem's* יהו"ה light of limitation (*Gvul*). Thus, since it is a matter of limitation (*Gvul*), it became (more) constricted as a result of the restraint of the *Tzimtzum*. In contrast, in regard to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed

is He, it is utterly inapplicable for it to become constricted as a result of *Tzimtzum*, only that because of the restraint of the *Tzimtzum* it became concealed in its Source. Therefore, the revelation of the limitless light of *HaShem*-יהוה, blessed is He, within the novel existence that was brought into being by the restraint of the *Tzimtzum*, is not really a bond between two opposites, being that the restraint of the *Tzimtzum* is utterly inapplicable to His limitless light and illumination.

To further explain, an example of the bonding of two opposites is like what happened at the splitting of the Red Sea, as it states,⁷²⁶ “The Children of Israel came into the sea on dry land.” That is, even though they were in the sea, they were on dry land, which is a bond of two opposites, the sea (*Yam*-ים) and the dry land (*Yabashah*-יבשה). The sea (*Yam*-ים) refers to the concealed world (*Alma d’Itkasiya*), whereas the dry land (*Yabashah*-יבשה) refers to the revealed world (*Alma d’Itgaliya*) and the bond between the concealed world (*Alma d’Itkasiya*) and the revealed world (*Alma d’Itgaliya*) is a bond between two opposites.

It therefore was necessary for the splitting of the sea to be from an aspect that specifically transcends both. (That is, it transcends both the revealed world (*Alma d’Itgaliya*) and the concealed world (*Alma d’Itkasiya*.) Since it is the bonding of two opposites, the Talmud therefore uses the expression,⁷²⁷ “As difficult as the splitting of the sea.”

⁷²⁶ Exodus 14:16, 14:22

⁷²⁷ Talmud Bavli, Sotah 2a

The same is true of the souls of the world of Emanation-*Atzilut* as they are in a physical body below. This primarily applies to those souls of the world of Emanation-*Atzilut* who are involved in physical matters, such as Yosef, who was a soul of the world of Emanation-*Atzilut*, but about whom it states,⁷²⁸ “He came home to do his work,” which Targum translates,⁷²⁹ “To check the accounting ledgers.” This is a wondrous matter specifically because it is a bond of two opposites. In other words, this wonder applies specifically to Yosef, rather than to the other tribes. Moreover, in regard to Yosef himself, the wonder was primarily in his engagement in matters such as accounting ledgers, which would not be such a great wonder if he was a shepherd.

However, the revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, to which the restraint of the *Tzimtzum* has no relation whatsoever, is not a matter of bonding two opposites. It therefore is possible for the limitless light of *HaShem*-יהו"ה, blessed is He, to illuminate within the world too, as it states,⁷³⁰ “I fill the heavens and the earth.” For, since the restraint of *Tzimtzum* has utterly no effect on the limitless light of the Unlimited One, blessed is He, therefore His limitless light is also found within the chaining down of the worlds (*Hishtalshelut*).

We observe this in the service of *HaShem*-יהו"ה of Torah study, or more particularly, the service of *HaShem*-יהו"ה of

⁷²⁸ Genesis 39:11

⁷²⁹ Targum Onkelos to Genesis 39:11

⁷³⁰ Jeremiah 23:24

repentance (*Teshuvah*), that through them, a revelation of the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, is drawn forth, even in this world. For, although the constriction of the restraint of *Tzimtzum* is far greater in this world, nevertheless, there is a revelation of the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He, here in this world, since the restraint of *Tzimtzum* has no effect on the transcendent encompassing light of *HaShem*-יהו"ה, blessed is He.

However, in reality, this answer is inadequate, being that the desire (*Ratzon*) for the restraint (*Tzimtzum*) also affected the limitless light, by causing its concealment. That is, just as the restraint of *Tzimtzum* affected the limited light, the desire for the *Tzimtzum* also affected the limitless light, in that it was concealed. This is because *HaShem*'s-יהו"ה Supernal intent in man's service of Him, blessed is He, as indicated by the verse,⁷³¹ "You shall serve *HaShem*-יהו"ה **your** God," is for the light of *HaShem*-יהו"ה to be drawn into revelation. For, in and of itself, the light of *HaShem*-יהו"ה is present even when concealed, as in the verse,⁷³² "I fill the heavens and the earth." Thus, man's service of *HaShem*-יהו"ה, blessed is He, is to draw forth the light of *HaShem*-יהו"ה into revelation. This being so, when the light of *HaShem*-יהו"ה, blessed is He, will be revealed, the entire matter of the restraint of the *Tzimtzum* will be entirely nullified.

⁷³¹ Exodus 23:25

⁷³² Jeremiah 23:24

In other words, though in relation to the Essential Self of *HaShem*-יהו"ה, blessed is He, and even in relation to His limitless light, the restraint of the *Tzimtzum* does not obstruct or restrain Him whatsoever, and it therefore is fully within His ability to be within the chaining down of the worlds (*Hishtalshelut*) even in a revealed manner, nevertheless, when His light will be revealed, the restraint of the *Tzimtzum* will be nullified and novel creatures will not exist at all. However, *HaShem*'s-יהו"ה Supernal intent is for the existence of novel creatures, only that their existence should be in a state of ultimate nullification of existence to *HaShem*-יהו"ה, blessed is He, but not for them to be utterly nullified of being.

Moreover, all the above even applies to the aspect of "The glory of *HaShem*-יהו"ה," which refers to His transcendent encompassing light and illumination. That is, in regard to this light, it also is not understood how it could possibly be revealed within the existence of the worlds. It is even less understood in regard to the revelation of the aspect of, "The mouth of *HaShem*-יהו"ה," which refers to the inner pervading light and illumination.

For, the revelation of every inner light is brought about through the novel creature becoming a receptacle (*Klee*) for it. More particularly, as known,⁷³³ the vessels (*Keilim*) refer to the three levels of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). However, in regard to the light (*Ohr*) there are four levels, since the aspect of the world of Emanation-

⁷³³ Ohr HaTorah, Inyanim p. 97 and on.

Atzilut is added to this, being that it too is an inner light (*Ohr Pnimi*), only that it transcends the aspect of vessels (*Keilim*). Nevertheless, it too has some relation and connection to the vessel.

However, with every inner light (*Ohr Pnimi*) – whether it actually manifests within the vessels (*Keilim*) or whether it only has some relationship and connection to them – it necessarily must be said that its revelation is because the existence of the created being is a vessel for it. This being so, the possibility of the revelation of the inner light of *HaShem*-יהו"ה within the existence of the world is even more wondrous, given that the entire existence of novel creation is brought about through the restraint of the *Tzimtzum*. This being so, the existence of novel creation is not a receptacle for the light of *HaShem*-יהו"ה, blessed is He.

4.

The explanation is that through serving *HaShem*-יהו"ה, blessed is He, in the manner indicated by the verse, “You shall serve *HaShem*-יהו"ה your God,” we transform the darkness into light, as stated,⁷³⁴ “It illuminated the night,” in that the darkness itself illuminated. In other words, the *Tzimtzum* itself becomes a receptacle for the light, so that not only does it not conceal, but on the contrary, it reveals. Through such service of *HaShem*-יהו"ה, blessed is He, there will be a revelation of the

⁷³⁴ Exodus 14:20

limitless light of *HaShem*-יהו"ה, blessed is He, even within the existence that was brought into being by the restraint of the *Tzimtzum*.

This matter may be better understood through an understanding of the difference between the revelation of the giving of the Torah and the revelations that will be in the coming future. When the Torah was given at Mount Sinai, the revelation was from Above to below, as it states,⁷³⁵ “*HaShem*-יהו"ה descended upon Mount Sinai.” However, in the coming future, the revelation will be from below to Above. Now, although it states about the coming future that, “The glory of *HaShem*-יהו"ה will be revealed,” which is from Above to below, nonetheless, the revelation of the coming future will not only be revelation from Above to below, but will also from below to Above.

The explanation is that in the giving of the Torah, the revelation was only from Above to below. This is because when the Jewish people were in Egypt, they were sunken in impurities etc., but the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them.⁷³⁶ Therefore, in order to refine themselves, they were given the service of counting the Omer, but even then, their contamination was not removed until the Torah was given.⁷³⁷

Moreover, even when their impurity was removed with the giving of the Torah, this too was from Above to below.

⁷³⁵ Exodus 19:20

⁷³⁶ See the Haggadah liturgy, section entitled “*Matzah Zu*.”

⁷³⁷ See Talmud Bavli, Shabbat 145b and on.

Additionally, the revelation was only in their souls, but not their bodies, as our sages, of blessed memory, stated,⁷³⁸ “With each utterance, their souls flew out of them,” specifying “their souls.” Moreover, even the revelation perceived by their souls was not settled, which is why their souls flew out of them.

However, in the coming future, this will also be from below to Above. In other words, both matters will be present; revelation from Above to below and revelation from below to Above. This is as our sages stated,⁷³⁹ “The verse states,⁷⁴⁰ ‘I will set your windows with *Kadkod*-כדכד.’ One said it means ‘onyx’ and another said it means ‘jasper.’ The Holy One, blessed is He said, let it be of both these and these.”

To elucidate, both manners, from Above to below and from below to Above, have a superiority to them. That is, when the revelation is from Above to below, it is the drawing forth of *HaShem*’s-יהו"ה Essential Self, blessed is He, or at least, His essential light and illumination. However, it is not settled, because since the revelation is from Above, the lower creature is not a receptacle for it. On the other hand, when the revelation is from below to Above, the light and illumination is settled, but is only a glimmer of radiance.

This also is the general difference between the interweaving of the Name *HaShem*-יהו"ה into His title Lord-*Adona*”y-אדני (אידהנוייה) and the interweaving of His title Lord-*Adona*”y-אדני into His Name *HaShem*-יהו"ה (יאדהנויה). For, in

⁷³⁸ Talmud Bavli, Shabbat 88b and elsewhere.

⁷³⁹ Talmud Bavli, Bava Batra 75a and elsewhere; See Likkutei Torah Re’ch 24d and on.

⁷⁴⁰ Isaiah 54:12

the matter of interweaving (*Shiluv*), the first letter is dominant.⁷⁴¹ Thus, in the interweaving of His Name *HaShem*-יהו"ה into His title Lord-*Adona*"י-ג'אדנ"א (אידהנויה), the first letter of His title Lord-*Adona*"י-ג'אדנ"א is dominant, meaning that the primary aspect is His title Lord-*Adona*"י-ג'אדנ"א, even though there also is a drawing forth of His Name *HaShem*-יהו"ה, and thus, this revelation is only a glimmer of illumination from His Name *HaShem*-יהו"ה and comes in a manner of from below to Above.

In contrast, the interweaving of His title Lord-*Adona*"י-ג'אדנ"א into His Name *HaShem*-יהו"ה (יאדהנויה) is the very opposite. Here the primary aspect is the revelation of His Name *HaShem*-יהו"ה, and the aspect indicated by His title Lord-*Adona*"י-ג'אדנ"א is lower and included (*Hitkallelut*) in it, which is in a manner of from Above to below.

However, in the coming future both aspects of superiority will be present, that is, "both these and these." In other words, the light and illumination will come in a settled manner, but there nonetheless will be a revelation of the essential light of *HaShem*-יהו"ה, blessed is He. This matter is brought about through the general service of *HaShem*-יהו"ה, blessed is He, of transforming the restraint of the *Tzimtzum* itself into a receptacle for His light. Through this, even the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, will come to be revealed in a settled manner.

⁷⁴¹ See Tanya, Shaar HaYichud VeHaEmunah, Ch. 12.

5.

The explanation of this matter as it relates to serving *HaShem* יהו"ה, blessed is He, is as follows: The difference between how it is before the *Tzimtzum* and how it is after the *Tzimtzum*⁷⁴² is that before the restraint of the *Tzimtzum*, *HaShem*'s יהו"ה Godliness is perceived as a self-evident truth, whereas the existence of the worlds is perceived as being an utter novelty. In contrast, after the restraint of *Tzimtzum*, the existence of worlds is perceived as a self-evident truth, whereas *HaShem*'s יהו"ה Godliness is perceived as a novelty.

To further explain, the concealment of the *Tzimtzum* even affected the loftiest levels, in that the light (*Ohr*) is not revealed as it essentially is in actuality. An example is the beginning of the line-*Kav*, which is the aspect of the Ancient One-*Atik* of Primordial Man-*Adam Kadmon*, as Etz Chayim states,⁷⁴³ "There is a likeness of the aspect of the Ancient One-*Atik* above the skull-*Galgalta* of Primordial Man-*Adam Kadmon*."

Nevertheless, the concealment brought about by the *Tzimtzum* even affected this level, in that it is not truly a revelation of the Essential Self of *HaShem* יהו"ה, blessed is He. For, just as when it comes to the particular world of Creation-*Briyah*, the aspect of the Ancient One-*Atik* of the world of Creation-*Briyah* comes from the aspect of kingship-*Malchut* of

⁷⁴² See the discourse entitled "*Vayehi HaAnan*" 5675 (*Hemshech* 5672 Vol. 2 p. 934 and on).

⁷⁴³ Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim) Ch. 6.

the world of Emanation-*Atzilut* as it manifests within the crown-*Keter*, wisdom-*Chochmah* and understanding-*Binah* of the world of Creation-*Briyah*, and is not actually as it is in the world of Emanation-*Atzilut*,⁷⁴⁴ so likewise, this is how it is in the general world of Creation-*Briyah*.⁷⁴⁵

That is, the aspect of the Ancient One-*Atik* above the skull-*Galgalta* of Primordial Man-*Adam Kadmon* is not the actual revelation of *HaShem*-יהו"ה, blessed is He, as He is in His Essential Self. In other words, even this aspect has an element of concealment caused by the restraint of the *Tzimtzum*, to the extent that its existence is taken for granted as a self-evident truth, whereas *HaShem*'s-יהו"ה Godliness is perceived as being novel.

This same difference can be found in souls. That is, before the original sin and even immediately after it, *HaShem*'s-יהו"ה Godliness was perceived as being simple and self-evident, as it states,⁷⁴⁶ "They heard the voice of *HaShem*-יהו"ה God going in the Garden." In other words, *HaShem*'s-יהו"ה voice spoke to Adam in the Garden of Eden. However, subsequently, concealment was brought about, so that the existence of the worlds is taken for granted as a self-evident truth, whereas the revelation of *HaShem*'s-יהו"ה Godliness is perceived as being novel.

⁷⁴⁴ See Etz Chayim, Shaar 47 (Shaar Seder ABY" A) Ch. 6 and elsewhere.

⁷⁴⁵ That is, the stature of Primordial Man – *Adam Kadmon* is called the world of Creation-*Briyah* of the general worlds. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 18.

⁷⁴⁶ Genesis 3:8

That is, even in regard to very lofty souls, who attained an understanding and grasp of Godliness through their service of *HaShem*-יהו"ה, blessed is He, to the point of recognizing His Godliness, and even to the point of seeing His Godliness, nonetheless, it all is in a way of novelty, being that previous to this, their perception was that their own existence was self-evident, and through toil in serving *HaShem*-יהו"ה they attained the aspect of Godliness.

An example is our forefather Avraham. The way he came to recognize his Creator was through the existence of the world. The analogy that Midrash gives for this⁷⁴⁷ is of someone who sees a palace and recognizes that there must be a master of the palace, until the Master of the palace finally gazed upon him and told him, "I am the master of the palace." In the same way, the Holy One, blessed is He, gazed upon Avraham and told him, "I am the Master of the world." However, since originally, what was self-evident to him was the existence of the worlds, through which he finally came to realize and acknowledge *HaShem*'s-יהו"ה Godliness, therefore, even after he came to the knowledge of Godliness, what was previously self-evident was not removed, for it all is due to the concealment of the restraint of the *Tzimtzum*.

However, in regard to souls from the world of Emanation-*Atzilut*, for whom the partition (*Parsa*) between the world of Emanation-*Atzilut* and the world of Creation-*Briyah* is penetrated, meaning that their souls descend to this world as

⁷⁴⁷ Midrash Bereishit Rabba 39:1; Mishneh Torah of the Rambam, Hilchot Avodah Zarah 1:3.

they are Above, without undergoing a *Tzimtzum*, such as the soul of our teacher Moshe or the souls of the Rebbes of Chabad, their state of perception remains as it was before the restraint of the *Tzimtzum*, in which *HaShem*'s יהו"ה Godliness is self-evident. Therefore, their toil is to prove to themselves that the worlds also exist.

The revelations of the coming future will thus be similar to this, in that *HaShem*'s יהו"ה Godliness will be simple and self-evident. In other words, since there will be a revelation of the light of *HaShem*-יהו"ה, blessed is He, that precedes the restraint of the *Tzimtzum*, therefore His Godliness will be simple and self-evident, and will be understood, comprehended and recognized with the eye of the intellect as the ultimate truth, to the point that the reality of *HaShem*-יהו"ה, blessed is He, will even be perceived with one's eyes of flesh, as it states,⁷⁴⁸ "The glory of *HaShem*-יהו"ה will be revealed and all **flesh** together shall see that the mouth of *HaShem*-יהו"ה has spoken."

In other words, there will be a matter of actual sight with the eyes of flesh, both of the "The glory of *HaShem*-יהו"ה," which is the aspect of the encompassing transcendent light of *HaShem*-יהו"ה, blessed is He, as well as the "mouth of *HaShem*-יהו"ה," which is the aspect of the inner pervading light of *HaShem*-יהו"ה, blessed is He. Moreover, this revelation will be to "all flesh together," that is, to everyone equally.

⁷⁴⁸ Isaiah 40:5

6.

Now the above can be connected to the verse,⁷⁴⁹ “For He has rescued me from every distress and my eye has looked upon my foes.” The words, “He has rescued me from every distress,” refer to the aspect of the kindnesses (*Chassadim*), whereas the words “my eye has looked upon my foes” refer to the aspect of the judgments (*Gevurot*). These are two opposite matters that nevertheless become one matter included together as one. This is due to a revelation that transcends the two lines. The same will likewise be so in the coming future, that both matters of revelation; from Above to below and from below to Above, will be unified as one, “both these and these.”

That is, the limitless light of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, will be revealed, and moreover, it will be in a settled manner within the worlds. This then, is the meaning of the verse, “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken,” which will be revealed in the coming future, speedily in our days, through Moshiach, our righteous redeemer!

⁷⁴⁹ Psalms 54:9 – This is the Psalm that the Rebbe began to recite on the 11th of Nissan of this year, 5715 (according to the custom to recite the Psalm that corresponds to the years of one’s life). (See the beginning of Sefer HaMaamarim 11 Nissan.)

Discourse 13

*“Vayehi BaYom HaShemini -
It was on the eighth day”*

Delivered on Shabbat Parshat Shmini,
Shabbat Mevarchim Iyyar, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states⁷⁵⁰ “It was on the eighth day, Moshe summoned Aharon and his sons and the elders of Israel.” The question about the exact wording here is well known.⁷⁵¹ Namely, in an earlier verse Moshe tells Aharon and his sons,⁷⁵² “You shall not leave the entrance of the Tent of Meeting for seven days.” This being so, the meaning of this summons is not understood. That is, if Aharon and his sons were already there, why did Moshe need to summon them?

Furthermore, since we do not find that Moshe told them anything, we need to understand why he also summoned the elders of Israel. We cannot say that he did this to inform them of the matter of the sin-offering, which Torah immediately discusses after this, since that verse explicitly states,⁷⁵³ “Speak

⁷⁵⁰ Leviticus 9:1

⁷⁵¹ See the beginning of the discourse entitled “*Vayehi BaYom HaShmini*” 5765 (*Hemshech* 5672 Vol. 2 p. 943) and elsewhere.

⁷⁵² Leviticus 8:33

⁷⁵³ Leviticus 9:3

to the children of Israel saying, take a goat as a sin offering etc.” In other words, this was stated separately and was specifically said to all Israel. This being so, why were the elders of Israel summoned to the Tent of Meeting?

We must also understand Rashi’s⁷⁵⁴ explanation of the superiority of the eighth day; that it was the day that “took ten crowns,” citing the statement in Talmud,⁷⁵⁵ “As taught, that day took ten crowns.” We therefore must understand what this matter of ten “crowns-*Atarot*-עטרות” means. That is, they could have simply said that it had “ten levels of superiority” (*Ma’alot*-מעלות) to describe the superiority of the day. We therefore must understand what the matter of the “crowns” is and its relationship to the eighth day, being that on account of it they specifically are called “crowns-*Atarot*-עטרות.”

2.

Now, to understand this, we must preface with an explanation of the general matter of the Tabernacle (*Mishkan*) and the Holy Temple, about which it states,⁷⁵⁶ “They shall make a sanctuary for Me and I will dwell within them.” That is, all the Supernal levels were revealed in the Tabernacle (*Mishkan*) and the Holy Temple, so much so, that even the limitless light of *HaShem*-יהו"ה, blessed is He, which precedes the restraint of the *Tzimtzum* was revealed there.

⁷⁵⁴ See Rashi to Leviticus 9:1

⁷⁵⁵ Talmud Bavli, Shabbat 87b

⁷⁵⁶ Exodus 25:8

This came about through serving *HaShem*-יהו"ה, blessed is He, in the manner indicated by the verse,⁷⁵⁷ "You shall serve *HaShem*-יהו"ה your God-*Eloheichem*-אלהיכם." That is, a person must toil in serving *HaShem*-יהו"ה, blessed is He, to the point that *HaShem*-יהו"ה, who utterly transcends space and time, becomes "your God-*Eloheichem*-אלהיכם."⁷⁵⁸ This will primarily be revealed in the coming future, as it states,⁷⁵⁹ "The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken." That is, there will be a revelation of the limitless light of the Singular Unlimited Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, **within** the existence of the worlds.

Now, as explained in the previous discourse, at first glance, how is it possible for there to be a revelation of the limitless light of *HaShem*-יהו"ה, blessed is He, within the existence of the world, which specifically comes into being through the restraint and constriction of the *Tzimtzum*? If so, this is the bonding of two opposites; the constriction and restraint of the light (*Tzimtzum*) and the revelation and illumination of the light (*Giluy*).

As explained, the answer cannot be that since the restraint of *Tzimtzum* has no power over the limitless light of *HaShem*-יהו"ה and cannot obstruct it, *HaShem*-יהו"ה can therefore reveal His limitless light within the chaining down of the worlds (*Hishtalshelut*). This cannot be, because the

⁷⁵⁷ Exodus 23:25

⁷⁵⁸ See the prior discourse entitled "*V'Nigleh Kvod HaShem*" 5715 (Discourse 12) to which this discourse is a direct continuation; Also see HaYom Yom, 3 Tishrei.

⁷⁵⁹ Isaiah 40:5

revelation of the limitless light would necessarily nullify the matter of *Tzimtzum* altogether, and the worlds could not exist. It was therefore explained that in the coming future, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, will be revealed **within** the existence of the worlds through serving *HaShem*-יהו"ה, blessed is He, by transforming the darkness into light, because through this, the *Tzimtzum* itself, becomes a receptacle for His light.

3.

Now, since our toil in serving *HaShem*-יהו"ה, blessed is He, is meant to transform the concealment of *Tzimtzum*, and more so, that *Tzimtzum* itself should reveal the light of *HaShem*-יהו"ה, blessed is He, we therefore must first explain those matters that were brought about by the restraint of the *Tzimtzum*. Through understanding this, we then will understand what must be corrected and actualized in our service of *HaShem*-יהו"ה, blessed is He.

As explained in the previous discourse,⁷⁶⁰ before restraint of the *Tzimtzum* the perception is that *HaShem*-יהו"ה is the simple self-evident reality, whereas for worlds to exist is a total novelty. In contrast, after the restraint of *Tzimtzum*, the perception came about that the world's existence is the simple self-evident reality, whereas *HaShem*-יהו"ה is perceived as something novel.

⁷⁶⁰ Also see the discourses entitled "*VaYehi HaAnan*" and "*VaYehi BaYom HaShmini*" 5675 (*Hemshech* 5672 *ibid.* p. 934 and on).

In other words, even when it comes to lofty souls, who through their toil in serving *HaShem*-יהו"ה, blessed is He, have reached lofty levels of grasp and understanding of Godliness, to the point that they have come to recognize His ultimate truth, even in a way of sight, nevertheless, since this was attained specifically through their toil, and particularly since their toil was that of removing questions, concealments and hiddenness, therefore, even after having attained knowledge of Godliness through their toil, it nevertheless is in a manner that the existence of worlds is perceived as being the simple self-evident reality and Godliness is perceived as being a novelty, so that even after all this, their previous perception of self-evident reality is not refuted, God forbid.

This matter, that the perception of the existence of worlds is perceived as being simple and self-evident, whereas *HaShem*'s-יהו"ה Godliness is perceived as being a novelty, results from the restraint of the *Tzimtzum*. That is, the *Tzimtzum* caused the concealment of the limitless light of *HaShem*-יהו"ה in its Source and the manifestation of His light that fills all worlds (*Memaleh Kol Almin*) in the vessels (which are rooted in the *Tzimtzum*).

This is because, as explained before, the restraint of the *Tzimtzum* brought about two matters; on the one hand, the light of limitation (*Ohr HaGvul*) was concealed and restrained, and on the other hand, because *HaShem*-יהו"ה desired the *Tzimtzum*, the limitless light (*Ohr HaBlee Gvul*) was withdrawn and hidden in its Source. These two matters caused the perception that the existence of the worlds is self-evident and *HaShem*'s-

יהו"ה Godliness is a novelty. This being so, if the concealment of *Tzimtzum* is nullified, then even within the chaining down of the worlds, *HaShem*'s-יהו"ה Godliness becomes self-evident.

An example for this is the matter of the splitting of the Red Sea. At that time all partitions, screens, hiddenness and concealments, including the restraint of the first *Tzimtzum*, were nullified, and therefore, their perception was that *HaShem*'s-יהו"ה Godliness is the simple self-evident reality.⁷⁶¹ As our sages, of blessed memory, stated,⁷⁶² “At the splitting of the sea, a maidservant saw what even the prophet Yechezkel did not see.”

Moreover, our sages, of blessed memory, stated,⁷⁶³ “Come and see how great those who descended into the sea were. How greatly Moshe struggled and pleaded before the Ever-Present One to be shown His likeness, as stated,⁷⁶⁴ ‘Please show me Your glory.’ The Holy One, blessed is He, responded,⁷⁶⁵ ‘You will not be capable of seeing My face,’ and He finally only showed him a sign, as it states,⁷⁶⁶ ‘When My glory passes... you will see My back, but My face may not be seen.’ On the other hand, all those who entered the sea pointed with their finger and said,⁷⁶⁷ ‘This is my God.’”

⁷⁶¹ See Maamarei Admor HaZaken 5570 p. 70; Shaar HaEmunah of the Mittler Rebbe, Ch. 17 (33a), and elsewhere.

⁷⁶² Mechilta Beshalach 15:2

⁷⁶³ Midrash Shemot Rabba 23

⁷⁶⁴ Exodus 33:18

⁷⁶⁵ Exodus 33:20

⁷⁶⁶ Exodus 33:22

⁷⁶⁷ Exodus 15:2

However, this matter was not the result of intellectual understanding and comprehension, for certainly, when the sea split, their understanding and comprehension did not ascend to the level of grasp of our teacher Moshe. This was particularly so of the lowest of the low amongst them. Certainly, their grasp did not ascend to anything comparable to Moshe's grasp. However, even so, each one was able to point with his finger and say, "This is my God." This is because, when *HaShem's* יהו"ה Godliness that precedes the restraint of the *Tzimtzum* is revealed, a person is brought to the realization that *HaShem's* יהו"ה Godliness is the simple self-evident reality.

In other words, just as (*Tzimtzum* brings) the perception in a person that the existence of the world is the simple self-evident reality, not because of any intellectual understanding or grasp, but simply because he sees it with his very eyes and it is so self-evident that he cannot possibly deny it, so likewise, when *HaShem's* יהו"ה light that precedes the restraint of the *Tzimtzum* is revealed, the reality of *HaShem's* יהו"ה Godliness becomes self-evident, not because of intellectual understanding or grasp, but because it is perceived simply, as a self-evident reality that is utterly undeniable.

This is also how Godliness was revealed in the Holy Temple, as our sages, of blessed memory, stated,⁷⁶⁸ "Just as one comes to be seen, so does he come to see." In other words, just as the matter of coming "to be seen" was in a manner that he is seen from Above, in all his various levels and matters, so

⁷⁶⁸ See Talmud Bavli, Chagigah 2a

likewise, when they would “come to see,” they would see all levels and matters of Godliness Above, even the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Moreover, this was not the result of intellectual understanding and grasp, as we see from the fact that when they left the Holy Temple, they no longer had this revelation.

Rather, it is because the limitless light of *HaShem*-יהו"ה, blessed is He, was revealed in the Holy Temple, as it states,⁷⁶⁹ “Surely *HaShem*-יהו"ה is present in this place,” which Targum translates as,⁷⁷⁰ “This is not a mundane place (*Atar Hedyot*- אתר ההדיוט).” That is, it is not mundane because the root of this place transcends the ten utterances of creation, which are called⁷⁷¹ “mundane words (*Milin d’Hedyota*-מילין דהדיוטא)” [in that they relate to the world]. Rather, the place of the Holy Temple was a receptacle for the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, and therefore, the simple reality of *HaShem*-יהו"ה was openly revealed and self-evident there.

Now, this matter will primarily be revealed in the coming future, for there then will be actual revelation of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He. Moreover, it will be openly revealed and apparent to everyone. This is as stated,⁷⁷² “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken.”

⁷⁶⁹ Genesis 28:16

⁷⁷⁰ Targum Onkelos to Genesis 28:18

⁷⁷¹ Zohar III 149b

⁷⁷² Isaiah 40:5

The same is likewise true of the revelation of prophecy in the coming future, which everyone will experience in the most literal sense. This is as stated,⁷⁷³ “I will pour out 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. Even upon the servants and maidservants I will pour out My spirit in those days.”

In other words, the revelation of prophecy in the coming future will be unlike the revelation of prophecy to the prophets. For, in regard to the prophets, since prophecy is such a great and awesome level, therefore to attain it, a number of preconditions must be met. This is as our sages, of blessed memory, taught,⁷⁷⁴ “The spirit of prophecy only rests upon a person who is wise, mighty, wealthy, and a person of stature.” Furthermore, even if a person has all these qualities, it does not mean that the spirit of prophecy must rest upon him, for it also can not rest upon him.

Moreover, he also must prepare himself in the manner indicated by the verse,⁷⁷⁵ “He too disrobed and prophesied.” The commentators of Tanach⁷⁷⁶ explained that this means that upon receiving prophecy, the prophet must be divested of his senses and the faculties of his soul must become dormant. This

⁷⁷³ Yoel 3:1-2

⁷⁷⁴ Talmud Bavli, Shabbat 92a; Nedarim 38a; Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah, Ch. 7.

⁷⁷⁵ Samuel I 19:24

⁷⁷⁶ See the Radak and Ralbag commentaries to Samuel I 19:24 and elsewhere; Ohr HaTorah, Sukkot p. 1,715 and on; Discourse entitled “*Bati LeGani*” 5710 Ch. 5 (Sefer HaMaamarim 5710 p. 118); Also see the discourse entitled “*Bati LeGani*” of this year, 5715, (Discourse 8) Ch. 5.

is because the spirit of prophecy transcends the senses that manifest in his soul and he therefore must divest himself of them.

Thus, from all the above, it is understood that there are a number of levels in prophecy. That is, there are those who have no relation to prophecy altogether and it is totally inapplicable for them to receive it. There also are others for whom the spirit of prophecy indeed is applicable, but it does not rest upon them etc. Moreover, even in the actual reception of prophecy there are a number of distinctly different levels, as our sages, of blessed memory, said,⁷⁷⁷ “No two prophets prophecy in the same style.” This is because prophecy is an inner manifestation of light (*Ohr Pnimi*) and therefore has all the above mentioned levels.

This is also why the term “prophecy- *Nevu’ah*-נְבוּאָה” is related to the,⁷⁷⁸ “produce-*Neev*-נֵיב of the lips,” which is speech,⁷⁷⁹ because the revelation of prophecy manifests in the physical voice and speech, meaning that an inner illumination manifests within the vessel. Thus, about the revelation of prophecy, the verse states,⁷⁸⁰ “I saw and fell on my face,” because of his inability to withstand the light and illumination.

However, in the coming future, prophecy will even be found amongst servants and maids. That is, it will not be out of

⁷⁷⁷ Talmud Bavli, Sanhedrin 89a

⁷⁷⁸ Isaiah 57:19

⁷⁷⁹ As explained in Sefer HaSharashim of the Radak, Shoresh נֵיב, that speech is the produce of the tongue. This is related to (Daniel 4:9) וְאִנְבָּה שְׂגִיָּא – “and it’s fruit was plentiful,” in which the word וְאִנְבָּה – and it’s fruit – has the same letters as the word נְבוּאָה – prophecy.

⁷⁸⁰ Ezekiel 1:28 and elsewhere.

comprehension and understanding, but because the simple reality of *HaShem's* יהו"ה Godliness will be openly apparent and self-evident.

That is, just as presently, the existence of the world is perceived as being self-evident, not out of intellectual grasp, but because of natural perceptions below reason and intellect (which can then also come into grasp and understanding), so likewise, in the coming future, the simple self-evident reality of *HaShem's* יהו"ה Godliness, which transcends reason and intellect, will be revealed because of the true nature of things (and this too will be in a way of inner manifestation, just like prophecy).

All this is accomplished through our toil in serving *HaShem*-יהו"ה, blessed is He, by transforming darkness to light. That is, it is brought about through serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect. Through serving *HaShem*-יהו"ה, blessed is He, in this way, we reveal that *HaShem*-יהו"ה is the simple self-evident reality and we come to realize that the novelty is in the existence of the world.

4.

Now, it was explained that the restraint of the *Tzimtzum* affected the limitless light of *HaShem*-יהו"ה (*Ohr HaBlee Gvul*), which was concealed in its Source because of *HaShem's* יהו"ה Supernal will for the *Tzimtzum*, and it also affected His limited light (*Ohr HaGvul*) by separating it from His limitless light

(*Ohr HaBlee Gvul*), thus causing the division of Above and below in it.

To further explain, before the restraint of the *Tzimtzum*, both the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, as well as His limited light (*Ohr HaGvul*), were revealed. Now, since His limitless light (*Ohr HaBlee Gvul*) was revealed, His limited light (*Ohr HaGvul*) was therefore immersed in His limitless light (*Ohr HaBlee Gvul*). Through the restraint of the *Tzimtzum*, His limitless light (*Ohr HaBlee Gvul*) became concealed in its Source, thereby causing the descent and separation of His limited light (*Ohr HaGvul*) from His limitless light (*Ohr HaBlee Gvul*).

This is similar to the utterance,⁷⁸¹ “Let there be a firmament in the midst of the waters, and let it separate between water and water,” which is the matter of the separation between the upper waters and the lower waters. This is because before their separation, both waters were included as one, and as a result of the firmament (*Rakia*-רקיע) that separates, the upper waters ascended higher, thus automatically causing the lower waters to descend and be separated from the upper waters. This is why “the lower waters cry out saying ‘we wish to be before the King.’”⁷⁸² The same principle applies to the restraint of the *Tzimtzum*, in that it caused the ascent of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, thus

⁷⁸¹ Genesis 1:6

⁷⁸² See *Tikkunei Zohar*, Tikkun 5 (19b); *Tosefot HaRosh* to Genesis 1:7; *Rabbeinu Bachaye* to Leviticus 2:13.

automatically causing the descent and separation of His limited light (*Ohr HaGvul*).

Another effect of the *Tzimtzum* on the limited light (*Ohr HaGvul*), is that it caused the divisions of above and below in it. This refers to the various levels of the ten *Sefirot*. That is, there can even be aspects of above and below within a single level – for example, there are various levels in wisdom-*Chochmah* itself, some in the aspect of above and some in the aspect of below – nevertheless, primarily, the matter of above and below is in the division of the various levels themselves, such as wisdom-*Chochmah*, understanding-*Binah*, *Zeir Anpin* etc. That is, wisdom-*Chochmah* is higher than understanding-*Binah* and understanding-*Binah* is higher than *Zeir Anpin* etc.

5.

The explanation of this matter may be understood⁷⁸³ by prefacing with the well-known question,⁷⁸⁴ how is it possible for divisions to come from the Simple Unity of *HaShem*-יהו"ה, blessed is He?

Pardes Rimonim⁷⁸⁵ answers by explaining that the division is solely from the angle of the vessels (*Keilim*). The analogy for this is the light of the sun as it shines through glass vessels that are tinted white, red or green, through which the light also appears to be white, red or green. That is, even as it

⁷⁸³ Also see the discourse entitled “*BaYom HaShmini Atzeret*” 5694, Ch. 20 and on (Sefer HaMaamarim 5711 p. 84 and on).

⁷⁸⁴ Also see Sefer HaMitzvot of the Tzemach Tzedek 5b, 48b and on.

⁷⁸⁵ Pardes Rimonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4.

shines with the color of the tint, the light itself is simple, except that, because of the vessel, it appears to be colored. The same applies to clear water in a tinted glass cup that is white, red or green. That is, in actuality, the water itself has no color at all, even when in the vessel and only appears to be colored because of the vessel. Now, the same is true Above in Godliness, regarding the light (*Ohr*) that manifests in vessels (*Keilim*). That is, in and of itself, the light (*Ohr*) is simple, and the matter of divisions (by which it also is drawn into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is only due to the vessels (*Keilim*).

However, in truth, this explanation is not fully adequate, because it only applies to how it is below, where the vessel and the light or the vessel and the water are two separate and independent things, in which the one gives no indication of the other. (That is, the vessel gives no indication of the [essential property of the] water or light within it.) Beyond this, they actually are completely unrelated to each other. If all this would be true Above in Godliness, it then would be possible to say that the light (*Ohr*) is simple and the coloration is the result of the vessel (*Klee*).

However, this is not so when it comes to the matter of lights (*Orot*) and vessels (*Keilim*) as they are Above in Godliness. For, although the light is an aspect of intangible Godly “nothingness” (*Ayin*) whereas the vessel is tangible “somethingness” (*Yesh*), they nevertheless are related and unified with each other. This is because the light (*Ohr*) is meant to shine within the vessel (*Klee*) and therefore its purpose is to

come from “nothing” (*Ayin*) to “something” (*Yesh*). Similarly, the vessel (*Klee*) is meant to reveal the light (*Ohr*), and this being so, its purpose is for the “something” (*Yesh*) to become “nothing” (*Ayin*). Moreover, the vessel (*Klee*) indicates the light, since through it, some understanding and grasp of the light (*Ohr*) comes about. Additionally, since the lights (*Orot*) and vessels (*Keilim*) are unified with each other, it cannot be said that the light (*Ohr*) is simple and that the division is because of the vessel (*Klee*).

However, this answer presents a difficulty, because if we maintain the view understood from a superficial reading of Pardes Rimonim here - that all matters of division are solely from the angle of the vessels (*Keilim*), whereas the lights (*Orot*) are simple, this would imply that *HaShem*-יהו"ה, blessed is He, knows with a knowledge that is outside of Himself, and performs kindness that is outside of Himself, God forbid to think so.⁷⁸⁶

Moreover, it is because of this very point that Pardes Rimonim took issue with Rabbi Menachem Recanti, who explained⁷⁸⁷ that Above in Godliness, the vessels (*Keilim*) are like the tools of a craftsman, in which each tool functions with a particular action, whereas the craftsman is one and uses each

⁷⁸⁶ See the prior discourse of this year, 5715, entitled “*Bati Legani*” (Discourse 8), Ch. 5. Also see Mishneh Torah, Hilchot Yesodei HaTorah 2:10; Hilchot Teshuvah 5:5; Also see the end of his Shemoneh Prakim; - “He is the knower, He is the subject of knowledge, and He is the knowledge itself, and they are all one.” It is through this that Rambam answers how the knowledge of the Holy One, blessed is He, affects no change in Him, since “His knowledge is not of something external to Himself.”

⁷⁸⁷ See Sefer Taamei HaMitzvot of Rabbi Menachem Recanati, cited in the Chayaat Ch. 3; Pardes Rimonim ibid. Shaar 4, Ch. 1.

tool according to its particular function, and therefore, the vessels (*Keilim*) cause no multiplicity or change in *HaShem*-יהו"ה, blessed is He. However, Pardes Rimoni questions this, and states that if this is so, it means that *HaShem*-יהו"ה knows with knowledge that is external to Himself. However, this question can actually also be asked about his own view.

That is, although Pardes Rimoni suffices by answering according to his view that the vessels (*Keilim*) are not separate from the Essential Self of *HaShem*-יהו"ה, blessed is He, and therefore cannot be compared to the tools of a craftsman, because since they too are Emanations, they also are Godliness (and this is where he differs from the view of the Recanti, who held that the vessels (*Keilim*) are like novel creations, the result of which is the difficulty that this would indicate that *HaShem*-יהו"ה, blessed is He, knows with a knowledge that is external to Himself), nevertheless, in truth, even according to the understanding of Pardes Rimoni, the question about the matter of division and multiplicity reverts to its original strength. For, since according to his view, the vessels (*Keilim*) are Godliness, how then are the vessels (*Keilim*) brought forth from *HaShem*'s-יהו"ה Singular and Essential Self, which would mean that multiplicity indeed comes from His Simple Oneness?

However, the teachings of Chassidut explain that, in the first place, there actually is no question here at all. This is because, from the perspective of the true reality of the Simple Essential Self of *HaShem*-יהו"ה, blessed is He, multiplicity can also exist. That is, from *HaShem*'s-יהו"ה perspective, just as

simplicity is possible, so is multiplicity possible. For, if one were to say that this cannot be, he would be defining *HaShem's*-יהו"ה simplicity and it therefore would not be His True Simplicity, which is utterly beyond all description or definition. This accords with the statement in Avodat HaKodesh, that just as *HaShem*-יהו"ה has the power of limitlessness (*Ko'ach b' Blee Gvul*), He also has the power of limitation (*Ko'ach b' Gvul*), and if a person would say that this is not so, he would be saying that *HaShem*-יהו"ה is lacking in perfection. The Maharal of Prague⁷⁸⁸ similarly states that since *HaShem's*-יהו"ה Essential Self is utterly simple and undefinable by any definition or parameter whatsoever, it therefore is possible for multiplicity and division to come from Him, for if this was not so, He would not be truly simple.

This is also why we must say that because of the true reality of His absolute simplicity, in *HaShem's*-יהו"ה Godliness Above there also is the aspect of limitation. However, this must be said with the caveat that relative to *HaShem's*-יהו"ה absolute simplicity, blessed is He, neither the term “limit-*Gvul*-גבול” nor the term “limitless-*Blee Gvul*-בלתי גבול” are adjectives that can apply to Him at all, nor do they contradict each other. Rather, both arise from His absolute simplicity. That is, these terms refer to His capability (*Yecholet*). That is, since He is truly and utterly simple, He therefore is all powerful and all capable (*Kol Yachol*). This is explained at great length in the continuum of discourses known as *Hemshech* 5666, that the true meaning of

⁷⁸⁸ See the second introduction to *Gevurot HaShem* of the Maharal of Prague.

the title, “The Unlimited One-*Ain Sof*-אין סוף” is that, in truth, He is not limited (*Blee Gvul*) in any way whatsoever, which excludes and negates everything from Him. That is, it negates all positive adjectives and all negative adjectives, and thus also negates the adjectives “limited-*Gvul*-גבול” and “limitless-*Blee Gvul*-בלתי גבול,” which automatically means that in reality, in His absolute simplicity and Oneness, *HaShem*-יהו"ה, blessed is He, bears them all, is beyond them all, and He is all.⁷⁸⁹

Now, all the above relates to the matter of “limitation-*Gvul*-גבול” as it is before the restraint of the *Tzimtzum* (the perspective of which is that everything is solely because of the true reality of *HaShem*'s-יהו"ה absolute simplicity and Oneness). However, in regard to **actual** limitation and division (meaning the lack of perspective that everything is solely because of the true reality of *HaShem*'s-יהו"ה absolute simplicity and Oneness), this was brought about through the restraint of the *Tzimtzum*. This is because the *Tzimtzum* caused the light to come in way of a leap (*Dilug*-דילוג), that is, not by way of levels of gradation.

To further explain, the verse states,⁷⁹⁰ “The voice of my Beloved; Here He comes, leaping (*Medaleg*-מדלג) over mountains, jumping over hills.” Now, there is a difference between walking (*Hiluch*-הילוך) and leaping (*Dilug*-דילוג). For, when a person walks (*Hiluch*-הילוך), he only lifts one foot up at a time, while the other foot remains on the ground. However,

⁷⁸⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁷⁹⁰ Song of Songs 2:8; See Likkutei Torah, Shir HaShirim 15b

this is not so of leaping (*Dilug*-דילוג), in which he jumps with both feet in the air and is completely above the ground. That is, although it is true that when walking (*Hiluch*-הילוך) a person indeed moves from one place to another, nonetheless, as he walks, he retains some connection to where he is coming from, in that he only lifts one foot up at a time, while his other foot remains on the ground. However, leaping (*Dilug*-דילוג) is different, in that where he leaps to, is not at all connected to where he leapt from, because he leaps with both feet, making a space between him and the ground.

Spiritually, walking (*Hiluch*-הילוך) refers to drawing *HaShem's* יהו"ה Godliness down to this physical world. This comes about through serving *HaShem*-יהו"ה, blessed is He, in a way of humbling oneself before Him. A person says to himself, "Who am I to run (*Ratzo*) to *HaShem*-יהו"ה, blessed is He, and ascend to Supernal states of closeness to Him." He, instead, is in a state of "returning" (*Shov*), in that he stays below to serve *HaShem*-יהו"ה, blessed is He, in a way of accepting the yoke of His Kingship upon himself. The response from Above is measure for measure, that *HaShem*-יהו"ה, blessed is He, reveals His Godliness in a way of order and gradation. Serving *HaShem*-יהו"ה, blessed is He, in this way is called walking (*Hiluch*-הילוך), in that he only lifts one foot up at a time, while his other foot remains on the ground.

To clarify, a general principle in the matter of the chaining down of the worlds (*Hishtalshelut*) is that the outer aspect of the higher level becomes the inner aspect of the lower

level.⁷⁹¹ Moreover, for the outer aspect (of the higher level) to be revealed, its inner aspect must necessarily be restrained (*Tzimtzum*) and concealed. This is the meaning of the analogy of walking, in that one foot becomes elevated from the ground, meaning that the inner aspect becomes concealed from the lower level. Through this, the outer aspect (of the higher level) is drawn down, which is the meaning of the other foot being on the ground.

However, leaping (*Dilug*-דילוג) indicates drawing forth in a way that does not conform to ordered gradations of levels and refers to the light of the line-*Kav*, which is drawn down through the *Tzimtzum* specifically in a way of complete withdrawal (*Siluk*). That is, the withdrawal (*Siluk*) separates the light of the line-*Kav* from the limitless light (*Ohr HaBlee Gvul*).

This is as Etz Chayim explains,⁷⁹² about why the line-*Kav* was specifically drawn down **after** the first *Tzimtzum*, which was in a way of a withdrawal (*Siluk*) [not only of the limitless light of *HaShem*-יהו"ה, blessed is He, but also of the limited light of the line-*Kav*], and what would have happened had the line-*Kav* not been withdrawn. That is, if there was no first *Tzimtzum* in a way of withdrawal (*Siluk*) and had the line-*Kav* not have been withdrawn as well, but remained in its place, the worlds could to exist. Rather, it is only due to the restraint

⁷⁹¹ See Etz Chayim, Shaar 14 (Shaar Abba v'Imma) Ch. 9; Likkutei Torah Shlach 41c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 7-8, and elsewhere.

⁷⁹² See Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) End of Anaf 3; Also see the prior discourse of this year (Discourse 12) entitled "V'Nigleh Kvod HaShem-יהו"ה," Ch. 2, and the notes there.

of the *Tzimtzum* in a manner in which there was a complete withdrawal (*Siluk*) of the light and illumination of *HaShem*-יהוה, blessed is He, and the worlds were thus brought into being, that it then is possible for the light and illumination of the line-*Kav* to be drawn down into them.

Now, just as this is so when it comes to the existence of the worlds, so it is in regard to the light (*Ohr*) itself. That is, if the light of the line-*Kav* would have remained at first, it would necessarily have been completely bonded to the limitless light of the Unlimited One, blessed is He. Thus, it is only because the restraint of *Tzimtzum* was specifically in a way of withdrawal (*Siluk*) that the light of the line-*Kav* was separated from the limitless light (*Ohr HaBlee Gvul*).

However, since the drawing down of the light of the line-*Kav* was brought about specifically through the initial withdrawal (*Siluk*) of the light, and since from the withdrawal (*Siluk*) itself, any drawing down of light is not possible, therefore, the drawing down was through the light of the line-*Kav* returning and illuminating. In other words, the return of the light of the line-*Kav* is a matter of revelation, which is the very opposite of the withdrawal and restraint of the *Tzimtzum*. Now, it is specifically through the clash of these two opposites (that is, the opposite motions of revelation and withdrawal) that the light [of the line-*Kav*] fell from its original level and came a state of division, in which it possesses the aspects of up and down.

This then, is the matter of the revelation of the ten *Sefirot* in the light of the line-*Kav*, in that the line-*Kav* is made

up of ten points (*Nekudot*). Nevertheless, this division is in such a manner that they only are *Heyulie* points which, in and of themselves, do not have length, width and depth.⁷⁹³ In other words, this is the revelation of the particulars as they essentially are, meaning that these divisions are in the essence of the line-*Kav*. This is because the divisions in the line-*Kav* are caused by the above-mentioned clash, and since this clash is essential to the existence of the line-*Kav*, therefore, the divisions in the line-*Kav* are such, that the line-*Kav* itself is made up of *Heyulie* points (*Nekudot*), which is the matter of the revelation of the particulars as each particular essentially is.

6.

Now, there is yet another matter that was caused by the effect of the restraint of *Tzimtzum* on the line-*Kav*. This refers to the fact that the line materialized through its manifestation within vessels (*Keilim*), in that the being of the vessels (*Keilim*) is separate from the being of the light (*Ohr*).

The explanation is that for the worlds to be capable of receiving the light of the line-*Kav*, its descent and separation from the limitless light (*Ohr HaBlee Gvul*) is not enough. Moreover, even the fact that the line-*Kav* has the division of up and down is not enough. Rather, it necessarily must manifest within vessels (*Keilim*) whose being is different than the being

⁷⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-15.

of the light [of the line-*Kav*], and specifically through this it becomes possible for it to be within the worlds.

The same is true of the loftiest Statures (*Partzufim*) in Godliness, such as the stature (*Partzuf*) of Primordial Man (*Adam Kadmon*), and even higher, the beginning of the line-*Kav*, which is like the aspect of the Ancient One-*Atik* which transcends the skull-*Galgalta* of Primordial Man (*Adam Kadmon*).⁷⁹⁴ That is, from the very outset of being drawn down, the light of the line-*Kav* specifically manifests within vessels (*Keilim*).

In other words, at first the line-*Kav* manifests within the point of the impression-*Reshimu*, which is the root of the vessels (*Keilim*), and there likewise is a matter of manifestation within Primordial Man (*Adam Kadmon*). Then, for there to be a drawing down from Primordial Man (*Adam Kadmon*) to the world of Emanation-*Atzilut*, it must further manifest within vessels (*Keilim*).

This is because relative to the wisdom of the world of Emanation-*Atzilut*, the wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*) is like the teaching,⁷⁹⁵ “He is wise but not with a knowable wisdom.” Thus, since the primary aspect of vessels (*Keilim*) is in the world of Emanation-*Atzilut*, when it is drawn down into the world of Emanation-*Atzilut*, there is a far greater abundance of vessels (*Keilim*).

⁷⁹⁴ See Etz Chayim Shaar 9 (Shaar Shvirat HaKeilim) Ch. 6; See the previous discourse of this year, 5715, entitled “*V’Nigleh Kvod HaShem*-יהויה” (Discourse 12), Ch. 5; Also see the previous discourse of this year, 5715, entitled “*Vayomer HaShem El Moshe*” (Discourse 7) Ch. 5.

⁷⁹⁵ Introduction to Tikkunei Zohar 17b

Additionally, for this to occur, the matter of *Tzimtzum* must be, for through this, the light of the line-*Kav* is caused to manifest within the vessels (*Keilim*). For, although it is stated that⁷⁹⁶ “the vessels (*Keilim*) come about from the thickening of the light (*Ohr*),” nevertheless, the very fact that vessels (*Keilim*) could exist from the light (*Ohr*) is specifically because of the *Tzimtzum*, since the root of the vessels (*Keilim*) is in the restraint of the *Tzimtzum*. That is, the primary novelty that was introduced by the restraint of *Tzimtzum* was the existence of vessels (*Keilim*).

In other words, even though the *Tzimtzum* also affected the light (*Ohr*), (as explained above) nevertheless, the light (*Ohr*) already existed prior to the restraint of the *Tzimtzum* and the *Tzimtzum* only affected that the light should be in a state of separation and division. In contrast, the **entire** existence of the vessels (*Keilim*) is specifically from the restraint of the *Tzimtzum*.

To further clarify, as known, the roots of the vessels (*Keilim*) are in the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*). Now, it is explained about the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*), that they are not like the analogy of the spark of fire as it exists in the flint. That is, even though there is no actual existence of fire in the flint, due to which, if a flint-stone is submerged in water, the potential fire in it will neither be extinguished nor be lacking, since there is

⁷⁹⁶ See Etz Chayim, Shaar 42 (Shaar Seder ABY”A) Ch. 1; Shaar 6 (Shaar HaNekudim) Ch. 3 and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 29-30.

no actual existence of fire in the flint, nevertheless, at the very least, it is a source of fire. Therefore, this analogy does not fit the matter of the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*).

Rather, a more appropriate analogy for the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*) is that it is like a person's title before he is called by that title, in that it has no existence whatsoever.⁷⁹⁷ In other words, the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*), have no actual existence of vessels (*Keilim*) at all. Thus, when they are called the roots of the vessels (*Keilim*), this is only according to how *HaShem*-יהו"ה estimated within Himself in potential,⁷⁹⁸ and it is only on account of this that it is possible to call the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*) the roots of the vessels (*Keilim*).

However, it is not that they have any actual existence and that the actual existence of the vessels (*Keilim*) is from the restraint of *Tzimtzum*. This is as stated in the beginning of *Etz Chayim* in the note,⁷⁹⁹ that the matter of the restraint of *Tzimtzum* is that there was a revelation of the root of judgment (*Din*), which is the root of the vessels (*Keilim*). However, the primary revelation of **actual** vessels (*Keilim*) is in the world of *Emanation-Atzilut*.

⁷⁹⁷ For further elucidation see the discourse entitled “*Ki Tavo’u el HaAretz – When you come to the land,*” 5713, translated in *The Teachings of The Rebbe 5713*, Discourse 16, Ch. 4.

⁷⁹⁸ See *Shaar HaYichud* of The Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11, citing *Emek HaMelech*.

⁷⁹⁹ *Etz Chayim*, *Shaar 1* (*Drush Iggulim v’Yosher*) Anaf 2

Now, since the vessels (*Keilim*) are rooted in the restraint of *Tzimtzum*, and their being is separate from the light (*Ohr*), therefore, the unity of the vessels (*Keilim*) to *HaShem*-יהו"ה, blessed is He, is not similar to the unity of the lights (*Orot*) to *HaShem*-יהו"ה, blessed is He. This is the reason for the distinction in the teaching,⁸⁰⁰ “He and His life force are one; He and His organs are one.” That is, even though the vessels (*Keilim*) are also in a state of oneness with *HaShem*-יהו"ה, blessed is He, this teaching nevertheless distinguishes between them, by stating “He and His organs are one” separately.⁸⁰¹ This is because the unity of the vessels (*Keilim*) is not similar to the unity of the lights (*Orot*), since the vessels (*Keilim*) are rooted in the restraint of *Tzimtzum*.

To further explain, the unity of the vessels (*Keilim*) is brought about from the aspect of wisdom-*Chochmah*, because wisdom-*Chochmah* is light and illumination without a vessel.⁸⁰² Now, since “the upper father (*Abba Ila'ah*) dwells in the world of Emanation-*Atzilut*,”⁸⁰³ this means that it also illuminates within the *Sefirah* of understanding-*Binah*, as well as all the other *Sefirot* of the world of Emanation-*Atzilut*, and there

⁸⁰⁰ Introduction to Tikkunei Zohar 3b

⁸⁰¹ See Sefer HaMaamarim 5629 p. 378; 5633 Vol. 2 p. 348

⁸⁰² See Sefer HaMaamarim 5678 p. 366; See Sefer HaMaamarim 5629 p. 378; 5633 Vol. 2 p. 348; Ohr HaTorah Vayera Vol. 4, p. 744a and on, and elsewhere.

⁸⁰³ See Rabbi Moshe Zacuto to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

thereby is caused to be union in the vessels (*Keilim*) of the world of Emanation-*Atzilut* as well.

This is to say that even though the matter indicated by the teaching “the upper father (*Abba Ila’ah*) dwells in the world of Emanation-*Atzilut*,”⁸⁰⁴ is only in a passing manner, in that it acts as a vehicle and conduit,⁸⁰⁵ nevertheless, even though the drawing down is only in a passing manner, it nonetheless actualizes all its effects upon the world of Emanation-*Atzilut*.

This is similar to what we find regarding the illuminations that occur on Shabbat and Biblical Festivals. On Shabbat and Festivals, there is an illumination of the light of the world of Creation-*Briyah*, through the world of Formation-*Yetzirah* and Action-*Asiyah*, but only in a passing manner, in which they act as a vehicle and conduit.⁸⁰⁶ Nevertheless, by

⁸⁰⁴ See Rabbi Moshe Zacuto to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119.

⁸⁰⁵ This is called “*Derech Ma’avir*.” Some analogies given by which to better understand this is an example of a knife which is used to slice bread. When one utilizes the knife, the essence of the power of motion in his hand is not actually manifest within the knife, and the knife is only a conduit and vehicle in a manner in which his power of motion passes through it to cut the bread. In other words, the knife remains an inanimate object even as the animate power of movement passes through it. Another example is a telescope or microscope, wherein the power of sight is not actually transferred into or manifest within the telescope or microscope, but it solely acts as a vehicle through which the power of sight passes through. Similarly, when an emissary is sent to deliver something to a recipient, he is simply transferring the bestowal that was sent from the influencer to the recipient. In the same manner, when the essence of the power of wisdom manifests within the physical brain to conceptualize wisdom, we would not say that the matter of the brain became wise, but rather, the brain is merely the conduit for the wisdom of the wise person that passes through it. (See Maamarei Admor HaEmtza’ee, Vayikra Vol. 2 p. 586).

⁸⁰⁶ See Tanya, Kunres Acharon, section entitled “*Lehavin Mah SheKatuv b’Pri Etz Chayim*”, p. 158a; Likkutei Torah, Masei 89b and on; Ohr HaTorah Vayikra Vol. 2 p. 466 and on; Sefer HaMaamarim 5696 p. 113 and on; 5698 p. 118 and on.

means of passing through the worlds of Formation-*Yetzirah* and Action-*Asiyah*, it has an effect on the physicality of this world.

The same is true in regard to the world of Emanation-*Atzilut*, although with many degrees of separation. In other words, when the upper father (*Abba Ila'ah*) descends to the *Sefirah* of understanding-*Binah*, even in a passing manner, in a way of a conduit, it nevertheless has its effects on the level of Action (*Asiyah*) of the world of Emanation-*Atzilut*. Now, even though it is true that when the upper father (*Abba Ila'ah*) dwells in the world of Emanation-*Atzilut*, it actualizes its affects according to the state of being of the world of Emanation-*Atzilut*, nevertheless, the light of wisdom-*Chochmah* remains as it essentially is.⁸⁰⁷

To further explain, the general principle is that when the light (*Ohr*) descends to a level that is of relative comparison to it, then it is caused to undergo change in its descent. However, when the light (*Ohr*) descends to a level that is altogether of no relative comparison to it, it remains as it essentially is .

This is similar to what we observe in man below, that there is a difference between the manifestation of his intellect in the emotions of his heart, as opposed to the manifestation of his intellect in his fingers. For, when a person writes down a matter of intellect, his intellect manifests within his physical fingers and becomes manifest in physical letters. However, his intellect remains entirely intact, as it is in its essential state. However, when the intellect manifests within the emotions of

⁸⁰⁷ See the prior note regarding “*Derech Ma'avir*.”

his heart, this is not so. For, when that occurs, the drawing down of intellect is solely from the externality of the intellect, and is caused to undergo a change of state and become like the state of being of the emotions.

The same may be understood regarding the light of the upper father (*Abba Ila'ah*) in the world of Emanation-*Atzilut*. That is, since in order to bring about effects that relate to the world of Emanation-*Atzilut*, the light descends to a level that is of no relative comparison to it, this means that the light of wisdom-*Chochmah* remains as it is in its essential state. This is why the wisdom-*Chochmah* even causes sublimation and nullification (*Bittul*) in the vessels (*Keilim*) of the world of Emanation-*Atzilut*, so that they too are in the state of, "He and His organs are one." Nevertheless, being that the union of the vessels (*Keilim*) is only due to the effects of the wisdom-*Chochmah*, it is unlike the union of the lights (*Orot*). For, in and of themselves, since they are rooted in the restraint of the *Tzimtzum*, the vessels (*Keilim*) are in a state of novel existence.

Based on this explanation about the effects of *Tzimtzum*, we now may also understand the effects of our toil in the service of *HaShem*-יהוה, blessed is He, of transforming the restraint of *Tzimtzum* so that it becomes a vessel (*Klee*) for the light (*Ohr*). In other words, on the one hand the vessels (*Keilim*) should remain in the state of being brought about from the effects of the *Tzimtzum*, but even so, the *Tzimtzum* itself should be the vehicle for the light (*Ohr*) and illumination. Through accomplishing this there will be a revelation, in a settled manner, of the light that precedes the restraint of *Tzimtzum*.

This novelty will occur in the coming future. That is, both the revelation of the aspect of “The glory of *HaShem*-יהו"ה,” which is the aspect of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He, and the aspect of “The mouth of *HaShem*-יהו"ה,” which is the aspect of the inner pervading light of *HaShem*-יהו"ה, blessed is He, will be revealed. Moreover, the revelation will be in a settled and integrated manner.

8.

This then, is the meaning of the verse,⁸⁰⁸ “It was on the eighth day, Moshe summoned Aharon and his sons, and the elders of Israel.” Moshe and Aharon are souls of the world of Emanation-*Atzilut*. Moshe is the aspect of wisdom-*Chochmah*, as the verse states,⁸⁰⁹ “She called his name Moshe (משה) and said, ‘because I drew him (*Mesheeteahoo*-משייתהו) from the water,” referring to the waters of wisdom-*Chochmah*. Aharon is the aspect of understanding-*Binah*,⁸¹⁰ as indicated by his name Aharon-אהרן, which means⁸¹¹ “The mountain of the *Nun*-

⁸⁰⁸ Leviticus 9:1

⁸⁰⁹ Exodus 2:10; See Likkutei Torah and Shaar HaPesukim of the Arizal to Exodus 2:10; Likkutei Sichot Vol. 6 p. 247; Also see the prior discourse of this year, 5715, entitled “*Reishit Goyim Amalek*” (Discourse 10), Ch. 9.

⁸¹⁰ See Ohr HaTorah, Tisa p. 2,081; Sefer HaArachim Chabad Vol. 2 p. 149 and on.

⁸¹¹ See Likkutei Torah Masei 89d; Maamarei Admor HaZaken Hanachot HaRav Pinchas p. 114; See Sefer HaArachim Chabad *ibid.* p. 69 and on.

Har Nun נון-הר,” referring to the *Nun*-50 gates of understanding (*Nun Shaarei Binah*).⁸¹²

Now, this happened on the eighth day, which is the day that the Tabernacle (*Mishkan*) was erected, and it then became necessary for there to be a revelation of the verse,⁸¹³ “They shall make a sanctuary for Me and I will dwell within them.” That is, it was specifically on the eighth day that wisdom-*Chochmah* was drawn down to understanding-*Binah*. This is why specifically Moshe summoned Aharon, because the matter of calling and summoning (*Kara*-קרא) is the matter of drawing forth light and illumination. This is as stated,⁸¹⁴ “And one called (*Kara*-קרא) to another,” which Targum Yonatan translated as, “And they received (*Mekablin*-מקבלין) one from the other,” which indicates calling something and drawing it forth.⁸¹⁵ Thus, Moshe calling Aharon indicates the matter of drawing the light and illumination from wisdom-*Chochmah* to understanding-*Binah*.

Now, the Elders of Israel refer to the aspect of the intellect of the emotions (*Mochin SheBaMidot*), whereas the community of Israel (*Adat Yisroel*) (as the verse continues,⁸¹⁶ “And to the Children of Israel speak as follows,”) refers to the souls of the Jewish people as they are in the worlds of Creation, Formation and Action (*Briyah, Yetzirah* and *Asiyah*). That is,

⁸¹² See Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 459; See Sefer HaArachim *ibid.*; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 32 and the notes there.

⁸¹³ Exodus 25:8

⁸¹⁴ Isaiah 6:3

⁸¹⁵ See Likkutei Torah Vayikra 1:2

⁸¹⁶ Leviticus 9:3

in all of them there was a drawing forth from the aspect of wisdom-*Chochmah*.

Now, the matter of the drawing down wisdom-*Chochmah* below is because, in truth, the root of the drawing down is actually much higher, in that it is rooted in the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*). This then, is the meaning of the teaching that,⁸¹⁷ “that day took ten crowns.” For, as explained above, the Ten Hidden *Sefirot* (*Eser Sefirot HaGenuzot*) have no actual existence of *Sefirot* at all. They rather are similar to the powers of the soul as they are on the level of desire (*Ratzon*), such as the desire to be wise or the desire to be kind, in which there is no actual existence whatsoever of the power of wisdom or the power of kindness etc. However, even so, since they nevertheless are the source of the *Sefirot*, therefore, due to the aspect of the Ten Crowns (*Eser Atarot*), [that is, the ten desires], it becomes possible for revelation to even be in the ten *Sefirot* of the world of Emanation-*Atzilut* and this is then also drawn to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

This revelation will primarily occur in the coming future, when the prophecy,⁸¹⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken” will be fulfilled.

⁸¹⁷ Rashi to Leviticus 9:1; Talmud Bavli, Shabbat 87b

⁸¹⁸ Isaiah 40:5

Discourse 14

*“Vayedaber HaShem el Moshe v’el Aharon -
And HaShem spoke to Moshe and to Aharon”*⁸¹⁹

Delivered on Shabbat Parshat Bamidbar,
Shabbat Mevarchim and Erev Rosh Chodesh Sivan, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸²⁰ “*HaShem*-יהוה spoke to Moshe and Aharon saying, ‘The Children of Israel shall encamp, each man by his banner according to the insignias of their father’s household etc.’” In other words, the ordering of the encampments of the Jewish people should be “each man according to his father’s household.” Now, this must be better understood, since this was already stated before in regard to the matter of counting the children of Israel; that it must be “each man according to his father’s household.” Why then must the Torah again repeat and emphasize this matter that the banners must be “according to the insignias of their fathers’ household”? We also must understand what is so important

⁸¹⁹ On the copy of the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe handwrote the following note: “Tzemach Tzedek, the beginning of manuscript of Bamidbar 5615” [See Ohr HaTorah, Bamidbar p. 40 and on], and “5679” [Sefer HaMaamarim 5679 p. 430]. Also see the Sicha talk that followed this discourse, Ch. 8 and on (Torat Menachem, Vol. 14, p. 80 and on).

⁸²⁰ Numbers 2:1-2

about the matter of the banners, and what exactly is the superiority of this matter.

In order to understand this, let us preface with an explanation of the verse,⁸²¹ “He brought me to the House of Wine (*Beit HaYayin*-בֵּית הַיַּיִן) and His banner (*Diglo*-דִּגְלוֹ) of love was over me.” The Midrash comments on this stating,⁸²² “The congregation of Israel said, ‘He brought me to a large wine cellar.’ This refers to Sinai. There, I saw Michael and his banner, and Gavriel and his banner and my eyes beheld heavenly rites and I loved them.’ At that moment the Holy One, blessed is He, said to Moshe, ‘Since the desire of My children is for banners, they will encamp with banners.’” It thus states in continuation, “each man by his banner according to the insignias of their father’s household,” about which it is explained,⁸²³ “By the signs and insignias (*Otot*-אוֹתוֹת) that were given to them by their father Yaakov when they carried him out of Egypt.” We must therefore understand the meaning and superiority of the matter of banners (*Degelim*-דִּגְלִיִּם), for which reason the Jewish people desired them.

Now, it cannot be said that the entire superiority of banners (and why the Jewish people desired them) is because the angelic beings possess this matter. This is because, in and of themselves, the souls are loftier than the angels. This accords with what will be revealed in the coming future (when all

⁸²¹ Song of Songs 2:4

⁸²² Midrash Shir HaShirim Rabba to Song of Songs 2:4; Bamidbar Rabba 2:3; Tanchuma Bamidbar 14; Pesikta, Piska “*BaChodesh HaShlishi*”; Pesikta Rabbati Ch. 21.

⁸²³ Rashi to Numbers 2:2; Midrash Tanchuma Bamidbar 12

matters will be revealed according to their true reality) that the souls are within the interior of the partition (*Pargod*), whereas the angelic beings are outside the partition (*Pargod*) and that, therefore, the angelic beings will have to consult with the souls in order to hear what is being said within the interior, behind the partition (*Pargod*).⁸²⁴ This being so, that souls are loftier than angels, it cannot be said that the reason the Jewish people desired banners (*Degalim*-דגלים) was entirely because they saw that the angels had banners.

We therefore must say that the banners (*Degalim*-דגלים) have an aspect of superiority, in and of themselves, and that the Jewish people were only awakened to this after observing the banners of the angels. In other words, through seeing the banners, they were awakened to the superior quality of the matter of banners (*Degalim*-דגלים), in and of themselves. We therefore must understand the meaning of the loftiness of banners (*Degalim*-דגלים).

2.

Now, this may be understood by prefacing with the matter of the tribes (*Shevatim*-שבטים), the primary matter of whom is to elevate and bind the worlds in general, and particularly to elevate and bind the world of Creation-*Briyah* to the world of Emanation-*Atzilut*. This is as stated,⁸²⁵ “For there

23. ⁸²⁴ Midrash Bamidbar Rabba 20:19; Tanchuma Balak 14; Tanuchma (Buber)

⁸²⁵ Psalms 122:4

the tribes ascended, the tribes of *Ya"eh*, a testimony for Israel to give thanks to the Name *HaShem* יהו"ה." This ascent is preceded by a drawing down from Above. For, this itself is the meaning of the word tribes-*Shevatim* שבטים, which is related to,⁸²⁶ "A shooting star-*Kochava d'Shaveit* כוכבא דשבית," indicating something that is drawn down from Above.⁸²⁷ It is this drawing down that grants the strength for the subsequent ascent from below, to elevate the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which were brought forth through the descent of the *Sefirah* of Kingship-*Malchut* as she becomes hidden and concealed within the worlds of Creation, Formation, and Action (*Briyah, Yetzirah* and *Asiyah*).

The explanation is that the tribes (*Shevatim* שבטים) are drawn from the forefathers (*Avot*) and the forefathers (*Avot*) are the Upper Chariot, meaning that they are the aspect of the world of Emanation-*Atzilut*. In contrast, the tribes (*Shevatim* שבטים) are drawn from the forefathers and are the aspect of a "shooting star-*Kochava d'Shaveit* כוכבא דשבית," in that they draw down the aspect of Emanation-*Atzilut* into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). This is like the teaching of our sages, of blessed memory,⁸²⁸ "The tribes responded to Yaakov stating:⁸²⁹ 'Listen Israel, *HaShem* יהו"ה

⁸²⁶ Talmud Bavli, Brachot 58b

⁸²⁷ See Rashi to Brachot 58b *ibid.* – "This is a star that descends from one place to another, like an arrow in the firmament, and has length like a rod (*Shevet* שבט), which appears to be opening the firmament when it shoots." That is, a shooting star appears in the sky suddenly, as if it is coming from beyond the sky.

⁸²⁸ Talmud Bavli, Pesachim 56a

⁸²⁹ Deuteronomy 6:4

our God, *HaShem*-יהו"ה is One," meaning, just as there is only One in your heart, so too, there is only One in our hearts." In other words, they draw the aspect of *HaShem* is One-*HaShem Echad*-אהד-יהו"ה, even into the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, and *Asiyah*).

This is accomplished through their service of *HaShem*-יהו"ה, blessed is He, of refining (*Birurim*) the sparks of holiness that fell with the shattering of the vessels (*Shvirat HaKeilim*). This is as stated,⁸³⁰ "Behold, we were binding sheaves in the middle of the field," which refers to serving *HaShem*-יהו"ה, blessed is He, through affecting refinements (*Birurim*). Through this form of serving *HaShem*-יהו"ה, blessed is He, they bind the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) to the world of Emanation-*Atzilut*.

Now, although the tribes bind the world of Emanation-*Atzilut* to the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*), nevertheless, the way this is drawn into the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) is not similar to the state of the world of Emanation-*Atzilut* itself. This is why the above teaching specifies, "So too-*Kach*-כך there is only One in our hearts," wherein the term "So too-*Kach*-כך" only indicates the matter of likeness, with the *Khaf HaDimyon*-הדמיון-כ"ף," which is a prefix that connotes likeness and similarity.

The difference⁸³¹ is like the differences found in serving *HaShem*-יהו"ה, blessed is He, with love (*Ahavah*), (which

⁸³⁰ Genesis 37:7

⁸³¹ See Torah Ohr, Tetzave 84d and on.

generally includes all service of *HaShem*-יהו"ה, blessed is He, as it states,⁸³² "There is no labor like the labor of love." However, there are different levels of love.) That is, there is a difference between the love of *HaShem*-יהו"ה called "Love with delight" (*Ahavah b'Taanugim*) and regular love (*Ahavah*). Generally, this is the difference between serving *HaShem*-יהו"ה, blessed is He, in a way of transformation (*It'hapcha*) or serving Him in a way of self-restraint (*It'kafia*).

Serving *HaShem*-יהו"ה in a way of transformation (*It'hapcha*) is the service of the completely righteous (*Tzaddik Gamur*), meaning that he completely transforms himself from one extreme to the other. In contrast, serving *HaShem*-יהו"ה through self-restraint (*Itkafia*) is toil that accords to reason and intellect, and therefore, on this level, there also is room for matters of the body and the animalistic soul, only that because of his intellect, he forces self-restraint and sublimation to *HaShem*-יהו"ה upon himself, by way of compulsion.

This likewise is the difference between the service of *HaShem*-יהו"ה of the tribes (*Shevatim*-שבטים) and the service of *HaShem*-יהו"ה of our forefathers and is why the service of *HaShem*-יהו"ה of the tribes (*Shevatim*) compared to the service of *HaShem*-יהו"ה of our forefathers, is only in way of likeness and similarity – with the *Khaf HaDimyon*-כ"ף הדמיון – the prefix that connotes likeness and similarity.

However, all the above relates to the level of service of *HaShem*-יהו"ה, blessed is He, of the tribes (*Shevatim*-שבטים) in

⁸³² Zohar III 267a

and of themselves. The matter of the banners was therefore necessary, three tribes to each banner, indicating the matter of inter-inclusion with each other. And since the matter of inter-inclusion (*Hitkallelut*) comes about as a result of a much loftier illumination, this illumination affects a bond between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and the world of Emanation-*Atzilut*. (Moreover, the bond affected is not only as indicated by the teaching,⁸³³ “Similar (*K’Gavna*-כגבנא) to how they unite above in Oneness, so she unites below in the mystery of Oneness,” which is only with the *Khaf HaDimyon*-כ"ף הדמיון as a prefix that connotes likeness and similarity, but they rather should be “One-*Echad*-אחד within One-*Echad*-אחד,”⁸³⁴ in actuality.

3.

To understand this in greater detail, we should preface by explaining the verse,⁸³⁵ “I will exalt You my God, The King,” to understand why we specifically exalt the Holy One, blessed is He, specifically with the adjective, “The King” (*HaMelech*-המלך).

The explanation is that there is a difference between the influence that comes from the emotional qualities and the influence that comes from the aspect of Kingship-*Malchut*. That is, when the influence comes from the emotional qualities

⁸³³ Zohar II 135a (Recited in the Friday night “*K’Gavna*” liturgy).

⁸³⁴ See Zohar II 135a *ibid*.

⁸³⁵ Psalms 145:1; See Torah Ohr Mikeitz 40c

(*Midot*), it is in a state of closeness and revelation. It goes without saying that this is so when discussing the emotional quality of Kindness-*Chessed*. It certainly is in a state of closeness and revelation. However, this is also true of the quality of might and judgment-*Gevurah*. It too comes out of closeness and revelation. That is, the reason that a person is aroused to oppose his fellow is specifically because he is close to him. All this is because, in and of themselves, emotions (*Midot*) are a state of closeness, in that they are the revelations of the soul. Therefore, their influence is also in a state of closeness and revelation.

Now, all the above is in regard to the emotions (*Midot*) as they manifest below. Therefore, it certainly is so in regard to the emotions (*Midot*) Above in Godliness, in which they certainly are in a state of closeness. For, in truth, the influence from the emotions (*Midot*) as they are below is not similar to the influence as it is from the Supernal emotions (*Midot*). This is because as the emotions are below, they only are the cause of the influence. An example is the emotion of love (*Ahavah*), in which the emotion is just what awakens and causes the bestowal of influence. In other words, the emotion is only the awakening and arousal that acts as the cause for the bestowal. It is this awakening of love and compassion that brings him to then bestow influence, such as donating money or the like.

However, this is not so of the emotional qualities Above in Godliness, which do not merely cause the bestowal of influence, but rather, the emotional quality is **itself** the influence that is drawn down and bestowed. For example, in the Amidah

prayer we recite, “He sustains the living with kindness-*Chessed*,” meaning that *HaShem*’s יהו"ה Supernal quality of kindness-*Chessed* is drawn in a way that the kindness-*Chessed* itself is drawn from one vessel to the other etc. However, what is understood from this, is that the Supernal emotional qualities (*Midot*) are in a state of much greater closeness to their Source.

Now, all the above was about the emotional qualities (*Midot*), which are in a state of closeness. However, this is not so of the quality of Kingship-*Malchut*, which is in a way of distance and separation. By way of analogy, this can be seen in the matter of kingship as it is below, with a king who reigns over a land, which is the aspect of closeness and proximity of the king to his land. However, the manner in which he reigns and conducts the kingdom is not by explaining his rationale to his subjects. On the contrary, he issues his edicts without providing the rationale for his decrees. Likewise, when the people fulfill his decrees, they do so out of fear of him, as Talmud states,⁸³⁶ “The verse,⁸³⁷ ‘You shall place a king over you,’ means that the fear of him should be upon you.” It similarly states,⁸³⁸ “Since you have accepted My Kingship, now accept My decrees.” This being so, even the closeness of the quality of Kingship-*Malchut* is in a manner of distance and separation.

In regard to the existence of the worlds, which are brought into being from the quality of His Kingship-*Malchut*,

⁸³⁶ Talmud Bavli, Sanhedrin 22a

⁸³⁷ Deuteronomy 17:15

⁸³⁸ See Rashi to Leviticus 18:2; Mechilta Yitro 20:3; Torat Kohanim Acharei 18:4 and elsewhere.

this is likewise so Above in Godliness. That is, His Kingship is in a state of distance and elevated separation, and the existence of the worlds is brought about through the strength of judgments (*Gevurot*) and constrictions (*Tzimtzumim*). This is as stated,⁸³⁹ “They will speak of the glory of Your Kingdom and they will tell of Your power; To inform human beings of His mighty deeds and the glorious splendor of His Kingdom.” In other words, it is specifically through His mighty deeds (*Gevurot*) that the glory of His Kingdom (*Malchut*) is brought about.

It is about this that the verse states,⁸⁴⁰ “I will exalt You my God, The King.” For, since the quality of Kingship-*Malchut* is in a manner of distance, it therefore is necessary to exalt His Kingship-*Malchut*. This then, is the matter of binding the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) (which come into being through the descent of the *Sefirah* of Kingship-*Malchut* of the world of Emanation-*Atzilut*) with the world of Emanation-*Atzilut*. This then, was the service of *HaShem*-יהוה, blessed is He, performed by the tribes (*Shevatim*) who service was to bind the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation-*Atzilut*.

⁸³⁹ Psalms 145:11-12

⁸⁴⁰ Psalms 145:1; See Torah Ohr Mikeitz 40c

4.

Now, this matter (that is, the service of *HaShem*-יהוה of the tribes (*Shevatim*) in binding the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation-*Atzilut*), was accomplished through their toil in refining the holy sparks that fell with the shattering of the vessels (*Shevirat HaKeilim*).

To further explain, just as the bestowal of every influence is brought about by means of the vessels (*Keilim*), so does the influence from the aspect of Kingship-*Malchut* come by means of the vessels (*Keilim*). Now, Etz Chayim⁸⁴¹ explains that the vessels (*Keilim*) refer to letters (*Otiyot*-אותיות). That is, the bestowal of influence is by means of the letters (*Otiyot*). For example, a teacher influences his student specifically through the letters (*Otiyot*) of his speech. For, although the teacher can be recognized as a man of intellect even without speaking letters, being that,⁸⁴² “a person’s wisdom illuminates his face,” nonetheless, such recognition is only general. However, to know the particulars of his wisdom and certainly to receive actual influence from him, specifically requires the letters (*Otiyot*) of his speech. That is, the teacher’s intellect manifests in the letters of his thought (*Machshavah*) and in the letters of his speech (*Dibur*) and it is specifically through this that the student can receive his influence.

⁸⁴¹ Etz Chayim, Shaar 8 (Shaar Drushei Nekudot) Ch. 6; Also see *Hemshech* 5672 Vol. 2, p. 863, and elsewhere.

⁸⁴² Ecclesiastes 8:1

The same applies to the bestowal of emotional influence (*Midot*). For, even when a person feels an awakening of love from his friend, nevertheless, for his friend's love and goodness to be revealed with the bestowal of any actual influence, it specifically must manifest in the letters of his speech (*Dibur*) and action (*Ma'aseh*).

Thus, how this matter is Above in Godliness may be similarly understood, that the bestowal of influence to the worlds is through letters (*Otiyot*-אותיות). This is explained regarding the verse,⁸⁴³ “Great is יהו"ה-*HaShem* and much praised in the city of our God-*Elo*”*היניו-הינו*.” The words, “Great is *HaShem-Gadol* יהו"ה-*HaShem*,” refer to the greatness of יהו"ה-*HaShem*, blessed is He, in bringing about the existence of the worlds from nothing, which is specifically brought about through “the city of our God-*Eer Elo*”*הינו-עיר*.”
אלהינו.”

To clarify, the word city (*Eer*-עיר) indicates that it is a composite comprised of many houses. Now, a house is built of many stones and stones signify the letters (*Otiyot*), as stated in *Sefer Yetzirah* about the letters,⁸⁴⁴ “Two stones build two houses, three stones build six houses, four stones build twenty-four houses, five stones build one-hundred and twenty houses etc...from here on, go and calculate what is beyond the capacity of the mouth to speak or the ear to hear.” This then, explains the verse, “Great is יהו"ה-*HaShem* and much praised in the city

⁸⁴³ Psalms 48:2; See Torah Ohr Va'era 56b

⁸⁴⁴ *Sefer Yetzirah* 4:12 in one version, or 4:16 in another version.

of our God-*Eer Elo*”*heinu*-י"ו-אלהינו⁸⁴⁵ עיר” In other words, the existence of the worlds is brought about through the letters (*Otiyot*) of *HaShem*’s-ה"ה speech, blessed is He.

This then, explains the matter of the vessels (*Keilim*), in that it is specifically through them that influence is bestowed. In other words, the influence itself, which is called “light” (*Ohr*), necessarily requires vessels (*Keilim*) to be transmitted, since it is specifically through the vessels that the influence can be received.

Now, (the general principle is that) the further the influence is drawn down, the more necessary it is for there to be a greater amount of vessels (*Keilim*). The analogy below in man, is that the letters of his speech are more plentiful than the letters of his thought. This is because speech draws the influence down from thought to speech. Similarly, even within the letters (*Otiyot*) of speech itself, through which the teacher influences the intellect of his students, the lower the intellect of the students, the more letters (*Otiyot*) are necessary to convey the intellectual influence.

The same may be understood as it is Above in Godliness. That is, in the world of Emanation-*Atzilut*, there are far fewer vessels (*Keilim*), as stated,⁸⁴⁶ “The world was created with ten utterances,” and the further down the bestowal of influence descends, the greater the abundance of vessels (*Keilim*), until finally, in this lowly world there is a very great

⁸⁴⁵ Also see at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, *The Gate of His Title (Shaar HaKinuy)*, and Vol. 2 & 3, *The Letters of Creation*.

⁸⁴⁶ *Mishnah Avot* 5:1

abundance of vessels (*Keilim*). However, on the other hand, the more vessels there are, the more diminished and constricted the light (*Ohr*) becomes, similar to the above analogy, that the light in the letters of speech (*Dibur*) is much more diminished than the light in the letters of thought (*Machshavah*).

Now, all the above still applies to holiness (*Kedushah*). However, because of the great abundance of vessels (*Keilim*), the result of which is that the illumination of light (*Ohr*) is greatly diminished, room is created for the possibility of a shattering (*Shevirah*) of the vessels, meaning that the light (*Ohr*) could manifest in matters that completely hide and conceal it. [This is similar to the descent of the Godly soul into the body, in which, because of its descent from “a high peak to a deep pit,”⁸⁴⁷ the possibility is brought about for the soul to manifest within the animalistic soul, which can cover and conceal it.] This then, is the matter of the shattering (*Shevirah*) of the vessels, in which the letters (*Otiyot*) become scattered and disjointed from each other, until they actually hide and conceal the light. The result is that room is given for the existence of an opposing side, which is the opposite of holiness etc.⁸⁴⁸

⁸⁴⁷ See Talmud Bavli, Chagigah 5b

⁸⁴⁸ At this juncture of the oral discourse, the Rebbe was also mentioned that there are further descents of the letters into the letters of analogies (*Mashalim*) and even greater concealments, such as the letters (*Otiyot*) of riddles, and ever greater concealment, such as letters (*Otiyot*) that are completely disjointed and out of order. However, the transcribers could not recalled whether this was said in explanation of the matter of vessels (*Keilim*) or whether it was said in explanation of the matter of the shattering (*Shevirah*). [See Sefer HaMaamarim 5678 p. 356; *Hemshech* 5672 Vol. 1 p. 179; Also see the previous discourse of this year, 5715, entitled “*Zeh Yitnu*” (Discourse 9), Ch. 5 where this distinction was further elucidated.]

This then, was the service of *HaShem*-יהו"ה, blessed is He, of the tribes (*Shevatim*), in refining (*Birur*) the sparks that fell down with the shattering of the vessels (*Shevirat HaKeilim*). About this the verse states,⁸⁴⁹ “Behold, we were binding sheaves in the middle of the field.” The field (*Sadeh*-שדה) refers to a place where Supernal Man does not dwell.⁸⁵⁰ Thus, it was specifically in the field that the tribes toiled in their service of “binding sheaves,”⁸⁵¹ which refers to gathering the sparks of holiness that were scattered.

The explanation is that the scattered sparks can conceal because they are rooted in the world of Chaos-*Tohu*, which preceded the world of Repair-*Tikkun*. However, since “a prisoner is incapable of freeing himself,”⁸⁵² the refinement (*Birur*) of the sparks must specifically be accomplished by the souls of the Jewish people, who are rooted in the world of Repair-*Tikkun* and in the root of their root are higher than the world of Chaos-*Tohu*. For, although Chaos-*Tohu* and Repair-*Tikkun* are equal, nevertheless, *HaShem*'s-יהו"ה inner Supernal intent is specifically for Repair-*Tikkun*, as stated,⁸⁵³ “Was not Esav the brother of Yaakov – the word of *HaShem*-יהו"ה – but (nonetheless) I loved Yaakov,” specifically. Thus, strength is granted to the souls of the Jewish people to refine (*Birur*) the sparks of the world of Chaos-*Tohu*.

⁸⁴⁹ Genesis 37:7

⁸⁵⁰ See Likkutei Torah, Re'eh 32b and elsewhere.

⁸⁵¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁸⁵² Talmud Bavli, Brachot 5b

⁸⁵³ Malachi 1:2 and on

About this our sages, of blessed memory, stated (that before the soul descends to this world),⁸⁵⁴ “He is administered an oath, be righteous-*Tzaddik* etc.” Moreover, this was stated about all souls,⁸⁵⁵ not just souls that are not good, but also the souls of intermediates (*Beinonim*) and even the souls of the righteous (*Tzaddikim*). That is, they too are given this oath. This is because, since the Godly soul manifests within the animalistic soul, which is rooted in the world of Chaos-*Tohu*, the ability to refine the animalistic soul is specifically given into the power and purview of the Godly soul, as indicated by the above-mentioned verse, “but I loved Yaakov.”

This then is the matter of the oath (*Shvuah*-שבועה), in that the word, “given an oath-*Mashbee’eem*-משביעיִים” is of the same root as “satiated-*Sova*-שובע,” although its simple meaning is “oath-*Shvuah*-שבועה.” The substance of this oath is the matter of the soul bonding to its Source, as it states,⁸⁵⁶ “Within Myself (*Bi*-בי) I have sworn.” This matter of, “Within Myself-*Bi*-בי,” transcends the emotions,⁸⁵⁷ and thus, it is through bonding to the inner Source, in which the intention is specifically for Repair-*Tikkun*, that strength is granted to refine the animalistic soul and fulfill the oath, “Be righteous and do not be wicked.”

⁸⁵⁴ Talmud Bavli, Niddah 30b; See Tanya Ch. 1; See Kitzurim v’Ha’arot l’Tanya p. 48 and on; Sefer HaMaamarim 5698 p. 234 and on.

⁸⁵⁵ See Nidah 30b *ibid.* – “If you say that it was a prophet who said this, come and see from the verse in Job [who was not a prophet].”

⁸⁵⁶ Genesis 22:16

⁸⁵⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, The Letters of Creation, section entitled “The Drawing Forth of Action from The Letters to *Elohi”m*-אלהיִים.”

5.

Now, even though it is through the service of *HaShem*-יהו"ה, blessed is He, that was affected by the tribes (*Shevatim*) that there is caused to be a bond between the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) with the world of Emanation-*Atzilut*, nevertheless, this is in the manner indicated by the teaching,⁸⁵⁸ “Similar to (*K’Gavna*-כגבנא) how they unite above in His Oneness, so too she unites below in the mystery of His Oneness,” in which the *Khaf HaDimyon*-כ"ף “הדמיון” is used as a prefix, which only connotes likeness and similarity, as explained before. The reason is because the tribes (*Shevatim*) are souls of the world of Creation-*Briyah* and therefore their service of *HaShem*-יהו"ה, blessed is He, is the service of “the seed of animal,”⁸⁵⁹ and nothing more.

The explanation is as known about difference between the service of *HaShem*-יהו"ה of souls that are in the category of “the seed of man,” as opposed to the service of *HaShem*-יהו"ה of souls that are in the category of “the seed of animal.”⁸⁶⁰ That is, a human being has knowledge-*Da’at*, whereas an animal has no knowledge-*Da’at*.

⁸⁵⁸ Zohar II 135a (Recited in the Friday night “*K’Gavna*” liturgy).

⁸⁵⁹ Jeremiah 31:27

⁸⁶⁰ See the discourse entitled “*V’Eleh HaMishpatim* – These are the ordinances” 5711, translated in *The Teachings of The Rebbe*, 5711 – Discourse 3; Also see the discourse entitled “*V’Hoo Omeid* – He stood over them beneath the tree and they ate” 5713, translated in *The Teachings of The Rebbe*, 5713 – Discourse 4, and elsewhere.

Now, Torah Ohr⁸⁶¹ explains that what is meant here is not the matter of intellectual grasp and comprehension. For, even animals have some element of grasp and comprehension, as we find that even amongst animals, the fox is considered to be the most clever animal.⁸⁶² How much more is this certainly so of the angelic beings, who also are called “animals” (*Chayot*) and “beasts” (*Behemot*), as we know that the angels possess wondrous understanding and grasp of Godliness. We thus find that the matter of understanding and comprehension does not specifically apply only to souls that are in the category of “the seed of man.”

This being so, it cannot be that the statement that animals have no knowledge-*Da'at* refers to their grasp and comprehension. Rather, what is meant by knowledge-*Da'at*, is the recognition and sensitivity to the truth of the matter, as it relates to him personally. However, this explanation is also inadequate, because the angelic beings also have sensitivity to Godliness and are affected according to their grasp and comprehension. For, when it comes to the angelic beings, whatever they grasp is actualized in them and therefore nothing can stand in opposition to their service of *HaShem*-יהוה, blessed is He. This being so, that they indeed possess grasp and sensitivity to Godliness, why then are they called “beasts” (*Behemot*)?

However, the explanation is that the inner difference between “the seed of man” and “the seed of animal” is (not in

⁸⁶¹ Torah Ohr, Mishpatim 74c and on.

⁸⁶² See Talmud Bavli, Brachot 61b and elsewhere.

the matter of comprehension and sensitivity to Godliness.) Rather, within sensitivity to Godliness itself, there is a difference whether the sensitivity stems from grasp and comprehension or whether it stems from the very essence of one's being. In other words, if sensitivity to Godliness stems from one's grasp and comprehension, this is not what is truly meant by Godly knowledge-*Da'at*, being that it is due solely to grasp and comprehension. Rather, the true matter of Godly knowledge-*Da'at* is sensitivity to Godliness that stems from the essence of one's being. This is why the angels are called "animals," because their sensitivity to Godliness stems from their grasp and comprehension. Therefore, even though they are affected according their grasp, nevertheless, this is not true Godly knowledge-*Da'at*.

This is the general distinction between the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). The lower knowledge (*Da'at Tachton*) is brought about through contemplation and comprehension (*Hitbonenut*), in that one contemplates that *HaShem* Is One-*HaShem Echad*-יהו"ה אחד. That is, he contemplates that the true reality of the seven firmaments of the heavens and the earth (*Chet*-ח) and the four (*Dalet*-ד) directions of the world, is that they are brought into being by the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, the Unlimited One, who is the Master of the World (*Alupho Shel Olam* – The *Aleph*-א) and are utterly nothing before Him.⁸⁶³ This very matter is how

⁸⁶³ See *Sefer Mitzvot Katan (SMAK)* cited in *Beit Yosef to Orach Chayim, Siman 61; Shulchan Aruch and Shulchan Aruch of the Alter Rebbe, Orach Chayim*

the Jewish people, who are called,⁸⁶⁴ “One nation (*Goy Echad*-גוי אחד) in the earth,” serve *HaShem*-יהו"ה, blessed is He.⁸⁶⁵ That is, they draw down the Oneness of *HaShem*-יהו"ה, blessed is He, to the earth.⁸⁶⁶

Nevertheless, even though this contemplation (*Hitbonenut*) brings a person to a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, it nonetheless is limited. Moreover, through this it is not possible to come to complete and total nullification of one's very sense of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, because, since one's nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, stems from his comprehension of the tangible created “something” (*Yesh*), it is not possible for no element of self or ego to be intermingled in this, for after all, the sublimation (*Bittul*) itself stems from his sense of “something” (*Yesh*).

However, when it comes to the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, the sense of nullification (*Bittul*) to *HaShem*-יהו"ה is from Above and stems from the realization of *HaShem*'s-יהו"ה true reality, blessed is He. Thus, the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is the complete and total nullification of one's sense of independent existence (*Bittul b'Metziyut*).

61:6; Torah Ohr Va'era 55b and on; Also see the Petach HaShaar of Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

⁸⁶⁴ Samuel II 7:23; Chronicles I 17:21

⁸⁶⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

⁸⁶⁶ See Tanya, Iggeret HaKodesh, Epistle 9; Torah Ohr, Mikeitz 35a

This then, explains the matter of the service of *HaShem*-יהו"ה, blessed is He, of the tribes (*Shevatim*). That is, since they were souls of the world of Creation-*Briyah*, therefore their service of *HaShem*-יהו"ה, blessed is He, was from the lower knowledge (*Da'at Tachton*).

This is also the difference between Yosef and his brothers, the other tribes (*Shevatim*).⁸⁶⁷ About Yosef the verse states,⁸⁶⁸ "He came home to do his work," which Targum translates as,⁸⁶⁹ "To check the accounting ledgers." Now, at first glance, this is not understood, because Yosef was a Chariot (*Merkavah*) for Godliness. And when we say that he was a Chariot (*Merkavah*) for Godliness, it means that all his limbs and all his matters were holy and separate from matters of this world.⁸⁷⁰ This being so, how could he possibly be preoccupied with checking the accounts?

As well known, the explanation is that Yosef was a soul of the world of Emanation-*Atzilut*. Therefore, even his involvements in physical matters did not obstruct him from being a Chariot (*Merkavah*) for *HaShem*'s-יהו"ה Godliness. In contrast, although the tribes (*Shevatim*) were also Chariots (*Merkavot*) for Godliness, but because they were souls of the world of Creation-*Briyah*, they chose to be shepherds, so that they could have solitude and be distant from matters of the

⁸⁶⁷ See Torat Chayim Vayechi 102b and on; Sefer HaMaamarim 5633 Vol. 1 p. 63 and on; 5677 p. 103 and on; Also see the previous discourse of this year, 5715, entitled "*V'Nigleh Kvod HaShem*-יהו"ה," Discourse 12, Ch. 3.

⁸⁶⁸ Genesis 39:11

⁸⁶⁹ Targum Onkelos to Genesis 39:11

⁸⁷⁰ See Tanya Ch. 23 and Ch. 34.

world, and thus not become distracted or confused in their service of *HaShem*-יהו"ה, blessed is He.

On the other hand, Yosef was a soul of the world of Emanation-*Atzilut*. Therefore, even when he was occupied with the accounts, this did not distract or confuse him from his service of *HaShem*-יהו"ה, blessed is He. That is, because his service of *HaShem*-יהו"ה, stemmed from the upper knowledge (*Da'at Elyon*) of *HaShem*-יהו"ה, blessed is He, before Whom everything is literally nothing, it was therefore utterly inapplicable for him to become distracted or confused by anything in the world whatsoever.

6.

However, all the above applies to the service of *HaShem*-יהו"ה of the tribes (*Shevatim*), in and of themselves, which is the service of the lower knowledge (*Da'at Tachton*) and is only the matter of the sublimation and nullification (*Bittul*) of the tangible “something” (*Yesh*) to *HaShem*-יהו"ה, blessed is He. This is why they also needed the banners (*Degalim*), which indicate the matter of the inter-inclusion (*Hitkallelut*) of the three lines. (That is, the three lines represent the entire chaining down of the worlds – *Hishtalshelut*.) Now, since inter-inclusion (*Hitkallelut*) is brought about by the illumination of a much higher light, this causes them to be in a state of nullification of their very sense of independent existence (*Bittul b'Metziyut*).

To explain, the inter-inclusion (*Hitkallelut*) of the banners (*Degalim*) is not like the inter-inclusions (*Hitkallelut*) of the counting of the Omer. This is because the inter-inclusions (*Hitkallelut*) of the counting of the Omer stem from the brains and intellect, which is why they only are seven included in seven, such as kindness-*Chessed* of might-*Gevurah*, and might-*Gevurah* of kindness-*Chessed* etc. They therefore are different statures (*Partzufim*) and are opposites of each other.

In contrast, the inter-inclusions (*Hitkallelut*) of the banners (*Degalim*) are similar to the inter-inclusion (*Hitkallelut*) of the *Sefirah* of beauty-*Tiferet*, which is true inter-inclusion, in that the opposing *Sefirot* are nullified of their existence.⁸⁷¹ This matter is brought about specifically through drawing forth the aspect of wisdom-*Chochmah*. Thus, this is the meaning of the verse, “Each man by his banner according to the insignias of their father’s household,” about which our sages, of blessed memory, stated,⁸⁷² “By their father’s household, and not by their mother’s household.”

In other words, the inter-inclusion (*Hitkallelut*) of the banners (*Degalim*) does not stem from the *Sefirah* of understanding-*Binah*, which is called “The mother of the children.”⁸⁷³ Rather, the banners (*Degalim*) were specifically

⁸⁷¹ See Likkutei Torah, Tazria 23c and elsewhere.

⁸⁷² Midrash Vayikra Rabba 32c

⁸⁷³ Psalms 113:9; See Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim), Erech “*Em HaBanim*”; Likkutei Torah, Shmini Atzeret 88d; Shaar HaYichud of The Mittler Rebbe, translated as The Gate of Unity Ch. 5-6, Ch. 26, and the notes there.

“by their father’s household,” referring to the aspect of wisdom-*Chochmah*. As a result, the inter-inclusions (*Hitkallelut*) affected by the banners (*Degalim*) is in a way of complete nullification of the sense of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This then, is also the meaning of the words, “according to the insignias of their father’s household,” about which it is explained,⁸⁷⁴ “By the signs and insignias (*Otot*-אותות) that were given to them by their father Yaakov.” For, Yaakov is quality of beauty-*Tiferet* and is called,⁸⁷⁵ “The inner beam (*Breyach HaTichon*) that runs through from one end to the other.” Through it, all the inter-inclusions (*Hitkallelut*) between the three lines are made, in a manner of true nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, since the tribes are called the “shooting star-*Kochava d’Shaveit*-כוכבא דשביט,” indicating the matter of drawing forth from Yaakov, therefore, due to this drawing forth they are empowered (through the matter of the banners – *Degalim*) to affect ascent, thereby causing an ascent of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation-*Atzilut*.

This is similar to the matter of a wedding, in that through the descent of the groom, as we are taught that the groom,⁸⁷⁶ “Descends a level to marry the woman,” the bride is caused to

⁸⁷⁴ Rashi to Numbers 2:2; Midrash Tanchuma Bamidbar 12

⁸⁷⁵ Exodus 26:28, 36:33; See Zohar I 1b; Zohar II 174b; Zohar III 186a; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and the notes there.

⁸⁷⁶ Talmud Bavli, Yevamot 63a

ascend, as we recite,⁸⁷⁷ “Come my Beloved to meet the Bride,” as known regarding the matter of “The agent of the King” (*Shoshvina d’Malka*) and “The agent of the bride” (*Shoshvina d’Matronita*).⁸⁷⁸ This is also the meaning of the verse,⁸⁷⁹ “Submit to *HaShem*-יהו"ה, call out in His Name.” That is, through the ascent (*Ha’ala’ah*) of submission to *HaShem*-יהו"ה, blessed is He, there subsequently is the drawing down (*Hamshachah*) of “calling out in His Name.”

This is likewise so in the matter of the tribes (*Shevatim*). That is, since they are drawn from the forefathers (*Avot*), through this, the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are caused to also ascend to the world of Emanation-*Atzilut*, in a manner that even the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) will be in a state of complete nullification of their sense of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of the verse,⁸⁸⁰ “He brought me to the House of Wine (*Beit HaYayin*-בית היין) and His banner (*Diglo*-דגלו) of love was over me.” That is, the matter of the banners (*Degalim*) is related to the matter of the wine (*Yayin*-יין). That is, even though wine (*Yayin*-יין) refers to the aspect of

⁸⁷⁷ See the Friday night liturgy; Also see the discourse entitled “*Lecha Dodi* – Come my Beloved to meet the Bride,” of the prior year 5714, translated in The Teachings of The Rebbe 5714, Discourse 23.

⁸⁷⁸ See the discourse entitled “*Se’u et Rosh* – Take a headcount” 5714, translated in The Teachings of The Rebbe 5714, Discourse 16 and the citations there; Also see the citations in Likkutei Sichot Vol. 22 p. 61.

⁸⁷⁹ Psalms 105:1; Chronicles I 16:8; See the “*Hodu*” liturgy at the beginning of the morning prayers.

⁸⁸⁰ Song of Songs 2:4

understanding-*Binah*, nevertheless, since “wisdom-*Chochmah* and understanding-*Binah* are two lovers who never separate,”⁸⁸¹ therefore, the *Sefirah* of wisdom-*Chochmah* is also present. (Moreover, in the *Sefirah* of wisdom-*Chochmah*, it is utterly inapplicable for the extraneous husks of the opposite of holiness to derive any vitality because of the matter of the shattering (*Shevirah*), as the verse states,⁸⁸² “They die, but not in wisdom-*Chochmah*.”) Thus, this causes inter-inclusion (*Hitkallelut*) in a way of complete nullification of sense of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, as explained above about the specific wording, “By their father’s house.”

Thus, when the Jewish people saw Michael and his banner and Gavriel and his banner, they too desired the matter of banners. That is, they saw that even though angels are created beings in the aspect of Creation-*Briyah*, but were nevertheless greatly elevated through the banners (*Degalim*), then certainly, the souls of the Jewish people who, in and of themselves, are much higher than angels, would certainly be elevated by the banners (*Degalim*) to a much loftier level.

Thus, when they saw this matter in the angelic beings, they were awakened to it and desired the matter of banners (*Degalim*) as well. The Holy One, blessed is He, therefore

⁸⁸¹ Zohar III 4a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 and the notes there.

⁸⁸² Job 4:21; See Etz Chayim, Shaar 9 (Shaar Shvirat HaKeilim) Ch. 2 and on; Mevo She’arim, Shaar 2, Section 1, Ch. 1; Torah Ohr 110d and on, 118c and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 and the notes there.

granted them banners (*Degalim*), through which they are able to serve *HaShem*-יהו"ה, blessed is He, in a manner of ascent, thus causing the ascent of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation-*Atzilut* in a way of, "One within One-*Echad b'Echad*-אחד באחד!"⁸⁸³

⁸⁸³ See Zohar II 135a *ibid*.

Discourse 15

“Lehavin Inyan Matan Torah - To understand the matter of the giving of the Torah”

Delivered on the first night of the holiday of Shavuot, 5715⁸⁸⁴

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

1.

To understand the matter of the giving of the Torah. The order of the giving of the Torah was that in preparation to the giving of the Torah they first had to leave Egypt, as it states,⁸⁸⁵ “When you take the people out of Egypt, you shall serve God on this mountain.” In addition, the giving of the Torah was preceded by what is stated in Talmud,⁸⁸⁶ “The Holy One, blessed is He, turned the mountain over them like a tub and told them, ‘If you accept the Torah, excellent, but if not, your burial will be there.’” This is the meaning of the verse,⁸⁸⁷ “They stood under the mountain.” That is, it first was necessary for them to undergo the “iron crucible of Egypt,”⁸⁸⁸ through which their materiality and physicality underwent refinement and purification. Nevertheless, even after leaving Egypt, they continued to exist physically, and it was then that the Torah was

⁸⁸⁴ This discourse was recited on the first night of the holiday of Shavuot, toward the morning.

⁸⁸⁵ Exodus 3:12

⁸⁸⁶ Talmud Bavli, Shabbat 88a

⁸⁸⁷ Exodus 19:17; See Talmud Bavli, Shabbat 88a *ibid*.

⁸⁸⁸ Deuteronomy 4:20; See Torah Ohr Yitro 74a and on.

given specifically to souls in bodies. That is, their souls did not ascend Above, but rather, as the verse states,⁸⁸⁹ “*HaShem*-יהוה” descended upon Mount Sinai,” specifically below, in this world.

Moreover, the essential matter of Torah is specifically as it manifests in physical matters, unlike the request of the angels, who said,⁸⁹⁰ “Place Your glory upon the heavens.” The intention of the angels was that the spirituality of Torah should be given to them. However, the Torah specifically manifested in physical matters. Moreover, the commandments-*mitzvot* are specifically physical. In other words, the general matter of the giving of the Torah is that it was specifically given to souls as they are below in bodies, so that even Torah itself became invested within physicality.

This is also understood⁸⁹¹ from what Midrash⁸⁹² states about the matter of souls and Torah - that scripture compares both to a flame. About souls, scripture states,⁸⁹³ “For the flame of *HaShem*-יהוה is the human soul,” and about Torah, scripture states,⁸⁹⁴ “For a commandment-*mitzvah* is a flame and Torah is light.” The Midrash then continues, “The Holy One, blessed is He, said, ‘My flame, which is Torah, is in your hands, and your flame, which is the soul, is in My hands. If you guard that which is Mine, I shall guard that which is yours.’”

⁸⁸⁹ Exodus 19:20

⁸⁹⁰ Psalms 8:2; Shabbat 88b and on; Midrash Tehillim to Psalms 8:2.

⁸⁹¹ See the discourse entitled “*BeHa'alotcha*” 5678 (Sefer HaMaamarim 5678 p. 336); Also see the discourse by the same title 5686 (Sefer HaMaamarim 5686 p. 322 and on); Discourse entitled “*VeHa'er Eineinu*” 5692 (Sefer HaMaamarim 5692 p. 235 and on.)

⁸⁹² Midrash Devarim Rabba 4:4

⁸⁹³ Proverbs 20:27

⁸⁹⁴ Proverbs 6:23; Midrash Shemot Rabba 36:3; Tanchuma Tisa 28

Moreover, this matter, that the Jewish people and Torah are interdependent, does not only apply to the matter of guarding each other, but also to the essential existence of the Jewish people and Torah, as Midrash⁸⁹⁵ states on the verse,⁸⁹⁶ “‘Who can you liken Me to, that I would be his equal?’ says the Holy One; Lift your eyes on high and see Who created these (*Eileh*-אלה).” The Midrash continues, “The word, ‘these-*Eileh*-אלה’ refers to the verse,⁸⁹⁷ ‘These-*Eileh*-אלה are the generations of the heavens and the earth when they were created.’ And in whose merit were they created and in whose merit are they sustained? In the merit of those about whom Torah states,⁸⁹⁸ ‘And these (*Eileh*-אלה) are the names of the children of Israel.’ And in what merit are the children of Israel themselves sustained? In the merit of the verse,⁸⁹⁹ ‘These (*Eileh*-אלה) are the testimonies, the decrees and the ordinances that Moshe spoke to the children of Israel when they left Egypt.’” We thus see that the Jewish people are dependent on the Torah (not only in the matter of guarding it, but) in the very essence of their existence.

Likewise, Torah depends on the Jewish people, as scripture states,⁹⁰⁰ “I (*Anochi*-אנכי) made the earth and I created (*Barati*-בראתי) man upon it.” That is, the same, “I-*Anochi*-אנכי,” who gave the Torah with the word “I-*Anochi*-אנכי,”⁹⁰¹ is the

⁸⁹⁵ Midrash Shemot Rabba 48:1

⁸⁹⁶ Isaiah 40:25-26

⁸⁹⁷ Genesis 2:4

⁸⁹⁸ Exodus 1:1

⁸⁹⁹ Deuteronomy 4:45

⁹⁰⁰ Isaiah 45:12

⁹⁰¹ Exodus 20:2

very same “I-*Anochi*-אנכי” who made the earth. Moreover, He made it for man,⁹⁰² [as the verse states, “and I created (*Barati*-בראתי) man upon it.”] Thus, the purpose of the creation of man is indicated by the word, “I created-*Barati*-”-בראת-613” which has the same numerical value as the 613-תריג-*mitzvot*. In other words, the world was created so that the Jewish people could fulfill the six-hundred and thirteen *mitzvot*.⁹⁰³ This being so, it is understood that the fulfillment of the six-hundred and thirteen *mitzvot* is dependent on man and that man was created to fulfill the six-hundred and thirteen *mitzvot*.

We thus find that the Jewish people and Torah are interdependent, not only in regard to guarding each other, but in the very essence of their existence. Moreover, the fact that the Jewish people need the Torah and that the Torah needs the Jewish people, is a physical matter that specifically relates to souls as they are in physical bodies and as the Torah specifically manifests within the physical world, as can be understood from the analogy of the flame. For, as known, the flame of a lamp consists of four aspects; the wick, the oil and the two colors of its light.⁹⁰⁴ It thus is likewise understood in the analogue, that it specifically means souls in bodies, corresponding to the oil and the wick.

⁹⁰² See Zohar I 205b

⁹⁰³ See Mikdash Melech to Zohar *ibid*.

⁹⁰⁴ See Torah Ohr, Mikeitz 40b and on.

2.

To better understand this, we first must explain the descent of the soul into the body. As well known, the descent of the soul is for the purpose of ascent.⁹⁰⁵ From this it is understood that since the purpose of the descent is (to bring about) an ascent, therefore, the greater the descent, the greater the ascent. Therefore, to understand the greatness of the ascent brought about by the descent, we first must clarify what the condition of the soul was before its descent. Through this, we will come to understand the magnitude of the descent and thereby automatically come to understand the magnitude of the ascent.

About the condition of the soul before its descent, the verse states,⁹⁰⁶ “As *HaShem*-יהו"ה, God of Israel, before Whom I stood, lives etc.” That is, [before its descent] the soul stood before *HaShem*-יהו"ה, blessed is He, with love and fear of Him, like the angels about whom it states,⁹⁰⁷ “He stood them forever, for eternity etc.,” in that they always stand in love and fear of *HaShem*-יהו"ה, blessed is He.

It nevertheless could be said that the service of the souls is unlike the service of the angels, because the love and fear of the angels is a continuous service of *HaShem*-יהו"ה that never ceases, so much so, that there are angels who were created

⁹⁰⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), Section entitled, “The twelve letters ה"י ז"ח ט"י correspond to the Twelve Tribes of Israel.”

⁹⁰⁶ Kings I 17:1

⁹⁰⁷ Psalms 148:6

during the six-days of creation, who since then, are still reciting the three words,⁹⁰⁸ “Holy, Holy, Holy.” That is, with each utterance of the word, “Holy-Kadosh-קדוש,” they stand in a state nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, for a period of two thousand years and presently, they are standing in nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in the utterance of the third word, “Holy-Kadosh-קדוש,” which is the third set of two thousand years.

Now, all this applies to the angels. For, since their essential aspect is that of emotions (*Midot*), which is why they are called,⁹⁰⁹ “The trees of the forest,” they therefore stand in constant love and fear of *HaShem*-יהו"ה, blessed is He. However, Jewish souls also serve *HaShem*-יהו"ה, blessed is He, through the matter of grasp and comprehension. This is because the souls are situated in a different place than the place of the angels. That is, the angels are situated in the Sanctuaries (*Heichalot*) and Chambers (*Madoorim*), whereas the souls are situated in the Garden of Eden (*Gan Eden*) and as known, there is spiritual study of Torah in the Garden of Eden (*Gan Eden*), which is the matter of grasping and comprehending *HaShem*'s-יהו"ה Godliness, rather than serving Him through love and fear.

However, in truth, even souls as they are above, serve *HaShem*-יהו"ה, blessed is He, with love and fear. For, just as, as the soul is below, “there is a distinct time for Torah study and

⁹⁰⁸ Isaiah 6:3

⁹⁰⁹ See Zohar III 226a and on; Also see the discourse entitled “*K'Tapu'ach baAtzei HaYa'ar* – Like an apple tree among the trees of the forest,” 5714, translated in The Teachings of The Rebbe 5714, Discourse 24.

a distinct time for prayer,”⁹¹⁰ so likewise, both these matters apply to the soul as it is above. That is, above [in the Garden of Eden] the souls serve *HaShem*-יהו"ה, blessed is He, with both grasp and comprehension of His Godliness, through the spiritual study of Torah, and with love and fear of Him, through prayer. This is as stated in the Talmud,⁹¹¹ “Eliyahu was often present at the academy of Rabbi Yehudah HaNasi. One day, on the New Moon (*Rosh Chodesh*), he was delayed and did not come. Later, Rabbi Yehudah HaNasi asked him, ‘Why was the Master delayed?’ Eliyahu responded, ‘I had to wake up Avraham, wash his hands and wait for him to pray, and I did this for Yitzchak and Yaakov too.’”

In any case, the service of *HaShem*-יהו"ה, blessed is He, of souls as they are above in the Garden of Eden, whether it is with love and fear of Him, or whether it is with grasp and comprehension of His Godliness, is completely beyond any comparison to their service of *HaShem*-יהו"ה, blessed is He, as they are below.

Now, in Tanya, the Alter Rebbe wrote⁹¹² that *HaShem*'s-יהו"ה ultimate intent in the chaining down of the worlds (*Hishtalshelut*) is not for the upper worlds, but for this lowly world, and that the ultimate perfection and completion of His Supernal intent will be fully realized in the days of Moshiach. Nevertheless, although the ultimate realization of His intent is dependent on our deeds and service of *HaShem*-

⁹¹⁰ Talmud Bavli, Shabbat 10a

⁹¹¹ Talmud Bavli, Bava Metzia 85b

⁹¹² Tanya, Ch. 36 and Ch. 37

יהו"ה right now and will be fulfilled in the days of Moshiach, there was a foretaste of this when the Torah was given at Mount Sinai.

He continues by explaining that it cannot be said that the ultimate purpose of serving *HaShem*-יהו"ה, blessed is He, is to attain love and fear of Him. This is because even a perfectly righteous *Tzaddik* who serves *HaShem*-יהו"ה, blessed is He, with fear and great love of delight in Him, does not reach the level of love and fear of *HaShem*-יהו"ה that his soul had as it was above. The same applies to the grasp and comprehension of *HaShem*'s-יהו"ה Godliness. Whatever grasp of Godliness the soul attains as it is below, is of utterly no comparison to the comprehension of the soul as it is above. This is because above, the soul grasps the very being of *HaShem*'s-יהו"ה Godliness itself (*Hasagat HaMahut*), whereas below, it only grasps His existence (*Hasagat HaMetziyut*).

Moreover, its grasp above is of the aspect of the three upper *Sefirot*, whereas below it only grasps the aspect of the seven lower *Sefirot*. Thus, from all the above, we can understand the magnitude of the soul's descent below, and through this, we may come to understand the magnitude of the soul's ascent, which is why there was a descent in the first place.

3.

Now, to understand the elevation of the soul brought about through its descent, we first must explain the place and level of the soul as it was, in and of itself, before its descent.

Through this, we will come to understand how the level of the soul after its ascent is even loftier. For, we cannot say that the level it ascends to is the same as it was before its descent, because if that was the case, the entire matter of its descent would be completely futile and unnecessary.

The explanation is that, about the soul as it is, in and of itself, we recite,⁹¹³ “My God, the soul that you have placed within me is pure. You created it, You formed it, You blew it into me etc.” Now, this must be understood.⁹¹⁴ How could it possibly be said about the soul that it “is pure” before “You created it”? The word “pure-*Tehorah*-טהורה” is an adjective that describes the soul. If so, how is it possible to describe the soul before its creation and existence?

However, the explanation is that the words “it is pure” (*Tehorah Hee*-היא טהורה) refer to the soul as it exists in the world of Emanation-*Atzilut*. In contrast, the words “You created it” (*Atah Baratah*-אתה בראתה) refer to the soul as it is in the world of Creation-*Briyah*. This being so, since it only describes the existence of the soul as it is in the world of Emanation-*Atzilut*, there is no question as to how the adjective pure-*Tehorah* could be applied to the soul before its creation.

To further clarify, the existence of the soul in the world of Emanation-*Atzilut* is unlike how all other creatures exist there, in that all other creatures are only **rooted** in the world of Emanation-*Atzilut*, which is why the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut* is sometimes called

⁹¹³ In the morning blessings, in the blessing of “*Elo'hai Neshamah*.”

⁹¹⁴ See Likkutei Torah, Shir HaShirim 16d and elsewhere.

by various titles, such as inanimate-*Domem*, vegetative-*Tzome'ach*, animal-*Chay* and speaker-*Medaber*. For, in regard to all other creatures as they are included in the world of Emanation-*Atzilut*, they do not exist there as novel creations. This is because the world of Emanation-*Atzilut* is utterly Godly, and it therefore is utterly inapplicable to say that novel creatures exist there. Therefore, when we say that they are included in the world of Emanation-*Atzilut*, all that is meant is that the root and source of their being is included there.

However, such is not the case, in regard to souls. For, even after having been brought into being, they are Godliness that has come into the realm of creation, but are really not novel creations at all. Thus, the soul exists even in the world of Emanation-*Atzilut*, this being the actual Godliness of the soul. On the contrary, since the soul's existence is Godliness, its most essential aspect is specifically as it exists in the world of Emanation-*Atzilut*, where Godliness is openly revealed. Therefore, since it does indeed exist in the world of Emanation-*Atzilut*, it is applicable to describe the soul as being "pure" even before coming into the realm of Creation-*Briyah*.

Now, the adjective used to describe the soul as it is in the world of Emanation-*Atzilut*, is the word "pure" (*Tehorah*-טהורה). For, since the soul's existence is Godly existence, therefore it exists in the world of Emanation-*Atzilut* in a way of purity. In contrast, as opposed to how the soul exists in the world of Emanation, where *HaShem's*-יהו"ה Godliness is openly revealed, in the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) the sense of tangible

“somethingness” and independent existence (*Yeshut*) conceals the Godliness.

Now, all the above refers to the level of the soul as it is, in and of itself. However, its descent into the body causes it to ascend much higher, even higher than the aspect of “pureness” (*Tehorah*-טהורה).

The explanation is that in regard to the adjective “pure” (*Tehorah*-טהורה), even though the purity of the soul is because in the world of Emanation-*Atzilut* the soul has no existence whatsoever independent of *HaShem*-יהו"ה, whose Godliness is openly revealed, nonetheless, from the very fact that the term “pure” (*Tehorah*-טהורה) is used, it is understood that this itself leaves room for the existence of the opposite of Godliness, and this is why the statement, “it is pure” (*Tehorah Hee*-היא טהורה) is necessary. This is like the verse,⁹¹⁵ “Who can produce purity from impurity?”

Similarly, as explained in *Likkutei Torah*,⁹¹⁶ the matter of purity specifically applies to the vessels (*Keilim*). This is because the difference between lights (*Orot*) and vessels (*Keilim*) is that, in truth, the lights (*Orot*) are essentially “nothing” (*Ayin*) and it therefore is inapplicable to use the term “purity” in reference to them. It is only in the matter of the vessels (*Keilim*), in which the matter of tangibility and sense of independent existence comes about, that the matter of purity is applicable.

⁹¹⁵ Job 14:4

⁹¹⁶ *Likkutei Torah*, Re'eh 27a

With this in mind, we can understand the matter of the ascent brought about through the descent of the soul into the body for the purpose of ascent. That is, through its descent, it becomes “subsumed in the body of The King.”⁹¹⁷ This refers to the matter of its ascent and inclusion in the light (*Ohr*), which is called “the body of The King.” This is because the light (*Ohr*) is of the Essential Self of *HaShem*-יהו"ה, blessed is He, and adheres to His Essential Self. Thus, inclusion (*Hitkallelut*) in the light (*Ohr*) is inclusion in His Essential Self (*Etzem*), blessed is He, and is thus called “the body of The King.”

However, as known, the root of the souls is from the inner aspect of the vessels (*Pnimiyyut HaKeilim*) and the inner aspect of the vessels (*Pnimiyyut HaKeilim*) are unified with the light (*Ohr*). This being so, why is the descent below necessary?

The explanation is that the union of the inner aspect of the vessels (*Pnimiyyut HaKeilim*) with the light (*Ohr*) is like two separate things coming together. However, through its descent below, the soul comes to a state of nullification (*Bittul*) and inclusion in the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, in a way that they become one thing. In other words, through its descent into the body the soul is caused to ascend and transition from the unity of “He and His organs are one,” to the unity of “He and His life force are one.”⁹¹⁸

Nevertheless, we must understand this further. For, the vessels (*Keilim*) are rooted in the Impression (*Reshimu*) and the

⁹¹⁷ See Zohar III 217b; Also see the discourse entitled “*Ki Tisa* – When you take up the head (count) of the Children of Israel” 5713, translated in The Teachings of The Rebbe 5713, Discourse 10, Ch. 6 and elsewhere.

⁹¹⁸ Introduction to Tikkunei Zohar 3b

line is revealed from the Impression (*Reshimu*).⁹¹⁹ This is because the Impression (*Reshimu*) is superior to the Line (*Kav*), in that the light of the Line (*Ohr HaKav*) was affected by the restraint of the *Tzimtzum*, and because of this, it is merely a short line (*Kav Katzar*). Moreover, since He withdrew His great light to the side, therefore even the Great Circle (*Iggul HaGadol*), which is the root of the Line (*Kav*), was affected by the restraint of *Tzimtzum*. This being so, the effect of the *Tzimtzum* is recognizable in it.

In contrast, the Impression (*Reshimu*) was untouched by the restraint of *Tzimtzum*.⁹²⁰ That is, the very matter of the Impression (*Reshimu*) is that it is an impression that remained from what was previously there, meaning, it is an impression of all the matters that were there before to the restraint of the *Tzimtzum*, including matters that were completely unaffected by the *Tzimtzum* altogether. And although the *Tzimtzum* caused concealment in the Impression (*Reshimu*), it was not in way that the letters of the Impression (*Reshimu*) were actually changed by the restraint of the *Tzimtzum*. Rather, the distinction is only from the perspective of another.

This is to say that before the restraint of the *Tzimtzum*, the light (*Ohr*) illuminated through them to the other, whereas after the restraint of the *Tzimtzum*, the light does not illuminate

⁹¹⁹ In regard to the next section, see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 12-15 and the notes there.

⁹²⁰ See Ohr HaTorah Bereishit Vol. 6 p. 1,068b; *Hemshech* “*Matzah Zu*” 5640 Ch. 6 (p. 9 and on; Sefer HaMaamarim 5640 Vol. 1 p. 127 and on); *Hemshech* “*Yonati*” 5640 Ch. 9 (p. 11; Vol. 2 p. 502); Sefer HaMaamarim 5643 p. 79 and on, and elsewhere.

through them to the other. Nevertheless, within the letters of the Impression (*Reshimu*) themselves there is no change whatsoever, so that even now, there is light (*Ohr*) within them. Thus, the terminology used in regard to this is,⁹²¹ “The letters of the Impression (*Reshimu*) were unmoved from their place.”

Now, in accordance to the well know principle that whatever reveals is higher than what it reveals, this is why the Impression (*Reshimu*) reveals the line, because the Line (*Kav*) was affected by the restraint of the *Tzimtzum*, whereas the letters of the Impression (*Reshimu*) were utterly unaffected by the restraint of *Tzimtzum*.

This being so, that the souls are rooted in the vessels (*Keilim*) and the vessels (*Keilim*) are rooted in the Impression (*Reshimu*), which was unaffected by the restraint of *Tzimtzum*, why then was it necessary for the soul to descend in order to subsequently ascend to the lights (*Orot*). For, after all, the Impression (*Reshimu*) is higher than both the Line (*Kav*) (and the light of the Line-*Kav*).

The explanation is that the true ascent brought about by the descent, is that the soul ascends and becomes included in the Essential Self of *HaShem*-יהו"ה Himself, blessed is He, who transcends the lights (*Orot*), the vessels (*Keilim*) and even the root of the vessels (*Keilim*). Rather, it ascends to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה

⁹²¹ See *Hemshech* “*Matzah Zu*” and “*Yonati*” in *Sefer HaMaamarim* 5643 *ibid*.

Himself, in the most literal sense. This is the true meaning of becoming “subsumed in the body of The King.”⁹²²

This ascent is brought about through the Torah, since it is specifically through the Torah being physically given below to souls within physical bodies, that the Torah reveals the Essential Self of *HaShem*-יהו"ה, blessed is He, that is in the souls.

4.

Now, to understand why it is specifically as Torah is physically, that it has the power to reveal the Essential Self of *HaShem*-יהו"ה that is in the souls, we must first state that there are two general matters in Torah. This is as our sages, of blessed memory, stated,⁹²³ “Rabbi Yochanan ben Zakkai did not neglect a great matter nor a small matter. A great matter refers to the Act of the Chariot (*Ma'aseh Merkavah*). A small matter is like the disputes of Abaye and Rava.”

However, being that they are the primary basis of the Oral Torah, we need to understand why the sages stated that the disputes of Abaye and Rava are “a small matter?” Moreover, since this was stated about Rabbi Yochanan ben Zakkai, who was a Tanna [and lived several generations before Abaye and Rava] their reference to, “the disputes of Abaye and Rava” could not be referring specifically to the disputes of Abaye and

⁹²² See Zohar III 217b; Also see the discourse entitled “*Ki Tisa* – When you take up the head (count) of the Children of Israel” 5713, translated in The Teachings of The Rebbe 5713, Discourse 10, Ch. 6 and elsewhere.

⁹²³ Talmud Bavli, Sukkah 28a

Rava themselves. Rather, they were referring to the general back and forth arguments (*Pilpul*) of the Oral Torah. This being so, how could they state that this is “a small matter”? To understand this, we must first explain why the Act of The Chariot (*Ma’aseh Merkavah*) is called “a great matter.”

The explanation is that, as stated in the writings of the Arizal, there are a number of levels in the Chariot (*Merkavah*), such as the Cherubim angels, the Chayot angels and the Ophanim angels. The Cherubim angels are in the world of Creation-*Briyah*, the Chayot angels are in the world of Formation-*Yetzirah* and the Ophanim angels are in the world of Action-*Asiyah*. We thus see that the Chariot (*Merkavah*) of the world of Creation-*Briyah* is significantly loftier than the Chariots (*Merkavot*) of the worlds of Formation-*Yetzirah* and Action-*Asiyah*.⁹²⁴

This is like the teaching of our sages, of blessed memory, about the difference between the Prophet Isaiah and the Prophet Ezekiel. (Isaiah beheld the Chariot (*Merkavah*) of the world of Creation-*Briyah*, whereas Ezrkiel beheld the Chariots (*Merkavot*) of the worlds of Formation-*Yetzirah* and Action-*Asiyah*.) The sages stated,⁹²⁵ “To what may Ezekiel be compared? To a villager who saw the king. And to what may Isaiah be compared? To a city dweller who saw the king.”⁹²⁶

⁹²⁴ See Likkutei Torah, Zot HaBrachah 97a-b; Sefer HaMaamarim 5629 p. 83 and on, and elsewhere.

⁹²⁵ Talmud Bavli, Chagigah 13b

⁹²⁶ It is noteworthy that the Prophet Yishayahu (Isaiah) the son of Amotz was himself royalty, being a member of the Davidic dynasty. (See Talmud Bavli, Megillah 10b.)

That is, a city dweller is more accustomed to the matters and conduct of the kingdom. He therefore looks and sees straight to the inner matters. This kind of sight causes a state of inner nullification of the sense of independent existence (*Bittul b'Metziyut*) in him. In contrast, this is not so of a villager who sees the king. Since he is unaccustomed to matters of kingship, he looks and only sees the externality. Therefore, the effect on him is only external sublimation and nullification (*Bittul Chitzeni*).

The same is true above in Godliness. That is, the Cherubim and Seraphim angels, who are in the Chariot (*Merkavah*) of the world of Creation-*Briyah*, are in a state of nullification of their very existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה. However, this is not so of the Chayot and Ophanim angels, whose sublimation and nullification (*Bittul*) cannot be compared whatsoever to the service of *HaShem*-יהו"ה, blessed is He, of the Seraphim angels. This is particularly true of the Ophanim angels, whose state of being is one of "great commotion,"⁹²⁷ which is caused by their lack of grasp and comprehension of *HaShem's* יהו"ה Godliness.

This is analogous to what we observe in man below. That is, when a person has a grasp and comprehension of a subject, he contemplates and delves into it in a state of calm. However, if he unable to understand the subject, but senses that it is a very deep and wondrous matter, this causes him to be in a state of great commotion. We thus find that the service of

⁹²⁷ See Ezekiel 3:13

HaShem-יהו"ה of the Ophanim angels cannot at all be compared to the service of *HaShem*-יהו"ה of the Seraphim angels in the world of Creation-*Briyah*.

Similarly, there is an even loftier Chariot (*Merkavah*), which is the Chariot (*Merkavah*) of the world of Emanation-*Atzilut*, as it states, "Our forefathers are the Chariot (*Merkavah*)."⁹²⁸ Sefer HaBahir states that,⁹²⁹ "The attribute of kindness-*Chessed* said to the Holy One, blessed is He, 'Since the days that Avraham was upon the earth, I no longer am needed to perform my function, since Avraham stands and serves in my place.'" That is, through Avraham's service of *HaShem*-יהו"ה, blessed is He, in welcoming guests (*Hachnasat Orchim*) and publicizing *HaShem*'s-יהו"ה Godliness in the world with self-sacrifice, he became the Chariot (*Merkavah*) for the attribute of kindness-*Chessed* of the world of Emanation-*Atzilut*.

The same is true of Yitzchak. Through his service of *HaShem*-יהו"ה, blessed is He, in the digging of the wells,⁹³⁰ and particularly through the fact that he was literally ready to sacrifice his life at the binding (*Akeida*), he became the Chariot (*Merkavah*) of the attribute of might-*Gevurah* of the world of Emanation-*Atzilut*. Yaakov, the choicest of the forefathers,⁹³¹ likewise became the Chariot (*Merkavah*) of the quality of

⁹²⁸ Midrash Bereishit Rabba 47:6; 82:6

⁹²⁹ Sefer HaBahir, Siman 191; Cited in Pardes Rimmonim, Shaar 22 (Shaar HaKinuyim) Ch. 4.

⁹³⁰ See Derech Chayim of the Mittler Rebbe, translated as The Way of Life, Ch. 6, where this service of *HaShem*-יהו"ה, blessed is He, is further elucidated.

⁹³¹ Midrash Bereishit Rabba 76:1

beauty-*Tiferet* of the world of Emanation-*Atzilut*, and as known, the aspect of beauty-*Tiferet* reaches directly to the aspect of the crown-*Keter*.⁹³²

Now, the Chariots (*Merkavot*) of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) are of utterly no comparison to the Chariot (*Merkavah*) of the world of Emanation-*Atzilut*. For, the matter of the Chariot (*Merkavah*) is as stated,⁹³³ “And the Chayot uplift,” in that they uplift and are uplifted, for they elevate the aspect of the Man (*Adam*) that is within them, to the aspect indicated by the verse,⁹³⁴ “He is not a man.”

In the world of Creation-*Briyah*, the aspect of “He is not a man” is the world of Emanation-*Atzilut*, since in relation to the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) the world of Emanation-*Atzilut* is the aspect of the encompassing transcendent (*Sovev*) light of *HaShem*-יהוה-ה', blessed is He. Thus, the Chariot (*Merkavah*) of the world of Creation-*Briyah* is the ascent of the world of Creation-*Briyah* to the world of Emanation-*Atzilut*.

However, the matter of the Chariot (*Merkavah*) of the world of Emanation-*Atzilut*, is that it is the ascent of the aspect of man of the world of Emanation (*Adam d'Atzilut*) to the aspect of “He is not a man,” which is the aspect of “The Long Patient One - *Arich Anpin*.” For, since it has form and limitation, the

⁹³² See Likkutei Torah Masei 96b

⁹³³ See the liturgy of the Piyut (Hymn) “*V'Chayot*” in the Keter Kedushah in the Musaf prayer of Rosh HaShanah; See Rabbeinu Bachaye to Exodus 25:10; Midrash Bamidbar Rabba 14; Shemot Rabba 23.

⁹³⁴ Samuel I 15:29

world of Emanation-*Atzilut* has the form of man, which is called *Zeir Anpin*. The service of *HaShem*-יהו"ה, blessed is He, of the Chariot (*Merkavah*) is to cause it to ascend to the aspect of "He is not a man," to the level that transcends measure and limitation, which is the aspect of The Long Patient One - *Arich Anpin*.

This then, is the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, who are the aspect of the Chariot (*Merkavah*) of the world of Emanation-*Atzilut*. That is, they cause an ascent of the intellect and mind of the world of Emanation-*Atzilut*, so that it ascends to the aspect of *Arich*. About this the verse states,⁹³⁵ "Avraham made a great feast (*Mishteh Gadol*-משתה גדול),"⁹³⁶ about which our sages, of blessed memory, stated,⁹³⁶ "The One who is greater than the worlds (*Gadol Olamim*-גדול עולמים) was there."

In other words, through his service of *HaShem*-יהו"ה, blessed is He, Avraham drew forth the aspect of The Long Patient One – *Arich Anpin*, who is "The One who is greater than the worlds (*Gadol Olamim*-גדול עולמים)," to the point that Avraham himself was called by the title⁹³⁷ "The man who is great (*HaAdam HaGadol*-האדם הגדול) amongst the giants." For, through his service of *HaShem*-יהו"ה, blessed is He, in the aspect of the Chariot (*Merkavah*), he affected within himself to be in the state of The Long Patient One – *Arich Anpin*.

⁹³⁵ Genesis 21:8

⁹³⁶ Midrash Bereishit Rabba 53:10 (and see Matnot Kehunah there); Also see Sefer HaMaamarim 5635 Vol. 2 p. 467.

⁹³⁷ Joshua 14:15; Midrash Bereishit Rabba 14:6

This is why the Act of the Chariot (*Ma'aseh Merkavah*) is called “a great matter,” since the matter of the Chariot (*Merkavah*) is to rise above states of measure and limitation, which is the greatness of the aspect of The Long Patient One – *Arich Anpin*.

5.

Now, the disputes of Abaye and Rava are called “a small matter” because their motion is the very opposite of the motion of the Act of the Chariot (*Ma'aseh Merkavah*), which is the matter of rising above measure and limitation, whereas the disputes of Abaye and Rava is the matter of *HaShem's* יהו"ה Supernal will, which, in and of itself, transcends limitation, lowering itself to the matter of the commandments-*mitzvot*, all of which were specifically given in a manner of measure and limitation, whether they are commandments that are limited to specific times, places or both.

Furthermore, all the *mitzvot* specifically manifest in physicality, so much so, that as his honorable holiness, my father-in-law, the Rebbe, explained in many of his discourses,⁹³⁸ even *mitzvot* that are the duties of the heart should come to actually be felt in the physical heart of flesh. For example, the *mitzvah* to love of *HaShem*-יהו"ה, blessed is He, should actually come to be felt in one's physical heart, literally. The same is true of the *mitzvah* of fear of *HaShem*-

⁹³⁸ See Sefer HaMaamarim 5697 p. 215, p. 282; 5698 p. 180, and elsewhere.

יהו"ה, blessed is He, that one's physical heart should constrict out of fear of *HaShem*-יהו"ה, blessed is He.

The same applies to the *mitzvah* of loving one's fellow Jew (*Ahavat Yisroel*). His love for his fellow should actually be felt in his heart of flesh. For example, just as when a person hears good news about himself, he comes to the state indicated by the verse,⁹³⁹ "Good news fattens the bone," so too, if he hears good news about his fellow, he should also come to the state of "Good news fattens the bone." Similarly, regarding *mitzvot* that relate to grasp and comprehension, the grasp should be recognizable in the physical brain, so much so, that his brain should develop many grooves and wrinkles etc., as a result of it.

This then, explains the "small matter," such as "the disputes of Abaye and Rava." That is, it refers to the Torah specifically as it descends and manifests within physicality. Nevertheless, it is specifically through the descent and manifestation of Torah into physicality (the "small matter," such as "the disputes of Abaye and Rava") that the Essential Self of *HaShem*-יהו"ה, blessed is He, is drawn forth and revealed.

In man, this may be understood by the difference between a bestowal of the essence and a bestowal of intellect, in that the bestowal of the essence is far loftier than the bestowal of intellect. For in the bestowal of intellect, only a glimmer and radiance (*Ha'arah*) of one's intellect is bestowed. That is, the teacher only bestows a glimmer and radiance of his intellect,

⁹³⁹ Proverbs 15:30; Also see Talmud Bavli, Gittin 56b (It is noteworthy that the term "bone-*Etzem*-עצם" also means the "essence-*Etzem*-עצם.")

and the student only receives a glimmer and radiance of the teacher's intellect. This is why such bestowal is only effective if the student himself is already intellectual. However, for someone who is not yet intellectual, the bestowal will be completely ineffectual and of no use to him. This is like the Yiddish idiom,⁹⁴⁰ "A head, you cannot give to someone." This is because the bestowal is entirely external and is only a glimmer (*Ha'arah*) of the teacher's intellect.

However, when it comes to a bestowal of the essence, such as giving birth to someone who is similar to himself, he actually bestows his essence. This is why "the power of the son can be greater than the power of the father,"⁹⁴¹ specifically because it is the bestowal of his essence. Therefore, it is not in a way in which the recipient is an entity unto himself and merely makes use of the bestowal, but rather, the bestowal gives him his very existence, in that the essence itself is bestowed and drawn forth. Moreover, the bestowal of the essence specifically comes forth physically. That is, the bestowal of intellect comes

⁹⁴⁰ See *Derech Mitzvotcha* 3a; Biurei HaZohar of the Tzemach Tzeddek, Vol. 2 p. 613; *Sefer HaMaamarim* 5653 p. 219; 5659 p. 3; *Hemshech* 5666 p. 173; the discourse entitled "*B'Sha'ah SheHeekdeemoo*" 5714, translated in *The Teachings of The Rebbe* 5714, Discourse 17, Ch. 3, and elsewhere.

⁹⁴¹ Talmud Bavli, *Shevuot* 48a – יפה כח הבן מכה האב. 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 the wording of the teaching, may also be read "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 existed in the essence of the father. (See the discourse entitled "*B'Sha'ah SheHeekdeemoo*" 5714, translated in *The Teachings of The Rebbe* 5714, Discourse 17, Ch. 2.

forth through speech, whereas the bestowal of the essence is specifically physical.

The same may be understood in regard to Torah. That is, the bestowal of the essence is specifically when the Torah manifests in physical matters. About this aspect the verse states,⁹⁴² “On His wedding day,” about which our sages, of blessed memory, stated,⁹⁴³ “This refers to the giving of the Torah.” For, since the Torah was physically given below, it therefore is the aspect of drawing forth the essence, and through this kind of drawing forth, the souls become children of *HaShem*-יהו"ה, blessed is He, as the verse states,⁹⁴⁴ “You are children of *HaShem*-יהו"ה your God.” This was brought about “On His wedding day,” that is, on the day that He gave us His Torah.

Now, although this bestowal of the essence is just from the most final level (the letter *Tav*-ת"ו), which, so to speak, is the aspect of kingship-*Malchut* of kingship-*Malchut* of the Ancient One-*Atik*, nevertheless, the well-known teaching of the Baal Shem Tov⁹⁴⁵ is that “when one grasps a bit of the essence, one grasps it all.” That is, since every essence is indivisible, therefore, even if one only takes hold of a part, he takes hold of it all.

The same principle applies in regard to, “His wedding day,” referring to the giving of the Torah. That is, since it is a

⁹⁴² Song of Songs 3:11

⁹⁴³ Talmud Bavli, Taanit 26b

⁹⁴⁴ Deuteronomy 14:1

⁹⁴⁵ See *Hemshech* 5666 p. 522; *Hemshech* 5672 Vol. 1 p. 415, p. 553; Vol. 2 p. 1,081 and elsewhere.

bestowal of *HaShem's*-יהו"ה Essential Self, blessed is He, therefore, the totality of His Essential Self is present on each and every level of Torah. It is this bestowal of His Essential Self that was bestowed in Torah as it was given, specifically as it manifests in physical things, and through this, the Essential Self of *HaShem*-יהו"ה, blessed is He, is revealed in the souls of the Jewish people.

6.

This may be better understood through various physical examples. One example is that it is like a signet engraved in a precious and brilliant stone. Because the stone is brilliant, the letters of the signet cannot be read until the signet is imprinted into wax. In contrast, if the signet is engraved on a simple stone that is not brilliant, the letters can even be read on the stone itself. We thus see that with something that is not as brilliant, the revelation can be in close proximity to its source, whereas with something that is brilliant, the revelation cannot be in close proximity to its source, but can only be from a distance.

In the same manner, this may be understood as it relates to Godliness above. For, “The signet of the Holy One, blessed is He, is Truth (*Emet*-אמת),”⁹⁴⁶ as indicated by the verse,⁹⁴⁷ “Thus said *HaShem*-יהו"ה, King of Israel and its Redeemer,

⁹⁴⁶ Talmud Bavli, Shabbat 55a – Truth-*Emet*-אמת, the first letter of which is the *Aleph*-א, the middle letter being *Mem*-מ and the concluding letter being is *Tav*-ת, which is inclusive of all the letters of the *Aleph-Beit* from beginning to end, which are the Hosts of Letters-*Tzva'ot*-צבאות.

⁹⁴⁷ Isaiah 44:6; See Midrash Bereishit Rabba 81:2

HaShem Tzva'ot-יהו"ה צבאות: I am first and I am last, and besides Me there is no God," in that there are no changes from beginning to end. This revelation comes specifically through Torah, as "there is no Truth (*Emet*-אמת) but Torah."⁹⁴⁸ However, such revelation is specifically from a distance, meaning, specifically as the Torah manifests within physical matters.

Yet another example is understood from the sense of vision and the sense of hearing. That is, hearing about something cannot be compared to seeing it.⁹⁴⁹ Therefore, even if a person hears about something with all its details, he only becomes truly aroused and excited about it when he finally sees it. This is because, when he only hears about it, he only becomes aware of its existence. However, once he sees it, he becomes aware of the thing itself. Therefore, when he actually sees it, his arousal is completely different. Nonetheless, with sight, which is seeing the thing itself, the vessel is specifically physical. In contrast, with hearing, which only brings to awareness of its existence, the vessel is spiritual.

This may likewise be understood as it relates to Godliness above, in regard to the sight of the aspect of wisdom-*Chochmah*, which is the inner essence of wisdom-*Chochmah*,⁹⁵⁰ that it is specifically this aspect that comes

⁹⁴⁸ Talmud Yerushalmi, Rosh HaShanah 3:8; Petichta to Eicha Rabbati 2; Tikkunei Zohar, Tikkun 21 (50a).

⁹⁴⁹ See Mechilta Yitro 19:9; Torah Ohr, beginning of Mishpatim; *Hemshech* "v'*Kachah*" 5637 Ch. 37 and Ch. 57 (Sefer HaMaamarim 5637 Vol. 2 p. 459 and on; p. 523 and on), and elsewhere.

⁹⁵⁰ That is, the aspect of the Ancient One-*Atik* which is the inner aspect of wisdom-*Chochmah*. (See Likkutei Sichot, Vol. 16, p. 605.)

further down. This may be understood through the meaning of the verse,⁹⁵¹ “Listen, you mountains... and you mighty ones (*V’HaEitanim*-והאֵתָנִים), the foundations of the earth.” The word “mighty ones-*Eitanim*-אֵתָנִים” shares the same letters as “*Tana'im*-תנאים (the sages of the Mishnah),”⁹⁵² for they are the mighty ones who uphold the foundations of the Oral Torah.

The term “*Eitan*-אֵיתָן” refers to the Name of Seventy-Two (יִרִיד הַיִּי וַיִּיזוּ הַיִּי) of wisdom-*Chochmah*, as explained about the verse,⁹⁵³ “A *maskil* by Eitan the Ezrahite.” This accords to the Alter Rebbe’s explanation,⁹⁵⁴ that the term “*Eitan*-אֵיתָן” indicates antiquity,⁹⁵⁵ and corresponds to the Name of Seventy-Two (יִרִיד הַיִּי וַיִּיזוּ הַיִּי) which is not novel and transcends the Name of Forty-Five (יִרִיד הַיִּי וַאֲזוּ הַיִּי) which is novel. That is, it refers to the aspect of the Ancient One-*Atik*. It is specifically this aspect that comes forth in the rulings (*Halachah*) of the Oral Torah, since it specifically deals with physical matters.

Yet another example of this is the bestowal of intellect that is specifically given through analogy and allegory. That is, if one wishes to convey a very lofty matter of intellect, it specifically must be done through the use of analogy. On the other hand, a matter of intellect that is not quite as lofty, can be

⁹⁵¹ Micah 6:2

⁹⁵² Tikkunei Zohar, Tikkun 21 (43b)

⁹⁵³ Psalms 89:1

⁹⁵⁴ See Kuntres Limud HaChassidut Ch. 3; Igrot Kodesh of the Rebbe RaYa”Tz Vol. 3, p. 335; Sefer HaMaamarim p. 211 and on; 5698 p. 67, and elsewhere.

⁹⁵⁵ See Kings I 8:2 – “The month of the *Eitanim*-*Yerach HaEitanim*-יֶרֶחַ הָאֵיתָנִים” which Targum Yonatan renders, “The month that the ancient ones (*Atikaya*-עתיקאי) called the first month.” (See Targum Yonatan and Rashi there.)

conveyed in a straightforward manner without the need for analogy and allegory. However, a deeper matter of intellect must specifically be expressed through the use of analogy and allegory and through the details of the allegory the recipient comes to a greater depth of understanding of the matter.

The same is true of Torah, which is called “The Primordial Allegory” (*Mashal HaKadmonee*-משל הקדמוני).⁹⁵⁶ That is, it is the allegory of the Unlimited One, *HaShem*-יהו"ה, blessed is He, the Singular Preexistent Being (*HaKadmonee*-הקדמוני), who precedes the existence of the world.⁹⁵⁷ Thus, it is specifically through its descent below to manifest within physical matters, that there is a drawing forth and revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

7.

With the above in mind, we may now understand the general matter of the giving of the Torah. That is, the Torah was specifically given physically to souls that are specifically manifest in physical bodies. Furthermore, the Torah needs the souls of the Jewish people and the souls of the Jewish people need the Torah. Moreover, they both must specifically manifest physically.

To further clarify, both the souls of the Jewish people and the Torah are the aspect of the Essential Self of *HaShem*-

⁹⁵⁶ See Rashi to Exodus 21:13, Samuel I 24:13, Talmud Bavli, Makkot 10b

⁹⁵⁷ See Midrash Bereishit Rabba 38:7 and elsewhere.

יהו"ה, blessed is He. However, since the soul descended and became a created being, the Essential Self of *HaShem*-יהו"ה, blessed is He, is concealed in the souls, and therefore, the souls are in need the Torah. For, since Torah is revelation from *HaShem*-יהו"ה Above, blessed is He, it therefore reveals the Essential Self of *HaShem*-יהו"ה that is in the Jewish soul. However, for Torah to reveal the Essential Self of *HaShem*-יהו"ה, blessed is He, that is in the souls, this must specifically be accomplished through its manifestation in physicality, since it is specifically then that an essential revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, is applicable, as explained above.

Now, just as Jewish souls need Torah, so likewise, Torah needs the Jewish souls. This is because the souls have a superiority over and above Torah, since at their root, they actually are higher than Torah, as our sages, of blessed memory, taught,⁹⁵⁸ “The thought of Israel preceded everything, including even the thought of Torah, as Torah states,⁹⁵⁹ ‘Speak to the children of Israel.’” Thus, in order to bond Torah as it is above, with the Holy One, blessed is He, meaning, to reveal the Essential Self of *HaShem*-יהו"ה, blessed is He, in Torah, this is specifically accomplished through the souls of the Jewish people. Moreover, this is specifically accomplished as the souls are manifest within physical bodies, for the above-mentioned reasons.

⁹⁵⁸ Midrash Bereishit Rabba 1:4; See Tanna D’Bei Eliyahu Rabba Ch. 14

⁹⁵⁹ Exodus 14:2; Leviticus 1:2, and elsewhere.

However, because both the Torah and the souls of the Jewish people are the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, but in both this is concealed, therefore for this to be revealed, assistance is needed from Above. The receptacle (*Klee*) for this assistance is specifically serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, which is called abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He. This is because it is the aspect of abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He, that draws forth His Supernal desire, which transcends the chaining down of the worlds (*Hishtalshelut*).

This is known from the teaching of the Rav, the Maggid of Mezhritch,⁹⁶⁰ in explaining the teaching of our sages, of blessed memory,⁹⁶¹ about the difference between the first paragraph of the *Shema* recital and the second paragraph of the *Shema* recital.

They stated, "The first paragraph relates to a time in which the Jewish people fulfill the will of the Ever-Present One. The second paragraph relates to a time in which they do not fulfill the will of the Ever-Present One." The Maggid of Mezhritch asked a question on this. Namely, the second paragraph begins with the words,⁹⁶² "And it shall be that if you surely heed to My commandments etc." This being so, why did the sages state that this paragraph refers to a time that the Jewish

⁹⁶⁰ See Ohr Torah of the Rav, the Maggid of Mezhritch, Parshat Eikev, discourse entitled "*Mipnei Mah.*"; Sefer HaMaamarim 5563 Vol. 2 p. 679, p. 682; Maamarei Admor HaZaken 5569 p. 135; Likkutei Sichot Vol. 12 p. 98 and on.

⁹⁶¹ Talmud Bavli, Brachot 35b

⁹⁶² Deuteronomy 11:13

people are not fulfilling the will of the Ever-Present One? He therefore explains that in the first paragraph of the *Shema* recital, it uses the words, “You shall love *HaShem*-יהו"ה your God... with all your being (*Bechol Me'odecha*),” referring to the matter of the abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect. In contrast, in the second paragraph of the *Shema*, the words “with all your being (*Bechol Me'odecha*)” are missing.⁹⁶³

He thus explained that the matter of fulfilling the will of the Ever-Present One is specifically through abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He. For, it is through abundant love (*Ahavah Rabah*) of *HaShem*-יהו"ה, blessed is He, which transcends reason and intellect, that we draw forth His Supernal will, which transcends the chaining down of the worlds (*Hishtalshelut*), into the space of the world, which is measured and limited.

This is why when the Torah was given,⁹⁶⁴ “The Holy One, blessed is He, turned the mountain over them like a tub,” which is a matter of the revelation of abundant love (*Ahavah Rabah*).⁹⁶⁵ For, it is through this that strength and assistance

⁹⁶³ In other words, even though the two other levels of “with all your hearts” (*Bechol Levavchem*) and “with all your souls” (*Bechol Nefshechem*) are mentioned, this third level of “with all your being” (*Bechol Me'odecha*) is not mentioned.

⁹⁶⁴ Talmud Bavli, Shabbat 88a

⁹⁶⁵ See Torah Ohr, Megilat Esther 98d – That is, the usual connotation of this teaching implies a negative aspect of coercion. However, the Alter Rebbe explains that the mountain (*Har*-הר) refers to this aspect of abundant love, (as explained elsewhere, that Avraham, who is the aspect of kindness-*Chessed*, is called a “mountain-*Har*-הר (Pesachim 88a), and similarly Aharon אהרן who is likewise the priestly aspect of kindness-*Chessed*.) [Likewise, the “arms” [emotional qualities of *Chessed* and *Gevurah*] of *Arich Anpin* are also called mountains in the Zohar (Pinchas 249b).] Thus, when it is stated that He overturned the mountain over them

was drawn forth from above the chaining down of the worlds (*Hishtalshelut*), for the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, at the giving of the Torah.

This then, is the general order of the giving of the Torah. That is, first there was the, "iron crucible of Egypt,"⁹⁶⁶ in order to purify and refine the physical. Nevertheless, the actual existence of the physical needed to remain. Only afterwards, the very nation-*Am*-עם (specifically using the term *Am*-עם)⁹⁶⁷ who left Egypt, was the very nation who received the Torah after, "The Holy One, blessed is He, turned the mountain over them like a tub," which is the matter of the revelation of abundant love (*Ahavah Rabah*) that transcends reason and intellect.

Through this, strength and assistance was granted from Above for Torah to reveal the Essential Self of *HaShem*-יהו"ה, blessed is He, as He is in the souls of the Jewish people and in the Torah, specifically as they both are physically. It is specifically through this, that *HaShem*'s-יהו"ה Supernal will that,⁹⁶⁸ "the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds" is fulfilled.

"like a tub," it is explained that *HaShem*'s-יהו"ה love surrounded them like a tub, and this was the revelation of the abundant love (*Ahavah Rabah*) from Above.

⁹⁶⁶ Deuteronomy 4:20; See Torah Ohr Yitro 74a and on.

⁹⁶⁷ The term "nation-*Am*-עם" is a lesser term which also means "dimmed-*Omemeut*-עוממות." (See Tanya, Shaar HaYichud VeHaEmunah, Ch. 7; Rashi to Judges 5:14.)

⁹⁶⁸ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 16

“VaYered HaShem al Har Sinai - HaShem descended upon Mount Sinai”

Delivered on the second day of Shavuot, 5715⁹⁶⁹

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

1.

The verse states,⁹⁷⁰ “*HaShem*-יהוה descended upon Mount Sinai.” About this Midrash Rabba states,⁹⁷¹ “It is written,⁹⁷² ‘Everything that *HaShem*-יהוה desired, He did.’ David said: The Holy One, blessed is He, decreed,⁹⁷³ ‘The heavens are the heavens of *HaShem*’s-יהוה, but the earth He has given to mankind.’ To what is this analogous? To a king who issued a decree that the inhabitants of Rome should not go down to Syria and that the inhabitants of Syria should not go up to Rome. So likewise, when the Holy One, blessed is He, created the world, He decreed, ‘The heavens are the heavens of *HaShem*’s-יהוה, but the earth He has given to mankind.’ However, when He gave the Torah, He nullified the decree, as

⁹⁶⁹ On the transcript of this discourse in the library of Agudat Chassidei Chabad, the Rebbe noted “5673” [Referring to *Hemshech* 5672 Vol. 1 p. 245 and on] and “5703” [Referring to the discourse entitled “*Anochi HaShem Elokecha*” and the subsequent discourses of the year 5703 (Sefer HaMaamarim 5703 p. 120 and on)].

⁹⁷⁰ Exodus 19:20

⁹⁷¹ Midrash Shemot Rabba 12:3

⁹⁷² Psalms 135:6

⁹⁷³ Psalms 115:16

it states, ‘*HaShem*-יהו"ה descended upon Mount Sinai,’ and similarly,⁹⁷⁴ ‘To Moshe He said: Go up to *HaShem*-יהו"ה.’” In other words, the giving of the Torah brought about a bond between *HaShem*’s-יהו"ה Godliness and the worlds.

However, we must understand what exactly was newly introduced with the giving of the Torah, for is it not so that even at the very beginning of creation there was Godliness in the worlds? This is especially so according to the Baal Shem Tov’s explanation⁹⁷⁵ of the verse,⁹⁷⁶ “Forever *HaShem*-יהו"ה Your word stands in the heavens.” That is, the speech of *HaShem*-יהו"ה, blessed is He, is continuously vested within creation to bring it into being. For, the word of *HaShem*-יהו"ה, blessed is He, is the very sustainment of the existence of created beings, as explained at length in Shaar HaYichud VeHaEmunah.⁹⁷⁷

It explains there that the entire existence of a created being is solely the Godly power in it and the only reason we perceive it as a tangible independent “something” (*Yesh*) is because we do not perceive the Godliness. However, if permission would be granted to the eye to see, we then would perceive the true reality that the very existence of the creation is Godliness. This being so, the lacking is only in the eye, in that it does not see. However, the righteous-*Tzaddikim*, who do see, indeed perceive true reality, and this is their truth. This

⁹⁷⁴ Exodus 24:1

⁹⁷⁵ See Tanya, Shaar HaYichud VeHaEmunah Ch. 1

⁹⁷⁶ Psalms 119:89

⁹⁷⁷ See Tanya, Shaar HaYichud VeHaEmunah Ch. 1 and on; Also see at greater length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*.

being so, what novelty was introduced upon the giving of the Torah?

2.

Now, to understand this, we must preface that in regard to the general light of *HaShem's* יהו"ה Godliness in the worlds, two issuances are drawn forth. The first is light (*Ohr*) that is for the purpose of the [existence of the] worlds and the second is light (*Ohr*) in a state of complete adhesion to *HaShem's* יהו"ה Essential Self, the purpose of which is to reveal the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem* יהו"ה Himself, blessed is He. In other words, there is light (*Ohr*) that is measured and limited (*Gvul*) and there is light (*Ohr*) in a state of complete limitlessness (*Blee Gvul*).

The explanation is that the light of limitation (*Gvul*) is the light of the Line (*Kav*), being that the light of the Line (*Kav*) comes with measure and limitation for the purpose of [the existence of] the worlds. In other words, because it arose in *HaShem's* יהו"ה Supernal will, blessed is He, that there should be a chaining down of worlds and that they should have ten *Sefirot*, which should divide into the divisions of wisdom-*Chochmah*, understanding-*Binah*, knowledge-*Da'at*, kindness-*Chessed*, might-*Gevurah*, beauty-*Tiferet*, victory-*Netzach*, majesty-*Hod*, foundation-*Yesod* and kingship-*Malchut*, therefore the Line (*Kav*), which is their source, also consists of ten *Sefirot*. For, since the whole reason it was drawn down with

measure and limitation is for the existence of the worlds, therefore it too has ten *Sefirot*.

Moreover, even in the root of the Line (*Kav*) as it precedes the restraint of the *Tzimtzum*, there likewise are ten *Sefirot*. (According to the view that the root of the Line-*Kav* is in the Ten Hidden *Sefirot-Eser Sefirot HaGenoozot*), this refers to the matter of the Ten Hidden *Sefirot-Eser Sefirot HaGenoozot*.⁹⁷⁸ For, since the general drawing forth is for the existence of the worlds, therefore, even in its root before the *Tzimtzum*, there are ten *Sefirot*.

Now, this does not contradict the explanation elsewhere,⁹⁷⁹ that the ten *Sefirot* were newly brought into being specifically through the restraint of *Tzimtzum*. That is, at first glance, this appears to contradict to what we are explained here, that even in the root of the Line (*Kav*) that precedes the restraint of the *Tzimtzum*, there likewise are ten *Sefirot*. However, the reason this is not a contradiction is because as the *Sefirot* are before to the restraint of the *Tzimtzum*, they are in a state of absolute and ultimate simplicity, so much so, that their existence is utterly not recognizable.

This is why they are called **Hidden Sefirot** (*Sefirot HaGenoozot*), because they are hidden and concealed in the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which is utterly limitless (*Blee Gvul*). It is only through the restraint of the *Tzimtzum* that they were caused to be separate

⁹⁷⁸ See *Hemshech* 5672 Vol.1 p. 25 and on, and elsewhere.

⁹⁷⁹ See *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Anaf 2-3; *Hemshech* 5672 *ibid.* p. 28 and on.

Sefirot, and through this, they come to a state of recognizable existence. This was newly introduced in the Line (*Kav*), specifically through the restraint of the *Tzimtzum*.

Now, even in regard to the light of the Line (*Kav*), in which the *Sefirot* are already in a state of existence, they nevertheless are not truly in a state of complete tangible existence. That is, they still have no actual independent existence at all, as in the teaching,⁹⁸⁰ “Ten *Sefirot* without being (*Blee Mah*-ה"ה בלי מ”ה).” Thus, the *Sefirot* of the Line-*Kav* are an existence of non-being.

This then, is what is meant by the fact that the Line (*Kav*) is made up of points (*Nekudot*).⁹⁸¹ (In other words, the line that is drawn from above to below is not a long line, but is rather made up of points – *Nekudah*.) The matter of a point (*Nekudah*) is that it has no form. This is to say that all the *Sefirot* as they are in the Line (*Kav*) are in a state of a point (*Nekudah*) that has no form, meaning that it has no being whatsoever.

Now, although it is explained elsewhere⁹⁸² about the *Sefirot* of the world of Chaos-*Tohu*, that because they are points (*Nekudot*) this causes the strength of their existence - which is the opposite of what we are saying here - nonetheless, in truth, this does not contradict what we are saying here. The reason is because, when it comes to the *Sefirot* of the world of Chaos-

⁹⁸⁰ Sefer Yetzirah 1:2 and on.

⁹⁸¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14; Sefer HaMaamarim 5652 p. 97, p. 100 and on; Also see the prior discourse of this year, 5715, entitled “*VaYehiy BaYom HaShmini*,” Discourse 13, Ch. 6.

⁹⁸² See Torah Ohr, Shemot 51d and on.

Tohu, since they already are manifest in vessels (*Keilim*), they already are in a state of being, and thus, when it comes to actual being as an actual existence of a point (*Nekudah*), it exists with great strength. However, this is not so of the *Sefirot* of the Line (*Kav*), since, as of yet, there are no vessels (*Keilim*). Thus, this is called a point (*Nekudah*) without form and therefore without actual being.

Now, all the above is in regard to the *Sefirot* as they are in the Line (*Kav*), wherein they are not yet in a state of actual existence. It is only through their manifestation in vessels (*Keilim*) – with the primary aspect of the vessels (*Keilim*) being in the world of Emanation-*Atzilut* – that they are then brought into a state of actual existence.

This may be better understood by way of analogy from the powers of the soul, which possesses ten distinct powers that are different from each other. However, the soul itself is completely simple. Nevertheless, the soul acts through the medium of these powers. That is, it brings forth wisdom through the power of wisdom-*Chochmah*, kindness-*Chessed* through the power of kindness etc.

About this, the Alter Rebbe explains in Tanya⁹⁸³ that there are six-hundred and thirteen powers included in the soul. In other words, even though the soul is a singular simple essence, it nevertheless includes six-hundred and thirteen kinds of powers (from which each power is subsequently drawn to manifest within the particular organ that relates to it, to bring

⁹⁸³ Tanya, Ch. 51

about its effect). However, in general, ten primary powers are included in the soul. These powers are the intermediaries between the soul and the revealed powers that manifest in the limbs and organs of the body.

Now, since every intermediary that bonds two things together must necessarily possess something of both things that it bonds, the same is true of the powers that are the intermediaries included in the soul. This is to say that in their relation to the essence of the soul itself, they have a likeness and equality to it, in that they are simple, similar to the simplicity of the essence of the soul itself. Similarly, as they relate to the powers of the soul, they only are simple relative to the existence of the revealed powers that actually manifest in the limbs and organs of the body, but are not truly and actually completely simple.

We thus find that, in general, there are three aspects. There are the powers as they are included in the soul itself, which are completely simple. Then there are the powers that only are simple relative to the existence of the manifest powers. Then there is the existence of the actual powers of the soul that manifest within the limbs and organs of the body.

In the same manner we may understand this matter as it is above in Godliness. That is, the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*) are completely simple. It is only afterwards, when they come forth in the Line (*Kav*) that they are made to have any existence. However, even then, their existence is only in a way of points (*Nekudot*).

This may be deduced from the level of *Akudim*, in which the ten *Sefirot* are “bound up-*Akudim* in a single vessel.”⁹⁸⁴ In other words, even though there already is an aspect of vessels (*Keilim*) there, nevertheless, since they are not separate vessels (*Keilim*), but just one single vessel, therefore the *Sefirot* have no actual existence there, but are still in a state of simplicity.

How much more is this so in regard to the *Sefirot* of the Line (*Kav*), which do not yet have the aspect of vessels (*Keilim*) altogether. They certainly are of the utmost simplicity. Rather, the actual existence of *Sefirot* is brought about specifically when they manifest in vessels (*Keilim*) and the primary aspect of the vessels (*Keilim*) is specifically in the world of Emanation-*Atzilut*. Thus, it is in the world of Emanation-*Atzilut* that the *Sefirot* are in a state of actual existence of *Sefirot*.

3.

Now, all the above is in regard to the first issuance that is drawn forth [for the purpose of the existence of the worlds], which comes in a way of limitation (*Gvul*). However, the second drawing forth is from the aspect of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is utterly limitless (*Blee Gvul*). This light is the revelation of His Essential Self, blessed is He. In other words, this light (*Ohr*) is not for the purpose of the existence of the worlds, but is rather a revelation of the

⁹⁸⁴ See Etz Chayim, Shaar 6 (Shaar HaAkudim) Ch. 1; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

Essential Self of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. As it is when it comes to be revealed in the worlds, it is called, "desire" (*Ratzon*-רצון), which is a revelation of the Essential Self.⁹⁸⁵

This is comparable to the powers of the soul, in which the power of desire (*Ratzon*) differs from the power of intellect (*Sechel*) (as well as all the other powers that are below desire-*Ratzon*). This is because intellect (*Sechel*) has an element of existence independent of the soul, and therefore, even when a person has concluded conceptualizing something [and he is no longer thinking], his intellect nevertheless remains, since it has existence unto itself. This indicates that, in and of itself, the power of intellect already has an element of independent existence. It therefore is able to actualize various tangible effects, meaning that the existence of the idea that was conceptualized can be sustained [after he has finished thinking about it] separate and apart from the power of intellect that brought it about.

In contrast, the power of desire (*Ratzon*) does not exist independent of the soul. Rather, its entire existence is nothing but the leanings, proclivities and drawings forth of the soul itself. Thus, once a person withdraws his desire or if he stops

⁹⁸⁵ Additionally, His desire is that there be a revelation of His Essential Self, blessed is He, which is His Name-*Shmo*-שמו-346 which has the same numerical value as "desire-*Ratzon*-רצון-346," and as it states (Pirke d'Rabbi Eliezer Ch. 3), "Before the creation of the world there was Him and His Name (*Shmo*-שמו) alone." Thus, His essential desire is for there to be a revelation of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name. (See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1; Also see *Shaar HaYichud* of the Mittler Rebbe, translated as "The Gate of Unity," Ch. 17 and the notes there.)

desiring something, since the desire has no independent existence separate and apart from him, nothing at all remains of it.

However, we must further understand what is meant by the fact that the drawing forth of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is not for the purpose of the worlds, but is rather a revelation of His Essential Self, blessed is He. For, as well known, all revelation of light (*Ohr*) from Above is specifically by choice of desire (*Ratzon*).

This is why the analogy of the light and ray that emanates from the sun is not such a fitting analogy for the revelation of light and illumination (*Ohr*) as it is Above in Godliness. This is because the sun is a luminary that **must** reveal its light. However, this not so of *HaShem*'s-יהו"ה Godliness above, the revelation of which is specifically by choice of desire (*Ratzon*). Because of this, the analogy of the powers of the soul is more appropriate and fitting.

However, this being so, that the revelation of all light and illumination (*Ohr*) Above in Godliness is a revelation that is specifically by choice of desire (*Ratzon*), then it would seem that even the revelation of His limitless light (*Ohr HaBlee Gvul*) is not for the purpose of the Essential Self of *HaShem*-יהו"ה, blessed is He. That is, it too is brought forth for the intention and purpose of the worlds. This being so, that even the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is for the purpose of the worlds, what then is the meaning of the statement above, that this is a revelation of His Essential Self, blessed is He?

The explanation is that even though both drawings forth are for the purpose of the worlds, there nevertheless is a substantial difference between them. That is, the purpose of the light of the Line (*Kav*), which is light and illumination that comes with measure and limitation, is in order to actualize novel creation, meaning, its purpose is to actualize and bring about the existence of worlds. This being so, we must say that it too has an element of novel existence to it. That is, the light of the Line (*Kav*) is within the category of novel existence and possesses the aspects of up and down etc., through which it brings about the novel existence of worlds and causes the aspects of above and below in the worlds.

In contrast, even though it too comes forth with the intention and purpose for the worlds, nevertheless, the purpose of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is not to bring the worlds into being and give them existence. On the contrary, its purpose is to reveal *HaShem*'s-יהו"ה Godliness in the worlds, and thus bring about the sublimation and nullification of the worlds (*Bittul*) to *HaShem*-יהו"ה, blessed is He. That is, its purpose is to negate their sense of independent existence.

Therefore, even though this revelation specifically has an effect on the worlds, since the purpose of this drawing forth is also for the purpose of the worlds, as discussed above, nevertheless, since its purpose is to bring about a revelation of the limitless light of *HaShem*-יהו"ה, within the limited existence of the worlds, and even higher, to bring about the revelation of *HaShem*-יהו"ה Himself, blessed is He, therefore this light and

illumination is the revelation of His Essential Self. Moreover, since it is the revelation of *HaShem* 's-יהו"ה Godliness, this light and illumination would be relevant even if there were no worlds in existence at all.

This then, is the meaning of the statement that the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, is a revelation of His Essential Self and is not for the purpose of the worlds. In other words, the purpose of this drawing forth is to bring about the negation of their sense of independent existence and to reveal the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself within them.

This then, is the general difference between these two kinds of drawing forth. That is, they both are bound to and adhere to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and the intention in both is for the worlds, but they nevertheless differ in purpose. For, in regard to the light that comes in a way of limitation (*Gvul*), even though it comes from the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, nevertheless, since its purpose is to bring about the existence of worlds, therefore, it too has an element of existence to it.

However, such is not the case, with the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה. For, although it too is for the benefit of the worlds, nevertheless, since its purpose is to reveal the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, it therefore is in a state of

limitlessness (*Ain Sof*) and is a revelation of the Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה Himself, blessed is He.

4.

However, we still must better understand the reason for the drawing forth of the aspect of the limitless light of *HaShem*-יהו"ה, blessed is He, for the purpose of illuminating the worlds, because even the drawing forth of the light that comes in a way of limitation, is also to illuminate the worlds, in that its purpose is not merely to actualize the existence of the worlds, but is also to illuminate and bring about knowledge of *HaShem*'s-יהו"ה Godliness in the creatures.

To further explain, the primary matter of the light that comes within limitation, is in the world of Emanation-*Atzilut*. (As stated before, that the primary existence of the *Sefirot* is in the world of Emanation-*Atzilut*.) Now, as known, the world of Emanation-*Atzilut* is the intermediary between *HaShem*'s-יהו"ה Godliness and the creations in two manners; vessels (*Keilim*) and lights (*Orot*). The vessels (*Keilim*) are the intermediary to actualize and bring about the existence of novel creation. In contrast, the lights (*Orot*) are the intermediary to reveal *HaShem*'s-יהו"ה Godliness in the creations.

This accords to the explanation in the Siddur of the Alter Rebbe,⁹⁸⁶ about the substance (*Chomer*) and form (*Tzurah*) of

⁹⁸⁶ Siddur Im Divrei Elokim Chayim, Shaar HaKriyat Shma 275d and on.

the angelic beings. [That is, even the angels have substance (*Chomer*). This is to say that although they are called “Separate Intellects (*Sichliyim Nivdalim*),”⁹⁸⁷ nonetheless this only applies relative to what is below them. However, in truth, they too have substance (*Chomer*)], as explained there that their form (*Tzurah*) and substance (*Chomer*) are rooted in the lights (*Orot*) and vessels (*Keilim*) of the world of Emanation-*Atzilut*. In other words, the root of the substance (*Chomer*) of the angelic beings, which is the source of their existence, is from the vessels (*Keilim*) of the world of Emanation-*Atzilut*.

On the other hand, the root of the form (*Tzurah*) of the angelic beings, which is the source of their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is from the lights (*Orot*) of the world of Emanation-*Atzilut*. That is, in the world of Emanation-*Atzilut*, these are the matters of lights (*Orot*) and vessels (*Keilim*) of Godliness, whereas as they chain down into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), this actualizes in the substance (*Chomer*) and form (*Tzurah*) of the angelic beings. The same is likewise true of the creations that are below the angels. Their existence comes from the vessels (*Keilim*), whereas their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, comes from the lights (*Orot*).

Now, the true reality of the matter is that actually, the coming into being of novel existence is specifically from the

⁹⁸⁷ See Moreh Nevuchim Vol. 2, Ch. 2 & 6; Sefer HaIkkarim, Maamar 2, Ch. 31; Etz Chayim, Shaar 50 (Shaar Kitzur ABY" A) Ch. 7; Likkutei Torah, Shlach 45a, 46a; Sefer HaChakirah of the Tzemach Tzedek 13a.

light (*Ohr*), as the Alter Rebbe, whose soul is in Eden, stated,⁹⁸⁸ “The light is similar to its Luminary, referring to the Essential Self and Being of the Emanator, blessed is He, whose existence is intrinsic to Him and who is not brought into being by a cause that precedes Him, Heaven forbid to think so. It therefore is in His power and ability alone to create something from absolute nothingness.”

We thus see that even the existence of novel creation is specifically brought about from His light. Nevertheless, the actual existence of creation specifically comes about from the vessels (*Keilim*). That is, novel existence is brought about from the vessels (*Keilim*), whereas sublimation and nullification to *HaShem*-יהו"ה is brought about from the light (*Ohr*).

This being so, that there also is a drawing forth and revelation of *HaShem*'s-יהו"ה Godliness from the light (*Ohr*) of the world of Emanation-*Atzilut*, which is the light that comes into limitation (*Gvul*), then exactly what is added by drawing forth the aspect of the limitless light (*Blee Gvul*) of *HaShem*-יהו"ה?

The explanation is that since the light of the Line (*Kav*), is drawn forth through the restraint of the *Tzimtzum* and comes in a way of measure and limitation, therefore, the further down it is drawn, the more diminished it becomes. As a result, the light of the Line (*Kav*) is only drawn down as far as the partition (*Parsa*) that separates the world of Emanation-*Atzilut* from the worlds of Creation, Formation and Action (*Briyah, Yetzirah,*

⁹⁸⁸ Tanya, Iggeret HaKodesh, Epistle 20

Asiyah). Furthermore, even in the world of Emanation-*Atzilut* itself, there only is a glimmer of radiance from the Line (*Kav*) that is not drawn down lower than the world of Emanation-*Atzilut*.

Moreover, although it is true that through the vessels (*Keilim*) of the world of Emanation-*Atzulut* colliding with the partition (*Parsa*) between the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), sparks are emitted, which become the lights of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*),⁹⁸⁹ nonetheless, the emission of the sparks is only from the vessels (*Keilim*), and even then, it is only from the collision of the vessels (*Keilim*) with the partition (*Parsa*), rather than the vessels (*Keilim*) as they are in and of themselves. Moreover, this is only a matter of sparks, in that a spark (*Nitzotz*) is separate from its source (and is a separate glimmer of illumination).

Additionally, although it states elsewhere⁹⁹⁰ that it even is from the lights (*Orot*) of the world of Emanation-*Atzilut* that the sparks in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*) are generated, this specifically is only from the aspect of understanding-*Binah* of the world of Emanation-*Atzilut* and down. In other words, it does not actually refer to the essence of the world of Emanation-*Atzilut*, which is the aspect of wisdom-*Chochmah*,⁹⁹¹ as in the

⁹⁸⁹ See Etz Chayim, Shaar 44 (Shaar HaShemot) Ch. 1

⁹⁹⁰ See Etz Chayim, Shaar 46 (Shaar Kis'e HaKavod) Ch. 4

⁹⁹¹ See Etz Chayim, Shaar 42 (Shaar Drushei ABY" A) Ch. 13 & Ch. 2

teaching,⁹⁹² “The Upper Father-*Abba Ila’ah*,⁹⁹³ dwells in the world of Emanation-*Atzilut*.”

[Moreover, even in the world of Emanation-*Atzilut* itself, the radiance of wisdom-*Chochmah*, which is its primary aspect, comes through the aspect of understanding-*Binah*.⁹⁹⁴] Thus, what is drawn into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is solely the sparks that come from the *Sefirah* of understanding-*Binah*, rather than the primary essence of the world of Emanation-*Atzilut* at all.

However, all the above only applies to the drawing forth that issues from the light that comes into limitation (*Gvul*). However, for the essential light of the world of Emanation-*Atzilut* to be drawn into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), this is specifically brought about through drawing forth the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה. For, the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, affects the limited light (*Ohr HaGvul*), causing it to be drawn into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

That is, the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, brings about a bond between the essence of the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) and specifically then, the created beings come to a state of

⁹⁹² Mikdash Melech to Zohar II 220b; Torah Ohr, Mishpatim 75a; See at length in the Rebbe’s note to Sefer HaMaamarim 5703 p. 133.

⁹⁹³ Which refers the stature (*Partzuf*) of wisdom-*Chochmah*.

⁹⁹⁴ See Etz Chayim, Shaar 42 ibid. Ch. 13.

nullification of their very sense of existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

5.

This then, is the meaning of the verse about the giving of the Torah,⁹⁹⁵ “*HaShem*-יהו"ה descended upon Mount Sinai.” For, since the giving of the Torah affected a drawing forth of the limitless light (*Ohr HaBlee Gvul*) of *HaShem*-יהו"ה, blessed is He, it is specifically through this drawing forth that a bond was caused between the essence of the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, and Asiyah*). In contrast, before the Torah was given, there was no such bond between the essence of the world of Emanation-*Atzilut* and the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*).

And although it is true that our forefathers also drew revelations of *HaShem*'s-יהו"ה Godliness into the world, nonetheless, it was incomparable to the revelation of the giving of the Torah at Mount Sinai. To further explain, the verse states about our forefathers,⁹⁹⁶ “I appeared to Avraham, to Yitzchak and to Yaakov as *E'l Shada"y*-י"י-אל, but with My Name *HaShem*-יהו"ה I did not make Myself known through them.”⁹⁹⁷

⁹⁹⁵ Exodus 19:20

⁹⁹⁶ Exodus 6:3

⁹⁹⁷ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Name (Shaar HaShem)*.

Now, *HaShem*'s יהו"ה title *Shada''y* שד"י indicates limitation, as our sages, of blessed memory, stated,⁹⁹⁸ “What is the meaning of the words,⁹⁹⁹ ‘I am *E'l Shada''y*’ א"ל שד"י?’ They mean, ‘I am He who said to the world ‘enough-Day-ד'!’ When the Holy One, blessed is He, created the world, the world continued to expand and had He not told it ‘enough-Day-ד',’ it would have continued to expand even now.” In other words, it would have spread out without limit (*Blee Gvul*).

At first glance this is not understood and requires further explanation, because being that the very existence of novel beings is that they necessarily are limited, how is it possible that the world would continuously expand without limit?

The explanation is as stated in Shaar HaYichud VeHaEmunah,¹⁰⁰⁰ that in reality, all creatures exist as a light and ray that spreads out from its Source. Being that they are a light and ray, the spreading forth could be without measure. That is, the matter of spreading forth limitlessly does not refer to the creatures themselves, but to the radiance of *HaShem*'s יהו"ה Godliness, which, in and of itself, spreads forth without limit or measure. In this regard the Holy One, blessed is He, is called by the title, “The Great One-*HaGadol* הגדול,”¹⁰⁰¹ referring to His quality of *Chesed*-Kindness and the spreading forth of vitality to bring about the existence of worlds and

⁹⁹⁸ See Talmud Bavli, Chagigah 12a; Midrash Bereishit Rabba 5:8, 46:3, and elsewhere.

⁹⁹⁹ Genesis 17:1

¹⁰⁰⁰ Tanya, Shaar HaYichud VeHaEmunah, Ch. 3

¹⁰⁰¹ Deuteronomy 10:17

creatures without end, that are created out of nothing and exist through *HaShem's*-יהו"ה freely-given kindness.¹⁰⁰²

In contrast, the matter of limitation is brought about through the aspect indicated by His title, “The Mighty One-*HaGibor*-הגיבור,”¹⁰⁰³ which refers to His might in restraining and withholding the spreading forth of vitality, which is the matter of the restraint of the *Tzimtzum*, that limits His limitless light (*Ohr HaBlee Gvul*).¹⁰⁰⁴

This then, is the explanation of the matter of *HaShem's*-יהו"ה title *Shada'y-y*שד"י which was revealed to our forefathers. That is, it refers to the matter of limitation, meaning, the way the light (*Ohr*) is drawn into the vessels (*Keilim*), being that the vessels (*Keilim*) limit the light (*Ohr*). Thus, the explanation of the verse,¹⁰⁰⁵ “I appeared to Avraham, to Yitzchak and to Yaakov as *E'l Shada'y-y*א"ל שד"י,” is that the title *E'l*-א"ל refers to the *Sefirah* of kindness-*Chessed*, which is the quality of His greatness - “The Great One-*HaGadol*-הגדול” - whereas His title *Shada'y-y*שד"י refers to the matter of limitation. Thus, His title, *E'l Shada'y-y*א"ל שד"י, refers to how His quality of greatness and kindness, that is, His limitless light (*Ohr HaBlee Gvul*), is restrained to come forth within vessels (*Keilim*).

It is in this aspect that the world of Repair-*Tikkun* is superior to the world of Chaos-*Tohu*. For, as known, in the world of Chaos-*Tohu* the lights (*Orot*) were great and the

¹⁰⁰² See Tanya, Shaar HaYichud VeHaEmunah, Ch. 4

¹⁰⁰³ Deuteronomy 10:17

¹⁰⁰⁴ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 15 and Ch. 21 and the notes there.

¹⁰⁰⁵ Exodus 6:3

vessels (*Keilim*) were small.¹⁰⁰⁶ That is, because the vessels (*Keilim*) were small they could not withstand and bear the great light. In contrast, in the world of Repair-*Tikkun*, the vessels can withstand the light, since the lights (*Orot*) were restrained so that they could manifest within the vessels (*Keilim*).

This is the aspect and level that Avraham attained, as our sages, of blessed memory, stated,¹⁰⁰⁷ “The world will endure for six thousand years. The first two-thousand years are the years of Chaos-*Tohu*, the second two-thousand years are the years of Torah, and the final two-thousand years are the years of Moshiach.” In other words, until the time of Avraham, the world was in a state of Chaos-*Tohu*. Then, when Avraham came, the aspect of Repair-*Tikkun* commenced, which is the matter of the manifestation of lights (*Orot*) within vessels (*Keilim*). Thus, in his service of *HaShem*-יהו"ה, Avraham labored in the matter of making vessels (*Keilim*) for *HaShem*'s-יהו"ה Godliness. He did this through toiling in welcoming guests and publicizing *HaShem*'s-יהו"ה Godliness in the world, blessed is He.¹⁰⁰⁸ This is as stated,¹⁰⁰⁹ “And he called there in the name of *HaShem*-יהו"ה, God of the world (*E"l Olam*).” Moreover, the verse actually reads, “God world-*E"l Olam*-אל"ל עולם,” rather than, “God **of the** world-*E"l HaOlam*-אל"ל

¹⁰⁰⁶ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Shaar 11 (Shaar HaMelachim) Ch. 1-2.

¹⁰⁰⁷ Talmud Bavli, Sanhedrin 97a; Avodah Zarah 9a

¹⁰⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

¹⁰⁰⁹ Genesis 21:33

העולם.”¹⁰¹⁰ That is, it is not that the world is an independent thing unto itself and Godliness is an independent thing unto itself, only that Godliness rules and dominates the world. Rather, the verse states, “א”ל עולם-*E’l Olam*” meaning that the world and Godliness are entirely one. Through Avraham’s toil in serving *HaShem*-יהו”ה, blessed is He, in this manner, he made vessels (*Keilim*) for the revelation of *HaShem*’s-יהו”ה Godly light, and drew the light (*Orot*) into the vessels (*Keilim*). He was capable of doing this because there likewise was a drawing forth of the light (*Ohr*) into his own vessels (*Keilim*).

To further explain, on the teaching of our sages, of blessed memory, that¹⁰¹¹ “Our forefathers are themselves the Supernal Chariot (*Merkavah*),” Etz Chayim explains that,¹⁰¹² “There is a very small spark which is an aspect of Godliness drawn from the lowest aspect of the Creator, and this spark manifests within the power of a certain created spark that is called the Singularity-*Yechidah* of the soul, within which are the roots of the four inner levels of the soul, these being the *Nefesh*, *Ru’ach*, *Neshamah*, and *Chayah* of the soul”

[Now, although it is explained elsewhere¹⁰¹³ that the *Chayah* of the soul is also an encompassing and transcendent level (*Makif*), nonetheless, it is called the close encompassing

¹⁰¹⁰ Likkutei Torah Tavo 42d, 43a; Discourse entitled “*Anochi HaShem Elokecha*” 5673, *Hemshech* 567 Vol. 1, p. 257; Also see the discourse entitled “*Bati LeGani* – I have come to My garden” 5711, translated in *The Teachings of The Rebbe* 5711, Discourse 1.

¹⁰¹¹ Midrash Bereishit Rabba 47:6; 82:6

¹⁰¹² Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1

¹⁰¹³ See Likkutei Torah, Teitzei 37c and on.

light (*Makif HaKarov*), in that it directly relates to the inner pervading lights of the soul. In contrast, the Singularity-*Yechidah* of the soul is the true and actual encompassing light of the soul (*Makif*).] This manifestation of a spark of the Creator within the created spark of the Singularity-*Yechidah* of the soul, that includes all the inner pervading levels of the soul within it - the *Nefesh*, *Ru'ach*, *Neshamah* and *Chayah* - is the matter of the manifestation of *HaShem*'s-יהו"ה Godliness within the vessels (*Keilim*).

Thus, since Avraham possessed this matter within himself, he drew the Godly light of *HaShem*-יהו"ה into vessels (*Keilim*) through this power, by his service of *HaShem*-יהו"ה, blessed is He, in making vessels (*Keilim*) for His Godliness.

However, even after all this, when the lights (*Orot*) manifest within the vessels (*Keilim*), they nonetheless become constrained and diminished by the vessels (*Keilim*) and therefore this is not the essence of the world of Emanation-*Atzilut*. It rather is only the revelation of *HaShem*'s-יהו"ה title *E'l Shada'y*-א"ל שד"י-י, which indicates limitation, as explained above.

Even according to the second meaning of the title *Shada'y*-שד"י, which is like the verse,¹⁰¹⁴ “[I will] pour blessings upon you to no end (*Blee Dai*-בלי די),” which indicates an absence of limitation, nonetheless, this absence of limitation is only from the perspective of the recipient, as our sages, of blessed memory, explained,¹⁰¹⁵ “What is the meaning of the words

¹⁰¹⁴ Malachi 3:10

¹⁰¹⁵ Talmud Bavli, Shabbat 32b

‘*Blee Dai*-די בלי?’ It means, ‘Until your lips are worn out (*Yivlu*-יבלו) from saying ‘enough-*Dai*-די.’” In other words, from the perspective of the recipient, it seems limitless, but in reality, it is limited.

This also is the case regarding the explanation that the title *Shada*’גדושי means,¹⁰¹⁶ “My Godliness suffices (*Dai*-די) for all creatures,” in that He is limitless (*Blee Gvul*) relative to the creatures.¹⁰¹⁷ This is similar to the verse about the construction of the Tabernacle (*Mishkan*),¹⁰¹⁸ “For the materials were sufficient (*Dayam*-דים) for all the work, to complete it and have more left over.” In other words, the absence of limitation was only in regard to what was needed to construct the Tabernacle (*Mishkan*), meaning that there was more than what they needed. Still and all, it was limited.

Now, all the above was in regard to how *HaShem* יהו"ה's Godliness was drawn forth by our forefathers, Avraham, Yitzchak and Yaakov. However, the novelty introduced with the giving of the Torah at Mount Sinai was illumination from the essence of the world of Emanation-*Atzilut* into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*). About this the verse states,¹⁰¹⁹ “*HaShem*-יהו"ה descended upon Mount Sinai,” and similarly,¹⁰²⁰ ‘And to Moshe He said: Go up to *HaShem*-יהו"ה.’” For, *HaShem*-יהו"ה, blessed is He, is the

¹⁰¹⁶ Rashi to Genesis 17:1

¹⁰¹⁷ See *Hemshech* 5672 Vol. 1 p. 258.

¹⁰¹⁸ Exodus 36:7

¹⁰¹⁹ Exodus 19:20

¹⁰²⁰ Exodus 24:1

very essence of the world of Emanation-*Atzilut*, which is wisdom-*Chochmah* of the world of Emanation-*Atzilut*.

Moreover, in the aspect of wisdom-*Chochmah* of the world of Emanation-*Atzilut*, even all the supernal levels that are higher than it are included in elevation after elevation, even reaching the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, blessed is He. All this was revealed when the Torah was given at Mount Sinai, as it states,¹⁰²¹ "I am *HaShem* יהו"ה your God." The Name *HaShem* יהו"ה refers the aspect of the revelation of the wisdom-*Chochmah* of the world of Emanation-*Atzilut*, which is a revelation of that which is even higher, in elevation after elevation, until the aspect of "I am-*Anochi*-אנכי," that is, the Singular Preexistent Intrinsic and Essential Being of *HaShem* יהו"ה Himself, "who is not hinted at in a single letter or even a thorn of a letter."¹⁰²² It is He who became "your God-*Elohe*" *cha*-אלהיך," that is, "your strength and vitality,"¹⁰²³ meaning that all these matters became openly revealed below, and through this, *HaShem*'s יהו"ה Supernal intent to have "a dwelling place in the lower worlds" is fulfilled.¹⁰²⁴

¹⁰²¹ Exodus 20:2

¹⁰²² Likkutei Torah Pinchas 80b, Re'eh 31d and elsewhere; Also see 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.

¹⁰²³ See Tur and Shulchan Aruch, Orach Chayim 5; Likkutei Torah ibid. 18a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*), that the title "*Elohi*" מ-אלהי"ם is a term of "strength-*Aleem*-אליים," as per the dictum (Gittin 60b and elsewhere), "Whoever is stronger-*Aleem*-אליים prevails."

¹⁰²⁴ See Midrash Tanchumah 4; Naso 16; Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya Ch. 36 and elsewhere.

Discourse 17

“LeHavin Inyan Ta’anat HaMeraglim - To understand the argument of the spies”

Delivered on Shabbat Parshat Shlach,
Shabbat Mevarchim Tammuz, 5715
By the grace of *HaShem*, blessed is He,

1.

To understand the argument of the spies who claimed,¹⁰²⁵ “We cannot go up to that people for it is too strong for us.” The response was,¹⁰²⁶ “We shall surely go up and inherit it, for we can surely do it!” However, from the response, it is understood that their claim that “it is too strong for us” was indeed correct, since the response neither denied nor overturned their claim. Rather, even though they stated “it is too strong for us,” the response was “we can surely do it” and “we shall surely ascend and inherit it.” However, their claim was correct, as understood from other verses, such as their statement that the inhabitants of the land were the “offspring of the giants,”¹⁰²⁷ which as our sages, of blessed memory, explained, referred to their great and awesome might.¹⁰²⁸

¹⁰²⁵ Numbers 13:31

¹⁰²⁶ Numbers 13:30

¹⁰²⁷ See Numbers 13:28

¹⁰²⁸ See Talmud Bavli, Sota 35a

This is further understood from the explanation of our sages, of blessed memory, on the verse, “We shall surely go up,” about which they stated,¹⁰²⁹ “He took us out of Egypt, split the sea for us and fed us the manna. Even if He would tell us, ‘Build ladders and climb up to the heavens, we should listen to Him and we will be successful in all His words.’” This indicates that though according to the normal order of things it is an impossibility, we nevertheless will succeed. However, according to the normal order of things, it indeed is an impossibility, since “it is too strong for us.” Moreover, the argument of the spies even went beyond this, as if to say,¹⁰³⁰ “Even the Master of the house cannot remove His belongings from there.”

The general explanation of this matter is that the land of the seven nations refers to the matter of the seven *Sefirot* of the world of Chaos-*Tohu*,¹⁰³¹ which are very potent and strong (as will be explained). Thus, due to the great strength of the world of Chaos-*Tohu*, their claim that “it is too strong for us” was indeed correct. However, even so Calev answered, “We shall surely go up and inherit it, for we can surely do it.” Now, there are three matters in this response; “We can surely do it,” and “We shall surely ascend,” and “We shall inherit it.”

¹⁰²⁹ Talmud Bavli, Sota 35a *ibid.*, and Rashi to Numbers 13:30

¹⁰³⁰ See Talmud Bavli, Sota 35a *ibid.*

¹⁰³¹ See the end of the discourse entitled “*VaYahas Kalev*” 5671 (Sefer HaMaamarim 5671 p. 123 and on).

2.

Now, this may be better understood from a similarity to this in the world of Repair-*Tikkun*, which also has an element similar to the strength of the world of Chaos-*Tohu*. By way of analogy from the human soul, the emotional character traits (*Midot*) are very strong and do not undergo any change of their essential being. This itself is the difference between the intellect and the emotive traits. That is, although the intellect may undergo change, there are no changes in the emotive character traits (*Midot*).

The explanation is that, when it comes to a matter of intellect, it could be that even if a person understands something in one way, he nevertheless can come to understand it in a different way. That is, even though at this moment he understands the matter according to his current grasp and comprehension, there nevertheless is the possibility that he will come to understand it differently. This is especially so if someone of greater intellect comes along, questions his understanding of the subject and explains it in a different way, in which case he will even accept an explanation that is the diametric opposite his original understanding. We thus find that the intellect can undergo change, since he can change his mind.

Now, the reason is because the intellect specifically breaks things down into their particulars. That is, every intellectual matter comes with many particulars and the entire function of the intellect is to break it down and examine all its

particulars. It is specifically through this that the matter is grasped and comprehended. For, as known, the grasp of any particular thing is from its extremities, which comes about through its division into particulars, through which its extremities, which is the matter of the parameters that limit it, become recognized.

Only primary concepts do not come in a manner of division of particulars and parameters. However, primary concepts are not actually a matter of grasp and comprehension. That is, they do not come by way of question and answer, but are rather simple axioms that are self-evident, in and of themselves. Thus, this is not truly a matter of grasp and comprehension in which one weighs the matter intellectually to arrive at the conclusion that it must be so.

Because of this, wisdom-*Chochmah* too is actually not a matter of intellectual comprehension. This is because wisdom-*Chochmah* is the beginning of intellect and reaches even higher to the pre-intellect (*Kadmoot HaSechel*). It thus is not actually a matter of comprehension. Rather, it is specifically through the aspect of understanding-*Binah*, which is the comprehension and grasp of a given matter through the give and take of questions and answers into its particulars, that the parameters and details of the matter become recognized, and this specifically is the primary matter of intellectual grasp and comprehension.

This is why in the matter of the elemental foundations (*Yesodot*), the *Sefirah* of understanding-*Binah* is associated with the element of fire (*Aish*). This is because by nature, fire

breaks things down and fragments them into particles. This likewise is the quality of understanding-*Binah*, which is the grasp of a matter specifically by way of dissecting it into its particulars. However, being that the comprehension comes by way of separating the particulars, this itself gives room for change to come about in the comprehension. That is, even when a person grasps a matter in a certain manner, due to the division of its various particulars, it is possible that he will subsequently come to conceptualize it in the very opposite manner, due to a detail that changes his understanding of it to the exact opposite. All this is in regard to the intellect, which has the possibility of undergoing change.

However, in one's emotive characteristics (*Midot*) no change takes place. To clarify, what is meant here, is the innate personality and inborn natural character traits (*Midot Tiviyim*) of a person, which are very strong and never change. That is, though we indeed find that through working on oneself in his service of *HaShem*-יהו"ה, blessed is He, a person's emotional characteristics (*Midot*) can be transformed, nonetheless, the change is only in the **form** of the emotion, but not in the essential trait itself. That is, the essential trait remains unchanged.

An example of this can be gleaned from our forefather Avraham, whose natural character trait was the quality of love (*Ahavah*), as it states,¹⁰³² "Avraham who loved Me." Through the test of the binding of Yitzchak (*Akeida*), his characteristics

¹⁰³² Isaiah 41:8

were changed and he came to have the quality of fear (*Yirah*), as it states,¹⁰³³ “Now I know that you are God fearing.” However, this was only a temporary indication, and even then, at the very same moment, his fear of being separated from the King, King of kings, the Holy One, blessed is He, was actually out of love of *HaShem*-יהו"ה, blessed is He. This being so, his natural traits did not truly change from love (*Ahavah*) to fear (*Yirah*). Rather, he came to have additional love of *HaShem*-יהו"ה, blessed is He, and as a result, he also came to fear *HaShem*-יהו"ה, blessed is He. In other words, this was not a true transformation of his trait of love (*Ahavah*) to a trait of fear (*Yirah*).

Even once the Torah was given, after which service of *HaShem*-יהו"ה, blessed is He, entails the manifestation of one's Godly soul within his animalistic soul, to the extent that the ultimate intent is to bring about a transformation of one's natural characteristics (*Midot Tiviyim*),¹⁰³⁴ which is the entire purpose of man, nevertheless, what is meant by transforming one's natural characteristics, is that at first their form was the opposite of goodness, and through his toil in serving *HaShem*-יהו"ה, blessed is He, he transforms their form to goodness. However, in and of themselves, his innate traits remain the same. That is, his natural traits and characteristics remain as they originally were, whether they stem from the line of kindness-*Chessed* or whether they stem from the line of

¹⁰³³ Genesis 22:12

¹⁰³⁴ See Igrot Kodesh of the Tzemach Tzeddek p. 52; Sichah of Shmini Atzeret 5694 Ch. 5 (Likkutei Dibburim Vol. 1, p. 56a and on); The beginning of Kuntres Inyana Shel Torat HaChassidus.

judgment-*Gevurah*. The only difference is that now, the very same characteristics (*Midot*) are in the form and state of goodness.

Beyond this, even the service of repentance (*Teshuvah*), which is a matter of transformation (*It'hapcha*), in which a person transforms his characteristics (*Midot*) from one extreme to the opposite extreme, nonetheless, even in this kind of service of *HaShem*-יהו"ה, blessed is He, the transformation is only in the form of the characteristic, but not of the essential nature of the characteristic.

An example can be seen from the transformation from judgment-*Gevurah* into kindness-*Chessed*. When a person serves *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), this affects him in such a way, that not only is his original characteristic of anger, which is the opposite of the verse,¹⁰³⁵ "You shall love your fellow as yourself," transformed to anger against those who trespass the will of *HaShem*-יהו"ה, blessed is He (which can even be brought about through regular service of *HaShem*-יהו"ה), but because he serves *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), the transformation goes beyond this, in that he no longer has the characteristic of anger at all.

This is because being angered at those who trespass the will of *HaShem*-יהו"ה, is not the ultimate purpose of service of *HaShem*-יהו"ה, blessed is He. Rather, the ultimate purpose is as we are taught,¹⁰³⁶ "May sins (*Chata'im*-חטאים) cease from the

¹⁰³⁵ Leviticus 19:18

¹⁰³⁶ Psalms 104:35; Talmud Bavli, Brachot 10a

earth – rather than the sinners (*Chotim*-חוטאים).” Thus, through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), a person entirely transforms this characteristic, so that he no longer is angry at all.

However, even in such a case, he has not actually transformed the essential trait of judgment-*Gevurah* in himself and remains within the line of judgment-*Gevurah*, only that it now comes out in a different form, by being expressed in the form of bitterness (*Merirut*) of the soul or in the form of the black gall (*Marah Shechorah*), which is the matter of being serious by nature, but in a good and positive way. For example, it manifests in such matters as being disciplined, studious and diligent, and various other matters that come from the serious nature of the black gall (*Marah Shechorah*).¹⁰³⁷

The same is so of the line of kindness-*Chessed*. That is, although previously his trait of being open and outgoing was into matters that are the opposite of goodness, which is characteristic of the *Kelipah*-husk of the Philistines (*Pelishtim*-פלשתים),¹⁰³⁸ nonetheless, even when he transforms this through serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), his traits nevertheless remain in the line of kindness-*Chessed* and openness, which is the nature of white

¹⁰³⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, end of Ch. 6 (citing the Maggid of Mezritch) and the notes there; Also see Derech Chayim of the Mittler Rebbe, translated as The Way of Life, Ch. 6 & 7.

¹⁰³⁸ That is, the name Philistines-*Pelishtim*-פלשתים is of the same root as an “open thoroughfare-*Mavuy Mephulash*-מפולש-מבוא מפורש,” and refers to the characteristic of openheartedness, which leads to merriment and scoffing, in that a person is open to every kind of laughter and alien pleasure, with no sensitivity to Godliness. (See Derech Chayim of the Mittler Rebbe, translated as The Path of Life, Ch. 6.)

gall (*Marah Leveina*). This is because one's essential traits (*Midot*) are not changeable.

This then, is the difference between the intellect and the emotions. That is, there can be changes in the intellect, whereas one's natural character traits (*Midot*) are strongly embedded and do not undergo change.

3.

Now, the reason there are no changes in the natural character traits (*Midot*) is because they are the actual revelation of the simple roots that are embedded in the essence of the soul. Thus, since change is inapplicable in the essence of the soul, therefore the natural character traits also undergo no change.

This may be better understood based on the explanation in the previous discourse,¹⁰³⁹ about the difference between desire and intellect. That is, desire (*Ratzon*) has no existence independent of the soul, and though it itself is not the essence of the soul, but is just drawn from the soul, still and all, it has no existence whatsoever independent of the soul. This is because its entire existence is merely the soul itself being drawn out and attracted to something.¹⁰⁴⁰ Therefore the desire (*Ratzon*) is such that there is no division into particulars in it. This is to say that even though desire comes into a state of existence, in which there are particular desires, nevertheless, the

¹⁰³⁹ See the previous discourse entitled “*VaYered HaShem – HaShem* descended upon Mount Sinai,” Discourse 16, Ch. 3.

¹⁰⁴⁰ Also see at greater length in *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 24.

strength of desire is equal in them all. In other words, the desire to act has the same strength as the desire to think, even though action cannot at all be compared to thought, which is utterly elevated in comparison to it. The reason is because desire (*Ratzon*) is the attraction of the soul itself to something and therefore manifests in all matters equally.

In contrast, intellect comes to exist as something independent of the soul. This is why we see that even after the power of the intellect has concluded conceiving of something (and he is no longer thinking about it), the concept still remains. This is because it already has tangible existence. However, this is not so of Desire, for since the entire existence of desire is the attraction to something, therefore if it is withdrawn, it ceases to be and utterly nothing remains of it.

Now, just as this is so of desire, that it has no independent existence apart from soul, but is the attraction of the soul itself to something, this is likewise so of the emotive character traits (*Midot*) in the essence of their being. That is, they are not merely particulars, but are rather the revelation of the simple roots that are embedded in the essence of the soul itself. In other words, they are a revelation of the general state of the soul, as it is in its root and source, whether it is rooted in the line of kindness-*Chessed* or whether it is rooted in the line of judgment-*Gevurah*.

This being so, they are not particulars of the soul, but are similar to desire (*Ratzon*), which is the attraction of the soul itself to something. On the other hand, they are unlike desire (*Ratzon*) in that they come into tangible existence and have

particulars, such as kindness-*Chessed*, judgment-*Gevurah* and all the other particular emotive character traits (*Midot*). Nevertheless, in the essence of their being, they are the revelation of the very root of the essence of the soul itself, literally. That is, they reveal that the general root of the soul is either of the line of kindness-*Chessed* or of the line of judgment-*Gevurah*.

Now, in truth, this above-mentioned simple root of the character traits is actually higher than desire (*Ratzon*). For, desire is only the attraction of the soul to something, but is not the actually essence of the soul itself. It rather is only the manner that the soul is drawn out (and therefore it is possible for the desire (*Ratzon*) to become comingled with more external matters, such as the intellect, in order to give rise to the intellectual rationale for the desire). In contrast, the emotive character traits (*Midot*) are simple roots, literally as the essence of the soul itself is rooted.

In other words, when we use the term “rooted” (*Hashrashah*-השרשה) here, what is meant is not that they have any separate existence apart from the soul but are rooted in it, but rather, that they literally are the simple roots of the essence of the soul itself, in that the soul itself is either of the line of kindness-*Chessed* or of the line of judgment-*Gevurah*. However, since this “rootedness” is like a certain form in the soul, and thus, is not the very self of the soul, which is completely simple, it therefore is called by the term “rooted” (*Hashrashah*-השרשה). Still and all, it literally is a simple rooting of the essence of the soul itself. That is, every essence

of every soul comes into this state of rootedness (in that the whole essence of the soul is entrenched in it).

Now, because these emotive character traits (*Midot*) are a revelation of the simple rooting of the essence of the soul and changes are altogether inapplicable in the essence of the soul, therefore change is also inapplicable in the character traits.

This then, is the difference between the intellect (*Sechel*) and the emotive character traits (*Midot*). The intellect (*Sechel*) is a tangible existence found in the soul and can therefore undergo change. In contrast, in essence, the character traits have no tangible existence, but are only a revelation of the simple rooting of the essence of the soul itself, literally. It therefore is inapplicable for any change to take place in them.

We now may understand this matter as it is above in Godliness. That is, the emotive character traits (*Midot*) are higher than the intellect (*Mochin*). For, the intellectual statures of “father-*Abba* and mother-*Imma* are bound to the aspect called *Mazla*” and included in it. (This refers to the *Mazalot* and “hairs” (*Sa’arot*) of the concealed brain – *Mocha Stima’ah*).¹⁰⁴¹ In contrast, “*Zeir Anpin* is unified to the Ancient One-*Atika* and is dependent on it.”¹⁰⁴² In other words, the roots of the intellectual statures of father-*Abba* and mother-*Imma* are only rooted in the Hidden Brain (*Mocha Stima’ah*), and in this itself, they only suckle from there, or it can alternatively be in a manner of enclothement, in that “they garb the arms of *Arich*

¹⁰⁴¹ Zohar III 292a (Idra Zuta); For greater elucidation of these aspects, see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 25 and the notes there.

¹⁰⁴² Zohar III 292a (Idra Zuta) *ibid*.

Anpin.”¹⁰⁴³ In contrast, the root of *Zeir Anpin* is in the aspect of the Ancient One-*Atik*, and in this itself, it is in a manner that “*Zeir Anpin* is unified and dependent,” meaning that it is both unified with the Ancient One-*Atik* and dependent on it.

4.

Now, with the above in mind, we must understand how the intellect could possibly have any effect on the emotive character traits. In other words, how is it possible that the emotions are born of the intellect and conducted by it? For, as explained above, the emotive character traits are higher than the intellect, since the intellect has an element of existence that is separate but found within the soul, whereas the emotive character traits (*Midot*) are the essential being of the soul itself. Furthermore, this is the very reason why the emotive character traits are found in everyone, even in imbeciles and people who are completely devoid of intellect.

Moreover, unlike the intellect, the emotive character traits are there from the moment that a person is born, which is unlike the intellect, which depends on time and various other factors to be developed and therefore is not revealed in everyone, so that it even is possible for there to be imbeciles and people who are completely devoid of intellect, may the Merciful One save us. This is because intellect has an element of separate tangible existence, which is not so of the emotive

¹⁰⁴³ For greater elucidation on this subject, see Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 25 and the notes there.

character traits, which are the very being of the soul itself. Thus, since every person has a soul, the emotive character traits are found in everyone from the moment they are born. This being so, it is not understood how it could possibly be that the emotions are born of the intellect, which is below them.

The explanation is that the effects of the intellect on the emotions is only on the manner they are revealed, but not on the essential emotive character traits themselves. This is because the essential character traits do not come from the intellect, but have a separate unique source in the soul (which transcends the intellect, as stated above that, “*Zeir Anpin* is unified and dependent on the Ancient One-*Atika*”). Rather, the intellect only affects the manner of their revelation.

In other words, in every person there is an attraction to that which is good and a repulsion from that which is the opposite of good. However, if a person does not know where to find the good, or that there even is a presence of good, his emotions are in a state of concealment. Therefore, the intellect acts as a guide to the emotions, in that it shows them where goodness is to be found, and through this, the emotional attraction to that which is good is revealed in him. The same applies to the emotion of judgment-*Gevurah*. The intellect guides and shows him the proper place for that emotion and where the opposite of goodness is.

Now, even though the intellect is merely like a guide of the emotions, nevertheless, we see that, at the very least, the emotions submit to the guidance of the intellect. However, this itself is what is not understood. For, since the essential being

of the emotive character traits (*Midot*) is higher than the mind (*Mochin*) and intellect (*Sechel*), it is a wonder that the emotions (*Midot*) would submit to the guidance of the intellect (*Sechel*).

Additionally, it is not understood why we find that the intellect (*Sechel*) influences the development and maturation of the emotions (*Midot*). To further clarify, there are two matters in the development and maturation of the emotions. There is their development and maturation in and of themselves, and there is their development and maturation that comes from the influence of the intellect.

The development and maturation of the emotions that comes in and of themselves, comes about with the passage of time. In other words, even though a person has emotive character traits from the moment of birth (as mentioned above), nevertheless, with the passage of time his emotional characteristics develop and mature. This is similar to every living being, in that it grows with the passage of time, and this is likewise so of a person's emotive characteristics. They too grow with the passage of time.

Now, in addition to this, the emotions grow and develop from the influence of the mind and intellect upon them. Now, the difference between the development of the emotions that comes in and of themselves, and the development and maturation that comes from the influence of the intellect, is as follows: In the growth and development of the emotions as they are in and of themselves, though there is growth, they nevertheless remain in the exact state of being that they always were, and do not undergo any transformation from one state of

being to an entirely different state of being. In contrast, in the development and maturation of the emotions that comes from the influence of the intellect, they undergo a transformation from one state of being to another state of being.

This may be further elucidated by explaining the order of development, known as gestation-*Ibbur*, suckling-*Yenikah*, and brains-*Mochin*.¹⁰⁴⁴ When the emotions are in the state known as gestation-*Ibbur*, they are then in a state of *NeHi"Y* of *NeHi"Y* (or just *NeHi"Y* in general).¹⁰⁴⁵ This is like the aspect of submission-*Hoda'ah* of submission-*Hoda'ah*, meaning that in one's soul, he understands and acknowledges that he must submit. An example is our recitation of,¹⁰⁴⁶ "We submit to You... that we submit to You."¹⁰⁴⁷ In other words, the acknowledgement and submission (*Hoda'ah*-הוֹדָאָה) is itself the submission to the fact that he must acknowledge and submit

¹⁰⁴⁴ See Maamarei Admor HaZaken, Inyanim p. 269 and on; p. 278 and on, and elsewhere; For further elucidation see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 45, and the introductions and notes there.

¹⁰⁴⁵ The lower emotive qualities of victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*, also possess the three categories of *ChaBa"D*, *ChaGa"T*, and *NeHi"Y* in this lowest state, called "gestation-*Ibbur*." When the emotions are in an aspect of "gestation-*Ibbur*," they only are in an aspect of, "three within three etc," like the fetal position. That is, the "head" of *ChaBa"D* (the intellect) is within *ChaGa"T* (the heartfelt emotions) and *ChaGa"T* is within *NeHi"Y* (the instinctual gut emotions). This is like the fetus in its mother's womb, when it is in a state of gestation. It is in the fetal position, folded over with its head between its knees. Likewise, at this stage, all that is revealed of the emotions is the aspect of *NeHi"Y*, which are called the "natural" or instinctual (*Mootba*) aspect of the emotions. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 & 45, and the introductions and notes there.)

¹⁰⁴⁶ See the liturgy of the *Modim d'Rabbanan* recited in the repetition of the *Amidah* prayer.

¹⁰⁴⁷ See the discourse entitled "*U'Sfartem Lachem* – You shall count for yourselves" 5711, translated in The Teachings of The Rebbe 5711, Discourse 9, Ch. 5 and on.

(*Hoda'ah*-הוֹדָא'ה).¹⁰⁴⁸ Then, when this is followed by the periods of development known as suckling-*Yenikah* and especially the period known as brains-*Mochin*, these are a matter of the development and maturation of the emotions, to the point that the emotions become developed until they come to be similar to the intellect itself. For, in the mature state of the emotions (*Gadlood HaMidot*), they are similar to the mature state of the intellect itself (*Gadlood HaMochin*).¹⁰⁴⁹

What we understand from this, is that the development and maturation of the emotions that comes from the intellect (is unlike the development of the emotions in and of themselves, in which they remain in their original state of being, but rather)

¹⁰⁴⁸ An example for this is two people, one of whom is extremely wise and possesses wondrous wisdom that is entirely beyond that of the masses, and another who is significantly less wise. In other words, although the second person has some general relationship to matters of intellect, nevertheless, he too does not understand the wondrous wisdom of the great sage. Nevertheless, because he indeed has some relationship to matters of intellect, although he does not fully understand the intellectual matter he hears from the great sage, he nonetheless recognizes that it is an extremely wondrous and deep intellectual matter. Therefore, although it cannot be said that he actually knows or grasps it, nonetheless, he acknowledges it to be true (even though he does not yet understand it) and submits to the wisdom of the great sage. This is because he can sense that this is an extremely deep and wondrous matter, and since he, at least has some relationship to matters of intellect, at the very least, he understands that he must submit to the wisdom of the great sage, whether or not he fully comprehends it. However, when it comes to a simpler person who is not at all intellectual, it is not applicable to say about him that he even understands why he must acknowledge and submit to the wisdom of the great sage. Just the fact that he acknowledges and submits to him, is itself acknowledgement and submission. In other words, he acknowledges and submits that he must acknowledge and submit. However, if he does not at the very least have this basic level of submission, he cannot subsequently grow and develop further, to subsequently come to a level of understanding. (See the discourse entitled “*U'Sfartem Lachem* – You shall count for yourselves” 5711, translated in *The Teachings of The Rebbe 5711*, Discourse 9, Ch. 5.)

¹⁰⁴⁹ For further elucidation see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 34 & 45, and the introductions and notes there.

that it is a development and growth from one state of being to another state of being, in that the emotional qualities themselves become similar to the intellect.

This is because, in the maturation and development that comes from the emotions in and of themselves, only the vessel (*Klee*) grows and develops. Therefore the maturation is merely a matter of growth and magnification of their sense of tangible existence-*Yeshut* (that is, the tangible feelings of the emotions grow). In contrast, the maturation and development that comes from the mind and intellect is in the light (*Ohr*) and vitality (*Chayoot*) of the emotive characteristics, and because of this light (*Ohr*), the vessel (*Klee*) becomes subsumed and nullified. In other words, the emotive characteristics are not tangibly felt or sensed as being dominant. This is the meaning of the statement above that the emotions themselves come to be similar to the intellect.

This is similar to what we find about Rabbi Shimon bar Yochai, that when he heard the Supernal mysteries from the Faithful Shepherd,¹⁰⁵⁰ “he bowed down and kissed the dust,”¹⁰⁵¹ which was brought about from the emotional arousal in his heart. This is unlike what was said about Rabbi Akiva, that his eyes filled with tears when he heard the secrets of the Torah from Rabbi Eliezer the Great.¹⁰⁵² Rabbi Akiva’s tears resulted

¹⁰⁵⁰ *Ra’ayah Mehemna* – The Faithful Shepherd, refers to the soul of Moshe Rebbeinu.

¹⁰⁵¹ Zohar III 168a – That is, he heard the teaching (cited in Tanya, Ch. 29) that “A wooden beam which does not catch fire should be splintered, and similarly, a body into which the light of the soul does not penetrate should be crushed.”

¹⁰⁵² See Midrash HaNe’elam, Zohar I 98b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

from the arousal of his intellect to such a degree that he was incapable of withstanding it. Thus, his tears came from the overflow of intellect that could not be contained in his mind. Therefore, when it states that Rabbi Akiva's eyes filled with tears, this was because the intellect of his mind was incapable of withstanding the great influx of light. However, this was not in a manner that the light (*Ohr*) itself was also felt in the emotions of his heart.

In contrast, when Rabbi Shimon bar Yochai "bowed down and kissed the dust," this was not a matter of intellect, but was because of the arousal of the emotions of his heart. Now, even though his emotions were greatly aroused, they nevertheless were not tangibly felt in him. That is, because of the great light and illumination of the secrets of the Torah that he heard from the Faithful Shepherd, his emotions became sublimated and nullified to the mind. This then, is the primary aspect of the development and maturation of the emotions that is brought about by the intellect.

We must therefore understand this, because since the essential being of the emotive character traits (*Midot*) is higher than the mind (*Mochin*), how then is it possible for them to develop and mature through the mind and intellect? In truth, even the matter that the intellect acts as a guide to the emotive characteristics, it is still not understood. For, as stated above, since the emotive character traits are higher than the intellect, they should not be subject to heeding the guidance of the intellect in the first place. It therefore is a wonder in the first place, that there can be a matter of revelation and conduct of the

emotive character traits from the influence of the intellect at all. This being so, how much more wondrous is it for there to be actual development and maturation of the emotions through the intellect, in which the intellect conducts and instructs the emotions. In other words, this is even more wondrous, since after all, the emotive character traits are higher than the mind and intellect. How then is it possible that the intellect could instruct and guide the emotions?

5.

The explanation is that because the emotive character traits (*Midot*) are higher than the intellect, it actually is inapplicable for the intellect (*Sechel*) to affect the emotions (*Midot*). Thus, although we find that the intellect (*Sechel*) indeed has an effect on the emotions (*Midot*), both in giving birth to them and developing and maturing them, nonetheless, this is not as these traits are in their full force and strength – meaning, as they naturally are. (For, in that case, it is inapplicable for them to be affected by the intellect, as explained above.) Rather, they can only be affected by the intellect, both in the manner of their revelation and their development and maturation, once they are diminished and weakened.

Now, it must be said that there is an additional reason for this. Since the intellect is an inner light and illumination (*Ohr Pnimi*), therefore for to have an effect, it necessarily must come forth specifically as an inner manifestation (*Hitlabshoot*).

Thus, if the emotive character traits are in full force and strength, it is entirely inapplicable for the intellect to manifest within them. For, since emotions are the opposite of intellect, the intellect is therefore incapable of manifesting in them when they are in full force. We must therefore say that the intellect manifests in them specifically once they are diminished and weakened.

In other words, as long as a person's emotions are in full force and strength, aside for his intellect having no power over his emotions, (meaning that he has no control over himself), beyond this, his emotions are devoid of intellect altogether. This is because the intellect is specifically revealed in an inner manner. Thus, the intellect can only manifest within the emotions and affect them once they have become diminished and weakened.

6.

However, this still needs to be understood. As said above, the intellect can only affect the emotions once they are diminished and weakened. However, this itself requires better understanding. That is, what causes the weakening of the emotions in the first place? We cannot say that this is brought about by the mind and intellect (*Mochin*), because as explained above, when the emotions are in full force, the intellect cannot manifest in them and affect them. This being so, where does the weakening of the emotions originate?

The explanation is that their weakening comes from the aspect of wisdom-*Chochmah* (which transcends the understanding-*Binah*). This is because wisdom-*Chochmah*-הכמה is the *Ko'ach Ma''h*-ה מ"ה, the matter of which is sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This is explained by the Alter Rebbe in Tanya,¹⁰⁵³ in the note, "This accords to what I heard from my teacher (the Maggid of Mezhritch), peace be upon him, on the meaning and reason behind the statement in Etz Chayim,¹⁰⁵⁴ that the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, does not unify with the world of Emanation-*Atzilut* except by first manifesting in the *Sefirah* of wisdom-*Chochmah*. This is because *HaShem*-יהו"ה, the Unlimited One, blessed is He, is the True One-*Echad*-אחד, meaning that He alone exists and there is nothing besides Him, and the realization of this is the level of wisdom-*Chochmah*."¹⁰⁵⁵

Now, the sublimation and nullification (*Bittul*) to the true reality of *HaShem*-יהו"ה, which comes from wisdom-*Chochmah*, causes the sublimation and nullification (*Bittul*) of the emotive characteristics as well. This is dissimilar to the effect of understanding-*Binah* on the emotions (*Midot*), which as explained above, is in a way of inner manifestation (*Hitlabshoot*). In contrast, the effect of wisdom-*Chochmah* on

¹⁰⁵³ Tanya Ch. 35 (44b)

¹⁰⁵⁴ Etz Chayim, Shaar 47 (Shaar Seder ABY" A) Ch. 2; Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1-3.

¹⁰⁵⁵ See Mishneh Torah, Hilchot Yesodei HaTorah Ch. 1; Also see Ginat Egoz of Rabbi Yosef Gikatilla translates as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

the emotions is not in a way of inner manifestation (*Hitlabshoot*), but is in a way that the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that arises from wisdom-*Chochmah*, is also found in the emotions (*Midot*), so that they too are sublimated and nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He, and this causes them to be diminished and weakened.

However, in truth, the weakening of the emotions (*Midot*) by the aspect of wisdom-*Chochmah*, is not actually from the wisdom-*Chochmah* itself, but is rather from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, that manifests in wisdom-*Chochmah*. In other words, even though, in and of itself, wisdom-*Chochmah* is the matter of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, nonetheless, it too is within the category and parameter of being a *Sefirah*. Thus, the primary aspect of sublimation and nullification (*Bittul*) specifically results from the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, that manifests in wisdom-*Chochmah*.

Below, in the soul of man, this refers to the essence of the soul itself, which manifests in one's quality of wisdom-*Chochmah*. Thus, in the same way, the effect of the essence of the soul on the emotions is not at all in a manner of inner manifestation (*Hitlabshoot*), but results from the essence of the soul itself. This then, explains the source of the diminishment and weakening of the emotional characteristics (*Midot*).

This may be better understood through understanding the difference between desire (*Ratzon*) and pleasure

(*Ta'anug*).¹⁰⁵⁶ Even though both come directly from the essence of the soul, meaning that they have no existence separate and apart from it whatsoever, and are the encompassing (*Makifim*) powers of the soul, nevertheless, they are different from each other.

That is, the pleasure (*Ta'anug*) is the inner aspect that is bound to the essence of the soul, in and of itself, whereas the desire (*Ratzon*) is the drawing forth and attraction of the soul to something outside of the self. Thus, in this respect, pleasure (*Ta'anug*) is superior to the desire (*Ratzon*) and controls it, so that,¹⁰⁵⁷ “Whatever He delights in, so He directs it.” As a result, pleasure (*Ta'anug*) and desire (*Ratzon*) differ in their effects. That is, the effect of pleasure (*Ta'anug*) is in a drawing forth in a way of closeness, whereas the effect of desire (*Ratzon*) is in a way of command from a distance.

Now, just as it is so of pleasure (*Ta'anug*) and desire (*Ratzon*), that the pleasure (*Ta'anug*) is more inner and therefore controls the desire (*Ratzon*), this is likewise so in the relationship between wisdom-*Chochmah*, which is an inner aspect, and the emotions-*Midot*, which are external to it. That is, the primary revelation of pleasure (*Ta'anug*) is in wisdom-*Chochmah*, which is the inner aspect, whereas the desire (*Ratzon*) is revealed in the emotions, which are external in comparison.

¹⁰⁵⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

¹⁰⁵⁷ Proverbs 21:1

Thus, wisdom-*Chochmah*, which is the inner aspect, affects a nullification of the emotions (*Midot*) which are external, since the inner aspect of wisdom-*Chochmah* is pleasure (*Ta'anug*) that, as explained above, is bound to the essence of the soul itself. It therefore causes the sublimation and nullification (*Bittul*) of the emotions. That is, it diminishes and weakens them. Once they are weakened, the intellect can then affect them, both in their birth and their development and maturation.

7.

Through this, we may understand how it is Above in Godliness, that the emotive traits (*Midot*) are in full force and strength, and therefore change does not apply to them, as stated,¹⁰⁵⁸ “For He is not a man that He should change His mind.” In other words, it is only in the intellect, which is the aspect of man, that change is applicable. However, in the emotive characteristics (*Midot*) that are the aspect of the Chariot (*Merkavah*), which elevate the aspect of man to the aspect of “He is not a man,”¹⁰⁵⁹ change of the emotive characteristics (*Midot*) it is not applicable. The reason is because (as explained above) “*Zeir Anpin* (the emotions) is unified and dependent on the Ancient One-*Atika* (pleasure)”¹⁰⁶⁰ This is also why the emotive traits (*Midot*) have great force and strength.

¹⁰⁵⁸ Samuel I 15:29

¹⁰⁵⁹ See Torah Ohr, Yitro 71b and on, cited in *Hemshech* 5672 *ibid.* p. 510.

¹⁰⁶⁰ Zohar III 292a (*Idra Zuta*) *ibid.*

Now, all the above also applies to the emotive traits (*Midot*) of the world of Repair-*Tikkun*. This being so, how much more is it so, in regard to the emotive traits (*Midot*) of the world of Chaos-*Tohu*, which has even greater force and strength. This is because the ten *Sefirot* of the world of Chaos-*Tohu* generally have great force of strength. This is especially so of the emotive traits (*Midot*) of the world of Chaos-*Tohu*. They have much greater force and strength. For, as explained above, the reason that the emotive traits (*Midot*) have such great force of strength is because in their simple rootedness, they are rooted in the very essence of the soul.

Thus, since their force and strength is because of their source, it therefore is understood that the emotive traits of the world of Chaos-*Tohu* have even greater strength. This is because the world of Chaos-*Tohu* is the revelation of these traits as they essentially are, according to their source. That is, as known, the difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*¹⁰⁶¹ is that in the world of Repair-*Tikkun* there only is a revelation of a radiance and glimmer from the source, whereas in the world of Chaos-*Tohu*, the revelation is according to the manner of the source itself.

Now, although even in the world of Chaos-*Tohu*, the revelation is only from the external aspect of *Akudim*,¹⁰⁶² nevertheless, the external aspect of *Akudim* comes into

¹⁰⁶¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

¹⁰⁶² Meaning, as the essential lights are “bound up-*Akudim* in a single vessel.” See Shaar HaYichud of the Mittler Rebbe *ibid*.

revelation, as it is.¹⁰⁶³ However, this is not so of the world of Repair-*Tikkun*, in which there only is a glimmer of radiance from the essential qualities. It thus is understood that in the world of Chaos-*Tohu*, the emotive traits have a much greater force of strength, and it therefore is not possible for any effect stemming from the mind and intellect (*Mochin*) to affect them. Rather, it is only in the world of Repair-*Tikkun*, that “the inner aspect of the father-*Abba*, which is the inner aspect of the Ancient One-*Atik*,”¹⁰⁶⁴ can affect the nullification (*Bittul*) and weakening of the emotional characteristics (*Midot*), and it is specifically then that it becomes possible for the mind and intellect (*Mochin*) to affect them.

8.

With all the above in mind we may now understand the argument of the spies who claimed,¹⁰⁶⁵ “It is too strong for us.” Our sages, of blessed memory, explained that by saying this, it was as if they said,¹⁰⁶⁶ “Even the Master of the house is incapable of removing His belongings from there.” That is, their argument was correct, in the sense that from the angle of the great strength of the emotive traits of the world of Chaos-

¹⁰⁶³ Sefer HaMaamarim 5665 p. 95 and on.

¹⁰⁶⁴ See Likkutei Torah Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25-26 and the notes there; Sefer HaMaamarim 5700 p. 49, and elsewhere.

¹⁰⁶⁵ Numbers 13:31

¹⁰⁶⁶ See Talmud Bavli, Sota 35a *ibid*.

Tohu, it is completely inapplicable for the mind and intellect (*Mochin*) to have any effect on them.

However, “Calev silenced the people toward Moshe.”¹⁰⁶⁷ Moshe refers to the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that stems from the revelation of the *Koach Ma"h*-מ"ה of wisdom-*Chochmah*-חכמה, as he said,¹⁰⁶⁸ “For what are we-*V'Nachnu Mah*-מ"ה.” It is specifically through the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה of wisdom-*Chochmah*, that the emotive traits are diminished and weakened, and it then becomes applicable for the mind and intellect (*Mochin*) to affect them.

This then, explains the three matters: “We can surely do it,” and “We shall surely ascend,” and “We shall inherit it.” The words, “We can surely do it” refer to the general sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which causes the weakening of the emotive character traits (*Midot*) and is caused by the inner aspect of wisdom-*Chochmah*. Following this there can subsequently be the matters of “We shall surely ascend,” and “We shall inherit it.” The words, “We shall surely ascend,” refer to drawing forth the lights of Godly illumination.¹⁰⁶⁹ Nevertheless, this drawing forth still transcends actual manifestation in an inner way (*Hitlabshoot*). Therefore, the verse continues, “We shall inherit it,” indicating that it subsequently comes in a way of inner manifestation

¹⁰⁶⁷ Numbers 13:30

¹⁰⁶⁸ Exodus 16:7-8

¹⁰⁶⁹ There is a small section of the discourse missing at this juncture.

(*Hitlabshoot*). This refers to the fact that ultimately, the world of Repair-*Tikkun* inherits the lights of the world of Chaos-*Tohu*,¹⁰⁷⁰ so that the lights of the world of Chaos-*Tohu* manifest in the vessels of the world of Repair-*Tikkun*. This is the ultimate fulfillment of *HaShem* 's-יהו"ה Supernal intent and the complete perfection of His Supernal will that,¹⁰⁷¹ “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.”

¹⁰⁷⁰ See Likkutei Torah of the Arizal, Pinchas (and Ta'amei HaMitzvot, section entitled “*Mitzvat Yerushah V'Nachalah*”); Meorei Ohr 10:29 (cited in Ohr HaTorah, Bereishit 17a); Maamarei Admor HaZaken 5567 p. 367; Ohr HaTorah, Brachah p. 1,855; Sefer HaMaamarim 5654 p. 30 and on; 5702 p. 46 and on, and elsewhere.

¹⁰⁷¹ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

Discourse 18

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

Delivered on the first day of the week of Parshat Pinchas,
The 13th of Tammuz, 5715

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

1.

The verse states,¹⁰⁷² “He redeemed my soul in peace from battles against me, because there were many with me.” About this verse Talmud comments,¹⁰⁷³ “The Holy One, blessed is He, said: Whosoever engages in Torah study, in acts of lovingkindness and prays with the congregation (*Tzibur*-צִיבּוּר), I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” In other words, the three general matters considered here¹⁰⁷⁴ are the¹⁰⁷⁵ “three things upon which the world stands, these being the study of Torah, *Avodah*” – which refers to the sacrificial offerings,¹⁰⁷⁶ and in our times refers to prayer, since the order of our prayers were established in lieu of the sacrificial offerings¹⁰⁷⁷ – “and acts of lovingkindness.”

¹⁰⁷² Psalms 55:19

¹⁰⁷³ Talmud Bavli, Brachot 8a

¹⁰⁷⁴ See Chidushei Aggadot of the Maharsha to Brachot 8a

¹⁰⁷⁵ Mishnah Avot 1:2

¹⁰⁷⁶ See Rashi, Rabbi Ovadia Bartenura, and Rabbeinu Yona to Avot 1:2

¹⁰⁷⁷ Talmud Bavli, Brachot 26a-b

Now, in regard to the matter of prayer, the Talmud specifies that a person must specifically pray together with the congregation (*Tzibur*-צִיבּוּר). It is specifically then that the Holy One, blessed is He, says, “He redeemed my soul in peace,” meaning that, “It is as if he redeemed Me and My children from amongst the nations of the world.”

Now, the Talmud’s explanation, that it is the Holy One, blessed is He, who says, “He redeemed Me,” does not contradict the simple meaning of the verse, that King David said, “He redeemed my soul in peace,” about himself (as elucidated by the commentators of Tanach).¹⁰⁷⁸

The explanation is as written,¹⁰⁷⁹ “In all their troubles He is troubled.” That is, whenever a Jew finds himself in a state of trouble, “He (The Holy One, blessed is He) is troubled.” This is especially so when speaking about a general soul, and how much more so, when speaking about the leader of the Jewish people, who is equivalent to the Jewish people as a whole, as it states,¹⁰⁸⁰ “That He may grant the just due of His servant and the just due of His people Israel, the need of each day in that day.”

In other words, in such a case, it is certain that the Holy One, blessed is He, Himself is with him in the place (of trouble). Therefore, when the matter of “He redeemed my soul in peace” comes about for the general soul of the leader of Israel, together with this (the second meaning of the verse, which in reality, is

¹⁰⁷⁸ See Rashi and the other commentators.

¹⁰⁷⁹ Isaiah 63:9

¹⁰⁸⁰ Kings I 8:59

the same meaning), “He redeems Me and My children from amongst the nations of the world,” also comes about.

Now, for this redemption to come about, all three modes of serving *HaShem*-יהו"ה, blessed is He, upon which the world stands, are necessary, that is, the study of Torah, service of *HaShem*-יהו"ה (*Avodah*) and acts of lovingkindness. Moreover, service of *HaShem*-יהו"ה, blessed is He (*Avodah*) (which refers to prayer), must specifically be done with the congregation (*Tzibur*-ציבור).

However, we need to understand¹⁰⁸¹ why to affect this redemption, prayer must specifically be with the congregation (*Tzibur*-ציבור). For, about the three things upon which the world stands, the Mishnah only states that there must be the study of Torah, the service of *HaShem*-יהו"ה (*Avodah*) and acts of lovingkindness, without mentioning that one's prayers must specifically be with the congregation (*Tzibur*-ציבור). Thus, the Mishnah seems to be indicating that any service of *HaShem*-יהו"ה, blessed is He, (in prayer) is sufficient, not only congregational prayer. In contrast, regarding the matter of, “He redeems Me and My children from amongst the nations of the world,” the prayer of the individual is insufficient, but prayer must specifically be with the congregation.

¹⁰⁸¹ See the discourse entitled “*Padah b'Shalom*” 5677 (Sefer HaMaamarim 5677 p. 96 and on); Also see the discourse entitled “*Padah b'Shalom*” 5721 (Sefer HaMaamarim 5721 p. 44 and on).

2.

This may be understood with the well-known preface, that the three pillars upon which the world stands correspond to the three forefathers, Avraham, Yitzchak, and Yaakov. Avraham's general mode of serving *HaShem*-יהו"ה, blessed is He, was through acts of lovingkindness and he involved himself in welcoming guests. Yitzchak's general mode of serving *HaShem*-יהו"ה, blessed is He, was primarily in the digging of wells, referring to the ascent (of the lower waters) from below to above, which is the matter of prayer. Thus, the verse states about him,¹⁰⁸² "And Yitzchak went out to talk in the field toward evening," which is the matter of serving *HaShem*-יהו"ה, blessed is He, through prayer (*Avodah*). Yaakov's general mode of serving *HaShem*-יהו"ה, blessed is He, is as stated,¹⁰⁸³ "Yaakov was a perfect man, dwelling in tents," referring to¹⁰⁸⁴ "the ten of Shem and the tent of Ever," referring to the study of the written and oral Torah,¹⁰⁸⁵ and is service of *HaShem*-יהו"ה, blessed is He, through the study of Torah.

Thus, the matter of bringing about "redemption for Me and My children from amongst the nations of the world," comes about through these three lines and modes of serving *HaShem*-יהו"ה, blessed is He, corresponding to our three forefathers. This is because redemption comes about in the merit of our

¹⁰⁸² Genesis 24:63

¹⁰⁸³ Genesis 25:27

¹⁰⁸⁴ Midrash Bereishit Rabba 63:10; Rashi to Genesis 25:27

¹⁰⁸⁵ See Likkutei Torah, VaEtchanan 5a; Maamarei Admor HaEmtza'ee, Dvarim Vol. 1 p. 6; Likkutei Sichot, Vol. 20 p. 393.

forefathers and their covenant with *HaShem*-יהו"ה, blessed is He. This is why at the beginning of the *Amidah* prayer, every Jew recites, "Blessed are You *HaShem*-יהו"ה, our God and the God of our fathers, the God of Avraham, the God of Yitzchak and the God of Yaakov." Through this all the needs of a person are fulfilled, both physically and spiritually.

Now, in regard to the lofty level of our forefathers, the Midrash states,¹⁰⁸⁶ "The forefathers themselves are the Supernal Chariot (*Merkavah*)." At first glance, this is not understood. For, in relation to the lofty level of our forefathers, what exactly is novel in stating that they are the Supernal Chariot (*Merkavah*)?

To further clarify, (as stated in Midrash)¹⁰⁸⁷ we find two matters about the *Chayot*-animal angels of the Supernal Chariot (*Merkavah*); that they carry the throne and are they carried with the throne. The fact that they must be carried with the throne, indicates that they themselves are in a world that is lower in level than the world that they must be carried to. On the other hand, about the fact that they carry the throne – as known,¹⁰⁸⁸ the reason they are able to uplift and carry the throne together with the Man who is upon the throne, like a chariot (*Merkavah*) that carries the rider to a place that he would not reach on his own – is because the *Chayot*-animal angels of the Supernal

¹⁰⁸⁶ Midrash Bereishit Rabba 47:6; 82:6

¹⁰⁸⁷ See Rabbeinu Bachaye to Exodus 25:10; Liturgy of "*V'HaChayot*" in the recitation of the *Keter Kedushah* in the Musaf prayer of Rosh HaShanah (in a number of versions); Also see Midrash Shemot Rabbah, end of Ch, 23.

¹⁰⁸⁸ See Torah Ohr, Yitro 72:4

Chariot (*Merkavah*) are rooted in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*.

However, at first glance, neither of these two matters apply to our forefathers. In regard to the matter of being carried with the throne, granted that the angels need ascent to a loftier world, for though they have no evil, they nevertheless have a sense of independent existence and therefore need elevation from the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) to the world of Emanation-*Atzilut*, about which it states,¹⁰⁸⁹ “He and His life force are One, He and His organs are One.”

However, since our forefathers, Avraham, Yitzchak, and Yaakov, are themselves the aspects of kindness-*Chessed*, might-*Gevurah* and beauty-*Tiferet* of the world of Emanation-*Atzilut*, this does not apply to them. For, as stated in Sefer HaBahir,¹⁰⁹⁰ (and as cited in Pardes Rimonim,¹⁰⁹¹ and in the teachings of Chassidut),¹⁰⁹² “The quality of kindness-*Chessed* said before the Holy One, blessed is He, ‘Since the days that Avraham was upon the earth, my services are not needed, because Abraham stands and serves in my place.’”

Thus, since the quality of kindness-*Chessed* of the world of Emanation-*Atzilut* said that, “Avraham stands and serves in my place,” it is understood that even as he was below, Avraham

¹⁰⁸⁹ Introduction to Tikkunei Zohar 3b

¹⁰⁹⁰ Sefer HaBahir 191

¹⁰⁹¹ Pardes Rimonim, Shaar 22 (Shaar HaKinuyim), Ch. 4

¹⁰⁹² Ohr HaTorah Vayera 91b; *Hemshech* “*Mayim Rabim*” 5636, Ch. 60; Sefer HaMaamarim 5689 p. 140; 5702 p. 100; Sefer HaMaamarim Kuntreisim Vol. 2 p. 353b, and elsewhere.

was the instrument for the quality of kindness-*Chessed* of the world of Emanation-*Atzilut*. From this it is understood that the same applies to Yitzchak and Yaakov. For, the difference between Avraham, Yitzchak and Yaakov is that the matter of Avraham is kindness-*Chessed*, the matter of Yitzchak is might-*Gevurah* and the matter of Yaakov is beauty-*Tiferet*. It thus follows, that if Avraham is the quality of kindness-*Chessed* of the world of Emanation-*Atzilut*, then Yitzchak and Yaakov are the qualities of might-*Gevurah* and beauty-*Tiferet* of the world of Emanation-*Atzilut*.

This being so, that our forefathers are on the level of the world of Emanation-*Atzilut* and that the world of Emanation-*Atzilut* is all Godliness, how then could it be applicable to say that the forefathers are carried and elevated to the world of Emanation-*Atzilut*, when they already are entirely Godly?

On the other side, in regard to the matter that “they carry the throne,” meaning that they elevate the throne together with the Man upon the throne, this too specifically applies to the Chayot-animal angels (of the Chariot-*Merkavah*). This is because the root of the Chayot-animal angels is in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*. However, since our forefathers are the aspect of the world of Repair-*Tikkun*, how is it applicable to say that they are the Supernal Chariot (*Merkavah*) and uplift the throne?

3.

This may be understood by first explaining the effect of the *Chayot*-animal angels of the Supernal Chariot (*Merkavah*) on the throne and the Man that is upon the throne, in that they elevate them to the matter indicated by the verse,¹⁰⁹³ “For He is not a man.”

To further explain, the difference between the aspect of the Supernal Man and the aspect of “He is not a man,” is understood from the verse, “For He is not a man that He should change His mind.” In other words, the primary difference between the aspect of the Supernal Man and the aspect of “He is not a man,” is that in the aspect of the Supernal Man, the matter of changing His mind is applicable and there thus could be changes. However, the aspect of, “He is not a man,” refers to the state in which there are no changes.

In other words, when it comes to matters of intellect (*Sechel*) and emotions (*Midot*) (which are the primary matters of man), there indeed are matters of change and division, as we observe in man below. It thereby is understood that the same applies Above in Godliness in regard the aspects of the Supernal intellect (*Mochin*) and emotions (*Midot*). For, it states,¹⁰⁹⁴ “The world was created with ten qualities, with wisdom, understanding, knowledge, strength etc.,” in which both the intellect (*Mochin*) and the emotive qualities (*Midot*) are enumerated.

¹⁰⁹³ Samuel I 15:29

¹⁰⁹⁴ Talmud Bavli, Chagigah 12a

Now, here we do indeed find the matter of change. For example, even after the world was created, the verse states,¹⁰⁹⁵ “And *HaShem*-יהוה reconsidered having made man upon the earth, and He had heartfelt sadness. And *HaShem*-יהוה said, ‘I will blot out man whom I created, from the surface of the earth – from man to animal, to creeping things and to the birds of the sky; for I regret having made them.’”

In other words, we see that there was a matter of regret and change in the Supernal intellect (*Mochin*) and emotions (*Midot*) (that is, in the ten qualities) by which the world was originally created. Moreover, after this, there was yet another change, for after the flood the verse states,¹⁰⁹⁶ “*HaShem*-יהוה said in His heart, ‘I will not continue to further curse the ground because of man, since the inclination of man’s heart is evil from his youth; nor will I again continue to smite every living being, as I have done.’”

Though it is true that for these changes to occur, they must be drawn from a much higher and deeper place, nevertheless, that place is still within the category of change. To elaborate, the matter of change is not solely in the intellect (*Mochin*) as it relates to the emotions, but there also is room for reconsideration and change in the aspect of intellect as it is, in and of itself.

For, as we see in regard to the aforementioned change, He first said, “I regret having made them,” and afterwards He said, “I will not continue to further curse the ground because of

¹⁰⁹⁵ Genesis 6:6-7

¹⁰⁹⁶ Genesis 8:21

man,” due to reasons, understandings and explanations, in the brain and mind. In other words, the primary change that was brought about in the emotive qualities (*Midot*) was because of the intellect (*Mochin*). What is understood from this is that even when it comes to the intellectual qualities (*Mochin*) as they are, in and of themselves, they too are a level in which there can be change.

Moreover, even when it comes to qualities that transcend intellect, such as the emotive qualities (*Midot*) of the desire (*Ratzon*), there likewise is a matter of change. This is because even in the aspect of desire (*Ratzon*), there is a hidden reason for the desire. For, although it is explained that “desire has no reason,”¹⁰⁹⁷ this means that there is no revealed reason for the desire, but nonetheless, there is a hidden reason (and rationale).

For example, about *HaShem*’s-ה'י"ו response to Moshe,¹⁰⁹⁸ “Silence! This is how it arose in My thought!” this was not said out of stubbornness, but from a level of thought that cannot be revealed and there indeed was a hidden reason for it. Therefore, since it has intellect and rationale, it therefore is applicable for there to be change there, only that for change to actually come about, the matter of divisions, which primarily is a matter of the emotive qualities, is necessary. Thus, when change is caused in the emotive qualities, it reveals that there also was change in the intellect.

¹⁰⁹⁷ Yonat Eilem Ch. 2

¹⁰⁹⁸ Talmud Bavli, Menachot 29b

However, all this is in regard to the mind and intellect (*Mochin*), and likewise, to desire (*Ratzon*) that has a hidden reason, and therefore the matter of change is applicable. However, there is something that transcends the changes of the aspect and category of the Supernal Man. This is the essential desire (*Ratzon Atzmi*), about which it states,¹⁰⁹⁹ “He is not a man that He should change His mind.” In this aspect change is utterly inapplicable.

This is similar to what we observe in man below. That is, there indeed are matters in his desire (and certainly in his intellect and emotions) in which change is applicable. However, when it comes to an essential desire that is connected to the very essence of his soul, this is not so. An example is the love of a parent toward his child or the love of a child toward his parent. Only change in the revelation or concealment of this love is applicable, (meaning that the love can become hidden and concealed). However, the desire itself never changes or overturns to its opposite, God forbid.

The same is likewise so of the “Supernal Man” above in Godliness, as it states,¹¹⁰⁰ “Either way, they are My children, and it is impossible for Me to exchange them for another nation.” In other words, the changes that come about because of the conduct of the Jewish people (“either way”) only touches the aspects of emotions (*Midot*), intellect (*Mochin*) and desire (*Ratzon*), however, “it is impossible for Me to exchange them

¹⁰⁹⁹ Samuel I 15:29

¹¹⁰⁰ See Talmud Bavli, Kidushin 36a; Midrash Ruth Rabba, Petichta 3; Bamidbar Rabba 2:15; Likkutei Sichot, Vol. 11 p. 3.

for another nation,” since this is connected to the essential desire, in which change or reconsideration does not apply, “For He is not a man that He should change His mind.”

The same applies to *HaShem's* "הו"ה's desire for Torah and *mitzvot*. They likewise are essential, in that it is a fundamental principle of faith that the Torah and its *mitzvot* will never be changed or exchanged.¹¹⁰¹ Because of this, we find that even regarding the manner in which the *mitzvot* manifest below, the general principle is that,¹¹⁰² “The *mitzvot* were not given for pleasure.” In other words, ultimately, the *mitzvot* have no connection to intellect (*Sechel*) or even to desire (*Ratzon*) that has a hidden reason, be it an intellectual reason (*Ta'am*) or even a reason-*Ta'am*-טעם that is for the pleasure of it (*Ta'anug*) and therefore, “The *mitzvot* were not given for pleasure.”

From the above it is also understood that in this aspect in which change or reconsideration is entirely inapplicable, any matter of division is also inapplicable. For, as explained above, the matter of change and reconsideration from one thing to its opposite, is connected to the matter of division, which generally is the form of man, the primary matter of which are intellect (*Sechel*) and emotions (*Midot*). However, in the aspect indicated by the verse, “He is not a man,” which refers to the essential desire that transcends division, this does not apply.

In general, this is the difference between the external aspect of the crown-*Keter* (meaning the externality of

¹¹⁰¹ See Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah, Ch. 9; Also see the 9th principle of the Thirteen Principles of Faith.

¹¹⁰² Talmud Bavli, Eruvin 31a

HaShem's יהו"ה Supernal desire-*Ratzon*), and the inner aspect of the crown-*Keter* (meaning the inner aspect of His Supernal desire-*Ratzon*). That is, in the externality of the crown-*Keter* there are divisions into lines. For, as known, the two lines of the right and left, reach up to the external aspect of the crown-*Keter*, each to its particular place. In other words, there indeed is a matter of division there, into extremities and lines. That is, if there is a line on the right, it is self-understood that there is a line on the left, and if there is a line on the left, it is self-understood that there is a line on the right.

In contrast, the middle line, which reaches the inner aspect of the crown-*Keter*, transcends division into lines. This accords with the well-known explanation¹¹⁰³ of the teaching,¹¹⁰⁴ “There is no left in this Ancient One-*Atika*, but it is all right.” As explained, this statement does not refer to the right line, but rather is similar to the verse,¹¹⁰⁵ “In the light of the King’s countenance (*Panim*-פנים) there is life.” That is, the matter of life itself is drawn from the inner aspect (*Pnimityut*-פנימיות) of the King. Moreover, this transcends all aspects of lines and divisions.¹¹⁰⁶

¹¹⁰³ See *Hemshech* 5672 Vol. 3 p. 1,291; *Sefer HaMaamarim* 5689 p. 39.

¹¹⁰⁴ *Zohar* III 129a

¹¹⁰⁵ Proverbs 16:15

¹¹⁰⁶ For example, the essential desire to live and the essential desire to not die, are one and the same thing, and not really to opposite lines at all. (See the *Petach HaShaar* – Opening Gateway to *Imrei Binah* of the *Mittler Rebbe*, translated as *The Gateway to Understanding*, Ch. 13.)

4.

Now, even when it comes to the form of the Supernal Man as it comes forth with intellect (*Sechel*) and emotions (*Midot*), since it is called by the name “Man-Adam-אדם” and is of the same root as in the verse,¹¹⁰⁷ “I am likened (*Adameh-אדמה*) to the Supernal One,” this itself demonstrates and proves that He has a likeness to the Supernal One, blessed is He, that is, to the aspect about which it states, “He is not a man.” [Based on this understanding, we shall explain how it is possible to elevate the throne and the Supernal Man upon the throne to the aspect indicated by, “He is not a man.” For, the aspect of the Supernal Man (*Adam-אדם*) upon the throne also has an element of similarity to, “I am likened (*Adameh-אדמה*) to the Supernal One.”]

The explanation is that, as explained above, the aspect indicated by the words, “He is not a man that He should change His mind,” transcends all division. In contrast, in the form of the Supernal Man, which indeed has divisions, the matter of reconsideration and change is applicable. Nevertheless, when it comes to the form of the intellect (*Sechel*) and emotions (*Midot*) of the Supernal Man, there also is the matter of inter-inclusion (*Hitkallelut*), which diminishes the matter of divisions (*Hitchalkut*). (Thus, in this aspect of the diminishment of divisions there is a similarity to the aspect of, “He is not a man.”)

¹¹⁰⁷ Isaiah 14:14; See Shnei Luchot HaBrit (ShaLaH) 3a and elsewhere.

To further explain, the matter of division (*Hitchalkut*) is primarily in the emotive qualities (as discussed above in chapter three). However, in a number of ways, the emotive qualities also have the matter of inter-inclusion (*Hitkallelut*). Firstly, each of the emotive qualities includes (*Hitkallelut*) the other emotive qualities within it. In other words, the quality of kindness-*Chessed* is not kindness-*Chessed* in its purest form, which would be kindness of kindness-*Chessed* of *Chessed* alone. Rather, it also includes the aspect of judgment of kindness (*Gevurah* of *Chessed*) within it. Similarly, the quality of judgment-*Gevurah* is not judgment-*Gevurah* in its purest form, but also includes kindness of judgment (*Chessed* of *Gevurah*) within it. Such inter-inclusion gives room for the quality of kindness-*Chessed* to be included and present where the quality of judgment-*Gevurah* is present. Similarly, the quality of judgment-*Gevurah* is included and present where the quality of kindness-*Chessed* is present.¹¹⁰⁸

This may be better understood as follows: The quality of kindness-*Chessed* is the matter of bestowing influence. Within this itself, there is kindness of kindness (*Chessed* of *Chessed*), in which case, the bestowal is in a limitless manner. Moreover, the influence is bestowed both to those who are deserving, for whom the influence is befitting, as well as to those who are undeserving, for whom the influence is unbefitting.

¹¹⁰⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20-21, Ch. 31, and the notes there.

Now, there also is judgment of kindness (*Gevurah* of *Chessed*). This is not an opposite quality, but is still the bestowal of kindness-*Chessed*, only that there is some discernment in the bestowal of the kindness-*Chessed* itself, in that influence will not be bestowed to someone who is not fully deserving of it.

There is an additional aspect to this, which is when the recipient is incapable of receiving the bestowal of kindness-*Chessed* in its purest form. There therefore is the matter of judgment of kindness (*Gevurah* of *Chessed*), in that the kindness is drawn in a way of judgment and restraint, so that it can be well received by the recipient. We thus find that the matter of judgment of kindness (*Gevurah* of *Chessed*) is still entirely a matter of kindness-*Chessed*, only that the kindness manifests in a way of judgment and discernment-*Gevurah*.

This to such an extent that, at times, the form through which the kindness-*Chessed* manifests, can be the diametric opposite of the matter of kindness-*Chessed*. An example is the verse,¹¹⁰⁹ “He who spares his rod hates his child, but he who loves him disciplines him in his youth.” In other words, the expression of love and kindness-*Chessed* can come forth and be revealed in a vessel of judgment-*Gevurah*. This then, is the matter of judgment of kindness (*Gevurah* of *Chessed*), meaning that the quality of kindness-*Chessed* includes the quality of judgment-*Gevurah* in it.

¹¹⁰⁹ Proverbs 13:24

The same is true with the quality of judgment-*Gevurah*. That is, from the angle of the quality of judgment-*Gevurah* as it is, in and of itself, it is possible for harsh judgments to be drawn forth, to the extent that, “even the hosts of the heavens are not meritorious in His eyes.”¹¹¹⁰ It automatically follows that there would not be any bestowal of influence at all.

Therefore there also is the matter of kindness in judgment (*Chessed* in *Gevurah*), so that the judgment will not be delivered with exactness and precision and will not be so severe. This is to the extent that sometimes the judgment will manifest in a vessel that is the expression of its opposite, as in the verse,¹¹¹¹ “He rewards His enemy upfront in order to destroy him.” In other words, the external expression is a matter of kindness-*Chessed*, except that it is kindness of judgment-*Chessed* of *Gevurah*, and is actually the ultimate form of judgment, in that its purpose is “to destroy him.”

Now, the above-mentioned inter-inclusion (*Hitkallelut*), in which each quality is not in its simple and pure form, but includes other qualities within it, brings to an even deeper kind of inter-inclusion (*Hitkallelut*), in that in a single place and time, the quality of kindness-*Chessed* and the quality of judgment-*Gevurah* can be present simultaneously.

An example is as stated,¹¹¹² “Wherever his judgment is [mentioned], so are his good deeds.” (This is to say that when

¹¹¹⁰ Job 15:15

¹¹¹¹ Deuteronomy 7:10

¹¹¹² Zephaniah 2:3; Talmud Bavli, Yevamot 78b (and Rashi there); Sefer HaMaamarim 5562 Vol. 1 p. 196; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 20.

a person is judged, his good and righteous deeds are also recounted.) For example, about the famine in the times of King David, the verse states,¹¹¹³ “It is for Saul, and for the House of Blood, for having killed the Gibeonites.”

The words, “It is for Saul” refers to the fact that he was buried in haste and was not eulogized with the proper respect.¹¹¹⁴ At the same time, “the house of blood,” refers to the fact that he put the Gibeonites to death and killed the people of Nob, the city of priests.¹¹¹⁵ We thus see that in this inter-inclusion (*Hitkallelut*), both the quality of kindness-*Chessed* and the quality of judgment-*Gevurah* were present simultaneously.

Now, it is explained elsewhere¹¹¹⁶ that the matter of,¹¹¹⁷ “Where his judgment is [mentioned], so are his good deeds,” is brought about from the state of the mature intellect (*Mochin d’Gadlut*). This indeed is true, being that the general matter of the inter-inclusion of the emotive qualities (*Midot*) comes about from the intellect (*Mochin*), which causes a nullification and weakening of the emotive qualities (*Midot*). In other words, because the intellect is an aspect of inner light (*Ohr Pnimi*), it therefore brings about its affects in an inner manner.

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¹¹¹⁴ See Rashi to Samuel II 21:1 *ibid*; Yevamot 78b *ibid*.

¹¹¹⁵ See Talmud Bavli, Yevamot 78b *ibid*. (That is, he killed the people of Nob, the city of priests (Samuel I 22:6 and on), who employed the Gibeonites, and it was thus considered as if he killed them as well.)

¹¹¹⁶ See *Hemshech* 5672 Vol. 1 p. 527.

¹¹¹⁷ Zephaniah 2:3; Talmud Bavli, Yevamot 78b (and Rashi there); Sefer HaMaamarim 5562 Vol. 1 p. 196; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 20.

This is to say that the lofty matters that a person contemplates come to be appreciated in a manner that they relate to him personally and thus cause the nullification and weakening in his emotional characteristics (*Midot*). Through this, his emotional characteristics come to be in a state of inter-inclusion (*Hitkallelut*), in that they include each other (such as judgment of kindness (*Gevurah* of *Chessed*) or kindness of judgment (*Chessed* of *Gevurah*)).

The more the intellect matures into a mature intellect (*Gadlut HaMochin*), the higher the manner of inter-inclusion will be, until the emotional characteristics (*Midot*) can actually become included with each other simultaneously (such as the kindness and judgment found together in the verse, “Where his judgment is [mentioned], so are his good deeds”). In other words, this kind of inter-inclusion (*Hitkallelut*) follows the inter-inclusion that preceded it, which is when the emotive qualities are included in each other.

However, it is understood that the general matter of inter-inclusion (even on the highest level) is brought about through the weakening of the emotional character traits (*Midot*). For, if the emotional quality of kindness-*Chessed* was in its full strength without limitation, then there would be no room at all for the emotional quality of judgment-*Gevurah*, and the same is true the other way around. Thus, since the existence of the emotional characteristics (in the manner of their full strength) stands in opposition to the matter of inter-inclusion, as evidenced by the fact that even the highest form of inter-inclusion must necessarily follow the weakening of the

emotional qualities, it follows automatically that this is not yet the true matter of,¹¹¹⁸ “I am likened (*Adameh*-אדמה) to the Supernal One,” meaning, to the aspect indicated by the verse, “For He is not a man,” which transcends all division.

Rather, the true matter of “I am likened to the Supernal One,” occurs when a person brings about sublimation and nullification to *HaShem*-יהו"ה within himself, even when his emotive qualities and characteristics are in full force and strength. In other words, even as they are in the full force and strength of their existence, we cause them to be in a state of true nullification and sublimation to *HaShem*-יהו"ה, blessed is He, which is the matter nullifying their independent existence (*Bittul b'Metziyut*).

Through this there can then be an inter-inclusion of various different emotional qualities and characteristics (*Midot*) in a single place, (not because of a weakening of the emotional qualities and characteristics, but) because their existence is nullified and sublimated to *HaShem*-יהו"ה, blessed is He.

5.

Now, the explanation of the nullification of independent existence (*Bittul b'Metziyut*) that brings about the matter of inter-inclusion in a manner of likeness to the Supernal Man, is as follows. As known, the word man-*Adam*-אדם-45 shares the

¹¹¹⁸ Isaiah 14:14; See *Shnei Luchot HaBrit* (ShaLaH) 3a and elsewhere.

same numerical value as the word, “*Mah*-מ"ה-45”¹¹¹⁹ which is a term of “whatness-*Mahut*-מהות.” However, since man (*Adam*-אדם) must have two opposites, in that on the one hand, he must have the form of intellect (*Mochin*) and emotions (*Midot*), in which there are changes and divisions, but on the other hand, he also must come to a state of likeness to the Supernal Man – which is the aspect of “He is not a man” and transcends changes and divisions, therefore, the word *Ma*”h-מ"ה (which is a term of “whatness-*Mahut*-מהות”) bears opposite two meanings.

The first meaning is, “what-*Mah*-מה,” that is “without whatness-*Blee Mah*-מה-בלי”¹¹²⁰ meaning, “without being-*Blee Mahut*-מהות-בלי,” as in the teaching,¹¹²¹ “What (*Mah*-מה) have you sought? What (*Mah*-מה) have you found? It all is concealed as before!” That is, the word what (*Mah*-מה) indicates the absence of tangible existence. The second meaning is that it is a term of “being-*Mahut*-מהות,” which is the essential factor of tangible existence.

The explanation of the matter as it is Above in Godliness, is that the matter of tangible existence is the aspect of the Supernal intellect (*Mochin*) and emotions (*Midot*) (and from this, intellect and emotions chain down to lower man.) The aspect of the absence of tangible existence Above in

¹¹¹⁹ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), Section on “*Adam*-אדם.”; Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3, Shaar 38 (Shaar Leah v’Rachel) Ch. 2.

¹¹²⁰ Sefer Yetzirah 1:3 and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation), The Gate of Motion of the The Components; Vol. 3 (The Letters of Creation, Part 2), The Gate of the Foundation of the Components in the order of *Yod-Hey-Vav-Hey*-ה"א-ה"ו-ה"י.

¹¹²¹ See Zohar I 1b (in explanation of the term “what-*Mah*-מה” and the term “who-*Mi*-מי.”); Sefer HaMaamarim 5709 p. 116 and elsewhere.

Godliness, refers to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).

The explanation is that, in reality, true absence of tangible existence only applies to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This is as stated by Rambam,¹¹²² “He whose existence is absolute and intrinsic, in that He exists, but not in a way of tangible existence.”

All other existence necessarily is a composition of at least two things, meaning substance (*Chomer*) and form (*Tzurah*).¹¹²³ This even applies to the angelic beings who are called separate intellects (*Sichliyim Nivdalim*)¹¹²⁴ in that they are separate from substance (*Chomer*).¹¹²⁵ This is as stated by Rambam in the Laws of the Foundations of Torah,¹¹²⁶ that they have form (*Tzurah*) but no substance (*Golem*).

Nevertheless, it must be said that they have some element of substance upon which their form can rest. This being so, they indeed have some element of substance and form, by which each angel is separate from the other. This is as the Rambam further stated,¹¹²⁷ that their existence is not equal to each other, but that they differ in level, in that each one is lower than the

¹¹²² Moreh Nevuchim 1:57

¹¹²³ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*).

¹¹²⁴ See Moreh Nevuchim 2:2, 2:6, and elsewhere; Also see Ginat Egoz ibid.

¹¹²⁵ Sefer Halkarim, Maamar 2, Ch. 31, cited in Sefer HaChakirah of the Tzemach Tzedek 13a; Also see Ginat Egoz ibid.

¹¹²⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:3

¹¹²⁷ Mishneh Torah, Hilchot Yesodei HaTorah 2:5-6

level of the angel above it. (To clarify, as Rambam explains there, when we say that they are “lower in level,” this does not mean that they are spatially lower, but spiritually lower.)

This is similarly so of the powers of the soul (for as known, in every spiritual matter we try to find a similar aspect in the soul of man, as it states,¹¹²⁸ “From my flesh I shall behold God.”) That is, even the essential powers of the soul are divided into the power of wisdom-*Chochmah* and the power of understanding-*Binah* and all the other powers of the soul.

About this it is explained¹¹²⁹ that it is like the soul adorning itself in the matter of the form (*Tzurah*) of wisdom-*Chochmah*, and like the soul adorning itself in the matter of the form (*Tzurah*) of understanding-*Binah*, etc. This being so, there likewise are two matters here, in a way of substance (*Chomer*) and form (*Tzurah*).

This is all the more so according to the view of the Ramban,¹¹³⁰ who states that the angelic beings also have bodies, except that their bodies are of the two foundational elements (*Yesodot*) that are more refined [fire and spirit]. Thus, according to this, their existence certainly is a composition (*Harkavah*) of substance (*Chomer*) and form (*Tzurah*).

¹¹²⁸ Job 19:26; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity.

¹¹²⁹ See Torah Ohr, Vayera; Hagahot to the discourse entitled “*Patach Eliyahu*” 5658.

¹¹³⁰ Rabbi Moshe ben Nachman – Nachmanides; See Torah Ohr, Bereishit 4b; Likkutei Torah, Brachah 98a; Siddur Im Divrei Elokim Chayim, 275d.

Now, the general principle¹¹³¹ that it is not possible that the existence of any composite being is intrinsic to it, is well known. This is because its existence depends on that which combines the two matters of which its existence is composed. What is understood from this, is that the absence of all tangible existence, meaning “existence that exists, but without tangible existence,” is only applicable to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He.¹¹³²

However, it also applies to the limitless light of *HaShem*-יהוה, the Unlimited One, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*). This is because His light is similar to His Essence, in that light is similar to its Luminary. Thus, it too is “an existence that exists, but without tangible existence.”

Now, this aspect is the innerness of the crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). For, since it is similar to His Essence, therefore, it too is “an existence that exists, but without tangible existence.” (However, this is not so of the externality of the crown-*Keter*, which is the root of the Emanations and the chaining down of the worlds (*Hishtalshelut*). It indeed has divisions and from this aspect the matter of change comes about, as explained above in chapter three.)

¹¹³¹ *Emunot v'De'ot* of Rabbi Sa'adya Gaon, *Maamar* 1, Ch. 1; *Moreh Nevuchim*, Introduction to Vol. 2 (Introduction 21); Ch. 2 there, and elsewhere; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1.

¹¹³² See *Ginat Egoz* *ibid*.

What is understood from this is that the drawing forth of the limitless light of *HaShem*-יהו"ה, causes the absence of existence in all matters to which it is drawn. However, it does not cause a weakening of their existence, but rather, even as they exist in full strength, when the aspect of "His existence that exists but without tangible existence" is drawn forth, the effect is (not only that their "somethingness" is nullified (*Bittul HaYesh*), but they rather) are nullified of their independent existence (*Bittul b'Metziyut*). Moreover, this nullification can occur even when the novel being exists in its full strength.

6.

The same applies to man's service of *HaShem*-יהו"ה, blessed is He. That is, if a person's service of *HaShem*-יהו"ה, blessed is He, stems from reason and intellect, it therefore is subject to change and difference. In other words, at times his service of *HaShem*-יהו"ה, blessed is He, will be expansive and at other times his service of *HaShem*-יהו"ה will be diminished, to the point that it can even become possible for the opposite of Godliness to have a hold on him, may the Merciful One save us.

However, if his service of *HaShem*-יהו"ה, blessed is He, stems from the desire of the heart (*Re'uta d'Leeba*), that is, from the inner aspect of the crown-*Keter*, he comes to be completely given over to serving *HaShem*-יהו"ה, blessed is He, with complete self-sacrifice (*Mesirat Nefesh*) and the utter nullification of any sense of existence (*Bittul b'Metziyut*)

separate and apart from the true existence of *HaShem*-יהו"ה, blessed is He. The result is that even though his intellect and emotions are in their full strength, nonetheless, at the very same time, he simultaneously is in a state of complete nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

In general, this is the main difference between the service of the *Chayot*-animal angels of the Supernal Chariot (*Merkavah*) and the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, Avraham, Yitzchak and Yaakov, who themselves are the Supernal Chariot (*Merkavah*). This also is the distinction between service of *HaShem*-יהו"ה, blessed is He, that stems from the animalistic soul and service of *HaShem*-יהו"ה, blessed is He, that stems from the Godly soul. (To clarify, **all** service of *HaShem*-יהו"ה, blessed is He, stems from the Godly soul. However, there are two manners in this. The Godly soul can serve *HaShem*-יהו"ה, blessed is He, as it is, in and of itself, and the Godly soul can serve *HaShem*-יהו"ה by influencing the animalistic soul.)

To further explain, when the service of *HaShem*-יהו"ה, blessed is He, of the Godly soul is through contemplation (*Hitbonenut*) into matters such as these, in a manner that the Godly soul explains them to the animalistic soul, so that it too will have a grasp of them, until the animalistic soul itself becomes aroused with love and fear for Godiness, then since the animalistic soul is the natural soul, its arousal will therefore

be a natural arousal of love and fear (*Dechilu u'Rechimu Tiviyim*) of *HaShem*-יהו"ה.¹¹³³

Now, through the Godly soul acting upon and penetrating the animalistic soul so that it too serves *HaShem*-יהו"ה, blessed is He, and moreover, in a manner indicated by the verse,¹¹³⁴ “the abundance of crops come through the power of the ox,” this causes an ascent of the Godly soul itself, similar to how the *Chayot*-animal angels of the Supernal Chariot (*Merkavah*) uplift the Chariot. That is, since they are rooted in the world of *Chaos-Tohu*, which is higher than the world of *Repair-Tikkun*, they are both elevated with the throne and also elevate the throne, to the aspect of, “He is not a man.”

However, this ascent is only up to the externality of the crown-*Keter*, (which is not the true matter of, “He is not a man,” which transcends all division). In the same way, all service of *HaShem*-יהו"ה, blessed is He, that stems from the animalistic soul is only external. In other words, in order to make service of *HaShem*-יהו"ה possible, it only brings about the weakening of the animalistic soul, similar to how the inter-inclusion of the emotive qualities is brought about by their weakening (as discussed above in chapter four).

In contrast, this is not so of service of *HaShem*-יהו"ה, blessed is He, that stems from the Godly soul, in and of itself. This is because the Godly soul is rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה

¹¹³³ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

¹¹³⁴ Proverbs 14:4; See Likkutei Torah Ha'azinu 75d and elsewhere.

Himself, blessed is He, in the inner aspect of the crown-*Keter*. Thus, service of *HaShem*-יהו"ה, blessed is He, that stems from the Godly soul is with the desire of the heart (*Re'uta d'Leeba*). This transcends the form of man and therefore reaches the aspect of "He is not a man." Thus, through this kind of service a person comes to have the true matter of inter-inclusion (*Hitkallelut*), stemming from the inner aspect of the desire (*Pnimiyyut HaRatzon*), so that even as he exists in the full strength of his existence, nonetheless, his sense of existence is completely nullified (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This is likewise the meaning of the teaching, "Our forefathers, are themselves the Supernal Chariot (*Merkavah*)."
That is, if a person serves *HaShem*-יהו"ה, blessed is He, because he is moved in the desire of his heart (*Re'uta d'Leeba*), meaning, that his entire existence becomes that of Godliness, then he is both carried (with the Chariot-*Merkavah*) and carries (the Chariot-*Merkavah*), since a complete departure from the order of the chaining down of the worlds (*Seder Hishtalshelut*) and oneness with the innermost Essential Self of *HaShem*-יהו"ה, comes about.

This then, is also the superiority of praying with the congregation (*Tzibur*-צבור) over and above praying individually. As known, the general order of prayer is in lieu of the sacrificial offerings. The matter of the sacrificial offerings was to elevate the fat and blood of the animal on the altar, corresponding to the matter of refining the animalistic soul. This itself is where the superiority of praying with the

congregation lies. This accords with how the Talmud¹¹³⁵ explains the verse,¹¹³⁶ “Seek *HaShem*-יהו"ה when He can be found; call upon Him when He is near,” (which seems to indicate that there are times when He cannot be found). The Talmud comments, “The verse is referring to an individual.” It continues, “And when is He found to an individual? During the ten days between Rosh HaShanah and Yom HaKippur.” In contrast, in a congregation (*Tzibur*-צבור) He is found throughout the year. In other words, praying with the congregation has a superior quality that the prayers of an individual only have during the ten days of repentance.

Now, the service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance, is in a manner of “Seek *HaShem*-יהו"ה when He can be found; call upon Him when He is near.” In other words, this is a matter of the Luminary coming close to the spark,¹¹³⁷ meaning that a bond is affected with the Luminary Himself, the inner Essence of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One, blessed is He, Himself. From this it is understood that for those who pray with the congregation, the matter of, “Seek *HaShem*-יהו"ה when He can be found, call upon to Him when He is near,” applies throughout the year.

¹¹³⁵ Talmud Bavli, Rosh HaShanah 18a

¹¹³⁶ Isaiah 55:6

¹¹³⁷ See *Derech Chayim* of the Mittler Rebbe, Shaar HaTeshuvah Ch. 10 (13d), Ch. 16 (21b), Ch. 20, Ch. 84 (91a); *Ateret Rosh*, Shaar Rosh HaShanah Ch. 22; *Kuntres HaAvodah*, Ch. 5, and elsewhere.

This then, is the meaning of the verse,¹¹³⁸ “He redeemed my soul in peace from battles against me, because there were many with me,” about which Talmud comments,¹¹³⁹ “The Holy One, blessed is He, said: Anyone who engages in Torah study, acts of lovingkindness and (specifically) prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” In other words, by themselves, these three general modes of serving *HaShem*-יהו"ה, blessed is He, are insufficient in affecting redemption “in peace,” but a person must also pray with the congregation (*Tzibur*-צבור).

To further explain, the matter of “redemption in peace” has two meaning. The first is that the redemption is in a way of tranquility rather than battle. The second is that the redemption is complete (that is, the word “peace-*Shalom*-שלום” is of the same root as “completion-*Shleimut*-שלימות”). Thus, it refers to the matter of redemption that is not followed by any other exiles.¹¹⁴⁰

In other words, this redemption is not through battling the opposite of holiness, but is rather in a manner that there is no opposition, in that it has been refined in a way of peace and tranquility. Through this, the redemption is also brought to completion (*Shleimut*-שלימות), for since opposition no longer

¹¹³⁸ Psalms 55:19

¹¹³⁹ Talmud Bavli, Brachot 8a

¹¹⁴⁰ See Talmud Bavli, Pesachim 116b, Tosefot entitled “*Hachi Garsinan – v'Nomar*,” and elsewhere.

exists at all, there is no possibility of any matter bringing about change. In other words, the service of *HaShem*-יהו"ה, blessed is He, is in such a way that change or reconsideration is entirely inapplicable.

Now, since the ultimate purpose of service of *HaShem*-יהו"ה, blessed is He, is that nothing should remain unrefined and unelevated, ultimately, this is accomplished through serving *HaShem*-יהו"ה, blessed is He, in a way of peace and tranquility. This is why the three general pillars of service of *HaShem*-יהו"ה, blessed is He, upon which the world stands, are insufficient in and of themselves, being that they only sustain the chaining down of the worlds (*Seder Hishtalshelut*). Rather, prayer with the congregation (*Tzibur*-צבור) is also necessary, since congregational prayer specifically reaches higher than the chaining down of the worlds (*Seder Hishtalshelut*).

Now, just as this was so with the soul of David, who was the king of Israel and was a general soul, that there was this matter of redemption in peace through the three above-mentioned matters, in that “there were many with me,” (that is, there were many who prayed with me), this is likewise so of the leaders of the Jewish people in every generation. The statement in the holy books¹¹⁴¹ that,¹¹⁴² “All calculations of the end of days have already passed,” is well-known, and therefore Moshiach can come in each and every generation. All we are waiting for is just the complete perfection of the “small

¹¹⁴¹ See *Torat Menachem*, Vol. 11, p. 160 and on.

¹¹⁴² *Talmud Bavli*, *Sanhedrin* 97b

jars,”¹¹⁴³ after which Moshiach is ready and waiting to come. Therefore, if there are matters that hide and conceal, they will be shattered by the revelation brought about by Moshiach.

That is, even if opposition exists in full force, their very existence will be nullified (*Bittul b’Metziyut*) to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He. Thus, in exchange for the legal rulings that took place in the lowest depth beyond which there is nothing lower, there is subsequently caused to be a redemption in a manner of redemption in peace, meaning, not through war, but through the fulfillment of the verse,¹¹⁴⁴ “It was overturned,” so that those who are in opposition will themselves accelerate the exodus to freedom in a manner that there will not even be a short delay.

This itself is the preparation and introduction to the true and complete redemption, (redemption that is not followed by further exile, since all the sparks of holiness will be refined and elevated with them), through our righteous Moshiach who will lead us upright to our land, may it be speedily in our days!

¹¹⁴³ See Rashi to Genesis 32:25; Chullin 91a

¹¹⁴⁴ Esther 9:1

Discourse 19

“*VaYedaber Moshe el Roshei HaMatot - Moshe spoke to the tribal heads*”

Delivered on Shabbat Parshat Matot-Masei,
Shabbat Mevarchim Menachem-Av, 5715
By the grace of *HaShem*, blessed is He,

1.

The¹¹⁴⁵ verse states,¹¹⁴⁶ “Moshe spoke to the tribal heads of the children of Israel saying, ‘This is the thing that *HaShem*-יהו"ה commanded: If a man makes a vow to *HaShem*-יהו"ה or swears an oath to establish a prohibition upon himself, he may not profane his word; he must do according to everything that came out of his mouth.” Now, this must be better understood,¹¹⁴⁷ for throughout the Torah it states, “*HaShem*-יהו"ה spoke to Moshe,” meaning that the command is from *HaShem*-יהו"ה, blessed is He, and was transmitted to the entire Jewish people through Moshe. However, here it simply states, “Moshe spoke to the tribal heads,” which seems to indicate that the command came from Moshe himself.

¹¹⁴⁵ This discourse was preserved in shorthand relative to what was said. (However, for further elucidation see the discourse entitled “*LeHavin Inyan HaNedarim* – To understand the matter of vows of abstinence” of the previous year, 5714, translated in *The Teachings of The Rebbe* 5714, Discourse 21. Also see the preceding discourse that leads up to this discourse in the continuum.)

¹¹⁴⁶ Numbers 30:2-3

¹¹⁴⁷ See the discourse entitled “*VaYedaber HaShem el Roshei HaMator*” 5674 (*Hemshech* 5672 p. 557)

We also must better understand the matter of vows of abstention (*Nedarim*), in which there are two matters. There is the oath of abstention itself and there is the matter of the sage (*Chacham*) who can absolve the oath.¹¹⁴⁸ This is why this Torah portion was specifically said to the tribal heads, since vows of abstention specifically relate to a wise sage (*Chacham*), since he can absolve the vow. We therefore must understand how it is that the sage (*Chacham*) has the ability to absolve the vow.¹¹⁴⁹ That is, through his speech, the one who makes the vow of abstention forbids something from himself. If so, how is it that the sage (*Chacham*) can permit what has become forbidden to him?

Additionally, we must better understand the matter of vows of abstention, in and of themselves. For, if it is a permissible matter from the perspective of Torah, how then can it become forbidden through a person's speech? This is as stated in Talmud Yerushalmi,¹¹⁵⁰ "Is what the Torah forbade not enough for you, that you wish to forbid other things upon yourself?" This being so, we must understand the matter of vows of abstention, whereby a person forbids himself to do what is actually permitted according to Torah. This question may likewise be stated in reverse. If there indeed is a reason that explains how a person can forbid the permissible upon himself, meaning that though the Torah permits it, nevertheless,

¹¹⁴⁸ Talmud Bavli, Ketuvot 74b and elsewhere; Rashi to Numbers *ibid.*; Also see the discourse entitled "*LeHavin Inyan HaNedarim*" 5714 (Discourse 21) *ibid.*

¹¹⁴⁹ See *Hemshech* 5672 *ibid.* Vol. 2, p. 1,069; Discourse entitled "*LeHavin Inyan HaNedarim*" 5714 (Discourse 21) *ibid.*

¹¹⁵⁰ Talmud Yerushalmi, *Nedarim* 9:1

through his speech he can forbid himself from doing it, how then can the sage (*Chacham*) permit what is forbidden to him?

2.

The general explanation of the matter is as our sages, of blessed memory, stated,¹¹⁵¹ “Vows (*Nedarim*-נדריים) are a (protective) fence to abstinence (*Prishoot*-פרישות).” In other words, even though according to Torah it is permissible, this is only from the perspective of Torah as it is drawn into the world with the chaining down of the worlds (*Seder Hishtalshelut*). However, abstinence (*Prishoot*-פרישות) is the matter of elevation and ascent to higher the world, that is, to higher than the chaining down of the worlds (*Seder Hishtalshelut*), wherein there is a palpable sense that, “before Him everything is as nothing.”¹¹⁵²

That is, relative to *HaShem*-יהו"ה, blessed is He, there is nothing that takes up any space or is of any consequence whatsoever. Thus, from this perspective, anything but *HaShem*-יהו"ה Himself, blessed is He, is invalidated and excluded, and it is from this perspective that the matter of vows of abstinence (*Nedarim*), in which the permitted is forbidden, comes about.

This is why the teachings of Kabbalah state¹¹⁵³ that the matter of vows is in the *Sefirah* of understanding-*Binah*. This

¹¹⁵¹ Mishnah Avot 3:13

¹¹⁵² Zohar I 11b

¹¹⁵³ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim).

is because the *Sefirah* of understanding-*Binah* transcends the world, in that it transcends the aspect of the emotive qualities (*Midot*) from which the world is drawn into being. Thus, the matter of vows (*Nedarim*), which are the matter of abstaining from the world, is drawn from the perspective of the *Sefirah* of understanding-*Binah*, which transcends the world.¹¹⁵⁴

All the above is from the perspective of the *Sefirah* of understanding-*Binah*. However, from the perspective of the *Sefirah* of wisdom-*Chochmah*, which is higher than understanding-*Binah*, there is the matter of the wise sage (*Chacham*) who can absolve the vow and permit that which became forbidden. This is because the perception of the *Sefirah* of wisdom-*Chochmah* is that,¹¹⁵⁵ “He alone exists and there is nothing besides Him.” It therefore is the matter of complete nullification of the sense of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He, and from this perspective, it is possible to be in the world and still be in a state of complete nullification of independent existence (*Bittul b’Metziyut*) to *HaShem*-יהו"ה, blessed is He.¹¹⁵⁶

In other words, from the perspective of the *Sefirah* of understanding-*Binah*, only the sublimation of the tangible something (*Yesh*) is brought about (relative to the world of Emanation-*Atzilut*). Therefore one must abstain from the

¹¹⁵⁴ See *Hemshech* 5672 *ibid.* p. 323; See the discourse entitled “*VaYedaber Moshe el Roshei HaMatot*” 5630 (*Sefer HaMaamarim* 5630 p. 219 and on); 5679 (*Sefer HaMaamarim* 5679 p. 544 and on); Also see the discourse entitled “*LeHavin Inyan HaNedarim*” 5714 (*Discourse* 21) *ibid.*

¹¹⁵⁵ See *Tanya*, Ch. 35 in the note.

¹¹⁵⁶ As explained at length in the discourses that precede this discourse.

world.¹¹⁵⁷ However, from the perspective of the *Sefirah* of wisdom-*Chochmah*, which brings about complete nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, there can be a world, and even while in the world, a person can nevertheless remain in a state of complete nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

3.

Now, to understand this, we must preface with what was explained before¹¹⁵⁸ about man (*Adam*-אדם), who is so called because,¹¹⁵⁹ “I am likened (*Adameh*-אדמה) to the Supernal One.”¹¹⁶⁰ It was explained there that the difference between the aspect of man (*Adam*-אדם) and He about whom it states,¹¹⁶¹ “He is not a man,” is that in the aspect of man (*Adam*-אדם) changes and reconsiderations are applicable, which are brought about because of the matter of divisions (*Hitchalkut*). In contrast, in regard to the aspect indicated by “He is not a man,” the verse states,¹¹⁶² “He is not a man that He should change His mind.”

Nevertheless, in the aspect of man (*Adam*-אדם) himself, there also is a likeness to the aspect of “He is not a man.” This

¹¹⁵⁷ As the world and Godliness are perceived as two separate things, with the world being sublimation and nullified to Godliness (*Bittul HaYesh*). (See the discourse entitled “*LeHavin Inyan HaNedarim*” 5714 (Discourse 21) *ibid.*)

¹¹⁵⁸ In the preceding discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace,” 5715 (Discourse 18), Ch. 4 and on.

¹¹⁵⁹ Isaiah 14:14; See *Shnei Luchot HaBrit* (ShaLaH) 3a and elsewhere.

¹¹⁶⁰ See *Sefer HaMaamarim* 5677 p. 96 and on.

¹¹⁶¹ Samuel I 15:29

¹¹⁶² Samuel I 15:29

refers to the matter of inter-inclusion (*Hitkalellut*) which diminishes and minimizes the matter of divisions (*Hitchalkut*).

It was previously explained¹¹⁶³ that there are three possible manners of inter-inclusion (*Hitkallelut*). The first is that the emotive qualities include one another, such as kindness of judgment (*Chessed* of *Gevurah*) or judgment of kindness (*Gevurah* of *Chessed*). However, this is not the true matter of inter-inclusion (*Hitkallelut*). The second manner of inter-inclusion (*Hitkallelut*) is when they are included together as one. An example was explained regarding the verse,¹¹⁶⁴ “Where his judgment is [mentioned], so are his good deeds.” In this case, kindness-*Chessed* in its pure state is inter-included with judgment-*Gevurah* in its pure state, simultaneously. This is brought about by the expansion and maturation of the intellect (*Gadlut HaMochin*). However, both these kinds of inter-inclusion (*Hitkallelut*) come about through the intellect (*Mochin*) causing a weakening and sublimation of the emotive qualities (*Midot*). In contrast, the third manner of inter-inclusion (*Hitkallelut*) is that even as the emotive qualities (*Midot*) are in their full strength and force, they nonetheless are in a state of inter-inclusion (*Hitkallelut*).

Now, these three manners of inter-inclusion (*Hitkallelut*) have three different and unique causes. In other

¹¹⁶³ See the preceding discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace,” 5715 (Discourse 18), where all of this was explained at greater length.

¹¹⁶⁴ Zephaniah 2:3; See the previous discourse where an example of this type of inter-inclusion was given. Also see Talmud Bavli, Yevamot 78b (and Rashi there); Sefer HaMaamarim 5562 Vol. 1 p. 196; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 20.

words, there are three causes, one above the other, and the inter-inclusion (*Hitkallelut*) comes about according to the cause that brings it about.

To further explain, even though the emotive traits themselves have a higher root than the intellect, nonetheless, the mind and intellect (*Mochin*) guides the emotions (*Midot*). For, as explained before at length,¹¹⁶⁵ the existence of the inborn personality and emotive character traits (*Midot*) are rooted much deeper in the soul. Nevertheless, as they chain down (*Hishtalshelut*) and come into actual tangible existence, the light of the soul is far more illuminating in the intellect (*Mochin*) than it is in the emotive characteristics (*Midot*) and therefore, the emotions (*Midot*) are guided according to the intellect (*Mochin*).

Now, in intellect (*Mochin*) there is division (*Hitchalkut*), in that every rationale comes with a number of particulars. That is, aside for the fact that there can be a rationale that leans toward kindness-*Chessed* and a rationale that leans toward judgment-*Gevurah*, every rationale is divided into its particulars. For example, in the rationale that necessitates kindness-*Chessed*, there are a number of ways that the kindness can be expressed, for example, it could be expressed as a revealed kindness or a concealed kindness, such as when a father disciplines his child for the good of the child.

Similarly, we often find that the righteous-*Tzaddikim* suffer during their lifetime, [to cleanse them of their few

¹¹⁶⁵ In the discourse entitled "*Lehavin Ta'anat HaMeraglim* – To understand the argument of the spies," of this year 5715 (Discourse 17), Ch. 2 and on.

shortcomings] so that their reward will be increased in the coming world.¹¹⁶⁶ Thus, the emotion accords to the reasoning, and as a result of reasoning, inter-inclusion (*Hitkallelut*) takes place in the emotions, in that there can be kindness of judgment (*Chessed* of *Gevurah*) or judgment of kindness (*Gevurah* of *Chessed*).

In other words, it is the division that occurs in the mind and intellect (*Mochin*) that causes this kind of inter-inclusion (*Hitkallelut*) in the emotions (*Midot*). For, if the intellect was simple, the emotion that would come forth would also be simple, such as pure simple kindness-*Chessed* or pure simple judgment-*Gevurah*, and the inter-inclusion of the emotions would altogether not apply.

However, since there is division (*Hitchalkut*) in the intellect (*Mochin*), and the emotions (*Midot*) come forth from the intellect (*Mochin*), therefore the emotions are also caused to have division (*Hitchalkut*) and are thereby weakened. In other words, as the emotions exist as pure and simple qualities, such as pure kindness-*Chessed* or pure judgment-*Gevurah*, they exist with a much greater force of strength. This is certainly so in regard to how they come forth from the essence of the soul itself, without the medium of the intellect. They then have very great force and strength. However, because of the division (*Hitchalkut*) of the intellect they become weakened, and can thus be in a state of inter-inclusion (*Hitkallelut*).

¹¹⁶⁶ See Talmud Bavli, Brachot 5a, and elsewhere.

However, the above-mentioned inter-inclusion (*Hitkallelut*) is not the true and ultimate matter of inter-inclusion (*Hitkallelut*). This is because, since they continue to exist in their original form, the weakening of the emotions (*Midot*) is not in a way that they truly are weakened. For, even in the kindness of the intellect itself, the rationale that leans to kindness is still entirely only kindness-*Chessed*, only that there are various manners and forms by which the kindness can be expressed, all of which are still a matter of kindness-*Chessed*.

It follows automatically that even in the emotions themselves, the quality of kindness-*Chessed* is still in full force and strength and it only knows of kindness-*Chessed*. And although in this kind of inter-inclusion, the kindness can become conjoined with judgment-*Gevurah*, still and all, its sole purpose is for kindness-*Chessed*. In other words, the weakening effected in the emotive character traits (*Midot*) is only in their expression and revelation. However, as they are drawn forth from the essence of the soul itself, even their expression is in full force and strength.

That is, essential kindness-*Chessed* is in full force and strength as an expression of kindness alone and the essential judgment-*Gevurah* is in full force of strength as an expression of judgment alone. That is, as they are drawn forth through the intellect they are caused to be weakened, but only in their expression, so that kindness-*Chessed* can be expressed and conjoined with a matter of judgment-*Gevurah* and judgment can be expressed and conjoined with a matter of kindness-*Chessed*.

However, their essential form remains as it is, in full force of strength, in that the fact that the kindness-*Chessed* spreads forth and conjoins with judgment-*Gevurah* is only for the purpose of the essential characteristic of kindness-*Chessed*, and the same is likewise true of the essential characteristic of judgment-*Gevurah*.

Now, all the above is in regard to intellect (*Mochin*) as it relates to emotions (*Midot*), wherein the intellect gives room for the emotions, because the intellect necessitates the emotions, and therefore, it can nullify and weakening the emotions themselves. For, since it is the intellect itself that necessitates the emotions, the emotions therefore take up space relative to the intellect, and their weakening is only in the manner that they are expressed.

However, in regard to the aspect of expanded mature intellect (*Gadlut HaMochin*), referring to intellect that transcends emotions, its matter is not at all in order to obligate or necessitate emotions. Rather, relative to this kind of intellect, emotions take up no space at all. Thus, from the state of expanded mature intellect (*Gadlut HaMochin*), the very essence of the emotive traits (*Midot*) is weakened and nullified.

This aspect of intellect is the root for the second kind of inter-inclusion (*Hitkallelut*) of the emotions (*Midot*), in which they actually become included as one with each other, as in the explanation of the verse,¹¹⁶⁷ “Where his judgment is

¹¹⁶⁷ Zephaniah 2:3; See the previous discourse where an example of this type of inter-inclusion was given. Also see Talmud Bavli, Yevamot 78b (and Rashi there); Sefer HaMaamarim 5562 Vol. 1 p. 196; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 20.

[mentioned], so are his good deeds.” This is brought about from the aspect of the expanded mature intellect (*Gadlut HaMochin*), because relative to this aspect of the intellect, the emotions become completely nullified (even of their essential form). They thus can be in a deeper state of inter-inclusion (*Hitkallelut*).

This is similar to the explanation¹¹⁶⁸ about the matter of,¹¹⁶⁹ “He makes peace in His high places.” Namely, that as a result of the revelation of a loftier light and illumination, the (camp of the angel Michael and the camp of the angel Gavriel) can dwell in peace with each other (though they are opposites), since both are nullified of their existence relative to it.

Now, all this stems from the aspect of understanding-*Binah*, which is in a state of tangible existence and has two levels. That is, there is intellect that relates to emotions and there is intellect that transcends emotions, but is still in the general category of tangible existence. Thus, since it is in a state of tangible existence, it comes forth in one of two manners. That is, it either comes forth in a way of inner manifestation (*Hitlabshut*), (as in the case of intellect that relates to emotions), or it comes in a way of elevated separation (*Havdalah*) (like intellect that transcends emotions). When it comes in a way of inner manifestation, the emotions take up space relative to it. In

¹¹⁶⁸ See Tanya, Iggeret HaKodesh, Epistle 12; Maamarei Admor HaZaken, Et’halech Liozhna p. 12; Biurei HaZohar of the Mittler Rebbe 8c; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 and the notes there, and elsewhere.

¹¹⁶⁹ Job 25:2

contrast, when it comes in a way of elevated separation (*Havdalah*), it nullifies the emotions.

However, this nullification is only the nullification of their tangible existence (*Bittul HaYesh*). This is because the nullification is brought about solely because of the revelation of light and illumination. However, their existence as they are, in and of themselves, remains, and they are only nullified because of the radiance of higher illumination, not that they are truly nullified, in and of themselves.

Thus, the same is likewise so of their inter-inclusion (*Hitkallelut*). This is to say that they do not come to be inter-included with each other as they exist essentially. Just the opposite, as they exist essentially, they are in an ultimate state of separation and difference from each other. Thus, their inter-inclusion is only because of their nullification to the revelation of the light of the intellect, as explained about the matter of,¹¹⁷⁰ “He makes peace in His high places.” In other words, once the revelation of light and illumination passes, they revert to opposition to each other, as they originally were.

However, when it comes to illumination from wisdom-*Chochmah*, which is the complete nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, this is not so. This is primarily due to the limitless light of the *HaShem*-יהו"ה, the Unlimited One, blessed is He, which dwells in wisdom-*Chochmah*. (In truth, even wisdom-*Chochmah* has

¹¹⁷⁰ Job 25:2 – That is, the camp of Michael and the camp of Gavriel do not extinguish one another and are able to operate in coexistence because they are both nullified to *HaShem*-יהו"ה, blessed is He. Nevertheless, they themselves remain diametric opposites.

some element of tangible existence, and therefore, this nullification primarily comes from the aspect of the **light** (*Ohr*) of wisdom-*Chochmah*.) This is because the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He,¹¹⁷¹ “exists, but without tangible existence.” Thus, even as He is in a state of manifestation (*Hitlabshut*), He remains elevated and separate (*Havdalah*).

This is because, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is utterly simple, but bears everything. Moreover, even as He bears everything and “all beings in existence, exist solely from the truth of His Being,”¹¹⁷² He remains utterly simple. It is specifically from this aspect that the true matter of inter-inclusion (*Hitkallelut*) comes about, so that even as the emotive character traits are in their full force of strength, they nonetheless are in a state of inter-inclusion (*Hitkallelut*).

In other words, this inter-inclusion (*Hitkallelut*) comes from the emotive character traits themselves, because even as they exist in and of themselves, they are in a state of complete and total nullification of their existence (*Bittul b'Metziyut*) to the true reality of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He.

¹¹⁷¹ Moreh Nevuchim 1:57; See at greater length in the previous discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace,” of this year 5715 (Discourse 18), Ch. 5 and on, and the notes there.; Also see *Hemshech* “*Yom Tov Shel Rosh HaShanah*” 5666, translated as Revealing the Infinite, Discourse 1.

¹¹⁷² Mishneh Torah, Hilchot Yesodei HaTorah

4.

With the above in mind we may now understand the matter of vows of abstention (*Nedarim*) and that a wise sage (*Chacham*) can absolve the vow. To explain, there are generally three modes of conduct that are connected to three aspects. There is the mode of conduct as it is according to the Torah. About this aspect it states,¹¹⁷³ “Is what the Torah forbade not enough for you, that you wish to forbid other things upon yourself?” That is, Torah is the aspect of intellect (*Mochin*) that is drawn forth in the world. This is as stated by our sages, of blessed memory,¹¹⁷⁴ “The Holy One, blessed is He, gazed into the Torah and created the world.”

In other words, although Torah is higher than the world, nonetheless, this is similar to the aspect of the intellect that manifests within the emotions. Thus, in regard to this aspect, the order of refinement (*Birurim*) is in a manner that relates to the worlds, according to what the Torah defines as either forbidden or permitted.

However, another mode of conduct is the matter of vows of abstention (*Nedarim*), which stems from the *Sefirah* of understanding-*Binah*. Since the aspect of understanding-*Binah* transcends the worlds and is the realization that “everything before Him is as nothing,”¹¹⁷⁵ therefore, from this perspective it follows that there also must be a matter of separating oneself

¹¹⁷³ Talmud Yerushalmi, Nedarim 9:1

¹¹⁷⁴ Zohar II 161a-b

¹¹⁷⁵ Zohar I 11b

from the world (*Prishoot*-פרישות), which is the matter of vows of abstention (*Nedarim*-נדריים). Nevertheless, this is only in a manner of sublimating one's tangible existence (*Bittul HaYesh*) to *HaShem*-יהו"ה, blessed is He.

However, from the perspective of wisdom-*Chochmah*, within which the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, is manifest,¹¹⁷⁶ the wise sage (*Chacham*) can absolve the vow. This is because though there is room for the existence of the world, however its existence is totally nullified (*Bittul b'Metziyut*) to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. That is, it is the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who is utterly simple and removed from all form and description and who bears everything that is, and it all is utterly nullified in His simplicity, blessed is He.

5.

This then, is the meaning of the verse,¹¹⁷⁷ “Moshe spoke to the tribal heads of the children of Israel etc.” This Torah portion was specifically said by Moshe.¹¹⁷⁸ This is because Moshe is the aspect of wisdom-*Chochmah*-הכמה, the matter of which is complete nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, as it states,¹¹⁷⁹ “For

¹¹⁷⁶ See Tanya, Ch. 35 in the note.

¹¹⁷⁷ Numbers 30:2-3

¹¹⁷⁸ See the discourse “*Vayedaber Moshe el Roshei HaMator*” 5673 *ibid*.

¹¹⁷⁹ Exodus 16:7-8

what are we-*V'Nachnu Mah*-מִי־הָ-מה.” It is specifically from this aspect of wisdom-*Chochmah*-חכמה, the aspect of the wise sage (*Chacham*), by which the vow of abstention is absolved.

However, *HaShem*'s-ה'־יהו"ה Supernal intent is for this aspect of nullification of independent existence and complete sublimation to *HaShem*-ה'־יהו"ה, blessed is He, to even be drawn into this world below. Thus, it is in this regard that the verse states, “Moshe spoke to the tribal heads.” The tribes (*Shevatim*) refer to the aspect of the emotions (*Midot*) and “the tribal heads” refer to the aspect of the intellect (*Mochin*). Thus, the words “Moshe spoke to the tribal heads,” refers to the drawing forth of wisdom-*Chochmah* into the understanding-*Binah* and the emotions-*Midot*, so that even in the world below, there is a drawing forth of the nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-ה'־יהו"ה, blessed is He, that stems from wisdom-*Chochmah*-חכמה.

The manner in which wisdom-*Chochmah* is drawn to the understanding-*Binah* and the emotions-*Midot* is not at all in a way of inner manifestation (*Hitlabshut*) (as with the drawing forth of the understanding-*Binah* into the emotions-*Midot*). Rather, it is in a manner that wisdom-*Chochmah* remains in its essential state of being, in that it is found everywhere.

However, in truth, this is not because of wisdom-*Chochmah* itself, but rather, because of the light (*Ohr*) of *HaShem*-ה'־יהו"ה, blessed is He, that is within wisdom-*Chochmah*. Thus, it is about this that the verse continues, “This is the thing that *HaShem*-ה'־יהו"ה commanded.” In other words, this refers to

the limitless light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, that manifests within wisdom-*Chochmah*.

It is specifically from this aspect that the wise sage (*Chacham*) absolves the vow of abstention, meaning that he causes even the world itself to come to a state of complete nullification of its very existence (*Bittul b'Metziyut*) to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He.

Discourse 20

“Tziyon b’Mishpat Tipadeh - Tziyon will be redeemed through justice”

Delivered on Shabbat Parshat Devarim,
Shabbat Chazon, 4 Menachem-Av, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁸⁰ *“Tziyon (Zion) will be redeemed through justice, and her captives through charity.”* Now,¹¹⁸¹ as known, the descent of the soul into the body is for the purpose of ascent.¹¹⁸² That is, even though without this ascent it already states about the souls of the Jewish people¹¹⁸³ that, *“Israel arose first in thought,”* nevertheless, through their descent below they come to be elevated to an even loftier level.

The explanation is as we recite every morning,¹¹⁸⁴ *“My God, the soul that you have given within me, she is pure.”* This

¹¹⁸⁰ Isaiah 1:27

¹¹⁸¹ See the discourse by this same title in Likkutei Torah, Dvarim, as well as the glosses of the Tzemach Tzedek which were printed (with the discourse from Likkutei Torah) in an independent pamphlet (Kehot 5715), with additional citations and notes from the Rebbe. (See the “opening words” to the aforementioned pamphlet, and the Sicha talk that preceded this discourse, Ch. 2 – Torat Menachem Vol. 14, p. 238 and on.)

¹¹⁸² See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate entitled *“The twelve letters ה"ו ז"ח ק"ל correspond to the twelve tribes of Israel.”*

¹¹⁸³ See Midrash Bereishit Rabba 1:4

¹¹⁸⁴ In the morning blessing of *“Eloh”ai Neshamah”* (Talmud Bavli, Brachot 60b).

refers to the root of the soul prior to its manifestation in the body, that she is in a state of purity (*Tehora Hee*-טהורה היא),¹¹⁸⁵ which refers to the aspect of the Upper Purity (*Tihiru Ila'ah*-טהירו עילאה) before the restraint of the *Tzimtzum*.¹¹⁸⁶

To clarify, in the teachings of Chassidut, it usually is explained that the intention of the words “she is pure” (*Tehora Hee*-טהורה היא) is in reference to the root of the soul as it is in the world of Emanation-*Atzilut*.¹¹⁸⁷ However, in this discourse it is explained that the intention of the words “she is pure” (*Tehora Hee*-טהורה היא) is a reference to the soul as it is in the aspect of the Upper Purity (*Tihiru Ila'ah*-טהירו עילאה) before the restraint of the *Tzimtzum*.

This nevertheless is followed by the words, “You have created her, You have formed her, You have blown her into me etc.,” referring to the matter of the descent of the soul to manifest within the body. This descent is for the purpose of ascent, for through this descent the soul is caused to ascend to an aspect that is even higher than the Upper Purity (*Tihiru Ila'ah*-טהירו עילאה).

¹¹⁸⁵ This was explained at length in a previous discourse of this year, 5715, “*Lehavin Inyan Matan Torah* – To understand the matter of the giving of the Torah,” (Discourse 15).

¹¹⁸⁶ See Shaar HaYichud of the Mittler Rebbe, translated as the Gate of Unity, Ch. 10-14; Also note that “The Upper Purity-*Tihiru Ila'ah*-טהירו עילאה-346” has the same numerical value as “His Name-*Shmo*-שמו-346,” but is in the language of Targum, indicating the diminishment of the restraint of *Tzimtzum*. (See Yonat Eilem, Ch. 1); Also see a previous discourse of this year, 5715, “*Reishit Goyim Amalek* – Amalek is the head of the nations,” (Discourse 10).

¹¹⁸⁷ See Likkutei Torah, Re'eh 27a; Shir HaShirim 8c, and elsewhere.

The conclusion of the discourse¹¹⁸⁸ is that as we continue and recite,¹¹⁸⁹ “As long as the soul is within me, I submit to You, *HaShem*-יהו"ה, my God and God of my fathers’ etc.” That is, every single Jew possesses this matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He. For, since submission (*Hoda'ah*) does not stem from one’s understanding and grasp of how it exactly is so, but rather, transcends reason and intellect, it therefore is equally found in every Jew.

2.

Now, we must understand this matter of submission (*Hoda'ah*) and what is meant by submission (*Modim*) to *HaShem*-יהו"ה, blessed is He. For, any kind of dispute against *HaShem*-יהו"ה, blessed is He, is entirely inapplicable, and it therefore is inapplicable that there should be any need to submit to Him.

The explanation is that there is no real argument here altogether, only that the creatures have the sense that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*). It therefore is impossible for them to grasp *HaShem's*-יהו"ה Upper Knowledge (*Da'at Elyon*) that Above is the true something (*Yesh*) and below is truly nothing (*Ayin*).

¹¹⁸⁸ See the earlier note in this discourse with reference to the discourse upon which this discourse is based.

¹¹⁸⁹ In the morning blessing of “*Eloh"ai Neshamah*” (Talmud Bavli, Brachot 60b).

That is, in reality, the further below something is, the greater its state of nothingness (*Ayin*). However, the perception of the lower knowledge (*Da'at Tachton*) is the very opposite, that whatever is further below is even more of a tangible “something” (*Yesh*) and is in a stronger state of existence. Thus, the explanation is that even though the Upper Knowledge (*Da'at Elyon*) is not within the grasp and comprehension of the lower beings, nevertheless, “we submit to You.”¹¹⁹⁰

That is, we submit that the true reality is according to the Upper Knowledge (*Da'at Elyon*), that Above is the True Something (*Yesh*) and below is truly nothing (*Ayin*). In other words, the Upper Knowledge (*Da'at Elyon*) is not only true Above, but even below, the truth of reality is according to the Upper Knowledge (*Da'at Elyon*), that Above is the True Something (*Yesh*) and below is truly nothing (*Ayin*).

In his glosses from the year 5621 to the discourse entitled, “*Tziyon*” in Likkutei Torah,¹¹⁹¹ his honorable holiness, the Tzemach Tzedek, adds, “This is why the word, “we submit-*Modim*-מודים” has a numerical value of one-hundred,¹¹⁹² referring to the one-hundred blessings that are recited daily.”¹¹⁹³ The explanation is elucidated in Likkutei Torah, that submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, is inadequate in and of itself. This is because the submission

¹¹⁹⁰ See the liturgy of the “we submit to You-*Modim Anachnu Lach*-מודים אנחנו לך” section of the *Amidah* prayer.

¹¹⁹¹ See Ohr HaTorah Devarim *ibid.*, p. 29.

¹¹⁹² See Pri Etz Chayim, end of Shaar HaAmidah, and the Siddur of the Arizal there.

¹¹⁹³ See Talmud Bavli, Menachot 43b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

(*Hoda'ah*) is not about something that is openly revealed, but only that a person submits to the truth of the matter.

However, the intention in the submission (*Hoda'ah*) is for him to subsequently come to the aspect of “blessing-*Brachah*-ברכה,” which means to “draw it down”¹¹⁹⁴ into revelation. In other words, the intention is that there should be a revelation of how it is that Above is the true something (*Yesh*) and below is truly nothing (*Ayin*).

This then, is the meaning of the word, “we submit-*Modim*-מודים,” which has a numerical value of one-hundred, and refers to the one-hundred daily blessings. In other words, the intention is that through our submission (*Hoda'ah*-הודאה) we subsequently reach the aspect of “blessing-*Brachah*-ברכה,” and in this itself, to the one-hundred blessings. This is because the number one-hundred refers to the crown-*Keter*,¹¹⁹⁵ and it is from the aspect of the crown-*Keter* that there is a drawing forth of illumination and revelation that Above is the true something (*Yesh*), whereas below is truly nothing (*Ayin*).

In other words, the submission (*Hoda'ah*) is service of *HaShem*-יהו"ה, blessed is He, in a manner of ascent from below to Above, in which there is not necessarily any revelation, only that we nevertheless submit to the True Reality, that it is so. From this submission (*Hoda'ah*) we then come to attain the

¹¹⁹⁴ See Torah Ohr, Mikeitz 37c and elsewhere; Also see Mishnah Kilayim 7:1, “*Hamavrich et HaGefen ba'aretz*-המבריד את הגפן בארץ” which means, “If one has bent a vine down to the ground.”

¹¹⁹⁵ Zohar I 123a; Also see the end of the earlier discourse of this year, 5715, “*Patach Rabbi Yossi v'Amar* – Rabbi Yossi began and said,” (Discourse 4) and the citations there to earlier discourses where this was explained at greater length.

aspect of “blessing-*Brachah*-ברכה,” which is the matter of drawing down revelation from Above to below, and is drawn forth from the aspect of the crown-*Keter*, which is the state of the Upper Knowledge (*Da’at Elyon*).

However, in order to come from the aspect of submission (*Hoda’ah*-הודאה) to the aspect of blessing (*Brachah*-ברכה) – since the submission-*Hoda’ah* is at the commencement of our prayers, whereas the blessing-*Brachah* (which is primarily in the Amidah prayer) is the ultimate climax of the prayers – there must necessarily be service of *HaShem*-יהו"ה, blessed is He, in the manner of “You shall love *HaShem*-יהו"ה, your God” of the *Shema* recital.¹¹⁹⁶ This is to say that love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, is the intermediary between the submission (*Hoda’ah*) and the blessing (*Brachah*).

The same is likewise true as these matters are in the Supernal *Sefirot*. For, the matter of submission (*Hoda’ah*) is in the aspects of kingship-*Malchut* and the gut emotions of *NeHi”Y*.¹¹⁹⁷ Blessing (*Brachah*) is in the *Sefirah* of understanding-*Binah*,¹¹⁹⁸ (and as known, the crown-*Keter* is drawn forth in understanding-*Binah*).¹¹⁹⁹ The intermediary between the gut emotions of *NeHi”Y* and the understanding-*Binah* and intellect (*Mochin*) in general, are the *Sefirot* of the

¹¹⁹⁶ Deuteronomy 6:5

¹¹⁹⁷ See Torah Ohr, Vayigash 44a; Vayechi 46a (*NeHi”Y* are the gut emotions of victory-*Netzach*, submission-*Hod*, and foundation-*Yesod*).

¹¹⁹⁸ See Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim); Sefer HaMaamarim 5629 p. 2.

¹¹⁹⁹ See Torah Ohr, Yitro 109a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

heartfelt emotions of *ChaGa”T*,¹²⁰⁰ which in the service of *HaShem*-יהו"ה, blessed is He, is the service of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He. This is because the *Sefirah* of kindness (*Chessed*) is the primary *Sefirah* of the heartfelt emotions (which primarily consist of kindness-*Chessed*, *Might-Gevurah* and *Beauty-Tiferet*).¹²⁰¹

3.

Now, in order to come to the aspect of “you shall love *HaShem*-יהו"ה your God,” this is brought about through contemplation (*Hitbonenut*) on the words of the next verse of the *Shema*,¹²⁰² “These matters that I (*Anochi*-אנכי) command you today shall be upon your heart.” This is to say that the aspect of, “I am who I am (*Anochi Mi SheAnochi*-מי אנכי מי שאנכי),”¹²⁰³ is “today,” specifically referring to this world. For, the coming world is only a radiance and glimmer of illumination, whereas it is specifically in this world that one can draw forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This is why our sages, of blessed memory, stated,¹²⁰⁴ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.”

¹²⁰⁰ Kindness-*Chessed*, *Might-Gevurah* and *Beauty-Tiferet*.

¹²⁰¹ See Siddur Im Divrei Elokim Chayim 304a; Ohr HaTorah, Na”Ch Vol. 2, p. 952.

¹²⁰² Deuteronomy 6:6

¹²⁰³ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b; Zohar III 11a; Exodus 20:2; Mishneh Torah, Hilchot Yesodei HaTorah 1:6.

¹²⁰⁴ Mishnah Avot 4:17

Now, when it states “the coming world” (*Olam HaBa*), what is meant here is not only the Garden of Eden (*Gan Eden*), but it also includes the days of Moshiach and the time of resurrection of the dead. That is, even then, the revelations will solely be a radiance and glimmer of the light of *HaShem*-יהו"ה, blessed is He. Thus, it is in this regard that in his glosses,¹²⁰⁵ his honorable holiness, the Tzemach Tzedek explains the Talmudic¹²⁰⁶ statement on the verse,¹²⁰⁷ “Before the years arrive in which you will say, ‘I have no pleasure in them,’” that “this refers to the days of Moshiach.”

Now, at first glance, this statement is not understood! For, upon the coming of Moshiach there will be tremendous revelations, as it states,¹²⁰⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” How then did they state that it is about those days that the verse states, “I have no pleasure in them”?

The explanation is that even the revelations of the days of Moshiach and the time of resurrection of the dead, although they will be awesome revelations, to the point that even the revelations of the Garden of Eden (*Gan Eden*) cannot compare to them, nevertheless, they still are only a radiance and glimmer. That is, the revelation of the resurrection of the dead is from the aspect of His Great Name (*Shmo HaGadol*), blessed

¹²⁰⁵ See Ohr HaTorah, Devarim *ibid.* p. 31.

¹²⁰⁶ Talmud Bavli, Shabbat 151b

¹²⁰⁷ Ecclesiastes 12:1

¹²⁰⁸ Isaiah 40:5

is He, and it therefore is much loftier than the revelations of the Garden of Eden (*Gan Eden*).

Nonetheless, even this is only the revelation of His Name, which is only a glimmer of radiance and illumination by comparison to *HaShem*-יהו"ה Himself, blessed is He. However, through fulfilling the *mitzvot* specifically in this world, there is a drawing forth of the aspect of “I am who I am (*Anochi Mi SheAnochi*-אנוכי מי שאנוכי),” only that the revelation of this matter will be in the coming future.

To clarify, there will be two aspects in the coming future. The first aspect will be the revelation of His Great Name (*Shmo HaGadol*), whereas the second aspect will be the revelation that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth by us through our actions of fulfilling His commandments-*mitzvot* in this world. That is, although this actually happens now, in this world, it nevertheless is concealed, but in the coming future this will be openly revealed.

In other words, the first aspect is the matter of the coming world (*Olam Haba*) in and of itself, meaning, according to the essential nature of its own existence. However, the second aspect, is brought about from the drawings forth that are affected through fulfilling the *mitzvot*, which is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and though it currently is concealed, it will be revealed in the coming future. These two aspects will occur at two separate times. That is, there first will

be the first aspect and it then will be followed by the second aspect.¹²⁰⁹

This then, is the meaning of the teaching,¹²¹⁰ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” That is, what is meant by the words “the coming world” (*Olam Haba*) is not only the Garden of Eden (*Gan Eden*), but even the resurrection of the dead, in that the time of the resurrection of the dead is included in the days of the coming world (*Olam Haba*). The proof for this is from the statement in Mishnah,¹²¹¹ “All Israel have a share in the coming world (*Olam HaBa*)... and these are [the exceptions] who do not have a share in the coming world (*Olam Haba*): a person who says that the resurrection of the dead cannot be derived from Torah.” The Talmud explains,¹²¹² “Since he denies and renounces [belief] in the resurrection of the dead, he will not have a share in the resurrection of the dead, since everything that the Holy One, blessed is He, dispenses is measure for measure.” From this it is understood that the resurrection of the dead is also called, “the coming world” (*Olam Haba*). (To clarify, what the Mishnah refers to there, is to the first level of the resurrection of the dead, in that only that level is called the coming world – *Olam Haba*.)

Thus, the meaning of the teaching, “One hour of repentance and good deeds in this world is more precious than **all** the life of the coming world,” is that the word **all** (*Kol*-כָּל)

¹²⁰⁹ Also see Likkutei Sichot, Vol. 15 p. 417.

¹²¹⁰ Mishnah Avot 4:17

¹²¹¹ Mishnah Sanhedrin 10:1

¹²¹² Talmud Bavli, Sanhedrin 90a

comes to include the entire matter of the coming world, including the resurrection of the dead. This is because even the resurrection of the dead is only the revelation of a glimmer and radiance of the aspect of His Great Name (*Shmo HaGadol*) alone. Therefore, one hour of repentance and good deeds in this world is more precious, since it is specifically “today,” in this world, where the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth. Only that right now, He is drawn forth in a way of concealment, and will be revealed in the coming future (during the second aspect of the coming future, as explained before).

Now, when a person contemplates how all the revelations of the coming future, including the Garden of Eden (*Gan Eden*) and even the resurrection of the dead, are merely a glimmer of radiance, and that it is specifically through fulfilling the *mitzvot* in this world that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth, through this contemplation he will be roused to the love of *HaShem*-יהו"ה, blessed is He, indicated by the verse,¹²¹³ “You shall love *HaShem*-יהו"ה your God with all your heart and with all your soul.” Then, through the arousal of love of *HaShem*-יהו"ה, blessed is He, which is the intermediary between the aspect of submission (*Hoda'ah*) and the aspect of blessing (*Brachah*), he will come from the aspect of submission (*Hoda'ah*) to the aspect of blessing (*Brachah*), which is the ultimate culmination of the prayers.

¹²¹³ Deuteronomy 6:5

Thus, the general order in the service of *HaShem*-יהו"ה, blessed is He, in prayer, is submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, followed by love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, followed by blessing (*Brachah*) *HaShem*-יהו"ה, blessed is He. Through this order, the soul is caused to ascend to a much loftier level than how it was before its descent.

4.

Now, all the above is true when everything is as it should be. However, when this is not so, about this the verse states,¹²¹⁴ “Tziyon will be redeemed through justice and her captives through charity.”

The explanation is that the word *Tziyon*-צִיּוֹן means a “sign-*Siman*-סימן,” and refers to the essence of the soul.¹²¹⁵ Service of *HaShem*-יהו"ה, blessed is He, that stems from the essence of the soul, is the aspect of the desire of the heart (*Re'uta d'Leeba*) that transcends reason and intellect. This is the aspect of love of *HaShem*-יהו"ה, blessed is He, referred to in the continuation of the above-mentioned verse, “You shall love *HaShem*-יהו"ה, your God... with all your being (*BeChol Me'odecha*).”

¹²¹⁴ Isaiah 1:27

¹²¹⁵ Also see *Hosha'ana* prayer, *Even Shetia* (for day two), that the Jewish people are called “Zion the Excellent” (*Tziyon HaMetzuyenet*). That is, the term “Zion-*Tziyon*-צִיּוֹן” is of the same root as “excellent-*Metzuyan*-מְצוּיָן,” and refers to the essential level of the Jewish soul. (See the Mittler Rebbe’s introduction to *Shaar HaEmunah* and *Shaar HaYichud*, translated as *Essential Faith*.)

Now, about the fact that the essence of the soul is called, *Tziyon*-ציון, which means a “sign-*Siman*-סימן,” it cannot be said that this “sign-*Siman*-סימן” is that the souls of the Jewish people are a sign for the lights and revelations, but rather, that they are a sign is for something that transcends this. In other words, since “the souls of the Israel arose in thought,” and they are loftier than the angels, it cannot be said about them that they are a “sign-*Siman*-סימן” for the lights and revelations.

Rather, they are a sign for the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. That is, through loving *HaShem*-יהו"ה, blessed is He, with “all your being,” a drawing forth 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*) comes about.

Nevertheless, they only are a sign, because relative to the true limitlessness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, the service of *HaShem*-יהו"ה of the souls is limited.¹²¹⁶ Proof of this is the fact that this is so, even as it relates to one’s fellow who is of greater spiritual stature than himself. In other words, what for him is service in a limitless manner of “with all your being,” is completely limited relative to his fellow. Thus, even service of *HaShem*-יהו"ה, blessed is He, of the souls, in a limitless manner, is just a sign (*Siman*) relative to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Nevertheless, through

¹²¹⁶ See the glosses of the Tzemach Tzedek to Ohr HaTorah, Devarim ibid. p. 31 and on.

this kind of service of *HaShem*-יהו"ה, blessed is He, there is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He.

This then, is the matter of *Tziyon*-ציון, which is the aspect of the essential Singularity-*Yechidah* the soul, or more generally, includes both the aspects of *Chayah* and *Yechidah* of the soul. To clarify, the difference between the *Nefesh*, *Ru'ach* and *Neshamah* (*NaRa''N*) levels of the soul and the levels of *Chayah* and *Yechidah*, is as follows: In regard to the *Nefesh*, *Ru'ach* and *Neshamah* (*NaRa''N*) levels of the soul, it is possible for them to be manifest in the opposite of Holiness (*Sitra Achera*). However, in regard to the levels of *Chayah* and *Yechidah* of the soul, they cannot manifest in the opposite of Holiness (*Sitra Achera*).

In other words, on the *Chayah* and *Yechidah* levels of the soul it is impossible for a person to stumble into any matter that is the opposite of Holiness (*Sitra Achera*) in such a way that he will invest himself in it and have self-sacrifice for it. This is because¹²¹⁷ “they do not possess a shadow of a shadow.”¹²¹⁸ Thus, it is only possible for the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul to become manifest in the opposite of holiness (*Sitra Achera*), whether it is the lower aspects of *NeHi''Y* of the

¹²¹⁷ Talmud Bavli, Yevamot 122a; Gittin 66a; See Likkutei Torah Teitzei 36c; 37c; Likkutei Sichot Vol. 4 p. 1201, note 49.

¹²¹⁸ That is, “the demonic forces of evil possess a shadow, but not a shadow of a shadow.” In other words, the forces of Holiness (*Kedushah*) affect an impression both below and above, whereas the demonic forces and the forces of the *Kelipah* do not truly have an affect or cause an impression above, and thus only cast a shadow below. Thus, they cannot affect the transcendent levels of the soul such as the *Chayah* and *Yechidah*. (See *Shnei Luchot HaBrit*, Torah She'b'Chtav, *Mishpatim*, Torah Ohr 104.)

soul or *ChaGa*”*T* of the soul or even *ChaBa*”*D* of the soul, as it states,¹²¹⁹ “They are wise to doing evil.” This is like what Tanya states,¹²²⁰ that the external wisdoms of the nations defile and bring impurity to the aspects of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da’at* of the soul.

This then, is the meaning of the continuation of the verse, “*Tziyon* will be redeemed through justice and her captives through charity.” The word, “her captives” (*Shaveiah*-*שבייה*) refers to the aspects of *Nefesh*, *Ru’ach*, and *Neshamah* of the soul, which can be captivated by the opposite of Holiness (*Sitra Achera*). However, in regard to the aspect of *Tziyon*, which refers to the essence of the soul and transcends reason and intellect, it is impossible for it to become captive. In other words, regarding the essence of the soul, it only is possible for it to become concealed (however, it is utterly inapplicable for it to manifest in the opposite of Holiness (*Sitra Achera*), may the Merciful One save us). Since this is so, all that is necessary is to cause it be drawn forth and revealed.

About this the verse states, “*Tziyon* will be redeemed through justice and her captives through charity.” That is, in order to redeem the *Nefesh*, *Ru’ach* and *Neshamah* levels of the soul and free them from the opposite of Holiness (*Sitra Achera*), this is accomplished through the aspect of charity (*Tzedakah*). That is, in the beginning half of the verse, the word “justice” (*Mishpat*) refers to Torah, as in the word “*KaMishpat*-

¹²¹⁹ Jeremiah 4:22

¹²²⁰ Tanya, Ch. 8

כמשפט,¹²²¹ which Targum¹²²² translates as, “*KeHilchatah-כהלכתא*” – according to *Halachah* (Torah Law),” which is the matter of the *Halachot*-laws of the Torah. The word charity (*Tzedakah*) is to be understood simply, meaning to enliven the spirit of the needy, but generally, it also refers to the matter of fulfilling *mitzvot*.¹²²³

The difference between them is that the Torah manifests in the garment of thought (*Machshavah*) as well as in the garment of speech (*Dibur*). However, it did not descend to manifest within the garment of action (*Ma'aseh*). In other words, the study of Torah is an inner drawing forth, which does not manifest in the garment of action (*Ma'aseh*). Thus, it affects the *Tziyon* aspect of the soul, which did not descend into the opposite of Holiness (*Sitra Achera*). However, charity (*Tzedakah*) specifically manifests in the garment of action (*Ma'aseh*). Thus, it is specifically charity (*Tzedakah*) - which enlivens the spirit of the needy - that has an effect on the *Nefesh*, *Ru'ach*, and *Neshamah* levels of the soul that can manifest in the opposite of Holiness (*Sitra Achera*), and it therefore can extricate one's *Nefesh*, *Ru'ach* and *Neshamah* from the opposite of Holiness (*Sitra Achera*).

In his glosses,¹²²⁴ his honorable holiness, the Tzemach Tzedek adds and further elucidates on the superiority of the matter of justice (*Mishpat*), which specifically requires a court of three judges. That is, justice (*Mishpat*) is a loftier matter than

¹²²¹ Genesis 40:13

¹²²² Targum Onkelos and Targum Yonatan ben Uziel to Genesis 40:13

¹²²³ Tanya, Ch. 37

¹²²⁴ Ohr HaTorah, Devarim ibid. p. 32

merely issuing *Halachic* rulings about what is forbidden and what is permitted (*Issur v'Heter*). This is because in a court of justice (*Mishpat*), one person will come out meritorious and the other person will come out culpable (which is not the case in the matter of ruling whether something is forbidden or permissible (*Issur v'Heter*), in which there is only one possibility – it either is Kosher or not Kosher, or it either is pure or the opposite of pure. Therefore, rulings such as these may even be rendered by a single Torah scholar.) This being so, the matter of justice (*Mishpat*) is drawn from the aspects of kindness-*Chessed* and judgment-*Gevurah*, and in order for kindness-*Chessed* and judgment-*Gevurah* to be inter-included (as in,¹²²⁵ “striking one and providing healing for the other”), it must necessarily be brought about through beauty-*Tiferet* (Mercy), which conjoins kindness-*Chessed* with judgment-*Gevurah*.

Now, the aspect of beauty-*Tiferet* ascends to the crown-*Keter* and from there it draws the capacity to bring about a bond between kindness-*Chessed* and judgment-*Gevurah*.¹²²⁶ We thus see that there is a much loftier aspect in justice (*Mishpat*) and this is why *Tziyon* is redeemed through justice (*Mishpat*). For, since justice (*Mishpat*) is of the middle line¹²²⁷ and reaches as high as the crown-*Keter*, it therefore reaches the very essence of the soul and redeems it.

¹²²⁵ See Isaiah 19:22; Zohar II 36a; See Maamarei Admor HaZaken 5567 p. 111 and on.

¹²²⁶ See the discourses that preceded this discourse.

¹²²⁷ Introduction to Tikkunei Zohar 17a-b

5.

With the above in mind we may understand that even during the “three weeks of suffering,”¹²²⁸ which include Shabbat Chazon¹²²⁹ - the Shabbat that precedes the 9th of Av - we nevertheless conclude the *Haftarah* with words of consolation, and as known, the concluding words of the *Haftarah* bear its the primary message.¹²³⁰ This is similar to a legal document, in which the final signature line of the document is of primary importance.¹²³¹ That is, even though the general content of the *Haftarah* is about the matter of exile,¹²³² it nevertheless possesses – and on the contrary, its primary message – is the matter of the redemption. This is to say that it inter-cludes both lines.

This is likewise so of Shabbat Chazon, in that the primary substance of the *Haftarah* is its final verse, “*Tziyon* will be redeemed through justice and her captives through charity,” which likewise is the matter of the inter-inclusion of both lines, through the third line that transcends them both (as explained before). It is specifically this middle line that even affects the

¹²²⁸ The three weeks between the 17th of Tammuz and the 9th of Av.

¹²²⁹ The Shabbat that we read the Haftorah which begins with the words “*Chazon Yishayahu* – the vision of Yishayahu,” and is thus called Shabbat Chazon. Additionally, it is famously taught in the name of Rabbi Levi Yitzchak of Berditchev that on Shabbat Chazon every Jewish soul is granted a vision (*Chazon*) of the third and eternal Holy Temple. (See Pelach HaRimon of Rabbi Hillel of Paritch citing Rabbi Levi Yitzchak of Berdichev, beginning of Bereishit and Shemot; Also see Likkutei Sichot Vol. 9, p. 24 and the notes there.)

¹²³⁰ See Talmud Bavli, Brachot 12a

¹²³¹ See Talmud Bavli, Gittin 11b

¹²³² See Shulchan Aruch of the Alter Rebbe, Orach Chayim 284

exile itself, that the matter of, “*Tziyon* will be redeemed through justice and her captives through charity,” should be actualized with the true and complete redemption, may it be speedily in our days!

Discourse 21

*“Ani LeDodi v’Dodi Li -
I am my Beloved’s and my Beloved is mine”*

Delivered on Shabbat Parshat Re’eh,
Shabbat Mevarchim Elul, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²³³ “I am my Beloved’s and my Beloved is mine,” (*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי). An earlier verse states,¹²³⁴ “My Beloved is mine and I am His.” Now, as known, when it states, “My Beloved is mine and I am His,” the order is from Above to below, and refers to the time of the month of Nissan, which is the preparation for the giving of the Torah. This is as stated,¹²³⁵ “When you take the people out of Egypt, you will serve God on this mountain.” That is, the giving of the Torah is from Above to below.

In contrast, when it states, “I am my Beloved’s and my Beloved is mine” this refers to the month of Elul, which is a preparation for the month of Tishrei. This is the reason the final letters of the words, “I am my Beloved’s and my Beloved is mine,” (*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי), have four

¹²³³ Song of Songs 6:3

¹²³⁴ Song of Songs 2:16

¹²³⁵ Exodus 3:12 and Rashi there.

letters *Yod*-י,¹²³⁶ which have the numerical value of forty and refer to the forty days that our teacher Moshe was on the Mountain, beginning with the new moon (Rosh Chodesh) of Elul. This is why the first letters of the words of this verse, “I am my Beloved’s and my Beloved is mine,” (*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי) form the name of the month Elul-אלול.¹²³⁷ That is, in the month of Elul, the order of service of *HaShem*-יהו"ה, blessed is He, is from below to Above.

Now, we must better understand¹²³⁸ the matter of service of *HaShem*-יהו"ה, blessed is He, from Above to below, indicated by the verse, “My Beloved is mine and I am His,” and the matter of service of *HaShem*-יהו"ה, blessed is He, from below to Above, indicated by the verse, “I am my Beloved’s and my Beloved is mine.” Additionally, both these verses conclude with the words, “He grazes [His sheep] amongst the roses.” In other words, even though they are different and distinct from each other, it nevertheless, states about both, “He grazes [His sheep] amongst the roses.”

2.

Now, to understand this, we must first explain the two modes of serving *HaShem*-יהו"ה, blessed is He, from Above to

¹²³⁶ Reishit Chochmah, Shaar HaTeshuvah Ch. 4 (section entitled “*Od Yesh*” – 115a); Bayit Chadash (Ba”Ch) to Tur Orach Chayim, Siman 581; Ohr HaTorah Shir HaShirim Vol. 2 p. 546.

¹²³⁷ Pri Etz Chayim, Shaar Rosh HaShanah Ch. 1; Shaar HaPesukim, Shir HaShirim 6:3; Reishit Chochmah and Bayit Chadash (Ba”Ch) *ibid.*, and elsewhere.

¹²³⁸ See the discourse entitled “*Ani LeDodi*” 5674 (*Hemshech* 5672 Vol. 1, p. 617).

below and from below to Above. That is, though they generally are divided into two distinct time periods - Elul which is preparatory to Tishrei, and Nissan which is preparatory to the giving of the Torah - nonetheless, both modes of serving *HaShem*-יהו"ה, blessed is He, are present throughout the year. That is, they correspond to serving *HaShem*-יהו"ה, blessed is He, through the study of Torah, and serving *HaShem*-יהו"ה, blessed is He, through prayer.

The explanation¹²³⁹ is that the difference between Torah study and prayer is like the difference between *HaShem*'s-יהו"ה Name of *Ma''H*-מ"ה-45 (יא"ו וא"ו ה"א) and *HaShem*'s-יהו"ה Name of *Ba''N*-ב"ן-52 (ה"ה ו"ו ה"ה). Torah is the aspect of *Ma''H*-מ"ה-45 as it states,¹²⁴⁰ “This is the Torah of man (*Adam*),” wherein the word “man-*Adam*-ם-45” has the same numerical value as *Ma''H*-מ"ה-45 (יא"ו וא"ו ה"א).¹²⁴¹

Now, serving *HaShem*-יהו"ה, through the study His Torah is the aspect of drawing down from Above to below. On the other hand, serving *HaShem*-יהו"ה through prayer, is the aspect of the Name of *Ba''N*-ב"ן-52, as it states,¹²⁴² “I am prayer (*Va'Ani Tefilah*-תפלה-ואני),” which refers to the *Sefirah* of kingship-*Malchut*, that corresponds to the Name of *Ba''N*-ב"ן-

¹²³⁹ See *Hemshech* 5672 *ibid.* p. 618 and on; Also see the discourse entitled “*Ani LeDodi* – I am my Beloved’s” 5712, translated in *The Teachings of The Rebbe*, 5712 – Discourse 23.

¹²⁴⁰ Numbers 19:14

¹²⁴¹ *Pardes Rimmonim*, Shaar 23 (Shaar Erchei HaKinuyim), section on “*Adam*-אדם”; *Etz Chayim*, Shaar 10 (Shaar HaTikkun) Ch. 3; Shaar 38 (Shaar Leah v’Rachel), Ch. 2, and elsewhere.

¹²⁴² Psalms 109:4; See *Zohar* III 49b

52 (י"ד ה"ה ו"ו ה"ה).¹²⁴³ This is as stated,¹²⁴⁴ “So that my soul might sing to You and not be silent,” about which Zohar states,¹²⁴⁵ “The lower flame is constantly yearning to ascend, but does not find the upper flame.” This is the matter of ascent from below to Above.

Now, this does not conflict with the explanation elsewhere¹²⁴⁶ that the names of *Ma''H-ה"מ-45* and *Ba''N-ב"ן-52* correspond to the lights (*Orot*) and vessels (*Keilim*). That is, the lights (*Orot*), which are the aspect of *Ma''H-ה"מ-45*, are in a state of ascent and inclusion in their Source, whereas the vessels (*Keilim*), which are the aspect of *Ba''N-ב"ן-52*, are in a state of descent and drawing down to below.

For, this matter, that the lights (*Orot*) are in a state of ascent and the vessels (*Keilim*) are below, explains how they are according to the essential nature of their being. That is, because of the essential nature and manner that they are brought into being, the lights (*Orot*) are in a state of recognizable adhesion to their Source and therefore have a sense of it. They therefore are in a state of running (*Ratzo*) and yearning to become included in their Source.

In contrast, the manner in which the vessels (*Keilim*) are brought into being is that their adhesion to their Source is unrecognizable. They therefore do not sense their source, but

¹²⁴³ Which shares the same numerical value as “animal-*Behemah*-בהמה-52” and is also indicative of the sacrificial offerings (from below to Above) and the ascent of the animalistic soul from below to Above, in prayer, which corresponds to the sacrificial offerings. (See Imrei Binah, Shaar HaKriyat Shma 57b and elsewhere.)

¹²⁴⁴ Psalms 30:13

¹²⁴⁵ See Zohar II 140a; Zohar I 77b, 86b, 178b

¹²⁴⁶ See *Hemshech* 5672 *ibid.* p. 574 and p. 618.

rather sense their own existence. Therefore, they remain below in their place. All this is from the perspective of the essential manner that their existence is brought into being.

However, as they are drawn down according to *HaShem's* יהו"ה Supernal intent in the chaining down of the worlds (*Seder Hishtalshelut*) this matter is reversed. For, *HaShem's* יהו"ה Supernal intent in the light (*Ohr*) that is drawn forth in the chaining down of the worlds (*Seder Hishtalshelut*), is to affect the refinement, purification and ascent of the entire chaining down of the worlds (*Hishtalshelut*). Thus, because of His Supernal intent, the light is caused to come forth in a way of descent to be drawn down below (to affect refinement below).

In contrast, His Supernal intent in the vessels (*Keilim*) is that they be made fitting to receive the light within them. Thus, because to this Supernal intent they are caused to be in a state of ascent from below to Above, to receive the light within them. This is the matter of the lights (*Orot*) and vessels (*Keilim*) as they come forth in the chaining down of the worlds (*Seder Hishtalshelut*).

Now, it certainly is this way in regard to our service of *HaShem*-יהו"ה, blessed is He. For, since service of *HaShem*-יהו"ה, blessed is He, entails setting oneself aside, therefore it causes the nullification of the tangible somethingness (*Yeshut*) of both the lights (*Orot*) and vessels (*Keilim*), as well as the nullification of their nature, in that they are transformed to behave in a way that is the opposite of their essential nature.

In other words, the essential nature of the lights (*Orot*) is to be in a state of ascent. However, as a result of our service of *HaShem*-יהו"ה, blessed is He, their essential nature is nullified and their tangible "self" (*Yeshut*) is set aside, so that they instead are drawn down below. Similarly, the essential nature of the vessels (*Keilim*) is that they are below. However, as a result of our service of *HaShem*-יהו"ה, blessed is He, their essential nature is nullified and their tangible "self" (*Yeshut*) is set aside, causing them to ascend Above.

3.

The explanation is that prayer is an ascent from below to Above. That is, the order of serving *HaShem*-יהו"ה, blessed is He, in prayer, is that it starts at the lowest level and gradually ascends from level to level, until one reaches the highest level. This is as stated that prayer is called,¹²⁴⁷ "A ladder (*Sulam*-סלם) set upon the earth and its top reaches heavenward." That is, prayer begins with lowlier matters that, "are set upon the earth," and then one ascends in a way of gradation, with ascent after ascent, coming to much loftier matters, until he "reaches the heavens."

To further explain, the prayer service begins with the matter of submission (*Hoda'ah*), with the words, "Submit to *HaShem*-*Hodu LaHaShem*-יהו"ה ליהו"ה," and even before this, with the recitation of, "I submit before You-*Modeh Ani*

¹²⁴⁷ Genesis 28:12; Zohar I 266b; Zohar III 306b, and elsewhere.

Lefanecha,” upon waking up in the morning. One then ascends in prayer until he arrives at the culmination of nullification and submission to *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer, which is the ultimate state of elevation.

To clarify, the beginning of our service of *HaShem*-יהו"ה, blessed is He, in prayer, is the recitation of, “I submit before You-*Modeh Ani Lefanecha*.” This is submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, before any contemplation through one's reason and intellect. Thus, the moment a Jew wakes up from his sleep, he is like a newborn infant and recites “I submit before You-*Modeh Ani Lefanecha*.”

Now, what we understand from this, is that the words “I submit before You-*Modeh Ani Lefanecha*” contain two opposites. That is, the words “I submit-*Modeh Ani*-מודה אני” are solely a matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, like a newborn infant, which is the lowest level. However, the word “before **You**-*Lefanecha*-לפניך,” is higher than the aspect of a name, and refers to the Singular Preexistent Intrinsic and Essential **Self** of *HaShem*-יהו"ה, who is “not hinted at by any letters or even by a thorn of a letter.”¹²⁴⁸ We therefore must understand how these two opposites could possibly be found together.

The explanation is that it is specifically because this prayer is just the matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He. In other words, it is not submission

¹²⁴⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*; Also see *Likkutei Torah*, Pinchas 80b; Re'eh 31d, and elsewhere; See the discourse entitled “*Shiviti*” 5720.

(*Hoda'ah*) based on intellectual grasp and comprehension. For, when it comes to grasp and comprehension, a person understands that he can only grasp up to a point, and that beyond that, he must simply submit to the truth of it. However, because his submission (*Hoda'ah*) stems from his grasp and comprehension, it is not submission (*Hoda'ah*) with all his being.

In contrast, the submission (*Hoda'ah*) of, “I submit before You-*Modeh Ani Lefanecha*,” is devoid of any grasp at all, like a newborn infant, and thus transcends reason and intellect. Therefore, this kind of submission (*Hoda'ah*) is with the whole essence of one’s being and with all the faculties of his soul. Thus, this submission (*Hoda'ah*) reaches higher than everything, to the matter indicated by the word, “before **You-Lefanecha** לִפְנֵיךָ,” meaning, before the inner Essential Self of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, as He includes the entire chaining down of the worlds (*Seder Hishtalshelut*), from the depth of the heights (*Omek Rom*) to the depths below (*Omek Tachat*).¹²⁴⁹

This is because the same is true in the manner that this is expressed by his soul, in that it is expressed by the totality and essence of his soul, as we observe with those who serve *HaShem*-יהו"ה, blessed is He, in truth, that when they recite “*Modeh Ani Lefanecha* – I submit before You,” they do so with total commitment and dedication to *HaShem*-יהו"ה from the

¹²⁴⁹ See Sefer Yetzirah 1:5; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

very essence of their being and with all the faculties of their soul.

Then, from the submission (*Hoda'ah*) of “*Modeh Ani Lefanecha* – I submit before You,” he ascends from level to level, until he reaches the aspect of “Submit to *HaShem-Hodu LaHaShem*-יהו"ה.” Now, the submission of “Submit to *HaShem-Hodu LaHaShem*-יהו"ה,” already has some grasp and comprehension and a division of levels to it. For example, in the submission (*Hoda'ah*) of “Submit to *HaShem*-יהו"ה,” one already can know and differentiate between, “Submit to *HaShem*-יהו"ה,” which is submission to *HaShem*-יהו"ה Himself, blessed is He, and the continuing words, “Call out in His Name.”

In other words, the submission (*Hoda'ah*) is specifically to *HaShem*-יהו"ה, blessed is He, who Is and Was and Will Be as One (*Hoveh v'Hayah v'Yihiyeh*-יהו"ה ויהי"ה ויהיה"ה) and transcends the chaining down of the worlds (*Hishtalshelut*).¹²⁵⁰ Thus, in regard to *HaShem*-יהו"ה Himself, blessed is He, only submission (*Hoda'ah*) is applicable. In contrast, “Calling out in His Name-*Kiroo b'Shmo*-קראו בשמו,” refers to pronouncing His title Lord-*Adona*”ג'י-אדני or His title God-*Elohi*”מ-אלהי,¹²⁵¹ which are

¹²⁵⁰ See Zohar III 257b (Ra'ayah 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 VeHaEmunah, Ch. 7 (82a).

¹²⁵¹ That is, since it is forbidden to pronounce His proper Name *HaShem*-יהו"ה, therefore, in prayer or when the Torah scroll is read with the congregation, on Mondays, Thursdays, Shabbat and Biblical Holy days, depending on the configuration of the words, either His title Lord (*Adonai*-אדני) or His title God (*Eloh'im*-אלהי"ם) is pronounced (called out) instead of His proper Name *HaShem*-יהו"ה. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol.

His titles as He is drawn forth into the world. In other words, these are the aspects of the power of the Actor as He is drawn to manifest within the acted upon, in which it therefore is applicable for there to be a “calling out” and a drawing forth.

The reason that in this submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, there already is a certain degree of grasp and a differentiation of levels, is because it was preceded by the eighteen blessings that were said previously in the morning; “He grants understanding to the rooster,” “He opens the eyes of the blind,” etc.

The matter of these blessings is the construction of the vessels (*Keilim*). Thus, after beginning with these blessings, a person already has an element of grasp and comprehension and a differentiation of levels. That is, he already knows to differentiate that his submission (*Hoda'ah*) is to *HaShem*-יהו"ה Himself, blessed is He, and that his “calling out” is in His Name. Nevertheless, all this is still the service of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He.

After the service of “Submit to *HaShem*-יהו"ה,” he then ascends level after level until he reaches the service of *HaShem*-יהו"ה, blessed is He, of the verses of song (*Psukei d'Zimrah*), which is service in a way of grasp and comprehension. However, because the service of *HaShem*-יהו"ה, blessed is He, of prayer, is from below to Above, in a way of order and gradation, it therefore is not possible for him to go immediately

1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and The Gate of His Sanctuary (*Shaar HaHeichal*).

from the submission (*Hoda'ah*) to the grasp and comprehension (*Hasagah*).

Thus, even his grasp during the verses of song (*Psukei d'Zimrah*) is not the true and ultimate matter of grasping *HaShem's*-יהו"ה Godliness. This is because one's contemplations (*Hitbonenut*) during the verses of song (*Psukei d'Zimra*) are about how *HaShem*-יהו"ה, blessed is He, brings everything into being from nothing, which cannot come into actual grasp and comprehension.

For, although there are analogies to this, as understood by the fact that trees and other vegetation grow without having been sown, nonetheless, this is merely an analogy that points to the matter of creation of something from nothing. However, the true manner of how creation is brought into being from nothing, is utterly beyond our comprehension. Thus, even the contemplations (*Hitbonenut*) of the verses of song (*Psukei d'Zimrah*) are not actual comprehension of Godliness at all, but only awaken the arousal of our emotions from the wondrousness of it all (*Hafla'ah*).

Therefore, the service of *HaShem*-יהו"ה, blessed is He, during the verses of song (*Psukei d'Zimrah*), is not yet actual service of *HaShem*-יהו"ה with the mind and intellect (*Avodat HaMochin*), but rather is only service of *HaShem*-יהו"ה, blessed is He, with one's emotions (*Avodat HaMidot*).

After the service of *HaShem*-יהו"ה of the verses of song (*Psukei d'Zimrah*), a person ascends still higher, until he reaches the service of the blessings of the *Shema* and the recital of *Shema* itself. These aspects of prayer are the true and

ultimate intent of the matter of grasping and comprehending (*Hasagah*). However, because service of *HaShem*-יהו"ה, blessed is He, in prayer, is in a manner of order and gradation, therefore a person must prepare himself to arrive at this by the time he reaches the blessings of the *Shema*.

This is accomplished through first serving *HaShem*-יהו"ה in the verses of song (*Psukei d'Zimrah*). In other words, the service of *HaShem*-יהו"ה of the verses of song (*Psukei d'Zimrah*), is to prepare and remove any matters from himself that may restrain, obstruct or distract him from his service of *HaShem*-יהו"ה during the blessings of the *Shema*.

This itself is the very theme of the verses of song (*Psukei d'Zimrah*-זמרה פסוקי דזמרה) in that the word song (*Zimrah*-זמרה) is of the same root as in the verse,¹²⁵² "Pruning the mighty-*Zemir Aritzim* עריצים-זמיר." In other words, it refers to pruning and cutting off the thorns and thistles of the animalistic soul, which obstruct the revelation of the powers of the Godly soul.

The matter of thorns and thistles is to be understood simply, that it refers to matters that are of no value. In regard to serving *HaShem*-יהו"ה, blessed is He, this refers to idle chatter and frivolity. In other words, these are matters that are not necessarily considered to be pursuing one's lusts, but are simply matters that are devoid of value.

As a result, a person might err to think that because they simply are empty matters, with nothing to them, they have no

¹²⁵² Isaiah 25:5

negative effect. However, in reality, they cause his (Godly) soul to become coarse and gross, meaning that he becomes gross and desensitized to delighting in matters of spirituality, to the extent that he can no longer relate to matters of Godliness and spirituality altogether.

It goes without saying that his animalistic soul is certainly affected and remains completely physical and incapable of becoming refined. Moreover, through idle chatter, he then comes to have thoughts that are alien to Godliness and other thoughts that distract him during prayer and confuse the grasp of his Godly soul and even of his animalistic soul.

Similarly, as explained elsewhere,¹²⁵³ when it comes to the matter of gazing at undesirable and inappropriate things (and the same applies to hearing), a person may think that there is no harm in this at all. However, in reality, about this the verse states,¹²⁵⁴ “Do not stray after your hearts and after your eyes.” For, though in and of itself, it is not a sin, nevertheless,¹²⁵⁵ “The heart and the eyes are the two agents of sin.”

From all the above it is understood that these matters distract and confuse a person in his service of *HaShem*-יהו"ה, blessed is He. This then, is the matter of the verses of song (*Psukei d'Zimrah*-דזמרה-פסוקי), which is the matter of “Pruning the mighty-*Zmir Aritzim*-זמיר עריצים,” meaning, the removal of all matters that may restrain, obstruct or distract a person from

¹²⁵³ See Kuntres HaAvodah Ch. 2

¹²⁵⁴ Numbers 15:39; See Tanya Ch. 27.

¹²⁵⁵ Rashi to Numbers 15:39; Midrash Tanchuma Shlach, and elsewhere; Also see Sefer HaMaamarim 5701 p. 157.

his service of *HaShem*-יהו"ה, blessed is He, when he arrives at blessings of the *Shema* and the recital of *Shema* itself.

Now, this does not contradict the explanation elsewhere,¹²⁵⁶ that before prayer a person must make a general preparation in himself, as indicated by the verse,¹²⁵⁷ “Go for yourself, from your land, from your birthplace and from your father’s house,” and by the verse,¹²⁵⁸ “Forget your people and your father’s house.”

This is because this general preparation must come before prayer and therefore is unlike the preparation of the verses of song (*Psukei d’Zimrah*) during prayer. That is, the general preparation of “Go for yourself, from your land, from your birthplace and from your father’s house,” and, “Forget your people and your father’s house,” only relates to tangible action. In other words, this is within the capacity of every single Jew, in that he can force himself to “Go for yourself, from your fathers land etc.,” as it relates to tangible action.¹²⁵⁹

In contrast, the toil in serving *HaShem*-יהו"ה, blessed is He, during the verses of song (*Psukei d’Zimrah*), is in order to affect himself to the point that he has no connection to such matters in the first place (not only to not actualizing them, but to have no feel for them altogether).

Now, although the service of *HaShem*-יהו"ה, blessed is He, of the verses of song (*Psukei d’Zimrah*) does not have a transformative (*It’haphcha*) effect on him, to truly have no

¹²⁵⁶ See *Hemshech* 5672 Vol. 2 p. 787; *Sefer HaMaamarim* 5668 p. 5 and on.

¹²⁵⁷ Genesis 12:1

¹²⁵⁸ Psalms 45:11

¹²⁵⁹ Tanya, Ch. 14

connection to such matters at all, nevertheless, even though he still actually relates to such matters, nonetheless, through serving *HaShem*-יהו"ה, blessed is He, in the verses of song (*Psukei d'Zimrah*), he brings about an elevation and exaltedness in his soul and is automatically caused to be distant from such matters.

After the above preparations he can then serve *HaShem*-יהו"ה, blessed is He, in the mode of the blessings of the *Shema*, which is service of *HaShem*-יהו"ה, blessed is He, with comprehension and grasp (*Hasagah*).

To clarify, in the blessings of the *Shema*, the contemplation (*Hitbonenut*) that one engages in, is of the service of *HaShem*-יהו"ה of the angelic beings, which are generally divided into two categories. There are Seraphim angels, who have actual grasp of *HaShem*'s-יהו"ה Godliness, and recite "Holy, Holy, Holy is *HaShem Tzva'ot*-צבאו"ה," and there are Ophanim angels, who are in a state of great noise and commotion, specifically because they lack grasp and comprehension of *HaShem*'s-יהו"ה Godliness.

In other words, they only grasp His awesome wondrousness (*Hafla'ah*) and as a result, are in a state of great noise and commotion. Thus, the Ophanim angels recite,¹²⁶⁰ "May the glory of *HaShem*-יהו"ה be blessed (*Baruch*-ברוך) from His place," meaning that they yearn that He be drawn down.¹²⁶¹

¹²⁶⁰ Ezekiel 3:12

¹²⁶¹ See Torah Ohr, Mikeitz 37c and elsewhere; Also see Mishnah Kilayim 7:1, "*Hamavrich et HaGefen ba'Aretz*-המבריך את הגפן בארץ" which means, "If one has bent a vine down to the ground." Thus, the term "*Brachah*-ברכה" or "*Baruch*-ברוך" also mean to be "drawn down."

Now, when a person contemplates the service of *HaShem*-יהו"ה of the angelic beings, and particularly the service of the Ophanim angels, which are the root of the animalistic soul, he too is caused have one of these two motions. That is, there is the motion of ascent (similar to the service of the Seraphim angels, which is in a way of ascent as they recite "Holy-Kadosh-קדוש"). In other words, he comes to yearn for ascent and inclusion Above in *HaShem*'s-יהו"ה Godliness. Or he can come to yearn and desire to draw down revelations of *HaShem*'s-יהו"ה Godliness below, (similar to the service of the Ophanim angels, which is in a manner of drawing down when they recite "Blessed-*Baruch*-ברוך").

This motion is then drawn forth in his recital of *Shema* itself, when he recites the words, "*HaShem* is One-*HaShem Echad*-אהד-יהו"ה," which also has two aspects.¹²⁶² The first aspect is the meaning of, "*HaShem* is One-*HaShem Echad*-יהו"ה,"¹²⁶³ and the second aspect is, "to coronate Him as King above and below and in the four directions of the earth."¹²⁶⁴

HaShem is One-*HaShem Echad*-אהד-יהו"ה is the grasp and comprehension that everything that *HaShem*-יהו"ה created in the seven firmaments of the heavens and the earth and in the four directions, are all utterly and completely nullified before Him, just as they were before their creation. This is the matter of the nullification of their very existence (*Bittul b'Metziyut*) to

¹²⁶² See at length in the Opening Gateway (Petach HaShaar) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

¹²⁶³ See Hilchot Yesodei HaTorah 1:7, and Ginat Egoz of the Rishon, Rabbi Yosef Gikatilla, translated as HaShem Is One.

¹²⁶⁴ See Talmud Bavli, Brachot 13b

the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה alone, blessed is He, which is in a manner of ascent from below to Above.

In contrast, "To coronate Him as King above and below and in the four directions of the earth," is what follows in the recitation of "*Baruch Shem* – May the Name of His glorious kingship be blessed (drawn down) forever and ever." That is, it is in a manner of drawing down from Above to below and is the sublimation and nullification (*Bittul*) of the lower unity of *HaShem*-יהו"ה, blessed is He (*Yichuda Tata'ah*).

Now, after the service of *HaShem*-יהו"ה, blessed is He, in the blessings of the *Shema* and the recital of *Shema* itself, he toils in his service of *HaShem*-יהו"ה, blessed is He, in ascent after ascent, until he comes to the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the *Amidah* prayer. At this point he should be "like a servant who stands in the presence his Master,"¹²⁶⁵ meaning that his sense of independent existence becomes totally nullified (*Bittul b'Metziyut*) in the presence of *HaShem*-יהו"ה, blessed is He.

This then, is the general order of service of *HaShem*-יהו"ה, blessed is He, in prayer, which is a mode of service that is in a way of ascent from below to Above. However, because it is service of *HaShem*-יהו"ה, blessed is He, in a way of ascent, it therefore depends on the toil and effort of the created being himself. It thus is understood that even the loftiest levels of ascent in this, are not a complete and true nullification of one's

¹²⁶⁵ Talmud Bavli, Shabbat 10a

existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, but are only the nullification of his ego and sense of “somethingness” (*Bittul HaYesh*).

4.

However, we still must better understand this. For, the service of *HaShem*-יהו"ה, blessed is He, during prayer, involves grasp and comprehension, and as known, when someone comprehends something, his mind becomes settled. That is, comprehension brings satisfaction to the one who seeks to comprehend. This being so, it seems to be the opposite of the above explanation that comprehension and grasp during prayer brings about an ascent from below to Above.

However, the explanation of the matter is that the comprehension and grasp that one attains during prayer is primarily not for the actual grasp and comprehension, in and of itself, but is primarily in order to awaken passion and excitement in the one who grasps and comprehends.

Therefore, it is not sufficient that he comprehends the explanation of these matters alone, but rather, of primary importance is to come to sense the Godliness in the matter that he comprehends and thus awaken passion and excitement toward Godliness.¹²⁶⁶ In other words, this is the primary aspect of the comprehension attained during prayer, that it awakens the emotions (*Midot*). Moreover, this applies to all levels of prayer.

¹²⁶⁶ See HaYom Yom for 20 Tammuz; Also see at length in Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration.

For example, when it comes to comprehending the matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He – whether it is the comprehension of the submission (*Hoda'ah*) of “I submit before You – *Modeh Ani*,” in which there only is a very limited comprehension when he continues the verse and says, “that You have returned my soul within me,” or whether it is the comprehension of the submission (*Hoda'ah*) of “Submit to *HaShem*-יהו"ה” – in both, the entire matter of the comprehension is for the purpose of awakening submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He.

The same is so of the comprehensions of the verses of song (*Psukei d'Zimrah*), which is a higher level of comprehension. Nevertheless, it too is not what is ultimately meant by grasp and comprehension (*Hasagah*), for as explained above, the creation of something from nothing never comes into actual grasp and comprehension at all.

Rather, the entire matter of grasp and comprehension during the verses of song (*Psukei d'Zimrah*) is in order to arouse the passion and excitement of the emotions. This is the meaning of the statement that purpose of the verses of song (*Psukei d'Zimrah*) is to bring about an “external engraving” in oneself.¹²⁶⁷ For, since this is not truly a matter of grasp and comprehension, its sole purpose is to arouse one’s emotions (*Midot*) toward *HaShem*-יהו"ה.

This is why, in and of themselves, wisdom-*Chochmah* and understanding-*Binah* are insufficient, because true arousal

¹²⁶⁷ See Likkutei Torah, Bechukotai 47d; *Hemshech* 5672 Vol. 2 *ibid.*; Vol. 3, p. 1,313.

of the soul is not born of wisdom-*Chochmah* and understanding-*Binah* by themselves, since the matter remains distant and removed from himself.

For example, although a person may have a good grasp of the wealth of a rich person, nevertheless, since it is unrelated and distant from himself, it does not arouse a yearning for wealth in him.¹²⁶⁸ This is like the analogy given in holy books,¹²⁶⁹ that though a peasant may be aware of the extraordinary beauty and refined characteristics of the princess, he will not yearn to marry her, since he is completely removed and distant from her.

The same is true in our service of *HaShem*-יהו"ה, blessed is He. The arousal of the heartfelt passion does not come from wisdom-*Chochmah* and understanding-*Binah* alone. Rather, the primary matter that specifically leads to the arousal of heartfelt passion to *HaShem*-יהו"ה is the matter of knowledge-*Da'at*, meaning that his mind becomes bound to *HaShem*-יהו"ה and this becomes embedded in his thoughts, as explained at length in Tanya.¹²⁷⁰

In other words, it is specifically the faculty of knowledge-*Da'at* that brings a person close to a matter and brings the matter close to him. It is therefore specifically through the bonding of one's faculty of knowledge-*Da'at* to

¹²⁶⁸ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

¹²⁶⁹ See Rabbi Avraham Ibn Ezra to Exodus 20:14

¹²⁷⁰ See Tanya Ch. 3, Ch. 42; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1-3; See at length in Listen Israel, a translation of Rabbi Hillel Paritchers (second) explanation to Shaar HaYichud, Ch. 1.

HaShem-יהו"ה that he then will be roused with heartfelt passion and excitement for *HaShem*-יהו"ה, blessed is He.

Beyond all this, even when it comes to the comprehension and grasp during the blessings of the *Shema*, although it indeed is the true matter of what is meant by grasp and comprehension, and is no longer just an “external engraving” but rather is an “inner engraving,”¹²⁷¹ nevertheless, the ultimate grasp is to come to be in the state indicated by the verse,¹²⁷² “And you shall love *HaShem*-יהו"ה your God etc.”

In other words, the ultimate purpose is that his knowledge (*Da'at*) of *HaShem*-יהו"ה, blessed is He, be drawn forth into the sensitivities and feelings of his heart. This is as stated,¹²⁷³ “You shall know this day and **set it upon your heart** that *HaShem*-יהו"ה, He is the God etc.” This is why grasp and comprehension with the externality of the mind and intellect is insufficient, but there specifically must be grasp and comprehension with the inner aspects of the mind and intellect. This is because it is specifically from grasping with the inner aspects of the mind and intellect that light (*Ohr*) will be drawn into the heart, just as it is in the brain and mind.¹²⁷⁴

We thus see that the primary aspect of the contemplation (*Hitbonenut*) is to come to the state of “You shall love

¹²⁷¹ See *Hemshech* 5672 Vol. 1 p. 173; Vol. 2 p. 806 and on; See the discourse entitled “*V'Eileh Shemot*” 5716, Ch. 5 (Sefer HaMaamarim 5716 p. 96 and on).

¹²⁷² Deuteronomy 6:5

¹²⁷³ Deuteronomy 4:39

¹²⁷⁴ See Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration; See Kuntres HaAvodah, p. 6 and on; Sefer HaMaamarim 5670 p. 13 and on; Sefer HaMaamarim 5710 p. 22 and on; Likkutei Sichot Vol. 39 p. 28; Also see the discourse entitled “*V'Eileh Shemot*” 5716 *ibid*.

(*V'Ahavtah*-ואהבת) *HaShem*-יהו"ה," which is a term of "desire-*Avah*-אבה,"¹²⁷⁵ and indicates an ascent from below to Above. Moreover, this love and desire should even be felt by one's animalistic soul, as we continue and recite,¹²⁷⁶ "With all your hearts (*Bechol Levavecha*-בכל לבבך)," in the plural, about which our sages, of blessed memory, stated,¹²⁷⁷ "With both of your inclinations."

That is, the refinement of one's animalistic soul brings about "the superiority of light that comes out of darkness,"¹²⁷⁸ so that the love of *HaShem*-יהו"ה of one's Godly soul becomes strengthened to a much greater degree.¹²⁷⁹ This is because, in and of itself, the Godly soul does not have the same intensity of desire as the animalistic soul has. Thus, through the refinement of one's animalistic soul, his Godly soul is affected to also have this kind of desire.

This is the love of *HaShem*-יהו"ה, blessed is He, which consequently follows and is the love indicated by the words "with all your being (*Bechol Me'odecha*)," which is in a manner of ascent. This aspect is comparable to the superiority of a true penitent (*Ba'al Teshuvah*), over and above the level of a perfectly righteous person (*Tzaddik Gamur*). (Moreover, it should be pointed out that repentance-*Teshuvah* is also a matter of ascent and elevation).

¹²⁷⁵ See Sefer HaShoroshim of the Radak, section on "*Avah*-אבה"; Also see Likkutei Torah, BeHa'alotcha 29d; VaEtchanan 2c, 9b, and elsewhere.

¹²⁷⁶ Deuteronomy 6:5

¹²⁷⁷ Talmud Bavli, Brachot 54a

¹²⁷⁸ Ecclesiastes 2:13

¹²⁷⁹ See Zohar I 129b

Similarly, the *Amidah* prayer, which follows the recital of *Shema* and its blessings, is also in a manner of ascent. For, although it is true that the theme of the twelve intermediate blessings of the *Amidah* prayer, is to draw down blessings from *HaShem*-יהו"ה, blessed is He, in order to satisfy one's needs, nevertheless, the actual service of *HaShem*-יהו"ה, blessed is He, required to bring this about – meaning, the approach that a person must take when coming before *HaShem*-יהו"ה, blessed is He, in supplication for his needs – is through the bowing and all of the other matters that preceded this in prayer, all of which are in a manner of ascent. This is because the matter of prayer is primarily in a manner of ascent from below to Above.

5.

However, the matter of Torah is that of drawing down from Above to below. For, the general matter of the giving of the Torah was that it was given from Above to below. This is because, at that time, the Jewish people were sunken in the forty-nine gates of impurity,¹²⁸⁰ and even though they left Egypt in the manner indicated by the words,¹²⁸¹ “The people fled,” [meaning that they separated themselves from the impurities of Egypt] nonetheless, it cannot be said that in a mere period of fifty-one days they came to be on a level of being fit to receive the Torah in and of themselves. Rather, the way the Torah was given was from Above to below.

¹²⁸⁰ See Zohar Chadash Yitro and elsewhere.

¹²⁸¹ Exodus 14:5; Tanya Ch. 31

The above has to do with the manner that the Torah was given. However, this is also the case in regard to Torah itself, which is the will and wisdom of the Holy One, blessed is He, about whom it states,¹²⁸² “He and His wisdom are One.” Moreover, this is not like the wisdom-*Chochmah* of the world of Emanation-*Atzilut*, since in the wisdom-*Chochmah* of the world of Emanation-*Atzilut*, the light (*Ohr*) is simple and the form results from the vessel (*Klee*).¹²⁸³

Rather, in and of itself, the Torah has form and measure, which is an essential measurement.¹²⁸⁴ In other words, the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He, placed Himself into the wisdom-*Chochmah* of the Torah.¹²⁸⁵ Thus, the Torah is the same below as it is Above. That is, even as it is below, the Torah is higher than the chaining down of the worlds (*Hishtalshelut*).

This is why the words of Torah do not contract impurity.¹²⁸⁶ For, since the Torah transcends the chaining down of the worlds (*Hishtalshelut*), even as it is below, therefore, the entire matter of a vessel (*Klee*) and the entire matter of the chaining down of the worlds (*Hishtalshelut*), are incapable of affecting it in any way whatsoever. This is because the Torah is the essential drawing down of the Singular Preexistent

¹²⁸² See Tanya Ch. 4-5 and the citations there, and elsewhere.

¹²⁸³ See Sefer HaMitzvot of the Tzemach Tzedek 48a and on; Sefer HaMaamarim 5668 p. 204 and on, and elsewhere.

¹²⁸⁴ See *Hemshech* 5666 p. 53 and on.

¹²⁸⁵ See Talmud Bavli, Shabbat 105a – The word “I-*Anochi*-אנכי” which is the opening word of the Ten Commandments is an acronym for the words, “I have placed Myself in My writings-*Ana Nafshi Ketavit Yahavit*-אנא נפשי כתבתי יהבית.”

¹²⁸⁶ Talmud Bavli, Brachot 22a

Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This is why we find that when it comes to the study of Torah, whether a person studies and comprehends the Torah or whether he studies and does not comprehend, such as when he studies the written word, in and of itself (*Mikra*-מקרא), it nevertheless states about him,¹²⁸⁷ “Whoever sits and reads (*Kore*-קורא) the Torah, the Holy One, blessed is He, sits and reads opposite him.”

The term reads (*Koreh*-קורא) also means to call, and thus, reading the Torah is compared to a person who calls his friend to come to him, or to a toddler who calls his father to come to him.¹²⁸⁸ In other words, when a person studies Torah he calls and draws down the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, from Above to below.

6.

This then, is also the difference between the month of Nissan and the month of Elul. That is, the month of Nissan is in preparation for the giving of the Torah, as it states,¹²⁸⁹ “When you take the people out of Egypt, you will serve God on this mountain,” and the giving of the Torah itself, is a drawing down

¹²⁸⁷ Tanna d’Bei Eliyahu Rabba, Ch. 18

¹²⁸⁸ See Tanya, Ch. 37.

¹²⁸⁹ Exodus 3:12

from Above to below. Thus, about the month of Nissan, the verse states,¹²⁹⁰ “My Beloved is mine and I am His.”

In contrast, the month of Elul is a preparation for the month of Tishrei, and therefore the order of service of *HaShem*-יהו"ה, blessed is He, in the month of Elul, is in a way of ascent from below to Above, in which there is order and gradation. For, just as in the service of *HaShem*-יהו"ה, blessed is He, through prayer, it was explained above that it is in a manner of ascent with order and gradation of levels, this is also the case in regard to the ascents of the month of Elul.

That is, after the service of *HaShem*-יהו"ה, blessed is He, at the beginning of the month of Elul, we come to the end of the month of Elul and the days of *Selichot* and penitence, after which we arrive at Rosh HaShanah, the ten days of repentance and Yom Kippur, until we finally arrive at the culmination of the closing *Ne'ilah* prayer of Yom Kippur, which is the ultimate state of ascent. Therefore, since the service of *HaShem*-יהו"ה, blessed is He, in Elul, is in a way of ascent from below to Above, the verse states,¹²⁹¹ “I am my Beloved’s and my Beloved is mine,” (*Ani LeDodi v’Dodi Li*-אני לדודי ודודי לי) about the month of Elul.

With the above in mind, we may now understand the verse, “My Beloved is mine and I am His,” and the verse, “I am my Beloved’s and my Beloved is mine,” and that both verses conclude with the words, “He grazes [His sheep] amongst the roses.” For, the words, “My Beloved is mine and I am His,” is

¹²⁹⁰ Song of Songs 2:16

¹²⁹¹ Song of Songs 6:3

the order from Above to below, referring to the time of Nissan, which is preparatory to the giving of the Torah. Thus, it is in this regard that the verse concludes, “He grazes [His sheep] amongst the roses (*Shoshanim*-שׁוֹשַׁנִּים),” referring to their study (*Shonim*-שׁוֹנִים) of Torah.¹²⁹² This is the matter in which Torah is drawn down, in and of itself, which is the aspect of drawing down from Above to below.

The other verse, which states, “I am my Beloved’s and my Beloved is mine,” refers to the time of Elul, in which the service of *HaShem*-יְהוָה, blessed is He, is ordered from below to Above. That is, there first must be the aspect of “I am my Beloved’s,” which is the service of *HaShem*-יְהוָה, blessed is He, of Elul, that is the toil that is preparatory to the matter of “my Beloved is mine,” which follows in the month Tishrei.

This verse also concludes with the words, “He grazes [His sheep] amongst the roses (*Shoshanim*-שׁוֹשַׁנִּים).” In this case, the word “rose” (*Shoshanah*-שׁוֹשַׁנָּה) is a reference to the *Sefirah* of kingship-*Malchut*,¹²⁹³ which ascends to the aspect of the crown-*Keter*. This matter primarily occurs on Rosh HaShanah, upon which there is a coronation and construction of the kingship-*Malchut* of *HaShem*-יְהוָה, blessed is He.

We thus find that the explanation of the words, “He grazes [His sheep] amongst the roses (*Shoshanim*-שׁוֹשַׁנִּים),” stated in relation to the verse “I am my Beloved’s and my Beloved is mine,” is in the mode of ascension. Nevertheless, it is through the service of *HaShem*-יְהוָה, blessed is He, during

¹²⁹² See Talmud Bavli, Shabbat 30b; Likkutei Torah, Re’eh 32d, 33d.

¹²⁹³ See the opening words of Zohar Vol. 1 and the commentators there.

the month of Elul in the mode of ascension, referring to service of *HaShem*-יהו"ה, blessed is He, in prayer, and especially to toil in repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, that an ascension in Torah is also caused.

This is the matter of the words, "He grazes [His sheep] amongst the roses (*Shoshanim*-שושנים)," as referring to the study (*Shonim*-שונים) of Torah. For, it is specifically through serving *HaShem*-יהו"ה, blessed is He, in a way of ascent from below to Above that we bond the Torah as it is Above, with the Holy One blessed is He.¹²⁹⁴

This refers to drawing down additional illumination and light in Torah, higher than how the Torah was when it was initially created and when it was initially given. For, it is through the service of repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, that even the Torah is caused to ascend. This then, explains the verse, "I am my Beloved's and my Beloved is mine, He grazes [His sheep] amongst the roses."

¹²⁹⁴ See Zohar III 222b (Ra'aya Mehemna); Sefer HaBahir (Section 58), Section 196, and the Ohr HaBahir; Likkutei Torah, Shelach 47c, 51a.

Discourse 22

*“Achat Sha’alti Me’eit HaShem -
I ask one thing of HaShem”*

Delivered on Shabbat Parshat Nitzavim-VaYeilech, 23 Elul, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹²⁹⁵ “I ask one thing of *HaShem*-יהו"ה, this is what I seek; to dwell in the House of *HaShem*-יהו"ה all the days of my life, to behold the pleasantness of *HaShem*-יהו"ה and to visit in His Sanctuary.” About this verse it states in Midrash and in Yalkut,¹²⁹⁶ “The Holy One, blessed is He, said to David, ‘First you asked for one thing - to dwell in the House of *HaShem*-יהו"ה - but then you made additional requests - to behold the pleasantness of *HaShem*-יהו"ה and to visit in His Sanctuary.’ David responded, ‘I learned this from You. First You made a single request, as it states,¹²⁹⁷ ‘Now Israel, what does *HaShem*-יהו"ה your God ask of you? Only to fear *HaShem*-יהו"ה your God,’ but then You continued and opened many commandments-*mitzvot* for us, as the verse continues, ‘to go in all His ways, to love Him and to serve *HaShem*-יהו"ה your God

¹²⁹⁵ Psalms 27:4

¹²⁹⁶ Midrash Tehillim and Yalkut to Psalms 27:4; Also see Likkutei Sichot Vol.

9 p. 170.

¹²⁹⁷ Deuteronomy 10:12

with all your heart and with all your soul... to adhere to Him etc.”¹²⁹⁸

Now, in Likkutei Torah, at the end of the book of Bamidbar¹²⁹⁹ it states that the Rav, the Maggid of Mezhritch explained that in truth, David only asked for one thing and that his other requests branch out and are included in it. That is, when this one thing is present, of necessity they too are present, since it all is one thing. Thus, it only was necessary for him to ask for this the one thing and the other matters automatically come with it.

However, his words require further explanation. For, if this was so, why then did David have to learn it from *HaShem-יהו"ה*, being that in truth, he only made one request. We therefore must say that there actually are particulars here, only that the particulars are included in the general request, “to dwell in the House of *HaShem-יהו"ה*.” The same is true of the above-mentioned verse, “Now Israel, what does *HaShem-יהו"ה* your God ask of you? Only to fear *HaShem-יהו"ה* your God.” That is, this too includes a number of particulars, only that the particulars are included in the one matter of “fear *HaShem-יהו"ה* your God.” Thus, it is about this that David responded, “I learned this from You,” meaning that in this single general request of “I ask one thing...to I dwell in the House of *HaShem-יהו"ה*,” all the particulars are automatically included.

¹²⁹⁸ Deuteronomy 10:20

¹²⁹⁹ Likkutei Torah there 96b; Also see Ohr HaTorah, Masei p. 1,416; VaEtchanan p. 418; Eikev p. 578; Also see the discourse entitled “*Achat Sha'alti*” 5675 (*Hemshech* 5672 Vol. 2 p. 1,114 and on).

Now, since David's statement, "I learned this from You," means that he learned it from the Torah, it must be said that this is not just a matter of learning two disjointed and unrelated things. Rather, just as in all Torah study, nothing is by happenstance, but rather, one matter is related to the other, we therefore must understand the relationship between "dwelling in the House of *HaShem*-יהו"ה" and "to fear *HaShem*-יהו"ה your God." Moreover, we must understand the relationship between the particulars that branch out and are included in each of them.

2.

Now, to understand this, we must first¹³⁰⁰ explain the verse,¹³⁰¹ "His legs are marble pillars." Our sages, of blessed memory, explained,¹³⁰² "His legs-*Shokav*-שוקיו refer to the world that the Holy One, blessed is He, desired-*Nishtokek*-נשתוקק to create and the marble pillars-*Amudei Sheish*-שש עמודי refer to the creation that took place in six-*Sheish*-שש days."

Now, when they stated that "His legs-*Shokav*-שוקיו refers to the world that the Holy One, blessed is He, desired-*Nishtokek*-נשתוקק to create," this is similar to another teaching of our sages, of blessed memory,¹³⁰³ "The Holy One, blessed is

¹³⁰⁰ See the discourse entitled "*V'Hayah Ki Tavo*" 5679 (Sefer HaMaamarim 5679 p. 644 and on).

¹³⁰¹ Song of Songs 5:15

¹³⁰² Midrash Bamidbar Rabba 10

¹³⁰³ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

He, desired a dwelling place for Himself in the lower worlds.” However, because this desire is higher than any relationship to reason, even a Supernal reason, we have no knowledge of the reason for this desire - only that this is His desire.

Now, our sages, of blessed memory, stated,¹³⁰⁴ “The Holy One, blessed is He, consulted with the souls of the righteous (*Tzaddikim*) and created the world.” In other words, the souls of the Israel were consulted about whether the world should be created and they decided for its creation.

That is, since *HaShem*’s-יהו"ה Supernal intent in the existence of the worlds is because, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” and the Jewish people are the ones who bring about the fulfillment of this desire, He therefore consulted with them and they decided that the worlds should indeed be created.

Thus, the general purpose of their soul descending below¹³⁰⁵ is to illuminate the darkness of the world. This is as stated,¹³⁰⁶ “The flame of *HaShem*-יהו"ה is the soul of man,” meaning that they are the ones who illuminate the world and make it into a dwelling place for the Holy One, blessed is He.

To further explain, the term world-*Olam*-עולמ is of the same root as concealment-*He'elem*-העלם, indicating hiddenness.¹³⁰⁷ This is because, the existence of the worlds in

¹³⁰⁴ Midrash Bereishit Rabba 8:7 and elsewhere.

¹³⁰⁵ See Sefer HaMaamarim 5679 *ibid.* p. 642 and on.

¹³⁰⁶ Proverbs 20:27

¹³⁰⁷ See Likkutei Torah, Shlach 37d; Chukat 65a; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 355 [to Pesachim 50a]; Midrash Kohelet Rabba 3:11 [cited in Likkutei Torah Bamidbar 5c] and elsewhere.

general, and particularly this physical world, are specifically brought into being through concealment and hiddenness. This is why the creation is specifically brought about through the *Sefirah* of kingship-*Malchut*, which is the matter of *HaShem's*-יהו"ה exalted elevation and transcendent rulership, so that its inner aspect is hidden and concealed and all that is drawn forth below is merely a glimmer of radiance from it.

This also explains why the *Sefirah* of kingship-*Malchut* has two aspects; that of the sea-*Yam*-ים and that of the land-*Eretz*-ארץ.¹³⁰⁸ The aspect of the sea-*Yam*-ים is called the Assembly of Israel (*Knesset Yisroel*), since it gathers and assembles all the lights (*Orot*) that it receives from the upper Israel, which is the aspect of *Zeir Anpin*, into it.¹³⁰⁹

The aspect of *Zeir Anpin* is considered to be the end of the unlimited worlds of *HaShem*-יהו"ה, the Unlimited One, blessed is He,¹³¹⁰ and the aspect of kingship-*Malchut* gathers all the lights (*Orot*) of *Zeir Anpin* into it and covers over and hides them. Kingship-*Malchut* is therefore compared to the sea-*Yam*-ים,¹³¹¹ which conceals all beings that are within it. Through this concealment, the aspect of the land-*Eretz*-ארץ, which is only a glimmer of revealed radiance, comes forth into revelation.

Now, just as the existence of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is drawn into

¹³⁰⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

¹³⁰⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and the notes there; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*) *ibid*.

¹³¹⁰ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33.

¹³¹¹ See Shaarei Ora of Rabbi Yosef Gikatilla, Part One.

being through the concealment-*He'elem*-העלם, so likewise, in a deeper manner, this is so of the entire chaining down of the worlds (*Hishtalshelut*) in general. That is, the entire chaining down of the worlds [including the world of Emanation-*Atzilut* and higher] is brought about through the concealment of the restraint of the first *Tzimtzum*, which was in a manner of withdrawal (*Siluk*).

That is, *HaShem*-יהו"ה completely withdrew and concealed His original light and illumination and then drew forth a thin line-*Kav* of revelation, which is only a glimmer of a glimmer. This is as stated,¹³¹² “By Your light, we see light.” The word “By **Your** light-*B'Orcha*-באורך” refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that precedes the restraint of *Tzimtzum*. It is from this light that subsequently (after the restraint of the *Tzimtzum*), the light of the Line-*Kav* is seen, which is called a glimmer of radiance, or only a radiance of a radiance,¹³¹³ and the light of the Line-*Kav* concludes at kingship-*Malchut* of the world of Emanation-*Atzilut*.¹³¹⁴

Thus, what is drawn down into the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*) is only an external glimmer of the world of Emanation-*Atzilut*.¹³¹⁵ Moreover, even this external glimmer comes through the

¹³¹² Psalms 36:10

¹³¹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14-15 and the notes there.

¹³¹⁴ See Etz Chayim, Shaar 3 (Shaar Seder Atzilut of Rabbi Chayim Vital) Ch. 1 and elsewhere.

¹³¹⁵ See Tanya, Iggeret HaKodesh, Epistle 20; Sefer HaMaamarim 5678 p. 161 and elsewhere.

additional concealment of a separating partition (*Parsa*) and as it goes through the partition the light undergoes change.¹³¹⁶ Thus, it is specifically through the concealment of the light (*Ohr*) that the existence of the worlds becomes possible, until even the existence of this physical world becomes possible.

Now, the Jewish soul descended below for the purpose of illuminating the darkness of the world. That is, since Jewish souls are rooted in the world of Emanation-*Atzilut*, therefore they are capable of illuminating the darkness of the world, as explained about our daily recitation of the blessing,¹³¹⁷ “My God, the soul that you have given into me, she is pure etc.”

Beyond this, their souls are from the inner aspect of the vessels (*Pnimityut HaKeilim*) of the world of Emanation-*Atzilut*¹³¹⁸ and the inner aspect of the light (*Pnimityut HaOhr*) of the world of Emanation-*Atzilut*.¹³¹⁹ Therefore in the very essence of their being they essentially are Godliness. In other words, even as they come into the aspects of “You created her, You formed her, You blew her into me,” they are unlike all other creatures, who are in a state of independent being and separate existence from *HaShem*-יהו"ה, blessed is He, but rather, in the very essence of their being they are Godliness.

¹³¹⁶ See the discourse entitled “*Tanu Rabbanan, Mitzvat Ner Chanukah*” 5714, translated in *The Teachings of The Rebbe 5714* (Discourse 7), Ch. 3 and on, (and Discourse 1 “*Zeh HaYom*” of 5714).

¹³¹⁷ In the morning blessing of “*Eloh"ai Neshamah*”

¹³¹⁸ See *Etz Chayim*, Shaar 28 (Shaar HaIbburim), Ch. 1; Shaar 40 (Shaar Pnimityut v'Chitzoniyut) Drush 10; *Pri Etz Chayim*, introduction to Shaar HaShabbat, Ch. 5; Shaar HaShabbat, Ch. 10; *Likkutei Torah, Re'eh* 26c and on; *Yom HaKippurim* 70c; *Biurei HaZohar* of the Mittler Rebbe, Pinchas 114d and on.

¹³¹⁹ See *Tanya, Iggeret HaTeshuvah*, Ch. 4; *Sefer HaMaamarim* 5657 p. 275 and elsewhere.

Therefore, even as the Jewish soul is below, it has the ability to grasp and perceive Godliness. Thus, through the soul as it is below grasping and perceiving Godliness, since this is grasped with the animalistic soul, through this, the Godly soul comes to illuminate the body and the animalistic soul. (This is as stated,¹³²⁰ “You shall love *HaShem*-יהו"ה your God, with all your **hearts** (*Bechol Levavecha*-בכ"ל לבבך),” in the plural, about which our sages, of blessed memory, stated,¹³²¹ “With both your inclinations.”)¹³²² Thus ultimately, through this a person comes to refine his portion in the world at large.

3.

Now, all the above refers to the matter of serving *HaShem*-יהו"ה, blessed is He, through the matter of refinements (*Birurim*), wherein the Godly soul refines the body and the animalistic soul, as well as one's portion of the world at large, which is brought about through the actual toil and work of self-refinement. However, the primary drawing forth of the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is through the fulfillment of the commandments-*mitzvot* in general and specifically through the fulfillment of the positive, action *mitzvot*.

¹³²⁰ Deuteronomy 6:5

¹³²¹ Talmud Bavli, Brachot 54a; Also see Sifrei and Rashi to Deuteronomy 6:5

¹³²² Also see the end of the preceding discourse of this year, 5715, “*Ani LeDodi* – I am my Beloved's” Discourse 21, Ch. 4.

The explanation is that, as stated in Zohar,¹³²³ the *mitzvot* act as garments (*Levushin*) for the soul. Now, this matter is so important, that even if single day is missing *mitzvot*, one garment is lacking. This is because the entire purpose of the descent of the Jewish soul into the body is to reveal *HaShem's* יהו"ה Godliness in the world, which is brought about through fulfilling His *mitzvot*.

Thus, the performance the *mitzvot* is of critical importance, since the *mitzvot* become the garments that receive the radiance of *HaShem's* יהו"ה Godliness. Moreover, the *mitzvot* are necessary garments for the soul itself, since through them the souls become capable of receiving the radiance of their study of Torah and their service of *HaShem*-יהו"ה, blessed is He, in the Garden of Eden (*Gan Eden*).

In other words, because the souls are created beings, whereas the radiance of their Torah study and their service of *HaShem*-יהו"ה, blessed is He, is Godliness, particularly as it is in the Garden of Eden (*Gan Eden*), therefore the souls need garments through which to receive these revelations in the Garden of Eden (*Gan Eden*).

To further elucidate, the revelations of *HaShem's* יהו"ה Godliness in the Garden of Eden (*Gan Eden*) are much loftier than the revelations of His Godliness in the worlds. This is because the revelations in the worlds are only from the aspect

¹³²³ See Zohar I 224a; See Tanya Iggeret HaKodesh, Epistle 29; Torah Ohr 32d and on; 46b, 82a, and elsewhere.

of the seven lower *Sefirot*, as stated,¹³²⁴ “Remember Your mercies *HaShem*-יהוה, and Your kindnesses, for they are of the world.” Moreover, even these revelations conceal the True Being of *HaShem*’s-יהוה Godliness, in that they only reveal that He exists.

In contrast, the revelations in the Garden of Eden (*Gan Eden*) are from the first three *Sefirot*, which reveal and illuminate the actual existence of *HaShem*’s-יהוה Godliness itself. Thus, to be capable of withstanding the reception of such revelations in the Garden of Eden (*Gan Eden*), the souls specifically need garments. This then, is the matter of the *mitzvot*, which become the garments of the soul, through which the soul becomes capable of withstanding and receiving the revelations of the Garden of Eden (*Gan Eden*).

Now, the matter of *mitzvot* as garments (*Levushim*) is that they are like a lens (and although a *mitzvah* is a lens, it is a lens) that illuminates. This was even true of our teacher Moshe. For, although he differed from all other prophets, in that all other prophets prophesied with the term “Thus-*Koh*-כה,” which means, “like this,” whereas Moshe prophesied with the term “This-*Zeh*-זה,”¹³²⁵ meaning that his prophecy was not merely in a way of knowing that *HaShem*-יהוה exists (*Yediyat HaMetziyut*), but rather in a way of direct revelation of

¹³²⁴ Psalms 25:6; See Sefer HaMaamarim 5700 p. 82 and the note there. (The words of the verse read, “*Ki Me’Olam Heimah* המה מעולם כי” which although normally mean, “for they are eternal,” can also mean, “for they are of the world.”)

¹³²⁵ See Sifrei and Rashi to Numbers 30:2; Likkutei Torah, Matot; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of The Name (*Shaar HaShem*).

HaShem's יהו"ה Being (*Giluy HaMahut*), nonetheless, even his prophecy was specifically through a lens (*Aspaklaria*), only that his was a clear lens that illuminates (*Aspaklaria HaMe'irah*) and reveals the essential being of the light (*Ohr*).

In other words, the prophecy of Moshe and the prophecy of Yishayahu¹³²⁶ cannot be compared to each other. This is because Yishayahu's prophecy was through a tinted lens that is not clear and illuminating (*Aspaklaria SheEinah Me'irah*), whereas Moshe's prophecy was through a clear lens that illuminates (*Aspaklaria HaMe'irah*).¹³²⁷ Nonetheless, even Moshe's prophecy was through a lens (*Aspaklaria*).

The same is true that the *mitzvot* are garments, meaning that they are like a clear lens that illuminates (*Aspaklaria HaMe'irah*), through which the soul can perceive direct revelations of *HaShem*'s יהו"ה Being itself in the Garden of Eden (*Gan Eden*).¹³²⁸

However, there are *mitzvot* that are higher than the matter of garments (*Levushim*). These *mitzvot* are called "fruits" (*Peirot*-פירות), as our sages, of blessed memory, stated,¹³²⁹ "What is this fruit? If you say that it refers to, "be fruitful and multiply," it excludes the elderly and the eunuch. Rather, what is this fruit? The *mitzvot*."

¹³²⁶ Isaiah

¹³²⁷ See Talmud Bavli, Yevamot 49b; Vayikra Rabba 1:14; Zohar I 33b

¹³²⁸ See also Iggeret HaKodesh, Epistle 29 (149a), where it is explained that there is a chaining down from this light in a way of a diminished and minute radiance, until a single garment is created with which to garb the pervading aspects of the *Nefesh, Ru'ach* and *Neshamah* of the soul, and that this garment is akin to this light.

¹³²⁹ Talmud Bavli, Sotah 46a

Similarly, we find that performing the *mitzvot* is referred to as sowing seeds (*Zriyah*-זריעה), as it states,¹³³⁰ “Sow righteousness (*Tzedakah*) for yourselves and you will reap according to kindness.” This is because, all the *mitzvot* are referred to as “righteousness” (*Tzedakah*)¹³³¹ and must be sown and planted. We therefore must understand why the *mitzvot* are sometime called garments (*Levushim*) and are sometimes called fruits (*Peirot*) and the sowing of seeds (*Zriyah*) and the difference between them.

4.

Now, this may be better understood by first explaining what was mentioned above, that the entire purpose of bringing the worlds into existence and serving *HaShem*-יהו"ה, blessed is He, is to make “a dwelling place for the Holy One, blessed is He, in the lower worlds.” However, this is not readily understood.¹³³² For, as the verse states,¹³³³ “Do I not fill the heaven and the earth? – The word of *HaShem*-יהו"ה.” This being so, what need is there for our toil in serving *HaShem*-יהו"ה, blessed is He, and fulfilling His *mitzvot*? Why is this necessary for making the world a dwelling place for Him? For

¹³³⁰ Hosea 10:12

¹³³¹ See Tanya, Ch. 37 (48b); Torah Ohr, 42c; Likkutei Torah Dvarim 23c; Shir HaShirim 16c, 38a, and elsewhere.

¹³³² See Torah Ohr, Shemot 53c and on; Sefer HaMaamarim 5654 p. 119 and on; 5677 p. 125 and on; See the discourse of *Va'era* 5714 (Sefer HaMaamarim 5714 p. 74 and on), translated in The Teachings of The Rebbe, 5714, Discourse 8.

¹³³³ Jeremiah 23:24

even without our *mitzvot*, does He not already fill the heavens and the earth?

We also must understand the teaching of our sages, of blessed memory, on the verse,¹³³⁴ “The angel of *HaShem*-יהו"ה appeared to him in a flame of fire from within a thornbush (סנה).” They stated,¹³³⁵ “Why did He appear in a thornbush? To teach us that there is no place devoid of *HaShem*'s-יהו"ה Indwelling Presence (the *Shechinah*), even from within a thornbush.”

The word, “from within-מתוך,” comes to include the spiritual aspect of the thornbush, as well as the physical thornbush. What this means is that even a person of the lowest stature, who is likened to a thornbush, which has no redeeming qualities, nevertheless, even within this spiritual “thornbush,” no place is empty of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He. This being so, how it is that specifically through our toil in serving *HaShem*-יהו"ה, blessed is He, we make “a dwelling place for the Holy One, blessed is He, in the lower worlds?” For if there already is no place devoid of *HaShem*'s-יהו"ה Indwelling Presence, blessed is He, even in the spiritual aspect of a “thornbush,” why then is our toil in serving *HaShem*-יהו"ה, blessed is He, necessary? For even without this, no place is devoid of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה.

¹³³⁴ Exodus 3:2

¹³³⁵ Midrash Shemot Rabba 2:5 and elsewhere.

In other words, even according to the explanation of Tanya,¹³³⁶ that what is truly meant by, “the lower worlds” is not a matter of spatial lowness, since *HaShem*-יהו"ה, blessed is He, transcends the parameters and limitations of space, but that what is meant by, “the lower worlds” is the matter of spiritual lowness, this still is not understood. Because if there really is no place devoid of *HaShem*'s-יהו"ה Indwelling Presence, blessed is He, even within the spiritual aspect of a “thornbush,” of what necessity is our toil in serving *HaShem*-יהו"ה, blessed is He?

The explanation is that, as known, there are two aspects of revelation of *HaShem*'s-יהו"ה Godliness. There is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and there is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

In other words, the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is utterly beyond being drawn or bestowed. Rather, whatever is drawn forth and bestowed in the worlds is merely the expression and spreading forth of a radiance and glimmer of His Godliness, blessed is He. However, there are two aspects in this. There is the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and there is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).¹³³⁷

¹³³⁶ Tanya, Ch. 36

¹³³⁷ See the Mittler Rebbe's introduction and Opening Gateway (*Petach HaShaar*) to Imrei Binah, translated as The Gateway to Understanding.

Now, this may be understood in a way of,¹³³⁸ “from my flesh I behold God.” That is, the essence of the soul does not manifest in the body. This is because the body is too small and limited to contain it. Even an angel takes up one third of the world,¹³³⁹ and this being so, this certainly is the case in regard to the Jewish souls, which are higher than angels. The body is simply too small to contain it. Rather, the essence of the soul does not manifest in the body and all that is drawn into the body is a mere glimmer of the radiance of the soul.

Now, in this itself, there are two levels. That is, the initial drawing forth of the soul is of the general life force, in which there is no distinction between the head, the body, the feet, or the other organs and limbs of the body. Rather, this is the general vitality of the soul, that a person feels alive in the general totality of his body.

Afterwards, the vitality is drawn to divide into the particular vitality and powers of the organs, such as the power of sight in the eye, the power of hearing in the ear, and all the other powers of the various limbs and organs, all the way to the power of mobility in the feet. The reason that the vitality is divided into distinct powers, is because it comes in a way of inner manifestation within the body. It therefore divides

¹³³⁸ Job 19:26; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity. In it, he explains the methodology of Chassidic *Hitbonenut* contemplation, and the subject upon which to contemplate, namely *HaShem's* יהו"ה unity in the entirety of the chaining down of the worlds (*Seder Hishtalshelut*) in a particular and detailed manner, and in the way expressed by the verse “from my flesh I behold God.” It is thus known as the key to the teachings of Chassidut. (See Hayom Yom 15 Adar II).

¹³³⁹ See Midrash Bereishit Rabba, 68:17 and elsewhere.

according to the nature of the various physical limbs and organs.

Now, in the same manner, we may understand how it is Above in Godliness. For, as our sages, of blessed memory, said,¹³⁴⁰ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” In other words, the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), divides according to the manner of the various worlds. Therefore, in the worlds that are loftier, the light (*Ohr*) is of a loftier level and quality and is more openly revealed, whereas in lower worlds, the light (*Ohr*) is of a lower level and quality and is concealed.

This is because the vitality of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh*), manifests in them in an inner manner, and therefore divides according to the manner of each world. In contrast, the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is indivisible, since it is utterly beyond worlds.

This then, is the general explanation of the matter of toiling in service of *HaShem*-יהו"ה, blessed is He, through which we make “a dwelling place for the Holy One, blessed is He, in the lower worlds.” For, what is meant by a “dwelling” is that one dwells within it with all his being,¹³⁴¹ meaning that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-

¹³⁴⁰ See Midrash Tehillim 103:1; Talmud Bavli, Brachot 10a

¹³⁴¹ See Maamarei Admor HaZaken 5565 Vol. 1 p. 489 (with the glosses in Ohr HaTorah, Shir HaShirim Vol. 2 p. 679 and on); Ohr HaTorah Balak p. 997; Sefer HaMaamarim 5635 Vol. 2, p. 353; *Hemshech* 5666 p. 3; Sefer HaMaamarim 5669 p. 160; 5678 p. 193.

יהו"ה Himself, blessed is He, should “dwell in the lower worlds.” In other words, through fulfilling *HaShem*’s-יהו"ה *mitzvot*, we even draw the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends the worlds (*Sovev*), so that He comes to be revealed in an inner manner.

About this our sages, of blessed memory, stated,¹³⁴² “A person is obligated to bless one-hundred blessings every day,” and Zohar states,¹³⁴³ “The Holy One, blessed is He, is included in that place of the concealed of the most concealed, in the mystery of the hundred blessings,” which refers to the light of *HaShem*-יהו"ה, blessed is He, that transcends the worlds (*Sovev*). In the *Sefirot*, this refers to the crown-*Keter*, which is the aspect of one-hundred.¹³⁴⁴ This then, is the meaning of the one-hundred blessings. For, the term “blessing-*Brachah*-ברכה” is the matter of drawing something down into revelation.¹³⁴⁵

To further clarify, this is the difference between a “blessing-*Brachah*-ברכה” and an acknowledgement of “submission-*Hoda'ah*-הודאה.”¹³⁴⁶ For, there can be acknowledgement and submission (*Hoda'ah*) even when the matter is not revealed, so that even though a person does not see or grasp it, he nevertheless submits to the truth of it. In contrast,

¹³⁴² See Talmud Bavli, Menachot 43b

¹³⁴³ Zohar I 123a

¹³⁴⁴ See the discourse *Chayei Sarah* 5712, translated in The Teachings of The Rebbe – 5712, Discourse 4.

¹³⁴⁵ See Torah Ohr, Mikeitz 37c and elsewhere; Also see Mishnah Kilayim 7:1, “*Hamavrich et HaGefen ba' Aretz*-המבריך את הגפן בארץ” which means, “If one has bent a vine down to the ground.”

¹³⁴⁶ Also see the prior discourse of this year, 5715, “*Ani LeDodi* – I am my Beloved’s,” Discourse 21.

a “blessing-*Brachah*-ברכה” is when the matter becomes openly revealed.

Thus, the matter of one-hundred blessings, is that the one-hundred (*Me'ah*-מאה), referring to the aspect of the crown-*Keter*, should be in a way of blessing (*Brachah*-ברכה), meaning that it should be openly revealed. This is as we said above, that the entire purpose of our toil in serving *HaShem*-יהו"ה, blessed is He, is to bring about that the light of *HaShem*-יהו"ה, blessed is He, which transcends all worlds, should be openly revealed in the worlds.

5.

Now, the drawing forth of *HaShem*'s-יהו"ה Godliness brought about through the hundred-blessings, comes about through speech (*Dibur*), in that blessings (*Brachot*) are done through the faculty speech. Thus, through saying the blessings, the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev*) is brought forth. However, through the act (*Ma'aseh*) of performing the *mitzvot*, we draw down an even loftier matter, in that we draw down the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

This accords to the well-known principle, that whatever is higher descends lower.¹³⁴⁷ There are various examples given

¹³⁴⁷ See Shaarei Orah of the Mittler Rebbe, p. 58a and on; 65a and on, and elsewhere.

for this,¹³⁴⁸ such as the power of sight and hearing. That is, specifically the power of sight, which is a higher power than the power of hearing, tangibly sees and grasps the physical. In contrast, compared to sight, hearing is lower and can only grasp in an intangible, spiritually way.

This is like the dictum,¹³⁴⁹ “A hint is sufficient for the wise.” That is, the deeper and loftier an intellectual matter is, the less it can be grasped in the tangible letters of the intellect, but is specifically grasped through a physical hint.

Another analogy is letters that are engraved into a precious stone. If the stone is very fine and brilliant, the letters will not be recognizable in it, and only when it is impressed in wax will the letters become recognizable. This is because of the principle that whatever is higher descends lower.

The same is to be understood regarding the action *mitzvot* (*Mitzvot Asseh*-עשה-מצות). It is specifically through them, that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth.

This then, explains why the *mitzvot* are called sowing seeds (*Zriyah*-זריעה), because the fruit specifically grows through sowing and planting the seed. That is, the fruits of trees and plants that grow without having been sown, but simply from the power of growth of the earth, will not be of high

¹³⁴⁸ See the previous discourse of this year, 5715, entitled “*Lehavin Inyan Matan Torah* - To understand the matter of the giving of the Torah,” Discourse 15, Ch. 6.

¹³⁴⁹ See Midrash Mishlei 22:15; Zohar I 26b; Zohar III 229b, 280b, and elsewhere.

quality. Rather, high quality fruits specifically grow through sowing and planting.

Now, although the seeds are in the fruit, nevertheless, we do not sow the flesh of the fruit, meaning, the part that has flavor and scent, since no growth will come from it. Rather, we sow the seed, which has neither flavor and nor scent, and the tree and its fruit will specifically grow from it.

The same is understood in the sowing the *mitzvot*. The *mitzvot* possess the intentions of the *mitzvot*, the blessings of the *mitzvot* and the action of the *mitzvot*. However, the primary aspect is specifically the action (*Ma'aseh*) of the *mitzvah*, rather than the intention and the blessing, which are compared to its flavor and scent, since it is from the action that growth comes about, as explained that whatever is higher descends lower.

Now, the seed must specifically be sown in the earth, for as long as the seed is merely sitting on the table, no growth will come from it. Growth will only happen specifically when the seed is planted in the earth. So likewise, with the *mitzvot*. They specifically must be planted in the souls of the Jewish people. This is because the souls of the Jewish people are called a “desirable land (*Eretz Chefetz*),” as it states,¹³⁵⁰ “You will be a desirable land, says *HaShem Tzva'ot*-צבאות-יהויה.” The Zohar similarly states,¹³⁵¹ “How beloved are the Jewish people before the Holy One, blessed is He, in that He desires them.”

Now, since it is the case that Above, in Holiness, there is no matter of separation or division, therefore, since

¹³⁵⁰ Malachi 3:12

¹³⁵¹ Zohar II 126a

HaShem's יהו"ה Supernal desire is for the Jewish people, therefore, that is their very existence. Moreover, since the souls of the Jewish people are the “desirable land,” therefore, when the *mitzvot* are planted in the souls of the Jewish people, growth comes about.

In other words, when a Jew does a *mitzvah*, through this *mitzvah*, the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, is drawn forth and revealed. In contrast, this is not so when an object [such as *Tefillin*] by which the *mitzvah* is performed, is just sitting on the table, in which case, it only is a holy object by which the *mitzvah* could be done.

Likewise, if the nations of the world would do the *mitzvot* that *HaShem*-יהו"ה gave to the Jewish people, nothing would be drawn forth from it. On the contrary, as it states in Proverbs,¹³⁵² “Righteousness uplifts the nation, but the kindness of the nations is a sin.” This is because they are the aspect of, “a desert, a land that is not sown,”¹³⁵³ and are called,¹³⁵⁴ “the desert of the nations.” Rather, this drawing forth specifically only comes through sowing the *mitzvot* in the souls of the Jewish people.

Now, just as in the sowing of seeds in the earth, there is land that is best for growing a certain species and there is other land that is best for growing a different species, this is likewise so when sowing the *mitzvot* in the “desirable land.” That is, each *mitzvah* has its appropriate place.

¹³⁵² Proverbs 14:34

¹³⁵³ Jeremiah 2:2

¹³⁵⁴ Ezekiel 20:35

An example is the *mitzvah* of *Tefillin*. Just as Above in Godliness, the matter of *Tefillin* is to bring about a drawing forth from the aspect of the skull-*Gulgalta*, which is called “the skull of the *Tefillin*” (*Karkafta d’Tefillin*) and is the matter of the Upper intellectual faculties (*Mochin*), so likewise below, the *Tefillin* of the head must specifically be placed on a person’s head (and brain-*Mo’ach*).

The same is true of the *mitzvah* of *Tzitzit*-fringes. Above in Godliness, the *Tzitzit*-fringes are the thirty-two pathways of wisdom-*Chochmah*, and therefore below, the *Tzitzit* must have thirty-two strands. The same applies to the *mitzvah* of *Shofar*, which is the aspect of understanding-*Binah*.

In other words, it is specifically by sowing and planting the *mitzvot* in their proper place, that growth comes about, which comes through drawing forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He,¹³⁵⁵

Now, the root of these matters is that the aspect of kingship-*Malchut* is called “a desirable land” (*Eretz Chefetz*), because the Supernal will of the aspect of the crown-*Keter* is within it. For,¹³⁵⁶ “The Supernal crown (*Keter Elyon*) is the

¹³⁵⁵ Note: In regard to the *Tzitzit*, they must be “sown” on the corners of the *Talit*, (a garment that encompasses – *Makif* the body) and specifically has four corners. This matter is explained in the Chassidic teachings on *Tzitzit* along with the corresponding spiritual matters. The sound of the *Shofar* comes through the windpipe (*Kaneh*-קנה) and is expressed through the mouth (*Peh*-פה). It first is expressed in a simple sound and is then divided into the sounds of the *Shevarim* and *Teru’ah*. These matters and their relationship to the *Sefirah* of understanding-*Binah* is explained in the *Siddur Im Divrei Elokim Chayim* of Rabbi Shneur Zalman of Liadi, the Alter Rebbe.

¹³⁵⁶ Introduction to Tikkunei Zohar 17a

crown of kingship (*Keter Malchut*).” This is why it is the *Sefirah* of kingship-*Malchut* that brings creation forth into novel existence from nothing to something, like the land that brings forth growth.

This matter, that it is within the power of Kingship-*Malchut* to bring forth novel existence, is because it has the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, within it. For, the ability to bring something from nothing is solely within the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who is not preceded by any cause whatsoever, as explained in Iggeret HaKodesh of Tanya.¹³⁵⁷ This being so, when we say that novel existence is brought forth from nothing to something from the aspect of Kingship-*Malchut*, this is only because of the power of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, that is within it.

However, *HaShem*'s-יהו"ה Supernal intent in bringing forth novel creation of something from nothing through the *Sefirah* of Kingship-*Malchut*, is in order to affect a sublimation and nullification (*Bittul*) of the created beings to *HaShem*-יהו"ה, blessed is He, being that they sense themselves as existing independently of *HaShem*-יהו"ה, blessed is He. That is, the entire matter of Kingship-*Malchut* is to affect a sublimation and

¹³⁵⁷ Tanya, Iggeret HaKodesh, Epistle 20

nullification of something separate, since,¹³⁵⁸ “There is no king without a nation.”

The term “nation-*Am*-עם” is of the same root as “dimmed coals-*Gechalim Omemot*-גחלים עוממות.” That is, they are not flaming coals “like a flame that is bound to the coal,”¹³⁵⁹ which refers to the matter of the Ten Hidden *Sefirot* (*Eser Sefirot HaGenoozot*).¹³⁶⁰ Moreover, they are not even like the Ten *Sefirot* of the world of Emanation-*Atzilut*. For, even in the world of Emanation-*Atzilut*, “He and His life force are one and He and His organs are one.”¹³⁶¹

Rather, it specifically refers to the creatures of the worlds of Creation, Formation and Action (*Briyah, Yetzirah, Asiyah*), which sense themselves as independent and separate “somethings” (*Yesh*). It is upon these aspects that the matter of kingship-*Malchut* applies, in order to affect their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He.

Now, the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that is brought about through the *Sefirah* of kingship-*Malchut* is much loftier than the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, brought about through reason and intellect. For, when it

¹³⁵⁸ Rabbeinu Bachaye to Genesis 38:30; Beginning of Balak, and elsewhere; Tanya, Shaar HaYichud VeHaEmunah, Ch. 7 (81b); Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.

¹³⁵⁹ Sefer Yetzirah 1:7

¹³⁶⁰ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 11 and Ch. 19, and the notes there; Also see the prior discourse of this year, 5715, entitled “*Vayehi BaYom HaShmini* – It was on the eighth day,” Discourse 13, Ch. 6.

¹³⁶¹ Introduction to Tikkunei Zohar 3b

comes to service of *HaShem*-יהו"ה, blessed is He, that accords to the limitations of reason and intellect, even though one's contemplation (*Hitbonenut*) indeed affects him as it should, nevertheless, it only reaches to whatever point his grasp and comprehension reaches.

Moreover, his general sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is not the complete nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, in which he completely sets himself aside. For, even when he affects himself through contemplation (*Hitbonenut*) to the point that he no longer desires physicality and his only desire is for spirituality, this only is a change that he has affected within himself, but he still has a sense of himself, and has not become completely nullified of his independent existence. In contrast, the sublimation and nullification of the *Sefirah* of Kingship-*Malchut*, is the complete nullification and setting aside of himself.

6.

With the above in mind, we can understand why *HaShem*-יהו"ה established Rosh HaShanah on the sixth day of creation, which is the day that Adam, the first man, was created. For, when Adam was created, he said,¹³⁶² "Come! Let us prostrate ourselves and bow down, let us kneel before *HaShem*-

¹³⁶² Psalms 95:6; See Pirkei d'Rabbi Eliezer Ch. 11; Zohar I 221b; Zohar III 107b; Tikkunei Zohar, Tikkun 56, and elsewhere.

יהו"ה, our Maker,"¹³⁶³ and "HaShem-יהו"ה reigns as King, He is donned with grandeur." Thus, this is why Rosh HaShanah was established on the day that Adam, the first man, was created, due to the sublimation and nullification (*Bittul*) to HaShem-יהו"ה, blessed is He, that stems from His Kingship-*Malchut*.

However, at first glance, this is not understood, because the angels were created before the creation of man. One view is that they were created on the second day and another view is that they were created on the sixth day.¹³⁶⁴ Now, the angels also have the matter of sublimation and nullification (*Bittul*) to HaShem-יהו"ה, blessed is He, as it states,¹³⁶⁵ "The heavenly hosts bow down to You." Similarly, in regard to contemplating (*Hitbonenut*) how the angels are sublimated and nullified to HaShem-יהו"ה, blessed is He, the Alter Rebbe explains in Tanya¹³⁶⁶ that this contemplation is similar to entering the court of the king and seeing how all his great and honorable ministers are in a state of prostration and sublimation before the king - that upon beholding this, great fear and dread of the king will fall upon him. This being so, what novelty was specifically introduced with the creation of man?

However, the explanation is that the sublimation and nullification (*Bittul*) of the angels to HaShem-יהו"ה, blessed is He, is sublimation (*Bittul*) that stems from reason and intellect,

¹³⁶³ Psalms 93:1

¹³⁶⁴ Midrash Bereishit Rabba 1:3; Pirkei d'Rabbi Eliezer Ch. 4; Also see Sefer HaMaamarim 5703 p. 73.

¹³⁶⁵ Nehemiah 9:6

¹³⁶⁶ Tanya, Ch. 42 in the note.

in that they recognize their Cause.¹³⁶⁷ This being so, their sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is not in a manner of setting themselves aside. Additionally, the sublimation and nullification (*Bittul*) of the bodies of the angels is only of the two rarified foundational elements (*Yesodot*), fire and spirit, of which they are composed.¹³⁶⁸

In contrast, upon the creation of man, there was a revelation of the sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that stems from His Kingship-*Malchut*, which is the sublimation and nullification (*Bittul*) of setting one's self completely aside. Moreover, even in regard to the sublimation and nullification (*Bittul*) of a person's body to *HaShem*-יהו"ה, blessed is He, in addition to the elements of fire and spirit, a person also possesses the gross foundational elements of water and earth.

Therefore, this type of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, reaches much higher, as in the principle is that whatever is higher descends lower. This aspect is specific to the *Sefirah* of Kingship-*Malchut* and is its superiority, because "The Supernal Crown (*Keter Elyon*) is the crown of Kingship (*Keter Malchut*)," (as explained before).

¹³⁶⁷ Mishneh Torah, Hilchot Yesodei HaTorah 2:8

¹³⁶⁸ See Torah Ohr, Bereishit 4b; Likkutei Torah Zot HaBracha 98a; Siddur Im Divrei Elokim Chayim 275d, and elsewhere; Also see the prior discourse of this year, 5715, entitled "*Padah b'Shalom Nafshi* – He redeemed my soul in peace" Discourse 18, Ch. 5.

Now, in regards to the above-mentioned aspect of “the land” (*Eretz-ארץ*), the verse states,¹³⁶⁹ “It is a land (*Eretz-ארץ*) that *HaShem-יהוה* your God seeks out; the eyes of *HaShem-יהוה* your God are always upon it, from the beginning of the year to the end of the year.” We must understand¹³⁷⁰ why this verse states, “to the end of the year.” That is, the next year obviously begins at the end of this year. This being so, the verse could simply have stated, “His eyes are eternally upon it.”

The explanation is that, on the eve of Rosh HaShanah, the vitality of the preceding year withdraws to its source and root and new vitality is drawn forth. The judgment and sentencing of Rosh HaShanah determines whether new vitality will be drawn forth for the coming year, as explained regarding the verse,¹³⁷¹ “Because it is a decree for Israel, justice for the God of Yaakov.”

That is, the aspect called Israel-ישראל refers to those souls whose toil in the service of *HaShem-יהוה*, blessed is He, is in a way of self-transformation (*It'hapcha*). In contrast, the aspect called Yaakov-יעקב refers to those souls whose toil in the service of *HaShem-יהוה*, blessed is He, is in a way of self-restraint (*Itkafia*).

¹³⁶⁹ Deuteronomy 11:12

¹³⁷⁰ See Tanya, Iggeret HaKodesh, Epistle 14.

¹³⁷¹ Psalms 81:5 – In this verse which refers to Rosh HaShanah (see the preceding verse 81:4 and the commentators), the term decree (*Chok-חוק*) is of the same root as apportioned sustenance (See Proverbs 31:15).

Judgment is rendered on both of them in regard to the drawing forth of Godliness (that is, how much Godliness should be drawn to them), (as indicated by the words, “justice for the God-*Mishpat Le’Elohei*”-יהוה לאלהי-יהוה”). This judgment and sentencing, is rendered according to how they served *HaShem*-יהוה, blessed is He, in the previous year. That is, it is rendered according to the manner of their sublimation and nullification (*Bittul*) to *HaShem*’s-יהוה Kingship-*Malchut*, blessed is He, in the previous year.

Nevertheless, the term used for this judgment is “Justice-*Mishpat*”-משפט, indicating mercy.¹³⁷² This refers to the matter of drawing forth the thirteen attributes of mercy during the month of Elul.¹³⁷³ Thus, because of this, one’s deeds of the previous year are not taken into account and new vitality is drawn to him, so that he is blessed with a good and sweet new year in all his matters, both physically and spiritually.

8.

Now, just as Above in Godliness the aspect of the “desirable land” (*Eretz Chefetz*) is the *Sefirah* of Kingship-*Malchut*, about which it states, “There is no king without a nation,” and the Supernal Crown (*Keter Elyon*) is specifically drawn to the *Sefirah* of Kingship-*Malchut*, this is likewise the case with the souls of the Jewish people, who also are called the

¹³⁷² See the introduction to Tikkunei Zohar 17b (which we recite on Friday evening), “*Mishpat*”-משפט is the middle pillar.”

¹³⁷³ See Mishnat Chassidim, Mesechet Elul 1:3; Likkutei Torah Re’eh 32a

“desirable land” (*Eretz Cheftetz*). That is, the primary drawing forth is brought about specifically through fulfilling the action *mitzvot* (*Mitzvot Aseh*). For, it is specifically through action (*Ma’aseh*) that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth.

This matter is expressed in the words,¹³⁷⁴ “The end action arose first in thought.” The precise wording here is not that action is “the beginning of thought,” but rather that action “arose **first** in thought,” meaning that it even precedes the thought of it, and it is specifically this essential aspect that is drawn forth in the end action.

However, we still must better understand how it is that we reach the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, through the *mitzvot*. For, after all, the pleasure and delight of the *mitzvot* is a specific particular pleasure, such as the pleasure in the service of *HaShem*-יהו"ה, blessed is He, of refinement (*Birurim*). Thus, since it is a particular pleasure for a particular detail, we must understand how it is that this reaches the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

To understand this,¹³⁷⁵ it is explained that there is a difference between the six mundane days of the week and Shabbat. That is, just as below, during the six mundane days of the week, a person is engaged in mundane worldly matters,

¹³⁷⁴ See the Liturgy of the *Lecha Dodi* hymn in the Friday night prayers.

¹³⁷⁵ See the discourses entitled “*Shoftim v’Shotrim*” and “*Achat Sha’alti*” 5675 (*Hemshech* 5672 Vol. 2 p. 1,108 and on).

whereas on Shabbat he is at rest from such engagements, so likewise, Above in Godliness, (so to speak) during the six mundane days of the week, the Supernal powers of pleasure, desire, intellect and emotions are all engaged and manifest in the creation of the worlds, whereas on Shabbat they are in a state of elevation and ascension. This is explained in regard to the verse,¹³⁷⁶ “God completed (*VaYechal Elohi*”מ-ויכל אלהי” His work,” that the term “completed-*VaYechal*-ויכל” is of the same root as “expiry-*Kilayon*-כליין,” indicating elevation and ascent to its source and root.

Nevertheless, even on Shabbat, the ascent is not truly to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He. For, since it is a particular pleasure, therefore, even as it ascends to its source and root, it is only a particular pleasure that is included in the general pleasure, but is not the actual essence of the pleasure.

This being so, this may also be applied to the pleasure derived from doing the *mitzvot*. Since they are particular pleasures, therefore, even as they are in their root, they simply are particular pleasures that are included in the general pleasure, but are not the actual essence of the pleasure.

However, this may be understood from what we observe in the bestowal of influence. That is, the bestowal of influence stems from one’s quality of goodness and kindness (*Chessed*). For example, a good and kind person always desires to bestow his goodness to others, to the point that if he has no one to

¹³⁷⁶ Genesis 2:2

bestow his goodness to, he will be anguished over it, like what we find about our forefather Avraham.

In other words, because he is good, he seeks (and has a need) to bestow influence of goodness to others. However, based on this, it would seem that of greatest importance is (his need) to bestow goodness, rather than whether or not it will be well received and accepted by the recipient. We find this matter, that the bestowal itself is of primary importance, in the teaching,¹³⁷⁷ “Even more than the calf wishes to suck, the cow wishes to be suckled.” In other words, because he is good, he desires to influence goodness, but whether his bestowal will be well received and accepted by the recipient, is inconsequential to the desire to bestow it. Now, one may come to think that Above in Godliness this is also how it is, that of relevance is the bestowal, rather than the receptivity to the bestowal.

However, we find that this is not so. For, if the recipient is not receptive to the bestowal, not only has *HaShem* "ה'־s" יהו"י Supernal will not been fulfilled, but more so, His anguish is all the greater. This demonstrates that the matter of the recipient (*Mekabel*) reaches a greater depth than the matter of the bestowal itself.

In other words, even though the bestowal is of very great importance, as in the teaching,¹³⁷⁸ “The poor man does more for his host than the host does for the poor man,” nevertheless, the recipient is of greater importance and reaches a deeper depth. Because of this, even when the bestower has bestowed his

¹³⁷⁷ Talmud Bavli, Pesachim 112a

¹³⁷⁸ See Midrash Vayikra Rabba 34:8

influence, if it is not well received and accepted by the recipient, this brings him much greater anguish.

In this same manner, we may understand the pleasure in our fulfilling *HaShem's* יהו"ה *mitzvot* in action, as it is in Godliness Above. That is, from the perspective of the bestowal itself, it is a particular pleasure that is included in the general essential pleasure. However, from the perspective of its reception, meaning that it is accepted and affects the worlds, this reaches an even greater depth. This is because the recipient is rooted in the essence of the Bestower. Therefore, this reaches to the essential pleasure itself, in the most literal sense.

Thus, this is the meaning of the words,¹³⁷⁹ “The end action arose first in thought.” That is, as explained above, the end action that arose first, is higher than the thought. This itself is because of the superior aspect of the recipient himself, who reaches higher than the general matter of the thought (that is, the bestowal that is drawn forth).

Thus, through this aspect, *HaShem's* יהו"ה Supernal intention that, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds” is fulfilled. That is, the matter of a “dwelling place” is that He dwells within it with His entire essence and being, blessed is He. This matter is specifically fulfilled through performing His *mitzvot* in action (*Ma'aseh*), which reaches even higher than the particular pleasure in them as they are included in the essential pleasure. Rather, it reaches the Singular Preexistent Intrinsic and

¹³⁷⁹ See the Liturgy of the *Lecha Dodi* hymn in the Friday night prayers.

Essential Being of *HaShem*-יהו"ה Himself, blessed is He, in the most literal sense.

9.

This then, is the meaning of the verse,¹³⁸⁰ “I ask one thing of *HaShem*-יהו"ה, this is what I seek; to dwell in the House of *HaShem*-יהו"ה all the days of my life.” “The House of *HaShem*-יהו"ה” refers to the letters (*Otiyot*), as in the teaching,¹³⁸¹ “Two stones build two houses etc.” In this, there are the letters (*Otiyot*) of Torah and the letters (*Otiyot*) of prayer, and the same applies (to the letters (*Otiyot*) of the *mitzvot*) in the actual fulfillment of the *mitzvot* in action, that this matter reaches the very essence of the pleasure.

It is referred to as “beholding the pleasantness of *HaShem*-יהו"ה,” because, “beholding the pleasantness of *HaShem*-יהו"ה” is even loftier than the [lower] Name *HaShem*-יהו"ה and is the most essential pleasure. From there it then drawn into the aspect of the [lower] Name *HaShem*-יהו"ה, which is the chaining down of the worlds (*Hishtalshelut*).

The same is likewise true in the soul. The fulfillment of *HaShem*'s-יהו"ה *mitzvot* touches the very essence of the soul, that is, the essential Singularity-*Yechidah* of the soul. This then, is the meaning of “I ask one thing of *HaShem*-יהו"ה,” because the word, “One-*Achat*-אחת,”¹³⁸² in the feminine, refers to the

¹³⁸⁰ Psalms 27:4

¹³⁸¹ Sefer Yetzirah 4:16

¹³⁸² The term “One-*Achat*-אחת” is in the feminine, and thus refers to the receptacle and recipient of the aspect of “*HaShem* is One-*HaShem Echad*-יהו"ה אחד”

Singularity-*Yechidah* of the soul. This is as stated by Tosafot in Tractate Menachot,¹³⁸³ “The words, ‘until one-*Ad L’Achat*-תעד לאחת,’ refer to the highest level of the soul, which is called *Yechidah*-Singular.” The aspect of, “dwelling in the House of *HaShem*-יהו"ה comes about from this aspect called the Singular-*Yechidah* essence of the soul.

Now, the word “to dwell-*Shivti*-שבתי” means “sitting-*Yeshivah*-ישיבה.” About this term, the teachings of Chassidut,¹³⁸⁴ citing the Rambam in Moreh Nevuchim,¹³⁸⁵ state that it is term indicating permanence, and is used to denote something that does not undergo change. This is because the aspect of the Singular-*Yechidah* essence of the soul does not undergo change. Rather, when we say that fulfilling *HaShem*’s-יהו"ה *mitzvot* in action specifically reaches the Singular-*Yechidah* essence of the soul, it means that this reaches the essential pleasure of the soul, which is to “behold the pleasantness of *HaShem*-יהו"ה.”

This then, is also the meaning of the verse,¹³⁸⁶ “Now, Israel, what (*Ma*”*h*-מ"ה) does *HaShem*-יהו"ה your God ask of you.” The aspect of “what-*Ma*”*h*-מ"ה” refers to the essential

the Bestower of the influence, which is the *Yechidah*, which receives from the Singular-*Yachid* Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He.

¹³⁸³ Tosefot to Menachot 18a – The expression is “It was especially dear to him until one (היה חביב לו ביותר עד לאחת).” To the seemingly not-understood words, “until one-*Ad L’Achat*-תעד לאחת” Tosefot cites the explanation that it refers to the Singular-*Yechidah* of the soul, which is called “One-*Achat*-אחת.”

¹³⁸⁴ Sefer HaChaikirah of the Tzemach Tzedek 80b and on; Ohr HaTorah, Na”Ch Vol. 1, p. 270.

¹³⁸⁵ Moreh Nevuchim (The Guide for the Perplexed), Vol. 1, Ch. 11.

¹³⁸⁶ Deuteronomy 10:12

sublimation and nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He. Thus, the verse continues, "Only to fear *HaShem*-יהו"ה your God." However, the verse specifically states, "to fear *et HaShem*-את יהו"ה," rather than to have fear "from *MeHaShem*-מיהו"ה." The use of the term "*et*-את" indicates something entirely secondary and nullified,¹³⁸⁷ that is, that everything is entirely and completely nullified to *HaShem*-יהו"ה, blessed is He. In other words, this is the matter of essential sublimation and nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, which is the aspect of the Upper Fear (*Yira Ila'ah*) of *HaShem*-יהו"ה, blessed is He, and is the nullification of the sense of independent existence (*Bittul b'Metziyut*).¹³⁸⁸ It is from this aspect that all other particulars are automatically drawn forth.

This then, is the meaning of David's response to the Holy One, blessed is He, "I learned this from You." For, it is this aspect of the Upper Fear (*Yira Ila'ah*), which is the nullification of the sense of independent existence (*Bittul b'Metziyut*), that is called the "Depth of the Heights – *Omek Rom*," and from this aspect all the particulars are drawn forth.

The aspect of "dwelling in the House of *HaShem*-יהו"ה" refers to the "Depth below – *Omek Tachat*," which **also** reaches the essential pleasure from which all the particulars are drawn forth. It is about this that David said, "I learned this from You," since the "Depth of the Heights – *Omek Rom*" is intertwined

¹³⁸⁷ See Talmud Bavli, Brachot 36b; Bava Kama 41b

¹³⁸⁸ See Likkutei Torah, Bamidbar 13b; Kunres HaAvoda Ch. 3, and elsewhere.

with the “Depth below – *Omek Tachat*.”¹³⁸⁹ Thus, just as all the particulars are drawn from the “Depth of the Heights – *Omek Rom*,” so likewise, this is so of the “Depth below – *Omek Tachat*.” It too reaches the essential pleasure etc.

This then, is the meaning of David’s request, which was said on behalf of the entire Assembly of Israel (*Knesset Yisroel*), “I ask one thing-*Achat Sha’alti* שאלתי.” That is, this is the request of the Singular-*Yechidah* essence of the soul. The substance of the request is, “to dwell in the House of *HaShem*-יהוה,” referring to fulfilling *HaShem*’s-יהוה *mitzvot* in action (*Ma’aseh*) and that they should reach the very essence of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He.

Now, we customarily begin reciting this Psalm on the new moon (Rosh Chodesh) of the month of Elul, and within this Psalm, we also recite the words,¹³⁹⁰ “If war should rise against me, in this I trust.” This war (*Milchamah*-מלחמה) refers to the battles of serving *HaShem*-יהוה, blessed is He, through self-refinement (*Birurim*). This is like the teaching,¹³⁹¹ “Whosoever wishes to eat bread must do so by the blade of the sword.”

In other words, even “If war should rise against me,” nevertheless, I have absolute trust and confidence that I will be

¹³⁸⁹ Sefer Yetzirah 1:5; Torat Chayim Beshalach 324b (223b and on in the new edition); Derech Chayim 38d, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1, and Rabbi Hillel Paritcher’s (second) explanation there, translated as Listen Israel.

¹³⁹⁰ Psalms 27:3

¹³⁹¹ Zohar III 188b; See Sefer HaMaamarim 5704 p. 103; Also see the discourse entitled “*Natata L’Yerei’echa* – You have given those who fear You a banner to be raised” of the year 5711, translated in The Teachings of The Rebbe 5711, Discourse 13, Ch. 3.

victorious in the war of fulfilling *HaShem's* יהו"ה's Supernal intent. This is because this touches the very essence of one's being, and he therefore is confident that a new drawing forth of influence and vitality will be granted to him.

In other words, his deeds of the previous year will not be taken into account, and there nevertheless will be a drawing forth of new illumination to him that transcends the chaining down of the worlds (*Hishtalshelut*) and a good and sweet new year will be drawn forth to each and every person in all his needs and matters, both physically and spiritually, in children, health, and abundant sustenance!